The Christian Advocate.

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News of the Week.

DOMESTIC.

AUGUSTA, ME., Dec. 30.—The statistics of the workings of the prohibitory law in Maine during the past year show that $50,000 in fines were imposed and collected for the violation of the law. There have been two hundred and seventy-six convictions, in the Supreme Court, of rum-sellers, and forty-one commitments to jail, a larger number than in any similar period previously. Crime has decreased, the number of convicts being twenty-five per cent. less than ten years since.

SAN FRANCISCO, Dec. 30.—Considerable excitement prevails here on account of the determination of the proprietors of the Corvell watch factory to employ Chinese in all departments of the works. Seventy operatives from Chicago protested against the measure, and several of them were discharged to-day. A general strike is threatened, but the proprietors are firm, and promise to adhere to the new plan. The company propose to employ about five hundred persons.

MEMPHIS, Jan. 1.—A special to the *Appeal* from Helena, Arkansas, of this date, says: "The steamer John B. Maude struck an old sunken barge last night about midnight, while at or near what is known as O K Landing, forty miles above Helena, and sunk in about twelve feet of water. No lives lost. The Maude left this port last evening about six o'clock, with eight hundred bales of cotton and a good list of passengers. All her passengers were brought back to this point by the steamer Phil. Allen. It is believed the boat and cargo will not prove a total loss, but the river is rising so fast at this point that she is in great danger unless speedily raised."

MONTGOMERY, January 2.—Judge Abram Martin, the oldest lawyer at this bar, died last night.

NEW YORK, Jan. 5.—The *Evening Post* to-day says the employment of the Federal army yesterday in the organization of the Legislature of the State of Louisiana appears to be absolutely unjustifiable.

ST. LOUIS, Jan. 5.—The ice gorged at Caroudelet, six miles below here, to-day, and the river has risen about a foot here by its breaking up. Ice in the harbor moves very sluggishly, and if cold weather continues a few days the river opposite the city will be closed and navigation by ferry stopped. This is the coldest day of the season.

FOREIGN.

MADRID, Dec. 30.—General Martinez Campas pronounced in favor of Prince Alfonso, son of ex-Queen Isabella, and with two battalions of soldiers is at Murredro, in the province of Valencia. A portion of the Republican army of the center has been withdrawn from the pursuit of the Carlists to march against him.

BERLIN, Dec. 31.—The circular note of Bismarck of May 14, as read in the secret session of the Von Arnim trial, stated that the new Pope, if not recognized by the majority of European sovereigns, would cease to be a Pope, but would stand in the same position as a bishop appointed without the consent or approval of his government.

SANTANDER, Dec. 31.—The Governor of Santander has resigned. The town is quiet. The navy is favorable to Prince Alfonso. Marshal Serrano has gone to Madrid.

PARIS, Dec. 31.—Ex-Queen Isabella has received the following dispatches:

"All towns have responded enthusiastically to the proclamation.

PRIMO DE RIVERA,
Captain General of Madrid."

"We pray your majesty to transmit news to your son. We congratulate you on this triumph achieved without bloodshed."

This telegram is signed by General Primo de Rivera and Conovas del Castillo.

The ships in the harbor of Santander have hoisted the royal flag. Marshal Serrano is acquiescing.

The minister of the interior has sent the following dispatch to the Governors: "Alfonso the Twelfth has been unanimously proclaimed King by the nation, army and ministry. A regency has been formed under the presidency of Conovas del Castillo, without a portfolio. We hope your patriotism will induce you to firmly maintain the great interests confided to you."

The Alfonsists consider that Carlism has received a death-blow.

LONNON, Jan. 1.—Mrs. Motley, wife of J. Lathrop Motley, the American historian, is dead.

A special dispatch from Madrid to the London *Times* says: "General Prime de Rivera some time since informed Marshal Serrano that he intended to have Alfonso proclaimed King, and persisted in this intention despite offers of Serrano to him of the most elevated positions in his gift, including that of Captain General of Cuba. Marshal Serrano was unable to supersede Rivera, as he alone had the disposal of the military forces in Madrid."

Special dispatches to the London papers agree that the European powers will recognize King Alfonso as soon as his representatives are accredited to the various courts.

"SIR," said the astonished landlady to a traveler who had sent his cup forward for the seventh time, "you must be very fond of coffee." "Yes, madam, I am," he replied, "or I should never have drank so much water to get a little."

From the Work.

ST. LANDRY CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* Since June last, with occasional intervals for rest, we have either been conducting revivals on our own work or assisting others. We have held four on this circuit with great success. The Lord was with us all the time, reviving his church, and convicting and converting sinners. Some have been awakened and brought into the church on nearly every Sabbath during the past three or four months. Thanks be unto God. For this Conference year we sum up as follows: Baptized seventy, received into church fellowship one hundred and thirty—many of them converted. To God be all the glory.

ROBT. S. ISBELL, P. C.

OPELOUSAS CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* The Lord has graciously visited us at Opelousas, whereof we are glad. We have recently concluded our second protracted meeting, at which there were twenty-nine accessions to the church, and a good many found peace in believing. Ten adults and four infants were baptized. The membership was greatly revived and encouraged, and lasting impressions were made upon the minds of large numbers who daily attended our meetings. Family worship has been introduced into households where it was unknown heretofore. The standard of piety has been elevated, old animosities have given way, and love cements the whole. The brethren who came to our aid have our warmest thanks. God's name has been glorified, and to him we ascribe all the praise.

R. S. TRIPPETT.

DECEMBER 4, 1874.

WHISTLER STATION, ALABAMA CONFERENCE.—*Mr. Editor:* We have the power to make each other feel comfortable without any great inconvenience to ourselves. Especially a stranger may be, to a great extent, relieved by little attentions from those about him. But a Methodist itinerant preacher, going into a new field of labor, among total strangers, is prepared, perhaps the best of all others, to appreciate deeds of kindness.

I wish you to allow me to say, through the ADVOCATE, that the brethren and friends here have given me and my family a warm reception—quite a warm reception and a hearty welcome. They have fixed up well for us, and already we feel quite at home, and among friends and brethren. I take these acts of kindness as having been done for our "work's sake." Thanks, many thanks to this people, and devout thanks unto our Master.

W. M. WINN, P. C.

DECEMBER 29, 1874.

PROTRACTED MEETING AT BATON ROUGE, LOUISIANA.—*Mr. Editor:* You will rejoice to learn that the protracted meeting which you, as our presiding elder, commenced at this place in connection with your fourth Quarterly Conference appointment, has resulted in a real time of refreshing from the presence of the Lord. The weather interrupted our services in part, and political meetings affected our congregations in part; but nevertheless our morning prayer meetings and evening preaching services were profitable occasions with many. We have had eight or nine conversions, and we shall have about eleven accessions to the church. A good work of grace goes on among the scholars of the Sabbath school. And we have had unmistakably a gracious revival of religion among the larger portion of our membership. The prayer meetings and class meetings have had new life infused into them.

The blessed influences of the revival with which the church at Baton Rouge was so graciously visited during the memorable session of the Annual Conference, held here last January, still linger among the people and in the church. It is good to be here as a pastor. It is delightful employment to cultivate this part of Immanuel's land.

J. W.

DECEMBER 4, 1874.

GOVERNOR HOUSTON, the recently elected Governor of Alabama, says the *Independent*, in his inaugural message said:

"With a firm determination to respect and maintain my oath of office, which shall be a seal to my conscience, I unhesitatingly undertake to perform such duties as it imposes, and will regard it as one of my highest and most sacred obligations to see that the laws are faithfully executed and the rights of all citizens, without *regard to race, color or previous condition of servitude*, duly guarded and protected."

This sounds the keynote for the solution of the Southern problem, whether in Republican or Democratic hands. It is the business of the States themselves, in obedience to the constitution, to solve this problem of equal rights as between the two races, and no less so at the South than at the North. Let the States do their duty as the constitution requires, and the general government will have nothing to do and no right to interfere with their local administrations. It is only when they fail that it has any right of action at all. It is best for both races that, so far as *individual* offenses are concerned, over which Congress has no jurisdiction, the protection of equal rights should be left to the States themselves. It is high time for the general government to stop all attempts to administer their police powers.

English Letter.

Mr. Gladstone's pamphlet on the Vatican decrees, as they relate to civil allegiance, has called forth numerous responses from Romish ecclesiastics of high and mediocre degree, and also from lay noblemen of the same communion. The responses not only vary, they even contradict each other, and some of the replies of the laymen are likely to receive condemnatory recognition of a penal kind. Lords Acton and Camoys, both of whom agree with Mr. Gladstone in the main, will be required to recant and formally accept the dogma of the Pope's infallibility, or else be excommunicated. If the Inquisition were in force, and the Pope were as powerful as were some of his predecessors in military and secular resources, the two noblemen already named would experience the tender mercies of popery, and be made to feel that it is not pleasant to question any of its doctrines, however at variance with the genius of freedom, and a lofty and intelligent patriotism. A large Roman Catholic congress is soon to convene in London, to enforce the dogma upon the acceptance and faith of Englishmen, with all the authority and dogmatic orncularity which such a council can command. It is feared that quite a number of English Roman Catholics, of high social position, wealth and influence, are like Lord Camoys, who says "history, common sense and my early instruction forbid me to accept the astounding and novel doctrine of the personal infallibility of the Pope." Such independence and dissent cannot be tolerated for a moment in any one, and means have been forthwith adopted to squelch it, and to prevent it from cropping out again, to the reproach of the boasted *unity* of the church. Rome cannot tolerate freedom of inquiry and independence of opinion. To do so would be suicidal. Let these things prevail and her influence would at once wane, and her ghostly and despotic domination over the conscience and intellect at once come to an end. She is too wise and crafty, and too much alive to her own interests, and what is necessary to their conservation and advancement, to do so. Intolerance and exclusiveness are necessary to the very existence of the system.

There are Old Catholics in England, and one of these writes to the London *Times* thus regarding the Vatican decrees: "However loth they may be to appear in open opposition to the authority of their church, there are many who watch with anxiety, not unmingled with regret, the reckless and irrational proceedings of the Ultramontane party—a party seeking to impose upon the world, with all the means of powerful combination at its command, the astounding claims issuing from the Vatican—claims and pretensions long since supposed to have been extinct—which now in their resuscitation are tending to open hostility with modern progress, and to collision with every civil authority in Europe." The writer, Mr. Petre, asserts that the doctrines recently promulgated are new and novel. He avers that he was himself educated in the strictest school of the Jesuits, and never learned there the doctrines which modern Ultramontanism proclaims to be cardinal and binding. He says the only reply that a *Catholic* could give to Mr. Gladstone's pamphlet would be to reverse Dr. Manning's motto: "A Catholic first, an Englishman after." The battle rages, and will. It has only begun. The principles and issues involved are too vital and momentous to allow any *shelving* of the question. It has opened the eyes of Englishmen to the real character of Ultramontanism; and let the nation become truly stirred up, and the insolent aggressiveness of Dr. Manning & Co. will receive a rebuke that will induce succumbment to the pressure of a situation which they themselves provoked. It is possible for *toleration* to be too tolerant.

Moody and Sankey have been the means of awakening a spirit of religious inquiry and concern in Scotland and Ireland which must result in great and permanent good. They spent several weeks in Belfast, and the whole town is stirred up on the result, and hundreds, especially young men, have been converted. From Belfast they proceeded to Dublin, and the effects of their visit there were more marked and marvelous. Thousands, for five weeks, flocked daily to their meetings, and the records are truly wonderful. The rich and the poor, the learned and the illiterate, the titled noble and the fashion-clad peasant, the wealthy merchant and the humble clerk, met together on equal terms, and mingled their voices of prayer and praise to him who is the common Father of all. Cardinal Cullen felt constrained to warn his flock against attendance at the services—no equivocal testimony to their genuineness. Numbers of Romanists have been hopefully converted; and the work in both cities proceeds with unabated interest. The two evangelists will visit London early in the new year. Great preparations are being made for them there, and expectation is on tiptoe.

The Queen has given great offense to High Church clergymen for receiving the communion in a Presbyterian church, and they are equally troubled over the probability that the primate of all England was never properly baptized.

The life of William Shaw, the distinguished African missionary, has just been written by the Rev. William B. Boyce, one of the secretaries at the London Wesleyan Mission House, and it is expected that the life of Gideon Ouseley, the distinguished Irish Wesleyan missionary of other days, will soon appear. William Arthur is the writer.

OBSERVER.

DECEMBER 1 1874.

Letter from California.

MR. EDITOR: Numerous inquiries respecting southern California reach us, chiefly from the regions where the NEW ORLEANS CHRISTIAN ADVOCATE has the widest circulation. We beg leave, therefore, to occupy a short space in your columns.

The country, its soil, climate and productions, are well enough understood; but as this is an extensive land, bordering the Pacific ocean for hundreds of miles, it is desirable to specify localities. We deem Los Angeles both the commercial center and finest country anywhere in southern California. Other smaller valleys are to be found; but here is one, capable of sustaining itself as a commonwealth, equal to several of our smaller States. Los Angeles, a rapidly growing city of ten or fifteen thousand inhabitants, and already the center of four railroads, is the coming city of this broad, beautiful land.

But the Eastern man would know something of society, church and school privileges. To these questions we would answer, severally, that society, if not equal to older sections, is fast improving, and will in time, we have no doubt, be equal to other places. Schools are kept up all over the land by the State affording a common education; and our own Methodist Episcopal Church South is to her utmost moving in the direction of a higher education. At this place we have a school property, under church control, valued at $7,000, and an academic education is offered at lower rates of board and tuition than in our schools East. Rev. S. M. Adams, assisted by two competent lady teachers, has kept this institution in successful operation the past year. Here, at the distance of twelve miles from Los Angeles, and within one mile of Nietos, on the Los Angeles and Anaheim railroad, and situated in the midst of a fertile and populous section, it occupies the most promising locality for future prosperity as an institution known to us, or indeed as can be found in this part of the State. Those seeking homes where a religious education is desirable would do well to visit this vicinity. Of this locality, with all its advantages as a home for Methodists, or indeed for good men of any name, we can hardly say too much. But lest we be considered extravagant in its commendation, we would refer the inquirer to the perhaps more sober conclusions of our Bishops and visiting brethren, who have sojourned with us for a few days and seen the outlook before us.

This section is fast filling up, and enterprise is awake. In a few years, when the Texas Pacific railroad is completed, we shall be connected with the East and North everywhere, and it requires no great sagacity to predict a brilliant future; and not the least of all its glories, we hope to see her schools, academies and colleges dotting the fair face of our beautiful land.

Of churches we may say, as of schools, we are in our infancy, and both have their difficulties to encounter and overcome. Infidelity of various types is to be met and overthrown. The church has moved with more laggard steps than worldly enterprises. She has gained in numbers and material strength, but not so fast as to keep pace with our growth otherwise. The Los Angeles Conference comprises the country south of the thirty-sixth parallel, and numbers over eight hundred members and about eighteen traveling preachers. It is or should be missionary ground, and yet no section promises more to the Church South. The Southern people chiefly seek this section of our State.

I have already claimed too much of your space. Should any one wish more definite information let them address some acquaintance known or relied upon.

A. ADAMS.

MONSIGNOR CAPEL is frank enough to say, in his reply to Mr. Gladstone and the Liberal Catholic peers, "that the ecclesiastical power is superior to the civil, and defines the limit of one and the other." This is an express admission of what Mr. Fitzjames Stephen asserted, and what Archbishop Manning would have been glad enough to deny in their recent controversy. It is an unqualified statement of the supremacy of the Church over the State. The State, it is admitted, has a certain jurisdiction as well as the Church, and within its own realm each is supreme; but the Church alone has the right to decide what are the limits of the jurisdiction of each, and the State must accept the decision. A and B possess and occupy a certain field. It is admitted by both that A owns one side of it, and that B owns the other side; but the boundary is not fixed, and A insists that to him alone belongs the right of determining where the line runs, and how much of the field he shall cultivate. This exactly illustrates the relations between the Roman Catholic Church and the State, according to Monsignor Capel's doctrine. The issue thus presented was raised by the Vatican council, and every government in Christendom is now forced to meet it. It is quite true that the occupants of such a field may exercise so much forbearance that no conflict shall arise between them; but that is not the ordinary course of human nature.—*Independent.*

Letter from Winchester, Texas.

WINCHESTER, FAYETTE CO., TEXAS, December 7, 1874.

MR. EDITOR: My letter in the ADVOCATE of November —— has called forth a number of letters of inquiry, and I ask a small space that I may give such information as may be desirable.

Texas has great advantages to offer to the industrious, economical, persevering laborer. Such a man will find plenty to do, and his labor will be rewarded. Ten miles from here is Seabin, a German community, called the "colony;" settled some twelve or fifteen years ago by very poor people; lands poor—post oak. Now they are well-to-do farmers—have good farms, under good cultivation, and money at interest; have two fine churches—one cost about $12,000; support well their own preachers; secret of their success, industry, economy and perseverance. So will it be in every case where a similar course is pursued. Our society is mixed—I might say good, bad and indifferent—not near enough of the good. We need much more of that element. In wet years we have a good deal of sickness, principally chills and bilious fever. In seasonable years, without too much rain, it is healthy, and physicians have but little to do. We have schools in almost every community, at least four months in the year, supported by a tax, but there is a great chance for improvement. Teachers get from $60 to $100 per month in currency. In many cases these teachers ought to be displaced and new ones put in their place. Preachers are not well paid, except in cities. We need here (Winchester) a good local preacher, who can rent plenty of good land and make a good living, aid us in our Sabbath school, and, if he have children, send to the day school. Besides, he can preach in destitute places within reach of home. No local preacher on this circuit. We need four or five local preachers on the Cedar Creek circuit. We want industrious, thorough-going men, who are willing to preach on Sunday, co-operate with the circuit preacher, and aid in holding protracted meetings, etc. We have lost this year much for the want of ministerial help. Who will come, not simply to better their temporal circumstances, but to do good, and bring souls to Christ?

There is much land to be rented next year in this vicinity and on the Cedar Creek circuit. Men who have children big enough to work could get good situations by applying immediately. Persons coming to Cedar Creek circuit by public conveyance should come to Galveston, and there take railroad for Maynard, in Travis county. If coming here by private conveyance to Webberville, get directions for Cedar Creek circuit. Call on B. F. Caldwell, John Craft or Robert Hill. Stop at Giddings, in Lee county, on the Austin road. I will answer any letters sent to me for information, only requesting the writer to inclose a three-cent stamp.

L. ERCANBRACK.

Letter from Bishop Lane.

TRENTON, LA., Dec. 4, 1874.

MR. EDITOR: As I promised to let the readers of your paper know how the Colored Methodist Episcopal Church in America is getting along, I now try to fulfill that promise.

I have traveled extensively over the State of Texas, and find the colored people favor our church, and many are ready to join us if it were not for the preachers of the Methodist Episcopal Church, who are buying preachers with the promise of missionary money. They also teach that our church "is not the right church," that it is a "rebel church," and that we are endeavoring to get the colored people back into slavery. But it is known to all, even the Methodist Episcopal Church, that our church has nothing to do with the question of slavery or politics. We profess to try to keep the church clear of politics of any kind. On my way to Texas I called to see you at your office. I remember with gratitude your kindness to me during my sojourn in your city.

I was told that it was dangerous to travel in Texas, for the white people were killing all the leading colored men there. Now let me speak for Texas and myself. I never was treated more kindly in my life. The white people were as kind to me as they could possibly be. The brethren of the Methodist Episcopal Church South in some places gave me money to help me on my way.

I organized the Texas Conference, at Hempstead, Texas, November 4, with four preachers and about two hundred and fifty members, and from there I went to the Northwest Texas Conference, which met at Fort Worth on the eleventh of November. This Conference is small, but doing well. I then went to the East Texas Conference, which met at Sherman. We had a good time. The white brethren loaned us their church, and gave us all the aid we asked for; also contributed $51.50 to our high school. Let me say to my white brethren and friends: The church that you organized for us is doing well. I am now holding the Louisiana Conference, which will close next Sunday night.

Yours truly, ISAAC LANE.

AN Irish monk once called on his congregation to thank God that he had placed death at the end of life, instead of in the middle.

What Rome Would Do If She Dared.

The meaning which Romanists attach to the teaching of their church concerning the supremacy of the Pope, as augmented by the decree of infallibility, has been betrayed by a writer in a recent number of the *Dublin Review*, a journal which, as our readers know, is a representative Roman Catholic organ, and is not wont to speak ignorantly on any subject connected with the hierarchy or its claims. In the course of an article a writer in the *Review* said: "*The Pope, in virtue of his ecclesiastical office, has the power of deposing any sovereign whose government he may consider injurious to the spiritual welfare of that country.*" This is the whole of the case in a nutshell. Nothing that the bitterest opponent of Rome could say by way of characterization of the presumptuous pretensions of the Pope could be more to the point or more condemnatory. It amounts to just this: Any government that he—*i. e.*, the Pope—may *consider injurious* to the spiritual welfare of a country may be deposed by him and another substituted. What, then, let Americans ask themselves, would become of the government of every Protestant country—of England or of the United States, for instance—if this asserted power to overturn governments and override their constitutional forms resided in the hands of the Pope? The publication of such an ascription of power to the Pope, by a leading Romish periodical, indicates the undercurrent of Roman Catholic opinion, and betrays its secret wishes and intentions. Every man must feel that the reservation to himself by the Pope of such a power, to be asserted whensoever a propitious occasion arises, constitutes him the public enemy of mankind—the universal foe of civil government, of the allegiance of peoples, of patriotism, and of law and order.

What Rome would do to all nations, if she dared and saw her way clear, is exemplified by what her representatives are in fact now doing in a country where the civil arm is weak, the people ignorant and unstable, and superstition rife. We refer to the republic of Chili, in South America. In that country three of the principal dignitaries of the Romish Church have publicly excommunicated the President of the republic, the ministry, the Council of State and the Chamber of Deputies, the object being to coerce these officials and all others who refuse to subordinate the constitution and laws of the land to the demands of the church. Three bishops have issued a pastoral, which is an echo of the time in Europe when Rome dominated the world and assumed to hold it in bondage. It is also a warning of the policy that she would again pursue everywhere if she could bring the nations to her feet. By the terms of this pastoral, whoever refuses obedience to the mandates of the church, whatever may be his rank or station, is condemned to "eternal perdition," and especially those, as declared by the Pope himself, "who dictate laws or decrees against the liberty or rights of the church."

Romish bishops have not yet presumed for any reason to condemn to "eternal perdition" the President of the United States and his cabinet, the Senate and the House of Representatives; and if they should have the audacity to do so, their sentence would be the merest *brutum fulmen* in the present condition of the country and state of public opinion among our people. But if the case were different—if the United States were weak or rent by dissensions, its people dominated by Romish superstition, and Rome had us "on the hip," as she has Chili—who could doubt but that her impudent ecclesiastics would apply the lash to us, just as they are now doing in Chili, at the risk of revolution and anarchy *Christian Intelligencer.*

Thoughtful Kindness.

SUGGSVILLE, ALA., Dec. 22, 1874.

MR. EDITOR: On yesterday we were placed under a lasting debt of gratitude by the good people of this charge. Our store-room received valuable additions of fresh meats, groceries and presents for the children, accompanied with a kind note of welcome and cheer to another year's pastorate. We are entering upon our third year with this kind people, from whom we have received many tokens of kindness and sympathy. Pressed by misfortune and straightened in material resources as they have been, many of them have always evinced a deep interest in the preacher, and have divided their meager incomes to supply the wants of his family. Inadequate as has been our support, we cannot find it in our heart to complain of the noble men and women who have thus striven to maintain a living ministry. Such acts of kindness strengthen our heart to suffer and labor. May this generous and considerate people forever share in the benefactions of the great Giver, finding their reward both in this world and in that which is to come.

Fraternally yours,

E. M. TURNER.

"WILLIAM," said one Quaker to another, "thee knows I never call anybody names; but, William, if the Governor of the State should come to me and say, 'Joshua, I want thee to find me the biggest liar in the State of New York,' I would come to thee and say: 'William, the Governor wants to see thee particularly.'"

TO PERSEVERE in one's duty and be silent is the best answer to calumny.

The Christian Advocate.

THURSDAY, JANUARY 7, 1875.

TWO ROBBERS.

When Death from some fair face
Is stealing life away,
All weep save she, the grace
That earth shall lose to-day.

When Time from some fair face
Steals beauty year by year,
For her slow-fading grace
Who sheds, save she, a tear?

And Death not often dares
To wake the world's distress;
While Time, the cunning, mars
Surely all loveliness.

Yet though by breath and breath
Fades all our fairest prime,
Men shrink from cruel Death,
But honor crafty Time.

Every Saturday.

The Baptist Church.

INFORMATION WANTED.—MR. CALLAWAY'S REPLY EXAMINED.

MR. EDITOR: In the ADVOCATE of November 5, 1874, you published a communication from me, in which I called upon the Rev. P. M. Callaway for information "in reference to the church that John the Baptist organized," etc. I also called upon him to "tell me how it was and is that the Missionary Baptist of to-day *has come down from the* John the Baptist Church of the first part of the first century, *and whether the church retained the name Baptist all along*, or did she take other names? If so, why?" etc.

In the ADVOCATE of December 3 Mr. Callaway appears with the following caption: "The Baptist Church.—Reply to Mr. Dowling." From the announcement of his communication it would be just to infer that he proposed to give the "information wanted." But when I read his "reply" I was somewhat amused at his superior art of dodging. He rushes from point to point, and then falls to "guessing," and then resumes. However, in all this he had an object in view, and that was to conceal from public attention the *origin and history of the Baptist Church*. His dexterity in this matter reminds me of the conduct of the partridge when she suspects danger to her young—she flutters, falls and quivers till she thinks her little ones are safe, and then she escapes. But I shall endeavor to prevent his final escape until some questions can be examined.

In answer to my inquiry about the church that John the Baptist organized, he says that John never "presumed to organize a church at all." Further on he says: "Again, I stated further that the Missionary Baptists did not claim to be Protestants from the Church of Rome, but claimed to be descendants of those who always rejected the Roman Church, and all her usurpations and unscriptural dogmas; and that such a Christian people had (has) always existed from the days of John the Baptist till now." Also: "Mark then at once introduces the ministry of John *as that beginning*." The "beginning" was by John the Baptist; yet John never "presumed to organize a church;" and yet the Missionary Baptists descended from those of that beginning! Therefore the Missionary Baptists have never been an organized church! The sentence, "Such a Christian people had always existed from the days of John the Baptist till now," needs further attention. A Baptist writer in the *Christian Review* of January, 1855, says: "Though Baptists, * * * * we must yet say that *we know of no assumption more arrogant, and more destitute of proper historic support, than that which claims to be able to trace the distinct and unbroken existence of a church substantially Baptist from the time of the apostles down to our own*." Again: "It should be remarked," says Elder Haynes, "that in forming the connection between the New Testament Baptists and the Montanists, *a period of only fifty years is unprovided for*, as the Montanists appear about the middle of the second century."—Baptist Denomination, page 41, as quoted in "Baptist Pretensions to Antiquity," pages 299, 304. Now see how these two Baptist witnesses agree with Rev. Pitt M. Callaway, the moderator of the Newton Association!

Mr. Callaway further says, in the quotation above: "The Missionary Baptists did not claim to be Protestants from the Church of Rome," etc. In the succession of the Baptist Church Novatian is the second link from John the Baptist. Of him Mr. Jones, a Baptist writer, says: "Novatian was the first instance of those who *withdrew* from the Church of Rome."—Church History, pages 151, 152. Concerning this same man, Mosheim says, in volume 1, page 96: "This turbulent man, being thus *excommunicated*, erected a *new* society, of which he was the *first* bishop." He had been a member of the Church of Rome, and a presbyter in that church, and was *expelled* because he was turbulent. Now what becomes of the historical correctness of the moderator. Once more: "It was observed that in the early period of the Reformation certain of the *disciples* of Luther, and particularly one of the name of Muncer, adopted opinions in some instances apparently replete with enthusiasm, and on some occasions proceeded to the disturbance of the public tranquillity. From these reformers proceeded the *sect* of the Anabaptists. The most remarkable of their religious tenets related to the sacrament of baptism," etc.—Ruter's Gregory, page 345. Speaking of these Anabaptists, Orchard's editor, quoting from D'Aubigne's History of the Reformation, says: "One point it seems necessary to guard against misapprehension. Some persons imagine that the Anabaptists of the Reformation and the Baptists of our day are the same. But they are as different as possible."—Orchard's History of Baptists, page 17. Upon these last quotations comment is unnecessary.

But, Mr. Editor, there is one feature in the "reply" of Mr. Callaway which deserves attention before I proceed any further. I refer to his attack upon Mr. Wesley and the Methodist Church. To say the least of it, this did not look courteous. He asked permission to publish his "reply" in the columns of a Methodist ADVOCATE, and in that asked permission to attack the dead and slander the living! Can the Pope of Rome beat that? I trow not. Speaking of John Wesley, the moderator says: "For instance, he brought with him from the *Episcopal Church*, firmly imbedded in his religious principles, that Romish dogma, 'baptismal regeneration,' and insisted upon the baptism of children, laying down as a predicate that, 'as original sin cleaves to every child of man, infants were proper subjects of baptism, seeing that in the ordinary way they cannot be saved unless this be washed away in baptism, and that without it they would be liable to eternal damnation.'" In support of this "onslaught" he gives neither book nor page. Why did he not give some clew to his authority? Echo answers: Why? One portion of his statement I pronounce a fabrication of his own! That portion is: "He (Wesley) brought with him *from* the Episcopal Church." Did John Wesley ever *leave* the Episcopal Church? Where is the proof, Mr. Moderator? Now don't answer by major guess, minor guess and conclusion guess! The whole of the other portion of the statement *and the quotation* are false as regards Wesley, the founder of the Methodist churches, both in England and America. Now for my proof. "But after the *metanvia* took place in him (Wesley,) these views passed away. He struck out the dark and damning clause which suspended 'God's wrath and damnation' over the infant world, and laid aside forever the dogma of 'baptismal justification,' as he called it, from which that awful clause flows as a logical consequence or corollary. All these old things passed away, and the religion of Christ wore a new face. The veil fell from before his eyes. Instead of 'baptismal justification,' which had obscured his vision, he beheld, in the writings of St. Paul, the great doctrine of justification by faith *alone* as clearly as he beheld the sun in the heavens at noonday. * * * It was useless for one of his old companions of the High Church school to reason with him with a view to his re-conversion; for, from the evidence of his own experience, and in the clear light of his own consciousness, he could not but say: Whereas I was blind, *now I see*. Nor did he reason with them nor battle texts of Scripture; on the contrary, he just went on preaching the glad gospel of 'justification by faith alone,' by which he opened the eyes of the blind, and *kindled afresh* the decaying Christian consciousness of the eighteenth century."—*Southern Review*, volume 11, number 30, pages 362, 363.

The change mentioned in the above, by the Greek "*metanvia*," took place on the evening of May 24, 1738; and Mr. Wesley never organized the "Society in London," which was the first, till 1739. Mr. Wesley had been a preacher eight years when converted, and had been fully enlightened by the Spirit of adoption one year before he organized the society. In the light of the above great truth we see the mind of Wesley in compiling Articles of Religion from the Thirty-nine Articles of the Church of England. Now turn to "Article 16. *Of Sin After Baptism*.—Not every deadly sin willingly committed *after baptism* is sin against the *Holy Ghost*, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost we may depart from grace given, and fall into sin," etc. In this article baptism and the Holy Ghost are interchanged, and therefore may teach "baptismal justification." Now turn to the Articles of Religion in the Discipline of the Methodist Episcopal Church South, and open at "Article 12. *Of Sin After Justification*.—Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable," etc. This twelfth in our Articles of Religion is compiled out of sixteenth of the Articles of Religion of the Church of England. In this Mr. Wesley was careful to remove the word "baptism," and thereby free the article from the appearance of teaching "baptismal regeneration." In his sermon upon "The New Birth" he holds the following language as conveying the sense of his mind, independent of the teaching of the Church of England: "And, first, it follows that *baptism is not the new birth; they are not one* and the same thing. Many indeed seem to imagine that they are just the same." But further on in the same sermon, when he refers to the view of his church—that is, the Church of England—he speaks thus: "It is certain *our church supposes* that all who are baptized in their infancy are at the same time born again," etc. As strange as this language may appear to some, it does not indicate *belief* in the dogma of "baptismal regeneration," for it simply declares a *supposition*. But we will allow Wesley to testify once more upon this important subject. In a volume before me, "On Original Sin," written A. D. 1756—eighteen years after his conversion—he makes the following quotation: "But with regard to parents and their posterity, God assures us, 'children shall not die for the iniquity of their fathers,'" and then adds: "No, not eternally. *I believe none ever did or ever will die eternally, merely for the sin of our first father*." If this language cannot free him from the spleen of some of the *would be great* of modern times, it is well-nigh useless to make any further quotations of his own words for his vindication.

With all the above, and even more, open for the investigation of Mr. Callaway, I am astonished at his barefaced temerity in alleging that Mr. Wesley "brought with him from the *Episcopal Church*, firmly imbedded in his religious principles, that Romish dogma, 'baptismal regeneration;'" and am left to believe that the moderator made the statement either in ignorance of the truth and facts in the case, or else he willfully perverted the truth.

While upon the subject of "baptismal regeneration" it may not be amiss to look into the history of the Baptist Church and see how she stands, and see whether or not the moderator has any right to throw stones at anybody.

The first recorded objection to infant baptism was offered on the ground that baptism procured the pardon of all previously committed sins, and should therefore be delayed as long as possible. This objection was offered by Tertullian—and Elder Haynes claims him as a Baptist. "It is proper to state that Tertullian had fallen into the most grievous errors concerning the efficacy of the water of baptism. He believed that when the Spirit hovered over the great deep in the beginning, he imparted to water a divine element, and that when the body came in contact with water in baptism it absorbed, in some mysterious way, this divine element. Hence, in his opinion, the water of baptism did of itself cleanse away all pollution. As a matter, therefore, of safety he advised the delay of baptism of all persons until the most dangerous periods of life were passed, lest if they should fall into grievous sins after baptism there should be no hope for them, as baptism could not be readministered."—Infant Baptism, Miller, pages 35, 36. It must be borne in mind that Tertullian joined the Montanists, and that the Montanists constitute the first link in the Baptist chain from John the Baptist. Therefore the first link in the chain held the Baptist dogma of "baptismal regeneration." If the fountain be corrupt, what of the stream? The Novatians constitute the second link in the Baptist chain. They assumed such sanctity and holiness as to take the title *Cathari*, or *the Pure*. They held the Baptist dogma of "baptismal regeneration." They believed and taught that if baptism was administered by others than themselves it was "*absolutely divested of the power of imparting the remission of sins*."—Mosheim, volume 1, page 96. Here are two links in the chain which will help the moderator in his work in this country! But let's leave distant lands and dates, and come nearer home—come to the American country. Benedict, in his History of Baptists, page 286, thus essays: "*Baptismal Regeneration*.—This doctrine is the *ne plus ultra*, the very *summum bonum* of the baptismal rite. *This theory* makes it amount to something worth contending for. It clothes the ceremony with an importance which is calculated to give life and energy to the efforts of all who sincerely believe it, *to have it applied to the largest possible number* of the ruined race of man. A ceremony which, by *its mysterious power, in an instant changes the destiny of an immortal being for time and eternity, and brings him, whether old or young, from the ruins of the fall into the glorious liberty of the sons of God*, is certainly of a momentous character, and should by no means be neglected by those who have this view of its sacramental efficacy and saving power."—Baptist Pretensions to Antiquity, page 161. Can any Pope surpass the doctrine of the above? Well, if I believed the above Baptist dogma of "baptismal regeneration," and were authorized to administer the "plunge," I would get two of those Virginia cows, of which the moderator spoke in his sermon at Pleasant Ridge, and I would get a strong dray and would put a large box thereon, and would fill it with water, and would clothe myself with a long black gown, such as the moderator sometimes wears, and would hitch my cows to the dray and would "circumambulate" the whole country, and would administer the "*summum bonum*" "of the rite" "to *the largest possible number!*"

But, really and truly, have the Baptists come down from John the Baptist, or from the days of John? When we look at their history upon the American continent it is as clear as noonday that they simply sprung up, without any connection with the past whatever. Roger Williams, the founder of the "first Baptist church in America," was baptized by a lay man. This occurred in the year 1639. However, the Baptists of to-day try to avoid this historical fact by saying that John Clarke founded their churches in America. But history shows beyond all doubt that Clarke organized his church in the year 1644—five years after Williams. So much for the succession of the Baptists in America. But how in England? About the same. A small company withdrew from the Episcopal Church and "*first* formed themselves into a church, *and then appointed two of their number* (perhaps Mr. Smyth and Mr. Helwisse) *to baptize each other, and afterward to baptize all the rest*." Where is the succession in this case? This occurred about 1608.

When looked at from a Baptist standpoint, I ask, in all candor and honesty: Did not John Wesley have as much right to organize a church as Roger Williams, John Smyth or John Matthias, or any other Baptist John? And while John Wesley regarded "the succession as a fable," yet he was in as good succession as the English and American Baptists, for they both once belonged to the Church of England. And what about the Missionary Baptists of our country? How old are they? When and where did they start? The Missionary Baptist Church is of very modern origin—has not lived long enough to make one link, much less a chain!

In support of the proposition that John's ministry and baptism belonged to the gospel dispensation, the moderator says that he "did not propose to prove that the Pope of Rome resided in Ozark." Perhaps it would be difficult to make the proof, even were he to make the effort. But we can help him a little, and may take some burden from his hands, by proving that the resemblance of the Pope resides at Newton.

It is said the Pope sometimes wears a long black gown. Whoever wears a long black gown resembles the Pope. Rev. P. M. Callaway sometimes wears a long black gown; therefore Rev. P. M. Callaway sometimes resembles the Pope.

Just now it may not be amiss to disabuse the mind of the moderator in reference to the word "onslaught," upon which he seems to gloat with peculiar delight. When I employed the word in my former communication it was to convey the idea of "attack," which is its first meaning. However, he seems to believe, as expressed in his "reply," that he had well-nigh destroyed the Methodist Church! Hear him: "It would be rather too egotistical for me (?) to presume that the 'onslaught' was so desperate that there is not a greasy spot left!" No, not even where you struck—nor even a lymphatic one? The effects of the onslaught are shaken from Mr. Wesley and from us, as "*the lion shakes to air the mists shed on his mane*."

Mr. Callaway approaches the close of his "reply" with a most singular announcement. He says: "I rejoice to know, through the indomitable energy of our *Baptist* forefather, that we have a country—nominally at least—of religious liberty." This is the first time that I ever knew any one to declare that "*energy*" was a medium of knowledge. What Mr. Callaway learned "through the energy" of his "*Baptist forefather*" I learned in books. May he he has the art of *reading* his "Baptist forefather!"

In conclusion he desires "the privilege of worshiping God under my (his) own vine and fig-tree unmolested." Of course this will be most cheerfully accorded him by everybody. And hereafter, it is to be hoped, he will not molest others under "their vine and fig-tree," and particularly let Methodist girls and boys alone, and cease his efforts to proselyte them.

I would humbly suggest to the moderator that when he writes again, to give a little more attention to grammar, rhetoric, history and logic.

ANGUS DOWLING.

OZARK, ALA., Dec. 24, 1874.

Scatter Sunbeams.

Some retrospection of recorded history proves the assertion that "man was made to mourn." Following the tenor even of our own obscure and uneventful life, we can but acknowledge there is truth in the idea presented. Life in itself would be naught were it not for the coloring—the tints thrown on it by necessary occurrences and incidents. Look at mother earth! What would she be without the light thrown upon her surface by the bright orbs that "rule the day and night?" Then shall our imagination be clouded by the ugly counterfeits of darkened skies of sorrow, or shall we enshrine in our hearts only bright stars, and the gathered rays of the sun, which will lighten up the innermost recesses, and bring sweet peace and comfort? It is only where there is a basis of innate good—where the heart is pure and filled with divine love—that a store of sunshine can be garnered, whose radiance may bless and cheer our fellow-creatures. The rude, rough heart has no sympathy with his kind, but sets himself up in defiance, while all those holy influences that should shed a halo around him are buried up in self-love and its attendant evils. A sweet smile will sometimes encourage a fainting heart to renewed action. A gentle tear shed in sympathy will often soothe the sharp pang of mental suffering. A kind word spoken in season—how much good it may do! These are sunbeams that require no trouble or expense to scatter upon our fellow-creatures around us. The bestowal of such gifts should be our chief aim, and let naught in life's unwritten page dampen our zeal in such a lovely cause as this, and then,

"Like pearl-strung lute in moonlit stream,
Deep takes night's lamps revealing,
With heaven-born light gild each bright dream,
Each golden thought and feeling.

"Then will our wealth of thought and love,
Our life star-crowned, like even,
A priceless boon and blessing prove
To us and earth and heaven."

EMMIE K. BAILEY.

MR. EDITOR: Having never given the public a scratch of my pen, I feel somewhat timid in offering my first; but seeing little or nothing said about our itinerant preachers' poverty—their faith-trying condition at the present—I wish to call the attention of our people, and especially the stewards of our church, to the fact that when we get our preachers for 1875 the greater part of them will come to us without a penny, altogether dependent upon us then. It is high time we were thinking about this while we are selling the last cotton and preparing for the new year, which is almost here. The stewards for 1874 are now making a final settlement with their preachers, and it is sad to think how little some of them have collected. It may be that the stewards are to blame, and it may be the people are to blame. Very likely both are very much to blame. Brothers and sisters, and stewards in particular, what are we going to do if we live and enjoy the blessings of God another year? Are we going to get their labor and see our pastors in need, and shut up our bowels of compassion from them? What think ye? The Lord help us to think and act right upon this and all other subjects. M.

HIGH HILL, LEAKE CO., MISS., Dec. 6, 1874.

Obituaries.

NINNIE TAYLOR, daughter of Patrick H. and Ann E. Booth, died of croup, at their residence in Suggsville, Alabama, on the eleventh of November, 1874, aged one year, eleven months and twenty-three days.

E. M. TURNER.

MRS. EVA LANHON, daughter of Augustus and Lucretia Sadler, and wife of Reuben E. Lanhon, died in Madison county, Mississippi, November 9, 1874, in the twenty-ninth year of her age. She was a native of Greene county, Alabama. When she was but a small child her parents moved to and settled in Madison county, Mississippi, where she was brought up under the teachings and influence of the gospel. She was of good mind and well educated—a graduate of Mount Herman Institute, under the presidency of Prof. T. G. Rice—well read in a sound literature, pleasant and instructive in conversation. She was a kind and affectionate wife, a devoted mother and stepmother.

In 1868 she accepted Christ as her Savior, and united with the Methodist Episcopal Church South, and was a consistent, devoted Christian all the remainder of her life. She was uniform, quiet, firm—always acting from a high and holy principle.

For some weeks, when her health seemed very good, she was impressed with the idea that she would soon be called to leave her loved ones. She spoke of this to her sister, and requested her to take charge of her two little boys, and bring them up in the Christian faith and principles of the Methodist Church. Her end was quiet and peaceful—passing away with the bright prospect of eternal life in heaven. May the blessings of our kind heavenly Father ever be with those so greatly bereaved. H. H. MONTGOMERY.

The Texas *Christian Advocate* will please copy.

DIED, at Pearlington, Mississippi, December 11, at three o'clock A. M., of diphtheria, ROBIN ROLFE STOCKER, youngest son of the late W. T. Stocker, of New Orleans, Louisiana, aged seven years, six months and ten days.

Robin leaves a family of devoted brothers and sisters to mourn his loss—an aching void in several hearts, which time alone can fill; a vacant seat in the Sabbath school, of which he has long been a faithful member, and a large circle of playmates and friends, who will be pained to part with him.

"I take these little lambs," said he,
"And lay them in my breast;
Protection they shall find in me,
In me be ever blest."

B.

CARRIE BOOTH, daughter of Albert and Mary Booth, was born in Autauga county, Alabama, November 20, 1864, and died in Chicot county, Arkansas, November 1, 1874.

Sweetly and gently did little Carrie fall asleep, expressing to her devoted mother a willingness to die, and, after taking an affectionate leave of mother, brothers and sisters, gently laid her head on Jesus' breast and breathed her life out sweetly there. Gone to be an angel! How cheering the thought! Gone to bloom in the garden of God's love! Weep not, fond parents, as those who have no hope. In the home of the pure and the good you will find your treasure, tuning her harp to the praise of her Savior. Think of her as a light in the window of heaven to lead you to the mansions above.

W. WOOLTON.

AT A regular meeting of Eureka Lodge, No. 202, I. O. G. T., the following resolutions were unanimously adopted:

Whereas, God, in his all-wise providence, on the twelfth day of November, 1874, saw fit to call our worthy and much-beloved sister, L. C. HUNDLEY, from a world of sin and misery to another and better, eternal in the heavens, where the wicked cease from troubling and sorrows are unknown; therefore,

Resolved, That while we meekly submit to the will of an all-wise God, we feel that we have lost a good and zealous member, the husband a fond and devoted wife, the children a kind and cherished mother.

Resolved, That we let the vail of forgetfulness be thrown over the foibles of the dear departed, and cherish only those virtues with which she was so abundantly blessed.

Resolved, That we tender our heartfelt sympathies in the sad hour of this great affliction, and remind them that they may ever find among us friends.

Resolved, That a copy of these resolutions be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy of the paper sent to the family of the deceased.

'Tis finished, 'tis done; the spirit is fled,
The prisoner is gone, the Christian is dead;
The Christian is living through Jesus' love,
And gladly receiving a kingdom above.

M. BELLE MCCONNELL,
M. R. CRAWFORD,
N. J. MCCONNELL,
Committee.

LOWER PEACHTREE, ALA., Dec. 7, 1874.

JAMES M. MARTIN.

Our friend departed this life at Jackson, Mississippi, November 22, A. D. 1874. He was born at Washington, Mississippi, on the fifteenth of October, A. D. 1808. He was married to Martha D. Chandler, of Georgia, at Grand Gulf, on the eighteenth of April, 1842. He raised three children—a son and two daughters. His daughters have died within a year—Louisa, the youngest, on the tenth of December, 1873, and Fannie on the fourteenth of March, 1874. He was a printer by trade, learning his profession at the old *Courier* office, at Natchez, under that excellent man, the late William P. Mellen, Esq., long publisher and editor of that journal. He was devoted to his trade, and assisted to establish Typographical Unions in New Orleans, Vicksburg and Jackson, and was among the oldest printers in the South.

He was a member of the Methodist Church in his youth, and maintained his integrity and faithfulness, and found the consolations of religion the only true source of happiness in this life, and the way of salvation in the life to come. Our friend was unknown to fame in this life, but he is now an heir of the mansions which our Savior has gone to prepare for all of his true disciples.

We would console his dear wife and beloved son by pointing them to that precious Savior as the true Comforter that knows our sorrows, and can pour into our wounded spirits "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

THOMAS REED.

MRS. ANN WILKINSON died at the residence of Dr. J. H. Gibbs, Meridian, Mississippi, on the eleventh day of November, 1874.

The deceased was the stepmother of Mrs. Dr. Gibbs. She was long a resident of Mobile, Alabama. With Dr. and Mrs. Gibbs she had made her home for many years. Having been for four years a friend and frequent visitor of Mrs. Wilkinson—three years her pastor—I knew her well. With pleasure I put it on record, as her due, that she was one of the best of women. With the solid virtues she combined the delicate feelings and elegant bearing of the refined Christian woman. Her faith was strong, uniform, cheerful. Her spirit was meek. Her demeanor was gentle. She was kind. While the faults of others gave her pain, she was charitable toward the erring. One of her intimate associates remarked that she never heard Sister Wilkinson speak evil of any one. She loved goodness. She was full of goodness. Averse to bigotry, she was devoted to the Methodist Church, of which she was a member for more than forty years. She relished the services of the sanctuary, where her devout presence will be greatly missed by the pastor and members at Meridian. With her, in daily life, religion was a reality. Beautiful in her Christian example, she was happy in her experience. Less demonstrative than many, she enjoyed the comfort of the Holy Ghost.

God was with her in her last illness. Not a tremor disturbed the tranquil trust of her faithful soul. All was well. Her spirit was calm. She was the Lord's, and his will was hers. She entered into rest. Heaven is enhanced by the accession of such a spirit.

The best medical attention was given her, with the assiduous care of Dr. Gibbs' family and kind services of devoted friends.

JOHN A. ELLIS.

MRS. LOUISA TAYLOR, wife of Hendereon Taylor, Esq., died at Markeville, Louisiana, November 9, 1874.

Sister Taylor was the daughter of Hon. Seth Lewis, so long and well known as one of the early settlers of the Attakapas region of this State, and the sister of Thomas H. and W. B. Lewis, both well-known and distinguished lawyers. She was eminently of Methodist descent, her father's house being for many years the headquarters of Methodism in that portion of the State. Many of the early pioneers of our church found a welcome home and a preaching-place in his house. The venerable Seth Lewis died, I believe, in 1848, leaving all his children settled in life, and in the church of their father.

The subject of this notice was born at or near Natchez, Mississippi, on the ninth of September, 1809. In her infancy her father removed to St. Martin, and soon after to St. Landry parish, in this State. On the fourteenth of April, 1825, she was married to Henderson Taylor, Esq., and the same year she joined the Methodist Church. Mr. Taylor lived in Opelousas several years, and then finally settled in Marksville, Avoyelles parish, Louisiana, where Sister Taylor died, in the maturity of Christian experience and in manifest meetness for the inheritance of the saints in light. I cannot, in a brief obituary notice, worthily embalm the memory of this noble woman, who for nearly fifty years so well sustained the relations of wife, mother and Christian. She was endowed with a large order of mind, and early devoted herself to reading, and continued to be a great reader up to the time of her severe affliction, which began about three years before her death. Sister Taylor read our standard works extensively, and was familiar with the doctrines of Christianity and the history of the church. This rendered her at once entertaining and instructive to the many preachers of the gospel and Christian people who always found a cordial welcome and a generous hospitality at her comfortable home. Never can the writer forget how much he is indebted to her wise and Christian converse, so frequently enjoyed in his early ministry. She was devoted to the church, and, I believe, according to her ability and means, was ever ready to meet any sacrifice or service that might arise in the path of duty. She was particularly jealous of the honor of the church, and the purity and integrity of God's ministers. Her position was firmly taken on the Lord's side, and her commanding character made all who knew her shrink from any irreverence or ridicule of religion in her presence. Her sympathy with suffering humanity, and her readiness to relieve the distresses of the poor and the afflicted, was also a marked feature of her character.

Sister Taylor was strong to endure as well as to do the will of God. She raised a family of five children, three of whom preceded her to the spirit world. About three years ago her last severe affliction began, and from that time to her death she suffered much, finally becoming totally blind. I saw her once during this last fiery ordeal; and while Christian friends sung and talked of the heavenly world and the Christian's hope, it seemed a place "honored above the common walks of men, quite on the verge of heaven." Her eyes were bandaged and all was darkness around her, but her faith's enrapturing vision of that heavenly home inspired her tongue, and she exulted at the thought of an early release from the sufferings of the present life and the glory that should follow. So, I am informed, she continued to become meet for heaven till God sent his angels to bear her spirit away to its immortal home. She leaves a devoted husband and two children to mourn her loss. I trust they may have grace to follow her in the regeneration, and that they may stand with her at last among the redeemed of the Lord. A. E. GOODWYN.

WHO SAYS angels must be all young and splendid? Will there not be some comforting ones, whose radiance does not dazzle nor bewilder—whose faces are worn, perhaps, while their stars shine with a gentle, tremulous light, more soothing to our aching, earth-bound hearts than the glorious radiance of brighter spirits?—*Miss Thackeray.*

"I AM missionary in my nursery," once observed a Christian mother. "Six pairs of little eyes are daily watching mamma's looks as well as listening to her words; and I wish my children never to see in me that which they may not imitate."

The Christian Advocate.

THURSDAY, JANUARY 7, 1875.

A TEMPERANCE CURIOSITY.

In view of the attention now directed to the temperance question, the following curious doggorel may be read with some interest:

Ye friends of moderation,
Who think a reformation
Or moral renovation
Would benefit our nation;
Who deem intoxication,
With all its dissipation,
In every rank and station,
The cause of degradation,
Of which your observation
Gives daily demonstration;
Who see the ruination,
Distress and desolation,
The open violation
Of moral obligation,
The wretched habitation,
Without accommodation,
Or any regulation
For common sustentation;
A scene of deprivation
Unequaled in creation,
The frequent desecration
Of Sabbath ordination,
The crime and depredation,
Defying legislation;
The awful profanation
Of common conversation,
The mental aberration
And dire infatuation,
With every sad gradation,
To maniac desperation;
Ye who, with consternation,
Behold this devastation
And utter condemnation
Of all inebriation,
Why sanction its duration,
Or show disapprobation
Of any combination
For its extermination?
We deem a declaration,
That offers no temptation
By any palliation
Of this abomination,
The only sure foundation,
And, under this persuasion,
Heed no communication
With noxious emanation
Of brewers' fermentation,
Nor any vain libation
Producing stimulation.
To this determination
We call consideration,
And without hesitation
Invite co-operation.
Not doubting invitation
Will raise your estimation,
And by continuation
Afford you consolation;
For in participation
With this association
You may, by meditation,
Insure the preservation
Of a future generation
From all contamination.
And may each indication
Of such regeneration
Be the theme of exultation
Till its final consummation.

Some Remarks

ON NORTHERN METHODIST MISSIONARY APPROPRIATIONS.

There was given lately, in this paper, a detailed account of these appropriations for the ensuing year. We are glad to know that our co-religionists, whose numerical and financial strength exceeds our own, can also exceed the amount we are able to command for the cause of missions in the regions beyond. The appropriations authorized by their missionary committee for 1875 are $720,000; the reduction from the past year $120,000. To Mexico they appropriate about what we do—$22,000. Their foreign field in Asia and Europe is a grand one, and well cultivated. They are doing, and have done, a great work among the Scandinavian populations in Europe, and in the West and Northwest of the United States. Among the Germans of the same region they have had gratifying success. We could wish, for the sake of peace and "fraternity," that they would allow our German work in the South and Southwest to rest from the proselyting efforts which those can indulge who have a richer treasury than ours. The Germans of Louisiana and Texas are convenient to us—attached to us—and have shown every token of religious thrift and prosperity under our organization. But the "bids," and proselyting overtures that have characterized Northern Methodist agents in those parts, have been a serious drawback to our work. Some chapters could be written on this subject that would be well sustained by facts, and not pleasant to read.

Since they succeeded so well in those fields which we are not able to reach, and where they do not come in collision with us, and since a wide door in many other directions is open to them, it is surprising, when all the facts of the case are considered, how they wedge and push into the Southern States, and at so great an outlay. Under the head of Domestic Missions in American Conferences there are interesting items. The New England Conference draws only $2,100—where free love and Theodore Parkerism originated. The Conference of Western New York, where spirit-rappings began, and where spiritualism and other *isms* abound, needs only $800 of missionary money. Even the grasshopper Conferences of the far West are trimmed close. Nevada has only $3,000. But liberality abounds toward the fields occupied by us. The Southern States are objects of special regard, where altar is to be erected against altar. A stranger would suppose, if no other source of information or inference were before him than this list of appropriations, that genuine Wesleyan Episcopal Methodism was a new growth at the South, and had taken but feeble root in the soil, and but small hold on its people. Let us compare and contrast some of the items:

For Bombay and Bengal they appropriate $1,200. For Baltimore, $5,000—where American Methodism was organized in 1784. For Virginia, $9,000—whence Jesse Lee went forth as a missionary to plant Methodism in New England. This suggests to the unbiased, thoughtful reader, acquainted with our church history, that there is an abnormal movement here—a factious, schismatic, pragmatic scheme forcing itself upon an unsympathizing people. But to continue quotations: Arizona, $3,000; Alabama $8,500; Arkansas, $5,500. The "fraternal" reader is informed hereby that Southern Methodism has two flourishing Annual Conferences in Alabama, embracing 60,000 members, and three in Arkansas, aggregating a membership of more than 35,000.

Here is more of it: South America, $9,000; South Carolina, $8,000. Well done for South America! Just $1,000 more needed there than in South Carolina, where Bishop Asbury made his winter home and headquarters before this century came in, and where much of his valuable labor was expended, and where many of his dearest friends lived, and whence those letters were written that figure so finely in "fraternal greetings."

Here is more of it: Bulgaria, $9,600; Georgia, $8,500; Mississippi, $8,000. Please find Bulgaria on the map, and see how far it is from Constantinople and the Turks.

Again: Central China (Kiukiang,) $8,815; Texas, $6,000; West Texas, $6,000—where Martin Ruter labored before central China was opened to Christian missions—Texas, where Southern Methodism has five Annual Conferences and over 50,000 members.

Still further: Liberia, $9,000; Louisiana, $8,000; Tennessee, $8,000—where the bones of McKendree lie. Holston, $7,500; Kentucky, $7,000—where Dr. John P. Durbin, their eminent missionary secretary, was born and brought up and converted. To their Lexington (Kentucky) Conference they appropriate $2,500, making in all for Kentucky $9,500. Yet to their Illinois Conference only $600; to Central Illinois, $600; to Southern Illinois, $800. In all for Illinois, just across the Ohio river, $2,000. Kentucky was the scene of Jonathan Stamper's labors, and Gunn's, and Bascom's, and Cronch's, and Lindsey's, and Valentine Cook's, when Illinois was an unbroken prairie. And to Illinois Kentucky sent a large proportion of its best Christian settlers! Be it remembered that *we* have in Kentucky at least 55,000 members, served by 240 faithful pastors.

Once more: East Oregon and Washington Territory, $3,000; Florida, $4,000; Denmark, $8,400; North Carolina, $7,500. *Our* church occupies North Carolina with about 180 travelling preachers and 56,000 members.

It is interesting to conjecture what meaning the historian of Methodism will draw from these figures, and how he will explain them, when the mist and clouds of to-day's fanaticism, and party rancor, and sectional strife, and ecclesiastical ambition, shall have been swept away. Perhaps the mere economist will say: "It is well. It is a good thing. That money circulates among our people. Although it flows from an unfriendly motive, the South, stripped and robbed in so many ways, is thus getting back something. Let them appropriate money and send on men to spend it here—it gets into the channels of trade and helps us. Let them buy up such of our own seedy and needy brethren as will take the price and do their work—it relieves us of them, and gives them a living."

We wish that congratulations might be exchanged among our people, even on so low a plane as this; it would be some compensation for the spectacle exhibited before the world. But the net gain, even in a commercial point of view, is doubtful.

When the programme of the intrusionists was being planned at the close of the war, one of their leading organs said this in substance, and almost in words: that their missionaries would keep a watch on the ex-rebels; and their projects and temper, and especially their dealings with the freedmen, could thus be truthfully reported to the people of the North and to the government. How well they have done this part of their work is matter of history. They have systematically stirred up bad blood between the two races. They have bred a distrust and alienation on the part of the negroes toward the whites, which goes far to account for our troubles, and the shameful misgovernment that has impoverished and afflicted our land. They have inflamed the minds of the dominant party of the North by exaggerated and often entirely false accounts of disorders in the South. They have given aid and comfort to the army of carpet-baggers that has preyed upon us—a set now happily everywhere in disgrace.

One of the great wants of our section has been an inflow of capital and skilled labor. For this, emigration bureaus have been organized by our people, and agents have been sent abroad. But the "missionaries" supported by these appropriations have done more to keep capital and skilled labor away from us than all our immigration schemes and societies have been able to counteract. Take the following instance:

"An Englishman," sojourning temporarily in Alabama, writes to the Montgomery *Advertiser* a communication, in which he gives a forcible idea of the positive damage to Southern character, credit and prosperity by misrepresentations and slanders about the disordered and violent condition of society in the Southern States. He says:

"When, last April, I left England for the express purpose of visiting this and some neighboring States, my friends were as much astonished as if I had decided to go to Timbuctoo, and very gravely remonstrated. My attorney advised me to 'look to my will' and to 'settle all my affairs, as my return was highly problematical,' and three different insurance companies, in which my life is insured, flatly refused their consent, but afterward relaxed on special conditions. Not that there was any objection to my crossing the Atlantic, nor to my traveling in the Northern States, but the frightful stories of 'Southern outrages,' of Kuklux and other hobgoblins had been widely spread, and it was deemed impossible there could be so much smoke without a good deal of real fire. This was confirmed on my arrival in New York, for several gentlemen, usually well informed, gravely shook their heads and shrugged their shoulders when they heard my destination.

"Notwithstanding all these sagacious friends, early in May I was in Alabama. Since then I have traveled on its railways by day and by night, on horseback and on foot have traversed its mountains and forests. I have met every grade of society, from the loftiest to the humblest, have conversed with men of every shade of political opinion, and not only have I never been annoyed or insulted, but on the contrary have had the greatest consideration and kindness offered to me. More than this, I have never seen the least symptom of outrage or public disorder."

Let any one rise up from the perusal of Bishop Haven's letters to the *Independent* or *Zion's Herald*, or the letters liberally supplied to the Northern press by his co-laborers of less note in our midst, and there is no surprise at this candid Englishman's impressions. Multitudes of weaker nerve have been turned away from us, and have never ventured to see and judge for themselves.

With these facts in view, we can hardly be thankful for these liberal appropriations to be expended here. They cost more than they come to—so far as the South is concerned. The money is largely the pay of informers. Their missionaries have come, and kept away better citizens. For every dollar they bring for their support they turn off hundreds for useful investment.

The unpleasant conclusion is that the strange moral aspect of this subject is not much relieved by the economical.

Having remarked on a few points in this list of appropriations, we now prophesy a little. Our prediction is that the late elections will lead to a modification of these figures. The Southern outrage business, in which our Northern Methodism dealt so largely, has been overdone. The nation is disgusted after having been much deceived. The occupation of many of the most active missionaries is gone. Well known it is that they were political partisans of approved zeal. They were eminent in loyal leagues. They manipulated the negro vote, and led it up solidly to the polls. This *paid* so long as Governors could be elected thereby, and State Legislatures, and Congressmen and senators at Washington. Hereafter it will not pay in Virginia, Georgia, Alabama, Tennessee, North Carolina and Arkansas—if these States maintain decidedly their present political attitude. Men in the North and East will not give *missionary* money to be used in the South for controlling local and municipal elections, who yet were willing to promote a national political ascendency in that way. After a few spasmodic struggles to regain political power in these States, the missionary funds devoted to *them* will fall off. Meantime those peaceful commonwealths—South Carolina, Mississippi and Louisiana—may expect a continuance of favor. There Northern Methodism has achieved its greatest triumphs—there is their stronghold of negro followers. Governor Moses entertained their bishops and visiting dignitaries and resident D. D.s with Conference dinner. They hobnobbed with Moses. Kellogg was a pet of theirs. They winter in Florida. They are a power in Mississippi. Those States are worth saving to the party. To their present highly prosperous condition Northern Methodist missionaries have notably contributed, and possibly a field worth cultivating may be found in them for some time to come. Just now it may not be deemed expedient to cut off re-enforcements and the sinews of war. Such allies may be needed, all over the South, in the approaching presidential election; and these may be counted on in that critical campaign.—*Nashville Christian Advocate.*

The Principle and the Facts

DEVELOPED IN THE GLADSTONE-PAPAL CONTROVERSY.

The careful readers of the numerous issues between Archbishop Manning and his associates on the one hand, and Mr. Gladstone on the other hand, will note that most of the controversy turns on questions of historic *fact*. Here, of course, there are always two sides; and as Gladstone, like the knights of old, stands with his back to the rock, beating off, alone, the light-armed foes that now swarm around him, it would be strange indeed if some unguarded point of successful attack were not found. The vital questions of *principle*, however, are few, and if kept distinctly in view they may greatly aid to a right judgment in the long and heated controversy which both sides in the debate predict as now imminent.

The questions are to what extent the Roman Church, now represented by the sovereign pontiff, claims authority in the domain of civil authority; whence does that church profess to derive that authority; and how do they hope, in this age, to maintain that authority in Europe and the United States?

Gladstone avers, and his opponents admit, that the Pope claims authority in all that relates to "morals." Moral duty, embodied in civil laws and constitutions, is learned by "individual conscience," which is the foundation of "natural law," and is embodied in the moral codes of the Old and New Testaments. It is to be noted that in all this controversy the question of the rightful field for the exercise of "subjective conscience" and of "objective law" is debated—the one, of course, being the right of the individual, the other of the State. It is here a main point of consideration that the *keeper* and *arbiter* of "individual conscience"—as is tacitly claimed by Roman writers—is the church, represented by the Pope. As truly as he is declared to be the only authorized interpreter of the inspired Scriptures, so is he to be regarded the authority in questions of civil law and constitutions. Yet again, the rights of "family," as distinct from those of "the State," are constantly set forth. It is to be observed that "marriage," including all *family* duty, is claimed as the province of the church; and of course all laws coming under the "Tenth Commandment" are transferred from the realm of civil to that of ecclesiastical law. If this be granted, of course authority as to the fifth, sixth, eighth and ninth commandments—in fact the entire province of civil laws and constitutions also—must be allowed to come within the pontiff's sovereignty; for all these are embraced in the field of "morals."

The source of *authority* under which this claim for the Roman pontiff is asserted is stated to be "canon law," recognized, *first*, in Peter's claim before the Jewish Sanhedrim; and *second*, by concessions from Christian States, as set forth in the following statement of Mgr. Capell: "The relations of the church to the State engaged attention at a very early period, and the respect paid to her by emperors—even by some who afterward lapsed into heresy—is plainly indicated by various passages in the code of Justinian. The relations of the church to the State have been since so often determined by compact, formal definition and theological commentary as to have provided for almost every contingency that can arise."

As the Scripture authority, Peter's words are cited: "Whether it be right to hearken unto God more than unto you, judge ye." As to this citation and its application, these facts are to be noted: First. It is the protest of Peter, who, with Romanists, ought to have weight against *ecclesiastical* rather than *civil* authority; and it is the claim made now by the people of Christendom for freedom of individual conscience against ecclesiastical domination.—Second. It is the claim of natural right as to duty to God rather than to man. As Daniel was so faithful to duty under the Persian civil law that no charge against him could be brought, so Peter, as Paul afterward, had the Roman civil law on his side in making his claim to preach the new religion of Christ; and this civil right, in accord with individual conscience, he was claiming. Third. This very citation is in keeping with Peter's subsequent teaching as to *civil* allegiance and in condemnation of ecclesiastical domination; when, unlike his professed successors, he taught: "The elders among you, I, who am also an elder, exhort * * * be not lords over God's heritage;" "fear God, honor the king;" "submit yourselves to every ordinance of man for the Lord's sake."—First Peter ii, 13-17, and v, 1-3.

As to the professed concessions of civil governments, from the time of Justinian down, these facts are to be noted. The Justinian code referred to was digested under the following circumstances: Under Theodosius the First, from A. D. 375 to 395, while the empire of the West and East was still united, the last struggle with paganism against Christianity led to laws called forth by a necessity of national existence, kindred to the late German laws restricting the authority of the papal priesthood. Under Theodosius the Second, who ruled in the East after the division of the empire, from A. D. 408 to 450, the famed Theodosian code, which made special provisions for the priesthood and its authority, was prepared and promulgated. When Justinian the First came to the throne, A. D. 527, the spirit of the Eastern church revolted from the intolerance of the Roman priesthood, whose authority under the Gothic rule, beginning A. D. 476, had given to Christian ecclesiastics the arbitrary power which Tacitus describes as exercised by the Druids of Gaul, Germany and Britain. In a hasty revision of Roman law, with a codification of the edicts of Christian emperors from Constantine, hurriedly completed in two years, and promulgated A. D. 529, many features of the Theodosian code, giving authority to priests, were incorporated. In four years this code was set aside in the Eastern empire, being superseded by the Institutes of Justinian, from which every vestige of ecclesiastical authority in State affairs was eradicated. The Roman ecclesiastics have, however, imposed this code on princes whom they have controlled; out of its features grew the "canon law," whose main provisions exempt the priesthood and property they may accumulate from the sway of civil law, while it also gives the church entire authority, under the claim that marriage is a sacrament, over *family* as distinct from *State* obligations.

The use which the Ultramontane party wish to make of this claim is to be inferred from past history. That the claim is made in unabated form, even when Italy, Austria and Spain have virtually abrogated the authority of the canon law, is certainly illustrative of Mr. Gladstone's main position. That the same play on words is now resorted to which for a time deceived the French democracy—when the right of "subjective conscience" was set up against that of "objective law," or established civil constitutions; while, nevertheless, the fact was concealed that the church held a claim over conscience that was denied to the State—this repeated deception is an indication that the whole field of old controversies is to be gone over again in republican America as well as monarchical Europe. To the calm student it may be made clear that our American fathers did not err when they made these distinctions: In all that relates to spiritual worship and service of the divine Being, the individual conscience is responsible only to God; in all the relations of man to his fellow-man, civil government has authority, while in man's spiritual relations and interests ecclesiastical, officers have only that moral authority which one mind may, by argument and persuasion, gain over another.—*New York Observer.*

IN THE ruins of Pompeii there was found a petrified woman who, instead of trying to fly from the destroyed city, had spent her time in trying to gather up her jewels. There are multitudes making the same mistake. In trying to get earth and heaven they lose both. "We cannot serve God and mammon." Be one thing or the other.

"HE's a grand preacher!" whispered an old spinster to her sister, on hearing a young minister for the first time. "Whilst, Bell," was the reply, "he's reading." "Reading, is he?" said the eulogist; changing her tone: "Filthy fallow! we'll gang hame, Jenny, and read our book."

THE knowledge of God is gained as a knowledge of man is gained—by living much with him. If we only come across a man occasionally and in public, and see nothing of him in his private and domestic life, we cannot be said to know him.

Religious Intelligence.

THE Mercantile Library of New York and the Public Library of Baltimore have concluded to close their doors on Sunday.

ANOTHER "expeditionary force" of Catholic priests is to leave Rome soon for this country as missionaries among the freedmen of the South.

THE editor of the *Evangelical Review*, of Calcutta, India, states that 5,000 converts were baptized in India during 1873, and 1,000 in Burmah.

BISHOP CUMMINS, of the Reformed Episcopal Church, purposes making Baltimore his home for the winter, principally on account of family considerations.

AMONG the offerings of a New Zealand native congregation for the support of its native ministers during last year were half a ton of potatoes and a horse.

THE London *Weekly Review* says the American Presbyterians are accomplishing great things in Damascus. The Arabs are remarkably interested in hearing the gospel.

THE Turks who murdered the Montenegrin Christians have been sentenced to only twenty years' imprisonment, which leniency has created dissatisfaction in Montenegro.

WOMAN'S INFLUENCE.—A missionary in India says that he regards the conversion of one woman as equal to the conversion of twenty men, so far as their influence in the propagation of Christianity in that country is concerned.

THE Moravian missionary churches in Antigua, West Indies, have received during the past century 6,101 adult members and 3,921 boys and girls. They have now 464 communicants and 884 candidates and baptized children.

THE first evangelical church was dedicated at Trieste, Illyria, on the first of November. It is a large, fine Gothic building, and, beside the Illyrian-Oriental church, is the most noteworthy church edifice in that Catholic city.

DUPANLOUP, Bishop of Orleans, has ordered prayers for the French National Assembly. He promises in his pastoral letter that the prayers of the pilgrims, who are more numerous at the present time than in the middle ages, will not be without effect.

REV. ALBERT WILLIAMS organized the first Presbyterian church in California in 1849. Having no church edifice at the time, the organization took place under a tent. Now there are in California 110 Presbyterian ministers, 108 churches and 6,500 communicants.

THE Vicar General DeLorenzi, of Treves, was some time since sentenced to a fine of two hundred thalers for filling a vacant parsonage in opposition to the State laws. The Court of Appeals discharged the case; but the Ober-tribunal at Berlin confirmed the first sentence.

MR. GREEN, of the Japanese mission of the American Board, writes to the *Missionary Herald* that the Gospels of Matthew, Mark and John have been translated and published in Japanese, and Luke will soon be ready, and Genesis, and the Epistles to the Romans, Ephesians and Hebrews have been translated.

THE Italian journal, *Voce della Verita*, is railing about an Ultramontane paper, which spoke of the holy father as a model of submission and resignation. The *Voce* proves, by his letters and otherwise, that he steadily continues to condemn and curse anybody who attempts to deprive him of his privileges or his property.

THE Reformed Episcopal Church is showing its liberality. Dr. Cheney, one of the new bishops, lately said, in a public discourse in Washington, that during the two Sabbaths of his absence from his church in Chicago he had arranged to have his pulpit supplied on the first Sabbath by a Baptist, and on the second Sabbath by a Presbyterian minister.

AT THE annual meeting of the Ocean Grove Camp Meeting Association, which was recently held, the amount realized from the sales of lots was stated to be $30,000, and the receipts from other sources $10,000. The property in tents, buildings, etc., is valued at $60,000. There remain 300 lots unsold, together with an unsurveyed tract of land worth $150,000. The liabilities of the association are $6,000.

THE Ultramontane journal, *Germania*, writes that Countess Stolberg, at Ruckelwitz (kingdom of Saxony,) is collecting money for a magnificent German national flag, which is to be painted and presented to the Virgin at Lourdes, the celebrated place to which the French Catholics make their pilgrimages. A well-known Rhenish artist has been ordered to sketch the figures for the flag, consisting of the Virgin, St. Boniface and St. Elizabeth.

THE *Methodist* says of the movement toward Presbyterian confederation: "When the one hundred millions of the Protestant world shall be able to speak with one voice for the right of every man to go directly to God, for freedom of conscience and worship, the world will move on faster toward a better condition than it moves to-day. These federations of churches that hold a common creed are helps toward the great end."

GOING TO WORK.—The Southern Associate Reformed Presbyterian Church, as our readers may remember, determined to enter upon the foreign mission work, and appointed Rev. Mr. Wilson their missionary. Mr. Wilson felt constrained, by the feeble health of his parents, to decline the appointment. Miss Mary E. Galloway, of Due West, South Carolina, unexpectedly offered herself for the work, and she will probably leave for Egypt, in company with some missionaries of the United Presbyterian Church, in January or February. Another illustration of the fact that woman is often first in good works.

DEAN STANLEY, following up the action taken by him last year in inviting a distinguished layman to lecture in Westminster Abbey on the occasion of the intercessionary services for foreign missions, this year invited Principal Caird, of Glasgow University, to lecture in the Abbey. The subject was "Christian Missions," and the very unusual scene of a great Presbyterian divine lecturing in an Episcopal cathedral was the occasion for the gathering of a congregation which filled about two-thirds of the nave of the Abbey.

EVER since the imprisonment of Archbishop Ledochowski, of Posen, the German government has been unable to find out the name of the papal delegate who has taken his place. The decrees of the delegate constantly appear in a Posen paper, the *Kuryer Poznanski*, in the form of editorials, by which means the penalties of the law are evaded. Dean Tomasyewski, who had just undergone a month's imprisonment for refusing to disclose the secret, has been condemned to six months' imprisonment for persisting in his refusal.

ACCORDING to Archbishop Manning, "whoever does not in his heart receive and believe the doctrine of the immaculate conception and the doctrine of the infallibility of the vicar of Jesus Christ, as they have been defined by the supreme authority of the church, does by that very fact cease to be a Catholic." And he warns all such skeptics that by going to confession and holy communion they deceive the clergy and commit a sacrilege to their own greater condemnation. This must rule out more than one good Catholic who has inward misgivings about the infallibility dogma.

PASTEUR BERSIER'S new Protestant church in Paris was opened recently, the first services being attended by a crowded house, owing partly to the preacher's popularity and partly to the introduction of a liturgical service entirely new to Protestant church forms in France. It was somewhat on the Episcopal order. An able sermon was preached on the occasion by M. Bersier, in which he declared, what Protestants outside of France have long observed, that her two great enemies were incredulity and Ultramontanism. The need of France was faith to remove these mountains. This movement, the new service, is an individual departure of Bersier's, and if successful may be encouraged in other churches.

THE Fiji Islanders, now, by annexation, made British colonist citizens, were formerly a very hard class of people. When the Wesleyan missionaries visited them, forty years ago, they found them the most degraded sort of cannibals, indulging in the lowest varieties of vice. They strangled widows and children, buried alive the helpless and aged people, and drank blood out of skulls. One chief boasted of having eaten 900 people. But among these degraded savages there are now 110,000 converts to Christianity. The Wesleyans have 25,000 members meeting in class, 2,000 day schools, 900 catechumens, 2,000 Sunday schools, with 53,000 scholars, 63 native assistant missionaries, 1,000 local preachers, while upward of 100,000 persons sit under their ministry.

RUSSIAN DISSENTERS.—The Berlin correspondent of the London *Times* writes: "The dissenting sects of the Russian empire are, for the first time in history, recognized by the State, and supplied with the means of contracting marriages valid in the eye of the law. Henceforth the births, deaths and marriages of dissenters will be registered by public officers; henceforth their wives will be wives, not concubines; henceforth their sons will be sons, not bastards, liable to be disinherited by those officers of the crown not choosing to wink at the irregular transmission of property. The importance of the law will be fully understood when it is considered that its blessings extend to something like fifteen millions of people, who either have no priests at all, or whose priests are not recognized by the State. Most of these dissenters acknowledge the orthodox creed, and differ from the Established Church of the country only in liturgy and ceremony."

THE American Board has recently sent forth a young Japanese convert to labor in connection with the Japan mission. Rev. Joseph Neesima grew up in the city of Tokio without any knowledge of Christianity, but with the conviction that he needed help, such as the pagan systems around him could not give. In this state of mind he received from a friend a little book entitled "Story of the Bible," from which he learned, in a dim way, to worship a divine Creator. An account of this country, written in Chinese, by Dr. Bridgeman, gave him a strong desire to visit America. His father forbade it; but, having escaped from the port of Hakodaki, the young man reached Boston, where he was kindly received by the Christian owner of the vessel. Having, through this merchant's generosity, pursued a course of study at Phillips Academy, Amherst College and Andover Seminary, Mr. Neesima was ordained at the Mount Vernon church, Boston, September 24, and has since returned to Japan.

REV. DR. CASWELL, late the president of Brown University, one of the brightest, ablest and wisest of the scholars and divines in the Baptist denomination, has published, in the *Baptist Watchman*, a letter to Dr. Church, upholding the views of Dr. Church, repudiating the close communion doctrine, and saying: "I knew personally all the venerable fathers and leaders of the Baptist Church whom you name, and to these I may add the names of Lucius Bolles, Jonathan Going, Irah Chase, James D. Knowles, Robert W. Cushman and Baron Stow, all personally, and most of them intimately known to me. Every one of them, I am sure, would have granted all that I have claimed in the way of personal Christian liberty. In asking and claiming this much, I am asking nothing new; I am only pleading for the good old usages of our Baptist fathers. I feel confidence in affirming, upon historical grounds, that this concession to individual Christian liberty has been the general usage of the Baptist Church since the great London Council in 1689."

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In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE has been ONE DOLLAR PER YEAR to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keepers, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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Pastor and People.

The word pastor does not occur, we believe, in our Book of Discipline. The office is there, however, under the title of preacher in charge, and all pastoral duties are required of those who hold this position. Our pastoral term is for one year, subject to extension annually to the fourth year, at the discretion of the Bishop. Neither the preacher nor the people have a legally recognized voice in the establishment or dissolution of the pastoral relation, but it is, notwithstanding, usually harmonious, and attended by such ties of friendship and affection as to make it a mutual trial when the relation is broken. The effect of the itinerancy, however, is to enlarge the circle of attachments and personal interests rather than to weaken them. The new pastor is not altogether a stranger to his flock, and he is soon as much at home as if he had spent a lifetime among them. For better or worse, the relation is established for the year at least, and they are pastor and people, with all the obligations and duties which this may imply. Dissatisfaction is sometimes mutual at the outset, but a wise pastor will keep his feelings to himself, scarcely breathing them to the ear of his wife; and the people, if considerate, intelligent and spiritual, will rather conceal than utter their discontent. Remonstrances and representations made to the Bishop are in order until the appointment is announced. After that loyal Methodists will accept the situation in good faith, and do their utmost for the comfort and usefulness of their preacher, and for the building up of the church.

The duties and obligations are, of course, mutual. The flock are entitled to the pastor's best service. His studies and labors are for their welfare and for the salvation of the people. He is to be their shepherd, to guide, instruct, console and warn, and to give them the very best preaching of which he is capable. On the other hand, the people are to co-operate heartily in all church work, in the prayer meeting, the Sunday school, and in the visitation of the sick and the relief of the poor. The pastor needs the prayers and sympathy of his people, and when he has them he will be strong and efficient in his ministrations. His temporal support should, as far as possible, be made secure and ample. There is nothing more distracting and disheartening to the preacher than straitness and uncertainty in the means of living. With monthly bills unpaid, an empty larder, and wife and children at home because unable to appear decently at church, how is he to put heart and soul into his sermons? Some may rise above such depressing influences; but for the most it is impossible. If the people would have a wholesome and effective ministry, and if they would enjoy the highest and best results of a pastor's service, they must relieve his mind of pain and anxiety about his support, they must see to it that he has a comfortable home, a house big enough to afford him a cheerful and quiet study, and that his family be able to appear in society without embarrassment or humiliation. An inadequate support, where the condition of the people could afford a good one, is always keenly felt, and its tendency is to weaken and impair the pastor's usefulness. By withholding in carnal the people are largely losers in spiritual things. The blame may rest in incompetent stewards and defective measures, but if each member for himself will do his part, without waiting for measures or plans, the trouble will be remedied at once.

The pastor should visit his people, see them in their homes, and socially and religiously mingle with them as much as possible. He who neglects this duty neither can nor deserves to succeed. He cannot blame the people for their indifference, and for his lack of popularity among them. It is not uncommon, however, for people to be too exacting in their demands in this direction. Good sermons do not spring out of the dust, and no preaching can be permanently profitable that is not backed up by constant study. The lawyer or the doctor who ceases to read soon becomes an incompetent practitioner. The office and the library, much frequented and well used, are important conditions of eminence and of patronage in these professions. Pettifoggers and quacks they may be without study, but lawyers and doctors never. Wesley required his helpers to spend at least five hours a day in reading. The demands of station work in these times, where two or three sermons a week are to be prepared for the same congregation, can scarcely be met by even five hours of daily work in the library. But do our people consider this? Do they not too often base their estimate of a preacher's labors upon the supposition that he has nothing else to do during the week but visit from house to house? Let us assure our lay readers that the main labor of preaching is in the preparation. The real work is not in the pulpit, but before the preacher gets there. The forty minutes' sermon, delivered with apparent readiness and ease, has cost days of prayerful premeditation. The pastor's time is encroached upon by funerals, by attendance at the sick-bed, by domestic affairs, and by attention to every interest of the church. He should visit much, habitually and constantly, but there is a limit. He has something else to do. In the profitable performance of this duty the people can help him. They can receive him as their pastor, they can ask him to pray with them, and so order the occasion that it may be a religious visit, and not one of mere gossip or courtesy.

The pastoral relation affects character in both the parties. The character of the people is not without marked results upon that of the pastor. His development as a preacher and as a Christian is colored and shaped more or less by the people whom he serves. Intelligence, spirituality, prayerfulness, and largeness and breadth of view, will tell upon him favorably; while the contrary qualities will considerably neutralize his better nature, if they do not sadly warp and pervert it. In the formative stage of a young preacher's ministry, the congregation is putting a stamp upon him which may never be effaced. While it is the pastor's business to teach and train his people, to enlighten, to elevate in piety, and to present every man perfect in Christ Jesus, they are also training him and making him the preacher and the man that he is. There is this mutual influence, action and reaction. The fact suggests carefulness on both sides. There should be helpfulness on the part of both. Both should be strong and positive for good, and there is abundant occasion for meekness, charity and considerateness all around.

In the new pastorate it takes a little time to get everything adjusted. The new preacher is different from the old in mental structure, personal characteristics, style of preaching; and to him the people may differ much from his old charge. There must be thoughtful adaptation, prudence and patience, lest there be wasteful and harmful friction. The first half of the year is often lost before things get to running smoothly, and sometimes the entire term is rendered abortive of good for the want of proper care and reflection. Let the new pastor hear nothing but good of him who retires. What they say of the old pastor will probably be said of him when his successor comes. Let him frown upon all such indirect flattery to himself, and let him guard against the very appearance of unfavorable reflections upon the previous administration. Pastor and people should be united in love. The stronger and deeper the affection the better, so that it is purified and held subordinate to the love of Christ and the principles of the gospel. While the people are to guard against worshiping the man, and of making their religion a personal dependence upon his ministry, the pastor must not so intrude himself as to leave his flock alienated from Christ and disloyal to the church.

Jefferson Hamilton, D. D.

We little thought, when we parted with Dr. Hamilton at his room in Opelika, that he had but three or four days more to live. He was then feeble, suffering some, and he looked like a man whose race was almost run, but we did not think that it was his last sickness. His face was luminous and cheerful, his spirit tender and hopeful. He remarked especially upon the many promising young men in the Conference, and, as we imagined, with the unexpressed feeling that they were coming forward in good time to fill the places which he and others had so long occupied. Dr. Hamilton was at the Seashore camp meeting last summer, and preached four or five times. He had then, we believe, about entered his seventieth year. There were indications of abating strength in the delivery of his sermons, but they were masterly, edifying and powerful. His appearance, as the preacher of the hour, was always hailed with delight by the multitude in attendance. In common with hundreds of others, we now recur to the occasion with thankfulness that we were privileged to enjoy so much of the latest ministry of this truly great and gifted preacher.

We estimate him as one of the very best preachers of our church. Nearly twenty years ago we heard one of our Bishops declare that he was among the greatest preachers in America. His appeals to the conscience were especially pungent and irresistible. As a pastor he was a model. The most untiring, vigilant, sympathetic and sagacious of men who was in the performance of this duty. For one year, probably in 1837, he was appointed to New Orleans, and some of our older people here remember his faithful and devoted labors. He was wise to win souls, and was ever completely absorbed in this one work. There was nothing secular or worldly about him. He always stood apart, given up and consecrated to the one business of the Christian ministry, always aflame with zeal for Christ, and intent on the advancement of his cause. He was a man of peace, of love, of good will, of unselfish spirit.

We quote as follows from the Nashville *Christian Advocate:*

But this is not the time, and ours is not the pen, to write the life of Dr. Hamilton. We may just say that Jefferson Hamilton was born in Ward, Worcester county, Massachusetts. He was educated at Wilbraham, under the Rev. Dr. Wilbur Fisk, for whom he ever retained, as well he might, the highest veneration. He joined the itinerancy in the New England Conference in May, 1831. He was transferred to the Mississippi Conference in 1837, and stationed in New Orleans; but at the close of the year he was transferred to the Alabama Conference. We made his acquaintance at Mobile in 1842 or 1843, when, with his customary kindness, he assisted us in our efforts to raise money for our churches in Texas. In 1844 we joined the same Conference. From that time we have ever loved and respected him as an elder brother; and have sought every opportunity to enjoy his company and counsel. And now "we cannot make him dead!" But he is dead! Ah! how will his family mourn their sad bereavement, though the sympathies of thousands will be tendered to them, and prayers offered for them. But surely if Dr. Hamilton could have had a choice as to the time of death, he would have preferred to die, as he did die, in the presence of the brethren with whom he was so closely associated in the work of the ministry, and to whom he was so devotedly attached, and by whom he was so tenderly loved.

How beautiful it is for man to die
Upon the walls of Zion! to be called,
Like a watch-worn and weary sentinel,
To put his armor off, and rest in heaven!

Our glorified friend has joined his sainted daughter, who preceded him to paradise the present year. He leaves a sorrowing widow, and one daughter and three sons—all married, except the youngest, who bears his name, and who must be some seventeen or eighteen years of age, as we remember baptizing him in Nashville, as he was born while the doctor was tract secretary. May they all imitate the virtues of their honored sire, and rejoin him in the skies!

Since writing the foregoing we have received the following interesting letter from the Rev. James O. Andrew, son of the late Bishop, whose name he bears, dated Opelika, Alabama, December 17:

"When I left you at the train yesterday morning I returned to Dr. Hamilton's room, and found him sinking. He asked the doctor soon after I got in if he saw any change in his condition. The doctor replied that he was sinking. Said he: 'Do you think it will result in death?' The doctor replied he thought it would. Up to that time he had not thought there was any probability of his dying. But the announcement never caused a muscle to quiver. He merely remarked, 'It is good,' in the same calm, collected tone that he would have used in speaking of any ordinary event. His mind had been wandering for some time, but it cleared up, and he conversed for some time of his trust in God and his hope in Christ. He sent messages to his children and friends, left directions in regard to his business, till he became too weak to talk much. He continued to grow weaker, but his mind continued perfectly clear, and he seemed to be patiently waiting his change. There was no triumph, but a calm, unruffled confidence. As the air grew chill with the beating of the grim messenger's wings, he seemed to wrap his spirit in the folds of God's protecting love, and reposed with confidence on the bosom of Jesus. He inquired for you, and I gave him your farewell. He lingered till the adjournment of Conference, and breathed his last as the Bishop finished reading the appointments. It was a sad termination to a pleasant session; but it was a fit time and place for such a man to die. He has taken a transfer from the field of his labors to the rest that remains for the people of God, and earth is the poorer by his loss. His last thoughts were with the church, and the work to which his life was devoted. I do not attempt to describe his death; it was a grand and glorious end of a grand and glorious life. It was just such a death as you, who knew his life, would have expected him to die. I write this to fulfill my promise, as I doubt not fuller particulars will be furnished by others."

LETTER FROM DR. MITCHELL.

"I drop you a line simply to record the fact that 'a prince and a great man hath fallen this day in Israel.' Jefferson Hamilton breathed his last in Opelika, the seat of the Conference, December 16, 1874, at half-past twelve o'clock in the day, about five minutes after the Conference closed its session. When the Bishop came to his name, reading out the appointments, he paused, and said he had assigned him to work, but he should not announce the appointment, as the great Head of the church had taken him out of his hands and given him a better appointment. Jacob said, 'Me have ye bereaved of my children,' but the Alabama Conference may say, with emphasis, we have been bereaved of our father, for Dr. Hamilton was eminently the father of the Conference. His hand was in everything, and his heart full of everything, pertaining to the interest and weal of the church.

"My heart is too full for a long article, nor have I the facts or dates for an extensive obituary. This undertaking, I trust, will fall into abler hands. I propose to give simply the facts and circumstances of his happy and triumphant death. We met in Montgomery, on Tuesday morning, on our way to Opelika. The doctor looked, I thought, about as well as usual, though he complained somewhat, having been up and traveling all night. When we reached the Conference we were assigned to the same house, and, of course, I was with him during the time of his sickness, and saw much of his last and dying hours. On Wednesday morning he went into the Conference and answered to his name, as he had been accustomed to do for almost half a century. He was in his place and attended to business as usual throughout the day. On Thursday morning again he was in his place, but before the morning session closed he was compelled to withdraw; went to his room, took his bed, and it proved to be his last and dying bed. The physician, Dr. Barnett, was immediately called in, and he waited on him with the greatest assiduity and skill to the last moment. We did not consider him sicker than he had been a hundred times before, but on Monday some of his Mobile friends thought it prudent to dispatch to his wife, and on Tuesday night she arrived, and, knowing him as she did, she saw at once that his end had come, and without any alarm or excitement she approached him on the subject. It seemed rather to astonish than alarm him. He called the physician, who told him plainly he could do nothing for him. He then seemed to turn his attention to some matters of business; told his wife all about them, how he wished them arranged very specifically, and then commenced sending messages to his children, calling them by name, and leaving each one his dying charge, and then seemed to sum up the whole in one general charge: 'Tell my children,' said he, 'and my grandchildren, never to do anything that would dishonor the church; cleave to the church,' said he—'I mean the Methodist Church, for this is the form of religion which is to redeem and save the world, and from her pale will come up, purified and saved, multiplied thousands to swell the ranks of the heavenly hosts.' After pausing a little, and recovering his strength, he commenced again, with great emphasis: 'I have never been a boastful Christian, but I do profess to have a clear and strong view of the doctrine of salvation by faith, and a conscious experience of the power of grace to save, and that the blood of Jesus Christ cleanseth us from all sin. In this faith I have lived, and in it I am willing to die.' He then turned to me, for I was right by his side, and said: 'Doctor, we have been long meeting at Conferences, in boards of trustees and socially; we have had long and pleasant greetings on these occasions, but they are all over now; hereafter you will miss me.'

"Bishop Doggett came in early that morning, talked a little with him, and offered prayer; on his way to the Conference-room he called in again to take his final leave: 'Farewell, my brother,' said the Bishop, 'God bless you!' In reply to this the doctor said, with peculiar emphasis: 'We shall meet again.' The Conference closed at half-past twelve o'clock. Dr. Andrew hastened down to see the last of his dying friend; found him still breathing. I called on him to join in prayer; we kneeled in prayer, and when we arose there was a gasp, a slight twinge of the face, and all was over—the spirit had fled! He died without a struggle. Most men would like to die at home in the bosom of their family, but I don't know if it was not exceedingly appropriate for such a man to die at the Conference, in the midst of his brethren. Bro. DuBose, Bro. J. O. Andrew, Bro. Rush and others had been with him, and nursed him with much care and delight. There, too, was the wife of his bosom, together with a few other precious women, who had known him long and honored him as a father. Bro. McNamee also, with his wife and aged mother, ready to rise at all hours of the night, conspired to smooth the pathway of the dying pilgrim. I reckon Jefferson Hamilton died at the right time and at the right place.

"We came on to Montgomery with the corpse on Thursday morning, when I was compelled to leave the company on their way to Mobile, where the funeral is appointed for to-day, Friday, the service to be according to the ritual of the church, the Masonic fraternity uniting and participating.

A. H. MITCHELL.

SUMMERFIELD, Dec. 17, 1874."

What Monsignor Capel Means.

The London *Times* reviews Monsignor Capel's letter thus: "The church, he says, has always held four principles. The first two are generalities—that all power, civil or ecclesiastical, emanates from God, and that both are consequently to be honored and obeyed. But the two remaining principles involve the practical point at issue, and they are stated with unmistakable definiteness. His church also holds 'that the ecclesiastical power is superior to the civil, and defines the limit of one and the other,' and 'that where the civil power passes its proper province, then has the church the right to raise her voice and condemn it.' Let us translate these principles into a concrete form, and they amount to this: that the Pope's power is superior to that of Queen Victoria, and defines the limit within which she may be obeyed, and that if the Legislature passes the province which the Pope defines as 'proper' for it, he has the right to condemn it, and consequently to exact from all Roman Catholics obedience to himself and disobedience to the law. There is no possible escape from this simple translation of Monsignor Capel's propositions. It can no longer be denied, since the proclamation of the Pope's infallibility, that 'the ecclesiastical power' means simply the Pope. A foreign ecclesiastic thus claims the right of defining the limits of Parliamentary and royal authority in England, and if the allegiance of a man who admits this be not divided, there would seem no meaning in words. . . . It has been the obvious effect of the Vatican decree to render this intrusion of an external authority between the Queen and her subjects more visible, palpable and undeniable than ever. It is not a little perplexing, indeed, that Roman Catholic apologists should labor so energetically to convince us that nothing was really altered by the Vatican decree. If not, why was it ever made? . . . . As long as infallibility was invested, as Monsignor Capel expresses it, in the 'teaching body of the church united to the Pope, either dispersed in daily teaching or united in a general council,' it was comparatively harmless, for it could scarce be exercised at all. But now that it is concentrated in the breast of a single man, it is a thunderbolt which may be launched at any time. Allegiance to a church 'dispersed' was simply a theoretical inconsistency with English loyalty. But allegiance to a Pope may at any moment come into direct conflict with allegiance to a Queen. That there is any practical danger to English political life from such principles we do not believe, for the Roman Catholic body, as is apparent, are divided on the subject. But that the Roman Catholic Church has brought itself into direct and visible antagonism with civil allegiance throughout the world has now become unquestionable to all but that portion of Roman Catholics who are content to believe without reasoning."

THE *Southern Christian Advocate* says of the South Georgia Conference, recently in session at Savannah:

The attendance was large, and the presidency of Bishop Pierce—always popular and efficient—pre-eminently so here. The venerable Dr. Pierce addressed the Conference feelingly, saying, in the course of his personal references, that while with advancing age his religious experience might exhibit less *body* and *top*, it was steadily sending its *tap-root* deeper and deeper into the rich soil of gospel truth. He also dwelt largely upon the importance of the additional legislation on the subject of ministerial efficiency, which, at his suggestion, was incorporated in the Discipline by the last General Conference. The examination of character was conducted with reference to these enactments, and, though rigid and searching, none failed to stand the test. The condition of the church bears most favorable comparison with former years, and shows that the zeal of the ministry and membership has been abundantly blessed of God. Financial reports indicate improvement, notwithstanding the general depression of the country. The business of the Conference was conducted with deliberation, and with due regard to the claims of every interest. The temperance amendment received a decided majority; but, as we were compelled to leave before the adjournment, we will have to refer our readers to the reported proceedings for the exact figures. The session was not without those inevitable concomitants of Methodist assemblies—*collections*—and very reputable sums were raised to aid Rev. T. R. Pierce in rebuilding his church in Pueblo, Colorado, and for the too long-delayed purpose of erecting a monument over the grave of Bishop Andrew, at Oxford.

A noticeable fact in connection with both the Conferences we have lately attended has been the reticence observed by both Bishops and presiding elders with reference to the appointments. The cabinet kept their secrets, and the ardent desire to obtain information in advance of the official announcement was resolutely disappointed. This is right; and at whatever cost to our personal curiosity, we should be glad to see the most rigid secrecy observed by the Bishops and their counselors. A departure from this course almost invariably creates trouble that would otherwise have been avoided.

Church Suits Finally Decided.

The suits of the Methodist Episcopal Church South vs. the Methodist Episcopal Church, for the recovery of the church at Greenville, Tennessee, and of the parsonage property at Johnson City, Tennessee, having come before the Supreme Court of Tennessee, on appeal from the lower courts, have finally been decided in favor of the Methodist Episcopal Church South—that is, the decisions of the lower courts have been confirmed. The Holston *Methodist* says:

"These cases settle that by the separation of the Methodist Church in 1848, in pursuance of the Plan of Separation adopted by the General Conference of 1844, the Methodist Episcopal Church South became a separate and independent ecclesiastical body, and that by the ninth article of the Plan of Separation the Northern portion of the Church, as originally composed, released to the Southern portion all interest in the church property within the territory of the slave States, and by this means the beneficial interest was fixed exclusively in the Methodist Episcopal Church South, and after that time the legal title was held by the trustees for the use and benefit of the Methodist Episcopal Church South. In the language of the court: 'The ninth article operated as an effectual estopple against the Methodist Episcopal Church as to any further claim. This consequence is in no way affected by the fact that a large portion, even a majority of the members of the church who worship on the premises, withdrew from the Methodist Episcopal Church South and united with the Methodist Episcopal Church, nor by the fact that three of the trustees of the Methodist Episcopal Church South withdrew and became trustees of the Methodist Episcopal Church. The effect of such withdrawal was to lose all interest as beneficiaries of the property.'"

Rev. J. B. Walker, D. D.

It will be seen by the appointments of the Texas Conference, says the Galveston *Christian Advocate*, that Dr. Walker has transferred to the Louisiana Conference. The assurance that a wise sense of duty on his part demanded this step does not render the hour of separation less painful to his charge and to his brethren in the Texas Conference; nor does it lighten the loss our church in Texas experiences by this removal from its field one of the ablest preachers and most efficient pastors in our connection. Could the affection of his congregation have retained him longer, he would have still occupied the pulpit of St John's; and in his new field, wherever it may be, he will share a place in their memory and prayers.

We, perhaps more than any one, shall feel the void occasioned by his departure. Intimately associated in labors and counsel for the past four years, we feel a deep sensation of loneliness as we re-enter the office so long lightened in its labors by his aid, and enlivened by his cheering words and ever hopeful spirit. For four years past that intimate association which exists between brethren devoted to one common and hallowed work has been unruffled by even a thought of coldness; and now, while separated from him we shall cherish as a blessed heritage the memory of a friendship cemented by Christian confidence and love. May the richest blessings of providence and grace rest upon our brother and his loved ones wherever their lots may be cast; and in years to come, as in days gone by, but more abundantly, may his labors in the pulpit and the pastoral field be crowned with precious souls won from the world to the cross.

THE Nashville *Christian Advocate* of December 5 says: "The Tennessee Conference of the Colored Methodist Episcopal Church has just closed a pleasant and profitable session at Capers chapel, Nashville. In company with Dr. McFerrin we looked in on the brethren, and were pleased to see Bishop Miles occupy the chair in a manner so truly *episcopal*. He keeps them well to the record. The missionary secretary and the editor, by request, made a few remarks to the brethren, which were courteously recognized by a kind resolution. They do everything in true Methodistic style. The Bishop's sermon on Sunday afternoon—when we, with others of our complexion, had the pleasure of being present—was evangelical and earnest. It elicited many an approving response. A collection followed for the school of the prophets, which promises to be a success. We hope all our friends everywhere will help them in this commendable enterprise. In the morning the deacons were ordained, and the elders at night. The Conference was well attended and well supported."

BISHOP PAINE reached New Orleans on Friday, January 1, in good health, and left in company with Bishop Keenor and a number of preachers on Saturday evening for Alexandria, the seat of the Louisiana Conference. The Conference met on the sixth of January.

THE canonization of Joan of Arc proceeds slowly, and she has not yet been pronounced saintly, nor, as for that matter, have the priests who were prominent in her execution been canonized. Why not make saints of them all in one batch?

Diphtheria.

This critical disease is prevailing in many places in the South. The following, by Ezra M. Hunt, D. D., is published in the *Christian at Work*. We reproduce it in our columns, as it may be useful at this time.

Diphtheria has been epidemic in New York city for a whole year, and the last two weeks place it next to consumption in the bill of mortality. It has come to be a name significant of terror, and many a group of little ones is sternly broken in upon by its quick invasion. There are some points in respect to it, a knowledge of which is valuable to the laity as well as to the medical profession as aiding to guard against its causes or to suspect occasion for anxiety, so as to secure timely medical advice.

1. It belongs to the group of zymotic diseases—*i.e.*, of diseases caused by the "products of animal or vegetable decomposition, or specific emanations from the body in a state of disease." They are also called fermentive and foul air diseases. "It is found," says the report of the New York Board of Health, "that with few exceptions the

LOCAL FILTHINESS AND NEGLECT

which favor the propagation of any of the zymotic diseases likewise are of the zymotic diseases likewise favor all." We know not the specific germ, but we do know the conditions of its propagation. It springs into activity amid putrescent or excremental matter. From such a nucleus it may indeed invade homes of elegant cleanliness, but as a rule has its selections as to these. It is much more apt to seize upon those in which semi-annual house-cleaning is imperfectly done, or where defective sewer-traps or imperfect ventilation secure foul air. Everywhere attacking those outside of its incubating nest, its intensity is usually much mitigated if only the surroundings are good. When such a disease is prevalent, the first thing for a householder or head of the family to do is to look well to the condition of his house. See to it that the yard, sub-cellar and basement are in proper state. Look well to sewer-traps and water-closets, and see that no foul air is escaping. See to it that the furnace which distributes heat is not distributing impure air as well. Sometimes, when the furnace air is obtained from outside, the cellar air is so heated by the furnace as to rise through the floors, and so, if impure, contaminate the house. It is

A GOOD PRECAUTION

to have a little chloride of lime or carbolic acid solution in those rooms especially exposed to impurity of air. A single pound of chloride of lime will go a good way if kept dry in a close-stoppered bottle, a half tablespoonful being placed every other day in a saucer near places exposed to foul air. In damp days it will, with occasional stirring, moisten itself, or it may be sprinkled with a little water. A thirty-cent quart bottle of Squibb's carbolic solution, which comes with directions, will answer a similar purpose. Each day is demonstrating to medical men the grand scope of preventive treatment, and much of this must necessarily depend upon the intelligence of unprofessional men. The sanitary management of his household is a study for the parent next in importance to its moral and social management. The prevention of disease is a much greater economy than its after-treatment. Add to faith virtue, which includes cleanliness. Next, the laity need to know

HOW TO RECOGNIZE

the approach of diphtheria. The insidious nature of the disease is one of the chief sources of its danger. It constantly occurs to physicians to be called to see cases which have made such headway as to be utterly hopeless, and yet the friends have seen no alarming symptoms. I shall never forget a New Year's morning when I saw the minister's little girl of eight summers, playing with interest with her presents, when I knew that before sunset she would slip away. It is not strange, when the disease has progressed, that we fail to reach it. The blood has ceased to be a vitalizing fluid. It has undergone radical changes. The deposit in the throat is but a sign-board. We have seen it early in the disease, at other distant points, showing how fully it is a blood disease. Taken in time, there are few diseases over which treatment is so sure to triumph. We say treatment (not medicine,) although medicine has its noble sphere, yet the doctor is to regulate food and surroundings as much as to prescribe. Hence the importance of early attention.

IF YOUR CHILD IS UNWELL

when diphtheria is prevailing, take it to a strong light, have it open the mouth wide and depress the tongue. If you can see the back of the throat well, you will know whether there is the least white deposit upon it. Or if you will gently depress the tongue with the handle of a spoon, you are quite sure to get a view almost as easily as the doctor, of whom the child is more fearful. Any outside swelling should early attract attention. We have no faith in the ability of persons to treat the disease themselves, even to a preliminary extent. The doctor himself often needs to vary his treatment by circumstances. The use of a drachm of chlorate of potash dissolved in an ounce (or two tablespoonfuls) of warm water, and given in teaspoonful doses every three hours to a child three or more years old, will be very well. If your doctor is delayed in his arrival, as is sometimes the case in the country. A piece of salt pork sprinkled with a little mustard, or a liniment such as the hartshorn liniment, will do well for counter-irritation on the outside, until you receive further directions. It often happens to the physician to

LOSE THE FIRST CASE

in a family and save all the rest, just because the first is left too long, or he is not able quickly enough to change surroundings so as to reach it. Other children should always be kept away from a diphtheric child. It is not as contagious as smallpox, and is seldom carried, but it can no longer be doubted that it is communicable under some circumstances. The utmost cleanliness is required as to all garments and bedding and expectoration. It has been my lot to meet several epidemics of the disease, and I know dozens of physicians whom I believe would save four-fifths of those who die if only they had charge of the house five days before the attack, or even if only seeing the patient at the onset, and able fully to regulate care and surroundings. In fact the success of its real treatment is one of the advances of science, and even its exceptional cases of intense malignity are being watched and studied most thoroughly.

Periodicals.

LITTELL'S LIVING AGE FOR 1875. After its successful career of over thirty years the Living Age seems more vigorous and prosperous than ever before. Always the chief, it is now (since its absorption of "Every Saturday") the only eclectic weekly of the country. What distinguishes it is the fact that it presents inexpensively, considering its *three and a quarter thousand large pages* of reading matter a year, with freshness, owing to the frequency of its issue, and with a satisfactory completeness attempted by no other publication whatever, the ablest essays and reviews, the best serial and short stories, the finest sketches and poems, and the most valuable biographical, historical, scientific and political information from the entire body of foreign periodical literature. The subscription price is $8 a year, which is cheap for the amount of reading furnished; or, for those desiring the cream of both home and foreign literature, the publishers make a still cheaper offer, viz.: to send *postage prepaid on both periodicals*) the Living Age and either one of the American $4 monthlies, or weeklies, a year for $10 50. With the Living Age, and one or other of our leading American monthlies, a subscriber will, at remarkably small cost, be in possession of the best which the current literature of the world affords. The volume begins January 1. Littell & Gay, publishers, Boston.

ST. NICHOLAS for January is a very fine number. It is filled with holiday articles and interesting pictures. We know of nothing in its line which approaches the St. Nicholas.

A GENTLEMAN traveling on a steamer, one day at dinner was making way with a large pudding close by, when he was told by a servant that it was dessert. "It matters not to me," said he; "I would eat it if it were a wilderness."

THOSE who are the loudest in their threats are always the weakest in the execution of them.

MARRIED.

PALMER—BARGANIER.—December 24, 1874, by Rev. H. M. Moss, at the residence of the bride's father, Mr. George T. Palmer to Miss Genie Barganier, all of Lowndes county, Alabama.

BRANNIN—VAN HOUSEN.—By Rev. B. F. Alexander, on the first of January, 1875, at the residence of Hon. E. L. Whitney, in the parish of Tensas, Louisiana, Mr. Robert E. Brannin, of Franklin parish, Louisiana, to Miss Kate C. Van Housen, of Tensas parish, Louisiana.

HOLT—REEVES.—By Rev. B. F. Alexander, on the twenty fourth of December, 1874, at the residence of Colonel L. V. Reeves, in the parish of Tensas, Louisiana, Mr. John P. Holt to Miss Helen Louise Reeves, both of Tensas parish, Louisiana.

COTTON—FLOWERS.—At the residence of the bride's sister, Centerville, Catahoula parish, Louisiana, December 17, 1874, by Rev. E. W. Yancey, Mr. E. Lat. Cotton to Miss Laura Flowers.

SWAYZE—DAVIS.—At the residence of Mrs. Martha A. Davis, Centerville, Catahoula parish, Louisiana, on the evening of December 23, 1874, by the Rev. E. W Yancey, Mr. James A. Swayze to Miss Melissa J. Davis.

HOLLAND—BAKER.—December 29, 1874, at the residence of Mr. J. T. Holland, by Rev. W. W. Graham, Mr. Harry H. Holland to Miss Lura B. Baker, all of Lee county, Alabama.

Publisher's Department.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits, otherwise it will be at their own risk.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

MERIDEN BRITANNIA CO., WEST MERIDEN, CONN.—This widely-known and justly celebrated silver-plating company is fully represented by our esteemed friend, Major Allen Hill, No. 107 Baronne street, New Orleans. Mr. Hill is one of our oldest and most reliable merchants, and those purchasing silver-plated tableware may rely upon getting the very best plated goods made by this company. Mr. Hill makes a specialty of these goods, and sells no other. We refer our readers to his advertisement.

WE WOULD call the attention of those afflicted with diseases of the throat or lungs to the advertisement, on this page, of Dr. Hunter Dr. Hunter treats these diseases by *inhalation*, and refers to a number of persons who have been under his treatment in proof of the efficacy of his process. His office is at 165 Canal street, where he can be seen daily during office hours.

SAMUEL E. MOORE, at 55 Camp street, has in store a splendid assortment of crockery, China and glassware. This is one of the largest and most complete establishments of the kind in the city, and any one wishing to buy would be consulting his own interest by going there. See advertisement for particulars.

THE New Louisiana Remedy is advertised in to-day's paper.

READ the advertisement of Levy Bros.' dry goods house.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Jan. 2, 1875.

A—S M Akin, American Tract Society, D Appleton & Co, N W Ayer & Son $13.20, William T Ashford $1.25, J B Ashley $21, Advocate Publishing Company.

B—O R Bine $1, George W Brown, J W Bryan, J Bayes $1.25, H F Boyles, C W Britt, Henry Barnbridge & Co, Mrs Kate Border $4.40, James J Billingsley.

C—J T Connell $6, Robert Carter & Bros, A J Coleman, Thomas R Curtis $1.25, S C Collins, Andrew Cline, Mrs Callie 21 cents, D B Cargill $2.50, Cassell & Baughn $36, Edward Carley.

D—Mrs H B Daves $2, Charles H Dilson & Co, Logan D Dameron two letters, S W Douglass, Dixon Donley two letters $320, F A Densler, P H Diffenwierth, Mrs A F Davis, M H Dishrow, Donaldson & Co three letters $100, A M L Douglass, Mrs M F Draughn $2.

E—J F Evans $2, L Ercanbrack, W A Edwards, W H Ellison, Charles F Evans.

F—M B Franklin & Co, M R Falford, R W Freeman.

G—J H Gerdine $11.50, Joseph Gillott & Sons, J J Grace, J C Giddens, Malcolm M Graham, A E Garrison $1.

H—T W Hines, S Halle, W J Hilton $6.50, John W Hinsdale, Felix G Hocuit $57, Mrs E Hawes $2, Charles L Harris $1.75, James H Houston, Mrs M A Hutchinson 20 cents, A R Hines $7.00, J W Harris $2.

I—Ivison, Blakeman, Taylor & Co.

J—John A B Jones, E J Jones, J M Johnston.

K—Mrs N M Knight, Mrs S B Kent $2, W P Kildare.

L—A W Laogley two letters, N M Lowery two letters $12, W H Lewis, J B Lippincott & Co, Thos Long, R B Long Jr $70 50, E J Long, W B Lewis two letters, Lee, Shepard & Dillingham, Allen Lewis & Co, John B Lewis $5, George R Lynch $2 95, Mrs M L Lauremer 25 cents, Lyon Sewing Machine Company.

M—W W Mitchell, A Millspaugh, M E Mosby & Co, William D Mathews, J Arthurs Murphy & Co, A V Montgomery $2, S R McCutcheon $16.25, Albert Mason $15, O M Marsh $6, A H Moss, W H Morris, Edward F Morris, Henry F Montgomery, Eugene Miller, P A F Martin 75 cents, J Gorton Miller $5, R McPherson, J M Maxwell, J W Martin $30, W Monk, W B May, W H Martin 20 cents.

N—W G Nichols $1, R D Norsworthy, Joseph Nicholson.

O—James Ormond.

P—Thomas Price, R V Pierce, E G Pioe $2.25, W I Powers $10, Porter & Coates, Powers Paper Company two letters, M S Park, Mrs Mollie J Phillips $1.75, John L Powers $1, E F Powell $1, R T Parish.

R—A H Redford agent four letters, J M Renns, A D F Randolph, John P Rhodes $5, Rhodes & Graham $10, J K Randall, J B Ramsay, Miss Annie Roddy $2, Rowell & Chesman, W E Rivers $5.

S—W A Snmpey, H R Singleton, C S Stewart two letters, R F Shelton $6, Still & Lacey, George S Schofield.

T—M J Templeton, Jonathan Thomas $1.20, R S Trippett, H S Thrall, J L Thompson $79, George F Thompson.

U—Thomas J Upton.

W—James H Winn, N A Wells $1.15, Doo A T Woods, Thomas S West, J L Williams, A C Waters, E W Wailes, Alva M Wynne, Anson West $6.25, M H Wells, G R Wilson $100, Jerr S Willinns, Wimberly & Co, J E Wilkinson $1, J Weaver & Co, W Wooten, George H Wells, Thomas Ward White, J W Whitten.

IT IS with pleasure we call attention to the advertisement of A. W. Hyatt, stationer, printer, lithographer, and blank-book manufacturer. Colonel Hyatt has been in this business for a number of years past, and by his assiduous attention to all the details of his establishment has made for himself a reputation second to none in his business. We cord ally recommend his house to any of our friends in the city or country.

READ Dr. Warrington's advertisement in another column.

SEE advertisement of the C. O. D. Hat store.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

AVOID CONSUMPTION.—No enemy to the human race is more to be dreaded and is more insidious in its approaches than the too fatal destroyer of the health and happiness of myriads—"consumption in its ghastly form." The duty of all is to guard against its first advances. This may be done by the timely use of Dr. Tutt's Expectorant. ja7 3t

I HAVE used Dr. Simmons' Liver Regulator in my family for Dyspepsia and Sick Headache, and regard it as an invaluable remedy in these attacks. It has not failed to give relief in any instance.

REV. W. F. EASTERLING,
ja7 1t Florida Conference.

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspepsia, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by L. L. Lyons, druggist, New Orleans, La. de10 1y

DR. HUNTER

ON

THE INFLUENCE OF COLD

IN THE PRODUCTION OF

DISEASE OF THE LUNGS,

AND ON

THE COMPARATIVE MERITS OF THE DIFFERENT PLANS OF TREATMENT.

The state of the atmosphere impresses itself directly on the mucous lining of the nasal passages, throat, windpipe, bronchial tubes, and air cells of the lungs. Sudden changes in the *temperature* of the air are immediately felt over the whole of this extended surface. *Coldness* and *humidity* render the air *irritating* to the mucous membrane. Irritation ends in *Congestion*, and Congestion is the first stage of *inflammation*—the parent of all those chronic catarrhal affections of the nose, throat and bronchial tubes which ultimately end in *Consumption*.

Nearly *eighty per cent.* of the cases of consumption begin by congestion of the mucous membrane of the nasal passages, throat and bronchial tubes, produced by colds. To that extent, therefore, consumption springs directly from the damp and changeable weather of autumn and winter. It is *inflammatory* and purely *local* in its early stage—quite as much so as inflammation of the *eye* or quinsy of the *throat*, and must be treated in the same direct manner.

It is a rule of medical practice, established by ages of experience, that every disease which is local—that is to say, has its *seat* in any one organ or part of the body—requires for its cure the direct application of remedies to such organ or part. When this can be done the disease is generally curable, and when it cannot be done it is, if serious, generally fatal. The same mucous *membrane* is spread over the globe of the eye, lines the tear passages and internal surface of the nose, covers the throat, passes down the windpipe, and becomes the lining of the delicate and intermirable air cells of the *lungs*. When cold produces inflammation of the *eye* in one person and acute catarrh of the *nose* in another, the cause, the disease and the membrane affected are alike in every respect. When cold produces a *sore throat* in one person and congestion of the *lungs* in another, there is no difference to the disease, action in the two cases, or in the principles of treatment required for their cure. It is the mucous membrane that is involved in both cases.

But look at the practice generally pursued. Physicians treat these similar diseases of the same membrane widely different, and, as a consequence, cure one and utterly fail to cure the other. To the eye they apply eye-washes and ointments directly to the inflamed parts, and are generally successful. In the nose they apply nothing to the diseased parts, and *catarrh* becomes seated and is thought to be incurable. For an inflamed throat they prescribe gargles and applications directly to the throat, and generally cure. For the same disease a little lower down—in the windpipe and bronchial tubes—they make no direct applications, but straightway begin to dose the patient's stomach, and, as a consequence, seldom cure a case. Would it not be gross quackery for any physician to pretend to be able to cure an inflamed eye or a sore throat by dosing the stomach? Well, it is just as great quackery for him to treat and pretend to be able to cure catarrh and diseases of the air passages of the lungs by dosing the stomach, and yet this is precisely what most general physicians do.

They desert a principle which they know to be true, not because they regard direct medication as inapplicable in bronchial and lung cases, but solely because they cannot incorporate it into the routine of general practice. They know that direct application to the air passages and lungs can only be made by *inhalation*—a method of treatment in which they have had no *instruction* and are wholly *inexperienced*. To recommend it, while they are themselves unable to apply it, would necessitate their giving up the treatment of all such cases.

The fatality of lung diseases is not due, as many people suppose, to the malignity of their nature or the importance of the breathing organs. It is the inevitable result of bad treatment, and gross neglect of the means of cure within the reach of all. Properly treated by direct medication, lung diseases are as curable as other maladies, but no disease is ever cured by a false treatment such as is generally employed.

If any satisfactory results were attained by the course of treatment pursued by general physicians in lung cases—if they cured any considerable proportion of such cases—it might reasonably be doubted whether the direct treatment by inhalation could accomplish better results. But the fact is, they do no good whatever. Even in hospitals, where the diet, exercise and general habits, as well as their medical treatment, are entirely under the control of physicians, not *one* case of well-defined disease of the lungs can be shown to have been cured by the stomach treatment out of every thousand cases so treated! It has been so uniformly *unsuccessful* that most people have come to regard Consumption as equivalent to the hand of Death! In giving it up, therefore, those having lung diseases abandon nothing save the certainty of an early grave for a hope of life and health. Now look at the results attained by the direct treatment of the lungs by inhalation. In all ordinary cases of Catarrh, Bronchitis and Asthma improvement immediately takes place, and they go on to complete cure. In Consumption the disease is more obstinate, but most cases ultimately get well. Even in desperate cases benefits always result from inhalation, and I can point to hundreds of such cases which were given over to die and pronounced *hopeless*, and yet recovered and are now living. These facts are easily verified, and invite investigation. Such are the comparatives of these different modes of treatment.

(TO BE CONTINUED.)

K. R. HUNTER, M. D.,
Physician for Diseases of the Throat, Lungs and Stomach.

Office—165 CANAL STREET, New Orleans, La.

Office hours, 9 to 3½ daily (except Sunday,) and in the evenings from 6½ to 7½.

To country patients who are unable to come to the city a list of questions will be sent on application.

We will be pleased to refer to former patients in the city and all parts of the country, if desired.

DR. HUNTER'S PRACTICE.

The following notice, commending the practice of Drs. R. & K. R. Hunter, is taken from the editorial columns of the *Herald and Presbyter:*

DR. HUNTER.

We have been publishing, from time to time, letters on Catarrh and diseases of the Lungs, by Dr. Hunter, and we have published a number of testimonials of cures by his method of treatment. We also have seen letters from various persons, including some of our ministers, testifying to the efficacy of Dr. Hunter's treatment. Below is an editorial article from the pen of the Rev. Jesse B. Berry, an assistant editor of the *American Christian Review:*

"I feel that I owe a debt of gratitude to the gentleman and physician whose name introduces this article. I regard him as one of the few whose professed mission is 'to cure the ills which human flesh is heir to,' whose skill and remedies are all that is claimed for them.

"For about one year I had been suffering from an affection of the throat, which at first was annoying, and afterward developed symptoms which I considered dangerous. The voice grew rough and husky, the palate and mucous lining of the throat became inflamed and at times painful, and I feared at one time that I would be compelled to cease speaking in public. Remedies were tried, some of which gave partial and temporary relief, while others did not seem to influence the disease in the least. When Dr. Hunter began the publication of his interesting letters in the *Review* I commenced to read them. They seemed to be so much common sense in his statements that I was induced to apply to him. I obtained his 'inhalator' and remedies, and by following a few simple directions, as I have learned of the result they have either been cured or are rapidly improving. In a letter before me, a professor in one of our colleges, and who was afflicted with throat disease for years, and who has been using the 'Inhalator,' says: 'All traces of the disease have left me, and I am a well man.'

"In these days of quackery and deception, to know that there are physicians in whose ability and integrity we can have confidence is no small matter. This statement respecting Dr. Hunter is *cheerfully* on our part. We commend him to the afflicted readers of the *Review*.

JESSE B. BERRY."

A CARD.

We, the undersigned, from personal experience, take pleasure in recommending the treatment employed by Drs. R. & K. B. HUNTER, of 165 Canal street, in affections of the Head, Chest and STOMACH:

O. V. FERNANDEZ, 291 Chartres street.
W. C. NEAL, 32 Conti street.
M. R. FERNANDEZ, corner Royal and Customhouse streets.
CHARLES MOREL, corner Claiborne and Elysian Fields streets.
F. VILLAVASO, 76 Old Levee street.
JOSEPH TORRES, corner Melpomene and Magnolia streets.
L. ROSSI, 653 St. Claude street.
OSCAR PEYRONNIN, Morales street, between Congress and Independence.
R. LAMOTTE, 291 Chartres street.
Mrs. E. TALZIN, 87 St. Bernard street.
H. LAMOTTE, 231 Esplanade street.
A. BERTIN, St. Bernard and Robertson streets.
R. E. ALLEN, Clerk Lizzie Hopkins.
J. G. ECKLIN, 34 Carondelet street.
R. B. KENNEDY, 325 Conti street.
J. B. PALLIER, 159 Canal street.
EDGAR GUILLOT, 111 Elysian Fields street.
C. DIAZ, 256 Claiborne street.
J. B. McCARTHY, 371 St. Andrew street.
JAMES BUCKNER, 87 Bernard street.
F. W. CATONNET, 610 Goodchildren street.

Any desired number of names in cases, successfully treated in this city and State will be given to inter-ested persons on application. ja7 1t

NEW ADVERTISEMENTS.

A. W. HYATT,
STATIONER, PRINTER, LITHOGRAPHER
And Blank-Book Manufacturer,
38 .....CAMP STREET.....38
P. O. Box 508. NEW ORLEANS, LA.
Orders from the country solicited. ja7 1y

SILVER-PLATED TABLEWARE.

Just received, some new and elegant SILVER-PLATED GOODS for table use, from our factory at Meriden, Connecticut. Only the best Plating sold, and at precisely the same prices as these goods are sold at the Commission store, 540 Broadway, New York.

ALLEN HILL, Sole Southern Depot,
ja7 1t 107 Baronne street, New Orleans.

$1,000 REWARD.—In the ADVOCATE of December 24 appeared an article from the *Christian Union*, containing this language. It is safe to assert that every one of the syrups, etc., advertised as a boon for babies, etc., contains opium, etc. The NEW LOUISIANA REMEDY for Coughs contains no opium or any other recognized poison, and a reward of $1,000 will be given to any one detecting any such poison in it. Depot—108 CAMP ST., New Orleans. ja7 1t

FOR ANY Books, Stationery or Sunday School Requisites WRITE J. W. McIntyre, No. 4 South Fifth St., St. Louis. Established 17 years. Catalogues free. ja7 1t

HEADQUARTERS SANTA CLAUS.

W. KURTEN,

Cor. Magazine and Josephine Sts.

For fine GOLD WATCHES, JEWELRY, Clocks, Holiday Presents, and the largest stock of new Toys, at low prices, call at Headquarters. de17 1m

NEW ADVERTISEMENTS.

mo8 1y

SAMUEL E. MOORE,

IMPORTER OF

CROCKERY, CHINA

AND

GLASSWARE,

HAS REMOVED TO

NO. 55 CAMP STREET,

NEW ORLEANS, LA.,

where he will keep on hand a full supply of the above articles, at

WHOLESALE AND RETAIL,

AND ALSO ALL KINDS OF

HOUSE-FURNISHING ARTICLES,

Comprised in part of

Silver-Plated Spoons and Forks,
Silver-Plated Casters,
Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Door Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware.

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. ja7 1y

SACRED MUSIC BOOKS

FOR 1875.

River of Life! (35 cents.) A most beautiful Sunday School Book. *H. S. Perkins* and *W. W. Bentley.*

Leader! ($1.38.) Full collection of Metrical Tunes, Anthems, etc., with Singing School Course. *H. R. Palmer* and *L. O. Emerson.*

Thomas' Quartets & Anthems! ($2.50.) Perfect music, of the best class, for Quartet Choirs. *J. R. Thomas.*

Danks' Anthem Services! ($2.50.) —Anthem music of excellent quality for all the services of the Episcopal Church. *H. P. Danks.*

Perkins' Anthem Book! ($1.50.) —Fifty Anthems. Very full, good and already popular collection. *H. S. Perkins.*

Song Monarch! (75 cents.) For Singing Schools. Not much Sacred Music, but an admirable preparatory course, with a large quantity of secular music for practice. *H. R. Palmer* and *L. O. Emerson.*

☞ All books sent, postpaid, for retail price.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
ja18 1y Boston.

PUT YOUR HOUSES IN ORDER.

M. A. WHEELAHAN,

W. J. GOLDEN, MANAGER,

119.....Common St.....110

IMPORTER AND DEALER,

Has just received an Elegant Stock of

Window Shades and Wall Papers

Of the latest designs and patterns.

Also a full assortment of PAINTS, OILS, Glass, Varnishes, Brushes and Artists' Materials.

Purchasers will find our stock reliable in quality and prices lower than ever. de31 1m

A. GEIGER,

33.....CHARTRES ST.....33

Corner of Customhouse,

DEALER IN

BLACK AND COLORED CLOTHS,

Doeskins, Fancy Cassimeres, Silk, Worsted and Velvet Vestings, Linings and Trimmings of all descriptions, suitable for Tailors and Dressmakers. Also on hand Army and Navy Cloths, Military Buttons, Billiard Cloths, Attakapas Cottonades, Corduroys, Shears, etc., etc. All goods sold at retail. de24 1m5p

MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *rain* does for the *earth* (the *body* is *earth*.) It gives *coverage* to the head and trunk, removing all obstructions and plugging from the system. It cleanses the Lungs, Heart and Liver, brooks up the worst cold, and does wonders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $3 $1 50 and 50 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oc5 1y5ow

JOHN McMAINS,

WHOLESALE AND RETAIL GROCER,
Dealer in Groceries, Teas, etc.,
Nos. 572 and 574 Magazine Street,
Opposite Magazine Market, and
NO. 540 WASHINGTON ST., COR. FULTON,
NEW ORLEANS.
Goods delivered free of drayage. de21 1m

CAKES—CHRISTMAS CAKES.

JAMES WEBSTER, BAKERY,

620.....Magazine St.....620

I respectfully inform my friends and the public in general that I will have on hand, during the Holidays, a splendid assortment of all kinds of Cakes and Candies, Scotch Short Bread, Selkirk and Piteaithly Bannocks, all of the finest quality, at rates to suit the times. de21 1t

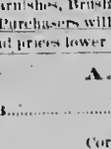
HENRY ERBEN & CO.,

ORGAN MANUFACTURERS,

235, 237 and 239 East Twenty-Third St.,

Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. au27 1y6ow



MRS. M. G. BROWN'S DESIRABLE SCALP RENOVATOR requires only a trial to convince that it *Removes Dandruff, Prevents Hair from Falling*, Lengthens and Strengthens the Hair, *Cools the Head*, and Prevents Neuralgia. Observe its operating operations in your system. It is the most sure and *Gentle Cathartic* in the world. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1, 50 cents and 25 cents per bottle. ☞ The Scalp Renovator is one of the *three* parts of the Metaphysical Discovery. The Life of the World is in the use of the Metaphysical Discovery. oc15 1y6ow

ANDERSON'S
PHOTOGRAPHIC STUDIO,
No. 151 Canal Street, New Orleans.

where will be found all the latest improvements in the Photographic Art. With close personal attention and the best assistants and Artists, we promise the finest work that has ever been done in this city, at uniform and moderate prices. Children taken from ten A. M. to two P. M. The Sun Pearl and Crayon Photo a specialty. All work guaranteed. de30 1m

MEDICAL.

THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion,

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice and Nausea*

IT HAS NO EQUAL.

☞ It is the Cheapest, Purest and Best Family Medicine in the world! *Manufactured only by*

J. H. ZEILIN & CO.,
MACON, GA., AND PHILADELPHIA.
Price, $1. *Sold by all Druggists.* no19 1y5ptc

DR. TUTT'S VEGETABLE LIVER PILLS.

A MILD APERIENT AND GENTLE PURGATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street, New York.

DR. TUTT'S HAIR DYE

is easily applied, imparts a beautiful black or brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. oc8 1y5p

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Inulin Turnip Pectoral Balm

IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.

Price, $1. Sold at all wholesale and retail drug stores in New Orleans, and by the proprietor,

B. LAPLACE, Chemist,
Nos. 23 and 25 Elysian Fields st., New Orleans.
Depot in Mobile, at J. C. DuBose & Co.'s, No. 20 Water street. oc29 3m5p

CARD.

NEW ORLEANS, Nov. 12, 1874.

I am using SHEPARD'S PATENT STARCH GLOSS in the laundry department of my hotel, and consider it a very valuable acquisition. I would not dispense with the use of it for four times its value.

R. S. MORSE,
Proprietor City Hotel.

NEW ORLEANS, Nov. 12, 1874.

We have been using SHEPARD'S PATENT STARCH GLOSS in our laundry for more than three months past, and can say that it is decidedly the best article for the purposes for which it is recommended that we have ever used. We believe we have used everything of the kind in the market.

W. W. FREEMAN,
Manager Crescent City Steam Laundry Co.

MANUFACTURED BY

WILLIAM H. SHEPARD & CO.

OFFICE—106 CAMP STREET,

de21 1m New Orleans

HOUSEKEEPERS, ATTENTION!

CARPETS BELOW COST.

Being determined to close out this department, we have made a

Still Further Reduction in Price.

For evidence of same call on

E. C. PALMER & CO.,
de17 1m 97 Camp street.

NEW LEATHER STORE.

A. F. RICAU,

IMPORTER AND DEALER IN

French and American Calf, Kip, Morocco and Sheep Skins,

Shoe Findings, etc.,

80 CUSTOMHOUSE ST., bet. Exchange alley and Chartres street, New Orleans.

Country orders promptly attended to. de31 3m

INSURANCE NOTICE.

OFFICE LOUISIANA EQUITABLE LIFE INSURANCE COMPANY,
New Orleans, Dec. 8, 1874.

Extract from Minutes of Board Meeting.

Resolved, unanimously, That policies written by this company on persons who lost their lives in consequence of the events of the fourteenth of September, 1874, be paid.

WILLIAM HENDERSON,
de7 1m Secretary.

MONEY made rapidly with Stencil and Key-Check Outfits. Catalogues, samples and full particulars FREE. S. M. SPENCER, 117 Hanover street, Boston. au27 1y

The Child's Corner.

THE LITTLE BOY'S WATCH.

Dear little Dick, curled up by the fire,
Sat watching the shadows come and go,
As the dancing flames leaped higher and higher,
Flooding the room with a mellow glow.

His chubby hand on his side was pressed,
And he turned for a moment a listening ear:
"Mother!" cried he, "I've got a watch!
I can feel it ticking right under here!"

"Yes, Dick; 'tis a watch that God has made
To mark your hours as they fly away;
He holds the key in his mighty hand,
And keeps it in order night and day.

"Should he put aside the mystic key,
Or lay his hand on the tiny spring,
The wheels would stop and your watch run down,
And lie in your bosom a lifeless thing."

He crept to my side, and whispered soft,
While his baby voice had an awestruck sound:
"I wish you would ask him, mother dear,
To be sure and remember to keep it wound!"

Apples of Gold.

Letter from a Little Reader.

FORT SMITH, ARK., Dec. 8, 1874.

DEAR MR. EDITOR: I have never written to you before, but my mother has, and I thought I would too. I am a little girl ten years old, and my name is Annie Granade. I have just been reading the piece in your paper about the little girl that prayed so earnestly and received such a direct answer. I am so glad that you are never so crowded in your paper that you cannot give the children a merl.

I would like much to see you and talk with you. The last session of the Arkansas Conference, which was held here, was very pleasant indeed. On Sunday evening of the Conference we had a children's meeting. Addresses were delivered by Bishop Kavanaugh and Dr. Winfield.

I have become very much attached to the ADVOCATE, and would miss it very much if we did not take it. I have often heard my father and mother speak of Bishop Keener, and you will give my love to him. I remember seeing him at the Arkansas Conference, held at Clarksville. I would like to see him again. My father is gone a great deal, and is just now gone out to see a family near by.

Well, I must close; so I remain your loving little friend,

ANNIE GRANADE.

(Glad to hear from our little friend Annie. We shall be glad to hear from her again, and from other of our young readers.—ED. ADVOCATE.)

Silk-Worms and Silk-Making.

BY MRS. R. H. WOOD.

In my last I told the "little readers" about the silk-worm and the white moth or miller into which the worm is changed while lying in its pretty cocoon, and now I propose to tell them something about silk-making.

As soon as the worms have finished their cocoons the boys and girls, and indeed all the family, take down the bushes and pull off the cocoons and throw them into a heated oven to bake. The object in doing this is to kill the grub or miller, to prevent it from eating a hole through the pointed end, which would spoil the cocoon for silk-making. Only a few millers are allowed to come out and lay their eggs—just enough to furnish as many eggs as are needed for another year.

Then they take the balls and begin to pull off the coarse, strong silk, which forms the outside covering of the house which the worm has made to protect it while it lays itself down to sleep. This coarse silk they call silk tow. This is spun into yarn, and knit into stockings, or woven into a coarse cloth which is made into dresses for home wear.

After pulling off this outside covering the balls are thrown into kettles of scalding water, which unglues the ends of the fine silk. These are caught up and fastened to a reel, which, being turned, unwinds the fine thread composing the firm, close, inner coverings of the little snug house; and the dead worm floats on the water. This, which is now wound on the reel, is called raw silk. This is taken from the reel and again dipped in warm water, to soak out the remaining gum, and then it is stretched on winders, or a turning reel, and spun out still finer, and twisted for sewing-silk, and colored; and finally it is carried to the looms and woven into cloth and ribbons.

It is very interesting to watch the worms and notice their growth from day to day, and also the rapid putting forth of the green silky leaves of the mulberry-trees upon which they feed. God provides leaves for the crawling worms even, just when they require them; and has taught them to build for their own protection, and man to make their buildings very useful to himself.

It is God that makes the crawling worm to spin its silken web, and the busy bee to lay by its store of honeyed sweetness, that man may wear silken robes and drink the sweetest nectar.

Shall I tell the little readers what I thought when I saw the worms winding themselves in their cocoons, and then curling themselves up to sleep, and that while sleeping they would be changed, and, bursting their balls, would come forth beautiful white-winged millers? I thought of men and women and children, having done their work and lying down in the grave, their bodies sleeping and changing, and that by and by they too will burst their narrow house and come forth more beautiful and lovely than when laid away to rest. O how happy you, dear children, and I shall be if, bursting from the tomb, we shall have a beautiful body like Christ's glorified body, so glorious and bright that we cannot look upon it with these weak eyes of ours. God teaches that he will change these bodies and make them heavenly and glorious.—*Zion's Herald.*

I'M A TEMPERANCE BOY.—Charles B. is a boy of fifteen, living in a Western town. He made his first journey to New York, and visits his relatives, many of whom he had never seen. In the house of one of his uncles he sat at a Sunday dinner where wine was drank by all—the parents, children and visitors. When it was presented to Charlie he said:

"No, I thank you."

"What," said his uncle, "won't you drink wine with your Cousin Nellie, who is so soon to leave us for a home of her own."

"No, sir," said Charlie; "I'm a temperance boy."

That was true bravery. Charlie was among those he had been accustomed to respect, and the temptation would have been very great to many boys. His mother heard it, and said: "Charlie, I am proud of you."

Which of you would have done as Charlie did? You must learn to say no to everything that would lead you into harm. Better to say no to those who ask you to drink even wine, for drinking wine gives a taste for stronger drink, and then a boy runs rapidly to ruin.

See that noble-looking young man, handsome, educated, gentlemanly, the son of good Christian parents, with a good business, and everything to make him respectable, beloved and useful. What is the matter with him? His face is red and bloated, and he totters as he walks. Ah! he did not learn to say no when tempted, and he has fallen a victim to the great vice of the day.—*Christian Guardian.*

The Leaf and the Wind.

Once on a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said: "What is the matter, little leaf?"

"The wind," said the leaf, "just told me that one day it would pull me off and throw me down to the ground to die."

The twig told it to the branch on which it grew, and the branch told it to the tree. When the tree heard it it rustled all over, and sent back word to the leaf: "Do not be afraid; hold on tightly, and you shall not go till you want to."

So the leaf stopped sighing, and went on nestling and singing; and so it grew all summer long, till October. When the bright days of autumn came the little leaf saw the leaves around becoming very beautiful. Some were scarlet, some yellow, and some were striped with both colors. Then it asked the tree what it meant; and the tree said: "All these leaves are getting ready to fly away, and they have put on these beautiful colors because of joy."

Then the little leaf began to want to go, and grew very beautiful in thinking of it; and when it was very gay in colors, it saw that the branches of the tree had no color in them, so the leaf said: "O branch, why are you lead-colored and we golden?"

"We must keep on our work-clothes," said the tree, "for our life is not done yet; but your clothes are for a holiday, because your task is over."

Just then a little puff of wind came, and the leaf let go without thinking of it; and the wind took it up, and turned it over and over, and then whirled it like a spark of fire in the air, and let it fall gently down under the edge of the fence, among hundreds of leaves; and it fell into a dream, and never woke up to tell what it dreamed about.

GRAPES FROM THORNS.—He who takes his boys to the beer shop, and trusts that they will grow up sober, puts his coffee-pot on the fire, and expects it to look as bright as new tin. Men cannot be in their senses when they brew with bad malt and expect good beer, or set a wicked example and expect to raise a respectable family. You may hope and hope till your heart grows sick, but when you send your boy up the chimney, he will come down black for all your hoping. Teach a child to lie, and then hope he will grow up honest; better put a wasp in a tar barrel, and then wait until he makes you honey.

As to the next world, it is a great pity that men do not take a little more care when they speak of it. If a man dies drunk somebody or other is sure to say: "I hope he has gone to heaven." It is all very well to wish it, but to hope it is another thing. Men turn their faces to hell and expect to get to heaven; why don't they walk into the horse-pond and expect to be dry? Hopes of heaven are solemn things, and should be tried by the word of God. A man might as well hope, as the Lord says, to gather grapes off thorns, or figs off thistles, as to look for a happy hereafter at the end of a bad life. There is only one Rock to build hopes on, and that is not Peter, as the Pope says, neither is it sacraments, but the merits of the Lord Jesus.

There John Ploughman rests, and he is not afraid, for this is a firm footing, which neither life nor death can shake; but I must not turn preacher, so please remember that presumption is a ladder which will break the mounter's neck, and don't try it as you love your soul.—*Spurgeon's Almanac.*

HAVE FATHER AND MOTHER WITH YOU.—In boyhood an aged aunt said to the writer of this: "When you grow to be a man, I advise you, if possible, to have your father and mother live with you. The blessing of God always rests upon a man who is the support of his parents. I never saw an exception to this, and never heard of one, and I am certain there never was an exception to this law of God." Well, that was thirty years ago, and so deep was the impression left upon my mind that I have ever since been looking for the exception, but have never seen nor heard of it. Remember, men and women whose parents have been spared to you, that God's arm is round every man or woman who honors father or mother, to support and to bless. If you would be prosperous, happy, and have the very best that God can give, hold on to the old people, and honor and obey them to the best of your ability.—*Interior.*

IF A MAN really wants to find out what's in him, let him go to sea.

BACHELORIC exclamation—A lass!

Farm, Garden and Household.

A New Duck.

The Imperial Pekin duck is a new importation from China, in the spring of 1873. The stock was selected with great care, and is remarkable for its snowy-white plumage and its great size. They were at first mistaken by the importer for small-sized geese. They have long bodies, quite long necks, and carry their tails erect when startled. A large number were brought on shipboard, mostly young birds, but only a very few survived the passage. The importer saved a drake and three ducks, and has bred from them a few handsome birds. As they arrived in poor condition, he has had no fair opportunity to test the weight of a full-grown pair. They are, without much doubt, a larger bird than the Rouen, and for their beauty and size promise to be a great acquisition to our poultry stock. The bills are yellow, and the legs are a reddish or orange yellow. The wings are short, and, as they cannot fly well, it will be quite easy to keep them in small inclosures. They are very prolific. Two of the imported ducks laid about one hundred and twenty eggs each from the last of March to about the first of August.

I procured a few eggs from the importer, and have watched the growth of the young birds from their birth to the age of two months, and am more pleased with them than any duck I have ever raised. The eggs are about the size of the Rouen, and of much lighter color. When the young first come out of the shell they look a third larger than the Rouens, and have steadily kept ahead of them for two months. I have to-day weighed individuals of the two flocks hatched the same day, and now just two months old. One of the Pekins weighed four pounds, and the Rouen three and a half pounds. They have had just good ordinary care, and been fed three times a day, and have had the run of a large yard for the most of the time. More frequent feeding would probably have pushed them along faster, but the growth has been very satisfactory. If the introduction of this large Chinese duck shall do for our ducks what the Asiatics have done for our hens, it will mark a new era in poultry-raising.—*William Clift, in the Poultry World.*

THE MARECHEL NEIL ROSE AS A GREENHOUSE CLIMBER.—When this rose was introduced, several years ago, the commendations were unanimous and oftentimes extravagant. Its bud is really one of the most lovely that ever graced a rose, and we observe that the *Scottish Farmer* gives to it the credit of being "the grandest tea-scented rose ever introduced." We also quote other remarks of the *Farmer* concerning it:

"It is a giant in respect of its size and fullness of flower, and it is a giant too in growth. It won't live on the Manetti stock. It makes an effort when in young state; but it is so gross a feeder that the supplies which the Manetti send up are quite insufficient to keep up the system of the scion. It does much better on the brier. There the nourishment is less stinted, and it accommodates itself to the foreign stock. Whenever it gets a chance, however, away it goes on its own account, sending forth roots at the junction, and reveling in good loamy soil wherever it is placed within root reach. We saw a remarkable instance of this in the British Botanic Gardens. A plant had been budded on brier and was planted in a conservatory, in a tub full of good soil. The Marechel grew and grew, until it quite astonished the curator, who found that it had run right away from the stock and was living principally upon its own resources. The upshot was that in May there were over two hundred blossoms fully expanded at one time—a glorious sight in flora. It was quite a wonder, covering many yards of the roof of the house with its great, full, fine yellow blossems."

TRAVELING ON THE FARM.—Did any of your readers, says a correspondent of the *American Rural Home*, ever think of the amount of travel it takes to raise a crop of corn? I never saw an illustration in print, and I thought I would give you one. I have a twenty-acre field, forty by eighty rods. To break this up would take one hundred and sixty-six miles. Harrowing it, about forty miles. Furrowing out, ninety miles. Planting, forty-five miles, if with a planter; and if chopped and then covered, ninety miles. And for each plowing of two furrows in a row, ninety miles, or five plowings, four hundred and fifty miles. Thus you will see it takes about eight or nine hundred miles of travel to raise twenty acres of corn, not counting going to and returning from the field. Besides, there is some replanting, thinning, rolling, etc.

APPLES PACKED IN PLASTER.—A year or two since the *Rural New Yorker* gave the experience of one of its correspondents in keeping apples in gypsum or plaster. With reference thereto the Utica *Herald* of April 1 has the following paragraph: The Rev. Mr. Pettingill, of Holland Patent, brings us specimens of apples which he has preserved in plaster since last fall. A layer of apples is put into the barrel, and a layer of plaster over them, then another layer of apples, and so on. Mr. Pettingill claims for the method quality of keeping, and the preserving of peculiar fresh flavor in the fruit, and these are apparent in the specimens we have examined. The plaster method insulates the fruit, so that the decay of one, if that should occur, cannot be communicated to the other in the barrel.

SHEEP pay twice—once in their fleece, and again in their pelts and carcasses: Clover also pays twice—once in value as forage, and again in its power of ameliorating the soil, in bringing up from the depths of the soil renewed sources of fertility.

MAIDENLY exclamation—"Ah! men!"

MEDICAL.

DR. C. B. WARRINGTON'S

MEDICAL PREPARATIONS.

The Perfection of Medical Science.

Dr. Warrington's Cough Melange.

☞ Pronounced by all who have used it the very best preparation for the cure of CONSUMPTION, *Coughs, Colds, Bronchitis, Hoarseness, Asthma, Whooping Cough, Chronic Coughs, Catarrh, Influenza, Spitting of Blood,* Soreness and Tightness of the Breast and Lungs, Night Sweats and Croup. Being prepared from Herbs, Tar and Rock Candy, it is healing, softening and expectorating, and particularly suitable for the cure of all affections of the *Throat and Lungs.* ☜ Parents will please remember that the Cough Melange is the only sure remedy for Croup.

Full directions accompany each bottle. Price, per bottle, $1, or six bottles for $5.

Dr. Warrington's Analectic Oil.

THE GREAT PAIN DESTROYER.

It Cures the Worst Pain in from Three to Thirty Minutes.

THE GREATEST REMEDY IN THE WORLD for Cholera, Cramps, Diarrhea, Colic, Headache, Neuralgia, Toothache, Scalds, Bilious Colic, Children's Colic, Cholera Infantum, Sick Headache, Nervousness, Nervous Headache, Summer Complaint of Children, Cuts, Sprains and Bruises. *Used internally and externally.*

As a remedy for Rheumatism it has no equal.

The Analectic Oil is prepared from the most active vegetable remedies. It acts directly on the nervous system, and by restoring the nervous equilibrium it regulates the excretions and secretions of the body. It is also a powerful diffusive stimulant.

For infants we challenge the world for its equal. It can be administered to infants one week old for Colic or Cramp. Dose, one-half drop to two drops, under three months old; and between three months and one year, two to five drops, in a teaspoonful of milk or water.

☞ *REMEMBER.* ☜

No preparation equals the Analectic Oil for Cholera, Diarrhea and Cholera Morbus. Try it and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

DR. C. B. WARRINGTON'S

RENOVATING BITTERS!!

Purify the Blood.

STRENGTHEN, INVIGORATE AND RENOVATE SYSTEM.

One of the best remedies known for the speedy cure of

DYSPEPSIA,

Loss of Appetite, Sour Stomach, Flatulence, Heartburn, Nausea, Fluttering of the Heart, Fainting Sensations, Sudden Flushes of Heat, Depression of Spirits or Melancholy, Water Brash, and Chronic or Nervous Debility. They are *Diuretic, Tonic, Alterative and Stimulant.* They perfectly eradicate all Bilious disorders arising from a foul stomach, strengthening the system and regulating the functions of the Liver.

Any one suffering with Weak Nerves, Deranged Liver, Kidney Complaint, Loss of Appetite, Fever and Ague, or any of the diseases or symptoms enumerated above, can be materially benefited and entirely cured by the use of these Bitters.

FOR FEMALES.

It is an established fact that fully one-half of the females are in bad health; or, in other words, never feel well. Many suffer with inward weakness. They feel languid, devoid of energy, extremely nervous, and have no appetite. To this class the Renovating Bitters are especially recommended. Such patients should resort to the use of these Bitters, the invariable result of which will be a strong and healthy constitution, a disappearance of all nervousness, a good appetite and a perfect restoration to health.

Thousands have testified to the merits of these Bitters. I would strongly advise all suffering with the above-named complaints to try them and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

☞ Ask your druggist for either of the above medicines, and if he does not have it he will send and get it for you; or can be sent by Express to any part of the United States by addressing

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ja29 1y G. W. W. GOODWYN.

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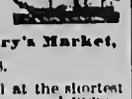
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G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
RACE, FOSTER & E. T. MERRICK,
ATTORNEYS, COUNSELORS AND SOLICITORS,
Corner of Camp Street and Commercial Place,
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WILLIAM H. SEYMOUR,
NOTARY PUBLIC AND COMMISSIONER OF DEEDS.
For Texas, Illinois, Mississippi and other States,
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PASSPORTS PROCURED from the State Department in Washington. no26 6m

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JAMES LEFFEL'S
IMPROVED DOUBLE
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POOLE & HUNT, Baltimore,
Manufacturers for the South and Southwest
Nearly Seven Thousand Now in Use,
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The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

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WALTON, HEMLER & CO.,
MANUFACTURERS OF
IRON RAILINGS,
SAFES AND BANK VAULTS,
JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Gratings, Bolts, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.
Nos. 231 and 236 West Pearl Street,
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Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

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Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
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MISCELLANEOUS.

WILLIAM N. THOMSON,
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Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, DURS, BELT HOOKS, BELT STUDS,
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28.....Beekman Street.....28
nh13 1y NEW YORK CITY.

J. W. HART.
Engraver
ON WOOD
258 RACE ST. CIN. O.
oc29 9m

CARPET WAREHOUSE.
17.....CHARTRES STREET.....17
A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Stop Covers, etc.
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$10 A DAY.—Employment for all. Patent Novelties. GEO. L. FELTON & CO., 119 Nassau street, New York.
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IMPORTANT TO PLANTERS.
IRON COTTON TIES.

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans

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MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
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PLOWS, IMPLEMENTS, ETC.
PLOWS
AND ALL IMPROVED
Agricultural Implements.
PLANTATION HARDWARE.
Steam Engines, Saw and Grist Mills.
PUMPS, SHAFTING, ETC.,
AT LOW PRICES FOR CASH.
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mh19 10m

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ETC., ETC.,
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Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe5 1y

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A long acquaintance with the various kinds of
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has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $20. We repair all Machines at low rates. We take old Machines in part payment for new ones.
Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.
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respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.
N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.
Second-hand Machines, in good order, at half price. The best Needles for all Machines.
REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.
Send for catalogue and circular.
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AMERICAN GRANITE
AND ITALIAN MARBLE.
IMPORTERS OF
Scotch Granite Monuments
AND STATUARY FROM ITALY.
This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.
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LADY CHEAP JOHN,
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519.....MAGAZINE STREET.....519
Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 10m

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO. Portland, Maine. te5 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 14 feet 8 inches below high-water mark.

COTTON.—The following are the arrivals since the first instant:

Mississippi river and bayous	5,155
Red river	6,458
Ouachita river	1,368
Railroads	7,643
Lake	20
Mobile	2,974
Texas	497
Florida	3
Total	24,615

On Saturday, with no cotton reports from New York or Liverpool, the market opened inanimate. There was, nevertheless, a fair inquiry, but the movement during the morning was checked by factors being more stringent in their pretensions, while buyers either refused to pay any stiffer rates or claimed concessions. Later in the day, however, parties came together more freely, and quite an active movement ensued, swelling the business to 8,230 bales. On Monday, under the favorable influence of an improvement of 1-16d. at Liverpool, where the sales embraced 15,000 bales, and of ⅛c. at New York, the movement commenced with more stringent pretensions on the part of factors, who claimed an advance of 1/16@⅛c., which buyers were unwilling to admit. The operations during the morning were consequently of limited extent, partly at previous rates and partly at an advance of ⅛c., after which buyers came forward more freely, until later in the day, when the reaction in gold had a depressing effect on foreign exchange, and rather checked operations, restricting the business to 5,500 bales. Low middling was generally held at 13¾c., and middling at 14¼c. On Tuesday the movement was quite active, resulting in sales of 9,500 bales, partly at previous rates, but mostly at an advance of ⅛c., and in some cases at figures indicating an improvement of ⅛c.

The above makes an aggregate for the past three days of 23,230 bales, against 20,200 for the corresponding time last week and 17,300 the week before. The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 582,781 bales, against 599,-669 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 221,991 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 183,312 bales to Great Britain, of 12,795 to other foreign ports, and a decrease of 32,926 to France. We quote:

Ordinary	11¾ @ 12⅛
Strict ordinary	12¼ @ 12⅜
Good ordinary	12⅝ @ 12⅞
Strict good ordinary	13⅛ @ 13⅜
Low middling	13¾ @ 14
Strict low middling	14 @ 14⅛
Middling	14¼ @ 14⅜
Strict middling	14½ @ 14⅝
Good middling	14⅞ @ 15
Middling fair	15¼ @ 15½
Fair	16 @ 16½

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	24,615	
Arrived previously	655,362—	679,977
		695,930
Exported past three days	14,515	
Exported previously	408,245—	422,760
Stock on hand and on shipboard		273,170

NEW LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 2,806 hhds., which were mostly sold at 4⅛@5¼c. for inferior, 5½@6c. for common, 6⅝@6¾c. for good common to fair, 6¾@7⅛c. for fair to good fair, 7⅛@7½c. for fully fair, 7¾c. for prime, 8c. for strictly prime, 8¼c. for choice, 8@8⅜c. for low to choice seconds, 7⅞@8¼c. for centrifugal, 8⅛@8⅜c. for gray clarified, 8½@8¾c. for yellow clarified, 9@9½c. for off-white clarified, and 9¾@10c. for pure white clarified.

NEW LOUISIANA MOLASSES.—On Tuesday 1,159 bbls. and 8 half bbls. were received. The supplies were mostly sold at 40c. for inferior fermenting and 52c for strictly prime fermenting, 48@50c. for fair not fermenting, 53@54c. for prime, 55@58c. for strictly prime, and 60c. for choice.

CORN.—On Monday 3,500 sacks sold at 90c. for yellow mixed and 90@92c. for choice white. The Exchange quoted mixed at 86@88c. ₱ bushel.

OATS.—On Tuesday 1,050 sacks sold at 74@75c. ₱ bushel.

BRAN.—On Tuesday 200 sacks sold on 'Change on private terms, and 200 on the landing at $1.25 ₱ 100 lbs.

PORK.—On Tuesday 200 bbls. mess sold in two lots at $21 ₱ bbl.

BACON.—On Tuesday 5 casks shoulders sold at 9¼c., and 5 do clear sides of 12¾c. ₱ lb.

DRY SALT MEAT.—On Monday 41 casks shoulders sold at 7¾c., and 20,000 lbs. clear rib sides, loose, at 9¾c. ₱ lb.

HAMS.—On Tuesday 25 tierces choice new sugar-cured sold on private terms, and 15 at 14¼@15c. ₱ lb.

LARD.—On Tuesday 250 kegs sold on private terms, 25 kegs kettle at 15c., and 10 tierces steam-rendered at 14c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 111⅞@112¼, against 111⅞ at New York, and after a fair business closed at 111⅞@112, against 112⅛ at New York.

Nothing has been reported in silver. It is quoted at 106@108⅞ for American half dollars. Mexican dollars closed at 97@97⅝ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTUAAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	5 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BAGGING, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
Eagle firs	45 00	47 50
American firs	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	7	8
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	— —	9 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	25	28
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	— —	5 25
Superfine	— —	5 00
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	24 00
Choice	26 00	27 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	6
Hoop	6	9
Sheet	5¼	9
Nail rods	— —	9¾
Castings, American	5¾	5
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	15 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 15
Coal oil, in barrels	17	20
Linseed, raw	— —	95
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¼
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Jan. 5, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 8 00
Yearlings, ₱ head	5 00 @ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Whitney Carter, 47 Polymnia street, New Orleans.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kohnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
J. Hickling & Co., 72 Broadway, New York.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John F. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
James W. Queen & Co., 601 Broadway, New York.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
Louis Gimbel, agent, 578 Magazine street.
William Hogan, 99 and 101 Canal street.
Mrs. D. J. Loewenstein, 549 Magazine street.

Butchers.
J. Dubarry, Stalls 2 and 4, St. Mary's Market.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
R. O. Dorman & Co., 71 and 73 Goffe street, New Haven, Conn.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Snell, Spare & Co., New Haven, Conn.

China and Crockeryware.
Francis Lauer, 616 Magazine street.
Isidore Levi, with A. Pesner & Co., 21 Magazine street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Cisterns-Makers.
M. Henrick, corner Franklin and Ernto streets.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Cloths.
A. Geiger, 33 Chartres street.

Coal and Wood.
J. Chandler, corner Tchoupitoulas and Phillip streets.
Jacob Freidhof, 38 and 40 Burgundy street.
H. H. Hassman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street, New Orleans.
William Velden, corner Prytania and Phillip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Confectionery.
Victor Hero, 38 Bourbon street.
Home Lunch Saloon, 71 Camp street.
F. Trolle, 599 Magazine street.

Cooperage.
F. A. LeBlanc, 22 Front street.

Cotton Ties.
H. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
J. A. & E. J. DeHart, 183 Canal street.
George J. Friedrichs, 155 St. Charles street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, prest.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Furniture.
John Bols, 152 and 154 Camp street.

Garden Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
William Bobe, 484 St. Charles street.
J. J. Brown, 78 Magazine street.
Delgado & Goldthwaite, 643 and 645 Magazine street.
J. M. Dowling, 25 Decatur street.
Michael Hackett, corner Dryades and Thalia streets.
John McMains, 572 and 574 Magazine street.
C. W. Roth, corner Carondelet and Poydras streets.

Hair Goods.
Jules Demanny, agent, 142 Canal street.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street, New Orleans.

Hats.
John U. Adams, 26 St. Charles street.
Robert E. Lee Hat Store, corner Royal and St. Louis streets.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Insurance.
Louisiana Equitable Life Insurance Company, William Henderson, secretary.

Iron Manufactories.
Walton, Hemler & Co., Cincinnati, Ohio.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Thomas Hasam, cor. Cedar and Jolia streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Anger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Hall & Co., 91 Liberty street, New York.
Cincho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 21 and 25 Elysian Fields street, New Orleans.
Menophysical Discovery, Mrs. M. O. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Optima Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Upham's Asthma Cure.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Millinery.
H. Felsenfeld, 194 Canal street.
Mrs. Fricke & Williams, 586 Magazine street.
Miss M. Hayes, 131 Royal street.

Mineral Waters.
Frederickson & Harte, 139 Canal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
George A. Prince & Co., Buffalo, N. Y.
Mrs. G. Vom Hofe, 807 Magazine street.
Horace Waters & Son, 481 Broadway, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
L. J. Marcy, 1360 Chestnut street, Philadelphia.
Dr. Van Holm, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Patents.
H. N. Jenkins, 27 Commercial place

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York:

Photographic.
Anderson's Photographic Studio, 151 Canal street.

Plows.
John W. Norris, 27 Canal street.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
A. L. Tocker, attorney at law, 160 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad, C. H. Allen, General Manager.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
Richard Frotscher, 12 Dumaine street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.

Soaps.
J. R. Keller, 110 Gravier street.

Starch Gloss.
William H. Shepard & Co., 106 Camp street.

Steamships and Shipping.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Stoves.
G. W. W. Goodwyn, 34 Magazine street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
Louis Tiemann, 9 Camp street, New Orleans.

Undertaker.
T. W. Bothick, 271 Camp street.

Upholstery.
Heath & Lara, 99 Camp street.
T. B. Honor, 230 Magazine street.

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Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. Boonet, 65 Royal street.
H. P. Buckley, 8 Camp street.
A. B. Griswold & Co., corner Canal and Royal streets.
W. Kurten, corner Magazine and Josephine streets.
E. A. Tyler, 115 Canal street.

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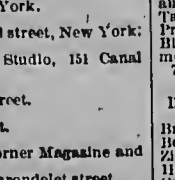

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Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FIRST ROUND.

Prattville station	Jan. 2, 3
Lowndesboro circuit, at Lowndesboro	9, 10
Georgiana circuit, at Georgiana	16, 17
Monterey circuit, at Liberty	23, 24
Evergreen circuit, at Evergreen	30, 31
Sepulga circuit, at Asbury	Feb. 6, 7
Pineville circuit, at Pineville	13, 14
Camden circuit, at Camden	20, 21
Monroeville circuit, at Monroeville	27, 28
Brewton mission, at Castleberry	Mar. 6, 7
Pleasant Hill circuit, at Pleasant Hill	13, 14
Randolph circuit	20, 21
Autaugaville circuit at Autaugaville	27, 28
Clanton mission, at Bethel	Apr. 3, 4

A full attendance is earnestly solicited.

J. W. SHORES, P. E.
7 Georgiana, Ala. (M. and M. R. R.)

EUFAULA DIST.—FIRST ROUND.

Eufaula	Jan. 16, 17
Enon and Midway	23, 24
Clayton and Louisville	30, 31
Pea River mission	Feb. 6, 7
Vinin	13, 14
White Pond	20, 21
Henry	27, 28
Glennville	Mar. 6, 7
Beulah	13, 14

The district stewards will meet at Eufaula, January 16.

7 W. H. ELLISON, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Tuskegee	Jan. 3, 4
Auburn	9, 10
Opelika	16, 17
Wetumpka	23, 24
Elmore	30, 31
Tallassee	Feb. 1, 2
Montgomery	6, 7
Tuskegee circuit	13, 14
Notasulga	20, 21
Salem	27, 28
Crawford	Mar. 6, 7
Hurtville	13, 14

The district stewards will meet at Auburn, March 16, at eleven A. M.

31 WM. A. MCCARTY, P. E.

MOBILE DIST.—FIRST ROUND.

St. Paul's	Jan. 2, 3
Franklin street and City mission	9, 10
St. Francis street	16, 17
Citronelle	23, 24
Mount Pleasant	30, 31
Grand Bay	Feb. 6, 7
Eastern Shore	13, 14
Pensacola and Navy Yard	20, 21
Milton and Yellow River mission	27, 28
Pollard and Black Water mission	Mar. 6, 7
St. Stephen's	13, 14
Bladon Springs	20, 21

Will the preachers in charge of circuits inform me where their first Quarterly Conferences are to be held, and the most convenient routes to them? My address is Citronelle (Mobile and Ohio railroad,) Alabama.

31 S. H. COX, P. E.

DEMOPOLIS DIST.—FIRST ROUND.

Livingston	Jan. 2, 3
Eutaw	9, 10
Greene circuit, at Salem	16, 17
Belmont, at Brewersville	23, 24
Gainesville circuit, at Gainesville	30, 31
Greensboro	Feb. 6, 7
Havana circuit, at Havana	13, 14
Demopolis	20, 21
Forkland circuit, at Forkland	27, 28
Cuba circuit, at Chestnut Grove	Mar. 6, 7
Gaston circuit, at Christopher chapel	13, 14
Butler circuit, at Mount Sterling	20, 21

The preachers on the several appointments will please inform me, at Summerfield, how I am to get to their quarterly meetings—where I am to leave the railroad, etc.

24 A. H. MITCHELL, P. E.

SELMA DIST.—FIRST ROUND.

Summerfield and Perryville, at Summerfield	Jan. 2, 3
Newbern circuit, at Newbern	9, 10
Brush Creek circuit, at New Providence	16, 17
Marion station	23, 24
Grove Hill circuit, at Grove Hill	30, 31
Suggsville circuit, at Gosport	Feb. 6, 7
East Selma and Benton, at Selma	13, 14
Choctaw Corner and Bigbee mission, at Payne chapel	20, 21
Pescahree circuit, at Liberty	27, 28
Sehon station	Mar. 6, 7
Rembert Hills, at Hampden	13, 14
Orrville circuit, at Orrville	20, 21
Uniontown and Cedar Grove, at Uniontown	27, 28
Dayton circuit, at Spring Hill	Apr. 3, 4

The district stewards' meeting will be held at Spring Hill, April 3. My address is Summerfield.

24 ANDREW J. BRIGGS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro circuit, at Waynesboro	Jan. 9, 10
Enterprise station	16, 17
Shubuta circuit and Ellisville mission, at Shubuta	23, 24
Chunkey circuit, at Chunkey	30, 31
Enterprise circuit, at Sageville	Feb. 6, 7
Spring Hill circuit, at Bethel	13, 14
DeKalb circuit, at Pleasant Ridge	20, 21
Paulding circuit, at Paulding	27, 28
Meridian station	Mar. 6, 7
DeSoto circuit, at DeSoto	13, 14
Wayne circuit, at Andrew chapel	20, 21
Marion circuit, at Marion	27, 28

The district stewards are called to meet in the Methodist church at Meridian on Wednesday, January 27, at ten o'clock A. M. No other body is authorized to do the work of this meeting. Let the brethren therefore, at the time and place above, answer to their names—G. D. McCormick, Angus Taylor, J. H. Cochran, Daniel McInnis, Joseph Price, Dr. James Webb, Dr. C. R. Rencher, T. Z. Blanks, J. D. Pendleton, J. A. Lewis, and two to me unknown.

7 JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven station	Jan. 16, 17
Beauregard circuit, at Beauregard	23, 24
Zion mission, at Bethel	30, 31
Hazlehurst station	Feb. 6, 7
Crystal Springs station	13, 14
Raymond circuit, at Clinton	20, 21
Georgetown circuit, at Pleasant Grove	27, 28
Spring Ridge circuit, at Terry	Mar. 6, 7
Providence circuit, at New Hope	13, 14
Brandywine circuit, at Pisgah	20, 21
Scotland circuit, at Caseyville	27, 28

The district stewards will please to meet me at Hazlehurst on Saturday, February 6, 1875, at ten A. M. They are: S. R. Ricketts, G. Ellis, I. V. Enochs, E. L. Normon, Jesse Thompson, T. I. Hunter, H. M. Millsaps, A. Fortner, Willis Barns, John Beazley.

H. H. MONTGOMERY, P. E.,
31 Sharon, Mississippi.

BRANDON DIST.—FIRST ROUND.

Faunin circuit, at Union	Jan. 9, 10
Morton circuit, at Zion Grove	16, 17
Lake and Forest circuit, at Lake	23, 24
Trenton circuit and Stony River mission, at Caney Creek	30, 31
Raleigh circuit, at Raleigh	Feb. 6, 7
Garlandsville circuit, at Newton	13, 14
Brandon station, at Brandon	20, 21
Philadelphia circuit, at Mars Hill	27, 28
Walnut Grove circuit, at Scotland chapel	Mar. 6, 7
Hillsboro circuit, at Hillsboro	13, 14
Centerville circuit and Decatur mission, at Holland's store	20, 21

It is earnestly desired and requested that the official members of these Quarterly Conferences be promptly on the ground on Saturday, at eleven o'clock A. M.

The district stewards (E. A. Martin, W. T. Robinson, J. C. Harper, R. A. Tills, Benjamin Thompson, J. Watts, R. Lowry, W. J. Seale, I. Miller, M. H. Lock and L. M. Horton) will please meet me at Lake station on the twenty-second day of January, 1875, to estimate the presiding elder's salary and divide it out among the circuits and stations. Let all the stewards labor earnestly to make a good start this new year for their preachers, and expect the blessing of God upon their labors.

31 WILLIAM B. HINES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Kingston	Jan. 9, 10
Natchez	16, 17
Fayette, at Bethel	23, 24
South Warren, at Red Bone	30, 31
Cayuga, at Rives' chapel	Feb. 6, 7
Mount Olivet, at Stiloh	13, 14
Vicksburg and Grove street	20-22
Rolling Fork	27, 28
Clover Hill	Mar. 6, 7
Rocky Springs, at Rocky Springs	13, 14
Port Gibson	20, 21
North Warren, at Oak Ridge	27, 28

The district stewards will please meet me in Vicksburg, February 20.

31 F. M. FEATHERSTUN, P. E.

JACKSON DIST.—FIRST ROUND.

Jackson station	Jan. 9, 10
Madison circuit, at Livingston	16, 17
Sharon circuit, at Sharon	23, 24
Camden and Soule chapel, at Soule chapel	30, 31
Canton station	Feb. 6, 7
Brownsville circuit, at Queen's Hill	13, 14
Vernon mission, at Kennedy's	20, 21
Dover circuit, at Fletcher chapel	27, 28
Yazoo City station	Mar. 6, 7
Yazoo circuit, at Tranquil	13, 14
Silver Creek circuit, at Palmetto	21, 22
Thomastown circuit, at Forest Grove	27, 28
Cortinge circuit, at Goshen	Apr. 3, 4

The district stewards will meet at Canton, February 6, to make the opportunities for the presiding elder, Bishops, Conference fund and missionary collection.

W. E. M. LINFIELD, P. E.,
31 Hazlehurst, Miss.

SUMMIT DIST.—FIRST ROUND.

Magnolia circuit, at Magnolia	Jan. 2, 3
Amite City circuit, at Amite City	9, 10
St. Helens, at Day's church	16, 17
Amite circuit	23, 24
Franklinton, at Franklinton	30, 31
East Baton Rouge	Feb. 6, 7
Union circuit, at Pipkin's chapel	13, 14
Meadville circuit	20, 21
Homochitto circuit	27, 28
Hammond circuit, at James' chapel	Mar. 6, 7
Covington, at Covington	13, 14
China Grove, at China Grove	20, 21
Monticello	27, 28

There are several circuits now in the district of which I am not advised of the place of holding the first quarterly meetings. The preachers will please let me know of their earliest convenience. My address is Summit, Mississippi.

31 A. B. NICHOLSON, P. E.

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CHAMBER SETS, SETS OF GLASS, ETC.,

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12 Dinner Plates, 1 Soup Tureen,
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12 Soup Plates, 1 Salad Dish,
12 Preserve Plates, 2 Covered Dishes,
12 Butter Plates, 2 Vegetable Dishes,
12 Tea Cups and Saucers, 4 Meat Dishes,
12 Dinner Coffee Cups and Saucers, 2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces 4 00
French China TEA SETS, 44 pieces 6 50
French China Decorated TEA SETS, 44 pieces 7 50
Good Table GOBLETS, from 50 cents per set up.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, JANUARY 14, 1875. NO. 3.

News of the Week.

DOMESTIC.

WASHINGTON, D. C., Jan. 6.—The great powers have authorized their representatives at Madrid to enter into semi-official relations with the new government.

NEW YORK, Jan. 6.—The sales of Plymouth church pews aggregate $70,000, against $58,000 last year; highest price, $550; lowest, $10.

PITTSBURG, Jan. 7.—A meeting of citizens last night adopted a memorial to Congress, urging the importance of a system of improvements such as will make the Ohio navigable at all stages of water, and asking for the improvement of the month of the Mississippi, in view of the great and rapidly increasing traffic of the Ohio and Mississippi valleys.

MEMPHIS, Jan. 7.—The municipal election passed off quietly to-day, the Democratic-Conservative party generally successful.

WASHINGTON, Jan. 8.—The New York express, hence at nine P. M. yesterday, collided with a freight train. The mail and express cars, with the mail agent, Flumin, were burned. No passengers were seriously hurt. The entire Northern mail from Washington, including the accumulated day's mails from the South, excepting one pouch and canvas for Baltimore, was destroyed by the burning of the postal car.

OMAHA, Jan. 9.—The extreme cold weather here and beyond Cheyenne continues. Thermometer here last night reached twenty-one degrees below zero. To-day there is a slight moderation, but very cold yet. A school girl was so frozen yesterday that she died to-day.

NEW YORK, Jan. 11.—The indignation meeting over Louisiana, at Cooper Institute to-night, was remarkable in point of numbers and enthusiasm. The doors were opened a half hour before the usual time, and at a quarter-past seven the hall was packed. The platform was soon thronged, and only a small space was left around the chair. Prominent among the gentlemen on the platform were Messrs. William Cullen Bryant and Peter Cooper.

The *Sun* says great alarm exists among the people of the mining towns in Pennsylvania, owing to the turbulent disposition of the miners now on a strike. More than twenty thousand men are penniless and idle, with starvation staring them in the face. At a miners' meeting on Thursday a resolution was passed calling on the men to arm and help themselves to bread.

NEW YORK, Jan. 12.—A *Herald* special from London says Don Carlos has issued a proclamation, dated headquarters, Vara, January 6, in which he declares, as head of the Spanish Bourbons, he contemplates with profound sorrow the attitude of his cousin Alfonso, whose inexperience has led him to consent to being the instrument of the same persons who expelled him and his mother. Notwithstanding, he makes no protest; the dignity of himself and army is the only protest he can offer. He avers he will remain faithful to his holy mission and keep the flag unstained.

LOUISVILLE, Jan. 12.—Ex-Governor Bramlette died at his residence in this city this afternoon, after an illness of several weeks. He was Governor of Kentucky during the closing years of the war, but has not since taken an active part in politics. He was regarded as one of the ablest and most prominent lawyers at the bar, and a short time since acted temporarily as judge of the Federal court, during the absence of Judge Ballard. He died of rheumatism of the heart.

FOREIGN.

LONDON, Jan. 7.—The *Globe* says: "Correspondence is in progress between the governments of England and the United States in relation to some territory in British North America, which England claims, but has never formally annexed."

A dispatch to the *Telegraph* says: Castelar is preparing to quit Spain before Alfonso's arrival.

Two Protestant newspapers have been suppressed in Madrid.

CITY OF MEXICO, Jan. 7.—A deputation from the New Orleans Chamber of Commerce was received by the President and entertained with high festivities.

LONDON, Jan. 11.—The *Post's* Berlin special says a lively correspondence is in progress between the German and Spanish governments in regard to the outrage by the Carlists on the German vessel Gustav. It is rumored the German corvettes Victoria and Louisa have been ordered to be in readiness to proceed to chastise the Carlists, if necessary.

LONDON, Jan. 12.—The *Times* has reason to believe that Bismarck has intimated to Spain that the German government will defer recognition of Alfonso until the decree suspending two Protestant newspapers, and closing the Protestant chapel in Cadiz, is repealed.

"NO' A DAY FOR WHISTLIN'."—The late Dr. Macadam used to tell of a tipsy Scotchman making his way home upon a bright Sunday morning, when the good people were wending their way to the kirk. A little dog pulled the ribbon from the hand of a lady who was leading it, and as it ran away from her she appealed to the first passer-by, asking him to whistle for her poodle. "Woman," he retorted, with a solemnity of visage which only a drunken man can assume, "woman, this is no' a day for whistlin'?"

Felling the Redwood-Trees.

We extract from the Oakland *Real Estate Reporter* a few paragraphs from an interesting article, entitled "Logging in the Redwoods of California."

The choppers especially must be men of intelligence and experience. A great deal more than mere strength to swing the ax for eleven hours a day is required to make a good chopper. After the tree is selected the ground needs careful looking after, as a stump or fallen tree, or any inequality of the earth would, as a gentleman of the profession remarked, "knock the biggest on 'em into smithereens." It is a peculiarity of redwood to split into long and profitless thin strips upon small provocation, and the inexperienced eye, glancing over the ground that bristles with all sorts of obstacles, sees little hope of any tree escaping destruction. And it is only the extreme skill of the choppers that makes the disaster uncommon.

Felling a seven or eight-foot tree is half a day's work for three men. The choppers stand some six or eight feet from the ground, each on a narrow bit of board, one end of which is thrust into a notch in the bark, and this unsteady footing is all they have while they hack away with their long axes hour after hour. When a ten or fifteen-footer is encountered, a platform of bark, with the standing boards for support, is built, and an extra chopper put on. Two cuts are made in the tree; that on the side on which the monster is to fall being much larger and somewhat lower than the one on the other side. Thus the weight of the tree is made to serve for its own overthrow. It is tremendously hard work, and wears the strongest man out in from three to four years.

When the tree begins to "complain," as the shrill, vibrating, cracking noise is aptly called, the choppers give a long, warning wail that sends all the workmen in the neighborhood scampering to a safe distance. A second cry tells that the tree is wavering, and the choppers themselves leap from their perches and run from it. The giant yields slowly and with a mighty grumbling. Then, in spite of himself, he leans over painfully, and with a frightsome booming and crackling sweeps to the trembling earth, the foliage whistling and screaming like the rigging of a ship in a hurricane. The shock is terrific, and resembles nothing so much as an earthquake. Every branch is snapped off and broken to splinters. The thud is heard and felt miles away.

HAIR, HATS AND HIDEOUSNESS.—We begin to despair of ever again seeing—in public—the natural beauty of woman's head. When unadorned, this pre-eminently is adorned the most. Nothing can exceed the sweet gracefulness of the curve lines which contour many and many female faces and figures when left to themselves, to be as God made them to be; or when treated simply, and in that most exquisite of all tastes, which neither neutralizes nor overrides, but just suits and heightens every natural trait, and beautifies all inborn and characteristic seemliness, without introducing any alien gaud or glare. How refreshing it is now and then to come upon some woman who has wit and culture enough to know that nothing can make her so beautiful as to part her hair naturally, and sweep it back from her forehead either in loosely-flowing simplicity or coiled and twisted in careless grace into one of those honest knots which painters love; and courage enough to do as she likes with her hair and her head, whatever others may think, say or do.

It would be bad for those who trade in dead locks, and in those pitiable shams of them, which some women besides our Irish female fellow-citizens are wont to tie or tack, in greasy, nasty heaps, upon the back part of the head; but what a gain it will be to cleanliness and comeliness alike when the wind of fashion changes, and it is no longer "the style" for a woman thus to overload and disfigure herself.—*The Congregationalist.*

A CORRESPONDENT of the *Christian Advocate*, of New York, has been asking several Methodist ministers how many hymns they used in public worship. Here are some of the replies:

"Two hundred hymns will include all that our congregations sing in a lifetime."

"I aim never to repeat a hymn, believing that our collection contains enough good hymns to last through an ordinary pastorate without repetitions."

"A prominent church in this city (Brooklyn) confines itself to forty-five for its regular services."

"In a ministry of fourteen years I have not used one-half of our hymns."

"My study copy (of the hymn-book) has two hundred and twenty-four hymns crossed with a pencil, which I pass over in making selections. Five or six hundred would be enough in all."

"My variety of hymns used is much wider than most preachers. I study my hymns as I do my sermons, carefully searching for hymns to correspond to the subject. I have found that I can read better, and hold my congregation to the hymn better, by this course. I have used about three hundred and fifty hymns in six years."

"Mourn not for those whom Christ has folded,
Safe from earth's weary strife;
'Tis ours by conflict to be molded,
Theirs to inherit life."

Roman Catholics and Science.

In the dogmatic constitution of the Vatican Council, quoted by Monsignor Capel to prove the liberty of opinion allowed to Roman Catholics on scientific subjects, the following passage occurs:

"All faithful Christians are not only forbidden to defend as legitimate conclusions of science such opinions as are known to be contrary to the doctrines of faith, especially if they have been condemned by the church, but are altogether bound to account them as errors which put on the fallacious appearance of truth."

It is desirable, while the matter is under discussion, that both Roman Catholics and Protestants should be reminded of the most remarkable example on record illustrative of this requirement of the Church of Rome. Prefixed to the third book of Newton's "Principia," in the edition and commentary published at Rome in 1842 by the Jesuit fathers, Thomas Le Seur and Francis Jacquier, is this declaration in their name:

"Newtonus in hoc Tertio Libro telluris motæ hypothesim assumit. Auctoria propositiones aliter explicari non poterant, nisi eadem quoque facta hypothesi. Hinc alienum conati summus gerere personam. Cæterum latis a summis Pontificibus contra telluris motum Decretis nos obsequi profitemur."

Hoping to give no offense to learned readers by offering a translation, or by the translation offered, I venture to supply the following as the English equivalent of the above:

"Newton in this third book assumes the hypothesis of the motion of the earth. The author's propositions could not be explained otherwise than by making the same hypothesis. Hence we have been compelled to appear in a fictitious character. However, we declare that we yield assent to the decrees passed by the sovereign pontiffs which deny the motion of the earth."

This proves two things: First, that successive Popes have, by their infallible authority, contradicted the fact of the earth's motion; and second, that all Roman Catholics are bound to submit to their authority, and to profess to disbelieve this most certain fact. There is no escape for them. No Roman Catholic in the world can pretend to be a better judge than these two learned men of what is required of him as a Roman Catholic. This is the dilemma: If the Popes are infallible, the earth neither turns on its axis nor moves round the sun. If the earth does so turn and move, the Popes are not infallible. But no person can be a true and sincere Roman Catholic now who does not believe in the infallibility of every Pope when he makes and publishes a solemn decree. How are these acknowledged decrees, which compelled Newton's chief disciples to abjure his system of astronomy, consistent with the declaration of the present Pope, that the decrees of the sovereign pontiffs do not fetter the progress of science? In saying this, has not the infallible Pope stated a manifest falsehood?

Monsignor Capel must have forgotten several articles of the Pope's Syllabus, as well as the above declaration of Newton's Roman Catholic editors, or he would not be "at a loss to understand why his Protestant countrymen will persistently hold that reason is hampered, mind enervated, and science dwarfed by the church" (of Rome.)—*London Record.*

Double-Tongued.

Never was there a more striking illustration, says the New York *Observer*, of the double-tongnedness of the Roman Catholic religion than is given by the speech of Archbishop Manning on Mr. Gladstone's pamphlet, and his letter the next day to the newspapers. We have already spoken of both, but the following sentences are more than a volume to show what Romish professions are worth:

FROM THE ADDRESS.

"The other questions which he invited their most serious consideration to, were the infallibility of the holy father, his right to temporal as well as spiritual authority, and, amid all the conflicting opinions of the world, *the ultimate necessity of acknowledging civil allegiance* to him as their only safety. They must not fear to declare to England and to the world the sovereign pontiff's right to temporal power, *and the duty of the nations of the earth to return to their allegiance to him.*"

FROM THE LETTER.

"The civil allegiance of every Christian man in England is limited by conscience and the law of God; and the civil allegiance of Catholics is limited neither less nor more. * * * My desire and my duty, as an Englishman, as a Catholic, and as a pastor, is to claim, for my flock and for myself, a civil allegiance as pure, as true and as loyal as is rendered by the distinguished author of the pamphlet, or by any subject of the British empire."

"Civil allegiance" is the term employed in both passages; in the first it is pronounced to be due to the Pope of Rome; in the second to the Queen of England. We may well ask: "Under which king, Bezonian?"

WOMAN suffrage has been badly defeated in the Oregon Legislature. A bill granting the right to vote irrespective of sex was allowed to go to a third reading, but upon the final vote was lost by 46 noes to 13 ayes.

Letter from Bishop Pierce.

MR. EDITOR: Skipping over the scenes and objects of interest on the way, we will hail for supper at Ogden, and take the cars for Salt Lake City. Soon after leaving the station we come into full view of that wonderful sheet of water—*Salt Lake.* The lake is said to be one hundred miles in length and from forty to sixty miles wide. Mountains rise from its bosom, and from some points of observation the rocks and crags resemble houses and castles, and some of them are of such fantastic shape as to suggest the idea of genii presiding over this mystery of nature. I asked a Mormon lady, sitting near me, if they made salt from the water. "Oh, yes," said she; "*awful lots of it.*"

On our way down, at a little station, the cars were invaded by a crowd of young people, all "merry as a marriage bell." In the scramble for seats an old lady seated by Dr. McFerrin and myself, and seemed quite disposed to make herself agreeable. I asked "what all these people were about?" She answered that "they came in the morning from the city for a little jollification, and were now returning." "How have you spent the day?" "Mostly in dancing." "What, do you Mormons dance?" "Yes, sir; but we always open and close with *prayer*, and we *behave* ourselves?" "Do you let the Gentiles dance with you?" "Yes, if they behave well." "Are you Mormons all polygamists?" "No, we believe in it—think it right—but do not require a man to have more than one wife; we can do as we please about that. I came here eleven years ago from England; I was a widow then, and I am a widow yet." So we chatted on, and I picked up many scraps of information about this strange people.

On our arrival we went to a hotel and found it a first-class house. Early in the morning we went forth to see, and make our observations. The town is regularly laid out, the streets are at right angles with each other, and by the curbstones on either side there runs a beautiful stream of clear, cold water. Along the sidewalks trees have been planted; on every open lot fruit-trees abound, and the trees and the water give to the whole place a peculiar charm—an air of coolness, comfort and repose. The public buildings are imposing as to size and style—some beautiful private residences—but the common habitations of the people are of a very humble description.

"*The Tabernacle*" is a wonderful structure—a model auditorium. An ellipse, with an egg-shaped roof, doors of entrance at each end, and on either side; two hundred and fifty feet in length, one hundred and fifty feet in width; a wide gallery nearly around the entire circuit; two pulpits, the first on a low, narrow platform; the second two steps higher, of more elaborate workmanship; in the rear of it an organ made of Utah material and by Utah artisans, at a cost of *one hundred thousand* dollars; on the right and left, numerous seats for the choir. The whole building will comfortably seat thirteen thousand people. Dr. McFerrin stood in the pulpit, and I went back to the last pew, and we carried on a conversation in a common colloquial tone, each hearing distinctly. The breastwork of the gallery is paneled, and on each panel there is a motto. These mottoes are a fair exponent of the Mormon religion, a curious amalgam of heaven and earth, of truth and error, the divine and the human. I give you a few of them:

"Obedience is better than sacrifice."

"Brigham, our leader and friend."

"The kingdom of God or nothing."

"Honor thy father and thy mother."

"Utah's best crop—children."

"Our crucified Savior."

"Our martyred Prophet."

Quotations from the Bible, American maxims, Mormon ideas, all strangely mingled.

The Sabbath morning is devoted to the Sunday school—the afternoon to public service. The Tabernacle is closed at night. The city is divided into four wards, and over each a bishop presides; and he, with his subordinate officers, holds religious meetings on Sunday night, and sometimes during the week. The officers of these Latter-Day Saints are patriarchs, prophets, apostles, evangelists and priests; their rank, relations and functions I did not learn.

We called on Brigham Young, and were courteously received. He is a nice, clean, good-looking, well-dressed man—seventy-four years of age. He looked fresh and strong, erect and active. He lives in royal style as to the forms and etiquette with which he surrounds himself. He has his hours and his porter, and his reception-room, and is approached through many formalities. Once in his presence, however, he is affable, easy in manner, intelligent in conversation. I take him to be a man of moderate mind, pretty well posted, by reading and contact with strangers, in the current facts of State and of the churches. His position is largely an *accident*, and his influence the sequence of the ignorance and superstition of his people—investing him with a sacred character. He has been shrewd enough to make a good thing *financially* out of his prophetic office. Fabulous statements are made as to his personal fortune. I know nothing—I judge by what is visible. All his buildings are plain, and, all things considered, humble. When he located here they were doubtless accounted fine in contrast with the rest about him, but the town has improved, and superior structures *outshine* him. He has forty acres inclosed with a high stone wall (concrete,) and within he has his printing office, apartments for himself and his employes, and *several* private residences—gardens, orchards and vineyards—a right royal domain. On the opposite side of the street he is erecting (now about complete) an elegant mansion for his favorite wife. The story is that the house and the outfit are to exceed any private arrangement on the continent. Such a retreat will be very pleasant for an old man, burdened with *nineteen wives* and *forty-nine children*, especially as the intended occupant will stand to him in closer celestial affinity than any houri of all the harem.

The Temple is on the same lot with the Tabernacle. It is not finished, and possibly never will be. The design is grand. It is to be built of the finest granite—two hundred feet long, one hundred feet wide, three stories high. It is for the ceremonies—the arcana of the church—and is not to be open for the public. I asked the gentleman who very politely showed us the buildings: "How do you and your people get money for such a magnificent structure as this?" "Oh, very easily," he said. "Our treasury is never empty." "Well, how do you manage that?" "Every Mormon," he replied, "pays the tenth of his income to the church. If he makes one hundred bushels of wheat, the church gets ten. Unless Providence and the seasons and the earth all fail, our treasury will never be empty." Let Gentile Christians ponder that statement. This Mormon fact rebukes our Methodism. How our missions would multiply, our colleges flourish, our orphans rejoice, if the church could command the tenth of the income of her people!

Salt Lake City contains a population of about twenty thousand. In walking the streets it is easy to identify the Mormons, both men and women, especially the latter. They all have a sad, downcast, hopeless look all about them. Their gait, dress and manners indicate dependence, servitude, oppression. The heart is *dead*, or suffering an agony which none but a woman can know or feel, and all effort is prompted by physical want or goaded on by the exacting selfishness of a human brute who claims to be her husband. It is doubtless some relief to these poor women, called wives, that they are not doomed to live together. If the husband is able, he furnishes a home to each, far apart, if in town, or some in different portions of the city, and some in the country, one on this ranch, another on that, and they never mingle. Many of these scoundrel "saints" multiply their *wives* to increase their income, accumulated by the wages of these women, hired and compelled to menial service. There never was such a social and religious monstrosity since the world began. I picked up this item: One of the leading men, meeting an acquaintance of other days, dilated largely on the glory of Mormonism, especially the domestic features, the household harmony and bliss, and invited his friend to dine with him. He went, and at the table, in his simplicity, congratulated the lady upon the happiness of her lot. But, alas for the husband! she dashed the glowing picture by the bold, outspoken declaration: "If there be a hell in the universe worse than *this*, I don't want to go there."

I am happy to say that in my judgment "the church of the Latter-Day Saints" is on its last legs. It cannot live in contact with Christian civilization. It may, perhaps will, survive the death of Brigham, but not long. The struggle for the succession, combined with other causes, will hasten its downfall. The work of disintegration has already begun. Apostasies are open and frequent. The system has the dry rot—gradually sapping its life. Active hostile agencies are undermining it. The word from Brigham's mouth has lost its potent spell. On the train a lady said to me: "Once, if Brigham Young said to a Mormon, Go, *he walked*; but now we think if a man has a head on his shoulders he should do some thinking and willing for himself." The last experiment of the old *prophet* and *leader* upon the credulity and obsequiousness of his people culminated while I was there, and was a failure—a complete backdown. To keep out the Gentiles he instituted what is called "The Order of Enoch," and called upon the faithful to join. One of the articles required every member to *transfer* the *title* of his land to the church. *One* object was to prevent the sale of land to the Gentiles, and thus stay the tide which threatens to overwhelm their institutions; and *another* to increase the power of the church to compel obedience to the lordly will of the prophet. But the people rebelled, and the scepter departed from the hand palsied by this first defeat. The decree was withdrawn. To have urged it would have *precipitated* the explosion which is bound to come.

Other churches have established missions in Utah. The Northern Methodists have a church and a pastor in Salt Lake City. There is a Gentile paper (the *Tribune*) which daily bombards Brigham in his fortress. New ideas are riding on the winds, and whispering dissent and rebellion as they go. The railroad and the telegraph have invaded the land of Deseret, and combustible elements multiply on every hand. Immigration, drawn here by the soil, by the mines, by the physical attractions of the country, is pouring in, and this alien, hostile element will soon be in the ascendant. Adverse legislation by Congress, civil courts enforcing the laws and usages of Christendom—all these causes, and more, are at work to purge the country of this social curse, this selfish, lustful, grinding despotism, miscalled a church. Let it perish—the sooner the better. Not by persecution or violent intervention, but by the force of moral causes, working in their natural order, independent of external influences. The essential rottenness of the system will breed worms enough to devour it, either dead or alive.

Utah is a beautiful country—rich in soil, water fine, productions varied and abundant. The people seem industrious and thrifty. I judge the climate is delightful. With Salt Lake on one side and the Wahsatch mountains, crowned with perpetual snow, on the other, an Arab would call Salt Lake City the American Damascus.

G. F. PIERCE.

SPARTANBURG, November 25, 1874.

Southern Christian Advocate.

Homer College.

MR. EDITOR: The board of trustees of Homer College have unanimously elected Dr. T. B. Gordon to the presidency of said institution. Dr. Gordon is a man of experience and ability, whose fame as an instructor and disciplinarian extends from Georgia to Texas. A sufficient and competent faculty has also been provided for.

At the meeting of the board on the seventeenth instant it was also determined to continue to provide *gratuitous* tuition to *all* the students in the college.

Ample arrangements have been made for board, in the best families, at $15 per month, including washing, fuel and lights. By actual experiment it has been found that good board cannot be furnished for less while provisions remain at present figures.

THOS. J. UPTON,
Fin. Sec. Homer College.

P. S.—Students on their arrival will please inquire for the president of the college or myself.

T. J. U.

HOMER, LA., Dec. 28, 1874.

Preachers' Aid Society, Alabama Conference.

MR. EDITOR: Permit me to say through the ADVOCATE, to the parties interested, that Dr. Hamilton was the former treasurer of the Preachers' Aid Society, and when he left the Alabama Conference, and was stationed at Tuskaloosa, I was appointed by the Conference treasurer in his place. But there were various interests connected with the society which I requested the doctor still to attend to for me as the treasurer of the society. The severity of the doctor's illness and his sudden death prevented my obtaining any information relative to those interests. It is the order of the Conference that the treasurer collect all the notes and accounts belonging to the society. My address is Greenville, Alabama. S. P. RICHARDSON.

P. S.—A certain amount was handed me by Sister Hamilton, collected for the Preachers' Aid Society, without the name of the party paying it. Please say if you paid to Dr. Hamilton, and how much. S. P. R.

DEATH OF VENERABLE BEDE.—For nearly thirty years this earnest and holy scholar seems to have been occupied with a history of the Church of England, of which he was known as one of the fathers. This being finished, he was engaged on a translation of the gospel of St. John into the Anglo-Saxon. On the night before he died, growing feebler fast, the aged saint was told by his amanuensis: "You seem very weak, sir, but there remains one chapter more." "Take your pen," said Bede, "dip into the ink, write as fast as you can." Just before the last sentence was whispered he was silent, and seemed to be gone. Reviving once more, he said: "Write quickly;" and then added: "It is finished," *Consummatum est.* Having requested to be placed where he had been accustomed to kneel, his lips moved in prayer, and they that leaned above him heard those words of the Ascension Sabbath Collect, a liturgic gift from a still remoter and more venerable past: "O God, thou King of glory, who hath exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven, we beseech thee leave us not comfortless, but send us thy Holy Ghost to comfort us, and exalt us into the same place whither our Savior Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end." Then he said: "Glory be to the Father, and to the Son, and to the Holy Ghost!" and "so peacefully died."

THE plain advice given by a colored preacher in Richmond to his congregation may not be needful in our religious meetings, but we have been in gatherings where some such direction was decidedly called for: "De fore part ob de church will please sit down, so de hind part ob de church can see de fore part, for de hind part can't see de fore part ef de fore part persist in standin' before de hind part, to de utter exclusion ob de hind part by de fore part."

LORD BACON says: "I am of opinion that, unless you could bray Christianity in a mortar, and mold it into a new paste, there is no possibility of a holy war."

The Christian Advocate.

THURSDAY, JANUARY 14, 1875.

THE INFIDEL AND HIS DAUGHTER.

The damps of death are coming fast,
My father, o'er my brow;
The past, with all its scenes, has fled,
And I must turn me now
To that dim future that in vain
My feeble eyes descry;
Tell me, my father, in this hour,
In whose stern faith to die.

In thine? I've watched the scornful smile,
And heard thy withering tone,
Whene'er the Christian's humble hope
Was placed above thine own;
I've heard thee speak of coming death
Without a shade of gloom,
And laugh at all the childish fears
That cluster round the tomb.

Or is it in my mother's faith?
How fondly do I trace,
Through many a weary year long past,
That calm and saintly face!
How often do I call to mind,
Now she is 'neath the sod,
The place, the hour, in which she drew
My early thoughts to God!

'Twas when she took this sacred book,
And from its burning page
Read how its truths support the soul
In youth and failing age;
And bade me in its precepts live,
And by its precepts die,
That I might share a home of love
In worlds beyond the sky.

My father, shall I look above,
Amid this gathering gloom,
To him whose promises of love
Extend beyond the tomb?
Or curse the Being who has blessed
This chequered path of mine,
And promises eternal rest,
And die, my sire, in thine?

The frown upon that warrior brow
Passed, like a cloud, away,
And tears coursed down the rugged cheek,
That flowed not till that day.
"No, pity mine," with choking voice
The skeptic made reply;
"But in thy mother's holy faith,
My daughter, mayst thou die."

Episcopal Recorder.

Was Adam Created Holy?

MR. EDITOR: Notwithstanding the caution contained in the last sentence of Bro. Richardson's article, in the ADVOCATE of December 17, I venture again to launch out into the profound depths of this profound subject—if such it be. The waters may be rather deep, and I may be venturing rather far from shore; but I do not think I need have much fear of foundering, since I am in company with Moses and Paul, Wesley and Watson, and Methodist writers generally, including our own Dr. Summers. All who have paid any attention to Methodist theology know that, from beginning to end, it teaches the theory I advocate on this subject. But we should keep to the subject in hand, which is: *the moral state of Adam at his creation*, and not man's present condition and his possible attainments—though the latter may be used to elucidate the former, and I intend so to use it. Bro. Richardson complains of being misunderstood. Why is he misunderstood? A writer of his ability ought to write so as to make it impossible to be misunderstood by men of any thought. But he is not misunderstood—his theory is perfectly clear. It is that though Adam was free from actual sin, as well as from the inward principle of depravity from which actual sin proceeds, yet he was not *actually and positively holy*; he was not in a *holy state*; his will did not have an *actual bias toward virtue*. Now this latter theory is the one to which I hold, and which is an integral part of Methodist theology. Man was *holy in heart* before he exercised *holy volitions* or performed *holy actions*.

It is necessary for me now to notice some of the points made by Bro. Richardson. He says I "quote from Mr. Watson, not on holiness, but on depravity." The quotations I make from Mr. Watson are *on the moral state of Adam at his creation*, and I believe the Bible teaches that God did not make Adam in a state of *depravity*; there is not one word about depravity in the extracts I have made. He then quotes Watson as saying that "holiness in creatures is conformity to the will of God, as revealed in his law." Watson says, "*expressed* in his law." Using the word "revealed" seems to make a *revelation* of God's will necessary before there could be conformity to that will. But there might be, and our theology supposes there was, a conformity of the heart—of the moral nature—to the will of God, to the eternal principles of moral rectitude, before there was any actual expression or revelation of that will and of those principles.

Bro. Richardson next illustrates his position by speaking of the moon as reflecting the light of the sun. He says it "is the image of the sun, not the sun." His illustration is not perfect. The moon simply reflects the light of the sun, as a mirror reflects the image of a man who stands before it, without having its own nature changed by that light. But when the light of the Sun of Righteousness falls upon the soul, and the soul, in the exercise of its free agency, aided by preventing grace, allows the light to enter, it is not merely reflected, as light is reflected by the moon or a mirror, but it penetrates and permeates and transforms the entire moral nature, so that the soul, as it were, becomes self-luminous; it is assimilated to the divine likeness, becomes a partaker of the divine nature. Holiness is "relative," it is true; but there can be no relative holiness without an actual, positive holiness.

Again, Bro. Richardson goes on to say: "If Adam was created holy, then he would have been holiness itself; then natural to him; and if natural, then necessary; and if necessary, then not holiness in any moral sense of conformity of will to the will of God, but natural obedience." I answered this in my former article, but will do so again. By saying that Adam was created holy we do not mean that holiness was an *essential* part of his nature, as intellectuality is, for instance. It was not a natural element of his being—not something without which he would not have been man—not something necessary, and inseparable from his nature. It was an *endowment* superadded, imparted to his moral nature, and might be retained or lost, as the possessor willed. This is the view given by Watson.

Bro. Richardson then speaks of the impossibility of God's making a man holy against his will. Taking man as he now is, of course this is all true. God will not, cannot force man's will. Still, when he first created man he could make him with a will already possessed of virtuous tendencies. And so he must have made him; otherwise he would not have been a perfect moral being—he would not have been capable of answering the ends of his creation, of rendering obedience to the moral law. Watson and other writers quoted by him show most conclusively that Adam could not have exercised right volitions and performed good actions unless his nature had been already holy; he could not conform his *life* to God's law unless his *heart* were already conformed thereto. The volitions and actions must be like the principles from which they flow, just as the stream is precisely like the fountain from which it flows. If the fountain be tasteless, the stream will be tasteless; so if Adam's moral nature was destitute of the principle of holiness, his volitions and actions must necessarily be destitute of the nature of holiness. I do not indorse the Calvinistic doctrine that a man must be converted before he can repent; yet Bro. Richardson, as a good Arminian, must admit that man cannot repent, or exercise faith, or even *will* to do so, except in so far as he is aided, and the depravity of his nature is counteracted, by preventing grace.

And now I will try to show how the conversion of a soul, under the gospel dispensation, illustrates the condition of Adam at his creation. When a man is converted he is said to be "created anew in Christ Jesus," to be "renewed in the spirit of his mind," to be made "a new creature; old things are passed away, and all things have become new." These and numerous other similar passages do not mean simply that the man has been made *negatively* good—that he is free from actual sin and the inclination thereto; but that there has been such a renewal, such a renovation of his nature that he is *positively* good—that there is an actual inclination of his nature toward God and virtue. He has been "born again" and made a "partaker of the divine nature." Now this new creation is represented as simply a *restoration* of that image of God in which Adam was created—only bringing man back into his pristine condition, as far as his moral nature is concerned. True, the work of renovation is not *complete* at the moment of conversion; but it is begun, every power of the soul is partially renewed, and if the man is faithful to the grace imparted he will continue to grow until the work will be complete. Now, if the work of grace in the heart produces such a renewal of man's nature as not only to eliminate sin from it, but to make it actually holy, to implant in it the principle of holiness, to confer upon it the "attributo of holiness," as Dr. Bledsoe has it, and if this renewal is simply a restoration of the original image of God, then Adam's moral state was not merely one of freedom from depravity, but one of actual holiness. He did love, trust and adore God. Of course he deserved no credit for this holiness—it was not voluntary, it was not a holiness developed by himself; yet, having received it as a gift from God, he was responsible for the continued possession and exercise of it. When Moses tells us that God created man in his own image and likeness he certainly does not intend to say there was no resemblance to God's moral nature; and it is impossible to conceive of God's moral nature apart from the holiness of that nature.

Bro. Richardson quotes me as saying: "I admire Dr. Bledsoe, but his views should be received with allowance." I say *some* of his views, and so I say still. He says: "Pity but the General Conference had known it." Would Bro. Richardson throw away an apple because of one little rotten speck in it, the rest of it being sound and luscious? So the General Conference could very well condone a venial fault now and then in the *Review*, in order that our church might enjoy the rich treasures it contains. W. A. MONTGOMERY.

DECEMBER 23, 1874.

The Real Condition of One-Third of the Preachers in Alabama.

All is not gold that glitters. The days of miracles are past, but the time of ministerial suffering and privation continues. The trials of many preachers and their families are as deep and broad as they can bear under the ordinary gifts of the grace of God. St. Paul was put out of the synagogue by the Jews, and imprisoned and scourged by the Gentiles. Many preachers are now suffering—not in the same way—all that true manhood and religion can bear. God only knows what some area and women are now bearing in parts of Alabama for the cause of Christ.

Take one case as an example out of many, very many: The preacher last year received a very scanty support, and less the year before; left the circuit in debt, after all the economy his poor wife could use. The merchant who credited him in good faith, because he was a preacher, is damaged in his confidence of ministerial character and the truth of Christianity. The preacher has barely money enough left to get to Conference and pay his way to his next appointment; wife and children thinly clad. He is obliged to force himself on brethren uninvited, because he is not able to pay his way. "Hope springs eternal in the breast." He reaches his circuit; no one comes to meet him; no parsonage, bed, chair or table; no meeting of the board of stewards. He does not know where to go. It is night; wife tired, children cold and hungry. The day has been rainy and cold. Five or six hundred members on the circuit, and a gracious revival last year. He calls up at a brother's house. Here stay he must, amidst a storm of complaints. The good sister declares the circuit ought to have a parsonage. Cannot board with Bro. B.; he boarded the preacher last year, and got nothing for it, and threatened to quit the church on account of it. Cannot rent a house, for they have rented Bro. R.'s for two years and never paid for it, and he says he has paid his last quarterage until that rent is paid. Out of money, no place to board, no house or furniture, already in debt, his wife and children at Bro. B.'s, where they are not wanted, and feel more keenly every day that they are in the way. The stewards are mad because their half-starved preacher and his family were not returned. Now if a man of cultivation and refined feelings can be placed in circumstances that can more fully test his manhood and religion, where can they be found? I have been on sinking ships, I have been in two wars, I have been in the midst of cholera—I declare I would prefer any of these conditions to the one I have truthfully described of the poor preacher. I have never had a fight with wild beasts, nor spent a whole night in a den of lions, but I would prefer that if I was sure I would not be torn to pieces.

There are now, while I am writing, many poor preachers and their wives suffering martyrdom alive all over Alabama, while the saints are enjoying Christmas. Now if there was any reason why circuits numbering from three to six hundred members should leave their pastors, sent to them by God and the authorities of the church, to suffer, then I would say: "Suffer on, ye braves. I would like to have your crown, if not your sufferings." But there is no cause for such martyrdom of preachers and their wives. They are laboring under a false issue and may get a crown, but I will not envy the stars in it. Five hundred such church members would not make one star.

But you say, Mr. Editor, I am exaggerating. I am not. Here are the average figures of two quarterly meetings: First quarter, before all the money got out of the country—How much raised this quarter for the support of the ministry? Fifteen dollars out of about five hundred members, and disposed of as follows: presiding elder, one-sixth—two dollars and a half; twelve and a half to the preacher in charge. Fifteen dollars to support, for three months, two preachers and their wives and ten children! Another circuit—How much collected? Seven dollars. The preacher, a wife and five children! Cost the presiding elder three dollars and a half to get to the Conference. The brethren complain bitterly about supporting the elder, and look upon it as a useless office. Some of the brethren talk of going off to the Primitives or Congregational Methodists to get rid of paying the elder.

Now, Mr. Editor, you say: Where is the remedy? There is but one. All others have been tried for many long years. Christ's gospel must be preached to the people in truth and righteousness until the people are convicted for sin, and repent and get a change of heart—a heart that loves the Lord and his cause, and will make sacrifices to support it. St. Paul tried preaching for nothing and finding himself. For this wrong, he says, forgive me—the only apology he ever made. A gospel that costs a man nothing is worth nothing to him. Sacrifice that costs nothing is not sacrifice. There must be a change in many places on this financial question, or many of our honest and best men will have to locate. They are in debt for bread. Their own means are exhausted under the hope that the church would do better. The preachers make nearly all the sacrifices in many places. The members generally make none. They do not even know anything about how their preachers live. True, the preachers are some to blame for not preaching the true gospel on this vital question. TRUTH.

HARD TIMES, Dec. 26, 1874.

A Capital Book.

THE INTERIOR LIFE, BY UPHAM.

In chapter 2 Mr. Upham says: "The gospel evidently contemplates, in every individual, a progress from the incipient condition of mere forgiveness and acceptance, immensely important as it is, to the higher state of interior renovation and sanctification throughout." The question is then asked: "What course shall we pursue that we may rise above the mere initiatory principles and feelings of the gospel life, and enjoy the delightful privilege of walking in close and uninterrupted communion with God?" The obvious answer is that we must be holy before we can be in full harmony with the will of God. "Blessed are the pure in heart, for they shall see God." Holiness, then, is not to be sought as an end, but as a means—a means of bringing us fully into favor and friendship with God, that thus we may be fitted for life, for death and for heaven. "Be ye holy, for I am holy." "How can two walk together unless they be agreed?"

But is holiness, in any strict and proper sense, attainable in the present life? A firm belief that *it is* is absolutely necessary to its attainment. We must believe in the possibility of going up from the position of servants to that of sons—from justification and regeneration, as experienced by the young convert, to entire sanctification.

At this point another question arises: What is the nature of holiness? It does not imply perfection of the physical system. The body will always be liable to disease and death; there is no exemption from pain and infirmities. It does not necessarily imply perfection of the intellect. This depends, to a considerable extent, on the perfection of physical action, which, as we have seen, cannot be expected. In the respect of intellect or knowledge Adamic perfection is not to be looked for; for, although our first parents were not omniscient, yet we may suppose that, as far as they were permitted to know, they knew perfectly. Here "we see through a glass darkly."

Holiness in this life does not differ in its *nature* from the sanctification to be experienced in heaven, but there is some difference in the matter of accessories or incidents. *There* there will be no possibility whatever of any interruption or suspension of our communion with God; no physical infirmity, no weariness or perplexity, no possibility of transgression or unfaithfulness. *There* there will be no temptation—the contest has ended forever, and the joys of victory are ceaseless and eternal. While it is our privilege to live in this world without committing sin, yet the spiritual warfare continues to the close of life. The adversary, although he may be cast out of the heart, is yet continually around the citadel, ready to take it by storm or siege, should our unfaithfulness render its capture possible.

What, then, positively speaking, is that holiness which is attainable in the present life? The Savior himself replies: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." "Love is the fulfilling of the law."

He, therefore, who loves God with his whole heart, and his neighbor as himself, is, in the gospel sense of the term, a holy or sanctified person. He has that love which is the fulfilling of the law. He bears the image of Christ. He is obedient in all things: "If a man love me, he will keep my words, and my Father will love him, and we will come and make our abode with him."

The interior or hidden life, constant communion and fellowship with God, salvation from all slavish fear, and a meetness for heaven, are the legitimate and necessary effects of holiness of heart and life.

The momentous question, How may we become holy? now presents itself. How may we advance from a weak and vacillating love to perfection in love?—from partial holiness to a state of entire sanctification?

The first prerequisite is belief in its attainableness—now. We must believe that a thing is possible before we can feel under obligation to undertake its accomplishment. No man can put forth a volition or entertain a purpose to do that which is impracticable. We are, then, to go to the Bible with a single eye, in the spirit of humble prayer, to see if the Lord does not require us to be wholly his in the assurance of faith and perfect love, and whether or not he has made ample provision for this blessed result.

The second step in the attainment of holiness is the act of entire personal consecration to God. We must not confound this act of consecration with holiness; the one is the antecedent, the other the consequent. To consecrate ourselves to God is to form a fixed purpose—a purpose which we are determined shall be unalterable—to break off from every human sin, and to do our whole duty in all things. There must, then, be immediate and uniform action in accordance with this purpose. This consecration, extending to all that we are and all that we have, is indispensably necessary, and is our own act put forth under the guidance and aid of the Holy Spirit.

Without this we cannot fully believe in the divine promises. The experience of most Christians is to the effect that they do not believe as they should. We cannot have full faith in God as a Friend and Father so long as we are conscious of voluntarily sinning against him.

"*How can* ye believe who receive honor one of another, and seek not the honor that cometh from God only?" It is impossible for us to believe that a man against whom we sin, and whom we injure, has full confidence in us and unrestrained love for us. Adam and Eve distrusted God as soon as they sinned against him. "Beloved, if our hearts condemn us not, then have we confidence toward God." He will not sanctify us without the full consent of the will; and, inasmuch as he has already done so much for believers, he expects and requires this full consecration, which is made with an earnest and sincere desire for the attainment of holiness.

Finally, there must be full belief, entire reliance upon God as it regards the fulfillment of his promises. Having believed that holiness is now attainable, and that for this God has made ample provision, and having fully consecrated ourselves to him in all things, we are now to have faith in him that he will do what he has promised, and make us fully and entirely his. This is a crisis in the Christian's religious history. Blessed are they who believe that God does now accept the consecration which is made! This full faith in the atonement is the connecting link between consecration and entire sanctification. This faith implies not only that we will now and forever abstain from sin, but also a casting of ourselves fully upon the merits of Christ, in the full confidence that he is true to his promises and now receives us. Thus we renounce absolutely and entirely all trust in our own strength, and with child-like simplicity we leave ourselves entirely in the Lord's hands. Now God necessarily receives the believer who passes, as it were, out of himself into God.

Professor of religion! the faithful following of the foregoing directions will certainly bring you into the happy estate of perfect love, into the full assurance of faith. Let not the greatness of the blessing nor the simplicity of the means cause you to doubt. You are, we will suppose, daily growing in grace. Advance to entire consecration and full faith in the Redeemer. "Let there be a fixedness of determination which will not be discouraged by any obstacles; an inflexible will, which, with God's blessing, will continue steadfast to the end." A. G. STACY.

AUSTIN FEMALE COLLEGE, Austin, Texas.

THE husbandman considereth not only his labor and travail, and what tempest and mischance of weather may fortune; but forasmuch as he trusteth and hopeth that the fruit shall wax and come forth when the time is, therefore he laboreth stoutly and with a good will; even so in the spiritual vineyard, under the yoke of the Lord, the hope and trust of honor and reward maketh men patient and willing, and giveth them courage. If we hope for that thing which we see not, we wait for it through patience (Romans viii.)—*Coverdale.*

Obituaries.

JAMES FRANKLIN JAYROE died April 16, 1874, aged four years, four months and six days. Our Savior said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." While youth fades on earth it blooms in heaven. But now he is dead. Wherefore should I fast? I cannot bring him back again. I shall go to him, but he shall not return to me.

A FRIEND.

SISTER MARY WILLIAM WILLIS, the wife of John A. Willis, "is dead." She was the daughter of Rev. James Tahor, formerly of Prattville, Alabama. In 1847 she came to Caddo parish, and in July of that year was married. Sister Willis, under the tutelage of pious parents, joined the Methodist Episcopal Church South in 1853, at Friendship church, as a probationer. In 1864 she experienced a change of heart. Being justified by faith, she was enabled clearly, knowingly, heartily to say: "I know that my Redeemer lives." Her urbanity, sociability and boundless charity, with her Christian deportment at home, with husband, children, friends, constituted her a truly representative Christian lady and a model companion.

Sister Willis most ardently loved the church, as Asbury and McKendree bequeathed it to the world. She regarded class meetings as a moral legacy. Love feasts she always enjoyed. To preaching she gave regular attendance. Nor was she more identified with Methodism in all these walks than with her household. She kept up intercourse with God at home, living, talking and training husband, children and servants for God and glory. She finished her labor of love on the twenty-eighth of November, as she had lived—full of "joy and peace in the Holy Ghost." With a mind cloudless till death, she was unwavering in faith, giving glory to God. While struggling among the cold waves, with family and friends weeping and shouting, we heard her say: "I will fear no evil, for thou art with me." Even when the tongue failed, her husband asked: "Mary, are you yet happy?" She held up her finger as a victor. W. CRAWFORD.

BRIGHT STAR, LAFAYETTE CO., ARK., December 16, 1874.

TO MY SISTER.

The following is a tribute to the memory of Mrs. LOUISA KENNON RICHARDSON, wife of Prof. W. G. Richardson, of the Central University, and youngest daughter of the late Rev. Dr. R. L. Kennon, of the Alabama Conference. She died in Richmond, Kentucky, September 13, 1874.

Sweet sister, they tell me thou art gone—
Thine, the joyous child and nursling of our fold
When our dear father died.
And can it be that all thy heaven-born gifts
Had not the talismanic power to stay
The avenger's hand?
With pride we watched thy budding womanhood,
And when in youth's full beauteous bloom our hearts
Were full of joy to see first honors given
To thee by thy loved *alma mater*.
A few more years and thou wast a happy bride;
Thou and the object of thy heart's devotion
Launching love's bark, with silken sails,
Upon life's sea; the melody of hearts
Made happy, we rejoiced in harmony.

Again we were glad, in after years, to know
Our Father's gifts to thee were so bright, fair
And promising. So fondly did we hope
They would, like olive plants around thy board,
Crown thy declining years with happiness.
But, alas! the reaper came.
"Shall I have naught that's fair?" saith he;
"Have naught but the bearded grain?
Though the breath of these flowers is sweet to me,
I'll give them all back again."
Sterling, dear and little Johnnie thus were
Early garnered from winter's blighting frosts.

Life is a poem marked by golden hours,
And often leaden clouds—
A tissue of bright dreams, sad fears, high hopes,
Ambitious schemes; without the soul's anchor,
"Faith," another thread is woven in; 'tis
Woe—the shipwreck of the soul. We thank God
Our precious lost had that faith that failed them not,
Even on the shadowy shore.

We listen in the midnight, when the stars,
Attuned to silent melody, God's praises
Hymns, to catch one note of songs seraphic,
Made sweeter by thy new-born song of love.

In agony I cry: "Shall I hear thy voice
No more? Be still, sad heart! In thy chambers
Faithfully her songs may be enshrined,
And on thy tablets her smiles are ever
Photographed, that they die not."
God grant her gentle spirit may vigils
Nightly keep round her helpless little ones,
Her husband dear, aged mother, and her sisters two.

Kind stranger hands did close those precious eyes;
But loving angels, on their snowy wings,
Bore thy freed spirit home, the home prepared.
The dear Savior in his boundless love filled
For each a home prepare, that we might be
Forever in his glorious presence.

O that I might lay me down and weep upon
Thy lonely grave! Might water that dear spot
With tears—tears that will not exhaustlessly!
Tears are nature's heritage! Had I no
Tears to weep, no cleft-ed rock in which to
Hide me, how could I bear life's crushing woes?

J. J.

ALICE WHITSON BAHIN died in Natchez, Mississippi, December 15, 1874, aged about five years.

Gently beloved in her life, little Alice's death brings no ordinary sorrow to many hearts. To all the attractive characteristics of innocent childhood she added such Christian virtues as timely instruction could develop in one of her tender years. From the age of three and a half she had been a regular attendant at Sunday school, and at four years old was awarded a prize banner for reciting the entire catechism, missing only two answers. Though knowing neither letters nor figures, she could readily find, by some mysterious art, any of her favorite pieces in the Amaranth.

Having received baptism at the hands of her pastor in July last, she regarded herself as a member of the Methodist Church, and endeavored, we think, to live according to the requirements of such a relation. Her affection for her minister and his wife was one of the most remarkable and beautiful features of her life, and was manifested in many such winning little ways as make her absence a felt loss to them. Indeed her removal has left a painful void in many hearts whose affections wander in vain in search of an object equally dear about which to twine.

Of sprightly mind and active limb, she was like a joy-bearing sunbeam wherever she went. An only daughter, she was of course the sweetest ornament of the home circle. But this opening flower of loveliest bloom has been taken to adorn the mansion on high. He who said, "Suffer the little children to come unto me, for of such is the kingdom of heaven," has claimed her as his own. Father, mother, little brothers, grandmamma, and all who miss little Alice here, may think of her as in the bosom of him who sits at the Father's right hand.

W. L. C. HUNNICUTT.

TRIBUTE OF RESPECT.

At a special meeting of the Maternal Association, convened October 28, 1874, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased our heavenly Father to suddenly remove from our midst our beloved sister-member, Mrs. MARGARET SANDERS, wife of Colonel John A. Crooker, of Summit, Mississippi; therefore, be it

Resolved, That we recognize with feelings of sadness the inroads of death upon our little circle; a sable cloud broods over our bereaved hearts that a mother, in the very noontide of life and usefulness, has been suddenly hurried to the grave; that our sorrow in resigning her, at the call of Providence, to the cold arms of death, and the unbroken slumbers of the tomb, is softened by the joy of the assurance that she has gone "to be with Christ."

Resolved, That we will cherish with grateful remembrance her active service in the Redeemer's cause, in the bosom of her family and in the Maternal Association, and would perpetuate the savor of her good name in the hearts of her circle of friends, and hold up her example to our members as worthy of imitation as far as she followed Christ.

Resolved, That we offer to the aged and stricken parents, to our bereft husband and children of our deceased sister, our sincere condolence, and pray that the sundering of this cord may be the means of fitting us for our remaining labors and "the rest that remaineth for the people of God."

Resolved, That these resolutions be published and copied into the minutes of this association.

MRS. C. J. MATHEWS,
MRS. M. V. HOOVER,
MRS. A. B. QUIN,
MRS. F. SAMPLE,
Committee.

ELIZABETH JANE CAMERON, wife of Daniel Cameron, was born in Sumter district, South Carolina. She died December 7, 1874. She was a member of the Methodist Episcopal Church South for forty-eight years. Her husband, who was a member of the same church, preceded her to the spirit land about fourteen years. Our sainted mother in Israel is gone to join him in the church triumphant, with a son who died in the late war, for it is said of him that he was a Christian. So three of the family have gone over the dark river to the home above. Five sons and one daughter are left behind in mourning and sadness. Never were children more heart-stricken than they, and none perhaps more devoted to a mother. One of them remarked to the writer: "It was for her I lived." They all loved their mother, and did what they could to administer to her comfort and happiness; and this reflection, now in their painful bereavement, is a source of comfort to them. But, thank God, they sorrow not as those having no hope.

A short time prior to her sickness she attended a protracted meeting, held by the writer, at Reed's chapel, where she had been a member for some years, and in the same church some of her children were converted. She took a peculiar interest in the meeting—attended it and spoke of it as being a great blessing to her. It was her last meeting on earth, and she left for the great meeting-time above. Her language, just before her death, seemed at times almost like inspiration. At one time she exclaimed: "O God, kindle the flame that burns my breast till my soul is wafted to thee;" and again: "My vision is dark, but beyond it all is bright and heavenly." She desired that all her children should meet her in heaven. When the last trial wave came, and her happy spirit plumed itself for its flight for the glory land, she said, "I am nearly across the river," closed her eyes and landed on the other shore, where all is brightness and peace.

GEORGE BANCROFT.

THOMSURA, MISS., December 9, 1874.

O GOD, our everlasting hope, who holdest us in life, and orderest our lot, we ask not for any prosperity that would tempt us to forget thee. As disciples of One who had not where to lay his head, may we freely welcome the toils and sufferings of our humanity, and seek only strength to glorify the cross thou layest on us. Every work of our hand may we do as unto thee; in every trouble, trace some lights of thine; and let no blessing fall on dry and thankless hearts. Redeeming the time, may we fill every waking hour with faithful duty and well-ordered affections as the sacrifice which thou hast provided. Strip us, O Lord, of every proud thought; fill us with patient tenderness for others, seeing that we also are in the same case before thee; and make us ready to help and quick to forgive. And then fix every grace, compose every fear, by a steady trust in thine eternal realities, behind the changes of time and the delusions of men. Thou art our Rock; we rest on thee.—*Martineau.*

IF YOU stand upon the mountain, you may see the sun shining long after it is dark in the valley. Try to live up high! Escape, if you can, the malarious damps of the lowlands. Make an upward path for your feet. Though your spirit may be destined to live isolated, you cannot be *alone*, for God is there. Your best strivings of soul are there! Your standard-ground should be there! Live upward! The cedar is always developing its branches toward the top, while the lower ones are dropping away. Let your soul-life be so! Upward! Upward!

"WELL, Bridget, if I engage you I shall want you to stay at home whenever I shall wish to go out." "Well, ma'am, I have no objections, providing you do the same when I wish to go out."

The Christian Advocate.

THURSDAY, JANUARY 14, 1875.

A HELPING HAND.

Oh! if it be that sweet success has crowned,
Thine efforts, and that fame
Has traced upon her consecrated ground
The record of thy name,

Be not unmindful of the cheerless fate
Of those who, toiling still,
Have missed the path, or found it all too late
To hope they can fulfill

The promise of their golden days of youth,
When all seemed fair and bright,
And naught was wanting—save the ray of truth
To guide their footsteps right.

And when thou canst a wandering brother guide,
Or help him on his way,
Let nothing turn the noble act aside,
Or cause thee to delay.

For toil is hard, and perseverance rare,
And failure frequent too;
And those who would succeed have much to dare
As well as much to do.

And help from those who stand aloft, secure,
Is ever doubly blest,
Enabling those who win—not, to endure,
And leave to God the rest.

The Month.

Interior of a Russian Dwelling.

There is something very peculiar in the appearance of a Russian anteroom. Pelisses hanging from the rack, with their limp sleeves, and straight, heavy folds, vaguely suggest the human figure; the overshoes placed beneath, simulate feet; the general effect of all these furry objects, seen by the uncertain light of a small lamp suspended from the ceiling, is fantastic in the extreme. Achim von Arnim would discern with his imaginative eye the outside garments of M. Peau d'Ours, paying a visit within; Hoffman would ensconse grotesque phantoms of archivists or of antic councilors behind their mysterious folds. I, who am but a Frenchman, and reduced to Perrault's tales, only see therein the seven wives of Bluebeard in the black closet! Hanging in this way near the stove, these fur garments become impregnated with heat, which they retain for an hour or two in the outside air. The servants have a marvelous instinct for identifying them; even when the number of guests is so great that the anteroom looks like Michel's of Zimmerman's shop, they never mistake, and lay upon the shoulders of each man the garment which belongs to him.

A comfortable suit of rooms at St. Petersburg gathers all the luxuries of English and of French civilization. At the first glance you would think yourself in the West End, or the Faubourg St. Honore; soon, however, the local character betrays itself by a multitude of curious details. First of all, the Byzantine Madonna and Child—the brown face and hands shewing through apertures cut in the veneering of silver or silver-gilt, which represents drapery—glitters in the light of an ever-burning lamp, and notifies you that you are neither in Paris nor in London, but in orthodox Russia—in holy Russia! Occasionally an image of Christ takes the place of the Virgin, and frequently a saint is to be seen—the patron saint of the master or mistress of the house—covered with plates of gold or silver, like a tortoise in its shell, and having a golden halo about the head.

The rooms are larger and higher than in Paris. Our architects—so ingenious in modelling cells for the human bee—would cut a whole suite, and frequently a second story, out of one St. Petersburg drawing-room. As all the rooms are hermetically sealed against the out-door air, and even the common halls and stairways are heated, the temperature never falls below 66° or 68°, so that ladies can be clad in muslins and have their arms and shoulders bare. The great copper months of the *caloriferes* emit heat without cessation, by night as well as by day, and their hot-air pipes, and also huge porcelain stoves, white or painted in colors, and reaching to the ceiling, diffuse a steady, even warmth in places where openings cannot conveniently be made for the *caloriferes* themselves. Open fireplaces are rare; when they do exist they are used only in spring and autumn. In winter they would carry off heat and actually reduce the temperature of the room. They are closed and filled with flowers—flowers, which are a truly Russian luxury! The houses overflow with them; flowers receive you at the door and go with you up the stairway; Irish ivies festoon the bannisters, *jardinieres* adorn the landings on every floor. In the embrasure of the windows bananas spread out their broad, silken leaves; talipot palms, magnolias, camelias growing like trees, mingle their blossoms with the gilded volutes of the cornices; orchids hover like butterflies around lamp-shades of crystal, porcelain and curiously wrought terra-cotta. From hora-shaped vases of Japanese porcelain or of Bohemian glass, placed in the center of a table or at the corner of a sideboard, spring sheaves of superb exotics; and all this flora splendor thrives as in a hot-house. In truth, every Russian apartment is a hot-house—in the street you are at the pole; within doors you might believe yourself in the tropics.

In regard to furniture, it is much like our own, only larger, more ample, as becomes the size of the room; but one thing completely Russian is this little boudoir of delicate and costly wood, carved in open work, like the sticks of a fan, which occupies a corner of the drawing-room, festooned with the rarest climbing plants—a kind of confessional for confidential talk—furnished with divans where the mistress of the house, isolating herself from the crowd of visitors while yet remaining among them, may receive three or four guests of special distinction. Sometimes it is of tinted glass covered with engravings etched by fluoric acid, and mounted in panels of gilded copper. Nor is it rare to see, standing among the sofas, the *bergeres*, the *des-a-dos*, a huge white bear, suitably stuffed and arranged, offering to visitors a commodious seat; and sometimes little black cubs serving as footstools or ottomans. And so we are recalled, amid all the elegance of modern life, to the icebergs of the Northern ocean, to the vast steppes covered with snow, and to the deep pine forests, the true Russia, which, at St. Petersburg, one is so tempted to forget!

The sleeping-rooms do not present, in general, the luxury and elegance which characterize them in France. Behind a folding screen, or in one of those carved boudoirs of which I spoke just now, a little, low bed is hidden—a camp bed or a divan it might be called; the Russians are of Oriental origin, and, even in the higher classes, care little for luxuriously appointed bed-rooms; they sleep wherever they happen to be, a little everywhere, like the Turk, often wrapped in a pelisse on one of their large green leather sofas. The idea of making a sort of sanctuary of one's bed-room never occurs to them; their ancient customs of the tent seem to have followed them into the very heart of civilized life, all whose corruptions and all whose elegancies, however, they perfectly understand.

Rich hangings adorn the walls; and if the master of the house prides himself on being an *amateur*, without fail, from the red India damask, from the brocatelle with its dull gold embroidery, stands out conspicuous, lighted by powerful reflectors and set in the most expensive of frames, a Horace Vernet, a Gudin, a Calame, a Koekock, sometimes a Leys, a Madou, a Tenkate; or, if he will prove his patriotism, a Brulov or an Aivasovsky. These are the painters most in fashion; our modern school does not seem to have reached them as yet. I have, however, met two or three Meissoniers and as many Troyons. The style of our painters does not appear sufficiently finished to the Russians.

The interior which I have been describing is not that of a palace, but of a house—not *bourgeoise*; that word has hardly any meaning in Russia—but of a house *comme il faut*. St. Petersburg is crowded with the elegant residences of men of rank and with palaces, of which I hope later to give the reader some description.—*Theophile Gautier.*

Execution of Mary Queen of Scots.

The end had come. She had long professed to expect it, but the clearest expectation is not certainty. The scene for which she had affected to prepare she was to encounter in its dread reality, and all her busy schemes, her dreams of vengeance, her visions of revolution, with herself ascending out of the convulsion and seating herself on her rival's throne—all were gone. She had played deep, and the dice had gone against her.

Her last night was a busy one. As she said herself, there was much to be done and the time was short. A few lines to the King of France were dated two hours after midnight. They were to insist, for the last time, that she was innocent of the conspiracy, that she was dying for religion, and for having asserted her right to the crown; and to beg that out of the sum which he owed her her servants' wages might be paid, and masses provided for her soul. After this she slept for three or four hours, then rose, and with the most elaborate care prepared to encounter her end.

At eight in the morning the provost marshal knocked at the outer door, which communicated with the suit of apartments. It was locked and no one answered, and he went back in some trepidation lest the fears might prove true which had been entertained the preceding evening. On his returning with the sheriff, however, a few minutes later, the door was open, and they were confronted with the tall, majestic figure of Mary Stuart standing before them in splendor. The plain gray dress had been exchanged for a robe of black satin; her jacket was of black satin also, looped and slashed and trimmed with velvet. Her false hair was arranged studiously with a coif, and over her head and falling down over her back was a white vail of delicate lawn. A crucifix of gold hung from her neck. In her hand she held a crucifix of ivory, and a number of jeweled paternosters were attached to her girdle. Led by two of Paulet's gentlemen, the sheriff walking before her, she passed to the chamber of presence in which she had been tried, where Shrewsbury, Kent, Paulet, Drury and others were waiting to receive her. Andrew Melville, Sir Robert's brother, who had been master of her household, was kneeling in tears. "Melville," she said, "you should rather rejoice than weep that the end of my troubles is come. Tell my friends I die a true Catholic. Commend me to my son. Tell him I have done nothing to prejudice his kingdom of Scotland; and so, good Melville, farewell." She kissed him, and, turning, asked for her chaplain.

"Let us go," she then said, and passing out attended by the earls, and leaning on the arm of an officer of the guard, she descended the great staircase to the hall. The news was spread far through the country. Thousands of people were collected outside the walls. About three hundred knights and gentlemen of the country had been admitted to witness the execution. The tables and forms had been removed, and a great wood fire was blazing in the chimney. At the upper end of the hall, above the fireplace, but near it, stood the scaffold, twelve feet square and two feet and a half high. It was covered with black cloth; a low rail ran round it covered with black cloth also, and the sheriff's guard of halberdiers were ranged on the floor below on the four sides to keep off the crowd. On the scaffold was the block, black like the rest; a square black cushion was placed behind it, and behind the cushion a black chair; on the right were two other chairs for the earls. The ax leaned against the rail, and two masked figures stood like mutes on either side at the back. The Queen of Scots, as she swept in, seemed as if coming to take part in some solemn pageant. Not a muscle of her face could be seen to quiver; she ascended the scaffold with absolute composure, looked round her smiling, and sat down. Shrewsbury and Kent followed and took their places, the sheriff stood at her left hand, and Beale then mounted a platform and read the warrant aloud.

In all the assembly Mary Stuart appeared the person least interested in the words which were consigning her to death.

"Madam," said Lord Shrewsbury to her when the reading was ended, "you hear what we are commanded to do."

"You will do your duty," she answered, and rose as if to kneel and pray.

* * * * * *

She laid her crucifix on her chair. The chief executioner took it as a perquisite, but was ordered instantly to lay it down. The lawn vail was lifted carefully off, not to disturb the hair, and was hung upon the rail. The black robe was next removed. Below it was a petticoat of crimson velvet. The black jacket followed, and under the jacket was a body of crimson satin. One of her ladies handed her a pair of crimson sleeves, with which she hastily covered her arms; and thus she stood on the black scaffold with the black figures all around her, blood-red from head to foot.

Her reasons for adopting so extraordinary a costume must be left to conjecture. It is only certain that it must have been carefully studied, and that the pictorial effect must have been appalling.

The women, whose firmness had hitherto borne the trial, began now to give way, spasmodic sobs bursting from them which they could not check. "Ne crier vous," she said, "j'ay promis pour vous." Struggling bravely, they crossed their breasts again and again, she crossing them in turn and bidding them pray for her. Then she knelt on the cushion. Barbara Mowbray bound her eyes with a handkerchief. "Adieu," she said, smiling for the last time and waving her hand to them; "adieu, au revoir."—They stepped back from off the scaffold and left her alone. On her knees she repeated the psalm: "In te, Domine, confido"—"In thee, O Lord, have I put my trust."

When the psalm was finished she felt for the block, and, laying down her head, muttered: "In manus, Domine tuas, commendo animam meam." The hard wood seemed to hurt, for she placed her hands under her neck; the executioners gently removed them, lest they should deaden the blow, and then one of them holding her slightly, the other raised the ax and struck. The scene had been too trying even for the practiced headsman of the tower. His arm wandered. The blow fell on the knot of the handkerchief, and scarcely broke the skin. She neither spoke nor moved. He struck again, this time effectively. The head hung by a shred of skin, which he divided without withdrawing the ax; and at once a metamorphosis was witnessed strange as was ever wrought by wand of fabled enchanter. The coif fell off and the false plaits—the labored illusion vanished. The lady who had knelt before the block was in the maturity of grace and loveliness; the executioner, when he raised the head, as usual, to show it to the crowd, exposed the withered features of a grizzled, wrinkled old woman.—*J. A. Froude.*

The Royal Mint.

The Royal Mint, London, is situated near the Old Tower. This is the place where the current coins of the United Kingdom and of several of the colonies are struck. The mint was formerly within the walls of the tower. The present buildings were erected about 1805. The cost of them and the machinery up to the present time is about $1,500,000.

The head of the establishment, till recently, was a man of mark in political affairs, but of late years the office was awarded to men of high scientific attainments. Sir Isaac Newton held the appointment, so did Sir John Herschel. The last man of note was Thomas Graham, Esq., the eminent chemist, and on his death the office was abolished. The machines used are of very ingenious construction, and it is said that such is the efficiency that if $250,000 worth of gold be sent to the place one day, the coins will be struck and ready for delivery the next day. Of late years so great has been the influx of gold from Australia and other places, and such the extension of the commerce of Great Britain, that the work executed here has been astonishingly great. The following numbers struck at the mint during the past ten years will show its magnitude: Sovereigns, 41,293,645; half sovereigns, 13,000,000; florins, 11,252,330; shillings, 36,520,600; sixpences, 21,328,560; threepences, 20,000,000; other coins, 610,000,000.

The precious metal to be coined is first alloyed, and then cast into small bars, which are passed through rollers in order to be reduced to the exact thickness required. The sheets are then subjected to the action of the punching machines, which cut out circular pieces. The blanks, as these are called, are separately tested for weight and soundness. After the rim has been raised they are taken to the coining presses, which nick the edges and change both sides at the same stroke, all the time feeding itself with blanks. A single press will coin from 4,000 to 5,000 pieces in an hour. It is supposed that at the present time there are in circulation British coins as follows: Gold coins—sovereigns and half sovereigns, about one hundred millions. Silver coins—crowns, 2,320,000; half crowns, 37,500,000; florins, 20,000,000; shillings, 112,555,000; sixpences, 76,132,000; threepences, 40,000,000. Of copper coins there are about five hundred millions in circulation, which would weigh about 6,000 tons.

GOOD PREACHING.—The effects of good preaching on a Sabbath are well illustrated by the following: Two chaps (we'll call them that for want of a better name) set off one Sabbath morning to go to church. The road, which was a footpath, led through a farm, and as they had lingered on the way they were much too late for the morning service, and moreover, as was his custom, the farmer and all his household with him were off at church. While our two friends were passing through the corn-yard a number of splendid fat ducks attracted their attention. In a short conversation which followed it was agreed to capture the best they could lay hands on. Accordingly it was, after an exciting chase, got, and duly bagged in the great-coat inside pocket of one of them, and the journey resumed to church. The psalms were over and the first prayer begun when they entered to the afternoon service, so that at the very outset they made themselves conspicuous. The minister's text was the three words, "I see it," and he expounded on them so well, and so often cast his head in the direction of the two worthies, that the one without the duck commenced nudging the other in the side, and whispering every now and then, white with fear: "Shov't in, man; shov't in! He sees't, he sees't! Keep it down, man; for onysake keep it down!" And so he went on for some time, until between his neighbor's exclamations to "keep it down" and the minister's continually reiterating "I see it," the one with the duck got into such a flurry that he took hold of the bird in his pocket by the legs, and, drawing it out, made it describe several circles round his head; and then threw it off in the direction of the good man's pate, exclaiming, as he did so: "When ye're sae sure ye see't, tak' it there and keep it." And, so saying, he made as fast as possible an exit to the door, followed at the heels by his neighbor.

CAPITAL PUNISHMENT.—About 1807 a poor woman with two children, one at the breast, stole from inside a shop door a piece of linen worth some seven or eight shillings. She, however, had not proceeded far when she repented of her crime, and was returning to the shop with it when she was arrested. She was tried at the Old Bailey, convicted and condemned to death. The jury and the prosecutor unanimously recommended the woman to mercy, on account of her husband having been pressed as a sailor, her starving condition at the time, and her previous unblemished character. But all in vain. The judge refused to indorse the application, and the woman was executed at Tyburn, the child being taken from her breast at the foot of the gallows. In the minds of a large majority of the public this execution created great indignation, and a bill was brought into Parliament to abolish the punishment of death for stealing in a shop to the value of five shillings. This bill was at first thrown out in the House of Peers, the judges being against it. The bill subsequently passed into law. On the introduction into the House of Lords of a bill for the abolition of the punishment of death for stealing in a dwelling-house to the value of forty shillings, the majority of the judges were against it. Lord Ellenborough was particularly energetic in his opposition, arguing that as the law stood it worked well, and why, then, should it be altered? One of the peers was so struck with the validity of the learned Lord's arguments that he said: "We shall not be able to place our heads with safety on our pillows if that bill passes into law!" In the thirty years from 1799 to 1829, for offenses against the bank act alone, six hundred and twenty-nine men were capitally convicted and one thousand one hundred and sixty-one were transported; yet, till public opinion became too strong to be disregarded, the judges offered little opposition to such atrocious cruelty.—*Saturday Journal.*

ARCHBISHOP WHATELY well says, "Why should private friendship interfere with universal benevolence in heaven, more than it does on earth? I am convinced, on the contrary, that the extension and perfection of friendship will constitute a great part of the future happiness of the blest; and that those who have been the dearest friends on earth, when admitted to that happy state, will continue to be so, with full knowledge and recollection of their former friendship." And so, in Second Corinthians i, 14, Paul anticipates the meeting with his children in the Lord: "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours," or *will be ours*, "in the day of the Lord Jesus." And again in First Thessalonians ii, 19, he exclaims: "For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"—that is, Paul anticipates, with great joy, seeing those beloved converts face to face in the presence of Christ, and spending an eternity with them before the throne; and so again in First Thessalonians iv, 13, 14, in those sweet, comforting words to the afflicted: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Now what is the comfort in these words? Why, that the parting is only for a little season, and that there is to be a mutual recognition by and by, for when the Lord shall come then those loved ones will come with him, and the glad, eternal reunion will begin.

EAT GRAPES.—The New York *Evening Post* earnestly advises everybody now to eat grapes. In a long editorial article on their value it says: "Emphatically we say that grapes are strong food; that in them we have not only the most healthful and the only naturally adapted sugar, called by chemists grape sugar, infinitely superior to that chiefly exotic product, cane sugar, being more digestible, more natural and more healthful, especially for sedentary persons in temperate climates, but we have also the healthful acids and a notable amount of those nitrogenous essentials which are blood-makers, not to speak of the various salts which also become necessary constituents of the blood."

Religious Intelligence.

THE new Presbyterian church at Canton, China, is a handsome building.

IT IS SAID that the Swedenborgian Church is on the decline in most parts of the United States.

THE Maharajah of Cashmere has given 10,000 rupees toward the erection of a new Christian church at Lahore.

THE Methodists have about one-fourth of the 240 regularly incorporated Protestant churches in New York city.

BISHOPS JANES, Simpson and Peck, with other ministers, officiated at the dedication of a church in Philadelphia recently.

THE American Home Missionary Society received in October $20,000, an excess of $5,000 over the receipts of October, 1873.

THE late Mr. Havemeyer, mayor of New York city, was for twenty years a trustee of Central Methodist Episcopal church in that city.

THE Baptists of Ohio now number 600 churches, 390 ordained ministers, and a membership of about 43,000. They also have one well-endowed college.

THE Rev. Dr. Gillespie, of Ann Arbor, has been elected Bishop of the newly-organized Western Michigan diocese of the Protestant Episcopal Church.

THE presbytery of Oregon, which met recently at Corvallis, has the names of twenty-six ministers upon its roll. Three of its largest churches are among the Nez Perces Indians.

MORE than 300 persons have united with the Methodist missions in Sweden since the late annual meeting in August last past. It is reported that the government will recognize ours as an independent church.

THE Presbyterian Board of Foreign Missions report their receipts for the first six months of their present year to have fallen off $37,211 from those of the corresponding period last year, and ask the churches to help them.

ACCORDING to the *Catholic World* there are at least 350,000 girls in the schools presided over by nuns of the Roman Catholic Church in the United States, and that at least 60,000 of these are poor children, educated free of charge.

TWO DESERTIONS.—Rev. Mr. Johnson, of Summerville, South Carolina, and Rev. M. Postlethwaite, rector of the Church of the Intercession, at Washington Heights, near New York city, have joined the Reformed Episcopal Church.

THE number of baptized Kols in the Chota Nagpore, India, is estimated at 26,000. About three-fourths of these belong to the German Gossner mission, and the remainder to the Ritualistic Society for the Propagation of the Gospel.

A FEW weeks since a converted Chinaman was admitted as a communicant of the Bethel church in Honolulu, of which Rev. Dr. Damon is pastor. This makes the third Chinaman now belonging to that church, all of whom are reported as sincere converts to the Christian faith.

THE Wesleyans in England are greatly exercised over their liturgy, because they have discovered germs of Ritualism in it. A committee was appointed at the late Conference to consider the revision of their liturgy, and to remove all expressions that can be construed into Ritualistic form or meaning.

THE Wesleyan Methodist Commercial Record and Year-Book gives the number of Methodist members throughout the world at 3,692,768, those on trial not included, nor the large number of hearers, Sunday school scholars and communicants, who are not members. The number of ministers is given at 23,514.

OUR NEW YEAR'S WORK.—The *Indian Evangelical Review*, after collecting statistics, says the actual number of converts made from the heathen in India, during 1873, is about 6,000, not including Burmah and Ceylon. The average increase during the eleven years, ending with 1861, was 983 annually, and during the next ten years, 2,782 annually.

A MEMORABLE DAY.—The Presbyterian mission in Canton, China, dedicated, August 16, a new and beautiful church, sixty by forty feet, airy and well lighted, accommodating comfortably 500 persons. An audience of over 400 were present, of whom 200 were women and girls, an unusual sight in China. During the last twenty months 65 have professed their faith in Christ.

THE *National Baptist* states the statistics of the Baptist Church in Philadelphia to be as follows: Number of churches, 51; number of mission chapels and stations, 13; total membership, 16,507; number of Sunday schools, 61, with 1,497 teachers, and 16,395 scholars. The money raised during the present year for religious purposes amounted to $403,556.

THE semi-centennial of the New York Tract Society was celebrated on Sunday evening, December 13, at the Brick church, New York, with addresses by the Hon. Wm. E. Dodge, who presided, the Rev. Drs. Tyng and Clapp, of New York, and Secretary Hallock. During the last year 141,000,000 tracts (pages?) were issued by the society, and $50,000 was employed in sending out colporteurs.

THE French pilgrimage to the tomb of Saint Martin of Tours, which Mgr. Frenchland, the Archbishop of Tours, was arranging at the time of his death, commenced November 10, and continued eight days. Fifty thousand pilgrims are stated to have visited Tours. The Archbishops of Paris and Bourges, and a number of bishops, took part in the religious ceremonies.

MORE BISHOPS.—Rev. George D. Gillespie, of Ann Arbor, Michigan, has been elected Bishop of the Protestant Episcopal diocese of Weslin, and Rev. Dr. Henry C. Potter, of Grace church, New York, having been elected to the bishopric of Iowa, and telegraphed his declinature of the office, Rev. Dr. Huntingdon, of Worcester, Massachusetts, was chosen by a small majority vote to the position. Bishops are becoming almost as common in the Episcopal Church as they are in our Presbyterian. Well, this would be as it should be.

THE Methodist Episcopal Church South at Parkersburg, West Virginia, has organized "The Young Preachers' Educational Aid Society" as an auxiliary to the parent society at Ashland, Kentucky. Dr. Frank Follansbee (the son of Rev. Dr. Follansbee, of the Baltimore Conference) was elected president. It is difficult to realize that the merry little Frank we knew so well in Texas is president! He deserves the honor.

THE London Missionary Society recently dedicated the South Memorial Church of Madagascar. It is erected near a precipice where, twenty-five years ago, 18 native Christians were burned, and in other ways put to death. According to the latest statistics of this mission it has now in Madagascar 31 English missionaries, 50 native pastors, 3,170 native teachers, 67,000 church members and 280,000 native adherents. It has also 864 stations and 576 schools.

WESTERN MEXICO.—The *Missionary Herald* publishes recent accounts from western Mexico. The outbreak of Romish violence, which cost Rev. Mr. Stephens his life, still hangs in thick darkness over the work of the missionary. Roman Catholic newspapers advise the assassination of ministers and missionaries, and boast of the good accomplished in the death of Mr. Stephens. One professor in the Roman Catholic theological seminary told his students that "when Stephens was killed the church had one enemy and the world one thief less."

THE *Pacific*, published at San Francisco, gives these statistics of the Episcopal Church in California: Number of Episcopal churches in the State, 38, with a membership of 6,000 persons; Sunday school pupils, 5,000; total of the revenues for all purposes, about $114,000. The value of church property is estimated at $225,000. One of the largest and wealthiest churches in San Francisco is the Church of the Advent, belonging to this denomination. Its members number 514 adults and 419 children; its yearly revenue is about $25,000, and the property is valued at $50,000.

IT IS affirmed in the *Sunday School Journal* that in "one of the most religious States in our country" out of $200,000 raised in its various Sunday schools, $145,000 is paid out for the running expenses of those schools—less than one-quarter of all the reported schools receiving their support from the churches to which they belong. Does not this throw a little light on the absence of the children from "the regular church services?" Why should a church expect the attendance of children whose religious teaching it refuses or neglects to provide for?

THE last General Assembly of the Southern Presbyterian Church organized its Chinese missionaries into a presbytery. The missionaries themselves, however, while at first in favor, are now opposed to this step. They find that it does not work well in the northern presbytery in Hang Chan. In this body they say that the Chinese presbyters form two-thirds of the body and are now the *senior* members. Grace does not entirely overcome race, and the result sometimes is that the Chinese will stand as a body on the one side and the foreigners in a body on the other side. It is also urged that a fusion of Chinese and foreigners would tend to perpetuate home differences which are not essential, and would create English, Scotch, Northern and Southern presbyteries, instead of a single Presbyterian Church. They would have the missionaries retain their original character as evangelists, and, by being merely advisory members of the native church, maintain its harmony and independence of action. *Independent.*

A YEAR'S PROGRESS.—Bishop Cheney, of the Reformed Episcopal Church, in his first anniversary sermon in Chicago, said that Bishop Cummins left the Episcopal Church with no one pledged to his support, and declared that "no more heroic act has been done in the church of God since the days of Luther." In the sermon he spoke of the past and present of the Reformed Church as follows: "A year ago seven ministers met to lay the foundation of this church. The meeting was little. We had not one organized congregation in the land. But what has God wrought in a single short year? There are now in the Reformed Church 40 ministers, all former members of the Protestant Episcopal Church, 36 organized churches and 3,000 communicants, and untold thousands being reached by the simple gospel of the Redeemer, as preached with a simple liturgical service. The work is going on all over the land and across the ocean. Bishop Cummins writes me that Bermuda is calling for a church, and the resident Bishop of the English Church writes that God is daily extending its work."

A SCHISM has been made in the French Protestant Church, the question, "What is to be the future of the divided parties?—which of these is to be recognized as the Protestant Church of France?" causing much discussion and some dissension. The Church of the Huguenots has always been evangelical, and adhered; during the greater part of its history, most tenaciously to Calvinistic theology, reaffirming its faith in it whenever opportunity offered. For over two centuries no synod of the French Protestant Church has been allowed to meet, and when one was called to meet lately, by permission of President Thiers, it was found that Rationalism had made great inroads into the life of the church. A stormy contention arose in the synod between the two parties, but the evangelical party, with the great statesman Guizot as its leader, passed resolutions which pledged the church to strong adherence to the doctrines of the evangelical faith. The Rationalistic party are working desperately against this, and ask the French government not to give effect to these resolutions, but to leave the Infidel party strong and safe in the bosom of the church.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE has been ONE DOLLAR PER YEAR to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keepers, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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Shining More and More.

The path of the just, in a worldly sense, often grows darker as time passes on. Misfortunes and disappointments thicken around him. Death is a door opportunity opened through which he escapes from earthly trouble. It is not the lot of the good to be eminently prosperous, nor is success in temporal affairs the sure sign and seal of divine favor. But in the spiritual sphere it is true that the path of the just shines "more and more unto the perfect day." Even in trouble and affliction there is a steadier and brighter light. These are better understood, and are sanctified, and there is greater strength and consolation attending them.

In no other respect is there more progress in the good man's life of faith than in the light which is shed upon his trials. Once they nearly overwhelmed him, staggered his confidence in God, and led him to think that he was mistaken in his religious experience. All was wrapped in mystery, and he walked in the darkness with a fearful heart and with trembling steps. The pathway of sorrow is no longer one of gloom and despair. The cloud has become luminous, and the Father's voice is heard speaking out of it in tones of assurance and love.

Things that in the earlier experience gave much anxiety, and disturbed the repose of the soul, are no longer sources of uneasiness and distrust. As the stream grows deeper it is less easily ruffled by the passing storm, and less easily turned from its course by the obstacles which oppose its progress.

There is growth in this respect: that the religious life is more uniform under the pressure of temptation, and that the peace of the heart has become too profound to be shaken by outward conditions and circumstances. It has come to be that peace which flows as a river, even the peace of God, which passeth all understanding. When the affections have been set on things above, earthly things have lost their power to absorb and enslave, and also to bring anxiety and perturbation of spirit. The mature Christian looks back with wonder upon his earlier years, and the many needless distractions to which he yielded.

In the substantial elements of religious enjoyment there is the growing brightness of truth and assurance. This is connected with a broader intelligence, with a more accurate knowledge of the word of God, and with a juster comprehension of the nature and reason of doctrine and experience. The Christian should become happier in his religion as he grows older in years. If converted in his youth, there were then no worldly cares, and many phases of temptation were unknown. As time wears on, occupation, contact with the world, the struggle for success in business, a dependent family, and accumulating labors and afflictions all come to test the faith. The conditions are different in the outward life, but the inward power of grace is stronger than ever, and the path, however environed with earthly shadows and responsibilities, is in reality shining more and more.

The struggle with temptation is marked by increase of power over solicitations to evil. Instead of humiliation and defeat there is victory. The temper is brought under control, the appetites are mastered, the affections are completely purified, and communion with God is close and habitual. There is a perfect day to the believing soul in this world—a progress which is unto it. Not the perfect day of heaven, but the perfect day of love—a heavenly-mindedness and a surpassing spirituality, a maturity of all the plants of grace, and a sky of faith serene and cloudless.

This is as it should be, as it may be. It is so with the faithful disciple of the Savior. Christ is the light of the world, and if any man follow him "he shall not walk in darkness" Wrongdoing, neglect of duty, worldly-mindedness, may darken the path. Shadows projected by unbelief, deepened and perpetuated by sinful indulgence, may obscure the way which was once delightful and joyous. The darkness will grow thicker unless the cause be speedily removed. There is progress both ways—toward the perfect day, and also toward the rayless night, unto the perfection of happiness or the depths of misery. One way or the other are we tending. It is well for us to pause and consider, to examine our reckonings, and to take the sun. Is our religious life waxing or waning, onward and vigorous, or is it halting and feeble? Are we in the path that shines more and more, or are we in the road that thickens with gloom at every step? Religion begins with light and ends in light—bright at first, it shines more and more.

The East Texas Conference.

DECEMBER 3, 1874.

MR. EDITOR: Two nights and half a day by rail brought me from Gonzales to Marshall, the seat of the Conference. The International railway is one of the best roads in all its appointments, if not the very best, I have seen in the United States. The cars are elegant, spacious and easy. The road itself is as smooth as the fish-back joint and a seventy-pound rail can make it. The steam-brake, relieved of its heavy, stifled thing, and a spark-catcher that catches all the fine cinder, add to the safety and comfort of the traveler.

Marshall has grown much during the past two years, and has become one of the most desirable places for residence in Texas. It has an excellent school, presided over by our brother, the Rev. Charles B. Stuart, former president of Mansfield Female College. The Conference-room was the spacious Cumberland Presbyterian church.

Napoleon Thomas Burks and Milton H. Jones were *received on trial*. The number of members for this year is 10,970 and 107 local preachers, being an increase over that of last year of 1,888 and one local preacher. The Conference pays about sixty-six per cent. upon its widows' and orphans' claims. It raised $1,193.16 for missions. The anniversary yielded $400. The sum raised for missions will be seen to average something over ten cents per member. Yet out of this small yield four presiding elders' districts of the five receive a considerable subsidy. But I think things are turning for the better, and that next year will show a great improvement in these collections. We all instituted a financial experiment, of which nothing more will be said until it succeeds.

East Texas is the pitch and turpentine part of the State, and has an immense wealth in her forests, and a very large customer in the stock-raising prairies of the West. If an opposition railway, narrow gauge, could be had to bring down freights, this wealth would be available to the land owners; whereas now a great deal of it goes into the pockets of the railroad company. Yet one would suppose, to hear the reports from some of the old circuits in this Conference, that timber was as scarce as in Greenland—not a single church that could be called our own!—though preaching had been done in schoolhouses and union frames for fifteen or twenty years consecutively. As a matter of course, in this state of things Sabbath schools rise and fall like Jonah's gourd. The falling off this year in scholars, teachers, etc., was fully *twenty-five per cent.* The explanation, which satisfied the Conference, was that they had "gone into winter quarters," the session being about three weeks later than that of last year. This territory receives a considerable strength annually from the stream of immigrants from the East, which sets in as regularly as the flight of ducks or the run of herring. It is a source of repair which greatly deceives the church as to its actual growth, though extensive and gracious revivals were reported during the past year from many circuits of this Conference.

The temperance question was taken up and disposed of—24 yeas to 20 nays—without discussion. I suppose that this cutting off debate throughout the Conferences has lost to the cause at least two hundred first-rate anecdotes. It would have taken a little time to go into the merits of the case, but there the minority would at least have had the satisfaction of free speech. One of the objects of Conferences and legislative assemblies and all conventions is to furnish an opportunity to utter opinions—all, in fact, that many people care for, and no small safety-valve to Church and State. I should not be surprised if this question comes up again, for I am well persuaded that all these undelivered speeches cannot be reabsorbed.

I am convinced that specific legislation deprives the preacher of his best hold upon dram-sellers; for whenever we legislate specially we abandon the strong ground of the general principles which cover a case. Let men be brought up as for any other destructive practice, and the higher church courts will sustain the action. The present temperance clause is found in a general manifesto of Methodism, and is no more specific legislation than is the clause against "reading those books which do not tend to the knowledge or love of God."

The appointments of this Conference you have already published. Its next session is to be held at Carthage.

THE TEXAS CONFERENCE.

A night and half a day by rail brought me back to Houston. On the next morning the Conference was convened in Shearn's chapel. The house had just been repaired from floor to roof, and looked cheerful and modern—in marked contrast with the forlorn room of one year ago. Old places and features are cherished by some conservative minds as if the old were better than the new; but to be ordinarily devotional, does not one of these weather-stained houses require a warmth of temperament and hopefulness which most people do not possess? I confess that I like a clean church, with not the least pretense in its furniture, yet with lights, seats and pulpit suggestive of the atmosphere one expects to breathe in God's house.

The body has a larger proportion of veterans in its ranks than is usual in frontier Conferences. Here are men who breasted the northers long years ago, when first scattering over these prairies the good seed which has since yielded many an immortal harvest. They still love to go forth as husbandmen, that they may be first partakers of the fruit. Scarcely one admits the pressure of time, and yet this itinerant work must have and demands the elasticity and robustness of manhood in its prime. The voice is usually the last stronghold of the aged minister, and so long as that maintains its integrity he is slow to realize the decaying powers of the outer man, especially as the inner is being renewed day by day. It is well for the wisdom and moral force of a body when such as have gone in and out before the people blameless for nearly half a century are to be found mingling in its counsels.

Thomas R. Curtis, from Alabama, George H. Phair, and Carl Chanquist, a Swede, were *admitted on trial*. The number of members for the year, 6,715; of local preachers, 66, being an increase of ——.

The temperance question was taken without debate: Yeas, 24; nays, 22.

The Conference paid seventy per cent. on its widows' and orphans' claims.

The missionary collections were less than $1,000, I believe, as I have not had as yet the accurate report of the treasurer. The Bishops' collection was *minus* some $95. In fact all the Texas Conferences, excepting the German Mission, were deficient at this point. The anniversary missionary meeting yielded $500.

The territory of this Conference is compact and very well laced with railways. It is favorable to a high state of cultivation. And I believe with much effort, and some example, it could be made a model of systematic beneficence. It has resolved to attempt noble things for the cause of foreign missions the coming year. A layman offered in the Conference a suit of clothes, from head to foot, to the preacher bringing up the largest foreign missions collection at the next session; a Spanish doubloon, which had been given to the Mexican mission, was added to the suit. A new style of zeal, to be sure, is thereby invoked; but the prophet allowed a mule-load of earth to the Syrian noble, who contemplated some great thing expressive of his gratitude; and surely a little may not be refused to those who wish to achieve some good thing for the cause of missions. It is certain something is needed—earth or fire—to build a better altar and make a better offering.

The next session of the Conference is to be at Brenham.

THE GERMAN MISSION CONFERENCE FOR TEXAS AND LOUISIANA also began its existence in Houston. Its sessions were held on the afternoon of each day during the same week with the Texas.

The German preachers of the Texas and the Louisiana Conferences composed three presiding elders' districts—the New Braunfels, the Houston and the New Orleans. We have some tried men in this Conference, who have breasted a different style of Norther from those which make their way from the summits and spurs of the Rocky mountains to the fertile plains of Louisiana and Texas. In every circuit and station, no matter how narrow or obscure the settlement, they have met Northern Methodist German missionaries, who seem to be not so much in search of sinners as of Southern Methodist fields. A principle of opposition, something more than a noble Christian emulation, has guided the policy of those who control these movements. The German settlements in Texas are increasing in numbers and wealth. The people are quite ignorant of Methodism, excepting as they have been taught by our preachers. In some places societies have, by the incisive force of this Northern fraternity, been divided, and the church-house has passed out of our hands. Last year the former cultivated editor of the *Apologist* paid a visit to these Texas fields, and it is to be hoped that he added no fuel to this conflict among the churches. One would suppose that the ample breadth of the Northwest would give room and verge enough to the zeal of these holy men. But no; fighting the devil is a tame business by itself; in this superabundance of their faith they must needs attack the faithful. That a man should come down upon you at full speed, his lance aloise, with pennant fluttering at its point, inscribed "*Only peace*," was reserved for the knight errantry of this Christian period.

Two were *admitted on trial*. The Bishops' claim ($100) was paid in full, and on Saturday night the missionary anniversary yielded something over $500—surpassing the American Conference. The German church at Houston leads off in the cause of missions, and stands at the head of all the congregations in Texas.

The entire outlook of this Conference is promising. It has two district school enterprises under way. It is building churches and parsonages. It has an *Advocate* and Sunday school paper, self-supporting and ably edited.

The coming together as a distinct organization gave to our German preachers that *esprit du corps* which they needed for full development. The preaching and social meetings were refreshing to those who attended the Conference. The German Methodists and friends were hearty in their entertainment. Its next session is at Galveston. The temperance question was a one-sided affair, all voting yea—15; nay, 0.

Texas evidently feels the financial stringency of the East; but with plenty of stock, and not many idle negroes to consume the land or to invite the more rapacious carpet-bagger, it can stand as much as any other section of the country.

With all the increase of numbers, I am not satisfied that our people are keeping up with the increased population of the State in churches and schools. The temptation for every man to take care of himself is fully as great as the necessity, and our ministry is largely involved in secular cares. Consequently churches are not as rich as they should be in the grace of liberality, and there are not so many young men offering themselves to the work of preaching Christ as we have a right to expect.

Truly yours, J. C. KEENER.

THE GOOD NEWS.—During the past two weeks we notice that there have been reported in our church papers, and otherwise, a large number of revivals, and summing up the number of conversions we find 3,916—3,103 of whom are reported to have joined the Methodist Episcopal Church South.—*Episcopal Methodist.*

LET US ask ourselves seriously and honestly: What do I believe, after all? What manner of man am I, after all? What sort of show should I make, after all, if the people round me knew my heart and all my secret thoughts? What sort of show, then, do I already make in the sight of almighty God, who sees every man exactly as he is.—*Kingsley.*

Fasting and Music.—No. I.

Grace usually begins its transforming work in the region of the intellect—works down through the sensibilities and the will till it reaches the sensuous nature. The whole nature must be permeated by and subjected to the dominion of grace. The spirits of just men are made perfect—glorified while the body is yet under corruption. This order in glorification seems to have its parallel in the redeeming work on earth. The sensuous nature is the last to experience the power of redemption. The question arises: Have we any special instrument for this last specific work? Faith is the instrument of justification, and of regeneration or incipient sanctification; for sanctification is simply the regenerating work carried on to completion. From beginning to end faith is the instrument—the only instrument. We are sanctified, as we are justified, by faith only. Yet no one can believe unto justification who has not done the preparatory work of repentance. Some degree of faith must precede repentance, so that we may say repentance is a work of faith. But that degree of faith which justifies necessarily implies the preparatory work of repentance. Repentance is a prerequisite of justifying faith. So in order to complete the work of faith in the sanctification of our sensuous nature we have two other preliminary helps—fasting and music. The constant, unremitting mortification of the sensuous nature by fasting has led to asceticism. While we mortify by fasting, we need music to cultivate and refine. Faith must use these as servants, not as masters.

Fasting mortifies the appetites and weakens the sensuous nature. Many say they cannot fast because it makes them feel weak and sickly. But really this is its design—the good there is in it. Take this effect out of it and it would be of no value. Hear the word of the Lord: "Is it such a fast as I have chosen?—for a man to afflict his soul?" Fasting can only afflict the soul by first afflicting the body. The disciples inquire of the Master why they could not cast out a devil. "And Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove; * * * and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." Christ was God incarnated in humanity. As the devil by the magicians imitated the wonders that Moses did before Pharaoh, so did he imitate God by incarnating himself in humanity. He must be cast out; but this faith goeth not out but by prayer and fasting. It was probably through the sin of sensuality that the devil incarnated himself in humanity. If so, fasting seems a fit instrument to help to the faith that should cast him out—out of others or out of ourselves. By parity of reasoning we should infer that fasting is a good prescription for all sensual sin.

In addition to this we have music. Through all the ages music has ministered mostly to evil purposes. I charge that music has been a siren, luring by her enchantments mostly to evil practices, contrary to the laws of God, and the dignity and weal of humanity. I prove the charge by the facts of history, and account for them on sound philosophic principles.

Musical instruments were invented and first used by the ungodly posterity of Cain. The first recorded song is a song of hatred and murder. Music has been employed to heighten the excitement of drunkenness. This is so now, as it was thousands of years ago, when the pious psalmist complainingly said: "I was the song of the drunkard." It has constituted the charm of bacchanalian feast, and of giddy, sensual dance and revelry; has played a part more potent and conspicuous than even alcoholic stimuli in screwing up man's brutal courage for deeds of violence—for war and bloodshed. It is from the knowledge of this last fact that Milton makes it a chief instrument in stirring up the hatred of the rebel angels to God. It is also on the assumption of this fact that the trumpeter, in the fable, is declared guiltier than those who shed the blood. He stirred others to the strife. Moreover, I have never read or heard or known of a dancing-master who had any moral worth, or who was of any value in society. Indeed in the course of my life I did hear of two who were reported to be of some worth. On closer inquiry, however, I found one was a drunkard and gambler, and the other a spendthrift and defaulter. I have known a man to sell whisky—mean whisky—whisky watered by his own hand—and yet to come out and make *a man*. Now and then I have heard of a liar, *even* a liar, such as the immortal dreamer, who reformed and developed into a noble Christian man. But in the history of the world, so far as my reading and observation extend, there is no recorded instance of a dancing-master ever being or becoming a man of any worth in society. Such facts are wonderful, *significant*.

The key to unlock the wonder is found in the fact that music is wholly sensuous. The dancing-master plays, dances and teaches music, lives, moves and has his being in music. Thus ignoring his mental nature, it shrinks and perishes, while the sensuous nature, by constant culture, grows and strengthens. The mental nature being subordinated to the sensuous, manhood is lost, and the animal nature reigns supreme. In the seller of whisky, even in the liar, there may be a residual quantity of manhood left that can be tempted out and built on; but in the dancing-master the man is swallowed up and lost in the animal. Thus the Circean fable is realized. The fact erects itself into a Pharos that shines out on many dangers that lie along life's stormy sea. If there be those who think the logic of our conclusion needs to be buttressed by authority, we produce a name whose utterance ought to pass for gospel with all who delight in revelings—Henry Fielding, the author of Tom Jones. A dancing-master, he says, is a man who cultivates his heels at the expense of his head.

John Milton intermeddled with all learning. He made considerable attainments in music. He understood its influence perhaps as well as any man in all the ages. He says:

"Eloquence the soul, song charms the sense."

Take the lowest note in music; sound it; question it; there is not an idea in it. Now take the highest note; there is not an idea in it. Sound all the intermediate notes; you have not reached an idea yet. You cannot find an idea in the elements of music. Now mingle the sounds so as to produce harmony—music. You have not reached an idea yet. Take that familiar tune, "Old Hundred;" hum it, whistle it, play it on an instrument. You are unable by any means to get an idea out of it. The reason is, music can only produce sensations. Come near the fire in cold weather—there is produced an agreeable sensation. The brutish beast gets the same sensation from the fire, and knows as well as you do how near to come. The reason is that the nature in you and in him is the same—the sensuous. The beast eats his food because it produces agreeable sensations. He could not by any process of reasoning be induced to seek better food. But put food before him that produces more agreeable sensations, and he will leave the food he had for that. So if music arrest his attention he may, has been known to, leave his food to listen, because the music produces more agreeable sensations.

We have known a lunatic to hold crowds entranced by the "concord of sweet sounds." Blind Tom is an idiot. He "wants discourse of reason," and yet he discourses sweetest music. He is a musical prodigy. Socrates, Plato, Aristotle, Locke, Bacon, Hume, Spencer, Homer, Virgil, Milton, Shakespeare—the greatest philosophers or the greatest poets are no match for him in music. If it were a question of mental endowment, think you this blind idiot could outshine so many stars of the first magnitude?

The nightingals will discourse sweeter music than many a scientist or philosopher, or man of the most massive mental powers. The Eolian harp gives out sweet musical sounds as it is swept by the rhythmic but brainless winds.

WM. A. MCCARTY.

THE Catholic disputants in England, says the *Independent*, are coming to close quarters. Just before leaving England for a visit to Rome, Archbishop Manning prepared a circular to be read in all the Catholic churches, including, first, a certificate from Cardinal Antonelli that the Vatican decrees were regularly published after their adoption; and, secondly, a solemn statement from the archbishop himself that persons who do not heartily assent to these decrees by that refusal cease to be Catholics, and commit sacrilege if they attempt to receive the sacraments of the church. This is intended to be not an expliait but a virtual excommunication of Lords Acton and Camoys, Mr. Archer Shee, Mr. Petre, and the rest of the anti-Infallibilists in England. This archbishop hesitates to mention these gentlemen by name, but he means that they shall consider themselves cast out of the church. It is not likely, however, that the Old Catholics will heed this polite notice to quit. They do not agree with the archbishop as to the binding force of the dogma. Mr. Shee, for instance, insists that, though the dogma was voted by the council and properly posted, as Autonelli contends, in the churches of Rome, it was never regularly *proclaimed* to the Catholic world by the council itself as a binding dogma. The objection is extremely technical, but it serves the objector's conscience. Lord Acton goes further than this, and charges that the council was not properly constituted and that its deliberations were not free. For these and other reasons the Old Catholics decline to submit to the Vatican decrees, and they will regard the proclamation of Archbishop Manning as extra-judicial and of no binding force. There is a little difficulty of discipline here which is not so easily settled; but we suppose that the noble and honorable dissenters will find some way out of it. It looks, however, as though, in Mr. Gladstone's phrase, Rome has "refurbished" the rusty tool of excommunication and means to make vigorous use of it. The *Pall Mall Gazette* has had a controversy with the London *Tablet*, in which the Catholic journal makes a significant admission. "Suppose," said the *Gazette*, in substance, "that France should make war upon Italy for the restoration of the temporal powers; suppose that England should side with Italy and send a fleet to Rome to prevent the landing of the French army; and then suppose that the Pope should declare that Rome belongs to him, and should forbid English Catholic sailors to fight the French—what ought they to do?" After quibbling a little, the *Tablet* frankly owns that in such a case the Pope, and not the Queen, must be obeyed. That this is the logical result of the Vatican dogma no man can deny.

A CORRESPONDENT of the *Religious Herald*, of Richmond, asks the following question:

"What right has a minister to take liberties that in others would be resented? Why should he, more than another, ever give a pressure of the hand, an embrace, a kiss or a term of endearment to any woman outside of his own family? Is such laying on of hands as this either scriptural or decorous? If we find any other man in the habit of attempting such familiarities we at once stamp as bad his taste and breeding, and distrust his honor."

FAME is an undertaker that pays but little attention to the living, but bedizens the dead, furnishes out their funerals, and follows them to the grave.

Memorial Services in Honor of Rev. Jefferson Hamilton, D. D.

At the hour of eleven o'clock A. M. on Sunday, December 27, the members of various churches in the city of Tuskuloosa assembled in the Methodist church to testify their respect and love for the memory of the great preacher whose recent death in Opelika, at the close of the Conference, sent such a thrill of sorrow throughout our land.

The services were opened with the singing of an affecting hymn by the choir of the Methodist church. Then followed an appropriate prayer, full of sympathy and pathos, by Rev. C. A. Stillman, D. D., pastor of the Presbyterian church in Tuskaloosa, after which the choir sang another suitable hymn.

Rev. J. M. Boland, pastor of the Methodist church in Tuskaloosa, then delivered a very impressive eulogy upon the life and character of Dr. Jefferson Hamilton, from Acts xx, 24. He acknowledged the deceased as his father in the gospel, and recognized the marked influence of his example and counsels in many emergencies of the speaker's ministerial career. He presented, in brief outline, the life of this noble servant of God, who had thus fallen with his armor on, in the very midst of the battle, and surrounded by a large company of tried veterans who had been his faithful companions through the toils and sacrifices of a life-long campaign. He then presented some of the incidents of his death-bed rehearsal of his dying counsels, and ended by repeating the appropriate stanzas with which Dr. Mitchell closed his communication to the Nashville *Christian Advocate*.

After another hymn by the choir followed a prayer by Rev. B. F. Larrabee, at the close of which the pastor announced that a church meeting would be held immediately, without dismissing the congregation, for the purpose of taking some action suitable to the occasion.

Captain John S. Kennedy then came forward and nominated Alfred Battle as president of the meeting, and Dr. James Guild, Sr., as secretary, who were accordingly elected and took their seats. Rev. B. F. Larrabee then introduced the following preamble and resolutions:

Whereas, The mournful event which the church has long endeavored, perhaps with some success, to delay by prayer and supplication, now, under the providence of God, has come to pass, and stands before us a solemn verity—the death of Jefferson Hamilton, D. D.; *And whereas*, The members of the church in Tuskaloosa participate in the universal sense of loss that pervades the whole Christian community on account of this sad bereavement, but feels a still deeper and sharper grief because of the former close and endearing relationship to the deceased; it is therefore

Resolved, That as a church we will prayerfully endeavor so to receive and use this affliction that it may stimulate us to greater zeal and fidelity in Christian life, of which our late pastor was so pure and illustrious an example.

Resolved, That we make this event an occasion for special prayer, that the memory of the eminently pious and useful life of this distinguished gospel minister may long linger with the church, and be blessed to the conversion of sinners and the spiritual edification of believers throughout our Zion.

Resolved, That while we so deeply lament our own loss and that of the church in general, we cannot and would not forget the overwhelming calamity that has thus befallen his beloved and worthy family, with whom we mingle our tears and to whom we extend our heartfelt sympathy.

Resolved, That a brief account of this memorial service and copies of these resolutions be furnished to the family of Dr. Hamilton, and to the Nashville and New Orleans *Christian Advocates*, and our city papers, for publication.

The resolutions were seconded by Captain Kennedy, and after a glowing tribute by Dr. Stillman, and some remarks by the venerable Mr. Battle, whose warm personal friend the deceased had been for many years, the resolutions were unanimously passed, and the meeting adjourned with the benediction.

JAMES GUILD, SR., Sec.

Periodicals.

APPLETON'S JOURNAL.—A rumor maliciously started by some unfriendly person, asserting that Appleton's Journal would be discontinued at the end of the year, has gained general currency. Those of our cotemporaries who have mentioned this report are respectfully requested to authoritatively contradict it. Appleton's Journal, instead of being discontinued, will begin the new year with renewed spirit. A new novel, entitled "Ralph Wilton's Weird," by the author of "The Wooing O't"—a novel that was among the marked successes of last year—will be commenced in the first number for January. A series of illustrated papers on the industrial arts will be a feature of the year. Christian Reid will contribute a series of papers, illustrated, descriptive of "Southern By-Ways." A new novel by Rhoda Broughton is promised. Travel, adventure, exploration, natural history, social themes, the arts, fiction, literature, current topics, will each have large place in its plan.

THE government of India has determined to perpetuate the memory of Dr. Stoliczka, the distinguished naturalist, who met his death on the return journey from Yarkand, by erecting, at the public expense, a tomb over his remains at Leh, and a tablet in the new Indian Museum, Calcutta.

AMONG the gifts of a bride was a broom, with the following:

"This trifling gift accept of me;
Its use I would commend;
In sunshine use the brushy part,
In storms, the other end."

SERMON MONGERS.—Our heading probably suggests no idea to most Americans. However many our sins, there is one we know little about. But in England one effect of the establishment is to put into the sacred office men wholly unfit for it. If a person may buy a fat church living, why not buy ready-made sermons? The trade in manuscript sermons is a thriving one. Says the London *Baptist:*

In the columns of a recent number of the *Ecclesiastical Gazette* there appeared no less than thirteen distinct advertisements proclaiming all the blandishments of "sound doctrine," "pure elocution," "moderate views," "legible handwriting," and "the strictest confidence," etc., in the shape of ready-made manuscript sermons for the relief of ordained incapables. These manuscript sermon mongers appear to drive a thriving trade among the High Church priests, and now and then they "borrow a sermon from the other school of thought in the same sense in which the Israelites borrowed of the Egyptians." The proposition of one "short-hand writer" may possibly fall within the letter of the law, and at all events it is manifestly a very questionable scheme, and rather hard upon the original composer. "A short-hand writer would sell unpublished sermons which he has taken down on delivery!" The *Rock* thinks the matter of sufficient importance to devote a caustic article to it, and strangely enough it points its moral by an anecdote, which was originally contributed to our columns, of the worthy Baptist brother who was able to give the retort courteous to a clergyman whose purchased sermons had strayed in the post. We wonder whether the enterprising reporter whose announcement we have quoted ever visits our chapels on his rounds!

Mississippi Conference.

W. H. WATKINS, TREASUBER,

In account with the Mississippi Annual Conference Missionary Society, M. E. Church South.

DR.

Collected at anniversary, December, 1873	$97 00
Reported from Brandon district, Dec. 16, 1874:	
Vicksburg	167 80
" Jackson	282 75
" Woodville	493 30
" Summit	171 30
" Brookhaven	87 55
" Meridian	274 85
" Seashore	235 50
Collected at anniversary, December 19, 1874	102 50
	166 00
Total	$2,000 75

CR.

By per centage to parent society	$756 32
Appropriation to Rogue Chitto mission, J. W. Sandell	95 00
Appropriation to Homo Chitto mission, P. S. Petty	95 00
Appropriation to Taylorsville mission, L. Carley	142 50
Appropriation to Chickasaha mission, H. W. Davidson	142 50
Appropriation to Toomsuba and Marion mission, A. L. McBride	95 00
Appropriation to Big Creek mission, S. R. Hyde	95 00
Appropriation to McComb City mission, E. R. Strickland	142 50
Appropriation to Seashore district, C. F. Gillespie	190 00
Appropriation to Summit district, A. H. Nicholson	142 50
By excess paid in error, and allowed by Missionary Board	52 00
By amount paid superintendent of Mexican missions, December, 1873	17 00
By special contribution for China	5 00
By special contribution for Indian missions	5 00
By special contribution for Mexican missions	6 00
Balance due missions this date	19 43
Total	$2,000 75

W. H. WATKINS, Treasurer.

HAZLEHURST, Miss., Dec. 19, 1874.

MARRIED.

HUMPHRESS—GODFREY.—At the residence of the bride's father, by the Rev. C. R. Godfrey, Mr. William F. Humphress to Miss Almira Jones Godfrey, both of Caldwell parish, Louisiana.

GUICE—MATTINGLY.—At the residence of the bride's mother, in the city of Natchez, Mississippi, on the twenty-third of December, 1874, by Rev. J. H. Strattun, D. D., Rev. John A. Guice and Miss Mary H. Mattingly.

STRICKLAND—RICHARDSON.—By the Rev. Thomas Price, December 31, 1874, at the residence of the bride's father, Mr. M. A. Strickland to Miss Victoria A. Richardson, all of St. Helena parish, Louisiana.

Publisher's Department.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS IN REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

AS WILL be seen in our advertising columns, Mr. W. R. Shearer has purchased the stock of Dr. Dellenneville, at 101 Camp street, and after entirely refitting the store and improving the stock, is prepared to offer to his customers new and reliable drugs, medicines and toilet articles.

WE REFER those interested among our readers to the advertisement of John P. Haspard, dealer in cigars and tobacco, at 135 Decatur street. Mr Haspard is confident he can give satisfaction, and solicits a call.

IN ANOTHER COLUMN will be found the card of Dr. Henry Smith. His office is at 130 Canal street, over Eyrich's book store. The doctor is well known in this community as a skillful physician and surgeon.

AMONG our advertisements this week will be found that of Mr. E. Bourgeois, commission merchant. Mr. Bourgeois is also agent for the Grand Point Perique tobacco. His office is 19 Conti street.

SEE ADVERTISEMENT of New Louisiana Remedy.

READ Dr. Warrington's advertisement.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Jan. 9, 1875.

A—Robert W Allen $11, American Sunday School Union, American News Company, T A S Adams $32, Advocate Publishing Company, Mrs W H Atkinson, C G Andrews, T Y Abernathy.

B—A S Barnes & Co, James A Bethune $1, Robert W Burton $2, O J Bowen, Brewer & Tileston, W W Brooks 30 cents, J Lane Borden, Bulton & Co, J H Brunner $25, B F Blow.

C—Dr Ben H Catching two letters $3.50, C Coleman 25 cents, A H Connor, Sheldon Collins & Co, Robert Carter & Bros, Howard Challon, Leander C Calhoun, John Church & Co, D C B Connerly, Dr P Chew, J G Calloway $4.

D—J J Davis $13, W H Dixon, J M Dunn, Mrs A H Dunklin, Charles A Devall $5.70, E F Dunn, Henry Deal $1.50, J H Douglass, Duquereron & Co, A W Dennison.

E—John D Emack, Eagle Pencil Company, Chas G P Erkhardt $2.50, John H Evans.

F—E A Fulford $5, M C Field $50.

G—Thomas Green, Joseph Gillott & Sons $30, J D Gafford, J W Glenn, James Guild, James M Oann, James S Glasgow $1, C R Godfrey $40, Gould & Lincoln $22.60.

H—George B Harper $2.50, J R Hodge $2, W L C Hunnicutt $2.75, John P Haney Jr $1, A C Hundley, Charles L Harris two letters, J E Hopkins, R C Hendrick, A S Helmick $84, W A Horton $4, Bythell Haynes, Josiah Haigler $2.15, Harrison & Cage.

J—H F Johnson two letters $163.58, B Jones.

K—A S Kendrick $1, Julia A Knigler $11.50, Edwin D King, J L Kennard $2.

L—J B Langford $2, J B Lippincott & Co two letters, Lee, Shepard & Dillingham, John W Love $6, A J Lamar $1.25.

M—Mrs S D Miles, H P McMurray 50 cents, V E Maugat 25 cents, John S Moore $1, A H McLeod, W A Montgomery two letters $2.50, John McKay, J Z T Morris, J O Mobley $5, John Marshall $6, S Moyer $2.50.

N—N G Nye, New England Valentine Company, Thomas Nelson & Sons, J Nicholson, C J Nugent.

O—James Ormond, J W Odom.

P—J McC Perkins & Co, S N E Parker, T M J Porter $2, Powers Paper Company, J M Pugh, Dow Perry $1, W J Persell.

R—S P Richardson, Thomas D Rowan, A H Redford agent, J K Randall two letters, W A D Ramsay, B S Rickelts $2.50, Robinson & Withers $67.69, M O Ronaldson, Ira R Robertson, Mrs M F Robinson 25 cents, George P Rowell & Co.

S—E P Shute, Green F Seals $10.56, C S Stewart $14, J E Surratt $2.50, W A Skinner $2, John H Smyth $2, H R Singleton, O H Stuckey $1, J Scott Smith $2.50, J W Solomon, Scribner, Armstrong & Co, Scribner, Welford & Co, William Shields $2, S Stowe 10 cents, C W Schofield & Co.

W—Mrs Annie Watson 50 cents, D C Wells two letters, J C Welch, G W Wailes, J W Whitten, Charles E Wurhurton, Whitheriey & Rea, R W Wells, George W Wade, John F Witherspoon $20.20, E Wadsworth, Betsy Williams, William Wood & Co, E H Wiggull $1.

THE SOUTHERN BANK.—This institution is so well and favorably known as to need no comment from us. We will simply call attention to the names of the gentlemen elected to serve as directors for the current year, for which see advertisement on this page.

J. M. JUSTINIANI advertises a large assortment of domestic and Havana cigars, at his manufactory, 311 Burgundy street. His Havana cigars are made from tobacco imported by himself and are warranted pure.

SEE the advertisement of Messrs. Barnett & Cammack, brokers, and dealers in stocks, bonds and securities. They will also give their attention to the settlement of taxes and licenses.

ON THIS PAGE will be found an interesting letter from Dr. Hunter on the treatment of consumption.

SEE advertisement of the C. O. D. Hat store.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel.
no19 6mtc New Orleans, La.

IF YOU travel East, West, North or South, take a package of Simmons' Liver Regulator. Prepared only by J. H. Zeilin & Co., Macon, Georgia. ja14 ft

AVOID CONSUMPTION.—No enemy to the human race is more to be dreaded and is more insidious in its approaches than the too fatal destroyer of the health and happiness of myriads—"consumption in its ghastly form." The duty of all is to guard against its first advances. This may be done by the timely use of Dr. Tutt's Expectorant. ja7 3t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 ty

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by T. L. Lyons, druggist, New Orleans, La. de6 ty

DR. HUNTER ON CONSUMPTION.

Having explained the nature of "Catarrh," "Granular Throat" and "Chronic Bronchitis," I now come to speak of Consumption, in which they invariably end when neglected.

Consumption is little understood by the people, and yet is the most common disease known to man. Because of this want of knowledge, and the fearful prevalence and fatality of this disease, it appears more strongly to the physician for help than any other in the long catalogue of bodily afflictions. The bills of mortality prove that in this climate fully one-fourth of the entire population above the age of fifteen years fall a sacrifice to this form of lung disease. The question of prevention and treatment, therefore, is of the importance of life itself to one-fourth of the people of New Orleans. Unless they are saved through the adoption of some improved method of medication their doom is sealed, and the only question is whether they will be called upon to render up their lives to the insatiate destroyer this year or the next, or in following years.

The total inefficiency of all means hitherto employed through the stomach is sufficient to demonstrate that the disease cannot be cured in that way. So long as the same ideas prevail, and the same course of treatment is followed which has resulted in disastrous failure in the past, no benefit will follow the administrations of the physician. The disease will continue, as it has been—equivalent to the hand of death, and physicians will go on prescribing, without knowledge and without hope.

Such is the ignorance of Consumption among general physicians that there cannot be said to be any established or recognized theory of its nature. Each has a kind of vague conception, but it is rarely indeed to find one whose mind is fixed. In the early stages they generally mistake and treat it for some other and less serious malady, and later, when its real nature is revealed, they abandon all hope, and merely seek to palliate the more urgent symptoms.

Except in a very limited number of cases, the disease is not detected until it is firmly established, and consequently no effort is made to prevent its development at a time when the best results might be expected to attend treatment. When there is loss of flesh, cough, purulent expectoration and splitting of blood; when the stethoscope reveals the presence of a cavity in the lungs, and percussion demonstrates that a considerable portion had become solid by tubercles, the merest tyro in the profession knows that the patient is far advanced in Consumption, and yet such is the condition of most cases before any treatment is employed.

These are not the early symptoms of Consumption. They are, in fact, the symptoms of the confirmed disease. Now what is to be done? Are we, after listening and percussing, percussing and listening again, to shake our heads and say: "My good sir, you are in Consumption and nothing can be done to save you?" God forbid! The physician who intimates as much, though he does not say it in so many words, utters a libel on his art; for although in such a case there is great danger, still much *may* be done, and much *ought* to be done. How? Not by selling out with the impression that the patient's disease is incurable, and that temporary ease is all that we can promise him; not by prescribing potion after potion with the view only of allaying some troublesome symptom; not by merely opening the bowels when they are confined, or confining them when they are open; not by increasing expectoration when too scanty, or checking it when too great; these, though they constitute nearly the whole of the present mode of treating Consumption, could be accomplished by the veriest greenhorn who had spent but six months in a doctor's dispensary almost as well as the doctor himself. They are all well enough as far as they go, inasmuch as they relieve the patient's discomfort, but as *curative* means they are *utterly worthless*, nay, more, they are cruel, because this very relief lulls the patient into a false security, and induces him to think he is being treated for the *cure* of his disease when he is rapidly approaching his end under a wretched course of *palliation*. No, we must take up arms boldly against the great cause. We must attack the disease in the lungs and through the lungs by direct medication. We must reach the *tubercles* in the lungs and the *carbon* in the blood, and we can never do that through the stomach.

In this climate most cases of Consumption take their rise in some form of chronic disease of the air-passages which lead to the lungs—catarrh, granular throat or bronchitis. If people would but realize that the lungs become diseased in the great majority of instances only after long continuance of these affections, and is, in fact, but the sequel or consequence of neglecting them, and could in all such cases be prevented, Consumption would lose half its terrors. But here again we are met by another difficulty. Because washing out the nose with "*salt and water*," and snuffing up a few bottles of quack nostrums—sold as "*catarrh remedies*"—will not cure catarrh, they are fast coming to the conclusion that it too is incurable. So little is done to prevent Consumption, and still less to cure it after it is established.

Who can wonder that one-fourth of the people die in hopeless misery when such suicidal ideas prevail? Instead of going to work like rational beings to protect the lungs from irritation by a proper treatment of catarrh, under which every case can be cured, they fritter away precious time, waiting for the lungs to become diseased, and, when they have actually produced Consumption by their folly, abandon all hope of cure, and commit their lives to a miserable course of palliation which never yet saved a case.

Without courage and perseverance nothing is curable. But with these, aided by proper and skillful treatment, Consumption can generally be arrested, even after the lungs are extensively diseased.

(TO BE CONTINUED.)

K. B. HUNTER, M. D.,
165 Canal street, New Orleans, La.

DR. HUNTER'S PRACTICE.

The following notice, commending the practice of Drs. R. & K. B. Hunter, is taken from the editorial columns of the *Herald and Presbyter:*

DR. HUNTER.

We have been publishing, from time to time, letters on Catarrh and diseases of the Lungs, by Dr. Hunter, and we have published a number of testimonials of cures by his method of treatment. We also have seen letters from various persons, including some of our ministers, testifying to the efficacy of Dr. Hunter's treatment. Below is an editorial article from the pen of the Rev. Jesse H. Berry, an assistant editor of the *American Christian Review:*

"I feel that I owe a debt of gratitude to the gentleman and physician whose name introduces this article. I regard him as one of the few whose professed mission is 'to cure the ills which human flesh is heir to,' whose skill and remedies are all that is claimed for them.

"For about one year I had been suffering from an affection of the throat, which at first was annoying, and afterward developed symptoms which I considered dangerous. The voice grew rough and husky, the palate and mucous lining of the throat became inflamed and at times painful, and I feared at one time that I would be compelled to cease speaking in public. Remedies were tried, some of which gave partial and temporary relief, while others did not seem to influence the disease in the least. When Dr. Hunter began the publication of his interesting letters in the *Review* I commenced to read them. There seemed to be so much common sense in his statements that I was induced to apply to him. I obtained his 'Inhalator' and remedies, and by following a few simple directions an *entire* and, I think, *permanent cure* was effected in the short space of three months. My throat is well, and I am in the enjoyment of most vigorous, robust health. Several personal friends who were similarly afflicted were induced to try Dr. Hunter's remedies, and so far as I have learned of them, have either been cured or are rapidly [illegible]. In a letter before me, a professor in one of our colleges, and who was afflicted with throat disease for years, and who has been using the 'Inhalator,' says: 'All traces of the disease have left me, and I am a well man.'

"In these days of quackery and deception, to know that there are physicians in whose ability and integrity we can have confidence is no small matter. This statement respecting Dr. Hunter is *refreshing to our part*. We commend him to the afflicted readers of the *Review*.

JESSE H. BERRY."

DR. HUNTER'S PRACTICE.

NOTICE TO INVALIDS.

It appears that many who have desired to become our patients have encountered difficulty in finding our office when they came to the city to consult with us. In order, as far as possible, to do away with this hinderance, we give the following card of address:

Our office has been for years and still is located at

165 Canal St., New Orleans, La.

Our practice is confined exclusively to the investigation and treatment of Affections of the Head, Throat, Lungs and Stomach—Consumption, Bronchitis, Asthma, Chronic Catarrh, etc.

Our method of treatment, as is now very generally understood, and has been fully explained, and illustrated by the record of successful cases in the pages of our Journal, consists in the local and direct application of remedies by *inhalation* or *breathing*—the use of artificial atmospheres, both as regards their chemical composition and density—by which means the diseased structures are reached in the most direct and natural manner while the blood is acted upon through the channel established by nature for its purification.

Our hours for consultation are from 9 to 3½ daily, except Sunday, and in the evenings from 6½ to 7½.

To patients in the country, who are unable to come to New Orleans for a personal consultation, a printed list of questions will be sent on application.

To invalids who will send us their address we shall also be pleased to send, without charge, a copy of the extra number of our Medical Specialist and Journal of Diseases of the Chest.

Address all letters to

DRS. R. & K. B. HUNTER,
165 Canal street, New Orleans, La.
P. O. Lock Box 1239. ja14

NEW ADVERTISEMENTS.

NORTH AND SOUTH.

I will exchange for Louisiana property 312½ ACRES OF FINE LAND, adjoining the corporation of Grand Junction, Tennessee, lying on and between the Memphis and Charleston and the New Orleans and Chicago Railroads. One hundred and fifty acres are in cultivation. Six Tenant settlements; also a nice Residence within one hundred yards of the depot.

I am compelled to go South for my health. Any person wishing a trade of this kind can address me.

D. C. WELLS,
ja14 2t Grand Junction, Tennessee.

EDMOND BOURGEOIS,

COMMISSION MERCHANT,

And Agent for the celebrated GRAND POINT (Parish of St. James, La.)

PERIQUE TOBACCO,

19.....CONTI STREET.....19
ja14 2m New Orleans, La.

THE NEW LOUISIANA REMEDY for Coughs, Catarrh, Asthma, Bronchitis, Blood-Spitting, Scrofula, Consumption, etc., is everywhere creating a sensation. More than *Forty Testimonials* and *Nine Pages of Names* at the Depot, **106 CAMP STREET**, New Orleans. Splendid for the voice and for children. It contains NO POISON, and a reward of $1,000 will be given to any one who will detect any in it. Sold by Druggists. ja14 1t

CIGAR AND TOBACCO MANUFACTORY,

135.....DECATUR STREET.....135

Between St. Louis and Toulouse.

Everything sold at the very lowest manufacturers' prices. Constantly on hand, choice Cigars and Tobacco, and everything in the Tobacco line. Give me a trial before applying elsewhere.

ja14 1m JOHN P. GASPARD.

WE WANT an Agent in every County in the U. S., at $100 *per Month the Year round*. Address H. L. SHEPARD & CO., 801 North Sixth street, St. Louis, Mo. ja14 3m

NEW ADVERTISEMENTS.

CIGAR MANUFACTORY,

311 BURGUNDY, CORNER BARRACKS ST.,

NEW ORLEANS, LA.

A large assortment of Cigars on hand at all times.

DOMESTIC, HAVANA FILLED,

PURE HAVANA,

made of the best Vuelta Abajo Tobacco Leaf, imported by myself. *Warranted pure.*

J. M. JUSTINIANI,
ja14 1m Proprietor.

SOUTHERN BANK,

NEW ORLEANS, January 2, 1875.

At the election held on the ninth ultimo the following-named gentlemen were unanimously elected Directors of this Bank for the ensuing year, viz.:

Thomas Layton,	Wm. C. C. Claiborne,
John T. Moore,	Bradish Johnson,
B. H. Stanley,	Wm. C. C. Claiborne, Jr.

And at the meeting of the Board this day THOS. LAYTON, Esq., was unanimously re-elected President.

ja14 2t J. GARR, Cashier.

NOTICE—NOTICE.

The undersigned has purchased the stock in trade formerly owned by DR. J. DELLENNEVILLE, and is prepared to offer to the public an entirely new and desirable stock of

Drugs, Medicines, Chemicals,

PATENT MEDICINES, PROPRIETARY ARTICLES AND FANCY GOODS,

and solicits a call from his former customers, and the public for a share of patronage.

W. R. SHEARER,
ja14 2m No. 101 Camp St., cor. of Poydras.

DR. HENRY SMITH,

130.....CANAL STREET.....130

Over Eyrich's Book Store.

Consultation hours—10½ to 2 o'clock.

Residence—565 St. Charles street, near Philip. Hours—8 to 9 A. M., 4 and 7 P. M. ja14 1y

BARNETT & CAMMACK,

BROKERS,

12.....CARONDELET STREET.....12

(Front Office.)

Stocks, Bonds and Securities bought and sold. Money loaned on securities. Taxes and Licenses settled. ja14 1m

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FOR 1875.

River of Life! ($5 cents.) A most beautiful Sunday School Book, *H. S. Perkins* and *W. W. Bentley.*

Leader! ($1.38.) Full collection of Metrical Tunes, Anthems, etc., with Singing School Course. *H. R. Palmer* and *L. O. Emerson.*

Thomas' Quartets & Anthems! ($2.50.) Perfect music, of the best class, for Quartet Choirs. *J. R. Thomas.*

Danks' Anthem Services! ($2.50.) Anthem music of excellent quality for all the services of the Episcopal Church. *H. P. Danks.*

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Song Monarch! (75 cents.) For Singing Schools. Not much Sacred Music, but an admirable preparatory course, with a large quantity of secular music for practice. *H. R. Palmer* and *L. O. Emerson.*

☞ All books sent, postpaid, for retail price.

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33.....CHARTRES ST.....33

Corner of Custom-house.

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BLACK AND COLORED CLOTHS,

Doeskins, Fancy Cassimeres, Silk, Worsted and Velvet Vestings, Linings and Trimmings of all descriptions, suitable for Tailors and Dressmakers. Also on hand Army and Navy Cloths, Military Buttons, Billiard Cloths, Alnakapus Cottonades, Corduroys, Shears, etc., etc. All goods sold at retail. de24 1m5p

A. W. HYATT,

STATIONER, PRINTER, LITHOGRAPHER

And Blank-Book Manufacturer,

38.....CAMP STREET.....38

P. O. Box 508. New Orleans, La.

Orders from the country solicited. ja7 1y

JOHN McMAINS,

WHOLESALE AND RETAIL GROCER,

Dealer in Groceries, Teas, etc.,

Nos. 372 and 374 Magazine Street,

Opposite Magazine Market, and

NO. 40 WASHINGTON ST., COR. FULTON, *NEW ORLEANS.*

Goods delivered free of drayage. de21 1m

WHITNEY & HOLMES

ORGANS.

FIFTY ELEGANT STYLES, with Valuable Improvements; New and Beautiful Solo Stops. **Over One Thousand** Organists and Musicians Indorse these Organs, and recommend them as *Strictly First-class* in Tone, Mechanism and Durability. Warranted for five years. Send for price lists.

WHITNEY & HOLMES ORGAN CO.,
an27 13eow Quincy, Illinois.

MRS. M. G. BROWN'S Celebrated POOR RICHARD'S EYE-WATER *prevents* and *cures* CATARRH, and keeps back all Fevers. Send ten cents, or thirty cents for the Pamphlet or Magazine, to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, that you may learn what *Poor Richard's* Eye-Water will do for Blind, Sunken, Inflamed and Weak Eyes; also for the entire constitution. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $2, $1 and 25 cents. ☞ The Eye-Water is one of the *three* parts of the METAPHYSICAL DISCOVERY, which kills the Itch of all Disease. oc8 1yeow

FINE-TONED, LOW-PRICED, WARranted against breakage. Catalogues, containing full particulars, prices, etc., sent free.

BLYMYER MANUFACTURING CO.,
ap9 1yeow Cincinnati, Ohio.

OPIUM MORPHINE HABIT speedily cured by Dr. Beck's well known and sure Remedy. **NO CHARGE** for or Treatment until cured. Call on or address

DR. J. C. BECK,
112 John Street, CINCINNATI, OHIO
jy23 1yeow

ROGERS' EFFERVESCING CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Used for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring St., N. Y. For sale by all druggists. E. J. Hart & Co., wholesale agents, New Orleans. au27 1yeow

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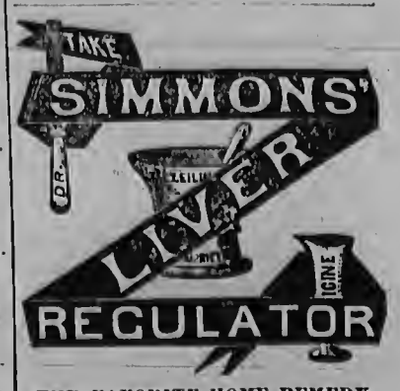

THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom, and Forebodings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion.

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice and Nausea*

IT HAS NO EQUAL.

☞ It is the Cheapest, Purest and Best Family Medicine in the world! *Manufactured only by*

J. H. ZEILIN & CO.,
MACON, GA., AND PHILADELPHIA.
Price, $1. *Sold by all Druggists.* no19 1y5pic

A **MILD APERIENT AND GENTLE** PURITATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street, New York.

DR. TUTT'S HAIR DYE

is easily applied, imparts a beautiful black or brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. oc8 1y5p

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor. HAVE IT A TRIAL.

Price, $1. Sold at all wholesale and retail drug stores in New Orleans, and by the proprietor,

R. LAPLACE, Chemist,
Nos. 23 and 25 Elysian Fields st., New Orleans.
Depot in Mobile, at J. C. Dullose & Co.'s, No. 20 Water street. oc29 3m5p

CARD.

NEW ORLEANS, Nov. 12, 1874.

I am using SHEPARD'S PATENT STARCH GLOSS in the laundry department of my hotel, and consider it a very valuable acquisition. I would not dispense with the use of it for four times its value.

R. S. MURSE,
Proprietor City Hotel.

NEW ORLEANS, Nov. 12, 1874.

We have been using SHEPARD'S PATENT STARCH GLOSS in our laundry for more than three months past, and can say that it is decidedly the best article for the purposes for which it is recommended that we have ever used. We believe we have used everything of the kind in the market.

W. W. FREEMAN,
Manager Crescent City Steam Laundry Co.

MANUFACTURED BY

WILLIAM H. SHEPARD & CO.

OFFICE—106 CAMP STREET,

de21 1m New Orleans

HOUSEKEEPERS, ATTENTION!

CARPETS BELOW COST.

Being determined to close out this department, we have made a

Still Further Reduction in Price.

For evidence of same call on

E. C. PALMER & CO.,
de17 1m 97 Camp street.

NEW LEATHER STORE.

A. F. RICAU,

IMPORTER AND DEALER IN

French and American Calf, Kip, Morocco and Sheep Skins,

Shoe Findings, etc.,

80 CUSTOM HOUSE ST., bet. Exchange alley and Chartres street, New Orleans.

Country orders promptly attended to. de31 3m

INSURANCE NOTICE.

OFFICE LOUISIANA EQUITABLE LIFE INSURANCE COMPANY,
New Orleans, Dec. 8, 1874.

Extract from Minutes of Board Meeting.

Resolved, unanimously—That policies written by this company on persons who lost their lives in consequence of the events of the fourteenth of September, 1874, be paid.

WILLIAM HENDERSON,
de17 1m Secretary.

IF YOU WANT THE DEVIL (the "*Roaring Lion*") kept out of your house, send for **The Metaphysician!** the greatest Magazine of the age. Every family is socially dying without it. Published by the METAPHYSICAL UNIVERSITY, 51 Bond street, New York. Edited by Mrs. M. G. Brown and her daughter, Elizabeth. Price, $1 a year. Single numbers, thirty cents. Sold by booksellers and Newsdealers everywhere. *Two Rare Presents to each Subscriber.* oc8 1yeow

AGENTS WANTED for the **CENTENNIAL OF THE GAZETTEER UNITED STATES.** Showing the grand results of **one first 100 Years.** Everybody buys it, and agents make from $100 to $200 a month. Send for circular. ZEIGLER & McCURDY, St. Lou

The Child's Corner.

MERRY WORKERS.

Tell me what the mill doth say,
Clitter, clatter, night and day;
When we sleep and when we wake,
Clitter, clatter it doth make.
Never idle, never still,
What a worker is the mill!

Hearken what the rill doth say,
As it journeys every day;
Sweet as skylark on the wing,
Ripple, dipple, it doth sing.
Never idle, never still,
What a worker is the rill!

Listen to the honey-bee,
As it dances merrily
To the little fairy's drum,
Humming, drumming, drumming drum.
Never idle, never still,
Humming, drumming, hum it will.

Like the mill, the rill, the bee,
I would never idle be.
What says cock-a-doodle-doo?
Up—there's work enough for you.
If I work then, with a will,
It will be but playing still;
Ever merry, never weary,
It will be but playing still.

Ned's Grievance.

Opening the door of a friend's house one day, I made my way through the entry to the small back court, where Ned, the only son, was crying bitterly.

"Ah, Ned, what is the matter?"

"Mother won't let me go fishing. Harry and Tom are going down to the harbor, and I want to go." Here Ned kicked his toes angrily against the post, to the great danger of his new boots.

"Whose little dog is this?" I asked, as a brown spaniel came bounding up the garden walk.

"It is mine," cried Ned in an altered tone. "Did you not know I had one?"

"No, indeed. What a fine little fellow. Where did you get him, Ned?"

"Father bought him for me. He is so knowing, and I teach him many things. See him find my knife"—and Ned, wiping away his tears, threw his knife in the clover. "There, Wag," said he, "now go and find my knife."

Wag plunged into the grass, and after a great deal of smelling and wagging he came triumphantly forth, and brought the knife to his young master.

"Give it to him," said Ned, pointing to me; and Wag laid it at my feet.

"This is a knife worth having," said I; "four blades."

"'Tis a real good one," said Ned; "father gave it to me on my birthday; and he gave me a splendid box of tools too." Ned looked up brightly, and quite forgot his crying.

"Let me think," said I. "Was it this knife that you hurt your foot so with?"

"Oh, no," cried Ned; "that was done with an ax; but I've got well now."

"I was afraid you would be laid up all the spring."

"Well, it was mother's nursing, the doctor says. Mother and father took very great care of me. It was lonely staying in the house so; but mother used to leave her work and read to me, and father often stayed with me."

"I should think you had very kind parents, Ned." The boy looked down on the floor, and a slight pout puckered his lips.

"I suppose there are none who have your interest and happiness so much at heart."

"But I want to go fishing," muttered Ned.

"And can't you trust them, Ned, and willingly agree to their wishes? You may not, indeed, know the reason why they object to your going; but from all your experience of their kindness and wisdom, are you not sure that they would not cross your wishes without good reasons for doing so? And surrounded, as you are, by so many proofs of their love, will you sit there and murmur and cry, and fill your heart with anger and stubborn thoughts against them because of this one little denial of your wants? Is not this a poor and ungrateful return for all their kindness? It is little enough that a child can do for a parent, but that little he ought to do most cheerfully."—*Presbyterian.*

Thistle Crop.

One fine morning in spring Farmer Jackson, who was no very early riser, tumbled himself out of bed, tumbled on his clothes, tumbled down to his breakfast-table, tumbled his breakfast down his throat, and then tumbled out upon his farm. We say "tumbled" to all this, because the word fairly describes Farmer Jackson's general lazy manner of doing everything he was obliged to do, or took into his head to do. If he went to market he tumbled on to his horse's back, tumbled into the market-room when he reached the end of his journey, tumbled on his horse late at night, and, we must add, sometimes tumbled off before reaching home again.

On this day, when he was fairly out upon his land, he was met by a neighbor.

"You have got a nice crop coming on, Jackson," said he.

Mr. Jackson (looking about him, and seeing nothing in particular)—A nice crop, neighbor! What do you mean?

Neighbor (pointing with his stick to a clump of young thistles growing between the rows of wheat)—These things, I mean.

Mr. Jackson—Oh! ah! thistles; I see.

Neighbor—And I see too. Why, Jackson, you must have been sowing thistle seed, I should think.

Mr. Jackson—No, I haven't. I am not such a fool, either. But if the things will grow, who is to hinder them?

Neighbor—You and I may do something to hinder them. They come from seed, don't they?

Mr. Jackson—Seed! Well, of course they do.

Neighbor—Do you remember my telling you last autumn how it would be when—

Mr. Jackson (impatiently)—Pooh, pooh! It was too late then; the seed were all blowing about. It could not be helped.

Neighbor—It might have been hindered, though, if you had had the thistles rooted up before they came to seed. Don't you see that, Jackson?

Mr. Jackson—What's the use of telling me that now?

Neighbor—Well, just to give you a hint. All these thistle plants will have seed by and by.

Mr. Jackson (more impatiently)—There's no harm in them now, at any rate.

Neighbor—Pardon me. There is a little harm now, for they draw away the strength of the soil from your wheat.

Mr. Jackson—And if they do, that's my lookout!

Neighbor—Not entirely, I think. At any rate, it would be a kindness, and a duty too, to your neighbors to set a man—

Mr. Jackson (in wrath)—I don't want to be told my duty, neighbor!

And so the thistles grew and grew, flowered and seeded; and the consequence was that for more years than we can tell (for the end is not yet) not only Mr. Jackson's land, but that of all his neighbors on every side of him, has been plagued with thistles.

Are anything like thistles growing in your heart? Will you seek for grace, that you may pull them out before the crop grows large and spreads more widely?

Which?—"Yes, mother, I know; but then you see my good feelings only last half a jiffy."

So said my boy to me one evening, in answer to my appeal.

"I know it, Henry," said I; "but how long does it take to switch off a locomotive on to the wrong track? Once started on the wrong track, no matter how smoothly and swiftly it may run, it is running to destruction. On the other hand, a moment only, and the switch-tender will have put the locomotive on the right track, and the cars will go on safely.

"So with the heart. It takes only a moment to pray sincerely: 'Lord, save me.' It takes only a moment to say: 'Keep me from this sin, O Lord.' It takes only a moment to say from the heart: 'Lord, give me thy Holy Spirit; make me thy child; do not leave me; let me not leave thee.'

"On the other hand, it takes but a moment to say: 'Pshaw! what's the use? I don't care.' It takes but a moment to say: 'I'm not going to be laughed at for being a Christian, I know.' It takes but a moment to drive the Spirit of God away, by simply diverting the mind, which may be done in many ways.

"And so the soul may be switched on to the right track or on to the wrong track in a moment of time, and either run safely to the end of life by God's grace, or run swiftly and surely to destruction." Is my soul on the right or wrong track?—*Christian at Work.*

KEEP YOUR PROMISE.—A boy borrowed a tool from a carpenter, promising to return it at night. Before evening he was sent away on an errand, and did not return until late. Before he went he was told that his brother should see the article returned.

After he had come home and gone to bed he inquired and found that the tool had not been sent to its owner. He was much distressed to think his promise had not been kept, and was persuaded to go to sleep, and rise early and carry it home the next morning.

By daylight he was up, and nowhere was the tool to be found. After a long and fruitless search he set off for his neighbor's in great distress to acknowledge his fault. But how great was his surprise to find the tool on his neighbor's door-stone! And then it appeared, from the print of his little bare feet in the mud, that he had got up in his sleep and carried the tool home, and gone to bed again without knowing it.

Of course a boy who was prompt in his sleep was prompt when awake. He lived respected, had the confidence of his neighbors, and was placed in many offices of trust and profit.

If all the grown folk felt as this boy did, there would be a great many tracks of bare feet found some of these bright mornings; and what piles of tools and books would be found lying at their owner's doors! *Phrenological Journal.*

THE BABY MONKEY.—He was a little bit of a fellow, about as large as a kitten, and had a tail as long as his mother's, but he looked very old in the face. When I first went to see him, the monkey was holding him in her arms, but presently he crawled to the floor, then out through the bars and upon me. I thought strange that the mother was not afraid of losing it; but when I moved my hand to stroke it, back went the little monkey, swift as a dart, into his mother's arms. Pretty soon he crawled away again, and then I saw that the mother monkey had hold of the tip of his tail with her fingers, and as the little one crawled away from her she let him go far as she could reach, but never let go his tail; and when anybody moved a hand to touch him, she pulled him back into the cage. She never seemed to relax this hold, by day or by night, till the little fellow was two months old. Then she let him go. But her mother instincts were very marked even then. The cage contained a "happy family" of dogs, cats, monkeys and guinea pigs, sleeping in one box together; so when the little monkey crept out of his mother's arms, she would reach down into the box and take up a little puppy or kitten or guinea pig, and nurse and fondle it just as though it were her own. She did not seem quite contented without some sort of a young thing in her motherly arms.

AN IRISHMAN on board a ship was ordered by one of the officers to go below and fetch a jug of water just as the ship was about to sail. The man hesitated to go, because, as he said, the vessel being about to sail, he was afraid he should be left behind.

Farm, Garden and Household.

Poultry in Small Yards.

I live in a small town and have fenced off as a poultry-yard a little corner of my vegetable garden, making a space of about sixteen by five feet, and have it inclosed by a slight fence of plastering lath, in which I have also a small sliding gate, to put in fresh water to the chickens. At one end are, of course, a few boards put up for a roof, and under it a couple of poles to roost on. A box on the ground projecting outside, with a lid to lift up, but having the opening within the yard, constitutes the laying apartment, with three divisions, in each of which is a porcelain nest-egg. The arrangement cost, including labor, about $2.75.

In this simple poultry establishment I have four Leghorn hens, which on some days lay me four eggs, on some days three, and for the past four months have averaged eighteen eggs per week. When I first put them in, one wing was slightly shortened, and after one or two attempts at first there has been no effort since to fly out, and they seem entirely happy and contented in their small domain.

I thought it might be useful to some of your readers, similarly situated in small towns or city lots, to know how easy it is to have a supply of fresh eggs without much trouble or expense. When the yard is mown the grass is thrown in to them. I supply them also with the egg-shells, broken bone, gravel, scraps of meat, the refuse of the kitchen, fresh water two or three times a day, and consider they pay me well for all trouble. Corn is dispensed to them occasionally, but the principal food is scraps. They require also occasionally green food, for which the refuse of the garden also answers well, such as superfluous beets, imperfect cabbage-heads, pea haulm, grass and weeds. Some of the large green worms which infest tomatoes are thrown in to them and devoured with the greatest zest. It will thus be observed that my poultry establishment utilizes many things which would otherwise be a nuisance, and by gathering up the fragments which remain, so that nothing is lost, I reap my reward in plenty of nice fresh eggs.—*Levi Hinkson, in Practical Farmer and Journal of the Farm.*

OLIVE CULTURE.—One chief objection that has been argued against the culture of the olive on our Gulf coast region is the length of time it takes the trees to come into bearing. The following items in relation to some olive plantations in California are taken from the *Pacific Rural Press*, and will serve to disabuse the uninformed of any errors they may labor under upon this subject:

"The trees are of only two years' growth from cuttings, and yet they have already begun to bear. Another year will give quite a good crop; and each succeeding year the yield will increase until the trees have attained full maturity. The prevailing impression has been that the olive will not bear until ten years old, this being the ordinary time for bearing in other portions of the world, with most of the varieties cultivated. But in California, with the varieties here planted, the case is different. Colonel Hollister's extensive orchard, four miles back from the coast, at Santa Barbara, was in bearing three years after planting. The Kimball Brothers also have two-year old trees full of fruit, on their lands at National City, upon the Bay of San Diego."

MILK DIET IN DYSENTERY.—Dr. Barret states in the *Archives de Medicine Navale* that he has used milk in chronic dysentery among soldiers and sailors returning from China. He considers a milk diet superior to all other treatment in such cases. The milk must be pure, unmixed with water, as fresh as possible, and not boiled. Sufficient milk was given to a patient, but nothing else allowed to pass his lips. Diarrhea, if it appears, lasts but a few days. No change of diet is to be made, and no medicine given. If the physician fears the persistence of diarrhea, a small quantity of bismuth must be prescribed. If the milk pass through the bowels undigested, pepsin will remedy the defect in the digestive process. After a time the feces become solid, the patient thinks himself cured, and craves other food. This is the dangerous period, for too early relaxation of the diet may cause a relapse. White of eggs, rice, cream, and the lightest possible things are to be admitted sparingly; and when the patient feels convalescent, and will endure the restrictions no longer, he is to return by the slowest degrees to his former diet.

HOW TO CLEAN MARBLE.—Marble of any kind, alabaster, any hard stone or glass may be repolished by rubbing it with a linen cloth dressed with oxide of tin (sold under the name of putty powder.) For this purpose a couple or more folds of linen should be fastened tight over a piece of wood, flat or otherwise, according to the form of the stone. To repolish a mantelpiece, it should first be perfectly cleaned. This is best done by making a paste of lime, soda and water, wetting well the marble, and applying the paste. Then let it remain for a day or so, keeping it moist during the interval. When this paste has been removed the polishing may begin. Chips in the marble should be rubbed out first with emery and water. At every stage of polishing the linen and putty powder must be kept constantly wet. Glass, such as jewelers' show counter cases, which become scratched, may be polished in the same way.

BLACK ALPACAS may be restored almost to their first beauty by using a thimbleful of borax dissolved in a pint of warm water and put on with a nail-brush.

A SUNDAY SCHOOL superintendent recently said: "I think if any one could look into my heart he would see a little Sunday school there."

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Scientific.

DR. HILGENDORF, a German, now in Japan, has found, in his studies of Japanese crania, that the cheek bone, instead of being a single structure, is frequently divided by a suture into two distinct elements. Dr. Hilgendorf considers this so characteristic that he has called the additional bone the os japonicum.

DR. D. BRAUNS, of Halic, has contributed to Giebel's *Zeitschrift* a paper "On the Measurement of Temperatures at Great Depths, with Special Reference to Observations Made in the Sperenberg Boring." This bore-hole has reached the exceptional depth of four thousand Rhenish feet. The author discusses the bearing of these observations upon theoretical questions respecting the interior of the earth.

THE French astronomer Janssen has invented an ingenious apparatus for ascertaining the precise instant of contact of the planet Venus with the limb of the sun at the transit on December 10. A movable disk, having toward its edge equi-distant round openings, turns before a second disk covered with sensitive paper. By means of clockwork the outer disk is made to move every second over a distance equal to the diameter of one of its openings. Hence every second there is a new plate exposed, and a new picture taken. By examining each picture it is possible to determine exactly the time of contact.

SINGULAR SUBSTITUTE FOR THE COMPASS.—The Great Dismal Swamp is partly in North Carolina and partly in Virginia. It is forty miles long and fifteen to twenty miles wide. Prof. Webster, at the late meeting of the American Association, told the story of a party that divided in the swamp, one portion of the party having no compass. The latter portion of the party was lost, and after long wandering found their way out by a singular expedient. They made use of the insect for which fine tooth combs were invented. Putting the insect on a flat piece of wood, and leaving it to its own devices, it invariably began to move in a certain direction. This direction was followed out by the party, and they were thus led out to the northward. It is supposed that this instinctive movement of the insect is due to its seeking the way toward the greatest light.

THE FIRST GAS LIGHT.—Prof. Silliman has discovered, in a "Journal of Travels in England, Holland and Scotland," in 1805, published by his distinguished father, a memorandum of what is probably the first public use of street gas in London. Hitherto the date of the first public exhibition in that city has been put in 1807, when Mr. Winsor lighted Pall Mall. But on the fourth of July, 1805, the elder Silliman stopped in Piccadilly to see "an object of some curiosity," which he describes as follows: "An ingenious apothecary and chemist has contrived to light his shop in a very beautiful manner, by means of the inflammable gas obtained from fossil coal. It is the same thing with the thermo-lamp, of which you have heard much in America. Every new thing by which money can be made is, of course, kept secret in London, as well as everywhere else. I took the liberty, however, of asking the owner of the shop to permit me to see his apparatus. He refused at first, but on my assuring him I was not a commercial or trading man, and was actuated solely by curiosity, he consented, and took me down into the cellar."—*The Galaxy.*

AN ACCURATE method for measuring high temperatures is still a desideratum. The best pyrometer in use probably is that of Siemens, which depends on the fact that the resistance of a wire of platinum to the passage of the electric current is a function of the temperature. By measuring the resistance of the wire in the usual way, therefore, the temperature to which the wire is exposed may be calculated. An exceedingly able committee of the British Association, composed of Profs. Williamson, Maxwell, William Thomson and Foster, have recently reported decidedly in its favor. They say that changes of resistance amounting to about one-ten-thousandth of the quantity of heat to be measured can be detected without much difficulty. Repeated measurements of the same pyrometer without intermediate heating give almost identical results if they are made within a few days of each other; but that measurements made after an interval of a few months sometimes differed slightly from the results previously found. These changes they think are probably the result of alteration of the unsoldered connections of the conducting wires.

A PAPYROGRAPH, an ingenious apparatus for copying letters and other writings, was exhibited at the International Exhibition in London. It is described as follows: The document to be copied is written in an alkaline ink, on a prepared waterproof paper. This ink corrodes away the water-proofing material (which is applied only on one side,) and consequently when the ink is washed away the part with the writing is left plain, while the surrounding paper is waterproof as before. There is thus, therefore, a sort of stencil-plate formed of porous paper and waterproof paper. This sheet is then laid on a pad saturated with a certain chemical salt, and on the top of it is laid a sheet of paper saturated with another salt; pressure is applied, and the two salts being able to unite through the porous part of the intervening stencil-plate, (as it may be termed,) they there form a coloring matter, which is deposited on the upper sheet in absolute *fac-simile* of the original writing on the stencil. This is accomplished by means of a frame, in which the pad, the stencil-paper and the saturated sheet are held in proper position, and an ordinary copying press. About three hundred impressions can be taken from each original, and these can be worked at an average rate of five a minute. The first impression can be obtained in less than ten minutes from the writing of the manuscript.

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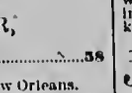
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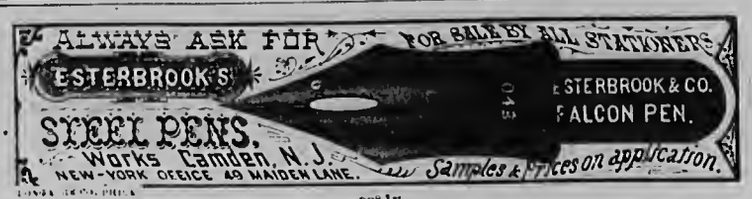

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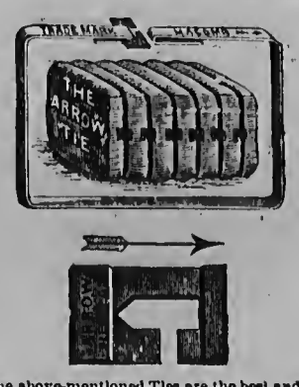

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MRS. D. J. LOEWENSTEIN,
510 ..... MAGAZINE STREET 510
Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 10m

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO., Portland Maine. fe5 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 11 feet 4 inches below high-water mark.

COTTON.—The following are the arrivals since the eighth instant:

Mississippi river and bayous	6,524
Red river	4,177
Arkansas river	2,114
Ouachita river	4,437
Railroads	4,248
Lake	32
Mobile	1,605
Texas	191
Total	23,331

On Saturday the market opened with a fair inquiry, and although the movement was checked by leading factors adhering to their previous pretensions, and refusing the ruling rates, yet about 2,000 bales changed hands during the morning, after which there was but little change, and the entire sales summed up 5,550 bales. On Monday the movement was checked by protracted rainy weather throughout the day, but there was, nevertheless, a fair inquiry, resulting in sales of 4,300 bales. Although without any quotable variation, prices exhibited some irregularity, dry and other desirable kinds commanding full prices, while poorer descriptions were offered freely, and occasionally sold at easier rates. Even-running lists of the higher grades were held above quotations. Strict low middling sold at 14 5-16c., and good middling to middling fair at 15¼c. On Tuesday, under some prospect of a return of fine weather, the market opened with a good inquiry, but operations being restricted by more stringent pretensions on the part of factors, the sales during the morning were confined to 1,300 bales, after which the movement became more animated, and the entire business summed up 4,850 bales. Prices exhibited some irregularity; factors offered the general run of the supply at previous rates, but for dry lots and otherwise desirable lists, especially of middling and the better qualities, asked higher figures.

The above makes an aggregate for the past three days of 14,700 bales, against 21,250 for the corresponding time last week and 20,240 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 612,773 bales, against 838,945 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 181,291 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 146,775 bales to Great Britain, of 3,976 to other foreign ports, and a decrease of 25,644 to France. We quote:

Ordinary	12	@ 12½
Strict ordinary	12⅝	@ 12¾
Good ordinary	12⅞	@ 13⅛
Strict good ordinary	13⅛	@ 13⅜
Low middling	14	@ 14⅛
Strict low middling	14¼	@ 14⅜
Middling	14⅝	@ 14⅞
Strict middling	14⅞	@ 15
Good middling	15⅛	@ 15¼
Middling fair	15⅞	@ 16
Fair	16⅛	@ 16¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	23,331	
Arrived previously	689,576—	712,907
		728,860
Exported past three days	16,458	
Exported previously	437,902—	454,360
Stock on hand and on shipboard		274,500

NEW LOUISIANA SUGAR.—The receipts on Saturday and Monday were confined to 1,586 hhds., which were mostly sold at 4⅛@5¼c. for inferior, 6¼@6¾c. for common, 6¾@6¾c. for fair, 6¾@7⅛c. for good fair, 7⅛@7¼c. for fully fair, 7¾c. for prime, 8c. for strictly prime, 8¼c. for choice, 6@8¾c. for low to choice seconds, 7⅛@8¼c. for centrifugal, 8¼@8¾c. for gray clarified, 8¼@8¾c. for yellow clarified, 9@9¼c. for off-white clarified, and 9¾@10⅜c. for pure white clarified.

NEW LOUISIANA MOLASSES.—The receipts on Saturday and Monday were confined to 1,618 hhds. and 36 half hhds., which were sold at 30@35c. for inferior, 35@45c. for centrifugal, 48@50c. for fair and cistern-bottom, 55@56c. for prime, and 60c. for strictly prime.

CORN.—On Tuesday 3,000 sacks sold at 85@86c. for mixed, yellow mixed and white, and 85@88c. for white and choice white.

OATS.—On Tuesday 750 sacks sold in lots at 73c. ₩ bushel.

BRAN.—On Tuesday a car load, comprising 125 sacks, sold at $1.30, and 200 sacks on the landing at $1.30 ₩ 100 lbs.

PORK.—The market is dull and mess is quoted at $20.50 ₩ bbl.

BACON.—On Tuesday 5 casks shoulders sold at 9¼c., and 10 do. clear sides at 12¼c. ₩ lb.

DRY SALT MEAT.—On Saturday 40 boxes shoulders sold on the spot at 7¾c., and 8 casks clear sides at 10¾c. ₩ lb.

HAMS.—On Saturday a lot of 15 tierces choice new sugar-cured sold on the landing at 14½c. ₩ lb. On Tuesday 5 tierces sold at 14¾c., and 5 at 15c. ₩ lb.

MONETARY.

Gold opened on Tuesday at 112½@112¾, against 112¾ at New York, and after a fair business closed at 112½@112⅝, against 112⅝ at New York.

Nothing has been reported in silver. It is quoted at 108@108½ for American half dollars. Mexican dollars closed at 97@97½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Colemao's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₩ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₩ lb.:		
Sperm, New Bedford	30	31
Tallow	7	8
CHOCOLATE, ₩ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₩ ton:		
Anthracite	— —	9 00
Western, ₩ bbl	— —	— —
COFFEE, ₩ lb.:		
Marion	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₩ ton	— —	— —
In sacks	— —	10 00
EGGS, ₩ dozen:		
Western	27	30
FERTILIZERS, ₩ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₩ bbl.:		
Double extra	— —	5 25
Superfine	— —	— —
Fine	— —	— —
GLASS, ₩ box of 50 feet:		
French, 8 by 10	— —	1 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₩ ton:		
Prime	— —	24 00
Choice	— —	26 50
IRON, ₩ ton:		
English, ₩ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₩ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₩ dozen	36 00	100 00
Texas, rough, ₩ lb	24	26
LIME, ₩ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₩ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₩ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₩ gallon	1 10	1 15
Coal oil, in barrels	17	21
Linseed, raw	— —	95
SUGAR, ₩ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₩ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Ponchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110.00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Jan. 13, 1875.

Texas beeves, choice, ₩ head	$40 00	@	44 00
Texas beeves, first quality, ₩ head	30 00	@	35 00
Texas cattle, second quality, ₩ head	20 00	@	25 00
Texas cattle, third quality, ₩ head	— —	@	15 00
Western beeves, ₩ lb. net	— —	@	— —
Sheep, first quality ₩ head	4 00	@	5 00
Sheep, second quality, ₩ head	3 00	@	4 00
Milch cows, choice, ₩ head	80 00	@	100 00
Milch cows, ₩ head	35 00	@	40 00
Calves, ₩ head	7 00	@	9 00
Yearlings, ₩ head	5 00	@	9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year to want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Whinrey Carter, 47 Polymnia street, New Orleans.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, 11.8, Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
Louis Gimbel, agent, 578 Magazine street.
William Hogun, 99 and 101 Canal street.
Mrs. D. J. Loewenstein, 549 Magazine street.

Butchers.
J. Dibarry, Stalls 2 and 4, St. Mary's Market.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Snell, Spare & Co., New Haven, Conn.

China and Crockeryware.
Francis Lauer, 618 Magazine street.
Isidore Levi, with A. Peiser & Co., 24 Magazine street.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Cistern-Makers.
M. Henrick, corner Franklin and Erato streets.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Cloths.
A. Geiger, 33 Chartres street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street, New Orleans.
William Volden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Confectionery.
Victor Bero, 38 Bourbon street.
F. Trolle, 590 Magazine street.

Cooperage.
P. A. Leblanc, 22 Front street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
J. A. & E. J. Dellart, 183 Canal street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, prest.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clintou st.

Furniture.
John Bois, 152 and 154 Camp street.

Garden Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Belcher & Povey, 18 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
William Bobe, 484 St. Charles street.
J. J. Bruwn, 78 Magazine street.
Delgado & Goldthwaite, 643 and 645 Magazine street.
J. M. Dowling, 25 Decatur street.
Michael Hackett, corner Dryades and Thalia streets.
John McMains, 572 and 574 Magazine street.

Hair Goods.
Jules Demunay, agent, 142 Canal street.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street, New Orleans.

Hats.
John U. Adams, 26 St. Charles street.
Robert E. Lee Hat Store, corner Royal and St Louis streets.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Insurance.
Louisiana Equitable Life Insurance Company, William Henderson, secretary.

Iron Manufactories.
Walton, Hemler & Co., Cincinnati, Ohio.

Lumber.
A. F. Ricau, 80 Customhouse street.

Lumber.
Thomas Hasam, cor. Cedar and Julia streets.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cincho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hoffmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Millinery.
H. Felsenfeld, 194 Canal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Mrs. G. Voni Hofe, 807 Magazine street.
Horace Waters & Son, 481 Broadway, New York.
Phillip Werlein, 78, 80, 82 and 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
L. J. Marcy, 1340 Chestnut street, Philadelphia.
Dr. Van Holm, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Patents.
H. N. Jenkins, 27 Commercial place

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Pianos.
John W. Norris, 27 Canal street.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
A. L. Tucker, attorney at law, 109 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad, C. H. Allen, General Manager.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
Richard Frotscher, 12 Dumaine street.

Sewing Machines.
Domestic, M'f'g, Hedrick, 103 Canal street.
William Gregg, 154 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Starch Gloss.
William H. Shepard & Co., 106 Camp street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships and Shipping.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Stoves.
G. W. W. Goodwyn, 34 Magazine street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
Louis Tiemann, 9 Camp street, New Orleans.

Undertaker.
T. W. Bothick, 271 Camp street.

Upholstery.
Heath & Lara, 99 Camp street.
T. B. Honor, 230 Magazine street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. Bonnet, 65 Royal street.
H. P. Buckley, 8 Camp street.
A. B. Griswold & Co., corner Canal and Royal streets.
W. Kurten, corner Magazine and Josephine streets.
E. A. Tyler, 115 Canal street.

Window Shades.
M. A. Wheelahan, 119 Common street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 341 Common street.

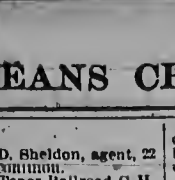
Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,



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WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.

no26 1y

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FIRST ROUND.

Prattville station	Jan. 2, 3
Lowndesboro circuit, at Lowndesboro	9, 10
Georgiana circuit, at Georgiana	16, 17
Monterey circuit, at Liberty	23, 24
Evergreen circuit, at Evergreen	30, 31
Sepulga circuit, at Ashury	Feb. 6, 7
Pineville circuit, at Pineville	13, 14
Camden circuit, at Camden	20, 21
Monroeville circuit, at Monroeville	27, 28
Brewton mission, at Castleberry	Mar. 6, 7
Pleasant Hill circuit, at Pleasant Hill	13, 14
Randolph circuit	20, 21
Autaugaville circuit, at Autaugaville	27, 28
Clanton mission, at Bethel	Apr. 3, 4

A full attendance is earnestly solicited.

J. W. STOKES, P. E.,
7 Georgiana, Ala. (M. and M. R. R.)

EUFAULA DIST.—FIRST ROUND.

Eufaula	Jan. 16, 17
Enon and Midway	23, 24
Clayton and Louisville	30, 31
Pea River mission	Feb. 6, 7
Vinnin	13, 14
White Pond	20, 21
Henry	27, 28
Gleanville	Mar. 6, 7
Beriah	13, 14

The district stewards will meet at Eufania, January 16.

W. H. ELLISON, P. E.
7

MONTGOMERY DIST.—FIRST ROUND.

Tuskegee	Jan. 3, 4
Auburn	9, 10
Opelika	16, 17
Wetumpka	23, 24
Elmore	30, 31
Tallassee	Feb. 1, 2
Montgomery	6, 7
Tuskegee circuit	13, 14
Notasulga	20, 21
Salem	27, 28
Crawford	Mar. 6, 7
Hurtville	13, 14

The district stewards will meet at Auburn, March 16, at eleven A. M.

WM. A. MCCARTY, P. E.
31

MOBILE DIST.—FIRST ROUND.

St. Paul's	Jan. 2, 3
Franklin street and City mission	9, 10
St. Francis street	16, 17
Citronelle	23, 24
Mount Pleasant	30, 31
Grand Bay	Feb. 6, 7
Eastern Shore	13, 14
Pensacola and Navy Yard	20, 21
Milton and Yellow River mission	27, 28
Pollard and Black Water mission	Mar. 6, 7
St. Stephen's	13, 14
Bladon Springs	20, 21

Will the preachers in charge of circuits inform me where their first Quarterly Conferences are to be held, and the most convenient routes to them? My address is Citronelle (Mobile and Ohio railroad,) Alabama.

S. H. COX, P. E.
31

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FIRST ROUND.

Clinton station, at Clinton	Jan. 16, 17
Woodville station, at Woodville	23, 24
Jackson and Pipkin's chapel, at Jackson	30, 31
East Feliciana, at Pine Grove	Feb. 6, 7
Bayou Sara, at Concord	20, 21
Wilkinson, at Bethel	27, 28
Buffalo	Mar. 6, 7

The meeting of the district stewards will be held at Jackson, Louisiana, January 30.

C. G. ANDREWS, P. E.,
14 Jackson, La.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro circuit, at Waynesboro	Jan. 9, 10
Enterprise station	16, 17
Shubuta circuit and Ellisville mission, at Shubuta	23, 24
Chunkey circuit, at Chunkey	30, 31
Enterprise circuit, at Sogeville	Feb. 6, 7
Spring Hill circuit, at Bethel	13, 14
DeKalb circuit, at Pleasant Ridge	20, 21
Paulding circuit, at Paulding	27, 28
Meridian station	Mar. 6, 7
DeSoto circuit, at DeSoto	13, 14
Wayne circuit, at Andrew chapel	20, 21
Morton circuit, at Marion	27, 28

The district stewards are called to meet in the Methodist church at Meridian on Wednesday, January 27, at ten o'clock A. M. No other body is authorized to do the work of this meeting. Let the brethren therefore, at the time and place above, answer to their names—G. D. McCorbuick, Angus Taylor, J. H. Cochran, Daniel McInnis, Joseph Price, Dr. James Webb, Dr. C. R. Reugher, T. Z. Blanks, J. D. Pendleton, J. A. Lewis, and two to me unknown.

JOHN A. ELLIS, P. E.
7

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven station	Jan. 16, 17
Beauregard circuit, at Beauregard	23, 24
Zion mission, at Bethel	30, 31
Hazlehurst station	Feb. 6, 7
Crystal Springs station	13, 14
Raymond circuit, at Clinton	20, 21
Georgetown circuit, at Pleasant Grove	27, 28
Spring Ridge circuit, at Terry	Mar. 6, 7
Providence circuit, at New Hope	13, 14
Brandywine circuit, at Pisgah	20, 21
Scotland circuit, at Caseyville	27, 28

The district stewards will please to meet me at Hazlehurst on Saturday, February 6, 1875, at ten A. M. They are: S. R. Ricketts, G. Ellis, I. V. Enochs, E. L. Normon, Jesse Thompson, T. I. Hunter, H. M. Millsaps, A. Fortner, Willis Barns; John Beazley.

H. H. MONTGOMERY, P. E.,
31 Sharon, Mississippi.

BRANDON DIST.—FIRST ROUND.

Funnin circuit, at Union	Jan. 9, 10
Morton circuit, at Zion Grove	16, 17
Lake and Forest circuit, at Lake	23, 24
Trenton circuit and stony River mission, at Caney Creek	30, 31
Raleigh circuit, at Raleigh	Feb. 6, 7
Garlandsville circuit, at Newton	13, 14
Brandon station, at Brandon	20, 21
Philadelphia circuit, at Murs Hill	27, 28
Walnut Grove circuit, at Scotland chapel	Mar. 6, 7
Hillsboro circuit, at Hillsboro	13, 14
Centerville circuit and Decatur mission, at Holland's store	20, 21

It is earnestly desired and requested that the official members of these Quarterly Conferences be promptly on the ground on Saturday, at eleven o'clock A. M.

The district stewards (E. A. Martin, W. T. Robinson, J. C. Harper, R. A. Tills, Benjamin Thompson, J. C. Watts, R. Lowry, W. J. Senle, I. Miller, M. H. Lack and L. M. Horton) will please meet me at Lake station on the twenty-second day of January, 1875, to estimate the presiding elder's salary and divide it out among the circuits and missions. Let all the stewards labor earnestly to make a good start this new year for their preachers, and expect the blessing of God upon their labors.

WILLIAM B. HINES, P. E.
31

VICKSBURG DIST.—FIRST ROUND.

Kingston	Jan. 9, 10
Natchez	16, 17
Fayette, at Bethel	23, 24
South Warren, at Red Bone	30, 31
Cayuga, at Hiver' chapel	Feb. 6, 7
Mount Olivet, at Shiloh	13, 14
Vicksburg and Grove street	20-22
Rolling Fork	27, 28
Clover Hill	Mar. 6, 7
Rocky Springs, at Rocky Springs	13, 14
Port Gibson	20, 21
North Warren, at Oak Ridge	27, 28

The district stewards will please meet me in Vicksburg, February 20.

F. M. FEATHERSTON, P. E.
31

JACKSON DIST.—FIRST ROUND.

Jackson station	Jan. 9, 10
Madison circuit, at Livingston	16, 17
Sharon circuit, at Sharon	23, 24
Camden and Soule chapel, at Soule chapel	30, 31
Canton station	Feb. 6, 7
Brownsville circuit, at Queen's Hill	13, 14
Vernon mission, at Kennedy's	20, 21
Dover circuit, at Fletcher chapel	27, 28
Vazoo City station	Mar. 6, 7
Vazoo circuit, at Trunquil	13, 14
Silver Creek circuit, at Palmetto	21, 22
Thomastown circuit, at Forest Grove	27, 28
Carthage circuit, at Goshen	Apr. 3, 4

The district stewards will meet at Canton, February 6, to make the apportionments for the presiding elder, Bishops, Conference fund and missionary collection.

W. E. M. LINFIELD, P. E.,
31 Hazlehurst, Miss.

SUMMIT DIST.—FIRST ROUND.

Magnolia circuit, at Magnolia	Jan. 2, 3
Amite City circuit, at Amite City	9, 10
St. Helena, at Day's church	16, 17
Amite circuit	23, 24
Franklinton, at Franklinton	30, 31
East Baton Rouge	Feb. 6, 7
Union circuit, at Pipkin's chapel	13, 14
Merrilville circuit	20, 21
Homerdditto circuit	27, 28
Hammond circuit, at James' chapel	Mar. 6, 7
Covington, at Covington	13, 14
China Grove, at China Grove	20, 21
Monticello	27, 28

There are several circuits now in the district of which I am not advised of the place of holding the first quarterly meetings. The preachers will please let me know at their earliest convenience. My address is Summit, Mississippi.

A. B. NICHOLSON, P. E.
31

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

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TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

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12 Preserve Plates, 2 Covered Dishes,
12 Butter Plates, 2 Vegetable Dishes,
12 Tea Cups and Saucers, 4 Meat Dishes,
12 Dinner Coffee Cups and Saucers, 2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above $18 00

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White Granite TEA SETS, 44 pieces 4 00

French China TEA SETS, 44 pieces 6 50

French China Decorated TEA SETS, 44 pieces 7 50

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Silver-Plated Casters,
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Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Floor Mats,
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17.....CHARTRES STREET.....17

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, JANUARY 21, 1875. NO. 4.

News of the Week.

DOMESTIC.

MOBILE, ALA., Jan. 13.—The grand jury in the United States Circuit Court, in session here since December 28, were discharged to-day. They found no indictment against Sumter county prisoners, nor against those arrested in Mobile, charged with killing negroes on election day. The jury consisted of twenty-three men from the body of the district, and the majority of them were Radicals, and five of the majority were blacks.

OMAHA, Jan. 13.—The extreme cold weather continues throughout the West. Thermometer here to-day ranged from twenty-two to fourteen degrees below zero; Cheyenne, twenty-three to one below zero; Denver, twelve to seventeen below zero; Fort Laramie, thirty-five below zero; Virginia City, Montana, forty-four below zero. There are twenty-seven inches of snow on Laramie plains.

BOSTON, Jan. 15.—A mass meeting in Faneuil Hall, to protest against the military interference in Louisiana, was held to-day. About three thousand persons were packed in the building, all parties, classes and conditions being represented. The meeting was very orderly, and great sympathy was manifested in the object of the call, though occasional dissents from a speaker betokened the presence of widely differing political elements.

Hon. William Gray made an address denouncing the great outrage committed against the people of Louisiana in the recent act of the United States troops. He said it was the duty of the government to intrust its power to clear-sighted, cool-headed officers; and if such were not selected, the people had a right to hold the chief executive responsible. His remarks were frequently cheered, and, when alluding to General Sheridan, hissed.

Resolutions expressive of indignation at the course of the military in removing members of the Legislature, and severely denouncing Belknap for his telegram of approval, were vociferously applauded.

BALTIMORE, Jan. 15.—An immense indignation mass meeting was held at the Masonic Hall to-night to protest against the usurpation in Louisiana.

Hon. Reverdy Johnson delivered an address seriously criticising the telegrams of Belknap and Sheridan, and charging that the full responsibility of what has occurred rests upon the President.

Resolutions expressive of the sense of the meeting were adopted.

WASHINGTON, Jan. 18.—The following is a London *Times* editorial:

"In the gloom surrounding us, one thing is perceptible—all men are arming. Germany is arming en masse, and surrounding nations, the best part of the world, cannot do otherwise. The momentary dreams of peace have fled away. Germany recognizes the stern necessity. What she won by arms she can only hold by arms, and while arms are in her hands." The *Times* confesses that Germany cannot raise a third army; her hopes are in her navy.

Vice President Wilson publishes to-day, in the Springfield *Republican*, a letter upon the state of the country.

He will say that "the Republican party must change its policy, and bring to the front good men in the South who accept the results of the war, but by reason of the corruption of the party will not co-operate with it; that the first step toward this result must be to repudiate the bad men who have disgraced the Republican name."

He treats at length of the Southern situation, and is most generous in his suggestions of policy toward the South. His defection, as it is called by the administration senators, is the talk here to-day, and causes much sensation. He is supported in his sentiments by Blaine, in whose interest the letter is said to be written.

VICKSBURG, Jan. 18.—This morning a squad of Federal soldiers, under charge of Major George E. Head, the officer in command of the troops stationed here, acting under orders from General Emory, at New Orleans, entered the sheriff's office here with fixed bayonets and forcibly ejected Sheriff A. J. Flanagan, who was in possession under a recent election, about the validity of which there is a constitutional question.

His right to the office has not, however, been questioned by any legal proceedings, and the military acted upon army orders alone, and not in pursuance of the judgment of any court. The Chancery Court was in session in a room adjacent to the sheriff's office, and Major Head reported his action to Chancellor Hill, the Republican chancellor, who, on the opening of his court two weeks ago, adjourned until to-day, in order to determine what course he would take in reference to the sheriffalty, and by whom the action of the military was countenanced and seemingly approved.

Sheriff Flanagan also reported the facts to him, and appealed to the court to protect him in the discharge of his duties, but was refused. The members of the bar present protest against the court's allowing and apparently approving military interference with its affairs, in violation of all law and destructive of civil government.

The chancellor appointed as sheriff pro tem. W. H. McGhee, a white Republican, who was deputy to the late negro Sheriff Crosby, and he was placed in possession of the office by Major Head and his soldiers. It is understood that orders to do this business were sent to Major Head by Governor Ames on Saturday, but the former refused to obey until required to do so by orders direct from General Emory.

WASHINGTON, Jan. 19.—The Secretary of War sent to the House to-day the report of the board of engineers appointed to prepare plans and estimates for the deepening of one or more of the natural outlets of the Mississippi river, and also for a canal from the river to the gulf.

After a thorough examination of the entire subject, they say there is no doubt a designated point of South Pass would be best, as it would give an unobstructed water way to commerce in place of a narrow and obstructed one. If the question of cost and maintenance be considered, there is for the St. Philip canal the estimated sum of $11,514,200; against $7,942,110 for the pass. While the board are of the opinion the canal can be built at the estimated cost, they recommend the South Pass of the Mississippi be improved by the plan which they submit.

They further recommend that if Congress decides to open up the passes of the river, the entire sum necessary to accomplish the work be appropriated at once, or in some way be made available. If the mouth of the river is to be improved by jetties, the work, when begun, should be pushed as rapidly as possible to its entire completion.

WASHINGTON, Jan. 19.—The following is a verbal abstract of the President's speech to the committee headed by Alcorn, regarding the saving of the alluvial lands of the Mississippi valley: He had not received the report; would give it careful consideration; he was kindly disposed toward assisting in rebuilding the material prosperity of the South; regretted that the people of Shreveport should be disposed to lawlessness so soon after they had been relieved by the bounty of the government during yellow fever, and thought they would get less sympathy in Congress.

The Democrats have reconsidered their resolution to take no part in the new committee to investigate the Louisiana affair. Judge Marshall leaves to-night. The sub-committee will consist of four. Pinchback will undoubtedly be seated after a more prolonged contest than that which will oust him. Pardee's defeat seems conceded. The *Chronicle* says: "As already stated, there exists so much dissatisfaction with the manner in which the Foster sub-committee acquitted themselves in the late investigation that it was resolved that the remaining members of the committee shall continue the investigation."

In consonance with this design, Messrs. Hoar, Frye and Wheeler left for New Orleans yesterday to pursue the inquiry. It is the intention of these gentlemen to examine personally those sections afflicted with the League, and not rest content in New Orleans with the assertions of the representative Democrats that no such organizations existed for harmful purpose.

Since the astonishing report of the sub-committee was printed the Republican members have received numerous telegrams expressing surprise at the tenor of the document, denying its statements that no outrages are committed. Of course the Foster sub-committee declined to return to New Orleans.

HOW TO GUIDE.—Dr. Payson, says the *Watchman and Reflector*, was a master in Israel. His method of dealing with the awakened may aid other spiritual guides. He would have such act as fellow-workers with the divine Spirit; insist principally on those truths of which he first convinces them, and endeavor to bring them to the same point to which he aims to bring them, viz.: to complete self-despair, and thus to hope in Christ. He says:

"I therefore aim, in the first place, to increase their convictions of sin, especially of the great damning sin of unbelief. If they ask, What shall we do? I never dare give them any other answer than that given by Christ and his apostles: 'Repent and believe the gospel.' I insist much on the character of God, the strictness, extent and spirituality of his law; the various artifices, deceptions and excuses of the heart; the false hopes of sinners and hypocrites, the nature of true and false conversion, and the great danger of being deceived. I also frequently warn them of the dreadful consequences of delaying repentance, grieving the Spirit, losing their convictions, or resting on false hopes, like the stony-ground hearers. I labor to convince them that all the difficulties which oppose their salvation lie in their own hearts; that Christ is willing to save them, but they are unwilling to be saved in his way, and are therefore without excuse. This is a very important point. I have seen none go back who appeared to be truly convinced of this. In addition to this, I say much of the glory, beauty and sufficiency of Christ, and of the perfect freeness of the blessings which he offers, and endeavor to show them the horrid pride, ingratitude, etc., of neglecting to accept of them. These are some of the principal subjects on which I preach to inquirers."

UNQUIETNESS is the greatest evil that can come to the soul excepting sin. For as seditions and civil discords of a commonwealth ruin it entirely, and disable it to resist a stranger, so our heart, being troubled and disquieted in itself, loseth strength to maintain the virtues which it had gained.

Nine Weeks in Gilead.

We have more than once told our readers of the rich field of discovery awaiting explorers on the east of the Jordan. We have told them something of the work begun in that region by the American Palestine Exploration Society, and of the first fruits of its labors in the survey of the region about Mounts Nebo and Pisgah, the detailed report of which is now in press.

Another expedition, conducted this last summer by Prof. J. H. Paine, of this society, appears to have produced larger results in the identification of Bible sites than any other since Dr. Robinson's first journey through Palestine. With as small a party as possible, comprising only an interpreter, a cook and three muleteers, and avoiding with the utmost care all display, Prof. Paine spent nine weeks going forward and backward over the whole land of Gilead, a region almost utterly unvisited by previous travelers, examining every point of any possible archeological interest. It was not an easy trip nor a safe one, and more than once was the explorer's life in imminent danger from the Arabs, who were quite unfriendly; but the numerous places of interest to be searched for made it worth while to run considerable risk of life.

This is not the place to give a complete account of the discoveries made, and, indeed, Prof. Paine, who has just returned to this country, will require two months to prepare a full report. But we may anticipate his report so far as to indicate a portion of his results.

The main summit of Mount Gilead itself, called Jaila, he carefully examined, and found on it scattered remains of the old cypress forest, which he was told had been finally destroyed within a few years by those who had cut down the trees for the purpose of distilling from the wood in the form of a tar the resin which exudes in great abundance from it. He found remains of the kilns that were used for this purpose. This tar or resin is used as a salve or ointment, mainly for cattle, and is with little doubt the Balm of Gilead. Ashteroth-Karnaim, or Ashteroth of the two peaks, where the Rephaim dwelt in the time of Chedorlaomer, is identified on the eastern border of Gilead with extensive ruins of immense basaltic blocks on a double ridge called El Birah, in front of which lies the plain of Asherah, as that portion of the Zerqa bottom is called. In the vicinity of Mount Gilead, Mizpeh of Jephthah and Mizpeh of Gilead, Pella (Dahama) may be added.

The Jabbok river Prof. Paine fails to identify, as other writers have done, with the Zerqa, as there is nothing in the region to correspond with Mahanaim, Betonim and Penuel. He therefore was compelled to identify it with the Wady Yabis, about thirteen miles further north. On a tributary of the Yabis, in its upper portion, was found a ruin, Mahana, corresponding in name and position to Mahanaim. Tishbi, the home of Elijah, appears to be Listib, overhung by a monastery, which bears the name of Mar Elyas, St. Elijah. An old Roman road from Mahana goes northwestward to the only ford of the Yabis along the way taken by Jacob after Laban had left him and when he went to meet his brother Esau. A short distance across the ford Kefre-Abil must be the Penuel that Jacob reached at sunrise, after wrestling with the angel. The Seir of the narrative, to which Jacob sent to find Esau, can hardly be Mount Seir, and may have been in the vicinity of the ruin Khirbet Sir, within sight of Penuel. We might also mention that Tabbaqat Fahil (Robinson's suggested Pella) is probably Succoth; Qurqama is Karkor; Mahathah is Abel Meholah; Taibeth is Debir; Tuba is Tabbah; that Shabeh is Shaveh or the King's Dale; and that Afena is Rafena of the Decapolis. Among the places identified south of Gilead may be mentioned Jazer (Yajuz) and Jogbehah (Jubaihah.) Including sites mentioned in the Bible, the Apocrypha and Josephus, about forty places in all have been identified more or less certainly, making a brilliant contribution to sacred archeology.—*Independent.*

THE PASTOR'S WIFE.—Let your pastor's wife alone. Do not make her the subject of criticism. Find no fault if she does not work in the Sunday school, or does not spend all her afternoons in visiting the families of the parish. Do not forget that she has household cares that are as important to her as yours are to you; that the interests of her family demand her presence at home, and that if these home interests prevent her from doing work as a Sunday school teacher, it is very unjust as well as unkind to sit in judgment against her. As to her visiting, she is not your pastor, but your pastor's help and companion. His interests, and the family interests, and the wife's personal interests are to govern the use of time, and not the exorbitant demands of the parish. Her duties are responsible and arduous. Visit her to cheer and comfort her, not to criticise her. And, when she visits you, treat her with such confidence and kindness as will secure for yourselves a place in her heart of hearts, and will bring down blessings upon your own soul.—*New York Observer.*

THE slightest sorrow for sin is sufficient if it produce amendment—the greatest is insufficient if it do not.

Letter from Oregon.

CORVALLIS, OREGON, Dec. 31, 1874.

MR. EDITOR: I have just returned home—been absent nearly a week. Our beautiful new church at Harrisburg was dedicated last Sunday. We protracted several days and nights, with several additions to the church and quite an awakening among the people. Harrisburg is a town of five or six hundred inhabitants, on the Willamette, twenty-three miles above here, and on the Oregon and California railroad. It is a place of considerable importance as a grain-shipping point, possessing, as it does, river and railroad advantages. Two or three of us conceived the *idea* of building a church at that point. It soon grew into a *determination*. It was made a matter of prayer and effort, and the result is that we have a beautiful church-house all complete, inside and out. I think it is one of the prettiest churches I have seen in the valley. We raised enough last Sunday to liquidate the balance owing on it. Thank God! I take courage. Another house for the Lord! Sunday was a heyday with us.

Harrisburg is on the Brownsville circuit—Bro. Bradley's. That circuit has had no pastor for about eighteen months. Bro. Bradley now has a neat church, unencumbered, at this most important point on his circuit. Bro. Bradley was not present at the dedication (I understand he had a sick child,) nor have I met him since his arrival. I hear, however, that he is pleased and pleasing. May it be a year of great ingathering!

I have passed through Bro. Skipworth's work, and had the pleasure of spending a few delightful hours with him and his excellent family. He is addressing himself earnestly to his work. Would like to have a few more such brethren as these for this work. I have two or three places unsupplied yet, and east and north of Willamette valley there is a vast field waving, ready for the reaper.

Our winter is very mild thus far. No snow in the valley. The distant mountains that skirt the horizon are mantled in white. Our country is enjoying peace and plenty—the *greatest abundance* everywhere. How my heart is pained at your continued troubles and suffering. How long, O how long? God bless you all. Remember me in Christian affection to all the brethren. I have but little time to write.

Affectionately in Christ,

T. B. WHITE.

Southern University, Greensboro, Alabama.

MR. EDITOR: Our portion of Alabama has been very much depressed for a few years past by reason of repeated failures in crops and the evils of Radical oppression. Our people are more hopeful since the election, and we believe that better times are coming, both for Church and State. The Southern University, located at this place, is feeling the pressure of the times, but it is still doing a noble work for the church. We have about seventy pupils, among whom are about fifteen young men preparing for the ministry. The young men have made an arrangement for boarding themselves in the college building, by which they are able to reduce the expense for meals, lights, fires and washing to about $10 per month. The plan which they have adopted is this: They select one of their number to manage the whole thing, for which service he receives his board. The rest have no more trouble than if they were at a regular boarding-house. All that they have to do is to report when the bell announces that the meals are ready. This is decidedly the most popular boarding-house in town. Twenty-five are now living in this way, and everything moves on with the order and propriety of a well-regulated family. The young men meet once a day for family worship, which service is conducted by one of their own number. This is in addition to the regular exercises of public worship, which are held every day in the chapel by one of the professors. The accommodations in this department are limited, but there is still room for six or eight more.

Our institution is a necessity to the church in Alabama; and we can live through these hard times if the Methodist people of our neighboring Conferences will aid us by their patronage. Brethren, will you help us?

Very truly yours,

JOHN S. MOORE.

GREENSBORO, ALA., Jan. 1, 1875.

THE new oath of office is now to be taken by every person in New Jersey who has been elected to any official position. It is remarkable for reading thus:

"And I do further solemnly swear that I have not directly or indirectly paid, offered or promised to pay, contributed or offered or promised to contribute, any money or other valuable thing as a consideration or reward for the giving or withholding a vote at the election at which I was elected to said office, and have not made any promise to influence the giving or withholding any such vote."

In some States the necessity of taking such an oath as this would leave a great many places without men to fill them.

MR. EDITOR: Since the session of the North Mississippi Conference I have been changed by Bishop Doggett, and stationed at Water Valley. All communications sent to me will be directed to this place.

Fraternally, S. M. THAMES.

Northwest Texas Conference.

MR. EDITOR: I find distance and time does not cut the cord of affection for the dear NEW ORLEANS CHRISTIAN ADVOCATE. Eight years ago to-day I cut cable and took shipping from dear old Mississippi, the home of my youth, the abiding-place of all my relatives, most of my friends, and the final resting-place of the loved ones cold and dead; for in this far-off sunset land your paper, like the face of a dear old father full of smiles, gladdens our family circle weekly with hands full of letters from old friends fondly remembered by us. Your paper is gaining ground all over Texas, and it holds all it gains.

My heart leaps with joy as I see the young men of the two Mississippi Conferences growing up to full manhood, while the older ones maintain the ground long since gained. I can but rejoice in the hope that they live together as fond fathers and loving sons. When I left Mississippi I supposed that such men as Revs. H. F. Johnson and C. G. Andrews were well-nigh grown; but they have gone on to the highest places your Conference holds educationally, and are filling them with credit to themselves and honor to our church. As representative men from your Conference to the General Conference they did their part well.

Well, I am about to forget that I am in Texas, and that I sat down to talk about Texas.

We have five Conferences in the State. Ours is but eight years old. I transferred from the Texas to this at the close of the first year of its existence. We then had about thirty preachers; now about one hundred. Numerically we are the strongest in the State. Our territory continues to open up to us. The organization of this Conference was the pebble thrown into the sea, that produced the wave that shall lash the shores of California's golden sands, and the empire of papal Mexico, which is just now beginning to bud, and must soon blossom as the rose. Educationally we have gone a little ahead of caution, at least in some instances. While I write I feel more like weeping over lost ground than writing of some of our misfortunes.

The greater part of Texas was blessed, this year, with good crops, yet finances are hard, very hard. Corn is brought to market in our town and sold, when purchasers can be found, at fifty cents per bushel; flour at $4 per hundred; pork $7 and $8 per hundred. Horses, such as I have sold in Mississippi for from $100 to $150, are sold at from $30 to $50. Railroads are filling our lands, while emigration is pouring in from every quarter by thousands. Our political status is good. O how I weep for downtrodden Mississippi.

Our Conference is over. It convened at Weatherford, in my district. Ours was a delightful session. I am returned again to the same district, this being my third year. I am looking for a glorious year. The preachers have all entered upon their work in fine spirits, and I trust fully consecrated to their work. In looking over the field in my district I find myself surrounded with the following brethren from Mississippi: Revs. William Price, J. N. Reeves, M. D. Fly, A. K. Miller, S. D. Akin, J. J. Shirley and John Powell, all of whom are in the prime of life except Bro. Powell, who occupies the place of a supernumerary. We built several new churches last year, and are hopeful of several this year. We greatly need and are building some parsonages.

We received quite a number of transfers this year, and I think some fine material. We are working hard and living on short rations, believing that night is passing away and daylight is dawning upon us, and with its coming shall be a glorious day, with brilliant sun. I intend, if time and circumstances justify, to write again.

My address will remain, for the present, Waxahachie, Texas—lock box 119. T. W. HINES.

DECEMBER 27, 1874.

DEATH OF PROF. TISCHENDORFF. The great critic of the biblical text, Herr von Tischendorff, the professor of theology at Leipsic University, has recently died in his fifty-ninth year. Few men have done so much for the investigation and collection of manuscripts, and the comparison of readings as he, though his theories have been severely canvassed. It was he who discovered the Codex Sinaiticus, which he regarded as an older manuscript than that of the Vatican. From his early youth he took an interest in the subject, the pursuit of which afterward became a passion with him. He had made himself so well known as a biblical critic that in his twenty-ninth year he was sent out by the Saxon government to travel in search of manuscripts. He went through Egypt, Syria and Asia Minor, and came back laden with precious vellums. By their aid he has published several volumes giving the text of the New Testament. Some time ago he undertook to examine the English Bible, and to compare it with the three oldest manuscripts—the Alexandrine, which is in the British Museum, the Codex Vaticanus, under the papal key at Rome, and the Sinaitic, which he himself discovered. His work is now given to us in the most complete form by one of the Tauchnitz publications.—*The Churchman.*

AFFLICTIONS may buzz and hum about the believer, like bees that have lost their sting, but they can never hurt him.

How the Preacher was Received.

MR. EDITOR: *Cacoethes scribendi* is not a constitutional weakness with me, nor have I brought it on by long indulgence in the habit of scribbling. But suppose, Mr. Editor, you had been returned to the same charge, and should drive up, with your family, to the parsonage after a ride of thirty miles through the rain, and should find fires lighted in all the rooms, a warm supper prepared, and kindly smiles and cheerful voices to bid you welcome; and suppose, after an hour or two, other friends should drop in, each one bringing some token of kindly regard; and suppose that in the verdancy of a new and untried experience you had signally failed to meet the demands of the occasion in your expression of appreciation; then suppose that your people, in addition to their other recommendations, added this also: that they were friends and subscribers to the NEW ORLEANS ADVOCATE—I ask you, sir, if you would not obey the impulse which prompted you to avail yourself of its columns as a medium for the communication of your grateful acknowledgments? That is just how it was with me, and I therefore ask a little space. We came across from Pollard through the rain, and when, late in the afternoon, we came in sight of the parsonage it looked home-like and comfortable to see smoke curling up from the chimneys. It was pleasant to be met at the gate by a group of ladies, and to be invited in to a cheerful fire and a warm supper. Then after ten other friends dropped in, and each one deposited in the hall some article, useful or ornamental, and we spent a delightful evening. It is no small relief to a preacher's pocket to find a month's supply of wood piled in his yard, the pantry stocked with needful supplies, and various additions made to his family wardrobe. But the intrinsic value of these things is slight when compared with that which they possess as evidences of a generous sympathy in the donors.

I begin the work of the new year with renewed strength and courage, and with the earnest prayer that the year may close as profitably as it was pleasantly begun. My reception will always be a bright spot in my experience, upon which Memory, in her flights over the past, will love to rest. I would stop just here, but for the possibility that some of your readers might construe this generous welcome on the part of Milton's people into a tribute of hush-money paid to conscience for past delinquencies in collections. To prevent such a mistake, I will just remark that Milton doesn't get behind. Last year was the hardest we have had since the war, yet she came up to the last cent of her assessments. We have a "live" board of stewards over here, and the religion of the people reaches the pocket. But I will trespass no further on your space. Pray for us, that God may grant us an outpouring of his Spirit and a revival of his work.

J. O. ANDREW.

MILTON, FLA., January 8, 1875.

HISTORY OF THE ROMAN CHURCH. Apostasy is like the descent of heavy bodies—it proceeds with ever-accelerating velocity. First, lamps were lighted at the tombs of the martyrs; next, the supper was celebrated beside their graves; next, prayers were offered *for* them and *to* them; next, paintings and images began to disfigure the walls, and corpses to pollute the floors of the churches. Baptism, which apostles required water only to dispense, could not be celebrated without white robes and chrism, milk, honey and salt. Then came a crowd of church officers, whose names and numbers are in striking contrast to the few and simple orders of men who were employed in the first propagation of Christianity. There were sub-deacons, acolytes, exorcists, readers, choristers and porters; and, as work must be found for this motley host of laborers, there came to be fasts and exorcisms; there were lamps to be lighted, altars to be arranged and churches to be consecrated; there was the eucharist to be carried to the dying; and there were the dead to be buried, for which a special order of men were set apart. When one looked back to the simplicity of early times, it could not but amaze him to think what a cumbrous array of curious machinery and costly furniture was now needed for the service of Christianity. Not more stinging than true was the remark that "when the church had golden chalices she had wooden priests."—*Cassell's History of Protestantism.*

THE POPULATION OF CHINA.—Abbe David, who has recently devoted some years to the exploration of Chinese territory and the study of the people, says that the estimate of statisticians that the total population of the Chinese empire is but 100,000,000 souls is entirely incorrect. The error is due to the terrible ravages made in certain small political divisions, which have rebelled at times, and in which wholesale massacres have reduced the inhabitants to one-half and in some cases one-fifth their former numerical strength. The province of Kiangsi is, however, the least populated, and the average of each canton therein is 4,000 people. There are 4,315 cantons, making an approximate total of 17,380,000 inhabitants. Among the 18 provinces of the empire, it is certain that several largely exceed Kiangsi in population; but taking the above given aggregate as a unit, there must be at least 300,000,000 individuals in the country.

The Christian Advocate.

THURSDAY, JANUARY 21, 1875.

HE DIED FOR ME.

After Dr. Bethune's death the following beautiful hymn, which was evidently written only the day previous, was found in his portfolio. Its devout simplicity and exquisite tenderness give it a fitting place beside such as Toplady's "Rock of Ages" and Charles Wesley's "Jesus, lover of my soul."

When the time seems short, and death is near,
And I am pressed by doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be:
I know my Savior died for me.

His name is Jesus, and he died—
For guilty sinners crucified;
Content to die, that he might win
Their ransom from the death of sin.
No sinner worse than I can be;
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death.
Yet since I know his grace is free,
I know the Savior died for me.

I read God's holy word, and find
Great truths which far transcend my mind;
And still do I know beside
Of thought so high and deep and wide.
This is my best theology:
I know the Savior died for me.

My faith is weak, but 'tis thy gift;
Then canst my helpless soul uplift
And say: "Thy bonds of death are riven,
Thy sins by love are all forgiven,
And thou shalt live, from guilt set free,
For I, thy Savior, died for thee."

A Capital Book.

THE INTERIOR LIFE, BY UPHAM.

Consecration—Necessity, Extent, Duration.—Without a full consecration of ourselves to God we cannot hope to make very great advancement in the divine life; and our author very emphatically remarks that this consecration must be made *deliberately*. There must be calm reflection—we must be fully aware of the solemnity and importance of the act, and thoughtfully, and yet not without emotion, we are to devote our all to God.

This consecration must be for all coming time. God's claims upon us can never be less than they now are. His benefactions are bounteous and continuous. Our weight of obligation to him is ever increasing, and there is every reason why we should give ourselves to him forever. Any purpose to withdraw, at any future time, any portion of that which is now surrendered, must be fatal to the success of the offering. What if your child should cherish a secret purpose not to love you, at some time yet to come, as he now loves you? Would he be a good subject who should foster the intention of belug, to some extent, disobedient in years to come?

This consecration must be complete—altogether without reserve. It must include both body and soul, our possessions as well as our persons, all we are and all we have, all we can do and all we can suffer. It is not sufficient to give up *much*; we must give up *all*. Doing this, we know that God will give us back, or rather will allow us to retain and use for our subsistence and comfort, all that is needful, we holding it and using it in strict subordination to his will.

Finally, the consecration must be made in reliance upon divine strength. We must recognize, on the one hand, our own utter insufficiency, and at the same time our heavenly Father's willingness and ability to give us all the aid we need.

Such a consecration necessarily brings us into the most intimate and delightful relationship with God. The conditions necessary to secure the unrestrained love of our heavenly Father—his full and constant aid and guidance—are now completely met, and he will assuredly pour out upon this soul, so dedicated to him, the "riches of his grace." It is recommended that this consecration be definite in express words, and many pious divines have recommended that it be made in writing.

Our author gives the form of consecration adopted and written out by Dr. Doddridge. It covers two pages of the book, and is entirely in accordance with the directions contained in the foregoing paragraphs. It is a noble chapter in the biography of a good man.

In chapter 5 our author treats particularly of appropriating faith. He distinguishes this from a merely historical belief in the fact that such a being as Jesus Christ once lived upon the earth, and that he died for sinners. A faith of this kind is *dead*. Living, saving faith is that which can speak in the *first person*—that which can say: "I have sinned; I have need of this salvation; Christ died for me; I accept him as my Savior." It was thus that the patriarchs, prophets and apostles believed. Hear the psalmist: "I will love thee, O Lord, *my* strength. The Lord is *my* rock, and *my* fortress, and *my* deliverer; *my* God, *my* strength, in whom *I* will trust; *my* buckler, and the horn of *my* salvation, and *my* high tower."

In the Lord's Prayer it is said: "*Our* Father." It is in connection with this personal, appropriating, realizing faith that complete victory is gained over sin, and the interior life promoted. Luther has remarked that the marrow of the gospel is to be found in the *meum* and *nostrum* as they refer to Christ—*my* and *our*.

Dr. Upham says: "Faith is better to us, far better, than mere intellectual illumination; better than any strength of joyous emotion; better than anything and everything else, except holy love, of which it is the true parent." It was their failure to maintain perfect confidence in God—complete reliance upon him—that caused the angels who kept not their first estate to fall, and which, through our first parents, "brought death into the world and all our woe." "On the other hand, an implicit confidence in God—a perfect self-abandonment into his hands—ever has been and ever must be the fountain of all other internal good, the life of all other life in the soul."

In the same spirit of reliance on God, says Dr. Upham, we must also believe that all is *accepted*. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us." "And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him"—that is, in consecrating ourselves to God, and in praying sincerely that he will accept the offering, we may be certain he does hear and accept us—that he does grant to us all that we ask, we believing and doubting not.

After a general description of saving faith, the author speaks of the faith of acceptance, which should always follow the act of consecration. It is not enough that we offer all—*we must believe that all is accepted*. Here the quotations already made are in point, such as: "This is the confidence we have in him, that, if we ask anything according to his will, he heareth us." Consecrating ourselves fully to God, and praying for those things which we know to be agreeable to his will, such as our sanctification and those Christian graces which it implies, we may be certain that they will be given to us, and that they are now given to us. If we have no doubt in his word. The certainty of the result, when the condition on which it depends is fulfilled, involves the veracity of God. We rest upon his everlasting *truth* by a specific act of faith, without which the desired blessings cannot be bestowed. Without this faith there is of necessity a separation between him and our souls—the promises are made with the direct requirement of implicit faith. "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name." Exercising this faith, we feel the purifying energy of the Holy Ghost; our contests and strivings end in glorious victory, and our triumph will continue to be complete so long as our faith is unshaken.

From the foregoing it is inferred that no great mental excitement, no long period of sighing and lamentation, is an essential prerequisite to entire sanctification. We are simply to lay all upon God's altar, and believe that he accepts the offering. How true are the words of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The general principle here developed is, of course, applicable in particular cases. For example, if I need especial wisdom and prudence appropriate to a particularly trying crisis, I must ask God for it, just as I did when I sought to be made holy. Here we are to have no disposition to make new terms with God—we are to ask no sign or visible manifestation, no audible voice. None of these should be desired "as a prop for our faith." It must rest upon the word of God alone. The Scriptures are exceedingly emphatic in the statement that the life of God in the soul must be a life of simple faith. Let there be really no failure in the consecration and the faith, and, in accordance with the uniform experience of believers, there will be no failure in God to answer our prayers.

A. G. STACY.

AUSTIN FEMALE COLLEGE, Austin, Texas.

Observance of the Sabbath.—No. II.

3. I have already shown that this law is contained in both revelation and nature. It may also be recognized in providence. God often declares his will by special providences. When men will not be instructed by the word, or yield to the manifest laws of nature, the rod of providence is often resorted to, that they may thus be schooled to obedience.

It is not less reasonable that this should be done in reference to the Sabbath law than to any other. Many instances are on record of the profitlessness of Sabbath labor. God does not send the blight and the mildew merely to afflict, but for correction and reproof. He has promised mercies to the obedient, and when we do not experience these we may know that his law has been disregarded. How often now may God reply to our murmurings under our calamities: "Ye have not kept my Sabbaths."

4. Finally, we have a reason for the obligation of the Sabbath in the moral effects of its observance. The atmosphere of the Sabbath is holy where it is properly observed. The exchange of the working dress for one more cleanly has its moral benefits. It is a time of repose, and freedom from those sordid influences which the constant labor and push of life involve. It is a time for turning the thoughts inward in inquiry after the welfare of the soul, and for moral cultivation—by reading and meditation. But, above all, it is a time of public worship, when we are brought within range of the sanctifying influences of the sanctuary. Of course all these influences may fail of the designed effect, but that will be the fault of the individual, and not of the means furnished. God designed the Sabbath to be a moral institution. Its original intention, as is declared, was that it should be "a sign" between God and man, that the latter might know that God is the Lord who doth sanctify him. It was for the sanctification of man's nature that its observance was ordered. And we have seen how this is effected. Its willful neglect may be as positive indication of a vicious life as any other violation of the divine law. Men cannot trample upon God's laws with impunity. What he has commanded is best. A man becomes vicious as soon as he begins to transgress; and, breaking the law in one point, he becomes guilty of the whole.

One or two thoughts as to the manner of observing the Sabbath, and I will close.

1. It should be observed as a day of *rest*. "*Six* days shalt thou labor, and do *all* thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." This entire precept is yet in force. We are not responsible for carrying out the details of it which were peculiar to the Jewish theocracy, because they are not applicable to the Christian system. But its spirit must be obeyed. Customary pursuits must not be followed; no work should be done, by either man or beast, that is not absolutely required for either physical or moral welfare. Excuses are often made for Sabbath-breaking when none exist. This making it "fit" right to break the Sabbath is as culpable as any other kind of wrong doing. It is a shame "that the only day which God has reserved to himself should be grudged to him, and trenched upon by every petty excuse of convenience, interest or sloth, and pared down, and negotiated for, in the spirit of one who seeks to overreach another."

2. The Sabbath should also be a day sanctified to holy uses. Nothing of an ordinary business character should occupy us on that day except what is indispensable. Even works of charity are to be placed in this category. They are to be performed on the Sabbath, like other common duties, only when they require immediate attention. Such worldly amusements as visiting, reading irreligious books, and playing innocent games, are wrong, because they trench upon those duties that are positively required, and produce in us a spirit out of accord with the sanctity of the day. The day must be employed in spiritual exercises. Private and public devotions, self-examination, and the use of all means for moral and religious cultivation, are the duties appropriate to the Sabbath. Thus, while there is no abuse of the time, there is no waste of it. Nor need this order of observance be gloomy. Real sanctity is anything else but gloomy. It is life and cheerfulness. Such the Sabbath was intended to foster. It is to be a day of spiritual feasting. It should be a day when every beast is sunny, because on it the "Sun of Righteousness" arose from the night of death.

M.

Saving Faith.—What Is It?

MR. EDITOR: I cannot receive the Christian faith of "Veritas" as the gospel standard of saving faith. And why? Because it lacks the essential element of saving faith—namely, the witness of the Holy Spirit. Without this witness there is no genuine saving faith that saves a man from his sins. The faith of "Veritas" has not this witness, and therefore it is not genuine saving faith. And this we will prove by his own Christian experience, published in the NEW ORLEANS CHRISTIAN ADVOCATE, to the church and to the world, in July, 1874.

Well, now for the proof. Here it is, in his own words: 1. We will give his faith. "He knew that he believed God. He took him at his word," and "trusted in his bare word for salvation." And, "believing this in our heart, we must believe that we are justified." What? Believe we are justified without the witness of the Holy Spirit? Yes; God "absolutely requires only that amount of faith which will induce man to take his bare word, and rely implicitly upon his promises as those of a kind father, independent of any peculiar manifestation or feeling." His faith is independent of any peculiar manifestation or feeling of the Holy Spirit, for he says: "We are saved by faith, not by feeling." As if a living faith had no feeling! A dead faith without the Holy Spirit has no peculiar manifestation or feeling, but a living faith has both—a peculiar manifestation of God's power to save, and of his love shed abroad in the soul, by the Holy Ghost, given to the man that exercises it; and this produces a happy feeling which the dead faith of the world knows nothing of.

Again, he says: All "a poor sin-burdened and doubting soul" has to do is "to believe that he has *only* to take Christ at his word, and rely implicitly upon what he says, and he is saved." This I did long before I was converted to God, and it did not save me from my sins. Neither can this degree of faith save any man or woman on earth from their sins. It may convert an infidel to Christianity or a pagan to Christianity, but it cannot save from sin.

2. We will give the effects his faith produced in his own soul when he believed he was justified. After stating his Christian experience, and the faith by which he was justified, he asks the following questions: "Now how were we affected by this? Did we have any particular ebullition of feeling? Not at all. Did we have that peace that floweth like a river? We had not. We think we hear some good brother say: 'Well, what on earth did you have?' We had this: We felt satisfied that we had surmounted the difficulty that had troubled us so long. We knew that we believed God." It seems that the difficulty that troubled "Veritas" so long was his infidelity, and, if so, his faith converted him from his infidelity to Christianity, just like the faith of the nobleman at Capernaum saved him from heathenism, for they are parallel cases. The former was saved from infidelity, the latter from idolatry. This is all their faith did for them; and yet "Veritas" would have the church and the whole world believe that their faith is the true gospel standard of saving faith, and that all higher degrees of faith enjoyed by Christians are exceptions to this general rule of saving faith. This is true. They are exceptions in this way: they know their sins forgiven; but "Veritas" did not; they have the witness of the Spirit of God, bearing witness with their spirit that they are the children of God and heirs of heaven, but "Veritas" had no such evidence; he only knew that he was converted from infidelity to Christianity. This gospel standard of saving faith set up by "Veritas" will do very well for pagans and infidels to pattern after, but it will not do for Christians "saved by grace through faith," because they have experienced more in their own souls than "Veritas" speaks of, or his faith and Christian experience know. They have "the love of God shed abroad in their souls by the Holy Ghost given unto them." But there is no Holy Ghost in the Christian experience of "Veritas," no knowledge of sins forgiven, no spiritual birth, no witness of God's Spirit, no fruits of the Spirit—love, peace and joy in the Holy Ghost—no "peace that floweth like a river," no "particular ebullition of feeling." And hence it is very certain that such Christians as these, who enjoy saving, Holy Ghost religion, will never give up their religion for a religion that has no feeling nor Holy Ghost in it. A penitent sinner would not give one cent for a kind of religion that had no feeling in it.

These articles written by "Veritas" will cause all true Christians that read them to believe that "Veritas" is as ignorant of the spiritual birth as Nicodemus was when he came to our Lord by night; and they may do much harm by making the sinner believe that because he believes the Bible he is justified by faith, when he is not, and cause him to lose his soul. It seems that "Veritas" believes in a religion that produces no religious excitement. I do not want such religion as that. I would not have it if a man could give it to me, for it is dead and worthless. The world can have its excitement, the flesh can have its excitement, and the devil has his excitement, but the religion of Jesus Christ must have no excitement. I am sorry to see so many of our own church advocating the absurd doctrine that religion has no feeling; and hence a man can get religion and not know it, for religion has no feeling. When the Methodist Church loses all her religious *feeling* she will be filled with something that has feeling—namely, the world, the flesh and the devil.

JAMES SHANKS.

An Indexed Bible.

MR. EDITOR: A short time ago I overheard a child at Sunday school ask a teacher where she could find the story of Dives and Lazarus. The teacher took her Bible and began a search for the passage, which occupied probably a quarter of an hour.

If this had occurred under other circumstances it would not have attracted attention. As it was, however, it set me thinking; for the teacher was an educated man, a member of the church and a reader of the Scriptures.

Why are not our Bibles—the New Testament at least—indexed? If one familiar with the Scriptures and educated under Christian influences has so much difficulty in finding a particular passage, what must not be the condition of those to whom the Bible is comparatively new and strange?

The concordance will not do for the ordinary reader. If all were as well acquainted with Scripture as they ought to be, of course there could be no need of either index or concordance. But people generally do not take time, if they have the inclination, to become thoroughly versed in the Bible. It strikes me that much of the monotony of family prayer might be avoided by the publication of such a book as I have mentioned. Among the greatest bores of my childhood was having to sit stiff and quiet while some visiting brother searched for his tardy chapter and read its unheeded lesson to children who were too tired to listen to anything but the amen.

Moreover, many poor people have not the means to purchase a concordance. Many, indeed, do not know that there is such a thing; many more would not know how to use one if they had it. And these are the people to whom the Bible is emphatically *the* book—often the only book, except an almanac, that they have.

To the laboring man an Indexed Bible would be truly a Godsend. Occasionally one of this class may be found who has an extraordinary memory for names and places. Such an one may get on very well in the old way. But the average day-laborer, who wishes to keep up family worship, who comes in at night tired from work, will too often take the first chapter he turns to and read probably a vision of Ezekiel or a song of Solomon to a family that is hungry for that true word of life that only the Master knew how to speak for all men and for every day.

I might mention other classes to whom an Indexed Bible would be truly a blessing, and whom it might encourage to a more constant reading of the Scriptures; but I forbear. If to the index could be added a harmony, simple, short, suggestive, the necessity would be more fully met.

Is there such a Bible? If not, cannot our Publishing House supply this need? Not for my asking, perhaps; but will not you, Mr. Editor, and others who are known, suggest this matter to the powers at Nashville? I am sure I have not overrated its importance.

PIERRE.

THE MEASURE OF A NATION'S CULTURE.—In no way can the intellectual status of a nation be more justly estimated than by indicating the extent of certain industries. Hence it is that the American reader will find in the following statistical statement of the state of the paper trade of the world, and the relative extent of the demand for it, a just cause for congratulation. Throughout the world there are 3,960 paper manufactories, employing 80,000 men, 180,000 women, besides 100,000 persons employed in procuring rags or growing plants. The annual production is 1,809,000,000 pounds of paper. One-half of the paper is used by newspaper proprietors and publishers, one-sixth for writing papers, and the rest chiefly for packing purposes. The annual consumption of paper in the so-called civilized nations is computed as follows: United States, 17 pounds per person; Great Britain, 12 pounds; Germany, 8 pounds; France, 7 pounds; Italy, 3½ pounds; Spain, 1½ pounds; Russia, 1 pound.

THERE is a floating idea in the minds of most of us that great perils and great trials work a sort of charmed change in our lives. This is seldom more than a delusion. The lessons of life are, for the most part, slowly learned. The page is often carelessly turned and hurriedly passed by, on which our great Father has written much that he would fain have us study with patient and prayerful earnestness.

John the Baptist and Christ.

To this preaching, to this baptism, in the thirtieth year of his age, came Jesus from Galilee. John was his kinsman by birth, but the circumstances of their life had entirely separated them. John as a child, in the house of the blameless priest, his father, had lived at Juttah, in the far south of the tribe of Judah, and not far from Hebron. Jesus had lived in the deep seclusion of the carpenter shop in the valley of Galilee. When he first came to the banks of the Jordan, the great forerunner, according to his own emphatic and twice-repeated testimony, "knew him not." Though Jesus was not yet revealed as the Messiah to his great herald-prophet, there was something in his look, something in the sinless beauty of his ways, something in the solemn majesty of his aspect, which at once overawed and captivated the soul of John. To others he was the uncompromising prophet; kings he could confront with rebuke; Pharisees he could unmask with indignation; but before this presence all his lofty bearing falls. As when some unknown dread checks the flight of the eagle, and makes him settle with hushed scream and drooping plumage on the ground, so before the purity of sinless life, the wild prophet of the desert becomes like a submissive and timid child. The battle-brunt which legionaries could not daunt—the lofty manhood before which hierarchs trembled and princes grew pale—resigns itself, submits, adores, before moral force which is weak in every external attribute, and armed only in an invisible mail.

John bowed to the simple, stainless manhood before he had been inspired to recognize the divine commission. He earnestly tried to forbid the purposes of Jesus. He who had received the confessions of all others now reverently and humbly makes his own: "I have need to be baptized of thee; and comest thou to me?" The response contains the second recorded utterance of Jesus, and the first word of his public ministry: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."—*Farrar's Life of Christ.*

Obituaries.

MISS C. V. ADLEY was born in 1849, on Kisatchie, Natchitoches parish, Louisiana; married Mr. James Bush in 1864, and departed this life August 19, 1874. Sister Bush attached herself to the Methodist Episcopal Church South at the age of sixteen, and lived a consistent member until her death. She was taken with a violent attack of fever, which preyed upon her for fifteen days, unyielding to kind treatment, until it could work its purpose. But during her illness she possessed a hope which gives light through the thickest gloom. Her pure spirit was released and wafted to its home in the skies, to greet her little sainted boy, who preceded her but a short time. When I visited her she was shouting praises to God, exhorting her friends to be faithful to Christ and they would receive their reward. Thus died one of the sweetest-spirited women, and one that attracted much admiration and was dearly beloved by all who knew her. She was a faithful Christian, a loving wife and an affectionate mother. May God comfort the mourners and help us to submit to his will.

F. G. H.

DIED, near Magnolia, Mississippi, September 11, 1874, POLLY ANN PREWETT, wife of Harrison Prewett, and daughter of A. J. Vaughn, in the twenty-eighth year of her age. She was brought up under religious influences, joined the Methodist Episcopal Church South at the age of fifteen, and continued a member until her death. She was married, in 1861, to Mr. Prewett. She had six children; two of them have gone before her, and four remain to mourn her loss. Polly Ann was one of twin sisters who passed their childhood and youth sweetly and pleasantly together, and they resembled each other so much in their youthful days that it was difficult to distinguish them. The surviving sister doubtless feels deeply the sad bereavement. The deceased was kind and gentle in her deportment, and patient and submissive in trials and afflictions. That fatal disease, consumption, preyed upon her for months, but she bore her suffering with Christian fortitude, without complaining and without murmuring. She was resigned to the will of God, and on her death-bed she exhorted her loved ones to meet her in heaven.

J. W. SANDELL.

MARY ELLEN RULEFF was reared in the nurture of a pure hearthstone and of Methodist Christianity. She has just died—on Tuesday, the twenty-ninth ultimo—at the early age of twenty-one years. Her habits, spirit and tastes were ever those of piety. Accustomed in her childhood to the house of God, it was second nature for her in riper years to attend the Sunday school, and the Sunday and week-day services of the church, as regularly as they occurred. She knew the Lord from her earliest youth, and her brief life on earth may be regarded as a mark of his special favor toward her. She lived here just long enough to pass her individual probation, and be saved by faith for personal immortality. It is over and it is well. Her declining health shocked her graces but to stir them for rapid maturity. She learned obedience by the things which she suffered. Her cheerful, unmurmuring trust in God was evident in all my conversations with her.

May the Lord bind up and bless this fresh wound in a family already much scarred by bereavement! They have seen "Chick" depart in peace to be with Jesus.

W. V. TUDOR.

JANUARY 5, 1875.

BURNED TO DEATH, at the residence of N. H. Collins, five miles from Ruyville, Richland parish, Louisiana, on the ninth of December, MINNIE CURRIE PACE. I took little Minnie when only three years old, during the year 1861, thinking to balm my oft-bleeding heart in ministering to an orphan's woes. She was the daily companion and comforter of Mrs. Delia Selser Currie until the last year of her life, when, discovering the existence of a half brother, she accompanied him to his home near Midway, and from thence went to the home of her half sister, Mrs. N. H. Collins, where her sad death was occasioned. The comforter is now comforted; and though I sigh to think of her painful shroud (of flames,) I am rejoiced to know that she cannot longer suffer, and that she may now share the caresses of my own sainted mother; and I pray to imitate her generosity, bravery, patience and charity. Though I have lost a child, I feel that heaven has gained one more! Minnie Currie was in the bloom of health and usefulness, and I trust that I prayerfully celebrate her sixteenth birthday, as I write her obituary on the first day of the new year.

Her mamma,

MRS. DELIA SELSER CURRIE.

BRO. JOSEPH MARTIN departed this life August 24, 1874, at the residence of his son, John Martin, seven miles east of Natchitoches, Natchitoches parish, Louisiana. He was born in Wayne county, North Carolina, in 1805. He emigrated to Burke county, Georgia, in 1823, where he was married. He moved to Louisiana in 1838. In the following year he professed religion and attached himself to the Methodist Episcopal Church South.

Bro. Martin manifested great faith in Christ by his long obedience to the office of class-leader, which he filled successively for twenty odd years. He was a member of the Masonic fraternity for twenty years, and also a justice of the peace for eighteen years. Bro. Martin lived a consistent member of the Methodist Episcopal Church South for thirty years. He was a kind and affectionate husband, a loving father, a good neighbor and a true friend, with few enemies, but many long-standing friends. His house was a home for the preachers during their stay in his community, and he was ever ready to support the great cause that he professed. His disease was long and tiresome, but he bore it with patience. As he was living near by his church, he would repair there each day for prayer. He remarked that he was waiting the Lord's time, and when the messenger came he calmly and quietly committed himself to the care of Jesus. Such traits as are in the character of Bro. Martin are enough to encourage the loneliest wanderer here. Bro. Martin has joined his sainted wife, who preceded him but a short time to that bright world beyond, shouting back to him as she moved out into the cold stream of death, bidding him to come on, for bright heaven was in view. We greatly mourn our loss, both to the church and the community.

F. G. H.

HENRY T. WILKINSON was born January 6, 1792, and died in Geneva county, Alabama, January 20, 1874, aged eighty-two years and fourteen days.

He was one of the oldest settlers in this part of the State. He was noted for good health and energy. He seemed never to tire. Often he has ridden on horseback from Eufaula to his house in one day—a distance of seventy miles. He has ridden from Montgomery home during the day and a part of the night—a distance of ninety miles. By reason of his great energy and industry he made considerable property, much of which, however, was swept away by the late war. But still he had an ample competency left; and by strict frugality and laudable perseverance he increased this to the day of his death. Perhaps he had not a superior in the State for activity and endurance, for one of his age. He could ride as far and manage business as well when he was eighty-two as when he was forty-two years of age. His death was caused by a young horse falling backward upon him while in the saddle. From this, however, he did not die for several days, and then by pneumonia superinduced.

In the evening of life he professed religion and joined the Methodist Episcopal Church South, in which he served faithfully as steward during his last years.

He had all his temporal matters settled up, and was ready at any time, in this respect, for the messenger of death. "When the angel summoned him, on the morn of the twentieth of January, 1874, his lamp was trimmed and burning. He said: 'Do not weep for me. God has called me. I am ready to go.'" He leaves a wife (his third,) two daughters and one son (W. W. Wilkinson, of Greenville, Alabama,) grandchildren and countless friends to mourn his departure. His funeral sermon was preached by his long-tried and faithful old friend, Rev. Zaccheus Dowling, on the second Sabbath in August, 1874.

A. DOWLING.

God is Alpha and Omega in the great world; endeavor to make him so in the little world; make him thy evening epilogue, and thy morning prologue; practice to make him thy last thought at night when thou sleepest, and thy first thought in the morning when thou awakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day. So shall thy rest be peaceful, thy labor prosperous, thy life pious and thy death glorious. *Quarles.*

AGE AND YOUTH.—The more we sink into the infirmities of age the nearer we are to immortal youth. All people are young in the other world. That state is an eternal spring, ever fresh and flourishing. Now, to pass from midnight into noon on the sudden, to be decrepit one minute, and all spirit and activity the next, must be a most desirable change. To call this dying is an abuse of language.—*Theo. Cuyler.*

THE London Adventists have just started a paper called the *Watchman's Cry*; and, though we are told the world is coming to an end in a month, the editor wants everybody's subscription for a year.

The Christian Advocate.

THURSDAY, JANUARY 21, 1875.

WHEN YOU WERE SEVENTEEN.

When the hay was mown, Maggie,
In the years long ago,
And while the western sky was rich
With sunset's rosy glow,
Then hand in hand close linked we passed
The dewy ricks between,
And I was one-and-twenty, Mag,
And you were seventeen.

Your voice was low and sweet, Maggie,
Your wavy hair was brown,
Your cheek was like the wild red rose
That showered its petals down;
Your eyes were like the blue speedwell,
With dewy moisture sheen,
When I was one and-twenty, Mag,
And you were seventeen.

The spring was in our hearts, Maggie,
And all its hopes were ours;
And we were children in the fields,
Among the opening flowers.
Aye, life was like a summer day
Amid the woodlands green,
For I was one-and-twenty, Mag,
And you were seventeen.

The years have come and gone, Maggie,
With sunshine and with shade,
And silvered is the silken hair
That o'er your shoulders strayed
In many a soft and wayward tress—
The fairest ever seen—
When I was one-and-twenty, Mag,
And you were seventeen.

Though gently changing Time, Maggie,
Has touched you in his flight,
Your voice has still the old sweet tone,
Your eye the old love light;
And years can never, never change
The heart you gave, I ween,
When I was one-and-twenty, Mag,
And you were seventeen.

Hearth and Home.

Schliemann's Discoveries in the Troad.

BY JOHN L. S. PHILLIPS, BALLSTON SPA, NEW YORK.

Of the many excavations made on the sites of ancient cities within the last thirty years in the prosecution of archæological researches, none is more remarkable in its history or results than that which has been carried on at intervals during the past five years in the plain of Troy by Dr. Schliemann, a brief account of which was recently given by Bayard Taylor in the New York *Tribune*.

A poor German boy, without education, Dr. Schliemann became, through the leadings of Providence and his own vigorous exertions, a wealthy merchant and practically acquainted with several modern languages before reaching middle age. He then retired from business and devoted himself to the study of the Greek language, for which he had always felt an ardent longing. Entering through the door of Modern Greek, he soon became familiar with Homer. Becoming enamored of the grand old poet, he visited Greece, explored the scenes of the Iliad, pitched upon the spot once occupied by Novum Ilium—an important Greek city founded about 700 B. C.—as the site of ancient Ilium (regarding it as the only place which meets the conditions required by the poet,) and with characteristic ardor proceeded to dig for remains.

These he found in abundance. (1) The relics of the Greco-Roman city, which seems to have been destroyed in the time of Constans the Second. At least no coins later than his time were discovered, while many coins of the earlier Roman emperors were found, together with specimens of Greek pottery, sculpture and architecture, marked by the elegance of form and perfection of finish characteristic of that art-loving race. These ceased at the depth of six feet, and there appeared (2) the remains of a much ruder and more barbarous race—a race that dwelt in poor huts of earth and loose stones, and subsisted largely by hunting and fishing, using, for the most part, stone implements and coarse earthenware. These continued through a stratum some seventeen feet in thickness, when they were succeeded by (3) tokens of a very different and more highly civilized race, such as the foundations and lower walls of solid stone houses, stuccoed within and colored, wide streets paved with large, smooth stones, strong city walls with massive towers and gates—one double gate twenty feet in depth, answering to the famous Scæan gates of Homer; besides a multitude of objects of use or ornament, such as bronze armor, helmets with the skulls of the warriors still in them, round copper shields, drinking cups of solid gold—one double-handled and double-lipped, perhaps the *amphikupellon* of Homer—plates and jars and vases of elegant shape and pattern, many of the latter owl-headed with the breasts of a woman, supposed to represent the owl-eyed goddess Athene, the tutelary deity of the city—rings, bracelets and various jewels of gold and silver. These remains occupied a stratum ten feet in thickness, and the evidence of the final destruction of the city by fire was incontestable.

But the native rock had not yet been reached, though the trench had been sunk to a depth of thirty-three feet, and the eager explorer, although he deemed it certain that he had already uncovered a part of the city and the house of Priam, resolved to continue his explorations. He sank his trench fifteen feet deeper, till he came to the rock, and was surprised to find (4) the debris of a city yet earlier than the city of Priam, and relics of a people not only earlier, but plainly more civilized, than the people of Priam. Their plates and vases were of superior workmanship as well as more elegant in pattern. From some of the designs they were judged to belong to the Aryan race. In all, more than a hundred thousand different objects were obtained through these most fortunate diggings, and the value of the articles in silver and gold, by weight, is estimated at $20,000. They form a collection unique, and of unequaled value to the archæologist. They can be rivaled in antiquity only by the Egyptian collections, while by furnishing a constant and clearly-marked succession of objects from the faintest dawn of history down to a time comparatively modern and well known, they reveal the varying condition and quality of the inhabitants at one point upon the earth's surface, and render important help to a better understanding of some matters much vexed in literary and scientific, and, we may add, religious circles. To those who put no faith in the Trojan war as an event in history, or in Homer as a narrator of it, but regard the whole story as a myth of the first magnitude, and the name of its reputed historian as a convenient collective term to designate various authors who constructed the epic out of their own consciousness, it may be of interest to observe what one who *did* believe in Homer, and acted on the belief, has found; and in case they decline to revise their judgments, to attempt an explanation of these discoveries. For those who have been searching the caves of the Pyrenees and the shallow lakes of Switzerland as for hid treasure to find stone implements, rude pottery and other supposed proofs of the lowest and earliest stage of humanity when it had but just emerged from the brute creation—a pre-historic and a pre-Adamic race—it may be an interesting puzzle to find the identical stone and earthen articles, with other indications of a similar style of life, occurring between the Trojan civilization and that of the Greco-Roman period. And in general, all who hold that the primitive state of the race was savage may find it worth their while to ask themselves how it happens that the earliest discovered relics of the race are so superior in design and workmanship.

Health of Clergymen.

Dr. Beard, of this city, has made very extended inquiries into the records of the ages to which men of different pursuits attain. The remarkable facts which he has developed, and the figures forbid any doubt as to the correctness of his conclusions, will astonish many who have not given attention to the subject. He reaches these facts:

1. That the brain-working classes—clergymen, lawyers, physicians, merchants, scientists and men of letters—live very much longer than the muscle-working classes.

2. That those who follow occupations that call both muscle and brain into exercise are longer-lived than those who live in occupations purely manual.

3. That the greatest and hardest brain-workers of history have lived longer on the average than brain-workers of ordinary ability and industry.

4. That clergymen are longer-lived than any other great class of brain-workers.

He examined the history of five hundred of the greatest brain-workers whose lives are on record. It included, therefore, some who died young. But the average age at death was 64.20.

The average age at the present period of the world, of all classes taken together, who live over twenty years, is about fifty. Therefore the great brain-workers live fourteen years beyond the average. Dr. Beard selected the one hundred men whom he regarded the most eminent, and their average age was over seventy years. Madden, in his very interesting work, "The Infirmities of Genius," gives a list of two hundred and forty illustrious names, with their ages at death. The average is sixty-six and a fraction. In view of these facts, it may be regarded as established that "the world's hardest workers and noblest benefactors" have usually been very long-lived, which is just the reverse of what Mr. Thomas Hughes said in his life of "Alfred the Great." A Berlin physician has been collecting statistics in the same direction, and he produces the results as follows: The average age attained is: physicians 56, lawyers 58, clerks and farmers 61, merchants 62, and clergymen 65!

The clergy of the United States and of England live longer than any other class of men. The average is about 64 years. Dr. Beard accounts for this fact by saying: 1. Their calling admits of a wide variety of toil. 2. Their comparative freedom from financial anxiety. This will amuse many of the ministers when they read it. But Dr. Beard says: "The average income of *pastors* of churches (including salary, house rent, wedding fees, donations, etc.) is between $800 and $1,000, which is probably not very much smaller than the net income of all other professional classes. Further, the income of clergymen in active service is collected and paid with greater certainty and regularity, and less labor of collection on their part, than the income of any other class except government officials. Then, again, their income, whether small or great, comes at once, as soon as they enter their profession, and is not, as with other callings, built up by slow growth. Worry is the one great shortener of life under civilization; and of all forms of worry, financial is the most frequent, and for ordinary minds the most distressing. Merchants now make, always have made, and probably always will make, most of the money of the world; but business is attended with so much risk and uncertainty, and consequent worry, that merchants die sooner than clergymen, and several years sooner than physicians and lawyers. By what I here say I do not mean to give the impression that clergymen are properly paid; for it is thoroughly true, as was once remarked by a certain political economist: 'We pay best—1. Those who destroy us—*generals*. 2. Those who cheat us—*politicians and quacks*. 3. Those who amuse us—*actors and singers*; and least of all, those who instruct us.'

"The average income of all classes in this country is small—about $700 a year—and for the laboring classes not more than half that sum; and if the same efforts were made to obtain the details of the financial history of every family in the land, as has been done in the case of clergymen, there would be some very dreary reading."

4. "*Their superior temperance and morality.*" It would have been just as well to say their "superior morality," for intemperance in anything is immorality.

To these four reasons of Dr. Beard we would add one that he has perhaps included in the third and fourth, but has not expressed, viz.: Their superior faith, which gives peace of mind under trials, financial or other, and prevents that *worry* which kills others of less trust in God. The result of this study shows that ministers of the gospel, obeying the obvious laws of health, may expect long life, and we have no doubt that, taken as a class, they are the most cheerful, contented, happy and useful men in the world, and *therefore*, as a general thing, live to a good old age.—*New York Observer.*

The Light of Coming Days.

The light of other days—practical, not poetical—was the tallow-dip, and, further back, a bunch of moss in a dish of grease. The advance from the primitive illuminator to the gas jet covers a most important stage in the progress of domestic economy. To make the illuminating material distribute itself was a capital stroke of policy. By most people it is regarded as the final stroke in the conflict with the shades of night. But it falls very far short of it.

Before we can truly say that our streets and houses are lighted scientifically, another and more important advance must be made. We must get rid of the offensive and poisonous products, the heat and flickering, the sharp contrasts of light and shade, the needless expense and frequent fires, and the thousand other disadvantages attending the distribution and local combustion of our illuminating material, by distributing instead pure light.

The problem is simple and easily solved. What we want in our rooms is a clean, white light, like diffused daylight. The popular mistake lies in supposing that the light must necessarily be generated where it is used. The remoteness of our natural illuminators ought to teach us the absurdity of such a position.

Every tyro in optics knows that light is the most tractable of material effects. It is obedient to the last degree. You can send it where you will, to any distance through the crookedest channels, through the darkest passages, and it will emerge undimmed, ready to be absorbed or dispersed as the operator may wish.

It is well known also that there are many ways of producing a brilliant light much more easily and economically than by carbon combustion in small and scattered flames. Yet curiously this familiar knowledge does not appear to have ever been put to practical use in producing a simple, wholesome, agreeable, scientific illumination for public and private buildings. To our children the old-fashioned candle snuffers are unknown, or known only as relics of an antiquated system of domestic economy. It is possible that to their children gas-pipes may be equally as obsolete as articles of household use—light-tubes furnished with reflectors and terminal radiators taking their place.

The working of the predicted system can be sketched in few words. Given say a large hotel to be furnished with artificial light. Instead of having a network of gas-pipes leading to the different rooms and to burners in each room, according to the present method, the light for the entire building would be generated in one place, say in the main ventilating shaft for the utilizing of the surplus heat. The distribution of the light would be effected by means of reflectors, each throwing into its appropriate tube a bundle of rays (made parallel by lens) sufficiently intense to flood the room to which they were directed with a pure white radiance, which could be turned on or off, or graduated, by simply pressing a knob or turning a key. In size the light-tubes need be no greater than ordinary gas-pipes. Indeed they might be much smaller, since all the light required for the largest room might be transmitted to the reflector as an extremely slender stream. The terminal lenses would close the tube against smoke and dust, which would dim the reflectors at the angles; and by keeping the inclosed air pure and dry, the absorption of light would be inappreciable.

The advantages of this method of illumination are many and obvious. There would be no poisoning of the atmosphere by local combustion; no scattered flames to occasion fires; no circulation of combustibles to encourage fire, should it happen to break out; children and careless servants would have nothing to handle that could possibly do damage; there would be no misplaced heat; no smoke or odor to sicken or annoy; no cross-lights or flickerings to hurt the eyes. Besides, the lighting of a house would help to purify its atmosphere, instead of vitiating it, as now, if the source of light were placed, as we have suggested, in the ventilating shaft, and very likely the economy of the light would be sure that means for the instantaneous illumination of the entire house could be maintained at all hours of the night without costing more than our present imperfect and partial lighting does.

For churches and other public places of resort this method of lighting is specially available and inviting. The source of light should be in an absolutely fire-proof vault or chamber, or in a separate building, so that the danger of accidental fires, with their evils, would be reduced to the minimum. For mines, especially coal mines, it is unapproachable for simplicity and safety. Smoky torches and treacherous "safety lamps" might be entirely abolished, and the deposit pits be flooded with white light, without flame or the shadow of a risk of explosion.—*Scientific American.*

TRIBULATION may come as a flood into the church; we may be disappointed even in the brethren; but those who have the eye fixed on Christ "hold on their way;" the word which they have heard and which they keep is a strong link binding them to him, who is more than all else to them.

DIVINE Providence afforded Israel a daily supply of manna for the subsistence of the body, and divine grace will and does grant daily competency of spiritual food to sustain and strengthen and promote the growth of spiritual life in the godly man.

Germany.

Germany extends across the map of Europe from the French frontier to that of Russia, nearly 900 miles east and west. At its narrowest part, on a line drawn north and south through Stettin, Berlin and Dresden, it does not much exceed 200 miles in width; while farther east or farther west it is nearly twice that broad.

The Germans nearly clothe themselves from their domestic wools. They sell enough fine woolen cloths and fabrics of wool to purchase all the wools and cottons they are obliged to buy. They manufacture from their own ores and coals nearly as much iron and steel as they consume, and sell enough coal and cutlery, machinery and implements, to pay for whatever hardware they purchase abroad. Their product of native wine so nearly satisfies the domestic demand that their sales of white wine pay for all the red and other brands of wine they import from France. The whisky they drink is but little, and that little is supplied from the distillation of apples, potatoes and rye of their own growing. Beer is the commoner and almost universal beverage of the people. The quantity manufactured for home consumption is *about one barrel per inhabitant*—or more than 41,000,000 barrels per annum; and they export enough beer to pay for all the brandy, gin and other distilled liquors purchased.

The production of coal in Germany has vastly increased within recent years. The total quantity mined last year exceeded 40,000,000 tons, of which 85 per cent. was consumed within the empire, and 15 per cent. exported, from which latter was realized $50,000,000. Including cost of transportation within Germany. There are 1,140 smelting works and foundries in Germany engaged in the manufacture of pig iron, wrought iron and steel, and 225 others in lead, zinc, copper, brass and other metals, giving employment to 160,000 operatives, and producing metals of the value of $230,000,000 per annum.

There are 15,000 miles of the most perfectly built railway lines in the world in Germany, and at a period not far removed they will all be owned by the government and constitute a great source of revenue. The government now dictates freight and passenger rates.

Germany is the lightest taxed country in Europe. The taxes are hardly half as high as in France Austria or Italy. The budget for the empire for 1874 is fixed at $111,150,000. Of this sum $71,500,000 will be expended for the support of the imperial army of 407,000, which seems like a very small sum compared with what it costs to maintain the 30,000 troops in the United States; but then the purchasing power of money in Germany is much greater than in America, and the army of the latter is scattered over the vast uninhabited regions of the far West. But the French army of equal numbers under arms costs one-third more than the German, showing the difference in the economy of administration in the two countries. The largest source of imperial revenue is from the tariff, which yields about $50,000,000, with duties averaging about ten per cent. and a large free list. One reason why the German imperial expenditures are so light is that the national debt is insignificant, the annual interest charge being less than two millions of dollars. But most of the States of the confederation have debts, generally incurred in the construction of State railroads.

We understand something of Bismarck's ecclesiastical policy when we know that the salaries of all the German clergy, Catholic as well as Protestant, including the Jewish rabbis, are paid by the State governments. Thus the Prussian government expended last year about $9,500,000 for the support of the clergy. There are in all Germany 16,000 Protestant pastors, ministering to 28,000,000 of Protestant population, and 26,000 Catholic priests doing the same thing for 14,000,000 of Catholic inhabitants.

There are upward of 100,000 teachers in the public schools of Germany and the number of scholars enrolled, between the ages of six and fourteen, exceeds 6,000,000. The number attending private primary schools is about 500,000, while those who attend the higher schools, academies, gymnasia, technical schools and universities exceeds 500,000. Thus there are *seven millions of scholars* attending all the schools of Germany.—*Our Church Paper.*

REPRODUCTION OF OLD THOUGHTS. Nothing is more strange than the incessant reproduction of old thoughts under the guise of new and advanced opinions. It would seem as if the human mind, with all its restless activity, were destined to revolve in an endless circle. Its progress is marked by many changes and discoveries; it sees and understands far more clearly the facts that lie along the line of its route, and the modes or laws under which these facts occur; but this route, in its higher levels, always returns upon itself. Nature and all its secrets become better known, and the powers of nature are brought more under human control; but the sources of nature and life and thought—all the ultimate problems of being—never become more clearly intelligible. Not only so, but the last efforts of human reasoning on these subjects are even as the first. Differing in form, and even sometimes not greatly in form, they are in substance the same. Bold as the course of scientific adventure has seemed for a time, it ends very much as it began; and men of the nineteenth century look over the same abysses of speculation as did their forefathers thousands of years before. No philosophy of theism can be said to have advanced beyond the book of Job; and Prof. Tyndall, addressing the world from the throne of modern science—which the chair of the British Association ought to be—repeats the thoughts of Democritus and Epicurus as the last guesses of the modern scientific mind.—*Blackwood.*

Religious Intelligence.

WE ARE told that a member of the junior class of Dartmouth College is a clergyman fifty years old and married.

MONSEIGNEUR GEAULETTE, Bishop of Valence, has resigned. The Holy See thinks him too liberal in his opinions.

IT IS claimed that there is not a single Universalist church edifice or church organization in all the State of Texas.

THE Ober tribunal, in a libel suit, has declared that the Old Catholics must be regarded as a part of the Catholic Church.

IT IS affirmed that 136 degrees of doctor of divinity have been conferred by the colleges in the United States within the last year.

THERE have been serious troubles in the Russian State Church, on account of which the priest Satkanik has been banished to Siberia.

THE American Tract Society is to have a semi-centennial jubilee. In May, 1875, it will be half a century old, which event it is proposed to celebrate.

THE Archbishop of Cologne, immediately after being discharged from jail, has been requested to appoint priests for 599 vacant places, or to pay 29,500 thalers.

THE West Jersey Baptist Association includes 50 churches, the oldest having been organized in 1690, and the youngest during the present year. The membership is 5,795.

TEN Carmelite nuns, among them the abbess, Countess Wichorska, and Princess Czartoryska, have left the town of Posen, Prussia, having been banished by the government. They have gone to Galicia.

THE Baptist Theological Seminary at Chicago has opened the year with 39 students, and others are expected. The University, in opening for the year, enrolls some 200 names in its several classes, preparatory and collegiate.

ANTIGUA.—The Moravian missionary churches in Antigua, West Indies, have received, during the past century, 6,101 adult members and 3,921 boys and girls. They have now 904 communicants and 884 candidates and baptized children.

THE Khedive of Egypt is searching the mosques and monasteries of his dominions for manuscripts to form a library at Cairo. He is said to have obtained 30 different manuscripts of the Koran, and among them one computed to be 1,150 years old.

"THE DEVIL'S DELIGHT" is the new title suggested by the *Christian Register* for a library made up of Sunday school books of a designated class. Yet the very books thus ostracised by one critic would be accepted by others as the standard for a good Sunday school library.

CATHOLIC priests in Chicago are engaged in circulating among the workmen of their congregations pledges not merely to refrain from the use of liquor, but from the temptation. The pledge binds the signer to avoid going into a saloon or place where liquor is sold on any pretense.

MISSIONARY REVENUES.—There are 50 missionary associations in the United States, whose annual expenditures reach the large sum of $6,000,000. Of this amount the Methodist Church contributes $700,000, the Presbyterian $500,000, and the Episcopal and Congregational Churches about $300,000 each.

THE Methodist Episcopal mission in Mexico is established at 12 stations, 5 of them being in the capital. The average attendance in these Mexican congregations is nearly 400. A small beginning has also been made with day and Sunday schools. Eleven native preachers aid the work, and English preaching is kept up at four places.

A VIGOROUS protest by Secretary Hartley, in the London *Sunday School Chronicle*, against the misuse of time by the superintendent in a general address at the close of the school session has provoked no little discussion in the columns of that journal. Good will come of it. Secretary Hartley is right, and the best workers are sure to agree with him sooner or later.

THE Cincinnati Women's Christian Association recently celebrated its sixth anniversary. Its objects are similar to those of the association in New York. Its principal work is the rendering of assistance to young women of the industrial classes. The receipts for the year ending October 14 were $6,661; the expenditure was $5,803, the chief part of which was for the support of the Home for Young Women.

STATISTICS OF THE METHODIST EPISCOPAL CHURCH FOR 1875.—The new Methodist Almanac for 1875, just about being issued by Nelson & Phillips, book agents at New York, gives the following general summaries:

	For 1874	Increase.
Bishops	12	
Annual Conferences	80	4
Itinerant preachers	10,815	270
Local preachers	12,706	445
Total preachers	23,551	719
Lay members	1,345,089	56,385
Members on probation	218,432	33,049
Total lay members	1,563,521	90,494
Deaths	18,105	705
Baptisms of children	58,018	1,730
Baptisms of adults	71,918	15,755
Total baptisms	129,936	20,486
Church edifices	14,969	460
Value of church edifices	$69,049,523	$2,716,913
Parsonages	4,980	311
Value of parsonages	$3,467,170	$224,616
Total value of churches and parsonages	$78,516,693	$2,611,529
Sunday schools	18,958	927
Sunday school officers and teachers	208,161	16,229
Sunday school scholars	1,383,227	64,624
Total teachers and scholars	1,586,636	74,853

GERMAN METHODISTS IN AMERICA.—H. Selbmart writes for the *Northern Christian Advocate*, showing that since the organization of German Conferences in 1864 the increase of Methodism among the Germans has been much greater in proportion than it was before. In ten years the number of traveling preachers has increased from 233 to 471. The number of members has increased during the same time from 22,088 to 36,178; number of parsonages from 130 to 254. Missionary collections increased from $14,701.25 to $22,053.51; and all other interests in proportion. This is a good showing, and argues well for the future.

THE Welsh Calvinistic Methodists have for about thirty years supported a mission in northeastern Bengal, among the Khassi tribes. Their operations are understood to have been quite successful, although little is known of them outside of Wales, as the proceedings of the society are published in the Welsh language only. The *Friend of India* reports a recent valuable addition to this mission in the conversion of U. Borsing Sim, the heir apparent of Cherrapongee, his wife and family. He is a man much respected by the native community for his sincerity and wise counsels, and takes an active interest in the church at Mongsawila, which has a congregation of about 250. The chiefs of these petty hill tribes cannot certainly be compared with the native magnates in other parts of India; but the conversion of U. Borsing Sim is comparatively of equal importance in the Khassi country.

BRAZIL.—The following extract from a letter written by a Methodist lady at Santa Barbara, Brazil, which we copy from an exchange, gives some idea of the promising nature of Brazil as a mission-field, and the earnestness of our ministers: "The missionaries are doing a great work among the Brazilians—indeed they are overworked. Miss N. was very ill recently from overwork, and when I remonstrated with her for overtaxing her strength, she replied: 'Some of us will have to die from overwork before our people at home will believe in the work, and it would be as well for me to die as any other.' A native Brazilian is living with E. for the purpose of learning the English language and something about the Protestant religion. He has such an inquiring mind, and observes so closely, that I am anxious and watchful all the time lest something may be said or done that will mislead him. To use his own expression, the Brazilians are *hungry for the light*. I have just come home from prayer meeting. We have kept up this prayer meeting for more than a year, and a gracious influence has flowed out from it like a majestic river, deep and smooth. Ask the church there to pray for us, that it may widen and deepen to the overflowing of all this land. The missionaries distribute Bibles wherever they go. Not long since the wife of a wealthy Brazilian was converted by reading a Bible which a missionary had left with her. When her husband found it out he declared his purpose to kill the missionary if he ever entered his house again; and the good woman only saved the missionary's life by giving him warning from an upstairs window. Now the husband is converted, and the whole family—which is a large one—are diligently studying the Bible."

Success in Life.

The world's greatest workers are not always rewarded according to their merits; and experience confirms the truth of the saying that "the race is not to the swift, or the battle to the strong." We see the fool rolling in riches, while a wise man wears out a wretched existence in a single-handed fight with adversity. We see quackery parading in purple and fine linen, and honesty struggling manfully for bread. As long as men are differently constituted there will be riches and poverty. Children will be born to inherit wealth, while others will come into the world amid destitution; and this arrangement is in accordance with human nature, and teaches that the rewards of merit are almost as eccentric as the accidents of birth. There are men who seem to make money out of everything they take in hand, while others remain poor in spite of industry and attention. Behold a hero going forth, with the help of little save his own strong will and the good hand of his God upon him, to grapple, in the deadly climate of Africa, with ignorance, barbarism and the accursed slave traffic of that vast region. Through all obstacles and dangers he unfolded the banner of the truth, and taught true humanity by his simple and self-denying life. Yet so inadequately was he aided in his efforts by the nation that when his own countrymen failed to find him, that honor was reserved for a stranger. After more than thirty years of noble toil he fell a martyr in his devotion to the well-being of his fellow-men. Change the scene to another part of the same continent. A general is sent out on a warlike expedition, supported by the flower of the British army. No trouble or expense is spared to make it a success, and every comfort is furnished in profusion for the troops. Including the voyage out and home the Ashantee expedition was over in less than five months. It cost the country about a million sterling; and the commander, for doing his duty, received the thanks of Parliament, the plaudits of the nation, and a large grant of public money. Was, then, the object of Livingstone's ambition but a dream, and the great end of his labors only a delusion? Surely no! In a vast tract of country hitherto unexplored he was the pioneer of Christianity and progress, giving persistently and consistently, in his extensive travels, an example to the native races of what a true man could dare and suffer for a great idea, which in its results will be incomparably more beneficial than the triumphs of any warlike conqueror.—*Tinsley's Magazine.*

THERE is a spurious Christianity which affects lofty piety, discourses much of its spirituality, keeps telling of its inward experiences, but goes no further. It meditates, but does nothing; prays, but obeys not; preaches to others, but is itself without performance. Fine sentiments are well, but will not compare with good deeds. True religion is marked by good fruits.

MORALITY without religion is only a kind of dead reckoning—an endeavor to navigate a cloudy sea by measuring the distance we have to run, but without observation of the heavenly bodies.—*Longfellow.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE has been ONE DOLLAR PER YEAR to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keepers, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates, including postage:

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Louisiana Annual Conference.

On Saturday evening, January 2, we left New Orleans for Alexandria, in company with Bishops Paine, Keener and other brethren, on the Maria Louise—a delightful boat to travel on. On Sunday at eleven A. M. we had divine service and an appropriate sermon by Dr. J. B. Walker. On Monday morning, soon after breakfast, we reached our destination. Our Conference company were met at the landing by the pastor, Rev. Christian Keener, and all were introduced to their temporary homes in due time.

Alexandria is on the right bank of Red river, and Pineville on the left. The latter has grown to be a considerable town, in which the energetic young pastor has built a tasteful and comfortable church within the last two years. Alexandria still bears the marks of the war, and the ruins of the conflagration which Banks' army left behind them on their memorable retreat are painfully conspicuous. A good church and parsonage were burnt at that time. The parsonage has been rebuilt during the past year, but we have no church as yet. A steam ferry plies between the two places, and the homes of the members of the Conference were about equally assigned to Alexandria and Pineville. From all we heard the most favorable reports of the manner in which they were entertained. In all its history the Conference has never been better provided for, and the thanks voted to the people were well deserved and most heartily tendered.

The Conference sessions were held in the courthouse in Alexandria—a place every way convenient and most comfortable. The weather was freezing cold most of the time, but the big stove was kept as red as a cherry, and the house was well warmed. Conference opened on Wednesday morning, January 6, the roll-call indicating a number absent, the most of them, however, reporting themselves on Thursday. Bishop Paine was in his place at the hour, and presided throughout with admirable patience and entire acceptability. His talks to the Conference, on the reception of the class into full connection, and at other times, were fatherly, wise and emphatic. His golden words will be long treasured and remembered. Bishop Keener's visit to the Conference was most welcome, and his services in the chair, the pulpit and on the platform were highly appreciated. John Wilkinson was elected secretary, Samuel H. Schroeder, assistant. The regular minute business went on smoothly, and on Monday at seven P. M. the appointments were read.

The preachers read their reports in full as their names were called. Many accessions and conversions were reported, and a good degree of spiritual prosperity has attended the labors of the ministry during the year, but the footing up shows a decrease of members as compared with the previous year. The setting off of our German appointments into a separate Conference has taken away about 350 members, but besides this there must have been a heavy emigration from the State. The total membership is 12,341; local preachers, 90. Baptisms—infants, 845; adults, 835. Collected for missions, $2,057.90. Amount necessary for widows, orphans and superannuated preachers, $3,560; collected, $1,711.20. Bishops' fund—amount of claim, $800; collected, $662.35.

The support of the preachers in Louisiana was never so meager as during the past year. It has been a year of great hardship with these devoted men. How they have lived at all on what they have received is more than we can tell. In former years this Conference was in the lead in the support of the ministry and in the payment of its claimants. The present falling off is not due to the want of faithfulness on the part of the preachers, nor to the lack of liberality on the part of the people. The explanation is to be found in the floods of last spring, and in the political situation. There is no confidence, business is paralyzed, the people are exhausted with taxation, unsettled in their homes, and many of them fleeing from the oppression and tyranny to which they are subjected. The condition of the State, as represented by the preachers and their reports, is dismal enough. In the stationing-room it was found that the Conference was full, not so much for the lack of territory to be occupied, but for the reason that sections heretofore rich and prosperous promised no support for the preacher. We suspect that the reported fullness of several of our Southern Conferences is due to this fact.

Admitted on trial: John F. Patterson, Abel Hoffpauir, George T. Freeman. Admitted into full connection: James S. White, Jacob D. Harper, Thomas S. Randle, J. J. Billingsley, William Hart, Thomas Mullett, John W. Hearne, Robert S. Isbell, Felix G. Hocutt. Readmitted: Nathan S. Cornell, William D. Shea. Received by transfer: J. M. Johnson, from the Alabama Conference; Joshua F. Scurlock, from the Southwest Missouri Conference; Joseph B. Walker, from the Texas Conference. Deacons ordained: Traveling—Alfred E. Clay, John T. Sawyer, James S. White, Thomas S. Randle, J. J. Billingsley, William Hart, John W. Hearne; local—Abel Hoffpauir, William H. Pilley. Elders ordained: Traveling—Robert S. Isbell, Philip Allen; local—W. A. Broddy.

The absence of our German brethren from this Conference was felt and regretted. It was, no doubt, a wise step to set off the German work of Louisiana and Texas into a separate Conference; but while we bid them Godspeed, we can assure Bro. Ahrens and his associates that they were missed. Their presence among us was always helpful and most welcome, and we hardly know how to get along without them. May blessings attend them, and ever rest upon the German Mission Conference!

During the session there was preaching at night on both sides of the river. On Sunday, the coldest day we have felt in Louisiana for many a year, Bishop Paine preached in the church at Pineville at eleven o'clock, and ordained the deacons. The sermon was capital, in spite of the weather, and heard by a house full of people. In the afternoon the sacrament of the Lord's Supper was substituted for the sermon, and the elders were ordained at the close of a most impressive and tender communion. Bishop Keener preached in Alexandria at eleven o'clock A. M. to a good congregation. On Sunday night the missionary anniversary was held in Alexandria, Bishop Keener making the address; collection, $150. On the Pineville side Bro. John Mathews preached and took up a missionary collection amounting to $150, the double anniversary thus footing up $300.

On Monday night, after thanks to the people, the steamboats, the ferryman, the Conference fire-maker, and a good talk from Bishop Paine, the last question was asked, the appointments were read, and Conference adjourned with the doxology and benediction.

Next Conference to be held in New Orleans.

APPOINTMENTS.

New Orleans District.—Joseph B. Walker, P. E. Carondelet street, John Mathews; Felicity street, Jos. B. Walker; Moreau street, J. T. Sawyer; Cadiz street and Carrollton, James A. Ivy; Louisiana avenue, Linus Parker; Algiers, to be supplied by Lewis A. Reed;) Brashear and Lafourche, to be supplied; Baton Rouge, John Wilkinson, A. G. Miller, supernumerary; Plaquemine and Grosse Tete, Jacob D. Harper; editor NEW ORLEANS CHRISTIAN ADVOCATE, Linus Parker; New Orleans Depository, R. J. Harp; Institution for the Blind, Baton Rouge, Patrick Lynch.

Delhi District.—C. W. Carter, P. E. Monroe, R. S. Trippett; Trenton, H. O. White; Bastrop, W. P. Owen; Lind Grove, Thomas S. Randle; Oak Ridge, James L. Wright; Boeuf River circuit, George T. Freeman; Winnsboro, Albert M. Wailes; Waterproof and St. Joseph, Baxter Clegg; Tensas circuit, William Hart; Delhi circuit, Benjamin F. Alexander; Lake Providence and Pecan Grove, Nathan S. Cornell; Floyd, Thomas H. McClendon; Cothron mission, to be supplied (by William Kellar;) superintendent of Mexican mission, Joel T. Davis.

Homer District.—John A. Miller, P. E. Homer, Whitmel P. Kimball; Lisbon, to be supplied (by John L. Williams;) Haynesville circuit, Thos. J. Upton; Minden, Marcus C. Manley; Sparta, J. W. Hearne; Arcadia, John C. Read; Vernon, James M. McKee; Castor, Felix G. Hocutt; Louisville, Alfred E. Clay; Downsville, Robert T. Parish; Farmerville, Robert Parvin.

Shreveport District.—S. S. Scott, P. E. Shreveport, A. E. Goodwyn; Caddo, Richard H. Adair; DeSoto, John Pipes; Mansfield and Pleasant Hill, J. M. Brown; Natchitoches circuit, James S. White; Manny and Beulah, James M. Franklin; Anacoco and Leesville, supplied by William A. Broddy and James Knox; Springville, Philip Allen, Jesse Fulton, supernumerary; Webster, John F. Patterson; North Bossier, Robert Randle; South Bossier, George M. Liverman.

Alexandria District.—Joseph H. Stone, P. E. Alexandria and Pineville, Christian Keener; Rapides and Mission, Thomas Mullett; Montgomery, to be supplied; Harrisonburg and Sicily Island, Samuel H. Schroeder; Centerville, William R. Whatley; Trinity, to be supplied (by D. L. Mitchell;) Little River mission, to be supplied (by Pearce Shepard;) Columbia circuit, John F. Wynn; Caldwell, George Jackson; Dugdamona, C. R. Godfrey.

Opelousas District.—Jas. E. Cobb, P. E. Opelousas, Joshua F. Scurlock; Washington and Plaquemine Brule, R. S. Isbell; Chicot and Ville Platte, Fred. White; Vermilionville, J. V. Pointer; Abbeville, Abel Hoffpauir; New Iberia, Benjamin F. White; Franklin, Joseph W. Medlock; Pattersonville and Brashear, Robert A. Davis; Lake Charles, James J. Billingsley; Grand Chenier, Silas H. Cooper; Sugartown, to be supplied (by W. B. Pilley;) Spring Creek, William V. Taylor; Evergreen and Big Cane, J. M. Johnson.

Superannuated.—H. C. Thweatt, Philo M. Goodwyn, Joel Saunders, William E. Doty, John S. Davis, Edwin W. Yancey, Philip H. Dieffenwerth.

Located.—Wm. D. Stayton, Fisher T. Rawson, J. Lane Borden.

Transferred.—R. W. Flournoy, to Northwest Texas Conference; Charles F. Evans, to Little Rock Conference; N. M. Skipworth and James E. Bradley, to Columbia Conference; William V. Tudor, to St. Louis Conference; William D. Shea, to North Texas Conference.

J. Gorton Miller, withdrawn.

Enos B. Foust, left without an appointment, and his case referred to the presiding elder of the New Orleans district.

THANKS TO THE STEAMBOATS.—All the boats conveying preachers to the Louisiana Conference at Alexandria, we believe, charged only half fare. The Maria Louise, the Texas, the Colonel Kouns and the Selma were especially mentioned in the resolution of thanks passed by the Conference. Our personal lot was to go and return on the Maria Louise. There was a large company of preachers on board, and the testimony of all was that they had never traveled on a boat with greater comfort and satisfaction. All the appointments were excellent, the state-rooms spacious, the fare good, servants polite and attentive. Captain H. J. Brinker, and the gentlemanly clerk, Mr. J. J. Dodd, were most courteous and considerate. We wish these gentlemen every good, and we can most sincerely commend their fine boat to all who wish a comfortable and agreeable trip.

OUR CONFERENCE HOME in Alexandria was under the hospitable roof of Robert J. Bowman, Esq. To him and his accomplished wife we owe a large debt of gratitude for kindness shown. Bishop Paine and other brethren were also entertained by Bro. Bowman, and we speak for them as well as for ourselves when we express our sense of obligation for the generous entertainment received. Bro. Bowman was a lay member of the Conference, and took an active part in its proceedings. He should by all means attend our sessions hereafter. Such men as he and William H. Foster, of New Orleans, should go to Conference as regularly as their pastors.

THE Galveston *Christian Advocate* dons a new form and a beautiful dress with the opening of the new year. It is now a handsome eight-page paper, and, as heretofore, edited with taste and ability. It has our warmest wishes for success and prosperity. The editor, Rev. I. G. John, is doing hard but most important service for our common Methodism.

STRONG as our passions are, they may be starved into submission, and conquered without being killed.

Jefferson Hamilton, D. D.

Rev. Jefferson Hamilton, D. D., was born in Ward, Worcester county, Massachusetts, August 23, 1805, and died in Opelika, Alabama, December 17, 1874.

Reared on a farm and doing the work of a farmer's boy, he attended school only as occasion permitted. When about twenty years of age, through the instrumentality of his godly mother, he was converted and joined the church. This took place in Brookfield. Soon afterward he began to exhort, and at twenty-two received license to preach. In those days there were often marvelous manifestations of the presence of God in the conviction and conversion of souls, men under the power of the Spirit falling down as dead, and otherwise exercised. His own early ministry was sometimes sealed with such signs and wonders. Notwithstanding this, however, he greatly felt the need of better *personal* qualification for the work assigned him by Providence; and, to fit himself more perfectly for doing it, entered the Methodist school at Wilbraham, presided over at the time by Dr. Wilbur Fisk. Here, by diligent application, a fair knowledge of the elements of Latin, Greek, Hebrew and the sciences was gained, as well as a general outline of systematic theology. While at this school Richard Watson wrote his Theological Institutes, which work Dr. Fisk recommended to the young preachers in the highest terms as the most correct statement and exhaustive discussion of Methodistic doctrine then published. This book young Hamilton carefully studied and fully indorsed. Though he scrupulously performed the tasks given by his masters, yet he was neither indifferent to his ministerial call nor inactive in ministerial work; for, on Sundays he went into the neighboring towns and villages, preaching the gospel of the kingdom of God. During the school vacations he also preached, and at the same time taught, that he might obtain money to pay his way through the succeeding sessions, without coming under pecuniary obligations to any friend or kinsman.

Upon quitting school he was received into the New England Conference, and stationed the first year at Hull, the second at Randolph, the third at Salem, the fourth and fifth at Boston. In this last place he was severely attacked with measles, which left him with asthma—the fearful disease that, with unrelenting violence, pursued him to the very hour of his death. So feeble did he become, and so firmly seated was the disease, that it was thought impossible for him to live in that climate, and so he determined to come South for relief. In 1836 he landed in Charleston, South Carolina, where he met Dr. William Capers (afterward Bishop Capers,) and with him went to the seat of the Georgia Conference. Here he became acquainted with Hon. H. W. Hilliard, who induced him to come to Alabama, with the purpose of making it his home. On his arrival at the seat of the Alabama Conference, to his great surprise, the Bishop appointed him to Poydras Street church, New Orleans. This church he served in 1837 and 1838. At the close of this term he was transferred to Alabama, and stationed the next two years (1839-40) in Mobile. From that time to the day the Master called him to his reward he was thoroughly identified with all the interests of the church in the Alabama Conference, was a leader in all its enterprises, filled its most conspicuous appointments, and was perhaps the most prominent and influential member of the body. His talents as a man, his fidelity as a Christian, his eloquence as a preacher, won the admiration and confidence of the church, and his brethren delighted to honor him with positions of trust and dignity. He was placed upon committees of examination and boards of education, was sent to represent the Conference at the organization of the Methodist Episcopal Church South, and always elected a delegate to the General Conference.

With a mind by nature easily impressed, and very tenacious of its impressions, the circumstances of his early life and ministry were just such as to give his character most or all of the elements of strength and durability. Poverty taught him the value of personal economy and obedience to authority. The difficulties to be overcome in the way to his education taught him the necessity of patience, industry and self-reliance. The high standard of intelligence he found in the person of Dr. Fisk, whom he regarded as a model, made him believe that mediocrity was not merely the proof of laziness, but a positive sin against one's self. The wonderful conversions which took place in the meetings of his youthful ministry convinced him that God was immediately and personally in the church, hearing and answering the prayer of faith; and the gospel, rightly preached, was the power of God unto the salvation of every one that believes. His own repentance and conversion was to his heart a divine demonstration of the absolute truth of the schemo of salvation. And the purpose of the church to carry the gospel into all the world, as he saw it working in itinerant preachers and Bishops traversing this continent, and in missionaries—men of his own acquaintance, as Melville Cox, Rufus Spaulding, Osgood Wright, and their wives, crossing the ocean to plant the cross on heathen shores—enabled him to realize, while yet young, the vastness of God's designs, and to catch the true spirit of the commission of a preacher of the gospel.

In his estimation sin was the darkest, most appalling fact in the universe, and the gospel of Jesus was its sovereign and its only remedy. The differences between all preachers is exactly determined by the measure of importance they each put upon these two facts. In the mind of Dr. Hamilton they were immeasurably more important than all others; and hence he studied the Scriptures not for the purpose of displaying his talents, but to convict and instruct and comfort the souls of men, and was as tender as love itself with a soul struggling for deliverance. While no man was more severe in denouncing a life of self-righteousness or defiant rebellion, yet no man was more gentle with a spirit awakened and seeking the Savior. He would rebuke, at the peril of life, the royal sinner on his throne, telling him: "Thou art the man;" or go, at the peril of reputation, into a brothel to rescue a penitent, weeping Magdalene. His business was to save souls, and to do this he would not hesitate to face men or devils, to encounter the pestilence of darkness or the destruction of noonday. Hence as a pastor he was vigilant, industrious and impartial, skillfully applying the gospel to the peculiarities of individual life and character. As a preacher he was evangelical, thoroughly Wesleyan; was well read in the Protestant theology and philosophy of the sixteenth, seventeenth and eighteenth centuries, and kept up with the current thought and history of the church, both in Europe and America. His sermons, always carefully prepared, were rich in thought and illustration. He was a hard student to the end of life. In the pulpit his countenance was spiritual, his action earnest but graceful, his language pure, his voice solemn, and his elocution excellent. Those who listened to him in the vigor of his manhood set him down as one of the most eloquent and impressive preachers they ever heard. Multitudes have hung upon his words with delight, and hundreds upon hundreds have been brought to salvation by his sermons. Discourses delivered years ago are still remembered. Impressions then made still live. "He, being dead, yet speaketh." But extensive as were some of the revival meetings he held, and important and elevating as were their results, valuable as were his counsels in boards of trustees and other business bodies, and powerful as were his sermons at commencements, yet it may be that the most valuable and permanent services of his life were the impressions made on the minds of young preachers at Conference. Large and correct views of the doctrines, morals and church of the New Testament, of ministerial propriety, obligation and labor, came out in his sermons, in his speeches on the Conference floor, in the measures he advocated and in his examinations of the undergraduates. These all made lasting impressions upon the younger men, and they went forth to embody them in their characters and practice them in their lives. And besides, they discovered in his conduct only the dignity and politeness of a true gentleman—nothing mean or coarse or clownish. He was a model of propriety and purity. The influence of such a man upon such men in these conditions shows itself in the remotest corners of the Conference, and slowly but surely produces a purer style of preaching, and a higher type of personal character. Because he was naturally reserved, and found no excuse for stupidity and idleness, and had no windy sentimentalism to waste on a careless, half-formed character, some thought he was destitute of sympathy for his brethren; but his life for more than thirty years shows that no man thought and sacrificed more for the temporal comfort and spiritual and intellectual improvement of the Conference. He may have made mistakes, for he was not infallible; but be it so, and yet he was the greatest blessing God ever gave in the person of a preacher to the church in Alabama.

He was a man of great physical suffering. The asthma was a fearful foe, yet it could not break his spirit or force him into silence. Duty was his watchword; and so strong was his sense of it that he frequently worked when most men would have been at home. Only last year, while on the Mobile district, at the age of nearly seventy, he slept out of doors and never complained. Wheezing and coughing, and emaciated, he went at the call of duty to attend the work assigned him. He wound up the year's work by preaching twice on Sunday, in Franklin Street church, Mobile, and giving the sacrament of the Lord's Supper to the people who loved him best. He left Mobile, to meet the Conference in Opelika, with a cold which developed into pneumonia. There he was with the brethren but two days before he was forced to take his bed. During his sickness the care of the church was on his mind, and the care of himself he put on the Lord. The morning before he died, knowing his hour was at hand, and in full possession of all his intellect, he gave a clear, distinct testimony to the power of the gospel to save the soul; delivered charges to several of the young preachers; sent to the Conference, the message: "Hail and farewell!" sent messages of love to his children and grandchildren, and some favorite brethren of Mobile; commended his wife, who sat beside him, to the merciful protection of God and the care of the church; thanked the family for their hospitality and kind nursing, and after a brief period of intense suffering his pains all seemed to leave him, and he died in peace. His breath left him only a few moments after Bishop Doggett adjourned the Conference by reading the appointments. It was a fitting place for such a man to depart this life. His brethren went to their homes and their works—he went to his home and reward.

The church in Opelika inclosed his body in a beautiful coffin, and we carried him to his home, and buried him from Franklin Street church on the nineteenth of December, beside his loved daughter, who but a few months had preceded him to the better land. J. W. RUSH.

PRATTVILLE, ALA., Jan. 5, 1875.

WE NOTE a change of owners and editors in the Baltimore *Episcopal Methodist*. The paper is now published by Johnson & Co., and the Rev. John Polsal, D. D., has resumed his seat as editor in chief. We welcome him to the fraternity and wish him great success.

THE will of D'Arcy Paul, of Petersburg, Virginia, leaves a fine store on Sycamore street to the Methodist Asylum, and $5,000 to the Washington Street Methodist Episcopal Church South.

Fasting and Music.

A learned musical friend objects to the position that music only produces sensations. He says an educated musician can read music. Yes; he employs his mind about music. But does he obtain an idea from music? He objects again because the musician can, on his instrument, imitate sounds. A mocking bird or a monkey has the capacity to imitate. It is said, moreover, that music makes us feel solemn or gay, sad or joyful. So may alcohol or opium. Let any one read the "Confessions of an Opium-Eater," and he will be satisfied that music never produced more rapturous feelings. A lady declares that music has on her a refining, elevating influence, making her feel like striving to be better. I do not doubt but that such may and ought to be its influence. Under proper conditions such will be its influence. This does not prove that it can, except by reflex action, reach higher than the sensuous nature. It is still impossible to get an idea out of it.

But the question is asked: Is not music beautiful, sometimes sublime? And is there no idea to be obtained from the beautiful? Formless beauty would be a solecism—a sheer, unmitigated absurdity. We do, indeed, speak of moral beauty, but by this we can only mean that moral qualities, when perceived, produce sensations analogous to those produced by beautiful objects. Now if we could predicate form of sound (as Hickok seems to do,) still sound is not music. You might have any number of sounds, and yet not have music. Music is the harmony of sound. We must therefore predicate form of harmony (which is impossible) in order to get beauty out of music. It follows therefore that when we say music is beautiful we can only mean that it produces sensations analogous to those produced by beautiful objects.

Music is merely sensuous. Hence we perceive why it has been employed hitherto mostly for evil purposes. The sensuous is a blind, wild, and therefore dangerous power. Give it supremacy, turn it loose unbridled, and immense, incalculable mischief will be the result. Thus to turn music loose upon the sensuous nature is like turning a cloud burdened with cyclone and thunders upon a tropical forest—the wreck must be fearful, might be utter.

In this view of the question it is not surprising that one who ranks high as authority in the musical world, himself a professed Christian, should oppose the use of music in the church. But we do not share this opposition. As to music, in the abstract, we do agree that it has been and must ever be of evil tendency. But we do not propose to turn it loose to run its random course in the church. We propose to put bit and bridle into the mouth of the wild steed. We propose to throw double reins over his neck. We have in connection with church music psalm and hymn, sentiment and poetry. Poetry is neither in the rhyme nor in the rhythm, but in the tone, flavor or harmony of the sentiment. It mingles with the flavor of all soul food, or heart melody, or what we call, for want of a better expression, ideal beauty. Some subjects are not poetic in themselves; others are brim full of it. Death is an instance of the first. Death is an ugly, ghastly, horrible fiend. Revelation takes death up into the Mount of Transfiguration. His dark raiment glistens with the light of supernal glory. Thus he becomes "the gate to endless joy," and also the angel porter who opens the gates of the celestial city. This transfiguring, transforming power is poetry. Other subjects are poetic in themselves. Such is the subject of a superintending Providence. The great Teacher sweetens and beautifies this idea by a poetic illustration: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon, in all his glory, was not arrayed like unto one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you?" We mingle with the music the sentiment and poetry of the psalm or hymn. Thus we hold under the dominion of mind this wild, sensuous power. "We sing with the understanding." We bind and direct it to its special work—the cultivation of the sensuous nature. We do more. Holding it to its specific work, by reflex action, it reaches man's higher nature, while the sentiment and poetry, mingling with it, come down by reflex action also into the sensuous nature, so that at one and the same time, by these united influences, we cultivate and ennoble man's entire nature. Thus, while at first we may seem to disparage music, in the end we glorify it by making it an instrument for a special and necessary work.

From the foregoing and from Scripture we conclude that the spirit and sentiment are of immense, indispensable importance in the worship of music. The lazy drawl that murders a miserable tune in "Sleepy Hollow" is as great an offense to the spirit of worship as it is to good taste. That which costs nothing is worth nothing here, as everywhere. Whoever stops learning had as well stop singing, stop preaching, cease calling himself a disciple. If the congregation or the choir sing so as to obscure the words, or if the organ drown the words, instead of edification, there will be mischief. Mr. Wesley may not have comprehended the philosophy of the question, but his keen, observant eye saw the facts; hence he exhorted preachers to be careful that congregations should understand the singing. St. Paul comprehended the whole question when he declared: "I will sing with the spirit, and with the understanding also."

The service of music and song in the church *ought* to be *religious*. Scripture, foreseeing the great danger that this part of worship should be merely sensuous, insists with great emphasis on the necessity that it should be spiritualized. It is to be a "new song." This song, from Psalms to Revelations, is a "new

song," proceeding from a new nature. It will not do that there be merely the melody of the lips or of the instrument. There must be "grace" in the heart, "melody in the heart." All short of this is children "playing 'possum"—is mere "make believe," is "the abomination of desolation, standing where it ought not," is playing the heaven-affronting role of tomfoolery in the courts of the living God, is "stealing the livery of heaven to serve the devil in." "Procul! oh, procul! este profani." And yet we have known infidels and sinners of every hue, grafting down to the dancing-master, to lead the service of music and song in the church. In one of our churches a wild, godless youth, who ran away with the circus, was chosen organist. In another of our churches the organist was a pronounced infidel. Another, when he had performed his part, was accustomed to lean back and read novels till his time came round again in order. I have known choirs to whisper and giggle through the whole service of prayer. Would it not be as well to put these scandalous sinners to lend the service of prayer or preaching? Ought not the service of music and song to be as much a divine worship as either prayer or preaching?

Music in the church is for the culture of the sensuous nature—an aid to faith for the sanctification of the body. You have a man in the church who professed to be converted. He did run well for a season. His sensuous nature hindered him. He got drunk. He is sorry—repents. You bear with him—wind him up again. Anon he scandalizes the church by another fall. What is to be done? There was grace in his soul, but his sensuous nature is the trouble; his appetites are not sufficiently under the dominion of grace. Is there not grace enough in heaven to save him? Let him fast and pray. The faith to eject this sensual devil goeth not out but by prayer and fasting. But fasting and prayer alone might lend to asceticism. That the proper equilibrium may be preserved, there is another instrumentality—music and song. Mortify and subjugate, and then cultivate and refine the sensuous nature. This lower nature needs discipline, like all other nature, even chastisement; but, while the rod is in one hand, hold a strengthening cordial in the other. "That the body may be a living sacrifice, holy, acceptable unto God." St. Paul seems to have had this idea when he said: "Be not drunk with wine wherein is excess, but be ye filled with the Spirit; admonishing one another in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord." At all events, let a man not despair or give over the struggle till he has used all means for the sanctification of the sensuous nature. What we have said of the drunkard is merely an instance for illustration. Let all who are in danger of sensuality use diligently all the means of grace vouchsafed unto them, especially the means that may act specifically on the case. WM. A. MCCARTY.

To the Preachers and Members of the M. E. Church South.

DEAR BRETHREN: As you are aware, the Conference season has nearly closed, and we have the returns of the missionary collections from the treasurers of the Annual Conference Boards. These, when compared with the appropriations made last spring at the annual meeting of the Board of Missions, will show that we will not have on hand, after the drafts of the past year shall all have been paid, more than money enough to meet the drafts for the first quarter of the current year. Now the question is: What shall be done? We must have means to meet the second quarter's drafts, or the missionaries will suffer, and the work will have to be suspended. There never has been a time since the organization of our church when there has been so great a demand upon us for men and means, and there never has been so much to encourage us in our work, especially in the foreign department. In the great West the fields are white unto the harvest. The work among the Indian tribes, and our opportunity for doing missionary work in China, is becoming more and more interesting; and the work in Mexico, as you will see from our church publications, is almost miraculous.

And now, on the one hand, we see the "effectual door" that God opens before us; on the other, an empty treasury. The great Head of the church tests our faith and love in this providential appeal which he makes to our gratitude and liberality. Let us show our appreciation of the gospel that has saved us, by enlarged contribution to the glorious work of converting those who are still sitting in the valley and shadow of death.

According to the new plan of conducting our missionary enterprise, the collections for the board at Nashville are to be kept separate from those made for domestic missions in the various Annual Conferences. Now we suggest and urge that brethren go to work early and raise their assessments for foreign missions, and remit the amount collected to the treasurer or secretaries at once, and a receipt will be sent in return, which will be a voucher at the meeting of the Annual Conference for the amount forwarded to Nashville.

Now, brethren, please to heed this call, for unless collections are made and forwarded it will be impossible to meet the drafts already drawn for our work in foreign fields.

And we appeal also to individual members and friends of our church, and the friends of missions, and ask them to send to us what they are willing to give to sustain the cause for which Jesus gave his life. O ye lovers of the Savior, come to our help; and while Christ opens the door, let us step in and do the Master's work. We must let no man take our crown! Who will respond?

Brethren in the ministry, we beseech you, be prompt, and do not suffer the cause to fail for want of the amount you can raise in your respective charges.

We repeat what we have already said in another connection: "The amounts assessed to the Annual Conferences must be raised. It is a simple necessity. There is no margin for failure. If we fail, our plans will be thwarted and our missionaries afflicted. If we fail, enlargement becomes impossible. If we fail, contraction is inevitable—and farther contraction will be death. The amounts named in these assessments do not represent our conception of the duty of the church, but our estimate of the very least amount with which we can, for the current year, conduct the mission work committed to us. It should be a point of sacred honor with each pastoral charge in our connection not to fall below its assessment, and of sacred ambition to go beyond it."

J. B. MCFERRIN,
A. G. HAYGOOD,
Secretaries.

MISSION-ROOM, Nashville, Jan. 3, 1875.

So Many Cabbages.

Those public speakers who are afraid to venture before an audience without notes will find encouragement in the following story told of a poor country priest who preached such excellent sermons that the fame of them came to the ears of the cardinal archbishop of the diocese, who felt his curiosity excited, and determined to go and hear for himself. He accordingly set out one Sunday morning, he and his suite—chaplain, vicar general and secretary—and, arrayed in full canonicals, invaded the small village church filled with wondering bumpkins. The poor priest had not counted on such goodly company, but the sight of the cardinal seemed to have very little effect upon him. He went through the service in his usual simple manner, and afterward preached a sermon of such impressive eloquence that the cardinal felt moved, and followed him into the vestry when mass was over to compliment him. Probably his eminence was not more exempt than other folk from the occasional failing of snobbishness; for, after having offered his praises, he could not resist the temptation of adding: "I congratulate you the more, sir, that I was afraid my presence might perhaps render you nervous, and prevent you from speaking with your ordinary excellence." "O no, my lord," answered the priest, with a mild look at the cardinal's scarlet robes; "I make it a point in preaching to look upon my congregation as so many cabbages; and a red cabbage more or less makes not the slightest difference." We are not told that the priest was promoted to a richer benefice after this retort, but it cannot have mattered much in his case; for a man who could have found such an answer was sure to make his way in life.—*New York Observer.*

RUSKIN says: "Speaking the truth is like writing fair, and comes only by practice. It is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such habit."

THE true past departs not; no truth or goodness realized by man ever dies or can die; but all is still here, and, recognized or not, lives and works through endless changes. *Carlyle.*

MARRIED.

MASSIE—HARPER.—By Rev. J. H. Shelton, at the residence of the bride's father, on the 27th of January, 1875, Mr. James P. Massie, of Hempstead, Texas, to Miss Ann T. Harper, of Jefferson county, Mississippi.

Lynchburg papers please copy.

DAVIS—BOYD.—At the residence of the bride, Marion Station, Lauderdale county, Mississippi, December 27, 1874, by Rev. J. C. Brogan, Rev. John H. Davis, of Fayette county, Alabama, to Mrs. Virginia A. Boyd.

POWELL—MARTIN.—December 10, 1874, at the residence of the bride's father, F. A. Martin, near Magnolia, Mississippi, by Rev. J. W. Sandel, Mr. Joseph W. Powell to Miss Eliza R. Martin.

DICKINSON—ORR. By Rev. W. A. Dodge, at the residence of the bride's father, in Athens, Georgia, November 24, 1874, Rev. Walter P. Dickinson, of Elmore county, Alabama, to Miss Virginia Orr.

DEVAN—GOLSON.—At the residence of Mrs. L. P. Golson, the bride's mother, on the sixth instant by Rev. R. S. Woodward, Mr. W. O. Devan, of Hampden, to Miss Ida C. Golson, of Summerfield Alabama.

CLAY—HALL.—On the night of January 31, 1875, by Rev. A. L. McIlwyle, Mr. R. P. Clay and Miss Ella Hall, both of Cuba, Alabama.

STURRS—MOODY.—By the Rev. H. H. Cottrell, December 23, 1874, at Linden, Marengo county Alabama, Mr. James W. Stubbs to Miss Willie H. Moody, both of said county.

SMITH—RESTEIER.—By the Rev. H. H. Cottrell, December 24, 1874, at Jefferson, Marengo county, Alabama, Mr. Henry T. Smith, of Choctaw county, to Miss Wesley A. Resteier, of Jefferson.

WILLIAMS—RAWLS.—By the Rev. H. H. Cottrell, January 4, 1875, near Spring Hill, Marengo county, Alabama, Mr. Silon Williams to Mrs. Martha J. Rawls, both of said county.

HOOD—GEALDING.—January 12, 1875, at the residence of the bride's mother, by the Rev. R. W. Coons, Mr. William Hood, of Walker county, Alabama, to Miss Vallanta Gealding, of Blount county, Alabama.

COOPER—DEBARDELAREN.—December 14, 1874, at the residence of the bride's father, Mr. Warren DeBardelaben, by Rev. W. A. Montgomery, Mr. John D. Cooper, of Georgia, and Miss Callie Lee DeBardelaben, of Autauga county, Alabama.

GOLSAN—TYUS.—By the same, December 21, 1874, at the residence of the bride's father, Mr. Randolph Tyus, of Autauga county, Alabama, Mr. B. F. Golsan and Miss Estelle Tyus.

SIMPSON—PAIN.—January 6, 1875, at the residence of the bride's mother, near Newport, Mississippi, by the Rev. S. D. Terry, Mr. C. A. Simpson to Miss M. J. Pain.

WARE—SIMMONS.—By the same, January 10, 1875, at the residence of the bride's father, near Newport, Mississippi, Mr. J. R. W. Ware to Miss Martha E. Simmons.

PARVIN—HENDERSON.—At the residence of the bride's sister, by Rev. J. M. McKee, on the seventh of December, 1874, Rev. Robert Parvin, of the Farmerville circuit, Louisiana Conference, to Mrs. Sarah Henderson, of Lincoln parish, Louisiana.

JONES—SMITH.—By the Rev. E. M. Turner, at the residence of the bride, Gainestown, Alabama on the tenth instant, Mr. James S. Jones, of Texas, formerly of Clarke county, Alabama, to Mrs. D. Dorlisku Smith.

DAHLBERG—STRINGER.—On the fourteenth instant, by the Rev. E. M. Turner, at the residence of Mr. Walter Taylor, Jackson, Alabama, Mr. F. W. Dahlberg to Miss Lemar Stringer, all of Clarke county, Alabama.

PARKER—TAYLOR.—By the same, at same the time and place, Mr. W. S. Parker to Miss Amelia Taylor, all of Clarke county, Alabama.

Mission Drafts.

Those persons who hold mission drafts on the treasurer, at Nashville, for the first and second quarters of the current year, will please send them direct to A. H. Redford, treasurer, or J. B. McFerrin, secretary of the Board of Missions, and not send them through banks, nor transfer them to merchants or others. There are imperative reasons for this request.

THOS. O. SUMMERS, Pres.
J. B. MCFERRIN, Sec.
A. G. HAYGOOD, Sec.
A. H. REDFORD, Treas.

REV. E. L. JANES, twin-brother of Bishop Janes, says the New York *Christian Advocate*, and long one of the best-known and most devoted and highly esteemed members of the Philadelphia, New York and New York East Conferences, died at his residence in Flushing, on Sunday morning. His health has been failing for the last two years. His closing illness was for about four weeks. At first he was able to be about the house, but during the last fortnight was confined to his bed, his disease assuming an acute and violent form. During his illness his religious enjoyment was very great, and his end full of hope. His age was sixty-seven.

CONVEY thy love to thy friend as an arrow to the mark, to stick there, not as a ball against the wall to rebound back to you. That friendship will not continue to the end that is begun for an end.—*Enchiridion.*

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

For the Week Ending Jan. 16, 1875.

A—John Anderson $2, C O Andrews, Edwin Alden two letters $1, D Ayers, Daniel Appleton & Co, S A Alston $6, H C Armstrong.

B—Mrs M A Bomer, J Lane Borden, H A Beason $5, L S Borden, G J Babin, H F Bowen, T C Bradford, Barnes & Wilkinson, Boorum & Pease, H Bainbridge & Co.

C—Henry Connor $1, Cassell, Petter & Galpin, William G Cocke, H H Chandler & Co $8, John F Cook $13, C S Cozine $2, C M Connolly $4, Thomas Cotton, R W Coons, H B Cottrell $1, B T Chapman $10.

D—L D Dameron four letters, Dixon Doniy two letters, R H Drummond & Co, John H Denton Charles H Ditson & Co, G W Dadison, W L Ditto, Donaldson & Co.

E—E Edmunds, W G Elder, Eastland & Co $45, J S Ellis, John D Emack.

F—J L Farrell, Mrs M B Fuller $2.50, J K Funk, Charles J Fluker, E N Freshman, E A Folford, H Farrelly, French & Co.

G—W W Graham, William W Gamble, H Grammer & Bro. two letters $1.50, Malcolm M Graham, Elias George, R J Guthrie, A J Gibson, Ed T Goodwin, Louisa R Griffith $2.

H—Harney & Washington $23.25, H E Hamilton, A W Howlin, E N Haughwout & Co, Charles S Harris, T N Hornsby $2.25, P H Howsen, W F Hamilton, D M Hudson, H C Hunter, Simon Hall.

J—H F Johnson, W H Johnson, K A Jones, W W Jared, P A Johnson $9.40, W J Joyce $12.70.

K—Theodore E Kelly, W B King $3.90.

L—J B Lippincott & Co, Miss Fannie H Lloyd $2.50, E A Lanier $2.50, E H Lengsfield $5, Miss Lizzie P Larkins $5.50, F Edgar Lindsay, Sarah H Langston, Lee, Shepard & Dilllingham, Aquile Lane $1, Will H Leith $11.50.

M—W N Maddox, J G Mitchell, J E Mason two letters $1.75, I Z T Morris, Morgan Envelope Company, F T Matthews, D L McCauley, Moody & Jameson $3.60, G & C Merriam, W A Montgomery, E A Morse $2.50.

N—V H Nelson, John W Newman $5, J D Newsom $37.75, H T Nabors $3.00, J Nicholson, Newark Portable Book Rest Company.

O—Oatis & Worrell $11.40, J M Owens $2.

P—W H Posey $5, Pope Bros. & Engeman, J L Peters, Porter & Bainbridge, Elias Phillips, J G Penn $180.93, W C Pipkin $2.

R—B H Reynolds, George P Rowell & Co two letters $5.75, R G Ragan, J W Rosh, A H Redford agent two letters, Robinson & Co, George Routledge & Co, Reed & Lathrop $100, J M Roddy $ 6.50, J M Roberts $2.

S—Smith & Boatner, St Louis Advertising and Publishing Company two letters $4, R A Sidney, E G Selchow, J H Shelton, Abram Smith $4, Still & Lacey, Samuel Smith $2.50, M L Stebbins, W T Simpson, Mrs Mary Sale, Seay & Seay $50, Thomas M Smith, B L Selman.

T—Taylor & Myers, A T Tidwell.

U—S C Upham $15.

W—Mrs M O Walrath $6, Mary S Wall $4, Wimberly & Rea, Mrs M C Washington $2, George R Welson, J K Ward $1, Willy Wallach two letters, B S Walkley $6, Alfred White, David Wallace.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. Any amounts may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

GOLD PENS.—The popularity of the pen depot of A. M. Hill, 86 St. Charles street, has been rapidly and continually increasing, and his business increasing in the same ratio. There is no doubt in our minds as to the excellency of the pens he sells. He keeps also other articles of jewelry.

WOOD AND COAL.—See advertisement of the steam wood yard of Mr. W. N. Packard, corner of Ursulines and Rampart streets, who will deliver wood, coal and charcoal promptly at short notice, and sawed, if desired.

YEAST POWDERS.—Egan's Louisiana yeast powders are guaranteed to give entire satisfaction. See advertisement and call on Thos. Egan, manufacturer, 34 Common street.

ARCHITECT.—Those needing the services of an architect will find in Mr. T. Wildrey Carter, at 47 Polymnia street, a man who is reported to be thoroughly competent.

THE New Louisiana Remedy for throat and lung diseases is represented among our advertisements. It has been highly recommended by many who have used it.

PLANTERS and gardeners should read the advertisement of R. Maitre, Esq., seedsman and florist, No. 602 Magazine street, New Orleans.

MESSRS. LEVY BROS., 580 Magazine street, have on hand a well selected stock of dry goods. Purchasers would do well to give them a call.

READ advertisement of the C. O. D. Hat store.

SPORTSMEN'S DEPOT.—The old and popular gun depot of F. Charleville is in liquidation under the management of Mr. R. Rhodes, with the assistance of Mr. Folsom, a gentleman of much experience in filling orders and well known in connection with the business, to assist him in serving country customers. Mr. Rhodes is sure that he can meet the views of merchants and country custom—if they will call at 55 St. Charles street, or address him at post-office box 1509, New Orleans.

WATCHMAKER.—We have known Mr. A. Hoitel, 58 Royal street, for many years, and have had work done by him repeatedly, and take pleasure in saying that he has never failed to give satisfaction; and while this is the fact in relation to his work, we can say that we have never found any cause to complain of his charges.

THE FOUR SEASONS has long been a quiet, cheap and well-conducted eating-place. The cooking is good, the place orderly and quiet, and we think the fare equal to that found at many places where the rates are more than double. To those who are interested we would say: Call at 111 Chartres street and try it.

TEETH.—Dr. G. A. Betancourt advertises the materials, use and methods of his work, and invites customers to call at 173 St. Joseph street, where he is prepared to attend to any and everything in his line, and, as will be seen by his advertisement, at very reasonable rates.

CARPETS BELOW COST.—Messrs. E. C. Palmer & Co. certainly have a stock of superb carpets, which they propose to sell below cost. There can be no doubt of the excellence and genuineness of their goods. Call and see for yourselves at 97 Camp street.

A. BONNET, at 65 Royal street, has recently increased his stock of Jewelry and watches, and invites an inspection by the public.

THE advertisement of Dr. Warrington will be found in another column.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

WILBOR'S COD LIVER OIL AND LIME.—Persons who have been taking Cod Liver Oil will be pleased to learn that Dr. Wilbor has succeeded, from directions of several professional gentlemen, in combining the pure oil and lime in such a manner that it is pleasant to the taste, and its effects in lung complaints are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken the clear oil for a long time without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists. ja21 1t

AVOID CONSUMPTION.—No enemy to the human race is more to be dreaded and is more insidious in its approaches than the too fatal destroyer of the health and happiness of myriads—"Consumption in its ghastly form." The duty of all is to guard against its first advances. This may be done by the timely use of Dr. Tott's Expectorant. ja7 3t

CALOMEL at a discount. Defiance to Southern Fevers. Good digestion is to be secured by using Simmons' Liver Regulator. ja14 1t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Spaulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. ath5 1y

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hops cures Dyspepsia, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by T. L. Lyons, druggist, New Orleans, La. dc6 1y

NEW ADVERTISEMENTS.

R. MAITRE.
SEEDSMAN AND FLORIST.
602 ... MAGAZINE ST ... 602

Dealer in Landreth's, Vilmorin's, Henry's and Hippe Bros' Garden and Flower Seeds Greenhouse Plants, Evergreens and Roses. Fruit Trees, and a variety of fancy and ornamental goods for the use of Florists and Bouquet-makers. Catalogues and Almanacs sent on application. A liberal discount to country dealers. ja21 3m

FOUR SEASONS RESTAURANT.—JOHN ROSSO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Charles street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. ja21 3m

INFORMATION WANTED.

A tall young man, aged, if living, about twenty-five years, named THOMAS MUNDELL, son of Peter Mundell, Esq., of Scotland, has been lost to his friends for four years. In 1870 he was engaged as second overseer on the estate of the Southern Express Company; afterward he was an overseer on Mrs. Hill's place (care of Judge Watts, Tickfaw Station, Jackson Railroad, Louisiana). In January, 1871, he wrote from Amite City Hotel, Louisiana, George H. Clarke, proprietor, as if stopping there. This is the last heard of him. Any information concerning him sent to REV. J. C. HARTZELL, 186 Camp street, New Orleans, will be transmitted to his bereaved parents. ja21 1t

W. N. PACKARD,
STEAM WOOD YARD,
Corner Ursulines and Rampart Streets,
NEW ORLEANS, LA.

Pittsburg Coal and Charcoal a specialty. Families supplied with all kinds of Fire Wood at the shortest notice. Wood Sawed and Split to any size desired, at the lowest prices. ja21 2m

A. HOITEL,
WATCHMAKER,
58 ..... ROYAL STREET 58
Bet. Bienville and Conti Sts., New Orleans.

Watches and Jewelry neatly repaired. ja21 3m

HOUSEKEEPERS, ATTENTION!
CARPETS BELOW COST.

Being determined to close out this department, we have made a

Still Further Reduction in Price.

For evidence of same call on
E. C. PALMER & CO.,
ja21 1m 97 Camp street.

THE NEW LOUISIANA REMEDY for Scrofula, Coughs, Catarrh, Asthma, Bronchitis, Blood-Spitting, Hoarseness, Wasting Away, Throat, Lungs, etc., is *unequaled*. The proofs are *overwhelming*, and may be seen at the Depot, 100 CAMP STREET, New Orleans. Splendid for the Voice, and the best Soothing Syrup for children extant. Delicious to the taste. *No Poison.* Sold by druggists and country merchants. *Product of our swamps!* ja21 1t

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THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

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containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

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is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

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EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion.

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice* and *Nausea*

IT HAS NO EQUAL.

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A MILD APERIENT AND GENTLE PURGATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street, New York.

DR. TUTT'S HAIR DYE

is easily applied, imparts a beautiful black or brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. dc8 1y5p

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Remember that for all Affections of the THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY,

Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.

Price, $1. Sold at all wholesale and retail drug stores in New Orleans, and by the proprietor,
B. LAPLACE, Chemist,
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Doeskins, Fancy Cassimeres, Silk, Worsted and Velvet Vestings, Linings and Trimmings of all descriptions, suitable for Tailors and Dressmakers. Also on hand Army and Navy Cloths, Military Buttons, Billiard Cloths, Alaskapas Cottonades, Corduroys, Shears, etc., etc. All goods sold at retail de24 1m5p

The Child's Corner.

THE SWEET OLD STORY.

Read again that sweet old story—
Never let its cadence die—
How the Lord of light and glory
Left his happy home on high.

How he came to earth so lowly,
Humble, poor, and meek and mild,
Shepherds, wise men, angels holy,
Bowed in worship to the child.

How he loved the little children,
Laid his hand upon each head;
"Such as these are they in heaven;
Let them come to me," he said.

GUESS.

All over yellow,
Big, fat and round—
A comical fellow,
Lying on the ground.

Roll him home to mamma,
Roll him in the pot;
Put him in a pie;
Eat him smoking hot.

A Sermon for the Little Folks.

"If ye know these things, happy are ye if ye do them."—John xiii, 17.

First. "These things"—that is, your duties. You have duties wherever you are.

1. *At home*, obedience and respect to parents, and kindness to brothers, sisters and servants.

2. *At school*, respect to teacher, faithfulness in study, and fairness in play.

3. *At church*, be quiet, listen, worship, and give your hearts to the Savior.

4. *On the street*, good manners, modesty, kindness, minding your own business.

Second. How should you do your duty?

1. *Not for pay.* That is a low motive. Some always ask: "What will you give me?"

2. *But from love.* So the Savior did when a boy at Nazareth. So the angels do God's will (which is only another name for duty.) This will make you do it cheerfully.

3. *Better every day.* By trying to do your duties you will become more skillful. So you improve in reading, writing and music. Peter says: "Grow in grace."

Third. Doing duty makes you happy. Sin cannot make you happy. Sin did not make Eve happy, nor Cain nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin can make you happy. But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how true it is.

Try, then, to know your duty. Be faithful in duty in doing it from love to God and man; then you will be happy every day on earth, and forever happy in heaven.—*The Myrtle.*

COURAGE AND COWARDICE.—George came into the house one day all dripping wet. His mother, as she saw him, exclaimed:

"Why, George, my son, how came you so wet?"

"Why, mother, one of the boys said I 'darn't jump into the creek,' and I tell you I am not to be dared."

Now was it courage that led George to do that? Some boys would say it was; and that he was a brave and courageous boy. But no, George was a coward; and that was a very cowardly act. He well knew that it was wrong for him to jump into the creek with his clothes on, but was afraid the other boys would laugh at him if he should stand and be dared.

Edward came strutting up to James, and, putting his fist in his face, said: "Strike that if you dare!" just to see if he couldn't get him into a quarrel. Now which would show the most real courage, for James to give him a hit and have a brutal fight, and both get hurt, or to say, as he did: "Edward, if you want a quarrel, you have come to the wrong boy. I never fight, because it is wrong. You can call me a coward, if you will, but I will show you that I have courage enough not to be tempted by your ridicule to do what I know is wrong." That was brave and courageous.

A good definition of courage is "*not to be afraid to do what is right, and to be afraid to do what is wrong.*" The stories of Daniel and his three friends, and of Joseph, give us fine examples of those who possessed true courage; who were not afraid to do what is right, and who were afraid to do what is wrong.—*Congregationalist.*

THE EYE THAT ALWAYS SEES.—When a very little boy, I remember reading of a child who was in the habit of going to an upper room or loft where there was a store of apples. But as she went, from time to time, to steal these apples, she met with something that greatly troubled her; for there happened to have been placed in that store-room an old oil-painting.

It was a large face, the eyes of which, go to what part of the room the little girl might, seemed to follow her; and they appeared to be saying to her, as she stooped down to take up the apples: "Ah! I see you. It is very naughty. I'll tell upon you. You are sure to be found out."

Well, this so annoyed the little girl, from time to time, that she was determined to put a stop to this speechifying of these two great staring eyes; so she got a small knife or a pair of scissors and struck them out.

Ah! but there were still the two large holes in place of the eyes, and she never could look at them without thinking of the eyes, and what they used to say to her. She had put out the eyes; but she had not, nor could she, get rid of her conscience. Moreover, the very means she had adopted for sinning without rebuke only served to discover her guilt; for, when what had befallen the painting came to be found out, it led to such inquiries as at last to reveal the whole truth.—*Episcopalian.*

HARRY'S CHICKENS.—Little Sammy Brent "lived way down South," and was just as full of mischief as a boy of thirteen could be. One evening he came home after a ramble through the woods and by the river, and asked his Brother Harry, who was eight years younger than himself:

"Harry, wouldn't you like to have some funny chickens?"

"I'm just sure I would," answered Harry.

"Well, you take these three eggs and put them in a box of sand, and set it in the sun, and after awhile you'll have three of the funniest chickens you ever saw."

Harry followed his brother's directions, and morning, noon and night he might be seen watching for his brood to poke their bills up out of the sand. At last one hot day, just before noon, the sand began to move, and the queerest kind of a chicken came out. It had a long, horny bill, a long, flat body, without feathers or wings, four feet, and a tail nearly as long as its body. As soon as Harry's excited eyes could see clearly, he exclaimed:

"Oh! oh! it's a alligator! it's a alligator come out of an egg."

If Harry had been a little older he would have known that the alligators bury their eggs in the sand, and wait for the sun to hatch them, and as soon as the young alligators appear the mother conducts them to the water.—*Hearth and Home.*

HELP MY UNBELIEF.—The master of an infant school, having directed a little fellow to move a stool, but so as not to be himself seen, thus endeavored to instruct the infant charge:

"You cannot see any one moving the stool; is it not alive?"

"Oh! no, master, it's not alive, never was alive; some one must be moving it."

"But you cannot see anybody; perhaps it moves itself."

"Oh! no, sir, though we do not see anybody, that does not make any odds; it *does not* move itself."

He then told them of the sun, moon and stars; and although we did not see any one move them, yet it was certain they were moved, and no other could do so but God himself, but we could not see him.

"Yes, master, it must be God."

"But, then, my little folks, you cannot see him."

"Please, sir, we must believe it."

"Well, then, you believe it?"

"Yes."

"This, then, is *faith.*"

"Please, sir, then little faith is better than no faith."

"If you have little faith, what will you do?"

Little James said: "I'll shut myself up in a corner, and I'll pray: '*Lord, I believe; help thou my unbelief.*'"—*Gray.*

THE BOOK OF THANKS.—"I feel so vexed and out of temper with Ben," cried Mark, "that I really must—"

"Do something in revenge?" inquired his Cousin Cecelia.

"No; look over my book of thanks."

"What's that?" said Cecelia, as she saw him turning over the leaves of a copy-book nearly full of writing in a round text hand.

"Here it is," said Mark. Then he read aloud:

"'March 8.—Ben lent me his bat.'

"Here again: 'January 4.—When I lost my shilling Ben made it up to me kindly.' Well," observed the boy, turning down the leaf, "Ben is a good boy, after all."

"What do you note down in that?" asked Cecelia, looking over his shoulder with some curiosity.

"All the kindnesses that are ever shown me; you would wonder how many there are. I find a great deal of good from marking them down. I do not forget them, as I might do if I only trusted to my memory, so I hope that I am not often ungrateful; and when I am cross, and out of temper, I almost always feel good-humored again if I only look over my book."

WHAT A CHILD MAY DO.—A few days ago I saw a large, strong man come forward as a candidate for church membership. By the hand he held a fair, delicate child of nine years, and pointing to her, as the tears rolled down his cheeks, he said: "She showed me the way. I knew I was a sinner, and needed pardon and sanctification, but I kept putting the matter off. I heard the most powerful sermons, but would say: 'Go thy way for this time.' My pious wife entreated me to be reconciled to Jesus, but I turned a deaf ear to her persuasions. But when my little daughter came again and again, and, putting her loving little arms about my neck, would say: 'Dear father, won't you go to heaven too? Father, you don't know how good Jesus is. O father! he died for you and me; can't you love him?' I could resist no longer; and, blessed be the God of my dear child, he is mine too now, and shall be mine to all eternity." Thus was the father's soul saved through the prayers and entreaties of a little child.—*American Messenger.*

NEW LIGHT ON THINGS.—"Halloa, young fellow!" said the cock to the shepherd's dog, eyeing him very fiercely as he ran by; "I've a word to say to you."

"Say on," said Shag; "I am in a hurry."

"I wish to remark," said the cock, "that there has been a great mistake made in the stack-yard; and you can tell your master that he and the other man, instead of turning the corn end of the sheaves into the stack, and leaving the stubbles outside, should have done it the other way. How are my hens and I, do you think, to get at the grain?"

"Oh, ho!" said Shag, "you fancy that farm-yards were made for fowls; but the truth is, fowls were made for farm-yards. Get that into your head, and you won't meddle with arrangements which you can't understand, and don't concern you."

A SPREAD-EAGLE orator wanted the wings of a bird to fly to every village and hamlet in the broad land; but he wilted when a naughty boy in the crowd sang out: "You'd be shot for a goose before you had flied a mile."

Farm, Garden and Household.

Walking Horses.

One of the most desirable and valuable gaits for a horse is a walk, and it should be the aim to first develop this gait in the handling of the colt. The good walker will always make good time on the road when a day's journey is to be made, without wearying himself, while the slow moper must be constantly kept on the trot if time is to be made. A horse that will walk five miles per hour will go as far in a day, confined to this gait, as an ordinary horse can be driven when kept half of the time to the trot, and with much greater ease to himself. If one-half the pains were taken by farmers' boys to make fast walkers of the youngsters on the farm that is usually taken to make them trot, the result would be much more beneficial, and we would find plenty of teams that could do their five miles an hour with ease. But instead of this, as soon as the colt is bridled, the sole aim of "the boys" is to make a trotter of him, and both gaits are spoiled.

Make the colts walk, boys; make them extend themselves in a long, sweeping, square walk, and don't be satisfied with anything less than five miles an hour. When he gets to trotting he will go all the faster for this preliminary training to the walking gait, and if he cannot trot fast enough to beat Dexter or Goldsmith Maid or Occident, he will have a gait that is invaluable for business purposes. We hope to see more attention paid to fast walking than heretofore, and we respectfully urge upon agricultural societies the importance of offering liberal prizes for walking horses at the fairs for the coming year.—*National Live Stock Journal.*

THE RED RUST-PROOF OAT.—A correspondent of the *Rural Carolinian* has the following to say about this valuable variety of the oat:

"I premise by stating that my lands are pine, sandy lands, poor and worn; much of them a hundred years old, and of course badly treated in the past. I have tried many varieties of oats, but for five years have adhered, with great satisfaction, to the 'red rust-proof oats,' procured originally from Colonel D. Wyatt Aiken. I have never seen a stalk of this oats rusted; they grow less stalk and heavier grain than any I have ever tried; mature two or three weeks earlier, and thus escape the risk of early summer drought. On very poor and worn lands, with no other manure than a pea crop turned in by double-horse plows, I have made, one year twenty-four and a half bushels to the acre, another year thirty bushels to the acre—a result never approached by me with any other oats."

MANY years ago Torrey and Gray conceived the idea of writing the "Flora of the United States;" but before they had got through with *Compositæ*, the aster family, so many new species were discovered in the hitherto unexplored regions that the idea had to be laid aside. Dr. Torrey died before the explorations were sufficiently forwarded to warrant a renewed attempt; but it may be that his associate, Dr. Asa Gray, may live to see the work accomplished. Though new species come to light once in awhile, they are not near as common as they were a few years ago. Hayden's sixth annual geological report, just issued, has but one new species, *Diecntra uniflora*, and this, though a description is here published for the first time, is not entirely new, as it had been discovered a little while before by Dr. Kellogg, in the Sierra Nevadas, who gave it the name adopted in this report.

A NEW NEEDLE.—A lady in San Francisco, the *Chroniele* of that city says, has invented a new needle, the improvement consisting in making a needle of any size without an eye for the thread, but with, instead, a hole bored longitudinally into the head, or larger end thereof, to the depth of a quarter of an inch or thereabouts, which hole is arranged with a screw-thread. The needle, it is claimed, will carry any kind of thread, and can be used for every purpose. It is thought that it will be valuable also as a surgical needle, as it will require but one thread, the advantage of which will be that a smaller hole will be made in passing the needle through any substance than would have to be made by the partially doubled thread of the ordinary eyed needle.

SURE CURE FOR CHICKEN CHOLERA.—I had and now have some twelve or fifteen game fowls, imported into Maury county, the original stock in 1859. They are freer from attacks of cholera than any other breed I am acquainted with. However, every spring and summer I lose, or rather have lost, a number of fowls, both old and young. I tried all remedies advised or advertised, with only partial benefit. As an experiment I used Brown's Essence of Jamaica Ginger. Take of this one tablespoonful, and put in enough water to mix into dough one quart of meal, and feed three times daily.—*Rural Sun.*

TOOTH WASH.—Dissolve two ounces of borax in three pints of boiling water, and before it is cold add one or two teaspoonfuls of spirits of camphor, and bottle for use. A tablespoonful mixed with an equal quantity of tepid water, and applied daily with a soft brush, purifies and beautifies the teeth, tends to prevent the formation of tartar, and induces a healthy action of the gums.

PURE air is just as necessary for bees as for man. Beginners should bear this in mind, and never place them in positions exposed to air tainted with impurities.

IF ALL men were to bring their misfortunes together in one place, most would be glad to take his own home again, rather than take a portion out of the common stock.—*Solon.*

MEDICAL.

DR. C. B. WARRINGTON'S

MEDICAL PREPARATIONS.

The Perfection of Medical Science.

Dr. Warrington's Cough Melange.

☞ Pronounced by all who have used it the very best preparation for the cure of CONSUMPTION, *Coughs, Colds, Bronchitis, Hoarseness, Asthma, Whooping Cough, Chronic Coughs, Catarrh, Influenza, Spitting of Blood,* Soreness and Tightness of the Breast and Lungs, Night Sweats and Croup. Being prepared from Herbs, Tar and Rock Candy, it is healing, softening and expectorating, and particularly suitable for the cure of all affections of the *Throat and Lungs.* ☞ Parents will please remember that the Cough Melange is the only sure remedy for Croup.

Full directions accompany each bottle. Price, per bottle, $1, or six bottles for $5.

Dr. Warrington's Analectic Oil.

THE GREAT PAIN DESTROYER.

It Cures the Worst Pain in from Three to Thirty Minutes.

THE GREATEST REMEDY IN THE WORLD for Cholera, Cramps, Diarrhea, Colic, Headache, Neuralgia, Toothache, Scalds, Bilious Colic, Children's Colic, Cholera Infantum, Sick Headache, Nervousness, Nervous Headache, Summer Complaint of Children, Cuts, Sprains and Bruises. *Used internally and externally.*

As a remedy for Rheumatism it has no equal.

The Analectic Oil is prepared from the most active vegetable remedies. It acts directly on the nervous system, and by restoring the nervous equilibrium it regulates the excretions and secretions of the body. It is also a powerful diffusive stimulant.

For Infants we challenge the world for its equal. It can be administered to infants one week old for Colic or Cramp. Dose, one-half drop to two drops, under three months old; and between three months and one year, two to five drops, in a teaspoonful of milk or water.

☞ *REMEMBER.* ☜

No preparation equals the Analectic Oil for Cholera, Diarrhea and Cholera Morbus. Try it and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

DR. C. B. WARRINGTON'S

RENOVATING BITTERS!!

Purify the Blood.

STRENGTHEN, INVIGORATE AND RENOVATE SYSTEM.

One of the best remedies known for the speedy cure of

DYSPEPSIA,

Loss of Appetite, Sour Stomach, Flatulence, Heartburn, Nausea, Fluttering of the Heart, Fainting Sensations, Sudden Flushes of Heat, Depression of Spirits or Melancholy, Water Brash, and Chronic or Nervous Debility. They are *Diuretic, Tonic, Alterative and Stimulant.* They perfectly eradicate all Bilious disorders arising from a foul stomach, strengthening the system and regulating the functions of the Liver.

Any one suffering with Weak Nerves, Deranged Liver, Kidney Complaint, Loss of Appetite, Fever and Ague, or any of the diseases or symptoms enumerated above, can be materially benefited and entirely cured by the use of these Bitters.

FOR FEMALES.

It is an established fact that fully one-half of the females are in bad health; or, in other words, never feel well. Many suffer with inward weakness. They feel languid, devoid of energy, extremely nervous, and have no appetite. To this class the Renovating Bitters are especially recommended. Such patients should resort to the use of these Bitters, the invariable result of which will be a strong and healthy constitution, a disappearance of all nervousness, a good appetite and a perfect restoration to health.

Thousands have testified to the merits of these Bitters. I would strongly advise all suffering with the above-named complaints to try them and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

☞ Ask your druggist for either of the above medicines, and if he does not have it he will send and get it for you; or can be sent by Express to any part of the United States by addressing

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Is the only pure and unadulterated preparation prepared by a prominent, reliable and scientific physician of thirty years' practice. A single trial will convince the most skeptical of its superiority in speedy and permanent cures of **Gravel, Dropsy, Diabetes, Bright's Disease,** and all affections of the **Kidneys** in both sexes. The greatest **Tonic** and **Diuretic** of the age. Be sure and get

KEARNEY'S EXTRACT BUCHU.

Pleasant and agreeable in taste, and efficacious in its curative qualities.

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DURING the past year two German mycologists have discovered that some species of minute fungi turn with the sun. The observations were made on species of Peziza and Sordaria. It is entirely new to find heliotropy outside of flowering plants.

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INDIA RUBBER SHOES FOR HORSES. The *Scientific American* gives some particulars about a newly-patented horse shoe, designed to supersede iron shoes and to remedy cracked or contracted hoofs. It may be shortly described as an India rubber overshoe for horses. It is made and lined in precisely similar manner to the articles of apparel worn by the human race. The sole is made thick, and is roughened to prevent slipping. The device is easily removed from or put on the hoof, and hence, while standing in the stall or turned out to pasture, the horse may be left unshod. In winter-time the covering serves as a protection against illness due to the common practice of mingling salt with the ice and snow in city streets, while the roughened surface of the rubber beneath serves to give the animal a foothold in slippery weather. Their cost is one-third more than iron shoes, but their durability is great. They have been successfully used for some time past.

THE German astronomer Vogel has recently proposed in the *Astronomische Nachrichten* a new classification of stars, made on the principle that, in general, the phase of development of the star is mirrored in its spectrum. According to this view there are the following three classes of fixed stars: I. Stars whose state of glow is so intense that the metallic vapor contained in their atmospheres can exert only a very little absorption, so that either no lines or extremely fine lines are perceptible in the spectrum. To this class belong white stars. 2. Stars in which, as in our sun, the metals contained in the surrounding atmosphere announce their presence by strong absorption lines. Here yellow stars are classed. 3. Stars whose glow heat has so far diminished that there may occur associations of matters contained in the atmospheres, which, as recent researches have shown, are always characterized by more or less broad absorption bands. In this class red stars are included. The spectra of red stars Vogel also classifies in three groups. The first includes spectra in which the metallic lines are extremely fine or not at all discernible, and the more refrangible parts of the spectrum, blue and violet, are remarkable for their intensity. The second, spectra in which the metallic lines appear very distinctly. The more refrangible part of the spectrum is, in comparison with the preceding class, dull; in the less refrangible portions faint bands sometimes occur. The third, spectra in which, besides dark lines, numerous dark bands are met with in all parts of the spectrum, and the more refrangible parts of the spectrum are remarkably faint. Vogel suggests further investigation based upon this classification.

HOW FLOWERS BEHAVE.—Sir John Lubbock says: "One other peculiarity of flowers is explained if we take a view of the relations of insects to flowers. Many flowers close their petals during rain, which is obviously an advantage, since it prevents the honey and pollen from being spoiled and washed away. Everybody, however, has observed that even in fine weather certain flowers close at particular hours. This habit of going to sleep is surely very curious. Why do flowers do so? In animals we can understand it; they are tired and require rest. But why should flowers sleep? Why should some flowers go to and not others? Moreover, different flowers keep different hours. The daisy opens at sunrise and closes at sunset, whence its name—day's eye. The dandelion (leonton or taraxacum) opens at seven and closes at five; arenaul inbra is open from nine to three; nymphsa alba from about seven to four; the common house ear hawkweed is said to wake at eight and go to sleep at two; the scarlet pimpernel (anagallis arvensis) to wake at seven and close soon after noon; while tragopogan pratensis opens at four in the morning and closes just before twelve, whence its English name, "John go to bed at noon." Farmers' boys in some parts are said to regulate their dinner by it. Other flowers, on the contrary, open in the evening. Now it is obvious that flowers which are fertilized by night-flying insects would derive no advantage from being open by day, and, on the other hand, that those which are fertilized by bees would gain nothing by being open at night. Nay, it would be a distinct disadvantage, because it would render them liable to be robbed of their honey and pollen by insects which are not capable of fertilizing them. I believe, then, that the closing of flowers has reference to the habits of insects, and it may be observed also, in support of this, that self-fertilized flowers never sleep, and that same of those flowers which attract insects by smell emit their scent at particular hours; thus hesperis matronalis and cychins vesperus smells in the evening, and orchis bifolia is particularly sweet at night.

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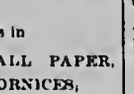
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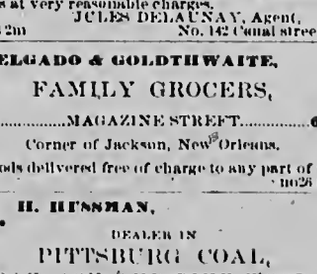
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E. A. TYLER,
115 ..... Canal Street 115
NEW ORLEANS, LA.
FINE WATCHES, DIAMONDS, JEWELRY, Plated Ware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. fe26 1y

TO THE PUBLIC.—Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to
152 and 154 Camp St., cor. Calliope,
where he continues to Buy, Sell, Store, Remove, Pack and Repair FURNITURE of every description. Pictures and Looking-glasses framed.
JOHN IOHS,
le26 1y Nos. 152 and 154 Camp street.

JAMES M. DOWLING,
SUCCESSOR TO J. M. JOHNSTON,
WHOLESALE GROCER, COMMISSION MERCHANT,
And Dealer in Western Produce,
NO. 25 DECATUR ST. (LATE OLD LEVEE,)
je1 1y Cor. Customhouse St., New Orleans.

PATENTS FOR INVENTIONS,
TRADE-MARKS, COPYRIGHTS, ETC.,
Procured by
mh26 10m D. N. JENKINS,
No. 27 Commercial Place, New Orleans.

THE DOMESTIC
LOCK-STITCH SEWING MACHINE
WILL LAST A LIFE-TIME.
WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.
my21 1y M. S. HEDRICK, 103 Canal street, New Orleans.

G. D. COULON.
PORTRAIT PAINTER,
37 ..... Camp Street 37
NEW ORLEANS, LA.
Old Paintings restored. fe19 1f.

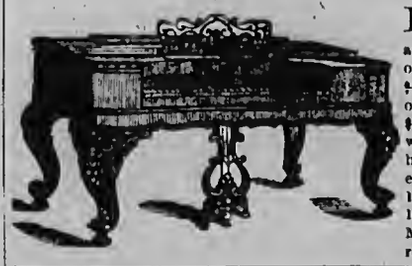
T. WHINBEY CARTER,
ARCHITECT,
47 ..... POLYMNIA STREET 47
ja15 1y New Orleans.

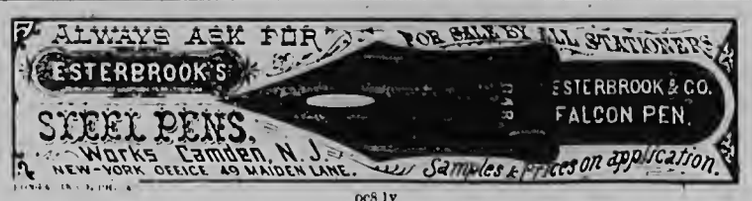
GAS FIXTURES,
GAS COOKING STOVES
AND PLUMBING MATERIALS
At New York Prices,
BY P. D. QUINLAN, 280 CAMP STREET.
Stores, Offices and Dwellings fitted up for Gas, Steam and Water in the most approved style. Country orders solicited. mh26 10m

F. J. KUHNHOLZ,
BOOK-BINDER,
113 ..... GRAVIER ST. 113
Near Camp, New Orleans.
Blank-Books ruled and bound to order. All other books, such as Magazines, Music, Law-Books, etc., bound with care and neatness, and at moderate prices. ja22 1y

MISCELLANEOUS.

ATLANTA PAPER MILLS.
JAMES ORMOND, PROPRIETOR.
OFFICE—NO. 48 BROAD STREET, ATLANTA, GA.
☞ For Specimen of "News" we refer to this issue of this Paper. ☜
Cash Orders Solicited. de7 1y


BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $10, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



oc8 1y

BUSINESS CARDS.

NEW LEATHER STORE.
A. F. RICAU,
IMPORTER AND DEALER IN
French and American Calf, Kip, Morocco and Sheep Skins,
Shoe Findings, etc.,
80 CUSTOM HOUSE ST., bet. Exchange alley and Chartres street, New Orleans.
Country orders promptly attended to. de31 3m

J. R. WILKINSON, JR.,
GENERAL COMMISSION MERCHANT
FOR THE SALE OF
Hides, Moss, Wool and Country Produce Generally,
and for the purchase of Family, Plantation and Store Supplies, 29 PETERS AND 4 CLINTON STREET, near the Customhouse, New Orleans.
Liberal cash advances on Cotton, Sugar, Rice and other consignments. Connections with the principal Northern markets. Sole agent for the celebrated Armstrong Machine-cleaned Moss. je4 6m

T. B. HONOR,
MANUFACTURER AND REPAIRER OF
Hair, Feather and Moss Mattresses,
NO. 230 MAGAZINE STREET,
Bet. St. Joseph and Delord, New Orleans.
Steamships, Steamboats, Hotels and Boarding-Houses supplied at short notice and at the lowest rates. Country orders solicited and promptly attended to. de21 (m)

mh5 1y

WILLIAM HILLSMAN,
Residence—530 ROYAL STREET,
Shop—420 CALLIOPE STREET, cor. Magazine,
Painter, Gilder and Varnisher.
House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

PROFESSIONAL CARDS.

DR. HENRY SMITH.
130 ..... CANAL STREET 130
Over Eyrich's Book Store.
Consultation hours—11 to 2 o'clock.
Residence—567 St. Charles street, near Philip.
Hours—8 to 9 A. M., 1 and 7 P. M. ja24 1y

A. L. TICKER.
ATTORNEY AT LAW,
(Late of Franklin, St. Mary Parish, La.,)
166 ..... COMMON STREET 160
de21 1y (Up stairs,) New Orleans.

DR. JOHN G. ANGELL,
DENTAL SURGEON,
152 ..... Julia Street 152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. de17 1y

J. A. & E. J. DeHART,
DENTISTS,
183 ..... CANAL ST. 183
Second door from the Varieties Theater,
New Orleans.
All kinds of Dental Operations performed at the lowest rates, and all work guaranteed. de17 2m

DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
New Orleans.
Office Hours—Eight to nine A. M. and three to four P. M. je29 1f

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
ja2 1y New Orleans, La.

G. W. SACK. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
RACE, FOSTER & E. T. MERRICK,
ATTORNEYS, COUNSELORS AND SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (and 0)
70 Fourth street ..... LOUISVILLE, KY
152 West Fourth street ..... CINCINNATI, O.

IRON WORKS—BELLS.

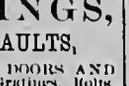
JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,
Manufacturers for the South and Southwest

Nearly Seven Thousand Now in Use,
working under heads varying from 2 to 240 feet! Twenty four sizes, from 5½ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Rollers, Babcock & Wilcox's Patent Tubulous Boiler, Ebaugh's Crusher for Minerals Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.
☞ Send for Circulars. se3 6m

STAR IRON WORKS.
WALTON, HEMLER & CO.,
MANUFACTURERS OF
IRON RAILINGS,
SAFES AND BANK VAULTS,
JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Gratings, Bolts, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.
Nos. 234 and 236 West Pearl Street,
CINCINNATI, OHIO.
Orders promptly attended to and satisfaction guaranteed. oc29 3m

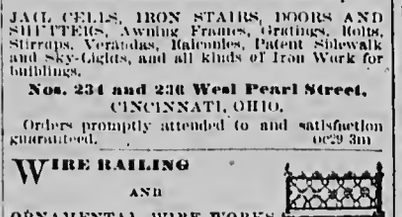
WIRE RAILING AND ORNAMENTAL WIRE WORKS.

DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
H. J. WEST, Agent,
mh5 1y 115 and 117 Magazine st., New Orleans.

MISCELLANEOUS.

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Ponchos, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
au6 1y CINCINNATI, OHIO.

JAMES S. PATTERSON,
WOOD ENGRAVER,
28 ..... Beekman Street 28
au13 1y NEW YORK CITY.



oc29 3m

$10 A DAY. Novelties.—Employment for all. Patent au13 1y GEO. L. FELTON & CO., 119 Nassau street, New York.

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS.
New Orleans.
☞ Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe8 1y

MISCELLANEOUS.

CARD.
NEW ORLEANS, Nov. 12, 1874.
I am using SHEPARD'S PATENT STARCH GLOSS in the laundry department of my hotel, and consider it a very valuable acquisition. I would not dispense with the use of it for four times its value. R. S. MORSE, Proprietor City Hotel.
NEW ORLEANS, Nov. 12, 1874.
We have been using SHEPARD'S PATENT STARCH GLOSS in our laundry for more than three months past, and can say that it is decidedly the best article for the purposes for which it is recommended that we have ever used. We believe we have used everything of the kind in the market.
W. W. FREEMAN,
Manager Crescent City Steam Laundry Co.
MANUFACTURED BY
WILLIAM H. SHEPARD & CO.
OFFICE—106 CAMP STREET,
de24 1m New Orleans

WILLIAM GREGG MRS. ADA GREGG.
GREGG'S PURCHASING BUREAU,
NO. 154 CANAL STREET,
Next door to New Orleans Savings Institution,
NEW ORLEANS, LA.
A long acquaintance with the various kinds of
SEWING MACHINES
has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $20. We repair all Machines at low rates. We take old Machines in part payment for new ones.
Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.
MRS. ADA GREGG
respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.
N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.
Second-hand Machines, in good order, at half price. The best Needles for all Machines.
REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.
Send for catalogue and circular.
je5 1y GREGG'S PURCHASING BUREAU.

MONUMENTS A SPECIALTY.
AMERICAN GRANITE
AND ITALIAN MARBLE.
IMPORTERS OF
Scotch Granite Monuments
AND STATUARY FROM ITALY.
This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage, being in the business for years. I feel confident of giving the utmost satisfaction, having in my employment of experience.
A. WHITE.
OFFICE AND WORKS,
251, 253 and 257 West Fifth St.,
jy23 6y CINCINNATI, OHIO.

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
549 ..... MAGAZINE STREET 549
Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 10m

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

TRADE MARK:
THE ROBERT E. LEE.
H. LAROUSSINE, dealer in HATS, CAPS, Furs, Umbrellas, etc., corner Canal and Bourbon streets, and corner Royal and St. Louis streets, New Orleans. Country orders attended to. de31 6m

New Orleans Markets.

From the New Orleans Price Current.

The river is 11 feet 1 inch beinw high-water mark.

COTTON.—The follnwing are the arrivals since the fifteenth instant:

Mtsissippi river and bayous	6,902
Red river	2,503
Ouachita river	3,128
Railroads	1,533
Lake	51
Mobile	3,257
Texas	113
Total	19,397

On Saiurday the movement was checked throughout the day by dark and rainy weather, and by the comparatively few buyers who came forward being unwilling to go on unless at a concession, which, as a general thing, factors were compelled to admit or omit sales. In some instances, however, there was no quotable falling off, but in others buyers obtained a reduction of ⅛c., and in exceptional cases of ¼c. Among the sales, which were confined to 2,050 bales, we nnticed strict low middling at 14⅜c., and strict middling at 14¾c. On Mnnday the market opened under the favorable influence of an advance in both spots and futures at New York, ⅛c. in the former, and 1-16c. at Liverpool, where the sales were put down at 5,000 bales.) Factors consequently raised their pretensions ⅛@¼c., which checked the movement but up to noon the sales had, nevertheless, reached 2,000 bales, partly at previous rates, but in some cases at an advance of ⅛c., after which the movement became more animated, and further sales were effected to the extent of 4,500 bales, making a total of 6,500 bales. On Tuesday prices were strengthened by the favorable dispatches from Liverpool and New York. The movement was checked by dark and rainy weather, the difficulty of effecting deliveries, and the high pretensions of factors, but the sales, nevertheless, embraced 3,400 bales, partly at previous rates, but mostly at a further improvement of ⅛c., exceptional transactions showing an advance of ¼c.

The above makes an aggregate for the past three days of 12,250 bales, against 16,500 for the corresponding time last week and 23,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 652,362 bales, against 688,492 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 130,062 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 126,086 bales to Great Britain, and a decrease of 44,811 to France and 25,347 to other foreign ports. We quote:

Ordinary	12¼ @ 12½
Strict ordinary	12⅝ @ 12⅞
Good ordinary	13⅛ @ 13⅜
Strict good ordinary	13½ @ 13⅝
Low middling	14¼ @ 14⅜
Strict low middling	14⅝ @ 14⅞
Middling	14¾ @ 15
Strict middling	15 @ 15⅛
Good middling	15¼ @ 15⅜
Middling fair	15⅝ @ 16¼
Fair	16¼ @ 16¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	19,397	
Arrived previously	738,297—	757,861
		773,817
Exported past three days	11,587	
Exported previously	463,808—	475,395
Stock on hand and on shipboard		298,422

NEW LOUISIANA SUGAR.—The supplies on Saturday and Monday were confined to 331 hhds., which were mostly sold at 5@5¾c. for inferior, 6@6¼c. for common, 6⅜@6¾c. for fair, 7@7¼c. for good fair, 7⅜@7½c. for fully fair, 7¾c. for prime, 8c. for strictly prime, 8⅛c. for choice, 8¼@8½c. for low to choice seconds, 7⅞@8¼c. for centrifugal, 8¼@8½c. for gray clarified, 8½@9c. for yellow clarified, 8¾@9¼c. for off-white clarified, and 9¼@10c. for pure white clarified.

NEW LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 977 hbls. and 12 half hhds., which were mostly sold at 30c. for inferior fermenting, 35@40c. for common do., 48@50c. for fair do., 53@55c. for prime not fermenting, 58@60c. for strictly prime, and 62c. for choice.

CORN.—On Tuesday 2,700 sacks sold at 85c. for white mixed, and 86@87c. for choice white.

OATS.—On Tuesday the market was dull, and 950 sacks sold at 72@73c. ₱ bushel.

BRAN.—On Saturday and Monday only 300 sacks sold at $1,01 ₱ 100 ℔s.

PORK.—On Tuesday 200 bbls. new standard mess sold, in three lots, at $20 ₱ bbl.

BACON.—Only 15 casks clear sides sold on Saturday at 12c. ₱ lb., and on Tuesday 5 casks clear sides sold at 12c. ₱ lb.

DRY SALT MEAT.—On Tuesday four car-loads of shoulders sold at 7¼c., and two car-loads at 7½c. ₱ lb.

HAMS.—Choice new sugar-cured continue in good supply and dull. They are quoted at 14@14¼c. ₱ lb., and are jobbing at 14½@15c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 112½@112¾, against 112⅝ at New York, and after a fair business closed at the opening rates, against 112½ at New York...

Nothing has been reported in silver. It is quoted at 108@108½ for American half dollars. Mexican dollars closed at 97@97½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	7	8
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	— —	9 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Merican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	30	33
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl:		
Double extra	— —	5 25
Superfine	— —	— —
Fine	— —	4 50
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	24 00
Choice	26 00	27 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¾	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 15	1 20
Coal oil, in barrels	14	15
Linseed, raw	— —	95
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	55	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Jan. 20, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	4 00 @ 5 50
Sheep, first quality ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	8 00 @ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Architects.
T. Whitney Carter, 47 Polymnia street, New Orleans.

Banks.
Southern Bank, J. Garr, cashier.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Bellfhg.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binder.
F. J. Kuhnholz, 112 Gravier street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Chas. H. Hitsou & Co., 711 Broadway, New York.
Oliver Hitson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
Louis Glnihel, agent, 578 Magazine street.
William Hogan, 99 and 101 Canal street.
Mrs. D. J. Loewenstein, 549 Magazine street.

Brokers.
Barnett & Cammack, 12 Carondelet street.

Butchers.
J. Dalcarry, Stalls 2 and 4, St. Mary's Market.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 108 Canal street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Snell, Spare & Co., New Haven, Conn.

China and Crockeryware.
Francis Lauer, 616 Magazine street.
Samuel E. Moore, 55 Camp street
W. C. Shepard & Co., 29 Camp and 112 Common street.

Cistern-Makers.
M. Henrick, corner Franklin and Ernto streets.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Cloths.
A. Geiger, 33 Chartres street.

Coal and Wood.
Jacob Freidhof, 38 and 40 Burgundy street.
H. H. Russman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Caroudelet street, New Orleans.
William Veiden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Confectionery.
Victor Bero, 38 Bourbon street.
F. Trolle, 590 Magazine street.

Cooperage.
P. A. Leblanc, 22 Front street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
J. A. & E. J. DeHart, 183 Canal street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, prest.
Soule's Commercial College, corner Camp and Common streets.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Edmond Bonrgeois, 19 Conti street.
Payne, Kennedy & Co., 64 Baronne street.
R. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. R. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Furniture.
John Rols, 152 and 154 Camp street.

Garden Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Gas Fixtures.
P. H. Quinlan, 280 Camp street.

Glass Staining.
Boelcker & Povejoy, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
William Bdie, 481 St. Charles street.
J. J. Brown, 78 Magazine street.
Delgado & Goldthwaite, 643 and 645 Magazine street.
J. M. Dowling, 25 Decatur street.
Michael Hackett, corner Dryades and Thalia streets.
John McMahn, 572 and 574 Magazine street.

Hair Goods.
Jules Delannoy, agent, 142 Canal street.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street, New Orleans.

Hats.
John U. Adams, 26 St. Charles street.
Robert E. Lee Hat Store, corner Royal and St Louis streets.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Iron Manufacturers.
Walton, Hemler & Co., Cincinnati, Ohio.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constnance sts.
Well-Auger, W. Giles, St. Louis, Mo.

Marble Works.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Hull & Co., 91 Liberty street, New York.
Cinchona Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Kearney's Extract Rhubn, Kearney & Co., 104 Doane street, New York.
Laplace's Indian Turnip Pectoral Balm; B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Rood street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 163 Spring street, New York.
W. R. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Son, 481 Broadway, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
L. J. Marcy, 1510 Chestnut street, Philadelphia.
Dr. Van Helmi, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.

Painting and Gilding.
William Hellsman, 120 Calliope street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Patents.
H. N. Jenkins, 27 Commercial place

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Plows.
John W. Norris, 27 Canal street.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad, C. H. Allen, General Manager.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
Richard Froischer, 12 Dumaine street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.

Soap.
J. B. Keller, 110 Gravier street.

Starch Glaze.
William H. Shepard & Co., 108 Camp street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships and Shipping.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Stoves.
G. W. W. Goodwyn, 34 Magazine street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
John P. Oaspard, 135 Decatur street.
J. M. Justiniani, 311 Burgundy street.
Louis Tiemann, 9 Camp street, New Orleans.

Undertaker.
T. W. Bothick, 271 Camp street.

Upholstery.
Heath & Lara, 99 Camp street.
T. B. Honor, 230 Magazine street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringan Washer, H. Hallar, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
H. P. Buckley, 8 Camp street.
A. B. Griswold & Co., corner Canal and Royal streets.
E. A. Tyler, 113 Canal street.

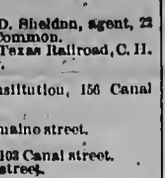
Window Shades.
M. A. Wheelahan, 119 Common street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!



SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,
By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.
WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. **Pamphlet of 100 pages Mailed Free. Send your address to us also.**

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.
no26 1y

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—FIRST ROUND.

Prattville station	Jan. 2, 3
Lowndesboro circuit, at Lowndesboro	9, 10
Georgiana circuit, at Georgiana	16, 17
Monterey circuit, at Liberty	23, 24
Evergreen circuit, at Evergreen	30, 31
Sepulga circuit, at Asbury	Feb. 6, 7
Pineville circuit, at Pineville	13, 14
Camden circuit, at Camden	20, 21
Monroeville circuit, at Monroeville	27, 28
Brewton mission, at Castleberry	Mar. 6, 7
Pleasant Hill circuit, at Pleasant Hill	13, 14
Randolph circuit	20, 21
Autaugaville circuit, at Autaugaville	27, 28
Clanton mission, at Bethel	Apr. 3, 4

A full attendance is earnestly solicited.
J. W. SIMONS, P. E.
7 Georgiana, Ala. (M. and M. R. R.)

EUFAULA DIST.—FIRST ROUND.

Enfaula	Jan. 16, 17
Enon and Midway	23, 24
Clayton and Louisville	30, 31
Pea River mission	Feb. 6, 7
Vihula	13, 14
White Pond	20, 21
Henry	27, 28
Glennville	Mar. 6, 7
Beniak	13, 14

The district stewards will meet at Enfaula, January 16.
7 W. H. ELLISON, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Rankin circuit, at Wesleyann	Jan. 16, 17
Enon circuit, at Enon	23, 24
Westville circuit and Taylorville mission, at Antioch	30, 31
Mount Carmel circuit, at Dry Creek	Feb. 6, 7
Columbia circuit, at Hopewell	13, 14
Pearlington circuit, at Pearlington	20, 21
Ocean Springs circuit and Handshoro mission, at Ocean Springs	27, 28
White Plains circuit and Black Creek mission, at Mulberry Grove	Mar. 6, 7
East Pascagoula circuit, at Zion	13, 14
Chickasawha and Greene mission, at Mutual Rights	20, 21

The district stewards will meet me at Enon, January 23.
21 C. F. GILLESPIE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Clinton station, at Clinton	Jan. 16, 17
Woodville station, at Woodville	23, 24
Jackson and Pipkin's chapel, at Jackson	30, 31
East Feliciana, at Pine Grove	Feb. 6, 7
Bayou Sara, at Concord	20, 21
Wilkinson, at Bethel	27, 28
Buffalo	Mar. 6, 7

The meeting of the district stewards will be held at Jackson, Louisiana, January 30.
C. G. ANDREWS, P. E.,
14 Jackson, La.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro circuit, at Waynesboro	Jan. 9, 10
Enterprise station	16, 17
Shubuta circuit and Ellisville mission, at Shubuta	23, 24
Chunkey circuit, at Chunkey	30, 31
Enterprise circuit, at Sageville	Feb. 6, 7
Spring Hill circuit, at Bethel	13, 14
DeKalb circuit, at Pleasant Ridge	20, 21
Paulding circuit, at Paulding	27, 28
Meridian station	Mar. 6, 7
Desoto circuit, at DeSoto	13, 14
Wayne circuit, at Andrew chapel	20, 21
Marion circuit, at Marion	27, 28

The district stewards are called to meet in the Methodist church at Meridian on Wednesday, January 27, at ten o'clock A. M. No other body is authorized to do the work of this meeting. Let the brethren therefore, at the time and place above, answer to their names—H. H. McCormick, Angus Taylor, J. H. Cochran, Daniel McInnis, Joseph Price, Dr. James Webb, Dr. C. R. Rencher, T. Z. Hanks, J. R. Pendleton, J. A. Lewis, and two to me unknown.
7 JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Jan. 30, 31
Franklin	Feb. 6, 7
Patterson ville	13, 14
Abbeville	20, 21
Opelousas	27, 28
Washington	Mar. 6, 7
Evergreen	13, 14
Spring Creek	20, 21
Lake Charles	27, 28
Vermillionville	Apr. 10, 11

The District Conference and district stewards' meeting will be held at Vermillionville, beginning on Thursday, April 8.
21 J. E. COOK, P. E.

SOUTHERN BANK.

NEW ORLEANS, January 2, 1875.

At the election held on the ninth ultimo the following-named gentlemen were unanimously elected Directors of this Bank for the ensuing year, viz.:

Thomas Layton,	Wm. C. C. Claiborne,
John T. Moore,	Bradish Johnson,
H. H. Stanley,	Wm. C. C. Claiborne, Jr.

And at the meeting of the Board this day THOS. LAYTON, Esq., was unanimously re-elected President.
Jan4 2t J. GARR, Cashier.

MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *rain* does for the *earth* (the *body* is *earth*.) It gives *scavenge* to the head and trunk, removing all obstructions and pinging from the system. It cleanses the Lungs, Heart and Liver; breaks up the worst cold, and does wonders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1 50 and 50 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oc15 1yeow

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 121 pieces, for $15 00
to wit:
12 Dinner Plates, 1 Soup Tureen,
12 Tea Plates, 1 Sauce Boat,
12 Soup Plates, 1 Salad Dish,
12 Preserve Plates, 2 Covered Dishes,
12 Butter Plates, 2 Vegetable Dishes,
12 Tea Cups and Saucers, 4 Meat Dishes,
12 Dinner Coffee Cups and Saucers, 2 Pickle Stands,

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces 4 00
French China TEA SETS, 44 pieces 8 50
French China Decorated TEA SETS, 44 pieces 7 50
Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
de17 1y New Orleans.

SAMUEL E. MOORE,

IMPORTER OF

CROCKERY, CHINA

AND

GLASSWARE,

HAS REMOVED TO

NO. 55 CAMP STREET,

NEW ORLEANS, LA.,

where he will keep on hand a full supply of the above articles, at

WHOLESALE AND RETAIL,

AND ALSO ALL KINDS OF

HOUSE-FURNISHING ARTICLES,

Comprised in part of

Silver-Plated Spoons and Forks,
Silver-Plated Casters,
Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Door Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware.

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. Ja7 1y

MISCELLANEOUS.

CIGAR MANUFACTORY,

311 BURGUNDY, CORNER BARRACKS ST.,

NEW ORLEANS, LA.

A large assortment of Cigars on hand at all times.

DOMESTIC, HAVANA FILLED,

PURE HAVANA,

made of the best Vuelta Abajo Tobacco Leaf, imported by myself. *Warranted pure.*

J. M. JUSTINIANI,
Ja14 1m Proprietor.

NOTICE—NOTICE.

The undersigned has purchased the stock in trade formerly owned by DR. J. BERENNEVILLE, and is prepared to offer to the public an entirely new and desirable stock of

Drugs, Medicines, Chemicals,

PATENT MEDICINES, PROPRIETARY ARTICLES AND FANCY GOODS,

and solicits a call from his former customers, and the public for a share of patronage.

W. B. SHEARER,
Ja14 2m No. 101 Camp St., cor. of Poydras.

NORTH AND SOUTH.

I will exchange for Louisiana property 312½ ACRES OF FINE LAND, adjoining the corporation of Grand Junction, Tennessee, lying on and between the Memphis and Charleston and the New Orleans and Chicago Railroads. One hundred and fifty acres are in cultivation. Six Tenant settlements; also a nice Residence within one hundred yards of the depot.

I am compelled to go South for my health. Any person wishing a trade of this kind can address me.

D. C. WELLS,
Ja14 2t Grand Junction, Tennessee.

CARPET WAREHOUSE.

17 ..... CHARTRES STREET 17

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtains and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc.
de10 1y A. BROUSSEAU & CO.

HENRY ERBEN & CO.,

ORGAN MANUFACTURERS,

235, 237 and 239 East Twenty-Third St.,

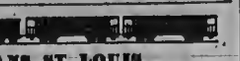
Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. au27 1yeow

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO. Portland, Maine. fe5 1y

WE WANT an Agent in every County in the U. S., at $100 *per Month the Year round.* Address H. L. SHEPARD & CO., 803 North Sixth street, St. Louis, Mo. Ja14 3m

RAILROADS.



NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

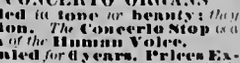
DEPART.	
Express	7.00 A. M.
Mail	6.00 P. M
ARRIVE.	
Express	11.00 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. H. SHELDON, Agent.
E. D. FROST, General Manager. de4 6m



NEW ORLEANS, MOBILE AND TEXAS RAILROAD.

THE MOBILE LINE is the shortest and most reliable route to New York and all Northeastern cities. Pullman Palace Cars, *via this line only,* to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

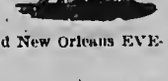
Express Train leaves Depot, foot of Canal street, daily at 4.15 P. M.

For tickets and information apply at office of Mobile Line, corner of Camp and Common streets, opposite City Hotel.

E. P. SILUTE, General Ticket Agent.
C. H. ALLEN, General Manager. no19 3m

STEAMSHIPS—STEAMBOATS.

FOR NEW YORK.



MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage $50 00
Steerage Passage 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River

JOHN H. LUDWIGSEN, Agent,
fe12 1y No. 190 Common street.

MISCELLANEOUS.

WATERS' NEW SCALE PIANOS,

Square & Upright, *are the best made. The* **touch elastic,** *the* **tone powerful, pure** *and* **even** *throughout the* **entire scale,** *yet* **mellow** *and* **sweet.**

WATERS' CONCERTO ORGANS

*

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, JANUARY 28, 1875. NO. 5.

News of the Week.

DOMESTIC.

ATLANTA, Jan. 20.—A large meeting of ex-Confedernte soldlers resldlng in Georgia was held here to-day. There were four hundred in attendance. The object of the convention was to provide for the widows nnd orphans of deceased soldlers nnd preserve the war history of the Georgin troops. General Joseph E. Johnston was elected president. The session was enthusiastic. The convention ndjourned to meet nt Macon on the second day of the State Fair.

SALT LAKE, Jan. 20.—A fearful storm raged here. A number of bridges on the Central Pacific railroad were swept away. There have been several fatal snow slides.

SHREVEPORT, LA., Jan. 23.—We, the undersigned, Northern residents of Shreveport, Louisiana, have read with inexpressible astonishment the statements made by General Merrill and others, representing their community in a condition of anarchy, and its people lawless and defiant; stating that in this vicinity there are not less than two hundred and fifty political criminals; that freedmen are systematically mistreated, cheated of their earnings, and that two thousand have been driven from their homes in penury. We most solemnly assert that all such statements are baseless misrepresentations, and absurdly false. There is no lawlessness here, nor in this vicinity, that has come to our knowledge.

The only disorder that we have known was made by this military slanderer just before the election, by sending his soldiers raiding over the country, arresting unresisting citizens for imaginary offenses, who have not been held for trial because there was no evidence of guilt. If ordinary crimes are not rigorously punished by our present judicial authority, it is through no fault of the intelligent and virtuous part of the community, who have had no voice in their selection. If any of the tenantry have been ejected, it has been to a small extent, and mostly, if not altogether, the vagabonds and vicious men. If there be any destitution among the colored people, it is in no sense from want of remunerative employment.

The relation of the two races is unusually friendly, arising doubtless from the fact that at the recent election many colored men voted, with the taxpayers, the Conservative ticket.

We think the good order here quite remarkable when we reflect that the parish officials and representatives who were elected by six hundred majority, in as orderly an election as we ever witnessed, have been for the second time cheated of their success by the present ruling dynasty.

We will only add that the statements referred to are so outrageously false and groundless that they could only have originated in a crazy brain and poorly concealed malice.

Signed: S. B. Steers, cotton buyer, of New York; E. L. Dennis, cotton buyer, Rhode Island; S. J. Howard, cotton buyer, Connecticut; C. W. Burt, merchant, Iowa; E. H. Crosby, of New York; D. Shapley, planter, New York; A. E. Wright, planter, Ohio; Frank Lewis, boot and shoe dealer, Boston, Massachusetts; E. J. Piggott & Co., cotton buyers, Philadelphia, Pennsylvania.

NASHVILLE, Jan. 26.—The enthusiasm and excitement over the election of Hon. Andrew Johnson to the United States Senate to-day is beyond description. He made a thirty minutes' speech to ten thousand people on the public square to-night, announcing his adherence to Democratic principles as set forth in his administration of the government and former speeches.

FOREIGN.

GENEVA, Jan. 21.—Disturbances have occurred over the baptism of children by the Old Catholics in two villages of this canton, and the presence of troops is necessary to preserve order.

SANTANDER, Jan. 22.—The Carlists threaten violence against the German captain and sailors of the Gustav, who are in Zaranz. If the town is bombarded. The Spanish squadron consequently hesitates to open fire.

ROME, Jan. 24.—General Garibaldi landed at Civita Vecchia last evening, and was received with most enthusiastic demonstrations by the people and conducted through the town by a torchlight procession. The general arrived in Rome to-day. He was met at the railway station by the mayor and members of the municipality and cordially welcomed to the city. Several workmen's societies formed a procession, with bands, and escorted the old hero to his hotel. Immense crowds lined the streets and cheered with the wildest enthusiasm as the general passed. No disorder marked the demonstration.

PARIS, Jan. 25.—Information has been received from Madrid that a preliminary parley was held between the Carlists and Alfonsists on the twenty-third instant, when the basis of a convention was agreed to, the ratification of which on both sides is probable.

There is a rumor that Layard, British minister, will soon be withdrawn from Madrid. It is reported he does not conceal his Republican sympathies.

The bill for the creation of a Senate passed its first reading in the Assembly to-day. The vote was 512 yeas to 188 nays. The Left and Legitimists opposed the first reading.

LONDON, Jan. 26.—The Emperor of China died on the twelfth. His successor is a prince five years of age.

Our Indian Work.

VAN BUREN, ARK., Dec. 31, 1874.

MR. EDITOR: I write to redeem my promise, made to you at Louisville, to give you a few items in reference to our Indian missions. In the year 1831 eight young men were transferred from the Tennessee Conference to travel in the bounds of the Arkansas district, then included in the Missouri Conference. The Cherokee and Creek tribes were also included in the district.

Alvin Beard was appointed to the Creek nation, and J. Harrell was directed to form a circuit in the Cherokee nation. The Choctaw missions were under the supervision of the Mississippi Conference. When the Arkansas Conference was organized, in 1836, it embraced all the Indian missions south of the Missouri Conference; also that part of the State of Louisiana lying west of the Mississippi river. When the Louisiana Conference was formed, in 1840, the Arkansas Conference only embraced the State of Arkansas and the Indian missions, as before.

In the year 1844 the General Conference, held at New York, formed the Indian Mission Conference, including all the Indian tribes west of the Mississippi river. After the action of the Louisville Convention the Indian Mission Conference adhered to the Church South, and so has remained, sending delegates to every General Conference up to this date. It was generally conceded that the Conference was a success up to 1861. Perhaps no part of the American continent suffered more by the war than the Indian country. It was the middle ground, where the scouts from both armies passed and repassed, and sometimes met in fearful combat; so that when the war ended there was scarcely anything left. Societies, circuits, districts and schools were all scattered to the four winds.

When the General Conference met at New Orleans it was a question whether or not the Indian Mission Conference should be revived. After due reflection, however, the Conference was continued. But to collect these scattered sheep and rebuild the waste places of Zion required extensive travel, and great anxiety and labor. A few of us met Bishop Marvin at the Bloomfield Academy, in September, 1866, where the Bishop was duly inaugurated into episcopal honors. We received our appointments and went to work in earnest. The Indians began to come in from Kansas, Arkansas and Texas to occupy their old homes. Our labors are confined to four tribes—the Cherokees, Choctaws, Chickasaws and Creeks—some sixty thousand in all, scattered over the Territory. Every tribe was visited as soon as practicable, societies were organized, revivals commenced in various places, and now, by God's blessing, we have five districts, some twenty-seven circuits, two schools, with one hundred and thirty scholars, and over five thousand members. We have also three superannuated preachers, and the widows and orphans of five preachers who have fallen in the work.

I have just returned home after a seven weeks' tour on the Cherokee district; find the preachers greatly discouraged, having received pay for only two quarters during the last fifteen months, and the drafts of the third quarter for last year repudiated. Our Indian preachers do not understand it and do not know who to blame. We have to meet the question, and look it full in the face: Will the church support the Indian Mission Conference or let it perish?

This Conference is located nearly in the center of the Southern Methodist Church. It is probable that, if these missions could be sustained for a few years longer, they could be made self-sustaining to a great extent. But if left at this crisis our schools will be broken up, and the preachers will transfer to other Conferences, where they can better take care of their families.

Praying that God may direct us in the path of duty, I am, as ever,

Your brother in Christ,

J. HARRELL.

BY REFERENCE to our advertising columns, says the *Picayune* of January 21, it will be seen that Warwick, Earl Marshal of the Empire, has issued an order revoking the arrangements for a reception of the King of the Carnival, which had been fixed to take place, as usual, on Mardi Gras, the ninth of February. In this connection we have also to state that the gentlemen composing the societies of "The Twelfth Night Revelers," "Mistick Krewe" and "Knights of Momus" have also concluded to postpone their annual displays and entertainments to a more auspicious season.

THE case of Tilton *versus* Beecher goes on in the Brooklyn courts, and will continue four or five weeks. Great interest is excited in the case, and people are confident on both sides. Twelve men never had greater responsibility put upon them than the jury empaneled in this case. The best legal talent of the country is engaged on both sides, among others Judge Morris, the leading lawyer of Brooklyn, and William M. Evarts, the leading lawyer of New York.

HAS it never occurred to us, when surrounded by sorrows, that they may be sent to us only for our instruction, as we darken the eyes of birds when we wish to teach them to sing.

ACTIONS, looks, words, steps, form the alphabet by which you may spell character.

Notes from the Field.

WHAT THE AMERICAN BOARD IS DOING.

Some days ago the Rev. J. A. Lyons, of Knoxville, Tennessee, did me the favor to send me a copy of the *Missionary Herald* for December, 1828. By the same mail the *Herald* for January, 1875, came to hand. What a missionary history has been wrought out during these forty-seven years! The venerable ex-secretary, Dr. Rufus Anderson, has done the cause a great service in the preparation of his admirable volumes narrating the work of the "American Board of Commissioners for Foreign Missions." What labors and rewards, what trials and triumphs, are here recorded! Dr. Anderson's volume on the work of the board in the Sandwich Islands is particularly interesting at this time. His two volumes on the "Missions of the Board to the Oriental Churches" are full of useful information. The last volume, setting forth the work of the board in India, is as good as either of the others. These volumes will be found interesting and instructive. Those who wish to understand the spirit and plans of this oldest of American missionary organizations should by all means procure Dr. Anderson's histories. Address "Charles Hutchins, Congregational House, No. 1 Somerset street, Boston, Massachusetts."

How the world has moved since this old number for December, 1828, was printed! We read, for instance: "Information has been received that the Parthian, which sailed from Boston on the third of November, 1827, having on board the missionaries deported to the Sandwich Islands, arrived in the port of Oahu on the seventeenth of April." Now we get letters from China in less than a month's time, and the telegraph reports to us the arrival of a ship in Shanghai before the passengers can land their baggage. Would to God the powers of our modern civilization were consecrated to the work of saving the world!

I did not intend, when I took up my pen, to moralize, but to condense from the official statement in the January number of the *Herald* a brief account of the work now being done under the direction of the American Board. Under the care of the board are 19 missions, with 72 stations and 496 out-stations. The board employs 377 missionaries, 213 being women, 164 being men, including 5 ordained and 8 unordained physicians. In its various missions the board has under its direction, as native pastors, teachers, catechists and "other helpers," 1,018 persons—in all, 1,395 laborers. The board does a large educational work, "expending, as an educational society, in various ways, not less than $90,000 a year." There are 12 "training and theological schools," 21 "boarding schools for girls," 550 "common schools," and in all these mission schools, 22,031 pupils. The receipts of the board during its last year were nearly half a million—during its first year only $999.52.

Secretary Clark makes the following very encouraging general statements: "Every year is adding to the efficiency of the native force. Pastors are gaining experience and influence; many of them have become able expounders of the word, and show great practical wisdom in the care of their churches, and generally in the conduct of ecclesiastical affairs; nearly half of them are supported by their own people, and the remainder partially so. The statistics show 27 more churches, over 1,000 added to the roll of membership on profession of faith, and that the gospel has been regularly preached the past year, through the agency of the American Board, in 21 different languages, in 568 different towns, cities and islands in various portions of the globe. The influence thus exerted in leavening the thoughts and sentiments of multitudes, and in preparing for the final triumphs of the gospel, no figures can measure."

Where are the mission-fields of the American Board? Let the reader take the best geography and the best map he can find, and study the following "outline lesson:" The Zulu mission, in southeastern Africa, near Port Natal, was established in 1835. This mission contains the following stations: Umzumli, Umsumluzi, Inanda, and several others with unpronounceable names. The European Turkey mission, established in 1858, has 4 stations: Constantinople, Eski Zagra, Somokov and Monastic. The Western Turkey mission, established in 1836, has 7 stations: Constantinople, Manissa, Broosa, Nicomedia, Marsovan, Cesarea, Siras. The Central Turkey mission (around the northeast corner of the Mediterranean,) established in 1847, has 2 stations: Aintab and Marash. The Eastern Turkey mission, established in 1836, at Trebizond, has 5 stations: Bittis, Erzroom, Harpoot, Mardin, Van. The Mahratta mission is one of the oldest, being established in 1813. It is in Western India, with the following stations: Bombay, Ahmednugger, Satara, Bhulnj, Sholapoor. The Madura mission, in Southern India, established in 1834, has 11 stations: Madura, Dindigul, Tirumangalam, Tirupuvanam, Mandapasalai, Melur, Periakulam, Battalagundu, Mana Madura, Pulney, Pasumalai. The Ceylon mission, established in 1816, is in the district of Jaffna, North Ceylon. It has 7 stations: Batticotta, Pouditerpo, Tillipally, Oodooville, Manepy, Chavagacherry, Oodooplity. The Foochow mission, southeastern China, established in 1847, has 2 stations: Foochow, Nautal. The North China mission, beginning at Shanghai in 1854, and at Tientsin in 1850, has 6 stations: Tientsin, Peking, Kalgon, Tunch-Cho, Yucho, Paotingfu. The mission to Japan, begun in 1869, has 2 stations: Kobe and Osaka. Of this work Dr. Clark says: "The year has been one of cheering progress in this field; 2 churches have been organized (1 at each station,) with more than 20 members, and more than half of these wish to become preachers of the gospel to their own people. The brethren feel that 'the country is ripe for the gospel' whenever government restrictions shall be fully removed. Mr. Greene has removed to Yokohama, to labor with others upon the translation of the Scriptures. Another re-enforcement sailed from San Francisco, October 31—Messrs. DeForrest and Adams, with their wives; also Mr. Neesima, a native of Japan, educated in this country, who went with them, to give himself to Christian work for the present, in connection with the mission." The Micronesia mission, established in 1852, has 3 stations: Gilbert Islands, Marshall Islands, Caroline Islands. In the two first there are a number of missionaries sent out and sustained by the Hawaiian Missionary Society. The Dakota mission, established in 1835, has 1 station, in Nebraska: Santee Agency—and 2 in the Dakota Territory: Good-Will and Fort Sully. The Choctaw mission, "resumed in 1872," has 1 station: Green Hill, 20 miles from Fort Smith. The mission to Spain, begun in 1872, has 1 station: Santander. The board has withdrawn from its mission to Italy. The mission to the Austrian empire, begun in 1872, has 3 stations: Prague, in Bohemia; Brunn, in Moravia; Innsbruck, in the Tyrol. The mission to Northern Mexico, begun in 1873, has 1 station: Monterey. The mission to Western Mexico has 1 station: Guadalajara. Concerning this work in Guadalajara the secretary says: "All readers of the *Herald* are aware that the work of this mission seemed full of promise in the early month of 1874; and that the assassination of Mr. Stephens on the second of March, and the fear excited by that event, and by the continued bitter hostility of priests, and those fully under their influence, have given a sad check to the open manifestations of interest in the truth. Still, however, in the midst of fears and real dangers, there are so many who do show deep interest that the brethren are much cheered while much hampered in their efforts. Mr. Morgan joined Mr. Watkins in June, to take the place of his murdered classmate and friend, and Mr. Edwards, of Wales, is expected to be upon the ground at an early day. A church has been organized, with 17 members, at Guadalajara, and quite a number of persons at Ahualulco, where Mr. Stephens fell, are anxious to join the organization."

The American Board is doing a great work. May the great Head of the church grant his guidance and blessing forever. A. G. H.

MISSION-ROOM, Nashville, Jan. 15, 1875.

THE writer of an essay on "Facial Anomalies," published in the *Popular Science Monthly*, relates the following facts, which came under his observation, but which are so strange as to be almost incredible. He writes: "I was once sitting in a cool underground saloon at Leipsic, while without people were ready to die from the heat, when a new guest entered and took a seat opposite to me. The sweat rolled in great drops down his face, and he was kept busy with his handkerchief, till at last he found relief in the exclamation: 'Fearfully hot!' I watched him attentively as he called for a cool drink, for I expected every moment that he would fall from his chair in a fit of apoplexy. The man must have noticed that I was observing him, for he turned toward me suddenly, saying: 'I am a curious sort of a person, am I not?' 'Why?' I asked. 'Because I perspire only on the right side.' And so it was; his right cheek and the right half of his forehead were as hot as fire, while the left side of his face bore not a trace of perspiration. I had never seen the like, and, in my astonishment, was about to enter into conversation with him regarding this physiological curiosity, when his neighbor on the left broke in with the remark: 'Then we are the opposites and counterparts of each other, for I perspire only on the left side.' This, too, was the fact. So the pair took seats opposite to each other, and shook hands like two men who had just found each his other half. 'Well! this makes an end of natural history,' exclaimed another guest, who hitherto had quietly gazed on this strange performance as though it were a play; and every one that had overheard what was said came to look at this novel wonder. 'This makes an end of natural history!' This expression excited me to laughter, and involuntarily I exclaimed: 'No, sir, this is just the beginning of natural history; for nature has many strange caprices even as regards her symmetry.' I then mentioned the case of a man I had known in my boyhood, who, Janus-like, had two totally different faces—on one side laughing, on the other crying. Naturally I dreaded this strange double face, with its one side smooth, plump and comely, like a girl's cheek, while the other side was all scarred by the smallpox. This side of the face denoted churlishness; and, while the other side wore a smile, this boded mischief. In this instance disease had been unsymmetrical."

THIS world cannot explain its own difficulties without the assistance of another.

To Conference and Back.

MR. EDITOR: On Saturday morning, January 2, we were up an hour before day, speeding away on the train bound for Shreveport, where we arrived about daylight. We went at once on board the steamer Texas, and were duly registered and installed as a passenger to Alexandria. Being reinforced by Bros. Goodwyn and Randle, and Dr. Glover, "we are four" exactly.

By the time Sabbath dawned upon us we were fifty miles down Red river. Sabbath was spent in various individual exercises, and soon it lay behind us like a perfumed island, sleeping on the bosom of eternity's mighty ocean. On Monday morning we added to Captain Stinde's dangers by taking on board another preacher and a college president. Another foot of water is necessary now. Six preachers, five hundred barrels of beef and two thousand bales of cotton! What a weight of glory to a steamboat captain! On Tuesday, however, it became as heavy a weight of sorrow. Drawing six feet one inch, and only five feet ten inches on Rush bar, above Campte! And Conference meets to-morrow! Oh, that I had wings like a dove; yes, as big as a condor's. However, Captain Joe Aiken, of the Durfee, pulled at us about twenty-seven hours. Then he took off about five hundred bales of our cotton, which Captain Stinde at the last moment acknowledged to be the Jonah, and then we moved, and "then we didn't," "not at all." But we did get off in time enough to get to Conference on Thursday evening, after dinner. We were in time, too, for a hearty welcome by Bro. Keener, and a warm reception by Bros. Tait and Bagnard, with whom we remained until it was over.

Alexandria as a place of Conference, we doubt not, reminded the preachers of the Pineville side of the poet's description of Canaan. Old friend Red rolled between, and at night but a skiff to cross the surging flood. Occasionally, as two or three dozen of those preachers were "waiting by the river, and their hearts had waited long," and as they looked over at the Conference-room, you might imagine them humming: "O think of a home over there;" yes, "over there." Yes, whether in Alexandria or in Pineville, it was delightful to have a home on any terms; and had the question been sprung as to which place dispensed the largest and most princely hospitality, we know there would have been a battle of speeches, and a tie in the vote, equal to an utter annihilation of both parties. Of the proceedings of Conference, Mr. Editor, you are better posted than we are, so we will talk of other things. It really seemed to us as if the preachers had thrown defiance into the faces both of the devil and of "hard times." They were a happy, well-dressed set of fellows, some of them with newly-married wives, and others as happy as if they had them. However, we remember no place at which so few preachers' wives were present at Conference. On Monday night, after we had formed a thousand good resolutions for the future, Conference adjourned, and in ten minutes more we were with Captain Stinde on the Texas. Every one of the original company was on board except Dr. Glover. "Texas—steamboat; bad boat; not at all." At first we thought, as Abe Lincoln once said, "nobody was hurt." However, in a few moments more we found that Grant was right—"somebody was hurt." Bro. Goodwyn was at Sister McG.'s when he heard Captain Stinde threatened to leave instanter, and became "intimidated" at once. Fleeing to the boat, and yet not running with patience and steadiness, he fell into a yawning chasm ten feet deep, from whence he emerged with a sprained ankle. With walking-stick and umbrella, he came on board "*a la mode cruteche*," and sobered down, enduring with great patience a prolonged rubbing of the game limb.

A steamboat trip with a lot of preachers is a lively occasion to them, and one which excites the liveliest apprehensions of the crew, especially if there should be a gray horse or a calico pony on board. Captain Stinde is by nature heterodox upon this point, but in deference to the opinions of his crew he is reported to have laid all his tribulations upon an old bald-faced horse which gave considerable trouble on board.

But here we are at Grand Bayou on Tuesday night at twelve o'clock, and we lose two of our company—Bros. Pipes and Armstrong. What a long time for preachers to do without their Pipes. Good-by, brethren. We hope you may find a light up there on that dark bank this dreary night. Directly we are at Williams', and Bro. Stayton drops out of rank, and we go on our way, nosing and winding and cringing and turning. Well, nobody but a Red river pilot knows anything about it. It is the most accommodating piece of water anywhere, for it runs by everybody's house in that whole country. Sometimes two boats will pass each other, and run for an hour, and then meet somewhere in a field within two hundred yards of each other, and one captain will tell the other something he had forgotten when they meet. Planters frequently tell boats to stop at the gin-house and get some cotton, and the planter will write several letters, and then walk down to the gin-house, about a hundred yards from his house, and mark the bales long before the boat arrives. At last, on Wednesday evening, January 13, we came into Shreveport in the midst of great rejoicing; yes, "at the head of navigation" and the terminus of the railroad. After a nice evening spent at the hospitable mansion of Mr. John N. Howell, in the pleasant company of Bro. Landrum, pastor of the Baptist church, we repaired to the railroad, and in fifteen minutes more were "home at last." No place like home. And all this for the small cost of $14 or $15.

Mr. Editor, hoping you may some day have to come up Red river, we are yours, GREENWOOD.

JANUARY 15, 1875.

Jefferson Hamilton, D. D.

MR. EDITOR: I have never written for the ADVOCATE, neither do I feel competent to write; but when I read the appointments of the Alabama Conference, and saw "Jefferson Hamilton transferred to the church triumphant," my heart was so full I felt that I must say a few words. I have read of statesmen dying, clothed in honors; while the papers, clad in mourning, heralded the sad news of their death. I have read of the warrior falling upon the battle-field in defense of his country, while a nation applauded and poets sang his praise, and felt that it was great, it was honorable, it was good to die for one's country. But when we read of a watchman upon the walls of Zion, in the act of receiving and giving command, to calmly and quietly lay down the sword, take off the helmet, receive a harp and put on a crown, we are made to exclaim "How grand! how glorious!"

Transferred from an Annual Conference of labor and toil to that great General Conference above, where Christ, the chief Bishop, will preside! What a change! for who can have any conception of the joys that await the finally faithful? Not only has the church lost a father, but the temperance cause one of its best advocates. Will not the inebriate's wife plant an evergreen above his grave and shed tears upon the sod when she feels that one of her best friends is gone?

"Gone! yes, gone, through the narrow gate,
With the millions gone before,
Where bright-winged angels stand and wait,
And sing: 'There's room for more!'"

Surely the Alabama Conference, as well as the Tennessee, has in the last few years been well represented in heaven. Just think of the many noble ones who have in the last few years crossed over the last river. Who will be next?

M. C. DOUBS.

CLINTONIANA, ALA., Jan 11, 1875.

Marianna Station, Alabama Conference.

MR. EDITOR: I see from the columns of the ADVOCATE that quite a number of the brethren have written to you about the warm reception they have met with in their new fields of labor. I write this communication to apprise you of the fact that I too met with a warm reception from the people of this place. A large-hearted, noble-souled Methodist people they are. I arrived here about a week ago, quite sick. The people nursed me kindly, supplied my every want, and, in short, treated me with every attention and kindness they could bestow, and in such a way as to cause me to feel perfectly at home. How it cheers and encourages the heart of the young pastor to be thus welcomed by his charge! How it stimulates him to begin with enthusiasm and energy the labors of the year! The outlook here is very favorable. I do not find as many ADVOCATES here as I would desire, but we will endeavor to increase the number during the present year. May Heaven's blessing rest and abide with this kind people, and may the present year be one of unprecedented success and prosperity for our Zion.

Fraternally yours,

WILLIAM A. RICE

MARIANNA, FLA., Jan. 15, 1875.

THE *Central Methodist*, Catlettsburg, Kentucky, of January 19, announces the retirement of Rev. W. W. Miller as one of the editors of that paper. Bro. Miller is an able writer, and especially expert in polemics. He leaves the tripod on account of the pressure of pastoral duties and other demands upon his time.

THE Minutes of the Virginia Conference, admirably prepared, says the Nashville *Christian Advocate*, show an increase of 1,857 white members, and a decrease of 240 colored—who have, we presume, joined the Colored Methodist Episcopal Church—and a decrease of one local preacher.

WEALTH and poverty are seen for what they are. It begins to be seen that the poor are only they who feel poor, and poverty consists in feeling poor. The rich, as we reckon them, and among them the very rich, in a true scale would be found very indigent and ragged.—*Emerson.*

THE desire to be the object of public attention is weak, but the excessive dread of it is but a form of vanity and over self-contemplativeness. The trouble we take in trying not to seem would be better spent in trying not to be what we would rather not appear to be.

WRITERS of every age have endeavored to show that pleasure is in us and not in the object offered for our amusement. If the soul be happily disposed, everything becomes capable of affording entertainment, and distress will almost want a name. *Goldsmith.*

The Christian Advocate.

THURSDAY, JANUARY 23, 1875.

ENTERING THE MINISTRY.

BY RICHARD CHEVENIX TRENCH.

High thoughts at first, and visions high
Are ours of easy victory:
The word we bear seems so divine,
So framed for Adam's guilty line,
That none (unto ourselves we say,)
Of all his sinning, suffering race,
Will hear the word, so full of grace,
And coldly turn away.

But a yon a sadder mood comes round—
High hopes have fallen to the ground,
And the embassadors of peace
Go weeping, that men will not cease
To strive with Heaven; they only mourn
That suffering men will not be blest,
That weary men refuse to rest,
And wanderers to return.

Well is it if has not ensued
Another, yet unworthier, mood,
When all unfaithful thoughts have way,
When we hang down our hands and say:
"Alas! it is a weary pain
To seek with toil and fruitless strife,
To chafe the numb limbs into life,
That will not live again."

Then if spring odors on the wind
Float by, they bring him to our mind
That it were wiser done to give
Our hearts to Nature, and to live
For her; or in the student's bow
To search into her hidden things,
And seek in books the wondrous springs
Of knowledge and of power.

Or if we dare not thus draw back,
Yet, oh! to shun the crowded track
And the rude throng of men—to dwell
In hermitage or lonely cell,
Feeding all longings that aspire,
Like incense, heavenward, and with care
And lonely vigil nursing there
Faith's solitary pyre.

Oh! let us not this thought allow—
The heat, the dust upon our brow,
Signs of the contest, we may wear:
Yet thus we shall appear more fair
In our almighty Master's eye
Than if, in fear to lose the bloom,
Or ruffle the soul's lightest plume,
We from the strife should fly.

And for the rest, in weariness,
In disappointment or distress,
When strength decays or hope grows dim,
We ever may recur to him
Who has the golden oil divine
Wherewith to feed our failing urns—
Who watches every lamp that burns
Before his sacred shrine.

From Louisiana to Oregon.

MR. EDITOR: Please allow me the sweet privilege, in this distant land, of wishing you and the whole Conference, together with all our pleasant friends, "a happy new year." And may it be the brightest, gladdest and best of the whole past.

After a most successful and gratifying protracted meeting at Mansfield, in which the whole church was stirred, and strengthened in many ways, and the entire community brought more or less under religious influence, I took my departure, November 16, for this my new field of labor. It was Monday morning, and the rain was falling heavily. However, the trunks (six) and boxes (four) were placed into a well-covered wagon; while wife (a true itinerant,) little ones (four) and myself were handed into another, belonging to Bro. Joe Johnson, one of the strongest men of Mansfield in several ways, especially in the blessed religion of Jesus. The good ladies had more than filled a large lunch-basket, which was not forgotten. Parting adieus were exchanged, Bro. Johnson, Jr., mounted his seat, the whip cracked, and the long, long journey was commenced. Our hearts almost failed us at the starting; and perhaps if our friends had made another effort to stay us, success might have been theirs.

At Keachi we were reinforced by Rev. N. M. Skipworth and family. Here hacks were placed at our service, and our speed was accelerated. At Shreveport we were kindly welcomed by Rev. A. E. Goodwyn and another excellent brother, whose name has escaped my memory. It was my privilege to rest for a night in *that* parsonage. The next night (the eighteenth) at ten we took the train for St. Louis, *via* Marshall and Texarkana, at each place being required to change cars in the dark, and in the rain. The little ones had to be aroused and carried out in a great hurry, together with shawls, lunch-baskets, overcoats, etc. We found ourselves and all landed in the midst of a crowd of hotel runners—an abomination to any community—hack and omnibus drivers, peddlers, loafers and thieves, with a lot of crying children, and a dozen or two dirty-faced boys trying to seize, every one, some article to carry for you, for which he expects two bits or more. O what a trial this thing is of changing cars at night in all sorts of bad weather, and waiting for other trains. And when the train does come, the rush and grab after seats, where the strongest muscles and roughest tongues prevail, and where there is no conductor to see that things are "done decently and in order." A man feels outraged—and can't well help it—at such miserable management. The traveling world will hail the auspicious day which shall witness the inauguration of a better state of things in this respect.

On Friday morning (the twentieth) we reached St. Louis, and soon drove up to the door of the Southwestern Publishing Company, and had the pleasure of meeting with Bro. L. D. Dameron, the president of the company, his brother, Dr. Biedsoe, of the *Southern Quarterly Review*, Dr. McAnally and others, all of whom gave us a kind welcome. Homes had been provided for us by Bro. L. D. Dameron, and we were soon made comfortable. By the kindness of the latter gentleman and his brother we got tickets to Omaha at reduced rates on the passenger train, now and then filled with the easy, "reclining chairs"—a great improvement over the old style. A man in one of them has no need of "Pullman's sleeping cars." Before we left this great city we looked at its greatest wonder—the railroad bridge across the Mississippi river. Our whole soul, body and spirit opened as a great mouth with surprise and admiration. But amid all of its colossal proportions and perfections we discovered *one flaw*—a savage-looking man, in rough garb, demanding in a fretful way, of every one who stepped on the structure, a nickel as pay for the sight. How easy is the descent sometimes from the sublime to the ridiculous. At eight o'clock we were "all aboard" and rolling twenty-five miles an hour in the direction of the famous grasshopper nest—Nebraska.

Over the boundless prairies, now all white with snow, we flew as a bird, and in due time lit at the Emigrants' House in Omaha. This house was built by the railroad company and rented to the present proprietors, who have converted it into a place for the accommodation of emigrants with only small means. One of the conductors had recommended the house to us as an excellent place for families. But we felt that we had been bought up cheap. The weather was quite cold—plenty of snow and ice on all sides—and we had not only no fires in our rooms, but no stoves nor fireplaces. Besides, the house was crowded with all sorts of people, from all parts of the world nearly. The next day we were glad to get away, taking the emigrant train for San Francisco, which was one thousand nine hundred and twelve miles away, with but one change of cars—that of Ogden, said to be a Mormon town on Salt Lake, over one thousand miles distant. Our cars were hitched to a long freight train, and crowded beyond all reason. At last, however, we got under way, and were soon rolling over a limitless plain apparently. If we had the trip to make again we would take *second-class* tickets in the passenger train—only half the time on the road, half the exposure and loss of sleep, and but half of the expense in keeping up the supplies of the lunch-basket.

At a distance of a thousand miles we saw the *first tree* since our departure from Omaha. It was, I think, an oak, perhaps two feet in diameter and about seventy feet high. A sign swung from its lowest limb, on which was painted in large letters: "The thousand-mile tree." Before we reached this tree, of course, we had to clamber over the tops of the Rocky mountains, seven thousand or eight thousand feet above sea level. Yes, sir, we ascended to the very summit and went down on the other side into the plains. We were not able to see much of their rocky grandeur, as it was night, but by the aid of the moonlight we could form some idea of the sublimity of this chain of great rocks, broken and piled up to the very clouds by some fearful convulsion of nature. Two large locomotives were necessary to conduct us over safely.

At Ogden we struck on the shores of Salt Lake, said to be one hundred and twenty miles long and forty broad. We saw it only by starlight, but even then it was very beautiful. Just beyond Ogden we came into the "Great American Desert," aptly named too. I do not see how it could be called anything else, for it is a desert of clay, sand, gravel, bowlders, great rocks, looking very much as if they had been fired out of the bore of some volcano or fallen from heaven, with bald mountains—one here, another there—as far as the eye could reach. It is true that there is some poverty-stricken vegetation growing in places, such as sage-bush, bunch grass, and scrawny, stunted cedars. This desert was probably at one time the bottom of a great inland sea, perhaps as big as the Gulf of Mexico; but some commotion in nature has swallowed it up, leaving only Salt Lake.

We passed a great many villages of "prairie dogs." The weather was bright, and a great many of them were sitting at their doors, or visiting their neighbors. A number of shots were fired at them by the passengers, which caused them to scamper into their holes in a hurry; but in a moment after they would saucily pop their heads up again. When a person is about their holes or digs after them it is difficult to capture one, as their houses and galleries, like the ancient catacombs of Rome, are connected and run in all directions. I am told that it is a true story that the owl and the rattlesnake are frequent boarders with them in their holes, and get along much more happily than some human boarding-houses we've read of. Before we reached the Sierra Nevada mountains we passed by and through many snow fences and sheds; but here we found the sheds longer and darker—dark as long tunnels under the mountains (and there were some of them.) These mountains are steeper than any others we saw. "Rounding Cape Horn," as it is called, I was told that it was a thousand feet to the bottom of the dark, narrow valley, while we defiantly thundered by on its very brow, forming an immense curve, like a horseshoe. Here in these mountain fastnesses the grizzly bear and California lion roam at large with other beasts of prey.

But soon we began to meet with monsters more to be dreaded than those fierce denizens of the wilderness, in the shape of gamblers with their "three-card monte" and other games. The passengers were duly warned of them by placards and otherwise, but some were heedless, and soon caught and picked. At Battle mountain, Nevada, where the train was detained about an hour, the emigrants in one car only lost $1,400 in gold. Of course it was all done away from the train, and about the little painted and whitewashed hells called "saloons."

But, lest I make my letter too long, I will pass over much matter and get along more rapidly toward the terminus. Soon after we entered California the fact was made patent by the gold diggings on each side of the road, with artificial streams of water running in all directions, by the disappearance of greenbacks as the circulating medium, while gold and silver were common, and by the appearance of an abundance of the most delicious grapes at cheap rates, together with California apples and figs.

By God's providence we reached San Francisco on the last day of November, and were much gratified to learn that the steamer had changed her time from Saturday to Tuesday, and that she would leave that very morning at ten o'clock. So, instead of going to a hotel, we went directly to the steamer Ajax. The baggage agent promised to send our trunks to the steamer free of charge; so we gave up our checks and received receipts for them. Notwithstanding this promise (voluntary on his part, and he said it was their rule,) we were charged fifty cents for each trunk. And as it was near the hour of departure there was no redress. An omnibus agent met us on board the ferry while crossing to the city. He had a very pleasing appearance; approached us in a business-like way; offered to take us to the steamer at half the usual fare, or twenty-five cents a head, charging the little children nothing; conducted us to his "bus," and in it he crowded about twenty persons, big and little. We reached the landing in about fifteen or twenty minutes, but there we were confronted by a new man, who professed to know nothing about the other man, and demanded fifty cents per passenger, not excepting the children. No policeman could be discovered to save us from such scamps, and again we were fleeced. It was a United States Hotel concern—No. 107, if my memory serves me correctly.

While waiting for our baggage at the landing a man of decent appearance and polite address stepped up to me and wished me to confer a favor upon him; said he would pay me well to do it. He had a young lady, he said, whom he wished to send by the steamer to Portland, Oregon, and desired me to take charge of her; and as he was a little short of money he wanted me to lend him enough to make up the lack for her passage. He said that he would put in my hands a gold watch, which I could hold as security until I was paid. I left him to find somebody else that would believe his story and suffer the consequences. I fear there is not much law nor honesty about that city of the sea.

Our trip on the Pacific was very rough. From the time we passed out of the harbor by the Golden Gate till after we crossed the bar at the mouth of the Columbia river we were exposed to a gradually increasing gale. The steamship was full of passengers, who were tumbled about the cabin and steerage as so much loose lumber of a rattling, empty wagon. Rolling, lamentations and free vomiting were the order of the day and night. There was not a quiet meal till we passed the bar of the Columbia, when all became calm as a summer day. We saw salmon fisheries on each side of the river, and were told that large sums of money are made here every season. Mount Hood, Mount Jefferson, Mount Adams, and some other snow-topped mountains, loomed up before us in all their snowy magnificence. Mount Hood is said to be fourteen thousand feet above the sea level. The fir-tree—a very fine variety of the pine—became abundant, and was beautiful as it lined each side of the river. We found but one principal town on the Columbia—Astoria, whose foundation was laid by the agents of John Jacob Astor, of New York, in their efforts to establish a fur company. We soon reached Portland, and then Brownsville (being out twenty-two days,) where we are comfortable in our little parsonage, and all well except some colds. More anon.

JAMES E. BRADLEY.

JANUARY 5, 1875.

In Memoriam.

James Whatcoat Clinton was born in St. Helena parish, Louisiana, August 6, 1844, and was murdered, within three miles of the spot where he was born, on the eighteenth of December, 1874. He was the third son of Rev. Thomas Clinton, who has been for fifty-four years a member of the Mississippi Conference, and is one of the oldest itinerants in the connection—one of the few precious links that unite us with the pioneers of Methodism in this country. He was also a brother of Rev. George W. Clinton, deceased, late of the St. Louis Conference, whose name was known in all the churches.

Jimmy was, in his childhood, very frail and delicate—so much so that it interfered considerably with his early education, and he never enjoyed any health until, at the age of seventeen, he entered the Confederate army. The hardships and exposures of a soldier's life, which proved fatal to many robust constitutions, seemed to be the stimulant that his system required, and he soon developed into a stout and healthy man. At the battle of Shiloh he received a severe wound, which rendered him an invalid for several years, and left his right arm partially but permanently disabled; but he remained out of the service only while his arm was in a sling, returned to duty at the earliest moment, and continued in the army until its final surrender. After the war he resided with his aged parents until his younger brother, Benny, was old enough to take care of them, when he devoted himself fully to the study and practice of the law, first in New Orleans, and for the last three years of his life at St. Joseph, Tensas parish. He left us on Tuesday, the fifteenth of December, to spend Christmas at home with his parents, full of life and hope and bright anticipations of the joyful reunion with his loved ones. In a very few days a vague rumor, like a horrible specter in the misty night, came to us that he had been waylaid and murdered; then came the lightning's fiery message, burning into our hearts as with a hot iron: "Jimmy was murdered, on the evening of the eighteenth, by an unknown assassin;" and then with the mails all the agonizing details.

He reached his father's house about two o'clock on Friday evening, and was informed by his mother that a friend whom he specially desired to see would leave for New Orleans by the train next morning. Within two hours after his arrival he started to go to his friend's house, about five miles distant, and was not again seen until his dead body was found on Monday, in the woods, about three miles from home. He had been shot in the back, the ball passing through the bladder, his throat was cut, and his horse was lying dead near him, with his throat cut. The surroundings showed plainly that he had lived many hours—had been dead but a short time when he was found. His limbs were still flexible, and his wounds bled when probed by the doctor. He had taken a shirt from his saddlebags and tried to stanch his wounds. Who can conceive of the agony he endured as he lay there in the darkness and the rain, almost within call of his friends, almost within sight of the fireside where his anxious parents sat wondering why he did not return, and yet out of sight and hearing of all save him who sees the end from the beginning? Subsequent developments make it almost certain that he was murdered, for the purpose of robbing him, by a strange negro who was passing through the country.

I hesitate to attempt to portray the character of James W. Clinton. I admired and loved him so, I may color the picture too highly. On the other hand, his worth and excellence, in the consideration of all who knew him, was so great that I fear I shall fail to do him justice.

He was religious from his childhood, and the religious sentiment developed and grew with his years. At the age of fifteen he joined the church, while at school in Baton Rouge, under the ministry of Rev. W. E. M. Linfield. We know not the exact date of his conversion to God. His experience was very much like that of the sainted Elijah Steele. He could not say, like Jacob: "The Lord met me at Luz and blessed me." He could not exactly trace the steps by which he ascended, but he knew himself to be on the mountain of transfiguration with his Master. On one occasion he was talking, in the family circle, in such a vein of religious fervor that his brother stopped him with the question: "Jimmy, when were you converted?" His reply was: "Benny, I don't know the day when I was converted, but this I know: that I love the Master, and *every* day I try to live nearer to him, and to let his precepts have dominion over me." It was a peculiarity I have often noticed in him that he always spoke of our Lord as "the Master" and "my Master," showing that Christ had the supremacy over his heart and mind. The extent of his knowledge and the profundity of his thought on religious subjects has often astonished me. "His delight was in the law of the Lord, and in his law did he meditate day and night." Faith in Christ as the only rational and possible way of salvation was often the theme of his earnest and fervid conversation.

The last three years of his life were spent in a community where he had very few of the means of grace, as we understand them—a society as little calculated to promote spirituality as any in the State—refined and cultivated—such as would naturally acquire a controlling influence over the mind and opinions of an intelligent young man, and at the same time gay and worldly, regarding with supreme contempt the kind of religion he professed. In this society he was greatly admired for his talents and social qualities; and yet, so far from ever swerving in the least from his religious integrity, the ardor of his feelings seemed never to abate, and the purity of his life and conversation won the admiration even of those who ridiculed his "old-fashioned" ideas of religion.

His person was very tall and his presence commanding. To a stranger his face in repose would not seem remarkably handsome; but to his friends, who heard him talk and saw him smile, it was as beautiful as an angel's. His intellect was of the very highest order, and peculiarly adapted to the profession which he had chosen. The depths and the subtilties of law were alike within his easy grasp, and he seemed to arrive almost intuitively at the correct solution of the profoundest problem. His style as a speaker was usually purely argumentative, without any effort at display; but at times, when aroused and excited, he was grandly eloquent. Socially he had no equal in my acquaintance. He could and always would instruct, entertain and amuse all with whom he came in contact.

But the most beautiful trait of his singularly symmetrical character was the reverence and tender love he ever manifested toward his honored parents. His constant solicitude seemed to be for them and for their comfort. No topic was so interesting to him as pa and ma—their sayings and doings. No sacrifice of his own business was for a moment considered if they required his attention. Take him altogether, as a Christian, as a lawyer, as a social companion, as a true and trusty friend, he had few if any equals of his age.

To us, who are but an infinitesimal are on the mighty circle of divine Providence, how inscrutable are its plans! The aged man of God, who gave the fragrance of his youth and the vigor of his manhood to the service of his Master, is permitted to rear to maturity four sons, such as would be an honor and delight to any parent, crowns of rejoicing in any household. In a few short years three of them are taken—one worn out by toil in the vineyard, one by lingering disease, and one by the hand of the assassin; while he, as a withered leaf, still "clings to the old forsaken bough." And yet we know that in wisdom and in love he hath decreed it all. H. W. DRAKE.

TENSAS PARISH, Louisiana.

The Youth of Christ.

Extending from his early youth into the years of mature manhood, there is a great blank in our Lord's history. Eighteen years of his life stand unaccounted for; and that blank, looking as dark as the starless regions of the sky, tradition, usually so fertile in invention, has not attempted to fill up. How often have I wondered and tried to fancy what Jesus did, and how he passed the time between his boyhood, when he vanishes from our sight, and his thirtieth year, when he again appears upon the stage to enter his public ministry! Thanks to his townsmen's envious sneers, or rather thanks to him who permitted the insult, and thus made the wrath of man to praise him, their insolent taunt throws a ray of light into the obscurity. Their question, "Is not this the carpenter?" (not, as at another time, the carpenter's son, but the carpenter himself,) suggests to us the picture of a humble home in Nazareth, known to the neighborhood as the carpenter's, under whose roof of thatch Jesus resided with his mother, in all probability then a widow, and, like many a widow since then, cherished by the love and supported by the labors of a dutiful son.

I have no doubt that holy angels, turning their wings away from lordly mansions, and the proud palaces of kings, often hovered over the peaceful home, as still they who are ministering spirits, sent forth for them who shall be heirs of salvation, do over the humblest abode of piety. But, so far as this world and its inhabitants were concerned, Jesus passed his days in contented obscurity, unnoticed and unknown save to his neighbors, whose esteem he could not fail to win by his pure life, and gentle temper, and holy manners. He was to grow in favor with God and man. All Nazareth regarded him as a paragon of human virtues, and many a mother pointed to Mary's son as the pattern her son should copy.

How wonderful it is to transport ourselves back, in fancy, some eighteen hundred years, to that small town, and, on asking with the Greeks to see Jesus, to be conducted to a humble dwelling where chips of wood, and squared logs, and unbarked trunks of trees lying about, in the oak and olive, cedar and sycamore, that had fallen by the ax, point out the carpenter's. By the door, and under a hovering vine, which, trained beneath the eaves over some rude trellis work, forms a grateful shade from the noonday sun, a widow sits, her fingers employed in weaving, but an expression in her eye which indicates a mind engaged on far loftier objects—thoughts deeper, holier, stranger, than a buried husband and widow's grief. She rises, lifts the latch, and, stooping, we enter the lowly door; and there, bending to his work we see the carpenter—in him the Son of the most high God! Time was when he set his compass on the deep; time was when he stood and measured the earth; and now, with line, compass and the plane and hatchet, the sweat dropping from his lofty brow, he who made heaven and earth, and the sea, and all that in them is, in the guise of a common tradesman, bends at a carpenter's bench. How low he stoops to save us!—*Guthrie.*

Obituaries.

TRIBUTE OF RESPECT.

Whereas, In the providence of God our venerable father in Israel, WILLIAM M. FINCHER, a local elder and honored member of the Notasulga Quarterly Conference, has been removed by the hand of death from our midst; therefore

Resolved, by the Notasulga Quarterly Conference, That in the death of Father Fincher the church has sustained a great loss. In that a local elder, true to all her interests, ready at all times to preach and labor for the good of souls, has been called to his reward. But while we mourn his loss, we rejoice in the fact that he died in the triumphs of the gospel faith he had exemplified in his life and so faithfully preached.

Resolved, That as a token of our brotherly love and Christian sympathy, and our affection for his memory, this preamble and these resolutions be spread upon the records of this Quarterly Conference, published in the NEW ORLEANS CHRISTIAN ADVOCATE, and a copy be furnished the family of the deceased.

B. H. REYNOLDS,
W. H. JOHNSON,
H. C. ARMSTRONG,
Committee.

IN MEMORIAM.

Whereas, It has pleased almighty God, in his inscrutable providence, to remove from our midst our worthy and esteemed brother, JAMES W. CLINTON, a member of St. Joseph Lodge, No. 79, in a most mysterious and afflicting manner; *And whereas*, We deem it meet and proper that we should give some suitable demonstration of the sense of this lodge respecting the decease of our beloved brother; therefore

Resolved, That we do most deeply and sincerely deplore the sudden, untimely and violent death (by the hand of an assassin) of Bro. Clinton when just fairly entering upon a life promising more than ordinary usefulness.

Resolved, That we bow with humility under this dispensation of an all-wise Providence, assured that "he doeth all things well."

Resolved, That we extend our most cordial sympathy to the brethren of St. Joseph Lodge, No. 79, to the family, and more especially the aged and sadly-bereaved parents of our deceased brother.

Resolved, That as a slight token of our grief this lodge-room be draped in mourning, and the members wear the usual badge for thirty days.

Resolved, That this preamble and these resolutions be spread upon the minutes of this lodge, a copy be handed the parents of the deceased, one copy be forwarded to St. Joseph Lodge, No. 79, and one for publication to the NEW ORLEANS CHRISTIAN ADVOCATE.

T. C. BRADFORD,
A. W. CARRUTH,
O. L. COLLINS,
Committee.

DIED, at his residence in Chickasaw county, Mississippi, September 23, 1874, JEREMIAH HALLAM, in the seventy-fifth year of his age. Bro. Hallam was a native of North Carolina, and emigrated to Georgia about the year 1815, where, under the faithful labors of the Rev. Dow Perry, James Danly, and others of precious memory, he was converted, baptized and brought into the Methodist Episcopal Church about the year 1840. Subsequently he emigrated to Mississippi and settled near Palo Alto, in Chickasaw county, where I (being appointed by the Memphis Conference to Houston circuit in 1854) became his pastor, at which time it was my good fortune to make the acquaintance of this interesting Christian family, consisting of a number of bright and promising children, all of whom have grown up and passed away with their parents except two. Bro. Hallam was a good and true man in every relation of life—as a husband, father, neighbor and friend—and a great lover of the church and its ministry, especially the itinerant ministry, who ever found a hearty welcome to his home and fireside.

I regret that I have not been able to learn any of the particulars of his last hours; but we know that those who live right must die right. May the Lord sanctify this bereavement to his surviving children and friends.

"Oh, happy world! Oh, glorious place!
Where all who are forgiven
Shall find their loved and lost below,
And hearts, like meeting streams, shall flow
Forever one—in heaven."

G. F. THOMPSON.

DIED, near Mount Willing, Lowndes county, Alabama, Mrs. MARY A. MIDDLETON, daughter of Dr. William K. and D. M. Frederick, of Duplin county, North Carolina. She was born March 6, 1822; married to Thomas J. Middleton, November 26, 1840; joined the Methodist Episcopal Church South in 1851, professed religion in September, 1853, and lived a godly, pious life, being a most consistent member of the church until the day of her death, which took place December 22, 1874, at half-past nine o'clock P. M., aged fifty-two years, nine months and sixteen days. She was a good woman in all that is meant by being good—a devoted wife, an affectionate mother, and one of the best of neighbors, a true friend of the preacher, sparing no pains to make him comfortable and feel at home in her house. Many of the preachers with myself will gratefully remember her kindness, and thank the Lord that he has given such women to the church and the world. Her life was uniform. Her light was steady and constant, always pointing to Jesus and the great recompense of reward. Her health was generally good until about three years ago, when it gave way, and she became a great sufferer until death released her. She endured her afflictions with much patience and resignation, and when death came she was ready, and passed off quietly to her home in the skies, retaining her mind to the last.

She leaves a husband sorely bereaved; his loss is irreparable. The wife of his youth, the counsel of his manhood and his comfort in affliction will no more unite around the family altar in prayer, but has joined with angels in praise around the throne. She was the mother of fifteen children, eight of whom died in childhood and infancy; seven survive her, with several grandchildren. Four of her children are professors of religion and members of the church. May her religious teaching and pious example be the savor of life unto the three younger children. These, with many friends, are left to mourn her loss. But they may truly mourn with the hope of a happy meeting on the happy shores of heaven.

JOSEPH M. SCOTT.

DIED, at his residence in Yazoo county, Mississippi, on Friday morning, October 9, 1874, of dropsy of the heart, Bro. W. B. SMITH.

Bro. Smith was born in Claiborne county, Mississippi, September 15, A. D. 1797, and was married to Nancy Johnston, May 21, 1820. He was the father of twelve children, five of whom preceded him to the promised land. He connected himself with the Methodist Church in 1812, and remained an earnest and zealous defender of Methodist faith and Methodist doctrine until called from labor here below to refreshment "in a house not made with hands, eternal in the heavens." During the greater portion of this time he was a class-leader, and his zeal in the cause of his Master will long be remembered.

Bro. Smith was taken ill on the eighteenth of September preceding his death, and suffered greatly in the beginning of his attack. He became apparently better, however, and talked and laughed in his usual spirits, and ate heartily. He could only rest sitting in an arm-chair. On the morning of his death his daughter was in attendance on him, and left him for a few minutes to prepare something for him to eat. On her return she found him leaning upon the arm of the chair, and quietly breathing his last. When attacked he was under the impression that death was approaching, and, to use her own language, "he thought he could not live until morning, and it caused him to reflect on his past life very fast." He added: "My son, I am all right. I am ready whenever the summons comes." There was no hesitation, no doubt in regard to the promises of God, but with an abiding faith in his mercy he gladly exchanged this world of sorrow for a home beyond the skies. Death to him had no terrors. He heard the welcome plaudit, "Well done, thou good and faithful servant," and fearlessly plunged into death's dark flood, to enter into the joy of his Master on the other shore.

He is gone!—gone from a world of affliction to "mansions in the skies." He has left to his family a legacy more precious than gold or precious stones. He taught them by precept how to live—he taught them by example how to die. A consistent Christian, he neglected no Christian duty, and for sixty-two years, around his hearthstone, night and morning, he raised his voice in gratitude to an all-wise Creator for the many blessings of which he was the recipient. He died with his armor on, and fell with his face to the foe. The beautiful religion he professed deprived death of its sting, and robbed the grave of its victory. He has left a bright example of Christian faith and fortitude. Let us copy it, and so live that we may meet him and all the blood-washed throng on the distant shores of the land of the hereafter.

MERCY.—"Mercy is a modification of benevolence; it is benevolence called out in a certain direction, and feeling for a certain class, and that class the suffering. Mercy is benevolence commiserating the suffering."

LET your eloquence flow from your heart to your hands, and not force it the other way.—*Dr. Emmons.*

The Christian Advocate.

THURSDAY, JANUARY 22, 1875.

LITTLE LOCKS OF HAIR.

BY S. M. WALSH.

They are garnered away in a perfumed box,
They are hoarded as choicest treasures are—
Three little silken and shiny locks,
Three little vanished babies' hair!

They were folded and labeled by trembling hands,
With eyes so dim they could scarcely see;
These three little packets with silken bands
Are all of my babies left to me!

And often, when burdened with sorrow or care,
I come to this box where my treasures are kept,
And lovingly look on the soft, bright hair,
With eyes that see clearer for having wept.

For the days come back when upon my breast
Lay the little heads, so bright and fair,
When the warm, sweet lips to my own I prest,
And tenderly touched the silken hair!

And surely, though dimly, I seem to see
Beyond the gates of the city fair;
And the angels that nurture my babies three,
Touch with gentle caresses their shining hair.

Transit of Venus.

We quote as follows from an article by F. V. in the New York *Christian Advocate:*

It is just 235 years since the first recorded transit of Venus was observed—December, 1639. Kepler had predicted that a transit would take place eight years previous to that time—in June, 1631—and European astronomers watched for it, but in vain, for at the indicated hour the western hemisphere of the earth was turned toward the sun, and accordingly the phenomenon was not visible to them. It was at this period that the young curate, Horrocks, who ministered to his rural charge in the village of Hoole, near Liverpool, devoting a portion of his time to the study of astronomy, corrected Kepler's tables, and predicted the transit of 1639. On the eve of the event he made such preparations as the knowledge of his day and the facilities at hand enabled him to make for the observation of the transit. By admitting the rays of light through a lense he had an image of the sun's disk thrown upon a sheet of paper in a darkened room.

It was the Sabbath day; from early dawn he watched with eager expectation for the appearance of the speck which the passage of the planet would make upon his figure of the sun. Twice did the Sabbath bells summon him away to the appointed worship of him who had created sun and moon and stars, and all the host of them; and, whatever conflicting emotions may have struggled in this pious preacher's soul when he reflected that exactly at the hour when the planet should appear his higher office called him to his church, we know that, with a simple faith and a devotion to duty which are each in itself sublime, he cheerfully obeyed the sacred call; and we know that to his sense of duty done there was also added the reward of patience, for, on returning from the house of God the second time, he saw the long-expected object slowly creeping across his symbol of the sun; his eyes beheld what no other human eyes had ever seen; and before the sun had set he made several excellent observations, which materially assisted subsequent astronomers in perfecting Venus' tables. Horrocks himself died at the early age of twenty-one. The transits of 1761 and 1769 were predicted by Halley, an English astronomer of great renown, who prepared the method, which bears his name, of utilizing such phenomena to ascertain the parallax of the sun by determining the times of contact. On both occasions, and for many reasons, the observers failed to fix the time within twenty seconds, whereas the complete utility of Halley's methods depends upon precision to an instant.

No human being now living on the earth observed that peculiar phase of Venus in 1769, and that was its last recurrence preceding the recent one. And in this connection we may mention the coincidence that it was in that self-same year of 1769 that Richard Boardman and Joseph Pilmoor, sent by Mr. Wesley as missionaries to America, arrived in Philadelphia, and became the first itinerant preachers of Methodism in connection with him in this country.

At her nearest approach to the earth and to the sun, when Venus is 26,000,000 miles from us, she is 66,000,000 miles from the central luminary, the estimated distance of the earth therefrom being 92,000,000 miles. It is, however, in order to enable us to ascertain the true distance with more certainty that the whole civilized world looks at the recent transit with respect to its utility. We know the relative dimensions of the solar system more accurately than we know its scale, and the determination of the distance of the earth from the sun, or from any of the planets, at a certain date, establishes that scale. Thus the solution of this problem would, by means of mathematical calculation, give us the magnitude of the planets; the true length of their ellipses; the speed at which they revolve around the sun; their respective distances from the sun, and from each other. It would, in short, put us in possession of a universal standard by which to measure dimensions throughout the stellar system; and one of its incidental and practical results would be the true determination of longitudes on land and sea by means of the improvement of the lunar theory. There are several ways by which this matter of distance may be computed, but it is sufficient for our present purpose that a transit of Venus is one, if not the best, of them. So much depends upon perfect accuracy in these astronomical observations that an error of the sixteenth part of a minute in the true time of contact, as in this instance of the sun and Venus, would lead to a mistake of 1,000,000 miles in calculating the distance of the former from us; and a mistake of 1,000,000 miles in the distance of the sun from the earth would be a mistake of 30,000,000 miles in the case of Neptune, and of more than 200,000,000,000 miles as to the distance of the nearest of the fixed stars which dwell in the immensity of space.

Half a century ago an appreciative and enthusiastic writer, referring to the anticipated transit in 1874, and that yet to come in 1882, remarked: "It is not more certain that this phenomenon will recur than that the event itself will engross the attention of all the astronomers then living upon the earth. It will be anticipated, and provided for, and observed in every habitable quarter of the globe, with an intensity of solicitude which no natural phenomena since the creation has ever excited." We have found the almost literal fulfillment of these prophetic words. From Great Britain, France and Italy, from Germany and Russia, and other European countries, as well as from the United States, expeditions composed of scientific experts, supplied with the finest instruments, have been sent out to some seventy different stations on the eastern hemisphere, at an aggregate expense of a million dollars, to the end that this peculiar phase of Venus might be utilized to swell the sum of human knowledge.

No question of difference in language, or government, or religion, enters into the calculations of these devoted searchers after truth, and no dangers or privations could deter them from its inspired pursuit. At favorable points of observation between Siberia and the South Pole, and from the islands of the Pacific ocean to the eastern part of Africa, this transit could be seen. On December 8 (December 9 where it was visible,) at the appointed time, the subject of our theme, unconscious of the interest centered in her, appeared on the upper portion of the sun's rim, and passed in silence across his disk at the rate of nearly thirteen hundred miles a minute, taking about four hours and three-quarters to complete the passage. And scarcely had that passage been completed before those observers who were supplied with the facilities hastened to transmit by telegraph, along the land and through the ocean, the success that crowned, or the failure that befell, their observations. Prof. Hall, chief of the American expedition in Siberia, stationed at Vladivostok, informs us that though the morning was hazy, yet at the beginning of the transit the sun was seen distinctly, and the moment of the contacts was signaled with accuracy, and several photographs were taken while the planet was in position. Dispatches previously interchanged with the party at Nagasaki, in Japan, had determined the precise latitude and longitude at both stations. Prof. Davidson, chief of our expedition to Japan, telegraphs that clouds prevented him observing the exact moment of the first contact, but the time of the second was recorded, and sixty excellent photographs were taken at various periods of the transit.

The English astronomers in Egypt report, from Cairo and Suez, that only the closing stages of the phenomenon were seen under favorable auspices, while at Thebes, the site selected for their photographing operations, the artists were eminently successful. From China we learn that at Shanghai the weather was very unpropitious; but in India the success that attended the observers surpassed their most sanguine expectations, and the photographers secured upward of one hundred perfect negatives. And so from Van Dieman's Land and Australia, and from other stations, we have reports of more or less importance, but all of vital interest.

The observers have yet to compare their notes, and the mathematicians to figure up the totals and figure down the fractions, before we can learn the complete results; but already we know enough to congratulate the friends of knowledge, and especially the lovers of that science which leads the mind to contemplate the wonders of God's material works—that science which is the ally of religion—upon the fact that, on the whole, the observations of this transit of Venus have proved a grand success; for "the heavens declare the glory of God, and the firmament showeth his handiwork." While thus impressed, well, indeed, might the royal psalmist say: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him?" But, in direct descent of the prophet's line, he "which was the Son of David, which was the Son of God," came down and dwelt among us to teach us that the Creator of the universe, with all its wonderful immensities, not only cares for his creatures, but hears the ravens when they cry, and heeds a sparrow's fall. Glory be to God in the highest, peace on earth, and good will to men! For far above all material considerations is the blessed fact that, while our minds attempt to grasp the grand idea of infinite order, our hearts may feel the sweet and saving power of infinite love.

What is Christ's Intercession?

BY PROF. JOHN S. SEWALL.

Jesus was in the habit of praying for his disciples. We are taught that he continues to pray for us in heaven. We believe it. We try to understand it. We set the scene before the mind in different lights. We imagine the court of the great King, the throne, the ancient of days, the Son meekly bowing before him in prayer. We think of the Shekinah, the holy of holies, the high priest entering to burn incense and adore, and we imagine our High Priest in heaven doing the same. It is prayer, supplication, entreaty, still importunate in heaven, as it was fervent on earth.

Is this all that intercession means? Does Christ only pray for us? Let us compact our cloudy notions into some definite body and shape. Having lately attempted to define to my own mind what the Savior is now doing for us, I am agreeably surprised to find that my beliefs were not according to Scripture. The intercession of Christ for the human race means more than I had supposed.

But what is the need of intercession? Is God so strangely minded toward his subjects that the Son must not only descend and make atonement, but return and incessantly worship and pray, in order to prevail upon him to be merciful? A very inconceivable God; not the God of the Bible at all. The ground of intercession is no other than the ground of the great mediation of which it is a part. The Father put into the hands of the Son the entire business of human redemption; and ever since the Son has been working it out, on earth and in heaven. On earth he came to us through the lowly gateway of human birth, that he might enter into our common lot of sorrow and joy, and know our life not only from afar, with divine omniscience, but near at hand, by personal experience of it. He continued his mission by giving to the race a complete code of precepts, and setting himself the example of the most unselfish life of obedience to it. He crowned his work with the atonement on the cross, that divinest act of general pardon and grace to all who will. In heaven he is laboring to finish the work thus grandly begun and apply its vitalizing grace to the dead soul. This is his "unchangeable priesthood." And we are not to think of God as an infinite ideal of justice, frigid, inexorable, loth to relent, and only yielding to the pressure of his Son's importunity; while the Son stands between him and the miserable world, and intercepts his blows, and wrenches from him the compassion he is so slow to grant. It is a false picture of God! The Bible says God is love. And, if there is anything true from Genesis to Revelation, that is true. *God is love.* And the mediation of Christ is based on God's love, not on his justice. Justice would never have dreamed of atonement. The business of justice is retribution, never compassion. It was because God *loved* the world that he sent his Son, and made over to him the great trust of human redemption. "The Father hath committed all judgment unto the Son," "The Father loveth the Son and hath given all things into his hand," "All things are delivered unto me of my Father," "All power is given unto me in heaven and in earth"—these were the divine manifestoes with which the Redeemer alighted upon the planet. It is as if for the time being and for our race Christ were God, and the only God. And he came to see what he could do for his new estate. He came to visit his tenantry and live among them and share their lot, that he might elevate them from serfdom into eternal liberty. This world is the Father's gift of love to the Son. And this is what the Son is doing with it and for it. Having begun with a conspicuous act of atonement on earth, he is still laboring for it in heaven, still constantly and gloriously engaged upon the same great redemption. On earth it was his "mediation." In heaven it is his "intercession." They are not two things. They are one. And he is just as intent upon that one work now as he was when he went to the cross.

Is intercession, then, only prayer? Who shall affirm that it is? How can we know that this is all our Lord is doing for us in heaven? Would the High Priest of God and man, the Lord of all power and might, bring to bear on his beneficent work anything short of the highest range of divine forces? Prayer is only one of these methods. Communion with the Father—taking counsel with him at every stage of the mighty scheme—this is only one. Jesus showed upon earth that he could labor as well as pray.

And this is his "intercession."

It is a term not often used in the Bible—only five or six times in the New Testament—and it means to fall in with one, and so, naturally, to talk with him, to have dealings with him, to treat with him, sometimes in behalf of another. It is in this sense that Christ is our advocate with the Father. He is engaged now in heaven, just as much as he ever was on earth, in transacting for us the great business of redemption. If he prayed for us here, he still prays for us there. If he labored for us here, he still labors for us there. If he loved us here, he still loves us there. If he wrought miracles for us here, he is still working miracles of divine patience and help for us there. If he atoned for us here, he is still laboring there to make that sacrificial blood a fountain of eternal purifying to every soul.

Of what advantage to us is this permanent priesthood of Christ in heaven? Much, every way. If his intercession were *only prayer* for us, yet see how immense is our gain. When I pray for myself I have some reason to believe that even my poor prayers will be heard. If others, too, are praying for me—others who I know are purer and holier than I, who get nearer to God than I, who offer the fervent, effectual prayer of the righteous from a loftier summit than my poor petitions can reach, and whose interest in me is deep and intense—how much more of gladness and courage and hope there is for me in that powerful intercession of love than can possibly arise from any prayers of my own. But better than this. Not only are these Christian friends praying for me—the Savior himself is praying for me. And what is their faith to his? What is their love for me to his? What is their hold on the great verities of the eternal world and on the Hearer of prayer compared with his? Can there be anything more glorious or more wonderful than to have Christ himself praying for me?

But this is not the whole, by a great deal. He is not only praying for me—he is working for me, and working as only a God can work. When we bespeak the kind offices of a friend to accomplish for us some great plan on which we have set our hearts, and which we cannot attain ourselves, what are the things which give us confidence in his success? Plainly enough, his ability, his influence with the other party, his interest in us and our cause, and the goodness of the cause itself. Apply these tests to our Advocate in heaven, and what have we? As to his competency for the divine enterprise, there is no measure to its infiniteness. As to his influence at the court of the King of kings, it is he who is "far above all principality and power, and every name that is named, both in this world and in that which is to come." As to his interest in us and our cause, no Bible reader can doubt that his feeling toward us is the intensest and divinest affection. And as to the goodness of the cause, it is no less than an attempt to redeem and elevate and purify a whole degenerate race—a scheme which, for the nobleness of its aim, for the vastness and variety of its supernatural instrumentalities, and for its divine spirit of unselfish devotion, may well be reckoned without a parallel anywhere else in the universe—a scheme well worthy to enlist the powers of a God.

This is the ground of our faith in his intercession for us. Our Advocate is every way equal to the divine task. We need not fear for the result. Even if our pilgrimage be rough and thorny and sad, it is not for us to falter; our Redeemer is working for us in heaven. If the troubles come thick and fast—so many that we can scarce catch our breath between—still let us look up and be reassured; there is One working for us in heaven who is mightier than all possible adversities. If to any who are seeking to find the kingdom the way seems altogether hedged up, let us not despair. Remember that Jesus Christ himself is working for us, and before his love gates open and even walls crumble. If to any the outlook is dark, and the kingdom of God does not come, and the millennium delays, and the chariot-wheels drag, and crime and corruption revel in a more satanic riot than ever, nevertheless, be of good cheer; all power in heaven and earth is in the hands of our Advocate, and he is slowly reducing all this chaos to order, and compelling all things to work together toward beauty and goodness and truth.—*Independent.*

Ninety Years Old.

With a good appetite three times a day, delicious sleep, and not an ache or a pain in the whole body, the mind all the while fully alive to what is going on in the world, and all the time in good spirits—this is said of the late Ex-Governor Throup, of New York. He retired at nine and rose at six, taking a nap in the forenoon and sometimes in the afternoon also; breakfast at eight, dinner at one, and tea at sundown. In suitable weather he spent a greater part of the forenoon in his garden, directing his men and assisting them, and for a short time in the afternoon was employed in the same way. He used no spirituous liquors, but took claret wine every day at dinner.

There are three things in the above narration which, if persistently carried out in early life, would do more than all others toward giving all an enjoyable old age:

Regularity in eating.

Abundant sleep.

A large daily exposure to out-door air.

Regularity in eating, either two or three times a day, with nothing whatever between meals, not an atom of anything, would almost banish dyspepsia in a single generation, as frequent eating is the cause of it in almost all cases, especially if irregular and fast. Abundant sleep and rest from childhood make nervous diseases a rarity; to insufficiency of regular sleep and insufficiency of rest may well be attributed nine-tenths of all sudden deaths, and a premature wearing out, before the age of sixty years. All hard workers, whether of body or brain, ought to be in bed nine hours out of the twenty-four, not that so much sleep is required, but rest, after the sleep is over; every observant reader knows how the system yearns for rest in bed after a good sleep, and it is a positive gain of energy to indulge in it. Every hour that a man is out of doors is a positive gain of life, if not in a condition of chilliness, because no in-door air is pure; but pure air is the natural and essential food of the lungs, and the purifier of the blood, the want of which purification is the cause or attendant of every disease, while every malady is alleviated or cured by an abundant exposure to out-door air. If city wives and daughters would average two or three hours every day in active walking in the open air it would largely add to exemption from debility, sickness and disease, and would materially add to domestic enjoyment and the average duration of life.—*Hall's Journal of Health.*

DRAWING AS AN EDUCATOR.—In referring to the usefulness of the art of drawing in education, the *Illustrated London News* says: "The school board have taken an important and, we think, very wise step by resolving to introduce the elementary teaching of drawing into the schools. The teaching of drawing confers, as it were, a new sense; it develops perceptions which reading and other branches of education can never reach. To say nothing of the increased pleasure it affords through life, so long as the power of sight endures, it trains precisely those faculties which are most regarded in nearly all mechanical occupations, and it forms, therefore, the basis of most technical education. There are few mechanics who would not be benefited in their work by a knowledge of drawing; while here and there the proposed teaching may stimulate genius that might otherwise remain dormant. The system of teaching adopted in the German *kindergarten* has been recommended, and the suggestion deserves consideration."

IF YOU suppress the exorbitant love of pleasure and money, idle curiosity, inquitous pursuits and wanton mirth, what a stillness would there be in great cities! The necessaries of life do not occasion at most a third part of the hurry.—*Bruyere.*

PHILOSOPHY is a proud, sullen detecter of the poverty and misery of man. It may turn him from the world with a proud, sturdy contempt; but cannot come forward and say: "Here are rest, grace, peace, strength, consolation!"—*Cecil.*

Religious Intelligence.

MESSRS. MOODY AND SANKEY at last accounts were holding meetings, with their usual success, in Manchester, England.

UNION OF SYNODS.—Steps are being taken to unite the Cumberland Presbyterian and the Northern Presbyterian synods in California.

THERE are, according to a recent report, thirty-six vacant churches in the Synod of Iowa North. Several of these have neither Sunday schools nor prayer meetings.

BERLIN.—The first Old Catholic service in Berlin was held on Advent Sunday, in one of the Protestant churches, by Prof. Weber, of Breslau. About 300 persons attended the service, and 20 received the communion.

THE Morning Star was heard from during the early weeks in September, as delivering at their respective islands in Micronesia, Rev. Messrs. Taylor, Rand and Logan, with their wives, who went out to their work in company with Mrs. Sturgis, who was returning.

THE Second Reformed Episcopal church of Philadelphia, of which Rev. Dr. W. R. Nicholson has become rector, has bought a lot at the corner of Twenty-first and Chestnut streets, and will erect a house as soon as the weather will allow. The prospects of the enterprise are spoken of as fine.

A JOINT communion of the Presbyterian congregations of the city on the first Sunday of the year is one of the most interesting features of church life in New Orleans. It was duly observed January 3, the Rev. Dr. B. M. Palmer and his father, the Rev. Edward Palmer, distributing the elements.

THIS item reads very much like news from one of our American churches under Religious Intelligence: "The new pastor at Oodooville, Ceylon, is doing well. He received fifteen members to the church in July." This is the word which Rev. Mr. Howland sends of a native pastor and his native church.

THE total amount realized from the sale of the pews of Plymouth church in Brooklyn for 1875 was $71,165—a sum in excess of last year's proceeds by $12,845. The highest figure reached for the choice of seats was $550, and from that the prices ranged down to $15, the last one sold, 500 sittings, as usual, being reserved as "free."

HENRY VARLEY, the London evangelist, has been in New York for a few days. He is a Baptist, but in his labors seeks the co-operation of ministers and laymen of all evangelical denominations. His meetings for "Scripture Expositions," at Association Hall, have been largely attended, and impressed all who heard him as a man well adapted to the work in which he is engaged.

MR. VAN METER reports as the result of his October labors in Rome that in the Vatican mission 114 new names have been registered, and in the Frascati mission the total enrollment, including day, night and Sunday schools, foots up 498. Among other encouraging facts he states that he has been greatly favored in securing as director of the schools Prof. Cocorda, one of the ministers in Rome.

THE *Christian Register* says: "It is said that there were only six Protestant churches in Mexico in 1869, but now there are 98. If they increase sixteen-fold in the next five years there will be 1,568 at the close of 1879; but our friends at the *Pilot* office are not to be frightened by such fanciful figures. Indeed, when the *Pilot* saw that the old Unitarian meeting-house at Upton, Massachusetts, has been bought by the Romanists it exclaimed: 'That's right; buy 'em up, but don't bid too high. Protestant churches are going to be at a discount in this country in future.'"

THE Kumaon District Conference, India, composed of American Methodist missionaries and their helpers in Kumaon and Gurhwal, met in Dwara Hat, October 2 to 7. Nine essays were read on various subjects; the ninth chapter of Romans was expounded, and questions concerning mission work in the district and elsewhere were discussed. Licenses to preach were given to two native brethren, and the licenses of others were renewed. The Conference resolved to collect money for a mission to the Bhootias, and to send a missionary there as soon as a man could be found for the work.

A CORRESPONDENT of the *Interior* writes from Scotland: "While our friends Moody and Sankey were in Dublin Hospital Sunday occurred. Several scores of churches in that city made their contributions to the hospitals, but that made at our friends' meetings exceeded every other. This may be set down as one proof among thousands to the same effect, that the gospel, declared in its plainness and felt in its power, is the most exuberant spring of liberality. £2,500 were reported up to the following Tuesday, not a penny of which was from Roman Catholics, in obedience to Cardinal Cullen."

MR. MACKONOCHIE, the English Ritualist, keeps preaching and celebrating communion at St. Alban's, London, in spite of the decision of the Court of Arches, from which he has appealed. In a recent sermon he referred to this decision, and said that it taught them that Catholics were not meant to win in law courts. The Catholic Church won its battles through its apparent defeats. St. Peter and St. Paul were beaten in the law courts of the Cæsars, and all the martyrs had won the Catholic cause by being beaten by the world. St. Alban's during the last twelve years had been to him no bed of roses; but the feeling that his congregation backed him up made it pleasant. He had his place in the Church of England, and had no intention of seceding. The Church of England had nothing to do with these prosecutions, for the Court of Arches was not a spiritual court, and they had no right to give up the things of God to a court which was not a spiritual court.

A RICH PRIEST.—There seems to be every reason to believe the report stating that the Duke of Norfolk is about to become a priest. His eldest sister, Lady Minna Charlotte Howard, is a Carmelite nun in Paris; and another, Lady Etheldreda, is a Sister of Charity. The duke has at his own expense rebuilt the little oratory of Brompton, and contributed £5,000 to the general building fund. At Arundel he has erected a huge cathedral, which has already cost £80,000, and which will take another £50,000 before it is finished. This excess of zeal is said to be due to the Dowager Duchess, who controls her son's actions and purse-strings. A question will arise, if he become a monk, as to his position as Premier Duke of England, and hereditary marshal in all State ceremonies. It would be odd to see a cowled monk leading in State processions.

THE *Friend of India* says that at least 1,500 native women in and around Calcutta are being educated at their own homes, principally of the middle class, each paying on an average a rupee a month for Bengalee and two rupees for English instruction. The expense is met by a government grant, regulated by the number of pupils. In a single year the Bengal government paid 1,242 rupees a month for 1,416 pupils, in acknowledgment of local contributions to the amount of 2,092 rupees. It is estimated that for the past ten years 2,500 women have been constantly under instruction at their homes in that part of India.—*Our Missionary.*

A METHODIST gentleman, resident in New York, and deeply interested in the work of city evangelization, offers prizes of $50, $30 and $20 for the three best essays, in the order of merit, on that important subject. Bishop Janes, Dr. Curry and Dr. Crooks have kindly consented to serve as committee of criticism and award. All essays should be forwarded to Rev. R. Wheatley, editor of the *City Evangelist*, One Hundred and Fourth street boulevard, New York, before the first of March next. The essays should not occupy more than fifteen or twenty minutes in reading, and should discuss particularly the need, beneficent effects, methods and best means of raising funds to carry on the work of city evangelization.

THEY have had a lively time at St. John's, New Brunswick, selling the property of certain Roman Catholic clergymen who refused to pay school taxes. The bishop's taxes amounted to $217.10, which he refused to pay, on the ground that no Catholic citizen can "conscientiously and willingly" contribute to the support of schools in which his religion is attacked and insulted. His carriage, which cost about $2,000, was seized by the city authorities. At the auction it was sold for $210. The Rev. Mr. Murray's taxes amounted to $13.40, which he refused to pay for the same reason, and for which his furniture was seized. At the sale the furniture realized $20. The Rev. Mr. Chapman's tax bill was for $18, for which his books, worth about $80, were seized. At the sale they brought $7.25. A crowd of small boys made confusion by jeering at the auctioneer and constables.

THE NEW EPISCOPAL MOVEMENT. A few weeks ago Rev. William R. Nicholson, D. D., rector of Trinity church, Newark, announced his withdrawal from the Protestant Episcopal Church, and his union with the Reformed Episcopal Church. We have now before us the formal notice from the standing committee of the Episcopal diocese of Northern New Jersey, deposing Dr. Nicholson from the ministry. The same course was pursued in the cases of the withdrawal of Bishop Cummins and Dr. Cheney. In the meantime the Cummins movement prospers. Bishop Cheney announced recently that the Reformed Episcopal Church, organized less than a year ago, now numbers 40 ministers, 36 organized churches and about 3,000 communicants. Bishop Cummins reports calls upon him from various directions for pastors; among them are earnest calls from the Bermuda Islands.—*New York Christian Advocate.*

THE Wesleyans in England have issued an address to the Juvenile Missionary Helpers, to secure Christmas and New Year's offerings, in which they say: "You will be glad to know that in past years the juvenile contributions have been very helpful. In 1841, when this collection was first made, it amounted to $21,606; in 1873 to £10,996 5s. 11d., or $50,981. In this present year we hope for an increase. The intelligence from Africa, from Fiji, and from vast regions of China and India, shows how greatly additional missionaries are required in those countries. Will you help us to prepare and send out these additional missionaries, by giving and collecting, if possible, in this year a larger sum than ever you did before? Remember Rome, Italy, Portugal and Spain, the millions of China and India, and give or collect more than in any former year, to send the gospel of Christ to them, that they may be saved."

A SERIES of meetings in favor of disestablishment has been began in Scotland with splendid prospects of success. The *Christian World* of December 18 records five such meetings which had been held in as many chief centers of population, and claims that their showing is conclusive as to what the issue must be. The weather was very bad, that at the holding of the meeting particularly so, yet the halls were crowded. At Glasgow 3,000 persons were present; at Edinburg, 2,500; at Perth, 1,200; and at Dundee and Aberdeen the attendance was proportionately good. In three cases the senior member for the city was present, Mr. Duncan McLaren presiding at Edinburg, and Dr. Cameron at Glasgow. The leaders of the Free Church took prominent parts. Principal Rainy and Dr. William Arnot spoke at Edinburg; Dr. Robert Buchanan and Dr. Adams participated at Glasgow; Dr. Wilson "came to the front" at Dundee. The United Presbyterian Church was represented by Dr. Cairnes, Dr. Andrew Thomson, Dr. Edmond, of London, Ex-Provost Martin, of Greenock, and others.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription-price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE has been ONE DOLLAR PER YEAR to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keepers, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates, including postage:

One Year	**$2 50**
Six Months	**1 50**
Three Months	**80**

ONE DOLLAR A YEAR

to all Ministers of the Gospel, traveling or local, and widows of deceased traveling preachers.

FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

About Our Paper.

During our visit to the patronizing Conferences we received many encouraging words from the preachers, and, besides the public resolutions adopted, not a few of the brethren promised to push the circulation of the ADVOCATE this year with increasing vigor. We heartily thank them all for their sympathy and good wishes. Our personal intercourse with them has been most agreeable, and we count it as no inconsiderable compensation for our editorial work that the position has been the means of securing the personal acquaintance of so many devoted men of God. We are the better for knowing them, and the privilege of mingling with them at the Conferences is a large reward for the indifferent service which we have been able to render to our common interests in the church of Christ. They are, in fact, the proprietors, in their Conference capacity, of this paper, and our co-laborers in supplying themselves and the people with a religious journal under the direct control of a committee which they have appointed. The publisher and the editor are of their choice, and are simply agents acting for them.

It is natural and right, therefore, that we look to the preachers of the patronizing Conferences for their active support in promoting the interests of the ADVOCATE. They are our only agents, and much depends upon their efforts to secure subscribers and to collect what is due on subscriptions. Their representations of the claims of the paper and their solicitation of subscriptions are our chief dependence. By the wayside, in the household, before the congregation and at the district and quarterly meetings a great deal can be done without trenching upon the pastor's time or strength. As a means of doing good, however, time and labor bestowed in this direction will be abundantly rewarded. The weekly religious journal is every way helpful to the preacher in his work, both in its spiritual and in its temporal welfare. Whatever it may cost him to place it in the hands of his people is repaid an hundred-fold in the improved intelligence, piety and liberality of his charge. If our people do not read our own literature they are sure to read something else. They cannot be stable and enlightened Methodists without a Methodist literature, nor can they be broad-minded and vital Christians without being kept in constant communion with the condition and movements of the Christian church. Let a comparison be made between those who read our religious papers and those who do not, and the subject needs no further argument. The weekly paper inspires a taste for reading, advertises our books, and thus promotes the circulation and use of our standard works. Our schools, colleges, missions and all our denominational enterprises reach the people through the newspaper.

Through it these great interests obtain a hearing, and their prosperity—their very existence—is secured. But we only glance at these points. It is evident that in extending the circulation of our church papers we most powerfully promote everything that is essential to our religious welfare. They are of the country as well as of the church, and their mission is to conserve and benefit society. The indirect influence of religious papers upon political affairs is of the highest importance. Discarding everything merely partisan, it is their duty to rebuke oppression and injustice, and to cheer and strengthen an afflicted people in their sufferings. Advocates of quietness and peace, they may expose wrong, and at the same time promote virtue and moderation. The value of our church papers to the South during the years of trial through which she has passed and is still passing cannot be too highly estimated.

The special claims of our ADVOCATE to the patronage and support of our people is in part based upon its relation to the Conferences in whom its proprietorship is vested. The church within their bounds needs a paper; it is a convenience and almost a necessity as a medium of opinion and information. Ours may not be the best, but it may be the best for us, and if our people do not take it the most of them will be without one of any sort. Neither publisher nor editor is altogether satisfied with it. They would make it better, and they hope to do so. Each has his own responsibilities to bear. The publisher's are exclusively of a business nature, and they are of the most onerous character; the editor's extend to every line of reading matter, original or selected, so far as the expediency of its insertion is concerned. We do not always indorse the opinions of our correspondents, and we admit articles not altogether to our taste in matter and style, but we wish to be impartial, and, as far as may be consistent with the welfare of the church, and the protection to which our readers are entitled, to give all a hearing.

Ours is by no means a blanket sheet. When the secular news has its usual space, the obituaries and religious intelligence their allotted columns, the children their corner, the farm and garden and scientific departments their due portion, and the editor his customary pre-emption, there remains but a limited territory for selections from the literature of the day and for original contributions. Still we have plenty of room for the best things which our brethren and sisters may write. We now, as heretofore, invite them to the fellowship of the columns of the ADVOCATE. Let none write, however, who have not grace to bear the rejection of their articles. Correspondence from remote places is always acceptable; news items, religious and secular, we are always glad to receive; and brief monographs, biographical, scientific, literary and religious, can be put to good account. But be short, and usually let the topic be begun and ended in one article. A rule in newspaper writing is not to aim at an exhaustive treatment. It should be like taking a cold bath—plunge into the subject at once, and jump out as suddenly as you went in. Leave the heavy and complete treatment to books and quarterly reviews. *In medias res* open and close.

We ask our friends to work for the ADVOCATE this year, to write for it and to pray for it. The publisher reports a list of over eight thousand subscribers, and a cheering increase of new subscribers every week. The times are hard, the political horizon cloudy, but the mere reason this for sustaining the ADVOCATE. The church needs it more than ever, the homes of toil and trouble, the distressed, the straitened and perplexed need it as never before.

State Affairs.

The election in Louisiana in November was as fair as any that has taken place in any part of the United States within the last twenty years. The Conservatives elected to the Legislature were largely in the majority. The Legislature was being organized peaceably and in accordance with the constitution and laws of the State, when the House was entered by United States soldiers, and its proceedings were interrupted, and its rights and privileges trampled on by armed men. The ostensible object of this armed intervention, by order of Lieutenant General Sheridan, was the ejection of certain members not recognized as elected by the Returning Board. There was no insurrection in the State, no occasion which under the most liberal construction justified the interference of the Federal authorities. It was a plain violation of the national constitution, and such an invasion of the rights guaranteed to the States that there could be no mistaking the issue which was thus precipitated upon the whole country. The President could, with as much show of right, enter the legislative halls of New York and Ohio, or march a squad of soldiers into the capitol at Washington, and extrude from their seats members who are obnoxious to him. Under the constitutional provision which requires that Congress shall guarantee to the States a republican form of government, many oppressive and exceptional measures have been resorted to, but in this instance the President, for partisan ends alone, and without a shadow of authority, breaks up a State Legislature, and has it constituted to subserve his own purposes.

Hence the widespread indignation throughout the land. In the fall and ruin of Louisiana the pillars of American constitutional liberty are pulled down with her. Compelled to explain by the general condemnation of his course, the President declares that Sheridan acted without his authorization, while he at the same time attempts to vindicate the outrage by villifying and misrepresenting our people. His very mild disavowal of the course of the lieutenant general is, however, followed by no reparation of the wrong; and a rump Legislature, composed almost exclusively of the willing tools of Radicalism, is in session, guarded by Federal bayonets, and pretending to make laws for the State. A Congressional sub-committee meanwhile has reported, exposing the iniquities of the Returning Board, and vindicating the Conservatives. This report is so damaging to the Republicans, and to the Kellogg usurpation, that other members of the Congressional committee are here and at work, doubtless for the purpose of attempting to save the credit of the party.

Such an act as the military were guilty of in New Orleans on the fourth of December would have awakened the nation twenty years ago to a pitch of indignation which nothing but an immediate reparation could have allayed. The act was revolutionary, and was a precedent in the direction of a personal despotism. Loud as has been the expression of condemnation by the Northern people, by their Legislatures and statesmen, we are only amazed at the mildness of their protest. Neither the President nor Congress seem to care much about these declarations of public opinion, and the State they have crushed lies helpless, and is left for an indefinite period to endure the wrongs which have been heaped upon her. No unprejudiced man can doubt that the sole reason for the course pursued toward this State is the maintenance of party ascendency. It is not that the negro shall vote, but that he shall vote in a certain way. In alliance with this there is, of course, a measure of the old fanaticism and sectional hatred still existing among the people in the Northern States, but the President and his obsequious Congress are working for a political result. No matter if the best interests of these few Southern States be sacrificed, and the last vestige of liberty destroyed, so the control of them shall be secured to the Republican party.

The end depends upon the temper of the Northern people. If they are prepared to accept a centralized despotism, and to perpetuate the rule of corruption and military power in the South, there can be no relief, and not much in any case, we imagine, until after the next Presidential election. The present Congress is not likely to do anything beyond approving the policy of the President, and leaving him to manage the Southern States after his own way. The ballot box in 1876 will give us deliverance, or make permanent the ills we are now enduring. We hope for better days. After being twice cheated of the fruits of a Conservative victory at the polls in Louisiana, there is enough to discourage, but our people must not yet despair altogether. We cannot believe that the nation is ready to give up its dearest rights and liberties without a struggle to maintain them.

Boston Preachers on the Louisiana Question.

The *Bulletin* of this city publishes the subjoined as a special telegram to the Chicago *Times* from Boston. That preachers' meeting was almost as refreshing as the Round Lake camp meeting. At the latter, it will be remembered, President Grant was introduced, and he is made the subject of grateful thanks by the Boston brethren, and thanked too for "the prompt manner in which he has discharged his constitutional obligations by sending troops under his command to the State of Louisiana to suppress the riotous proceedings of a lawless mob." President Grant says that he did not order the suppression of the Legislature—the mob of the Boston preachers' resolution—but they understand the President. Fanaticism is as gullible as it is mendacious. We had supposed that even the Boston preachers had more sense, more comprehension of constitutional obligations, and more of refinement and Christian spirit, than this report would indicate. Such a manifestation of ignorant credulity, malignant misrepresentation, and coarse and brutal vituperation, has seldom emanated from any source. The telegram is as follows:

BOSTON, Jan. 18.—The Methodist preachers, at their weekly meeting to-day, had a regular political powwow over the Louisiana question. Bishop Bowman gave an account of what he knew about the treatment of colored people in Louisiana, narrating a number of instances in which they had been shamefully abused, and deprived of life even. By invitation, Rev. B. J. Ives, of New York, addressed the meeting, and his speech was of the most radical kind.

He declared there is altogether too much toadyism on the part of Northern people in their treatment of the South. He said: "We are undertaking now to coax the devil out of the miserable whelps down South, when nothing but strychnine and cannon ought to be used. He rather agreed with Phil. Sheridan's declaration, during the war, that if he had owned hell and Texas, he would lease out Texas and live in the other place."

Mr. Ives administered a castigation to the church, declaring that there is not a party in the Methodist Church that dares discuss the civil rights bill, and ask that it be enforced. He said he believed the meanest rascals in the South are in the Methodist Church South. He declared himself a Radical of the strongest kind, and said he believed the more he hated the rebels of the South the more he loved God.

He declared that he believed that the spirit now rampant in the South has got to be crushed out by another war, and he longed for the appearance of some colored man able to become a leader among his people, wielding the sword and torch. He said the Bishops ought to come out publicly and declare the whole truth about the treatment of the colored people in the South, but he did not believe they would.

If they did, he knew they could not return to the South, for if they did they would be hung; but he intimated that it was no worse to hang a Bishop than a minister; but he suggested that if it was done it might wake up the people quicker than anything else. He thought the Bishops were too tender-hearted, and they reminded him of the man who wanted to cut off his dog's tail, but he was too tender-hearted to cut it off where it ought to be, so he cut it off an inch at a time.

The speech of Mr. Ives was received with frequent demonstrations of approval, some of his most radical utterances exciting considerable applause, mingled with laughter.

During the meeting the following resolutions were adopted by a unanimous rising vote:

Resolved, That we, the Methodist preachers of Boston and vicinity, in our regular preachers' meeting assembled, tender our grateful thanks to U. S. Grant, President of the United States, for the prompt manner in which he has discharged his constitutional obligations by sending troops under his command to the State of Louisiana to suppress the riotous proceedings of a lawless mob; and we also thank the commanding general, Lieutenant General Phil. H. Sheridan, for the summary manner in which he has discharged his duties.

Resolved, That the thanks of this meeting be presented to Wendell Phillips, Esq., for his speech in Faneuil Hall, on the fifteenth instant, in which he defended in so masterly a manner the constitutionality of the recent acts of the administration in upholding law and order in New Orleans, and exposed with such withering scorn the assumption of the meeting in Faneuil Hall as being in any sense the voice of Boston.

A Statesman's View of the Louisiana Case.

We give in another column the deliverance of the Boston preachers' meeting. Mr. Chas. Francis Adams, of Massachusetts, is one of the few real statesmen left in the North. He is a gentleman of culture, a man of unsullied integrity, and his views are worth considering. He writes to the New York *Nation* as follows:

TO THE EDITOR OF THE NATION—*Sir:* The leading article of the last *Nation*, on "The Law and Facts in Louisiana," closes with these unsatisfactory words: "As regards the proper mode of dealing with this question on the part of the public, it is difficult to know what to say."

In this respect you seem to concur with the various speakers and public characters who have recently addressed the country on the subject. Have we not now had quite enough of the "law and the facts" in the case? Is not the one question the very question you avoid? Here is a practical difficulty, and it calls pressingly for a practical solution.

My voice will not reach far amid the turmoil; but will you let me offer a suggestion? There are three parties, and three only, to this complication—the existing legislative and executive departments of the United States, constituting in fact the national government, the people of the United States and the people of Louisiana. The national government now is, as the recent election shows, administered by those representing a minority of the people—the rump, in fact, of the once great Republican party.

These men have apparently become bewildered by defeat, have lost their heads, and, seeking to settle everything through the decision of the caucus, enforced by party discipline, are rushing as fast as they can upon their destruction. It is for the people to see that they do not carry the country there with them.

No calm and observing man can to-day doubt that a vast majority of the people are utterly opposed, on the Louisiana issue, to the existing government.

The adverse majorities of last autumn have quadrupled since the year 1875 began. One thing, and one thing only, can save the faction now in control of the government—that one thing is the renewal of a fierce war spirit in the North, resulting from the violence of despair in the South. The relief of Louisiana is certain if no such reaction intervenes.

At the outside two years of patience only are necessary to bring the majority of the people of the country to the side of the people of Louisiana. Submission and patience are hard things; but for two years submission and patience it must be, or the result is in danger.

But what is to be done to-day? One thing that I can see, and only one, can be done. Let the Conservative Legislature of Louisiana give solemn notice to the whole world that they are now subjected by force to a usurpation, every act of which is null and void, and shall be so treated hereafter. Let them publicly declare that so surely as the day of relief comes, every debt contracted by the usurping government shall be repudiated, every tax title set aside. Let them, in one word, publish to the world the existing administration of the State as a fraud, by no act of which will the people of Louisiana be bound so soon as they are restored to the control of their own affairs.

This one solemn notice given, let the Conservative Legislature hold up its hand in submission and disperse. The rest may be safely left to the people of the whole country. Two years is a short time, when at the expiration of it relief is sure. During that brief time let no Conservative of Louisiana go to the polls or enter a legislative hall—the worse their oppression the better.

Let them simply submit. They need not fear that a day of reckoning will not come; and then the government of the United States and all public opinion will justify them in treating their present rulers as criminals, and each and every one of their official acts as absolutely and *ab initio* null and void.

I am, etc., C. F. ADAMS, JR.
QUINCY, MASS., Jan. 16, 1875.

The Transit of Venus.

The Honolulu *Commercial Advertiser* gives the following picturesque account of the transit of Venus and the observations of the British party at that place:

"The long-expected celestial phenomenon has been most satisfactorily observed at this point; and the success of the eminent astronomers now residing here is a cause for rejoicing in this community. During the day there was a very general demand for broken panes of glass and bottles, which were smoked and held in readiness for looking at the sun at half-past three o'clock, when the great celestial event was predicted to take place. The natives were as busy with their preparations for astronomical observations as the white foreigners. Little Kanakas were going about the streets with pieces of blackened glass in hand, for the purpose of looking, as they said, at the Hokulaa (the Morning Star) go through the sun, which they expect will be hereafter burnished with an increased solar splendor.

"It was curious to listen to the remarks and speculations of natives whose savage fathers had never suspected this occasional moving spot on the great light of day. They knew that Lono, or Captain Cook, the discoverer of these isles, had come to these seas to observe a star in the sun, and it had been predicted in his day that it should be seen again more than a hundred years afterward on this day, with the hour, and the minute, and the very second specified. And now there were tens of thousands throughout these isles looking upward to prove the truth of this century-old prediction.

"At a few minutes past three you could see everywhere in the streets faces looking upward toward the sun, with a piece of shaded glass in hand to screen his fierce rays from man's weak yet ambitious, searching eyes. A minute or two elapsed, and no change in the dusky red ball above. Another minute gazing upward, and still no spot flecks the face of the somber rubescent orb. Ha!—'aia la!'—there it is, cries one keen-sighted, close watching Kanana; and now we begin to see, a little to the right of the top or vortex of the sun, a slight dent or notch; and as we gaze on, the dent or spot enlarges, advances within the borders of the disk; and, as the clearly-defined dark mantle upon the ruddy plain is now distinctly seen by every eye, an enthusiastic native says: 'Surely they who behold this were prophets, and Lono was a prophet.'

"But we must turn to where the real star prophets were at work, close to the bench, in the grounds known as Honokanpu, which will hereafter be designated as our 'Point Venus.'

"Faithfully the heavenly traveler comes, as first foretold by Kepler, and the chief observes the first external contact of disk and disk at 3h. 7m. 1s., and Lieutenant Noble 3h. 7m. 3s., according to local mean solar time. The agreement is singular, but must be regarded as purely accidental. But this is not the crisis of greatest moment; it is when the perfect rounded orb of the planet is within the sun, and the edge of its disk at the moment of leaving the inner circle of the luminary indicates the internal contact, the most interesting point to be observed in all this transit phenomenon.

"As the body of the planet was indenting the sun's rim, and advancing on toward immersion within its body, the chief, who was now watching through a micrometer, saw the complete disk of Venus defined about thirty seconds before the actual internal contact was determined, and for awhile he imagined he had missed the critical phase of the phenomenon; but this revelation of the complete circle of the planet, before actual internal contact had taken place, was owing to the effulgence of the corona or outer flame waves of the sun, which illuminated the whole surface of Venus some time before complete immersion—a phase of the phenomenon never observed before, and its detection on this occasion is due to the optical perfection of the telescopic instruments employed. Lieutenant Noble could distinguish the complete disk of Venus fully five minutes before internal contact; and Mr. Johnson, observing at Waimea, on the Island of Kauai, saw this complete disk no less than twelve minutes before the complete entrance of the planet.

"This luminous presentation of the full, round body of Venus, when still only partially across the sun's circle, was calculated to dazzle and deceive our astronomers; but, like faithful watchers, they neglected not one moment's observation, and as they scrutinized the advancing planet they discerned approximately the phase of internal contact, which the chief recorded at 3h. 35m. 55.7s. and Lieutenant Noble at 3h. 35m. 54.4s.

"We get the time of the planet and the sun, but we also wanted their pictures. We thought we had a capital day for a solar sitting; but it was in fact too fine. Too much glare and irradiation and too much atmospheric disturbance, especially in the wooden huts, so that the photographs of the planet, taken with every vigilance and care by Lieutenant Ramsden, represented it triangular, square and elliptical, and everything but circular, and the value of the pictures depended upon the accurate form of the orb. The famous Janssen revolving slide unfortunately failed on account of the difficulty of pointing.

"But, excepting this disturbance of the photoheliograph, all the observations of the astronomers at the Honolulu station were eminently satisfactory. The astronomical party at Waimea, Kauai, had also an excellent opportunity for observing the transit; but we regret to say that Prof. Forbes and Mr. Barnacle, at Kailua, Hawaii, should have been disappointed by a cloud at the critical phase of the contacts. But yet they were enabled to make many observations of value. The whole observation of the British expedition to these islands must be regarded as very successful.

"We must not close our report without a word or two in relation to our astronomers in the Isles. Mr. C. J. Lyons, government surveyor, who is one of our best mathematicians, and has devoted much attention to astronomy, was an observer of the transit at Aliiolaui House. Also Captain Daniel Smith, who calculates our tables of the sun's time and the moon's phases, and Mr. David Flitner, who has had some considerable experience in celestial observations, were observers of the transit at Waikiki, as was Mr. F. S. Pratt, another amateur, and their several times of the observation of internal contact were as follows: C. J. Lyons, 3h. 35m. 53s.; Captain D. Smith, 3h. 35m. 54.8s.; D. N. Flitner, 3h. 35m. 58s.; F. S. Pratt, 3h. 35m. 53s."

An Italian View of Mr. Gladstone's "Expostulation."

The *Perseveranza* of Milan, whose editor, Bonghi, has lately entered the Italian cabinet as minister of public instruction, thus speaks of Mr. Gladstone's pamphlet:

"It must be agreed that Mr. Gladstone has really put his finger upon the wound, for the Ultramontanes have not ceased their loud outcries, and their very chief has had to denounce 'that viper' which has raised itself up 'against the bark of St. Peter.' This work of the illustrious Englishman on the Vatican decrees has produced an effect the like to which we do not believe any political pamphlet has ever yet caused. Confusion, consternation and anger reign in the Ultramontane camp. There is a general drawing of swords to ward off the terrible blow. The English Catholic Union held, on the eighteenth of November, a meeting under the presidency of Lord Petre to protest against the attacks of the ex-premier. The newspapers too lend themselves to the strife, and these in more private station follow their leaders. So we see published in the *Times* a letter which Canon Oakley has sent Mr. Gladstone, to show what Monsignor Manning and Monsignor Capel failed to prove—namely, that obedience to the Church of Rome does not interfere with the duties of a citizen toward his country. There is always the same style of argument, artificial, tricky, empty, which, avoiding the strict rules of logic, aims at confusing the mind. This confusion of mind is manifest in three letters published also in the *Times* from Lord Herries, and Messrs. Langdale and Stourton, Catholics, of whom one hardly knows what to say, except that they prefer to submit reason to fanaticism. But, on the other hand, Mr. Gladstone may take comfort to himself that his appeal is also responded to by the voice of reason and of good sense. To the letters of Lord Camoys and Lord Acton is added now one from Mr. Henry Petre, in which he says that 'among the Old Catholics of England, however loth they may be to appear in open opposition to the authority of their church, there are many who watch with anxiety, not unmingled with regret, the reckless and irrational proceedings of the Ultramontane party—a party seeking to impose upon the world, with all the means of powerful combination at its command, the astounding claims issuing from the Vatican—claims and pretensions long since supposed to have been extinct, which now in their resuscitation are tending to open hostility with modern progress, and to collision with every civil authority in Europe.' Mr. Petre concludes that a loyal subject cannot give to the appeal of Gladstone other answer than this: 'An Englishman first; a Catholic after.'"

Books and Periodicals.

HELPS TO A LIFE OF PRAYER. By Rev. J. Manuing, D. D., pastor of the Old South church. Boston: Lee & Shepard, publishers; New York: Lee, Shepard & Dillingham, 1875.

Dr. Manning is a Congregationalist, we believe, and we should judge a moderate Calvinist. He treats in this volume of nature, forms, objects, fruits, power and the hour of prayer. The author is manifestly a devout and spiritually-minded Christian, and writes as a man of prayer, whose studies and experience are in perfect harmony with the oracles of God. It is well written, and calculated to help the earnest believer in his life of prayer. We hope it may have a large circulation. We most heartily commend it to our readers.

POTTER'S COMPLETE BIBLE ENCYCLOPEDIA. Edited by Rev. William Blackwood, D. D., LL. D. Philadelphia: John E. Potter & Co.

We have received from the publishers eight additional parts of this splendid work, from 25 to 32 inclusive. Part 32 closes with Patriarch. What we have hitherto said of this publication is fully sustained as the work advances. The wide range of subjects, including classical, scientific and biographical matter, compels brevity in the treatment of the topics generally, but the Encyclopedia will be a library in itself and invaluable for reference. The biographical sketches of noted persons, ancient and modern, are especially numerous, and embrace many of the most eminent names in the history of the European and American churches. The illustrations in these last numbers show no falling off in beauty and finish. It is expected that the work will embrace in all about fifty parts.

SUNNY SHORES, OR YOUNG AMERICA IN ITALY AND AUSTRIA. A story of travel and adventure. By William T. Adams. Boston: Lee & Shepard, publishers; New York: Lee, Shepard & Dillingham, 1875.

This is in the second series of Young America Abroad. Mr. Adams is the well-known Oliver Optic. History and descriptions of the countries mentioned are mingled with incidents and entertaining adventures. A fascinating and instructive book for both old and young. It is a stout duodecimo of 409 pages.

SOWED BY THE WIND, OR THE POOR BOY'S FORTUNE. By Elijah Kellogg. Boston: Lee & Shepard, publishers; New York: Lee, Shepard & Dillingham, 1875.

This is a story that will interest the young people, especially the boys. It abounds in adventures, and the moral is good. It is a handsomely printed 12mo, with illustrations.

COLE'S SELF-REPORTING CLASS-BOOK, FOR THE USE OF PUBLIC AND PRIVATE SCHOOLS. By J. R. Cole. New York and Chicago: A. S. Barnes & Co., 1874.

This book is designed for recording the daily, weekly and monthly scholarship and deportment of each pupil in the school. A very convenient and valuable work for teachers. Price, fifty cents.

INDEPENDENT YOUTH'S SPELLER. Printed in imitation of writing. By J. Madison Watson. A. S. Barnes & Co., New York and Chicago, 1875.

A useful work and on a new plan. Price, fifty cents.

LITTLE SONGS is the title of an exquisite little volume of nursery songs by Mrs. Eliza Lee Follen. The illustrations, by Mrs. L. B. Humphrey, are very fine. A beautiful book indeed. Lee & Shepard, publishers, 1875.

THE Methodist Quarterly Review for January, D. D. Wheedon, LL. D., editor, has the following table of contents: Religious Ideas Among Barbarous Tribes, A Common Basis of Knowledge for Science and Religion, The Ramah of Samuel and of Rachel's Lament, The Presiding Eldership, The Negro, Philosophy of Herbert Spencer. The editorial department is voluminous and able, as usual, embracing: Synopsis of the Quarterlies, Foreign Religious Intelligence, Foreign Literary Intelligence, Quarterly Book Table. Published by Nelson & Phillips, New York. Price, $2.50 per annum.

THE International Review for January has: Vienna and the Centennial, Baron Leibig, The Association for the Reform and Codification of the Law of Nations, The University System in Italy, The Guarantee of Order and Republican Government in the States, Ideas in Nature Overlooked by Dr. Tyndall, Books Reviewed. This Review is published once in two months. Price, $5 per annum. A. S. Barnes & Co., publishers, New York.

SCRIBNER'S MONTHLY for February has: The Canons of the Colorado, illustrated, continued; Christ's Supernaturalism; Latter-Day British Poets; Theodore Thomas, Illustrated; A New Solution of an Old Puzzle, and other articles. The editorial departments are, as usual, able and taken up with living themes.

LIPPINCOTT'S MAGAZINE for February has: Following the Tiber, Six Months Among Cannibals, A Japanese Marriage in High Life, The Lost Baby, Gentleman Dick, and other articles. The illustrations are numerous and well executed. The scenes on the Tiber are especially good.

CHALLEN'S HOLIDAY ARABIAN NIGHTS ENTERTAINMENT. A cheap 12mo, containing Aladdin, Ali Baba and Sinbad. It claims to be an amended translation, and better suited than the old for family reading. It is published by Howard Challen, Philadelphia.

ST. NICHOLAS for February is, as usual, rich in its fine illustrations, and in the variety and excellence of its articles. Our young folks at home watch for its monthly visits, even as they look forward to Christmas.

GOOD WORDS for January has a very choice table of contents, and many splendid illustrations. There is no better monthly publication than this for home and family reading.

MARRIED.

REVELL—JEFFERSON.—January 12, 1875, by Rev. W. W. Graham, Mr. W. B. Revell to Miss Katie Jefferson, all of Russell county, Alabama.

FERGUSON—KELLY.—January 13, 1875, at the residence of the bride's father, Dr. J. M. Kelly, Walnut Grove, Mississippi, by Rev. Irvin Miller, Mr. B. W. Ferguson to Miss Florence Kelly.

DITTO—HAYGOOD.—By the Rev. F. White, December 10, 1874, Mr. H. A. Ditto and Miss Maggie Haygood, all of St. Landry parish, Louisiana.

HATHAWAY—HOGAN.—By the same, January 18, 1875, Mr. J. W. Hathaway and Miss Eugenia Hogan, all of Rapides parish, Louisiana.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Jan. 23, 1875.

A—T A S Adams two letters $28.15, Edwin Alden three letters, J O Andrew $2.15, Philip Allen, C G Andrews two letters $52.71, P W Archer $1.25, N W Ayer & Son, American Tract Society, Applegate, Pounsford & Co.

B—G Waverly Briggs, James Billingsley, Dr J Ball & Co $6.66, Mrs Edith Bihne, Robert Babington, W Blackmer $2.50, J R Billingsley, A M Barrington, F Theodore Barnes $3, Thomas Bond, Boorum & Pease, Mrs L R Burgoyas, George W Brown (of Pearlington) $10, J H Bass & Bro $133.25, Brewer & Tileston, C R Benson, Horace Bishop $11.50.

C—J R Cott, John F Cook, S H Cox $2.50, Cassell & Baughn $25, Miss Eudora Conley, Lyman Carley, T Whitney Carter, George Colmer $1, John Church & Co, Phillip Chew, C W Calhoun, W W Clark, W W Cowan $5, Claxton, Remsen & Haffelfinger, Ross Calhoun, W H Cooly, Howard Challen

D—H W Dunnell, P H Dieffenwierth $8, Dufur & Co $10, Mrs H B Davis 50 cents, T W Dyer $1.25, A M Dowling $2.50, J M O Douglass $1, A W Dennison, C H Dullusc two letters.

E—W G Elder two letters, Charles F Evans.

F—A H Ford $2.50, H H Fruzee $1, Edwin Friend, E N Freshman, G W Fagan, B Fanelly $1, John S Frazer $2, T Foster $11 25.

G—W W Graham, Henry M Gurman, Graphic Company, Ed T Goodwin, W G Gray, A E Goodwyn, Elias George $11.60, Neil Gillis, Gould & Lincoln, H Gwinner & Bros, John Gillis $6, H Goff $2.50, E T Garnett, H D Gayle $5.50.

H—Hitchcock & Walden, Harney & Washington, William A Hackler, J C Huckabee, G S Huffman, Charles L Harris $4.30, H G Horton, James J Hinson, P J Henrington $1 25.

I—H J Irvine, Ivison, Blakeman, Taylor & Co.

J—H F Jones, K A Jones $14.75, William Jones, J A H Jones.

K—Andrew King & Co, J D Keener $2, W H W Kyle, King, Briggs & Co.

L—L Lewis 75 cents, Mrs M L Lawrence 75 cents, W C Lewis $10, H P Lewis, J H Lippincott & Co, A J Lamar, W H Leith, M J Locklear $5.

M—A W Moore $2, W F Mellen, John G Mitchell, Charles Miller, Irvin Miller, J E Mason, E T McMorris, John P Morton, A H Moss, C McDonald, John T Mason, Manley & Co, Albert Mason, J W Martin, E H Mounger.

N—C J Nugent, J D Newsom.

O—James Ormond two letters, W P Owen, Oates & Worrell.

P—B A Philibert, J M Pugh, J J Peebles, S H Propst, S M Petteagill & Co, G J Penn, Pierce & Terry $4.15.

R—Thomas Y Ramsay, J K Randall two letters, A H Redford agent two letters, William L Rocke $10, George P Rowell & Co two letters, William A Rice two letters, H M Ragan, Miss Annie Roddy 50 cents, E F S Roberts $10.25, A M Ragland.

S—P M Shorter, Joseph Smith $1.40, J A Stebbins two letters $3.50, W A Salut, J W Sandell, J W Shores $10, William Smith $6, P B Saffold $1, Mrs S Myra Smith, W Springfield.

T—R K Thomas, H L Tucker $2.50, W Tucker.

V—Samuel C Vaughn $17.50, W G Veal $18.20.

W—V M West, H J Wright, A R Winfield, T B Walden, J S White, E Wadsworth $1.25, W Wadsworth $4, Fred White, M H Wells $2.25, Wagley & Lockhart, W W Williams $2, R H Wood, W J Wesmer $2.50, A J Wheeler, W H Wild, J L Wright $17.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

WE CLIP the following from the *Times*: "The Domestic Paper Fashions, recently introduced into this city by Mr. M. S. Hedrick, No. 103 Canal street, represent the leading and most elegant styles of the day. One of the advantages afforded by the Domestic in its patterns, and one, by the way, which should not be overlooked by the inexperienced, is the ease with which the several parts may be put together, saving time and troublesome calculation." See advertisement.

THE letter of Dr. Hunter on this page will be read with interest by those afflicted with throat or lung diseases. The doctor's office is at 165 Canal street, where he can be seen daily.

MESSRS. LEVY BROS., at 580 Magazine street, have on hand a stock of dry goods which purchasers would do well to examine before buying elsewhere.

ANY ONE wishing a good hat can be suited at the C. O. H. Hat store, 26 St. Charles street.

SEE ADVERTISEMENT of the New Louisiana Remedy in to-day's paper.

Extraordinary Opportunity for the Relief of the Afflicted.

The surgeons of the National Surgical Institute, located at Indianapolis, Indiana, have finally yielded to the many urgent appeals to visit the South. Three or more of the surgeons will be at the ST. CHARLES HOTEL, NEW ORLEANS, LA., FEB. 10, 11, 12, 13, 14, 15 AND 16, 1875.

They will leave with them a great amount of surgical apparatus, appliances, etc., and competent assistants and workmen to change, fit and make such apparatus as may be required. They will come especially prepared to treat all surgical cases: Paralysis, all kinds of Deformities of the Face, Spine and Limbs, Diseased Joints, Diseased Eyes, Catarrh, Private Diseases, Piles, Fistula, etc. On account of the great expense attending such a trip, they will not make another; therefore all who wish to avail themselves of the advantages of the Institute, without the long journey to Indianapolis, must do so at this time. No cases will be undertaken without a fair hope of relief. It is needless to say that the Institution is entirely responsible, and the largest and most popular of the kind in America, caring thousands annually. Remember the time and place, and come early. Send to the Institute for circular.

MESSRS. FAIRBANKS & CO., the well-known scale manufacturers, promptly take advantage of the new postal arrangements facilitating the transmission by mail of small parcels. They have just produced what they call a special "Postal Parcel Scale," for packages up to four pounds, which will prove exceedingly useful in stores and offices.—*New York Tribune, January 12.*

AGRICULTURAL IMPLEMENTS.—One of the most important and well-conducted establishments in the city is the depot for machinery, agricultural implements, plantation hardware, steam engines, etc., of H. J. West, 115 and 117 Magazine street. See his advertisement.

MR. THOMAS MARKEY, undertaker, at 40, 42 and 44 Claiborne street, has constantly on hand all requisites in his line of business. He hopes, by personal attention to all matters intrusted to him, to obtain a share of public patronage.

MESSRS. FREDERICKSON & HARTE, No. 139 Canal street, advertise to-day their Compound Pulmonic Paste and Cod Liver Oil and Phosphate of Lime. They guarantee the articles fresh and genuine, and can be relied on.

READ Dr. Warrington's advertisement elsewhere in to-day's paper.

ON THE

CURE OF CONSUMPTION,

ETC., BY

MEDICATED INHALATION.

To the Editor of the New York Daily Times:

SIR—As the treatment of diseases of the Lungs by inhalation, from its very great success, is attracting the earnest attention of the public and the profession throughout the United States, a few explanations with reference to what is meant by Inhalation, and the method of its employment in Pulmonary Diseases, seems urgently to be called for.

By Inhalation is meant the direct application of medicines to the internal surface of the Lungs. In Consumption, Bronchitis and Asthma we can only reach the seat of the malady by this means. Inhalation, as a principle of treatment, recognizes the necessity of treating diseases of the Lungs as we do similar diseases in other parts. In inflammation and ulceration of the mucous coats of the Eye, washes and ointments are resorted to; in "Sore Throat," gargles and applications; in diseases of the Stomach, medicines are placed in the stomach, and so of other parts of the body. The same principle directs the application of fomentations to an inflamed joint, and dressings to an ulcer, on whatever part of the body it may be situated. This is a principle in medical science long since placed above controversy. In the profession its recognition and adoption is universal.

Now rational inhalation is but the application of this principle, in the simplest and most direct manner possible, to diseases of the Lungs. Chronic diseases of the brain and of the Heart are almost always mortal, because they cannot be reached by medicines, and so also, in a less degree, disease of the Kidneys and Liver. Consumption is an incurable disease so long as we treat it by medicines administered through the stomach, but the moment we apply them through the medium of inhalation, directly to the diseased surface of the lungs—in other words, the moment we treat it as we do other curable diseases—it comes entirely within the reach of cure, and the chances of recovery will be more or less favorable, just in proportion to the extent the lungs are affected. The last stage, if the part diseased is small, is actually more favorable than the first; where a large portion of the lungs are involved.

But inhalation is not a medicine; to make it such is to degrade it to the base level of quackery. It can never be honestly employed without a full knowledge of all the symptoms and peculiarities of each case, and the adaptation of the remedies accordingly. In one case the expectoration is profuse and exhausting, in another it is small in quantity, and only forced from the windpipe by the most violent cough. In some cases the disease is confined to the lining of the "bronchial tubes," while in others it exists in the "air cells" and beneath the mucous tissue. Tubercles may have been deposited, or the affection may be entirely "bronchial." There are five distinct kinds of "Consumption," and as many of Bronchitis, Asthma may be caused by organic diseases of the heart or arise from simple functional disturbance. In some cases it is permanent, in others spasmodic. In one case the system is nervous and irritable, the body wasted and the disease far advanced; while in another the disease is in its early stage, and the flesh and strength but little disturbed. Now in the treatment, the symptoms, the kind of disease, the stage, and the peculiarities of each case must all be considered. Some medicines, when inhaled, increase the quantity of matter *expectorated*; others diminish it. Some are soothing to the inflamed mucous membrane and allay *cough*, while others are stimulating and increase it. Some act almost entirely upon the lungs. Others are absorbed into the current of the circulation, and extend their curative influence, through the medium of the blood, to every part of the body. Because the inhalation of certain medicines, adapted to some particular case of disease of the lungs, effects its cure, it must not be supposed that any medicine would have proved equally successful, any more than that because certain medicines taken into the stomach cure a disease of the stomach, any medicine would have acted likewise. It is scarcely necessary to say, therefore, that all attempts to prepare medicines as a remedy without such previous knowledge, under the name of Inhalation, spring from motives the are dishonest, cruel and murderous. It can never be separated from the most careful supervision and attendance of the physician.

Of late years, as experience suggested new remedies for inhalation, defined correctly the operation of those previously known, and improved the rude and imperfect apparatus employed, its success has been such as to establish, beyond the possibility of cavil, that confirmed and undoubted Consumption may be cured, even under the most desperate circumstances.

In the treatment by inhalation, as advised by me, the patient is not left to the blind application of any specific remedy. The case is first carefully examined, not only with reference to the diseases in the lungs, but also the state of the general health. Medicines suitable to the condition of the lungs are directed to be inhaled several times a day, from an apparatus so constructed that the patient, while using it, fills the lungs at every breath with a medicated air vapor, and at the same time whatever subordinate disorganizations exist in the stomach, bowels, etc., are carefully attended to. At the end of a few weeks, in most cases, a chamber in the patient's house is filled with vapor, into which he goes several times a day, or sleeps at night, thus keeping up an almost constant action on the diseased surface of the lungs. The diet, clothing and exercise are regulated, and every assistance which rational and scientific treatment can render the patient is amply provided.

The public are referred to the following letters and testimonials as impartial evidence of the efficacy of this treatment. The character and standing of the parties are a guarantee of the truthfulness and good faith of their statements. None, I am sure, but will be most happy—from hearts and lips overflowing with gratitude—to give the fullest information of their several cases to all who may call upon or address them. Without claiming any personal merit, other than that of experience in the administration of medicines by inhalation, I do not hesitate to express as my most sacred conviction, based on the success of this remedial means in my own practice, that if all the consumptive cases in this city were to-day placed under the inhalation treatment, judiciously administered, within two months the frightful mortality from this cause, as shown by the weekly bills of mortality, would be diminished more than one-half. In a climate like this, in which Consumption is the great climacteric and most fatal disease, it is of no small importance that a knowledge of the method of treatment by inhalation should be brought within the reach of every invalid; and in contributing to this end, though I may be, in some degree, governed by those considerations of honor and advantage which influence most human actions, it is no small happiness to know that with that interest is inseparably linked the greatest blessing to my fellow-man.

The following cases, it is hoped, will prove sufficient to awaken the public to a proper sense of the inestimable importance of this means of relief to the thousands hopelessly suffering from Consumption and kindred diseases of the Lungs. In no climate where one out of every three adults is doomed to fill a consumptive's grave, unless some power more potent than the old come to their relief—and where there is scarce a family that has not been called upon to drop a tear of sorrow upon the coffin of some beloved relation torn from them by this insatiate destroyer—who can estimate the blessings that must flow from a proper use of this simple, rational and successful means of cure?

H. B. HUNTER, M. D.,
Physician for Diseases of the Throat, Lungs and Stomach,
Office—165 CANAL STREET, New Orleans, La.

Office hours, 9 to 3½, daily (except Sunday,) and in the evenings from 6½ to 7½.

To country patients who are unable to come to the city a list of questions will be sent on application.

We will be pleased to refer to former patients in the city and all parts of the country, if desired.

DR. HUNTER'S PRACTICE.

The following notice, commending the practice of Drs. H. & K. B. Hunter, is taken from the editorial columns of the *Herald and Presbyter:*

DR. HUNTER.

We have been publishing, from time to time, letters on Catarrh and diseases of the Lungs, by Dr. Hunter, and we have published a number of testimonials of cures by his method of treatment. We also have seen letters from various persons, including some of our ministers, testifying to the efficacy of Dr. Hunter's treatment. Below is an editorial article from the pen of the Rev. Jesse H. Berry, an assistant editor of the *American Christian Review:*

"I feel that I owe a debt of gratitude to the gentleman and physician whose name introduces this article. I regard him as one of the few whose professed mission is 'to cure the ills which human flesh is heir to,' whose skill and remedies are all that is claimed for it or.

"For about one year I had been suffering from an affection of the throat, which at first was annoying, and afterward developed symptoms which I considered dangerous. The voice grew rough and husky, the palate and mucous lining of the throat became inflamed and at times painful, and I feared at one time that I would be compelled to cease speaking in public. Remedies were tried, some of which gave partial and temporary relief, while others did not seem to influence the disease in the least. When Dr. Hunter began the publication of his interesting letters in the *Review* I commenced to read them. There seemed to be so much common sense in his statements that I was induced to apply to him. I obtained his 'Inhalator' and remedies, and by following a few simple directions an *entire* and, I think, *permanent cure* was effected in the short space of three months. My throat is well, and I am in the enjoyment of the most vigorous, robust health. Several of my personal friends who were similarly affected I recommended to try Dr. Hunter's remedies. They did so, and so far as I have learned of the result they have either been cured or are rapidly improving. In a letter before me, a professor in one of our colleges, and who was afflicted with throat disease for years, and who has been using the 'Inhalator,' says: 'All traces of the disease have left me, and I am a well man.'

"In these days of quackery and deception, to know that there are physicians in whose ability and integrity we can have confidence is no small matter. This statement respecting Dr. Hunter is *voluntary on our part.* We commend him to the afflicted readers of the *Review.*

JESSE H. BERRY."

A CARD.

We, the undersigned, from personal experience, take pleasure in recommending the treatment employed by Drs. R. & K. H. HUNTER, of 165 Canal street, in affections of the Head, Chest and STOMACH:

D. V. FERNANDEZ, 291 Chartres street.
W. C. NEAL, 332 Conti street.
M. R. FERNANDEZ, corner Royal and Customhouse streets.
CHARLES MOREL, corner Claiborne and Elysian Fields streets.
F. VILLAVASO, 36 Old Levee street.
JOSEPH TORRES, corner Melpomene and Magnolia streets.
L. ROGER, 683 St. Claude street.
OSCAR PEYROUNIN, Morales street, between Congress and Independence.
B. LAPLACE, 339 Chartres street.
MRS. E. TAIZIN, 87 St. Bernard street.
H. LAROUSSINI, 220 Esplanade street.
A. BERTIN, St. Bernard and Robertson streets.
H. E. ALBEE, Clerk Lizzie Hopkins.
J. G. EPSTIS, 33 Carondelet street.
H. B. KENNEDY, 325 Conti street.
J. B. PELTIER, 159 Canal street.
EDGAR GELPI, 111 Elysian Fields street.
C. DINY, 280 Claiborne street.
J. R. MCGATHEY, 37 St. Andrew street.
JAMES BUCKNER, 87 Bernard street.
F. W. CALONGNE, 610 Goodchildren street.

Any desired number of names of cases successfully treated in this city and State will be given to interested persons on application.

A CARD.

Believing the following facts will be of interest to many of your readers, I ask a place for them in the columns of your paper:

Some years ago I became a sufferer from Bronchitis and Chronic Inflammation of the Stomach, both of which affections became more and more harassing as time went by. With the cough I was much troubled, and experienced some shortness of breath on exertion. The stomach was always full and painful on the least pressure, and consequently gave me much uneasiness.

Three years ago I was induced to call on Dr. Hunter, of 165 Canal street. I placed my case in his hands, with the intention of trying his mode of treatment as a last resource. I am glad to say that the results proved satisfactory in every way, for at the end of one month I felt and myself in a fit state to discontinue further treatment, such was the rapidity with which I experienced complete relief under his care.

My disease having continued so long at the time I consulted Dr. Hunter, I had almost despaired of my recovery from it, as the remedies I had applied from time to time, prescribed by different physicians, had given little or no relief. But of *Inhalation* I can speak *confidently.* (I do not know what it was that was given for the stomach, but I found that also of permanent benefit.) My health in every respect is much improved, but the Bronchitis I believe to be *entirely removed.* I no longer experience any unpleasant sensations arising from it; and from my own experience the fact to be deduced is that Inhalations are the most reliable for obtaining the result so ardently desired by all persons laboring under affections of the lungs or throat; and I unhesitatingly advise all my friends who require the services of a physician for such diseases to try the treatment to which I owe so much.

CHARLES MOREL,
Cor. Claiborne and Elysian Fields street,
New Orleans.

CARD.

DR. HUNTER'S PRACTICE.

TO THE EDITOR—SIR: Many of Dr. Hunter's patients having thought proper to make public the successful treatment of their cases, and, as I have been frequently asked my opinion of the mode of treatment pursued by Dr. Hunter, I think I cannot do better than act as I have seen so many do before me, and publish a short card relating to my case, in this I am actuated purely by gratitude, and hope that my letter may not only prove a source of information to those suffering as I was, but that it may also be a gratification to the doctor himself.

For several years I had been suffering from asthma, complicated by several other annoying ailments. I was much troubled with cough, expectorated yellowish matter, and was losing both flesh and strength. My appetite was miserable, and my sleep was much disturbed, but what troubled me most was a constant shortness of breath and oppression in the chest.

In this state I consulted Dr. Hunter, at his office, 165 Canal street, who, after a careful examination of my chest, gave it as his opinion that I could be cured, and I accordingly placed myself under his care, and in less than two months from the time I commenced his treatment he dismissed me as cured.

It is now almost four years since he prescribed for me, but during that time I have had no return of the disease, and most therefore consider the cure complete and permanent.

There are others in my neighborhood who have had the same pleasant experiences of the successful result of Dr. Hunter's practice, and who, like myself, will, I know, bear testimony to the fact.

I hope these few lines may prove of service to other sufferers.

OSCAR PEYROUNIN,
Morales street (Third District,)
Bet. Congress and Independence streets,
New Orleans.

CARD.

Hoping my testimony in favor of the treatment by inhalation, as introduced and practiced by Drs. R. & K. B. Hunter, of 165 Canal street, may prove useful to the public, I take the liberty of giving my own experience:

Some years ago I was much troubled with a serious disease of the lungs, which gradually increased in severity, and greatly prostrated me.

I tried several modes of treatment advised for such cases, but without relief. At last heard of the inhalation treatment. Gave it a trial, and was completely restored to health by it.

My disease was well marked, and there could be no doubt of its character. Oppression in the chest, night sweats, cough and yellowish expectoration were some of the symptoms present.

Three months' treatment entirely restored me, and for three years I have enjoyed perfect health.

My recovery was so rapid that it astonished me, comparing it with other treatments I had tried.

These facts, I think, recommend the treatment of lung disease by inhalation.

J. J. BURNS,
Ja28 1t 84 Frenchmen street, New Orleans, La.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear,** and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shmulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by A. L. Lyons, druggist, New Orleans, La. de10 1y

BUSINESS NOTICES.

SPECIAL NOTICE.—*Special Call for Agents!*—Winter is at hand, and every person should have steady employment.

AGENTS WANTED

TO SELL THE NEW PATENT IMPROVED

IVORY AND LIGNUM VITÆ EYE-CUPS.

Guaranteed to be the best-paying business offered to Agents by any house. An easy, light and pleasant employment.

Read the following certificates:

FERGUSON STATION, LOGAN CO., KY.,
June 6, 1872.

DR. J. HALL & CO., OCULISTS—*Gentlemen:* Your *Patent Eye-Cups* are, in my judgment, the most splendid triumph which optical science has ever achieved. The most prominent physicians of my county recommend your *Patent Eye-Cups.* I am, very respectfully, your obedient servant,

J. A. L. HOYER.

Mayor E. C. Ellis wrote us, November 16, 1869: "I have tested the *Patent Ivory Eye-Cups,* and I am satisfied they are good. I am pleased with them. *They are certainly the greatest invention of the age.*"

William Beatley, M. D., Salvisa, Kentucky, writes: "Thanks to you *for the greatest of all inventions.* My sight is fully restored, after being almost entirely blind for twenty-six years."

Alex. R. Wyeth, M. D., Atchison, Pennsylvania, writes: "After total blindness of my left eye for four years, by paralysis of the optic nerve, to my *utter astonishment* your *Patent Eye-Cups* restored my eyesight permanently in three minutes."

Hon. Horace Greeley, late editor of the New York *Tribune,* writes: "Mr. J. Hall, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."

Reader, these are a few certificates out of thousands we receive. Full particulars sent free. Write immediately to

DR. J. HALL & CO.,
(P. O. Box 957,)
Ja28 1t No. 91 Liberty St., New York City, N. Y.

DR. TUTT'S CELEBRATED EXPECTORANT.—First, it detaches from the bronchial or wind tubes the mucus or matter which adheres to them. Secondly, it mitigates the pain and removes the constriction of the bronchial tubes and muscles of the chest. Thirdly, it resists the progress of inflammation, and assists the lungs to throw off the irritating matter which accumulates. Ja28 3t

TO CONSUMPTIVES.—Many have been happy to give their testimony in favor of the use of *Wilbor's Pure Cod Liver Oil and Lime.* Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by druggists generally. Ja28 1t

MESSRS. J. H. ZEILIN & CO.—*Gents:* I am directed by my uncle, Hon. Alexander H. Stephens, to say to you that he is inclined to believe that he has derived some benefit from the use of Simmons' Liver Regulator, and that he wishes to give it a further trial. You will therefore please send to his address two more bottles by express C. O. D.

CRAWFORDVILLE, GA., March 31, 1870. Ja28 1t

NEW ADVERTISEMENTS.

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PLOWS

AND ALL IMPROVED

Agricultural Implements.

PLANTATION HARDWARE.

Steam Engines, Saw and Grist Mills,

PUMPS, SHAFTING, ETC.,

AT LOW PRICES FOR CASH.

B. J. WEST,

115 and 117 Magazine St., New Orleans.

MANUFACTURERS' AGENT.

Ja28 tf

H. H. HUSSMAN,

DEALER IN

PITTSBURG COAL,

OAK, ASH AND PINE WOOD.

102.....**Calliope Street**.....102

Between Magazine and Constance,

Ja28 4m New Orleans.

COLDS! COUGHS!

USE OUR

COMPOUND PULMONIC PASTE.

A most palatable and soothing remedy.

FREDERICKSON & HARTE,
Ja28 1m 139 Canal street.

COD LIVER OIL AND PHOSPHATE LIME.

This prescription we always have on hand fresh, and we guarantee it superior to the article that formerly was imported into this market, but which has been supplanted by ours during the two last seasons. Be sure to ask for the

FRESHLY PREPARED

Cod Liver Oil and Phosphate Lime,

SOLD AT

139.....CANAL STREET.....139

FREDERICKSON & HARTE,
Ja28 1m Druggists.

THE "DOMESTIC" PAPER FASHIONS

represent the leading and most elegant styles. Being perfect in fit, and easily put together by the most inexperienced, they answer the requirements of the family better than any other Patterns. Patterns sent, postage paid, to any address on receipt of the price. For sale at the store of

M. S. HEDRICK,
103 Canal street, New Orleans, La.
Domestic Sewing Machines. Ja28 2m

THOMAS MARKEY,

UNDERTAKER,

40, 42 and 44 Claiborne Street.

Opposite the Market.

Patent Metallic Burial Cases, Mahogany, Black Walnut and Plain Coffins always on hand.

Funerals attended to by the proprietor in person, who hopes, by strict attention to business, to obtain a share of public patronage. Carriages for hire. Ja28 2m

THE NEW LOUISIANA REMEDY for Scrofula, Catarrh, all *Throat and Lung* Complaints, is a remarkable product of the Swamps of Louisiana, discovered by the Indians. It is a *Blood Purifier,* acting constitutionally upon the whole system. More than *Forty Letters* and *Nine Pages* of names attest its extraordinary merits! They may be seen at the Depot, **106** CAMP ST., New Orleans. *No Poison! Delicious!* Ja28 1t

MEDICAL.

THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury,* or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

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THE SLEEPY LITTLE SISTER.

I sat one evening watching
A little golden head
That was nodding o'er a picture-book;
And pretty soon I said:
"Come, darling, you are sleepy;
Don't you want to go to bed?"
"No," she said, "I isn't sleepy,
But I can't hold up my head.

"Just now it feels so heavy,
There isn't any use;
So let me lay it down to rest
On dear old Mother Goose!
I shan't shut up my eyes at all,
And so you need not fear;
I'll keep 'em open all the while
To see this picture here."

And then, as I said nothing,
She settled for a nap;
One curl was resting on the frill
Of the old lady's cap;
Her arms embraced the children small
Inhabiting the shoe;
"O dear," thought I, "what shall I say,
For this will never do?"

I sat awhile in silence,
Till the clock struck its "ding, ding,"
And then I went around and kissed
The cunning little thing.
The violets unfolded
As I kissed her, and she said:
"I isn't sleepy, sister,
But I guess I'll go to bed."

Improved Opportunities.

In a small upper room sat two persons. The one window was filled with plants; the one little book-case was filled with books. The elder lady was seated at a desk, the younger in a low rocker, leaning back, with her hands folded listlessly upon each other.

"I have given up trying to find any way of helping, Elizabeth," remarked the occupant of the rocker.

"Have you? Why?"

The elder lady wiped her pen, laid away her manuscript, and turned around to contemplate the listless maiden.

"Well, if I had given up trying to help I would have a good reason for it; some reason that you will not be ashamed to give when Christ asks you about it, Marion."

Marion looked startled; she sat upright instantly.

"Elizabeth, I didn't really mean that. Tell me how to do some good in the world."

"That hath a good sound!" replied Elizabeth, rising for her work-basket. "I am knitting stockings for our home missionary. You may knit while we talk, if you will."

Marion gave a quick little laugh. "You are taking me at my word. Well, give it to me."

There was a pause. The only sound in the room was the clicking of the two sets of knitting-needles. Then Marion spoke: "For some time I have been wishing that I could do something for somebody, and really, Elizabeth, it may be a shameful thing to say, but I can't find out how. Tell me how you find ways."

Elizabeth smiled. "It seems odd to call my poor little doings 'ways,' but they are ways, nevertheless. I can tell you the story of my small experiences. Wait one moment—I'll set the minister's heel. I can help keep somebody's feet warm—Western working feet—if I can't go myself. Can't I?"

After two minutes Elizabeth began the story of her "small experiences."

"Two or three years ago it was I began to feel as you do. I wanted to be at work. I had been a lazy Christian long enough. I would say every day, 'Oh! I wish I could do something for somebody,' but the opportunity did not come, or, if it did, I did not see it. So a year passed, and I found nothing to do outside of my own home. One day I was buying muslin for myself, and it occurred to me that I could afford to buy half a dozen yards of unbleached, and make two or three under-garments for a poor Irish neighbor. It was all I could afford—I have but very little money, as you know, Marion. But I do hope to have more if I use well my little fund. That gave me great pleasure. Then I remembered a boy who was dying of consumption; he was sixteen, but he had been sick all his days, and was no older than a boy of eight or nine. So I bought a bottle of mucilage, and made him a scrap-book all of pictures. It was a very pretty thing, and amused him when he was too weary to read or think. Then I squeezed out money enough to buy him one of the Oil Feather series; they were a wonderful pleasure to him—he read them again and again. Then—let me see—are you smiling at my small ways? Oh! then I heard of a poor woman, a widow, who was dying of consumption. I did wish I could make her comfortable, for she needed everything, and, most of all, I wanted to take her little child; but instead I gave her a night-dress and fifty cents, half a dozen lemons and a pound of crackers. That wasn't anything to what I wanted to do, but I did my share, the share God gave me to do, and, if he has given some one else a larger share, that is all right, isn't it? And then—I was not well enough to do much—I knit several pairs of stockings for our missionary box. A friend sends me the *Christian at Work* occasionally. I remembered a friend who is not able to take it, so I sent it to her. She wrote only last week: 'I am sure it makes me happier to read it.' So I have set that down as one of my improved opportunities. Another thing I have found to do is to send all the religious papers I find here at home to people who need them. The New York *Observer* I send to our Western missionary, who is glad enough to have it.

"One of my pleasantest ways of doing good is to send twenty copies of the *Child's World* to a Sunday school in Nebraska; the paper is sent me in return for little stories I write for it."

Marion was looking disconsolate, but she could knit, and she did, with hurried fingers.

"And then, Marion, there are letters—you love to write letters—and there's always something happy and hopeful to say."

"But I can't do your good things."

"Of course you can't," cried Elizabeth merrily; "I want to do them myself. Don't do my share—do your own! Ask what your share is and keep your eyes open. Suppose you stop on your way home to call on Ella Ray, who will be kept on the sofa all winter. I've been waiting for an opportunity to take her one of that dear Anna Shipton's books, and you may take it, please. That's another way, Marion—lend all your good books."

Marion arose and laid down her knitting.

Marion tied on her hood with a considerably brightened face. "I'll have to go now if I call on Ella. Set this down as another improved opportunity, Elizabeth."—*Christian at Work.*

Sailors' Language.

I am always in my pulpit, but not always preaching. I spend the most of my time in listening to all sorts of strange and wonderful things, in order to tell them to my children. But sometimes I hear things that puzzle me very much. The other day two sailors were talking together, and it took more than my wit to find out what they meant. One said he had just come from the "roaring forties," where he had many times "sailed in the teeth of the wind," and had been "caught in the eye of the storm." You would have believed his observation that his companion was as "deaf as a coal-bunker" if you had heard the tone in which he shouted out his remarks.

Then the other sailor began to talk. He said that he too had just returned from a voyage. The sea had been as "smooth as blubber" most of the time, but one night when there was "just a capful of wind," and "all s'ls" were "set" to catch it, and "everything was as quiet as a night dog-watch," down came a brig and struck her right "amidships." "An', sir, the cap'n only had time to sing out to man the gig, the jollyboat and dingy, when in the water we were! Indeed," the sailor went on to say, "I s'pose we'd ha' gone to Davy Jones' locker if the brig hadn't sent along her dory and yawl to pick us up."

Now what do you suppose any sober-minded Jack could make of all that? I can't describe to you how it bothered me to carry all these queer expressions in my head till my traveled bird-friends should come along. Some of them had taken long voyages in ships, and so could understand the terms my sailors had used.

Well, the end of it all is, I know now that the "roaring forties" means the distance on the Atlantic ocean between the fortieth and fiftieth parallels of latitude; that the sailors gave the name to that space because the ocean is so stormy there. To sail in the "teeth of the wind" means to proceed in the direction from which the wind comes, and to be "caught in the eye of the storm" is to be right in the center of it, which is a very dangerous thing. "A capful of wind" turns out to be a nice brisk wind, not a gale, nor even a spanking breeze—which last, by the way, is a wind that blows quite strongly but steadily, and is just what a sailor likes best.

As for "s'ls," that is only the sailor-sound for sails. When I heard that a "dog-watch" means a watch that is two hours long, I couldn't imagine what sort of a watch it could be; but it appears that when a ship is at sea there must always be some one to keep watch night and day, in order to avoid accidents. So one officer will watch from six o'clock to ten, another from ten o'clock till twelve, a third from twelve o'clock till two, and a fourth from two o'clock till six. The two short periods between ten o'clock and two in the daytime, and the same in the night, are called dog-watches.

Upon hearing this I was going to remark that this was a very queer name, but, remembering that all the other names and terms were queer too, I said nothing about it.

As for hitting "amidships," that only means that one vessel struck the other in the center. "Yaw!" and "dory," and many of the other words are plain enough, now that I understand them; but we have had sailor-talk long enough for this time. "*Jack-in-the-Pulpit*," *St. Nicholas.*

THE RIGHT KIND OF A BOY.—Over fifty years ago a youth, working on a farm, asked his father to give him money enough to buy a gun. The old man could not spare it; but the boy, nothing daunted, found an old piece of iron about the place, and in the course of time contrived to make a gun barrel out of it, with the very meager facilities afforded by a country blacksmith's shop. He had not the materials to make a lock and stock, so he walked to the nearest town and traded for the necessary attachments, and was encouraged by the smith for having made so good a shooter; this gave him the ambition to make another; so he went to cutting out grindstones from the native rock to raise the money for gun materials, and in a short time there was a considerable demand for guns of his make. During the French war with Prussia he was called upon to furnish guns for the army, and in less than eight months he made and delivered to the government of France rifles of a particular pattern, costing $5,000,000, which amount was duly paid. The same man furnishes rifles now for the United States, South America, Rome, Spain, Egypt and Japan.

The farmer's boy who wanted a gun is Eliphalet Remington, of Ilion, New York. His manufactory covers four acres of ground, and he employs twelve hundred men. Not satisfied with this achievement, he has recently completed a sewing machine, which is reported to be quite a success. This is the type of a boy who, when there is not a way, makes a way for himself.

"GATHER in the fruit" should be our motto, not only for the fall season, but for the year. The field is the world, ever white for harvest. If we are ever reaping, we can never tell how many bushels, only that the harvest is good, and the workmen zealous.

LET us shun everything which might tend to efface the primitive lineaments of our individuality. Let us reflect that each one of us is a thought of God.

Farm, Garden and Household.

How to Raise Early Tomatoes.

MR. EDITOR: Take an ordinary flour barrel, knock out the head, and with small nails nail on every other stave to the hoops, from bottom to top. Now dig a hole about five inches deep and about the diameter of the barrel; then set the barrel in it, end up. Fill up the hole to the top with fresh horse dung, and pack a barrow load of dung around the barrel. This done, put in a "cool" of rich earth on the dung inside, say about four inches deep; cover the barrel about forty-eight hours; fermentation will have started sufficient heat to cause seeds to germinate quickly. Now drill about fifteen seeds (of the Trophy, Canada Victor or Large Smooth Red;) cover the barrel again. The seed will come up in a few days, and the plants will shoot vigorously. An old corn sack or piece of carpeting will serve admirably for a cover. In fine, mild days take off the cover, so as to harden the plants. As an additional protection against cold, surround the barrel with hay, cotton seed or chaff. When the plants attain the height of five or six inches, then cut to two vigorous plants. Now give all air and light the weather will admit of. But keep thus under cover until all fears of late frosts are passed. Finally, remove from the barrels the *unnailed staves;* this will leave an excellent rack for the plants. The chaff and dung from the outside should first be removed or scattered level with the bed.

You can plant tomatoes after this fashion in this month (January,) and they will come into early bearing. A little pruning of the tomato is wholesome; too luxuriant shoots should be nipped; also bug-bitten or defective fruit should be removed from time to time.

I have tried all varieties of the tomato—the Trophy, General Grant, Canada Victor, etc. I prefer the Trophy and Large Smooth Red to any yet. These varieties afford a full supply of fruit, if properly treated, and will ripen here best of all. Tomatoes should be supplied abundantly, not only for food, but as a wholesome refrigerating laxative diet. To the dyspeptic, when properly prepared, this vegetable is excellent, gently exciting digestion through its mild acidulous action upon the stomach and liver.—"*The Doctor*," *in Home Journal.*

Potash as a Fertilizer.

Potash forms one of the most essential constituents of a fertile soil, and one the most important of all the fertilizing agents within reach of the agriculturist. In many plants it constitutes more than one-half of their ash, and in most at least one-third. In neutralizing acids in the soil, and in the liberation of ammonia, it acts in the same manner as lime, but when it is desired simply to effect these last-mentioned objects the latter should be used, as being cheaper; potash, generally available in the form of ashes, should be applied as a manure, using the word in its strictest sense, to indicate a substance that contributes directly to building up the structure of the plants. But considerable care should be exercised in the use of ashes, and they should never, as is the practice with some in manuring corn in the hill, be mixed with guano or the refuse of the hen roost, inasmuch as the first rain that dissolves them will cause the potash to displace the ammonia in the same manner that lime displaces it from barn-yard manure and similar manures, and as we have just mentioned; and although the potash of the ashes and the phosphoric acid of the guano, or the like, would be left to benefit the plant, the ammonia would be dissipated and lost, and the value of the fertilizer depreciated. Analogous to potash in its action is soda, which, however, with a few exceptions to the rule, enters but slightly into the composition of plants, and may generally be replaced, to a great extent, with potash. Turnips and mangle wurtzel, however, require a comparatively large amount of soda, the ash of the former containing upward of twenty-eight per cent. and the latter a nearly equal amount. This may be most conveniently applied to the soil when required in the form of common salt.—*J. A. Whitney, at Farmers' Club.*

CURE FOR THE ROUP.—Dr. Bennett, in his "Poultry-Book," remarks: "But for roup and all putrid affections I confidently prescribe this as the only true treatment: Take freshly-burned charcoal and new yeast, of each three parts; pulverized sulphur, two parts; flour, one part; water, quantity sufficient; mix well and make into boluses of the size of a hazelnut, and give one three times a day. Cleanliness is no less necessary than warmth, and it will sometimes be desirable to bathe the eyes and nostrils with warm milk and water, or suds, as convenient." A correspondent of the *Country Gentleman* recommends one scruple of carbolic acid crystals, dissolved in two ounces of olive oil; add one drachm tincture of camphor, and with this swab out the throat and gently inject the nostrils with the same. In the feed give chopped onions and red pepper, say half a teaspoonful to each quart of soft feed.

KALSOMINING FLUID.—The following is commended as a good kalsomining fluid for walls: White glue, one pound; white zinc, ten pounds; Paris white, five pounds; water sufficient. Soak the glue over night in three quarts of water, then add as much again, and heat on a water bath till the glue is dissolved. In another pail put the two powders, and pour on hot water, stirring all the time until the liquid appears like thick milk. Mingle the two liquids together, stir thoroughly, and apply to the wall with a whitewash brush.

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A FLOWER stem of the Mexican *Dasylirion arcotriohum*, at the Oxford Botanic Garden, after attaining the height of twelve feet, grew at the rate of six inches in twenty-four hours.

THE difference of temperature between country and city has been investigated by Fines, who discovers that the mean annual temperature in the interior of a city is decidedly higher than outside. On the other hand, the maximum temperatures in the fall and winter are somewhat lower in the city, while in the spring and summer they are somewhat higher. On clear nights the difference between the minimum temperatures in the city and the country may amount to thirteen and a half degrees Fahrenheit, that in the country being the lower of the two. Also the annual average difference between the maxima and the minima is greater for the country than the city.

THE motion in the sensitive and other plants has been supposed to be analogous to that resulting from the nervous system in animals. M. Heckel tested this by applying an æsthetic—probably chloroform—to the irritable stamens of Berberis and Mahonia. The effect was the same as in animals. The power to move when touched was lost. M. Heckel endeavored to ascertain the mechanism by which motion is accomplished in these stamens. He found that the cells were arranged longitudinally and longer than wide. When irritated, the cell draws within itself, as it were, contracts, being then no longer or as long as wide, often shortening one-third. The details are given in the memoirs of the Botanical Society of France.

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METEORIC DUST.—In a letter from M. Nordenskjoid on Carbonaceous Dust, with Metallic Iron, observed in snow (dated from Mossel Bay, latitude 79° 53′ north, received at Tromsoe, July 24,) the writer remarks that in December, 1871, he found in some snow collected toward the end of a five or six days' continuous fall in Stockholm a large quantity of dark powder, like soot, and consisting of an organic substance rich in carbon. It was like the meteoric dust which fell with meteorites at Hessle, near Upsal, in January, 1869. It contained also small particles of metallic iron. Suspecting the railways and houses of Stockholm might have furnished these matters, he got his brother, who lived in a desert district in Finland, to make similar experiments; which he did, and obtained a similar powder. In his arctic voyage the writer has met with like phenomena. The snow from floating ice has furnished on fusion a grayish residue, consisting mostly of diatoms (whole or injured;) but the black specks, a quarter of a millimeter in size, contained metallic iron covered with oxide of iron, and probably also carbon. He thinks, therefore, that snow and rain convey cosmic dust from the stella spaces to earth, and invites further observation on the subject. M. Danbree, in presenting the letter, recalled a case of meteoric dust having fallen at Orgueil in 1864. He expressed the hope that M. Nordenskjoid has obtained sufficient quantities of pulverulent matter to be able to determine a characteristic fact—the presence or absence of nickel.

AN ECCENTRIC STAR.—The most singular fact connected with the proper motions of the stars is that one or two stars are flying through space with such enormous rapidity that the combined attraction of all the stars visible with the telescope could never stop them. This seems to be especially the case with a small star, invisible to the naked eye, designated in astronomical literature as "Groombridge, 1830," from the name of the astronomer who first recorded its position. The rate of motion of this star is about seven seconds per year—the greatest known. It was hence concluded that it must be very near us, and a number of astronomers have sought to determine its parallax, but have found it to be only about a tenth of a second. Its apparent motion in a year being seventy times its parallax, it moves at least seventy times the distance from the earth to the sun in a year, or eighteen millions of miles every day, and more than two hundred miles every second. From what we know of the distribution, masses and number of the stars, it seems probable that the attraction of all the bodies in the universe can never stop this headlong speed, nor bring this star into any orbit, and that consequently it will pass through our universe, and leave it entirely in its passage through infinite space. If we had accurate observations of the star's position three or four thousand years ago, we could speak with more certainty of its destiny. We may expect that our posterity of a few thousand years hence will, by the aid of the observations and tables we shall transmit to them, be able to come to a definite conclusion respecting the age and the structure of the universe.

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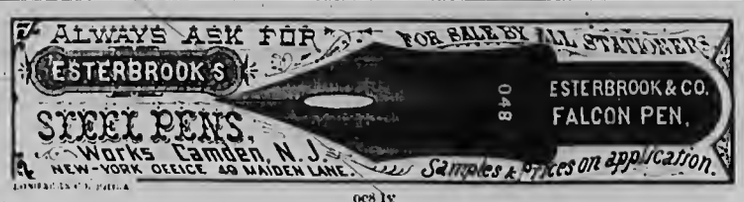

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au6 1y CINCINNATI, OHIO.

GLASS STAINERS
AND BENDERS,
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
au13 1y NEW YORK CITY.

CARPET WAREHOUSE,
17.....CHARTRES STREET.....17
A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Fiber Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc.
de10 1y A. BROUSSEAU & CO.

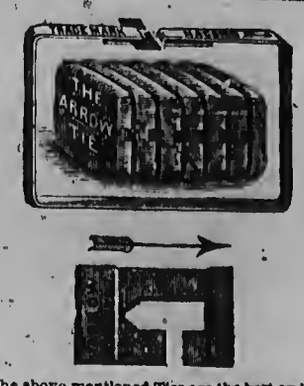
JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

FOUR SEASONS RESTAURANT.—JOHN BOSIO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. ja21 3m

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO. Portland Maine. fe5 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.
IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS. New Orleans.
Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe6 1y

IRON WORKS—BELLS.

JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,
Manufacturers for the South and Southwest.
Nearly Seven Thousand Now in Use,
working under heads varying from 2 to 240 feet! Twenty-four sizes, from 5¼ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.

Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ebaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.
Send for Circulars. se3 6m

STAR IRON WORKS.
WALTON, HEMLER & CO.,
MANUFACTURERS OF
IRON RAILINGS,
SAFES AND BANK VAULTS,
JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Gratings, Bolts, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.
Nos. 234 and 236 West Pearl Street,
CINCINNATI, OHIO.
Orders promptly attended to and satisfaction guaranteed. oc29 3m

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.

DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sleves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
mh5 1y R. J. WEST, Agent, 115 and 117 Magazine st., New Orleans.

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
549.....MAGAZINE STREET.....549
Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 10m

A. BOITEL,
WATCHMAKER,
58.....ROYAL STREET.....58
Bet. Bienville and Conti Sts., New Orleans.
Watches and Jewelry neatly repaired. ja21 11m

W. N. PACKARD,
STEAM WOOD YARD,
Corner Ursulines and Rampart Streets,
NEW ORLEANS, LA.
Pittsburg Coal and Charcoal a specialty. Families supplied with all kinds of Fire Wood at the shortest notice. Wood Sawed and Split to any size desired, at the lowest prices. ja21 2m

New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet 5 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-second instant:

Mississippi river and bayous	5,217
Red river	2,958
Ouachita river	2,490
Railroads	6,361
Lake	40
Mobile	3,004
Texas	245
Total	21,305

On Saturday, under a decline of 1-16d. at Liverpool and a falling off in futures at New York, the demand was only moderate, and factors met it freely, occasionally making some concessions in order to effect sales. A considerable portion of the amount on hand, which, under instructions, was held off the market until the first instant, being now offered, increased the supply to that extent, and although there was no apparent anxiety to realise, factors appeared to be rather more desirous of reducing their supply, and were consequently freesellers, weakening prices even where there was no quotable variation. The sales embraced 4,850 bales. On Monday the movement commenced under the conflicting influences of a decline of 1-16d. at Liverpool and an advance of 2-10 ₰ cent. in foreign exchange. Regarding the latter as fully offsetting the former, factors were unwilling to give way, while buyers claimed concessions of ⅛@¼c. The sales summed up 5,400 bales. On Tuesday, under the stimulating influence of a return of fine weather, the market opened with a more general inquiry, and although mostly from buyers who claimed concessions which factors were unwilling to admit, yet about 2,000 bales changed hands during the morning at weaker prices, without any quotable decline, after which factors continued to meet the demand freely, and the movement exhibited more animation, resulting in further sales of 3,900 bales, making a total for the day of 5,900.

The above makes an aggregate for the past three days of 16,150 bales, against 12,250 for the corresponding time last week and 16,900 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 686,888 bales, against 748,546 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 89,008 bales. The excess by the reports per telegraph is only 12,903—2,474,049 against 2,461,147. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 216,247 bales to Great Britain, and a decrease of 43,481 to France and 31,620 to other foreign ports. We quote:

Ordinary	12¼ @ 12⅜
Strict ordinary	12⅝ @ 12¾
Good ordinary	13⅛ @ 13¼
Strict good ordinary	13⅝ @ 13¾
Low middling	14⅛ @ 14⅜
Strict low middling	14⅝ @ 14¾
Middling	14⅞ @ 14¾
Strict middling	15 @ 15⅛
Good middling	15⅛ @ 15⅜
Middling fair	15⅞ @ 16⅛
Fair	16⅜ @ 16¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	21,305	
Arrived previously	777,869—	799,174
		815,127
Exported past three days	17,937	
Exported previously	492,447—	510,384
Stock on hand and on shipboard		304,743

NEW LOUISIANA SUGAR.—The supplies on Saturday and Monday comprised 1,897 hhds., which were mostly sold at 5@5¼c. for inferior, 6@6¼c. for common, 6⅝@6¾c. for low fair to fair, 7@7⅛c. for good fair, 7⅛@7⅜c. for fully fair, 7½@8c. for prime to strictly prime, 8¼c. for choice, 6¾@8¼c. for low to good seconds, 8¼@8½c. for yellow clarified, 9¼@9⅝c. for off-white clarified, and 10@10¼c. for pure white clarified.

NEW LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 1,925 bbls. and 171 half bbls., which were mostly sold at 35@55c. for inferior to prime fermenting, 46@50c. for fair not fermenting, 53@54c. for prime, and 58@59c. for strictly prime.

CORN.—On Tuesday the market was in good supply and fair demand, and 2,150 sacks sold at 84c. for white mixed, 85c. for yellow and white, and 86c. for white flint.

OATS.—On Tuesday 1,000 sacks sold at 69¾@70c. ₰ bushel.

BRAN.—On Tuesday the demand was limited at $1.50 ₰ 100 lbs., and only 75 sacks sold at that price.

PORK.—On Saturday 350 bbls. new standard mess sold at $18.25@18.37½c., and on Monday 600 bbls. sold, in several lots, at $19.50 ₰ bbl.

BACON.—Shoulders are scarce and quoted at 8¾@9c., clear rib sides 10¾@11c., clear sides 11¼c. ₰ lb.

MONETARY.

Gold opened on Tuesday at 112⅛@112⅜, against 112⅛ at New York, and after a liberal business closed at the opening rates, against 112⅛ at New York.

Nothing has been reported in silver except $2 09 in American half dollars in retail lots on Monday, at 107. Most of the receipts are transhipped to New York. It is quoted at 105@106 for American half dollars. Mexican dollars closed at 97@97½ sold. ₰

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	10 00
Axes	11 00	18 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	8 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₰ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₰ lb.:		
Sperm, New Bedford	30	31
Tallow	7	8
CHOCOLATE, ₰ lb.:		
Cocoa	33	00
No. 1	— —	— —
Sweet	— —	21½
COAL, ₰ ton:		
Anthracite	— —	9 00
Western, ₰ bbl	— —	— —
COFFEE, ₰ lb.:		
Marion	— —	— —
Java	— —	23
COTTON SEED:		
Rough, ₰ ton	— —	— —
In sacks	— —	10 00
EGGS, ₰ dozen:		
Western	25	33
FERTILIZERS, ₰ ton:		
Stern's raw-bone superphosph'e	— —	55 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₰ bbl.:		
Double extra	— —	5 25
Superfine	— —	4 75
Fine	— —	4 50
GLASS, ₰ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₰ ton:		
Prime	— —	24 00
Choice	— —	— —
IRON, ₰ ton:		
English, ₰ lb	4	5
Swedes, assorted	7½	8
Hoop	8	9
Sheet	8½	9
Nail rods	— —	9¾
Castings, American	5¾	8
LEATHER, ₰ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₰ dozen	35 00	100 00
Texas, rough, ₰ lb	24	26
LIME, ₰ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₰ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₰ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₰ gallon	1 15	1 20
Coal oil, in barrels	14	15
Linseed, raw	— —	95
SUGAR, ₰ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₰ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Jan. 27, 1875.

Texas beeves, choice, ₰ head	$40 00	@46 00
Texas beeves, first quality, ₰ head	30 00	@35 00
Texas cattle, second quality, ₰ head	20 00	@25 00
Texas cattle, third quality, ₰ head	— —	@15 00
Western beeves, ₰ lb. net	4 00	@ 6 50
Sheep, first quality, ₰ head	4 00	@ 5 00
Sheep, second quality, ₰ head	3 00	@ 4 00
Milch cows, choice, ₰ head	90 00	@100 00
Milch cows, ₰ head	35 00	@ 40 00
Calves, ₰ head	7 00	@ 9 00
Yearlings, ₰ head	6 00	@ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year to want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 151 Canal street.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
J. Hale Powers, Cincinnati, Ohio.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. H. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
Louis Gimbel, agent, 578 Magazine street.
William Hogan, 99 and 101 Canal street.
Mrs. D. J. Loewenstein, 649 Magazine street.

Brokers.
Barnett & Cammack, 12 Carondelet street.

Butchers.
J. Duharry, Stalls 2 and 4, St. Mary's Market.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Snell, Spare & Co., New Haven, Conn.

China and Crockery ware.
Frank Lauer, 816 Magazine street.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street, New Orleans.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Confectionery.
Victor Bero, 38 Bourbon street.
F. Trolle, 590 Magazine street.

Cooperage.
P. A. Leillanc, 22 Front street.

Cotton Ties.
H. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.
J. A. & E. J. Dellart, 183 Canal street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Illwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekmnn street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Edmond Bourgeois, 19 Conti street.
Payne, Kennedy & Co., 64 Barmme street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
H. Rhodes, 55 St. Charles street.

Furniture.
John Bols, 152 and 154 Camp street.

Furs.
A. F. Burkhardt & Co., Cincinnati, Ohio.

Garden Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Glass Staining.
Heleher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
J. J. Brown, 78 Magazine street.
Delgado & Goldthwaite, 643 and 645 Magazine street.
J. M. Dowling, 25 Decatur street.

Hair Goods.
Jules Delaunay, agent, 142 Canal street.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street, New Orleans.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Iron Manufactories.
Walton, Heinler & Co., Cincinnati, Ohio.

Leather.
A. F. Rican, 80 Customhouse street.

Lumber.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 691 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Auger, W. Giles, St. Louis, Mo.

Marble Works.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Dr. C. H. Warrington's Preparations, Pittsburg, Pa.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Son, 481 Broadway, New York.
Philip Werlein, 78, 81, 82 and 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
L. J. Marcy, 1340 chestnut street, Philadelphia.
Dr. Van Holm, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
A. M. Hill, 86 St. Charles street.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Plows.
John W. Norris, 27 Canal street.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 109 Common street

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad, C. H. Allen, General Manager.

Restaurants.
Four Seasons Restaurant, 111 Chartres street.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
Richard Frotscher, 12 Dumaine street.
R. Maitre, 602 Magazine street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 26 Camp street.

Steamships and Shipping.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Stoves.
G. W. W. Goodwyn, 34 Magazine street.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
John P. Caspard, 135 Decatur street.
J. M. Justiniani, 311 Burgundy street.

Undertaker.
T. W. Bothick, 271 Camp street.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
E. A. Tyler, 115 Canal street.

Window Shades.
M. A. Wheelahan, 119 Common street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,
By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.
WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. **Pamphlet of 100 pages Mailed Free. Send your address to us also.**

Agents Wanted,

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no26 1y

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Franklin circuit, at Wesleyana	Jan. 16, 17
Enon circuit, at Enon	23, 24
Westville circuit and Taylorville mission, at Antioch	30, 31
Mount Carmel circuit, at Dry Creek	Feb. 6, 7
Columbia circuit, at Hopewell	13, 14
Pearlington circuit, at Pearlington	20, 21
Ocean Springs circuit and Handsboro mission, at Ocean Springs	27, 28
White Plains circuit and Black Creek mission, at Mulberry Grove	Mar. 6, 7
East Pascagoula circuit, at Zion	13, 14
Chickasawha and Greene mission, at Mineral Rights	20, 21

The district stewards will meet me nt Enon, January 23.

21 C. F. GILLESPIE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Clinton station, at Clinton	Jan. 16, 17
Woodville station, at Woodville	23, 24
Jackson and Pipkin's chapel, at Jackson	30, 31
East Feliciana, at Pine Grove	Feb. 6, 7
Bayou Sara, at Concord	20, 21
Wilkinson, at Bethel	27, 28
Buffalo	Mar. 6, 7

The meeting of the district stewards will be held at Jackson, Louisiana, January 30.

C. G. ANDREWS, P. E., Jackson, La.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet street	Feb. 1
Moreau street	8
Felicity street	10
Algiers	22
Baton Rouge	27, 28
Louisiana avenue	Mar. 1
Cadiz street	8
Plaquemine and Grosse Tete	13, 14

The district stewards will hold their meeting at Carondelet Street church, February 1, 1875.

28 J. R. WALKER, P. E.

DELHI DIST.—FIRST ROUND.

Waterproof, St. Joseph and Tensas circuit, at Waterproof	Feb. 6, 7
Lake Providence, at Pecan Grove	13, 14
Floyd and Cothron, at Floyd	20, 21
Delhi, at Delhi	27, 28
Winnsboro and Bonff River, at Winnsboro	Mar. 6, 7
Oak Ridge, at Prairie Mer Rouge	13, 14
Lind Grove, at Lind Grove	20, 21
Rastrop, at Bastrop	27, 28
Trenton, at Trenton	Apr. 3, 4
Monroe, at Monroe	10, 11

The district stewards' meeting will be held at Delhi, February 27.

28 C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

South Bossier, at Belleview	Jan. 23, 24
Shreveport	Feb. 6, 7
North Bossier	13, 14
Caddo	20, 21
Springville	27, 28
Mansfield	Mar. 13, 14
DeSoto	20, 21
Amacoco and Leesville, at Kissatchie	Apr. 3, 4
Natchitoches and Manny	10, 11

As there was no plan given me for the district, the preachers will please send the names of the places for holding the Quarterly Conferences. Place of address: Mluden, Louisiana.

28 S. S. SCOTT, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia circuit, at Columbia	Feb. 13, 14
Caldwell and Dugdemona mission, at Welcome Home	20, 21
Montgomery circuit, at Montgomery	27, 28
Harrisonburg and Sicily Island	Mar. 6, 7
Trinity circuit, at Trinity	13, 14
Centerville circuit and Little River mission, at Trout Creek	Apr. 17, 18
Alexandria	24, 25
Rapides circuit, at Pleasant Grove	May 1, 2

Members of the several Quarterly Conferences are specially requested to be in attendance.

28 J. H. STONE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Jan. 30, 31
Franklin	Feb. 6, 7
Pattersonville	13, 14
Abbeville	20, 21
Opelousas	27, 28
Washington	Mar. 6, 7
Evergreen	13, 14
Spring Creek	20, 21
Lake Charles	27, 28
Vermillionville	Apr. 10, 11

The District Conference and district stewards' meeting will be held at Vermillionville, beginning on Thursday, April 8.

21 J. E. CONN, P. E.

MISCELLANEOUS.

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ORGANS.

FIFTY ELEGANT STYLES, with Valuable Improvements; New and Beautiful Solo Stops. **Over One Thousand** Organists and Musicians indorse these Organs, and recommend them as *Strictly First-class* in Tone, Mechanism and Durability. Warranted for five years. Send for price lists.

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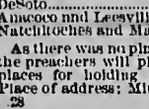

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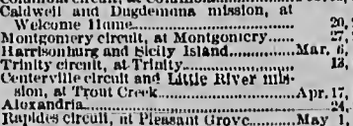

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MISCELLANEOUS.

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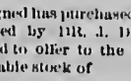
GREAT  REDUCTION.

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DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Bont,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces 4 00
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Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

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Comprised in part of

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L. F. Generes,	John G. Gaines,
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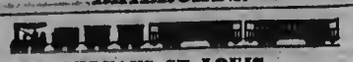

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, FEBRUARY 4, 1875. NO. 6.

News of the Week.

DOMESTIC.

SAN FRANCISCO, Jan. 27.—Kalakana arrived here last night. He will leave for Honolulu about February I.

The gale subsided last evening. No serious marine disasters are reported, though the shipping along the city front received considerable damage.

OMAHA, Jan. 27.—Eight lieutenants of the regular army went west yesterday with clothing, which they will distribute in the grasshopper region.

The thermometer has fallen 28° within the past twenty-four hours, with indications of being still colder.

SPRINGFIELD, ILL., Jan. 28.—There was a tumultuous session of the Legislature to-day. Louisiana affairs were considered. Four deprecatory resolutions were adopted. The fourth condemns Grant for upholding Kellogg, and especially condemns him for sending soldiers to break up the Legislature. It passed by a vote of 75 yeas to 67 nays. The other deprecatory resolutions passed by larger majorities.

FALL RIVER, Jan. 31.—A disastrous strike at the cotton mills seems inevitable. The owners proposed to pay one-third of ten per cent. reduction. Weavers refuse anything but full pay. Three great mills must stop. There is great excitement.

SAN FRANCISCO, Jan. 31.—An arrival reports the volcano Mount Loa in eruption.

An arrival reports the observation of the transit of Venus at New South Wales entirely successful. Weather perfectly clear.

WASHINGTON, Feb. 1.—The resolution foreshadowed, to change the rules, after a fierce parliamentary struggle, was received and referred to the committee on rules, and will doubtless be in force on Wednesday, when anything can be done.

Blaine rules that, though violating the strict letter of existing rules, it is in accordance with the practice of the House.

Very Radical senators say they would be loth to support and more moderate senators declare they will not support all that has been done by the House Republicans and what the administration has done about Louisiana.

Early Congressional action is impossible and final action is improbable.

It is shrewdly stated that the Republican leaders are in conspiracy to ruin Grant by allowing him to fight it out.

FOREIGN.

PARIS, Jan. 27.—A bill has been drafted which authorizes a government concession for the construction of a submarine railway tunnel between France and England. Copies have been distributed among the members of the Assembly.

PARIS, Jan. 28.—Marshal Canrobert declines to stand as a candidate for the Department of Saone.

MADRID, Jan. 28.—Don Carlos will personally command the impending battle.

LONDON, Jan. 30.—The object of convening the cabinet was to discuss the royal message at the opening of Parliament.

Russia has recognized Alfonso as King of Spain.

ST. PETERSBURG, Jan. 30.—The Czar sent a note congratulating the Prince of Montenegro upon the pacific solution of the trouble with Turkey.

ROME, Jan. 30.—Victor Emanuel received Garibaldi cordially.

HONG KONG, Jan. 30.—There are disturbances in Pekin, growing out of the succession to the throne.

BAYONNE, Jan. 30.—The captain and several of the crew of the Gustav are still held by the Carlists.

MADRID, Jan. 30.—General Morlones is making a flank movement with the right wing by way of Saugesa, a town twenty-five miles southeast of Pampeluna, while General Primo de Rivera is marching up the valley of Carascal to attack the enemy at a point between Tafalla and Pampeluna. Another division of the royalist army has moved by way of Lousurcos, and is threatening Estella, which is twenty-six miles southeast of Pampeluna. General Loma is threatening the cannon foundries of the Carlists in the provinces of Guipuzcoa. The garrison of Bilbon is acting against the town of Durango. General Vallejas is invading the province of Biscay. The headquarters of King Alfonso are at Tafalla. Operations against the Carlists in the north are progressing favorably.

VIENNA, Feb. 1.—The Pope has thanked Francis Joseph for his considerate application of Austrian ecclesiastical laws.

ROME, Feb. 1.—Garibaldi informed the King he did not come to Rome with political intentions, but to forward the material welfare of his constituents.

MADRID, Feb. 1.—The *Epoca* says Cushing and the minister of foreign affairs have reached an amicable understanding for the compensation of the families of the Virginius victims.

BERLIN, Feb. 2.—The Federal Council empowers Bismarck to conclude an extradition treaty with the United States.

Ultramontanes are resolved to run the Bishop of Paderborn for Parliament from Britain Westphalia.

FARMER—"Noo, if it's a fair question, hoo much will ye get for thae kye when ye've feenished them?" Artist—"O perhaps sixty guineas or so." Farmer—"Wha-a-t! Diuna tell me, man; I'll no get that for them leevin'."

William H. Aspinwall.

The New York *Express* publishes the following obituary of the famous merchant whose name heads these lines:

He was born in this city in 1807, educated at Columbia College, and entered the mercantile house of G. G. & S. Howland, which then took the firm name of Howland & Aspinwall. The house did an immense business. In their Pacific branch they had the largest general business of any firm in New York. Their operations with the East and West Indies, and on the Mediterranean and in England, were very extensive. They owned at least seventeen or eighteen ships, including several Liverpool packets. William H. Aspinwall left the active management of the affairs of the firm of Howland & Aspinwall in 1850 to enter into the enterprise of the Panama railroad, and his brother, J. Lloyd Aspinwall, became a partner with Samuel W. Comstock. The business afterward became more banking than mercantile in character. The founding of the Panama railroad and the Pacific Mail Steamship Company were the master efforts of Mr. Aspinwall's life.

Mr. Aspinwall was not very actively engaged in business since 1850. He spent a considerable part of the past twenty years in travel, and has been much in Europe. Two years ago he took a trip up the Nile. Nearly all of his summers have been spent at his magnificent country seat on the Hudson, near Tarrytown. As one of the oldest and most honored merchants of New York, he has long been prominent in advancing public interests by the use of his name and influence. He was remarkable for his generosity, and, during his purely mercantile career, for his leniency to debtors. About eight years ago an elegant and costly monument was erected at Aspinwall, in honor of the founders of the Panama railroad, Messrs. Aspinwall, Chauncey and Stephens, whose busts, in bas relief, were carved at its base. Mr. Aspinwall had not visited the city which bears his name for nearly twenty years. In religion he was an Episcopalian, attending services at the Rev. John Cotton Smith's Church of the Ascension. He leaves five children and a widow. Lloyd Aspinwall, one of the sons, succeeds him in his business, with Meredith Howland, keeping up the old firm title. The other surviving son is the Rev. John A. Aspinwall, present rector of a church at Bay Ridge, Long Island. The other three children are daughters, all married.

Sons of Temperance.

This sterling old order, at its regular annual meeting on the twenty-first ultimo, elected the following officers for the current year:

John S. Alfred, G. W. P.; James M. Wright, G. W. A.; Charles Rosseter, G. S.; H. S. Bell, G. T.; Rev. A. J. Tardy, Jr., G. chaplain; William Akers, G. C.; James W. Demarest, G. Sent.; George Grindley, P. G. W. P.

The following are the representatives to the National Division of North America, at its next annual session, to be held in Providence, Rhode Island, July 14, 1875: P. G. W. P. Edward Booth, P. G. S. Thos. H. Jones, P. G. W. A. Thomas A. Silcocks, P. M. W. A. H. S. Bell, P. G. W. A. W. A. Gill, P. G. W. P. Rev. A. J. Tardy, Jr., P. G. W. A. T. J. Dimitry, P. G. W. P. George Grindley, P. G. W. A. William Murray, G. W. P. John S. Alfred, G. W. A. James M. Wright.

In such able hands we feel sure that the cause of temperance will make a good record for the coming year.

LOUISIANA.—The New York *Evangelist* is outspoken in denunciation of military interference with the Legislature of Louisiana; it utters no uncertain sound:

"The matter is one which concerns the religious as well as political and material interests of the whole country. Our true policy is to throw the responsibility for maintaining peace and order in the Southern States upon the people themselves. They will settle whatever is capable of settlement better without having the constant vision of national interference before their eyes than with it. It is a great mistake, fraught with the most mischievous consequences, to give them the opportunity to throw on others the responsibility that rests upon themselves, and, above all, to make them feel that they sustain provincial and dependent relations to the general government."

VICE PRESIDENT WILSON believes that Grant is still scheming for a third term. This fact is almost universally conceded. We quote from the New York *Herald*:

Why should he think it necessary for General Grant to renounce such pretensions if his own observation of the President's character had not convinced him of the reality of the danger?

President Grant's recent conduct is consistent with this theory, but is inexplicable on any other, unless it be the theory that he is a dolt in public affairs. If he is determined at all hazards not to relinquish his office at the expiration of his present term, the extraordinary things he has been doing are intelligible; on any other hypothesis they are a puzzle.

A PUNSTER being requested to give a specimen of his art, asked for a subject. "The king." "The king is not a subject," he replied.

Disloyalty and the Publishing House.

The following communication from Dr. McFerrin appears in the Nashville *Christian Advocate* of January 23:

MR. EDITOR: Several papers, secular and religious, have been publishing to the world various statements about the disloyalty of the Southern Meth. Publishing House and its officers. Here is one statement copied by a paper in this city, friendly to us, from the Cincinnati *Gazette*:

"The Methodist Episcopal Church South wants the United States to pay it $500,000 as damages for its occupancy of the Book Concern at Nashville during the war. It is not denied that a large proportion of the membership of the church was disloyal, but it is held that the church, as such, was a non-political body, and so not hostile to the government. In considering the responsibility of a corporation one must look at the conduct of its authorized representatives, and it will not require much searching to discover that Dr. McFerrin, the agent of the Book Concern, and the editors of the different church periodicals at Nashville, were fierce rebels. All the employes who did not take the oath of allegiance to the Confederacy, and sympathize with its cause, were dismissed at the very outbreak of the war. When the national defeat at Bull Run was known at Nashville these officials were open in their exultations, and some of them were seen discharging fireworks, while others exclaimed that the Lord was on the Southern side. Bishop Andrew recommended the agent to secure the printing of the Confederate authorities, and there were actually issued from the Concern school-books, almanacs and other publications of an out-and-out rebellious character. Pirated editions of Northern works were also published there. Other Bishops of the church besides Dr. Andrew were undisguised in the expression of their rebel proclivities. If, then, the officers and membership of a church were overwhelmingly rebel, it is a miserable quibble to assert that the denomination was unpolitical."

Now allow me to say a few words, that I may set all concerned right in a few points concerning myself.

1. That I, one born in the South, educated in the South, and having lived all my life in the South, was Southern in my sympathies was to be expected. I was for the South.

2. I wrote nothing under my own signature, or under a fictitious name, concerning the war.

3. As agent of the Southern Methodist Publishing House I conducted everything on strictly business principles. I printed a number of documents for those who had contracted to print for the State. As agent I never had any contract, so far as I can call to mind, with any State or Confederate government. I did stereotype and print the New Testament and the Psalms, edited by Dr. Summers, and which were distributed by the thousands among the Southern soldiers. The United States customhouse officers passed the type which was procured at Philadelphia for this purpose. As far as schoolbooks were concerned, the Publishing House had long been patronizing several Northern publishers, and their books had been introduced into many schools in the South. When Tennessee passed the ordinance of "separation and representation" a blockade was established, and the supply of school-books was cut off. I was requested to print editions of several of those books, in order to supply the demand. This I did without any intention of injuring the original proprietors, but to meet the pressing wants of the country.

4. I did not try to influence any of the employes of the Publishing House as to their political opinions. When the issue was fairly made I called the employes together in the room of Dr. Summers, the book editor, and said to them in substance: "Gentlemen, you have seen the proclamation of President Lincoln, and you have seen the action of the Southern States, and of the Legislature of Tennessee. You are liable to be taken into either army, and you may be forced in the Southern army. I do not know, nor have I ever interfered with your opinion on the question at issue. Several of you are from the North. You may—it is natural you would—sympathize with the North. If this be the case, I allow you to make your own election. I would like to keep you all; I have use for you in the house; but I will not insist on your remaining. If you prefer to go, I interpose no objection. Those who may desire to go shall be paid the last dollar we owe them. If you elect to remain I shall be glad to retain you."

Several of the gentlemen chose to go, and no one ever attempted to interfere with their rights or preferences.

Others of them remained, and continued in the house unmolested by any one connected with the establishment, and are here at the present time. Mr. William Kelsea, our principal man in the stereotype foundry, was an outspoken Union man, and voted against the State going out. He remained till after the agent had gone South. Mr. J. M. Sinclair, who is still in the house, says he was always opposed to secession; but neither the agent nor book editor interfered with him.

I here subjoin the statements of these gentlemen.

If Mr. Vallelle is still living he will testify to what I have above stated. He was the foreman in the printing department, and was under a written contract. From this I released him, and he, with others, went North. We also refer to Fred. Stitt and D. F. Armstrong, of Washington city and New York.

J. B. MCFERRIN.

NASHVILLE, Jan. 16, 1875.

"We, the undersigned, testify that all that Dr. McFerrin states under the fourth item of the foregoing communication is correct. We never heard of Dr. McFerrin interfering with the political opinions of any one employed by him; much less was any one discharged from the house because he was not Southern in his sentiments. Every man was left to the exercise of his own opinions.

WILLIAM KELSEA,
GEO. W. REED,
JAS. M. SINCLAIR,
ROBT. BARCLAY."

Louisiana State Fair.

MR. EDITOR: The eighth annual fair of the Mechanics and Agricultural Fair Association is advertised to be held during this month, continuing from the third to the twelfth instant inclusive, but I have looked in vain for the words: "Sunday, the seventh instant, excepted." It is, then, the evident purpose of this association to again desecrate the Lord's day. When, in 1872, the last fair was advertised to be held for a number of days, including two Sundays, the Young Men's Christian Association of this city, through a special committee appointed for that purpose, drew up an appeal to the managers of the association in the interest of a proper regard for the Sabbath, worded as follows, and to which the names below given were readily subscribed:

"To the Managers of the Louisiana State Fair:

"*Gentlemen*—The consecration of one day in each week to rest and the special service of almighty God is an obligation universally acknowledged, in theory at least, by all nations claiming the name of Christian.

"The authority for such observance is found in the physical constitution of man, as well as in the divine command: 'Remember the Sabbath day to keep it holy.'

"In view of these facts we, the undersigned merchants and citizens of New Orleans, jealous of the fair name of our State, as well as regardful of the honor due our Maker, most earnestly request that our State Fair may be closed upon Sunday.

"Let us not thus publicly invoke the displeasure of the Almighty, by whose blessing alone we can hope for deliverance in this hour of our State's most dire extremity.

"S. B. Newman, R. H. Browne, W. C. Shepard, James H. Low, Moses Greenwood & Son, W. M. Perkins, John T. Hardie, R. M. Walmsley, H. S. Henderson, Philip Werlein, John G. Parham, W. F. Halsey, Severing, Strahan & Co., E. C. Palmer, R. B. Thomas, J. K. Bell, Richard Jones, Benjamin Florence, Samuel E. Moore, J. A. DeBlanc, Jr., J. S. Copes, William L. Brown, Jr., L. H. Gardner & Co., W. E. Seymour, A. B. Griswold & Co., Wallace & Co., F. Hathorn, George W. Cable, Robert Y. Black, David Hadden, Elijah Peale, E. S. Keep, George Palfrey, W. C. Raymond, R. F. W. Bachman, A. H. Nelson, Robert J. Harp, W. J. Bowman, Augustus Rice, Jas. H. Henning, James S. Knapp, N. Jenkins, James A. Gresham, J. W. Platt, J. M. Harding, John T. Sawyer, R. McMillan, Caldwell & Griswold, Archie Woods, F. B. Webster, W. H. Mathews, Charles E. Slayback & Co., S. W. Clark, S. K. Russ, J. McConnell, A. W. Hunter, Richard Rhodes, G. P. Harrison, S. M. Augell, C. H. Shute, Charles B. Singleton, W. M. Randolph, E. Howard McCaleb, Edward Booth, Peel & Reid, J. L. Dannica & Co., H. J. Mullan & Co., Block & Brittin, John M. Gould, J. W. Parsons, W. A. Bartlett, F. J. Odendahl."

When presented the appeal was respectfully received by the managers, but in reply thereto it was said that the date fixed for the opening of the fair was so near at hand as to preclude the possibility of the request being acceded to, though it was intimated that the Lord's day would not thus be desecrated by the association again.

There seems, however, to be no prospect of a reformation in this direction, and hence the only and necessary alternative for all who signed this most respectful remonstrance, as well as all others of the God-fearing citizens of New Orleans, is to discountenance, both by their absence from the grounds and by withholding any patronage in the way of articles displayed for competitive examination, our State Fair Association.

Our State is now, even more than in 1872, groaning under the weight of oppression and poverty, while at the same time there is not a city in the land where there is so little protest from the Christian public against the shameless trampling upon the God-ordained sacredness of the Sabbath.

The "Special Notice" column of every Saturday's edition of our daily papers is crowded with announcements of trials of new fire engines, military drills and kindred gatherings, in which the young men of our city are being trained to shun God's house, and set at defiance the laws by which the Almighty would secure man's physical as well as his moral welfare. How can we expect God's benediction upon our efforts to regain our liberties when we thus contemn his most reasonable requirements? The theological aspect of the Sunday question we need not discuss; but in our appeal to all good citizens who value the fair name of our State, and acknowledge that the Sabbath is not given us as a day for sport or recreation, but for rest in the most exhaustive definition of that term, to protest, both by deed as well as word, against any such misuse of its sacred hours as we are now considering, we rest our case upon the opinion of a well-known jurist, as given in Bishop on Criminal Law, volume I, section 946: "It is a mistake to suppose that Sabbath-keeping is a thing merely of religious observance, or especially a tenet of some particular sect; on the contrary, the setting apart by the whole community of one day in seven, wherein the thoughts of men and the physical activities shall be turned into another than their accustomed channels, is a thing pertaining as much to the law of nature as is the intervening of the nights between the days." A. H. N.

P. S.—Since writing the above we learn that the exhibition of the State Fair Association is postponed until April; but unless in this postponement provision is made for the proper observance of the Lord's day, the duty is still incumbent upon all who believe in the divine institution of the Christian Sabbath to totally discountenance our State Fair.

Notice.

We find the following concerning the *Southern Review* in the St. Louis *Christian Advocate* of January 27:

We have associated with us our daughter, Mrs. S. Bledsoe Herrick, in the editorial department of the *Southern Review*. Our readers and editors of newspapers, being the judges, she has already contributed many of the best articles which have appeared in our pages. Some of the most intelligent and highly cultivated men in the country, both North and South, have inquired by whom certain articles were contributed, because they had inspired them with admiration, and were greatly surprised to learn the fact that they were written by a woman.

During the last eighteen months Mrs. Herrick has written more than one-fifth of the entire contents of the *Review*, including the following articles: "The Laud of the Veda," and "The Genius of George Eliot," July, 1873; "Corals and Coral Islands," and "The Sepoy Rebellion," October, 1873; "The Life of Sir David Brewster," and "The Hive and the Honey Bee," January, 1874; "The Wonders of Deep-Sea Explorations," and "Mary Somerville," April, 1874; and "Alexandria in the Fifth Century," July, 1874; besides assisting in the preparation of book notices and in our editorial duties.

We are happy to be able to promise that hereafter all correspondence will be promptly attended to, and that the *Southern Review* will be issued punctually on the first day of each quarter.

All business letters should be addressed to "Mrs. S. Bledsoe Herrick, 34 McCullough street, Baltimore, Maryland." All subscriptions for the *Review* for 1875, and moneys due for the same, should be sent to her address. The latter should be transmitted in the form of postoffice orders or money in registered letters, otherwise it must be at the risk of the subscribers.

The editors request to be notified of any irregularity in the reception of the *Review*. A. T. BLEDSOE.

AMERICAN BIBLE SOCIETY.—The stated meeting of the board of managers was held at the Bible House, Astor Place, on Thursday, January 7, at half-past three o'clock.

The board ordered the preparation of new editions of the Ojibwa New Testament, and of portions of Scripture in the Creek language; and of new plates for an English Testament and Psalms, brevier 24mo, and for the following Spanish books: Reference Bible, small pica 8vo, New Testament and Psalms, brevier 24mo, and Psalms, small pica 18mo.

Liberal grants of Scripture were made to the California Bible Society; to the Friends' Freedmen Association of Philadelphia; to the Presbyterian Board of Missions, for circulation in Vera Cruz and other parts of Mexico; to missionaries among the Dakota and Creek Indians; to railroad companies for the use of passengers and employes, and to various auxiliary societies and individuals.

The entire value of the volumes granted is about $8,876, including $300 worth for distribution in foreign lands, and 426 volumes for railroads.

The receipts for December were $54,647.19; volumes issued, 61,247.

OPELOUSAS DISTRICT NOTICE.—*Mr. Editor:* Allow me space to say that in the Opelousas district, Chicot and Ville Platte circuit is bracketed to Washington and Plaquemine, Grand Cheulere to Lake Charles, and Sugartown to Spring Creek. Preachers in charge of these appointments will report accordingly.

J. E. CONN.

NEW IBERIA, LA., Jan. 25, 1875.

MOCKING-BIRDS can imitate human actions as well as human voices, it seems. A Macon, Georgia, paper says that two pets of this stripe got jealous of each other and undertook to fight it out in desperate fashion. One of them, getting enough of it, sang out, "Quit, quit," and followed this up by crying, "Police, police." And, oddly enough, there was a policeman within hearing who came up and stopped the fight.

Political Gospelers.

Under this head the St. Louis *Republican* notices the deliverances of Bishop Bowman and the Methodist preachers' meeting of Boston, as follows:

We have recently had occasion to comment upon some reputed action of Bishop Bowman in a tone which we excessively dislike to employ toward any minister of the gospel of whatever denomination. Our columns have already contained record of the fact that the Methodist preachers of Massachusetts, in conference assembled, found time to forget God and remember mammon in the worst possible form long enough to applaud Grant's crime against civil liberty, and indorse Sheridan's beastly request that he be given limitless license to murder and destroy at will in the States of Louisiana, Arkansas and Mississippi. For our part, we can conceive of no act more thoroughly unchristian in letter or in spirit than this. But now the two administration organs in this city come along and evidently seek to palliate the action of these Methodist politicians of the pulpit by saying that Bishop Bowman, of St Louis, inspired their action, the Bishop being, we believe, presiding officer of the body in question. And one of the organs further observes that "the Conservative clergy of Louisiana expressed an opinion quite as positive as Bishop Bowman's, but we are happy to say that no Republican paper was found mean enough to revile them for their opinions."

This is exactly the point we hoped would be brought out. We are glad of an opportunity to contrast the bloodthirsty and office-hungry aggressiveness of the red-hot Methodists of Massachusetts with the pitiful pleading for justice and mercy that came forth from their oppressed and outraged brethren of all denominations in Louisiana. "Spare us!" cry the Christian people of the stricken State. "Crucify them!" howl the hot gospelers of Massachusetts—with one of their class-leaders in the Boston customhouse and the president a regular communicant of their chief sanctuary in Washington. "For the sake of God and his justice, protect us from the rapacity of our rulers and from the brutality of their dragoons," was the wail of distress that sounded from Louisiana the morning after Sheridan had sent in his savage request to be turned loose upon them, hoof and saber. "Kill them! Death to the heretics!" was the brutal bawl that answered them from the Methodist Church of Massachusetts. We do not care to carry this contrast any further. We need not. The honest judgment, to say nothing of the Christian sentiment, of the United States will pronounce that howl of the Methodist ministers of Massachusetts a burst of bigotry and bloodthirsty intolerance worthy of the palmiest days of the faggot and the stake—worthy the damnablest epoch of the Inquisition, the rack and the thumbscrews. And if Bishop Bowman can stand it to be trotted out at the front of such an infamy by the organs of his party here, we are sure we can. But we are determined, now that his name has been dragged in by those who pretend to speak for him, that his position in the matter shall not go undefined. We have nothing to say of the Methodist Church at large beyond remarking that, whatever it may afford to do in Massachusetts, where it happens to run a custom-house or two, it cannot afford to take, as a national denomination, the position of countenancing crime against civil liberty, and of abetting a policy of vengeance and slaughter such as that suggested by Sheridan. The era of the faggot, the stake, the rack and the roasting chair has gone by, and the Methodists of Massachusetts cannot revive it. And by attempting to do so they can only draw down upon themselves the contempt and scorn of civilized mankind.

From the Work.

RANDOLPH CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* My name was read out in connection with this circuit at the Conference. The second day after I arrived at home I started for the work. I found the church full of life, and in great anticipation for the future.

At my first appointment the stewards met me en masse, and there pledged themselves for my support. I procured a home for my family, and when we arrived we received a hearty welcome, and the first day after our arrival the people brought in the necessaries of life for us. We are at home, and are satisfied with the appointment. There are several weekly and some tri-weekly prayer meetings kept up in the bounds of this work. Life is not extinct on this circuit. I have found vitality in the church, and I enter upon the work with good hope for the future.

Respectfully,

R. A. MIEARS, P. C.

A GENTLEMAN undertook for a wager to stand for a whole day on London Bridge with a tray full of good sterling sovereigns, and would sell to find customers for them at a penny apiece; and he won the wager, as all passers-by thought he was trying to cheat them with brass imitations.

A YANKEE editor throws up the sponge with the remark that "it don't pay to run a paper in a town where business men read almanacs and pick their teeth with the head of a herring."

The Christian Advocate.

THURSDAY, FEBRUARY 6, 1875.

FOR THE ADVOCATE.

O LET ME GO!

BY C. T. V.

Lonely I roam on earth,
Friends all away;
Being of heavenly birth,
Here would not stay.
There, on my native shore,
Friends that have gone before
Meet us to part no more.
O let me go!

Sadly I live on earth,
Circled by pain;
Evils come ever forth
Each day again.
Blest is the life above,
All its surroundings love,
All there in beauty move.
O let me go!

Troubled I *move* on earth,
Foes ever near;
Even amid its mirth
More room for fear.
Peaceful my native home,
Safe 'neath that starry dome,
Trouble can never come.
O let me go!

Hard do I *toil* on earth—
Labor ne'er ends;
Earth never gives its worth,
Whate'er she sends.
Sweet will my rest be there,
Freedom from toil and care,
Blessed beyond compare.
O let me go!

I am but *poor* on earth—
Nothing I own;
All here an arid dearth,
With thistles strown.
Great is my treasure there,
Richest of gems and rare,
Endless their glories are.
O let me go!

Daily I *die* on earth,
Death still ahead;
Here, even from the birth,
Death is a dread.
Dying is there unknown,
Tears are forever flown,
Life is an endless zone.
O let me go!

COVINGTON, Louisiana.

Did God Harden Pharaoh's Heart?

MR. EDITOR: Some remarks on the case of Pharaoh, which has proveu an exceedingly perplexing one to many Bible readers, may perhaps form a fitting sequel to the article on the niuth of Romans, which recently appeared in your paper. Such assertions as "whom he will he hardeneth," and "the Lord hardened Pharaoh's heart," are paradoxical in appearance and demand explanation.

It cannot be denied that God is said to have hardened Pharaoh's heart, but it should be remembered that it is also said more than once, in the same connection, that Pharaoh hardeued his own heart. There must, then, be a sense in which both assertions are true. The agency of God in the hardening of Pharaoh's heart, and of every other heart that is hardened, may be explained in the following manner: God created men's hearts susceptible of hardeuing, and ordained the laws uuder or according to which a heart may be hardened. Just as a man's hand is hardened by the use of an ax or a hoe, in accordance with God's laws—without which it might soften or blister, instead of hardening—so that in one sense God hardens the hands of the laborer through his own voluntary pressure against a resisting substance. In like manner, when a heart is hardened by persistent resistance to God's moral laws and authority, God may be said to harden it, because he, in the creation of man's nature, ordained that such a process should harden a heart, rendering it less and less sensitive to all Heaven's opposition to its sinful course. In this sense we think God hardened Pharaoh's heart. Pharaoh was determined not to let the Israelites go. Their labor was very profitable. Covetousness is not easily conquered. While Pharaoh resisted the authority of heaven, God held him up (raised him up) as an instructive and warning spectacle to all the world, demonstrating, by a series of the most astounding miracles ever witnessed in any age, not only to the Egyptians, but to all nations, Jehovah's amazing superiority to all the gods they worshiped. It was for this declared purpose that God raised or held Pharaoh up and exhibited him to the world. For this reason he did not kill him upon his first refusal to let the people go. Pharaoh resisted, and God continued to press his great authority more and more tremendously against him. Thus God and Pharaoh each bore a most important part in the hardening of Pharaoh's heart.

The authors of the Septuagint, or Greek translation of the Old Testament, seem to have had in mind the distinction which we have endeavored to point out; for wherever in Exodus it is said God hardened Pharaoh's heart, they use the Greek word *sklaruno*, which means to harden or make hard; but wherever it is said that Pharaoh hardened his own heart, they use the Greek word *Baruno*, which signifies to *press heavily against*. Thus it appears that Pharaoh resisted God, and the hardening of his heart was the consequence.

In the original Hebrew also different words are used, where in the English translation we have but the single word—harden. God's agency in producing the condition of Pharaoh's heart is there expressed by a word which signifies simply to harden, while Pharaoh's agency is shown by a word which means to exalt, to honor one's self, to be filled with pride or arrogance.

The Apostle Paul seems to have regarded the case of Pharaoh as an instance in which God, for wise purposes and in the exercise of his unquestionable sovereignty, "endured with much long suffering a vessel of wrath fitted for destruction," and at the same time made his mighty power fearfully known to the nations of the earth, even as by his forbearance and his severity toward the Jewish people, in after years, he taught all others to dread his displeasure.

It is, moreover, stated in this chapter that "whom God will he hardeneth." Who are they, then, whom it will please God to harden? We are told that God shall send upon certain persons "strong delusion, that they should believe a lie." Upon whom, and why? Upon those "who believed not the truth, but had pleasure in unrighteousness," and "because they received not the love of the truth, that they might be saved." —Second Thessalonians xi, 10-12. God sends darkness upon those only who refuse the light. In many places in the Scriptures men are accused of hardening their own hearts, and exhorted not to do so. "To-day, if ye will hear his voice, harden not your hearts."

It is a fearful thought that thousands in our day, even in early life, so harden their hearts, by habitual and persistent resistance to the word and Spirit of God, that before they are out of their teens they are well-nigh beyond the reach of all the ordinary means of grace. It can scarcely be doubted that the heart may be hardened by a voluntary process. The physician, for instance, often restrains his sympathetic feelings by a conscious act of his will, because the free exercise of his emotional nature might disqualify him for those acts of the intellect which his office demands. He will not feel, for the time, because he must think. That this insensibility in physicians is the result of voluntary self-restraint, and not a necessary consequence of their familiarity with scenes of suffering, is proved by the fact that others who spend their time in seeking out and relieving the suffering, and who have no motive for restraining their sympathetic emotions, find their hearts growing more and more sensitive to the appeals of woe.

Let no man, then, undertake to attribute his hard-heartedness to God. He is the loving Father, and delights not in the death of any that die, but would rather that all should come to repentance and live.

There is not the slightest proof in the Scriptures that God ever chose any man to be saved or lost without regard to that man's will and moral character. The selection of an individual or of a nation to bear any particular part in God's great plan of administering the gospel to mankind does by no means insure the salvation of such individual or nation. If any have peculiar opportunities for finding out the will of God, their responsibilities are correspondingly increased; for where much is given, much will be required. We may lose our time, and possibly our souls, in fruitless efforts to penetrate the mysteries of predestination, but it would be far better to use the liberty God has given us in walking in the open path of duty which lies plainly before our face. H.

English Methodism.

MR. EDITOR: The next British Wesleyan Methodist Conference meets in the town of Sheffield, the metropolis of the hardware and cutlery trades. This town has a population of nearly three hundred thousand people. It is situated on the rivers Don and Sheaf, from the latter of which it derives its name. Sheffield has a rich history, political and religious. Outside the town are still to be seen traces of the early luvasions, remains of Roman castles, earthworks, stone crosses, pillars, etc. Here is the castle in which Mary Queen of Scots was for some time a prisoner. Here is one of the reputed haunts of "Robin Hood and his merry men." Here, in later times, was the home and here the last resting-place of the poet Montgomery, author of those sublime hymns, "Prayer is the soul's sincere desire," and "Servant of God, well done," etc.

It is not, however, of Sheffield's political history I would write, but of its religious associations, especially of the rise and progress of our common Methodism. Methodism was introduced into Sheffield, by one of Lady Huntingdon's servants, in the year 1737. The Episcopal Church being too "high" for the early Methodists, they usually wended their way to the more evangelical church at Ecclesall. As they walked to this house of God in company, their appearance was often the subject of some rude and fool-born jest, and at the turn of every street the idle Sabbath-breakers, who were deaf to the inviting sound of "the church-going bell," would raise the cry: "Here come the Methodists!"

John Wesley paid his first visit to Sheffield and organized the first society in 1742. Every time he preached the house was surrounded by a mob, who threatened to kill the preacher. On one occasion the ringleader went down to the river to bathe. After diving several times he mounted a post in the midst of the stream, and with an air of scorn and triumph shouted: "Another dip, and then for more sport with the Methodists." But it was his last plunge! He was taken out of the river a corpse, and all attempts at reanimation were utterly useless. His awful end deeply impressed his followers, who observed: "The Methodists will say this is a judgment."

The first Methodist chapel in Sheffield was built in Cheney square, in 1744. In less than three months it was undermined by an infuriated mob, and amid shouts of triumph was leveled to the ground. Another was soon erected near the same spot, and in order to deceive the enemy it was built in the form of a dwelling-house. Scarcely was it occupied for its intended purpose before it shared the fate of its predecessor. The magistrates would not interfere in these riots, so the Methodists appealed to the grand jury at York, who ordered the Sheffield magistrates to rebuild the house the rabble had pulled down. The chapel built with the money of the faithless magistrates was occupied by the followers of Whitefield and Wesley until the year 1757, when the Wesleyans purchased a building in Mulberry street and converted it into a preaching-house. Here they assembled for worship more than twenty-three years, and within those hallowed walls many of the persons whose honored names are associated with early Methodism in Sheffield received their first religious impressions and consecrated themselves to the Master's cause.

In 1780 Norfolk Street chapel was opened by the venerable Wesley. For a considerable length of time the writer worshiped in this hallowed place, and has frequently seen the pulpit from which Wesley preached the opening sermon.

For a long time Sheffield formed part of either the Epworth (birthplace of Wesley,) Leeds or Nottingham circuits, but in 1763 it was raised to the dignity of a circuit town. The circuit embraced what is now divided into four or five districts. Over this wide circuit two preachers were appointed—Peter Jaco and Paul Greenwood.

At the present time there are five circuits in the town of Sheffield. In these five circuits there are eighteen or twenty traveling preachers, about one hundred and forty local preachers, and sixty-five or seventy chapels. "What hath God wrought?"

JOSEPH S. OAKLEY.

GREENVILLE STATION,
North Mississippi Conference.

The Two Witnesses.

MR. EDITOR: In your issue of December 24 I notice an article written by my venerable brother, James Shanks, on the "Two Witnesses," in the reading of which I was very much interested until I came to the last part, or the summing up of his argument, against which, in a certain sense, I must enter a demurer. In the middle part of his argument, I think, he makes perhaps an unintentional mistake. Its smacks so much of *unconditional* perseverance that I beg leave to call his attention to it—that is, speaking of the witness, he says: "Finally, the Spirit itself heareth witness with our spirit, to our *final* glorification with Christ in heaven." It does not take a very keen eye to perceive that that expression sounds very much like unconditional, final perseverance, which doctrine we as Methodists believe is contrary to the Bible. Yet he quotes from Paul (Romans viii, 17) a passage in which the very *conditions* of our "final glorification" are explicitly stated in the latter clause of that verse, which is: "*If so be that we suffer with him*, that we may be also *glorified* together." Now, then, the "glorification" takes place after the conditions are complied with. During a life of devotedness to Christ, this, according to my view, is the doctrine of the Bible and the Methodist Church.

But what I have said is not the main point that I desire to advert to. Bro. Shanks, I think, fixes in his judgment a standard for conversion that is not altogether tenable and in accordance with the Bible. He says we must know *the* "time and place" of our conversion. He then adds that if this (his) view "drives weak Christians into despair, then the Bible will drive them into despair, for it is the religion of the Bible." He appeals to Cæsar. To him let us go. But we will stop at the threshold, and read inscribed on the lintel by the Prophet Isaiah, and reiterated by St. Matthew: "A bruised reed shall he not break, and smoking flax shall he not quench." Was there ever a much sweeter utterance? Read Dr. Clarke's comment on this passage, which is grand and to the point. We take courage and enter the sacred presence of the blessed Master. Hear him as he makes his first utterance to a sin-stricken world; not that, if you don't know "the time and place" of your conversion, you shall be lost, but something that sounds in keeping with the character of the Lord and Master: "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" and then goes on, step by step, laying the foundation of Christian faith and experience, culminating in a holy, joyful life, as being "the salt of the earth," "as the light of the world; a city set on an hill cannot be hid." Hear him as he comes a little nearer our poor hearts, and adapts his gospel teachings to our puny intellects, so that we may comprehend the grand idea of the new birth: "The kingdom of heaven (religion in the soul) is like a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seed; *but when it is grown* it is the greatest among herbs, *and becometh a tree*, so that the birds of the air lodge in the branches thereof." The good Dr. Clarke says: "This parable is a representation of the progress of the gospel in the world, and of *the growth of grace in the soul*—that grace which leads the soul to the fullness of glory; may begin, and often does, *in a single good desire*—a wish to escape hell, or a desire to enjoy God in heaven;" and, seeming to desire to make the matter more intelligible to us, he says: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. The property of leaven, as is well known, is to assimilate to the meal with which it is united; and does it not take a given time to do this? So the property of the grace of Christ is to change the whole soul into its own likeness. Do these teachings of the great Master look like a despairing religion? I trow not. Hear what Paul says upon this point: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even as unto babes in Christ*. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able."—Corinthians iii, 1, 2.

It would seem that the gracious Lord exhausts every argument to make the matter plain to our feeble understanding. He inspires Peter, too, to say: "*As new-born babes*, desire the sincere milk of the word, that ye may *grow thereby*." Not a word about "time and place." We might go on and adduce more Scripture in proof that the Bible does nowhere say that we must know the exact "time and place" of our change as absolutely necessary to a crown of life in heaven. But I forbear on this point by stating one more proof in support of the point I contend for—the blind man who, by the first touch of Jesus, saw men as trees walking; by the second touch he saw all things clearly. Dr. Clarke again says: "And that, however small the first manifestations of mercy may be, they are nevertheless *the beginning* of the *fullness* of the blessings of the gospel of peace." There are some who, in their extreme notions with regard to religious experience, if believed in, would lead the mind to think that our blessed Savior is a hard taskmaster. I know of an aged servant of God who gave herself to God in early life, and has lived in communion with him, who stated to the writer, while reading Bro. Shanks' article to her, that she could not tell the exact "time and place" of her conversion, but knows assuredly that she is at peace with God. She has had very many striking instances of answer to prayer. In the language of an author: "The Christian faith is our name for all living experiences which are ever bred in the human soul by the power of God."

Finally, not to weary you or your readers, permit me to say that none believe more firmly than I do that a sinner must know his sins pardoned, and be justified by the merits of Jesus; but to say that the Bible demands to *know* the *exact* "*time and place*" I cannot do. People's experiences have differed. Some come to the point instantaneously, while others are not so fast in reaching the point. I would not be understood as intending to lower in the least the standard of conversion. In my investigations I think I have endeavored to harmonize on this point. I do not write this with the intention of exciting controversy, and have no desire for any. I have a great regard for my venerable Bro. Shanks.

GEORGE BANCROFT.

"Let Him Deny Himself."

MATTHEW XVI, 24.

Some entertain the notion that the idea here taught is just simply that the Christian disciple must practice that self-denial which induces him to turn away from those things he knows to be evil—from those vices and follies which are evil in themselves, and tend constantly to evil.

This is a good idea, but the objection to it is that it does not embrace the whole meaning of the text. There is a deeper and broader meaning here. The self-denial which our Savior taught includes the turning away from evil things, and evil practices, the indulgence of which would be pleasing to the flesh—yea, and the very appearance of evil also—but it extends much further, and, in a few words, means: *Perfect self-renunciation*—that is, *let him entirely renounce himself.*

Self is our first great adversary. It ever stands in our way—our way to holiness, happiness and heaven. It makes us think highly of and exalt ourselves. It induces us to be proud and independent. It leads us astray from the path of rectitude, and carries us away into the forbidden ways of sin. Self totally unfits us for the service of Christ. He was meek and lowly, and his holy ways are ways of humility. Now we are to pursue those ways if we be disciples of Christ; but we can never do so with our evil *self* in us. We are also to be like Christ—meek and lowly—but never can we be so while self is in our hearts. Hence this great enemy must be renounced, must be bound, hand and foot, and then be borne away to the cross of Christ, and there be nailed to the cruel wood, that it may die in agony and in blood. So, you see, in this doctrine of self-denial is embraced the idea of the thorough renovation or crucifixion of the old, the evil nature which we inherit from our fathers and mothers. In your self-denial you must submit yourself so perfectly to Christ that he may take you and perform in you the great and glorious work of salvation. He will begin his work in regeneration, carry it on through sanctification, and end it only in eternal glorification.

This is the way, and it is the only way, in which you may deny yourself. When you shall have done this you will become as nothing in your own eyes, and Christ will be "*all in all.*"

Then you will be meek and lowly as Christ was, and you will be ready for any further service which he may require of you. W. S. T.

PERRY, Alabama.

The Mississippi Conference and the Southwestern Bible Society.

MR. EDITOR: At the last session of the Mississippi Conference the committee on the Bible cause report that "they are pained to see that there is such lethargy on this subject, and are constrained to say that we apprehend that the blame rests not only upon the people, but upon the management of the Southwestern Bible Society."

The society thus criticised has been for several years almost entirely without funds. Annually we have, at our public meeting and by the circulation of our printed report, appealed to the Christian public to replenish our treasury, so that we might be able to send out colporteurs, and give to the spiritually famishing all around us the bread of life; and yet during the past four years the contributions received by us from every part of our field have not averaged $300 per annum. What we have been enabled to do during these years has been done in Mississippi, where the counties of Clarke, Jasper, Lauderdale, Kemper and Yazoo were canvassed in 1873; in the former of these every family having been visited by our colporteurs. This work was accomplished entirely by the aid of the American Bible Society, and the same organization now stands ready to furnish all the Bibles we can distribute if we will send out the distributors. By the same report, from which I have quoted above, it is shown that the sum total of the contributions to the Bible cause, within the limits of the Mississippi Conference, during 1874, was *one dollar*. Where is that dollar, brethren? We have not seen it yet. The managers of the Southwestern Bible Society feel most keenly the destitution of their field, but they are but the almoners of others' bounty; and, though they have Bibles in abundance, they cannot distribute them unless the funds are furnished with which to pay the colporteurs. Our brethren of the Mississippi Conference, and all others who love the Bible, may sing never so loudly,

"Fly abroad, thou mighty gospel,"

but until they do all in their power to give it wings they cannot complain if it does not fly.

Yours fraternally,

A. H. NELSON,
Cor. Sec. S. W. B. S.

Rutledge Ct., Alabama Conference.

MR. EDITOR: In these days of moneyed stringency, when the *few* paying members of the church are hard run to pay the preachers, they ought to have full credit for all they do. I wish, therefore, to say that though the report made by the recording steward of the above circuit for last year is true, and indicates a very meager support for the pastor, yet the true state of the case was very much changed by donations and otherwise, viz.:

House rent, good house	$120 00
Tuition, three children, by Prof. W. P. Stott	100 00
Quarterage paid after Conference	50 00
Donations by sundry persons	75 00
Total	$345 00
Amount reported to Conference	310 17
Grand total	$655 17

And the above list does not include all the kind offices of those dear, good people. And I wish to say, in this connection, that two churches—viz.: Mount Pleasant, and Thurston's or Mount Nebo—paid their assessment, and each one built a comfortable house of worship.

B. F. BLOW.

SUMMERFIELD, ALA., Jan. 23, 1875.

Obituaries.

DIED, March 10, 1874, among her relatives, near Brandon, Mississippi, MRS. CATHERINE RHODES, in the eighty-fifth year of her age. She was the wife of William Rhodes, who had long preceded her to the spirit land. Though left a widow with a large family of children, she lived a protracted life of much useful labor, toil and care. The subject of this notice was converted in early life and joined the Methodist Episcopal Church, and, amidst all the trials, troubles and conflicts of life, she was an humble, consistent and devoted Christian to the end of her race.

She was born and raised in Colleton, South Carolina, and in the year 1833, with her husband and family, emigrated to Mississippi, and settled near Brandon, Rankin county, where she lived to the end of her earthly pilgrimage. At the death of her husband her family consisted of nine children, six of whom preceded her to the spirit land, leaving three behind, with many grandchildren, and a large circle of relatives and friends, to follow after. The author of these lines visited Mother Rhodes in her last illness, and administered to her for the last time in this life the bread and wine, in memory of the broken body and shed blood of our blessed Savior; and while we sang the two hundred and ninety-eighth hymn,

Jesus, at whose supreme command
We now approach to God,
Before us in thy vesture stand,
Thy vesture dipped in blood,

old Mother Rhodes praised God with a loud voice, and gave thanks to him who saved her through his blood.

Thus passed out the life of an old veteran of the cross, to that "house not made with hands, eternal in the heavens." JOHN H. EVANS.

POLKVILLE, Miss., Dec. 28, 1874.

MRS. HULDETH ALLEN (maiden name Parker) was born in Stanley county, North Carolina, in 1791; married to Benjamin Allen, of Anson county, same State, in 1812; moved with her husband to Alabama in 1844, and settled in the lower portion of Sumter county—now the northern edge of Choctaw—where she died, January 31, 1874, aged eighty-three years. Gaston circuit has lost a jewel in the death of this excellent lady. In early life she found "the pearl of great price," and unto death she was a true witness for the Master—a worthy example of faithfulness in all the relations she held. In the church, "a mother in Israel," "a daughter of Abraham;" as a wife, "the heart of her husband doth safely trust in her, * * * and he praiseth her;" parentally, "she looketh well to the ways of her household, and her children arise up and call her blessed;" domestically, "she seeketh wool and flax, and worketh willingly with her hands. She riseth also while it is yet night, and giveth meat to her household. She layeth her hands to the spindle, and her hands hold the distaff. All her household are clothed with double garments. She eateth not the bread of idleness;" socially, "she openeth her mouth with wisdom, and in her tongue is the law of kindness." The Holy Bible was her daily delight. With marked interest she read the church papers, and took a deep interest in the extension of the Redeemer's kingdom. Her summons came suddenly. After a day of customary domestic work she had retired to bed in usual health. Soon afterward a few groans and slight struggles called loving hands to her bedside, but her spirit had gone—gone to the bosom of her Redeemer. With her we need not words to tell of triumph. In that bright and beautiful world we will see her again. C. B. DUBOSE.

THOMAS GLASS CARTER was born in Mecklenburg county, Virginia, December 25, 1797. In his fifth year he moved with his parents to Chatham county, North Carolina, where he was raised, and was happily converted in 1820 and joined the Methodist Episcopal Church. He was very soon after appointed class-leader, and licensed to exhort, in which capacity he served the church for fifty-four years, having the confidence of his brethren, and in which capacity he was very useful. He moved to Copiah county, Mississippi, at an early date, when preachers and church privileges were scarce. But it was his delight to gather the scattered Christians together and hold class meeting with them, and by a word of exhortation encourage and strengthen them. As age and feeble health came on he had to give up, in a great measure, his public efforts, but his soul was still in the work. He loved the church, and seemed to desire the salvation of his friends, and especially the children of his old neighbors, above everything else. The young people and Sunday school at Pleasant Valley church will never forget seeing him rise up, leaning upon his stick, and exhorting them to seek the salvation of their souls; tell his experience, tell of the adaptation of religion to every situation and circumstance in this life; then speak of his prospects for the good world—how bright, how cheering, waiting only for the summons. He relished the services of the sanctuary, and for a number of years his seat was on the step of the pulpit. In his daily life religion was a reality—less demonstrative than a great many others, yet he enjoyed the comforts of the divine Spirit.

He died at the residence of Mr. Harmon Buffkins, in this county, on the eighteenth of August, 1874, in the maturity of Christian experience, and with a manifest meetness for an inheritance with the saints in light. He was called away suddenly—no time given for parting words. But on the fifteenth of June, 1874, we find written, with his own pen, in a friend's album: "I have tried to live the life of the Christian for fifty-four years. My prospects for heaven are now joyful and cheeringly bright."

W. WADSWORTH.

MRS. NANCY L. PROCTOR, consort of Mr. David Proctor, and daughter of the Rev. James G. Carlisle, of the North Mississippi Conference, died, at her father's residence in Attala county, Mississippi, January 2, 1875. She was born March 22, 1844. She was married to Mr. David Proctor, January 19, 1870. She professed religion and joined the Methodist Episcopal Church South in her eleventh year. Thus early did she feel a concern for her soul, and publicly took upon herself the baptismal vows of her infancy. Her affection for her parents, greatly sanctified by religious influence, entwined her about their hearts with a strength that seemed to engage them as in a life and death struggle to give her up. Their sorrow could only find support in the religion they had early taught their child. There was a beauty in the religion of her girlhood life that those who knew her then will remember long years after the rains of heaven have dissolved the clods of her grave. For three years her health was feeble; for three months she was mainly confined to her bed, and for weeks was nursed as an infant. She told the writer of this, and others, that she had an assurance of an abundant entrance into her Father's kingdom—that she spent the hours of her sickness in prayer and meditation, and in searching the precious truths of the gospel in his written word. When she realized that she was going down into the dark water she assured those around her of her undying trust in Jesus, and of her bright prospects of a happy home beyond the flood, gave some directions about her children, and then wished to be gone. She was carried into the little chapel where her father had so often preached, and over her remains the congregation was assured that "the last enemy—death—should be destroyed;" then followed to the family burying-place by a long train of weeping friends, while her little son begged that ma should not be put in the ground. She was lowered to her last resting-place, to sleep until the voice of her God shall wake her sleeping dust. She leaves a husband and two children bereft.

JOSEPH D. NEWSOM.

WILLIAM JOHN WASSON was born in Greene county, Georgia, July 11, 1834. He was twice married—first to Miss Martha N. Smith, after whose death he was married to Miss Martha C. Toler. While a young man he removed with his father to the State of Mississippi, and settled in Attala county, where he lived until his death. He professed religion about 1852 and joined the Methodist Episcopal Church South, and remained a most faithful and devoted member of its communion until God called him hence. For a long while he held an official relation to the church, and for years previous to his death was recording steward of Liberty circuit; and perhaps few recording stewards were more prompt and faithful in keeping Quarterly Conference records. Rarely has any man in private life betrayed a deeper interest for the general good of the people than Bro. Wasson. He was especially interested in the young men, and might have been truly styled the young man's friend.

His voice in song and prayer is heard no more in the public congregation; his wife and children have him no more to lead them in family devotion. The eighth of December, 1874, had been a busy day with him. He dined with his family at noon, and seemed unusually cheerful—talked playfully with his children, and gave his family to expect him home before night. While busy about his engine, suddenly the community was startled by a fearful explosion, which, like an awful terror in its march, made the solid earth tremble, and shook the buildings for an extended radius. Workmen and friends rushed to the scene to find the mill-house and engine scattered around in wild confusion, and the body of the deceased lying where it had been thrown, one hundred and twenty feet distant, mangled and bleeding, breathing but dying. He uttered no word, manifested no consciousness, and in one hour he ceased to breathe. "Surely, in the midst of life we are in death." He leaves a widow and six children to mourn his loss. JOSEPH D. NEWSOM.

THE RIGHT MOTIVE.—It is related that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said:

"Well, Andrew, I'll give you five pounds, seeing it's *you*."

"No," said Mr. Fuller, "I can take nothing for this cause, seeing it's *me*," and handed the money back.

The man felt reproved; but in a moment he said:

"Andrew, you are right. Here are ten pounds, seeing it's for the *Lord Jesus Christ*."

IT IS announced that two lofty mountains about eleven thousand feet high, facing each other on the northeast coast of New Guinea, have been named "Mount Gladstone" and "Mount Disraeli."

The Christian Advocate.

THURSDAY, FEBRUARY 4, 1875.

CHRYSOLITE.

BY JEAN INGELOW.

There are some days that die not out,
Nor alter by reflection's power,
Whose converse calm, whose words devout,
Forever rest, the spirit's dower.

And they are days when drops a vail—
A mist upon the distance past;
And while we say to peace: "All hail!"
We hope that always it shall last.

Times when the troubles of the heart
Are hushed as winds were hushed that day,
And budding hopes begin to start,
Like those green hedgerows on our way,

When all within and all around
Like lines on that sweet landscape blend,
And Nature's hand was made to sound
The heart-strings that her touch attend.

Calvin's Latter Days.

On Easter day (April 2, 1564) he caused himself to be carried to church. Truly it was a solemn hour when he was seen approaching the Lord's table. Never had his finest sermons had half the eloquence of the spectacle presented by that shattered frame, that look in which life had rallied all its energy, and that hand which was stretched out toward the sacred symbols, not, as on a famous day, to take them from the profane, but to receive them humbly from the hands of a pastor and a friend, who was more moved and trembling than himself.

But the communicant of the second of April was still, and could not but be till his latest day, the pastor and father of the church of Geneva.

He wished to speak once more to the magistrates, and asked an audience of them. The council decided on going to his house, and the humble dwelling of the Rue des Chanoines witnessed the arrival of the twenty-five *lords* of the city in all the pomp of public ceremony. Their registers have preserved the summary of Calvin's words, which were modest and affectionate, but sound and full of meaning, like all he ever said or wrote. He reminded them of the blessings which God had granted to Geneva, and of the perils from which he had saved her. Other perils might come, and God would still save her, but on condition that she remained faithful. It was for them as magistrates to set her an example of fidelity. Geneva is a post of honour; and could those who kept dishonour it? In conclusion, Calvin commended them by a fervent prayer to the Author of all grace, and "thereupon," says Beza, "having begged them one and all to pardon him his faults, he held out his hand to them. I know not if there could have been a sadder sight for these magistrates, who all considered him, and rightly, for his office' sake, as the mouth of the Lord, and for his affection, as their own father, and indeed several of them he had known and trained up from their youth."

On the morrow he wished to see the pastors, and the company therefore visited him in a body. He addressed to them a discourse, says his historian, "the substance of which was that they should persevere in doing their duty well after his death, and that they should not lose courage; that God would protect the city and church, although they were menaced in different quarters; that they should be united; that they should recognize how much they were indebted to the church of Geneva, into which God had called them; that those who might wish to leave her would indeed find excuses upon earth, but that God would not suffer himself to be mocked." He then reminded them of his exile, his return, the struggles of every kind which he had had to sustain, and how, finally, he had seen the blessing of God upon his labor. "Let every one, therefore, be confirmed in his vocation, and maintain good order; let the people be well looked after, and kept obedient to the doctrine, for it would render us very guilty before God if, when things have advanced so far, they afterward fell into disorder, owing to our negligence." He then declared, as on the previous day to the magistrates, that he knew well that disease had sometimes rendered him morose, hard to please, and even irascible; but that he asked pardon of God in the first place, and then of his brethren; "and finally," Beza adds, "he gave his hand to each, one after the other, which was with such anguish and bitterness of heart in every one that I cannot even recall it to mind without extreme sadness."

A few days before he had made his will. In the first part he blesses God for having called him to know the gospel and to make it known, humbling himself for not having labored more abundantly. In the second place, he distributes to his nephews and nieces the approximative produce of the sale of his books and furniture, two hundred and twenty-five crowns, which is "all the property God hath given me," he says, "according as I have been able to rate and estimate it." Ten crowns are to be given to the college, and ten to the fund for "poor strangers," or refugees. His brother Antoine is named joint executor with Laurent de Normandie, his fellow-countryman and old friend.

Another friend, the oldest of all except Cordier, was missing at his death-bed, and that was Farel. On the second of May Calvin received a letter in which Farel announced that he wished to see him again, and that he was going to set out. See him again! Farel is nearly eighty years of age, and Calvin is going to die; can they not wait to see each other again elsewhere? So Calvin thought, and he dictated immediately the following note: "May it be well with thee, very good and dear brother, and since it pleased God that thou shouldst remain after me, remember our constant union, of which the fruit awaiteth us in heaven, as it hath been profitable to the church of God. I will not that thou fatigue thyself for me. I breathe with much difficulty, and I am expecting from hour to hour to breathe my last. But it is enough if I live and die in Christ, who is gain to his people, both in life and in death. Once more, adieu to thee and to all the brethren, thy colleagues." But Farel was already on his way; dusty and exhausted—for he had come from Neufchatel on foot—Calvin saw him enter his chamber. What did they say to each other? We regret that the seriousness of history will not allow fancy to supply the place of documents, for here it would be easy to invent. All the happiness which can be enjoyed by two veterans in remembering their campaigns together we see sparkling in the eyes of those two soldiers of the gospel. Before each other, and before God, they can say with the apostle: "I believe, and therefore have I spoken." They can congratulate each other upon their speedy entrance there, where there shall be no more sorrow, nor crying, nor labor, nor struggle; though they would be ready, if God willed it, to enter the lists again, even if it were to meet with greater trouble yet, and a very different death. How many common friends have disappeared from this world's stage! How many laborers have been consumed by the work! But the Master is one who is able, of the very stones, to raise up children and helpers. Who, then, should presume to think himself necessary to the Lord's design? The greatest workman, if a Christian, will humble himself in his misery, and when the hour is come for him to sleep in the tomb he will fall asleep without regret, giving back the work to him from whom he had received it as a momentary trust. Farel departed comforted, strengthened, and perhaps, for the first time, jealous of the traveler of 1536.

But death still tarried. The nineteenth of May, or the Friday before Whitsunday, brought round what were called the *censures*, which he had instituted. The clergy assembled on that day to admonish each other fraternally, and afterward partook together of a moderate repast. Calvin desired that this repast should be prepared at his house, and, when the hour was come, had himself carried into the room. "My brethren," he said, "I am come to see you for the last time, for, save this once, I shall never sit again at table." Then he offered prayer, but not without difficulty, and ate a little, "endeavoring," says Beza, "to enliven us." "But," continues he, "before the end of the supper he requested to be carried back to his chamber, which was close by, saying these words with as cheerful a face as he could: 'A partition between us need not prevent my union in spirit with you.'" He spoke truly. He sat no more at table, nor did he even rise again. The bed to which he returned was to be his death-bed.

The following days, his friend tells us, were nothing but a perpetual prayer. He often repeated these words of the psalmist: "O Lord, I was dumb; I opened not my mouth; because thou didst it;" or these words of Isaiah: "I did mourn as a dove." Gradually his "assiduous prayers and consolations" became "rather sighs than intelligible words, but they were accompanied by such an eye that the look alone testified with what faith and hope he was supplied." On the twenty-seventh of May "it seemed that he spoke more loudly and more easily, but it was the last effort of nature." Toward eight o'clock in the evening he expired, and "so it was that on that day, at the same moment, the sun set, and the greatest light on earth in the church of God was withdrawn to heaven."

And the day following, at two o'clock, an immense procession of citizens and strangers accompanied him to the cemetery. The church wept for her head, and the State for her chief citizen and her surest protector after God. His defects, which had already been effaced by his glory and his services, had completely disappeared in the pure halo with which death encircles the Christian's brow; and willingly would all those multitudes have graven upon a magnificent monument the testimony of their unreserved admiration, their deep gratitude and their profound veneration. But he had enjoined that everything should be done "after the customary fashion," and that customary fashion, which was observed almost down to the present day, was that no monument should be raised upon any grave, however illustrious the deceased might be. The earth alone, therefore, covered the remains of Calvin, and he had no other official epitaph than this half line inscribed by the side of his name in the consistorial register: "*Went to God, Saturday, the 27th.*" Were his bones left longer in peace than those of the vulgar dead? None can say. At all events, for more than two centuries that grave has been dug over again and again, like the rest, by the sexton's spade; and for many years a small black stone has marked the spot where Calvin *perhaps* reposed.—*Calvin—His Life, His Labors and His Writings.*

Livingstone.

HE DIES ON HIS KNEES IN PRAYER.

Just what systematic working accomplishes is forcibly illustrated in the life of the lamented Livingstone, who at his death expressed the "faint hope" that his journals might survive. And they have survived and will survive! Not a single entry in Dr. Livingstone's journals has been lost from the time of his leaving Zanzibar, in 1866, until "his note-book dropped from his hand in the village of Ilala at the end of April, 1873." Part of the journals were sent by Dr. Livingstone to England, in 1872, by Mr. Stanley, sealed up and consigned to his daughter, Miss Agnes Livingstone. When all doubt as to his death had been removed, this was opened and found to contain "a considerable portion" of Dr. Livingstone's notes previous to the time of his meeting with Stanley. He had always been careful and diligent, and it was his custom to post up at moments of leisure in the large diary the daily jottings entered in metallic note-books which it was his custom to carry with him. But in the last three or four years of his life he had been unable, through toil, exhaustion and distressing illness, to carry out this rule. His note-books, besides, as well as his ink and pencils, ran out, and he had to resort to various shifts to supply the deficiency. At last "old newspapers, yellow with African damp, were sewn together, and his notes were written across the type with a substitute for ink made from the juice of a tree." It was only by persevering attention and the use of a "strong magnifying glass" that Mr. Waller, assisted by Miss Livingstone and Mr. Allington, were able to decipher these records, as they ultimately did, in a completely successful manner. There were two other assistants of Mr. Waller in his task who deserve particular mention. We refer to Chumah and Susi, the native attendants upon Livingstone in his last moments. The faithfulness and courage of these men entitle them to a place in one group with the master whom they so devotedly served. Africans have an intense horror of dead bodies, and it is often difficult to get them to carry corpses to the grave. But Chumah and Susi, and about half a dozen other followers of Livingstone, including two native girls, Ntoaeka and Halima, not only overcame this horror, but carried his remains from the "banks of the Molilamo," in the center of Africa, to Zanzibar. They were under no small temptation to bury the corpse where Dr. Livingstone had died, for the superstitious terror of the tribes on their way to the coast, all of which looked upon the dead as haunting and injuring the living, would, they knew, increase their difficulties in the journey. They never wavered, however, and no company of Europeans could have conducted the matter better than those unsophisticated creatures. Chumah and Susi were appointed leaders by consent of all, and were not only appointed, but obeyed. It is painful to add that when the men and women reached the end of their long, long way, they were "frowned out of notice," and not so much as offered a passage to the Island of Zanzibar from the mainland. David Livingstone died like a soldier in battle, "falling on the foeman's ground." His constitution was naturally so strong, and he had so often rallied when death seemed to have got hold upon him, that after he was unable to stand or to sit upon a donkey he still pressed on, carried in a litter. Through flooded country, under a "continual downpour," which "saturated every man with fever poison," on he went, clinging to the hope that he might yet reach "Lulapula," and solve the problem of the sources of the Nile. Among the last words he uttered was a question to Susi: "How many days to the Lulapula?" "I think it is three days, master." "O dear, dear!" said Livingstone, fearing that after all he would be too late. He then dozed off, his comatose condition being a presage of death, and at the same time obscuring his consciousness of its approach. Next morning, before cockcrow, he was found dead. There is reason to believe that at the very last he became vividly conscious, for he had risen to pray, he was on his knees, his hands clasped under his face. "Is it, then," asked Mr. Waller, "presumptuous to think that the long-used fervent prayer of the wanderer sped forth once more, that the constant supplication became more perfect in weakness, and that from his 'loneliness' David Livingstone, with a dying effort, yet again besought him for whom he labored to break down the oppression and woe of the land?" So died a Christian hero.—*Christian at Work.*

Family Religion.

The family lies at the foundation of both Church and State. If family religion thrive there will be prosperity in the church and permanent reformation in the nation. Family religion consists in three things: *Family devotion, family government and family instruction.* Neglect of any one of these may render attention to the others unprofitable. This truth should be duly weighed. It explains the cause of barrenness where much fruit was expected. Family devotion consists in three things:

1. In the personal piety of the head of the household, the husband, wife, or the surviving head, if a breach has been made. This is essential. If even the forms of devotion are observed, there must be piety in the head. If the father have no real care for his own soul he will not be anxious about the souls of his family. If he do not realize the need, and estimate the privilege of drawing nigh to God, the service will degenerate into a lifeless form, and the lawful cares and duties of life will interfere and set it aside. It is necessary to the success of the work. The father teaches by example more powerfully than by precept. If he be destitute of piety he will have little influence for good with those who are the constant witnesses of his conduct. Joshua sets this matter in a clear light. He places the personal covenant at the foundation: "As for me, I will serve the Lord." Though all men should forsake him, and forsake me, yet I will stand by the covenant—"I will serve the Lord." This should be an important question in forming the family relation. What is to be the character of the family which I am about to form? Shall God be honored, or shall his ordinances be despised and neglected?

2. A religious profession. Secret devotion is first in the list of religious duties: "Enter into thy closet." Every family and every member of the family should have a place for secret devotion. Experience teaches that our greatest advance in the Christian life is by the exercises of the closet. If we are negligent or formal here we will be feeble in all other duties. Nearly all the effectual prayers recorded were secret prayers. This is manifest in the case of Jacob, Hannah, David, Hezekiah, Paul, and the scene in Gethsemane. Notwithstanding this, family religion has public and social duties, which cannot be neglected. If we are on the side of Christ we should make it known. A profession is necessary.—Mark viii, 38. There should be membership in the Christian church and a corresponding practice. "Zacharias and Elizabeth walked in all the commandments blameless." Joshua is again an illustration: "As for me and my house, we will serve the Lord." He was a public man, a man laden with national care and responsibility, yet his highest honor is to avouch the Lord to be his God, and before all the people he professes that he is as much under obligation to perform family duties as the humblest in the nation. If there be no profession of religion by the head of the household, no attendance upon sealing ordinances, or if the profession be not sustained by a consistent practice, family devotion will neither be fervent nor profitable.

3. The daily performance of family worship. This is the great family ordinance. The father assembles his household morning and evening to worship God; all unite in singing the praises of the God of Israel, their own God, in the sweet songs of inspiration; all unite in reading his word, that they may receive wisdom, comfort, direction and strength for every duty and trial; and, encouraged to draw near to God, the father, as the mouth of the household, confesses family sins, makes thankful acknowledgment of blessings received, rolls his burden of family sins on him who is the Hearer of prayer, and earnestly pleads for new covenant mercies which they need. This is the crowning excellency of family devotion. It has been highly esteemed and honored by the godly in all generations. Here we follow the footsteps of the flock. Adam, Noah, Abraham, Job, David, Joshua and Daniel are examples. And the awful imprecation of Jeremiah x, 28, "Pour out thy fury on the families that call not on thy name," shows the aggravated character of the sin of neglect. Indeed this devotional exercise has been considered so important by the church that in times of reformation the neglect of family worship would have been considered a practical renunciation of Christianity.—*Reformed Presbyterian.*

A SECOND WASHINGTON.

"Dear! dear! who broke my favorite egg?"
Cried Biddy Bantam to her daughter;
"Some lazy cur, too proud to beg,
Has mashed it—and he hadn't ought ter."

The child gave one pathetic craw,
Her rueful tears began to thicken;
She sobbed aloud: "I broke it, ma—
This little person is my chicken.

"Some albumen and lime I'll buy,
And make another one to match it;
Oh, ma! I cannot tell a lie—
I did it with my little hatch-it!"

Oatmeal vs. Beefsteak.

At the British Association, in the section of Biology, Prof. Redfern, in the course of a paper of a valuable character on the food of plants and animals, went on to point out that there were few social problems more important than how to acquaint the wife of the laborer or artisan, or even the wives and servants of the middle classes, how to expend a fair share of their income upon food to the greatest advantage, and how to prepare it without destroying its nutritive properties. A savory dish of meat was often prepared by mincing or cutting the meat into small and more or less cubical blocks. It was then stewed, or more frequently boiled. The outer surface of each little block had its albumen firmly coagulated, and the whole was converted into about as indigestible a mass as could well be imagined—the high-priced and highly nutritious meat having been destroyed for the purposes of nutrition, and the action of the digestive organs probably injured for some time to come; or good and valuable fresh meat was subjected to the process of salting, which first of all abstracted the juices of meat, and then hardened the fibers, so as to destroy or greatly deteriorate its digestibility. No doubt it was convenient to have a hardened, dry mass of meat, incapable of much change for months, and ready to be used for the purpose of filling the stomach and effectually satisfying the appetite; but these were not the purposes for which food was intended to be used. It ought to be capable of supplying the waste of the body, and of being easily converted into heat and motion. If it failed in these particulars it would also fail in nourishing the brain and aiding in the evolution of intelligence, and thus intellectual and bodily power was lost to the community and deterioration of race was promoted. His colleague, Dr. Gordon, said that he recollected running races, putting stones, wrestling and other athletic exercises being the favorite amusements of the sons and servants of the farmers in the County Down. Now nothing of the sort was heard of. These young men found a short day's work almost too much for them, and at the end of it they were to be seen lying about indulging in idle conversation. Coincidently with this they imagined themselves the equals of their masters and mistresses, and that the healthful oatmeal porridge and buttermilk twice daily, with beans and bacon for dinner, was too strong and coarse. They insisted on more delicate fare, and demanded a supply of tea and white bread. They were unconscious that persons in their position but a few years ago possessed amazing vigor and performed twice the amount of labor with greater ease, and when the day's work was over actually reveled in the display of surplus strength, which nothing but their better and more rational diet could have yielded them.—*London Medical Record.*

THE irrepressible missionary-school boy is always ready with his odd answers, sometimes showing himself, as in this instance, "a regular brick." The question was: "Do bats ever fly in the day-time?" "Yes, sir," said the lad. "Not so," said the teacher. "What kind of a bat did you ever see flying in the day-time?" "Lots of 'em, sir; they was brick-bats."

Religious Intelligence.

MR. W. W. CORCORAN, of Washington, has given $77,000 to the Church of the Ascension in that city.

CHICAGO has about forty German Protestant churches; among them are fourteen of the Lutheran confession.

IN 1728 there was but one synagogue in New York. Thirty-two years ago there were but four. Now there are twenty-six.

ARCHBISHOP MANNING is thought not to have earned the approval of the Roman curia by his English policy, and to have a dubious prospect of the cardinal's hat.

ACCORDING to the last United States census the number of religious organizations in the State of New York is 5,625; value of church property, $66,055,755; churches, 5,472.

"HOSPITAL SUNDAY" is as fully recognized in England as an institution as Thanksgiving day is with us. The amount realized this year on that day was more than £29,678, and it was collected from nearly thirteen hundred churches and chapels.

THE Right Rev. Mr. Vaughan, Roman Catholic Bishop of Salford, accompanied by several priests, sailed on the steamer Oceanic from Liverpool for New York, January 6. He comes to promote missions among the colored people of the Southern States.

AND still the Bible revision work progresses. The New Testament company of revisers recently assembled in London for their forty-fifth session, and proceeded with the second revision of the Gospel of St. Luke, commencing at the fourteenth chapter.

DR. TALMAGE, of Brooklyn, on a recent Sunday morning, referring to his discourse against the theater, remarked: "I have often aimed at the devil and missed him, but this time I think the shot has taken effect, judging by the way in which he roars and bellows."

SINCE the civil marriage law went into force in Germany, in October, less than one-fourth of the Protestant men and women married in Berlin have had a religious ceremony performed. The new law makes the civil marriage a necessity, and places it before the church service.

NEWARK, NEW JERSEY.—At last accounts one hundred and fifty persons had joined the new Reformed Episcopal church at Newark, New Jersey. Of these fifty were from Trinity, Dr. Nicholson's late church, and the remainder from other Protestant Episcopal churches in the city.

FATHER CHINIQUY, the French convert from Romanism, has been preaching in Putnam, Connecticut, and twenty families have left the Catholic Church. They have written to their priest that they have found Christ, the great High Priest, and will therefore need his services no longer.

THE Cambridge University Union has passed a resolution, by a large majority, declaring that by his recent pamphlet on the Vatican decrees Mr. Gladstone has strengthened the political position of Great Britain and the cause of civil and national independence, and deserves the thanks of the country.

THE English bishops are after their clergy. A rector with a salary of $10,000 a year having failed for $120,000, compromising with his sixty-four creditors at twenty-five per cent., has been requested by his bishop to resign. He has declined, and says that, having "great expectations," he will eventually pay up in full.

AT THE installation of a Universalist minister in San Francisco recently prayers were offered by a Unitarian, the Scriptures were read by a Jewish rabbi, an Independent Presbyterian offered the second prayer, the sermon was by a Congregationalist, and the charge to the pastor and addresses to the people by two Unitarian ministers.

THE venerable Dr. Schauffler, who retired from missionary labor in connection with the American Board several years since, has lately completed the translation of the Scriptures into Turkish, under the auspices of the American and Foreign Bible Society. His home is now with his son, Rev. Henry A. Schauffler, at Brunn, Austria.

KNOXVILLE, TENNESSEE.—Since the war the congregation of the Second Presbyterian church, Knoxville, Tennessee, has built a mission church and paid off a debt of $2,500, besides giving liberally to missions and other worthy objects. The Sunday school connected with the church contributes about $800 annually for various purposes.

PHILADELPHIA.—The Methodist laymen of Philadelphia have provided a very fine building upon Arch street (No. 1018) for the Methodist book store, for society rooms, for a hall for preachers' meetings, an office for bishops, etc. It has cost $105,000, and has upon it an indebtedness of $40,000 only. It was opened with appropriate services two weeks since.

THE recent ridiculous discussion as to the use of "Rev." as a handle to a Dissenting minister's name when chiseled on a tombstone has received a quietus from the "head of the church," her majesty Queen Victoria. She has caused a letter to be written to the living Methodist Punshon, and it came to him directed to the Rev. William M. Punshon. What higher authority now can Bishop Wordsworth or his followers ask for?

THERE are obstacles in the way of mission work in some parts of Europe. Bishop Harris says that in Saxony the missionaries are allowed to preach at five villages, but nowhere else. If any one except members is present at the preaching the preacher is fined $50 for each one so present, whether it is a child, a woman or a man. This is expensive for the poor preacher. In some places, as in Wurtemberg, the preacher may preach, as that is considered merely a lecture, but he is fined if there is singing or praying; so they evade the law by the congregation singing and praying while the preacher stands outside, and then he enters and preaches.

JAPAN.—In no part of the foreign work is there a more promising field than in Japan. There are now some thirty-three Protestant missionaries there, representing the Congregational, Methodist Episcopal, Reformed, Baptist, Presbyterian, Protestant Episcopal and English Episcopal churches. The American Woman's Union Missionary Society has four ladies there, two of them physicians. This missionary force is doing a great preparatory work in that country. Native church members have the entire charge of a Bible service two evenings in a week, among them a recent convert from Vedo, of unusual talent and promise.

PRAYER IN FIJI.—At the late session of the Wesleyan Conference an incident was related by Rev. W. Dare that may well make Christians in this land blush. "I was taking tea," said Mr. Dare, "with the Wesleyan missionary and his wife in the lone Island of Kandavu, in the midst of 10,000 of these Fijians. As we were at tea the bell rang. The missionary said: 'That is the signal for the family worship. Now listen, you will hear the drums beat,' and immediately they began to echo to each other round the shores of that Southern sea. 'There are 10,000 people on this island,' said he, 'and I do not know of a single house in which there will not now be a family prayer.' Forty years ago the Fiji Islanders were cannibals; now the Wesleyans have 25,000 members meeting in class, 2,000 day schools, 900 catechumens, 2,000 Sunday schools, with 53,000 scholars, 63 native assistant missionaries, 1,000 local preachers, while upward of 100,000 persons sit under their ministry."

OLD CATHOLICS.—A special *Times* telegram says: "Father Hyacinthe, who has for the last three months held services in his house at Geneva, has, at the request of several families, commenced ministrations in the large hall of St. Peter's Casino. More than five hundred persons were present on Sunday at the opening of this Christian Catholic church. Father Hyacinthe does not insist as a principle on the separation of Church and State, but thinks it is the only means, under existing circumstances, of securing the independence and self-respect of individual consciences and of the church. Then he adheres to the programme of the Catholics who have refused to bow to the *pseudo* Council of the Vatican, and have demanded urgent reforms of discipline. Though at present separated from the Swiss Old Catholic Church, he promises obedience to the future Bishop, if, as he has no doubt, that Bishop, who is truly Christian and truly Catholic, is neither a political tool nor an accomplice of Free Thinkers."

LIBERTY OF PUBLIC WORSHIP.—We give the following from the Paris correspondence (December 14) of the London *Guardian:* "One act of the National Assembly, which I have omitted to mention, must not be forgotten. Encouraged by the feeling displayed in favor of liberty of instruction, M. de Pressense brought forward once more his often-repeated motion in favor of liberty of conscience, and carried by a large majority a proposition for abolishing, as regards religious assemblies, the necessity of a previous authorization. Hitherto all meetings, even for religious purposes, were subject to the regulations of the police, which prohibit any assemblage of more than twenty persons without leave. M. de Pressense insisted that liberty of conscience was a farce without the privilege being attached to it of liberty of public worship as well; quoting with great effect in support of his demand the opinions of M. de Broglie, M. de Tocqueville, the Comte de Montalembert, the Pere Lacordaire, and other Liberal Catholics. The Extreme Legitimist Right murmured a good deal, and the minister of public worship made his reserves as to the details of the measure in committee, but the Assembly sanctioned a second reading by as large a majority as that in favor of free universities."

THE Archbishop of Cologne has again been fined 30,000 thalers for disobedience to the ecclesiastical laws, and will probably be imprisoned again before many days. A letter from Bonn in the *Journal de Geneve* expresses the opinion that the Old Catholic movement has definitely passed the formative period. The reform now counts 200,000 communicants, representing 200 parishes; and for these there are as yet only 60 to 80 priests. This shows that the people, as in the days of Luther, are more ready for reform than the clergy. This correspondent says that the issue most often found between the German government and the Ultramontane bishops arises from the refusal of the bishops to notify the government of the names of parish priests appointed by them to vacancies. In Austria, in Switzerland and in France the bishops readily comply with this condition. It is only in Germany that they refuse. Bishop Reinkens appointed a man the other day who was not a citizen of the empire. On receiving the notification of this appointment, the authorities pointed out this fact, and requested that the man be naturalized before he was admitted to the German Catholic Church. Inasmuch as the State pays the salaries of these priests, it seems rational that it should have some knowledge of their character and standing. At the beginning it seemed as if Munich would be the headquarters of the Old Catholics, inasmuch as Dollinger, Heber, Friedrich and others reside there; but Bonn has now clearly established its claim to this distinction. Bishop Reinkens lives there, also Profs. Knoodt and Reusch. The latter has lately been made rector of the University. The Old Catholics of Bonn meet in the Protestant church, the use of which has been readily granted them. The congregations are always extremely good, due perhaps to the fact that the preachers confine themselves almost entirely to the gospel, without admixture of polemics, controversy or philosophy. A new church has just been formed and recognized at Crefeld.—*Independent.*

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In conformity with an agreement between the several papers published in the interest of the Methodist, Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

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THE SUBSCRIPTION PRICE of the ADVOCATE has been ONE DOLLAR PER YEAR to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keepers, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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ATTENTION, COMPANY!—The clerk in the ADVOCATE office complains that subscribers and agents ordering a change of postoffice frequently neglect to give the office *from* which the change is to be made. The way in which our books are kept require that both should be given—the office from which and that to which the paper is to be changed. Will our friends be careful to remember and attend to this very important matter?

Prayer for Ministers.

In the public prayer meeting, and on occasions where the ministers are present, the prayer usually embraces them with much emphasis, and sometimes in rather excessive measure. But at the family gathering and in secret do our people pray for their preachers as much as they ought? Paul in his epistles several times asks for the prayers of the church for himself, and also for his co-laborers in the ministry, usually connecting the request with the reason upon which it is based. After exhorting the Ephesians, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints," he adds, "and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." In the last chapter of the First Epistle to the Thessalonians is this brief reference to himself: "Brethren, pray for us." Among the last things in the Second Epistle to the Thessalonians is this more ample statement of his desire: "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men."

Apart from his peculiar work the preacher has no more claim upon the prayers of the church than any other member in it. It is because of his relation to the proclamation of the gospel, and to the ordained means of spreading the truth and saving souls, that he may be permitted to crave a certain eminence and distinction in the intercessions of his brethren. The words of the apostle go beyond himself and embrace the ministry as a class. Once it is for *me*, but twice he says pray for *us*. Without referring to other Scriptures, we have here inspired authority from the pen of one who felt most deeply the need of special prayer. This object of prayer is taken out of the mass which "all prayer and supplication" include, and is set before us as something of unusual importance, and demanding a notice and an interest peculiar to itself. The heart of every earnest preacher responds to the apostle's urgent request, and feels profoundly the grounds on which it rests. He sees the fearful responsibility of standing amidst dying men to unfold "the mystery of the gospel," and to expound and apply the message of salvation to them that perish. He realizes the need of all that can be helpful to qualify him for the work. Besides his own communion with God, he wants everything that the faith of others can contribute to enable him to meet the account which he must render.

There is a confessed dependence of the preacher upon the prayers of believers. Whatever he may do without them, he can do much more if he has them. The word of the Lord will have a freer course and be more abundantly glorified, and there will be a better and a bolder and a more convincing utterance. It is one of the ways in which the hearer can be most helpful to the preacher. But in a wider range prayer should be made for the ministry as a class. Not alone for those who are brought into personal relations to us as our pastors, but for our missionaries abroad, for our Bishops, for those who sustain a merely connectional relation, and for the Christian ministry in the universal church. While we only indicate this enlarged scope which is to be given to the subject, the duty should not be divested of the more personal application to those whose ministrations are near to ourselves. Let every Christian pray for his own preacher, and not for him only, but for him as perhaps he cannot pray for those who are removed from his individual acquaintance. And we would insist that the preacher be specially remembered in secret prayer. We have feared sometimes that the most of the praying for ministers is done in public, where it seems to come in as a custom, and often in a patronizing and complimentary way. How much do you pray in private for your pastor? How much silent intercession goes up for him while listening to the Sunday morning sermon? A great deal, it is to be hoped, and yet there may be remissness and negligence. In other ways we may sustain the preacher, encourage and strengthen him, but we may have failed to hold up his hands in this most essential way of all.

Besides the benefits to the preacher from the direct and immediate answer to prayer, there are other benefits of great magnitude. Those who pray for their preacher will be in their places to pray, if for nothing else. However they may feel that they can do without the lecture or the sermon, they will reflect that the preacher needs their presence and their prayers. They can help him if he cannot edify them. Then prayer is the best preparation for profitable hearing. The ground is so good that the most indifferent sower will not sow in vain. Devout souls, moistened, mellowed and fertilized by silent and closet prayer for the preacher, grow and thrive under the word as no others do, and their prayers return upon themselves in showers of blessings at every service. The prayerful hearer will not be censorious. Faultfinding will be far from him. His spiritual digestion will be healthful, and he will be so enlisted for the man for whom he prays that the preacher will appear to him in a new and most favorable light. All ultra criticism will be silenced, prejudices will be overcome, and love and sympathy will replace indifference. The preaching will be better for his prayers, and he will be in a better condition to profit by it.

The pastor feels the difference intuitively between a praying and a prayerless people, and a preacher seldom rises in the pulpit without some consciousness as to the prayers that are withheld or offered up for him. The liberty and unction of the sermon are a "prayer gauge" of considerable accuracy. They reveal the closet and heart-work that has been done during the week by the people, almost as much as that which has been done by the preacher. It is one of the means to a revival, because it fits the people for it, and because through the preaching souls are more likely to be awakened and converted. The end, in the apostle's mind, was clear and simple: "That utterance may be given unto me, that I may open my mouth boldly, to make known the mysteries of the gospel;" and again: "That the word of the Lord may have free course and be glorified." So much did he count on the efficacy of prayer for himself that he says to the Corinthians while recounting his troubles and sufferings: "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." Again, writing to the Philippians about his conflicts with contentious and envious teachers, and other afflictions, he says: "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." Paul evidently felt the prayers of these devoted disciples in his distant prison at Rome, and in the dangers and sufferings he encountered. There was in him this sense of the "helping together by prayer," and the assurance that good would come out of his trials "through your prayer."

Warrant enough there is for giving prominence to this duty of special prayer for ministers. Even the greatest of inspired preachers—one who might have been raised above such dependence if any could be—yearns for it, and in the hours of severest trial leans upon it as a solace and as an encouragement to his faith. We would recall the church to this often-neglected duty. If they wish for refreshings from God, and desire that the gospel may have free course, let them pray for the preachers. In secret, and when they sit in their pews, let the prayer go up for them who are appointed to declare the whole counsel of God. It is a means ordained of God to help the minister, and through him to spread and glorify the word of salvation.

The Pastor's Work.

MR. EDITOR: We got home from Alexandria, the site of our Conference, on Wednesday, the thirteenth instant, sick with cold; but good nursing, a little medicine and a week's rest puts us on foot again. The session, in fact, was full of more than ordinary interest; but to us it appears almost like a dream; perhaps it was because we were detained by the way and got there a day after the Conference had been in session. And then the Sabbath, a day ordinarily of the greatest interest at a Conference, was so cold that we sat by the fire all day; and then ten minutes after the Conference adjourned we were on the boat and on our way home.

In some respects our impressions of Conference life have very much changed during the last twenty-five or thirty years. It used to be that from one Conference to another seemed to be a very, very long time; but of late it seems to be rather an insignificant period. This perhaps is more or less common to all as they advance in life. But the work to be done by the pastor, instead of decreasing, as the time apparently does, increases in magnitude and importance.

How vast and varied is the work of the faithful pastor! First, he must preach, and this would not be so much if he could use to purpose old and stereotyped sermons; but these soon become stale to himself and worse than stale to his hearers; so that if he uses them at all he must work them up and over until they become so incorporated with his mind and heart as to come forth fresh and warm, and awaken like sentiments and feelings in the minds and hearts of his hearers. Secondly, he must visit his flock. They may be scattered over a space of forty, fifty or sixty miles, but they must be seen at their houses. It is not one of the least tasks of the pastor to visit his people. He is not only to see them, but he is to see them as their pastor—as the one who cares for their souls. What pastor has not been blamed for being delinquent in this respect, and in consequence of which his support has been withheld? Another interest committed to the pastor's care is to see that suitable houses of worship are provided, and that parsonages be built and furnished. These are an absolute necessity to give permanence and efficiency to the work. Perhaps there is not to-day a circuit in north Louisiana which does not need a new church, or repairs on some one unfinished. The pastor is the only one found to take the lead in this work. He will always find good men and true who will stand by him through thick and thin; but he must take the lead and always be found in the front rank. There is a radical defect in nearly all of our country churches; they are too large, unfinished, and without stoves; consequently one-third of the year, say from December till April, our Sunday schools are suspended, and our congregations fall off at least two-thirds in number. Our houses of worship are so uncomfortable that the people will not, they cannot attend. This evil must be remedied by building smaller churches, where new ones are to be built, and finishing them, and putting stoves in them. Then our Sunday schools and congregations can be as comfortable in winter as in summer; and this would supersede the necessity of this everlasting re-organizing of Sunday schools and churches. The parsonage question is still more difficult, owing to the changes which necessarily occur in our circuits from year to year; but they are equally important to the permanence of the work. Many a good work is poorly supplied with preaching because the preacher has no suitable home to live in, and many a good preacher is crippled in his efforts to do good all the year from the same cause. Now almost any circuit has the ability to secure and furnish a parsonage, if the pastor can succeed in enlisting his people—not one in ten, but all his people—in the work. If he has the *ability* to move his people to this point he will succeed. A good parsonage will obviate half the expense and more than half the trouble of supporting the pastor.

Another interest committed to the pastor is the cause of education. Every correct standard of education must be looked for at the hands of Christian men and women. Denominational schools must henceforth do the work of educating the generations to come. As everything depends upon the proper culture of the heart and head of the rising generation, it becomes an important part of the pastor's work, and one which in a greater or less degree will insure his success. More anon. J. P.

MANSFIELD, Louisiana.

Sound Views.

It is refreshing to read such expressions of good sense and right-mindedness as the following, which we find in *Appleton's Journal* of January 23. This sterling publication tells the truth, and nothing but the truth, in this allusion to Louisiana affairs, and the recent outrage of Grant and Sheridan:

The appearance of Federal troops in the legislative chamber of Louisiana has excited an indignation throughout the country that is in no wise too marked for the occasion. It is greatly to be regretted, however, that a popular demonstration was impossible until the government troops had committed a distinct act of violence. The time for the people to have spoken in this matter of Federal interposition in State affairs was when the central government first crossed the bounds set by the constitution and the traditions of the country. Usurpation is an evil that should be confronted at the first indication of its appearance, at the slightest manifestation it may make. New York has held its popular indignation meeting, and the press has been nearly united in its condemnation; but we should have shown more wisdom and forethought had the press spoken as firmly and the people resisted as spiritedly when Congress thought fit to pass a law pertaining to local elections, and a United States marshal appeared at our polls. We have been encouraging the spirit of centralization; we have applauded laws passed for the advantage of party, regardless of their significance; we have sustained the whole progress of events of which this Louisiana outrage is the legitimate result; and we shall fail to accomplish any permanent good unless we continue the agitation now begun until the Federal government recognizes fully the constitutional limits of its authority, and returns to that attitude toward the States which it maintained in the earlier period of our history. A mere check to the advancing tide of centralization is not enough. The limits of Federal authority should be reasserted, the line of demarkation between local and central government redrawn; and conservative men everywhere should unite for the education of a public sentiment designed to watch the slightest infraction of a principle under which alone the States can maintain their independence.

The following extract touching the root of our troubles in the South is so just and pertinent that we could wish it to reach the consciences and understandings of all in the North who have been so far misled as to indorse the ruinous policy of the politicians. The *Journal* says:

The Rev. Dr. Thompson, long known as the pastor of the Tabernacle, New York, and distinguished among other things for his zeal in the cause of abolitionism, gave an address recently at Glasgow, before the Society for the Promotion of Social Science, on "The Question of Races." The reverend gentleman discussed the condition of the negro race at the South, and declared that he thought it would have been a wise policy, and greatly to the advantage of the Southern States, if a standard of education, intelligence and character had been fixed as a qualification for the voter, without regard to color—a standard which, being attainable by all, would be unjust to none. Dr. Thompson's utterance comes somewhat too late. One can but reflect how much evil would have been averted had the clause to which Dr. Thompson belongs recognized and acted upon the principle now advocated, when thoughtful men of a more conservative character were urging it upon them. What were the facts? The Republican leaders, in searching for means whereby the great Democratic majorities in New York city might be reduced, had advocated an educational test as certain to exclude the ignorant foreign hordes from the polls. But the moment an opportunity came for securing for their own party a great, ignorant vote, their former principles were abandoned at once. Entire justice would have been rendered the Southern negro by an impartial, rather than a universal suffrage—that is, by a test like reading and writing, which, operating on both races alike, would have been unjust to neither, and at the same time have brought the ignorant negro masses into the field as a political force so gradually as to have greatly ameliorated the shock of the political change. That seemed to us the wiser course at the time; but there can be no doubt that the Republican leaders believed it necessary to secure beyond question the perpetuation of the power of the party; they were determined to have votes; and so, regardless of prudence or the good of the South, hastily transformed a mob of utterly ignorant slaves into enfranchised citizens. And now comes an influential member of that party regretting the indiscretion of the act. The politicians, however, remain unconvinced. Naturally. Their sole purpose was to strengthen their party; they did strengthen it, for the time being at least; and, in view of this attainment, what behooves the prostration of the Southern people, the negro domination, with all its mischiefs—the ruin and suffering and impoverishment that have followed? The cry of the politician is: "Give us power, if the heavens fall!"

Dr. Pierce.

In a letter from this venerable minister to the North Georgia Conference, published in the *Southern Christian Advocate*, he speaks of his work of preaching in the most pleasing manner, and says of the remarkable preservation of his mental powers:

"On account of my Sunshine home, my mind continues, in as far as my consciousness goes, to work as well and as readily as in any period of my life. This is wonderful, anyhow. It is a great mercy that God should so construct us that this mysterious mechanism, called mind, should be free to work on, in its native vigor, after the outward man is evidently perishing. It is conclusive proof of an inward man, that may be renewed day by day. As I believe I told you in Atlanta, so I still say to you all: There is no natural necessity why the mind should wane into second childhood because the mortal scaffolding of muscle and bones within which this immaterial immortality is inclosed in its developing age must dwindle back to its dust again. No, verily, brethren, there is no reason why the mind should die out, or even die down, while the brain remains in a natural state. Do not prepare for a driveling old age by a false assumption that it must come. I tell you it is not a natural necessity. Live temperately, take rest naturally and regularly, apply your mental elaborations to one main vein of thinking, for which theology offers the richest and best supply of mental fare ever provided for its entertainment. There is, in its inherent resources, a mind-vitalizing energy which provides against mental decay. I am now three-quarters into my ninetieth year, and I am not conscious of any change in this my noblest nature. My animal springs run lower, but my mental tides ebb and flow upon the same plane. The only difference I perceive is that the ripe fruits of sound mental culture grow richer from the enriched soil of a well-kept mind."

From Mexico.

Two young Mexicans arrived in New Orleans from the City of Mexico on Wednesday, the twenty-seventh of January. They came direct by the steamer City of Havana from Vera Cruz, and go to Emory College, Oxford, Georgia, to be educated. They are sent hither by the superintendent of our Mexican mission, Bro. Daves, to be prepared for the work of the ministry in their native land. Francisco Diaz Villegas is twenty-one years old, and has been preaching as a licentiate for more than two years. Juan Pardo is twenty-one years and seven months old, but has not yet been licensed to preach. They are both very intelligent in appearance and agreeable in manners. In person they are of medium height, plump and brown as a berry, and with hair dark and glossy as the raven's wing. Their arrival is the beginning of a very important movement for the advancement of our work in Mexico. In a few years, we have no doubt, the results will vindicate the wisdom of Bishop Keener and Bro. Daves in the steps which they have taken.

An Urgent Call.

The secretaries of the Boards of Missions of the following Conferences will please forward, without delay, a copy of their reports to the last session of their respective Conferences, viz: Western Virginia, Holston, Florida, North Alabama, Louisiana, Tennessee, Kentucky, Louisville, St. Louis, West St. Louis, Missouri, Indian Mission, Arkansas, Trinity, East Texas, Texas, Northwest Texas, Western Illinois, the German work in Louisiana and Virginia.

I wish the number of missions, number of members, number received during the year, number and value of churches and parsonages, number of baptisms—infants and adults—number of Sunday schools and scholars. Other items of interest may be added. Brethren, send on these reports without further delay.

J. B. McFERRIN, Sec.

BISHOP MARVIN, says the Nashville *Christian Advocate* of January 30, has been laboring day and night with great zeal and energy—this week and last—in McKendree church. Large congregations attend upon his ministry, and great good must be the result. His discourse to the children of the Sunday schools on Sunday afternoon was very impressive, and crowds of the young people evinced a determination to give their hearts to the Savior. After Sunday, January 31, the Bishop expects to leave Nashville, as he has appointments next week in Louisville. Verily, he is no unpreaching prelate.

MONEY RECEIVED.—Mr. Sylvester Steele, treasurer of the Methodist Episcopal Church South in Montevallo, Alabama, states that he has received for the rebuilding of the church, from B. Travis, $10; Mrs. Mary Travis, $10; G. Hawkins, $1—all from Havana, Alabama.

Urgent Appeal to Southern Methodists.

DEAR BRETHREN: This appeal is to you. Stop long enough to read and consider. We were present at the meeting of the Board of Missions in Nashville, January 27. Facts were developed there extremely painful to every lover of Christ and his church among us.

All the Conferences have been held but one. All the treasurers of the Annual Conference Boards have reported except one or two. We therefore knew the exact state of our finances. After paying what is already due to our devoted missionaries for services rendered the last Conference year, the board will scarcely have money enough in the treasury to pay them for the first quarter of the present year.

What shall be done for our missionaries? Must they suffer when we have plenty? Must they quit the field? Must the work be suspended? Shall the poor and the heathen be allowed to perish for want of the bread of life?

We appeal to our presiding elders. At your next quarterly meetings make the support of missions the *live question* of your Quarterly Conferences. It is the duty of your preachers to lift two collections for missions during the year—one for foreign and another for domestic missions. Now if we were not sorely pressed for money to prevent our brethren on missions from actual suffering it would even then be the best policy—the best *financiering*—to take one of these collections in the early part of the Conference year.

We appeal to every preacher in charge. Put yourself in the place of one of these brethren for whom we plead. Suppose you were certain only of one-quarter of your salary, and had to wait to an indefinite period for your second, third and fourth. You would then feel exactly as our missionaries must feel with these facts now before them. We urge you, therefore, to present this subject to your people the first clear Sunday when most of them are present. If you can do no better, read this appeal to them, and comment and enlarge upon it. In our cities and large towns the winter is the very best season to attend to every kind of church work, and especially is it the best time to raise money. This every pastor knows. Half the people are away in the summer.

Our missionary secretaries published an Appeal for Missions in the *Christian Advocate* of January 16. It was read by one of our prompt young preachers on Saturday. On Monday he was ready to pay the full amount of his assessment into the hands of the treasurer. There are hundreds of pastors in our church who have wealthier congregations than he.

We appeal to our people. You profess to be the heirs of salvation—the great salvation purchased by the precious blood of Christ. Is not the contribution of five, ten, twenty or even one hundred dollars to the cause of missions, within the month of February, simply a question of *willingness*, and not a question of ability? Answer to an enlightened conscience, and you will act at once.

Think of the self-sacrificing missionary in danger of being exposed almost to nakedness and hunger—think of the ignorant and destitute and heathen, who must have the gospel—imagine yourselves in their situation, and then remember the Golden Rule, and we do not fear the result. What should hinder the advancement of the Redeemer's kingdom, or tarnish the honor of our church, when the gold rightfully belongs to the Lord?

Send your collections, as soon as taken, to our treasurer, the Rev. A. H. Redford, D. D., Nashville, Tennessee.

E. M. MARVIN,
ROBT. A. YOUNG,
JOHN S. BRANSFORD.

THE SPANISH DISCIPLINE.—We have received from Bishop Keener an interesting *brochure*, being the proof-sheets of a work entitled "Doctrinas y Disciplina de la Yglesia Metodista Episcopal del Sur." It is of the size of our Discipline, and numbers 326 pages. We may have more to say about it in the future. The Bishop writes: "It is the Discipline of 1870—that being the one I had with me a year ago when in the City of Mexico, where this work was mainly accomplished. The translator was Mr. Gibbon, of Mexico, a graduate of Oxford, England, and a native of the City of Mexico; but the proof-sheets, and the whole of 'El Rubrico,' passed through the hands of Mrs. A. I. Waugh, of New Orleans, a lady who has spent many years in the Island of Cuba, and is highly accomplished in the Spanish and other modern languages. To her accurate knowledge of both English and Spanish we are indebted for many important corrections and the finishing touches. You will notice that both the preface and address of the last Discipline are wanting. The delay of getting this work through the press, which has been unavoidable, and the immediate need we have for it, will postpone these additions until a future time."—*Nashville Christian Advocate.*

THE Baltimore *Christian Advocate* of January 16 says: "The will of Miss Sarah L. Wilkins bequeaths to the Methodist Episcopal Church South, for the benefit of the poor and missions of that church, at the death of her sister, Asah G. Wilkins, one-half of the lots, with the buildings thereon, on Monument and Eutaw streets, and one-half of the lots and improvements on Eutaw square, above Delphin street. The Methodist Episcopal Church South is made residuary legatee. One thousand dollars is left to Wilhelmina Heronymus, and at her death, without children, to the Bible Society of Baltimore. She bequeaths absolutely $200 each to the House of Refuge, Female Orphan Asylum, Home of the Friendless, Aged Woman's Home, and Blind Asylum."

OF Mr. Gladstone's Vatican pamphlet over seventy-eight thousand have been sold.

Mr. Gladstone's Retirement.

One of the most interesting items in the foreign intelligence of the last week has been the announcement of the formal retirement of Mr. Gladstone from the leadership of the Liberal party, which he has held with such signal ability and, until quite recently, with such distinguished success. His resignation is a surprise to most of his friends and supporters, and will doubtless have a chilling influence upon what measure of ardor was left in the party since their disastrous defeat in the late Parliamentary election. In a letter to Earl Granville Mr. Gladstone gives his reasons for retiring as follows:

"This retirement is dictated by personal views regarding the method of spending the closing years of my life. My conduct in Parliament will continue to be governed on the same principles as hitherto, and arrangements for the treatment of general business, and to advance the convenience of the Liberal party, will have my cordial support."

It is not anticipated that a successor to Mr. Gladstone will be formally announced until the reopening of Parliament, when a general meeting of the party will be held. The names of the Marquis of Hartington and Sir William Harcourt are mentioned, as well as that of Right Hon. W. E. Forster, in connection with the leadership, but the indications are strong that Mr. Forster will be chosen. Mr. Gladstone's friends express the decided opinion that since he has retired from the position he has held in the party he ought now to resign his seat in Parliament.

In connection with this announcement a dispatch says: "Mr. Gladstone has written an article on the speeches of Pope Pius the Ninth for the *Quarterly Review*, which sketches the history of the Pope's reign, points out the increased subserviency of the Roman Catholic clergy, and concludes that the mass of the British nation now repudiates the pretensions of the papacy more eagerly and resolutely than it has done for many generations. The late premier may still do important service to the cause of truth and human liberty by the use of his pen."—*New York Observer.*

Books and Periodicals.

MUSINGS AND MEMORIES is a collection of anecdotes and reflections of a religious character on various subjects, and published by the Tract Association of Friends, Philadelphia. The work is a large 12mo. and very entertaining. Preachers who have the memory to retain and the art to tell anecdotes will be able to make good use of this book.

THE American Garden is a monthly illustrated journal, devoted to garden art. Published at Brooklyn, New York. Price, $2 per annum. We have received the January number.

WE HAVE received from the publisher, Mr. George W. Childs, the Public Ledger Almanac for 1875.

SPIRIT-SEEING.—The *Tribune*, in an article on Spiritualism, suggested by Robert Dale Owen's confession of having been made the dupe of some impostors, has the following sensible remarks:

"There are thousands of people whose love of the marvelous is not counterbalanced by any sound notions of scientific possibility or moral probability, who rarely go to church or to the theater, and to whom a hushed seance in the dark, with cheap music and clasped hands, is a delightful entertainment. There is no way of preventing these people from enjoying themselves in their own way. It is of no use to talk of bad taste or absurdity to those incapable of perceiving either, or to discuss probabilities with those who admit no laws and no axioms which do not square with their own ill-regulated fancies. A man who is too strong-minded to believe in Christianity, and who yet finds no difficulty in believing that spirits come out of a closet and dance breakdowns on a platform, and spin musquito netting out of the air, is scarcely a promising subject for argument. To say he disbelieves the Bible because he cannot understand it, and believes in Katie King because he has seen her, simply shows that he is as vain of the feebleness of his understanding as he is of the blindness of his eyes."

PRESBYTERIAL UNION, says the *Christian at Work*, progresses slowly at best; at least the Baltimore conference between the Northern and Southern Presbyterian Churches has adjourned without having accomplished the object which brought them together. It is understood that the committee on the part of the Southern Church would have been satisfied with a recommendation, by their brethren of the other committee, that the Northern Church simply, and in express terms, disapprove of the accusations of schism, heresy, blasphemy, etc., which the Northern Assembly had made against the Southern Presbyterians during the period between 1861 and 1867. Had the Northern committee consented to make this recommendation to their Assembly there can be no question that fraternal correspondence would have ensued. In this proposition, however, the committee from the Assembly North refused to acquiesce, on the ground that they are debarred, by the terms of union between the late Old School and New School bodies, from reviewing or disturbing what had been said or done by anybody prior to their reunion in 1874.

A WARM, blundering man often does more for the world than a frigid wise man. One who gets a habit of inquiring about properties and expediencies and occasions, often spends his whole life without doing anything to purpose.

THE chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

INDIA.—The population of India, which many persons, previous to the last census being taken, believed to be less than was popularly reported, turns out to be greater by some forty millions than the highest estimate which had previously gained currency. Many years ago the Rev. W. Arthur expressed his conviction that the population of India was underrated, and his views were met, by men who professed to know, with a polite smile. The actual enumeration of the people has more than confirmed his views; and Victoria is now known to reign over more than two hundred millions of people in the East.

MARRIED.

GRAMLING—COLLINS.—At the residence of the bride's mother, Mrs. M. A. Collins, in Mayersville, Mississippi, at six o'clock P. M., January 14, 1875, by Rev. T. B. Walden, Mr. James T. Gramling to Miss Martha J. Collins, all of Issaquena county, Mississippi.

PHILLIPS—BLACKSHEAR.—January 20, 1875, at the residence of the bride's father, by Rev. R. S. Trippett, Mr. James H. Phillips to Miss Nannie K. Blackshear, all of St. Landry parish, Louisiana.

CLARK—LEVY.—January 21, 1875, in the Methodist Episcopal Church South, Opelousas, by Rev. R. S. Trippett, Mr. Arthur F. Clark to Miss Mary E. Levy.

STEEN—HAMPTON.—December 10, 1874, by Rev. R. S. Isbell, at the residence of the bride's father, Mr. Silas Wright Steen to Miss Lucy S. Hampton, all of St. Landry parish, Louisiana.

MILTON—HAMPTON.—At the same time and place, by Rev. R. S. Isbell, Mr. William N. Milton to Miss Mary Lou. Hampton, all of St. Landry parish, Louisiana.

KILBY—GREEN.—December 17, 1874, by Rev. R. S. Isbell, at the residence of the bride's father, Mr. Jesse Kilby to Miss Adeline Green, all of St. Landry parish, Louisiana.

YOUNG—CHILDS.—December 23, 1874, by Rev. R. S. Isbell, at the residence of the bride's father, Mr. William Young to Miss Emiline Childs, all of St. Landry parish, Louisiana.

LYONS—DUSON.—December 20, 1874, by Rev. R. S. Isbell, at the residence of Mr. W. W. Burton, Mr. Burns Lyons to Miss Mary Ann Duson, all of St. Landry parish, Louisiana.

CLARK—RUSON.—At the same time and place, by Rev. R. S. Isbell, Mr. Raymond T. Clark to Miss Laura L. Duson, all of St. Landry parish, Louisiana.

LYONS—HARMON.—December 29, 1874, by Rev. R. S. Isbell, at the residence of the bride's father Mr. Eldridge W. Lyons to Miss Alice P. Harmon, all of St. Landry parish, Louisiana.

Publisher's Department.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

FOREIGN AND DOMESTIC HARDWARE.—The establishment of Messrs. A. Baldwin & Co., 74 Canal street, and 91, 93 and 95 Common street, is one of the largest and best-stocked depots of foreign and domestic hardware that we have ever seen. The partners who conduct the business of the firm have had many years' experience in providing hardware and utensils for the Southern and Southwestern trade. Planters, manufacturers, builders, dealers in cutlery, gardeners, and all needing hardware of any kind, will do well to call at their establishment. Mr. Baldwin, as a financier and sagacious manager of business, has but few equals. Mr. C. Eustis is a live and active partner, and knows how to meet the wants and views of customers. See advertisement.

DRY GOODS.—*Country Orders.*—The indomitable energy, enterprise and liberal prices of Messrs. Braselman & Adams, at 586 and 588 Magazine street, have attracted a large amount of custom, and their establishment has steadily grown in spite of financial depression. They deserve to be rewarded for their vigorous and resolute perseverance, and the amount of custom flowing in that direction shows the good judgment evinced in the rapid handling of goods at moderate profits. Examine their advertisement, in another column, with care.

CARRIAGE MANUFACTORY.—W. C. Clark, successor to A. Loez, 134 Rampart street, can make as good and as fine a carriage as any one need wish to ride in, and can renovate and repair carriages which are worn and dilapidated, so that they are as fresh and new in appearance as if just from a Northern manufactory. He has just added to his stock three fine hearses, also a lot of fine carriages from Cunningham & Sons', of Rochester. See advertisement.

WE CALL the attention of sufferers to Laplace's Indian Turnip Pectoral Balm, advertised elsewhere. Mr. Laplace has long enjoyed a reputation as one of the first chemists of the country, and those who read his advertisement may judge for themselves.

DENTISTRY IN ALL ITS BRANCHES. Dr. James S. Knapp, D. D. S., No. 15 Baronne street, has had a large experience in the practice of his profession, and has an enviable reputation as an accomplished and skillful practitioner. See advertisement.

LEVY BROS.' advertisement will be found interesting to purchasers of dry goods.

Extraordinary Opportunity for the Relief of the Afflicted.

The surgeons of the National Surgical Institute, located at Indianapolis, Indiana, have finally yielded to the many urgent appeals to visit the South. Three or more of the surgeons will be at the ST. CHARLES HOTEL, NEW ORLEANS, LA., FEB. 10, 11, 12, 13, 14, 15 AND 16, 1875.

They will have with them a great amount of surgical apparatus, appliances, etc., and competent assistants and workmen to change, fit and make such apparatus as may be required. They will come especially prepared to treat all surgical cases: Paralysis, all kinds of Deformities of the Face, Spine and Limbs, Diseased Joints, Diseased Eyes, Catarrh, Private Diseases, Piles, Fistula, etc. On account of the great expense attending such a trip, they will not make another; therefore all who wish to avail themselves of the advantages of the Institute, without the long journey to Indianapolis, must do so at this time. No cases will be undertaken without a fair hope of relief. It is needless to say that the institution is entirely responsible, and the largest and most popular of the kind in America, curing thousands annually. Remember the time and place, and come early. ☞ Send to the Institute for circular.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Jan. 30, 1875.

A—A S Andrews $2 60, William Avery, Edwin Allen two letters, J H Ashley, David Ayers, William F Alexander, American Sunday School Union two letters, J O Andrew, American Tract Society.

B—J K Barnett, Ritchie J Briggs, W E Ballard, J H Butler & Co, James Bowman $2 25, W C Black, R B G Boles, A M Brown, A M Barrington $1.25, Mrs Nannie Battle, J G Bahin, W W Brooks, F Theo Barnes, Barnes & Wilkinson, James Barter $5, Mrs Dillard Barrow $1, T B Bucklagham, J Lane Borden $13.45.

C—Robert Carter & Bros, Beverly Corradine, John Church & Co, Isaac M Cayington $1, Mrs A M Chapman, I N B Clark, James C Crawford $2.50, Thomas R Curtis, L C Calhoun, James M Clark, T C Clark $1, Gray A Chandler, Mrs John Cocke $5, S H Cooper, Clark, Gillum & Co.

D—Dodd & Mead two letters, R B Denning, L W DeTamm, M Du Bose, J W Du Bois $2.50, Charles H Dilson & Co, J J Davis, R O Davis, S W Douglass $20, T B S DeGraffenried $2.

E—D G W Ellis, W O Elder, T C Evans two letters $30, J B Elliott.

F—E N Freshman three letters.

G—John G Ouice 50 cents, H S Gunn $1, William W Gamble, W W Graham, G M Gilmore, Ed T Goodwin $6, H M Granade $1, L R Griffith 50 cents, H Gwinner & Bro $17.85, J A Grant $2, Gould & Lincoln.

H—Hitchcock & Walden, T W Hand, E J Hale & Son, Mrs J T Hall, A L Harper, Mrs W S Hale 25 cents, John Howard, James K Hamblen $6, D T Head $1.35, William Hampton $10, Miss Mary Hill, J D Hudson 13 cents, William Hart, Holloman Bros, M R Hollister $3, E Hamilton, Thomas B Holloman $1, Charles L Harris $1 25, George C Howze $2, Mrs M E Hayne $1.50, P Howard $1.45.

I—Ivison, Blakeman, Taylor & Co.

J—Johnson & McGilvary $2, Mrs Julia K Jayne, J W Jones.

K—Kilgore & Ollett $49, W B King $2.75, L Kendall $6, W P Kimball.

L—R B Long Jr two letters $2.50, Lee, Shepard & Dillingham two letters, Miss Lizzie Lewis $2.50, Miss Eliza M Lynn $2.50.

M—T Moody, Morgan Envelope Company, E A Mixon $5, John H McLean, I Z T Morris, P H Muss $2.50, W A Montgomery, Manley & Co, J M Morehead, McK F McCook $1, Isaac Mundon 50 cents, E H Mounger $2.50, E H McKinstry, Joseph W Medlock, W H May $25, A F Moon & Co, L P Meador $1.60.

N—J Nicholson, V H Nelson $5, Thomas Norrell $3.50, W H Nuckolls, Joseph D Newsom.

O—James Ormond, Mrs M Owens $2.50.

P—William Patterson 10 cents, Mrs A J Patton, W R Peebles, C B Pilley, A B Powers, Potter, Ainsworth & Co, J S Peavy $1, Cadesman Pope, T J Porter $6.25, S M Pettengill & Co (New York) $15.

R—Anson D F Randolph & Co, Rice & Wollaker, A A Robinson $1, A H Redford agent two letters, J K Randall $3.95, George P Rowell & Co, Robinson & Withers, Robinson & Co, Robert Randle.

S—J N Stearnes Jr, W T J Sullivan $3, Henry H Smith, J H Sherman $1, Thomas H Sugart $1, Sylvester Steele, Charles Small, H H Singleton, C S Stewart, Still & Lacey, Joel Saunders, George S Schofield, W D Stayton, Dewitte Stearnes.

T—C D Turner $5, P A Thomasson, M J Templeton, John H Thompson $7.45, W V Tudor $18.25, F L Thomas $2, J L Thompson $50, George Torry, J Thompson, Hanna & Co, W S Turner $5, F H O Taylor.

W—Wilson, Hinkle & Co, James S Weatherly, L M White, John Wilkinson, W F Wallace, J G Wilson, J H Woodward $1.25, Thomas F Webb, Horace Waters, G F Wharton 24 cents, J Williams $2.50, A C Worthy, W H Wilder $2, Isaiah Winch.

Y—Robert F Yent.

WINDOW SHADES AND WALL PAPERS.—The establishment of Mr. M. A. Wheelahan, No. 119 Common street, is advertised elsewhere, and we advise those needing wall papers, window shades, paints, oils, brushes, varnishes, glass or artists' materials to give attention to his advertisement. They are assured of the courteous attention of Mr. Golding, the business manager.

DOMESTIC & STAPLE DRY GOODS. One of the most extensive and complete assortments of dry goods we have ever seen is the establishment of D. H. Holmes, 155 Canal street, presided over by Mr. Hoffman, one of the most accomplished merchants in the country. We commend the advertisement of the house to the attention of our readers.

BOOK-BINDING and blank-book manufacturing can be done as promptly, as faithfully and as cheaply by our neighbor, Owen Gernon, Esq., at 58 Camp street (up stairs,) as anywhere in the country. We have known Mr. Gernon for several years, and it is but just to say that he is a practical workman, and his work is neatly and faithfully executed. See advertisement.

COAL.—Messrs. H. & C. Tyler, coal dealers, No. 9 Carondelet street, are worthy and reliable gentlemen, fair and honorable dealers, and prompt and attentive business men. They are worthy of patronage. See their advertisement.

SEE Dr. Warrington's advertisement in to-day's paper.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

TO ONE AND ALL.—Are you suffering from a cough, cold, asthma, bronchitis or any of the various pulmonary troubles that so often terminate in consumption? If so use *Wilbor's Pure Cod Liver Oil and Lime*, a safe and efficacious remedy. This is no quack preparation, but is regularly prescribed by the medical faculty. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists. fe4 tt

IT CANNOT hurt you. It is purely vegetable. Try Simmons' Liver Regulator if you wish to be well. It acts like a charm, without debilitating the system, and without any of the evil effects of Mercury. Simmons' Liver Regulator is the safe remedy. fe4 tt

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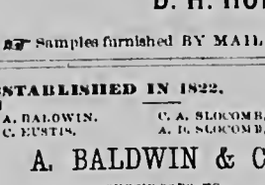

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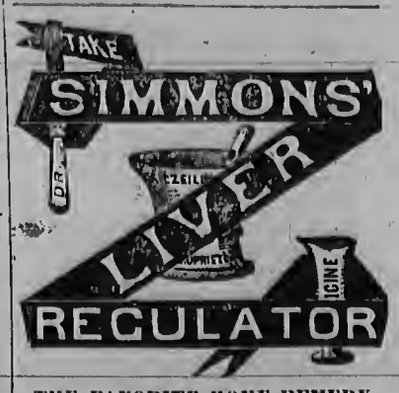

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The Child's Corner.

SWEEPING THE FLOOR.

BY GEORGE MACDONALD.

Sweep and sweep and sweep the floor;
Sweep the dust, pick up the pin;
Make it clean from fire to door—
Clean for father to come in.

Mother said that God goes sweeping—
Looking, sweeping with a broom,
All the time that we are sleeping,
For a shilling in a room.

Did he drop it out of glory,
Walking far above the birds?
Or did mother make the story
To set me thinking afterwards?

If I was the swept-for shilling
I would hearken through the gloom,
Roll out fast, and fall down willing,
Right before the sweeping broom.

About Russian Children.

Shall I tell you about Russian children and their homes? Well, then, listen. First of all, when they are little tiny babies, you must know that a great many of them die because of the cold winters, and only the strong, healthy ones live. I am talking, of course, of the children of poor people, for the richer children are taken better care of, and more often grow up. When the peasant children are babies they have a cross or image hung round their necks, which is never taken off again till they die, even for washing! They don't wash very much on week-days, except on Saturday, when they have a hot bath quite regularly, for every house has a bath built either in it or just outside. Still before every meal they wash their hands, as people do in more Eastern countries. Perhaps, as they all sleep in some of the clothes they wear by day, they would feel cold if they took them off to wash; anyhow they never do except for these Saturday bollings. Their parents are generally very fond of them, but they let them run about quite wild in and out of the cold air and the stifling room, without any teaching or correction.

The children have not many games, though the people's holidays come very often. Sometimes the boys play at ball, or at a game something like hooky; and the girls get together and amuse themselves by singing their plaintive, sad Russian songs. On Easter eve all the bells in the neighboring churches are set ringing merrily just as the clock finishes striking twelve, and when the proper bell-ringers are tired then the boys crowd into the belfries and ring all through Easter day. You know how they color eggs for that day, and everybody gives them to everybody else with a kiss. I have heard that sometimes it is not a pleasant custom, for instead of only children coming to kiss the master of a house, with their clean little faces, he has to kiss all his workmen, even if he has many hundreds under his charge. Then, supposing they are so grimy, smutty and cindery, he has to let them come up to him. First he sees them draw a dusty sleeve across their sooty mouths, then they dive down into their pockets and bring out a painted egg, then, taking off their hats, they bow and smile politely, and think their master is quite pleased and gratified by their attention. Besides, this custom helps them to show their gratitude for all the acts of kindness which perhaps their master or mistress has long since forgotten.

English children are fond of eating apples or other fruit long before they are ripe, but the Russians would think they should certainly get the cholera if they did anything of the kind, and they never touch one until a day called "Apple-Day," when the priests pronounce a solemn blessing on the ripened fruit. No matter whether it is the town or the country, the same thing is always done; and when "Orange-Day" comes, then apple-eating comes to an end. In the villages there is a fixed day for beginning to bathe in the rivers and lakes; and another fixed day for beginning to shoot the wild ducks, which, to be sure, is much like our waiting till the proper season to shoot game. Their food is not particularly nice, I should think, being generally nothing but black bread and cabbage soup, and their soup is called "quass," which is a fermentation of black bread and water.

The houses in which these healthy but ignorant little children live are almost always ugly, dreary wooden ones, without any pretty gardens or thatched roofs, or flowers or colors of any sort. The Russian summers are very hot, although they are so short; therefore one side of the house is used when the sun shines brightly and they want shade, and the other side is used when the cold weather sets in. The room in which the great stove stands is used only as a kitchen in warm weather, but in winter it is living-room, sleeping-room and kitchen all in one. The younger children climb up to sleeping-berths, which are hung, like hammocks, about eighteen inches from the ceiling; while the father, mother and elder members of the family arrange their mattresses on the top of the huge stove itself. You don't see much furniture in these wretched homes, only a table, and a large wooden bench fixed to the walls of the room, some pictures of the saints hanging in the corners, and always a large, brightly-painted trunk, in which all the family treasures are kept, and which is bound round and round with iron hoops. If the children ever peep inside, they find near the top a loaf or two of cake, some tea and sugar, and a few other small things, then lower down are some towels bordered with laces, of which they think a great deal, and still lower is their mother's best holiday dress, and the ornaments which came to her from her grandmother. Don't you think the little girls must like very much to wake up on a fine morning, and stand by while their mother dresses herself for a holiday? First she puts on a lower bodice over a white chemisette which comes up to the throat and has full sleeves, then she puts on a long and perhaps brightly-striped petticoat, afterward she winds her hair around her head and hides it under a veil fastened by a sort of velvet crown; and besides all this she wears on her neck many rows of amber and garnet beads. In winter they have to wrap up a great deal, and the children have to wear flannel stockings bound around and around and around their legs to clumsy boots which are rather turned up at the toes, and sheepskin coats with the wool turned inside, and a fur cap on their heads with flaps over their ears. When they are dressed in this way they would often like to go with their fathers to shoot little brown sables, or bears or wolves, but it would not be quite safe for them, so they are left in their funny beds while their elders go hunting.

A fine moonlight night has to be chosen for this sport, when the wolves can be seen from a great distance. The sportsmen set off in a large sledge, while a smaller one goes before in which are two men, one of whom holds the reins, while the other carries a live pig in his arms; at the bottom of the sledge is another pig tied up in a bag. Behind the larger sledge trails a rope, about thirty yards long, with a wisp of hay at the end of it, which dances about like something alive over the uneven snow. Away the two sledges gallop, over the plains near the village; then the man in the first sledge pinches the poor pig's ear, and the pig cries out so loud that the echoes repeat his cries till they are heard far and near in the frosty air. The wolves hear the shrieks, and come out of the distance like shadows bounding along, the sportsmen see their thin forms more and more plainly against the white snow, and all get greatly excited.

Still the man goes on pinching the pig's ear, lest if he stopped screaming the wolves would all run off. At last a wolf sees the wisp of hay and rushes upon it, followed by the others, while the distant night air sounds and sounds again with their short yelping bark and the squeals of the unfortunate pig. Sometimes the wolves are cunning enough to see that the wisps of hay are not the pork they are longing for, and turn tail at a safe distance; more often they come on toward the sledge.

Then at a given moment all the guns are fired off, and the whole troop scamper away, leaving their dead or wounded behind them. It is by no means an easy thing for the sportsman to shoot these wolves, because the sledge keeps rocking from side to side over the roads, which, even when covered with snow, are very rough, and if the sledge stops for the guns to fire the wolves would be off like magic. Some men try jumping out of the sledge while it is in motion, but this also is difficult when they are wrapped in fur coats, and have on great loose boots which are all lined with fur.—*Our Monthly.*

"BE."—A young girl had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complain, said:

"God gives us many things to do, but don't you think he gives us something to *be* just as well?"

"O dear! tell me about being." Marion looked up with penitent eyes. "I will think about being, if you will help me."

"God says: 'Be kindly affectioned one to another.'

"'Be ye also patient.'

"'Be ye thankful.'

"'Be not conformed to this world.'

"'Become little children.'

"'Be ye therefore perfect.'

"'Be courteous.'

"'Be not wise in your own conceits.'

"'Be not overcome of evil.'"

Marion listened, making no reply.

Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing all that he commands. It is easier to do with a rush than to be patient or unselfish or humble or just or watchful."

"I think it is," returned Marion emphatically.

THE SCIENCE OF SUGAR-CANDY. A few years ago I paid a visit to a large school in the country, and was asked by the principal to give a lesson to one of his classes. I agreed to do so, provided he would let me have the youngest boys in his school. To this he willingly assented; and, after casting about in my mind as to what could be said to the little fellows, I went to a village hard by and bought a quantity of sugar-candy. This was my only teaching apparatus. When the time for assembling the class had arrived I began by describing the way in which sugar-candy and other artificial crystals were formed, and tried to place vividly before their young minds the architectural process by which the crystals were built up. They listened to me with the most eager interest. I examined the crystal before them, and, when they found that in a certain direction it could be split into thin laminæ with shining surfaces of cleavage, their joy was at its height. They had no notion that the thing they had been crunching and sucking all their lives embraced so many hidden points of beauty. At the end of the lesson I emptied my pockets among the class, and permitted them to experiment upon the sugar-candy in the usual way.—*Prof. Tyndall, in Popular Science Monthly.*

A TROUT'S RECOGNITION.—Some years ago, as we are told by a Boston clergyman, who vouches for its truth, a trout was kept in a large water-vat at the San Francisco water works. It was the custom of visitors to feed the fish with pieces of bread and meat, which it would readily take from their fingers. One of the clerks, with less humanity than love of fun, one day attached a hook to a piece of meat, caught the trout, and pulled it out of the water, but immediately threw it back again. From that day forward the trout would never take anything from the hand of that clerk, although it would readily feed from the hands of any other person while the clerk stood by.—*Our Dumb Animals.*

Farm, Garden and Household.

Sow Oats.

In our experience, oats sown early in September are most productive, but a drought sometimes prevents their being put in at that time. The next best period for sowing is about the twentieth of January. Several of our best farmers in this vicinity inform us that they have had great success from sowings at that date, the crop very nearly equaling that sown in the fall, *maturing about the same time*, with the advantage of more uniform ripening of the different heads of a "stool." As cold as last winter was, sowings at that date were successful here. Run rooter furrows a foot apart, sow the seed and cover by dragging a brush *across* the furrows. The object of this is that the plants may be *below* the general surface, and be protected from the cold. Sow on good land or manure well. Our farmers are rapidly reaching the conclusion that the oat is the best grain crop for the South, requiring less labor than a corn crop and less subject to be cut off by drought. If they can be successfully grown from January sowings, there is no difficulty in having the crop follow *cotton*, and that would be a very great point gained. The facts we have are sufficient to induce us to make the experiment on a pretty large scale this winter, if the condition of the ground and the weather permit.

Do not be frightened from sowing a big crop of oats, lest the harvesting may interfere with the large cotton crop you are going to plant. All you have to do is to get a mowing machine; cut them down just before they are fully ripe, and cure them as you would hay, without tying into bundles, shocking, etc. In this way quick work may be made of a large crop.—*Southern Cultivator.*

Sheep Dogs of California.

A traveler in southern California gives the following account of the famous sheep dogs used there, and of the manner in which they are trained. He writes:

"You may go over the plains and hills there for miles and see thousands of sheep, but not a man to watch them. Around each flock or band of say a thousand sheep are half a dozen dogs of a peculiar breed—dogs whose progenitors were imported from the sheep pastures of the Old World.

"These dogs take the entire care of the sheep, drive them out to pasture in the morning, keep them from straying during the day, and bring them home at night. These dogs have inherited a talent for keeping sheep, but the shepherds do not depend wholly on that. They cultivate it in this way—so, at least, the old shepherd says: When a lamb is born it is taken away from the mother sheep before she has seen it, and a puppy put in its place. The sheep suckles the puppy and learns to love it. When the puppy grows old enough to eat meat, it is fed in the morning and sent out with the sheep. It stays with them because it is accustomed to be with its mother, but it cannot be fed with them. As they get full the dog gets hungry. At length, impatient to return where it hopes to get another piece of meat, it begins to tease and worry its mother, and finally starts her toward home; the other sheep follow, and thus the whole flock is brought in. If the dog brings the sheep home too soon, or comes home without them, he gets no supper or is punished in some way. Hence he soon learns when to come, and to see to it that none of his charge are left behind."

THE BASKET WORM ON EVERGREENS.—If an elm, a maple, or most deciduous trees lose their spring leaves they will push out more before fall, and, though the tree so losing its early foliage is somewhat injured by it, the injury is not so serious as to threaten the life of the tree. In China the leaves of the tea-plant are taken off three times during the growing season, and still the plant lives for many years.

Evergreen trees are not, however, so tractable. If they once lose their leaves they are done for. We have known caterpillars to eat the foliage from the Scotch pine, and the death of the tree resulted.

We have on several occasions called attention to the injury done to the arbor-vitæ and some other evergreens by the ravages of the basket worm. This may be remedied by a few minutes employed in hand-picking in the summer-time. The small caterpillar commences to weave its basket at that time, increasing the size with its own growth, and feeding on the young green leaves at the same time. When about the size of peas they are readily discerned, and quite large trees may be gone over and the little pests cleared off for burning in a few moments. Evergreens attacked by them and given up to their ravages for a single season seldom recover, and it is therefore far more important to pick them off from these than from deciduous trees.—*Germantown Telegraph.*

MULE-FOOTED HOGS.—While at Lockhart, during the late session of the West Texas Conference, we were shown by our old friend, Bro. Anthony Cardwell, the feet of some mule-footed hogs, which he and his son have among their stock. The breed was found among a herd of hogs from Mexico. The feet are not cloven, but as round as a mule's foot. We have now in our possession a fore and hind foot which, but for the toes or two small hoofs in the rear, would be mistaken for the feet of a very young mule. The pig from which this stock was raised was, as above stated, driven from Mexico. Its hair was coarse and sandy, or light red in color; two of its pigs, like the mother, had round or uncloven feet. The second litter had six pigs with the uncloven or mule feet. They all eat grass as freely as a cow. When fed with corn on the cob, they invariably root it off the cob before eating it, instead of biting it off, as do other hogs. The meat is somewhat coarser than usual, but in other respects they are not unlike their species. Have any of our readers ever seen such stock? We have left the feet with our friend Baylor at his drug store, under the Opera House, on Market street.—*Galveston Christian Advocate.*

PREPARATION OF BONES FOR USE AS MANURE.—As some members were anxious to obtain directions for the preparation of dissolved bones, he considered that it would be useful to give some advice on the subject. He would recommend the farmers to adopt the following plan: Place in a wooden trough or tub the bones, broken into as small pieces as possible, and pour upon them one-third of their weight of boiling water, and, having steamed the mass so as to render the bones completely moist, add one-third of the weight of the bones of sulphuric acid and the common vitriol of the bleacher, and mix the materials completely, by stirring them, by means of a wooden shovel or old spade. The mixture may be conveniently made in an old sugar hogshead, and should be allowed to remain some weeks previous to being used. It may be mixed, if necessary, with dry peat, mold or real charcoal, or with sawdust; but lime should not be added to it. By carefully following these directions the farmer may obtain a compound of high fertilizing value, and superior to many of the specimens of dissolved bones offered for sale. The addition of slaked lime and soapboilers' refuse, which some persons occasionally use, should be avoided. By employing the bones, as described, the manure will be found to contain a large amount of soluble phosphate, which very few of the advertised manures afford.—*Dr. J. F. Hodges, at meeting of Agricultural Society of Ulste.*

UNFRUITFUL VS. FRUITFUL APPLE-TREES.—A few days since, while visiting my friends, M. I. Babcock and son, in the town of Brighton, who are largely engaged in fruit-growing and farming generally, my attention was called to a most useful experiment in one of their largest orchards (of a few less than a thousand trees) for the purpose of increasing their bearing habits. The *modus operandi* was after this sort: In the month of June (the longest day) these gentlemen went through many long rows in the orchard and girdled every other tree, just below the limbs, by cutting around carefully through the bark, without disturbing the inner coating, or what is termed albumen, pealing the bark down about eight inches. This process, if well done, will in the course of the season form a fine new bark, which is supposed to do no harm to the tree. The effect is so palpable that I beheld with surprise and delight every other tree loaded down with apples, while those not girdled had few if any apples on them. So well am I satisfied of its benefits that if there were a hundred trees in my orchard that were tardy in fruit-bearing I should not hesitate to girdle every one of the number.—*H. N. Langworthy, in Moore's Rural New Yorker.*

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BEES AS ARCHITECTS AND MATHEMATICIANS.—Man is obliged to use all sorts of engines for measurement—angles, rules, plumb-lines—to produce his buildings and to guide his hands; the bee executes her work immediately from mind, without instruments or tools of any kind. "She has successfully solved a problem in higher mathematics, which the discovery of the differential calculus, a century and a half ago, does not enable us to solve without the greatest difficulty." The inclination of the plaues of the cell is always just so that, if the surfaces on which she works are unequal, still the axis running through it is in the true direction, and the junction of the two axes forms the angle of sixty degrees as accurately as if there was none. The manner in which she adapts her work to the requirements of the moment and place is marvelous. In order to test their ingenuity, Huber glazed the interior of a hive, with the exception of certain bits of wood fastened on the sides. The bees cannot make their work adhere to glass, and they began to build horizontally from side to side; he interposed other plates of glass in different directions, and they curved their combs in the strangest shapes, in order to make them reach their wooden supports. He says this proceeding denotes more than an instinct, as glass was not a substance against which bees could be warned by nature, and that they changed the direction of the work before reaching the glass, at the distance precisely suitable for making the necessary turns, enlarging the cells on the outer side greatly, and on the inner side diminishing them proportionately. As the different insects were working on the different sides, there must have been some means of communicating the proportion to be observed; while the bottom being common to both sets of cells, the difficulty of thus regularly varying their dimensions must have been great indeed.—*Scientific American.*

ON CUTTING GLASS the *Technologist* says: For cutting rounds or ovals out of flat glass, the diamond is the best tool, and, if the operator has no diamond, it will always pay to carry the job to a glazier rather than waste time and make a poor job by other and inferior means. When, however, it is required to cut off a very little from a circle or oval, the diamond is not available, except in very skillful hands. In this case a pair of pliers or very dull scissors is the best tool, and the cutting is best performed under water. A little practice will enable the operator to shape a small round or oval with great rapidity, ease and precision. When bottles or flasks are to be cut, the diamond is still the best tool in skillful hands; but ordinary operators will succeed best with pastilles, or a red-hot poker. We prefer the latter, as being the most easily obtained, and the most efficient; and we have never found any difficulty in cutting off broken flasks so as to make dishes, or to carry a cut spirally round a long bottle so as to cut it into the form of a cerkscrew. And, by the way, when so cut, glass exhibits considerable elasticity, and the spiral may be elongated like a ringlet. The process is very simple. The line of the cut should be marked by chalk, or by pasting a thin strip of paper alongside of it; then make a file-mark to commence the cut; apply the hot iron, and a crack will start; and this crack will follow the iron wherever we choose to lead it. For drilling holes in glass a common steel drill, well made and well tempered, is the best tool. The steel should be worked at a low temperature, so as to be sure not to burn it, and then tempered as hard as possible, in either mercury or a bath of salt water that has been well boiled. Such a drill will go through glass very rapidly if kept well moistened. A good liquid for moistening such drills is turpentine in which some camphor has been dissolved. Dilute sulphuric acid is equally good, if not better; and we have found carbolic acid singularly efficient. It is stated that at Berlin glass castings for pump-barrels, etc., are drilled, planed and bored like iron ones, and in the same lathes and machines, by the aid of sulphuric acid.

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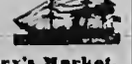
Stalls Nos. 2 and 4, St. Mary's Market,
NEW ORLEANS.
Ships, Steamboats, etc., supplied at the shortest notice. de10 2m

CRESCENT CONFECTIONERY
AND RESTAURANT,
AND LADIES' ICE CREAM SALOON,
590 ..... MAGAZINE ST. 590
Near corner St. Andrew, New Orleans.
Orders for Weddings, Parties, Soirees, Suppers, etc., promptly attended to.
de17 2m F. TROLLE, Proprietor.

WILLIAM VELDEN,
DEALER IN WOOD AND COAL,
Corner Prytania and Philip Streets.
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. oc29 1y

J. A. LUM. FRANK H. HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

WILLIAM H. SEYMOUR,
NOTARY PUBLIC AND COMMISSIONER OF DEEDS
For Texas, Illinois, Mississippi and other States,
79 Customhouse St., New Orleans.
P. O. Box 1308.
PASSPORTS PROCURED from the State Department in Washington. no26 6m

WOOD ..... COAL ..... WOOD.
SAM. SMITH, NO. 351 DRYADES STREET, between Clio and Erato streets. Best quality of Oak, Ash and Pine Wood at reduced prices. Sawed and Split Wood at one-fourth the usual charge. Pittsburg and Anthracite Coal and Charcoal at the lowest market rates, delivered free of drayage to all parts of the city. Orders left at 252 Calliope street will receive prompt attention. Satisfaction guaranteed. (no12 3m) SAM. SMITH.

H. H. HUSSMAN,
DEALER IN
PITTSBURG COAL,
OAK, ASH AND PINE WOOD,
102 ..... Calliope Street 102
Between Magazine and Constance,
ja28 4m New Orleans.

R. MAITRE,
SEEDSMAN AND FLORIST.
602 ..... MAGAZINE ST. 602
Dealer in Landreth's, Vilmorin's, Henary's and Dippe Bros.' Garden and Flower Seeds, Greenhouse Plants, Evergreens and Roses. Dutch Bulbs, and a variety of Fancy and Ornamental goods for the use of Florists and Bouquet-makers. Catalogues and Almanacs sent on application. A liberal discount to country dealers. ja21 3m

J. J. BROWN,
(Late of Trenton, La.)
DEALER IN
PROVISIONS AND GROCERIES,
AND COMMISSION MERCHANT,
78 ..... MAGAZINE ST. 78
no19 1y New Orleans, La.

EDMOND BOURGEOIS,
COMMISSION MERCHANT,
And Agent for the celebrated GRAND POINT (Parish of St. James, La.)
PERIQUE TOBACCO,
12 ..... CONTI STREET 12
Ja14 2m New Orleans, La.

D. H. WALLACE & CO.,
COTTON FACTORS AND GENERAL COMMISSION MERCHANTS,
79 ..... Carondelet St 79
NEW ORLEANS, LA.
Will give special attention to the sale of Cotton and other Produce, and will fill all orders for goods of every description at lowest cash prices. jy2 1y

J. M. ELKIN. F. STRINGER.
ELKIN & CO.,
168 CANAL STREET, NEW ORLEANS,
IMPORTERS OF ALL VARIETIES OF
English Carpetings, Rugs, Etc.
Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no19 1y

LOUISIANA STEAM SASH, BLIND
—AND—
DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
301, 303, 305 and 307 Gravier Street,
New Orleans. Je11 1y

JAMES M. DOWLING,
SUCCESSOR TO J. M. JOHNSTON,
WHOLESALE GROCER, COMMISSION MERCHANT,
And Dealer in Western Produce,
NO. 25 DECATUR ST. (LATE OLD LEVEE,)
Je4 1y Cor. Customhouse St., New Orleans.

THE DOMESTIC
LOCK-STITCH SEWING MACHINE
WILL LAST A LIFE-TIME.
WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.
M. S. HERRICK,
my21 1y 103 Canal street, New Orleans.

G. D. COULON,
PORTRAIT PAINTER,
37 ..... Camp Street 37
NEW ORLEANS, LA.
Old Paintings restored. fe19 1f

NEW LEATHER STORE.
A. F. RICAU,
IMPORTER AND DEALER IN
French and American Calf, Kip, Morocco and Sheep Skins,
Shoe Findings, etc.,
80 CUSTOMHOUSE ST., bet. Exchange alley and Chartres street, New Orleans.
Country orders promptly attended to. de31 3m

mh5 1y

WILLIAM HILLSMAN,
Residence—536 ROYAL STREET,
Shop—120 CALLIOPE STREET, cor. Magazine,
Painter, Gilder and Varnisher.
House and Sign Painting, Marbling, Glazing, etc. promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

PROFESSIONAL CARDS.

A. L. TUCKER,
ATTORNEY AT LAW,
(Late of Franklin, St. Mary Parish, La.,)
160 ..... COMMON STREET 160
de24 1y (Up stairs,) New Orleans.

DR. JOHN G. ANGELL,
DENTAL SURGEON,
152 ..... Julia Street 152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anesthetics administered. de17 1y

J. A. & E. J. DeHART,
DENTISTS,
183 ..... CANAL ST. 183
Second door from the Varieties Theater,
New Orleans.
All kinds of Dental Operations performed at the lowest rates, and all work guaranteed. de17 2m

DR. C. J. RICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
New Orleans.
Office Hours—Eight to nine A. M. and three to four P. M. je29 tf

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
Ja2 1y New Orleans, La.

R. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
RACE, FOSTER & E. T. MERRICK,
ATTORNEYS, COUNSELORS AND SOLICITORS,
Corner of Camp Street and Commercial Place,
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CAUTION IN PARTS
MARCY'S SCIOPTICON
WITH GREATLY IMPROVED SELF CONDENSING CYLINDERS,
NEW SLIDES & EFFECTS.
CIRCULAR FREE MANUAL DESCRIBING ALL 50 Cts
L. J. MARCY

CONSTANT EMPLOYMENT.—At home, Male or Female. $30 a week warranted. No capital required. Particulars and valuable sample sent free. Address, with six-cent return stamp, O. ROSS, Williamsburg, New York. no5 13t

MONEY made rapidly with Stencil and Key-Check Outfits. Catalogues, samples and full particulars FREE. S. M. SPENCER, 117 Hanover street, Boston. au27 1y

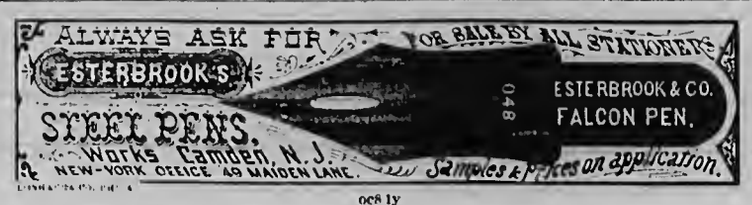
MISCELLANEOUS.

ATLANTA PAPER MILLS.
JAMES ORMOND, PROPRIETOR.
OFFICE—NO. 42 BROAD STREET, ATLANTA, GA.
For Specimen of "News" we refer to this issue of this Paper.
Cash Orders Solicited.
de17 1y

CASH'S NONE ARE GENUINE WITHOUT THE NAME AND TRADE MARK OF J. & J. CASH
CAMBRIC
IS THE MOST DURABLE AND SATISFACTORY TRIMMING FOR LADIES', CHILDREN'S AND INFANTS' WARDROBES. FRILLING.
Ja21 5t

One Gold Pen Will Outwear $10 in Steel Pens.
A. M. HILL'S EXTRA GOLD PENS ARE THE BEST.
PRICES.—No. 1, small size, $1; No. 4, medium size, $1.50; No. 7, large size, $2.50. Elegant Holder and Box for either size, 75 cents. Rubber Pocket Holder, $1. Sent by mail, registered, on receipt of price, or by Express C. O. D. Pens Repointed, 50 cents and stamp. Address
A. M. HILL, Gold Pen Manufacturer,
86 St. Charles St., New Orleans, La.
REFERENCES.—All City Merchants. Ja21 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



oc8 1y

MISCELLANEOUS.

WILLIAM OREGG. MRS. ADA OREGG.
GREGG'S PURCHASING BUREAU,
NO. 151 CANAL STREET,
Next door to New Orleans Savings Institution,
NEW ORLEANS, LA.
A long acquaintance with the various kinds of
SEWING MACHINES
has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $20. We repair all Machines at low rates. We take old Machines in part payment for new ones.
Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.
MRS. ADA OREGG
respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.
N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.
Second-hand Machines, in good order, at half price. The best Needles for all Machines.
REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.
Send for catalogue and circular.
Je15 1y GREGG'S PURCHASING BUREAU

MONUMENTS A SPECIALTY.
AMERICAN GRANITE
AND ITALIAN MARBLE.
IMPORTERS OF
Scotch Granite Monuments
AND STATUARY FROM ITALY.
This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.
A. WHITE.
OFFICE AND WORKS,
251, 253 and 257 West Fifth St.,
Jy23 1y CINCINNATI, OHIO.

oc29 9m

$10 A DAY.—Employment for all. Patent Novelties. GEO. L. FELTON & CO., au13 1y 119 Nassau street New York.

MISCELLANEOUS.

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
au6 1y CINCINNATI, OHIO.

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

JAMES S. PATTERSON,
WOOD ENGRAVER,
28 ..... Beekman Street 28
au13 1y NEW YORK CITY.

CARPET WAREHOUSE,
17 ..... CHARTRES STREET 17
A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Tablets and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc.
de10 1y A. BROUSSEAU & CO.

JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

FOUR SEASONS RESTAURANT.—JOHN BOSIO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Ja21 3m

$5 to $20 per day at home. Terms free. Address GEORGE STINSON & CO. Portland Maine. fe5 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.
IRON COTTON TIES

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
Jy23 1y John and Water Sts., Cincinnati, O.

CRESCENT MACHINE SHOP.
JOSEPH WALKER,
Machinist, Engineer, Blacksmithing,
ETC., ETC.,
CORNER ST. JOSEPH AND CONSTANCE STS. New Orleans.
Plantation Machinery manufactured and repaired. Jobbing promptly attended to. fe8 1y

IRON WORKS—BELLS.

JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,
Manufacturers for the South and Southwest
Nearly Seven Thousand Now in Use,
working under heads varying from 2 to 240 feet! Twenty-four sizes, from 5¾ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.
Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Blanch's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.
Send for Circulars. se3 6m

STAR IRON WORKS.
WALTON, HEMLER & CO.,
MANUFACTURERS OF
IRON RAILINGS,
SAFES AND BANK VAULTS,
JAIL CELLS, IRON STAIRS, DOORS AND SHUTTERS, Awning Frames, Gratings, Bolts, Stirrups, Verandas, Balconies, Patent Sidewalk and Sky-Lights, and all kinds of Iron Work for buildings.
Nos. 234 and 236 West Pearl Street,
CINCINNATI, OHIO.
Orders promptly attended to and satisfaction guaranteed. oc29 3m

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.

DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
mh5 1y B. J. WEST, Agent, 115 and 117 Magazine st., New Orleans.

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN.
349 ..... MAGAZINE STREET 349
Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 10m

A. BOITEL,
WATCHMAKER,
58 ..... ROYAL STREET 58
Bet. Bienville and Conti Sts., New Orleans.
Watches and Jewelry neatly repaired. Ja21 11m

W. N. PACKARD,
STEAM WOOD YARD,
Corner Ursulines and Rampart Streets,
NEW ORLEANS, LA.
Pittsburg Coal and Charcoal a specialty. Families supplied with all kinds of Fire Wood at the shortest notice. Wood Sawed and split to any size desired, at the lowest prices. Ja27 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 14 feet below high-water mark.

COTTON.—The following are the arrivals since the twenty-ninth ultimo:

Mississippi river and bayous	4,915
Red river	2,752
Ouachita river	1,574
Railroads	3,873
Lake	76
Mobile	2,013
Texas	307
Florida	11
Total	15,581

On Saturday the market opened with a fair inquiry, mostly from buyers who claimed concessions which factors would not admit, but, notwithstanding this check to the movement, 1,800 bales changed hands during the morning at prices indicating continued steadiness in the better qualities, but some irregularity and weakness in other descriptions, without, however, any quotable variation, after which the movement was characterized by similar features, and the further sales summed up 2,850 bales, making a total of 4,750 bales. On Monday the movement commenced with a fair inquiry, stimulated by an advance in foreign exchange, and although factors were more stringent in their pretensions, 2,500 bales changed hands during the morning at stronger prices, without showing any quotable advance, after which the movement became more active, resulting in additional transactions to the extent of 7,000 bales, making a total of 9,500 bales. The business included strict ordinary at 12¾c., good ordinary, good style, at 13¼c., middling at 14¼c., strict middling at 15⅛c., and good middling at 15½c. On Tuesday the dispatches from the Liverpool and New York cotton markets were not calculated to have any sensible influence, but the demand was stimulated by the advance in gold and foreign exchange, and the movement, although checked by scant offerings of the better qualities, exhibited considerable animation, resulting in sales of 8,200 bales.

The above makes an aggregate for the past three days of 22,450 bales, against 16,150 for the corresponding time last week and 12,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 722,416 bales, against 817,636 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 17,578 bales. The decrease by the reports per telegraph is 25,540—2,591,080 against 2,616,620. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 113,923 bales to Great Britain, and a decrease of 51,563 to France and 39,265 to other foreign ports. We quote:

Ordinary	12¾ @ 12⅞
Strict ordinary	12⅞ @ 13
Good ordinary	13¼ @ 13⅜
Strict good ordinary	13⅜ @ 13½
Low middling	14⅛ @ 14¼
Strict low middling	14¼ @ 14⅜
Middling	14⅜ @ 14½
Strict middling	15 @ 15⅛
Good middling	15⅛ @ 15¼
Middling fair	15⅝ @ 15¾
Fair	16⅛ @ 16¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	15,581	
Arrived previously	822,623	838,204
		854,157
Exported past three days	25,119	
Exported previously	543,679	568,798
Stock on hand and on shipboard		285,359

NEW LOUISIANA SUGAR.—The supplies on Saturday and Monday comprised 1,889 hhds., which were mostly sold at 5⅝@5¾c. for inferior, 6@6¼c. for common, 6¼@6¾c. for fair, 7@7⅛c. for good fair, 7⅜c. for fully fair, 7⅝@7¾c. for prime to strictly prime, 8@8¼c. for choice, 8¼@8½c. for low to good seconds, 8½@9¼c. for yellow clarified, 9¼@9⅝c. for off-white clarified, and 10@10¼c. for pure white clarified.

NEW LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 2,308 hhds. and 114 half bbls., which were mostly sold at 52c. for cistern-bottom, 56c. for inferior fermenting, 42c. for common fermenting, 55c. for strictly prime fermenting, 35@42c. for centrifugal, as to quality, not fermenting, 42½c. for fair not fermenting, 50c. for prime reboiled, and 58@59c. for strictly prime not fermenting.

CORN.—On Tuesday 2,550 sacks sold at 80c. for white mixed and yellow mixed, 86@87c. for white, and 88c. for choice yellow.

OATS.—On Saturday 400 sacks sold at 70c; while on Monday 1,000 sacks sold at 71c. in bad order, and 72c. for choice.

BRAN.—On Saturday 100 sacks sold at $1 50 ₩ 100 lbs.

PORK.—On Monday 600 bbls. mess sold, in four lots, at $20, $20.75@21.

BACON.—On Monday 1 casks shoulders sold at 8¾c., and 15 casks clear sides at 11¾c. ₩ lb.

LARD.—On Tuesday 20 tierces refined sold at 14¼c., and 50 kegs do. at 14¾c. ₩ lb.

MONETARY.

Gold opened on Tuesday at 113⅛@113¾, against 113½ at New York, and after a liberal business closed at 113¾@114, against 114 at New York.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 105¾@106¾ for American half dollars. Mexican dollars closed at 97@97½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BACON, ₩ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₩ lb.:		
Sperm, New Bedford	39	51
Tallow	7	8
CHOCOLATE, ₩ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₩ ton:		
Anthracite	— —	9 00
Western, ₩ bbl	— —	— —
COFFEE, ₩ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₩ ton	— —	— —
In sacks	— —	10 00
EGGS, ₩ dozen:		
Western	28	32
FERTILIZERS, ₩ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₩ bbl.:		
Double extra	— —	5 25
Superfine	— —	4 75
Fine	— —	4 50
GLASS, ₩ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₩ ton:		
Prime	24 00	28 00
Choice	29 00	30 00
IRON, ₩ ton:		
English, ₩ lb	4	5
Swedes, assorted	7¼	8
Hoop	6	8
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₩ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₩ dozen	85 00	100 00
Texas, rough, ₩ lb	24	26
LIME, ₩ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₩ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	20 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₩ M	— —	3 25
Laths	— —	— —
OILS:		
Lard, ₩ gallon	1 15	1 20
Coal oil, in barrels	14	15
Linseed, raw	— —	15
SUGAR, ₩ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₩ lb.:		
Imperial	25	— —
Gunpowder	55	— —
Hyson	70	— —
Young Hyson	70	1 40
Souchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Feb. 3, 1875.

Texas beeves, choice, ₩ head	$40 00 @ $46 00
Texas beeves, first quality, ₩ head	30 00 @ 35 00
Texas cattle, second quality, ₩ head	20 00 @ 25 00
Texas cattle, third quality, ₩ head	— — @ 15 00
Western beeves, ₩ lb. net	4 00 @ 6 50
Sheep, first quality, ₩ head	4 00 @ 5 00
Sheep, second quality, ₩ head	3 00 @ 4 00
Milch cows, choice, ₩ head	80 00 @ 100 00
Milch cows, ₩ head	35 00 @ 40 00
Calves, ₩ head	7 00 @ 9 00
Yearlings, ₩ head	8 00 @ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year, for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
George Stinson & Co., Portland, Me.
N. D. Thompson & Co., St. Louis, Mo.

Bells.
Hlymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
Louis Gimbel, agent, 578 Magazine street.
Mrs. D. J. Loewenstein, 549 Magazine street.

Brokers.
Barnett & Cammack, 12 Carondelet street.

Butchers.
J. Dubarry, Stalls 2 and 4, St. Mary's Market.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Sinell, Spare & Co., New Haven, Conn.

China and Crockeryware.
Francis Lauer, 616 Magazine street.
Samuel K. Moore, 55 Camp street
W. C. Shepard & Co., 29 Camp and 112 Common street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
William Veiden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Confectionery.
Victor Bero, 38 Bourbon street.
F. Trolle, 490 Magazine street.

Cooperage.
P. A. Leblanc, 22 Front street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.
J. A. & E. J. Dellart, 183 Canal street.

Dry Goods.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hlwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gleson, 82 Beekman street, New York.
J. W. Hurt, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 48 Union street.
Edmond Hourgeois, 19 Conti street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. H. Wilkinson, Jr., 29 Peters and 4 Clluton st.

Fire-Arms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bois, 152 and 154 Camp street.

Furs.
A. E. Burkhardt & Co., Cincinnati, Ohio.

Garden Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
J. J. Brown, 78 Magazine street.
J. M. Dowling, 25 Decatur street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Iron Manufactories.
Walton, Hemler & Co., Cincinnati, Ohio.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 690 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jos. Walker, cor. St. Joseph and Constance sts.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cineho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Frederickson & Harte, 139 Canal street.
Kearney's Extract Buchu, Kearney & Co., 104 Dunne street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Son, 481 Broadway, New York.
Phillip Wertein, 78, 80, 82 and 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
L. J. Marcy, 1340 Chestnut street, Philadelphia.
Dr. Van Hoin, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Fastiions.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
A. M. Hill, 86 St. Charles street.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Piano.
John W. Norris, 27 Canal street.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad, C. H. Allen, General Manager.

Restaurants.
Four Seasons Restaurant, 111 Chartres street.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
Richard Frotscher, 12 Dumaine street.
R. Maltre, 602 Magazine street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships and Shipping.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Stoves.
H. Hiller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
John P. Gaspard, 135 Decatur street.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.
J. E. Hopkins, Toon's Station, Tenn.
Miss W., care Dr. Chew, St. Joseph, La.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boitel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
E. A. Tyler, 115 Canal street.

Window Shades.
M. A. Wheelahan, 119 Common street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,
By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us at once.

Agents Wanted,

(Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957,) No. 91 Liberty St., New York City, N. Y.

no26 1y

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Rankin circuit, at Wesleyana	Jan. 10, 17
Enon circuit, at Enon	23, 24
Westville circuit and Taylorville mission, at Antioch	30, 31
Mount Carmel circuit, at Dry Creek	Feb. 6, 7
Columbia circuit, at Hopewell	13, 14
Pearlington circuit, at Pearlington	20, 21
Ocean Springs circuit and Handsboro mission, at Ocean Springs	27, 28
White Plains circuit and Black Creek mission, at Mulberry Grove	Mar. 6, 7
East Pascagoula circuit, at Zion	13, 14
Chickasawha and Greene mission, at Mineral Lights	20, 21

The district stewards will meet me at Enou, January 23.

21 C. F. GILLESPIE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet street	Feb. 1
Morean street	8
Felicity street	16
Algiers	22
Baton Rouge	27, 28
Louisiana avenue	Mar. 1
Cadiz street	8
Plaquemine and Grosse Tete	13, 14

The district stewards will hold their meeting at Carondelet Street church, February 26, 1875, at six o'clock P. M.

28 J. H. WALKER, P. E.

DELHI DIST.—FIRST ROUND.

Waterproof, St. Joseph and Tensas circuit, at Waterproof	Feb. 6, 7
Lake Providence, at Pecan Grove	13, 14
Floyd and Control, at Floyd	20, 21
Delhi, at Delhi	27, 28
Wimsboro and Bend River, at Wimsboro	Mar. 6, 7
Oak Ridge, at Prairie Mer Rouge	13, 14
Lind Grove, at Lind Grove	20, 21
Bastrop, at Bastrop	27, 28
Trenton, at Trenton	Apr. 3, 4
Monroe, at Monroe	10, 11

The district stewards' meeting will be held at Delhi, February 27.

28 C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

South Bossier, at Belleview	Jan. 23, 24
Shreveport	Feb. 6, 7
North Bossier	13, 14
Caddo	20, 21
Springville	27, 28
Mansfield	Mar. 13, 14
DeSoto	20, 21
Anaeoco and Leesville, at Kissatchie	Apr. 3, 4
Natchitoches and Manny	10, 11

As there was no plan given me for the district, the preachers will please send the names of the places for holding the Quarterly Conferences. Place of address: Minden, Louisiana.

28 S. S. SCOTT, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia circuit, at Columbia	Feb. 13, 14
Caldwell and Dugdemona mission, at Welcome Home	20, 21
Montgomery circuit, at Montgomery	27, 28
Harrisonburg and Sicily Island	Mar. 6, 7
Trinity circuit, at Trinity	13, 14
Centerville circuit and Little River mission, at Trout Creek	Apr. 17, 18
Alexandria	24, 25
Rapides circuit, at Pleasant Grove	May 1, 2

Members of the several Quarterly Conferences are specially requested to be in attendance.

28 J. H. STONE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Jan. 30, 31
Franklin	Feb. 6, 7
Pattersonville	13, 14
Abbeville	20, 21
Opelousas	27, 28
Washington	Mar. 6, 7
Evergreen	13, 14
Spring Creek	20, 21
Lake Charles	27, 28
Vermillionville	Apr. 10, 11

The District Conference and district stewards' meeting will be held at Vermillionville, beginning on Thursday, April 8.

21 J. E. CONN, P. E.

MISCELLANEOUS.

THE BEST AND LARGEST ASSORTMENT in this country is now to be found at the

SPORTSMEN'S DEPOT,

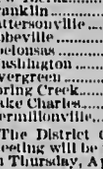
55.....ST. CHARLES STREET.....55

Breech-Loading Guns from $25 to $300. Muzzle-Loading Eng. Twist and Laminated Steel Barrels from $10 to $150. Rifles of every description, Eley's Shells of all sizes, Eley's Caps, Brass Cartridges, all sizes, Powder, Shot, Powder Flasks, Shot Pouches, Game Bags, Hunter's Accoutrements and Fancy Articles—the best assortment. The largest and best assortment of Fishing Tackle ever imported, such as Artificial Baits, Braided Silk Lines, Gigs, etc., etc.

Dealers and Sportsmen are respectfully invited to call and examine our goods before purchasing elsewhere. We feel confident that they will save money by doing so. Address

R. RHODES,
Liquidator of firm of F. Charleville,
P. O. Box 1589, New Orleans, La.

TAKE NOTICE.—The concern is being liquidated with a view to its being continued with greater facilities than ever. ja21 2m



MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *rain* does for the *earth* (the *body* is *earth*.) It gives *marrage* to the head and trunk, removing all obstructions and plugging from the system. It cleanses the Lungs, Heart and Liver, breaks up the worst cold, and does wonders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1, $1 50 and 50 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oct8 1yeow

HENRY ERBEN & CO.,

ORGAN MANUFACTURERS,

235, 237 and 239 East Twenty-Third St.,

Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. au27 1yeow

EPILEPSY OR FITS cured by the use of Ross' Epileptic Remedies. *Trial packages free.* For circulars, evidence of success, etc., address ROSS BROS., No. 257 Main street, Richmond, Ind. ja21 13t6ow

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS, TOILET SETS,
TEA SETS, TETE-A-TETE SETS,
CHAMBER SETS, SETS OF GLASS, Etc.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 upwards.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces 4 00
French China TEA SETS, 44 pieces 6 50
French China Decorated TEA SETS, 44 pieces 7 50
Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
de17 1y New Orleans.

SAMUEL E. MOORE,

IMPORTER OF

CROCKERY, CHINA

AND

GLASSWARE,

HAS REMOVED TO

NO. 55 CAMP STREET,

NEW ORLEANS, LA.,

where he will keep on hand a full supply of the above articles, at

WHOLESALE AND RETAIL,

AND ALSO ALL KINDS OF

HOUSE-FURNISHING ARTICLES,

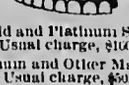
Comprised in part of

Silver-Plated Spoons and Forks,
Silver-Plated Casters,
Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Door Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware,

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. ja7 1y

MISCELLANEOUS.

TEETH! .....TEETH!

GREAT  REDUCTION.

$30—Gold and Platinum Sets—$30.
Usual charge, $100.

$15—Aluminum and Other Materials—$15.
Usual charge, $50.

$2—Gold Fillings—$2.
Usual charge, $5.

$1—Silver, Amalgam and Gullois Cement Fillings—$1. Usual charge, $3.

DR. G. A. BETANCOURT,

173.....ST. JOSEPH STREET.....173

Between Camp and St. Charles streets,

New Orleans, La.

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

CIGAR MANUFACTORY,

311 BURGUNDY, CORNER BARRACKS ST.,

NEW ORLEANS, LA.

A large assortment of Cigars on hand at all times.

DOMESTIC, HAVANA FILLED,

PURE HAVANA,

made of the best Vuelta Abajo Tobacco Leaf, imported by myself. Warranted pure.

J. M. JUSTINIANI,
ja11 1m Proprietor.

NOTICE—NOTICE.

The undersigned has purchased the stock in trade formerly owned by Dr. A. DERENNEVILLE, and is prepared to offer to the public an entirely new and desirable stock of

Drugs, Medicines, Chemicals,

PATENT MEDICINES, PROPRIETARY ARTICLES AND FANCY GOODS,

and solicits a call from his former customers, and the public for a share of patronage.

W. B. SHEARER,
ja14 2m No. 101 Camp St., cor. of Puydras.

WANTED—SCHOOL.

A gentleman of many years' experience, qualified to teach the Classics (Ancient and Modern) and Higher Mathematics, desires a position as TEACHER in Louisiana or Mississippi. Can produce the highest testimonials, both as to character and capacity. Correspond with

J. E. HOPKINS,
ja28 2t Toon's Station, Tennessee.

STAINED GLASS.

WM. NELSON, 23 Market street, Pittsburg, Pa. Send for circulars. oct15 6m

RAILROADS.

NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.00 A. M.
Mail	0.00 P. M
ARRIVE.	
Express	11.00 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. dc3 6m

NEW ORLEANS, MOBILE AND TEXAS RAILROAD.

THE MOBILE LINE is the shortest and most reliable route to New York and all Northeastern cities. Pullman Palace Cars, *via this line only*, to Louisville, Atlanta and Charlotte. But one change to all principal Northern and Eastern cities.

Express Train leaves Depot, foot of Canal street, daily at 4.15 P. M.

For tickets and information apply at office of Mobile Line, corner of Camp and Common streets, opposite City Hotel.

E. P. SHUTE, General Ticket Agent.
C. H. ALLEN, General Manager. no19 3m

STEAMSHIPS—STEAMBOATS.

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin Passage $60 00
Steerage Passage 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf—Foot of Jefferson street.

New York wharf—Pier No. 4, North River

JOHN H. LUDWIOSEN, Agent,
fe12 1y No. 190 Common street.

MISCELLANEOUS.

WATERS' NEW SCALE PIANOS,

Square & Upright, *are the best made. The touch elastic, the tone powerful, pure and even through the entire scale, yet mellow and sweet.*

WATERS' CONCERTO ORGANS

cannot be excelled in tone or beauty; they defy competition. The Concerto Stop is a fine Imitation of the Human Voice.

All are warranted for 6 years. Prices Extremely low for cash, or part cash and balance in monthly or quarterly payments. Second-hand Instruments taken in exchange for new; also for sale at great bargains. Agents Wanted in every county in the United States. A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. ILLUSTRATED CATALOGUES MAILED.

HORACE WATERS & SON,
481 *Broadway, New York. P. O. Box* 3567.

SONGS OF GRACE & GLORY.—The best Sunday School Song-Book. By W. F. SHERWIN and S. J. VAIL. 160 pp. Splendid Hymns, Choice Music, Tinted Paper, Superior Binding. *Price in Boards, 35c.; $3.60 per Dozen; $30 per 100. A Specimen Copy, in Paper Cover, mailed for* Twenty-five Cents.

Six New Songs! *in Pamphlet Form, for* Sunday Schools, Concerts or Anniversaries, *from "Songs of Grace and Glory." Price, $3 per 100. Specimen Copy of the Anni

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, FEBRUARY 11, 1875. NO. 7.

News of the Week.

DOMESTIC.

MILWAUKEE, February 3.—The eleventh ballot elects Angus Cameron, of Lacrosse. The vote was as follows: Cameron, 68; Carpenter, 59; scattering, 4. The Democratic caucus nominated Cameron, and, aided by the bolters, effected the above result.

The election of Mr. Cameron was brought about by a coalition of the Democrats with the bolting Republicans.

The latter offered the Democrats four names from which they might choose a candidate: Judge Cole, Ex-Governor Lewis, General Guttey and Hon. Angus Cameron.

The Democratic caucus, held last night, nominated Mr. Cameron, conditionally upon his acceptance of the platform that includes hard money, tariff for revenue only, and the supremacy of civil authority in time of peace.

Mr. Cameron, the senator elect, was born in Caledonia, Livingston county, New York, in 1826. He came to Wisconsin in 1857, and has served six years in the State Legislature, and was speaker of the Assembly in 1867. He is a lawyer and a prominent member of the Episcopal Church.

DUBUQUE, Feb. 4.—A train is fast in the snow seventy miles hence, with thirty passengers without food or fuel. Assistance has been sent. Terrible snow storms prevail. The thermometer is from twenty-three to twenty-six degrees below zero.

NEW YORK, Feb. 4.—The annual conference of the Congregational churches of New York, Brooklyn and vicinity was held to-day. Reports from different churches were received; among them was one from Plymouth church, showing an increase of eighty members since last year, and declaring the congregation were confident that the ministrations of their pastor were blessed by God.

FALL RIVER, MASS., Feb. 6.—The strike among the mill operatives continues. Nearly two thousand weavers and spinners, mostly females, have been idle nearly a fortnight.

WHEELING, Feb. 6.—The Senate passed a bill removing the capital to Wheeling. It is thought the House will concur.

WASHINGTON, Feb. 9.—Grant's Casarish message regarding Arkansas is the main question. It was concocted without cabinet consultation. Two if not three members of the cabinet deprecate the message, and the House will undoubtedly adhere to the report of its committee. It is so currently believed as to make it probable that two portfolios will change hands after the fourth. Jewell will almost certainly lose his, and Bristow's grasp is feeble.

The removal of McCook and the substitution of Routt to Colorado, as Governor, indicates the intention to force her into the Union. The President is fond of McCook, but he is not sufficiently Radical to engineer a Territory into the Union. With Routt at the helm, two Radical senators are assured.

The New York *Tribune* says that Grant's arrogant action toward Arkansas will make more Liberal Radicals change front.

It is feared Pinchback will be seated, which will really settle the Louisiana matter.

FOREIGN.

CITY OF MEXICO, Feb. 1, via Havana, Feb. 5.—On the evening of the twenty-sixth ultimo a mob attacked the Protestant church recently established in Acapulco by Rev. M. M. Hutchinson, superintendent of the Presbyterian mission. The rioters were armed with machetes and rifles. Mr. Hutchinson escaped and took refuge on a United States man-of-war in the harbor.

General Mejia, commandant of the castle, ordered out the troops and charged upon the mob. Four Mexicans and one American were killed, and eleven others were wounded. Among the latter was Mejia's adjutant. None of the rioters have been arrested.

An investigation is in progress, and reinforcements have been sent to the city to protect the judge who is taking testimony.

The State government of Oaxaca has offered large cash premiums to encourage the production and exportation of coffee and sugar.

MADRID, Feb. 3.—General Morlones has succored Pampeluna.

In an engagement yesterday at Otlezca, between the Royalists and Carlists, the latter were defeated.

The Alfonsist troops are advancing victoriously.

The Pope wrote a letter to Don Carlos expressing sympathy for his cause, but advises him to reconsider his determination to continue the war, as the dignity of the Catholic Church in Spain has been vindicated and the rights of the clergy recognized by Alfenso.

LONDON, Feb. 3.—A meeting of the Liberal members of Parliament was held this evening and was attended by one hundred and thirty-seven gentlemen. Among those present were H. C. Childers, Cowper Temple, Lewis L. Dillwyn, W. H. Gladstone, George J. Goschen, Henry J. Ames, Robert Low, A. J. Mundella and Dr. Lyon Playfair. John Bright was chosen to preside. On taking the chair he said that although a Parliamentary leader was necessary, still each member had a right to reserve such individual liberty as honorable men required.

A resolution regretting Mr. Gladstone's retirement was adopted after an eloquent eulogy by Mr. Fawcett. Mr. Vallliers then nominated the Marquis of Hartington for the leadership of the party. Mr. Mooley, who was originally in favor of Mr. Forster, seconded the nomination, and pledged the marquis his support, and that of his friends. The Marquis of Hartington was then unanimously elected. Mr. Bright, in his closing speech, congratulated the meeting on its choice.

BERLIN, Feb. 4.—Bismarck is suffering from a nervous affection. The prince seems determined to retire after his sixtieth birthday.

LONDON, Feb. 9.—The Carlist committee here have intelligence of a great victory. Seven thousand Alfonsists have been killed and wounded. Don Carlos has issued a congratulatory proclamation.

It is snowing in southern England.

A Special Message.

THE PRESIDENT DECLARES IN FAVOR OF BROOKS AS GOVERNOR OF ARKANSAS.

To the Senate of the United States:

Herewith I have the honor to send, in accordance with the resolution of the Senate of the third instant, all the information in my possession, not heretofore furnished, relating to affairs in the State of Arkansas.

I will venture to express the opinion that all the testimony shows that in the election of 1872 Joseph Brooks was lawfully elected Governor of that State; that he has been unlawfully deprived of the possession of his office since that time; that in 1874 the constitution of the State was by violence, intimidation and revolutionary proceedings overthrown, and a new constitution adopted and a new State government established. These proceedings, if permitted to stand, practically ignore all rights by minorities in all the States also. What is there to prevent each of the States recently readmitted to Federal relations on certain conditions from changing their constitutions and violating their pledges, if this action in Arkansas is acquiesced in? I respectfully submit whether a precedent so dangerous to the stability of a State government, if not of the national government also, should be recognized by Congress.

I earnestly ask that Congress will take definite action in this matter, to relieve the executive from acting upon questions which should be decided by the legislative branch of the government. U. S. GRANT.

EXECUTIVE MANSION, Feb. 8, 1875.

CAUCUS ON THE ARKANSAS MESSAGE.

The caucus over the President's Arkansas message was discordant. Some senators were unwilling to commit themselves until they had seen documents. The Arkansas senators are anxious for speedy action upon the message.

The opinion prevails that the Republican members of the House will sustain the report of the majority of their select committee, notwithstanding the President's message for senatorial action.

Celestial New Year Day.

Observing an unusual stir among our Chinese citizens yesterday morning, their stores being closed and all business suspended, we made inquiry as to the cause, and learned that it was New Year day according to the calendar of the celestial empire.

Last year this festival fell upon the sixteenth of February; this year, which with the Chinese has but three hundred and fifty-four days, it came on the fifth; and next year, which has thirteen months, it will occur on the eighteenth of the same month. Their last festival, corresponding to our Christmas, was on the thirty-first of December, and the next will be on the twenty-first of January, 1876.

New Year day (Sunnanno, as they call it) is a day of religious devotion, feasting and visiting, and in the flowery kingdom it is kept up by the poor for five or six days and by the rich for one month.

Yesterday we called on Loung Sing, of the Oregon laundry, No. 41 Rampart street, who courteously received us, and urged that we should partake of the delicacies prepared for the occasion. These consisted in part of sweet potatoes, cut in strips and dried, and afterward fried with a sirup, making a delicious dish; "Lio gle con," a Chinese dried fruit, which favors the acorn in appearance, and the date in flavor; oranges, candied rice, very much like the macaroni cakes sold in our confectionery steres; a paste made of beans, dried in strips and then cooked; sweet beans in jelly, a very pleasant article; and the Chinese substitute for tobacco, which Loung Sing assured us "preserves the teeth and sweetens the breath."

During their worship they burn candles and straw-like tapers, made from sandal wood, which fill the room with sweet odor.

At Wing Chung's tea store, on Chartres street, the table was handsomely decorated with natural lilies, brought from China, and rich ornaments. Here also the display of sweetmeats was profuse.

There are three religions in China, all of which are upon an equal footing—one based upon the teachings of Buddha, another based on the teachings of La-otse, and another based upon the teachings of Confucius.

Most of the Chinese in California, it is said, are Buddhists, and we take it that the Chinese, for the most part, in this section also hold to that belief, although this religion did not originate in China, as did those based upon the teachings of La-otse and Confucius, but was introduced into that country from India, its teachings having been translated from the Sanscrit into the Chinese language.—*New Orleans Picayune, February 6.*

From the Work.

PRATTVILLE DISTRICT, ALABAMA CONFERENCE.—*To the Preachers and Members of the Prattville District, Alabama Conference—Dear Brethren:* I take this method to inform you that I am kept at home, and from meeting my appointments, by sickness in my family. My wife has been suffering for two weeks from a violent attack of pneumonia. She is something better, but improving very slowly. Her babe was not quite three weeks old when she was taken sick, and of course she is very feeble.

Our second daughter, just grown, was taken sick on yesterday, and is now confined to her bed. We are having a hard time of it, and hope that you will remember and pray for us in our affliction and distress. As soon as the Lord will permit I will be at my post.

Affectionately, J. W. SHORES.

GEORGIANA, ALA., Feb. 6, 1875.

BASTROP, LOUISIANA.—*Mr. Editor:* We arrived about a week ago, and are now comfortably settled in the new parsonage the church is building here. We were received very warmly. No telling what they would have done if it had not rained just as and when it did. The parsonage is also furnished—not yet completely—and as to supplies, they are still coming in. May the Lord bless the people in their loving efforts to make us glad and comfortable! Since the memorable night of January 11 I admit I have had Bastrop *on the brain*, having turned much of my studies and cares this way; but you see Bastrop has had the preacher's welfare *on the heart*. If the preachers at Conference could anticipate anything like such fare, from what fearful forebodings would they be often saved, and how much more effectual service would they be enabled to render the church afterward, and gladly too.

W. P. OWEN, P. C.

FEBRUARY 6, 1875.

WARRINGTON, FLORIDA, ALABAMA CONFERENCE.—*Mr. Editor:* I was sent by the Alabama Conference to this place; have been doing what I could, "in my way," to advance the cause and honor of my Master and church. Have gone to work building a church here; everybody is helping; the frame is up; men new at work putting up the weatherboards and steeple, and we expect to worship in it in less than two months. O how sadly have they needed a preacher here! During the epidemic last year men, women and children were buried without a word over their graves—not a Protestant minister within nine miles. The interest in our church and Sabbath school will tell how much they needed the word and a pastor here; even my poor service has been a blessing. I found no church, no organization, no Sabbath school. Now we have a fair membership, full boards of stewards and trustees, and a Sabbath school of over fifty children, besides the grown people and large Bible class. I declare to you that I am not entitled to any credit, and do not tell you this to seek it; but the "smoking flax" was here, and my being sent here and *coming* put the spark. Our services are held *pro tem.* in the hall of the I. O. of O. F., and every meeting is crowded as I scarcely ever saw before in all my life. We have purchased the "Gem" song-book for our Sunday school, and our "practice meetings" are crowded with little, big, old and young folks; and some of the men who work in the navy yard have requested me to hold my singing school at night, so they can attend. I do assure you, and through you my many friends, that I never saw so much interest manifested in a place where there was such a very *insignificant preacher* to cause it. Our subscription list for the church has some names on it with $50 after them, and it also has the name of Commodore Cooper, Captain A. A. Semmes, C. B. McGruder, all of the United States navy, and will have (so they tell me) many others of both navy and army. God's work is neither political nor sectarian here. I intend to publish the entire list some of these days. If you won't do it *free*—well, I'll get the folks down here to pay for it.

PRESTON NASH, P. C.

FEBRUARY 4, 1875.

THE Conservative legislative caucus met yesterday at eleven o'clock, and went into executive session to receive the report of the committee appointed last night to wait on the Congressional committee this morning, the result of whose labors is given under the head of "Departure of the Congressional Committee," elsewhere.

It has transpired that the resolution looking to a plan for adjustment was carried almost unanimously last night by the caucus.

The caucus adjourned at quarter-past twelve, to meet this morning at eleven o'clock, secrecy being enjoined.—*New Orleans Picayune, February 10.*

A NEW METHOD has been proposed for crossing the English Channel. This is to construct an artificial isthmus between the French and English sides, leaving a very small space in the center for the passage of ships. The expense would not be much larger than that of boring a tunnel, and the advantage would in some respects be greater.

Katie King Literature.

The folly of humanity is a perpetual sorrow. The forlorn nonsense of "spiritualism" has had of late a resurrection on the authority of certain so-called "scientists," who made what they called "investigations" into some new *phenomena*.

The new *phenomena* were the "materializations" of spirits, it was claimed. Dead people made themselves visible, actually talking and walking, and shook hands with living people. The living people gave them oranges and flowers, and chains and crosses, and the dead people let the living people feel their pulses, and gave them pieces clipped from their dresses, even locks of hair from their heads, and *photographs!*

One of these spirits called herself "Katie King"—a pert, ungrammatical young woman, dead, according to her own story, for about three centuries, but still chattering "I-be," "You shan't," "No, *sir*, you're stoopid!" just like an uncultured Yankee girl out of a factory.

And thus "spirits," doings have been the theme of elaborate reports in several newspapers and magazines. Especially Mr. Robert D. Owen has been allowed to tell all about her sayings and doings in such a magazine as the *Atlantic*.

We do not remember in a long time seeing so pitiful an exhibition of human dotage and maundering imbecility as the last two or three numbers of this magazine have given a place in what is considered respectable company.

The writer sees a rosy-cheeked, bouncing young woman, who kisses him, shakes hands with him, receives presents from him, chatters with him in sublime indifference to Lindley Murray and Goold Brown, gives him locks of her hair and bits of her dress, and behaves, in short, as many an unmeaning, sprightly and enterprising young woman has behaved with an old gentleman of weak intellect and some wealth before; and Mr. Owen writes all her nonsense down, and all his own more nonsensical reflections, sentimentalities and senilities, and then asks us to believe that because *he* does not know how this young woman got into the "cabinet" (a dark box out of which she puts her hands and face,) that therefore this very flesh-and-blood young woman is "a spirit" who has learned how to "materialize" herself after three hundred years!

The trick, as he relates it, had not even the merit of originality. It had been tried over and over again in London, and somewhere in Vermont, we believe. In each case the photographs of the "spirit" were as unlike as they well could be, and her dialect and tone of voice different. But these trifling circumstances disturbed nobody's faith in the cheap trick.

A sliding panel in the "cabinet," connected with another room, is, it turns out, as all reasonable people knew beforehand, the explanation of the mystery over which Mr. Owen in the last *Atlantic* constructs what he thinks an unanswerable syllogism—positively as simple a contrivance as a sliding panel baffled the "scientists" and the "eminent investigators."

"Katie King," at least in Philadelphia—Mr. Owen's Katie King—is a smart young widow, who took that method to pay the rent she owed the medium! and now begs pardon for her deception.

A thousand such "exposes" will not restore reason to Mr. Owen nor his kind. They stand ready to be cheated by the most primitive and clumsy bit of stage property to-morrow.

But is it too much to ask that magazines of the standing of the *Atlantic Monthly* shall not treat a patient community to pages of stuff like Mr. Owen's, insulting to human intelligence, and painful and pitiful to every right-thinking mind as exhibitions of human weakness?

We would be the last to narrow the bounds of "literature," but surely we do not go for literature to "Katie Kings." And old gentlemen who take such young women for spirits, and maunder over them accordingly, can scarcely expect the rest of us to call their maunderings *literature*.—*Church Journal.*

Southwestern Bible Society.

MR. EDITOR: I have just read, in your issue of this week, a note from the corresponding secretary of the Southwestern Bible Society in regard to the report of the committee on Bible cause at the late session of the Mississippi Conference, and asking about the dollar. As chairman of the committee I reply: The dollar is on hand, and I herewith send it to you, to be turned over to the society. It would have been sent long ago had I known the name of any officer of the society. As the report sets forth, we had no communication of any kind from the society, and were in total ignorance as to its condition and operations. If the society shall see fit to send to our next annual session a report of its condition and work, it will receive respectful notice by the Conference. Please send the dollar to the society.

Very sincerely, WILL. H. LEITH.

BRANDON, MISS., Feb. 6, 1875.

A WIDE-AWAKE minister, who found his congregation going to sleep before he had fairly commenced, suddenly exclaimed:

"Brethren; this ain't fair. Wait till I get along, and then, if I ain't worth listening to, go to sleep; but don't before I commence. Give a man a chance."

How It Was Done on Jan. 4, 1875.

To the Democratic-Conservative Members of the Legislature, assembled in caucus:

In order further to throw light upon the infamous act against which we protest, we have prepared, and herewith have the honor to submit, a minute of the exact manner in which the army of the United States appeared upon the floor of our House, and, at the point of the bayonet, drove thence the elected representatives of the people.

HOW IT WAS DONE.

Hon. L. A. Wiltz, of Orleans, speaker of the House, having from his chair refused to call, or allow to be called by the clerk of the House, Mr. Trezevant, or the person—one Vigers—designated in General De-Trobriand's orders, any roll or list of persons, for the purpose claimed, of identifying certain members of the House, duly sworn, with a view to their expulsion by the army of the United States, General DeTrobriand, in full uniform, with sword by his side, preceded by Mr. Campbell, self-stated to be an agent of Governor Kellogg, and accompanied by Mr. Anderson, a member of the Returning Board, who together acted as detectives and identifiers, appeared in the presence of certain members of the House, to wit: Messrs. J. O'Quin, F. R. Vaughn, G. W. Stafford, J. Jeffries, R. S. Luckett, C. C. Dunn, G. A. Kelly, J. J. Horan and A. D. Land, where they sat in their respective places, and did then and there, placing his hand on each gentleman addressed, put to him substantially the following questions:

1. Your name?

2. Have you been returned by the Returning Board? Or, as in one instance, the following: Do you acknowledge that you have not been returned by the Returning Board?

3. My orders being to eject you from the hall of the House of Representatives, do you yield at once, or shall I apply force to you by calling within the bar a file of soldiers?

4. There is the captain with his soldiers; you will retire.

And so on to the ninth member (Mr. Land) were these gentlemen thus ignominiously arrested, and, despite their public protests, their appeals to the speaker and the House for protection (which neither could afford,) forced from their seats, at the point of the bayonet, by the soldiers of the United States.

Seeing that the difficulty of identifying members for expulsion was becoming great, the said Campbell demanded that those whom he recognized as members should all stand on one side, for his convenience of selecting; but he was warmly informed by a representative that he was himself an intruder, and without right or warrant to be upon the floor of the House, much less to dictate to members where or why they should stand or sit.

Thereupon, still professing to act in the name and in place of Kellogg, said Campbell demanded from General DeTrobriand that he should intervene force between Speaker Wiltz and Vigers, that the latter might read a roll or list of persons, as stated in the commencement of this narrative, and for the furtherance of the same object of identification and extrusion.

It may be conceived that the supreme moment for the speaker to vindicate the imperiled rights of the House had at length arrived; therefore, when a file of United States soldiers, with fixed bayonets, came to an "order arms" before his seat, he arose therefrom and spoke as follows:

"As the legal speaker of the House of Representatives of the State of Louisiana, I again protest against the invasion of our hall by the soldiers of the United States, with loaded muskets and fixed bayonets.

"We have seen our brother members violently seized by force of arms and torn from us in spite of their solemn protest. We have seen a file of soldiers march up the aisle of the hall of the House of Representatives of Louisiana, and have protested against this in the name of a once free people. In the name of the downtrodden State of Louisiana, I again enter my solemn protest.

"Gentlemen, the chair of the speaker of the House of Representatives of the State of Louisiana is surrounded by United States troops, the hall of the House of Representatives is in possession of armed forces, and I call upon the representatives of the State of Louisiana to retire with me from their presence."

The treasonable acts of these subverters of public liberty, being thus perfected, the honorable speaker, in company with all the Democratic-Conservative members, left the hall—no longer of representatives of the General Assembly of Louisiana.

If we have dwelt thus at some length upon the mere details of the overthrow of a sovereign State, and her reduction to be a province of a central, armed, irresponsible government, it is that other States may see and know the process whereby their own overthrow can be most readily accomplished.

Louisiana, enslaved by the arms originally intended, and once victoriously used for her defense, can but remind New York, Pennsylvania, Ohio and her other sister States that, in the language of President Lincoln, "this country cannot remain part slave and part free;" and that when the soldiers of the United States entered her hall and expelled the lawfully elected members of her House they constructively entered every Legislature, and dismissed at the point of the bayonet the Assembly of every State in the Union. Nor is it extravagant to say that even the houses of Congress, honorable and eminent as they may be, are not too exalted to be subjected to a similar subversion in a similar emergency.

EDW. HOOTH,
Sub-Committee and Representative from First Ward, Parish of Orleans.

JANUARY 5, 1875.

Now and Then.

MR. EDITOR: When the Mississippi and Alabama Conferences hold their sessions I look with no little anxiety for the appointments of the preachers—anxious to know how the land of my youth is being religiously cultivated. You know that the land that gave us birth; and the gleeful scenes and enactments of childhood always find green spots in our recollections. So, having in other days traversed southern Alabama and Mississippi, from the Chattahoochee to the Mississippi river, and retaining, as I *trust* I do, all my interest in the church I love, it affords me no little pleasure, in this far-off land, to mark her progress, her divisions and subdivisions, her advancements and triumphs; and I feel an especial interest in the welfare of those ministers that then and there led on the little band of Immanuel's soldiers to the contest. Under question 18—Who are the superannuated preachers in the Alabama Conference?—I find, in part, this answer: E. V. Levert, too feeble to attend the session; Thomas Abernathy. Among the appointments I find the name of A. S. Dickinson, a near kinsman. We were members of the same class, licensed to exhort and preach, and entered the Conference at the same time. These, I think, are the only men that I now recognize that were then in the Conference.

In the Mississippi Conference I find, under the above question, the names of J. G. Jones, Thomas Clinton and Barnabas Pipkin. These three, as I now remember, are the only remaining men who were in that Conference in the year 1830.

So time is doing its work! The men of other days are gone to their reward. Only six remaining in two Annual Conferences who were laborers there forty-four years ago, and these are not prepared to move off in the front rank. It is true, the harness is still on, but they can only watch and guard some local interests that are within their limited sphere.

Do you ask me: What of your adopted State religiously? We reply that we have a widespread field that is ready for the harvest, and is being cultivated by as noble a band of Christian soldiers as can be found in any land. From the Sabine to the Rio Grande, and from the gulf to the Indian Territory, in every village and hamlet, the word of life is being disseminated; and although we stand in great need of men, yet we push the battle to the very gate, even where the rifle and six-shooter are thought to be necessary appendages.

The subject of religious education also comes in for a large share of interest and attention. All over the State colleges and high schools are in successful operation. Chappell Hill, located in Washington county, has long been an educational center for the Methodist Episcopal Church South in Texas; and although the results of the war damaged us materially, yet we have successfully overcome all embarrassments. We have there a new, tasteful and well-arranged building. Dr. Pitts stands at the head of Chappell Hill Female College; and he, with his faculty, knows no superior in his department. President McNeely, of the male college, moves quietly along, esteemed and loved by all. They are doing a noble work here for the youth of the land.

J. MATTHEWS.

CHAPPELL HILL, Feb. 1, 1875.

Homer College.

MR. EDITOR: Dr. T. B. Gordon has arrived and is now in charge of Homer College, and so far is giving perfect satisfaction to the board of trustees, citizens and students. Indeed we believe here that he is one of the best, if not the very best, instructors we ever saw. He has a happy art of imparting instruction, and is, no doubt, one of the best disciplinarians of the age. The prospects now are that under Dr. Gordon's administration the institution will prosper as never before. *The tuition is free to all students in the college for the present year*, and possibly for many years to come.

The total expense at Homer College, for a session of five months, is only $76.50. This includes board, washing, bedding, fuel, lights—each student furnishing his own lamp—and contingent fee. Of this amount the contingent fee ($1.50) is payable on the day of entrance, and the remainder monthly *in advance*.

THOS. J. UPTON,
Financial Sec. Homer College.

HOMER, LA., Feb. 4, 1875.

THAT was a just and yet an awful rebuke administered by Senator Schurz when he said, in the Senate of the United States, speaking of colored men being discharged by employers for voting the wrong ticket: "I cannot forget that, as to the discharge of laborers from employment for political cause, a most seductive and demoralizing example is set by the highest authority in the land." This applies to all "authorities," Democratic and Republican, who turn good men out of office who vote the wrong way. Party spirit is the bane of republics.—*New York Observer.*

The Christian Advocate.

THURSDAY, FEBRUARY 11, 1875.

LINES TO MRS. MOLLIE G. M. L., ON THE DEATH OF HER INFANT.

BY V. W. T.

Could words, like softest music, flow
From far-off lutes at eventide,
Full well I know
These could not soothe
A mother's woe
When death has hushed, in dreamless rest,
The babe that slumbered on her breast.
Her anguished soul could only hear,
Above the sweetest strains that rise,
A voice whose fullest tones are dear
As life unto a mother's ear.

Could words, like radiant beams of light,
The fairest scenes of earth portray,
Her tear-dim'd sight
Could not endure
These visions bright;
One little form, so pure and fair,
The object of her tenderest care,
No more her loving gaze will greet;
But, consigning into silent dust,
Its dimpled hands and tiny feet
Lie folded 'neath a winding-sheet.

Since words are vain and empty things,
And earth, with all its dwelling show,
No comfort brings
The weary soul
That folds its wings—
Wearied of the noise and strife,
And all that makes this troubled life—
O weeping mother! lift thine eyes
Above the narrow shores of time,
Behold, where many mansions rise,
Thy beauteous home beyond the skies!

The darling babe hath entered in;
A loving Savior bade it come.
There, free from sin,
And far above
This earthly din,
A glorious life that never ends,
Where love with joy and friendship blends,
And every sense to mortals given,
Of sight or sound, or taste refined,
Made pure, shall be enlarged in heaven,
Ransomed from the fall in Eden.

ALLEGHANY SPRINGS, Virginia.

A Conference Letter.

DEAR JONES: As I promised you a letter soon after Conference, I will take this opportunity to redeem my promise. There were many things connected with the trip which contributed to make it one of the most interesting occasions since the days when St. Paul took his carriage for the memorable conference at Jerusalem. There is quite a difference in the mode of getting to Conference now to what existed in the halcyon days of Asbury, McKendree and others. Then "Old Gray" and "Old Dunn" carried them to and from Conference at very reduced rates, thus saving steamboatmen from displaying some noble charities. But now the boats have the start, and while "Old Dunn" is at home in a solitary stall, enjoying a fine season of recreation, his master has mounted a noble steamer and is steaming away to Conference. To tell the truth, Jones, these steamboats are a convenience, with all their failings and shortcomings, and have saved many a precious life from exposure and hardship.

Our Conference convened on Wednesday, as you know most of them do. Bishop I. is at the helm, and you will doubtless hear of some good things concerning him. Our Conference has the same good old-fashioned, hearty Methodist look that yours in the mountains has; the same discerning, inquiring eye, the same hearty hand-shaking and genial converse that you meet with in no other legislative body in the world. In legislatures some are members of every profession; but here all are one, in one work. And the grand focal point of the whole assembly is the Bishop, who, having ascended, step by step, every round of the itinerant ladder, is an exalted and an intensified specimen of a well-developed itinerant.

I want to give you some items about the place and the social surroundings where we convened. Indeed the natural advantages are unsurpassed by any country in the South. Cane fields, orange groves and splendid farm-houses surround us everywhere, while at our feet rolls the grandest river of the globe, upon whose bosom is borne the richest and most varied productions of every clime. Jones, you ought to transfer here just to get an idea of it, for I am sure no language can depict it in sufficiently glowing colors. The society is largely Roman Catholic, speaking the Ashdod lingo of the French Creole. However, the Anglo-American population compose as wealthy, refined and religious a class of people as are to be found in the nation. Of course every one of these was delighted to see us and to welcome us to their homes, where we all met with the most princely hospitality. My room-mate was a clever gentleman indeed, and well understands the profitable and pleasing art of making himself agreeable to the happy family where we abode during Conference. I expect it was the result of a shrewd calculation on his part, as he is an old bachelor, and there were several young ladies in and about the family, who had upon several occasions been heard to say that it must be delightful to be a preacher's wife.

Among the Catholic people we found many persons who appeared more friendly than ordinary, and I sincerely trust that they may have received a sufficient amount of light to reveal the startling errors and tragedies propagated and enacted by Romish authority in all their revolting aspects. Many of these good people are worshiping at a false temple reared on Mount Gerizim, rather than at the true temple on Mount Zion. But few of them know what spiritual regeneration is, while those priests who grant absolution to others are themselves in the chains of darkness and sin. In dress and appearance these men somehow or other remind me of my ideal of the black priests of Baal, who withstood Elijah. Did it ever occur to you, Jones, that the logical sequence of Catholic doctrines is the exclusion of every Dominican, Franciscan, Capuchin and Jesuit priest from the kingdom of heaven? Here it is: "No person can enter heaven without partaking of the sacraments." But marriage is a sacrament. Hence no unmarried priest can get to heaven. Judging from the smoke that generally surrounds these ecclesiastics upon this question, I think it a chance if many of them escape final shipwreck.

I revert again to the more pleasant associations of Conference. I shall not go through with the business formalities of Conference, for these are better known to you than to me. Rather extraordinary, but we had a good old-fashioned revival in the auditorium, while the Conference sat in the basement of the church. The Bishops worked in the altar with all the ardor of younger days. The singing was congregational, and was led by our Handel. It seemed as though the melodies of the earth had been joined to the harmonies of the sky, "until angels descended with songs again, and earth repeated the long amen." I love the sacred peal of the organ; it awes and mellows my soul; but full-volumed, living praise, rising like tumultuous waves, lifts the whole congregation, as on eagle's wings, into the presence of him who delighteth in praise. Jones, I believe we have some of the most finished men in our Conference that there are in the whole church—real preachers, men whose eloquence can wake all the tuneful soul of love, or make the powers of darkness tremble as an earthquake. We have a real Cicero, a genuine Demosthenes, a living Chrysostom and a Luther. You may be sure that sin heard from them during Conference. The Bishop preached in great simplicity, and with a pathos and power that slew to make alive.

I want to tell you about the love-feast on Sabbath morning. A few lectured the church, others went into poetic rhapsody, but the most of them said: "I love Jesus;" "I'll be disappointed if I don't get to heaven." Then a song; then a shaking of hands all over Conference; then a shout; then the glory of the Lord descended and baptized the mercy-seat with an unction which, like the dew on Hermon, descended until every heart was filled. Oh, what heart so cold as not to be "strangely warmed!"

We have a grand missionary enterprise of which we claim to be the originators. I allude to Mexico. Bishop B. originated it, but then you know we originated him; and, as one of our members is already there, we claim it. The Bishop says we are a Southern church, and that our mission is south. A continent and vast chains of islands lie at our feet. The Bishop has been to spy out the land. He is no false spy, nor is he a mere grape-hunter, but he brings some trophies, and returns to the host full of the land, with the story that there are no lions in the way, nor anything larger than grasshoppers to oppose an invincible faith. My brother, as I heard him talk I felt the missionary fire burning in my bones; but, like a chained eagle, I could only rise to the length of my chain. Suppose we offer ourselves as volunteers to go abroad to heathen wretchedness and woe. "He that saveth a soul from death" shall shine "as the stars forever."

Well, Bro. Jones, you have experienced the agony felt in reading out the appointments. The announcement hushes the troubled waters; the clouds bank up along the sky; the sea turns a dull, lemon color; the ship lays heavily upon the waters, her sails hang loosely on the yards, and the sailors look anxiously at each other. Oh, for a bright heart at such a moment! What reflections agitate the heart! They may send me to some town where foul epidemics come, and then I cannot flee as an hireling, and so perchance must die; or to some poor, rude circuit, where my wife's life will be a burden, and her tears her only joy; or to some aristocratic circuit, where our hearts will be frozen with formality and indifference; or to some place where a hut will be our home and housing from the chilling blasts of winter; or to some swamp, to find a stranger's grave. Oh, for a hiding-place from such tormenting fears! Oh, Rock of Ages, I hide myself in thee! Now I'm ready to hear it. Almost insensible, the announcement rushes upon me like the blast of a trumpet. Thank the Lord, I am landed again, and on a good but a difficult work. But I remember last year—its joys, its pleasures, its lessons, its endearments and associations. And now I am a stranger again. Well, no, not quite, for the people have been looking for me, and are glad to see me. Besides, I come with the indorsement of the whole church and the special appointment of the Bishop. No, I am not a strangor among Methodists who are so good, and stewards who are so considerate.

Well, my dear brother, I must close. Write soon and tell me all the news. If you get any "dots," let me have them. My love to your good wife. May she ever, as Mary of old, be found at the feet of Jesus. Tell her that I hope she did not suffer in her move as much as my wife and children did. Indeed it was a trying move to me. Farewell. The grace of the Lord Jesus Christ be with you and your house forever. Direct to me in care of ADVOCATE, 110 and 112 Camp street.

Your brother, JOHN SMITH.

INJUN VILLAGE, LA., Jan. 25, 1875.

Of What Use?

MR. EDITOR: In your issue of December — you published an article on the Physical Causes of the Death of Christ. Can the discussion of this subject be of any advantage to society or religion, or in any wise enlarge our faith in his divine mission? If we could ascertain, beyond a doubt, the truth of the theory set forth by Dr. Stroud, what new fact would be evolved which would strengthen his claims on our love and gratitude?

The clergy of the present day are denouncing the theories of Huxley, Tindall and others—not even forgetting Darwin—not more for their impiety than for other reasons of a less objectionable character. Then why encourage a theory which in its solution, if such were possible, would render us neither wiser nor better, which would not enlarge the boundary of thought or furnish any new truths to strengthen our faith in his divine mission? The subject is beyond the demonstration of science. Then let it rest with the years that have gone, until the general resurrection, when we shall be made familiar with the grand secrets of nature, and the grand mystery of life and death will be made manifest.

That he may have died of a broken heart no one can either contradict or affirm; and beyond that we see nothing but useless speculation—quite as valueless as the theories of Darwin, nor less absurd than the theology of Holcombe. We are assured of one fact: that he died that we might live. With the manner of his death we have no concern. His death was foreknown from the beginning. He consented to the sacrifice—came into the world to accomplish an important mission; and that it might be effective, he had to suffer death by violence. And yet we see that with a full knowledge of this great truth, his desire to live, to avoid suffering, and the anguish of dissolution, he prayed that the "cup might pass." He prayed in great agony, for his "sweat was as drops of blood." But we are told that he came into the world to die, "the just for the unjust." His life was a ransom for the sins of the world, and his mission was not complete till he had expiated our offenses by his death; and yet he prayed for life, and only submitted when prayer was no longer available.

His birth was a miracle; and a miracle attended his death such as no one has ever witnessed before or since. The vale of the temple was rent, the dead left their graves and darkness fell upon the land, and in that darkness the mystery of his death has been shrouded for eighteen hundred years. Let us not attempt to lift the pall.

But why should we weep and mourn for one who voluntarily offered his life for the salvation of mankind? Rather let us rejoice that the mission was accomplished, that the Redeemer expiated our offenses, and that to-day he is pleading our cause before the court of heaven, and that in his infinite goodness he sent us a comforter. HATAK TOHBI.

NEW ORLEANS, January 2, 1875.

A Word to Church Members.

MR. EDITOR: As the beginning of a new year is an appropriate time to examine our hearts and surroundings, it would be well, in reviewing the past, to note our deficiencies and reform.

In many respects we have abundant reason to rejoice on account of our prosperity, temporal and spiritual; and though we would not be ungrateful for all these blessings, nor fail to give God the glory, yet we have sufficient cause to be humbled, and should inquire if we have done our whole duty.

In the farming sections of country protracted meetings or special revival efforts seldom occur except in the summer and fall. At such times the people lay aside the cares of the world, and come up to the help of the Lord against the mighty. In answer to the fervent, effectual prayers of the righteous, God is found of them; and as a result the churches are renewed in their spiritual strength, the careless and profligate see the error of their way, and numbers, especially of the young, enlist in the army of King Immanuel.

Now, with proper training and nursing, these young recruits would become a power in the church; but at this critical period, when, above all other times, they should be looked after, instructed and encouraged to press on to the higher life, they are too often left to combat the world, the flesh and the devil all alone. These run well for awhile, but when Christmas, with its usual demoralizing festivities, comes along we have to refer to the church register to decide between the professor and non-professor. I admit there are many honorable exceptions. But where are now some of those who so recently were rejoicing in their first love, and who in the presence of the church took upon themselves the solemn vows to renounce the pomp and vanities of the world? "Were there not ten cleansed? But where are the nine?" I fear many of our young converts, like the lepers, have not returned to give glory to God. And are not we, the church members, at fault in this matter? We act as though we indorsed the tenet: "Once in grace, always in." Too many of us sit idly by, and leave our pastor to do all the work, forgetting that, when he has done all he can do, there is still room. I am satisfied this seeming disinterestedness is not intentional, but merely the result of our inactivity; yet its baneful influence is painfully apparent to every observant mind.

We may not be able to teach by precept, but our example has a telling influence on those with whom we associate; and for that influence we will be held to a strict account. If church members would live up to their privilege—enjoy pure and undefiled religion, and exemplify it in their lives—the young converts would less frequently turn back to the beggary elements of the world, and seek pleasure at the shrine of worldly amusements. Let us set an example worthy of imitation by seeking and living that "higher life" which the Bible teaches, which Mr. Wesley preached, and which the *Home Altar* and similar publications are endeavoring to inculcate.

Permit me, in this connection, to say that the *Home Altar*, published by Rev. William Baker, McMinnville, Tennessee, is being circulated in our country to some extent, and its good results are everywhere visible. C.

MORGAN SPRING, ALA., Jan. 21, 1875.

The True Support.

"Man is born unto trouble, as the sparks fly upward;" and many indeed are the troubles which assail us in this short life. Sometimes our bark glides smoothly on, and peace and happiness are all around. Then, again, the dark clouds of adversity hover over us, darkness gathers, and no star of Hope is visible.

The trials to which we are exposed are different in their nature, but their end may be identical. Some arise from failure in business; all the stock invested may be lost in a day.

"Riches take to themselves wings and fly away," and they who have flourished in opulence and wealth may be reduced to want and poverty. Look at the man of ambition as he endeavors to scale the mountain of Fame. He views his giddy height, and aspires for laurels to be placed in the crown of "one of the few, the immortal names that were not born to die." To-day Hope holds her brilliant meteor high; to-morrow she trails her proud banner in the dust. He realizes the substance fled, and shadows left lingering around him.

Then there are the troubles of affliction, sent by God's own hand—mercies in disguise. The sweet child, the mother's idol, is cold in death. The bud is severed ere it unfurls itself into the blooming rose of youth, to be the pride of the family circle. The wife and mother, whose sacred influence has been felt in the home center for so many years, is borne by the angel of death to the home of the blessed; or perchance he upon whom the wife has leaned, whose strength has been her defense from the cold charities of the world, upon whose strong arm she has been stayed with unshaken confidence, and to whom her heart had turned for comfort in earth's trials, is now taken, and leaves her upon the confines of earth, to struggle alone with her orphan children. How sad would be our state if we should find insecurity written upon all things. But there is a "true support," a firm foundation in the blessed Savior, whose tender sympathy is extended to us. Yes, he who was the "fairest flower in the garden of humanity" did not escape suffering. So he knoweth our troubles, and offers us his grace in our time of need. Why, then, will the heart repine when Jesus is near? Why will the creature turn from his God, and try to drown his troubles in the cup of dissipation, or seek the delusions of sickening draughts of smoke, and spend sleepless nights, to wear out nature and end life as soon as possible? Oh, dark unbelief, thou art shrouding that heart! Like Hagar, thy victim weeps near the well of immortal joy; but she sees it not, or the blind sit wearied and hungry when the table is spread before them. Unloose the fetters that bind thee, troubled heart, and turn thy eye of faith to Jesus, who is the only true support, who can bind up the broken in heart and render thee a thousand-fold for all that thou hast suffered. P. H. MOSS.

GREENVILLE, ALA., Jan. 29, 1875.

Our God.

"For he is our God; and we are the people of his pasture, the sheep of his hand. To-day, if ye will hear his voice, harden not your heart."—Psalms xcv, 7.

We look around upon the beautiful earth, teeming with souvenirs of a gracious and merciful Creator. Lofty mountains, whose rugged brows frown in terrific grandeur, yet blending with the softening air, fling sweetest echoes round; wide expanse of forest-trees, first green, then gold, then brown, until old winter wraps them in his cloak of snow, and rocks them to sleep to the lullaby of his hoarsest blast; but they are again warmed into new life, and follow the ordinances of that same all-wise Creator. The mighty cataract, in foaming torrents, rushes from precipice to precipice in blinding fury, gushing through tholls of rocks, sweeping all before its path, till, reaching the quiet glade, it ceases its brawling swell and takes up the tune the violets breathe in sweet perfume, and casts no thought to "what has been." In a multitude of voices we hear the praise of nature's God. Delicate flowers, in sweetest fragrance, offer their incense of love and gratitude to him who has given them this language, alone in honor to himself. Hear nature's choir! How they warble in unison notes that thrill the listening ear! At morning, noon and night their orisons of trust and gratitude arise in sweetest strains to their Maker, who notes the tiniest wing that flits through space, and no sparrow falls without his notice. Do you ever feel that there is a holy language, speaking softly and low, in all things that God has created? Does it not whisper to you from the sighing breeze? Do you not hear it in the gentle murmur of the brook, and the mellow tones of the deep, rolling river? Over all the earth it sheds a soft radiance, like the filtering of beams from fair Luna's brow. It is sweet music to mortal hearts, for it is the voice of God's holy love to erring man.

Then let *us*, whom God hath given dominion, not be more callous than nature and her household, but give to our Creator that honor and reverence that *belong* to him, and that love and gratitude it is our dear-bought privilege to offer him. Let us show our trust by our faith, and our faith by our works. Let us not "harden our heart," but in all humility hear his voice and abide by his precepts. Then shall we be "blessed among the people," and "no good thing be withholden from us." EMMIE K. BAILEY.

"And he that taketh not his cross, and followeth after me, is not worthy of me."—Matthew x, 38.

The "cross" is a Jewish and Roman figure for extraordinary suffering. Hence it seems absurd, as saith Summers, to call any little trial or unrelished duty a cross!

The first disciples lived at a time and engaged in work where they could but expect much suffering. Therefore it was wise that their great Teacher give them special instruction in reference to it.

But are not all disciples called upon to endure suffering in every age and clime? Is it not natural for us to shrink back when we see it before us? Just then we should turn our tearful eyes to the beautiful example of our divine Teacher and ask: *Did he ever shrink? Never.* He boldly and fearlessly endured all his great sufferings. They were greater than ours can be. He, having suffered, is able, and ever willing too, to succor us in all our sufferings. Would you be worthy of him—of his care, his bounty, his love? Then *take* your cross, whenever you find it in your path, with holy boldness, and bear it with earnest and cheerful steps along the blessed way in which his precious footprints shine. W. S. T.

PEROTE, Alabama.

Anecdote of Dr. Bethune.

On one occasion, when the doctor was resident in Philadelphia, he went for a few days of rest to a front stream he had heard of in the interior of the State. Arriving an entire stranger at a house kept by a man who had been accustomed to entertain those who came there to fish, he was coldly received. The man told him frankly he had attended a protracted meeting during the winter, that he hoped the Lord had forgiven his sins, and that he had joined the Methodist Church, and meant to give up going with the kind of men who came up there to fish. The doctor's humor overcame his scruples so far as to gain admittance for the night, and the next morning succeeded still further, prevailing upon the man to go out with him and show him the best places of the stream. They spent most of the day together, and on returning to the house in the afternoon the man slapped him on the shoulder, saying:

"Doc., I like you."

"Why do you like me, my friend?"

"Well, Doc., I'll tell you. We've been out a'most all day, we haven't caught much, you fell in and got wet, and I haven't heard you swear once."

After supper, as the doctor was smoking his pipe in front of the house, his host came out, and with some hesitancy said: "Doc., since I joined the church I've had prayers every night; we are going to have them now, and may be you wouldn't object to come in."

"Certainly not, my friend," and he went in to listen to the reading of a passage in a broken way, and to join heartily in a good old Methodist hymn. During the singing the man watched him closely, and at the end said anxiously: "May he you wouldn't mind leading us in prayer." The doctor knelt and offered one of those full and hearty yet simple supplications which are so well remembered by all who knew him. He was hardly seated in front of the house again before the man reappeared, saying:

"Doc., I kinder suspicion you."

"What do you suspect me of? Nothing bad, I hope?"

"No, nothing bad, and may be I'm wrong, but I kind 'e think you are a minister."

"What makes you think I'm a minister?"

"Well, I'll tell you. I haven't heard you swear since you came; then the way you joined us in the hymn, then the way you prayed made me think you were a minister."

The doctor laughed heartily as he acknowledged that he was indeed a minister. While ever willing to be known for what he was, he never paraded his calling, but stood simply upon his dignity and worth as a Christian gentleman, asking no favors for himself but such as he accorded generously to others. In a subsequent article I may tell you something of him as an orator.—*J. Wheaton Smith, D. D., in the National Baptist.*

Judaism and Early Christianity.

There is no question that the earliest Christian Church was a Hebrew Church. There is also no question that it was an offshoot from this Hebrew Church which planted itself with exceptional vigor at Rome; and that hence Roman Christianity, from that time to this, has been strongly tinctured with Jewish elements, has blazed with Jewish intolerance, delighted in Jewish gorgeousness, and fallen a victim to Jewish realism; while Pauline or Augustinian, or Protestant idealism has struggled manfully indeed, but too often in vain, to overcome the deep weight of these lower ingredients in Catholic Christianity, and to assert for intelligence and freedom their true place in the church. That this struggle of the Petrine and Pauline elements of Christianity is still going on under our eyes, as it has been going on in all ages, need not be said. But it is essential to the healthy solution of the problem that both views should be clearly understood. The lower, sensuous, realistic Roman type of churchmanship cannot be thoroughly understood without an understanding of the early Hebrew Christianity out of which it took its rise. Would any one, therefore, see how much and how little Romanism has to say for itself, let him go to the Holy Scriptures, and, putting aside their Pauline ingredients (St. Luke and the Acts and St. Paul's Epistles,) he will then find that he has left upon his hands (1) the Jewish Old Testament complete; (2) the literalism of St. Matthew and St. Peter; (3) the sacramental mysticism of St. John; (4) the ascetic moralism of St. James and St. Jude; (5) the gorgeous ritualism of the apocalypse; and out of these Hebrew materials he might perhaps be able to construct, in its main features, the Roman system of religion. Reintroduce, however, St. Paul, and all this wonderful phantasmagoria begins to break up. Its unity and completeness is troubled. Pauline freedom, individualism and intelligence, entering into combination with the previous Hebraizing ingredients, produce that vivacious and wholesome effervescence which we see going on at this hour in all countries where Christianity is really alive, and where the Scriptures in their completeness are really studied. *Edinburg Review.*

THE English Churchmen, having claimed the title "reverend" as exclusively their own, are now proceeding to distribute it in grades. Ministers in charge are, of course, "reverend," bishops are "right reverend," the actual deans of abbeys and cathedrals are "very reverend;" there are also a large number of rural deans not quite up to this mark, and it is proposed to call them "rather reverend." It is now suggested to confer the "rather" or "very reverend." It is not quite clear which, upon the deans of convocation in the United States, and to designate deacons as "quite reverend," and lay deputies as "almost reverend."—*Methodist.*

Obituaries.

BENNIE MORRIS LOWRIE, infant son and only living child of Benjamin T. Lowrie (deceased) and Mary G. M. Lowrie, breathed his last, in Port Gibson, Mississippi, on Christmas eve, A. D. 1874, at six o'clock, aged one year and twenty-four days.

MRS. ELIZABETH M. CHAPMAN, wife of Rev. Thomas Chapman, died January 7, 1875, aged forty-five years.

Sister Chapman has been a professor of religion and a member of the church twenty-five years. She passed from earth triumphantly. She was an invalid for many years, knowing what it was to suffer. She had a heart to sympathize with the suffering around her. When able she was eminent in her attention to the sick. Many now living remember her kindness in this way. The Patrons of Husbandry paid a handsome tribute to her memory. She leaves six children, all grown, or nearly so, except one. The Lord be with them. W.

LITTLE ROSA WAKEFIELD was born in Calhoun county, Alabama, April 20, 1867, and on the sixteenth of January, 1875, the blessed Jesus took her from this world of suffering and death to be with him in paradise.

She has joined loved ones above to sing redeeming grace and dying love. She had a sweet disposition, and a meekness of spirit not common in one so young. She was truly devoted to her parents, and obeyed them in all things. She was a dutiful and a faithful pupil. She was beloved by all who knew her. This was shown by the large assembly of old and young persons who attended her funeral services. She was buried at Mount Zion church.

R. G. RAGAN.

JOHN WHITEFIELD FRAZIER, eldest son of Arthur and Antoinette Frazier, was born April 7, 1873, in Lee county, Alabama, and died of croup, December 19, 1874.

HAYWOOD ANDERSON FRAZIER, youngest son of Arthur and Antoinette Frazier, was born October 7, 1874, and died January 17, 1875.

What a sad affliction! In the space of one month a happy home is made desolate and lonely because all the children are dead. The bereaved parents must console themselves with the reflection: Our children are now in heaven, and it is our privilege so to live that we may embrace them again in that land of happiness, where sorrow is unknown.

W. W. GRAHAM.

DIED, at her residence in Madison county, Mississippi, on the twenty-first day of January, 1875, Mrs. BELLE MILTON, the beloved wife of Samuel Milton, Esq., having just entered on the thirty-eighth year of her age. She was the third daughter of Starkey and Sarah Collins, who were among the early Georgian settlers in this county. She received her first convictions during a protracted meeting held by Bro. H. H. Montgomery, about twenty years ago, not more than fifty yards from where I am now writing. That meeting is still fresh upon the minds of many as a time of refreshing from the presence of the Lord; yet for some years she was undecided as to what church she should join. The Methodist Episcopal Church South became the church of her choice, and from that time to her death she was in the fullest sense an acceptable member of our church. Her sickness was short, but her sufferings were great. During her sickness she talked much about religion and of the blessings she had experienced during the past year, and would lay out plans for the coming year. But it soon became evident to her friends that she was sinking; and, being informed that she must die, she requested to see her pastor. I hastened to her bed-side. I asked her if she was happy. She said: "I believe all is right." I told her of Jesus being her only help, and then sang:

"In darkest shades, if thou appear,
My dawning is begun."

We offered up prayer, committing her into the hands of God. Afterward she requested to be lifted up. Her mother, husband and children standing around, she bade them farewell, saying: "I am sorry I have to leave you, but am perfectly reconciled to the will of God." Sister Milton leaves a family of nine children to mourn her loss. She was a loving wife, and a kind and judicious mother. Her death has cast a deep gloom over the family and the whole community. God grant that husband and children may ever hear the familiar voice of a departed wife and mother bidding them to ascend to a home above, and all meet again beyond the river.

RALPH BRADLEY, P. C.

THE NATURE OF CATS.—They are not allies and companions, like dogs. They make no attempt to take a part in human affairs, as dogs do. They undertake no responsibility of guarding the house, or protecting the person, or joining in the sports of man. They will not disturb themselves to find fresh fields and pastures new. They probably have no idea that they are valued for their propensity to slay and scatter mice, and imagine that they are only superfluously indulging the bent of a native genius for "natural selection," when they are really performing the one function for which they are treasured by thrifty housekeepers, for which they received the "grant-in-aid" of a milky "payment by results." They are as unconscious as Mr. Carlyle could wish men to be of their own genius and merit as attendants on our domestic civilization. You will see dogs full of pride at the accomplishment of their little tasks, and looking up to men for recognition. But there is nothing of this about the cat. She is as innocent of merit as if she had been brought up by a Calvinist.—*London Spectator.*

PERSECUTIONS are pieces of the cross of Jesus Christ; we should scruple very much to allow the smallest particles of them to perish.—*St. Francis of Sales.*

The Christian Advocate.

THURSDAY, FEBRUARY 11, 1875.

THE OLD AND NEW YEARS.

BY MRS. M. M. DUTCHER.

The good Old Year has gone at last
Into the dim and silent past,
With many gone before;
With feeble step it moved along,
To join the great and countless throng
That will return no more.

The year has gone; but ere it passed
One backward look I turned to cast
On time forever fled;
On broken vows and misspent hours,
On friends that now like summer flowers
Are sleeping with the dead.

And as I gazed there passed along,
With noiseless step and mournful song,
A long sad funeral train;
Followed by tears and wailing cries,
By fleeting joys and weary sighs,
And hopes that were in vain.

Onward they passed from every clime—
The good man and the man of crime,
The maiden young and fair;
The nobleman in all his pride
Walked humbly by the beggar's side,
For all were equal there.

Into the past, that like a pall
In a deep silence shrouded all,
That mournful train moved on;
The fading light now fainter shone,
As through the gloom I heard a moan,
And the Old Year had gone.

Sadly I turned, when o'er the way
A sudden wondrous brightness lay,
Shining so soft and clear;
Glad cries and merry bells rung out,
And happy voices joined the shout:
Hail to the glad New Year!

I looked and lo! a hand unseen
Had drawn aside a misty screen
To let the New Year in;
Flooding the world with new-born life,
And to the heart weary of strife
Bringing sweet peace again.

The present, beautiful and bland,
Gave promises with open hand
Of joys that should be sweet;
Gilding the moments ere they passed,
And o'er the whole a halo cast
With rosy light replete.

The future smiles, hope beckons on,
The Old Year's joys and griefs are gone—
They were, but now are not;
To every sin-sick child of woe
Forgiveness stoops and whispers low:
The past is all forgot.

Life is but short! Time does not stay!
The Old Year now has passed away—
The New has just begun.
How many will have joined the throng
That mournfully will pass along
Ere this year's course is run?

Christian Intelligencer.

The Church Bees.

"They are all out and hard at work to-day, your reverence, although it be Sunday. You mind the hum of them, like the deep sound of the organ far away."

It was our old and feeble sextoness, Mrs. Garland, who spoke, looking up to the church roof just under the steeple. From beneath two large slates, streams of bees came pouring forth incessantly—a dark cloud of them, which seemed to be in constant motion, hung over the place. As they issued out from under the slates they paused a moment on the slanting roof, tried their wings, which shimmered in the sunshine, and then joined the moving cloud above. From the outer edges of the swarm bees innumerable continually darted off. If you have good sight, you can see that some make for the garden of the old Manor House, where spicy-smelling flowers grow; some fly to Curragh, where sheets of golden furze continue still in bloom; while some spread to the rolling hills, which to-day have a hue of puce about them from the blossoms of Irish heath. As old Mrs. Garland said, the hum of our church bees, as of all bees, is soft, low and deep as the diapason of an organ. On fine, sunny days you can hear the sound in the air over so far away, like the tones of many Æolian harps played on by the wind. Should you come early for even-song, and sit awhile on the ancient tombs, with your feet on the carpet of short, crisp grass, you will see them all returning home richly laden, some powdered over with the yellow pollen of scented flowers, many with little pink or yellow balls of wax or gum from buds of trees fastened to their thighs; but the main body carries in unseen the precious honey to store away for winter-time, when there are no flowers and the air is cold. You can see how way is made at once for those who seem to labor under heavy burdens, and how they are helped up the sloping slates by other bees, set apart, I verily believe, for that special duty. Be merciful and tender if you find a weary one resting on your dress, or painfully toiling through the dwarf clover which grows upon the graves; they may have been caught in a summer shower, or perhaps the moisture on the grass, where the shade of trees lies dark, has wet and chilled them. They will unfold their wings and dry them, and, after a short circling flight, will soar away home. Bees will never sting your hand if you do not try to brush them off. The warmth of your palm will comfort an unwilling loiterer; very soon he will stretch out his hinder legs and brush down his wings, and, piping a little song of thanks, will fly upward. Some people pretend to be bee-charmers because bees do not sting them; their secret is not to be afraid of them or hurt them. Bees have a wonderful amount of instinct, and, like dogs and horses, seem to know their friends.

It is twenty years and more since these bees traveled through the air to Ballysax steeple. Villagers saw them rolling like a ball toward the Manor House, but the sextoness was ringing our sweet church bell on that sunny Sunday morning in July. They liked the sound, perhaps, and turned aside a hundred yards are so, and passed into the steeple through the gratings of the belfry. They found the place tenanted by bats, whose odor is disagreeable to the bees. It happened, however, that there was an aperture or slit where one slate overlapped another and the cement had crumbled away. Through this the bee scouts crept, and wandered over the great area between the slates and the oak living of the roof. They saw ties and crosebeams, and rafters all in order, from which millions of bees could hang their combs. There were no enemies, for bats could not enter through the narrow crevices, and there were no swallows to bear off the tiny insects on the wing. So the scouts returned and made a favorable report. I am told that the bee-camp rose in sudden commotion, and, leaving the steeple, passed into the roof; there they have increased and multiplied and stored their honey until now. I want to tell you that our bees have never swarmed, and, although we have sought diligently, we have never discovered a slaughtered drone. I suppose there is food enough for all in that vast co-operative store. Yet they have ample room to spare, and therefore no poor drones are murdered, and no swarming colonies are driven out for lack of food or territory.

Three years ago I was induced by the cleverest trout-poacher in all my parish to remove a slate or two, and to try whether we could not obtain some of the honey everybody knew to be treasured up there. So plentiful is it, indeed, that in hot summer days some of it melts and trickles through the ceiling and down the walls of my narrow vestry, which is situated in the basement of one tower of the church. The walls are all stained with it, and the color, mixed with the whitewash, is certainly not pretty. They prepared for the attempt as if for the storming of a citadel. They had lights and sulphur and masks, and gloves tied round the wrists, but the bees were on the watch. The guards, which appear at twilight, marching up and down and crossing each other's path before the entrance of the hive, announced the presence of an enemy. The two bee-hunters were daring men, and, as I know, skilful poachers of hare and salmon, but they were forced to retreat. They came home smarting with stings; the angry bees had followed them long after they had escaped from the church-yard, and had got by some means under their clothes. They managed to bring home a large and heavy dish of honey, but it was old and dark-colored, and had an unpleasant medicinal effect on those who had courage to taste it. They told me that on putting their heads into the hole, caused by the removal of the slates, they discovered that the bees had hung their combs under the second tier of rafters, where the new honey could not be reached without sawing away portions of the timber which support the roof. The combs, they said, hung down like stalactites in a cave. So on the next wet day, when the bees could not venture out, they replaced the slates as well as they could, taking care to leave apertures in the fresh mortar for the bees to go in and out. There they have their citadel and magazine, no man daring to make them afraid. You can see them on any warm day in summer working away, each in his own order, and all singing as they work. I wish I knew their language, and could find out how many queens they have, and whether their laws are the same as those which prevail among bee communities cooped up in narrow hives. We are all proud of them somehow; and I love, for I am an old man now, to talk about them to the visitors from the Curragh camp, who come to prayers at our Loretto in the wilderness.

When there is soft music in the air, without a breath of wind, our Sunday scholars say their pleasant lessons in the ruins of the old chantry of the church seated on fragments of carved pillars. The church-yard has been for centuries the last home of the villagers, and it is beautiful as a garden with weeping larches, and holly-trees and laurels, and tall box and dwarf pines, and sparkling clover enameled with a thousand flowers all over and round the graves. Here we sit, the children and I, talking of the blessed Master, who had a loving eye for every object of nature, and spoke so tenderly about the birds of the air, about the twittering sparrows, about the young ravens crying for their food, about the lilies of the field which outshone all the glory of King Solomon. There was a little girl in my class, and I made her proud one day by telling her that her name—Deborah—really meant a bee, and that Deborah is mentioned in the oldest and sweetest pastoral story of the old Scriptures. We traced out this ancient Deborah who lived so many hundred years ago, and found that she was the nurse of fair Rebekah when the maiden left her father's house and chose to go as a trusting bride to Isaac, whom she had not seen. And Deborah was sent with her (Genesis xxiv, 50) to tend the young wife in her new duties to her husband and his parents. Well, she must have performed her duty amidst many trials, for when she died Jacob buried her with great solemnity and sorrow under an old oak-tree, and all wept so much that the oak was ever afterward called "The Tree of Weeping" (Genesis xxxv, 8.) And there was another Deborah, who, like a queen bee, ruled the whole people of Israel, and pronounced her decisions as she sat under a palm-tree (Judges iv, 5.) She it was who put fire into the heart of cautious Barak, son of Abinoam, and made him wage war upon the tyrant Sisera, and hers is a noble song of victory which is read among our Sunday lessons (Judges v.) But all the children know the wonderful riddle of strong Samson, and about the swarm of bees which had built their combs and placed their honey in the skeleton ribs of the dead lion (Judges xiv, 8.) I have said that our bees followed the bee-hunters out of the church-yard and stung them; and so of bitter enemies the hoary Scripture says: "They chased you, as bees do;" and like bees they compassed David round about (Deuteronomy i, 44, Psalms cxviii, 12.) And as the bee—the working, earning, loyal bee—is not handsome in appearance, not half so handsome as the huge humble bee, with his bands of glossy black and brilliant orange, so the son of Sirach warns us that although "the bee is little among flies, yet her fruit is the chief of sweet things" (Ecclesiastes xi, 3.) Travelers tell us that bees are more abundant in Palestine even than in Assyria (Isaiah vii, 18,) and hence Palestine is the land which flows with milk and honey, set apart for the people of Israel. Thus we learn something even from our church bees as we sit among the graves and hear them singing—something which may do us good in this world and in the world to come.—*Rev. George B. Wheeler, M. A., in Sunday Magazine.*

The New Scriptures,

ACCORDING TO TYNDALL, HUXLEY, SPENCER AND DARWIN.

The Cincinnati *Commercial* publishes the following, which is rather the best satire we have seen on extreme evolutionism:

1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.

2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3. And the Unknowable said: "Let atoms attract;" and their contact begat light, heat and electricity.

4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air and water.

5. And there went out a spirit of evolution from the Unconditioned, and, working in protoplasm by accretion and absorption, produced the organic cell.

6. And cell by nutrition evolved primordial germ, and germ developed protogene; and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.

7. And animalcule begat ephemera; then began creeping things to multiply on the face of the earth.

8. And earthly atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

9. And animalcule in the water evolved fins, tails, claws and scales; and in the air wings and beaks, and on the land they sprouted such organs as were necessary as played upon by the environment.

10. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.

11. Now these are the generation of the higher vertebrata, in the cosmic period that the Unknowable evoluted the bipedal mammalia.

12. And every man of the earth, while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an oredon.

13. Out of the ascinlan came the amphibian, and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadæ in all their tribes.

14. And out of the simiadæ the lemur prevailed above his fellows, and produced the platyrhine monkey.

15. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evoluted the what-is-it.

16. And the what-is-it went into the land of Nod, and took him a wife of the longimanous gibbons.

17. And in process of the cosmic period were born unto them and their children the anthropomorphic primordial types.

18. The homunculus, the prognathus, the troglodyte, the autochthon, the tarragen—these are the generations of primeval man.

19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogeneous; for the weakest died and the strongest grew and multiplied.

21. And man grew a thumb for that he had need of it, and developed capacities for prey.

22. For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten and the slow men starved to death.

23. And as types were differentiated, the weaker types continually disappeared.

24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish, and secured the survival of the fittest.

Diary Jottings.

"A Tourist," writing in the *Provincial Wesleyan*, gives the following notice of certain Wesleyan Methodist worthies:

"Dr. Punshon, once each Sabbath, preaches at Kensington Gardens. At the time we heard him, his church being under repairs, between three and four hundred people listened to an eloquent sermon from "Behold the Lamb of God." To our mind it is questionable whether in England he has a sphere of usefulness equal to that he occupied in Canada. Mr. Perks, from whom Dr. Punshon received the seals of the presidential office, is strikingly different in physique to his successor, being of medium height, thin and delicate in appearance. The matter of his sermons is good, but his delivery is unpleasant. As a man he is beloved, as a scholar he holds a highly responsible position, and as an administrator he has, to an eminent degree, the *suaviter in modo et fortiter in re*. The associates of Mr. Perks in the secretariat at the Mission House are W. Boyce and Mr. Wiseman. The former is advanced in years, hale and portly, with reputation of financial skill, and extreme care for the *bawbees*. Mr. Wiseman is in the vigor of life. If his countenance is an index to the characteristics of the man, we should judge him to be possessed of fine feelings and noble sentiments. As an author he is favorably known to the literary world, and as a preacher his services are in requisition for special occasions.

"Charles Prest is a Methodist of the past generation, and seemed to us to discharge the duties devolving upon him, in connection with the home missionary department, according to old-time ideas. The best debater in the British Conference is Dr. Osborn. He is keen, shrewd and far-seeing. His mind is not of the ordinary cast. He is one of those men who would meet the claims of any important position. Physically he has seen his best days. Samuel Coley is a beautiful preacher. His sentences are fine, his ideas unique and his style attractive. We heard him preach a sermon to the young. It was a noble effort. His examination of the candidates for ordination at the Camborne Conference proved him to be an original thinker and a profound theologian.

"The ex-presidents of the British Conference, some of whom we have already named, are worthy men. Farrar, Rattenbury, Bedford, James and Arthur are men of whom the church might be proud. They stood firmly in troublous times; they labored successfully; the impress of their minds is upon the Methodism of Great Britain. In their declining days they stand as faithful sentinels, and their counsels are invaluable. As a general thing the senior leading ministers are intensely conservative. They love the old paths, and walk therein. A number of middle-aged men, such as Rigg, Stephenson, Garrett, etc., are now making themselves heard—men of mind, of oratorical power and administrative ability, who, while loyal to Methodism, are nevertheless looking forward to some modifications in ecclesiastical polity to make the Wesleyan Church even more effective than she at present is."

Curiosities of Wooing.

In olden times it was the fashion for a suitor to go down on his knees to a lady when he asked her to become his wife, which, with very stout gentlemen, was an uncomfortable proceeding. The way in which Daniel Webster proposed to Miss Fletcher was more modern, being at the same time neat and poetic. Like many other lovers, he was caught holding a skein of thread or wool which the lady had been unraveling. "Grace," said he, "we have been untying knots. Let us see if we can tie one which will not untie in a lifetime." With a piece of tape he fashioned half a true lover's knot, Miss Fletcher perfected it, and a kiss put the seal to the symbolical bargain. Most men, when they "pop" by writing, are more straightforward and matter-of-fact. Richard Steele wrote to the lady of his heart: "Dear Mrs. Scurlock (there were no misses in those days,) I am tired of calling you by that name, therefore say a day when you will take that of madam. Your most devoted humble servant, Richard Steele." She fixed the day accordingly, and Steeled her name instead of her heart to the suitor. The celebrated preacher, Whitefield, proposed marriage to a young lady in a very cool manner—as though Whitefield meant a field of ice. He addressed a letter to her parents without consulting the maiden, in which he said that they need not be at all afraid of offending him by a refusal, as he thanked God he was quite free from the passion called love. Of course the lady did not conclude that this field, however white, was the field for her. The well-known brothers, Jacob and William Grimm, were exceedingly attached to each other, and had no desire to be married. But it was thought proper by their friends that one of them should become a husband, and Jacob being the elder, it was agreed that he should be the one to enter the bonds of matrimony. A suitable lady was found, but Jacob declined to do the courting, requesting William to act as his agent. William consented, but soon found that he was in love, and wanted the lady for himself. He could not think, however, of depriving his brother of such a treasure, and knew not how to act. An aunt kindly relieved him in his difficulty by telling Jacob, who willingly resigned the damsel to his brother, and went out of the way till she had been made Mrs. William Grimm. A Scotch beadle was the one who popped the question in the grimmest manner. He took his sweetheart into the grave-yard, and, showing her a dark corner, said: "Mary, my folks lie there. Would you like to lie there, Mary?" Mary was a sensible lassie, and expressed her willingness to obtain the right to be buried near the beadle's relations by uniting herself to him in wedlock. A similar romantic view of the subject was taken by another Scotch maiden. Upon her lover remarking, "I think I'll marry thee, Jean," she replied: "Man Jock, I would be muckle obleeged to ye if ye would."

NOTES FROM ASBURY'S JOURNAL.

A Miracle.—"A mere miracle for a Methodist is to increase in wealth and decrease in grace."—*Wesley.*

I now go hence to Lynn, once the joy, now the grief of our hearts. The society began in union. It is now incorporated, in order to prevent the Methodists from being obliged by law to pay congregational tax.—*Asbury*, 1794.

Of South Carolina he says: "This country improves in cultivation, wickedness, mills and stills. A prophet of strong drink would be acceptable to many of these people. I believe that the Methodist preachers keep clear, both by precept and example; would to God the members did so too!"—*Asbury, March* 30, 1795.

Rebaptism—"One of our sisters asked me if we would not rebaptize persons who desired it. This put me to thinking and revolving the subject in my mind. I considered that there was neither precept nor example in holy writ to justify our rebaptizing one who had been baptized in the name and form which Christ commanded, in Matt. xxviii, 19."—*Asbury's Journal, December* 14, 1797.

SINCE the knowledge imparted by the Spirit, respecting what is in God, is as eternal and unchanging as the Spirit of God himself, the conviction thus obtained, that "God is love," becomes also the deepest and most reliable truth of our existence.—*Schleier.*

IT IS NOT with spiritual rose bushes as with material ones; in the latter the thorns remain and the roses pass away; in the former the thorns pass away and the roses stay.—*St. Francis of Sales.*

Religious Intelligence.

REV. STEPHEN H. TYNG, JR., is giving cheap concerts of a high order of merit in his church, New York city, each Wednesday night. The attendance is very large.

THERE are 1,000,000,000 heathen who need the gospel, and are going into eternity without it. Is there one professing Christian who will not make an effort to save them?

THE girls' school, established and supported in Egypt by the wife of the Khedive, proves a great success. In three months there were 200 boarders and 100 day scholars.

IN NAYERCOIL, near Cape Comorin, there is a most wonderful church, the congregation numbering about 2,000, of whom 259 are communicants, and 444 of the congregation can read and write.

DR. GULICK, in the *Missionary Herald*, estimates that of organizations of the different Protestant churches at work in Italy there are 124 different cities and villages with Protestant preaching.

THE restriction in the new Constitution of the State of New York, prohibiting State aid to sectarian institutions, does not prevent counties, cities, towns and villages from granting aid to such institutions.

FATHER BECKX, the general of the Jesuits, requested the Pope not to nominate any Jesuit as a cardinal. The Jesuits are particularly anxious not to appear in any way prominently before the world just now!

THE consecration of Rev. F. U. Adams, bishop elect of New Mexico and Arizona, took place in New Orleans on the seventeenth ultimo. The ceremonies were conducted by Right Rev. Bishop Green, of Mississippi, assisted by Bishops Beckwith and Wilmer.

NEARLY fourscore ministers in Dublin, belonging to the Irish Church, Presbyterians, Wesleyans, Primitives, Independents, Baptists and others, gratefully acknowledge the good work done by Messrs. Sankey and Moody among their different churches.

AS A PROOF of the revival of the missionary spirit in the English Baptist churches, we may note that the five general Baptist congregations in the Vale of Todmorden, Yorkshire, which three years ago raised less than £30 for foreign missions, raised nearly £90 last year.

AT MADRAS, where there has been much spiritual deadness among professed Christians, Mr. Taylor's labors have resulted in about three hundred conversions. The old-fashioned Methodist protracted meeting has gathered in crowds, night after night, from six to ten o'clock.

THE acknowledged decay of Brahminism is said to have aroused the fears of influential Hindoos, and they are making strenuous efforts in some places to sustain the tottering system. Books, in defense of Hindooism or assailing Christianity, have been printed and widely distributed.

THE labors of Moody and Sankey in the British Islands have resulted in the conversion of not a few Roman Catholics. Thereupon Cardinal Culleu has directed prayers for those Catholics who have abandoned their church to become "followers of roving minstrels or speculative travelers."

THE native young men belonging to a theological class in Ceylon, during a late vacation from study, found their recreation in evangelical labors. They visited 746 houses, and saw about 1,800 adults and 800 children. They found some cases of special interest, and met very few cases of opposition.

THE presbytery of Coleraine, Ireland, has adopted a temperance pledge, in which the members say they "feel bound, under present circumstances, to abstain from all intoxicating drinks as beverages: (1) from love to God; (2) from love to their fellow-men; (3) from love to their own souls." This example might well be imitated by religious bodies in our country.

THE Catholic *Freeman's Journal*, while accusing Mayor Kelley, of Richmond, of supporting "godless schools," adds: "One thing is certain. If our bishops do not, following the vicar of Christ, forbid Catholics sending their children to godless schools, in fifty years from now the Catholic Church in the United States will be a shriveled and ghastly skeleton."

THE New York *Examiner* claims for the increase of the Baptist Church in the United States during 1874 the following figures: Associations, 53; churches, 990; ordained ministers, 756; members, 127,132—making the totals 943 associations, 21,510 churches, 13,351 ordained ministers and 1,761,171 members. Of the increase in members 102,496 were received by baptism.

THE number of Catholic priests in all the countries of Europe is on the decrease. In Italy the loss is serious—three lost to one ordained. In Germany the loss is but little less. Even in our own country the ranks are only kept efficient by importations. In view of the great wealth of the church, and the honor in which priests are held by the laity, this depletion of numbers is surprising.

AT THE session of the Central New York Conference in 1870 Rev. G. W. Peirce was appointed the first Methodist minister to Salt Lake City. At the last session of the Rocky Mountain Conference one charge and four missions were reported in Salt Lake City. The Rocky Mountain Seminary stands at the head of the educational institutions of Utah. At the Central church, Rev. C. C. Stratton, pastor, we have over one hundred members.

THE "Friends" in Jefferson county, New York, are having a serious strife. One party affirms that it is quite proper and quite in accordance with Quaker custom to sing in public worship. The other side of the house denies this, and considers music in the public worship as ungodly and wrong. The leader of the musical party, "being moved by the spirit," began one day to sing, whereupon he was arrested for disturbing religious service and fined $25. He considers this too high a price to pay for the pleasure of singing in meeting, and has restrained his musical desires since.

THE *National Baptist* of January 14 makes the statement that perhaps 175,000 Baptists in the United States are not "firm and enthusiastic in their attachment to the distinctive principles (immersion and close communion) of the regular Baptist Church," which is quite an admission for a journal that makes most stanch advocacy of restricted communion views.

THE Romanists have in Japan a numerous mission of over fifty priests; but they are not popular either with the people or government. They have also a mission in the center of the capital, which they owe to the power of France. Their work at present seems to be chiefly among their old converts. They have a school of about fifty pupils preparing for the priesthood.

THE American Presbyterians have had a station in Canton, China, for fourteen years. The work has been one of continued blessing. Last year 48 were added to the church, and within twenty months 65. A new church has lately been dedicated, capable of accommodating 500 persons, or, when crowded, 600. The audience usually numbers about 400, of whom more than 200 are females.

BRAZIL covers about 4,000,000 of square miles; its extreme length and breadth is nearly the same, being about 2,600 miles. Its population is estimated at 8,000,000. The Presbyterian mission was organized there in 1862, and a church formed of two members; these have grown to over 500 now in full membership, and the one church has now become twelve, and the prospects of the mission are most encouraging.

THE States that have the largest Baptist membership are: Alabama, 75,614; Arkansas, 44,900; Georgia, 170,254; Kentucky, 147,031; Missouri, 88,662; Mississippi, 88,269; North Carolina, 116,528; New York, 103,964; Tennessee, 104,312; Virginia, 146,586; Texas, 54,019—that is to say, out of the total membership of the Baptist Church in the United States 10 of the Southern States contain one-half of the entire membership of the church. Ohio has 49,447 Baptists, and Indiana 39,352. The colored membership of the church in all of the States is estimated at 70,000.

BISHOP VAUGHAN, the Roman Catholic prelate of Salford, England, is on his way to this country, accompanied by several priests, who come to engage in mission work among the negroes of the Southern States. Bishop Vaughan is one of the most cultivated and indefatigable of the English Catholics. He is an eloquent preacher and a vigorous pamphleteer; and, in addition to his pastoral duties, he owns and controls the London *Tablet*, the principal Catholic paper of England. It was this journal which lately declared in such an uncompromising manner that the first allegiance of all Catholics is due to the Pope, rather than to the civil government.

A SPECIAL correspondent of the London *Times* says of the missions in India: "The ladies of the American Woman's Mission receive unqualified praise for their labors in miserable Hindoo households, where the life of the wife, in the language of one of them, is 'like that of froge in a well—all around life and beauty, and she buried;' and the life of the widow, possibly scarce five years old, is ten-fold more wretched. As far as our observation has gone, the preaching of the Methodists meets with the largest results. India is ceasing to be Hindoo in its belief, and becoming skeptical instead; and the extracts of Paine's 'Age of Reason,' placarded largely on the walls of Calcutta, show the food which the Indian mind now craves, instead of its old Vedas. While Christianity is not progressing in India in a ratio at all compared to the efforts of its advocates, he states that real and even wonderful progress is being made—more for the coming generation than for the present."

A LETTER appears in the *Times of Blessing* from Miss Whately, the indefatigable lay missionary at Cairo. Unconnected with any society, and having her assistants mainly from the circle of her own family, she has long maintained Christian schools both for Mohammedan and Coptic children at Cairo, and more recently at Damietta. She has more than three hundred youths in her charge, and also carries on extensive labors among adults. The Khedive gave the land on which her school buildings have been erected. Miss Whately states that an interesting reform is going on in the Coptic Church, having in view the better regulation of church matters, and especially the spread of the Scriptures. Though arising among themselves, she believes that this reformation has had its origin in the superior education and knowledge of the Scriptures which some of the members of the church have received from foreign Christians.

A DISCUSSION having arisen in Canada as to the relative numbers of the Presbyterians and Methodists in the Dominion, a correspondent of the *Provincial Wesleyan* gives the following figures from the most recent statistics of both churches: The Canada Presbyterian Church has 329 ministers and 49,315 members; Church of Scotland in Canada, 122 ministers, 17,247 members; Church of the Lower Provinces, 124 ministers, 18,082 members; Church of Scotland in the Lower Provinces, 31 ministers, 4,622 members, making a total of 606 ministers and 89,266 church members. The Wesleyan Methodist Church in Canada has 695 ministers and 69,212 members; the Wesleyan Methodist Church in Eastern British America, 204 ministers, 17,580 members; the Methodist New Connection Church of Canada, 119 ministers, 7,586 members; the Methodist Episcopal Church in Canada, 236 ministers and 22,611 members; the Primitive Methodist Church, 89 ministers, 5,618 members, making a total of 1,343 ministers and 122,538 church members.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

The Cry of Distress.

This comes to us from the missionary department of the church. We have published the statements and appeals, and we hope that every member of our communion, young and old, rich and poor, will feel stirred up to bring an offering, and to make a contribution at once. Manger all plans or the lack of them, the simple and direct thing to do is to give something now. We know of no royal road to liberality. There is no way to meet the obligation but the straightforward one of giving the money. We have been in the habit of putting off the collections until the last of the year. It is so in nearly all our financiering. The disagreeable thing is held back as long as possible, just as people hold on to their aching teeth, and stave off surgical operations, and the taking of loathsome potions. The first good Sunday, within the present month should not pass without an effort to raise the apportioned amount for foreign missions. If expectations are not realized, it can be tried again later; but let every pastor make an appeal now and get what he can, and forward it to Nashville.

It is an interest that cannot wait. We published a letter from Bro. Harrell, the superintendent of our Indian missions, two weeks ago. A noble work is being done among the Indians. Self-sacrificing men are laboring for their welfare, and enduring hardness as heroes. We quote a paragraph from the superintendent's communication, lest some may have overlooked it:

I have just returned home after a seven weeks' tour on the Cherokee district; find the preachers greatly discouraged, having received pay for only two quarters during the last fifteen months, and the drafts of the third quarter for last year repudiated. Our Indian preachers do not understand it and do not know who to blame. We have to meet the question, and look it full in the face: Will the church support the Indian Mission Conference or let it perish?

This Conference is located nearly in the center of the Southern Methodist Church. It is probable that, if these missions could be sustained for a few years longer, they could be made self-sustaining to a great extent. But if left at this crisis our schools will be broken up, and the preachers will transfer to other Conferences, where they can better take care of their families.

"Will the church support the Indian Mission Conference or let it perish?" That is the question, and it is the same in reference to our work in China and in Mexico. Our two missionaries in China have held their ground long and manfully, but they have never had the means to extend their operations, or to work to the best advantage. More men are needed there, and more schools. Shall this field be abandoned?

When we turn to Mexico we find the way has opened for access to a vast empire, and God has sent the Spirit of awakening before us. Christ is there, manifestly there, and praying us to come. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." The triune God is over there in China, Mexico, and almost everywhere, working as he can. Providential conditions are being adjusted for the conversion of the world, the Spirit is operating mightily, Christ almost single-handed stands amidst the dark and bewildered masses and summons the churches to rally to his call. It is not only to go, but to come. He lifts his own form of power above the distant horizon, and his presence flashes like an aurora over the benighted lands, and his voice breaks upon us like a trumpet: "Come over and help us." Can converted men hear this challenge from their divine Master and be unmoved? Not so much is it to go or send, but to fly to the help of him who is already striving for the salvation of the lost. The real cry of distress is from him who beseeches us to come to his succor in these fearful battle-fields between the powers of light and of darkness. The wails of perishing men and nations may not reach our dull ears, the note of alarm sounding from missionaries and missionary boards may fail to awaken us to the gravity of the situation, but the cry of the Lord himself should startle and thrill the whole Christian world. As surely as that night vision disclosed the Son of Man to St. Paul, awaiting him in Macedonia, and as surely as the voice of Christ came out of the darkness, sounding over the sea, so surely does the Savior speak to us from the plains where the red men live, from the heart and border of Mexico, and from the hoary paganisms of China, India and Japan.

Christ has been calling to us out of the night, and across the Hellespont, and across the Ægean, and across all the rolling seas, for a long time. But never has he called so loudly as now. Never has he been so manifestly in advance, and waiting with painful patience and saddening anxiety for the coming up of the sacramental host. Christ was once straitened when he contemplated his mission of love, and longed to see the fire of grace and salvation break forth in burning power and universal conquest: "I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished?" His hands were tied until the baptism of blood and of death on the cross should be poured upon him. That straitness was over when the great sacrifice was offered and the Holy Ghost was given. The straitness of this hour is of a different sort. Christ is straitened in his own people, in the deadness and narrowness of the church. The cry of the Son of God that went up before the baptism of Calvary was silenced in his death, and changed to victory and hope by the resurrection and ascension. Then the tongue of fire came, then the flame of love was kindled, and all the riches of infinite compassion and power were unlocked and opened to the nations.

The cry that comes to us now is after the cross, after Pentecost, after centuries of gospel demonstrations. It is not the church praying to Christ, but Christ praying the church, his own blood-bought followers, to awake and come to his help. If his hands are tied it is because of our unwillingness, and because of our lack of faith and love. His grace and providence have far outstripped our zeal, and he shames us while he entreats us to come to his relief. Such devoted men as Harrell, Allen, Lambuth and Daves, who are in the midst of the conflict, should not call in vain, and the warning tones of Marvin, McFerrin, Keener and other watchman upon the walls and towers of our Zion should not go unheeded; but there is a greater than them all whom we must hear. We have come to Troas, to the seaside, to the very frontier, and Christ in China, in Mexico, and at the antipodes, calls us to spread our sails and turn our prows thither.

It may not be the highest motive—the pride that we have in sustaining our own church enterprises—but we feel it nevertheless. Southern Methodism has taken rank with other denominations in raising the banner of Christ in mission-fields. Shall our standards be lowered or dishonored in the inevitable comparison? Are our people willing to see their missionaries humiliated and themselves lowered in the eyes of the Christian world? The prestige of Southern Methodism in Mexico is such that we might easily be far in advance of others. The Protestant Episcopal Church has recently sent two Bishops there. The Methodist Episcopal Church occupies the field without stint of men or money, while our operations are restricted and embarrassed for the lack of a few thousand dollars. The best expression of a church, the truest representation of what she is, is in her missions. If she is backward in this, let her not boast of anything. Her claims to spirituality, sound doctrines and numbers only heighten the disparaging fact that she is wanting in this most vital expression of spiritual force. Methodism, as represented by the British Wesleyans, and as exhibited in such men as Coke, Watson and Bunting, has reason to boast somewhat of her missionary vigor. The mission work of the Methodist Episcopal Church, so far as her foreign fields are concerned, reflects luster upon her name. Our Presbyterian brethren of the South are doing much more than we are, though not possessed of half our numbers or resources.

What have Southern Methodists to say to these things? Are they willing to be counted as a minor sect, or will they assert their right to take rank among the great powers of Christ's kingdom? Love for the honor and welfare of our church, as well as love to Christ, should stir every Southern Methodist heart to the very uttermost of sacrifice and liberality in this our hour of trial.

The Religious Paper.

The *Standard*, of Chicago, publishes the following excellent article from the pen of Rev. J. H. Broadus, D. D. We commend it to our subscribers and agents. They will not fail of the application we wish them to make. Dr. Broadus says:

A modern newspaper is among the foremost wonders of the world. It is a worthier and a nobler monument of human capacity, really a far grander thing, than the pyramids of Egypt. In the mere mechanical production of it are used nearly all the foremost inventions which the human race has achieved.

Besides, a newspaper is the cheapest thing on earth. Just look at a single number, with its multifarious contents; think how many different men have wrought together to make it and bring it to your hand; and then remember that it has cost you five cents, the very smallest sum for which, according to the fashion of the Cotton States, any article the most trifling can be bought and sold. In fact newspapers are, on some accounts, entirely too cheap. We are so accustomed to estimate everything according to its value in money that people are apt unconsciously to think lightly of newspapers because they cost so little. The best gifts of nature and the chiefest blessings of Providence are often underrated for a similar reason.

Religious news ought to possess the highest interest for all who are really pious and moderately intelligent. When any man or any family takes and reads a political, a commercial or a literary periodical, and does not take or does not read a religious periodical, it indicates a lack of interest in religious things, which is painful in any case, and in those who profess to be Christians alarming. And, on the other hand, if every professedly pious family in Virginia—to take one State as an example—should for the next five years be regular readers of a good religious newspaper, it would indicate and partly produce a state of things that would thrill every devout heart in the commonwealth with delight, and awaken new joy among the angels of God.

Religious newspapers are often dropped simply because they have never been attentively read. A person who has been taking no paper, or none that resembled the one to which he now subscribes, should read every number carefully for several months. He will thus gradually get into the current of contemporaneous events and thinking, will gain some acquaintance with the principal writers for the paper, will find it easier to understand the local allusions—in a word, will begin to feel somewhat at home in reading it.

Among the charms of a good religious newspaper is the fact that it may be read with interest by all the family. In the immense multiplication of books and periodicals it is apt to occur that the parents, the grown children and the little ones are separated into three distinct groups as to their habitual reading. Now there are few things more delightful in a family of some intelligence, few things that shine brighter among the recollections of childhood, than the choice literature which has been read by all alike, any reference to which is at once understood and enjoyed all round the domestic hearth or the family table. It is a golden chain of sympathy that links all the group into one circle. We ought to think of this in regard to the books read by our children, so far as possible. But, beyond most other literature, a good religious journal may be made common ground for the whole family, one of the intellectual centers of family life.

But the benefits that may be derived from a religious newspaper would form an inexhaustible theme. We close with some practical suggestions.

There is scarcely any form of Christian effort by which a person may be so sure of doing much good in a little time as by trying to induce others, throughout the community, to take a good religious newspaper. Much may be accomplished among our neighbors, as well as in our families, by judicious efforts to make people read the paper as well as take it. And where a good paper is generally read the Sunday school teachers will always have something to say to their classes when the lessons are over, the brethren who speak in prayer meeting will not have to say the same thing every time, and when the neighbors meet they will have other subjects to talk about besides idle gossip.

Those who are tempted to abandon a good religious newspaper had better conclude to try it another year, and see if they cannot awaken more interest in it, on their own part, and that of their families and friends.

Every subscriber who renews and every new subscriber helps to make the paper better for all the rest. A first-class newspaper of to-day can be conducted only on a large scale.

So then, friends, subscribers heretofore, for the sake of your fellow-subscribers, for the sake of your church and Sunday school, your neighborhood and your family, for the sake of your own mind and heart, for the gospel's and the Savior's sake, renew your subscription immediately, and take some trouble—trouble so sure of being rewarded with usefulness—to prevail on others also to subscribe.

Spiritualism Fairly Exploded.

It is time that the wretched imposture called "spiritualism" was put an end to. We do not mean that people who are willing to be deceived should cease to be deceived, for that is impossible. There will always be credulous fools who will take part in "dark seances," and who will assert thereafter that they have witnessed infallible proofs of spiritual manifestations. But there has been a much more numerous and respectable class, which has hitherto been willing to admit that there was "something in the thing;" that it might not be the work of spirits, but that a new scientific principle might be near to be discovered, and that the phenomena deserved serious attention.

We beg leave to remind such of the old-legal maxim: "*Falsus in uno, falsus in omnibus;*" and to claim that it has been fairly established in the case of the so-called spiritualism. There is but one presumption which can arise, whatever the alleged facts—viz.: that they represent a case of deception not yet unraveled. Nothing which any medium succeeds or appears to succeed in doing can possibly rise above the level of clever trickery. We submit that this is the only rational inference. When an intelligent man witnesses a performance of legerdemain he sees, of course, many things which he cannot explain. His senses, however acute, fail to detect the deception put upon them. But he knows that it is there somewhere, and after it is all over, and the gas turned out, he goes home quietly to his bed, without the slightest idea that he has been in the neighborhood of anything supernatural. If he has ever had any acquaintance with the method of similar tricks, he is aware, too, that the explanation which now evades him is almost absurdly simple, and that the great art of such performers lies in leading away the attention of the spectators from the real facts. Therefore he does not trouble his head with any necessity of accounting for the seeming impossibilities he witnesses. He knows his watch is *not* pounded in the wizard's mortar, that his handkerchief is *not* burned in the candle, and that the head, which apparently rests on a simple slab in the air, is in reality attached to a body which is hidden underneath. That which saves him from any shadow of suspense concerning the marvels of the magician is his perfectly proper application of the principle we have stated above. He knows there is deception, and feels no obligation to demonstrate it in every new trick.

We insist that spiritualism has shown itself to be nothing but trickery, and very poor and shallow trickery at that. The jugglers who exhibit their powers for the public pence do the thing infinitely better. All that is needed is for those who are not mere brainless gulls to cease regarding it as capable of any reputable solution. When new phenomena are talked about, the way is to set them down at once as nothing more than new tricks. There is no need to wait for a new exposure. "You cannot account for this," cries the medium triumphantly. The answer should be: "We need not try. We know you and all your crew to be arrant knaves."

Of course this would not be fair reasoning in the beginning of a new thing. But it is fair when a matter of the kind has been exposed over and over again. The presumption of honesty cannot last forever, in spite of constant detections. The burden of proof does not rest *ad infinitum* upon the skeptical side. And spiritualism will quickly take its place among the most vulgar and inane impostures, if only those who are not its dupes will leave off encouraging it by their appearance of impartiality. Let them cease to think that there may be something in it. That will be enough.

We are not ignorant that it has had some countenance, from the fact that here and there a man of honesty and ability has been inclined to uphold it. But this has been the case when, as sometimes happens, honesty and ability are united with morbid tendencies and an undue disposition to theorize.

Before the general public accepts the witness of any such, it should be satisfied also of the soundness of their mental judgment. There are many men of undoubted honesty, and of very great ability, whose lead others, by no means their equals, are indisposed to follow. For instance, few would question the sincerity of Dr. Newman or Monsignor Manning, or deny their great ability and learning. Yet on the very points to which these have given their deepest study—viz.: in questions of theology—a very great number are far from accepting their conclusions regarding the Romish Church and its dogmas. Instead of saying, "Newman and Manning must know better than we do, and are more likely to be right than we are," every churchman searches with jealous scrutiny for the flaw he feels there must be in the reasoning of these men, in spite of their ability and their honesty.

A fortiori in a matter where there is so much less reason to follow implicitly an individual judgment.

And we distinguish entirely from the case where one accepts a scientific judgment on the part of a learned examiner. There have been absolutely no such authorities in favor of spiritualism. It has always been surrounded by conditions which rule out anything approaching scientific induction. Its terms, when it has challenged investigation, are the terms of the most barefaced imposture. It has done incalculable mischief, both directly and indirectly. It has now reached a point, with its cabinets, magic portraits and materializations, at which all common-sense and decent people are forbidden to give it even a partial countenance. We should as soon think of ascribing the loss of our pocket-book, after a ride in a city street car, to spiritual agencies, as of being the dupe of any new stories of these manifestations. They require nothing to put them down but that simple incredulity which all sensible people display at once when called upon to give credit to the tricks of a professed showman.—*The Churchman.*

"The Plan."

More and more, says the Nashville *Christian Advocate*, the wisdom of our late General Conference appears in taking occasion of the fraternal correspondence to set forth the views of our church on the Plan of Separation.

Suits in Tennessee for church property were lately settled in our favor on that plan. More litigation, into which our brethren reluctantly and after long waiting have entered, will be determined on that plan in our favor. Our Northern brethren and the rest of mankind are beginning to see *why* we hold that instrument in esteem, and *why* there can be no real fraternity between us and them so long as they set it at naught, treat it with contempt as a compact, and ignore it as an historical verity.

The Pittsburg *Christian Advocate*, speaking of the late decision of the Supreme Court in the church suits of east Tennessee, after noting that the Supreme Court of Pennsylvania affirmed the binding force of article 9 of the Plan of Separation, justly remarks:

"This little fact will perhaps explain to our Northern minds why it is that the Southern Church holds on so tenaciously to the Plan of Separation, and is unwilling to enter into fraternal relations with us without a distinct recognition of the legal validity of that plan. They regard it as their sheet anchor and defense against all claims that may, at any time hereafter, be set up by us to any property acquired before or at the separation. We of the North are apt to think of that plan as simply providing a dividing line between the two bodies, which line has been transgressed by both parties, and has been annulled and denounced by us as unconstitutional and all that. But to the mind of the Southern Church it is a very different thing. It is the legal tenure by which they hold their church property, and they care very little for our renunciation and denunciation of it, so long as they know that its legal validity has been established by the Supreme Court of the United States."

The New York *Methodist* of January 23 says:

"And first we note that it is absurd for us as a church to be offering a restoration of fraternal relations to the Methodist Church South while we are at the same time litigating with it for a reversal of the Plan of Separation. We may, without sacrificing our self-respect, be friendly with that church, or may fight it through the courts of law, but to be doing both at one and the same time must impeach our integrity. 2. Many of our preachers in the South are as earnestly opposed to fraternity, if we may judge from appearances, as its bitter opposers in the Southern Methodist Church. They seem to fear that fraternity will put them at a disadvantage in prosecuting their work. Are they right? 3. A suit before the Supreme Court of the United States for a reversal of the Plan of Separation ought not to be left to the risks of individual management. 4. All these developments only increase the regrets so often expressed that the late General Conference did not provide for an amicable settlement of property questions."

Heroic Treatment.

J. W. H., writing on the foreign mission subject in the *Southern Christian Advocate*, among other things has this to say:

Full half of our people do not believe in foreign missions. These need enlightening. The other half needs quickening.

The truth is, our secretaries expend the most of their ammunition in hunting game at the Annual Conferences. Our preachers least need their services. These should be chiefly directed to the great people. In almost every Annual Conference some speaking brother can be found who would make a fair substitute on anniversary occasions; at the worst, the Bishop could speak.

Speaking of Bishops, we would timidly suggest that these venerable fathers might help much in this emergency. By a judicious distribution of their visits in aid of the secretaries, all the money centers could be visited in three months, and by that time the wet weather rivulets would begin to pour into the larger tributaries, and by September the whole would make a river full of the water of life, "making glad the city of God."

Will these eminent servants of the church take a "Hint on" this subject which concerns us all, themselves most of all? We know they are not idle—they are very busy, not more than they ought to be, nor more than they have promised.

Their eminent talents at this time could not be better employed than in earnest advocacy of the languishing cause so largely in their hands.

Mere *talking*, mere *writing*, will not meet the demand. *Speaking*, long, loud, eloquent speaking, will bring the money. George Whitefield emptied Dr. Benjamin Franklin's pocket-book of its last dime, and the author of "Poor Richard" was not an easy conquest. Earnestness is the chief element of oratory, after all. The best definition of eloquence is "vehement reasoning."

The very manner in which missionary money is sought defeats the object. No preacher has done his duty who fails to press the cause with an energy born of the very genius of Christianity.

What more can be done in this critical hour we do not know. The patient is desperately sick. The treatment must be heroic. When he gets fairly on his feet, then the tonics and dietetics may be in place.

The Southern Problem.

The *Christian Union* has this to say about the Southern problem:

For our own part, we believe that the effort to run the State governments of the South by national, and especially by military authority, has been carried too far, and that it is time to adopt another policy. If the national government years ago, after passing such laws for the protection of the colored population of the South as the constitution fairly interpreted, allows and requires, and providing a way of easy access on their part to the courts, had said to them frankly: "This is all that the government can do for you; henceforth your destiny is in your own hands; you have freedom and the ballot, and must fight your own battle with these weapons; the government cannot stretch its powers and override State authority to redress grievances for which time and patience, rather than legislation or military power, are the appropriate remedies; you must endure prejudices which the law cannot cure, and seek to win the respect and confidence of your former masters by your increasing industry, intelligence and patriotism;" it is our belief not indeed that the spirit of caste would by this time have been entirely abolished, nor that the oppression of the blacks would have wholly ceased—it will require several generations to effect all this—but that the situation of affairs at the South would be far better now than it is or ever can be under carpet-bag and military rule. The present system is demoralizing to both whites and blacks, but especially to the latter. Cannot the honest, patriotic citizens of the country forget their party squabbles, and combine for the settlement of this Southern problem on a plan just to all classes, and sanctioned by democratic principles as defined in the constitution? We do not, we *will* not, despair of witnessing ere long such a happy issue out of our present troubles. Meanwhile let it be the care of all right-minded men to take no step, to utter no word that shall be calculated, by stirring up unholy prejudice and passion, to aggravate the evils and dangers of the present situation, and widen the grounds of misunderstanding between the North and the South.

THE THEATER.—The Rev. T. DeWitt Talmage, says the *Christian Observer*, still continues his vigorous warfare on the modern theater in every way. His last is the offer to give $50 to any one who would give the name of a Christian eminent for piety who approved theater-going. The editor of the *Independent* intimates that he might offer his own name for the prize. We have no doubt that many who consider themselves eminently pious do approve of theater-going—like the Pharisees of old, who, if they diligently practiced certain religious duties, thought it no harm to follow their inclination in other respects. But the offer is not for the names of theater-going Christians who consider themselves eminently pious, but for those who are judged to be such by others. Few such will be found. The challenge of Talmage is suggestive. Theater-going and eminent devotion and reverence for God are never united in one person.

ANTICIPATING A BEQUEST.—The death of William H. Aspinwall, Esq., says the New York *Observer*, has brought out an interesting fact in his life. A year or two ago he wrote a note to the American Bible Society inclosing $10,000, and saying that he had in his will bequeathed that amount to the society, but preferred to anticipate its payment, that the society might at once come into its use.

Such a course, if pursued by others, would prevent a vast amount of litigation and loss, besides giving the donor the pleasure of seeing that his money reaches its destination, and is doing its work while yet he is among the living.

MR. CHAUNCEY ROSS, of Terre Haute, Indiana, has recently given $350,000 to institutions in that city, divided as follows: To the Terre Haute School of Industrial Science, $200,000, and to the Vigo County Orphans' Home, $150,000. He has before given large sums in benevolence and charity, including $100,000 to the Ladies' Aid Society, Terre Haute, $50,000 to Wabash College, and a large sum to charities in New York. He has also promised $100,000 to the Indiana State Normal School in Terre Haute.

THE Holston Conference, says the *Central Methodist*, celebrates the centenary of Methodism within its bounds this year. The first society organized in the Holston country was in 1774, in southwestern Virginia. This year is also the jubilee of their history as a Conference, as fifty years ago last November the Holston Conference was organized in the town of Knoxville.

WHEN a man is opposed to Christianity it is because Christianity is opposed to him.—*Hall.*

Belling the Cat.

Enfin les remarks se tronvent chez le pelletier.

Our readers will remember, says the Richmond *Christian Advocate*, that a sprightly preacher, the Rev. R. A. Holland, from Kentucky, who served Trinity church, Baltimore, three or four years ago lost his polarity on a doctrinal point—eternal punishment—and, dodging a trial of the Baltimore Conference, went over to the Episcopalians. Holland was very smart, and a charming declaimer. The clergy of *the* church and the laity thereof rejoiced over their prize. They sat down to laugh and rose up to crow. They have come to grief.

Holland was called to St. George's church, St. Louis, and had a fine run and full houses. He has lately created a sensation by some sermons pronounced by churchmen heterodox.

Holland is like the mitrailleuse the savans strapped on the back of a jackass as an experiment in fanciful flying artillery. The first barrel went off well. At the second the animal capered and the savans squatted. Soon the jackass was whirling around and the mitrailleuse firing in all directions except at the target. The scientists hugged the ground and hollowed for somebody to hold the animal.

We should think the Episcopalians would become a little shy of mounting our rejected pieces, and parading the cast-off cannon of the Methodists as trophies.

The *Southern Churchman* says:

"Rev. R. A. Holland, rector of St. George's church, St. Louis, preached a sermon on the first Sunday in January (we quote from the *Interior*,) 'which has caused considerable comment in and out of the churches. He said that he did not believe in eternal punishment. This is only one of a series of unfeasible sermons which he has been preaching for some time past. Some time ago he represented that the Deity was simply whatever he revealed himself to every man's consciousness.' We have before us a copy of the St. Louis *Republican* of January 9, in which there is a sermon of Mr. Holland's, in which he pointedly denies the eternity of future punishment."

REV. CHARLES KINGSLEY, says the *Christian Union*, died at London on Sunday last, aged fifty-six years. He was born in Devonshire, and came from an old family which is mentioned as having attached itself to Cromwell's cause during the English revolution. After graduating with considerable honor from Cambridge, he decided to follow his father's steps into the ministry, and in 1844 was presented to the living of Eversley, in Hampshire, where his warm sympathies with the poor, which involuntarily drew to him so many friends, were first developed. He was subsequently appointed as Canon of Westminster, and in his theological views was identified with Dean Stanley and the Broad Church party in the establishment. His tender interest, however, in the laboring classes and in oppressed humanity at large was the prominent and the winning feature of his clerical labors. As an author and a poet Canon Kingsley's fame is world-wide, "Alton Locke," "Hypatia," "Village Sermons" and a score or more of other titles being so universally familiar as to need no more than their mention here. Mr. Kingsley's visit to the United States about a year ago was one of the happy incidents of his life, so far at least as it gave genuine pleasure to hundreds on this side to see and to hear him. The English people cannot regret his death any more generally or sincerely than will the people of this country.

THE Ultramontane *Germania* confirms the rumor that the Pope has issued a secret constitution making special provision for the election of his successor. The Cologne *Gazette* expresses the opinion that the election question will occasion a split in the Catholic ranks. There are symptoms that the Jesuit party is striving for victory by the abolition of the conclave and the nomination of the successor to the papal see by testamentary disposition of his predecessor. It is hinted that some of the Bishops who submitted in 1870 will stick at this. Possibly they may insist on a reform of the College of Cardinals and some reduction of the Italian preponderance. Very likely any nice little plan which the Curia may coax the Pope into promulgating may be resisted by some of the more liberal Bishops, who will contend that these ecclesiastical arrangements relate neither to faith nor to morals, and are therefore not absolutely binding on the consciences of good Catholics.—*Independent.*

REV. GEORGE TRASK, the well-known apostle of the anti-tobacco crusade, who died last week at Fitchburg, Massachusetts, was a graduate of Yale College and Andover Seminary. It was not until middle life that he took up the special reform he so steadily and quaintly advocated during the rest of his years. His belief was that the taste for nicohol was developed or sharpened by smoking, and he accordingly inveighed against the latter habit as the first to be rooted out if the temperance cause was to succeed. He issued a great number of tracts and leaflets on his favorite reform, and conducted it almost single-handed. How far this movement has had its influence it is perhaps difficult to state. That we have smokers among us it is not necessary to prove at length; but whether there would have been more had Mr. Trask never lived is quite another question.—*Christian Union.*

THE Christians gathered by Rev. Dr. Riley, of the Protestant Episcopal Church, in Mexico, have been organized under the name of the "Church of Jesus," in Mexico. The Right Rev. Alfred Lee, Bishop of Delaware, and Rev. H. Dyer, of the American Church Missionary Society, sailed for Vera Cruz, January 20, to make arrangements for the complete organization of an Independent Episcopal Church in the city of Mexico.

Periodicals.

WE CAN, from our own judgment, most heartily indorse the following estimate of St. Nicholas, by Rev. C. S. Robinson, D. D., in the Sunday School Times: "I am ready to say that a cleaner, purer, more trustworthy periodical for children cannot be named. The best writers are engaged upon it. It is printed beautifully, and illustrated in the highest style of art. I know the proprietors, and if ever a high, noble purpose was cherished by any public people, it is found here. The magazine does not claim to be religious, but it is on the side of all that is true and good, from beginning to end."

THE Minutes of the Eightieth Session of the Virginia Conference is a handsome pamphlet of 92 pages, edited and published for the Conference by Rev. P. A. Peterson. It is a model of completeness and method. Besides the usual matters pertaining to the business of the Conference, it contains Bishop Marvin's sermon on the Law and the Gospel, preached on the Sunday morning of the Conference session, and published by request of the Conference.

PHYSICS vs. METAPHYSICS is a beautifully printed pamphlet of 32 pages, containing an address, delivered June 24, 1874, before the literary societies of the University of Mississippi, by our gifted friend, William F. Mellen, Esq., formerly of Natchez, Mississippi, but now of St. Louis, Missouri. It is an able discussion of an important subject.

THE American Agriculturist for February is surpassingly excellent in illustrations, and in the richness and variety of its contents. We know of no periodical comparable to it in beauty and in taste. And very cheap—only $1.50 per annum. Published by Orange Judd & Co., New York.

WE HAVE RECEIVED from Scribner & Co., New York, New Stories, by Aunt Fanny, first series, with eight illustrations, printed in colors. They are presented by St. Nicholas. Beautiful stories and also beautiful pictures.

THE Southern Cultivator for February contains a rich supply of information suited to the Southern farmer and adapted to the season. Published by W. L. Jones, Athens, Georgia.

DEATH OF A MORAVIAN BISHOP.—Bishop Samuel Reinke, senior bishop of the American Province of the Unitas Fratrum, died in great peace at Bethlehem, Pennsylvania, on Thursday, January 21, in the eighty-fourth year of his age. He was ordained minister in 1819, and bishop in 1858. During the last four years he has been in very feeble health, and toward the last suffered great bodily pain. His last official act was in 1870, when he took part in the service of consecrating his own son as a bishop of the church. He was original, able, and, until disabled by illness, a powerful preacher.—*New York Christian Advocate.*

THE Queen of the Madagascar Islands has issued a proclamation, dated October 2, 1874, ordering the liberation of all slaves imported into her kingdom since the date of her treaty of 1865, with Great Britain, for the suppression of the slave traffic.

MARRIED.

CURRY—McALPIN.—January 27, 1875, at the residence of the bride's father, near Intercourse, Sumter county, Alabama, by the Rev. C. B. DuBose, Mr. Theodore Curry, of Choctaw county, Alabama, to Miss Margaret McAlpin.

RUMLEY—CURRY.—January 27, 1875, at the residence of the bride's father, Pashmataha, Choctaw county, Alabama, by the Rev. C. B. DuBose, Mr. W. T. Rumley, of Gaston, Sumter county, Alabama, to Miss Gertrude Curry.

HOLLINGSWORTH—WRIGHT.—January 28, 1875, at the residence of the bride's father, by the Rev. Joseph S. Oakley, Mr. Henry J. Hollingsworth and Miss Martina Wright, all of Lake Washington, Mississippi.

MORRIS—BROWN.—By the Rev. S. H. Cox on the twenty-third of December, 1874, Rev. W. Hargrave Morris, of the Alabama Conference, to Miss Isabella Brown, of Washington county, Alabama.

JOINER—NASH.—At the residence of the bride's father, December 17, 1874, by the Rev George R. Lynch, Mr. Calvin Joiner, of Pickens county, Alabama, to Miss Nettie Nash, of Lowndes county, Mississippi.

HENDERSON—GUNTER.—At the residence of Dr. Gunter, January 27, 1875, by the Rev. George R. Lynch, Mr. Robert Henderson, of Cass county, Texas, to Miss Ozema Gunter, of Pickens county, Alabama.

O'BRYANT—PRICE.—By the Rev. George R. Lynch, December 24, 1874, Mr. Josiah O'Bryant to Miss Fannie Price, all of Pickens county, Alabama.

FURGUSON—GRAY.—January 27, 1875, at the residence of the bride's father, by Rev. Irvin Miller, Mr. J. J. Furguson, of Walnut Grove, Mississippi, to Miss Fannie M. Gray, of Forest, Mississippi.

LENOIR—COOK.—January 28, 1875, at the residence of the bride's mother, near Magnolia, Mississippi, by Rev. J. W. Sandell, Mr. Pinckney Lenoir to Miss Rosaline Juliette Cook.

Treasurer's Report

Of the Festival Association of the Methodist Episcopal Church South, for the benefit of the Louisiana Avenue, Felicity and Carondelet Street churches.

			Dr.
1874.			
Dec. 15.—	From sale of tickets	$297 80	
	Eureka table	168 70	
	St. Charles table	67 05	
	Carondelet table	520 80	
	Admissions	109 50	
	Mrs. Hill, from flour and articles sold	83 75	
	Louisiana avenue table	71 45	
	Mrs. E. E. H.'s table	80 35	
	Ivy table	177 50	
	Tracent table	195 80	
	Mrs. E. H. H.'s table	15 00	
	Collections for music	21 00	
1875.			
Jan. 28.—	Crescent table	12 00	
Feb. 2.—	Admission for sale of tickets	10 50	
			$1,867 20
1874.	CREDIT.		
Dec. 11.—	Amount paid—		
	Charles Jaeger, hand	$75 00	
	Rent, Odd Fellows' Hall	5 00	
Dec. 12.—	Advertising and printing	54 40	
13,14,15.—	Sundry expenses	10 27	
	Miss Wilson, for tableau	30 00	
	Concert singers	28 75	
	Additional for advertis'g	42 00	
	Expenses of tableau	27 50	
	E. Levy & Co., damage to pictures	35 00	
Dec. 19.—	S. K. Russ, sec. and treas. Louisiana avenue	1,100 00	
1875.			
Feb. 2.—	S. K. Russ, sec. and treas. Louisiana avenue	104 28	
			$1,807 20
	Expenses		602 02
	Net proceeds		$1,204 28

R. S. HICKEY, Treasurer.

LEVY BROS., 580 Magazine street, have on hand a superior stock of dry goods.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Feb. 6, 1875.

A—American News Company two letters, Edwin Alden.

B—W E Ballard $3.50, Beach, Son & Co, Mrs Edith Blume, W M Bryant $2, Mrs Mary C Baird $2, W H Bryan $4.65, W P Barton, J H Butler & Co, J O Bucham $1.35, Bowdry & Co, B F Beals.

C—S H Colburn, W J Crow, T W Castle, W J Conty $4, H M Cook, T Cameron, Joseph S Carley, John Church & Co, John F Cook $2.50, H Carradine 30 cents.

D—H G Douglass, Logan D Dameron, W J Dodson $2.50, Dixon Dudley $3.01, W K Douglass, M DuFosse, L W DeTaum $5.75, A M L Douglass $2, Rufin T Davis, George J Dicks & Son, Henry A Dreer $2, N A Davis.

E—Charles M Evans $5, M S Ezell $2, W G Elder, John W Ellison, George S Elliott, E Elbreck & Harris.

F—E N Freshman six letters, J L Futrell.

G—C F Gillespie $1, J E Gibbs $7.20, John B Gregory, Ed T Goodwin two letters $5.20, W D A Gorton, H Gwinner & Bros, W B Gill, Gould & Lincoln, H Goff.

H—W L C Hannicutt, D C Hardee 50 cents, Henry Hendon, Hitchcock & Walden, J D Harper, E E Hamilton $10.85, R S Holcombe $1, J H Holland $2, W E Hamberlin 23 cents.

I—Ivison, Blakeman, Taylor & Co.

J—W J Joyce, H F Johnson two letters.

K—Julius M Klein $8.50, T A Kerr $4.

L—J B Lippincott & Co two letters, L B Legette $33.50, J L Lewis, E M Lazenby, George R Lynch, William J Lamm, Lee, Shepard & Dillingham.

M—W H Morris $1, Mrs E A McClanahan, John Morton & Co, J W Medlock $25, Mrs Eliza McNabb, W M McKie $5.50, A Meredith, John P Morton & Co, L R Moore $2.50, Thomas Mallett, J Arthurs Murphy & Co, W Manly, Dr J W Martin, J F Mason $2.15, W B May.

N—J T Norrell 15 cents, S S Nichols, A B Nicholson $37.25, Thomas Nelson & Sons, Nevin & Martin.

O—James Ormond, William Ollis $2.

P—L W Payne $5, Pierce & Terry, S M Pettengill & Co, M S Park two letters, R T Parish, Mrs Mary M Pope $10, John Pipes $9.85, G J Penn.

R—J M Ramsay, A H Redford agent, John A G Rabe, Read & Read, Robinson & Co two letters, A. D'F Randolph, J K Randall two letters $11.71, C B Rilley $5.95, Warren Richards, Robert Randle, Rice & Whitaker.

S—H R Singleton, R A Shiley $1, Seay & Seay $5, George S Schofield, J W Simmons, Mrs Lizzie H Smith $2, Green T Scales $12.75, H M Singleton, H F Spriggs, St Louis Advertising and Publishing Company.

T—Tower, Gildersleeve & Co two letters, W J Tiller $1, W C Talt.

W—J Z Watson $1, T S West $3.25, James Wilkinson $1.25, Wilson, Hinkle & Co, T H Wheeler $35, T F Wallace $1, Henry Weathers, H M Washington, J L Waters, W S Wingfield, B F White $2, W C Warner $2, G R Wilson $45, V M West $1.50, Thomas B Walden.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1st to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS IN REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

PLEYEL'S PIANOS.—We are glad to hear that our enterprising neighbor, Louis Grunewald, Esq., has been appointed by Messrs. Pleyel, Wolff & Co. as exclusive agent for their pianos. The character of these instruments is so well established and universally known as to need no commendation from us. See card of Pleyel, Wolff & Co. and advertisement of Mr. Gruenewald in another column.

FRUITS.—Our country readers in visiting the city frequently wish, on leaving the city, to carry fruits to their families. We are glad to refer them to the house of S. Oteri, 23 and 25 Front and 24 and 26 Fulton street, between Gravier and Poydras streets, convenient to the steamboat landing and to the Mobile railroad depot.

DRESSMAKING AND FITTING.—Mrs. Fricke & Williams invite attention to their fashions as dressmakers. They insure satisfaction and economy, and are posted in the latest styles. They are located at 586 and 588 Magazine street. See advertisement.

WEDDING SUITS, dress suits and business suits of clothing will be furnished to order by Joseph Brandner, merchant tailor, 31 Bourbon street, between Customhouse and Bienville. Call and see his goods and get his terms. See advertisement.

HORSES AND MULES.—The sale stables of M. F. Thomson, at 269, 271 and 273 Delord street, should be visited and Mr. Thomson interviewed in reference to terms by all purchasers of stock before closing bargains. See advertisement.

MATTRESSES will be made of hair, feathers or moss, to suit the wishes of families, steamboats or hotels, by T. H. Honore, at No. 230 Magazine street. Promptness and economy assured. See advertisement.

FURNITURE can be bought to great advantage at the store of Joseph B. Hubbard, corner of Rampart and Perdido streets. Parlor and bed-room sets rich and cheap.

EMBROIDERY and lace in great variety, and beautiful trimmings, etc., may be bought on most reasonable terms at the store of A. D. Causse, 538 Magazine street.

Extraordinary Opportunity for the Relief of the Afflicted.

The surgeons of the National Surgical Institute, located at Indianapolis, Indiana, have finally yielded to the many urgent appeals to visit the South. Three or more of the surgeons will be at the ST. CHARLES HOTEL, NEW ORLEANS, LA., FEB. 10, 11, 12, 13, 14, 15 AND 16, 1875.

They will have with them a great amount of surgical apparatus, appliances, etc., and competent assistants and workmen to change; fit and make such apparatus as may be required. They will come especially prepared to treat all surgical cases: Paralysis, all kinds of Deformities of the Face, Spine and Limbs, Diseased Joints, Diseased Eyes, Catarrh, Private Diseases, Piles, Fistula, etc. On account of the great expense attending such a trip, they will not make another; therefore all who wish to avail themselves of the advantages of the Institute, without the long journey to Indianapolis, must do so at this time. No cases will be undertaken without a fair hope of relief. It is needless to say that the institution is entirely responsible, and the largest and most popular of the kind in America, curing thousands annually. Remember the time and place, and come early. Send to the Institute for circular.

ECONOMY IN GAS FIXTURES AND PLUMBING.—Those who need the services of a plumber or gas-fitter, or who may have occasion to supply some want by the purchase of material in either the plumbing or gas-fitting line, will find it decidedly to their interest to interview Mr. C. C. Hartwell, an old-established and reliable mechanic, at No. 48 Baronne street. He is careful, prompt and painstaking in the execution of work confided to his care, moderate in his charges at all times, but specially appreciative of the present hard times. His style of fixtures are of the latest patterns, embracing Northern and European manufactures. We have described the man, pictured his stock and located his store; let the reader put his abilities to the proof.

THE advertisement of M. A. Wheelahan, dealer in paints, wall paper and window shades, will be found in to-day's paper. Mr. W. J. Golden, the competent manager of this establishment, will always be found polite and attentive to the wants of his customers.

READ Dr. Warrington's advertisement elsewhere.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

WILBOR'S COD LIVER OIL AND LIME.—The great popularity of this safe and efficacious preparation is alone attributable to its intrinsic worth. In the cure of Coughs, Colds, Asthma, Bronchitis, Whooping-Cough, Scrofulous Humors and all Consumptive symptoms it has no superior, if equal. Let no one neglect the early symptoms of disease when an agent is thus at hand which will alleviate all complaints of the Chest, Lungs or Throat. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists. fe11 1t

THE EFFECT of Simmons' Regulator on the stomach, liver and kidneys is prompt and effectual. fe11 1t

DR. TUTT'S CELEBRATED EXPECTORANT.—First, it detaches from the bronchial or wind pipes the mucus or matter which adheres to them. Secondly, it mitigates the pain and removes the construction of the bronchial tubes and muscles of the chest. Thirdly, it resists the progress of inflammation, and assists the lungs to throw off the irritating matter which accumulates. ja25 3t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We enjoy to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons, druggist, New Orleans, La. de10 1y

NEW ADVERTISEMENTS.

SPECIAL NOTICE.

We have this day appointed Mr. LOUIS GRUNEWALD, at Grunewald Hall, 18, 20 and 22 Baronne street, New Orleans, Louisiana, our EXCLUSIVE AGENT for the sale of our

PLEYEL PIANOS

for the Southern States of the United States of America. PLEYEL, WOLFF & CO., Piano Manufacturers.
PARIS, FRANCE, Dec. 30, 1874. fe11 1m

Referring to above card, I respectfully call the attention of dealers and the public in general to the same, assuring them that by my arrangements with Messrs. Pleyel, Wolff & Co., of Paris, I am better enabled to fill all orders for all styles to far better advantage than heretofore. Dealers will find it to their interest to call early and make arrangements for their supply. I will receive per steamship Hanover—to arrive this week—a choice assortment of all the popular styles of these celebrated instruments, and future fresh receipts at short intervals.

I tender a cordial invitation to the public to come and see my mammoth stock.

LOUIS GRUNEWALD,
fe11 1t Grunewald Hall.

NEW BOOKS.

PESTALOZZI, HIS LIFE, WORK AND INFLUENCE.—By HERMAN KRUSI, A. M., Instructor in Philosophy of Education at the Oswego Normal and Training School.—Cloth, 8vo, 278 pages. Portraits and other illustrations. $2 25.

ECLECTIC HISTORICAL ATLAS. Full 8vo, cloth, 18 double-page Maps, accurately drawn and engraved. A hand-book for general readers and students in Ancient, Mediæval and Modern History. $1.50.

DRAMAS & DRAMATIC SCENES.—Edited by W. H. VENABLE, author of *School Days, Amateur Actor, U. S. History*, 20 plays selected from the writings of Standard Authors. Illustrations by FARNY. 12mo, cloth, 336 pages. $1.50.

ELEMENTS OF PHYSICS.—For Academies and Common Schools. By S. A. NORTON, A. M., *Professor in Ohio Agricultural and Mechanical College*, and author of *Elements of Natural Philosophy*. 12mo, 286 pages. $1.13. Supplies for first introduction into schools, and single sample copies for examination with a view to introduction, 81 cents per copy.

WILSON, HINKLE & CO.,
PUBLISHERS,
CINCINNATI AND NEW YORK.
fe11 2teow

MRS. FRICKE & WILLIAMS (over Braseman & Adams') wish to inform the community that they are in constant receipt of the LATEST FASHIONS. Their style and fit cannot be rivaled, and their punctuality can be testified by their customers. Ladies would do well to call early with their Holiday Dresses, in order to have ample time to display their skill in producing something elegant and tasty. Prices always moderate.
fe11 2m MRS. FRICKE & WILLIAMS.

T. B. HONORE,
MANUFACTURER AND REPAIRER OF
Hair, Feather and Moss Mattresses,
NO. 230 MAGAZINE STREET,
Bet. St. Joseph and Delord, New Orleans.
Steamships, Steamboats, Hotels and Boarding-Houses supplied at short notice and at the lowest rates. Country orders solicited and promptly attended to. fe11 1m

RARE BARGAINS.—NO HUMBUG.

JOSEPH B. HUBBARD,

DEALER IN FURNITURE,

Corner Rampart and Perdido Streets.

Selling out at cost to retire from business. fe11 1m

BOOK AGENTS WANTED! to sell the NEW BOOK TELL IT ALL By Mrs. Stenhouse, of Salt Lake City, for 25 years the wife of a Mormon High Priest. Introduction by Mrs. Stowe. The story of a woman's experience lays bare the "*hidden life*," mysterious, secret doings, etc., of the Mormons as a "*wide-awake woman sees them.*" Bright, Pure, and Good. It is the *best* new book out, actually *overflowing* with good things for all. It is popular everywhere, with everybody, and outsells all other books. *Three to one.* Ministers say "*God speed it.*" Eminent women endorse it. Everybody wants it, and agents are selling from 10 to 20 a day! 25th *Thousand now in press!* We want 5,000 more trusty agents NOW—men or women—and we will mail Outfit FREE to those who will canvass. Large pamphlets with full particulars, terms, etc., *sent free to all.* Address, QUEEN CITY PUBLISHING CO., Cincinnati, O., Or ECCLESIUM PUBLISHING CO., St. Louis, Mo. fe11 1y

WANTED.

A situation as Companion, Housekeeper or Teacher, by a lady who has had several years' experience as teacher of small children. References furnished. Address

MISS W., care Dr. P. Chow,
Ja23 1m St. Joseph, La.

NEW ADVERTISEMENTS.

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MERCHANT TAILOR,

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Between Customhouse and Bienville,

fe11 3m *NEW ORLEANS.*

S. OTERI,

Wholesale Dealer in and Importer of

FOREIGN AND DOMESTIC FRUITS,

23 AND 25 FRONT AND 24 AND 26 FULTON STREET,

Between Gravier and Poydras, New Orleans.

Keep always on hand a general assortment of Nuts. fe11 1m

THOMSON'S SALE STABLES AND MULE PENS,

DELORD, NEAR DRYADES STREET.

These new and commodious Stables are now in thorough order, and well supplied with the BEST STOCK in the South. Planters, commission merchants and others will consult their own interest by calling before purchasing elsewhere.

M. F. THOMSON,
fe11 2m5p 269, 271 and 274 Delord, near Dryades St.

A. D. CAUSSE,

EMBROIDERY & LACE STORE,

538.....MAGAZINE STREET.....538

Near Felicity street.

Trimmings, Hosiery and Gloves, Corsets and Fancy Goods. fe11 1m

C. C. HARTWELL,

48.....BARONNE STREET.....48

Bet. Common and Gravier Sts.,

General Dealer in and Importer of

PLUMBING AND GAS MATERIALS,

AT NEW YORK PRICES.

Plumbing and Gas-Fitting Promptly Attended to. fe11 1m

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Always keep on hand a full stock of Dry Goods, Fancy Goods and Notions. BLACK ALPACA A SPECIALTY.

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Give Us a Call.

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USE OUR

COMPOUND PULMONIC PASTE.

A most palatable and soothing remedy.

FRÉDERICKSON & HARTE,
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COD LIVER OIL AND PHOSPHATE LIME.

This prescription we always have on hand fresh, and we guarantee it superior to the article that formerly was imported into this market, but which has been supplanted by ours during the two last seasons. Be sure to ask for the

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Cod Liver Oil and Phosphate Lime.

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FIFTY ELEGANT STYLES, with Valuable Improvements; New and Beautiful Solo Stops. **Over One Thousand** Organists and Musicians indorse these Organs, and recommend them as *Strictly First-class* in Tone, Mechanism and Durability. Warranted for five years. Send for price lists.

WHITNEY & HOLMES ORGAN CO.,
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MRS. M. G. BROWN'S Celebrated POOR RICHARD'S EYE-WATER *prevents and cures* CATARRH, and keeps back all Fevers. Send ten cents, or thirty cents for the Pamphlet or Magazine, to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, that you may learn what *Poor Richard's* Eye-Water will do for Blind, Sunken, Inflamed and Weak Eyes; also for the entire constitution. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $2, $1 and 25 cents. The Eye-Water is one of the *three* parts of the METAPHYSICAL DISCOVERY, which kills the Root of all Disease. oc8 1yeow

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FINE-TONED, LOW-PRICED, WARranted against breakage. Catalogues, containing full particulars, prices, etc., sent free.

BLYMYER MANUFACTURING CO.,
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ROGERS' EFFERVESCING CITRATE OF MAGNESIA,

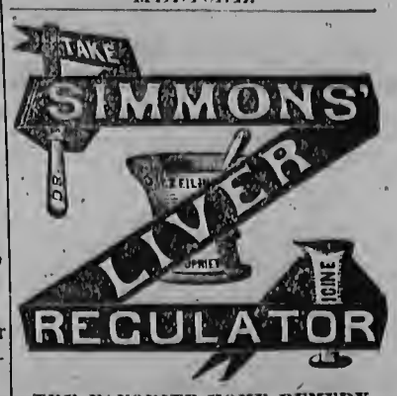
In six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring St., N. Y. For sale by all druggists. E. J. HART & CO., wholesale agents, New Orleans. au27 1yeow

OPIUM MORPHINE HABIT speedily cured by Dr. Beck's old known and sure Remedy. NO CHARGE or treatment until cured. Call on or address

DR. J. C. BECK,
112 John Street, CINCINNATI, OHIO.
jy23 1yeow

AGENTS WANTED for the CENTENNIAL GAZETTEER OF THE UNITED STATES. Showing the grand results of **our first 100 Years.** Everybody buys it, and agents make from $100 to $200 a month. Send for circular. ZIEGLER & McCURDY, St. Louis, Mo. jy21 1yeow

MEDICAL.



THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion.

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice* and *Nausea*

IT HAS NO EQUAL.

It is the Cheapest, Purest and Best Family Medicine in the world! *Manufactured only by*

J. H. ZEILIN & CO.,
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Price, $1. *Sold by all Druggists.* nu19 1y6pic

DR. TUTT'S VEGETABLE LIVER PILLS.

A MILD APERIENT AND GENTLE PURGATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street New York.

DR. TUTT'S HAIR DYE

is easily applied, imparts a beautiful black or brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. oc6 1y5p

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laptace's Indian Turnip Pectoral Balm

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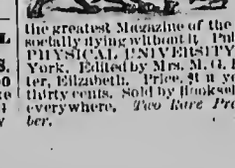

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The Child's Corner.

CHILDREN'S HYMN.

BY MARY MAPES DODGE.

From the sunny morning
To the starry night,
Every look and motion
Meets our Father's sight.

From our earliest breathing
To our latest year,
Every sound we utter
Meets our Father's ear.

Through our earthly journey,
Wherescoe'er we go,
Every thought and feeling
Doth our Father know.

Let us, then, be careful
That our looks shall be
Brave and kind and cheerful,
For our Lord to see.

Let us guard each accent
With a holy fear,
Fit our every saying
For our Lord to bear.

Let no thought within us,
Hidden or confessed,
Ever bring a sorrow
To our dear Lord's breast.

Help us, O our Father!
Hear our earnest plea—
Teach thy little children
How to live for thee!

Daisy's Talks.

BY JESSIE MACGREGOR.

I am a little girl 'most five years old. I had a birthday party the other day; then I was just four years old. By and by I will have another party; then I will be just five. My very real name is not Daisy, but aunty calls me that all the time, and mamma and papa do sometimes. I've got white frocks and yellow hair, and sometimes I wear my white shoes. I've got Aunt Katie, Aunt Milly, Uncle Tom, and aunty too. O and a teeny, darling baby brother. I can't write; but aunty can. She writes my letters with a pen and ink; but I tell her what to say in them. I don't live with aunty only sometimes. I am at her house now, 'cept when I am at Mamie Terry's, or out o' doors.

Aunty has a cat, and her name is Kitty. Kitty is blue and white. She has a wee little mite of a kitty, and I call it Silky. It would be bine too, only it has little black ruffles all 'round it, 'cept its mouth. O it is *so* fat!

Silky is very wise. It knows if aunty gives it skim milk or new milk. 'Twon't eat skim milk 'less it is awful hungry. It didn't know so much till I came here. Aunty says I teach it what is not good for it; but I'm sure new milk is good. Skim milk is some good too. Silky knows what is meat and what is bread. She eats meat. She didn't eat it at first, 'cause her teeth were not growed, and she didn't know how. She didn't know even me then either.

At first, O how it would spit and roll up its eyes and hunch its back at me! It was very polite too. It would run away from me just as tho' I was a queen, aunty said. I asked aunty why folks run away from a queen, and she said they do not always; but, when they do, they never turn their backs to her. It would not be polite. But Silky is not so polite as she used to be. She runs all sorts of ways now.

Silky used to live out in the hennery, where there is lots of meal and corn, and so forth—and hens in the other part. Since I have been here she stays in the kitchen and on the porch. She comes in the parlor sometimes, but aunty don't 'low her there, 'cause parlors ain't the place for cats. I tell aunty that Silky ain't a cat, she is only a kitten. But aunty says mice don't go in parlors, so kitties ought not to. Mice don't go in the kitchen 'cause kitty is there; and I guess they would not live in the parlor if Silky stayed there.

I said Silky was a wise kitty, and so she is. When she wants a door to open all she has to do is to say "Meuw" two or three times, and the door is sure to open. Sometimes I open it, sometimes aunty does; but then we don't always. It seems to come open itself. I ask aunty what makes it always open for Silky, and she says that Silky must say "Ses-a-me" when she mews.

Aunty says Ses-a-me is a kind of grain like wheat, that fairies used to take care of; and in old times when anybody said Ses-a-me they could open even the ground, or anything, 'cause the fairies always helped them. Fairies used to be strong and plenty in those days. I 'most wish I had happened around when grandma was a little girl, just to see how it would seem to know all about live fairies. She tells me fairy stories sometimes. I ask aunty if there are any fairies now, and where they bide; but she will tell me some other time. I must go to bed now.

I'd like to take Silky along with me, but aunty won't 'low me to. Aunty knows best, so I'll take my dolly. She ain't 'live nor warm, nor anything but good and pretty. Her name is Lucy Flora. She's got a blue dress and a night-gown auuty made. I throw you some kisses. Good-night.—*Christian at Work.*

The Little Torn Primer.

Millie ran into the dining-room and threw her books down on the dining-table.

"I knew all my lessons to-day," she said, "and I want my dinner; and oh! *did* you have blackberry pie?"

But what I am going to tell is not about Millie or blackberry pie, but about the books after Millie and her mamma had gone out of the room and left them to themselves.

"Millie is a very clever little girl," said the Grammar, "and talks very well. I take great credit to myself for teaching her to speak so correctly."

"Yes," said the Arithmetic, "she *is* bright, and can't be beat in addition, subtraction, multiplication and division. Really bright children always understand *my* rules; I make them so clear and plain."

"She should be very much obliged to us," joined in the Geography, "for without us she could not be clever at all. For instance, see how much *I* tell her. I describe all countries, including her own; all bodies of water, all mountains, the different kinds of people—thousands of things. In fact, *I* think the information *I* impart" (most books use big words) "the most interesting and valuable she obtains."

"Pshaw!" sneered the History. "You're alone in that opinion. Where does she learn all the particulars about different countries, including her own, as you say? 'Christopher Columbus, a native of Genoa, Italy, discovered America in the year 1492. He set sail with three small——'"

"Oh, *do* stop that," interrupted the other books; "we've heard that until we are sick of it."

"Sometimes I wish he had never set sail," added the Geography.

"Where does she learn about the great battles, the lives of the kings, queens and emperors?" continued the History, waving its cover triumphantly; "about the illustrious Father of his Country, George Washington, who never——"

"Don't believe it!" interrupted the books.

"And if *he* never did, History does," said the Arithmetic—"many a one. It is only *figures* that *never* lie."

"From what does our Millie gain knowledge"—here spoke the *Natural* History—"of beasts and birds and fish? All things that walk or fly, or creep or swim, or stop still and only breathe? The wonderful habits of the insects, the traits of the massive elephant, and the capers of the mischievous monkey!"

"My friends"—here joined in a tiny voice for the first time, causing the books to stand up on their edges and look over at the corner of the room where lay the little torn Primer, from which it proceeded—"My friends, I know you all help to make Millie wise and learned; but of what use would be all you can tell if she could not read it? You would be nothing without me!"

"You!" cried the others, in a scornful voice.

"Yes, me," answered the little torn Primer. "*I* taught her her letters. Without knowing them, what good would *any* book be to her?"

"How tiresome small books are," said the History.

"I guess I'll take a nap," yawned the Geography. And so the conversation ended.—*Margaret Eytinge, in St. Nicholas.*

The Old Broom.

It is worn away to nothing but a short, stiff, uneven, useless stump, fastened by loose, tarnished wires to a dirty, broken handle. It evidently has had its day, if ever anything had. No one would be crazy enough to say of it now: "It will sweep clean." It couldn't sweep at all.

But there was a time—I remember well when it was first brought home a trim, tidy, respectable broom. I felt it a power in my hands. All things went before it. It had a special hatred of spiders and all dust-fostering things. Its bump of cleanliness was extraordinarily developed. 'Twas a pleasure to sweep with that broom; it seemed to have a pride in its work.

But age crept on apace. Like a few human beings, its ambition and physical endurance were unevenly balanced. But it felt that it was better to be useful and die than to be useless and live, so it did its best until it was voted superannuated, and replaced by a younger relative. Then Tommy took it for the garden walks, and then for his horse. Since that it has played the part of promiscuous helper wherever necessity, as the mother of invention, has called it into use.

Little folks, you may learn a lesson from this old broom. It was always ready to work and never shirked. It did just as well as it knew how, and was not to blame for what it did not know. So if a long raveling or a few chips, a spider's web, or a handful of loose dust was left behind, we never thought of blaming the broom; instead of that we never doubted that it was mortified at the state of things, though unable to remedy it of its own accord. When it "gave out" in the higher duties of broom-life it readily took its place lower down, and never murmured at its untimely fate; but did its best, wherever it was, cheerfully and unfalteringly.

Little boys and girls, you are each one of you a broom in your own way. Sweep clean as far as you go.

CARELESS ENGLISH.—A lady and gentleman were crossing our meadow one cloudy day, when suddenly it began to rain.

"Wou't you be kind enough to hoist my umbrella?" said the lady.

"Certainly," said the gentleman.

I was astonished at this, for if "wou't" means anything at all it means will not; and therefore, according to my translation, the gentleman really had told the lady that certainly he *would not be kind enough to hoist her umbrella!*

But no. Even while he spoke he opened that useful article and held it gracefully over his companion.

"Thank you!" said she earnestly.

"Not at all," said he still more earnestly. And on they went.

"Why, the fellow flatly contradicted the lady," said I to myself. "How outrageous!"

But no, again, for they were on the best of terms, and the lady smiled sweetly at his words.

Yet the birds tell me that this sort of talk is quite usual among genteel human beings.—*St. Nicholas.*

KITE-DAY IN CHINA.—Kite-day in China, writes a traveler, occurs on the ninth day of the ninth moon, when the inhabitants of the cities go out upon the hills and spend the day in flying kites. Sometimes thirty or forty thousand people are assembled together on one hill, where they engage all day in this beautiful amusement. All classes take part in it, we believe, from the Emperor down to the actor. All manner of birds, insects and fish are represented by these gay kites. On a fine day, when the air is full of them, the effect is very pleasing. Some are adorned with the heads of dragons and tigers. The spectator sees in the air what appears to be an immense bird or group of hawks. The Chinese show great skill in keeping half a dozen paper kites going on one string.

Farm, Garden and Household.

Fruit-Growing in Sheds.

A year or two ago I gave an account of a glazed shed built by Mr. Foster, of Beeston, and planted with apricots. It is five years since it was planted, and it has every year had a fine crop of fruit. This season it is worth going a long way to see. In my experience I have seen nothing in fruit culture so remarkable as the uniform success of this fruit shed. Who would have thought that a shed open to the northeast would have produced crops five years in succession, as this has done, in spite of unfavorable seasons? Last year, when no one here had apricots, Mr. Foster gathered twenty-five dozen beautiful fruit from two trees which had been loaded every year since they were planted. One plum—a Rivers' prolific—produced, when it was cleared, thirty-five pounds, and it was estimated that ten pounds had been previously gathered. A Plimaston orange nectarine bore twelve dozen beautiful fruit, and now every tree in the shed is as full of fruit as it is possible for it to be. When it is added that these trees have never been watered since they were first planted, that they have never been syringed at all, and that the only trouble taken with them has been to train them to the wires, thin and gather the fruit, I think few will deny that the success of this plan of growing fruit is very remarkable. Who ever before heard of a plan of growing fruit under glass, when a week's or a month's absence of the gardener made no difference, with a frost of fourteen degrees when the trees were in flower—as we had when apricots were in bloom—did not require to be guarded against, and did no harm? No wonder people are building similar sheds all over the country. One thing is quite certain: that no plan of growing unforced fruit has ever been tried to be at all compared with this, either for certainty or economy. Nobody, after seeing this shed, would for a moment think of building a shed for pots and soil, and covering it with slates or tiles, instead of glass.—*The Garden.*

Profitable Poultry-Raising.

In Concord, Delaware, a farmer's daughter, during the past year, had the care of his poultry-yard. In the spring she commenced with about sixty fowls, of the common breeds, including one Dominique rooster and several hens of that stock. She also had two roosters of the Partridge Cochin breed. From these she raised three hundred and fifty chickens. When young she fed on cracked corn, but when fattening them gave whole corn and Indian meal. During the season she sold eggs to the amount of $90, and from September 20 to January 17 she got ready for market one hundred and fifty pairs of chickens, which she sold for $260. She thinks the Dominique much the best for market, but they are not hardy when young.

She has some hens of the Partridge Cochin breed which weigh six, seven and eight pounds each. It will be seen from this statement what may be done by proper attention to poultry, the profits being perhaps larger than any branch of farming. It also shows that the business is one in which females may engage with success. The time occupied in caring for sixty to one hundred hens does not average more than an hour or two a day. The exercise is light and pleasant, and the change from household duties rather agreeable than otherwise. Indeed we consider the poultry business, as an occupation, both profitable and interesting. Gathering the eggs, setting the hens, watching the hatching and tending to the young have a charm which, in connection with the profit, is calculated to please every lover of nature's great working world.—*Agricultural Department Report.*

THE most economical way of using meat is to cook it in hot water and serve it up in its own gravy. If it is boiled for preparing soup, the water should not be too quickly raised to the boiling-point, since this tends to coagulate the albuminous portions and to prevent the juices from passing into the water. The meat should be chopped or cut as fine as possible, and steeped for some time in cold water, which should then be gradually heated up to a temperature not exceeding 150° Fahrenheit, or 62° below its boiling-point. At the last moment the soup may be allowed to reach the boiling-point. The *bones* should be crushed or broken up into small pieces, and boiled, or rather simmered, for eight or ten hours, in order thoroughly to extract their nutritive matter.

Soup contains the greater part of the saline matter, with the creatine, creatinine and kindred compounds, some of the albumen and fat, and an amount of gelatine that depends upon the duration of the boiling process. Cold water extracts from one-sixth to one-fourth of the weight of the solid constituents of the meat; and this watery extract contains nearly all the savory, saline and crystalline ingredients. After long-continued boiling meat becomes a hard mass, composed of tough, muscular fibers, the areolar tissue connecting them, and parts of the nerves and blood vessels. This is difficult to masticate, more difficult to digest, and so devoid of flavor that it is impossible to tell from what animal it came.—*Boston Journal of Chemistry.*

FRESH GRAPES AT ALL SEASONS. "We once knew a gentleman," writes a California editor, "who supplied his table with fresh grapes from one season to another. His plan was to gather, when quite ripe, the largest and finest bunches of grapes and pack them in sawdust, using, instead of boxes, common nail kegs, which he purchased for a trifle at a hardware store. After carefully packing the desired number of kegs he buried the lot in a trench, dug in high ground beneath a shed, where the water could neither fall nor soak in. Before using the sawdust he carefully dried it in the sun or in an oven until it was entirely free from moisture. We never witnessed the packing process, but we know he always had the grapes, and in this way he told us he preserved them. After being buried for months the grapes were as sweet and finely flavored as if just gathered from the vines. If it will preserve the grapes, a new, profitable business might be built up. Bunches of fresh grapes in the spring would be a novelty, and, being that, would command a high price. We hope some of our grape-growers will try the experiment."

TREATMENT OF MEADOWS.—The idea that meadows can only be kept productive by frequent breaking up and reseeding is refuted by the experience of our best farmers. The *Ohio Farmer* says: "We have in mind meadows which have not been plowed in twenty years, and yet they yield not only heavy but first quality hay; they having always been pastured in early fall, never fed close, and occasionally harrowed, and top-dressed with fine, well-rotted manure. The habit into which many farmers have got of allowing sheep to gnaw meadows in the winter is a bad one, for they nip to the very roots to get the nutritious and sweet feed. We have seen meadows that have not been plowed in fifty years, and the only fertilizer they received was a dressing of lime once in five years."

APPLE WINE.—Take sixty pounds of brown sugar, one pound of sulphate lime, put into pure sweet cider from the press, enough to fill a forty-gallon barrel. Leave the bung out forty-eight hours, then bung it up and leave a small vent until fermentation wholly ceases. It should be kept in a cool place. When it has ceased to ferment it is ready for use. The longer it stands the better it is.

COCOANUT PIE.—Half a cup of butter, one cup of powdered white sugar, four well-beaten eggs (beat whites and yolks together,) one cup of grated cocoanut, one quart of sweet milk. Mix butter and sugar together, then add the eggs and cocoanut, and lastly the milk. Bake in a lower crust. This quantity makes two pies.

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Scientific.

MRS. WATSON, the wife of Prof. Watson, of Michigan University, is probably the only woman who enjoyed the privilege of going on the transit expedition from the United States. She had to go on a long journey, but was probably rewarded by her visit to countries which few American men and fewer women ever get an opportunity to see. First there was an overland journey to San Francisco; then a voyage, lasting twenty-six days, to Yokohama; a four days' sail to Nagasaki, and another of six days to Tien-Tsin. Then followed a voyage up the river on small house-boats to Tung Chang, and finally a donkey ride of sixteen miles to the imperial city of Peking. Prof. Watson, while at Peking awaiting the transit, discovered a new asteroid. He did not name it after his wife, but, after a Chinese goddess (Ne-Whu,) who once repaired the sky when it was in a dilapidated condition, and has thereby earned the respect of astronomers.

THE EFFECT OF LIGHTNING ON TREES.—The theory that the splitting of the trunks of trees by lightning is the result of the sudden evaporation of the liquids contained within them has received much confirmation from experiments made by Osborn Reynolds, who succeeded in splitting small sticks of wood by passing the electric spark through them after they had been impregnated with water. He also burst small glass tubes, which were filled with water, although the same tubes, when empty, allowed the electric spark to jump through them without in the least destroying them. The most striking experiment made by him was upon a tube three-eighths of an inch exterior and one-eighth interior diameter, which could stand a pressure of at least two hundred atmospheres to the square inch; this tube was fourteen inches long, and bent at a right angle. A very large electric flash being sent through the tube, it was split by the first discharge, and the pieces thrown to a distance of several feet. The inner surface of the tube was, in fact, completely pulverized, as though it had been struck with a hammer. Reynolds estimates that the pressure must have been more than one thousand atmospheres.

TWINKLING OF THE STARS.—The subject of the twinkling of stars has engaged a good deal of attention of late years, and some interesting results have been obtained. A few years ago the Italian astronomer, Respighi, announced the discovery of the cause of scintillation in certain dark bands which were seen to traverse the spectrum of a star, indicating changes in the refrangibility of our atmosphere, from hot and cold strata, which produce something of the effect of a passing mirage. A layer of hot air would bend the rays less than the colder and denser air around, and thus the star's light would not reach the observer, rays which traversed the hot stratum passing over his head, and those which traversed the cold air below being bent so as to fall beneath his feet. As the rays of different colors are differently bent in their passage through the air (the red rays being the least refracted,) different parts of a star's spectrum would be thus cut off in succession, as the relative temperatures of the layers of air varied. Arago's not very lucid explanation of the phenomena, as a result of the interference of light, is in this way completely disposed of. M. Montigny, of Brussels, has been investigating the amount of scintillation in different stars by the help of an ingenious contrivance, to which he gives the name of scintillometer. His plan is to make use of the persistence of impressions on the retina, by causing a thick plate of glass, mounted obliquely on an axis parallel to that of the telescope used, and fixed just in front of the eye-piece, to rotate rapidly; the effect of this is to displace the star's image, so that, owing to the varying inclination of the glass plate, the star appears to move in a circle, which, if the rotation is rapid enough (three or four times in a second,) forms a continuous circle of light, just as in the case of a burning stick whirled rapidly. The changes in the color of a star will be seen on this circle, the successive points of which give the appearance of the object at successive small fractions of a second; and in this way, by counting the alternations of color in the circumference of this circle of light, M. Montigny has succeeded in observing nearly two hundred alterations of color in a second of time. The point sought to be established was the connection between these changes and the constitution of the stellar light, for it is easy to see that rays which are deficient cannot be acted on by undulations of the atmosphere, and that there will therefore be fewer changes of color the more dark bands there are in a star's spectrum. Now Secchi has divided the stars of which he has examined the spectra into four types, and M. Montigny has observed the scintillations of stars belonging to three of these types, viz.: bluish white stars exhibiting four black lines in their spectrum; yellow stars, like our sun, showing numerous fine dark lines; and orange stars, which have a spectrum somewhat resembling a colonnade. As far as the results obtained by M. Montiguy go, it seems that the greatest amount of twinkling is to be found in the first type (white stars,) and the least in the third type (orange stars,) and that the mere brightness of the star has no influence on the phenomena. But the principle of combining observations of different nights without any further correction, on which M. Montigny has acted, is highly objectionable, and destroys our confidence in his conclusions. The proper way of treating such measures is to arrange the stars in sequences representing the order of scintillation, just as Sir John Herschel formed sequences of brightness as a basis for his standard magnitudes of stars.—*The Academy.*

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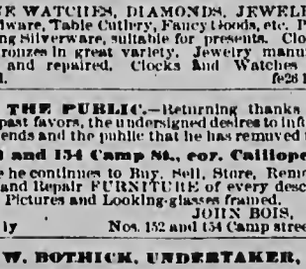

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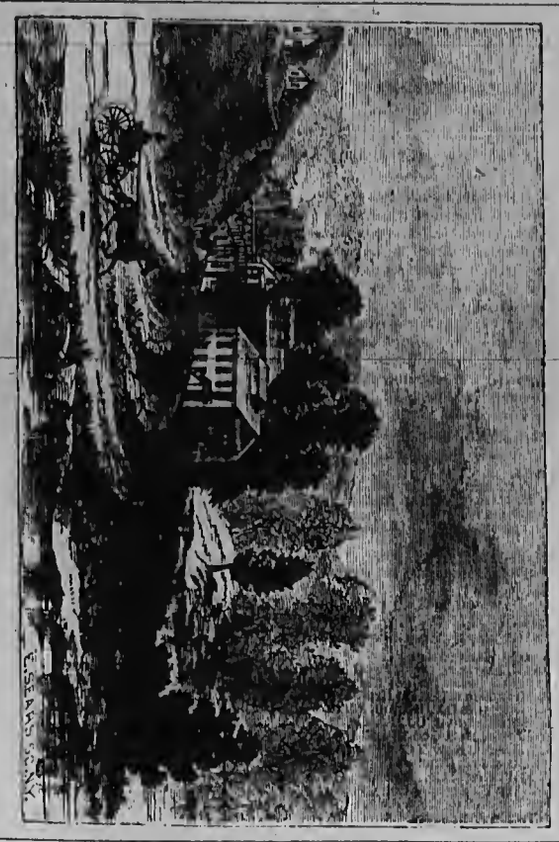

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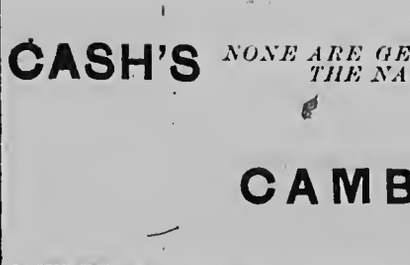

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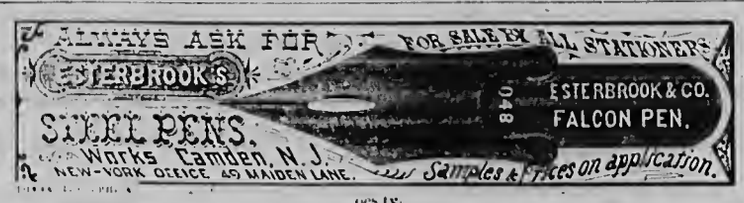

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A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Cotelines, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Stair Covers, etc.
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JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

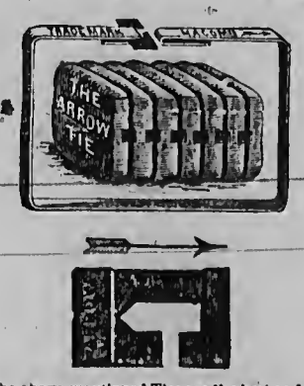
FOUR SEASONS RESTAURANT.—JOHN BOSIO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. ja21 3m

MONEY made rapidly with Stencil and Key-Check Outfits. Catalogues, samples and full particulars FREE. S. M. SPENCER, 117 Hanover street, Boston. au27 1y

MACHINERY, TIES, ETC.

LOW PRICES FOR CASH!
PLOWS, CULTIVATORS
MOWING AND REAPING MACHINES,
CORN AND COTTON PLANTERS,
HAY RAKES, ETC.
PLANTATION HARDWARE.
STEAM ENGINES, GRIST MILLS,
COTTON GINS, SAW MILLS,
HORSE POWERS, SUGAR MILLS,
PUMPS, ETC., ETC.
FOR SALE BY
B. J. WEST,
115 and 117 Magazine St., New Orleans,
WHOLESALE DEALER
ja28 3m And Manufacturers' Agent.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Bale Rope in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans

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CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
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Jy23 1y John and Water Sts., Cincinnati, O.

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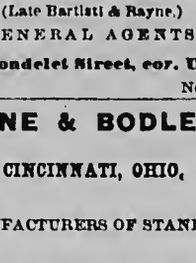
JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.



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Manufacturers for the South and Southwest
Nearly Seven Thousand Now in Use,
working under heads varying from 2 to 240 feet! Twenty-four sizes, from 5½ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.
Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ehaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.
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AND
ORNAMENTAL WIRE WORKS.

DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
R. J. WEST, Agent,
mh5 1y 115 and 117 Magazine st., New Orleans.

SNELL, SPARE & CO.,
MANUFACTURERS OF CARRIAGES,
Side and End-Spring No-Top Buggies,
Top Buggies, Turn-Out Seat Buggies,
Phaetons, Two-Seat Wagons, Cabriolets,
Barouches, Rockaways, etc.,
NEW HAVEN, CONN.
HARNESS at low prices.
Consult Economy, and send for catalogue and price list. (no12 3m

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
519.....MAGAZINE STREET.....519
Who has sold out her damaged stock of HOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 1cm

New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet below high-water mark.

COTTON.—The following are the arrivals since the fifth instant:

Mississippi river and bayous	5,333
Red river	3,131
Arkansas river	2,533
Ouachita river	3,299
Railroads	4,839
Lake	19
Mobile	2,442
Texas	294
Total	21,892

On Saturday the market opened with a fair inquiry, and although the movement was checked by scant offerings of the kinds wanted and the stringent pretensions of factors, yet about 1,800 bales changed hands during the morning at strong prices, without indicating any quotable advance, after which buyers came forward more freely and took in addition 3,350 bales, making a total of 5,150. On Monday the movement commenced under the favorable influence of an advance of 1-16d. at Liverpool, where the sales were put down at 15,000 bales, which was only partly offset by a slight falling off in foreign exchange and in futures at New York; but operations being restricted by the stringent pretensions of factors and the light supply offering of the kinds wanted, the sales up to noon hardly exceeded 1,800 bales, after which buyers came forward more freely and took 4,450 bales more, making a total of 6,250. Among the sales we noticed good ordinary at 14c., and strict good ordinary at 14¾c., but these are outside rates. Low middling sold at 14⅝c., strict low middling at 14¾c., and middling at 15⅛, 15⅛@15 5-16c., the last for high style. A style of low middling, part high colored, brought 14¾c., the highest bid for which, on Saturday, was 14⅝c. On Tuesday, although operations were restricted by the closing of the banks, it being a legal holiday (Mardi Gras,) yet buyers came forward with a fair degree of spirit and took 5,450 bales, at irregular prices, a part of the business showing a falling off of about ⅛c., but the bulk of it no quotable variation. Low middling sold at 14⅝c., strict low middling at 15c., and middling at the same.

The above makes an aggregate for the past three days of 16,850 bales, against 22,450 for the corresponding time last week and 16,150 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 764,177 bales, against 878,249 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 45,450 bales. The decrease by the reports per telegraph is 55,555—2,702,528 against 2,758,083. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 126,719 bales to Great Britain, and a decrease of 51,285 to France and 46,285 to other foreign ports. We quote:

Ordinary	12¼ @ 12¾
Strict ordinary	13 @ 13¼
Good ordinary	13¾ @ 14
Strict good ordinary	14⅛ @ 14⅜
Low middling	14½ @ 14¾
Strict low middling	14⅞ @ 15
Middling	15⅛ @ 15⅜
Strict middling	15⅜ @ 15⅝
Good middling	15⅝ @ 15⅞
Middling fair	16⅛ @ 16⅜
Fair	16¾ @ 17

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	21,892	
Arrived previously	863,320—	885,212
		901,165
Exported past three days	25,319	
Exported previously	592,582—	617,901
Stock on hand and on shipboard		283,264

NEW LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 1,839 hhds., which were mostly sold at 5¾@5¾c. for inferior, 5¾@6c. for common, 6⅛@6⅜c. for fair, 6⅝@6¾c. for good fair, 7@7¼c. for fully fair, 7⅛@7⅝c. for prime, 7¾@8c. for strictly prime, 8¼c. for choice, 8⅛@8⅜c. for low to good seconds, 9@9½c. for yellow clarified, 9¼@9¾c. for off-white clarified, and 10@10¼c. for pure white clarified.

NEW LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 1,336 bbls. and 2 half bbls., which were mostly sold at 30@32c. for inferior fermenting, 40@45c. for common fermenting, 46@50c. for prime fermenting, 57@58c. for strictly prime slightly fermenting, 59c. for cistern-bottom, 53@54c. for prime not fermenting, 58@59c. for strictly prime, and 59@60c. for strictly prime to choice.

CORN.—On Tuesday 650 sacks sold at 90c. for mixed, and 91c. for choice white.

OATS.—On Tuesday 850 sacks sold at 70@71c. ₱ bushel for choice.

BRAN.—On Saturday 300 sacks sold at $1.75, and on Monday 300 sold at $1.75 ₱ 100 lbs.

PORK.—On Tuesday 300 bbls. mess sold, in two lots, at $21 ₱ bbl.

BACON.—On Tuesday 10 casks clear sides sold on private terms, to do. at 11¾c., and 10 casks clear rib sides at 11¾c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 114⅜@114⅝, against 114¼ at New York, and after a limited business closed at 114⅜@114⅝, against 114⅜ at New York.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 106⅛@107⅛ for American half dollars. Mexican dollars closed at 97½@98 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn-mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	7	8
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	— —	9 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	30	35
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 12½	5 25
Superfine	— —	4 75
Fine	— —	4 50
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	24 00	25 00
Choice	— —	28 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¾	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	20
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 15	1 20
Coal oil, in barrels	14	15
Linseed, raw	— —	95
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Feb. 10, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	4 00 @ 6 50
Sheep, first quality, ₱ head	4 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	6 00 @ 9 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
N. D. Thompson & Co., St. Louis, Mo.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Gwen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
Louis Gimbel, agent, 576 Magazine street.
Mrs. D. J. Loewenstein, 549 Magazine street.

Brokers.
Barnett & Cammack, 12 Carondelet street.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 108 Canal street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.
Snell, Spare & Co., New Haven, Conn.

China and Crockeryware.
Francis Lauer, 618 Magazine street.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 108 Common street.

Confectionery.
Victor Bero, 38 Bourbon street.
F. Trolle, 590 Magazine street.

Cooperage.
P. A. Leblanc, 22 Front street.

Cotton Ties.
R. W. Rayne & Co., 46 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.
J. A. & E. J. Deltart, 183 Canal street.
James S. Knapp, 15 Baronne street.

Dry Goods.
Braselman & Adams, 586 and 588 Magazine street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hlwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Edmond Bourgeois, 19 Conti street.
Payne, Kennedy & Co., 61 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
H. Rhodes, 55 St. Charles street.

Furniture.
John Bois, 152 and 154 Camp street.

Furs.
A. E. Burkhardt & Co., Cincinnati, Ohio.

Gardru Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
J. J. Brown, 76 Magazine street.
J. M. Dowling, 25 Decatur street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hardware.
A. Hadwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Leather.
A. F. Bican, 80 Customhouse street.

Lumber.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 691 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cincto-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1632 Race street, Philadelphia.
Frederickson & Harte, 139 Canal street.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Lapiace's Indian Turnip Pectoral Balm, B. Lapiace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Dr. C. R. Warrington's Preparations, Pittsburg, Pa.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Phillip Werlein, 78, 80, 82 and 90 Baronne street.
Whitney & Holmes Organ Co., Quincy, Ill.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holin, 143 Court street, Boston.
West & Lee Game Co., Worcester, Mass.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Fashions.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Nozzles.
George L. Felton & Co., 119 Nassau street, New York.

Prus.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
A. M. Hill, 86 St. Charles street.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Plows.
John W. Norris, 27 Canal street.

Portrait Painters.
G. D. Coulon, 37 Camp street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad, C. H. Allen, General Manager.

Restaurants.
Four seasons Restaurant, 111 Chartres street.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
Richard Frotscher, 12 Dumaine street.
R. Maitre, 602 Magazine street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships and Shipping.
Merchants' Line New York Steamers, J. H. Ludwigsen, 100 Common street.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
John P. Caspard, 135 Decatur street.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Hothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.
Miss W., care Dr. Chew, St. Joseph, La.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Bottel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
E. A. Tyler, 115 Canal street.

Window Shades.
M. A. Wheelahan, 119 Common street.

Wire Railing, Etc.
Dunn & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,

By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. **Pamphlet of 100 pages Mailed Free. Send your address to us also.**

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.

no26 1y

Religious Notices.

THE meeting of the district stewards of Summit district, Mississippi Conference, will be held in Magnolia, February 17, 1875. This call is made by request of official members.

A. B. NICHOLSON, P. E.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet street	Feb. 1
Moreau street	8
Felicity street	16
Algiers	22
Baton Rouge	27, 28
Louisiana avenue	Mar. 1
Cadiz street	8
Plaquemine and Grosse Tete	13, 14

The district stewards will hold their meeting at Carondelet Street church, February 24, 1875, at six o'clock P. M.

28 J. B. WALKER, P. E.

DELHI DIST.—FIRST ROUND.

Waterproof, St. Joseph and Tensas circuit, at Waterproof	Feb. 6, 7
Lake Providence, at Pecan Grove	13, 14
Floyd and Cotteau, at Floyd	20, 21
Delhi, at Delhi	27, 28
Winnsboro and Beaul River, at Winnsboro	Mar. 6, 7
Oak Ridge, at Prairie Mer Rouge	13, 14
Mound Grove, at Mound Grove	20, 21
Bastrop, at Bastrop	27, 28
Trenton, at Trenton	Apr. 3, 4
Monroe, at Monroe	10, 11

The district stewards' meeting will be held at Delhi, February 27.

28 C. W. CARTER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

South Bossier, at Belleview	Jan. 23, 24
Shreveport	Feb. 6, 7
North Bossier	13, 14
Caddo	20, 21
Springville	27, 28
Mansfield	Mar. 13, 14
DeSoto	20, 21
Anneco and Leesville, at Kissatchie	Apr. 3, 4
Natchitoches and Manny	10, 11

As there was no plan given me for the district, the preachers will please send the names of the places for holding the Quarterly Conferences. Place of address: Minden, Louisiana.

28 S. S. SCOTT, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia circuit, at Columbia	Feb. 13, 14
Caldwell and Bhodemont mission, at Welcome Home	20, 21
Montgomery circuit, at Montgomery	27, 28
Harrisonburg and Sicily Island	Mar. 6, 7
Trinity circuit, at Trinity	13, 14
Centerville circuit and Little River mission, at Trout Creek	Apr. 17, 18
Alexandria	24, 25
Rapides circuit, at Pleasant Grove	May 1, 2

Members of the several Quarterly Conferences are specially requested to be in attendance.

28 J. H. STONE, P. E.

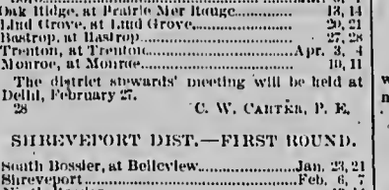
MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Hankin circuit, at Wesleyana	Jan. 16, 17
Enon circuit, at Enon	23, 24
Westville circuit and Taylorville mission, at Antioch	30, 31
Mount Carmel circuit, at Dry Creek	Feb. 6, 7
Columbia circuit, at Hopewell	13, 14
Pearlington circuit, at Pearlington	20, 21
Ocean Springs station and Handsboro mission, at Ocean Springs	27, 28
White Plains circuit and Black Creek mission	Mar. 6, 7
East Pascagoula, at Zion	13, 14
Chickasawha and Greene mission, at Mineral Rights	20, 21

11 C. F. GILLESPIE, P. E.

MISCELLANEOUS.



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Dealers and Sportsmen are respectfully invited to call and examine our goods before purchasing elsewhere. We feel confident that they will save money by doing so. Address

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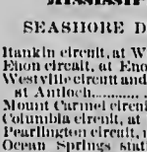
Please state what paper you saw this advertisement in. ja21 4t



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the first week, and am now averaging $30 in a safe business. Any man or woman can do the same. ☞ *The secret free.* Write at once to COWAN & CO., au27 1y Eighth St., New York.

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ja21 1m

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

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CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

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NEW ORLEANS, LA.

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TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for..... $15 00

to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

A French China (best quality) DINNER SET, same assortment, 124 pieces..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

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Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

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de17 1y New Orleans.

SAMUEL E. MOORE,

IMPORTER OF

CROCKERY, CHINA

AND

GLASSWARE,

HAS REMOVED TO

NO. 55 CAMP STREET,

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where he will keep on hand a full supply of the above articles, at

WHOLESALE AND RETAIL,

AND ALSO ALL KINDS OF

HOUSE-FURNISHING ARTICLES,

Comprised in part of

Silver-Plated Spoons and Forks,
Silver-Plated Casters,
Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Door Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware.

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. ja7 1y

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GREAT REDUCTION.

$30—Gold and Platinum Sets—$30. Usual charge, $100.

$15—Aluminum and Other Materials—$15. Usual charge, $50.

$2—Gold Fillings—$2. Usual charge, $5.

$1—Silver, Amalgam and Gallois Cement Fillings—$1. Usual charge, $3.

DR. G. A. BETANCOURT,

173.....ST. JOSEPH STREET.....173

Between Camp and St. Charles streets,

New Orleans, La.,

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

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311 BURGUNDY, CORNER BARRACKS ST.,

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A large assortment of Cigars on hand at all times.

DOMESTIC, HAVANA FILLED,

PURE HAVANA,

made of the best Vuelta Abajo Tobacco Leaf, imported by myself. *Warranted pure.*

J. M. JUSTINIANI,
ja14 1m Proprietor.

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The undersigned has purchased the stock in trade formerly owned by DR. J. DEBENNEVILLE, and is prepared to offer to the public an entirely new and desirable stock of

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PATENT MEDICINES, PROPRIETARY ARTICLES AND FANCY GOODS,

and solicits a call from his former customers, and the public for a share of patronage.

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COUNTRY ORDERS.

1875. - - SPRING---SPRING. - - 1875.

Parties residing in **Texas, Louisiana, Mississippi, Alabama, Arkansas** and **Adjacent States,** who buy their

DRY GOODS FOR CASH,

Are invited to send to us for SAMPLES, which will be forwarded to them

FREE OF COST AND POSTAGE PAID,

and where we are favored with orders that exceed $10, **the Freight Thereon will be Prepaid at our Expense. Where the Order Exceeds $20 we will Pay the Cost of Sending the Money to us, Whether by Express, Money Order, Registered Letter, Bank Draft** or otherwise.

The new postal law permits parcels weighing four pounds or less to be sent by mail at the rate of one (1) cent for every two (2) ounces or fraction thereof, so that parties ordering less than $10 worth can have their purchases sent to them through their postoffices at a very slight expense. Parties sending to us for samples should be careful to write their names and addresses as plainly as possible, and where they desire packages sent by mail they should make provision for the postage unless the order exceeds $10, when it will be forwarded at our cost. **The Postage on Parcels must be Prepaid.**

Goods sent **C. O. D.** to all points where the **Express Company or Packets** have **Agents.**

As a Matter of Accommodation we will purchase articles outside of our line, which is confined to **Fancy and Staple Dry Goods,** but we do not pay the freight thereon unless the order for **Dry Goods** exceeds $10. For instance, if a party orders a piece of cotton $6, and a hat $5, the order would not be entitled to have the freight paid by us; but if the order was for a piece of cotton $6, a dress pattern $5, and a hat, or any other article not in our line, $10, the freight would be prepaid on the whole. We make no charges for purchasing articles to a limited extent, and always do the best we can for our patrons.

Articles not corresponding to order can be **Returned at our Expense.**

Should we not be able to fill the order, the money will be **Returned at our Expense.**

We make no charge for **Cases, Baling, Strapping, Drayage or Insurance.**

Orders should be addressed to the firm to insure prompt attention. The personal attention of one of the partners is given to country orders. We have been in business

MORE THAN TWENTY YEARS,

and the steady yearly increase affords a gratifying record of **Fair Dealing,** to which we refer with pride. We are already beginning to receive

NEW SPRING GOODS!

—AND—

EVERY STEAMER FROM THE NORTH AND EUROPE

—WILL BRING—

ADDITIONAL NOVELTIES!

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OUR EXTENSIVE STOCK

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DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

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Express	11.00 P. M.
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PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, FEBRUARY 18, 1875. NO. 8.

News of the Week.

DOMESTIC.

NEW YORK, Feb. 11.—Peruvian advices state that a battle took place on the thirteenth ultimo, about four leagues from Cajamarca, between the insurgent forces, five hundred strong, under the leadership of Miguel Iglesis, and the goverument troops, under Colonel Aguirre. The rebels were defeated and over eighty prisoners taken. The losses not stated.

The victims, it is said, of the lawless soldiery in La Paz, Bolivia, amount to more than seven hundred, including women, children, old men and pacific citizens. The pillage was carried on for four days uncontrolled.

UTICA, Feb. 11.—The *Morning Herald* will print to-morrow a letter from Dr. C. H. F. Peters, giving a detailed account of his operations and success in observing the transit of Venus in New Zealand. The letter bears date of Queenstown, Otago, New Zealand, December 11, 1874. Dr. Peters writes:

"In the morning telegrams dropped in from all parts of the island, announcing rain here, clouds there, clouds all over New Zealand; cloudy also at Queenstown.

"It was also overcast at this station two minutes before the beginning of the contact. The sun then shone out and continued bright for nearly two hours."

The letter continues: "By orders, everybody did his duty silently—so silent in all that at my house (Quitoral,) sixty feet off, one could distinctly hear the springing of the photographic slide, every clasp announcing one picture more.

"In my inclosure I continued to measure the distance of Venus to the sun's limits; then after the planet had far advanced upon the disk I took advantage of the occasion for measuring with the double merometer the apparent diameter of Venus. Thus was determined for the first time, as I believe, since the creation of the world, the real size of Venus with the accuracy of about the three-hundredth part of its value.

"During the latter part of the transit floating clouds interfered, but photographs were taken as often as a gap revealed the sun. In all, two hundred and thirty-nine pictures were taken.

"In the last sixteen minutes before egress, when all was over," says the doctor, "I called together the assistants to give three hearty cheers and to dip three times our glorious flag."

Very meager success was attained by any other New Zealand party.

NEW YORK, Feb. 13.—A letter has been received here from Colonel Charles C. Long, the great American explorer in Africa, dated at Gondakoro, April 20, 1874, stating that the writer was commissioned by Colonel C. G. Gordon, governor general of the provinces of Equator, to visit the King of Uganda, for which object he left Gondakoro and reached Victoria Nyanza after fifty-eight days of painful marching, and all suffering from the jungle fever.

The King received Mr. Long with courtly honors, and on the following day, to complete the honors, decapitated thirty of his subjects. Long, after a few days' sojourn, obtained the King's permission to visit the lake. On his return the King again decapitated seven of his subjects, saying in broken Arabic: "It is necessary to do so, because you wish to go by the River Nile; but it pains my heart to kill them." Long remained twenty-nine days as the guest of the King, whose frequent visits to him were honored by the killing of eight to ten of his subjects. The letter also describes Long's explorations of Lake Victoria Nyanza and elsewhere. When on his return from the King's dominions his little band was attacked by four hundred natives of another tribe, and after a severe fight Long was victorious, the Africans losing eighty-two killed.

WASHINGTON, February 15.—It is stated that the President favors the caucus bill, and threatens, if Congress fails in its duty, he will not fail in his. Should Congress adjourn without acting it might be necessary for him to proceed to greater extremes than the more suspension of the habeas corpus.

The sub-committee will report to the full committee. The three Republicans will join in the report, which, it is said, will favor the recognition of Kellogg, and is somewhat bitter in its denunciation of the White Leaguers.

WASHINGTON, Feb. 15.—Several members of the select committee to investigate State affairs in Alabama, which has charge of the caucus bill to regulate affairs in the South, called upon the President last night for the purpose of ascertaining his views on the bill.

The President said the bill had his entire approval; he hoped it would become a law. This measure, or something like it, was needed; a fact which, he supposed, was as well known to the majority in Congress as to himself.

Some of the gentlemen expressed doubts as to the passage of the bill, whereupon the President said that even if it passed the House and failed in the Senate, or could not command a majority vote in either House, it would do no harm to press it to a vote. He believed the moral effect of the passage of the bill would be so great at the South as to dispense with all necessity for executing its provisions. That which the lawless element of the South needed was an indication of the determination of Congress and the executive to repress lawlessness, maintain order, and to preserve life and property. The President said that, whether Congress passed any measures with regard to the South or not, he had determined to do his duty. He did not court responsibility that properly belonged to Congress, but as the head of the government he would not shrink from it. If Congress adjourned without action it would be a sort of encouragement for the bad element of the South to continue their present course, and it might become necessary for him to proceed to greater extremes than a mere suspension of the habeas corpus. He would do what he conceived to be his duty at all hazards, and he appealed to the people to support him.—*Picayune.*

WASHINGTON, Feb. 16.—The vote yesterday was no indication of Pinchback's success.

The more Radical senators are disposed to let the appropriation bills go rather than fail in their political measures. These include Pinchback, civil rights, recognition of Kellogg, and the caucus bill.

The President is represented as rampant to have these bills passed before adjournment.

It will be an easy matter to call an extra session, and they say the Democrats dare not withhold the appropriations. The game is desperate.

Colonel Burke had an interview with Morton this morning in order to secure his good offices with the Hoar committee in favor of a just adjustment—a forlorn hope.

Carpenter arrives to-day. If promised a foreign mission he will be silent, otherwise he will fight Pinchback and Kellogg.—*Picayune.*

It is understood the caucus committee have modified the bill giving to the President the right to suspend the habeas corpus in certain sections. The President consents, and it is thought in this shape the bill will pass.

FOREIGN.

LONDON, Feb. 13.—A Paris special to the *Echo* says the utmost uneasiness prevails in consequence of the political situation. The crisis is graver than ever. The Chamber cannot make a constitution, and will not dissolve. MacMahon would have resigned had the Senate bill passed as amended. The Bonapartists gain greatly by the complication. The Republicans will make no further concessions.

BAYONNE, Feb. 13.—Ex-Marshal Bazaine arrived at Santander yesterday. The French residents of the town having asked for and obtained permission of the authorities to serenade him, used the opportunity to hiss him and indulged in insulting cries. The crowd was dispersed by the police.

LONDON, Feb. 16.—In the House of Commons Disraeli gave notice he would, next Thursday, move a resolution that as John Mitchell had been adjudged guilty of felony, and sentenced to transportation, and as he has never endured the penalty nor received pardon, he is incapable of election to Parliament, and that past writ for election be issued.

From the Work.

MOSS POINT.—*Mr. Editor:* More than a year has passed since my arrival as pastor of this charge, and yet I wish to say a few things in reference to my reception, etc.

I was an entire stranger to the country and to the people. My wife had been confined to her room for weeks with an illness from which she had only recovered sufficiently to travel, not without suffering; but we were anxious to reach our destination and begin the labors of the year. Leaving Summit on the morning of January 1, 1874, we reached Scranton about nine o'clock that night. We were driven to the house of Mr. H. C. Vaughan after the family had retired, but his doors were opened and we soon found ourselves in comfortable quarters. Hospitality so generous, so easy, so Christian, and, I may say, so elegant, I have seldom received.

These kindnesses shown by the family whose hospitality we were receiving were not all; but generous Christian attentions were extended by the membership of the church generally. Nor has this kindness changed or lessened up to this time. I am reminded by these things of the saying of the Master: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward." And again: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The parsonage is a neat dwelling of sufficient size, well finished, and furnished almost complete, beautifully situated, looking directly westward, and in sight of the church. This is one of the most pleasant country neighborhoods I have ever known. Families of refinement in taste, of mental culture and enterprise have settled here, and they are fervent in spirit, serving the Lord. It is a country of beauty, capable of the highest development, and of supporting a very large population; and the time is not distant, if we can secure good government, when this region will abound in all that is needful to make life sweet and home a delight.

Yours, very truly, B. JONES.

FEBRUARY 11, 1875.

ACCORDING to a Cincinnati paper John Thomas was recently sued by Hester Prim for breach of promise. "John Thomas, come into court!" said the constable. "John Thomas needn't come in to court me any mere," said Hester primly.

Education and Romish Craft.

It is not generally known, says the *Christian Intelligencer*, that in Ireland a national system of education has been in successful operation for some years, which embodies many of the features of our American school system, and under which the youth of Ireland were educated together, in common, without reference to the denominational proclivities of their parents or themselves, and in a spirit of fairness to all. The friends of the system have built great hopes upon it, as calculated to dissipate the feuds and jealousies which have been for so many years the bane of Ireland, and which have stood in the way of its moral, intellectual and material advancement.

In Ireland, however, as in every other country, the Romish priesthood have been the unfriend and bitter foes of popular education by means of common schools. They dread and by every means in their power seek to arrest the spread of intelligence among the people, in the apprehension that it will enlarge the popular horizon in matters spiritual as well as intellectual.

Having found that it was not possible to prevent the people of Ireland from availing of the national schools, the Romish priests have given up overt opposition to the system, and are now devoting their efforts to the object of undermining it by the selection of the teachers who are engaged in the schools; and, influenced by them, the commissioners of the national system, by a majority of two, have expressed themselves in favor of employing teachers trained in Ultramontane colleges under the sole supervision of the Roman hierarchy. The friends of the system very naturally consider this a flagrant interference with the sound principle on which the system was originally established, of a common secular education; and declare that it would be an absurdity to try to have children educated in such a system, under teachers specially trained in denominational establishments. The Belfast *Witness* concludes a forcible article on the subject with the following appeal to the people of Ireland to oppose the threatened dangerous innovation, which is not without its warning application even in this country:

"It will be a dark day for Ireland when the training of the Roman Catholic teachers is handed over to monks and nuns. It will be the first toll of the death-knell of an excellent system, which has already been sadly tampered with by those who ought to have been its most faithful guardians. This is no party question. It is one which most closely affects our national well-being; and we trust all who love their country, and who desire that the Irish may be an educated and united and prosperous people, no matter to what creed or political party they belong, will heartily combine, and, in a voice which cannot be misunderstood, tell our government that if united education is good for the children it is equally good for the teachers, and that we are too near the end of the nineteenth century to submit to the domination of Ultramontanism in the training of the instructors of our country's youth."

Old Age.

There are three classes into which all the women past seventy years of age, that ever I knew, were to be divided: 1. That dear old soul. 2. That old woman. 3. That old witch. *Coleridge.*

When a noble life has prepared old age it is not the decline that it reveals, but the first days of immortality.—*Madame de Stael.*

The evening light brings with it its lamps.—*Joubert.*

Can man be so age-stricken that no faintest sunshine of his youth may revisit him once a year? It is impossible. The moss on our time-worn mansion brightens into beauty; the good old pastor, who once dwelt here, renewed his prime and regained his boyhood in the genial breezes of his ninetieth spring. Also for the worn and heavy soul, if, whether in youth or age, it has outlived its privilege of spring-time sprightliness!—*Hawthorne.*

Age makes us not childish, as some say; it finds us true children.—*Goethe.*

There cannot live a more unhappy creature than an ill-natured old man, who is neither capable of receiving pleasures nor sensible of doing them to others.—*Sir W. Temple.*

A healthy old fellow who is not a fool is the happiest creature living.—*Steele.*

It is noticeable how intuitively in age we go back with strange fondness to all that is fresh in the earliest dawn of youth. If we never cared for little children before, we delight to see them roll in the grass over which we hobble on crutches. The grandsire turns wearily from his middle-aged, careworn son, to listen with infant laugh to the prattle of an infant grandchild. It is the old who plant young trees; it is the old who are most saddened by the autumn, and feel most delight in the returning spring.—*Bulwer Lytton.*

No wise man ever wished to be younger.—*Swift.*

Last scene of all that ends this strange, eventful history is second childishness and mere oblivion—sans teeth, sans eyes, sans taste, sans everything.—*Shakespeare.*

I venerate old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.—*Longfellow.*

It is only necessary to grow old to become more indulgent. I see no fault committed that I have not committed myself.—*Goethe.*

One's age should be tranquil, as one's childhood should be playful; hard work, at either extremity of human existence, seems to me out of place. The morning and the evening should be alike cool and peaceful; at midday the sun may burn and men may labor under it.—*Dr. Arnold.*

Some one has said of a fine and honorable old age that it was the childhood of immortality.—*Pindar.*

Every man desires to live long; but no man would be old.—*Swift.*

We see time's furrows on another's brow; how few themselves, in that just mirror, see.—*Young.*

Concerning the Ladies.

—A queer man calls his daughter Misery, because she loves company.

—St. Louis has a magazine, all the work of which, editorial and mechanical, is said to be done by women.

—The wife of MacMahon is very popular among the poor of Paris, to whom she devotes much of her time and a deal of her pin-money.

—Fashionable women are making their own dresses this winter, and confessing it too.

—Miss Alice Vickery is reported to be the first and only registered pharmacentist in England.

—The Sanscrit class in Boston University includes two young ladies. So far as known, they are the first of their sex, in America or Europe, to undertake this difficult study.

—By order of the German crown princess the female clerks and telegraphers employed by the German government were directed to set aside all extravagancies in dress and toilet.

—A missionary in India says that he regards the conversion of one woman as equal to the conversion of twenty men, so far as their influence in the propagation of Christianity in that country is concerned.

—Peru may yet prove a paradise for the woman suffrage agitators. A young lady of Cuzco, the old capital of Incas, has applied for permission to study for the degree of doctor of laws. The Peruvian minister of justice has replied that the laws of the republic recognize no such difference between the sexes as would prevent a woman being a lawyer.

—The following rules were made by a girl in fashionable society when she went into company: "To give away more than I spend on myself. To do all I can for every one at home first, before I go to walk or to parties. At every party to make one forlorn girl happy, and introduce her to some pleasant gentleman. To draw other people out without trying to shine myself. As soon as I feel that I am talking or acting in such a way that I should hesitate from shame to pray at that moment, to leave the room."

WE CAN only record with deep regret, says the *Christian at Work*, the fact that last week the military interfered by entering the sheriff's office at Vicksburg, and turning out the sheriff, who claimed to have been elected. That this occurred in the Southern State of Mississippi is not germain to the point at all. There is no sectionalism, no partisanship, in this question; it is one purely national in character, and must be considered in this light alone. Whether or not the sheriff was legally elected, whether or not the election returns were properly rendered—all these and like matters are side issues, having no relevancy to the question at all. If the general government may disperse the Legislature of Louisiana, it may send bayonets into every capitol in the States and disperse the governments. If an officer of the army can turn out a sheriff from office in one city in Mississippi, he can do so in every city in the Union; and there is no law but the law of might and the will of the strongest. There can be no true republic while such proceedings are allowed—no constitutional law administered by bayonets. *Inter arma silent leges* is as true now as when written two thousand years ago. Government must be administered in accordance with its regular constitutional forms, or it becomes a farce, and law only a bitter sarcasm. It is in no mean spirit of partisanship that we condemn the proceedings, but only in that of the constitutional right on which alone our liberties are founded, and by maintaining which in its integrity can these liberties be conserved and the cause of constitutional government be maintained.

LENT began this year on the tenth of February, much earlier than during any year since 1869. This will bring the festival of Easter this year on the twenty-sixth of March, which is within six days of the earliest period upon which it can possibly occur. Easter in some years falls as late as the twenty-fifth of April. As many as nine Sundays some years intervene between Epiphany and Ash Wednesday, but this year only five Sundays occur between Epiphany and Lent.

THE benefactor always retains some affection for the person whom he has benefited. No extent of ingratitude succeeds in utterly effacing this kindly feeling on the part of the benefactor.

A LANTERN in the hand is worth a dozen stars.

Facts in Foreign Missions.

The Government Blue-Book of India has the following statistics in regard to the missions in that country, chiefly founded on reports for 1872, with a well-deserved acknowledgment of their important influence upon the prospects of the country:

"The Protestant missions of India, Burmah and Ceylon are carried on by 35 missionary societies, in addition to local agencies, and now employ the services of 606 foreign missionaries, of whom 551 are ordained. They are widely and rather evenly distributed over the different presidencies, and they occupy at the present time 522 principal stations and 2,500 subordinate stations. Though belonging to various denominations of Christians, yet, from the nature of their work, their isolated position and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ; and they co-operate heartily together. During the past twenty years, on five occasions, General Conferences have been held, and at the latest of these gatherings, at Allahabad, 121 missionaries met together belonging to 20 different societies, and including several men of long experience, who have been forty years in India.

"The labors of the missionaries assume many forms. Apart from their special duties as public preachers and pastors, they constitute a valuable body of educators. They are the compilers of several dictionaries and grammars; they have written important works on the native classics and the system of philosophy; and they have largely stimulated the great increase of the native literature. The mission presses in India are 25 in number. During the ten years between 1852 and 1862 they issued 1,634,910 copies of the Scriptures, chiefly single books, and 8,604,033 tracts, school books and books for general circulation. During the ten years between 1862 and 1872 they issued 3,410 new works, in 30 languages, and circulated 1,315,503 copies of books of Scripture, 2,375,040 school-books, and 8,750,129 Christian books and tracts.

"The report then gives details of the various missionary schools, of the Anglo-Vernacular schools, of the Zenana schools for females, chiefly adults, of the training colleges, and the connection of the mission schools with university education. An analysis is then given of the different Protestant missions—English and American and foreign—with special notice of recent efforts to carry the gospel to the numerous aboriginal tribes. Without pronouncing an opinion upon the matter, the government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

VETERAN MISSIONARIES.—On the unhealthy African coast there are missionaries who have labored for as much as 32 or 37 years. It is remarkable how large a number of the Church Missionary Society's missionaries in New Zealand are veterans. Thus we read in the current *Church Missionary Record:*

"The Kaitala district, in the extreme north of the island, continues under the charge of the veteran missionaries—the Rev. Joseph Matthews and Mr. W. G. Puckey—who have labored for forty-three and fifty years respectively. The latter's name is now the oldest on the society's list. Neither is capable of much active work, but their pastoral duties are shared by a native minister, the Rev. Renata Tangata, under their general superintendence.

"The European missionaries in the Eastern division are all of long standing. The Bishop Williams himself went out half a century ago, in 1825, and Archdeacon Brown in 1829; while the Rev. S. M. Spencer began work in 1841, the Rev. Samuel Williams in 1846, and Archdeacon Leonard Williams in 1853.

"In the Western district, which, though called the Western, in fact comprises the south end of the island, there are three Church Missionary Society's missionaries, viz.: the Bishop of Wellington (Dr. Hadfield,) who has been laboring in New Zealand for thirty-six years, the Rev. Basil K. Taylor, and the Rev. James McWilliam; and two native pastors, the Revs. Rewiri Te Wanui and Henari Te Herekau. This mission, as our readers are aware, suffered a severe loss about a year ago by the death of the veteran missionary to whose labors for more than thirty years it owed so much—the Rev. Richard Taylor."

A HEATHEN'S TESTIMONY TO THE POWER OF CHRISTIANITY IN CHINA. The *Times* publishes an extract of a private letter from Ningpo, October 20, in the course of which we read: "I heard there a remarkable testimony to the power of Christianity from the mouth of a heathen. He came into our little preaching-room while I was waiting for the man on the table to arrive. He was a respectable man, in easy circumstances and very courteous. He had never heard the gospel, he said, but he had seen it. He began extolling its power and excellency. 'I know a man,' he said, 'who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium-smoker.' (I have since heard that he was involved in two quarrels in which blood was shed.) 'But,' he continued, 'when the religion of Jesus took hold of him he became wholly changed—gentle, not soon angry, moral, his opium left off, etc. Truly, the doctrine is good.' This testimony was given quite spontaneously."

John the Baptist.

No wonder that such a man at once made himself felt as a power in the midst of his people. It became widely rumored that in the wilderness of Judea lived one whose burning words it was worth while to hear—one who recalled Isaiah by his expressions, Elijah by his life. A Tiberius was polluting, by his infamies, the throne of the empire; a Pontius Pilate, with his insolences, cruelties, extortions, massacres, was maddening a frantic people; Herod Antipas was exhibiting to facile learners the example of calculated apostasy and reckless lust; Caiaphas and Annas were dividing the functions of a priesthood which they disgraced. Yet the talk of the new prophet was not of political circumstances such as these; the lessons he had to teach were deeper and more universal in their moral and social significance. Whatever might be the class who flocked to his stern solitude, his teaching was intensely practical, painfully heart-searching, fearlessly downright. And so Pharisee and Sadducee, scribe and soldier, priest and publican, all thronged to listen to his words. The place where he preached was that wild range of uncultivated and untenanted wilderness which stretches southward from Jericho and the fords of Jordan to the shores of the Dead sea. The cliffs that overhung the narrow defile which led from Jerusalem to Jericho were the haunt of dangerous robbers, the wild beasts and the crocodiles were not yet extinct in the reed-beds that marked the swellings of Jordan; yet from every quarter of the country—from priestly Hebron, from holy Jerusalem, from smiling Galilee—they came streaming forth to catch the accents of this strange voice. And the words of that voice were like a hammer to dash in pieces the flintiest heart, like a flame to pierce into the most hidden thoughts. Without a shadow of euphemism, without an accent of subserviency, without a tremor of hesitation, he rebuked the tax-gatherers for their extortionateness; the soldiers for their violence, unfairness and discontent; the wealthy Sadducees and stately Pharisees for a formalism and falsity which made them vipers of a viperous brood. The whole people he warned that their cherished privileges were worse than valueless if, without repentance, they regarded them as a protection against the wrath to come. They prided themselves upon their high descent; but God, as he had created Adam out of the earth, so even out of those flints upon the strand of Jordan was able to raise up children unto Abraham. They listened with accusing consciences and stricken hearts; and since he had chosen baptism as his symbol of their penitence and purification, "they were baptized of him in Jordan, confessing their sins." Even those who did not submit to his baptism were yet "willing for a season to rejoice in his light."—*Farrar's Life of Christ.*

THE CITIES OF THE WORLD.—Statistical tables show that there are in the whole world about 164 cities with 100,000 inhabitants; nine with over 1,000,000; twelve with from 1,000,000 down to 500,000; twenty with from 300,000 to 400,000; thirty-three with from 100,000 to 200,000. The aggregate of the population of these large cities comprises 50,000,000 of inhabitants—that is to say, the twenty-eighth part of the entire population of the globe. The average population of a town is reckoned to be, for England, 47,770 inhabitants; for France, 32,251; for Prussia, 19,685; for Sweden, 5,849. The density of population in reference to area is for Paris, 329 inhabitants per hectare (about two acres and a half;) for London, 103; for Berlin, 59. The density varies considerably from one district to another; it is generally the highest in the poor or manufacturing districts. Next to these figures come those which represent the average density in regard to dwelling-places. It is, in St. Petersburg, 52 inhabitants for each house; in Vienna, 49.4; in Paris, 32; in Berlin, 32; in London, 8.

PROF. A. L. RAWSON, of the Oriental topographical corps, has just returned from a seven months' tour in Cyprus, Egypt, Palestine and Moab. He brings several important inscriptions dating from three to fifteen centuries B. C., and confirming Old Testament records. He has also completed a geological survey begun by him on a former expedition to the East, and made arrangements for a collection of the natural history of Syria. He has made water-color drawings of persons and places, and topographical sketches in line and color.

A FARMER sent an order to a London tradesman for a clock. He said he should prefer one made by Temps Fugit, as all the best clocks in the neighborhood had that name on them.

THE Brussels conference—"Shall we have a new carpet?"

The Christian Advocate.

THURSDAY, FEBRUARY 18, 1875.

ON THE BOUNDARY LINE.

Respectfully dedicated to Father and Mother David Ayers, of Galveston, Texas.

BY REV. PRESTON NASH.

I am almost o'er the journey;
Times' broken hour-glass flies
Just beside me in the pathway,
And its lessened sand denies;
Weary years lie far behind me,
At my feet the moments die;
Time upon its scythe is leaning,
While eternity rolls by.

How sad! yet O how sacred!
Is this meeting-place where Time
Bows his hoary head in silence
To eternity sublime.
Here my feet are on the verdure
Which an endless spring-time wears,
While my shadow faintly lingers
On the snow hid grave of years.

I'm just pausing at the threshold
Of a gate that's half ajar,
And a few more finger touches
And the wicket will unbar.
I am looking at the glory
That shines inside the gate,
And it floods my soul in beauty
As my lingering footsteps wait.

I am listening to the music
As the golden harp-strings thrill—
Sweet, it steals in Holy touches
O'er my heart so rapt and still;
And the perfumes of a spring time
On my quickened senses fall,
As eternal flowers are bending
To celestial breezes' call.

There are voices floating round me
In whispered tones soft and low;
They are calling just like voices
That I wept for years ago;
Their cadences, holy tenderness,
As if angels kissed my soul;
And some unseen hand is caress me,
As if loved ones round me stole.

I shall wait but little longer,
For the gate is opening wide;
And the Master a voice is calling—
Soon I'll rest me by his side.
"Face to face" I'll see my Savior,
With his "blood-bought saints" I'll roam;
Like the loved ones gone before me,
Cross the "boundary line" for home.

WARRINGTON, Pensacola Navy Yard,
February 4, 1875.

Rev. Jefferson Hamilton, D. D.

MR. EDITOR: While many and abler pens will, no doubt, be employed in setting forth some of the many excellencies so conspicuous in the character of the late Rev. Jefferson Hamilton, D. D., of the Alabama Conference, permit me also to pay my tribute of respect as a token of my own personal esteem for this eminent minister of Christ.

I first made the acquaintance of Dr. Hamilton during the early part of the second year of his pastorate in the city of Montgomery. Here he was exerting an influence such as few have been able to wield over any community. I was a youth, holding a license as an exhorter. In anticipation of being licensed to preach at the first Quarterly Meeting Conference, I had been employed by the presiding elder as assistant preacher on a work in the vicinity of the city in which the doctor was stationed. During this year it was my custom, after filling my own appointments in the country, to ride into the city frequently to attend the Sabbath night ministrations of this eminent man. It is needless to say to those acquainted with the doctor's preaching that the audience was on all occasions deeply and solemnly impressed.

In the autumn of this year I heard Dr. Hamilton preach two sermons, at a camp meeting, which are still fresh in my memory—one on the text: "Christ Jesus came into the world to save sinners." The other, on the humiliation and exaltation of Christ, Philippians ii, 5–11. The meeting was held in the vicinity of Lowndesboro. Among the preachers present were Rev. William B. Neal, the beloved presiding elder of the district, who licensed me to preach; Joshua Starr, preacher in charge of the circuit to which, in conjunction with Lowndesboro and Hayneville, the camp ground belonged. Bro. Starr licensed me to exhort. The venerable Greenberry Garrett, with his mental and physical powers in undiminished force, was present. Also Dr. A. H. Mitchell, then in the midst of a long and useful life, the highly honored president of Centenary Institute, and Rev. T. Y. Ramsey. Among distinguished laymen present were Barton W. Stone, John P. Nall, Dr. Hartwell Smith, Judge Thomas Williams and Dr. James E. Scott. Dr. Scott is now a preacher in Texas. Hon. Dixon H. Lewis, then senator in the Congress of the United States, was also present. All were deeply impressed by the sermons just mentioned.

It was my privilege to have Dr. Hamilton for my presiding elder during my second year in the Alabama Conference. My field of labor was Tallapoosa circuit, being that part of Tallapoosa county lying on the west side of the river of the same name, embracing the famous Emuckfaw and Horse Bend battle grounds, where the troops under General Andrew Jackson fought the Creek Indians more than sixty years ago. Here it was my privilege to be with Dr. Hamilton in his interminglings with the poor and the rich, the illiterate and the learned—to hear him preach in the log cabin as well as in the more costly edifice. He was not a preacher for one class of people to the exclusion of others, but the preacher for all classes. I could discover no difference in his preaching, either as to matter or style, whether he preached to a city audience or delivered the message of life to a rustic congregation in their humble log building. As there was no difference in the preaching, so there was none in the effect produced. All were alike impressed. I will not say that they were thrilled by his eloquence, but, what is far more important, they were moved by the forcible presentation of divine truth. People hearing Dr. Hamilton thought not so much of the preacher as of their own personal interest in the important message that fell from his lips.

At the session of the Alabama Conference, held in the town of Talladega, in December, 1854, Dr. Hamilton preached a sermon of great force upon the text: "Call in the laborers and give them their hire." Never can I forget the stress laid on the word *laborers*. The doctor was indeed a laborer—a faithful pastor, a class-meeting preacher.

At a session of the Conference, held in the town of Auburn, over which the venerable Bishop Capers presided, a resolution was passed requesting the Bishop, when each preacher's name was called, to ask him if he had held class meetings and attended to pastoral visiting. When the name of Jefferson Hamilton was called the Bishop forgot the question in the resolution of the Conference. As the doctor started toward the door the Bishop was reminded of the question contained in the resolution. So well was the Conference satisfied of Dr. Hamilton's faithfulness in these particulars that the body manifested a little amusement. The doctor suddenly halted and replied: "To tell you the truth, I have done but little else."

The doctor's influence in the Annual Conference is well known. I can call to mind occasions when questions had been debated, perhaps for hours, without apparently being any nearer a conclusion than at the outset. The doctor, who had remained silent, would rise at some opportune moment, and in a few minutes reconcile the contending parties, bring about unity of sentiment, and reach the conclusion for which the debaters had been laboring in vain.

On business committees he labored with the same fidelity and perseverance as in other departments of Conference business. I was frequently associated with him on the Financial board, and on the board of directors of the Preachers' Aid Society. The work connected with these boards sometimes employed us till a late hour in the night. The doctor, though advanced in life and often suffering from asthma, manifested no sign of weariness or desire to rest till the work committed to our care received all the attention such important interests demanded.

I was frequently his guest in Montgomery and Mobile, always finding him the true friend and wise counselor.

One might suppose that a man of Dr. Hamilton's talent would never know want. I will here relate an incident, as I received it from the lips of Sister Hamilton, which will show that such was not always his condition. While a member of the New England Conference, their first-born, then an infant, was taken sick. Sister Hamilton called upon her husband for money to buy some medicine. He handed her fifty cents, saying: "Here is all that I have, and I don't know where the next is to come from." Sister Hamilton handed back the coin, saying: "Keep it. I will trust the child to the Lord." That child is now a man in the prime of life. In writing of Sister Hamilton, I will take the liberty to say that she is a woman worthy of her husband. At different times, as I bade her farewell to depart for the work assigned me, she pressed my hand, saying: "May the Lord bless you." I esteemed it as no small privilege to have the divine blessing invoked upon me by such a woman. I received it as an omen of good. I believed the Lord would bless me, and I was not disappointed.

How appropriate that such a man as Dr. Hamilton should die at the Annual Conference!—die among his brethren!—be called to rest by the chief Shepherd just at the time the under shepherd had assigned his former co-laborers work in different portions of the Lord's vineyard!

Reaper, lay thy sickle by,
Thy harvest task is done.
Go, take thy station in the sky,
Before the eternal throne;
Go, take thy place among the blest,
Where Jesus reigns above;
Forever from thy labors rest,
And sing redeeming love.

JOHN C. HUCKABEE.

MADISONVILLE, TEXAS, Jan. 27, 1875.

The Holy Sabbath Day.

The Sabbath was observed by the people of God for about four thousand years on the *seventh* day of the week, but for nearly two thousand years it has been observed by Christians on the *first* day of the week.

This change was evidently made by our Lord Jesus Christ while he was upon the earth. There is, it is true, no positive proof of this fact in the Scriptures; but such are the intimations and the general teaching of the word of God upon the subject that we are enabled to reach it as a logical inference and make it a satisfactory conclusion. That Christ, who was the Son of God as well as the Son of Man, had the *right* to make the important change, none can deny who admit his *divinity*—for he was *the very and eternal God, and the Lord of the Sabbath day*. The evidence that he did make the change is learned mainly from the practice of his disciples after his resurrection. They no longer kept the seventh day of the week as the holy Sabbath, *but they observed the first day of the week*. Without instruction and authority from the Master they certainly would not have done this. Hence the safe conclusion is that Christ, at some time during his ministry, in his association with them, gave them full instruction in regard to this matter, and delegated to them the authority to make the important change.

In this change of the holy Sabbath from the *seventh* to the *first* day of the week we can, by considering the subject a little, see very good propriety. The old—the seventh-day—Sabbath pointed to or commemorated the creation of the heavens and the earth, and all things therein contained. Thus was that Sabbath the means of directing the inhabitants of the earth to God, as he was in and as he was manifested by the wonderful works of *creation*. In creation the people saw him as a God of wisdom, power, and of exceeding great and wonderful glory; and therefore he was worthy of the respect, the reverence and the worship of all the intelligences whom he had made. Thus could the people of the olden time, in the observance of the seventh-day Sabbath,

"Look
Through nature up to nature's God."

But as time rolled on, with its long and ponderous ages, and the vast human race was borne far away from the beginning of time, in which God was manifested in his six days' wonderful work, it seemed necessary that the holy Sabbath should be changed so as to point to some other grand event nearer to them, in which God could be more fully and clearly manifested to them, that the numerous members of the human race might with greater facility and ease draw near to and worship their great Father, God. *Hence the change was made!*

The *Christian* Sabbath—the first day of the week—points to and commemorates the *resurrection* of our Lord Jesus Christ, which is the great corner-stone, the grand climax of the wonderful scheme of redemption:

"'Twas great to speak a world from naught;"

and hence it was well that the old Sabbath commemorate that event. But

"'Twas greater to redeem,"

and hence when, by the resurrection of Christ, the work of redemption was consummated it was, it seems to us, very proper that a new Sabbath should be appointed, which should direct the people of the world to God as he is in and manifested by redemption.

In redemption God is presented to us not only as a God of infinite wisdom and infinite power, but as a God of infinite *love*.

"Nature, with open volume, stands
To spread her Maker's praise abroad;
And every labor of his hands
Shows something worthy of a God;
But in the grace that rescued man
His brightest form of glory shines;"

and that "brightest form" is the form of love, in which the world had never seen him before!

Therefore to our new and blessed Sabbath we will cry with holy joy:

"Welcome, sweet day of rest
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes!"

Hence, as we receive the new-made Sabbath of the Lord, and as we sacredly observe it according to the word of God, we go back to the morning of the glorious resurrection of our redeeming Lord; we gather about his open tomb; we calmly, sweetly and joyfully behold and exult in our great and glorious salvation from sin and death and hell! As we stand there we can, with Charles Wesley, sing:

"Christ, the Lord, is risen to-day!
Sons of men and angels say!
Raise your joys and triumphs high!
Sing, ye heavens—thou, earth, reply!

"Love's redeeming work is done—
Fought the fight, the battle won!
Lo! the Sun's eclipse is o'er;
Lo! he sets in blood no more!

"Vain the stone, the watch, the seal—
Christ hath burst the gates of hell;
Death in vain forbids his rise;
Christ hath opened paradise!

"Lives again our glorious King!
Where, O death! is now thy sting?
Once he died our souls to save;
Where's thy victory, boasting grave?

"Soar we now where Christ has led,
Following our exalted Head;
Made like him, like him we rise—
Ours the cross, the grave, the skies."

W. S. T.

PICKENS, Alabama.

Marvin College.

WAXAHACHIE, TEXAS, Jan. 20, 1875.

This is to certify that the purchaser of Marvin College and college grounds has proposed to the trustees of said college to reconvey to the Methodist Episcopal Church South the property purchased by him, on the payment of six thousand one hundred and sixty-two dollars ($6,162) gold, the same being the amount of pure-chase money, with interest up to March 1—$2,000 to be paid March 1, $2,000 May 1, and the remainder August 1, 1875. That we believe said property to be worth the sum of $30,000 at least, and that it is greatly to the interest of the church and friends of education to redeem the same. That in order to facilitate and effect the redemption of said property, as aforesaid, we have this day appointed Rev. C. H. Ellis, of the North-west Texas Conference, our special agent to present the facts to the church and people, and to obtain the necessary aid in any manner he may think proper, by taking subscriptions, notes or contributions; and he has full authority to make collections and receipt for the same, and to do any and all things necessary and lawful for the accomplishment of the above object, and that he will report his action in the premises, from time to time, to the board of trustees.

B. F. HAWKINS, Sec.
J. W. FERRIS,
President Board of Trustees.
G. J. PENN, Treas.
J. C. GIBSON.
GEO. W. GRAVES.
WILLIAM KERR.

FROM THE AGENT.

It is an act of noble generosity in Mr. M. H. Meek to make the above proposition. Others are bidding much in advance of these figures. Unless the terms proposed are accepted by the time specified this valuable property is forever lost to the church.

"*A Final Appeal.*"—Under this heading Rev. G. W. Graves makes an eloquent and earnest plea in favor of the redemption of Marvin College. Have you read it? Have you, in the sight of God and in view of the great interest involved, taken the matter to heart? Have you yet responded? My plans do not conflict with his, but are only in addition.

It is needless for me to add more as an argument as to what ought to be done. In this all are agreed. The building is large, well arranged, beautiful in design and finish, located on a lot of forty acres in and near the town of Waxahachie. Here we have the advantage of health, a good moral and religious influence, and every premise of future development. *A property valued at thirty thousand dollars sacrificed for six thousand one hundred and sixty-two dollars, and at a time when most needed!* Do not say it ought to be saved, but that it is a thing impossible. "All things are possible to him that believeth." Do not say: I would help, but the failure of Marvin College will insure the continuance and increased prosperity of my own favorite institution. Nay, verily. It has been said that "the death of the mother is the death of the child." If true, may not the shameful death of one of our noble institutions of learning be the forerunner of the death of others? Let public confidence be sinken in our capacity, as a church, to manage the educational interests of the country committed to us, and we will appeal in vain for means to aid in our educational enterprises.

No church can boast of grander achievements in this important department of Christian civilization than our own; and, thanks to the great Head of the Church, none enjoy a greater share in public confidence. The munificent endowment of $500,000 to our great university at Nashville, Tennessee, by Commodore Vanderbilt, of New York, is among the many testimonials we have of this fact. The Methodists of Texas have accomplished much in this, as in every other department of church work. Only let us take heed that no one take our crown. Marvin College ought, can, must and will live again! Marvel not at this. It is God's work, and upon his promise we rely. It is impossible for me, in the limited time given, to visit in person many who will gladly aid in this important undertaking. Brethren of the ministry and laity, ladies and children, help us.

Roll of Honor.—We have arranged to have a roll of honor, to be composed of the name of each lady who pays to the amount of $5 or more, and each child who pays $1 or more. Now, ladies and children, upon you, under God, we must rely for success. Of course you will not only give yourselves, but will induce others to do likewise. If your husband, father, brother or friend will give to the amount of $5, $10, $25, $50, $100 or more, procure their subscription, and this roll of honor shall give you credit for having collected it. This roll will be published first in our church papers, and afterward neatly framed with a life painting of Bishop E. M. Marvin, D. D., in honor of whom the Institution was named, and placed in the college chapel. Remember, I call first for subscriptions, and then for the money, provided a sufficient amount is secured to redeem the property. Finally, what you do do quickly—only the short month of February to accomplish this grand undertaking. To delay is defeat, and defeat is ruin to this queen of beauty and namesake of our beloved Bishop. Send your subscriptions to

REV. C. H. ELLIS,
Agent Marvin College.
Care of G. P. Penn, Treas.,
Waxahachie, Ellis Co., Texas.

Where Are They?

MR. EDITOR: Where are the preachers who were received on probation with me? Echo answers: Where? We met, a large class of us, in Tuskaloosa, in December, 1846, or in January, 1847. H. N. McTyeire is on the episcopal bench; C. D. Oliver belongs to the North Alabama Conference; James Pearce is in Georgia; Sealy in the Florida Conference; Akin in one of the Texas Conferences; J. E. Newman is in South America, (correct this if I am not right;) McCutchon joined the Northern Methodist Episcopal Church; D. Carmichel is living near Cahaba, Alabama; J. T. Koger was killed in the fight at Perryville; Mark Linch is dead; Dennis B. Line is dead; J. Roper is dead; J. B. Robb is dead; W. R. Rousaville is dead; Peavy is dead; Roberts went to Kentucky; young Pearson discontinued at the close of the first year. I think there were others that have escaped my memory. J. Barker was in the class of the fourth year.

I have received an appointment every year. One year I had four camp meetings at different places on my circuit; received three hundred and thirty-six on probation and baptized two children, with thirteen names.

J. W. MCCANN.

NEWBERN, ALA., Feb. 5, 1875.

HOW ST. PAUL LOOKED.—Some years since the pastor of a New-England village church adopted a plan to interest the members of his flock in the study of the Bible. It was this: At the Wednesday evening meeting he would give out some topic to be discussed on the ensuing week, thus giving a week for them to study up. One week the subject was St. Paul. After the preliminary devotional exercises the pastor called upon his deacons to "speak to the question." One immediately arose and began to describe the personal appearance of the great apostle of the Gentiles. He said Paul was a tall, rather spare man, with black hair and eyes, dark complexion, bilious temperament, etc. His picture of Paul was a faithful portrait of himself. He sat down, and another pillar of the church arose and said: "I think the brother preceding me has read the Scriptures to little purpose if his description of St. Paul is a sample of his biblical knowledge. St. Paul was, as I understand it, a rather short, thick-set man, with sandy hair, gray eyes, florid complexion, and a nervous, sanguine temperament," giving, like his predecessor, an accurate picture of himself. He was followed by another who had a keen sense of the ludicrous, and who was withal an inveterate stammerer. He spoke about as follows: "My bre-bre-brethern, I have nev-never fo-found in my Bible much ab-a-bout the p-per-personal ap-pe-pearance of St. P-p-paul. But one thing is clearly established, that is St. P-p-paul had an imp-pediment in his speech." The effect can be imagined. A "tidal-wave" of audible smiles swept over the congregation, the good clergyman taking his full quota. He immediately arose and dismissed the assembly.

STRIP THE LEAVES OFF.—Rev. Joel Hawes once called upon Dr. Emmons for a criticism on his style of preaching, and the doctor said: "Joel, I kept school once. I sometimes had to whip the boys, and when I whipped I always stripped the leaves off the rod," and he drew an imaginary rod through his fingers by way of illustration. The hint, it is said, helped Hawes amazingly, and may perhaps be of like service to those who unwittingly have covered up their teaching with too many words. Said a man of the highest culture: "It takes all I know to make things plain."

THE longer and more truly a Christian serves God the more spiritual wisdom he obtains.—*Starke.*

The Lighthouse.

About twelve years ago a fine vessel, bound for Canada, was wrecked off the coast of Newfoundland. She had on board an experienced captain, a competent crew and several passengers. All perished in the boisterous waves one very stormy night, and the name of the ship was found out only by some of her boats being washed ashore. Many a home was made desolate by this sad calamity, and it was a matter of wonder that the captain had ventured so near the dangerous shore, instead of keeping to the open sea.

A lighthouse stood on the very spot where the vessel in question was dashed to pieces, and a few months ago the lighthouse-keeper was taken seriously ill. The man, who knew that he was not likely to recover, sent for a friend, saying that he had an important secret to tell, and begging him to come at once. The dying man said that he had kept the secret for many years, but now felt that he could keep it no longer, although, when made public, it would deprive him of the good name for faithful attention to duty that he had always wished to maintain before the world. He had held the post of lighthouse-keeper for a great many years, and, until illness obliged him to give place to another man, he had every night carefully lighted the lamps. "*Every night*," said he, "*except one!* That evening and night I drank so hard that I became insensible, and quite forgot the lantern. The next morning the —— was found on the rocks, and I knew that I had been the cause of it; for, had the light been up, the captain, who knew this coast, would have kept far enough off; seeing no light, of course he mistook where he was. This has preyed upon my mind ever since, and I could not die without telling it. I have heard of one gentleman having been lost in that vessel whose mother I knew in Canada, and I think she is still living. Will you find her out, if possible, and tell her all that I have told you?"

The old lighthouse-keeper died soon after. His wishes were obeyed, and it seemed like a voice from the depths of the sea when his confession was made known to the mother in Canada, and to the widow and orphan children in England.

How powerful is conscience! Like a worm gnawing at the root of a plant must the remembrance of that one night of sinful self-indulgence have preyed upon the lighthouse-keeper's heart and often embittered his happiest moments. The coast of Newfoundland is especially dangerous from the prevalence of fogs, and many a fine ship has there gone down beneath the waters, even when the warning light has been shining. But on that dark night how sad to reflect that through the lighthouse-keeper's wicked carelessness there was not one ray glimmering through the obscurity to tell the mariner of impending danger.

"Be sure your sin will find you out!" saith the Scriptures. We cannot cloak sin from the eye of God, whatever we may do before man.

Is your own conscience clear, reader? Are your sins blotted out?

HOW THE MINISTER WAS CURED. Dr. Neale, of Boston, tells this anecdote of Dr. Stillman, his distinguished predecessor of revolutionary times: One Sunday morning he preached, as he thought, a poor sermon. It is very likely that it was so, for ministers sometimes do such things, but they have different ways of meeting the humiliation. Some put on a bold face and pretend to care nothing about it; some look dignified, as if they had said something solemn and deep; others comfort themselves with the thought that they will do better next time; but Dr. Stillman was so mortified with his failure that he could not eat his dinner, and was sick in bed. "Jephthah," he faintly said, "I shall not be able to preach this afternoon. You must see the deacons and ask them to get some other minister to supply my pulpit—Mr. Chauncey, Mr. Kirkland or Mr. Eckley." Jephthah, who understood the case perfectly, said, very respectfully, he would go. "Dr. Stillman ought to have rest, dear man, but I feel bad for the people; they will be disappointed; but folks is queer. They doesn't want to hear anybody else. I heard Mrs. Smith say this morning what a beautiful sermon the doctor preached. But I'll tell the deacons Massa Stillman is wearin' hisself out." "You needn't go," said the doctor, brightening up. "I feel better. Brush my boots, Jephthah, and I'll try to preach myself." He went into the pulpit, and never preached more powerfully and eloquently than he did that afternoon.

MAKE MUCH OF THE BLOOD.—Dr. Alexander once said to a Sunday school teacher: "In teaching Christ, my brother, make much of the blood!" Mr. Moody, in his wonderfully blessed lay preaching, amplifies and re-echoes the sentiment. He is reported to have said at Edinburg: "It was not a live lamb that was tied to the door-posts of the Israelites in Egypt, only its blood was sprinkled over them. It is not the life of Christ that saves, nor the imitations of his life, but his death, his blood. The Bible is bound together by a scarlet thread; the blood runs all through."

I will be of good courage under my trials, for the weaker I am in myself the stronger I am in my God. Should satan assault me I fear him not. I go forth against him in the strength of the Lord God of Sabaoth. By the help of my God I can do valiantly. Should it be said the stronger shall gain the victory, then the victory is already mine; for the strength of God is my strength; and it is over all. Should it be said the weaker shall prevail, then shall I prevail, for such am I in myself. Blessed be the name of the Lord, I shall yet enjoy peace and rest, and shall come off more than conqueror, through him that hath loved me.

A SCANT breakfast in the morning of life whets the appetite for a feast later in the day.

Obituaries.

JOEL L. G. BENHOW died, near Mount Ida, Crenshaw county, Alabama, December 20, 1874. He was confined to his house for nearly seventeen years—three and a half years to his bed with palsy. He was born in Sumter district, South Carolina, November 25, 1809, and was born again in 1836, under the ministry of Revs. J. W. Broxson and Ledbetter. For twenty-seven years he was strongly attached to the church of his choice (the Methodist Episcopal Church South;) and then vacated his place in the militant church, we trust, to fill his place in the triumphant one.

S. J. KELLY.

BREATHED HIS LAST, at his residence near St. Stephen's, Washington county, Alabama, Rev. THOMAS I. ELLIOTT, who was born in Knox county, Tennessee, in the year A. D. 1800, and died on the ninth of January, 1875, aged seventy-five years and seven days.

He joined the Methodist Church in 1820; was licensed to preach the gospel in 1823. In 1825 he joined the Tennessee Conference, and continued in the itinerancy until 1834, at which time he married Mrs. Epps, of north Alabama, and moved to Sumter county, Alabama, where he located and raised a family of seven children, of whom but one has preceded him to our celestial home in heaven. Our father never forgot his duty as a minister of the gospel, but continued working in the vineyard of the Lord until the last few years of his life. During the last six years he would often try to preach, but owing to his extreme weakness would often fail and sink on his seat, shouting the praise of God.

He was sick about a month; was perfectly resigned to the will of God, often expressing his anxiety to die with these words: "I am intensely anxious to go. All is well." A few minutes before his last he pressed the hand of his wife several times, but could not utter a word; then laid his head on Jesus' breast, and breathed his life out sweetly there. It is impossible for the writer to do justice with his pen to the deceased, who was for so long a time devoted to the cause of Christ. May his wife, who is now on the brink of eternity, when it is the will of Heaven to call her home, meet him face to face where trials and troubles are felt and feared no more, and there, with her husband and daughter, await the coming of the remainder of the family.

G. S. E.

MARIENY C. DUNKLIN, daughter of James J. Dunklin, was born August 31, 1845. She was brought up "in the nurture and admonition of the Lord." She united with the church in 1857. Young as she was, she had fully counted the cost—she understood the nature and responsibility of her profession. She was therefore a firm, consistent Christian. She was married, January 21, 1868, to Mr. E. J. Padgett, and died January 10, 1875.

Sister Padgett, though modest and retiring in her natural disposition, was an active member of the church. She was always in her place in the house of God unless providentially kept away. She was ready to do all she could for the promotion of the cause she loved so well. She presided at the organ. Her health was good, and it seemed as if long life might be hers. Twelve months ago she was well. Within less than a year consumption began and ended its work of death.

With our departed sister religion was first. No matter how busy she might be with domestic cares, she always made it a rule to read her Bible just after breakfast.

When first attacked she often, late at night, moistened her pillow with tears, praying that she might be spared to train up her three little children. But when she found that it was the will of God to take her she resigned all into his hands. The surrender was complete. All harassing solicitude was taken away. Never have I seen a mother look more calmly and confidently on the little ones from whom she was so soon to be separated. She called them to her, told them to look at her, and not to forget how she looked, and whenever tempted to do wrong to think of her. She spoke calmly of death, and sometimes gave expression to triumphant joy. She exhorted all her friends to meet her in heaven. What power there is in the gospel! "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

H. URQUHART.

JUDGE BIDDLE, of the Indiana Supreme Court, has been made the subject of an interview by a Tipton journalist, who writes: "He preserves every hat which he purchases; has boots and shoes enough to stock a country store. Buffalo heads, alligators, snakes and serpents of all climes and countries, in their stuffed presentment, adorn or cover the walls and tables of his rooms in juxtaposition to select engravings and choice paintings. It is another proof of this great lawyer's extreme versatility that at his advanced age, and with the work of the Supreme Court before him, he is entering upon a series of chemical experiments. His collection of musical instruments and literature is extensive."

WE CANNOT too soon convince ourselves how easily we may be dispensed with in the world. What important personages we imagine ourselves to be! We think that we alone are the life of the circle in which we move; in our absence we fancy that life, existence and breath will come to a general pause; and, alas! the gap which we leave is scarcely perceptible, so quickly is it filled again; nay, it is often but the place, if not for something better, at least for something more agreeable.—*Goethe.*

IF HE is beside himself who refuses to plant since God has said that the harvest shall not fail, then is he beside himself who says that prayer is useless since the things for which we pray are a part of God's plan.—*Dr. Manning.*

The Christian Advocate.

THURSDAY, FEBRUARY 18, 1875.

GERMAN VOLKSLIED.

TRANSLATED BY ANNIE MATHESON.

It is the will of One above
That men should see what most they love
Departing.
Though through the world's wide circle there
Is nothing half so hard to bear
As parting.

If thou a rosebud shouldst receive,
Set it in water, but believe
My warning:
It may with opening petals glow
To-morrow; it will wither, though,
Next morning.

Hast thou one love who seems a part
Of thine own life?—whose inmost heart
Thou keepest?
When but a little while has flown
She will have left thee all alone.
Thou weepest?

Yet think not this a wayward cry;
When men clasp hands and say good-by,
Although the parting thrill with pain,
They whisper: "Friend, not wiederseh'n!
To meet again! To meet again!"

Misapplied Scriptures.

THE SACRAMENTS.

BY REV. JOHN HALL, D. D., NEW YORK.

There is a misgiving in many minds as to baptism and the Lord's Supper, resting mainly, we are persuaded, on a misapprehension of two notable passages in John's gospel. Many have a vague, general idea that the ordinance of baptism is essential to salvation, inasmuch as we read in chapter 3, 5: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." They hastily conclude that the birth "of water" is baptism. In some instances even Protestants have an indefinite notion that there may be more scriptural authority for "baptismal regeneration" in the mediæval sense than is commonly admitted.

Will the reader please note the following points:

(*a*) In verse 3 our Lord's language is "born again;" in verse 5, "born of water and the Spirit;" and in verses 6 and 8, "born of the Spirit." The connection shows that the same idea is intended in all these phrases.

(*b*) Baptism, as a Christian rite, was not instituted at the time of this conversation with Nicodemus. The baptism before this, and known to the hearers of John, was a baptism of repentance; and no such language is employed in relation to it as we have here.

(*c*) Whatever our Lord meant by this language he had a right to expect Nicodemus to understand. He was never unreasonable. He never reproached without cause. He was never uncandid and unjust. But if the words he employed referred to Christian baptism, there was no reason whatever why Nicodemus should "know these things." But the Lord says to him: "Art thou a master in Israel and knowest not these things?"—Verse 10.

(*d*) The new birth is undoubtedly referred to in verse 3, and we may assume confidently that verse 5 is explanatory of verse 3 in such a way that Nicodemus, being a "master in Israel," ought to have known it. If, for example, it had a distinct place in his own Scriptures, he ought to have known it. Has it such a place? Examine Ezekiel xxxvi, 25, 26, 27:

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you.

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*."

Here we have the "sprinkling of clean water," which cleanses from filthiness, in one—that is, the figurative member of the parallelism; and in the next—that is, the literal—we have the new heart and spirit; and in verse 27 we have the Holy Spirit put within. In a word, we have the ideas and the language descriptive of a radical change of nature which any "master in Israel" might be expected to know. But it is a prophecy of the new birth only, and has no direct relation to any ordinance by which it shall be brought about.

It confirms this view surprisingly that our Lord should instantly employ another figure of the same general character to suggest, as it were, to the slow mind of Nicodemus what he did not understand. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."—Verse 8. Whence did this figure come? Whence ought it to come to command interest and confidence in a Jewish mind? Why the Lord had just made one informal reference to Ezekiel in chapter 36. He now makes a second to the same book, and the very next chapter. Who forgets the vivid picture of Israel, in the "dry bones?" Here is verse 9 of that chapter:

"Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live."

Here now we have the water and the wind—Old Testament figures illustrative of the means of regeneration, not in any sense an ordinance or rite, but the Holy Spirit of God. They come from two consecutive chapters—they are found side by side in Ezekiel. They were read in the synagogue. There was no excuse for the ignorance of a master in Israel regarding their meaning and significance.

We see, therefore, that baptism could not be the point of our Lord's allusion to water; but that there is another reference, not forward, but backward, which Nicodemus might well be supposed to understand, and which referred to the explicit, unparticipated work of the Holy Ghost. The only connection the words have with baptism may be found in the incidental circumstance that the qualities in water that made it an apt symbol of the Spirit's work in the Old Testament, make it a fitting symbol in the New. But a symbol is one thing; an agent or an instrument is another.

Hence we read in Mark xvi, 16: "He that believeth and is baptized shall be saved." It is not added: "He that believeth not *and is not baptized*," but "He that believeth not shall be damned." The *human* side of the transaction is put to us. We believe and we are baptized in evidence of the same. When the *divine* side of it is presented, it is exactly as in Ezekiel and in John, as one may see in Titus iii, 5:

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

A corresponding embarrassment, we are persuaded, is in many minds regarding the Lord's Supper; as if the Lord meant to make it essential to salvation in John vi, 53, 54:

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

The purpose of these words is to teach the general truth that *union with Jesus is essential to life*. For, note again:

(*a*) The supper was not yet instituted. What more unlikely than that the Lord would utter such a vital truth as this in a form of which his hearers could not possibly know anything? They had no preparation of mind for it, if the supper was meant. Eating blood would be an idea specially revolting to a Jew.

(*b*) But a careful reading of the chapter shows how naturally and cogently the words come in from verse 26:

"Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

He rebukes their sordid following of him, and, after his gracious manner, founds a positive counsel on their folly. In verse 31 they challenge him for a sign like the manna. He replies in effect: "It is not a question of Moses *versus* Messiah at all. God gave the manna, *and he gave me*. I am the manna."—Verse 32. Anything so good they are willing to have at once, and they say: "Evermore give us this bread."—Verse 34. But he shows them their error in verses 35–40, in effect saying: "No! I am here and am the bread, and ye will not eat, for to believe is to eat." Then they murmured, and cast up his lowly birth. He replied in effect: "I am greater than Moses—verses 43–49—for the manna-eaters are dead; but he that eats (that is, believes in) me, lives forever." "One word borrows another," till he puts it in the strongest way, *following out the figure which the dialogue produced*, verse 53:

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

In other words, Jesus says, his language molded by the objections to which he is replying: "Receive me and you receive life; reject me and you die."

Again, then, we say there is no reference to the supper; and the only point of contact with it is, as before, that the same fitness of things that gave aptness to the figure of bread and eating, in John, made the elements of the supper appropriate to set forth the truth as to the need of vital corporate union with Christ.

There are sufficient true and scriptural reasons for magnifying the Christian sacraments. These passages have been misread, and Rome, abandoning her dogma and appealing to private judgment, has often used them with the ill-instructed to sustain her ritualistic method of salvation. They give her no countenance when rightly understood, but rather subvert her whole theory.—*New York Observer*.

The Art and Value of Prolonging Life.

BY REV. JAMES M. BUCKLEY.

The attempt is often made to carry on at the same time three different modes of effort, any one of which is sufficient to employ the whole force which an ordinary constitution can generate. Thus we find men who are authors and students, practical business men and great travelers. They are in their office by day, they make addresses in the evening, and travel all night, often writing on the cars. A year ago this present month the writer was one of the speakers at the general missionary anniversary held at Pittsburg and vicinity. There were two sermons and one or two speeches required on Sunday, several speeches on Monday, and on Tuesday the late Dr. Eddy and the writer went to Steubenville, Ohio, to speak. Dr. Eddy proposed to leave for home that night, to which I would not consent. He then gave me an outline of his method of working, which was to think enough for a man who did nothing but think, travel enough for a man who did nothing but travel, do office and editorial work enough for a man who did nothing else, and speak and preach oftener than any pastor. I then remarked that a "man must choose whether to burn steadily and long, or rapidly and out soon, besides running the risk of an explosion all the time." Wesley could unite these different modes of effort because he traveled on foot or on horseback, or by post-chaise, and spoke constantly in the open air, maintaining the most regular system of sleep and diet. Nor did he allow himself to run into wild excesses of straining speech. Indeed he abominated it, and declared that God allowed Thos. Walsh to sink into darkness before he died because of his excess in loud and long speaking, and made all his ministers promise not to overdo in this matter. He also told Adam Clarke not "to expect to have any health" unless he worked in the open air at least one hour a day. John Summerfield, after repeated hemorrhages and many indications of decaying vitality, spoke nearly two hours, and his biographer more than intimates that he was led on to this excess by the applause and enthusiasm of his hearers, rather than by the Holy Spirit.

Every popular man is in great danger of excess. He becomes hemmed by his own work; he works with delight to himself; his friends love to hear him; ambition spurs him; the cause he advocates becomes in his eyes all-important; he assumes responsibilities and contracts engagements which tax him to the utmost; and when his powers need rest he feels that he cannot take it, and either breaks down, is compelled to give up or dies. And the more serious a man is, the more likely he is to overdo and destroy himself. Contrast Edward Payson with Henry Ward Beecher in this respect. The strong constitution and genius of the latter would not have enabled him to do the work he has done if he had been impressed with a sense of the doom of sinners as profoundly as was Payson. But the same spirit which leads men to overwork may lengthen unduly an essay. I conclude this paper, therefore, by pointing out certain errors into which most intellectual and sedentary men are prone to fall:

1. Neglect of exercise. Many do nothing but walk a few hundred yards per day, which they dispense with in storms or when the walking is bad, which in the case of ministers, with Sundays added, is, in this climate, about two-thirds of the time.

2. An attempt to cheat nature by such subterfuges as "health-lifts." A poor sedentary man, who needs light, air, rest and change of scenery for his eyes, and fancies that he can keep at books or study all day and then in ten minutes' lifting of heavy weights set his system right, must be classed with the people who expect to get rid of the consequences of life-long violation of the laws of health by a few doses of patent medicine. And a man who can believe that men whose professional life makes them liable to heart or lung disease can safely practice lifting heavy weights is possessed of "great faith." A strong, vigorous man may not be injured by lifting (and may enjoy it much,) while some weak men may have been benefited; but to rely wholly or chiefly on ten minutes' lifting is the greatest hygienic absurdity of modern times.

3. Over-feeding is a great error, especially when connected with inactivity. The Arabs have a proverb that "fat and inaction are the cause of the principal diseases and vices of horses." And a dyspeptic minister gorging the system with the rich food prepared by the "sisters," and taking no exercise, is a spectacle to make only infidels and undertakers rejoice. It was gravely proposed to inscribe on the tombstone of a glutonous young minister, who was cut off by disease induced in this way: "Died of going out to tea."

4. Forgetting the danger of exposure or a strain after forty-five years of age causes many failures. The farmer, sailor and mechanic is, if well to begin with, and temperate through life, as strong at fifty-five, and often at sixty, as he ever was. But not so the sedentary man whose rebuilding has gone on under debilitating influences. He may outlive the farmer, but he must begin to be careful physically long before such care is necessary for the out-door laborer. And many, by forgetting this, have in a day broken themselves down who might have lived to four-score. In contrast with these errors I place the following hints:

1. Night travel and day work should not follow each other. God does not command it, nature is incensed and outraged by it, and nothing is to be gained by it.

2. Students, teachers, ministers, lawyers, editors and physicians should exercise the arms and chest at least half an hour a day, and spend three times as long in the open air.

3. They should sleep all that the system can endure without injury, and if they lose sleep in the night should chase it when possible all that day, till the balance is adjusted.

4. For some weeks in every year they should return to a life of nature. The man who takes cold from the motion of a fan can, after he has camped out three days, sleep on a rock in a shower and only feel a little stiff when he wakes.

5. Keep one day in seven as a day of total cessation from ordinary thoughts and work.

If it be asked what "centenarian" writes these words, I answer they are written by a man whose father died at thirty-seven, when he might, with a proper regard to the laws of health, have survived to seventy. And, again, they are written by a man who has made most of the mistakes herein portrayed, and after going down into the jaws of death has come up to excellent working condition under a natural system, and who hopes to benefit those whose love of work leads them astray, and not to encourage the indolent and the useless.—*Methodist*.

Old Ladies.

What has become of those gracious beings we remember in our youth with peculiar tenderness and regard—the "old ladies," who were wont to shed such a halo of dignity on the hearths and homes of other days? We never see them now. What is the reason? Where have they vanished? What has taken their place?

Formerly in many houses there was an arm-chair ever set in one particular spot, ever tenanted during certain hours of the day by the "grandmamma" of the house—a venerable figure in black or gray silk, with frills of lovely old lace and a cap of the same quite covering the head, and tied under the chin with white or gray satin ribbon. Delicate, worn white hands, covered with black silk mittens, and daintily knitting or working some simple worsted work, completed the picture, and assisted to form the center of the family group round which young and middle-aged vied in paying homage. No troubles, no naughtiness, must reach the ear of grandmamma, unless, indeed, under the seal of confidence, in the hope of the comfort and counsel it was hers to give. She must never be worried and hurried or "put about;" her own chair was always left for her, and also her own place at the table, or in the carriage, if on a fine day she condescended to "take an airing." It might not seem as if such a life had much effect on others, but we believe it had. We believe it created a most wholesome atmosphere of love and reverence, such as is now sadly missed; for, as we have before said, such old ladies seem to have vanished from the face of the earth. Nowadays grandmamma is always making herself useful—nursing somebody, or going to visit her district, or into society. She is trotting about in the mud with a basket on her arm, in a waterproof cloak, or paying visits in a bonnet and gown exactly like her daughter's, for fashion now does not acknowledge age. You are to wear whatever is "worn," be it simple or elaborate, crownless bonnets or bonnets without strings; and if the hair is gray, or you have not got any, you must invest in a chignon or plaits. And so old ladies exist no longer in a definite form, but are frittered away into more or less young ones only worn out, instead of fresh.

We hear a great deal of the want of respect paid to age in the present day; and very true it is, and very lamentable. But, after all, is it not partly the fault of those who will not accept the dignity of age? If you see a lady dressed in the height of fashion and behaving like a young person, is it your business to observe or suggest the fact that she has wrinkles and gray hair through it all? If you meet a person stumping about here and there, and everywhere, in all weathers, are you to insist on implying by your manner that she ought to stop at home? It may be very useful certainly that she should pursue her good works, and help others, and cultivate society; but, after all, was there not a special mission open to her before, of a kind not less useful than these practical matters, and which no one but herself can feel? Ought not an old lady to accept age as her vocation for the sake of the young? Her presence in days of old had something of the nature of a shrine in the house, which every one sought for peace and comfort, as well as to "encompass her about with sweet observances." It was so charming to place footstools at her feet, or cushions around her; to fetch her knitting or her spectacles; to read to her, and then converse and hear the beautiful and quaint old-world stories that no one will ever now hear again.

Was all this waste of time? We think not. Nay, more; no doubt if the reverence and tenderness thus instilled, almost unconsciously, by a living presence, did not do more for the elevation of the young than the somewhat fussy modern ideas of usefulness, which leave no one any time to be either dignified or reverent—how can we help it? We have always got to be in time for something—to attend a class, to eat in a train, or what not? We live from day to day in a perpetual race with the clock, an incessant scramble; and if we are curt in our words and brusque in our manners, what wonder? We live our outer lives in a jostling crowd, and our inner lives in a state of incessant fidget, and this applies to old and young alike. Therefore one of the most beautiful forms of existence is becoming daily more and more obsolete, and its memory will ere long be lost to us. We may see young girls, pretty sprightly matrons, active, energetic middle-aged women, all racing and chasing each other in the various aims of life; and there may—there must—be some whose gait is less vigorous, whose eyes are less bright, whose limbs are less active; and sooner or later these will perish and fall by the wayside; but the beauty, the holiness of old age will be unknown among us, and therefore age will be unreverenced. There will be no old ladies.—*Scottish American*.

TYROLESE SUPERSTITIONS.—As the peasants believe that a departed soul must expiate any evil done in this life on the spot where the sin was committed, the whole country is supposed to be peopled with these ghostly visitants. Almost every lone wood or gloomy spot has its own ghost. At holy seasons a blue light is visible on the meadows, a fiery form hovers over the marshes, and wierd animals approach the frightened wanderer in desolate places; these are all "poor souls" who must thus atone for their misdeeds, far from human habitations. The reason for this is that if the peasant perceives anything uncanny in his house or stables, he at once fetches a priest, who forthwith blesses the whole house and banishes the apparition to some solitary woodland nook, where it can no longer disturb people. However, the exorcising may also be performed by the peasant himself, by collecting all the keys in the house and clinking them together. He can thus drive the spirit to the borders of his domain, but he must be very careful not to set foot beyond his own boundaries, or he will inevitably be torn to pieces. A common crime seems to have been removing the landmarks, for which the bearing a red hot stone on his shoulder and crying in wailing accents: "Where shall I place it?" If any passer-by has the courage to reply, "Put it back in the spot whence you took it," the spirit is enabled to replace the landmark in its rightful position, and is immediately relieved from his penance. The Hottinger Gasse, at Innsbruck, is haunted by fiery milk-women, who have watered the milk during their lifetime.

A MELTING sermon being preached in a country church, all fell a-weeping but one man, who, when asked why he did not weep with the rest, said: "Oh! I belong to another parish."

Religious Intelligence.

OF THE seven hundred and fifty-four journals published in Paris fifty-three are devoted to religion and theology.

THE new school recently opened at Akka, at the mouth of the River Kishon, in Palestine, has been closed by the Turkish authorities.

THE Turkish Missions Aid Society of London has just voted £1,000 to the Antwerp College in Syria, making $20,750 for the object in England.

THE Church Missionary Society has been so well pleased with the growing disposition toward self-support in the Singhalese churches at Kandy, Ceylon, that they have appointed Rev. Henry Gunasekara (the pastor of one of the congregations) chairman of the native church council at Kandy.

AN EXTRAORDINARY REVIVAL IN NORTH CHINA.—Some two years ago Cheefoo, a Buddhist, was converted, and commenced at once in his native town to persuade the people to embrace religion with wonderful success, resulting in the conversion of 160 persons, who reside some 200 miles from any missionary, and far away from the ordinary lines of travel.

ALL THE anonymous thousand-pound checks that have for a long time found their way to this and that charitable object in England are at last traced to the hand of an old man of eighty, living in a quiet way in the vicinity of Cheshunt. His secret, however, comes to light only in his death. By his books it appears that he gave away in his lifetime some £350,000 after this fashion—£45,000 within the last year.

THE venerable widow of Dr. Levi Spaulding died at Battlecotta, Ceylon, October 28, 1874, in her eightieth year. Mrs. Spaulding has for many years been regarded as the mother of the Jaffna mission, with which she was connected fifty-five years. Forty years were spent in the Oodooville Female Seminary in elevating the Tamil womanhood. Mrs. Spaulding was the last survivor of the company of eight who sailed for Ceylon in 1819.

AN Opium Refuge has been established in Hang-Chau, China, under the general charge of the Church Missionary Society. About one hundred and sixty patients have been received. The course of cure requires fifteen days, and is conducted under the direction of Dr. Galt, of the Edinburg Medical Missionary Society. The opium traffic has been licensed and is increasing to an alarming extent. The use of the drug is promoting the use of spirituous liquors, and drunkenness, which was formerly rare in China, is now becoming very common.

THE reception of King Kalakana by the American Board at Boston, on the evening of January 1, is reported to have been exceedingly cordial. Both the King and Governor Kapena gracefully expressed their indebtedness to the society for the place which the Sandwich Islands now hold in the civilized world. The Queen of Madagascar recently gave a similar testimony in the letter forwarded to the London Society. Perhaps the Mikado of Japan will be the next sovereign who shall acknowledge the benefits conferred by the Christian missions.

"PASSING up the main street of Palamacottah," says an East Indian missionary, "we noticed the neat houses of the native Christians. Over the door of one were the words: 'Welcome; peace be with you all.' We accepted the general invitation, entered the house, and saw a respectable, happy family. On the table was the family Bible, in which we noticed several slips of paper as markers. We were told one marked the portion for family prayer, another was the husband's mark for private reading, another the wife's, and another the children's. It was a *family* Bible indeed."

THE Moravian Mission Board pays special attention to the education of the children of its missionaries. Many of the missions are situated in countries where European children cannot thrive. They are therefore sent home at an early age, and are mostly gathered in the mission schools at Kleinwelka, Saxony. When they leave these schools they are variously assisted in the trades and professions of life. A "home" was recently erected at Kleinwelka by German, English and American Moravians for the reception of missionaries returned on visit to their native land. The education of the children of missionaries cost $28,380 in 1873. The pensions paid to retired missionaries amounted to $23,835.

THE Presbyterian Board of Missions report their missionary force the same as last year. The Indian work shows gratifying success. The work in the Roman Catholic countries of America has been favored by the opposition of the governments of Mexico, Chili and Brazil to the pretensions of the Ultramontanes. In Mexico eighty-five communicants were recently received on a single occasion. In Syria two steam presses can scarcely keep pace with the desire of the Arabic-speaking population for a Christian literature. The recent outbreak of Mohammedan fanaticism in Syria is ample evidence of the progress of the gospel on the soil where the old crusades were fought and failed.

PROBABLY there is no man more thoroughly devoted to his work than is the great Baptist preacher, Spurgeon. Repeated efforts have been made to induce him to come to the United States to engage in a lecturing tour. He always declines. The following is his recent response to a similar request from the Boston Lecture Bureau: "It is not possible for me to leave my work except for a short interval to rest. I have no one to occupy my pulpit, preside over my church, look after the college, govern the orphanage, superintend the colporteurs, edit the magazine, etc. I must keep my hand on the oar till I die. I see no hope of my visiting America, much as I would like to greet the brethren there. Compensation is not an item of consideration. Nothing indeed could compensate my conscience if I left my work and any harm came of it. I know, within a little, what I can do, and I feel that I cannot conscientiously attempt a work in America to which I am not called, to the injury of that which now engrosses all my time and every faculty I possess."

NEW YORK PRESBYTERIANS AND BENEVOLENCE.—The 169 churches of the Presbyterian synod of New York, with 34,639 members, contributed in 1874 to the work of the church $306,893, or about one-fifth of the benevolent gifts of the entire Presbyterian Church. Of this sum the several presbyteries gave as follows: Boston, $6,091, an average of $2 per member; Hudson, $9,996, or $1.60 per member; New York, $251,319, or $16 per member; and Westchester, $28,062, or $5.50 per member. The *Observer*, in reference to these contributions, says: "If any one has the idea that the rich, as they are called, do not give in proportion to their ability, let him study the figures above for an hour or two, and compare the result with what he has done himself."

THE Valparaiso *Record* states with gratitude that the circulation of the Bible in Chili for the past three or four years has been both steady and rapid. Only sixty-four Spanish Testaments were sold at the Depository during the whole year of 1870; five times as many copies have been disposed of to purchasers in a single month this year (1874.) The sales of the same book in 1873 amounted to 614 copies, while during the last two months over 700 Testaments have been sold. "Certain it is," says the *Record*, "that the resistance of the ecclesiastical authorities to the enactment of just laws has, in the providence of God, tended to awaken thought and to lead many to examine the basis of their religious belief. Never before has there been so great a demand for the Scriptures and evangelical literature."

AN EXPOSURE somewhat after the Katie King order, reported from a French mountain village, may or may not dampen the zeal of the modern pilgrim. The appearance of the Virgin Mary to two little girls not altogether satisfying their matter-of-fact father, they led him to the spot consecrated by her materialization and showed him the Holy Mother in *propria persona*. Did he bow in adoration becoming an humble peasant, or did he smite the apparition with his staff to test the difference between flesh and spirit? The account states that he took the latter course, and then took the woman to task for her imposition. The miracle in the case seems to have been sadly spoiled, but it still might be worth a pilgrimage just to see that commonsense fellow in the back country.—*Christian Union*.

A SHEFFIELD, ENGLAND, writer describes how crowds go to hear Mr. Moody: "In the evening Barker-pool was filled with a writhing, struggling mass of people trying to get near the doors of the Albert Hall long before the time for the service. When the doors were opened the crush became so great that many trembled with fear, and others groaned with pain; in the passages running along each side of the hall the atmosphere was stifling, and a few of the weakest fainted. The evangelists appeared at last, and proceeded with the service, which was very impressive. But in some parts the effect was marred by the immensity of the congregation. At several of the doors continual struggles went on, persons outside striving with all their might to get into the hall, which was not large enough to hold them. The people in the passages almost suffocated with the heat and pressure, knocked frantically at the doors for admittance, even when the service was half over, and would not leave the lobbies until they found that no human force could get them beyond the threshold."

THE *Chinese Recorder* gives an account of an interesting experiment which is being made at Hang-Chau, in the establishment of an Opium Refuge, under the general charge of the Church Missionary Society. Fifteen years ago an Indian civilian was constrained by conscience to give up his position as a collector of the opium tax and to devote the savings of his official income, amounting to upward of $15,000, to the relief of Chinese opium-smokers. The Church Missionary Society, which had been made the custodian of this fund, endeavored on several occasions to carry out the purpose of the donor, but with only partial success. At last the services of Dr. Galt, of the Edinburg Medical Missionary Society, were obtained, and toward the close of 1873 the hospital was established at Hang-Chau. About one hundred and sixty opium patients have been received. After the Refuge became known opium-smokers showed great eagerness to enter upon the course of cure. A fee of $2 was required upon entrance, partly to pay the expense of board and partly to prevent the patient from running away before the course of treatment was finished. No patients are so unruly as the opium-smokers. At first they are anxious to be cured; but when, after some days, the gradual diminution of opium becomes felt in nausea and lassitude they are apt to grow mutinous, often throwing their meals out of the windows and attacking the porter who prevents their escape. There have been exceptions, however, to this unruly behavior, and in several instances it is hoped that an impression has been made for Christ. The course of cure occupies fifteen days, and is conducted by Dr. Galt with admirable patience. Recent advices from China bear testimony to the growing evil of the opium traffic. It is now legalized, and the opium dens are unblushingly opened in the largest streets. The use of this drug is promoting the consumption of spirituous liquors, so that drunkenness, which was formerly rare in China, is now becoming very common. The Chinese have determined to cultivate opium for themselves, and thus drive out the foreign traffic in this drug. It is therefore probable that ere long England's policy in regard to the opium trade will become as unprofitable as it is wicked."—*Independent*.

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In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *one dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the below list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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Patient Labor.

In almost all departments of enterprise success has been preceded by long and patient effort. The years of discouragement through which Columbus passed before he secured his outfit for the discovery of the New World, and the opposition which he met on the decisive voyage, exhibit the fact in some of its aspects. The history of inventions and discoveries is filled with the same lesson. Fulton, Arkwright, Whitney, Morse and others passed through the severest ordeals and trials. The life of George and Robert Stephenson is a gospel in itself, touching the slowness of maturing great inventions, and the obstacles which have to be cleared away before the triumphs and rewards of genius are secured. The most notable and useful appliances of our civilization are comparatively of recent discovery. The art of printing, the mariner's compass, the application of steam, the electric telegraph and the spectroscope are new things under the sun. Each of them had its time of long thought, experiment and agony before it was born, and, after being born, it had to grow into the comparative perfection which it has attained.

Looking out upon the plans and methods of God as unfolded in his providence, and in the measured and orderly dispensation of revealed truth, there is apparent slowness. Thousands of years of progressive manifestation went before the birth of Christ, and thousands are likely to follow before the grand *parousia* and the final consummation. As laborers in God's work, in the field of usefulness, and as co-workers with God in the spread of the gospel, we must take our key-note of patience from him whose ways are past finding out. How far back he began to make the world, who can tell? What is our little day in comparison with the cycles before man came upon the earth, or even in comparison with the ages of Christian history which have gone before us? The spirit of hurry, of premature expectation, sometimes crops out in the very beginning of the New Testament times. There were those who thought the kingdom of heaven should immediately appear, those who looked for the second coming in the first century of the Christian Church. It is for us to look for and to haste the coming of the day of God, but at the same time to remember that what seems near in the perspective of prophecy, and in the mind of him who sees the end from the beginning, may to us be relatively a long way off.

Men ought always to pray and not to faint. They are to reap in due time if they faint not. As we count the years God bears long, and yet as he measures he avenges his own elect speedily. "One day is with the Lord as a thousand years, and a thousand years as one day." Therefore "the Lord is not slack concerning his promise, as some men count slackness." No one generation is to do all; some may be called to sow rather than reap. Each age of Christian life must achieve its mission, each individual must be content to be a mere polyp, contributing what he may to the great mass, and to the sure but distant upraising of the kingdom above the billows of worldliness and sin. The bread cast upon the waters is to be found "after many days." There should be enthusiasm, a travail of soul for immediate fruit, and an earnest reaching after present results; but along with these we need the spirit of patient labor, a far-seeing hopefulness, and a faith that can wait as well as work. They are the truest Christian laborers who press on in the path of toil, unmoved by apparent lack of success, and whose zeal and devotion are kindled and fed by the consciousness of the Master's approval, and by the faith that they have in the final results of concerted effort.

The enterprise of saving the world is a great one, and if centuries of missionary effort should be too little for its accomplishment, what of that? The world around us yields slowly to gospel agencies, and much prayer and sacrifice seem to be expended to no purpose. But what if it be so? It is our business to do the work of our day, with the assurance that we are a part of that chain of instruments which shall at length reach to the final victory. The capacity for patient labor, for uniform, unflagging effort, and for persistent work in the presence of discouragements and almost insurmountable obstacles, is that which Christian men should covet and covet most. A fitful zeal, a short-sighted faith, a devotion which lives upon the excitement of present prosperity, is altogether unequal to the demands of Christian duty. The genuine laborer is one who can suffer and toil amidst present failure and depression, and, like the old-time prophets, catch his inspiration and cheer from the visions of distant conquest and victory. Patient labor, hopeful, zealous, but patient, is most in demand always. This is after God's own order and example, and that which has done nearly all that is of any real and permanent worth.

A Question of Life and Death.

It is at least a hopeful sign when we find Northern religious journals, hitherto ultra radical, waking up to the fact that the present policy toward the South is putting the whole nation in imminent peril. They cannot allow an irresponsible despotism to grind out the life of Louisiana without giving up the guarantees of their own freedom. To destroy us is, in the end, to destroy themselves. Grant's course of military interference in Louisiana, unrebuked and unredressed, opens the way to a like exercise of military power in all the States.

The problem with the better sort of people is how to manage these Southern States so as to protect the negro, and at the same time preserve constitutional liberty for the nation. Grant and his followers are, of course, not perplexed at all. To maintain their political ascendency they are ready to trample on the constitution and to revolutionize the government. There is a considerable body of fanatics in the North who believe in holding the South in perpetual vassalage, for the sake of the negro, at any cost. They are credulous, blind, bigoted, and incapable of estimating the consequences which must follow if the centralization of the Federal government is permitted to go on. But, besides the politicians and the fanatics, there is a large class who comprehend the danger of this intervention in the domestic affairs of the States, and who honestly seek for some practical solution of the Southern question. With them the protection and well-being of the negro is the difficult point. How to save the liberties of the nation and at the same time maintain the rights and citizenship of the freedmen is the question. To fair-minded men, not biased by partisan interests, and not blinded by sectional and fanatical passion, this is the substance of what some regard as an inextricable entanglement and a hopeless muddle.

The New York *Independent*, writing on the needs of the negro, comprehends the situation as to the perils of the hour, and gives its view of the remedy:

> It is not only to our philanthropy that this work appeals. It appeals also to our selfishness. It is the cheapest way to reconstruct the South and to secure in that section the peace and prosperity which the interests of all sections demand. The schoolmaster costs less than the soldier, and his work lasts a great deal longer. A million of dollars a year expended in different parts of the South in the establishment of training schools, in which the most intelligent young colored men and women of the South may be fitted for teachers and leaders of their own people, will save to the taxpayers of the North the expenditure of several millions in the maintenance of military rule throughout that region.
>
> The whole truth is not yet told. It is not merely a question of national profit and loss—it is a question of national life and death. The nation must educate the negro or the negro will sink the nation. Such a condition of society as that which prevails throughout the southern half of this country will inevitably result in the destruction of our government unless it is radically improved, and that speedily.
>
> To give the negro a Christian education is to teach him self-respect and to lift him above the contempt of his white neighbor; it is to deliver him from the hands of demagogues; it is to show him which way his true interest lies, and to emancipate him from the thrall of those baser passions which are now his worst masters. Never until he receives such an education will he cease to be a disturbing and corrupting element in our political life.

The perplexing question, the problem to be solved, comes out again, along with the conditions upon which the government can stand, in the following paragraphs:

> If this government is to stand, the equilibrium of rights and powers between the general government and the local governments must be preserved. For this reason we have not been willing that the nation should assume those functions which properly belong to the State. But, while we doubt the legality of the civil rights bills and enforcement acts, as measures by which the nation shall coerce the State, the welfare of the negro is an object of which we have never lost sight. We are not indifferent to the wrongs that he is suffering to-day at the North or at the South. The hateful and brutal prejudice which shuts him out of hotels and places of amusement, and discourages his attendance in the sanctuaries where Northern white men worship God, we utterly abhor; and the savage treatment which—making all allowance for political exaggerations—he does often receive at the South rouses an indignation which it is hard to restrain. But the question is: How best can we aid the negro to protect himself against such insults and injuries? He ought to have all civil rights, he must have them, he shall have them; but he must obtain them from the power that has a right to confer them, and not from a power that has no right to confer them. In all the States where negroes do not possess equal civil rights with the whites there must be persistent agitation and organized effort to secure him these rights, and all the power that there is in public opinion must be brought to bear to accomplish this result. The injustice that discriminates against a negro on account of his color can be made so disgusting that everybody shall be ashamed of it, and the thing must be done.
>
> Meantime the black man himself must be fitted for the duties and the honors to which the providence of God is calling him. That is the first duty. Our churches at the North have done something in this direction; but they have not done a tithe of what they ought to do. The lawmakers are at their wit's end; but the way of the Christian philanthropist is very plain. Every new story of wrongs reported from the South, every fresh complaint of complications in Southern politics, is a new argument for instant and earnest effort to educate and evangelize the negro. That is the quickest, the cheapest, the most radical cure for the wrongs of the black man and the troubles of the nation.

The gravity of the situation is not certainly overstated when the writer avers: "It is not merely a question of national profit and loss—it is a question of national life and death." This sentence is statesman-like, and clear as the noonday sun: "If this government is to stand, the equilibrium of rights and powers between the general government and the local governments must be preserved." The way out of all this trouble is to educate the negro, and in the meantime, we suppose, the writer's meaning is to let the States manage their own local affairs. This is precisely what every intelligent Southern man thinks and believes. He may not indorse the expediency of mixed schools, he may, along with the great majority of his Northern fellow-citizens, object to very intimate social contact with the negro, and he may not have that very sanguine hope of the negro's speedy advancement in capacity and knowledge which the *Independent* cherishes; but he does believe in educating the negro, in according to him all his rights, and in giving him the fairest opportunity of working out his social and political salvation.

It may be true, as our Northern people understand the subject, "that the nation must educate the negro, or the negro will sink the nation." Let him be educated by all means, and as fast as possible; but, in the meanwhile, why let him sink the nation? The only way he is likely to sink the nation is to allow him to be the justification for interference with the rights of the States, and to sustain him by unconstitutional means in controlling local politics. Educated or not educated, he can sink the nation only in this way. In this way he has brought the nation to a crisis of life and death. In this way "the equilibrium" upon which our existence depends has been already nearly destroyed. Will the Northern people allow this cause of destruction to go on, and will they let the negro sink the nation? In the fancied salvation of the negro, are they prepared to destroy themselves? If such were the alternative, the nation is more than the negro. If one or the other must sink, we should by all means say: Save the nation. But no such dilemma exists. If our national liberties are sacrificed, the negro and the rest go down together. The solution of this whole question is simple enough. There is but *one* way out of it so as to meet the present crisis, and that is to allow the white people of the South to exert that influence and control over their local affairs to which their intelligence and position entitle them. In their hands the negro will be secure of his rights, and his welfare will be better assured than it is now, or ever can be, under the rule of usurping adventurers and Federal bayonets.

Intolerance and Courtesy.

Under the head of Intolerance of Opinion *Zion's Herald* has somewhat against the South. While reading this paragraph let our readers freshen up their minds a little by referring to the proceedings of the Boston preachers' meeting which we published three or four weeks ago. The *Herald* took no exceptions to those very fraternal utterances, but gave a brief and approving notice of them. The tolerance and courtesy of those deliverances were striking. "We are undertaking to coax the devil out of the miserable whelps down South, when nothing but strychnine and cannon ought to be used." "He said he believed the meanest rascals in the South are in the Methodist Episcopal Church South." From the words of Bro. Ives we pass to the allegations of the *Herald*:

> But here is the serious unfraternal and unchristian fact: while Southern politicians, ministers and laymen can express their sentiments, however obnoxious they are to the convictions of Northern men, with the utmost freedom, in the pulpit, in the railroad car, in the hotel, on the corners of the street, with great demonstrations of earnestness, and violent denunciations even of others holding different views, the most guarded utterances made by Northern men at the South, that can be distorted into opposition to prevailing sentiments, are met with impertinent sneers or social ostracisms; and every form of personal and business opposition is put into requisition to drive away any one daring thus to utter, in a perfectly gentlemanly way, an honest conviction. The eminent Southern ministers that visited the Northern camp meeting, last summer, were shown every possible attention, and allotted every honorable opportunity to address our largest audiences. They were frank in the expression of their own sentiments, courteous indeed, but still not guarding severely their speech in social intercourse. No one thought of criticising the freedom of those eloquent guests. Has one of them, however, in Southern prints attempted to secure a like return of courtesy for our eminent Northern ministers who may providentially visit the South, or suggested that the pastors of the Methodist Episcopal Church South should pay the respect to their Northern brethren due to their office, their character, and the fraternal attentions they have vouchsafed to visitors from the South? Our most cultivated men, high in office, renowned for talent, accomplished scholars, men marked for their gentle address, enter cities and large towns where several Southern ministers have churches, but not a man of them, although the fact is publicly known of their presence, offers a nod of recognition, or proffers the slightest Christian courtesy. What is the significance of this? And this is not true simply of individual ministers who have been outspoken in their views upon Southern sentiments, but of our most conservative, fraternal and peace-seeking men. There are no conspicuous instances recorded where this unfraternal policy has been even temporarily interrupted. There have been no Round Lake camp meetings in the Southern States.
>
> In New Orleans and in Boston the inhabitants have the right to choose their society. A Southern gentleman in Boston would not care to thrust himself into families or companies uninvited, and where there were no elements of congeniality. Admitting the charge to be generally true, that Northern visitors and settlers are not cordially received and welcomed to our homes, no apology is due for the exercise of this right to form such personal and social relations as are agreeable.
>
> But we doubt whether there is much of this unreasonable intolerance of which the *Herald* complains. There may be some, and, if the circumstances were changed, probably Massachusetts would exhibit more of it than Louisiana. It is very difficult for us to respect those who range themselves on the side of oppression, and who consort with those who are destroying our country. In our local affairs things have come to such a pass that a man's political and social relations coincide almost inevitably. To countenance and support the fraud, usurpation and flagrant wrongs to which we are subjected naturally enough affects our estimate of character. Nobody can help this so long as the laws of human thought and reason remain as they are. We cannot think well of those who approve of pillage and robbery, and who keep the company of unprincipled and venal adventurers. There is some intolerance of opinion in this way, we confess, but not greater nor more reprehensible than a good man of old expresses in his description of a citizen of Zion: "In whose eyes a vile person is contemned; but he honoreth them that fear the Lord." Our observation is that Northern people are treated generally according to their merits and the company they keep.
>
> In regard to ministerial courtesies, we have to consider what is due from one denomination to another. Here are two separate churches, each pursuing its own work, and having no more connection with each other than with any other of the Christian denominations. Supposing there were no old antagonisms, and no present difficulties between them, is there any discourtesy in letting each other alone? Northern Methodist ministers coming here are supposed to be about their own business, they have their own churches in abundance, and their own work to attend to. We should not charge the Northern Methodists with lack of courtesy if our preachers are not asked to preach in their pulpits. We make no claim on them, and they have none on us. To extend or receive such courtesies may be well enough under some circumstances, but to demand it as a matter of right and of religious comity is a different question.
>
> If we were to get up a Round Lake camp meeting in the South, could we be sure of that most striking feature of it—the presence of our chief magistrate, Secretary Belknap, and perhaps also General Sheridan? And Bro. Ives, would he come, and his brethren of like spirit, distilling about them the aroma of gracious speech and the sweet odors of Christian charity? Perhaps Major Merrill, with a squadron of cavalry, might be detailed as a guard of honor for the occasion!

That Preachers' Meeting.

Since writing the brief article on Intolerance and Fraternity *Zion's Herald* comes to hand with an editorial in reference to the notorious proceedings of the Boston preachers' meeting. The *Herald* disclaims being the organ of that body. It seems that Bro. Ives' infamous words were "purely playful," and again that the same moral standard will not do for all men. We suppose some men must have a version of the decalogue and of the gospel suited to themselves. That is perhaps our mistake. We ought not to blame them for being neither Christians nor gentlemen after the New Testament pattern. We quote a paragraph from the *Herald*:

> The last galvanic shock from this lively ministerial battery was given out, a few weeks since, during the visit of Bishop Bowman and Dr. B. I. Ives to our city. The account of that morning's session, and particularly the strange speech of Dr. Ives (if fairly reported, for we did not hear it,) as presented in the Boston *Herald*, has failed of quotation in very few Southern papers, secular or religious; and not a few Northern men, traveling at the South, have taken occasion to express their wonder and grief upon reading it. If the speaker was properly reported it can only be said of his address that it transgressed the boundaries of good taste, and verged so near, in its illustrations, to the line of irreverence for sacred things that no scrupulous religious conscience could fail to revolt from some of its utterances. This, however, was utterly unintended, of course, by the speaker. This portion of the speech was purely playful, but not less questionable. So far from expressing, in its unqualified and extravagant terms, the sentiments of the preachers' meeting, taken literally, probably it affirmed the convictions of no other man in the hall, and not even the real sentiments of the impulsive orator himself who proclaimed them. All men cannot be measured by the same moral standard. Men of volcanic emotions, like Father Taylor, like our excellent friend of the New York East Conference (Rev. W. P. Corbit,) and like the rousing doctor from central New York, when fairly fired up, can only give legitimate expression to their thoughts by peals of thunder and sentences bursting up like earthquakes. Their blazing periods, inflamed by uncontrollable langhter and the responses of a miscellaneous audience, ought never to be translated into sober English as an actual expression of their opinions.

THE Minutes of the twenty-ninth session of the Louisiana Conference are out, and will be forwarded to the preachers for use and distribution at once. They have been carefully prepared by the secretary, Rev. John Wilkinson, and have been published in very handsome style by R. J. Harp, 110 and 112 Camp street, New Orleans.

THE readiest and best way to find out what future duty will be is to do present duty.

Read This.

A correspondent of the Pittsburg *Christian Advocate* assigns some reasons for the non-payment of preachers' salaries. Read slowly and carefully what he says, and ask: "Is it I?"

1. Some of our members *are not religious*. Either they have never felt the blessed power of the gospel in their hearts turning them from darkness to light, or they have left their first love, and are again in a state of religious indifference. Hence they do not appreciate the gospel as they should, and are, as a consequence, indifferent in regard to the wants of its ministers.

2. Some of our members *are not even honest*. They have not learned to walk by the golden rule. They will, if they can, take the advantage in buying or selling. They will take up goods without a probability of paying for them. Is it any wonder, then, that they will withhold from the preacher what is his just due?—that they will take his labor and then refuse to pay him for it? Now a man cannot be religious without being honest; but he may be honest, in the common acceptation of the term, without being religious. There are honest men, who make no pretensions to religion, and do not belong to the church, who never refuse to contribute for the support of the preacher when called upon; while these dishonest members will often positively refuse to pay anything, and find a dozen faults with the preacher as an excuse for their meanness. Either he can't preach much, or he does not visit much, or he is not sociable, or he has an easier time of it than they have, etc.

3. Some of our stewards and leaders do not do their whole duty. They have little or no system in what they do. They do not properly instruct their members, particularly young converts, in regard to the duty of paying the minister. They begin the work of collecting too late in the quarter, in the year, and then spend too little time in collecting. They allow their members to look upon the work of giving to the preacher's support as a charity, instead of a duty, and look upon it too much in that light themselves. They often talk in the presence of their members in a way that is not calculated to impress them favorably. They have been heard to say: "Well, brethren, we are taxed pretty high this year, and I don't believe we can pay it; but let us do the best we can, and may be we can raise the most of it." Then a Sunday or two before the quarterly meeting they will announce that the quarterly meeting is at hand, and they would like to have a little quartersage to take there, as they would feel ashamed to have no report. A few of the better class of members respond to the call each quarter, but as a great many pay nothing at all, and others very little, at the end of the year there is a great deficiency, and the preacher leaves his work minus in his salary a hundred or two hundred dollars, more or less, when it is understood that they owe him nothing more for his services; and if he should ever ask for his back pay—for what they justly owe for services performed—he would be laughed at, and would be regarded as a great lover of money.

BISHOP DOGGETT, says the Richmond *Christian Advocate* of February 4, spent last Sabbath in Baltimore, and, no doubt, much to the edification of the people called Methodists.

Dr. Duncan dedicated a new church in that city a few Sabbaths ago. The *Episcopal Methodist* says:

> "The new movement opened quite auspiciously on Sunday last. President Duncan preached the opening sermon to a large and appreciative audience. The day was terrifically cold, but the attendance was very fine, and the occasion proved to be one of the deepest interest. Dr. Duncan had but lately recovered from a long and dangerous illness. He preached, however, with his accustomed vigor, and the sermon was truly eloquent and effective."

Wofford College.—The following cheering words are appended to a recent private note from Dr. A. M. Shipp:

> "Our college session has opened very favorably, with usual numbers, and the decidedly religious tone of the institution gives promise of a happy and successful term."

Dr. Sargent has been confined to the house from indisposition for nearly two months. We saw him a few days since and were glad to find him convalescing. He attended the Canada Conference at Toronto, and was highly gratified with his sojourn in that city.—*Baltimore Episcopal Methodist.*

REV. JOEL T. DAVES, superintendent of our missions in Mexico, reached New Orleans on Tuesday, the sixteenth instant, on the steamer City of Merida, direct from Vera Cruz. Bro. Daves, we understand, comes for his family, and will return after a brief sojourn in the States. He brings with him Senor Juan S. Valencia, a nephew of the late President Juarez. He is quite young, of pure Aztec blood, and comes to this country to be educated.

WE NOTICE, from a circular received, that the spring term of the Mansfield Female College began on the fifteenth of the present month, and that it closes on the thirtieth of June, 1875. We are glad to learn that the college is reported in a flourishing and prosperous condition. President Armstrong has made a most favorable impression upon the community of Mansfield and upon the Louisiana Conference. He is succeeding well under the circumstances, and should receive a large and generous patronage.

INSTEAD of waiting for a chance make one.

Books and Periodicals.

THE LIFE OF REV. THOMAS A. MORRIS, D. D., LATE SENIOR BISHOP OF THE METHODIST EPISCOPAL CHURCH. By Rev. John F. Marlay, A. M., with an introduction by Bishop E. S. Janes. Cincinnati: Hitchcock & Walden; New York: Nelson & Phillips, 1875.

Bishop Morris was about the last of the old pioneer Bishops of Methodism, and a man venerated and loved by the whole church. In the South he was respected for his generally conservative course and for his integrity of character. He was a man of well-rounded proportions intellectually, not strikingly great in any one direction, but possessing a finely-balanced nature, and altogether a man of mark. He was a good preacher, a clear and cogent writer, and a capital Bishop. The Life of Bishop Morris, just issued, is full of interest, and abounds in scenes and incidents in the history of the Methodist itinerant. The book embraces much information concerning early Methodism in the United States, and is written with fair ability. The volume is a large 12mo of more than 400 pages, cream-tinted paper, handsomely bound, and with an engraved likeness of the Bishop facing the title page.

HELPS TO PRAYER. A manual designed to aid Christian believers in acquiring the gift and in maintaining the practice and spirit of prayer in the closet, the family, the social gathering and the public congregation. New York: Nelson & Phillips.

A portly 12mo of 396 pages, about one-half of which is devoted to forms of prayer suited to all conditions and circumstances. Among the subjects treated are: Right Views of Prayer, Helps to Private Prayer, Helps to Family Prayer, Helps to Social Prayer, Helps to Public Worship. We are glad to notice the increased interest manifested of late in the duty of prayer. The attack of the skeptics and materialists on this most vital element of the religious life is working out good to the church. The present volume contains a plain, methodical and scriptural treatment of the subject, and should be widely circulated and read.

SPIRITUAL STRUGGLES OF A ROMAN CATHOLIC. An autobiographical sketch. By Louis N. Beaudry, with an introduction by Rev. B. Hawley, D. D. New York: Nelson & Phillips; Cincinnati: Hitchcock & Walden, 1875.

This work is better for its purpose than a learned and elaborate treatment in a theological way. It has the freshness of actual experience and the fascination of a story, while it embraces the most salient points of the controversy with papal error and superstition. Our Protestant readers will find it a book full of interest and instruction, and it will be found an excellent work to put into the hands of persons leaning to Roman Catholicism who are willing to read and be informed.

FRATERNAL-CAMP-MEETING SERMONS. Round Lake camp meeting, July, 1874. New York: Nelson & Phillips.

Here are thirty-three sermons, preached at the Round Lake camp meeting last summer. They are the sermons of some of the most eminent preachers of American Methodism, as they were preached and as they came from the hands of skillful reporters on the ground. As a volume of sermons it is one of rather extraordinary value, and contains samples of the most eloquent and able utterances of the Methodist pulpit of the present generation. The opening sermon is by Bishop Janes, on the adaptedness of Christianity to man's spiritual necessities. The closing sermon is by Bishop Doggett, on the absolute government of God.

THE STORY OF A WONDERFUL LIFE. By Daniel Wise, D. D. Cincinnati: Hitchcock & Walden; New York: Nelson & Phillips, 1874.

This work purports to be "pen pictures of the most interesting incidents in the life of the celebrated John Wesley." It is, in fact, a life of Wesley, adapted to the tastes and wants of young people. It is a beautifully printed volume, with illustrations, and exhibits much judgment and taste on the part of the author. An excellent Sunday school book.

SCENES IN EUROPE, OR OBSERVATIONS BY AN AMATEUR ARTIST. By Loretta J. Post. Cincinnati: Hitchcock & Walden; New York: Nelson & Phillips, 1874.

This is a volume of much more than average merit in the line of foreign travel. The illustrations add to the attractiveness of the work. The eye of an artist is manifest in the descriptions of noted scenes and works of art.

OUR NEW CRUSADE. A temperance story. By Edward E. Hale. Boston: Roberts Bros., 1875.

This is a little gem in the way of typography, and the story is charmingly told. The temperance folks will find it both suggestive and entertaining. It is for sale by Eyrich, Canal street, New Orleans.

THE Southern Review, January, 1875, has just appeared. The name of Mrs. S. Bledsoe Herrick appears in this number as associate editor. She is the daughter of Dr. Bledsoe, and a writer of remarkable grace and strength. We have not had the eyes nor the time to read the articles. The subjects are, however, such as will at once arrest general attention. Article 6, on The Southern Review and Infant Baptism, is a review of Mr. Miller's pamphlet, and an answer. In reference to this unfortunate controversy, we believe that both the disputants are honest men, and incapable of knowingly and willfully perverting, falsifying or mutilating the writings of others in order to gain support for their views. This number contains several admirable book notices. The articles are: 1. Reason and Revelation; 2. Japan and the Japanese; 3. The Suffering and Salvation of Infants; 4. History of Marriage; 5. The Atmosphere; 6. Infant Baptism; 7. Notices of Books.

OUR Sunday school papers for March are already received, and they are of excellent quality. The illustrative readings in the Magazine are more than usually entertaining and instructive.

BRAINARD'S MUSICAL WORLD for February has been received. It is, as usual, filled with fresh and excellent music.

Commodore Vanderbilt.

Under the head, "Honor to Whom Honor is Due," the Richmond *Christian Advocate* says:

In sauntering through the capitol, the other day, we loitered a little in the State Library, examining the curious documents collected there. Hanging up in a conspicuous place is a *fac simile* of the Jefferson Davis bail bond. We could see how Augustus Schell, of New York, was led, from political reasons, if not personal relations, to be a surety for the Southern President. Horace Greeley, a quixotic philanthropist, of course, would set his name to a paper proposing to release a national prisoner. The next signature was puzzling. It was Cornelius Vanderbilt. The commodore had never been in politics nor mounted a Rosinante to champion any humanitarian humbug. It was generally thought that he was more concerned about figures than feelings. People with large bank accounts are somehow the slowest folks in the world to sign their names where there are phrases about being "severally and jointly bound in the sum," and so forth. Among the shrewd bankers of Wall street there must have been much surprise at the autograph of Vanderbilt on that document. It turns out that this veteran leader in the collisions and strategy of stocks, shares and bonds had a silent but strong regard for the South.

The princely donation to the South, through the Vanderbilt University at Nashville, came without parade or appeal. He selected the Methodists as the church, in all probability because his practical eye saw they "meant business" in their work of evangelization, and that they were not simpering, sleepy nor satin successors of the stout, rugged apostles. They had large deposits in heaven and good investments on the earth.

We have it on the highest authority that Commodore Vanderbilt had collected his information, digested and drew up a plan, without hinting his purpose to a single Southern Methodist. On a visit of Bishop McTyeire to New York to consult a physician on some small but vexing malady, he called by invitation on Commodore Vanderbilt. He took the Bishop by surprise in unfolding to him a carefully prepared scheme of his munificent gift. There was no fawning nor ostentatious charity. The parties were too large for that. The one without solicitation bestowed a noble favor upon a stricken section of his country. The other received the trust with dignity.

When Mr. Davis needed the influence of a Northern name and the signature of a man of wealth, Vanderbilt gave both to the Southern prisoner, and without hesitation. When we were too poor to raise the walls of a college, Vanderbilt endowed a great school for our children. When the crowd of Southerners in New York held their service in a hired house, Vanderbilt bought them a church. And this man, with his millions, goes afoot, like the poorest Confederate, to this house of God and worships with this congregation of our brethren in that strange city.

DEER-HORNS.—A unique contribution has been sent to the museum of Vanderbilt University from Texas. It was received by express, one day last week, charges prepaid. A pair of buck-horns, large, strong and many-pronged, and interlocked firmly and inextricably. Evidently two fighters met in deadly strife; they literally *locked horns*, and, not being able to disengage themselves, both perished. The horns were picked up last October, four miles north of Comanche village, Texas.—*Western Methodist.*

A MOVEMENT has been inaugurated in Petersburg, says the Richmond *Christian Advocate*, to erect a monument to the late D'Arcy Paul at Randolph Macon College. We hope to report more at length next week. This movement must be a success. A monumental hall at the college in honor of this life-long friend of the institution cannot fail before the Methodists of the Virginia Conference.

THE most notable event that has occurred for a long time in Knoxville, says the Holston *Methodist*, is the withdrawal of Dr. Howard Smith from the Episcopal Church, to connect himself with the Cumming movement. The Cumming movement is a revolt from ritualism and bigotry, and an effort to return to apostolic usages and a catholic spirit. Dr. Howard Smith has only followed the convictions of an honest Christian heart.

WE ARE indebted to Rev. F. Pasco, secretary of the Florida Conference, for a copy of the Minutes of the late session of the Florida Conference. The work is well done by editor and publisher.

MARRIED.

JONES—LYNE.—At the Carondelet Street Methodist church, New Orleans, February 13, 1875, by Rev. Linus Parker, Mr. Spicer Jones and Miss Anna M. Lyne.

GUMPF—CHURCH.—In Biloxi, Mississippi, February 1, 1875, at the residence of the bride's grandmother, by the Rev. William M. Jordan, Mr. Hugo Gumpf to Miss Clara L. Church, both of New Orleans, Louisiana.

SHOLARS.—STANDIFER.—February 4, 1875, at the Methodist Episcopal Church South, Trenton, by Rev. H. O. White, Mr. D. M. Sholars to Miss C. D. Standifer, daughter of Colonel T. C. Standifer, all of Trenton, Louisiana.

HUNTER—TURNER.—On the sixth of February, 1875, by Rev. J. A. Ivy, at the Cadiz Street church, New Orleans, Mr. Napoleon B. Hunter to Miss Eliza V. Turner, both of Waterproof, Louisiana.

LEWARN—WHITETY.—On the eleventh of February, 1875, at the residence of the bride's mother, in New Orleans, by Rev. J. A. Ivy, Mr. William J. Lewarn, of Plymouth, England, to Miss Nelle B. Whitety, of this city.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Feb. 13, 1875.

A—American Tract Society, American Sunday School Union, Thomas Armstrong, N W Ayer & Son, Edwin Alden two letters, Miss Ora Askew $2, J O Andrew.

B—C F Boon, J W Burke & Co, Evan Benhow $4, Andrew B Booth $2, O S Burwell, J V Blackman $6, W J Brown 30 cents, James A Bethune, J Lane Borden, Bay State Paper Company two letters, Paul Bashiler, W H Bryant, W H Benton, H P Bowen, M A Black, J M Brown, Henry Bainbridge, Bowdry & Co, George W Brown, T T Beall $2.50.

C—W J Carnes $2.50, R D Carver $10, Jay B Copeland $1, S J Crisler, Cassell & Baughn, C W Carter, George G Childs $2.50, Heverly Carradine.

D—Dixon Donley two letters, A F Dye, William Dosson, Charles H Ditson & Co, F H Duquercron $22 98, E P Dutton & Co, W H Dolson, Donaldson & Co.

E—A B Elliott, John A Ellis two letters.

F—E N Freshman two letters $51 66, H Walter Featherstun, E H Fonville, J S Frazer, Jesse Fulton.

G—Gwinner & Bro three letters $17.60, Mrs Mary Grivens, D D Gayle $2.50, E T Gnodwin $4.41.

H—Mrs A M Harrison $8.65, P Howard, William Hart $8, J D Harper, H J Hennington $5, Miss Elich Hunnerson $1, J M Harper, J J Honeycutt, Edward Harney, W E Holloman $12.

J—John A B Jones two letters $20, W M Jerdan $1, Robert R Johnson, R J Jones.

K—T D Kellogg, William C Kingsbury.

L—Lee, Shepard & Dilllingham, D C Langford, J B Lippincott & Co, J L Lemmons.

M—John S Moure $1.15, Angus McMillan $11, J R Middleton $5, J H Mitchell, John F Miller, J W McCann $4.50, Montgomery & Co, Irvin Miller, H W McVay, J E Mason, J W Martin, Morgan Envelope Company, T Moody, P H Moss $8 40, Jeffre Moore, Mason & Hamlin Organ Company.

N—R D Norsworthy, J Nicholsen, Christian Nelson.

O—James Ormond.

P—C R Pilley two letters, Pierce & Terry two letters, R F Perdue $8.60, U R Phillips $4.50, J L Potter $3, John H Porter $1.25, J Peake, Porter & Bainbridge, Petter, Ainsworth & Co, E F Powell 25 cents.

R—A H Redford agent two letters, A D F Randolph, James S Reucher, T J Rewan $4, A Riser $20, George P Rowell & Co, J K Randall two letters, Phil H Ralford, H M Ragan $5, George Routledge & Sons.

S—William Shapard $2.50, T H Scanlno, J P Saint $7, E S Sims, C S Stewart, H R Singleton two letters, Steel & Avery, W A Searcey, St Louis Advertising and Publishing Company 85 cents, H M Sears, John R Smith, Still & Lacey $4.75, Smith, Dixon & Co, S S Stafford, Thomas F Schaffer, J B K Smith, Grech T Seals.

T—Mabie Todd & Co, J M Trasper $9, W C Tait $50, W T Thornberry.

U—Thomas J Upton.

W—Willy Wallach, George D Wade $6.50, John Wilkinson two letters, J W White, E Wiggens $5, W W Williams $2, Mrs M E Wood, W H Watkins, J M Weems, T R White, Miss Woolfolk, Mrs J E Westcott $2, John F Wynn.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

MANUFACTURERS OF CANDY AND SYRUPS.—One of the most extensive firms in the country engaged in the above line of business is that of Messrs. Miller & Dielmann, now occupying Nos. 50, 52 and 54 South Peters street, whose card appears in another column. They manufacture lemon sugar and fruit syrups as well as candies. Confectioners, country merchants and families will do well to make themselves acquainted with their stock and terms before purchasing. They are also importers of cigars. See their card and call at their house.

WOOD AND COAL.—No dealer has ever furnished us with better wood than Sam. Smith, at No. 351 Dryades street, between Clio and Erato; and having tried him for several years, more or less, we conclude that it is his habit to furnish good wood and good measure. He guarantees satisfaction, and to us he has always given it. He also keeps Pittsburg and anthracite coal and charcoal. See his advertisement and try him.

FOR NEW YORK.—The Merchants' line of steamships offer superior accommodations to passengers going to New York. No one needs better fare than is furnished on the vessels of this line. Those who are accustomed to occupy sleeping cars and take the regular meals at eating stations will save from $26 to $30 on each passage by taking the steamers, which usually make the trip in about eight days.

FURNITURE AT LESS THAN MANUFACTURERS' PRICES.—Messrs. D. Kellham & Co. are offering their stock of superb furniture at lower rates than those at which they are held by the manufacturers themselves. No person could fail, on entering their establishment, to be attracted by the variety, beauty and richness of the styles exhibited in their spacious warerooms. See advertisement.

SAFES.—Those who wish to avail themselves of the protection of thorough fire-proof safes for their valuables are referred to the advertisement of the Southern depot for Diebold, Norris & Co.'s safes, 27 Canal street, New Orleans. The proprietor, John W. Norris, Esq., has second hand safes of all manufacturers for sale at reduced prices.

TOBACCO AND CIGAR MANUFACTORY, 135 DECATUR ST., NEW ORLEANS.—Mr. John P. Gaspard offers every article in the line of his business at the lowest manufacturers' prices. He will fill orders by mail or by express. He invites trial orders. Everything about him indicates a live and earnest business.

CIGAR MANUFACTORY.—We call attention to the advertisement of Mr. J. M. Justiniani, manufacturer of domestic cigars. He also fills with the best brands of Havana tobacco, warranted pure, and has on hand a large assortment of cigars, to suit purchasers, for consumption or trade.

AGENTS WANTED.—The Weed Sewing Machine Company, 207 Canal street, want agents to represent their machines in every town in the country. Their machine has a well-established reputation. They offer liberal inducements. See their card elsewhere.

THE attention of parties wanting cane seed is called to the advertisement of the Blymyer Manufacturing Company in another column.

DR. WARRINGTON'S medical preparations are advertised in another column.

READ advertisement of Levy Bros., dealers in dry goods.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel, The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

TO THE CONSUMPTIVE.—Let those who languish under the fatal severity of our climate through any pulmonary complaint, or even those who are in decided consumption, by no means despair. There is a safe and sure remedy at hand, and one easily tried. It *Wilbor's Compound of Cod Liver Oil and Lime*, without possessing the very nauseating flavor of the oil as heretofore used, is endowed by the phosphate of lime with a healing property which renders the oil doubly efficacious. Remarkable testimonials of its efficacy can be exhibited to those who desire to see them. For sale by A. B. WILBOR, Chemist, Boston. fe18 1t

I HAVE for years been opposed to Calomel, and since 1839 have used Simmons' Liver Regulator as a vegetable remedy, and can confidently assert that it has exceeded my expectations, curing cases of Dyspepsia and Liver Complaint that were thought almost hopeless.

GRENVILLE WOOD,
fe18 1t Wood's Factory, Macon, Ga.

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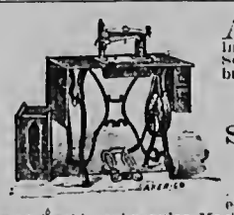

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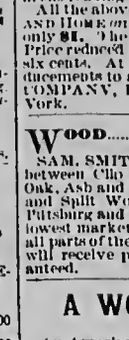

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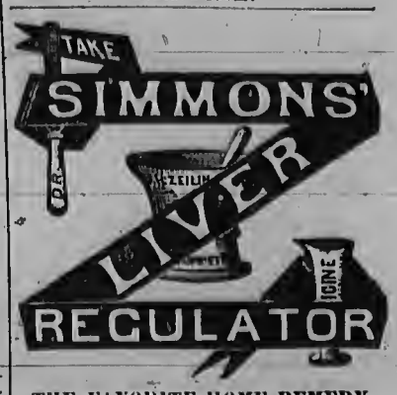

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Ja28 1m St. Joseph, La.

The Child's Corner.

AFTER CHRISTMAS.

BY MRS. S. M. WALSH.

I have lately heard a secret,
Heard it, too, from truthful lips:
Santa Claus, the sly old fellow,
Makes his "after-Christmas" trips.

I've been told he has discovered
Many things that cause him pain—
Discontent and hateful envy,
Thoughtful love bestowed in vain.

He has seen his choicest presents
Torn and broken and defaced;
Santa Claus, though rich and lavish,
Frowns on willful, wicked waste.

All unseen he watched some children
In their pleasant home at play
With the very toys he gave them
On the merry Christmas day.

Johnny's rocking-horse was splendid!
Gaily decked in red and gold;
Katy's doll, as fair a creature
As a child could wish to hold.

Johnny's horse was kicked and haltered
Just because it can do't neigh!
Though his papa might have bought him
Two live horses and a sleigh!

Katy wished her doll was larger;
Wished its eyes were black, not blue;
Finally grew vexed and threw it—
Broke its lovely head in two!

Santa Claus looked grave and troubled,
Shook his head and went away;
"I'll remember this," he muttered,
"On another Christmas day!"

Then he peered in dismal places
Where he was not wont to go;
Where the hungry, shivering children
Never any Christmas know.

And his heart was sad and sorry
That he could not help them all;
And he thought in grief and anger
Of the broken horse and doll.

As he took his onward journey
He was seen to drop a tear,
And I'm certain that he whispered:
"I'll remember this next year!"

But he has so much to think of,
And so many things to get,
I can't the Johnnies and the Katies
Think of it, if he forget?

Christian Union.

Boys, Learn to Do Things.

BY REV. ASA BULLARD.

Henry Bell was brought up on a farm. His father was a physician, but he had a large farm on which he worked more or less, when professional duties would allow, and he taught all of his seven boys to work; and not one of them, even those in professional life, has ever regretted this early training.

Henry, from his boyhood, had a great desire to do everything he saw any one else do. He liked to spend his play hours with the tools in his father's shop, making bows and arrows, sleds, boxes, etc., which he learned to make very neatly.

In those days each family had their boots and shoes made at home. A shoemaker, or a cobbler, as he was then called, came with his bench and tools on his shoulder, and spent days, and even weeks, making all the boots and shoes of the whole family for a year. Those occasions were full of interest to Henry. He begged the privilege of going into the chamber with the shoemaker and learning his trade. He very soon learned to peg and sew, and make himself quite useful in the work. To be sure there were times in after years, during his college vacations, when his knowledge and skill in mending old boots and shoes were of more use to the family than of recreation to him. Still he has never regretted that he came so near being a shoemaker.

Henry had a great taste for the garden. Raising all kinds of vegetables, flowers, shrubbery, etc., was his delight. While his brothers and the hired men were resting at noontime in the summer, he would seek his rest among his thriving beds of beets and carrots, watching the growth of his melons and cucumbers, and enjoying the varied beauties and sweet fragrance of his roses and pinks, etc. And this interest in horticulture has grown ever since, as every one can see who visits his vine-clad home, in the midst of choice shrubbery and ever-blooming flowers.

This knowing how to do things, which Henry so early learned, has been an unfailing source of pleasure as well as a practical benefit to him all his life. For the forty years he has had a home of his own, there has been scarcely a week, or even a day, when his knowing how to do things has not been of service to him. There is hardly any little repair or improvement needed about the house but he can make it. And while it is usually a pleasant recreation to lay aside his studies for a short time, it is also an important matter of economy.

He is told that a pane of glass or the cord of a window has been broken; there is a hole in the bottom of a tin-dish, or the handle has unsoldered; the pump, the clock, or the lock on a door or trunk is out of order; or a few things need painting; all these things he can usually repair and put in order, and do it in less time than it would take to get the glazier, tinker, pump-maker or painter to come and do it; and at the same time he saves his dollars or his fifty cents for every little job. A new shelf or book-case is wanted, or a trellis for his clematis, honeysuckle or grape-vines; he has a work-bench and tools in the barn-chamber, and some hour, when he needs relaxation and exercise, the work is done. His house needs shingling, or a new room is needed; and if he can spare a little time from his study he can turn his skill to account in aiding the carpenter; and thus hundreds and hundreds of dollars have been saved to him by having learned to be his own mechanic.

Now, boys, is it not worth your while to be learning to do things? All may not have an equal tact or natural genius for turning their hand to almost everything. But every one ought to know enough—no matter what his employment in life is to be—not to harness a horse—if called to harness one in an emergency—with his head toward the carriage, or to put on a saddle wrong end foremost, or to think he has done a smart thing by making a *round* button for a door, or putting in a screw at *each end* of one that is properly made, as some men with an honorary title at one or both ends of their names have done.

We commend this subject of learning to do things to the attention of all boys; and we presume the girls too may find it greatly to their advantage to be learning to do things in their sphere in life.—*Congregationalist.*

Johnny and Jack.

Johnny had a piece of bread; Jack had none.

Johnny was not hungry; Jack was desperately.

Johnny had lain all night asleep in his crib; Jack had wandered through the silent streets seeking bones, and finding none.

Johnny was thinking—a pleasant, indistinct lullaby of thoughts—about the warm sunshine and the twittering of the birds, and "mother coming back soon." She had said so when she left him.

Jack was thinking: "It's the nicest piece of bread I ever did see." He crept in through the open door, and sat down very close to the little hand and lips so busy with the bread, watching with a watery look in his steadfast eyes.

It was a dumb drama. Neither of the actors could speak. Johnny was a young baby; Jack was an old dog.

On the one side was the dreamy, self-absorbed content of fulness; on the other the bitter impatience of want.

"He might give me a bit," thought Jack.

"Pretty sunshine," thought Johnny.

"It's a shame," thought Jack, trying to stifle his faithful dog-honesty; "I could bite that boy and the bread too."

"Mother coming back," thought Johnny.

"I think I must," thought Jack.

What held him back? Who shall say? Perhaps the other dogs would have counted him a mean thief to steal from a little child. Perhaps long ago he might have had a home and a master who taught him not to steal at all. Perhaps, dog as he was, he had a conscience, and would not do the thing just because it was a wrong thing. Brave Jack! But his will was failing; the bread was so nice and he was so hungry. He was getting angry too with the mover of his struggle. "Serve that boy right to punish him a bit," he mused. A dangerous thought. Aye, Johnny, you may well begin to wish: "Mother, come back."

But as Johnny's little soul awoke to longing, it awoke also to a perception of the cravings near him. He turned to look at Jack. "Poor dog," he tried to say, and then—good Johnny! wise Johnny!—he broke off a piece of the bread and gave it to him.

Jack smacked his lips in enjoyment.

"Ha! ha!" laughed Johnny. This was good entertainment. He broke off another piece. Jack ate it, and then, in his dog's fashion, kissed the little hand of the giver.

"Nice dog!" thought Johnny. His bread grew interesting now that there was some one to share it.

"This boy is a fine fellow; how could I think of biting him?" thought Jack.

Johnny was saved and Jack was saved. "Blessed are the merciful." *Good Things.*

THE PILGRIM AND THE KNIGHT. In a noble castle there once resided a very rich knight. He expended much money in adorning and beautifying his dwelling, but he gave very little to the poor. A weary pilgrim came to the castle and asked for a night's lodging. The knight haughtily refused him, and said:

"This castle is not an inn."

The pilgrim replied: "Permit me to ask two questions, and I will depart."

"Upon this condition, speak," replied the knight; "I will readily answer you."

The pilgrim then said to him: "Who dwelt in this castle before you?"

"My father," replied the knight.

"And who will dwell here after you?" still asked the pilgrim.

The knight said: "With God's will, my son."

"Well," said the pilgrim, "if each dwells but a short time in the castle, and in time must depart and make way for another, what are you here otherwise than guests? The castle, then, is truly an inn. Why, then, spend so much money adorning a dwelling which you will occupy but a short time? Be charitable, for he that hath pity upon the poor lendeth to the Lord, and that which he hath given he will pay him again."

The knight took these words to heart. He gave the pilgrim shelter for the night, and was ever afterward more charitable to the poor.

THE UGLY LITTLE DUCK THAT THE CHICKENS DROVE AWAY.—You have read about it, perhaps? But did you ever know that that "ugly little duck" was dear old Hans Andersen himself?

Well, it was. I have just heard all about it.

He was born in a poor little hut, on the wind-swept Island of Odense, one of the possessions of Denmark. He was a neglected child; his father made shoes, and could not attend to him; his mother left him to follow his own will, and the little children laughed at him, and said that he was a "fool, just like his grandfather."

Hans' only comfort was to build castles in the air. He fancied he was a prince, who had been changed at his birth, and that the angels came and talked with him in the garden. He was almost but not quite right, and yet most people in his neighborhood agreed with the children that he was a "fool, just like his grandfather."

One day he said:

"Mother, I am going to Copenhagen, and shall become famous."

"But, Hans, what will you do?"

"Suffer adversity till I become famous." And the "ugly little duck" waddled away to the bleak, open sea, and when he came back he was the famous Hans Christian Andersen! He was indeed born a prince, and good angels talked with him.

You must read the "ugly duck" again.—*St. Nicholas.*

CHRIST, and everything in him and with him, is an incomprehensible mystery; fall but to explore it, and thou art but a fool; but believe what is revealed to thee of it, and it is enough for thy salvation.—*Starke.*

Farm, Garden and Household.

Imphee Cane.

I have made some experiments, the past season, with this variety of sorghum, which have not only delighted, but astonished [illegible] had heard much from my neighbors of its great yield of seed and fodder, independent of its syrup, and on the recommendation of a brother Patron, on whose judgment I could rely, I was induced to try it, and I will give my brother Patrons the results of my experiments. My land is thin piny woods, apparently nothing but sand. I had one acre that my cattle were wintered upon. About the middle of April I broke this up with an Excelsior turn-plow, and followed with a subsoil plow; I then went over with a rotary harrow, pulverizing and leveling the ground; then opened shallow furrows three feet apart, and in these furrows dropped from five to eight seed in a place, one foot apart in the hill; then I covered with a board fastened on to a plow stock. The seed vegetated and the stalks grew more rapidly than any crop I had ever grown before. When the plants were four feet high it was the most luxuriant crop I ever saw. The blades were as broad as corn blades, and had it been cut in that stage I am satisfied would have paid better than any corn or grass crop for fodder; but as I was anxious to test its merits as a syrup-producing cane I let it grow. I run a horse-hoe between the rows as often as the soil became baked or grassy, until the vast amount of stalk and blade rendered it impossible to cultivate between the rows. The stalks now grew rapidly, and by the first of September had attained a height of twelve to fifteen feet, with a circumference of from four to five inches. Now the cane began to mature and develop its saccharine qualities; about the middle of September the seed-heads began to turn red, and the bottom blades to wither. I now entered the field to strip the fodder, one hand going ahead stripping off all the blades, leaving them on the ground, another following, and with a heavy, sharp knife cutting off the seed-heads. There all lay on the ground for three days, when I picked out the best heads for seed, and spread them in an airy place to dry and cure. The balance of the seed and fodder I gathered together and packed away for winter feeding. Mules and cattle are fond of it, and there is seed enough with it to make it equivalent to corn and fodder, and the yield of the acre gave me more food for my stock than the same acre could have done had it been planted in corn. After stripping and housing the blades and seed I cut the canes, and put them through the mill in about eight days from cutting. The canes were so long that I could not manage them without cutting in two. I found on experiment that the top was richer in saccharine matter and yielded more syrup than the bottom. Nine gallons of the cane juice made one gallon of syrup, and from the acre planted I made one hundred gallons of syrup. The syrup I do not think equal to that made from the West India cane, but is altogether superior to the common sorghum. It has the flavor of the West India molasses, and my wife finds it superior to the best New Orleans syrup for making cake and puddings.

Now here are some of the advantages of cultivating this cane over the Ribbon or Green cane: First, it will make at least fifty gallons of syrup, with seed and fodder enough to pay for culture, to the acre, on land that will not produce the West India cane. Second, it will thrive in sections of the country where the West India cane will not mature. Third, it costs but a trifle to seed the crop. And fourthly, it requires no outlay of labor or money to winter the seed for another year. I look upon it as invaluable to the upland farmer.

But does it not exhaust the soil? Of course it does; and what great-yielding crop does not, especially one where the stalks, leaves and seed are taken from the land? But if a judicious rotation is practiced, with the fertilizer within the reach of every farmer applied, it will be found no more exhaustive than cotton, or as much as tobacco. There may be a better method of culture than that which I adopted. Mine was a first experiment, but it was so gratifying and successful that I feel it my duty to give it to my brother Patrons.—*Charles A. Peabody, in the Southern Plantation.*

Transplanting and Removing Evergreens.

Two seasons of the year appear to be certainly not favorable to the removal of evergreens—viz.: when the roots are in the greatest action, and again when the roots are comparatively in a torpid state—in the natural season of excitement, which the more or less unavoidable mutilation of the root will render them unfit to sustain, whereas in the latter case the fibrous roots will perish from the extended period during which the plants will be compelled to remain in a torpid state. Well, a time between the two extremes (the month of April) would appear to be a suitable time; but this would certainly be a most unsuitable month, as at this season all vegetable life is waiting for the influence of a genial sun to discharge its accumulated provisions into leaves, flowers and fruit. The branches must sympathize with the root, which, at the three periods cited, ought not to be disquieted. It will be perceived from the preceding observations that there is yet another season at which the proceeding of the skillful gardener may be rendered successful, and the guide for discovering this period is a very simple one. My attention was first drawn to it by the late Mr. Glendinning many years since. The time I propose shall be alike free from extremes of either present or immediate prospective excitement, and yet shall not be the season of maximum transpiration. It is a well-known and understood fact, as a matter of common practice, that the successful propagation of a great number of evergreen shrubs is prosperously effected at the time when the young shoots have attained a firmness of texture, easily distinguished by the practical operator; for instance, the laurel, which will have arrived at [illegible] gust. These cuttings then contain abundance of the active circulating fluid, which in its downward course forms a callosity, which presently emits roots. It is at this season during the declining year which is the most desirable season to conduct the operations of transplanting evergreen shrubs. The young shoots at this season will have attained sufficient maturity to render their suffering from removal or from the aridity of the season very trifling, as the whole plant will contain enough of the active sap to propel fresh spongioles when located, so that after copious watering the general appearance of the plant will have sustained little change. I therefore come to the conclusion that early in September is the most suitable time.—*E. Bennett, in Gardeners' Chronicle.*

INDICATIONS OF STORMS.—The War Department Signal Service observers have great faith in and are to some extent governed by the following prognostics from the clouds, face of the sky, etc., for which Prof. Loomis is authority:

When the upper clouds move in a direction different from that of the lower clouds, or that of the wind then blowing, they foretell a change of wind. When the outlines of cumulus clouds are sharp, it indicates a dry atmosphere; therefore presages the weather. Small, luky-looking clouds foretell rain. A light scud, driving across hazy clouds, indicates wind and rain.

Remarkable clearness of the atmosphere near the horizon, and an unusual twinkling of the stars, indicate unusual humidity in the upper atmosphere, and are therefore indications of approaching rain.

Haloes, coronas, etc., presage approaching rain or snow. Dew and fog are indications of fine weather.

BUCKWHEAT PANCAKES.—Pure buckwheat flour, when baked into cakes, as is usual, is apt to "lie heavy on the stomach;" the fact has given rise to the remark. To obviate this and improve otherwise, mix Graham flour with the buckwheat—a little more than two-thirds buckwheat with one-third Graham, or unbolted wheat flour. This may be mixed in large quantity, and kept on hand ready for use. The Graham will make it light, aid digestion, and make it palatable and wholesome. It can be mixed and baked at short notice by making a batter of sour milk from the churn, and raise it with soda; or, what is more generally acceptable, mix and set by the stove over night. If the first morning it is not sufficiently light, it will be the next and thereafter, if not kept too warm. It may be mixed with water or milk—milk is best—and in either case a little soda should be added just before baking; more where sour milk is used.

HE THAT does good for good's sake seeks neither praise nor reward, though sure of both.—*William Penn.*

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Scientific.

THE curators of the Anatomical Museum of the Jardin des Plantes, at Paris, have found that spirits of turpentine is very efficacious in removing the disagreeable odor and fatty emanations of bones or ivory, while it leaves them beautifully bleached. The articles should be exposed in the liquid for three or four days in the sun, or a little longer if in the shade. They should rest upon strips of zinc, so as to be a fraction of an inch above the bottom of the glass vessel employed. The turpentine acts as an oxidizing agent, and the product of the combustion is an acid liquor which sinks to the bottom and strongly attacks the bones if they be allowed to touch it. The action of the turpentine is not confined to bones and ivory, but extends to wood of various kinds, especially beech, maple, elm and cork.

PROF. GERVAIS, of the Jardin des Plantes, instituted a number of experiments in the hybridization of various species of aquatic salamanders. He mingled males and females of the European Tritons of several species; but the eggs were not fecundated and soon died. The eggs of a siredon, or undeveloped *Amblystoma*, from North America, were successfully impregnated by the males of the European *Triton cristatus*, and were deposited in large numbers. Some thirty young hatched from these, and became objects of much curiosity. They were veritable hybrids, but presented the characters of the male *Triton* more distinctly than those of the female *Amblystoma*. In spite of the utmost care they all perished as the time approached for undergoing their metamorphosis. In a subsequent year the experiment met with a similar result—the larvæ attained some size, but died before the absorption of the gills.

THE great telescope of the Clarks, recently mounted at the Naval Observatory in Washington, is probably, on the whole, the most powerful in the world. There are in existence a few *reflectors* of larger size. We recall at the moment the following, viz.: the telescopes of Lord Rosse, one of 6 feet diameter, which is now out of use, and one 3 feet in diameter, with which some good work has been done within a few years; the four-foot reflector of Mr. Lassell, not now in use; the great four-foot reflector of the Melbourne Observatory, which is in use, but thus far disappoints expectation; the forty-inch silvered-glass reflector of the Marseilles Observatory, which is a good and useful instrument in its line of work; and finally the silvered-glass reflector of Dr. Draper, in this city, with an aperture of 28 inches. These instruments all have a larger aperture than the Washington telescope, whose diameter is 26 inches. But the latter is a *refractor—i. e.*, it forms the image of a celestial object by means of a lens, instead of a mirror; and an instrument of this kind is generally fully a match for a much larger reflector. The only other refractor in existence which can at all compete with it is the telescope made by Cooke, of England, and belonging to Mr. Newhall, of Newcastle-on-Tyne, which has an aperture of 25 inches and a focal length of 33 feet. There are one or two other instruments in England having apertures of 20 and 21 inches; but nothing is heard from them, and they are probably of inferior quality. Next in size comes the Chicago instrument, with a diameter of 18 inches; and next to this the great refractors of Cambridge (United States) and Poulkowa, with apertures of 15 inches. The Washington instrument, as has been said, has an aperture of 26 inches, and its focal length is 35 feet. It has a steel tube, shaped much like a cigar, and is mounted upon enormous axes of steel, upon which it turns freely with the pressure of a single finger. Its elaborate clockwork is driven by a small water-wheel, and makes it follow the diurnal motion of the stars with perfect precision. The building in which it is placed is an admirable innovation on old-fashioned observatories, being as light and thin as possible consistent with sufficient strength. The walls are made of vertical oak posts, set some 8 or 10 feet apart, covered on the outside with sheet iron (painted, of course) and on the inside with paper. In very hot or very cold weather an observatory with walls of brick or masonry accommodates itself to the change of temperature at night and morning so slowly that for many hours each day the instruments are rendered almost useless by the currents of heated air; but in a building of this sort there is no such difficulty. The telescope sustains perfectly all the tests to which it has been subjected, showing the highest order of excellence in its materials and workmanship. At present its principal work is in securing measures of the satellites of Uranus and Neptune, as Prof. Newcomb, who is in charge of it, takes an almost fatherly interest in those planets, the investigation of whose orbits has been the most important labor of his scientific life. His recently published work on Uranus has just been crowned with the gold medal of the Royal Astronomical Society of Great Britain. No second satellite of Neptune has yet been seen, nor any satellites of Uranus, except the four observed by Lassell, and known as Ariel, Umbriel, Titania and Oberon. These are all well seen and satisfactorily measured. Somehow or other, a report has crept into the newspapers, much to the annoyance of the observers, that the telescope shows only *two* of the Uranian satellites. Nothing has yet been seen of the companion of Procyon, whose discovery was announced from Poulkowa last winter, although it has been carefully looked for. It seems to be probable, to say the least, that the Russian observers were mistaken.—*Independent.*

PROF. PROCTOR seems to have been guilty of a contradiction. In one of his recent lectures he distinctly stated that there was no animal life on the moon, "and yit immajotly afther," says Felix O'Fyne, "he showed us a hape of lunar craters."

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A. B. GRISWOLD & CO.,
COR. CANAL AND ROYAL STS.,
WATCHES, JEWELRY, DIAMONDS
AND SILVERWARE.
Watches and Jewelry repaired in the best manner. Goods sent C. O. D., and returnable if not suitable. Everything guaranteed to be as represented. no19 1y

ANDREW J. AIKEN. JOHN W. WATT.
AIKEN & WATT,
COTTON FACTORS AND COMMISSION MERCHANTS,
16 Union Street, New Orleans, La.
Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no5 1y

COAL.....COAL.....COAL.
B. D. WOOD & BROS.,
106 Common St., opposite City Hotel,
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my7 1y

E. A. TYLER,
115.....Canal Street.....115
NEW ORLEANS, LA.
FINE WATCHES, DIAMONDS, JEWELRY, Plated-ware, Table Cutlery, Fancy Goods, etc. Pure Sterling Silverware, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. fe26 1y

TO THE PUBLIC.—Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to
152 and 154 Camp St., cor. Calliope,
where he continues to Buy, Sell, Store, Remove, Pack and Repair FURNITURE of every description. Pictures and Looking-glasses framed.
JOHN BOIS,
fe26 1y Nos. 152 and 154 Camp street.

T. W. BOTHICK, UNDERTAKER,
No. 271 Camp Street, New Orleans.
Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de17 1y

WILLIAM VELDEN,
DEALER IN WOOD AND COAL,
Corner Prytania and Philip Streets.
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. oc29 1y

J. A. LUM. FRANK H. HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.
☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

WILLIAM H. SEYMOUR,
NOTARY PUBLIC AND COMMISSIONER OF DEEDS
For Texas, Illinois, Mississippi and other States,
79 Customhouse St., New Orleans.
P. O. Box 1368.
☞ PASSPORTS PROCURED from the State Department in Washington. no26 6m

J. H. WILKINSON, JR.,
GENERAL COMMISSION MERCHANT
FOR THE SALE OF
Hides, Moss, Wool and Country Produce Generally,
and for the purchase of Family, Plantation and Store Supplies, 29 PETERS AND 1 CLINTON STREET, near the Customhouse, New Orleans.
Liberal cash advances on Cotton, Sugar, Rice and other consignments. Connections with the principal Northern markets. Sole agent for the celebrated Armstrong Machine-cleaned Moss. Je4 10m

BUSINESS CARDS.

C. C. HARTWELL,
18.....BARONNE STREET.....18
Bet. Common and Gravier Sts.,
General Dealer in and Importer of
PLUMBING AND GAS MATERIALS,
AT NEW YORK PRICES.
Plumbing and Gas-Fitting Promptly Attended to. fe11 1m

COAL.....COAL.
H. & C. TYLER,
0.....CARONDELET ST.....0
will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates.
fe11 2m H. & C. TYLER.

H. H. HUSSMAN,
DEALER IN
PITTSBURG COAL,
OAK, ASH AND PINE WOOD,
102.....Calliope Street.....102
Between Magazine and Constance,
Ja28 4m New Orleans.

R. MAITRE,
SEEDSMAN AND FLORIST.
602.....MAGAZINE ST.....602
Dealer in Landreth's, Villmorin's, Henry's and Dippe Bros.' Garden and Flower Seeds, Greenhouse Plants, Evergreens and Roses. Dutch Bulbs, and a variety of Fancy and Ornamental goods for the use of Florists and Bouquet-makers. Catalogues and Almanacs sent on application. A liberal discount to country dealers. Ja21 3m

J. J. BROWN,
(Late of Trenton, La.)
DEALER IN
PROVISIONS AND GROCERIES,
AND COMMISSION MERCHANT,
78.....MAGAZINE ST.....78
no19 1y New Orleans, La.

EDMOND BOURGEOIS,
COMMISSION MERCHANT,
And Agent for the celebrated GRAND POINT (Parish of St. James, La.)
PERIQUE TOBACCO,
19.....CONTI STREET.....19
Ja14 2m New Orleans, La.

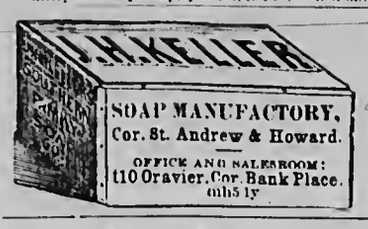
D. H. WALLACE & CO.,
COTTON FACTORS AND GENERAL COMMISSION MERCHANTS,
79.....Carondelet St.....79
NEW ORLEANS, LA.
Will give special attention to the sale of Cotton and other Produce, and will fill all orders for goods of every description at lowest cash prices. jy2 1y
J. M. ELKIN. F. STRINGER.
ELKIN & CO.,
108 CANAL STREET, NEW ORLEANS,
IMPORTERS OF ALL VARIETIES OF
English Carpetings, Rugs, Etc.
Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no19 1y

LOUISIANA STEAM SASH, BLIND
—AND—
DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
301, 303, 305 and 307 Gravier Street,
New Orleans. Je11 1y

JAMES M. DOWLING,
SUCCESSOR TO J. M. JOHNSTON,
WHOLESALE GROCER, COMMISSION MERCHANT,
And Dealer in Western Produce,
NO. 25 DECATUR ST. (LATE OLD LEVEE.)
Je4 1y Cor. Customhouse St., New Orleans.

THE DOMESTIC
LOCK-STITCH SEWING MACHINE
WILL LAST A LIFE-TIME.
WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.
M. S. HEDRICK,
my21 1y 103 Canal street, New Orleans.

NEW LEATHER STORE.
A. F. RICAU,
IMPORTER AND DEALER IN
French and American Calf, Kip, Morocco and Sheep Skins,
Shoe Findings, etc.,
80 CUSTOM HOUSE ST., bet. Exchange alley and Chartres street, New Orleans.
Country orders promptly attended to. de31 3m



mh5 1y

WILLIAM HILLSMAN,
Residence—536 ROYAL STREET,
Shop—120 CALLIOPE STREET, cor. Magazine,
Painter, Gilder and Varnisher.
House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

PROFESSIONAL CARDS.

DENTAL NOTICE.
JAS. S. KNAPP, D. D. S.,
Attends to the practice of
Dentistry in All Its Branches,
At his Office and Residence,
15.....BARONNE ST.....15
fe1 2m Near Canal street.

A. L. TICKER,
ATTORNEY AT LAW,
(Late of Franklin, St. Mary Parish, La.)
160.....COMMON STREET.....160
de24 1y (Up stairs,) New Orleans.

DR. JOHN G. ANGELL,
DENTAL SURGEON,
152.....Julia Street.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. de17 1y

DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
New Orleans.
Office Hours—Eight to nine A. M. and three to four P. M. Je29 1f

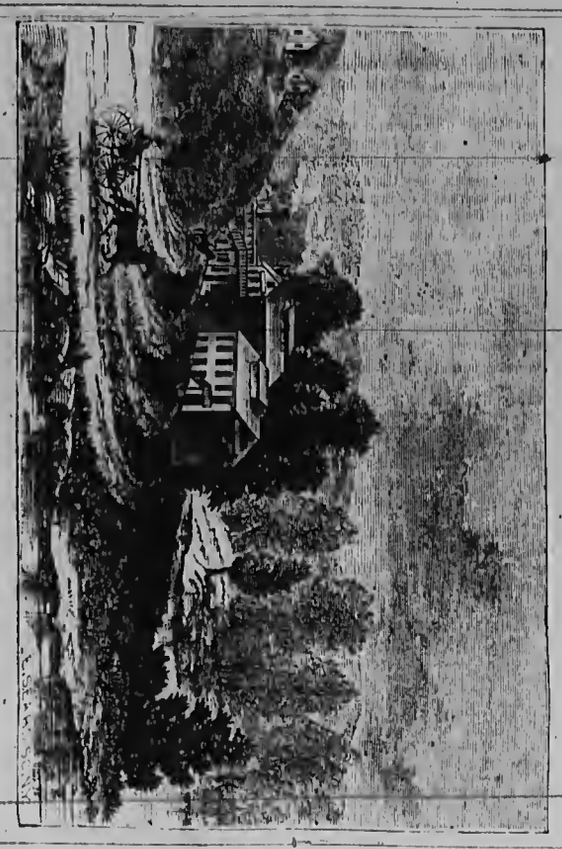
DR. J. J. LYONS,
NO. 310 CARONDELET STREET
Between Julia and St. Joseph,
Ja2 1y New Orleans, La.

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
RACE, FOSTER & E. T. MERRICK,
ATTORNEYS, COUNSELORS AND SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (au6 1y)
76 Fourth street.....LOUISVILLE, KY
152 West Fourth street.....CINCINNATI, O.

MISCELLANEOUS.

JAMES ORMOND, PROPRIETOR.
OFFICE—NO. 43 BROAD STREET, ATLANTA, GA.
☞ For Specimen of "News" we refer to this issue of this Paper. Cash Orders Solicited. de17 1y

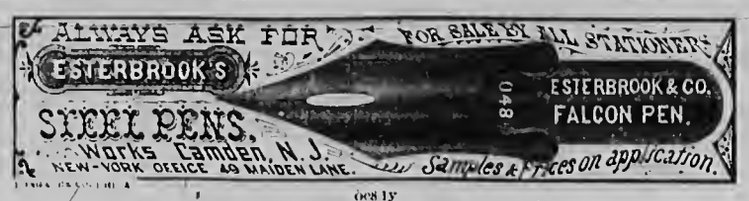


ATLANTA PAPER MILLS.

CASH'S NONE ARE GENUINE WITHOUT THE NAME AND TRADE MARK OF J. & J. CASH
CAMBRIC
IS THE MOST DURABLE AND SATISFACTORY TRIMMING FOR LADIES', CHILDREN'S AND INFANTS' WARDROBES. FRILLING.
Ja21 5t

One Gold Pen Will Outwear $10 in Steel Pens.
A. M. HILL'S EXTRA GOLD PENS ARE THE BEST.
PRICES.—No. 1, small size, $1; No. 4, medium size, $1.50; No. 7, large size, $2.50. Elegant Holder and Box for either size, 75 cents. Rubber Pocket Holder, $1. Sent by mail, registered, on receipt of price, or by Express C. O. D. Pens Repointed, 50 cents and stamp. Address
A. M. HILL, Gold Pen Manufacturer,
86 St. Charles St., New Orleans, La.
REFERENCES.—All City Merchants. Ja21 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $1 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



oc8 1y

MISCELLANEOUS.

WILLIAM GREGG MRS. ADA GREGG.
GREGG'S PURCHASING BUREAU,
NO. 151 CANAL STREET,
Next door to New Orleans Savings Institution,
NEW ORLEANS, LA.
A long acquaintance with the various kinds of
SEWING MACHINES
has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $20. We repair all Machines at low rates. We take old Machines in part payment for new ones.
Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.
MRS. ADA GREGG
respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.
N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.
Second-hand Machines, in good order, at half price. The best Needles for all Machines.
REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.
Send for catalogue and circular.
Je18 1y GREGG'S PURCHASING BUREAU.

MONUMENTS A SPECIALTY.
AMERICAN GRANITE
AND ITALIAN MARBLE.
IMPORTERS OF
Scotch Granite Monuments
AND STATUARY FROM ITALY.
This is the OLDEST AND LARGEST establishment of the kind in the Western country, and would solicit a share of the Southern patronage. Being in the business for years, I feel confident of giving the utmost satisfaction, having in my employ men of experience.
A. WHITE.
OFFICE AND WORKS,
251, 253 and 257 West Fifth St.,
Jy23 1y CINCINNATI, OHIO.

J. W. HART.
Engraver
ON WOOD
258 RACE St. CIN. O.
oc29 9m

$10 A DAY.—Employment for all. Patent Novelties. GEO. L. FELTON & CO., au13 1y 119 Nassau street New York.

MISCELLANEOUS.

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
au6 1y CINCINNATI, OHIO.

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
au13 1y NEW YORK CITY.

CARPET WAREHOUSE.
17.....CHARTRES STREET.....17
A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Broadelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Tickling; Springs; Burlaps; Step Covers, etc.
de10 1y A. BROUSSEAU & CO.

JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists', Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au4 1y

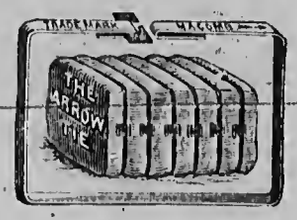
FOUR SEASONS RESTAURANT.—JOHN BOSCO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 121 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Ja21 3m

MONEY made rapidly with Stencil and Key-Check Outfits. Catalogues, samples and full particulars FREE. S. M. SPENCER, 117 Hanover street, Boston. au27 1y

MACHINERY, TIES, ETC.

LOW PRICES FOR CASH!
PLOWS, CULTIVATORS
MOWING AND REAPING MACHINES,
CORN AND COTTON PLANTERS,
HAY RAKES, ETC.
PLANTATION HARDWARE.
STEAM ENGINES, GRIST MILLS,
COTTON GINS, SAW MILLS,
HORSE POWERS, SUGAR MILLS,
PUMPS, Etc., Etc.
FOR SALE BY
B. J. WEST,
115 and 117 Magazine St., New Orleans.
WHOLESALE DEALER
Ja28 3m And Manufacturers' Agent.

IMPORTANT TO PLANTERS.
IRON COTTON TIES

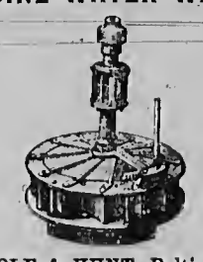


The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
Jy23 1y John and Water Sts., Cincinnati, O.

IRON WORKS—BELLS.

JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.



POOLE & HUNT, Baltimore,
Manufacturers for the South and Southwest
Nearly Seven Thousand Now in Use.
working under heads varying from 2 to 240 feet. Twenty-four sizes, from 5½ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.
Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ebaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.
☞ Send for Circulars. se8 6m

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.

DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
B. J. WEST, Agent,
mh5 1y 115 and 117 Magazine st., New Orleans.

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
549.....MAGAZINE STREET.....549
Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de27 10m

THOMSON'S SALE STABLES
AND MULE PENS,
DELORD, NEAR DRYADES STREET.
These new and commodious Stables are now in thorough order, and well supplied with the BEST STOCK in the South. Planters, commission merchants and others will consult their own interest by calling before purchasing elsewhere.
M. F. THOMSON,
fe11 2m5p 269, 271 and 274 Delord, near Dryades St.

New Orleans Markets.

From the New Orleans Price Current.

The river is 8 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the twelfth instant:

Mississippi river and bayous	4,086
Red river	4,335
Arkansas river	1,581
Ouachita river	4,896
Railroads	2,462
Lake	191
Mobile	1,933
Texas	136
Florida	3
Total	19,667

On Saturday, although there was nothing in the dispatches to stimulate the demand, the market opened with a fair inquiry, and 2,000 bales changed hands during the morning, partly at previous rates and partly at a reduction of ⅛c., after which buyers and sellers came together more freely and the movement exhibited increased activity, resulting in further sales of 5,900 bales, making a total of 7,900 bales. Good ordinary sold at 13⅛@13⅜c., low middling and strict low middling at 14⅝c., and middling at 14⅞@15c. On Monday the movement commenced under the depressing influence of a decline of 1-16d. in Orleans at Liverpool, and operations restricted by buyers claiming concessions which most factors were unwilling to admit. The sales were 4,500 bales. Prices exhibited considerable irregularity, but with the advantage on the side of the buyers in most descriptions, excepting good staple kinds and the higher grades, which maintained their previous position with little or no variation. On Tuesday the weather was inclement and rainy, but there was, nevertheless, a fair inquiry, and the day's business summed up 6,500 bales. Prices exhibited considerable irregularity, especially for the medium and lower grades. The higher grades, being in light supply and some demand, were held with increased firmness, and some descriptions could hardly be bought unless at ⅛c. over what would have been accepted yesterday.

The above makes an aggregate for the past three days of 18,900 bales, against 17,750 for the corresponding time last week and 22,450 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 738,079 bales, against 928,413 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 73,301 bales. The decrease by the reports per telegraph is 78,093—2,802,762 against 2,880,855. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 126,432 bales to Great Britain, and a decrease of 49,706 to France and 53,961 to other foreign ports. We quote:

Ordinary	12⅜ @ 12⅝
Strict ordinary	12⅞ @ 13⅛
Good ordinary	13⅛ @ 13⅜
Strict good ordinary	13⅞ @ 14⅛
Low middling	14⅜ @ 14⅝
Strict low middling	14⅝ @ 14⅞
Middling	14⅞ @ 15
Strict middling	15⅛ @ 15⅜
Good middling	15⅜ @ 15⅝
Middling fair	16⅛ @ 16⅜
Fair	16⅝ @ 16⅞

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	19,667	
Arrived previously	903,887—	923,554
		939,507
Exported past three days	23,918	
Exported previously	627,823—	651,742
Stock on hand and on shipboard		287,765

NEW LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 1,332 hhds., which were mostly sold at 5@5½c. for inferior, 6@6½c. for common, 6⅝@6¾c. for fair, 7@7¼c. for good fair, 7½c. for fully fair, 7¾c. for prime, 8c. for strictly prime, 8¼c. for choice, 8⅜c. for seconds, 8¾@9⅛c. for yellow clarified, 9⅛@9½c. for off-white clarified, and 10@10⅝c. for pure white clarified.

NEW LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 1,361 bbls. and 126 half bbls., which were mostly sold at 50c. for cistern-bottom, 43@45c. for common to fair fermenting, 52c. for prime fermenting, 48@50c. for fair not fermenting, 55c. for inferior, 38@40c. for common not fermenting, 48@50c. for fair not fermenting, 53@55c. for prime not fermenting, 57@58c. for strictly prime, and 60c. for choice.

CORN.—On Tuesday 2,250 sacks sold at 85c. for white and yellow.

OATS.—On Tuesday 450 sacks sold at 71c. for choice white, and 72c. for black.

BRAN.—On Saturday 450 sacks sold at $1.75, and 50 at $1.85 ₩ 100 lbs.; a dealer sold 50 sacks, on the landing and in store, at $1.85 ₩ 100 lbs.

PORK.—On Tuesday 250 bbls. mess sold, in three lots, at $20 ₩ bbl.

BACON.—On Tuesday 25 casks clear sides sold, in three lots at 11¾@12c. ₩ lb.

DRY SALT MEAT.—On Tuesday only 8 casks clear sides sold at 10¾c. ₩ lb.

MONETARY.

Gold opened on Tuesday at 114¾@114¾, against 114⅝ at New York, and after a moderate business closed at 114¾@115, against 115⅛ at New York.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 106¾@107½ for American half dollars Mexican dollars closed at 97 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	18 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Mauly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₩ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₩ lb.:		
Sperm, New Bedford	30	31
Tallow	7	8
CHOCOLATE, ₩ lb.:		
Cocoa	58	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₩ ton.		
Anthracite	12 00	14 00
Western, ₩ bbl	— —	— —
COPPER, ₩ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₩ ton	— —	— —
In sacks	— —	10 00
EGGS, ₩ dozen:		
Western	30	34
FERTILIZERS, ₩ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₩ bbl.:		
Double extra	4 85	5 00
Superfine	— —	4 50
Fine	— —	4 25
GLASS, ₩ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 24	4 25	4 75
HAY, ₩ ton:		
Prime	— —	25 00
Choice	— —	— —
IRON, ₩ ton:		
English, ₩ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9½
Castings, American	5½	6
LEATHER, ₩ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₩ dozen	35 00	100 00
Texas, rough, ₩ lb	24	26
LIME, ₩ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₩ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₩ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₩ gallon	1 15	1 20
Coal oil, in barrels	17	18
Linseed, raw	— —	95
SUGAR, ₩ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverised	— —	11¾
TEAS, ₩ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thing, skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Feb. 17, 1875.

Texas beeves, choice, ₩ head	$40 00 @ $46 00
Texas beeves, first quality, ₩ head	30 00 @ 35 00
Texas cattle, second quality, ₩ head	20 00 @ 25 00
Texas cattle, third quality, ₩ head	— — @ 15 00
Western beeves, ₩ lb. net	6 50 @ 7 50
Sheep, first quality, ₩ head	6 00 @ 7 00
Sheep, second quality, ₩ head	3 00 @ 4 00
Milch cows, choice, ₩ head	80 00 @ 100 00
Milch cows, ₩ head	35 00 @ 40 00
Calves, ₩ head	7 00 @ 9 00
Yearlings, ₩ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
Mrs. H. Mogridge, Purchasing Bureau, 94 and 96 Canal street.
N. D. Thompson & Co., St. Louis, Mo.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Bolting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Gerson, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street
American Sunday School Union, Philadelphia.
Chas. H. Dilson & Co., 771 Broadway, New York
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
Louis Gimbel, agent, 578 Magazine street.
Mrs. D. J. Loewenstein, 549 Magazine street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
E. C. Palmer & Co., 97 Camp street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Linn & Co., 162 Gravier and 13 Union street.

China and Crockeryware.
Samuel E. Moore, 55 Camp street
W. C. Shepard & Co., 29 Camp and 112 Common street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cooperage.
P. A. LeBlanc, 22 Front street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent. 110 and 112 Camp street.

Dentists.
Dr. John O. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.
James S. Knapp, 15 Baronne street.

Dry Goods.
Braselman & Adams, 586 and 588 Magazine street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Embroidery and Lace.
A. D. Crusse, 538 Magazine street.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hurt, Cincinnati, Ohio.
J. S. Pattersun, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Edmund Bourgeois, 19 Conti street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
H. Rhodes, 55 St. Charles street.

Fruits.
S. Oteri, 23 and 25 Front street.

Furniture.
John Bois, 152 and 154 Camp street.
Joseph B. Hubbard, corner Rampart and Perdido streets.

Garden Seeds.
Henry A. Dreer, 714 Chestnut street, Philadelphia.

Glass Stainlog.
Fleicher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
J. J. Brown, 78 Magazine street.
J. M. Dowling, 25 Decatur street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 691 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.
Alfred White, 251, 253 and 257 West Fifth street, Cincinnati, Ohio.

Medical.
Artificial Limbs, Charles M. Evans, 78 Fourth street, Louisville, Ky.
Dr. J. Hull & Co., 91 Liberty street, New York.
Cinchona Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Frederickson & Harte, 139 Canal street.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 16 Murray street, New York.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Merchant Tailor.
Joseph Brendner, 34 Bourbon street.

Milliners.
Mrs. Fricke & Williams, 586 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Louis Grunewald, 18, 20 and 22 Baronne street.
Philip Werlein, 75, 80, 82 and 90 Baronne street.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holen, 143 Court street, Boston.
West & Lee Gaffe Co., Worcester, Mass.

Painting and Gilding.
William Hillsman, 150 Calliope street.

Paints and Wall Paper.
M. A. Wheelahan, 119 Common street.

Paper Fashions.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Novelties.
George L. Fellow & Co., 119 Nassau street, New York.

Peas.
C. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
A. M. Hill, 86 St. Charles street.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Plumbing and Gas-Fitting.
C. C. Hartwell, 48 Baronne street.

Professional.
Dr. C. J. Beckham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial places.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans, Mobile and Texas Railroad, C. H. Allen, General Manager.

Restaurants.
Four Seasons Restaurant, 111 Chartres street.

Sale Stables.
M. F. Thomson, 269, 271 and 273 Delord street.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
Richard Frotscher, 12 Damaine street.
R. Maitre, 602 Magazine street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 151 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships and Shipping.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
John P. Gaspard, 135 Decatur street.
J. M. Justinhant, 811 Burgundy street.

Undertakers.
T. W. Rothlick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath & Lara, 99 Camp street.
T. B. Honor, 23 Magazine street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.
Miss W., care Dr. Chew, St. Joseph, La.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Bonfil, 58 Royal street.
A. H. Griswold & Co., corner Canal and Royal streets.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Diller & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,
By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.
WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.
no26 1y

Religious Notices.

NOTICE.—The district stewards of the Delhi district are earnestly solicited to be present at Delhi, February 27. There are several matters of importance claiming their immediate attention. By all means, brethren, come. Let us begin to work for the church with the beginning of the year, and then may we reasonably look for good results. C. W. CARTER, P. E.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet street	Feb. 1
Moreau street	8
Felicity street	16
Algiers	22
Baton Rouge	27, 28
Louisiana avenue	Mar. 1
Cadiz street	8
Plaquemine and Grosse Tete	13, 14

The district stewards will hold their meeting at Carondelet Street church, February 24, 1875, at six o'clock P. M.

4 J. B. WALKER, P. E.

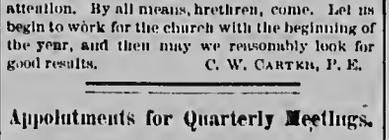
MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Rankin circuit, at Wesleyana	Jan. 16, 17
Enon circuit, at Enon	23, 24
Westville circuit and Taylorville mission, at Antioch	30, 31
Mount Carmel circuit, at Dry Creek	Feb. 6, 7
Columbia circuit, at Hopewell	13, 14
Pearlington circuit, at Pearlington	20, 21
Ocean Springs station and Handsboro mission, at Ocean Springs	27, 28
White Plains circuit and Black Creek mission	Mar. 6, 7
East Pascagoula, at Zion	13, 14
Chickasawhia and Greene mission, at Mutual Rights	20, 21

11 C. F. GILLESPIE, P. E.

MISCELLANEOUS.



THE BEST AND LARGEST ASSORTMENT in this country is now to be found at the

SPORTSMEN'S DEPOT,

55.....ST. CHARLES STREET.....55

Breech-Loading Guns from $25 to $300. Muzzle-Loading Eng. Twist and Laminated Steel barrels from $10 to $150. Rifles of every description, Eley's Shells of all sizes, Eley's Caps, Brass Cartridges, all sizes, Powder, Shot, Powder Flasks, Shot Pouches, Game Bags, Hunter's Accoutrements and Fancy Articles—the best assortment. The largest and best assortment of Fishing Tackle ever imported, such as Artificial Baits, Braided Silk Lines, Gigs, etc., etc.

Dealers and Sportsmen are respectfully invited to call and examine our goods before purchasing elsewhere. We feel confident that they will save money by doing so. Address

R. RHODES,
Liquidator of firm of F. Chirleville,
P. O. Box 1509, New Orleans, La.

TAKE NOTICE.—The concern is being liquidated with a view to its being continued with greater facilities than ever. ja21 2m

MRS. M. G. BROWN'S DESIRABLE SCALP RENOVATOR requires only a trial to convince that it *Removes Dandruff, Prevents Hair from Falling*, Lengthens and Strengthens the Hair, *Cools the Head*, and Prevents Neuralgia. Observe its opening operations in your system. It is the most sure and *Gentle Cathartic* in the world. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1, 50 cents and 25 cents per bottle. ☞ The Scalp Renovator is one of the *three* parts of the Metaphysical Discovery. The Life of the World is in the use of the Metaphysical Discovery. oct5 1yeow

How I Made $70

the first week, and am now averaging $36 in a *note* business. Any man or woman can do the same. ☞ *The secret free.* Write at once to COWAN & CO., au27 1y Eighth St., New York.

HOME MANUFACTURE.

Egan's Louisiana Yeast Powder.

EQUAL TO THE BEST MADE.

Guaranteed to give entire satisfaction. For sale by all Grocers.

THOS. EGAN, Manufacturer,
ja21 1m 341 Common street, corner Robertson.

MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *root* does for the *earth* (the *body* is *earth*). It gives *coverage* to the head and trunk, removing all obstructions and plugging from the system. It cleanses the Lungs, Heart and Liver, breaks up the worst cold, and does wonders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $3 $1 50 and 50 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oct5 1yeow

HENRY ERBEN & CO.,

ORGAN MANUFACTURERS,

235, 237 and 239 East Twenty-Third St.,

Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. au27 1yeow

W. F. CLARK, SUCCESSOR TO A. LOEZ,

134 Rampart Street,

Between Toulouse and St. Peter Sts., New Orleans,

MANUFACTURER OF

CARRIAGES AND BUGGIES.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria and Cabriolet built anywhere. fe1 1m

EPILEPSY OR FITS cured by the use of Ross' Epileptic Remedies. *Trial package free.* For circulars, evidence of success, etc., address ROSS BROS., No. 257 Main street, Richmond, Ind. ja21 13teow

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for..... $15 00

to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

A French China (best quality) DINNER SET, same assortment, 124 pieces..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces..... 4 00

French China TEA SETS, 44 pieces..... 5 50

French China Decorated TEA SETS, 44 pieces..... 7 50

Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
de17 1y New Orleans.

SAMUEL E. MOORE,

IMPORTER OF

CROCKERY, CHINA

AND

GLASSWARE,

HAS REMOVED TO

NO. 55 CAMP STREET,

NEW ORLEANS, LA.,

where he will keep on hand a full supply of the above articles, at

WHOLESALE AND RETAIL,

AND ALSO ALL KINDS OF

HOUSE-FURNISHING ARTICLES,

Comprised in part of

Silver-Plated Spoons and Forks,
Silver-Plated Casters,
Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Door Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware.

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. ja7 1y

MISCELLANEOUS.

TEETH! ..... TEETH!

GREAT REDUCTION.

$30—Gold and Platinum Sets—$30.
Usual charge, $100.

$15—Aluminum and Other Materials—$15.
Usual charge, $30.

$2—Gold Fillings—$2.
Usual charge, $5.

$1—Silver, Amalgam and Guillois Cement Fillings—$1. Usual charge, $3.

DR. G. A. BETANCOURT,

173.....ST. JOSEPH STREET.....173

Between Camp and St. Charles Streets,

New Orleans, La.

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anesthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

NEW ORLEANS

SAVINGS INSTITUTION,

156.....CANAL STREET.....156

Incorporated March 15, 1855.

OFFICERS.

L. F. GENERES, President.
THOS. A. ADAMS, First Vice President.
THOS. ALLEN CLARKE, Second V. President.
CHARLES J. LEEDS, Third Vice President.
CHARLES KILSHAW, Treasurer.

DIRECTORS.

Dr. W. Newton Mercer,	David Urquhart,
L. F. Generes,	John G. Gaines,
George Jones,	Carl Kohn,
Thos. A. Adams,	Christian Schneider,
Thos. Allen Clarke,	Satchel Jackson,
Charles J. Leeds,	Jules Thyes.

☞ Six Per Cent. Interest on deposits. mo19 1y

NOTICE—NOTICE.

The undersigned has purchased the stock in trade formerly owned by Dr. J. DEHENNEVILLE, and is prepared to offer to the public an entirely new and desirable stock of

Drugs, Medicines, Chemicals,

PATENT MEDICINES, PROPRIETARY ARTICLES AND FANCY GOODS,

and solicits a call from his former customers, and the public for a share of patronage.

W. H. SHEARER,
ja14 2m No. 101 Camp St., cor. of Poydras.

S. S. MARSHALL & BRO.,

MANUFACTURERS OF

STAINED GLASS,

62 Cedar Avenue, Corner Second Street,

ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oct5 1y

DRY GOODS—DRY GOODS.

COUNTRY ORDERS.

1875. - - SPRING---SPRING. - - 1875.

Parties residing in **Texas, Louisiana, Mississippi, Alabama, Arkansas** and **Adjacent States,** who buy their

DRY GOODS FOR CASH,

Are invited to send to us for SAMPLES, which will be forwarded to them

FREE OF COST AND POSTAGE PAID,

and where we are favored with orders that exceed $10, **the Freight Thereon will be Prepaid at our Expense. Where the Order Exceeds $20 we will Pay the Cost of Sending the Money to us, Whether by Express, Money Order, Registered Letter, Bank Draft or otherwise.**

The new postal law permits parcels weighing four pounds or less to be sent by mail at the rate of one (1) cent for every two (2) ounces or fraction thereof, so that parties ordering less than $10 worth can have their purchases sent to them through their postoffices at a very slight expense. Parties sending to us for samples should be careful to write their names and addresses as plainly as possible, and where they desire packages sent by mail they should make provision for the postage unless the order exceeds $10, when it will be forwarded at our cost. **The Postage on Parcels must be Prepaid.**

Goods sent **C. O. D.** to all points where the **Express Company or Packets** have **Agents.**

As a Matter of Accommodation we will purchase articles outside of our line, which is confined to **Fancy and Staple Dry Goods,** but we do not pay the freight thereon unless the order for **Dry Goods** exceeds $10. For instance, if a party orders a piece of cotton $6, and a hat $5, the order would not be entitled to have the freight paid by us; but if the order was for a piece of cotton $6, a dress pattern $5, and a hat, or any other article not in our line, $10, the freight would be prepaid on the whole. We make no charges for purchasing articles to a limited extent, and always do the best we can for our patrons.

Articles not corresponding to order can be **Returned at our Expense.**

Should we not be able to fill the order, the money will be **Returned at our Expense.**

We make no charge for **Cases, Hauling, Strapping, Drayage or Insurance.**

Orders should be addressed to the firm to insure prompt attention. The personal attention of one of the partners is given to country orders. We have been in business

MORE THAN TWENTY YEARS,

and the steady yearly increase affords a gratifying record of **Fair Dealing,** to which we refer with pride. We are already beginning to receive

NEW SPRING GOODS!

—AND—

EVERY STEAMER FROM THE NORTH AND EUROPE

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The Christian Advocate.

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News of the Week.

DOMESTIC.

NEW YORK, Feb. 19.—Loss by the Porte-au-Prince fire about $2,000,000. Nearly two-thirds of the town gone.

The Alps brings details of the fire. It commenced at half-past ten. In a short time it consumed a great number of houses, probably of wood, very dry, and water searce; three small engines, hose about garden size. Seven hundred families are homeless. The fire was still burning when the Alps left.

Mrs. Moulton was on the stand. Developments have an ugly look for Beecher. It appears Beecher made a full confidant of Mrs. Moulton. Full details were exposed.

Rear Admiral Charles H. Bell, United States navy, died of pneumonia this morning, at his residence in New Brunswick, New Jersey, aged seventy-seven years.

WASHINGTON, Feb. 22.—Messrs. Zacharie, Burke and Leonard, representing the Conservative party of Louisiana, had an interview with the President this afternoon. They were introduced to the President by Colonel Casey.

Mr. Burke proposed to read his amendment to the Wheeler proposition, but the President informed him that he could not be a party to any agreement, as his duty was to execute the laws, not to enter into any negotiation or compromise. But he would be rejoiced if the opposing parties in Louisiana could come to some understanding by which the present contentions in that State could be settled. He spoke in the highest terms of Representative Wheeler in the character of a compromiser, and said some mistakes had been made; but if he had been governing Louisiana at the time of the September troubles he would have turned the disturbers of the peace over to the courts, instead of consulting with them. The President informed the Louisiana committee that he would consult with the other parties to the contest in Louisiana, and said no man would rejoice more than himself if an arrangement could be made by which conflicting views could be reconciled, and the peace and prosperity of Louisiana secured. It being suggested to the President that some intimation from Washington would probably be necessary to influence the action of the Republicans in Louisiana, after some consideration he referred the committee to Mr. Wheeler.

WASHINGTON, Feb. 23.—The Democratic members of Congress say no relief can be expected from the present Congress, and that none can probably be given by the next Congress. The Wheeler proposition can and will be carried out, and is favored by the administration. We can get nothing better. The House caucus should accept, and you should urge them to do so.

The Louisiana special committee reported resolutions unanimously condemning the Returning Board, and by a majority of four to three recommending the Louisiana House of Representatives to take immediate steps to remedy the injustice and to place the persons rightfully entitled in their seats; also recommending the recognition of Kellogg till the termination of the term of office. Ordered printed.

The House committee on elections has finally decided the case of Effingham Lawrence against J. Hale Sypher, from the first district of Louisiana, and of George A. Sheridan and P. B. S. Pinchback, both of them claiming to be elected from the State at large for Louisiana.

FOREIGN.

MADRID, Feb. 19.—Ministers appointed abroad: Senors Rances, England; Bedmar, Russia; Meny, Germany; Cocllo, Italy; and Tebnan, Austria.

PARIS, Feb. 19.—The Workingmen's Association are discussing the sending of delegates to the Centennial.

LONDON, Feb. 19.—The encyclical from the Pope to Prussian bishops denounces the Falk ecclesiastical laws, and excommunicates the bishops who accept benefices from the State.

Snow is falling in southern England.

BERLIN, Feb. 20.—The governments of various States of the empire are investigating the causes of emigration from Germany. They will endeavor to remove them by facilitating the acquirement of small estates, and by opposing the action of emigration agents paid by transatlantic governments.

The *Germania* newspaper having published the recent encyclical from the Pope to the Prussian bishops, it has been confiscated and its proprietors are to be prosecuted.

LONDON, February 22.—Zanzibar advices state that the fleet of British men-of-war bombarded and captured Fort Mombazigule, on the Island of Wombaz, off the east coast of Africa. The engagement lasted five hours. The garrison lost seventeen killed and fifty wounded. Two slave ships, with three hundred slaves aboard, were captured.

THE Boston *Herald* says that New York common schools give instruction in drawing and phonography and telegraphing, and three or four languages, "but if their scholars can come out of the schools, as they do in some cities, without a decent knowledge of spelling, unable to read with ease or effect, or to write plain, legible hands, what are all their scientific and linguistic attainments worth?"

Address of Democratic Members of the South and Southwest.

WASHINGTON, Feb. 18.—The following address has just been prepared by the Democratic members of the South and Southwest:

To the People of the Southern States:

You have confided to the undersigned in this conjuncture of affairs the delicate and difficult task of guarding in the Federal Congress your public interest, your rights and your reputation. You will therefore pardon the liberty we take of addressing you at a period so critical, upon a matter affecting your destiny, and that of your posterity. You cannot have failed to observe the persistent efforts of some of the leaders of the Republican party to revive the animosities of the late war, which happily are fast giving place to a spirit of concord and unity in every section of our common country. It is impossible to predict certainly the effect of these appeals to passion. We believe that through the honest representation of upright and conscientious Federal officers and agents, an independent and able public press, and of many citizens, without regard to party, the true condition of the Southern States and the real sentiment of the Southern people are being gradually made known to our fellow-citizens of the North. We hope for their favorable decision when fully apprised of all the facts. The great end of good government will be reached when the people of all sections forget that we have ever been enemies, and come together as in the early days of the republic, emulating each other only in devotion to the best interests of the whole country. With this exalted purpose in view, there is nothing inconsistent with the honor and manhood of a brave people to resolve to suffer with heroic patience, whatever be their provocations and wrongs, looking through the fearful present to a hopeful future, and repelling unjust epithets and gratuitous insults with dignified moderation. Let every white man in every neighborhood in the whole South regard himself as a commissioner of the peace, maintaining the kindliest relations toward the black man, remembering that the responsibility for the extreme poverty to which we have been reduced, and the corrupt governments to which his vote has subjected us, rests not so much upon him as upon the bad men who, with the assurance of Federal support, have by appeals to his worst passions sought to make him our enemy while we labor by all honest means to convince him of the truth that our interests and his are identical, and that both must be preserved by good government, and that those who stir up strife between us are the enemies of both races. Let us at the same time see that he is fully protected in his guaranteed rights to vote as he pleases in all elections. Let us continue to deal with him honestly and fairly, and let us continue cordially to invite to our midst those of any political party who either seek to know the truth or to find homes upon our soil. We do not exaggerate when we admonish of the disheartening fact that every street disturbance, every homicide, of whatever character, by whomsoever committed, by black or white, Republican or Democrat, such as are incident to every community upon earth, is perverted into evidence of a spirit of lawlessness and violence, and a purpose to accomplish political ends. We well know the gross injustice of such charges, which have weight only where ignorance of our true condition prevails. Strenuous efforts are now being made by those who misrepresent you to induce the passage by Congress of the most dangerous measures, in order to irritate our people, to drive them to despair and to provoke them to violent outbreaks, in order to furnish an excuse for applying for military interference.

We express the hope that a majority of the present Congress will not be found ready to sanction such legislation. If it be accomplished, it would be against the protest not only of Democrats, but of the moral world and the statesmanship here of the party in power, and of such Republicans as Bryant, Evarts, Charles Francis Adams and others whose patriotism and sense of justice are known to the entire country. We may, however, be mistaken. The most extreme, oppressive and unconstitutional measures may be imposed upon you. In such event we would appeal to the wisdom and patriotism of a long-suffering people, by every hope of the future, for continued forbearance and hopeful reliance upon the virtue and sense of justice of the American people for the ultimate vindication of our rights, the protection of our liberties, and the safety of our republican form of government.

Signed by Senators George Goldthwaite, of Alabama, John W. Stevenson, of Kentucky, T. M. Norwood, of Georgia, Henry Cooper, of Tennessee, J. B. Gordon, of Georgia, M. W. Ransom, of North Carolina, T. C. McCreery, of Kentucky, Lewis V. Bogy, of Missouri, J. W. Johnson, of Virginia, A. S. Merrimon, of North Carolina; and signed by the following members of the House of Representatives:

Philip Cook, of Georgia, John H. Caldwell, of Alabama, Hiram P. Bell, of Georgia, Frederick G. Bromberg, of Alabama, John D. Atkins, of Tennessee, Alfred M. Waddell, of North Carolina, Dewitt C. Gidding, of Texas, W. S. Herndon, of Texas, Roger Q. Mills, of Texas, Asa H. Willie, of Texas, John Hancock, of Texas, William P. McLean, of Texas, J. M. Leach, of North Carolina, Robert Vance, of North Carolina, W. M. Robbins, T. S. Ash, of North Carolina, James H. Blount, of Georgia, Thomas T. Chittenden, of Missouri, John Young Brown, of Kentucky, Henry R. Harris, of Georgia, Pierce M. B. Young, of Georgia, Wash. C. Whithorne, of Tennessee, J. T. Harris and Thomas Whitehead, of Virginia, John M. Bright, of Tennessee, Edward Crossland, of Kentucky, Rees T. Bowens, of Virginia, J. B. Beck, of Kentucky, R. B. Bland, of Missouri, George M. Adams, of Kentucky, John B. Clark, Jr., of Missouri, William E. Arthur, of Kentucky, Abram Comingo, of Missouri, Milton J. Durham, of Kentucky, E. Hunton, of Virginia, R. A. Hatcher, of Missouri, Thomas M. Gunter, of Arkansas, J. M. Glover, of Missouri, Elisha D. Standiford, of Kentucky, William H. Stone, of Missouri, Joseph H. Sloss, of Alabama, John D. Young, of Kentucky, Erastus Wells, of Missouri, Charles W. Willliken and William B. Read, of Kentucky, Lucius Q. C. Lamar, of Mississippi.

Democratic Advice to the South.

WASHINGTON, Feb. 15.—The question whether it will be good policy, in view of the present attitude of the administration, for any of the Southern States to hold constitutional conventions for the purpose of making changes in their organic laws, is one that has been more than once presented to the leading Democrats in Washington since the meeting of Congress. The proposition was first made in Georgia, but after taking the advice of friends here the project was abandoned. The question was next raised in North Carolina, about a month ago, in a meeting of leading members of the party at Raleigh. The sentiment there was almost unanimously in favor of a convention, but the advice of the representatives of the State here was asked. Senator Ransom, before replying, consulted with all the prominent Northern and Southern Democrats in Congress, and after giving the matter careful consideration it was decided that it would be unwise for a convention to be called at this time. The position held was that while they all recognized the right of any State to change its constitution at any time by legal means, provided no provisions of the new instrument conflicted with the constitution of the United States, still the disposition of the administration to misconstrue every act of the Southern people, and the power and apparent disposition of the President to treat the South with great severity, made it particularly desirable that nothing be done for the present that could be tortured into an excuse for further interference with the internal affairs of the Southern States. So fully convinced were the leading Democratic senators of the wisdom of this course that they wrote letters to prominent gentlemen in North Carolina, counselling an indefinite postponement of the same subject. The same question has lately arisen in Texas, and the same advice has lately been sent there.—*New York Tribune.*

ALLEGIANCE TO THE POPE.—The Panama *Star* of December 6, 1874, gives some facts that show what interference with civil allegiance the Pope ventures upon; even in this age of the world. It says:

"The attitude of determined hostility lately taken by the bishops of the church in Chile is naturally occupying the attention of the press and people of that republic. That three of the principal church dignitaries there should come out and publicly excommunicate the president of the republic, the ministry, the council of State, the senate, the chamber of deputies and all others who refuse to obey the church in preference to the constitution and laws of the country, is a phenomenon. Though not rare in the history of the Catholic Church, in its relations with the civil power, it is still startling enough in this period of the nineteenth century. There is no mistake or want of clearness in the wording of the pastoral issue by the said bishops. Whoever refuses obedience to the mandates of the church, whatever may be his rank or station, is condemned to 'eternal perdition,' and especially those, as declared by the Pope himself, who dictate laws or decrees against the liberty or rights of the church. The different periodicals of Chile, with the exception of one or two devoted to the interests of Ultramontanism, have pronounced in favor of the government."

SEASONABLE HINTS.—Few people know the value of paper as a protection against cold. No one knows, unless he has tried it, what a capital rug the *Times* newspaper and its supplement will make, and few people are aware what an excellent substitute for paucity of blankets can be contrived from a selection of our daily cotemporaries. It is not generally known that a brown paper lining will make an ordinary coat as serviceable as a great coat, and that an under-waistcoat deftly contrived of the same material is equal in value to a flannel shirt. This is a fact that cannot be too widely known among all classes, for it cannot fail to be useful to the high as well as to the low. The cheapness, the portability, the universality of paper—combined with the fact that you can throw it away when you have done with it—renders the material, as an additon to cheap winter clothing, valuable in the highest degree.—*London Graphic.*

A CORN EXTRACTOR that has never been patented—The crow.

Letter from Great Britain.

MR. EDITOR: Mr. Gladstone has dealt another scathing and stunning blow at popery in the current number of the *Quarterly Review*. The article is a review of a collection of two hundred and ninety speeches delivered by the Pope to "the faithful of Rome and of the earth," between October 20, 1870, and September 16, 1873. So many speeches during so brief a space speak well for the vigor and speechable ability of Pius. Few men of his age could have done so well. No more important subject could employ Mr. Gladstone's pen, and he certainly has handled it with a vigor and a thoroughness which must be felt throughout the entire of popedom. His brochure on the Vatican decrees has done good service; and this article, following on its heels with a rapidity so illustrative of its author's marvelous literary industry, will be found to deal even a heavier blow to the pretensions of the infallible tenant of the Vatican. A Rev. Don Pasquale de Francisca edits the volume. Mr. Gladstone says:

"As a general rule the spirit of a system can nowhere be more fairly, more authentically learned than from the language of its accredited authorities, especially of its acknowledged head. The rule applies peculiarly to the case of the papacy, and of the present Pope, from considerations connected both with the system and the man. The system aims at passing its operative utterances through the lips of the supreme pontiff, and, as no holder of the high office has ever more completely thrown his personality into his function, so no lips have ever delivered from the papal throne such masses of matter. Pope all over, and from head to foot, he has fed for eight-and-twenty years upon the moral diet which a too sycophantic following supplies, till every fiber of his nature is charged with it, and the simple-minded Bishop and Archbishop Mastai is hardly to be recognized under the papal mantle. * * * Much interest therefore attaches to such a phenomenon as the published speeches of the Pope. * * * The mere extracts and specimens, which have from time to time appeared in the public journals, have stirred a momentary thrill, or sigh or shrug, according to the temperaments and tendencies of readers. But they have been totally insufficient to convey an idea of * * * the picture which is represented to us by the words and actions of the Pope, taken as a whole, and considered in connection with their possible significance to the future peace of Europe."

The Pope is profane and blasphemous. This is a grave and serious charge to prefer against his holiness. But

"'Tis true, 'tis pity; but pity 'tis 'tis true."

Mr. Gladstone charges the Pope with ignorance of Scripture, and proves his charge too! Hands off; an ample field, and no favor to the belligerents. The issue is certain. The friends of truth may be jubilant in confident anticipation anent the ultimate triumph of the conflict.

Messrs. Moody and Sankey are now in Birmingham. They left Sheffield a week ago, and the known result of their labors there is six hundred and four conversions.

Birmingham—often and correctly described as the Toy Shop of the World—is better known as a town of intense political activity than of great religious vitality. For years past this has been the headquarters of the advanced school of politicians, and on more than one occasion Birmingham has given the key-note to the rest of the country upon the important questions which have agitated our times. In the stormy days which preceded the passing of the first reform bill Birmingham made her voice heard and her influence felt through Thomas Attwood, the famous founder and president of the Political Union. In later days she has continued a political power in the land, for this, if for no other reason, that John Bright—the Tribune of the People—sits in the House of Commons as one of her representatives. But Birmingham is a religious as well as a political town, and has exercised considerable influence upon England in the former as in the latter capacity. It was here that John Angel James labored so long and with such marked success; and in our own day the town has been able to count among its ministers men like Mr. Charles Vince, the well-known Baptist orator, who died only lately, and Mr. R. W. Dale, the successor of John Angel James, and one of the finest preachers and ablest writers connected with the Congregational body. Roman Catholicism has also, in its hour of need, to turn to Birmingham as containing its greatest tower of strength in England, for it is from the oratory here that Dr. Newman occasionally issues to cross swords with the strongest and stoutest assailants of popery. The free-thinking school, in all its branches and varied forms, is likewise strong in the midland metropolis, both numerically and intellectually. The Unitarians have some of the best preachers and finest churches in the town, while Mr. George Dawson, whose church is associated with no denomination whatever, and who is himself a fearless free thinker, wields an influence in these parts which it would be difficult to overestimate.

Taking everything into account, many persons were inclined to think that the American evangelists would experience greater difficulty in rousing and attracting Birmingham than they had encountered in the case of any of the other large towns previously visited. How far these calculations have been removed from the truth is abundantly shown by the truly splendid meetings which they have held this week. Never before have such stirring and memorable sights been witnessed here. Sometimes, it is true—when, for example, Mr. Bright has been addressing the electors—more people have been crowded into Bingley Hall, one of the most capacious buildings in the country. On those occasions the building contained only a few seats, so that nearly all requiring to stand, some twenty thousand persons, could find room within its walls. For Messrs. Moody and Sankey's services, however, the place has been seated throughout, and still contains comfortable accommodation for well on to fifteen thousand individuals.

On Sunday two meetings were held in the Town Hall, capable of holding nearly five thousand—one in the morning for Christian workers only, and the other in the afternoon, open to all. The hall was crowded on both occasions. In the evening at eight a service, free to all, was held in Bingley Hall. So great was the rush for admission that the immense building was thronged throughout by seven o'clock. The doors had to be closed against thousands and thousands eager to get in, it being estimated that, had it been possible, Bingley Hall could have been crowded three or four times that night, with different congregations each time. It has been the same since, daily and nightly, the Town Hall full at the noon meeting, and Bingley Hall occupied to its utmost extent in the evening. Carr's Lane chapel (Mr. Dale's) is also crowded on the occasion of Mr. Moody's Bible lectures each afternoon. While a few of the leading local clergy of the Church of England are keeping aloof from the movement as yet, a considerable number have thrown themselves heartily into the work. The various Dissenting ministers are loyally and ably supporting and assisting the evangelists. Mr. Dale attends nearly all their meetings, and almost invariably takes some part in the service, either by giving out a hymn, offering up a prayer or delivering a short and pointed address. It would be impossible to say whether the audiences are most affected by Mr. Moody's earnest appeals or Mr. Sankey's magnificent rendering of some touching hymn. On Monday night, at the close of his address, Mr. Moody asked all those to stand up who were not yet Christians, but who were anxious to become such. At first no one answered the appeal. "No one?" he cried. "What! no sinner in this vast assembly who wants to become a Christian!" Then a young girl, apparently about sixteen, rose in the body of the hall, her head hung down, crying bitterly as she held her handkerchief over her eyes. "Thank God! there's one at least!" exclaimed Mr. Moody. Then between two and three hundred persons—in all parts of the hall, of all ages, and evidently belonging to every class—stood up in rapid succession, Mr. Moody ejaculating: "Praise the Lord! So many as that! I cannot count them; but Jesus knows you all." Mr. Dale asked all those who had stood up, and any others who were anxious, to leave the hall at once and proceed to Broad Street Presbyterian church, where Mr. Moody would meet them. A large number left accordingly. Broad Street Presbyterian church, where Mr. Moody met the inquirers, was crowded. On Tuesday evening, the regular service being ended, Mr. Moody requested all who had to go to leave the hall then. A large number went; but the floor and lower galleries still remained occupied to their fullest extent. The upper galleries being cleared, Mr. Moody asked all who felt anxious to go into these galleries, where Mr. Sankey and the ministers present would be glad to converse with them, and try to remove any difficulties or doubts they might have. A great number—probably a couple of hundred, chiefly young women—complied with the request and entered the upper galleries, where Mr. Sankey and several ministers and others met and conversed with them. While this was being done, those seated in the body of the hall, at Mr. Moody's request, engaged in silent prayer on behalf of the anxious.

On Sunday next great meetings are to be held in Bingley Hall—first, for Christian workers; second, for persons who go neither to church nor chapel; third, for women; and fourth, for men. The local committee have generously given up the use of the hall on Monday, when Mr. Bright is to address the electors.

They will spend February in Liverpool, and then go to London.

The Free Episcopal Church of England will hold a convocation in June, and a cordial and pressing invitation has been sent to Bishop Cummins to attend it and take part in the proceedings. It is very probable the Bishop will be asked to consecrate a bishop or two, as the Free Church of England has none yet, and it is not likely that the most liberal member of the bench would consent to consecrate a bishop to superintend a schism. I hope Dr. Cummins will come, and that he will make at least two bishops. That will give the Free movement an impetus that will be a sure guarantee of rapid growth.

A celebrated Scotch minister—Rev. Dr. Buchanan, of Glasgow—is to spend three months in Rome for the purpose of conducting service in the Scottish Presbyterian church there. The doctor is a strong man, of commanding influence, and his presence and power will be felt in Rome.

The Bishop of Manchester has just delivered a speech in favor of undenominational education. He says: "There were fifty-six thousand children growing up without the ameliorating influences of education. What was becoming of those children? For my part, although I was very slowly and reluctantly driven to that conclusion, I have for some time adopted it, and I do not think I am likely to change my mind upon that subject, and it is this: that until we get a uniform, equitable, but at the same time effective system of compulsion to work all over the country, we shall never produce those educational results that the country has a right to expect from its people and from its government. This is something—to have one of the most influential bishops of the Church of England a convert to compulsory education, and publicly pledged to it. Another passage in the Bishop's speech is worthy of note. After deprecating the shadow of a shade of hostility between the new system and the old, he said: 'I for my part cannot understand the jealousy, mistrust and suspicion that are entertained on the part of many members of different religious bodies toward school board schools. I believe myself, whether I like it or not, that in a quarter of a century you will find that school board schools are the rule throughout the country, and that denominational schools will have become a small exception. I don't know how my words may be received when they go forth to the world. I have no doubt I shall hear them again; but I say distinctly, and without the slightest reserve, that rather than maintain a single Church of England school as denominational in a state of languor and inefficiency, I, as a clergyman, bothered out of my life to get up subscriptions and to have school sermons, begging and begging for the wretched maintenance of my school, I would, while time is at my disposal, hand over my school to a school board, and ask them to take it for secular purposes.'"

Such language will not fail to provoke much adverse comment and sharp rebuke. The Bishop is an active and exemplary Bishop.

OBSERVER.

JANUARY 26, 1875.

The Esquimaux Dog.

It is now just twenty years since Dr. Kane and his arctic explorers returned from that cold and dreary expedition, the object of which was to discover a northwest passage. Many of the bold adventurers died in that bleak and inhospitable region; others came back fearfully frosted; and others again with the seeds of consumption so firmly imbedded in their systems that early graves soon received their mortal remains. Among the latter was the talented and adventurous doctor himself, who headed the expedition, and whose imposing monument may be now seen at Laurel Hill, Philadelphia's beautiful City of the Dead.

The survivors of this expedition brought with them several of the Esquimaux dog, an animal as useful, and in fact almost as indispensable in that cheerless and barren clime as is the horse with us. Several of these found their way to Baltimore, and the species has been preserved intact to this day. In fact they have greatly "increased and multiplied," and thus settled a question which had been long in dispute. Previous to the testing of this experiment it was a matter of grave debate whether the Esquimaux dog could survive in so mild a climate as Baltimore.

The Esquimaux dog is invariably white in color, with long hair, but not shaggy, under the medium size (the ordinary cur being the standard,) and remarkably active and intelligent. They move invariably with their tails erect, and greet a cold snap or deep snow with every demonstration of delight. It was an interesting sight on Thursday morning last to watch their movements. They would fall upon their backs, and wallow in the snow and hail; then bury their heads beneath the milk-white flakes; then lap it up with their tongues, and next dart off with the rapidity of an antelope for an hundred yards or more, when the same joyful antics would be repeated. The Esquimaux dog is noted for its fidelity and affectionate disposition, and as a guard is very valuable.—*The Baltimorean.*

THE Pope intends to be well paid for the indulgences so liberally dispensed to Romanists during the jubilee year; and with a keen eye to the main chance, or, in other words, with a sharp lookout for "number one," he sent with his recent encyclical letter a confidential communication to the bishops abroad, urging them to encourage pilgrimage to Rome as a means of deriving benefit from the promised indulgences during the jubilee year. This seems an easy way of "raising the wind."—*Christian Intelligencer.*

A YOUNG Scotch country girl, who had married and gone to London with her husband, came down to Scotland to visit her friends a year or two after, and astonished them all with the very "English" way that she spoke. A lady asked an aunt of the young woman how she looked after her stay in London. "Oh, she's lookin' fine," said the aunt, "but losh, hoo she was settin' up the English, mem; weel, although she has been born an' bred on the tap o' the toor o' Lonnan, she canidna hae spoken finer!"

The Christian Advocate.

THURSDAY, FEBRUARY 25, 1875.

RING OUT, WILD BELLS.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new;
Ring, happy bells, across the snow;
The year is going—let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out, my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

In Memoriam.

Fraternity.

MR. EDITOR: As the proposed fraternal relations between the two great Methodist churches of America and the English Methodist is eliciting some interesting communications to the religious press, I have thought it not presumptuous to enter the list, and give the views of one perhaps from a lower standpoint.

It occurs to me that in this and in all countries fraternity is desirable between denominations that agree in the main in doctrine. Difference in administration is no bar to fraternal relations; but wide differences in doctrine is a bar to fraternity, because it would ever be liable to disturbance by frequent and unpleasant controversies. They belong to the same race, but not the same family.

Here, then, are the two great Methodist churches of this country, that agree perfectly in doctrine and substantially in discipline, with our English "cousins" across the waters very much like us. These churches have been separated for years now by the powers that be, and the powers that be are ordained of God—that is, they have been separated by a state of political facts, for which facts I cannot conceive that any church was responsible as such; but the government was responsible for these facts, and each church has conformed to the state of facts that surrounded it. The Southern mind or church has been cast in Southern molds; and the Northern Church, in sentiment and thought, has been cast in the political molds of the North—each, as loyal subjects, obeying the powers that be. They have each conformed to the prevailing political sentiment of their section, limited by the dominion of African slavery.

I suppose if the Church South had been at the North it would have been what the Church North is; and if the Church North had been South it would have been what the Church South is. It would be strange if it had not been thus. The surrounding facts control our action. We are creatures of circumstance. This being true, we are now in circumstances to exercise a liberal charity and a forgiving spirit.

The state of facts that alienated these great Christian churches have passed away, and a new set of facts and circumstances have arisen upon us. The question therefore is: Should we lie as dead fossils amid the rubbish and issues of the past, or, with that progress peculiar to our race and age, should we address ourselves to the new set of facts and living issues that surround us?

It would seem that all that have written on this subject desire fraternity if they could have it their own way—and nearly every one has a way of his own; and I am sorry to say that most of the articles I have read through the press are not calculated to hasten the day when the lion and the lamb shall lie down together, but rather would tend to foment strife, and widen the breach and deepen the chasm that already exists between us.

We can never have this thing exactly our own way. All men never can see one thing exactly alike, and none think they are altogether to blame. Brethren must prepare to concede certain points and compromise certain things. If brethren will trouble themselves to read the Madison papers, and see how deeply the mind of the framers of the constitution was imbued with the spirit of compromise, and how almost every clause that came into the constitution came there by compromise, it seems to me they would modify their views and some of their conditions of fraternity. Religion is not a system of compromise where morals are involved, but it certainly is in matters of mere policy or propriety—"all things to all men."

Fraternity is obstructed, to the mind of some, on the ground that the Yankees were once engaged in the slave trade; that they brought the negroes to the South and sold them, and when the trade ceased to be profitable turned to vituperating the slave owner, and finally, at the point of the bayonet, freed the negro and impoverished his master. I cannot say one word in vindication of this Yankee perfidy. But if any organization or confederation is blamable with this great crime, and responsible for it, it is the government of the United States, and not the Methodist Church.

All of us remember well the odium that was cast upon the Northern Church for its abolition sentiments, and some extreme men South accused the Southern Church of being attainted with the same disease; but never until this question of fraternity have I heard it charged with complicity with the slave trade, either directly or indirectly.

Would it not be as logical for the world to say that the Southern Methodist Church was responsible for the ordinance of secession or for Walker's filibustering expedition, or for some Kuklux outrage by some irresponsible banditti, as to hold the Northern Church responsible for the slave trade?

Can there be a resolution or the scratch of a pen found in all of its records approving or in any wise indorsing the trade? Did it ever send an agent to Africa to capture and enslave?

If any institution in the United States has a clear record on the slavery question, it is this church. For its abolition sentiments and activity in that direction I have no defense to make. How great its sins have been in that respect I shall not attempt to judge. All I desire is that fraternity should not be obstructed by issues that have no foundation in history.

But suppose a few isolated individuals of that church did engage in the odious traffic a century or more ago—should the church at this late period be held accountable for it? Shall the sour grapes the parents ate set the children's teeth on edge forever? This shall no longer be a proverb in Israel. The record of that church is too fruitful of good. It has built too many houses of worship, converted too many souls, sent too much money to the heathen world, to be classed in crime ever below Judas Iscariot.

"Want of confidence" is thrown in the way as another obstruction to fraternity. Some would be willing to fraternize if they only could think the Northern Church was sincere in its pretensions and offers. If there are real grounds for such distrust I should regard it as a sufficient bar to its consummation. Where there is mutual distrust, or distrust on either side, I cannot see how any good could come of it until that is removed.

The facts in the case, I suppose, would here be more argumentative than anything else, and I wish I had the records by me to state them as they are. But there have been three separate and partially authenticated overtures by the Methodist Episcopal Church to this brotherhood of churches. I cannot say they were not sincere in these offers, or that they were like printers' types—set to be read backward. If they are not sincere they have put themselves to a great deal of trouble to deceive.

Let us see how much the facts in the case look like sincerity. The first overture was an informal interview of high officials of their church with our Bishops in their annual meeting. The next overture was at Memphis, in May, 1870, which, not being well authenticated, was also rejected. Both of these I regarded as feelers to ascertain whether we would respect proposals if offered in due form, or not. Next, well-accredited messengers were sent to the General Conference at Louisville, and whose whole intercourse with our people there was admired throughout the country. Now I would like to know if there is anything in these proceedings to awaken fears or create distrust? Does it look like it is intended to deceive?

These offers of peace are the only means by which we can judge of their sincerity. They are all for which the church is accountable. The Church North can no more be held accountable for "the correspondence of a certain Bishop, that ill accords with the spirit of fraternity, than the Church South can be held accountable for the hand-shaking and Christian greetings at Round Lake camp meeting. I must confess it all looks like sincerity, and is well calculated to inspire confidence.

There are sometimes fears where there is no danger. It looks to me that this want of confidence resembles somewhat the want of confidence by the freedmen in the Southern whites. Nothing that we have ever done yet gives them any confidence, and yet it seems we have done all we could to convince them of our good will and wishes toward them. Still they will not trust us, and I doubt if such would believe though one rose from the dead; and does it not somewhat resemble the man that closed his eyes that he might not see a hundred rats at one sight?

It is not manly to interpose trivial things in the way of reconciliation. All the past that can be buried should be buried, with *non-resurrection* written on its back. Those things that cannot be buried should be adjudicated in a spirit of Christian fellowship and good feeling. There are some real difficulties in the way of fraternity, but I doubt not that when these are reached in the progress of the matter they will be amicably and justly settled. Let our fraternal messengers be unfettered. Let us have as many hand-shakes as may be at Round Lake. Let us desist from a contest in which we have all to lose and nothing to gain. This fraternity will give us friends where we sometimes want and much need them. Every interest of the South demands that we should go fully half way in these fraternal overtures.

But some say they have treated us badly in the past, and we must show our resentment. To which I reply, not in any spirit of cowardly concession, but in the language of Alabama's ablest orator in the midst of our recent victories: "If they have treated us wrong we cannot afford to treat them the same way, but must show them a better spirit." Then we shall behold these two great Methodist families with clasped hands across this wide, deep and bloody chasm that has so long divided us cemented by the blood of Christ, with its love-inspiring power.

WILLIAM A. EDWARDS.

A False Theory.

MR. EDITOR: The theory above alluded to is the theory that Adam was not created holy. Now, sir, as I believe this theory false and very dangerous, and as many of our Methodist preachers are infected by it, and others are publicly advocating it in our periodicals and church literature, I propose in this article to show to all your readers its fallacy.

This theory is based upon the assumption that the Lord God created Adam neither good nor bad, neither holy nor unholy; and therefore Adam was not created holy. Now if this premise is true, this conclusion is also true; but if this premise is false, this conclusion is also false. Well, now let us examine this assumed premise (I say assumed premise, for it has not one text of Scripture to support it,) and see whether it be true or false. It says Adam was created neither holy nor unholy, neither good nor bad. Well, now let us look at Adam, just made by the Lord God out of the dust of the ground, with the breath of life breathed into his nostrils by the breath of God, his maker, and see him alive, both soul and body, walking, thinking and acting freely as a moral agent, placed by his Maker under a moral law that is "holy, just and good," and then ask ourselves the question: What was Adam's *moral status* after God created him? The theory we here oppose answers: He had no moral status at all, for he was created neither holy nor unholy, neither good nor bad. Well, if this is true, what was the nature of the holiness from which Adam fell? This theory answers: It was his own holiness—a holiness that he made himself, by his own works of obedience to God's moral law; for God created him neither holy nor unholy, neither good nor bad. Now, if this be true, Adam was the author of his own holiness, and not God; and there was no such thing as holiness in this world until Adam created it in the Garden of Eden. As he lost all his holiness that he made when he fell, there was no such thing as holiness left in all God's universe of mankind. As it is impossible for men, since the fall of Adam, to make themselves holy by the deeds of the law, it follows, as a necessary consequence, that no man on earth can ever be holy again. If this be true, it is gross folly in ministers of the gospel to preach to the people now: "Be ye holy, for God is holy," or ye cannot enter the kingdom of God in heaven. Therefore, as we have shown the premise of this theory is absurd and false, the conclusion is also absurd and false; and the theory that God created Adam neither holy nor unholy, neither good nor bad, is false and falls to the ground.

Again, this false theory proceeds on the false assumption that it is impossible for a principle of holiness to exist in a moral agent before he performs moral actions, because it supposes a man's own moral action in life produces the principle of holiness in his heart, or that it is a man's own righteous act that produces the principle of holiness; which is both absurd and unscriptural, because it confounds the principle of holiness with the practice of holiness by making the practice of holiness the cause that produces the principle of holiness in a moral agent.

I will now explode this false assumption by the word of God. St. Luke informs us that the angel of God said unto Mary: "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that *holy thing* which shall be born of thee shall be called the Son of God."—Luke i, 35. Now, sir, this is conclusive. It proves as clear as the light of the sun at noonday that a principle of holiness was created by the Almighty, and did exist in the human nature of Jesus Christ before he performed the first moral action in his human life; for he was created holy by the Holy Ghost before he was born into this world. Hence this assumption is proved to be unscriptural, and it falls to the ground. The truth is, no man can nor ever could make himself holy by his own works. It is the Lord that makes man holy, and not man himself, as this theory supposes. This theory is not only unscriptural, but it is also unphilosophical. It is unphilosophical to suppose an effect to exist without a cause, or to suppose an effect to produce its own cause, as this theory supposes. It supposes the practice of holiness in a man's life without the principle of holiness in his heart to produce that practice. Here is an effect without a cause. It also supposes the practice of holiness to produce the principle of holiness in a man's heart. Here is an effect producing its own cause, which is a moral impossibility; for no man can practice holiness in life without a principle of holiness in his heart to produce that practice—just like a cause produces its effect. Hence this theory, that denies that a principle of holiness can exist in a man's heart prior to the practice of holiness in his life, is both unscriptural and unphilosophical, and contradicts matter of fact and common sense. Therefore I conclude that it must be a false theory, and is extremely dangerous.

JAMES SHANKS.

Created Holiness.

A TWO-EDGED SWORD.

The manufacturer intended this for the cutting edge: "When God first created man he could make him with a will already possessed of virtuous tendencies. And so he must have made him; otherwise he would not have been a perfect moral being—he would not have been capable of answering the ends of his creation, of rendering obedience to the moral law. Many writers show most conclusively that Adam could not have exercised right volitions and performed good actions unless his nature had been already holy; he could not conform his *life* to God's law unless his *heart* were already conformed thereto. The volitions and actions must be like the principles from which they flow, just as the stream is precisely like the fountain from which it flows. If the fountain be tasteless, the stream will be tasteless; so if Adam's moral nature was destitute of the principle of holiness, his volitions and actions must necessarily be destitute of the nature of holiness."

The other edge, however, seems to cut as well: When God first created man he could make him with a will already possessed of vicious tendencies. And so he must have made him; otherwise he would not have been a perfect moral being—he would not have been capable of answering the ends of his creation, of rendering disobedience (if he chose) to the moral law. Many writers show most conclusively that Adam could not have exercised *wrong* volitions and performed *bad* actions unless his nature had been already *evil;* he could not conform his *life* to satan's will unless his *heart* were already conformed thereto. The volitions and actions must be like the principles from which they flow, just as the stream is precisely like the fountain from which it flows. If the fountain be tasteless, the stream will be tasteless; so if Adam's moral nature was destitute of the principle of evil, his volitions and actions must necessarily be destitute of the nature of wickedness.

H.

"Follow Me."

MATT. XVI, 24.

Follow Christ, your great and glorious Master—that is, you "must obey the commands and follow the example of Christ" in all things that are proper and right. You "must set the life and doctrine of Christ continually before you, and you must be daily correcting and reforming your life by that rule and pattern." You are to move forward in the service of your great Master. He is to be your pattern in all things, as I have said, that are proper and right. The things which he *commanded* are, of course, to be strictly and faithfully observed; but many things which Christ *did*, while upon the earth, cannot, of course, be done by us. We are not, like him, to go into the Jewish Church; nor can it be expected that we, like him, will enter into the priesthood! But, to sum up much in a little, it is said of Christ: "He went about doing good;" and this was spoken of him in the general tenor of his holy and devoted life. As he did in this, so are his followers to do. Then let us go about doing good unto all men, especially unto them who are of the household of faith. In doing this we will be walking in his precious footsteps, and we will ever be nearing a triumphant death, a glorious resurrection, and a joyful ascension to glory and to God.

This, this is the way—the only way—of life. Come, O come, and walk in it! I cannot promise that you shall always have calm, sunshine and peace along the way. No! You shall sometimes, as he did, encounter storms. And, like him, you shall sometimes be overshadowed by clouds of inky blackness, which will cast upon you their deep shadows. You will sometimes be in the midst of war with the combined powers of earth and hell. But, blessed be his holy name, the great Master says to us in words of precious promise: "Lo, I am with you alway, even unto the end of the world!" Then all will ever be well. We will not fear. We shall safely and triumphantly pass through all, and reach our bright home above, to be ever with our blessed Lord.

W. S. T.

PEROTE, Alabama.

Hazlehurst Sunday School, M. E. Church South.

MR. EDITOR: As the Sunday school cause is fast becoming one of the leading features in the prudential economy of the different church organizations, and especially that of ours, we trust a short statement of the condition and mode of conducting our school will not be considered out of place.

Our roll numbers about eighty, and under the efficient superintendency of Dr. B. H. Catching we have an excellent corps of officers and teachers—fifteen in all—who are never absent from school unless providentially detained; and, notwithstanding the weather has been so very inclement since Conference, at no time has our attendance been under forty, and the two last Sabbaths it was over seventy.

At the close of the opening prayer the Lord's Prayer is repeated by the whole school. At the close all repeat the Apostle's Creed, and are then dismissed. Exactly at the hour of opening each scholar present receives a ticket, on which is printed these words: "Punctuality and good behavior." If they behave well during school they retain this ticket; if not, it is taken from them by the teacher and returned to the assistant librarian. For a perfect lesson they receive a ticket on which is printed: "Good lesson." If they miss *one* word they do not receive this ticket.

These tickets are printed for our own school—thus: H. M. E. C. S. S. S.—and cannot be used in any other school. There is no difference in the value of these tickets, and twelve of them entitle the scholar to a beautiful chromo—such as are kept by our Publishing House—gotten up in good style, and beautiful in design.

We have also a "roll of honor," beautifully gotten up, nicely framed, and kept hanging in the church for general inspection. Twelve of these chromos entitle the scholar to this distinction, and quite a number of them are already enrolled, and others will be added soon. At the close of the year we will furnish your "Child's Corner" with this honorary roll. We would like to specify some of our classes, but we do not wish to be tedious. Our little ones are not unmindful of the claims of the gospel upon them, and have organized a foreign missionary society, which pays $6.30 per month. May God bless them!

MEMNON.

HAZLEHURST, Miss., Feb. 12, 1875.

Owensville High School.

MR. EDITOR: Of all the questions which agitate the minds of our people at the present day, none is of more importance than that of education; and being a good Methodist, and feeling, as we all do, that education is the sole salvation of our land and country in her now fallen and downtrodden condition, I feel it my duty to call the attention of the people, through your columns, to one among the many institutions of the same kind our church has been instrumental in building up in Texas. There is not in the State an institution of learning of the same age as the Owensville High School that possesses a better reputation than it does, nor promises greater advantages to the community. The school, formerly under the supervision of Rev. H. M. Glass, is now ably conducted by Prof. T. W. Jones and Mrs. M. L. Johnson. I am personally acquainted with Prof. Jones, and know him to be a gentleman of most excellent qualities, and well educated in all the branches pertaining to high schools and colleges. In all his endeavors to instruct his pupils he is ably seconded by Mrs. M. L. Johnsen, a lady of most estimable qualities, which, added to her age and experience as a teacher, render her almost unexceptionable.

The boarding department is managed by the Rev. William Deason and his most estimable lady. They exercise over all students committed to their charge a parental care, and special attention is paid to etiquette among the students. The price of board, with washing, lights, etc., included, is $15 per month.

As for health, few places in the State can equal and none surpass our little town. Society is as good as any country can afford; and, taking it all in all, Mr. Editor, I can truly recommend the Owensville High School to all who have children to educate. The school is now in a flourishing condition, and brighter prospects ahead.

Respectfully, A TRUSTEE.

OWENSVILLE, Robertson Co., Texas, February 8, 1875.

Obituaries.

MATTIE BROWN CUDAHAC and ROBERT MCLAIN CUDAHAC, twin children of M. N. and M. Cudahac, were born on the sixth of December, 1873. Mattie died July 25, 1874, and Robert died on the twentieth of January, 1875.

TRIBUTE OF RESPECT.

Death having taken from us, on Friday, the fifth instant, our dear friend and associate, EMMA EDNA, daughter of T. J. and R. P. Torbert, a most worthy member of our Sabbath school, on the Sabbath following this sad event the school being assembled, and the opening exercises concluded, our superintendent, in token of respect and love for the deceased, suspended the further duties of the school, and appointed a committee to give expression to the common feeling and sentiment of its members, and to have the same published in the Marengo *News Journal* and the NEW ORLEANS ADVOCATE. The following resolutions were adopted:

Resolved, That in the death of Emma Edna Torbert the Sabbath school has lost one of its best scholars, the church a most exemplary young member, and society one of its brightest ornaments.

Resolved, That while we bow with humble submission to the divine will, we cannot but mourn the loss of a friend so genial, true and constant.

Resolved, That we deeply sympathize with the bereaved family for the loss of their only daughter and sister while in the bloom of youth, and so promising, so fond, so faithful in every relation she sustained.

Resolved, That a copy of this tribute be furnished the family of the deceased.

H. B. COTTRELL,
J. C. ABERNETHY,
J. W. DAY,
Committee.

SPRING HILL, Marengo Co., Ala., February 7, 1875.

IN MEMORY OF JAMES W. CLINTON.

In manhood's full prime the loved bow beneath death's ruthless hand; and we ponder in our hearts why the good, the gentle, noble, generous, lovely ones of earth, just entering upon life's drama, seemingly without a cloud along the future of life's pathway to dim their prosperity, are thus suddenly and rudely cut down, while their lives seemed calculated to make the world better by their stay in it, and they permitted to minister to and gladden the hearts of those whose pride and joy they were; while so many vicious, wicked ones, whose only business in life seems to be to create strife or strew life's pathway with sorrow, sadness and misery, still live to "cumber the ground." Alas! our thoughts are earthly, and we forget that the ways of Providence are mysterious, and that God's thoughts and ways are high as heaven above ours, and that we should meekly submit without murmuring to these mysterious circumstances connected with our race. And yet the heart is sad; the tear will fall over the bier of noble manhood thus removed, while so bright a future of usefulness and happiness seemed just ahead. Oh, cruel death! that would not spare the last prop of age; that put out the light of love's young hope so soon; that rent the mother's heart and bowed the head of venerable age in weeping and sorrow; that cast a gloom of sadness over happy homes far away! Yea, the pall of sorrow, as a cloud, sits on the brow of children as they listen to the tale of blood that closed the days of one whom they delighted to claim as kinsman, and whose life example was their model of manliness and kindness. Alas! his sun of life is set, and the "winter of our discontent" would know no ending but for the hope, the glorious hope, that "this mortal shall put on immortality," and "death be swallowed up in victory;" which hope, as "an anchor of the soul," is the dawning of a better, brighter day, when "friends shall meet again who have loved."

BYTHELL HAYNES BAIRD.

HOWARD, Bell Co., Texas, Feb. 6, 1875.

JOEL REYNOLDS died in Bolton, Hinds county, Mississippi, December 27, 1874.

The deceased was born in Granville, Massachusetts, November 21, 1800. He came South in early life. In 1825, near Hillsboro, North Carolina, he was married to Miss Celia Ann Moore, who still lives. In 1830 he removed to Alabama. He lived twenty years in Greensboro, where he brought up a family of sons and daughters, giving them good literary advantages. In 1819 he removed to the place of his late residence, near Bolton, Mississippi.

Bro. Reynolds was a man of vigorous intellect and strong will; a man of fine observation, large reading and great industry. He was successful in temporal affairs. By the results of the war he was deprived of large property. Old as he was, he addressed himself to his chosen work of planting, and in the midst of general failure realized success.

Bro. Reynolds was a Christian man. More than fifty years he was a member of the Methodist Church. The last few years of his life he was more zealous than ever in the cause of religion—ripening, it would seem, to be gathered. His faith was comprehensive and serene. In the vicissitudes of life he accepted the providence of God as all-pervading, wise and good.

His last illness was short. He talked much to his friends about religion. He urged and impressed its importance. His life was useful. His death also, no doubt. His children and grandchildren call him blessed. Numerous friends regret him. The church will miss him. His aged widow—a woman of marked intelligence and piety—is crushed in feeling. How bereaved, after fifty years of wedded life! But for fifty years she has trusted God. She has comfort in the faith and hope of the gospel.

JOHN A. ELLIS.

IN MEMORY OF SARAH A. SIMS.

The subject of this notice was born in Abbeville district, South Carolina, February 5, 1798, and died January 29, 1875, at the residence of her husband, Elder B. Sims, in Scott county, Mississippi, aged seventy-six years, eleven months and twenty-four days.

At an early age she emigrated with her parents to Milledgeville, Georgia, where, at about eighteen years of age, she married Bro. B. Sims, with whom she removed to Greene county, Alabama, in 1821; thence they went to Sumter county, and later to Scott county, Mississippi, where she had lived for twenty years at the time of her death.

Having sought the Lord early, Sister Sims found him at the age of seventeen, and connected herself with the Methodist Episcopal Church. In 1839, being "buried with Christ by baptism," she entered the fellowship of New Prospect Baptist church, Sumter county, Alabama. At the time of her decease she was a member of Morton Baptist church.

Sister Sims was one who adorned the gospel of God, her Savior. She carried her religion into every relation of life, and by her unobtrusive piety "commended herself to every man's conscience in the sight of God." As a wife she was a helpmate indeed; as a mother and grandmother she was patient and fond; as a neighbor she was obliging and kind; and under her hospitable roof the stranger ever found a kindly welcome. Indeed, taken all in all, her career was a vivid exemplification of the religion of the Bible; and, though dead, she still proclaims in trumpet tones that "wisdom's ways are ways of pleasantness, and all her paths are peace."

Having fought a good fight and kept the faith, when death came she went not,

"Like the quarry slave at night,
Scourged in his dungeon, but, sustained and soothed
By an unfaltering trust, approached her grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

What comfort in this thought to the bereaved family and friends, and how it will cheer her aged husband during the little time that remains until he will be welcomed by his sainted spouse to the unfading joys of paradise!

"Then, brother, dry your tears—
Your loved one's now at rest;
Soon you shall meet to part no more,
At home in Jesus' breast."

J. H. G.

THE JEWISH MINISTRY.—As far as our limited knowledge extends, we perceive that many of our ministers, fearful of offending their "employers," take a very unworthy view of their position, and underrate the intelligence of their auditors. They conceive that their policy is to please their hearers, totally unimpressed with the conviction that it is their mission to "separate between the holy and the profane." By doing thus they do not properly act toward their hearers, who are well aware that it is the instructor's duty to instruct, if even he does not please. The minister must stand firm in the inflexibility of his principles. When he says, "Thus speaketh the Lord," he must have some warrant for the expression, and that his authority exists in the Bible. From the moment he closes that sacred volume, imagining that his auditors will be more pleased with modern authority, from that time his usefulness is at an end. His congregants will leave the synagogue unimpressed and unimproved.—*Jewish Messenger.*

THE London *Examiner* has an article on the debts of the Prince of Wales, in which it says, "The household of her majesty costs the nation nearly £400,000, and the total charge for the whole of the royal family is not far short of a million," or $5,000,000, and adds: "We have the profoundest respect for her gracious majesty, and we repeat that she is the best of all constitutional sovereigns. But the select committee will have to ask what does her gracious majesty do, and, when it finds that she only signs her name, it may perhaps ask whether £400,000 is not a very large sum to pay for a task which in the public offices would be amply recompensed by £150 a year."

IN FORMER TIMES the government allowance given to the widows of Scotch clergymen was nearly equal to the clergyman's stipend. A minister of Cranshaws, a parish among the Lammermoors, having wooed a lass in humble circumstances, the father of the damsel, when consulted on the subject, said: "Tak' 'em, Jenny, tak' 'em; he's as guid dead as living."

BEST of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.—*Gossner.*

The Christian Advocate.

THURSDAY, FEBRUARY 25, 1875.

THE PARADOX OF TIME.

(A VARIATION ON RONSARD.)

"Le temps s'en va, le temps s'en va, ma dame!
Las! le temps, non; mais nous en allons."
RONSARD.

Time goes, you say? Ah, no!
Alas! Time stays—we go;
Or else, were this not so,
What need to chain the hours,
For youth were always ours?
Time goes, you say? Ah, no!

Ours is the eyes' deceit
Of men whose flying feet
Lead through some landscape low;
We pass, and think we see
The earth's fixed surface flee.
Alas! Time stays—we go!

Once, in the days of old,
Your locks were curling gold,
And mine had shamed the crow;
Now, to the self-same stage,
We've reached the silver age.
Time goes, you say? Ah, no!

Once, when my voice was strong,
I filled the woods with song,
To praise your "rose" and "snow;"
My bird, that sung, is dead!
Where are your roses fled?
Alas! Time stays—we go!

See in what traversed ways,
What backward Fate delays,
The hopes we used to know;
Where are our old desires—
Ah, where those vanished fires?
Time goes, you say? Ah, no!

How far, how far, O Sweet,
The past behind our feet
Lies in the even-glow!
Now, on the forward way,
Let us hold hands and pray.
Alas! Time stays—we go!

Justin Dobson, in Good Words.

Dr. Strong's Palestine Explorations.

A large audience gathered in the lecture-room of Rev. Dr. J. T. Duryea's church (Presbyterian,) Classon avenue, Brooklyn, on Wednesday evening, December 30, to welcome home Prof. Strong, of the Oriental topographical corps, who, in company with nine other gentlemen, spent the last year in travels through Egypt, the Desert of the Exodus, and Palestine. The Rev. Dr. Duryea presided and read the opening address, and upon concluding his remarks introduced Prof. James Strong, of Drew Theological Seminary, who spoke as follows:

I had looked forward to the expedition all my life, and it was only a Providence that let me go at last. I went out, primarily, to accomplish something of research. The company might have been differently constituted. If I had had a corps of scientific men directly under my control results more satisfactory would have been accomplished. But all the gentlemen in our party bore their own expenses, and therefore controlled their own time.

The results of our expedition have been quite as satisfactory as any previous one. Three hundred photographic views have been taken, covering the entire route of the journey through Egypt, the Desert and Palestine. These photographs were left in London to be finished up, and are expected to arrive on every steamer. A large collection of birds, curiosities, antiquities, and objects to illustrate art and manners, was also made for preservation.

There is nothing like seeing, after all. The pictures on my mind's eye are more sharply photographed than in the pictures I took by photography on the spot.

Most of my previous impressions were confirmed. I think if I had been set down in Jerusalem I could have found my way alone. My dragoman said I did not need a guide. The Desert was more emphatically a desert than I had conceived. Such a wilderness I could not have imagined. There was vegetation in March. Our camels found part of their living on the herbage. Outside of the valleys was a sheer rock, not an atom of soil upon it, ascending at an angle of forty-five degrees, perfectly impassable, three, four and five hundred feet high, and sometimes three and four thousand feet high—naked granite peaks. Being red granite, they were brilliant as brick, cracked and crumbling, ready to fall down. Blue, green, black, purple and brown, with brilliant shades of red, and a red sandstone cap overhanging the whole, the rocks appeared like the changing pictures of a kaleidoscope. There was no mist. The atmosphere was perfectly dry, with not a speck to cloud the sun. There was a wonderful exhilaration about the air—so pure and clear, yet not parched, but tolerably warm. The solemnity of the place was remarkable; not a sound of a bird or an animal; nothing except the noises of our animals' feet echoing on the rocks as we moved along. This was the place where the Israelites spent forty years.

Palestine was more rocky than I had thought. It is a rocky land. Rounded rocks seemed graded and smoothed off like a series of haycocks. There are no high rocks. The valleys only are fertile. Terraces once covered these rocks. In Lebanon these terraces still remain, covered with grain. Christians live here—Maronites. In Palestine, where the Arabs live, the soil is washed off, and it is desolate and forlorn. Very few trees are seen—"Abraham's oak of Hebron," and here and there a solitary tree. The villages are generally bare of trees. Scrub oaks cover the hills.

Egypt is a desolate land. It abounds in misery the most abject, though the native richness of the soil relieves the sight. The people are the most degraded set of beings I ever saw, with nothing to live with, nothing to live upon, nothing to live for in this world or the next.

We went from Alexandria to Cairo; then to Moab and to Jerusalem, entirely around the Red sea, down to Beersheba, to the hills of Judah, through central Palestine, up to Tyre, back to Damascus, up to the Cedars, and down to Beyrout.

Egypt is the valley of the Nile literally. The overflowings of the Nile form the soil. If the inundation of the Nile fails a single year, famine follows. There is no continuous rain, and no rainy season, but occasional rainfalls. There are no wells; not a spring, not a tiny rill. Not a drop of water runs into the Nile, but it gives off a great deal. There is much less water at the mouth of the Nile than back nearer its sources. A mere scratch in the soil suffices for tillage till the latter part of the season; then water, water, is the only cry. From the earliest daybreak till the shades of evening the natives raise water with a pole and a bag of skins, and empty it, three of them, all day long, to keep alive the thirsty crops. In midwinter we saw them working in this way at five cents a day!

What do they live upon? Most humble fare—barley bread, commonly cooked and ground by themselves, sticky, black, grindy sort of flour, mixed in wooden bowls, with salt and no yeast, made in a loaf as large as the two hands, and thick as one hand, and they bake it in the ashes. The Arabs most always have a fire at night. It keeps off the sprites, as they suppose. The barley cake is taken out of the ashes half baked, black, dirty, sour, everything that is vile. This one cake is all they have for a dinner and supper for two. And this is Egypt, the great land of the Pharaohs, that gave letters to the whole world, that anticipated nearly all the discoveries of modern times.

We went to Memphis. Sunk in the mud was the statue of Rameses. We brought home a piece as a memento. In Cairo we found a stately obelisk, the oldest in Egypt—a solid shaft of granite, forty or fifty feet high, six feet square at the base. The sharp edges of the hieroglyphics carved on the obelisk cut your fingers. The rock is so hard, that one fellow cut one year to get a piece and only cut one inch, and gave it up. And this is all that is left of Egypt, the most wonderful country on the earth.

On the high plains of Moab are one thousand acres of as fine land as you ever saw. The Arabs won't cultivate it. In all the tropical country around Jericho not a foot is cultivated; there is not a human habitation. So all around the Dead sea and up to Bethany. It is because the Arabs won't let the people cultivate it. There is some beautiful land about the plains of Moab.

Such beautiful grain I never saw before. Heavy heads, with three or four rows of seed around it as large as your thumb. Only a scratch is made on the ground in cultivation, with a wooden plow. Other soils produce grape-vines and mulberries. In the northern part of Palestine, in Lebanon, the Maronites or Christians raise silk, and are very industrious and thrifty people. They are good, honest fellows, but they are so oppressed by taxes that they have to mortgage their silk crops to get along. It is a ruined land. There is no escape from it; all is crushed by the iron heel of tyranny.

We ascertained the locality of Goshen and Rameses (which have always been in doubt;) also the place of the passage of the Israelites across the Red sea. The particular place, we think, was not at Suez, but lower down, below the rocks of Migdol, which shut them in, rendering escape impossible except to pass through the sea. We followed the route of the Israelites through the desert. One place was only fifty feet wide, another only thirty feet, where they had to pass. The valley of Paran is a charming place, as also is Rephidim. We saw the rock that Moses smote to get water for the thirsty Israelites. We saw Mount Sinai, bold and bluff, like an immense pulpit, where the law was delivered to Moses. It was a fit place for the delivery of the law in the heart of that wide, voiceless desert.

Jerusalem is a small place; you can go across it in twenty minutes. The edict has gone forth from the Turkish government that the walls shall be pulled down. Ten years hence there will be nothing of them but a miserable heap of rubbish. It filled me with sadness. They are pulling down the walls of Gaza now. New Jerusalem, the Russian part of the city, is being rebuilt in a neat and pretty manner in the northern part of the city. All the sacred localities are huddled together and covered with tinsel. They have to me very little of interest. The position of Calvary, and the tomb where Christ was laid, are little like what we expect to see. Ancient Jerusalem is buried ten, fifteen or twenty feet under ground, and if you wish to find it you must dig for it. So with Rome and other ancient cities. If the point of the exact locality of the sacred places is ever settled, it must be dug for, and here is a chance for those Oriental societies to spend all the money they can get.—*Correspondent of the Methodist.*

The Stage Ride.

But I am a long time getting to my stage ride, yet these preliminary statements are necessary to the appreciation of the story, and still more is essential. In the days of which we are speaking the vast amount of lumber sawed in the mills at Oldtown was *rafted*, and run to Bangor over the rapids, as much of it is now. The raftsmen would either walk back, or take the stage, which was run to Bangor and back daily. It required a pretty clear head to take a raft to Bangor over the rapids and through the intricate channels, so that the deficiency of *stimulant* they dare not take on at Oldtown was made up at Bangor; and therefore a wilder and more rollicking set of men than those usually filling that six-horse stage is seldom seen. Often it had thundered by me on the road, when the singing of songs, the jesting and fearful swearing would throw an Indian pow-wow into silence. One Saturday, when I was to go to Oldtown, a fearful storm prevailed; the rain was falling in torrents, and the wind blew a gale. To walk up was out of the question. I must wait and take the evening stage from Bangor, if I could get in. I went to the hotel and waited its arrival. The night came, dark as Erebus; one could hardly see his hand before him. Shortly I saw the gleaming lights of the stage, and it soon rolled up to the door of the hotel in a perfect tempest of confused sounds of hilarious jollification.

"Is there room inside?" I shouted at the door.

"All full," some one replied.

"Twelve inside," said one; and the top was crowded.

"Make room for the gen'lman," said a deep, husky voice. "Crowd up there; give 'im a seat in the corner, boys," continued the same voice.

I owe to a slight shaking of heart as I crawled in among them. I could not see a face, and I am sure mine was too pale to be seen by them. Hamblin, good-hearted fellow, holding the ribbons over his splendid team of six steaming grays (I wonder if he still lives, or has taken the last sad ride?) cracked his whip, and off we dashed, through rain and mud, into the darkness.

"Now a song," said some one, in rather thick tones; but no one seemed just ready. They had been singing through seven miles, and the stock was running low, and five miles remained to be provided for. "A song! a song!" they shouted, but each excused himself. Some were hoarse, and others too far gone to make the effort.

"Here's the gen'lman jest got in; he'll give us a song!"

"Jes' so!" said another. "We gin 'im a seat."

That seemed so logical that it passed unanimously. I saw, and need not say I felt, that I was in a tight place; but I was not much of a singer at best, and here I should make the attempt under peculiar difficulties. But I saw something must be done at once. No white features here.

"Gentlemen," I said, "I will sing for you a song on two conditions. First, you shall be quiet, and not interrupt me while singing."

"That's fair," said that same gruff voice I heard at first. "Anybody iuterrupts the gen'lman goes out in the rain," with a very forcible expletive.

"'Jes' so!" they responded all around.

"The second condition," said I, "is that you shall not complain of what I shall sing."

"That's fair," said that same voice again. "Sing what you like, and ef anybody finds fault he goes out in the rain!"

"Jes' so!" said the chorus.

Oh, for Wadleigh's, said I to myself, or a breakdown! I at once commenced:

"He dies, the Friend of sinners dies;
Lo, Salem's daughters weep around;
A solemn blackness veils the skies;
A sudden trembling shakes the ground."

I sang it in the air of Bonnie Doon. Not a tongue moved while I was singing, and I am sure no *prima donna* or celebrated *tenore* showed finer *trills* and *shakes* than I exhibited. Indeed I think I excelled, for theirs are artificial, while mine were *natural* quavers. When the last line was reached,

"And where's thy victory, boasting grave?"

there was a dead silence for a moment, when my friend of the deep tones said:

"That's first-rate!"

"That's good!" said another.

"Jes' so!" went round.

"Now," said my defender, "sing us another."

"Well," I replied; "on the same conditions as before."

"That's fair," said he; "anybody as sez anything goes out in the rain." (No oath this time.)

I then sang, in the old tune Bangor, the hymn:

"Vain man, thy fond pursuits forbear;
Repent; thy end is nigh."

Not a sound was heard save my tones; and when I concluded they expressed hearty thanks, and just then the stage rolled up to the door of the hotel, and my ride was over. The next morning I met the driver.

"I pitied you," said he, "when I saw you get in, for I knew what I had inside, but I couldn't think what was the matter in there, for I haven't brought up so quiet a set this season."

Let us hope that, though

"They may forget the singer,
They did not forget the song."

Rev. Mark Trafton, D. D., in Zion's Herald.

Bible Synonyms.

In the Epistle of St. James we find the exhortation: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." That epistle deals with the subject of endurance and obedience, and perfection in these respects is, as a rule, gained by degrees through the grace of the Holy Ghost, and the influence of divine truth upon the mind. It is therefore a proper subject of exhortation and prayer: "That ye may stand perfect and fulfilled in all the will of God." Perfection is just the attainment of our *telos—i. e.*, the end and consummation of our holy calling. Entireness is wholeness or completeness of character, not leaving any part unsanctified, or surrendering any faculty to unrighteousness, or lacking any good thing. This does not imply that all are to be filled to the same measure, or molded to the same shape; but it means that every one is to labor and pray that his Christian life may be not only genuine, but complete and consistent, according to his capacity, that he be sanctified wholly by the God of peace.

2. The upright is "*yashar*," the man of straightforwardness, rectitude and equity. The term indicates a tone of character which a healthy moral sense always and everywhere approves. Even Balaam, though himself consciously, and from a selfish motive, swerving from rectitude, knew enough of its value to cry: "Let me die the death of the *yashar*, and let my last end be like his." Moralists who repudiate divine revelation must not suppose that they have any priority or superiority in inculcating the virtue and strength of a sincere and upright character. Holy Scripture is not entirely occupied with the history of divine interpositions, or even with the salvation of sinners. In its earlier as well as in its later books it inculcates, delineates and encourages integrity and justice; while it connects these, as our Bible-refusing moralists cannot do, with the righteousness of God above, from whom all goodness and truth emanate, and to whom they return in the consecration of his people to the Lord who loves righteousness.

3. The expression, "complete in Christ," belongs to the New Testament. In him dwells more than a fullness of qualities and powers, such as constitutes the consummate ideal man. It is "the fullness of Godhood bodily." This fullness is made accessible and available to all who are his. Out of it they all receive. They are not taken up into the divinity, but divinity streams upon them, into them and to them, as they dwell by faith in Christ. It is no more the case of a man walking before the Lord, and being perfect, as Noah, Abraham or Job was perfect. It is the case of a man dwelling in the Lord, hidden in him for safety, quickened in him for life, justified in him for acceptance; nay, filled up or completed in him. All grace abounds toward the believer, and he has all-perfect resources in his Lord and Savior. He is filled not as the vessel now and then dipped in the lake and carried away, but as the stream that receives the waters of that lake in a constant living flow. He is filled not as the basket into which summer fruit is gathered from a tree, but as the branch is supplied with sap, and so covered with clusters of grapes from the living vine in which it abides. Jesus Christ, being full of grace and truth, is for us all-sufficient, and we are completed in him, as we are admitted into the fellowship of his spirit, the enjoyment of his grace, and the riches of his inheritance, "who is the Head of all principality and power."

4. The term "perfected" applies either to worship or to character. In the former sense it is true of Christians in their lifetime; in the latter it is not.—*Sunday Magazine.*

Intemperance in Wine-Drinking Countries.

A correspondent of the New York *Tribune*, writing of intemperance in wine-drinking countries, says:

I know of persons who have made the subject a matter of study and personal observation, with no very strong temperance bias, and their testimony was that they found a fearful amount of intemperance, not before their eyes in the streets, but where they looked for it. Here are some bits of evidence:

"The liquor-sellers in France number one to every one hundred inhabitants. It is true that they have gone on from wine to something stronger, even to the fatal absinthe; but that is just what could have been foreseen. The alcoholic taste is formed and handed down.

"I have just spent six months in Switzerland, where wine is cheap and pure. Here more intoxication was obvious than in any other place it was my lot to live in.

"The Italian laborer rarely begins his potations till his day's work is done; consequently travelers see and know very little of the extent of them. They carouse till about midnight, and then reel to their wretched homes; and the cries of their children and the groans of their wives soon tell of the fury and brutality which marks the drunkard the world over, whether he wear homespun or broadcloth.

"'Daring a few years' residence in Italy our household was served at different times by some eleven men and women servants. Eight out of the eleven drank to excess. Thinking it probable that brandy did the mischief, we inquired as to this point, and the answer was always the same: 'No, no; it is wine—always wine.'

"It is fair to add the rest, even if it reveal the inconsistency of the writer, if he pretended to be a temperance man: 'If a wine-closet were by any accident left open, the servants were more quarrelsome, and would only be fitted to resume work after a night's sleep.'

"A Swiss physician of very high standing, residing in Canton de Vaud, told us that throughout that region with the culture of the vine had come the curse of drunkenness, and that a most lamentable increase of sin and sickness has been the result.

"A man of large wealth and Christian principles, in California, planted vineyards and made wine in the honest belief that the use of light native wines would be a benefit. In a very short time he gave up the whole plan as he saw the mischief wrought by the wine."

A STARTLING TRUTH.—Dr. Livingstone having spoken to an African chief on the final judgment, the white throne, etc., before which the heaven and the earth should flee away, Sechule, the chief, replied in these remarkable words: "You startle me! These words make all my bones shake! I have no more strength in me! But my forefathers were living at the same time yours were, and how is it they did not send word about these terrible things sooner? They all passed away in darkness, without knowing whither they were going." What an appeal have we here from heathen lands! How should those be startled who neglect their duty? Shall the complaint ring in our ears in the great day: "No man cared for our souls! Why did you not send us word about Jesus and the way of salvation? Why did you allow us to perish in the darkness of idolatry?"

Ah, my brethren, the messengers are now ready to go, the fields are white to the harvest, but the funds are needed to send the men and sustain them! Brother and sister, will you refuse to help? Dare you say No to these calls for aid? Who would not participate in the great work of the world's salvation? Invest the Lord's money where it will make a liberal return. Do not wrap it in the napkin of selfishness and hide it in the earth, lest you hear the condemnation of your Lord.

CHRIST calls the poor man blessed. Art thou afraid of labor? Palms are the parents of a crown. Art thou hungry? Faith fears no famine. God, the great General of the world, with his army of angels, behold thy combat, and prepare for thy laborious victory a crown of everlasting rest!

WHY is Neptune like the man who searched for the philosopher's stone? Because he was a sea-king what never existed.

Religious Intelligence.

THE Troy (New York) *Press* claims that the first Sunday school Christmas-tree was put up in that city in 1843.

THE suppression of the religious order of Sisters of Charity has been decreed by the Mexican Congress by a vote of 113 against 57.

THE *Christian Standard* sums up the additions to the churches of the Disciples of Christ for the year, and finds the number to have been 30,254.

MR. BRUCE, of the Church Missionary Society, writes that he has fifty times as many opportunities for teaching the gospel to Mohammedans in Persia as he had in India.

THE Second Reformed Episcopal church of Philadelphia, Rev. W. R. Nicholson, rector, contemplate the erection of a new church edifice as soon as the weather will permit.

THE London *Watchman* and the *Methodist Recorder* belong both to the same proprietary, and are managed by the same board of directors, who meet monthly. Both papers are prospering.

THE Pope has absolutely refused to recommend the bishops imprisoned in Brazil to resign their sees as a measure for the reconciliation of their differences with the government of that country.

THE American Episcopal Church intends to have one missionary bishopric in Japan and one in China. Bishop Williams has been appointed to the former, and Rev. Mr. Orrick, of Reading, Pennsylvania, elected by the recent convention to the latter.

A DISPATCH from Geneva, Switzerland, says: "Disturbances have occurred over the baptism of children by the Old Catholics in two villages of this canton, and the presence of troops is necessary to preserve order. No further particulars are given."

THE Holston *Methodist* reports revivals at the following places: Mossy Creek, Tennessee, 50 conversions; Tazewell Courthouse, Virginia, 26 conversions; Marion, Virginia, 40 conversions; Parrottsville, 20 conversions; Bonsack's, Virginia, 26 conversions.

ONE of the jubilee singers, Mr. Isaac Dickinson, is now pursuing his studies at Edinburg University for the work of the ministry, and he has been speaking with power at Greenock on the subject of the Scottish revival, in which he has taken a deep personal interest.

TEN THOUSAND pounds are to be raised toward the expenses of the mission of Messrs. Moody and Sankey to London, and the Agricultural Hall has been secured for the month of March. In the three succeeding months they are to labor in other parts of the capital.

THE Dublin daily prayer meetings have been so largely attended by the Catholics that Cardinal Cullen warns the people against becoming "followers and admirers of ignorant converted colliers, of roving minstrels or speculative travelers," etc.

THE Conference of the Methodist Church of Canada, having requested its ministers to preach on Sabbath observance on Sunday, January 17, the Kingston Sabbath Reformation Society has invited all the ministers of the Dominion to select the same topic for the same day.

IN October last two native pastors were ordained in connection with the Choctaw mission of the Southern Presbyterian Church. Miss Hoge, formerly of Richmond, Virginia, has charge of the Muskogee Institute, at which forty Creek girls are supported by their nation.

THE oldest congregation of the Jamaica mission of the United Presbyterian Church has reached the fiftieth year of its existence, and the synod of Jamaica has resolved to signalize the occasion by the institution of a fund for the education of native ministers, and of other agents for the work of that mission.

THE Wesleyan Methodists' Commercial Record and Year-Book gives the number of Methodist members throughout the world as 3,692,768, those on trial not included, nor the large number of hearers, Sunday scholars and communicants who are not members. The number of ministers appears to be 23,514.

THE *Baptist Union* says that the progress of open communion sentiment in their denomination "is surprising and most encouraging. At the rate of growth which has developed for three years past we shall soon reach in America the happy position already attained in England, where the question has ceased to agitate or divide."

THE Ultramontane party in the Grand Duchy of Baden has suffered a great loss in the defection of their leader, Dr. Bissing, long the editor of the *Beobachter*, and representing his political friends in the Chamber of Deputies. He has declared publicly that he can no longer defend a party which does not scruple to trouble the public peace and violate the laws.

AFTER a somewhat perilous voyage of upward of five months, the little steamer of the London Society, the Ellengowan, intended for the New Guinea mission, has arrived at Cape York, Australia, where the mission has its headquarters. The Ellengowan is the seventh missionary vessel and the first steamer connected with the London Missionary Society.

THE topics for the next Episcopal Church Congress are provisionally determined on, as follows: "The Relations of Church and State, The Nature and Limits of Episcopal Authority, The Relief of Poverty and the Church Methods Thereof, Bible Revision, Church Music, Co-operative Labor, The Church and the Masses, and The Best Methods of Deepening the Spiritual Life." The programme is an excellent one.

THE bill for legislative sanction of the union of the Presbyterian churches in Canada has passed the Provincial Legislature. Some opponents of the union applied to the Chancery Court for an injunction to prevent the moderator or clerk of the Kirk Synod from applying in the name of that church for the needed legislative sanction, but the court refused the petition. Thus all the legal obstacles to the union are removed.

A CONGREGATIONAL Ministerial Bureau has been established at Boston, in charge of a permanent secretary, Mr. George Beal. Permanent or temporary supplies are to be arranged through that office. Terms for a pulpit or a supply for a single Sabbath, the minister or church pays twenty-five cents; to secure an opportunity to preach in view of a permanent settlement, or to obtain a pastor, $5 are to be paid.

THE freedom permitted in the matter of religious worship in Rome under the Italian government, and the growth of Protestantism in that city, appear to be very satisfactory to the majority of the Roman people, who find themselves gainers by the impulse given to intellectual activity, and by the sums expended by foreign societies in carrying on their various enterprises. Whatever dissatisfaction may exist is, of course, inspired by the Vatican.

MRS. DEAN, the wife of the Rev. Dr. Dean, of Siam, has the satisfaction of knowing that her petition, signed by most of the European ladies at Bangkok, praying for the abrogation of the law which allows a man to pawn his wife and children into slavery in payment of a debt contracted by opium-smoking or gambling, has been favorably received by the young King, and this unnatural privilege will probably be taken from the Siamese gentry.

THE baptism of an educated Brahmin, Narasinga Rau, is reported from the London Society's mission in Tripatoor. The young man had lost his faith in Hindooism through his studies at Madras University, and had come to a general knowledge of God. Some few years later, when in great sorrow, he chanced to meet with a New Testament, and found in it the passage, "Let not your heart be troubled; ye believe in God, believe also in me," which proved to be the beginning of his Christian experience.

BISHOP VAUGHAN, of Selford, England, who is now in this country, superintending the English Roman Catholic mission to the freedmen, issued, before he left home, a circular to the clergy of his diocese, ordering them to refuse the sacraments to Mr. Henry Petre, the gentleman who, with Lord Acton and Lord Emroys, has so explicitly declined to accept the Vatican dogmas. Bishop Vaughan and his priests on arriving at this port proceeded immediately to the South, where they will be employed in missionary labors among the negroes.—*Independent, February*, 1875.

ONE of the most beautiful spots in India is Mengnapuram, in Tinnevelly. Fifty years ago it was a sandy jungle. Now the mission premises, on which the fine Gothic church, the schools and the parsonage stand, are fragrant with roses, rich with fruits, and shaded with noble trees. Mengnapuram is an entirely Christian village, and out of it and neighboring villages a congregation of one thousand persons is gathered on the Sabbath. The missionary through whom God wrought all this rests beside the wall of his church, and his widow and daughters still reside in the bungalow near by.

BISHOP COLENSO'S late visit to England was solely in the interest of the native tribes of Africa, at whose instance he went to obtain redress for certain grievances of which they complained. He was successful in his appeal to the government. As a desire was manifested on the part of some of the very "Broad" churchmen to bring him into the pulpit again, three bishops, those of London, Oxford and Lincoln, issued their interdicts forbidding him to preach within their jurisdiction. Dean Stanley invited him to preach in Westminster Abbey, but Colenso, more prudent than the dean, declined.

A CORRESPONDENT of the *Evangelist* says of the labors of Mr. Henry Varley, the English evangelist, at Toronto: "Nearly all the ministers of all denominations have rallied around him with cordial support. Immense audiences, numbering about 4,000, have packed the largest church in the city, and sometimes two churches have been filled at once. At one time 4,000 young men filled the Metropolitan church, of whom 300 professed conversion. Mr. Varley is able to instruct and move an audience in a wonderful degree. He seldom appeals to mere emotion; his preaching is chiefly directed to the understanding, and he is literally 'mighty in the Scriptures.'"

THE Palestine Exploration Society is accomplishing valuable results in the illustration of Scripture and in the extension of exact knowledge in biblical geography. It is now making a scientific survey and examination of the countries of Moab, Gilead and Bashan. This is specially the work of the American society. The English society has taken Western Palestine, from the Jordan to the Mediterranean. Several volumes of very valuable results have already been published. The society is supported by small annual subscriptions. Dr. Roswell D. Hitchcock is president of the association. Our Dr. Strong, of Madison, was engaged last year upon the explorers' corps.

A MONTREAL correspondent of an English paper describes thus the effect in that city of the announcement of the decision of the English Privy Council in the Gulbord case. The body of Gulbord, it will be remembered, was refused burial in a Catholic cemetery because he had been in some way connected with Free Masonry; the Privy Council overruled the parish and provincial authorities. "It created an immense sensation, rivaling the news of the capture of Sebastopol. This decision is the death-knell of Ultramontane usurpation and pretension. * * * You may perhaps read in the newspapers that the Catholic authorities have declared their intention not to submit to the decision; but this is a mistake, and I apprehend no difficulty in carrying the judgment into effect. * * * The social triumph is all-absorbing."

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In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel; the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

Ephphatha.

The healing of the deaf and dumb man in the coasts of Decopolis was attended by most impressive circumstances. It was apparently a work of difficulty to the Son of God. Before he pronounced the miraculous Ephphatha he looked up to heaven and sighed. Was that sigh extorted by the instance of disease and misfortune then before him, or were his thoughts directed to the moral condition of the world which this physical infirmity illustrated? The spiritual nature of man is thus locked up, and his perception and utterance of truth are lost faculties until the healing power of Christ is applied. Faith cometh by hearing, and with the mouth confession is made unto salvation.

How hard to make men hear the word of God! Much that they seem to hear is not heard. The most alarming declarations and warnings and the most sublime disclosures of revelation make no impression. The things of the Spirit, the doctrines of regeneration and holiness, the need of a divine renewal of the heart, are neither received nor known. The stolidity and deadness of men while apparently attentive, the look of interest, and the evident certainty that they feel and understand almost nothing, is always reminding us of the labored and futile attempt to make a deaf man comprehend our talk. He may gather something from the motions of our lips and from our gestures, but we give up in despair, with the consciousness that we cannot make him understand what we wish to convey to his mind. The inner ear is stopped, the nerve of spiritual impressions has lost its sensibility.

"The deaf people that have ears" is the prophetic description. The organ is there, but it is so disordered as to be nearly useless. No matter what waves or vibrations touch it, or beat upon it, there is no corresponding sensation. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Well might the Savior sigh over what represented to him something far more serious, and much more difficult to remove than physical deafness. The soul is shut against God, and the heart is closed to the voice of mercy. It is the ephphatha of grace that draws from Christ the sigh of sympathy and effort. It was of this the prophet wrote: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." It is this miracle of miracles that most concerns the Savior of the world, and that most concerns us. It is to revive and heal the moral malady, and to restore the power to see and to hear spiritual things.

It is done in every instance of true conversion, and in every experience of the work of the Holy Spirit in the heart. In every revival where the listless and careless are aroused, and where cold and indifferent congregations are quickened into new and vigorous life, this healing word is uttered. As the gospel agencies advance to the fields of paganism, and to the outer darkness of superstition and error, the stubborn disease yields apace, the ears of the soul are opened, and the tongue is loosed. And yet a mightier manifestation awaits the faith that can so apprehend Christ as to realize his willingness and power to save to the uttermost. What Christian does not sometimes lament this dullness in spiritual discernment, his incapacity to grasp the deep as well as the comfortable things of God? Neither ear nor tongue is altogether equal to the greatness of the blessings which we may know and tell. There are melodies floating around us which we do not catch, though straining to drink in the music which, but half heard, drifts away from us. This double miracle needs to be wrought upon us—the power to hear and tell.

We know not what Paul might have said about that lofty perplexity, Melchisedek, if he had not met with this very common embarrassment: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." Even the risen Lord, in that walk to Emmaus, opens his discourse with the rebuke: "O fools and slow of heart, to believe all that the prophets have spoken." What Christians may be losing continually, what heights of knowledge, assurance and rapture because of their dullness of hearing, none may tell. There is a word of power yet to be spoken before they shall be open to the reception of all the blessings of redemption.

And what tongue-tied people many Christians are! However related the deafness and the dumbness, the healing touch was to the ear and to the tongue. The heart may feel much, perhaps be changed, while the lips are sealed, but the connection is intimate, and the perfect cure extends to ear and tongue. When the revival breeze strikes a church the string of the tongue is loosed, the singing is hearty, the experience is told with liveliness and with boldness. Dull hearing and the mute tongue usually go together. The ephphatha of Christ opens the ear and the mouth. A deaf and dumb believer is indeed a sad illustration of human infirmity and of religious declension. What sort of Christians are they who neither sing nor pray nor talk in the social meeting, and who are indifferent to these evident duties of their profession? What sort are they who never speak of what Christ has done for them? They should by all means come to Christ, the healer, the opener of the ear, the liberator of the tongue.

Border Mexican Mission.

REV. C. H. E. NEWTON.

NEW ORLEANS, Feb. 19, 1875.

MR. EDITOR: Below please find two letters—one from our dear brother, C. H. E. Newton, a superannuated preacher of our church, who has worn himself out in the Master's service on the Pacific coast, dated at Newport, New Hampshire, where he now is on a visit to his friends; the other from Rev. A. H. Sutherland, the presiding elder of the Border Mexican mission. I might also, before giving these letters, acknowledge the receipt of $10 from Rev. Calvin Brewer, who has lived at Wilbraham, Massachusetts, ever since I was ten years old, and a good while before that. I used to eat apples out of his orchard, when going to school there, under Dr. Fisk, of blessed memory. "Uncle Calvin" was always very clever to the boys, and I have delighted in his friendship ever since. He now sends me this contribution for the Mexican mission, and is a constant reader of your paper.

Yours truly, J. C. KEENER.

P. S.—There are items of interest at hand from our City of Mexico mission, which I will give you presently.

REV. BISHOP J. C. KEENER, D. D.—*Dear Sir*: You will find inclosed a postoffice order for $10 for the Mexican mission. I would have been glad to have made it as much again, but it is as much as my poverty will admit of my doing at this time; in fact it is just half of all I have at this time; and where the next is to come from is beyond my ken. My health is far from being good; but as our severe cold weather is about done, it is to be hoped, my health will probably improve.

I had intended to have joined Bishop Pierce and Dr. McFerrin at Denver, in August last, and to have proceeded with them to the Pacific coast; but when the time for starting came my health would not admit of undertaking so long a journey. My purpose now is to start some time early in the ensuing summer if I am well enough.

Pray for your poor, unworthy brother in Christ,

C. H. E. NEWTON.

SAN DIEGO, Feb. 3, 1875.

REV. BISHOP J. C. KEENER—*Dear Sir and Brother*: Your favor of the —— ultimo was received yesterday, and the Disciplines also, for all of which receive the thanks of the preachers and myself.

The Disciplines were just in time, for we had appointed yesterday afternoon for our first Quarterly Conference at this place, also the first for the district. I have been here since Christmas day, studying the Spanish, with the exception of two weeks lost by sickness and a visit to Corpus to see my wife, who was quite sick and sent for me.

This Quarterly Conference session has been very interesting to me. We licensed one man, Ysidro Rubio, to preach. He is thirty-nine years of age; has been a member of our church in Corpus Christi for about three years; has had and studied the Bible about ten years, and is a man of considerable intelligence and education for a Mexican. He is an untiring worker, and has great influence with the middle class of Mexicans. He has a good deal of Indian in him. His personal appearance strongly indicates that. His past life for several years and his present character show clearly a great work of grace in him. He is very brave and very devoted to the work of Christ, desiring nothing else. This he has proven as a private member of the church for several years. He says that he is ready for any work anywhere that we may send him. The more opposed and threatened Rubio is the more determined he is to carry his point. He is the stuff out of which martyrs are made. We do not oppose force by force, but simply go and take possession of what ground the Lord has prepared, cultivate that, take in more as opportunity presents or the Spirit opens the way, and thus toil on, waiting patiently for the general harvest. With judicious restraint Rubio will do the work well, I think, at Laredo; but he cannot leave here until the first of May.

Whether the Missionary Society is able to support him at that place or not, I think that I can have it done. As he is a single man he does not require much for a living, and is somewhat like Paul, in that he can work his way, and yet do as much as men ordinarily do.

In San Diego several have been baptized and added to the church since Conference. Bro. Cordova is doing a good work. He teaches a class here that none of our other preachers would reach; and that is the higher class of Mexicans, a good many of whom live here, and almost every family of whom are related by blood to Cordova's wife.

We are projecting a church building and parsonage at this place, and have several hundred dollars secured for the same. How we will succeed finally I do not know. The people—Americans principally—of the place and vicinity are easily able to build a nice church and parsonage, and I think that a sensible application to them for the means, in humble prayer to God, will secure the same.

At Presenas, where Vidaurri is, matters are very flourishing. He writes that every man, woman and child of the rancho have applied for membership in the church, and that the work is extending to the surrounding ranches. I visit that place (D. V.) and hold Quarterly Conference and meeting there next Friday, Saturday and Sunday.

I am in correspondence with other points on the Rio Grande, at each of which I think I can organize churches.

I forgot to mention that at Laredo we already have fifteen or twenty members, most of whom removed thither from this place, the rest being of five or six families collected by Hernandez while there.

Cortova received a letter, a few days since, from Bro. Hernandez, in which he spoke of being very low, and hardly expected to live.

The Discipline we like very much. Cordova read his half through by noon of the same morning he received it. The American Tract Society lets us have Spanish publications to double the amount of each cash order we send. I and two of the brethren have just ordered $165 worth, inclosing an order of $80. These books we need very much. Our converts are as great readers as ever you saw. They devour with avidity everything that has the impress of Protestantism. Every family will purchase a copy of the Discipline, and in one month know it better than nineteen out of twenty of our American members.

FEBRUARY 4, 1875.

DEAR BISHOP: You must bear with me if I take a little more of your time to tell you the following:

I have just had an interesting conversation with a Mexican resident of this place, by the name of Don Silvio Garcia. He has been a man well off in this world's goods, but Providence has taken the greater part from him. His wife is a member of our church here, I having baptized her since Conference. He has given his hand to the church, and requests of us baptism, which I will grant him after awhile. He has a very pleasing address, is very well educated in both Spanish and English, which latter language he also speaks very well. He is being made an instrument of great good. It came into his mind, a few weeks back, to try and make his living by peddling goods around among the adjacent ranchos. He is realizing more than were his expectations in that direction; but the best of all is the Protestant influence he is exerting upon these people. Everywhere and under all circumstances he leaves a word for Christ and his Protestantism. The seed is taking rapid and genuine root. Many are turning away from dumb idols and dead saints to serve the living God and his Christ. All the Bibles, tracts and books that we could spare he has already taken and readily disposed of. I have advised, and he has concluded to follow this as his business. Through him we are doubtless to reach many hundreds. When he visits a rancho he collects all its inhabitants together, reads the Bible, explains it and Protestantism, sings, prays, exhorts, etc. The most uncompromisingly opposed man he has found was by gentle persuasion finally induced to listen while Silvio explained Protestantism to him. Silvio says that this man is now his most thorough convert. This is only one of the many truly interesting and thrilling incidents that he relates. Whenever he goes to talk to a person he lifts his heart in prayer to God for his Holy Spirit to give him wisdom and words. His prayers appear not to be in vain in the Lord.

To give you some idea of the extent of the work that he is doing, I state that during the two weeks just past he has been out on a trip, and within a circuit of about thirty miles he visited about one thousand people, to all of whom he spoke on the subject.

I cannot refrain from giving one more incident he relates as having occurred during this trip. He was at a rancho where they had a *funcion*, which is a general collecting of all the people for frolic, and carousing generally. He was visited at his camp-fire by an old man who professed Protestant belief. It began to be late; Silvio retired; a crowd came around the fire; they knew that Silvio was a Protestant, and one of the crowd began to condemn Protestantism, and told the old man that Protestantism meant a protest against the existence of God; that they did not believe in God. This was what Silvio could not hear. He jumped up and in a minute found himself among them. Putting his hand on the speaker, he told him that what he had said, to use Silvio's words, was but *blasphemy*. He then went on to explain Protestantism. He told them that Protestantism was a protest against all that was wrong; that though he was not himself a converted man, nor a good sample of Protestantism, yet they saw in him one who was trying to be a good Protestant; that they never saw him dance, drink whisky, play cards or attend their *funcions*. He thus finally convinced them of the nature and good of Protestantism. The man who had spoken so against Protestantism begged his pardon, and told him that he had never had it explained to him before.

May the richest blessings of God rest upon him and our whole Border Mexican mission work. The missionary treasury is low. But my faith says that if we go forward in the right spirit the work will advance as rapidly as right.

Yours to command,

A. H. SUTHERLAND.

The Churches, North and South.

We make the following extract from the *Union and Advertiser*, New York. It was contributed, says the editor, by one of the most prominent and esteemed members of the Methodist Church in western New York:

"The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with. * * * As a roaring lion, and a ranging bear, so is a wicked ruler over the poor people. The prince that wanteth understanding is also a great oppressor."—Solomon, Proverbs.

The recent overwhelming Mill River disaster was preceded by little leaks and lettings out of water that led to the sudden and unlooked-for catastrophe. In all ages the blundering, folly and wickedness of unwise and reckless rulers have been the occasion of disturbances, wars and social anarchy of States and kingdoms. The Israelites, in their forty years' wanderings under the wise and skillful leadership of Moses and Aaron, were trained and disciplined to become a united and powerful people in the land of promise. Their subsequent history under princes wanting understanding is written for our instruction and admonition. The long struggle of our Revolutionary period, under Washington and the great patriots and statesmen who laid the foundations of our government, consolidated us into a prosperous and united people. Our subsequent brilliant career until our recent disastrous civil war is well known. The war ended in the discomfiture and humiliation of the people of the South. The relation of master and slave was broken up at once and forever, and both were left almost equally poor and helpless. And, what is more, both were almost equally objects of the greatest charity and commiseration. The condition of the South at the close of the war invited and demanded the largest exercise of Christian philanthropy and liberality, and the wisest and most sagacious legislation and statesmanship. But what have we seen? On the part of Congress the lowest and most malignant partisanship in order to secure the ascendency of the blacks and the Republican party in the South. On the part of the church—excepting the Catholics and Episcopalians—a hard-faced, unrelenting proscriptive policy which opposed all efforts for fraternity and reunion, with the satanic demand for "disintegration and absorption" of the churches South. The great Methodist Episcopal Church—built up by the heroic and united labors of the fathers—under a mutual Plan of Separation, divided mainly upon the question of slavery in 1844. The war crushed out the institution, and the churches stood at its close almost one in doctrine and discipline. Why not now, O victorious Northern Church, reach out the hand of amity and Christian fellowship to thy poor, humiliated Southern brother? Why adopt the policy of antagonism to the Southern Methodist Episcopal Church by organizing another Methodist Episcopal Church in the South? Why levy heavy contributions on the people of the Northern Church to sustain and maintain such a violent, unchristian conflict? Why prostitute the honored Missionary Society of the church to the infamous work of "disintegration and absorption?"

Notwithstanding the decision of the Supreme Court of the United States in 1852, maintaining the Plan of Separation and the property rights of the Methodist Episcopal Church South under it, a demand is made by some that the present Supreme Court shall review that decision—a review that will transfer the entire property of the Methodist Episcopal Church South, held at the adoption of the plan in 1844, to the Northern Church. In opposition to the editor of the *Methodist*, a correspondent of that paper in a recent article strongly urges such a review on the ground of the unconstitutional action of the General Conference of 1844. No wonder that Bishop Bowman complains of ungentle treatment in the South, and that Bishop Haven shuns and shirks his designated residence at Atlanta. No wonder that the excessively loyal and Radical leaders who manned the press and committed the Methodist Episcopal Church to the infernal policy of destroying the Methodist Episcopal Church South, have backed up Congress and Grant in every step they have taken to despoil and crush the whites and the Democracy of the South.

Against this insane policy Conservative and Democratic members of the Methodist Episcopal Church have uttered but feeble protests. If Bishops, preachers' meetings and the whole family of *Christian Advocates* have formed an unholy alliance with Grant and the Republican party to crush out the Democracy by a repetition of the Louisiana outrage throughout the Southern States, the interests and the peace of the church demand that the compact should be exposed and broken. When the halls of the Boston Theological Seminary are opened to the wicked and lunatic ravings of Ives, the "great dedicator," and when those incendiary ravings are set forth and trumpeted as Northern Methodist opinion of the people South, the madness and malignity of such speeches should be disowned and repudiated by every honest member of the Methodist Episcopal Church.

Lest the roots of bitterness should be forgotten between Northern and Southern Methodists, the New York *Christian Advocate* is giving its readers a long serial history of "Methodism and Abolitionism"—a rehash of the quarrels of the past on that delectable question. The following extract is a specimen of its treatment of the Louisiana outrage:

"But both the President and the Lieutenant General have given the best possible evidence of patriotic devotion to the country; and the manner in which they have been abused for the affair in New Orleans is simply disgraceful. Not a few of the patriotic gentlemen who have been conspicuous and blatant at these indignation meetings 'cooed as gently as sucking doves' during all the years when the rebels were clutching at the life of the nation. 'They were never known to denounce Jeff. Davis as they now denounce the President of the United States. The men who starved to death our soldiers at Andersonville, attempted to burn New York, and planned to send clothing 'infected' with the yellow fever from Bermuda into the cities of the North, have all been forgiven; but the hero of Winchester, and of a score of battle-fields besides, can never be forgiven for having expressed an honest and really, though not formally, truthful opinion concerning the members of the White League of New Orleans.

"These astute statesmen and great constitutional lawyers were patient and long-suffering when colored soldiers who had surrendered to the rebels were shot or buried alive; but they are fearfully excited now that half a dozen political adventurers are excluded from a hall in a Southern city, in which they were intruders. So long as this spirit is rife in the North we shall have trouble with the South, and the work of national reconstruction will be slow and difficult."

The *Northwestern Christian Advocate*, of Chicago, winds up a long editorial as follows:

"Sheridan is a brave, impartial, wise man, and he will not act unsupported by those who know the case as he knows it. His proposition to regard the Southern White League as banditti sounds harsh only to those who do not know the despotism and bloody animus of that league. That body is armed, drilled and organized, and their existence would not be tolerated in any fully civilized State. They are not militia, but are independent, and a standing menace. The existence of an analogous force prior to our civil war accounts for the South's readiness for an instant campaign. Let them be dispersed, and meantime, as Sheridan suggests, let their murders be avenged by the drumhead court martial and a halter at daybreak; and this, even though Bishop Keener, of the Methodist Church South, does condemn Sheridan in a published card. Fred. Douglass put it well the other night when he said: 'John Brown was assailed by national troops, and peace was restored by Federal arms; but now, when troops respond to preserve order at the request of a disturbed Legislature, a clamor against the administration is raised all over the land.' Mr. Grant, *let* us have peace!"

Hon. George H. Holland.

The funeral of George H. Holland, late State treasurer of Mississippi, took place at Jackson on Wednesday, February 17. It was attended by the Legislature and State officials. Rev. C. B. Galloway delivered the address on the occasion, from which we make the following extract:

The life of our friend, as a public officer, intrusted with the treasury of a great commonwealth, was that of a man of stern integrity and pronounced fidelity. He held high position in a time of great trial. The wild storms of political tumult are sweeping with unchanged fury over our country, and strong in moral purity and public fidelity will be the men who, after the clouds are gone and the blue sky appears, remain unshaken and undefaced. Men of proud and honorable positions have been hurled from their places and forever ruined, as if riven by the thunders of Jehovah. Every breeze is laden with the breath of calumny. Suspicion of public men is uppermost in almost every heart and trembles from many lips. Yet amid all this our brother has lived and served his country with uncorrupted honor. Against these storms of suspicion and accusation he has stood unmoved in the calm serenity of conscious integrity, like the famous rock of Gibraltar, against whose base the angry billows dash their foaming spray, and over whose unscathed summit the cyclone sweeps and the lightnings flap their fiery wings. His incorruptibility in office, at a period of great demoralization, when temptations to wrong-doing are so luxuriant, is an honor to the State for whose weal he labored and in whose service he died. His official character was put to the crucial test, and his integrity most triumphantly vindicated. Let it be inscribed upon his monument and go down to coming generations as an imperishable memorial to unstained honor and official honesty. I do not appear here as the apologist of his peculiar views, nor as the advocate of any political theory or party. That is outside and beyond the sphere of the gospel ministry. But this I feel called upon to say, as illustrative of his moral sincerity, that in the opinions he entertained and advocated he was *honest*. He believed them the wisest in resuscitating the crushed hopes and rebuilding the fallen fortunes of our once fair and prosperous South. If he erred, it was honest error. This his political antagonists will accord to his peaceful memory, and over his grave will say: Here lies an honest man. His was eminently a conservative mind. There was little of impulse and nothing of rashness in his nature. He was in no sense an extremist. The bitter words and maddened hate, and impetuous deeds of political foes or friends, alike met his unqualified disapproval. The wild, fierce, rushing torrent of political strife never disturbed his rocky fastness of equal justice and moral *rectitude*. Naturally retiring in disposition, his opinions were never thrust upon unwilling ears. He deprecated rashness and impetuosity as he did their direful results. In private life he was respected by friends and neighbors, and there, where he was best known, was most beloved, and will be most tenderly remembered. A quiet, peaceable and peace-loving citizen, his influence and usefulness will not soon be forgotten. As the head of a large and interesting family, in the endearing relationships of husband and father, his excellencies of character were radiant with beauty. Tender, gentle, patient and affectionate, he was the idol of a happy household. How sad is that home to-day! The light has gone out in their great sorrow. The companion of his bosom, who has walked by his side and leaned upon his strong arm so many happy years, is now so desolate. Her earthly hope and support is gone. His chair is vacant around the family fireside. Children look in vain, with tearful eyes, for father. He has gone, gone forever, to be seen no more on earth. God grant to comfort and bless the crushed and bleeding hearts. But above, because including all, Judge Holland was a Christian, humble and true. In the tender years of boyhood he united with the Methodist Church, and to the close of life was a consistent and exemplary man of God. His professions were not loud, nor his piety ostentatious, but his faith was strong and his hopes were anchored within the vail. Several times during his short sojourn in our midst it has been my pleasure to converse with him on the all-important subject of the soul's salvation. He had a clear, spiritual conception of the grand scheme of human redemption, and felt the regenerating power of the divine Spirit. Appreciating the instability of all sublunary things, he looked for a city which hath foundations, whose builder and maker is God. He lived with reference to eternity, and when the summons came he was not unprepared. He expressed his readiness to die, and in yielding to death he won the victory of faith. A distinguished soldier, when about to die amid the smoke and roar and carnage of battle, uttered these memorable words: "Let us pass over the river and rest under the shade of the trees." We cherish the fond hope, from the sincerity of his profession, the purity of his life, and his unfaltering trust in the merits of an atoning Savior, that our brother has safely crossed the chilling waters of the dark river and now rests under the fragrant bowers of paradise, rich with golden fruit and glorious with perpetual beauty.

WE WERE favored this week with a call from our old friend and brother, Moses U. Payne, who comes to us on a brief visit from his home in Missouri. We were glad to see him looking stout and well, though suffering somewhat under temporary indisposition. The only perceptible mark of time upon him, since a quarter of a century ago, is the frosted head; but this is only a crown of glory.

BEGINNING.—The Louisiana Avenue and the Felicity Street churches of this city have taken up their collections for foreign missions. The former amounted to $125, the latter to $225. We trust that all our pastors will follow speedily.

THE busiest of living agents are certain dead men's thoughts.—*Bovee.*

OUR FORMER fellow-townsman, J. L. Dunnica, paid us a flying visit during the past week. His health has somewhat improved during his residence in St. Louis. He reports Dr. Tudor as doing finely, and Methodism in St. Louis as generally prosperous.

IT IS not the critic's eye, but the child's heart, that most truly discerns the countenance that looks out from the pages of the gospel.—*Shairp.*

Ministers' Wives.

In the columns of one of our Western cotemporaries "A Minister's Wife," says the *Christian Intelligencer*, discusses with much vivacity the great expectations that are entertained and the exactions that are required of the class to which she belongs by "the rest of mankind." She points out, with a good deal of spirit, the ready ingenuity with which ladies who are not ministers' wives are wont to shift the work that belongs in common to them all to her particular shoulders. She does not understand why so much more is expected of a minister's wife than of other men's wives, since she has no more time to spare from her family and household duties than they, and no more, nay, less, money to spare for charitable and other purposes. Yet she declares that if she shows any backwardness in giving or doing "there is a terrible hubbub in Israel." If there is a sewing society, or a church fair or festival, or a celebration of any kind connected with the church, there is one thing in which all the other ladies are commendably unanimous—by common consent the burden of them all is laid on her shoulders, because, "forsooth," she exclaims in a tone half piteous and half indignant, "she is the minister's wife!" And then, heaping her cup to overflowing, besides all this, she is expected "to make the first call on all strange ladies, to be the first to welcome new members into the church, to lead the woman's prayer meeting; in fact to be the first at everything and in everything."

This good lady touches with gentle and just severity an abuse which is as prevalent as it is absurd, and which too often has its rise in the idleness, the incapacity, the disinclination, the apathy or the selfishness of those who claim to be Christian ladies.

It is time that more correct views and practices should prevail. It should be clearly understood that the minister's wife is the *wife of the minister, and not of the congregation*; that she is the mother of his and her children, and not of all the children in the parish who have poor or thriftless or ignorant parents; that she has a first and a ceaseless duty to perform to those of her own household, just as others have to theirs, neither more nor less. If other wives and mothers will gauge the inroads that these home and family relationships, honestly and faithfully responded to, make upon their own time and thought, and physical and financial resources, they will be able to estimate the extent of like demands upon the wife of the minister; and a conscientious balancing of these considerations will probably lead, as it certainly ought, to lead, to an equitable apportionment of the care and toil of Christian work among all the members of a congregation. It is an unjust and even a dishonest evasion of individual duty and responsibility to shift them as an additional, unshared burden upon the shoulders of the minister's wife. The true rule is that each must carry his own load, though not forgetting to help one another. If this be done, none need be laden above his strength or ability. But if all throw their burdens upon one, no mortal can be expected to stand the strain. As the minister's wife may not shuffle off the burden of her duties and responsibilities to God, the church, her family, the poor, the sinful and the wretched upon the wife of a layman, so neither may the wife of the layman shift her share of the burden and heat of the day upon the wife of the minister.

Those who demand so much from the minister's wife, who expect her to make up for their own shortcomings or neglect, and who are dissatisfied unless she is the vigorous and inspiriting mainspring of a thousand activities where they themselves are listless or mere dead weights, should also bear in mind that ministers as well as laymen relish the charm and are profited by the enjoyment of home life. The parsonage has its domestic altar as well as the house of the merchant or lawyer, and the ministrations of the wife are as essential to comfort and happiness and a rounded life in the one case as in the other. If the minister's wife is to be absorbed exclusively with outside affairs by being made to bear burdens alone which she should only share with other wives, there will be little time or opportunity left her, and none of the elasticity and freshness which are needed to make the home life of the minister that remnant of paradise on earth that it ought to be.

A suitable pendant to the above is the following, which is related by a friend: A good story is told of the late Dr. Bethune, who, when a committee of a vacant church ventured to ask about the qualifications of Mrs. Bethune as a pastor's wife, instantly replied with his peculiar emphasis: "Do you expect, gentlemen, to pay my wife a salary?" That ended the interview.

From a paragraph in the Baltimore *Sun*, says the Baltimore *Christian Advocate*, we learn that Rev. L. D. Nixon, of the Baltimore Annual Conference, died January 29, of paralysis, after an illness of only a few hours. Bro. Nixon was born in Loudoun county, Virginia, and was probably about fifty-five years old at the time of his death. He was received on trial, in the traveling connection, in March, 1854, having already served several years as a local preacher. Bro. Nixon was a man of great modesty and of great worth; and while we may not anticipate the mournful duty which the committee on memoirs must soon perform, neither yet can we forego this brief tribute to the memory of one whose noiseless life was the product not of inaction, but of steady, ceaseless energy.

All the evil that is in the world is owing to our having broken and still breaking God's commandments.

The poorest education that teaches self-control is better than the best that neglects it.

Books and Periodicals.

The Island of Fire, or a Thousand Years of the Old Northmen's Home, 874–1874. By Rev. P. C. Headley. Boston: Lee & Shepard; New York: Lee, Shepard & Dillingham, 1875.

This volume seems to have been inspired and called forth by the recent millennial jubilee, celebrating the one thousandth year of the settlement of Iceland by the Northmen. The author has gathered materials for his work from all available and reliable sources, and tells us all about the history, geography, literature, poetry and religion of this sterile but wonderful island. The style of the author is ornate, graphic and picturesque, and it is altogether a pleasing and instructive book. It is a large illustrated 12mo. For sale by R. J. Harp, Southern Methodist Depository, 110 and 112 Camp street, New Orleans.

Lost Forever. By L. T. Townsend, D. D. Boston: Lee & Shepard; New York: Lee, Shepard & Dillingham, 1875.

The author of Credo is certainly a vigorous and polished writer, and is moved by strong and earnest convictions. We confess that we read his books with interest, and that we find them stimulating and suggestive. Dr. Townsend is, however, wildly and boldly speculative, and evidently cares little for the minor orthodoxies, sometimes even running full tilt against some of the more essential and long-settled doctrines. Being a Methodist doctor of divinity, and a professor in the Boston Theological Seminary, he should take heed. In this work, as in "The Arena and the Throne," his peculiar notions about the pre-existent humanity of Christ, and the final condemnation of the devil, appear prominently. The arguments against Universalism are strong and conclusive, and we may hope that some good may come of the publication. The times demand a revival of the doctrine of hell, and a powerful statement and enforcement of the inspired declaration that "the wages of sin is death." The dedication of the volume is to Bishop Gilbert Haven. For sale by R. J. Harp, Southern Methodist Depository, 110 and 112 Camp street, New Orleans.

Annette, or the Chronicles of Bellevue. By Charlotte Walsingham. Philadelphia: Claxton, Remsen & Haffelfinger, 1875.

This may be a story of merit, and with an excellent moral. But we have not read it, and must be content with the simple acknowledgment of its reception. The first words are: "By Jove!" the last ones: "Too late!" Large 12mo, 373 pages. For sale by George Ellis & Bro., Camp street, New Orleans.

Scribner's Monthly for March is handsomely illustrated, and contains a large amount of the freshest thought of the day. We give the contents in part: The Violin of Messire Amireus, The Canons of the Colorado, How the Opera of Dante Was Written, The Latter-Day British Poets, New England and Her Church.

The Popular Science Monthly for March has: The Genesis of Superstition, by Herbert Spencer; Chameleons; The English Observatories; The Atmosphere in Relation to Fog Signals; The Mental Aspects of Ordinary Disease, and other articles. D. Appleton & Co., publishers, New York.

Lippincott's Magazine for March has: An Escape from Liberia, Illustrated; Australian Scenes and Adventures, Illustrated; The Matchless One; Early Traveling Experiences in India; The Scientific Life, and other articles.

St. Nicholas for March is a splendid number, richly illustrated, and abounding in entertaining and instructive articles.

The Pope says that the doctrine of his infallibility has nothing to do with the right of deposing princes. It is only the malice of his enemies which strives to connect the two. True, some of his predecessors exercised the right, but that was when the Pope was (as he ought to be) regarded as the supreme head of Christendom, and was the consequence of the reference of their disputes by all parties to him as the final arbiter. The plain English of which is that, since the power is gone, the Pope does not choose to be made responsible for the pretension. But the logic of the doctrine remains the same. A judge whose functions are suspended by violence may not be able to punish contempt of court. But he does not therefore give up the right. He only waives its exercise for the time being. And the question which is the really important one to be asked is whether the Pope, if he had regained some power to enforce his decrees of deposition, would consent to hold that power unused? If asked now to exert it, his holiness would doubtless reply, with great truth: *Non possumus*. The question is whether, if restored to the practical authority of Gregory or Innocent, he would (on moral grounds) make the same reply.

As to the matter of appeals to him, every student of history knows perfectly well that their success depended mainly on the power of the appellants to enforce a decision in their own favor. What "the enemies of the Pope" want to know is whether, in case of rebellion against sovereigns, the rebels can count upon the moral support of the papacy if they seek to enlist it in their favor? An interdict may not nowadays amount to much, but will it be used whenever there is a prospect of its having some effect?—*The Churchman*.

Attention is called to the card of the Greensboro Female College. Rev. Thomas Ward White is the able president, and the institution is in a prosperous condition. Greensboro is one of the pleasantest towns in Alabama, and noted for the intelligence and refinement of its society.

The portrait in oils, representing the Pope in the early days of his pontificate, which formerly hung above the great statue of St. Peter in the mighty basilica of the saint in Rome, has been recently replaced by a mosaic portrait of him as he looks at present. This mosaic has taken three years to finish, and is said to be one of the finest ever executed.

I wish for no other heaven on this side of the last sea I must cross, than this service of Christ, to make my blackness beauty, my deadness life, my guiltiness sanctification. I long much for that day when I will be holy. Oh, what spots are yet unwashed!—*Rutherford*.

MARRIED.

McGINTY—BARRELL.—By the Rev. Philip Allen, at the residence of the bride's father, in Red River parish, Louisiana, on the ninth of February, 1875, W. L. McGinty to Miss M. A. Barrell.

SIMMONS—BARWICK.—February 11, 1875, at the residence of the bride's father, in Newport, Mississippi, by the Rev. S. D. Terry, Mr. David D. Simmons to Miss Jane A. Barwick, all of Attala county, Mississippi.

SAINT—CARY.—At the residence of the bride's father, Mr. Samuel Cary, of St. Mary parish, Louisiana, on the seventeenth of February, 1875, by the Rev. J. W. Medlock, Mr. J. P. Saint to Miss Angelia Cary.

HILL—HUNT.—February 17, 1875, at the Methodist parsonage, Monroe, Louisiana, by Rev. R. S. Trippett, Mr. James P. Hill to Mrs. D. A. Hunt.

ROUSSEAUX—CUDE.—On Thursday, February 4, 1875, at the residence of the Rev. Linus Parker, Miss Nellie Cude, of New Orleans, to Captain N. J. Rousseaux, of West Pearl River, Louisiana. No cards.

New York city papers please copy.

WOLVERTON—TOLSON.—February 8, 1875, at the Presbyterian church in Enterprise, Clarke county, Mississippi, by the Rev. U. B. Phillips, Mr. James S. Wolverton to Miss Fannie L. Tolson.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Feb. 20, 1875.

A—T Arthurs, Murphy & Co, William F Alexander, N W Ayer & Son two letters $25 85, T S Arthur & Co, W H Adis, D Appleton & Co, H F Alexander, American Mirror.

B—Oliver A Brown, Boorum & Pease, Alexander Brown, J Lane Borden two letters $8, G W Brown $2 50, C H Briggs, Charles J Bonner $30, J H Bass & Co, A M Barrington $1 25, Bates & Locke, H G Blackwell, Mrs Mary C Baird, Barnes & Wilkinson, Brewer & Tileston, Mrs S M Bell, Bay State Paper Company, Miss Elsie F Blackwell $5.

C—Thomas Cowan, Robert Carter & Bros, J D Calhoun, B Clegg, George W Chatfield, H H Catching, George Prashaw & Co, R G Cravens, S N Clark $9, A E Clay $1, Chase Publishing Company.

D—Donaldson & Co, Dodd & Mead, J N Daniel, Dixon Donley six letters, Mrs M Duncan, Robert A Davis $2, C L Dobbs.

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L—George W Lawrence, J B Lippincott & Co three letters, Lane & Bodley $25, Lee, Shepard & Dillingham two letters, George M Liverman, Mrs E J Legrand $2, W B Lewis $2, R B Long Jr.

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Pay Postage.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the Advocate.

Risks on Remittances.—Money may be sent to the publisher of the Advocate in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

Mobile Railroad.—In our repeated trips to the Atlantic cities we have traveled over nearly all the lines of railroad connecting the South with the commercial cities of the East and North, and we are in justice compelled to say that we have never enjoyed more real comfort on any line than that connecting this city with Mobile. In our numerous trips over this road we have observed the character and conduct of the agents and employees of the road with great pleasure, and have been brought under obligations for prompt and courteous attention while passing over the road and transporting freight. Mr. Robinson, the superintendent, certainly has the affairs of the road well in hand. Mr. E. P. Shute, the general ticket agent, is one of the most courteous and pleasant gentlemen to transact business with in all our acquaintance. See advertisement.

Boots and Shoes.—For several years we have noticed, at the corner of Frenchmen and Victory streets, a boot and shoe store at which we could not but observe the evidences of activity and thrift. Whenever we have entered we have been favorably impressed. It is now called the Pontchartrain Cheap Store, Mr. J. A. Lacroix, the proprietor, has the right motto: "Quick sales and small profits." See his advertisement in another column.

General Robert E. Lee—*Personal Reminiscences, Anecdotes and Letters of, by J. William Jones, D. D., issued by D. Appleton & Co.*—By reference to our advertising columns our readers may find a description of the above work. The Messrs. Appleton have done the public valuable service in issuing a work delineating so truthfully this noble type of Southern character at a time when the South is so maliciously maligned by a class of men who stand in such striking contrast.

We insert with pleasure the following note in connection with this notice:

"At the death of General Lee a memorial volume was announced, and this committee was appointed to superintend the publication. Circumstances, for which neither the committee nor the publishers were responsible, delayed and finally prevented the publication of that work.' In the meantime Rev. John William Jones had prepared this book to aid in the completion of Valentine's beautiful sepulchral monument in General Lee. Mr. Jones was a faithful chaplain in the army of General Lee, and subsequently, while a minister of the Baptist church in Lexington, enjoyed in an unusual degree his favor and regard.

"During this period, and while acting at times as chaplain of Washington College, Mr. Jones had special opportunities to observe the character of General Lee, for whom he entertained an enthusiastic devotion. The committee, knowing the peculiar qualifications which the author brings to this work, have afforded him the fullest access to the materials in their possession, and are happy now to commend to the public the completed volume as a valuable contribution toward a biography of Robert E. Lee.

Committee of the Faculty of Washington and Lee University."

Mr. John M. Colby, at No. 20 St. Charles street, is the general agent of the Appletons for the Southwest, and is known to us as a courteous, attentive and reliable gentleman.

Historical Collections of Louisiana and Florida, by Gen. B. F. French.—Volume I (second series) of the above interesting work is now in press, and will soon be issued by that enterprising publisher, Albert Mason, of New York. By reference to his advertisement in another column it will be seen that several other interesting books have just been issued by the same house.

See Dr. Warrington's advertisement in another column.

Levy Bros.' advertisement will be seen elsewhere.

BUSINESS NOTICES.

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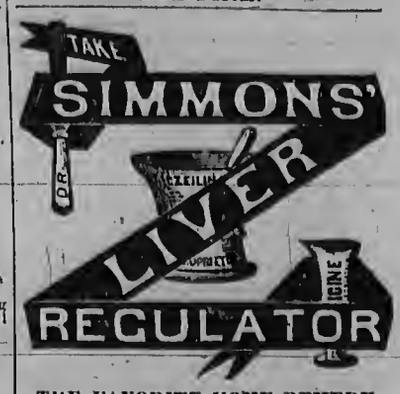

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The Child's Corner.

A BIRD'S EXPERIENCE.

BY M. F. BUTTS.

I lived first in a little house,
And lived there very well;
The world to me was small and round,
And made of pale blue shell.

I lived next in a little nest,
Nor needed any other;
I thought the world was made of straw,
And brooded by my mother.

One day I fluttered from my home
To see what I could find;
I said: "The world is made of leaves;
I have been very blind."

At last I flew beyond the leaves,
Quite fit for grown-up labors;
I don't know how the world is made,
And neither do my neighbors.

Christian Union.

From a Little Friend.

LOCHARAE, OUACHITA PARISH, LA.,
February 11, 1875.

DEAR MR. EDITOR: I read in the ADVOCATE of January 7 a letter from one of your little readers. I am another little reader, and would like to write to you. I love the ADVOCATE for many things; one is because my dear father (who is dead) used to write for it; another is, you always give the children a corner. I love to read the good long letters from the preachers away off in Mexico, Oregon and Nebraska. I have a nice scrap-book all filled with pieces from the ADVOCATE. Last year all the spare time I had out of school I tried to make something for the missionaries; but the overflow and then the drouth spoilt all my labor. I was greatly disappointed, but not discouraged. I intend to "try again," and if I succeed you will hear from me. Till then, dear Mr. Editor, good-by.

Your little friend,
ANNIE H. LEWIS.

[That is right. Try again and help the missionaries. God bless the children! We are glad to hear from them.—EDITOR.]

Father Jut-Tooth.

BY OLIVE THORNE.

Father Jut-Tooth is a droll fellow who lives in the land where the goats climb trees. He dresses in a thick suit of ashes, carries his tobacco behind his ears, and, for ornament, wears the tail of a cow.

His wife wears an apron of skin, with a fringe of iron rings and beads and bells; and the largest house in the village is a hospital for cows.

Queer people, did you say? Yes, they are queer, I must admit; and it would be hard to believe what we hear of them, only that travelers have seen them and written books about them.

But let me tell you more. He is called Father Jut-Tooth by the Nublans, because of a singular custom his people have of breaking off, or filing to a point, the two lower front teeth, thus leaving the upper ones to grow out till they are very prominent. Why they should think this an improvement upon nature's way of arranging teeth nobody knows; but their fathers set the fashion, and they dutifully follow it. And let me tell you that the most savage tribes in Africa are as much slaves to fashion as we; and it is even worse with them, because the fashion is not simply the cut of clothes, but mutilation of the body, breaking off teeth, pressing heads out of shape, stretching the lips till they look like a duck's bill, tattooing new patterns in the skin, and boring holes through the flesh.

Father Jut-Tooth dresses in a suit of ashes, as I said, and rubs it well in, so that if he is a poor man, and obliged to use wood ashes, he is changed from his native brouze color to a fine gray; but if he be rich, and can afford the luxury of a more expensive sort of ashes, he will be rusty red. The use of the ashes is to keep off insects, and for the same purpose he sleeps in a bed of the same ashes.

His favorite ornament, I told you, is the tail of a cow; but he does not disdain other tails, such as goat's, and the chief of his tribe has quite an assortment of tails with which to vary his dress.

Then, like all other Africans, he has his ears pierced in several places, and iron rings or bars put in. And, worse than that, his upper lip is pierced, an iron bar fitted in, and, as you'll not be surprised to know, he is tattooed in stripes like the rays of the sun, going from the top of his nose across his forehead and temples.

But this singular gentleman is not yet fully dressed. He has ivory rings on the upper part of his arms, and, if he is rich, iron rings or bracelets from elbow to wrist, besides immense iron chains, sometimes as many as four, around his neck, and fastened on, too, so that they cannot be taken off.

His hair is probably shaved close to his head, though a traveler tells of one dandy who had thin hair about six inches long, which he had trained with great care, till it stood up all over his head in locks, and poluted like tongues of flame. The peculiar material which he used on it had dyed it of a rusty red color, and the observer frankly says he looked like a fiend.

As for clothes, the less said of them the better. He calls a man who wears garments a woman, and the German traveler—who, of course, was fully dressed—received the ironical name of the "Turkish Lady."

This man is a Dinka, and the dress of his wife is about as droll as his. To begin with, she nearly equals him in iron rings and chains. Her ears and lips and nose are as fully decorated as their limited size will allow. Her neck bears chains of iron beads shaped like gas-pipe cut into bits, strings of wooden balls, cords of leather, among the rest probably an amulet to keep her from harm, made of some verses from the Koran, inclosed in an ornamental leather sheath. This amulet, by the way, she shares with the cows and donkeys, who, of course, need protection also.

Her apron of skin is heavily fringed with iron rings, bells, beads, and such things, and her costume is completed by heavy iron rings on her ankles, which are fastened on, and which clank as she walks. A person of wealth sometimes wears as much as fifty pounds weight of iron all the time. So you see riches have their burdens in Africa as well as in America.

Every Dinka man carries a club a yard long, with a knob on the end, which makes it look like an immense nail.

The house of this curious couple is made of bamboo, daubed with clay, and the pointed roof of layers of straw supported by branches of a tree. This mansion—as you may imagine—is not very strong, and will last but a few years.

The great wealth of the Dinkas consists of cows. They collect great numbers of them, and take the best care of them, with the sole desire of possessing great herds. But, strange to say, they never kill one to eat, though they like beef well enough to eat them if they die by accident or disease. It is wonderful how attached a Dinka is to his cattle. He provides a large hospital for the sick ones, and attends them with the greatest care. If one dies he is inconsolable, much more so than if he had lost wife or child. When asked the use of so many cattle, he replies that it is enough to see them do well and look fat.

As a sign of grief, going into mourning in fact, a Dinka wears a cord around his neck, which I should think must be hard to endure, in addition to the stuff already there.

Like most savages, the Dinka thinks all disease is caused by evil spirits, and their doctors are, in fact, a sort of wizard. Their way of proceeding is exceedingly curious. It is at night, to make it more imposing. First the doctor begins with a great noise, something like the cackling of a thousand hens. This he keeps up for an hour or two, for the purpose of frightening the evil spirit supposed to be in the sick person, and compelling it to answer his questions. When it is thought to be sufficiently alarmed, the doctor commences his talk with the spirit, who meekly answers all questions, or at least appears to, for the cunning doctor is a ventriloquist, and can bring an answer out of a post if he likes. He asks the spirit his name, how long he has been in his present quarters, and why he has chosen them. When the doctor has exhausted these important questions he proceeds to pry into the family affairs of the sacred spirit, asking about his friends and family. Having thus "interviewed" the unhappy one as long as he thinks necessary, he goes to the woods for the roots which are to drive out the intruder and cure the patient.

Don't laugh at the pranks of the poor Dinka doctor. Quacks—to become known or famous—must make a great noise in Africa as well as in America, and you must remember he has positively no newspaper or fence corner in which to puff himself into fame.

But I haven't told you about the goats which climb trees. They are really Ethiopian goats, but are so fond of the young shoots of trees that they will stand upon their hind legs to reach them, and even climb into the lower branches, and hang there sprawled out in a very awkward way. A traveler tells of seeing groups of them standing around a tree on their hind legs, and looking like a party of men.—*Christian Union.*

"IF I ONLY HAD LEISURE."—Before complaining of want of leisure account should be made of the time *wasted*. Many people squander money on bad habits who never think themselves able to give a cent in charity, or lay one by for honest gain; and it is just so with wasted time. The New England *Farmer* brings this sort of folly home to complainers in the following fashion:

"If I had leisure I would repair that weak place in my fence," said a farmer. He had none, however, and while drinking cider with a neighbor the cows broke in and injured a prime piece of corn.

"If I had leisure," said a wheelwright last winter, "I would alter my stove-pipe, for I know it is not safe." But he did not find time, and when his shop caught fire and burned down he found time to build another.

"If I had leisure," said a mechanic, "I should have my work done in season." The man thinks his time has been all occupied, but he was not at work till after sunrise; he quit work at five o'clock, smoked a cigar after dinner, and spent two hours on the street talking nonsense with an idler.

"If I had leisure," said a merchant, "I would pay more attention to my accounts, and try and collect my bills more promptly." The chance is, my friend, if you had leisure you would probably pay less attention to the matter than you do now.

SHE PLAYS LIKE A CHRISTIAN. "I heard of two little children," said an American speaker, "a boy and a girl, who used to play a great deal together. They were both converted. One day the boy came to his mother and said:

"'Mother, I know that Emma is a Christian.'

"'What makes you think so, my child?'

"'Because, mother, she plays like a Christian.'

"'Plays like a Christian?' said the mother; the expression sounded a little odd.

"'Yes,' replied the child, 'if you take everything she's got she don't get angry. Before she was selfish, and if she didn't have everything her own way she would say: "I won't play with you! You are an ugly little boy!"'"

TERTULLIAN SAITH: "If thou endurest wrong for Christ's sake, he is a revenger; if sorrow, he is a comforter; if sickness, he is a physician; if loss, he is a restorer; if life, he is a reviver."

WHY is the end of a fish's tail like the prince imperial of France? Because it is the last of the honey-parts.

Farm, Garden and Household.

Care of Poultry in Winter.

So much has been said and written upon the care of fowls during the winter months of the year that it may seem a waste of words to discuss the question further, and yet daily cases are seen where fowls are neglected, being left to suffer for shelter, water and food during the inclement season, where, if the owner's attention were called to the case, it would in many instances be corrected; and what is now a source of dead loss would become at once an item of profit to the breeder.

Poultry will live and thrive during the summer, where an ample range is allowed them, with little or no care, in many cases hatching and raising their young with a less per cent. of loss than where supplied with all the modern conveniences; but the moment cold weather comes on and the ground freezes the case is entirely different. The supply of animal food (without which no fowls can thrive) being cut off, meat chopped fine, well sprinkled with caycune pepper, should be given; the grass and herbage being gone, cabbage and onions should supply their places; so also with lime, gravel and bone-dust. In other words, the nearer nature is followed in the winter care of poultry, the greater and more lasting will be the success and profit. In winter the prices of poultry and eggs are highest, not because it is any more difficult to produce them, but because the fowls are starved and neglected. No one is a true faucier who does not treat his fowls as well as himself.

A warm roosting-place at night is another important essential to poultry-keeping at any season. The building should be tight, free from dampness, and, above all, perfectly ventilated, which is best done by small windows low down on the ground, but in no case under the roosting-poles. The size and finish of the hennery will, of course, depend in a great degree on the means and taste of the faneier; the power of making it comfortable is within the reach of all. When the coop is sectional, and several breeds are raised, the most delicate should be placed furthest from the entrance. By following such a plan I have kept the combs of my Leghorn's perfect for several winters.

Plenty of pure, clean water should always be at hand. By warming it before pouring into the pans or dishes, freezing may be delayed some hours. Snow-water should never be given them, for where supplied in any quantity it speedily reduces the chicken to a skeleton. The reason of this I have never seen given, but the fact can be readily proved. A most excellent tonic for the drinking vessels is known as the "Douglas Mixture," and is made as follows: One-half pound sulphate of iron, one ounce sulphuric acid, dissolved in two gallons of water, and given in the drink in the proportion of one teaspoonful to a pint. By following any such simple treatment which may suggest itself to the faneier, fresh eggs and "spring chickens" may be had the year round.—*Poultry Record.*

German Millet.

For the benefit of those farmers who have had no experience with the German millet, I propose to give my experience for the last five years with its culture, and its merits as a paying crop and as food for stock. First, this excellent grass will grow on thin and worn fields better than any crop that I have any knowledge of. Say on poor fields, if well pulverized before the seeds are put in, it will make one ton of good hay per acre, and, in proportion to the fertility of the land, will produce up to three tons per acre, and can be seeded in the latitude of Nashville, Tennessee, as early as the fifteenth day of April, and the plants will stand as much frost as will the corn plant, and if seeded down as early as the fifteenth of April you will have good, well-matured hay from it by the first of June, or say in forty-five to fifty days from seeding. You can make two crops from the same plat of land, the same season, of this excellent hay. I should have stated that if seeded in the month of April, be sure to put it on upland, and on bottom land later in the season.

Would it not be well, now that all farmers are scarce of provender to carry their stock through the winter, to sow a small amount of this millet early, to meet the demand for hay? The writer of this, with five years experience, knows of not an objection to it as food for cattle, horses, sheep, hogs and all fowls; all eat it eagerly and thrive well from its nutritious quality. For horses and cattle I cut the hay with a machine, just as other straw is cut. The finer or shorter the cutting the better it is. By this process you can save one-half the hay from waste, and this is quite an item in times like the present, when such a great scarcity exists; and as a paying crop I have no knowledge of its equal, either to market the seed or hay. I have never, with all my experience with this crop, made a failure; sowed last season in the unprecedented drouth, in which a fair crop was the result, upon thin upland, and never have I been forced to sell any, up to this day, at less than $18 per ton; nor have I sold the seed at less than $2 per bushel, and often at a much higher figure, both for the hay and the seed.—*Correspondent Rural Sun.*

ALSIKE CLOVER IN THE SOUTH.—Having had several years' experience with this species of clover, I trust some of my conclusions may be of value to a portion of your readers.

Alsike produces more honey than white clover, and continues much longer in blossom. The honey is of a good quality, a little higher colored than that of the white clover, and not quite so delicate in flavor. It branches like red clover, and the same stock will often have at the same time many ripe heads, and even to the embryo bud, so that when the crop is cut for seed the straw makes a second quality of hay if well cured. Horses, cattle and sheep are fond of it for hay or grazing.

I sow about five pounds of seed to the acre, with the same quantity of timothy. It makes better hay than the red clover, though not so productive. It does best on moderately moist soil. If grown with timothy for seed, the latter should be cradled before the Alsike is cut.

In my opinion every bee-keeper should try Alsike clover for his bees. I say try, for I am not confident that it will succeed in sandy soil at the South.—*E. Need, in American Bee Journal.*

FLOW OF SAP.—A Mr. Phelps, of Burlington, has been studying the flow of sap from trees. One of his most interesting experiments is the following: In the time of the flow of sap, take a fresh green sapling or limb of birch, or some wood which flows sap freely, of about the diameter of the auger-hole made in tapping a maple-tree, and clear off the bark for half an inch from one end, and drive or press it into the auger-hole, so that the shoulder of the bark or the green stick will fit against the bark of the tree, as in grafting. Then set a bucket under the other extremity of the limb or sapling, which is also cut off, and sap will be found dropping from the end farthest from the tree, almost instantaneously, no matter what may be the length of the stick; and it continues to run as long as that day's run of sap continues, and as fast as through a common spout. In this way he has brought sap from different trees in the same bucket. In using a birch stick, and, testing the first which was yielded, he found it to have a birch taste, and concludes that the maple sap, when commencing to find its way through the stick, as soon as it is inserted in the tree, instantly moves the whole body of the birch sap till it is exhausted, when the maple sap runs as freely through its new medium as it did in the original tree.

NEW METHOD FOR PRESERVING MEAT.—According to Endemann, meat cut in slices and placed in a room the air of which is heated to 140°, and only allowed to enter and escape through cotton filters, becomes so dry in three hours that it can be ground, and, since the albumen and fibrin are not coagulated, it loses none of its nutritive properties.

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PROF. LANGLEY, of Pittsburg, has discovered a spot on the sun, which he describes as of unusual magnitude, and says it is visible to the naked eye through a smoked glass. It may be seen on the western limb of the sun, and has the appearance of a small cloud. The telescope reveals that over forty smaller spots have united to form the large one, and that its length is somewhat over eighty-five thousand miles, while the entire spot covers sixteen hundred millions of square miles. Throughout this extent the surface is broken up and tossed into every form into which the solar cyclones can distort the intensely brilliant matter on which they act. Curvilinear outlines, peculiar to these whirlwinds, predominate, and the intricacy and beauty of their shapes are described as being beyond comparison with any of the cloud-forms of our own atmosphere, as they are also more definite in outline. The professor says some are crystal-like in the precision of their details; but while the crystalline patterns which the frost traces on our window-panes are not more beautiful or definite, they cannot rival the vivid splendor of these solar forms, or bring up the impression we gain when we observe that, vast as the real dimensions must be, they are shifting and passing into new shapes from hour to hour, and even visibly changing while we gaze.

A PAPER was read recently by Lieutenant Colonel A. Strange, F. R. S., inspector of scientific instruments to the Indian government, on "The Necessity for Placing Physical Meteorology on a Rational Basis." With regard to the sun's force and records of the solar spots he says: "In a given locality, on a given date, the sun, to which we ascribe so predominating an influence, attains, year after year, the same elevation above the horizon, and, being at the same distance, presents the same angular area. If the sun, as that date annually recurs, were in all other respects the same, we should have a right to expect annual recurrence of the same weather, unless some disturbing cause, of which we have at present no knowledge, were known to exist. I do not say positively that the sun being a constant force, we should have this constancy in the seasons; but what I do say is that if the sun be not a constant force we have no right to expect constancy in the seasons. The first question, therefore, should be: Is the sun a constant force? Does it, year after year, at the same date, present the same unvaried surface? We know that the contrary is the case. We know that the surface of the sun's disk is never free from spots, and that these spots are constantly changing in number, size and position; we know that, whatever law may govern them, their period of change and return is certainly not annual. We know also that the general surface of the sun is covered with markings called facnlæ, which are perpetually changing, and which have not an annual period. We have also learned, within two or three years, by the aid of the spectroscope, how at any time to examine the exterior gaseous envelope of the sun, which formerly could only be seen during a total eclipse, and we now know that the famous red prominences of which on those rare occasions we obtained only a fleeting glimpse, on being studied at our ease, without interruption, reveal evidence of activity in those regions of the most stupendous sublimity, darting out, in a few seconds, flames many thousands of miles in extent. Further, in examining the spectrum of the solar light with improved spectroscopes, assisted by photography, we find that thousands of lines exist there of which hitherto we had no knowledge; and quite recently the researches of Norman Lockyer tend to throw a doubt on the fixity and constancy of some of these lines. We have here evidence which conclusively proves that the sun's surface and surroundings are not maintained in a constant condition. The evidence may not justify us in asserting that as his surface changes, so must the force which he pours out on the earth necessarily change also; but it certainly justifies us in entering on a systematic examination of that question with the appliances which modern physical astronomers have contrived for the purpose."

AN impassioned swain, under a bad spell, wrote: "Mary, I love thee well." She replied that she was glad he didn't drink liquor.

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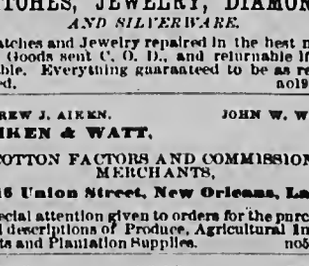

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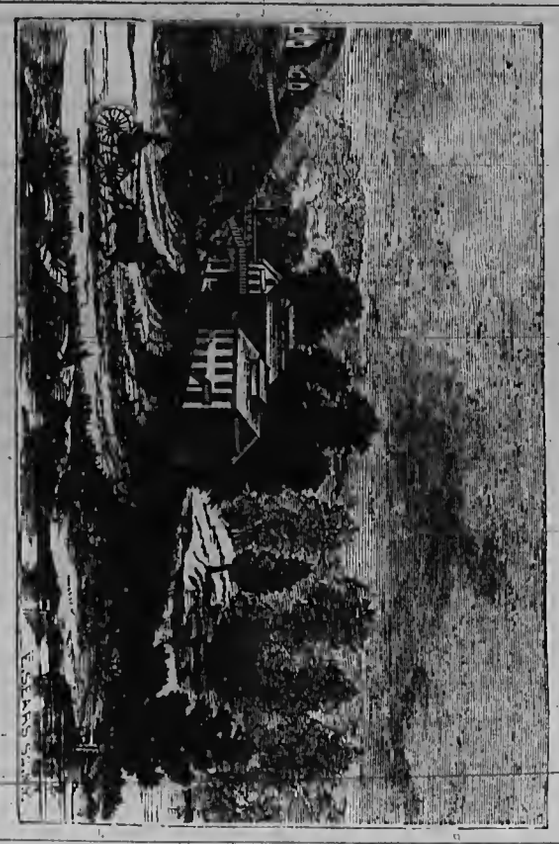

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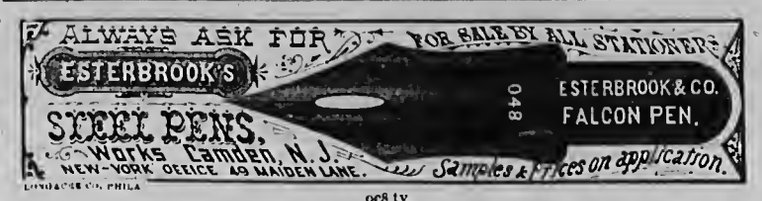

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Works—Newark, N. J. au13 1y

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
au13 1y NEW YORK CITY.

CARPET WAREHOUSE.
17.....CHARTRES STREET.....17
A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; throatelles, Cuselenes, Terries, Rejs, Lace and Nottingham Lace Curtains; Haircloth Ticking; Spreads; Burlaps; Stair Covers, etc.
de10 1y A. BROUSSEAU & CO.

JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

W. N. PACKARD,
STEAM WOOD YARD,
Corner Ursulines and Rampart Streets,
NEW ORLEANS, LA.
Pittsburg Coal and Charcoal a specialty. Families supplied with all kinds of Fire Wood at the shortest notice. Wood Sawed and Split to any size desired, at the lowest prices. ja21 2m

MACHINERY, TIES, ETC.

LOW PRICES FOR CASH!
PLOWS, CULTIVATORS
MOWING AND REAPING MACHINES,
CORN AND COTTON PLANTERS,
HAY RAKES, ETC.
PLANTATION HARDWARE.
STEAM ENGINES, GRIST MILLS,
COTTON GINS, SAW MILLS,
HORSE POWERS, SUGAR MILLS,
PUMPS, ETC., ETC.
FOR SALE BY
B. J. WEST,
115 and 117 Magazine St., New Orleans,
WHOLESALE DEALER
ja28 3m And Manufacturers' Agent.

IMPORTANT TO PLANTERS.
IRON COTTON TIES

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
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jy23 1y John and Water Sts., Cincinnati, O.

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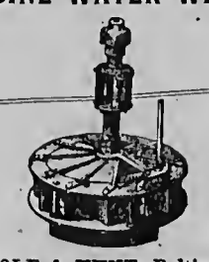
JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.



POOLE & HUNT, Baltimore,
Manufacturers for the South and Southwest.
Nearly Seven Thousand Now in Use,
working under heads varying from 2 to 240 feet. Twenty-four sizes, from 5½ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large Illustrated Pamphlet sent post free.
Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ehaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.
☞ Send for Circulars. se6 6m

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.

DUFUR & CO.,
No. 86 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sleeves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
B. J. WEST, Agent,
mh5 1y 115 and 117 Magazine st., New Orleans.

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
549.....MAGAZINE STREET.....549
Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 10m

FOUR SEASONS RESTAURANT.—JOHN ——, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. ja21 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 8 feet 9 inches below high-water mark.

COTTON.—The following are the arrivals since the nineteenth instant:

Mississippi river and bayous	3,310
Red river	4,384
Arkansas river	1,572
Ouachita river	3,215
Railroads	2,692
Mobile	1,259
Texas	200
Florida	2
Total	16,614

On Saturday the market opened with a good inquiry, which was discouraged by a telegram from New York to the Cotton Exchange, reporting that marked "heavy" at previous quotations, but a subsequent dispatch having noted that the word intended to be used was "hardening," the movement soon became more active, and 2,000 bales changed hands during the morning at irregular prices, a part of the business showing no variation, and the rest an improvement of ⅛c., after which the movement became more active, especially toward the close, resulting in additional sales of 6,700 bales, making a total of 8,700 bales. On Monday, although the general movement was restricted by the banks and Cotton Exchange being closed, with no regular dispatches from Liverpool or New York, yet the market opened with a fair inquiry, and up to noon 1,800 bales had changed hands, partly at Saturday's advance and partly at an improvement of ⅛c., after which buyers became still more stringent in their pretensions, but, as the demand continued strong, further sales were effected to the extent of 3,450 bales, at prices still more in favor of factors, making a total of 5,250 bales, the market closing strong at an advance of ⅛@¼c. On Tuesday the movement exhibited but little activity, and the day's business, as far as reported, was confined to 4,350 bales, the closing rates requiring an advance of only ⅛c in the inside figures of some grades and the outside of others.

The above makes an aggregate for the past three days of 18,600 bales, against 19,250 the corresponding time last week and 17,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 826,131 bales, against 867,207 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 95,116 bales. The decrease by the reports per telegraph is 405,417—2,888,929 against 2,994,346. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 99,379 bales to Great Britain, and a decrease of 54,856 to France and 62,484 to other foreign ports. We quote:

Ordinary	13	@ 13⅛
Strict ordinary	13⅛	@ 13⅝
Good ordinary	14⅛	@ 14⅝
Strict good ordinary	14⅝	@ 14⅞
Low middling	14⅞	@ 15⅛
Strict low middling	15⅛	@ 15⅜
Middling	15⅜	@ 15¾
Strict middling	15¾	@ 15⅞
Good middling	16	@ 16⅛
Middling fair	16⅝	@ 16⅞
Fair	17	@ 17¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		17,853
Arrived past three days	16,614	
Arrived previously	937,797—	954,411
		970,264
Exported past three days	16,034	
Exported previously	656,651—	672,685
Stock on hand and on shipboard		297,579

NEW LOUISIANA SUGAR.—The receipts on Saturday and Monday were confined to 449 hhds., which were mostly sold, together with 300 hhds. in the sheds, at 5@5⅝c. for inferior, 6@6¼c. for common, 6⅝@6¾c. for fair, 7@7¼c. for good fair, 7⅜@7⅝c. for fully fair, 7¾@8c. for prime, 8c. for strictly prime, 8⅛c. for choice, 7@8¼c. for seconds, 9@9½c. for yellow clarified, 9¼@9⅝c. for off-white clarified, and 10@10¼c. for pure white clarified.

NEW LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 429 hhds. and 6 half hhds., which were mostly sold at 35@44c. for inferior fermenting, 44c. for fair fermenting, 46@50c. for prime fermenting, 46@50c. for open-trilled, 54c for fair, 50@55c for fair reboiled, 56c. for prime not fermenting, and 60c. for strictly prime.

CORN.—On Tuesday 1,400 sacks sold at 90@92c. for yellow and yellow mixed, 92@93c. for white, and 800 white, in convention, at 98c. ₱ bushel.

OATS.—On Tuesday 1,100 sacks sold at 72@73c. ₱ bushel.

BRAN.—On Saturday 500 sacks sold at $1.70@1.75 ₱ 100 lbs.

PORK.—On Tuesday 250 bbls. thin mess sold on private terms, and 250 bbls. mess, in two lots, at $20 ₱ bbl.

BACON.—On Tuesday 25 casks clear sides sold, in three lots, at 12¾c. ₱ lb.

DRY SALT MEAT.—On Monday 10,000 lbs. shoulders, loose, sold at the railroad depot at 7¼c., and 40 boxes clear sides, on the spot, at 11¾c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 114⅝@114¾, against 114¾ at New York, and after a moderate business closed at 114⅝@114¾, against 114¾ at New York.

Nothing has been reported in silver. Most of the receipts are transshipped to New York. It is quoted at 107@107½ for American half dollars. Mexican dollars closed at 95 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	10 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow	7	8
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton.		
Anthracite	12 00	14 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	30	32
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	4 87½	5 00
Superfine	— —	4 50
Fine	— —	4 25
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	25 00
Choice	30 00	31 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 15
Coal oil, in barrels	17	18
Linseed, raw	— —	90
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, Feb. 24, 1875.

Texas beeves, choice, ₱ head	$40 00	@	46 00
Texas beeves, first quality, ₱ head	30 00	@	35 00
Texas cattle, second quality, ₱ head	20 00	@	25 00
Texas cattle, third quality, ₱ head	— —	@	15 00
Western beeves, ₱ lb. net	6 50	@	7 50
Sheep, first quality, ₱ head	6 00	@	7 00
Sheep, second quality, ₱ head	4 00	@	6 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	35 00	@	40 00
Calves, ₱ head	7 00	@	9 00
Yearlings, ₱ head	10 00	@	14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D. Thompson & Co., St. Louis, Mo.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Barp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
J. W. Burke & Co., Macon, Ga.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
The Graphic Company, 39-41 Park Place, New York.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
Louis Gimbel, agent, 578 Magazine street.
Mrs. D. J. Loewenstein, 749 Magazine street.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 128 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 102 Gravier and 13 Union street.

China and Crockeryware.
Samuel E. Moore, 55 Camp street
W. C. Shepard & Co., 29 Camp and 112 Common street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. H. Bussmann, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cooperage.
P. A. LeBlanc, 22 Front street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. H. A. Betancourt, 173 St. Joseph street.
James S. Knapp, 15 Baronne street.

Dry Goods.
Braselman & Adams, 586 and 588 Magazine street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Levy Bros., 580 Magazine street.

Educational.
Bleckman's Commercial College, 131 Carondelet street.
Illwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Embroidery and Lace.
A. D. Cousse, 538 Magazine street.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Edmond Bourgeois, 19 Conti street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
H. Rhodes, 55 St. Charles street.

Fruits.
S. Gierl, 23 and 25 Front street.

Furniture.
John Bois, 152 and 154 Camp street.
Joseph B. Hubbard, corner Rampart and Perdido streets.
D. Kellham & Co., 36 Royal street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
J. J. Brown, 78 Magazine street.
J. M. Dowling, 25 Decatur street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Leather.
A. F. Hicar, 80 Customhouse street.

Lumber.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Memeely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cincho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Frederickson & Harte, 139 Canal street.
Hartwell's Specific, Hartwell & Co., 1272 Broadway, New York.
Kearney's Extract Bucha, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, B. Laplace, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 123 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Merchant Tailor.
Joseph Brandner, 31 Bourbon street.

Milliners.
Mrs. Fricke & Williams, 586 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 245, 247 and 249 East Twenty-third street, New York.
Louis Grunewald, 18, 20 and 22 Baronne street.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holm, 143 Court street, Boston.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paints and Wall Paper.
M. A. Wheelihan, 119 Common street.

Paper Fastidens.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
A. M. Hill, 86 St. Charles street.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Plumbing and Gas-Fitting.
C. C. Hartwell, 48 Baronne street.

Professional.
Dr. C. J. Beckham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 210 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons Restaurant, 111 Chartres street.

Safes.
John W. Norris, 27 Canal street.

Sale Stables.
M. F. Thomson, 269, 271 and 273 Delord street.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
Richard Frotscher, 12 Dumaine street.
R. Maitre, 102 Magazine street.
Wood & Bellows, Geneva, N. Y.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Wood Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Sintlower and Petnice.
A. W. Hyatt, 38 Camp street.

Steamships and Shipping.
Merchants' Line New York Steamers, J. H. Ludwigson, 180 Common street.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
John P. Gaspard, 135 Decatur street.
J. M. Justitiani, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath & Lara, 99 Camp street.
T. B. Honor, 23 Magazine street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.
Miss W., care Dr. Chew, St. Joseph, La.

Washing Machines.
Illugen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
E. A. Tyler, 115 Canal street.

Wire Railing, Etc.
Decur & Co., Baltimore, Md.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,
By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. **Pamphlet of 100 pages Mailed Free. Send your address to us also.**

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.

no26 1y

Religious Notices.

NOTICE.—The district stewards of the Delhi district are earnestly solicited to be present at Delhi, February 27. There are several matters of importance claiming their immediate attention. By all means, brethren, come. Let us begin to work for the church with the beginning of the year, and then may we reasonably look for good results. C. W. CARTER, P. E.

Appointments for Quarterly Meetings.

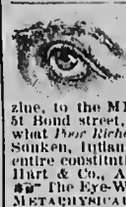
MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Rankin circuit, at Wesleyana	Jan. 16, 17
Enon circuit, at Enon	23, 24
Westville circuit and Taylorsville mission, at Antioch	30, 31
Mount Carmel circuit, at Dry Creek	Feb. 6, 7
Columbia circuit, at Hopewell	13, 14
Pearlington circuit, at Pearlington	20, 21
Ocean Springs station and Handsboro mission, at Ocean Springs	27, 28
White Plains circuit and Black Creek mission	Mar. 6, 7
East Pascagoula, at Zion	13, 14
Chickasawha and Greene mission, at Mutual Rights	20, 21

11 C. F. GILLESPIE, P. E.

MISCELLANEOUS.



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VOL. 21. NEW ORLEANS, THURSDAY, MARCH 4, 1875. NO. 10.

News of the Week.

DOMESTIC.

WASHINGTON, Feb. 19.—The President has issued a proclamation calling the Senate in extra session at twelve o'clock, March 5.

NEW YORK, Feb. 24.—The Brooklyn city court-room was crowded this morning, when General Tracy opened in Beecher's defense. All parties to the suit were early in their places.

Tracy devoted much eloquence on behalf of Beecher, who, he said, took his stand alone, but supported by his God and the justice of his character. He alluded to his prominence as a supporter of the Union at the commencement of the late war, which, he said, won the admiration of the whole world. One of the most striking characteristics of the man was a profound and earnest interest in young men. This prosecution was the reward he received for the love and devotion he had lavished upon a young man. Counsel related the history of Tilton, and dwelt upon his being a deist and denunciating the marriage relation as a fraud, and hindering the advancement of the world.

WASHINGTON, Feb. 25.—Messrs. Burke and Leonard have left for home.

Mr. Zacharie remains, and will present the letter of acceptance from the Conservative caucus. He will remain until the adjournment, witness the course of arbitration, and then leave for New Orleans with Mr. Wheeler, to carry out the compromise.

The adjustment meets with favor by all Louisianians here as the best obtainable.

WASHINGTON, Feb. 25, 1875.

To Messrs. Hoar, Wheeler, Poller, Rose, Phelps, Marshall and Foster, members of Congressional Committee on Louisiana:

Gentlemen—We have the honor to inform you that the Conservative caucus has accepted the plan for settlement of existing political difficulties in Louisiana, known as the Wheeler propositions, subject to two conditions:

1. That all the members of our committee shall act as arbitrators.

2. That there shall be an extra session of the General Assembly of Louisiana on the fourth Monday in March to give practical effect to the award when made, and to consider and pass upon certain reform measures absolutely essential to the peace and prosperity of the State.

In announcing the acceptance we desire to state that it is given under protest, and that we have been reluctantly forced to the conclusion that as other terms would be obtained. It is evident that if rejected the people of Louisiana had either to submit directly to an undoubted usurpation or to plunge the State into a condition of anarchy, in which event they were warned they would be unrelentingly used by the Federal authorities. Under these circumstances the propositions have been accepted, but in the name of a once free people we solemnly protest against the terrible wrongs which have made that acceptance a bitter necessity. The rights of our people can only be vindicated, if ever vindicated, by the action of the American people, who may find too late that their own liberties have perished with those of Louisiana.

E. A. BURKE,
A. H. LEONARD,
F. C. ZACHARIE,
Committee representing Conservative Members of the General Assembly of Louisiana.

RALEIGH, Feb. 25.—J. William Thorn, a native of Chester county, was expelled from the Legislature for promulgating disbelief in God and other heresies, by a vote of 46 to 31. The motion was introduced by colored members.

KNOXVILLE, Feb. 25.—The water is five feet below the great flood of 1867. Many houses and bridges destroyed. The weather is still threatening. Inundated mills in all directions have been swept away.

WASHINGTON, Feb. 26.—The Republicans of the Mississippi investigating committee signed one report; the Democrats signed another. The majority report closes with the recommendation for the passage of the caucus force bill, and that the violent action at Vicksburg justifies Governor Ames in calling on President Grant for troops.

WASHINGTON, Feb. 27.—The committee to sit during the recess to examine the various branches of the civil service will consist of Messrs. Boutwell, Conkling, Merrimon, Eaton and Allison.

Resolutions of the Mississippi Legislature in favor of the Texas Pacific subsidy were presented.

The civil rights bill finally passed and goes to the President.

An amendment relieving Southern jurors of the iron-clad oath was defeated. Mr. Logan said he would vote in favor of relief as a separate measure, but to amend the civil rights bill would defeat it. The vote was strictly party, except Sprague, Schurz and Tipton. Many senators were absent. The vote stood 38 to 26.

SALT LAKE, Feb. 27.—The court allows Anna Eliza, who is suing Brigham Young for a divorce, $3000 for lawyer's fees, and $500 per month pending trial, which Brigham is ordered to pay into court.

WASHINGTON, Feb. 28.—In the House the force bill passed shortly after midnight, amended to limit the President's right to suspend habeas corpus to Alabama, Mississippi, Louisiana and Arkansas, and to expire at the end of two years. The bill passed by a vote of 135 yeas to 114 nays.

Before the last vote was taken on the passage of the bill, Mr. Young, of Georgia, said he desired the country to know one fact: that out of the forty Democratic representatives from the States to be affected by the provisions of this bill, not one of them has been allowed a word in discussion upon its merits; but, on the contrary, the gentleman in charge of it has thought proper to deny time to any of the representatives from the Southern States who intended to oppose the bill, except a few minutes to two or three of them.

It may be stated that Democratic senators are determined that the caucus force bill, which passed the House this morning, shall not be allowed to reach the President. Concessions, they say, are over.

WASHINGTON, March 1.—The President signed the civil rights bill.

The following is the fifth and last section of the civil rights bill:

Section 5. That all cases arising under the provisions of this act in the courts of the United States shall be reviewable by the Supreme Court of the United States, without regard to the sum in controversy, under the same provisions and regulations as are now provided by law for the review of other causes in said court.

CINCINNATI, March 1.—The *Commercial's* Bridgeport (Ala.) special says the greatest flood that has visited that section since Noah's, with one exception, is now sweeping down the Tennessee valley. All the low ground about Chattanooga is submerged, and there is great loss of property.

Every railroad leading into the city is badly washed, and whole sections submerged. The East Tennessee road is out in twenty places. The Atlanta road has lost many bridges. The Memphis and Charleston road is under water for miles, and has lost heavily in bridges. The Nashville road is also a great sufferer. The great bridge across the Tennessee at Bridgeford is in danger, but as it is heavily weighed down with loaded cars it is thought that it may be saved.

The river is still rising slowly. Destruction in fences, stock and houses, for three hundred miles, up and down, is very great—probably the greatest ever known, with the possible exception of a flood eight years ago.

WASHINGTON, March 2.—Morton is going to tack the force bill on to the civil appropriation bill, which it will kill. You may possibly have Billings for district judge. They are sending charges against him as being identified with certain rings. This always precedes nominations. Grant likes rings.—*Picayune.*

Lieutenant Governor Penn, of Louisiana, was introduced to the President to-day by Governor Hebert. The interview was unusually long. The President concluded by saying to Governor Penn that he was desirous that the people down there should make some compromise in the interests of peace, and assured Governor Penn that such a compromise would have his personal support, but it was his business to administer the laws.

An amendment to the tariff bill, to tax tea and coffee ten cents per pound, was lost by a vote of 6 yeas to 56 nays.

Mr. Johnson's amendment, excepting tobacco already manufactured from the operation of the increased tax, was adopted by a vote of 18 to 26.

Mr. Jones then moved to lay the bill on the table, which was carried by a vote of 30 to 29.

ALEXANDRIA, VA., March 2.—In consequence of the civil rights bill, and fearing trouble, both the principal hotels here have canceled their licenses and closed.

FOREIGN.

LONDON, Feb. 24.—Gladstone has published a pamphlet on Vaticanism in reply to Dr. Newman and Archbishop Manning. He maintains his original assertions; eulogizes Newman, whose secession is the greatest loss since Wesley; acknowledges the loyalty of the mass of Catholics is unchanged; refutes Manning's assertion that claims the Vatican decrees, and points to declarations repudiating doctrines of papal infallibility and temporal power, by which the English and Irish Catholics obtained full civil liberty.

THE SEPOY PUNISHMENT.—Prof. Seelye, in a recent lecture, gave a different explanation of the terrible punishment of blowing Sepoys from the cannon's mouth from that which is understood. He said: "It is well for us to understand, when we see the papers, as they occasionally do, taking up the subject of English barbarity, what is the meaning of this 'barbarity.' I have found persons who supposed the punishment of firing Sepoys from a cannon's mouth meant that Sepoys were actually put inside the cannon and fired out. In reality the victim was put about six feet in front of the cannon, which was heavily loaded with powder alone; and I was told that no person unfamiliar with artillery would have any idea of the minuteness of the fragments into which the body was scattered. This was a great punishment, not on account of the death, or of the manner of death, but because the body was scattered, and denied the rites of burial. This is a terrible thing for a Hindoo, and the English report and believe that a rebellion was stopped there just by the sturdy statement of an English officer, who said that if there were any signs of mutiny he would subject all mutineers to this punishment, and it cannot be doubted that this punishment was the most salutary one so far as affected the success of England."

From the Work.

OCEAN SPRINGS, MISSISSIPPI.—*Mr. Editor:* We have just held (February 27 and 28) the first quarterly meeting, at Ocean Springs, for the Ocean Springs station and the Handsboro mission. We had a pleasant and, we trust, a profitable time. We were pleased to find the church so beautifully improved. It is not only neat and comfortable, but is now an ornament to the town. It was improved through the instrumentality and liberality of that venerable patriarch of Galveston, Texas—David Ayers—whose son and grandson reside here. The preachers appointed to Ocean Springs station and Handsboro mission having failed to take charge of their works, we are happy to say that our old and tried fellow-laborer, Rev. J. Nicholson, whose home is here, and whose health has greatly improved—although granted a superannuated relation—has consented, under this stress, to take pastoral oversight of both charges; at which the people generally, as well as the officers and members of the church, seem to be gratified. May his health be permanently restored. The district is in a peaceful and healthy state.

Yours in Christ,
C. F. GILLASPIE.

MARCH 1, 1875.

RALEIGH CIRCUIT, BRANDON DISTRICT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The first Quarterly Conference of the Raleigh circuit, Brandon district, was held at Raleigh, Smith county, on the sixth and seventh of February, 1875, W. B. Rhues in the chair, who presided over the Conference with ability, giving perfect satisfaction in all his deliberations, and preached on Saturday and Sunday to the satisfaction of the audiences. After the sermon on Sunday the sacrament was administered to a number of communicants, who felt the love of God in their hearts. We took up a collection for the Bishops, and received forty-five cents over half the assessment. I had visited all my appointments before the first Quarterly Conferences, and met with a warm reception from the brethren on the circuit. I found many who were alive to religion and to the interests of the church, though they are generally poor people. The finances come up slowly, yet we believe that the hearts of the people are fully in the cause of Christ. I believe that the stewards will be energetic in their collections, and that the people of the Raleigh circuit will respond to the calls and wants of the minister as well as their ability will admit of. Our prayer for them is that the Lord will bless them in basket and store this year; that he will give us health and strength to do the work assigned to us as a faithful minister in the Lord, and that we may have a great revival all round the circuit.

JOHN H. EVANS, P. C.

POLKVILLE, Smith Co., Miss., Feb. 23, 1875.

UTILIZING WHALES.—It could hardly be otherwise, and the "divine fitness of things" still exist. It was all well enough, when whales were necessary to the light of the world, that they should be killed for their blubber; but now in the days of coal oil and gas, when the incentive to whaling is nearly gone, it seems almost right that a new utility should be found for these monsters of the deep. To the philosophers who have been racking their brains and pondering on this great waste of power, a little paragraph published in a Halifax newspaper must open a world of light. This luminous statement is to the effect that on the twenty-third of November the American fishing schooner Sultan, while riding at anchor on the Grand Banks, with one hundred and fifty fathoms of cable out, was taken in tow at the rate of twelve knots an hour by a whale which had become entangled in the cable. After an hour and a half the monster was cut loose, and got his harness for his pains. This might be the germ of a great discovery. Why should not whales do service in the sea in the same way as horses on the land? We can fancy some New Bedford mariner, who has made the habits of the whale the study of his life, training a school of young monsters. First, to test their utility, he might try them with a small boat; but to find out their power he must ship aboard a fishing schooner and hitch one of his immense steeds to the anchor. The plan is perfectly practicable. All that is necessary is to form a stock company, buy up Coney Island for a stable, and make application for the privilege of taking the merchant marine to and fro. "There's millions in it."—*New York Tribune.*

THE eccentric revivalist, Lorenzo Dow, once preached a sermon on the text from St. Paul: "I can do all things." "No, Paul," he said, "you are wrong for once. I'll bet you $5 you can't," and he laid down a $5 bill on the desk. He continued to read: "Through Jesus Christ our Lord." "Ah, Paul," he said, "that's a very different thing. The bet's off."

BIOGRAPHY has been called the picture gallery in the halls of history. History properly is only the record of the result on society and the world of the doings of men. Biography introduces us into the house of the interpreter, and explains the springs by which the operations are carried on and their consequences evolved.

MR. AND MRS. BEST were divorced in Washington last week. They are Better now. Good.

The Eucalyptus Globulus.

A WONDERFUL TREE.

The *Revue des Deux Mondes* for January 1 contains an interesting article on the eucalyptus globulus, or blue gum of Tasmania. It will be read with disappointment, however, by cultivators of the tree in this country who hope to obtain some light on the climatic conditions essential to its flourishing away from its native seat. The writer, M. Planchon, insists on the distinction that trees may be naturalized, but not acclimated. They will either grow or not grow in a given locality, and experience alone can determine what region is suitable for them. Nor is there necessarily a reciprocity in this naturalization of plants and vegetables. From England, for example, numerous wild and cultivated plants have passed to Australia and thriven there, though generally deteriorating; but not a single Australian species has yet been propagated in England outside of ornamental gardens, where they are cultivated by thousands. Even in southern Europe and northern Africa all that can be said of the eucalyptus is that it has been introduced, but not yet naturalized—in other words, it still requires the care of man. The experience of the Cape of Good Hope, the Argentine Republic, of Cuba and California, is passed over by M. Planchon, who confines his attention to the shores of the Mediterranean. In Algiers the giant tree has prospered wonderfully, and already has given a new character to the landscape. Twenty years ago it grew there unknown, but cultivation on a large scale and with a purpose was not attempted till 1861–62. It now lines the railroads and highways, and is observable singly, in clumps and in groves, so that it seems like part of the indigenous vegetation. In the south of France it thrives only where the orange-tree does without artificial shelter—*i. e.*, in the eastern Pyrenees, the Var and the Maritime Alps, the best-known sites being Hyeres, Cannes, Antibes, Nice, Villefranche and Monaco. Open-air cultivation has been tried at Montpellier, Marseilles and Narbonne, but not without great risks and disappointments, and M. Planchon decides adversely on the climate of Languedoc and even of the western portion of Provence.

In our Southern States the chief hope reposed in the eucalyptus is that it will overcome miasmata, and not without reason. The "fever-tree" is the name given it in Spain, by the people of Valentia, from a practical acquaintance with its properties. Not only does it absorb immense quantities of moisture from swampy soils, and give off a balsamic effluvium, but it furnishes the *materia medica* with a substance which is a febrifuge in the case of a large number of intermittent fevers; it has disinfecting and antiseptic qualities; topically applied to wounds, it prevents cicatrizing; its leaves in a moderate infusion will supply the place of tea as a stimulating beverage, and rolled into cigarettes they have a soothing effect on the respiratory organs. Prosper Merimee is said, in his last illness at Cannes, to have derived benefit in this way from the smoking of them. The eucalyptus essence has also been administered for bronchial affections in the form of lozenges; and a toilet article, of a powerful and very persistent odor, has been made of it. Great as are these uses, the tree is perhaps still more to be welcomed for its timber. Its rapid growth is not incompatible (as is usually the case) with a compact texture, whose value is heightened by the presence of resinous substances, eminently adapting the wood to resist salt water, and to play an important part in naval architecture. For the same reason it does not rot in the soil, and is used for railway sleepers, for posts and piles, for bridges, viaducts, etc. Some of the allied species of the eucalyptus globulus are taller than it is, though mention is made of a blue gum plank nearly one hundred and seventy feet long. A single eucalyptus amygdalina has been known to surpass in height the Strasburg spire, and even the Great Pyramid. For further particulars respecting the subject of this note we must refer to M. Planchon's article, which is remarkable, considering that the author is a Frenchman, in suggesting how certain peculiarities of the blue gum lend support to the development theory of the natural creation.—*New York Nation.*

A Card.

I am the only son of one of six brothers and one sister. My grandfather's name was William, and grandmother's Frances Stone. They had, as well as I recollect, six sons and one daughter, whose names were respectively: William, Tilman, Jackson, James, Coburn, Maburn and Nancy. Aunt Nancy first married a Rochello, and afterward a Forrester. My father married a Miss Rachel C. Etheridge, who was related to the Warrens, Yerks, etc. My father was related to the McCollochs, Culpeppers, Magnesses, etc. Now any information concerning the whereabouts of any of my connections would be thankfully received by

J. D. STONE,
Cane Creek, Faulkner Co., Ark.

P. S.—Will the Texas *Advocate* please give this one insertion?

W. J. S.

WHAT is poetry? A smile, a tear, a glory, a longing after the things of eternity.—*Prentice.*

The Southern Review.

MR. EDITOR: Many thanks for the very kind and considerate insertion, in your journal, of the notice relating to the *Southern Review*, which appeared in the St. Louis *Christian Advocate* of January 27.

By an amicable arrangement between Mr. Dameron and myself the *Southern Review* has been returned to my hands, and will be hereafter published in Baltimore, Maryland. The notice of this fact was forwarded to St. Louis with the last batch of articles for publication in the *Review*, with the special request that it should be inserted. We are extremely sorry that this request was overlooked. The Southwestern Book and Publishing Company will hereafter have no further connection with the *Southern Review* than will other booksellers who may wish to aid in its sale and circulation. It is the sole property of the editors, Mrs. S. Bledsoe Herrick and myself, who will continue to conduct it without any the least change in its programme or principles.

All moneys due for the year 1875, including the January number, should be forwarded to Mrs. S. Bledsoe Herrick, 34 McCullough street, Baltimore, and not to the former publishing house in St. Louis. We beg subscribers to remit as soon as they conveniently can, *if not sooner*, as our money affairs have been somewhat deranged by the sudden and unexpected change above mentioned. The April number is now in the printer's hand, and partly through the press, with the assurance that it will be issued by the first day of that month.

We are exceedingly glad to have our *Review* back again. We now can and *will* have it issued punctually when due; and, besides, we shall no longer be distressed, as we have so often been, by the "monstrous" mistakes in proof-reading, which have been incident to its publication so far away from us. In the last number, for example (page 181,) we wrote these words: "Hail to thee, O thou illustrious John, of Noyon!" meaning to speak, as we have always done, most respectfully and reverently of John Calvin. But yet the printer, or the "printer's devil," has made us say: "Hail to thee, O thou Monstrous John, of Noyon!" Evidently mistaking our two small ll's for a large M, he has converted our "illustrious" hero into a "Monster." What could be more distressing? Yet this is only one of the many blunders which, in times past, have vexed our souls.

Finally, as the *Review*, in passing through the press, will also pass through our hands, so we can adjust the space for book notices to suit us, which, for the want of timely information, we have heretofore found it impossible to do. Accordingly we can and will very greatly improve this most important feature of the *Review*.

A. T. BLEDSOE.

BALTIMORE, February 15.

P. S.—We shall be much obliged to the editors of our church papers if they will be so kind as to insert the above notice in their columns.

A. T. B.

Nashville Christian Advocate.

A CORRESPONDENT who attended the third anniversary of the Plymouth church Chinese Sunday school in San Francisco gives an interesting account of the exercises in the *Advance*. An original address in English was delivered by Jee Gam, of which the following is a part:

"If you were to go to China you would find that the people have no Sabbath, no churches, no Sunday schools, except the few that were recently established by Christian missionaries. You would find no public schools except universities. You would see temples scattered throughout the whole empire. You would at once perceive that the people were worshipers of idols. Their religion is similar to that of the ancient Greeks and Romans, for they believe there are three classes of deities—the celestial, the marine and the infernal. Besides these three there are inferior kinds of gods, such as the god of education, of war, of mountains, rivers, roads, farms, horses, doors and everything you can think of. Each person is controlled by his peculiar god. But the highest of all gods dwells in the heavens and is Shang Di, which means the highest being, and is considered as the creator of heaven and earth. The highest that lives in the sea is Hoy Loony, and the highest that lives in the infernal regions is Yum Loo. Moreover, the people worship their ancestors as well as their divinities. They have so much superstition that they dare not go abroad, or build a house, or open a store, or begin anything of that sort without the consent of one or more gods. Now, my friends, I feel very sorrowful whenever I reflect upon their condition, because of their foolishness and their ignorance of the only true God. I feel sad and wretched because of their darkness and superstition. They need the word of God to enlighten their path, and his Holy Spirit to lead them out of darkness. Nevertheless, I feel rejoiced immediately when I think of the love which you and your friends have been manifesting toward us by instructing us in the word of life. I feel encouraged by the upright example which you have set before us in the name of Jesus. Those are the feelings which I have formed by coming to America. I boast and consider that I have found these things, which are far above the value of gold that I came to find. I boast and publicly declare my intention to do my share toward leavening our country with the leaven of Christ, and I have both seen and heard many of these young men express themselves in the same manner. As I said, I feel rejoiced because there are six Chinese mission schools in this city, and eleven Sunday schools. The number who attend these schools is about six hundred, and two hundred and thirty of them have been converted to the true faith. Six from our own mission were baptized to-day, and added to the Bethany church. The time will be when they will come not only in six, but by hundreds; aye, even by thousands, as we read in the Acts about the Pentecost season. The time will come when every idol shall be discarded and its temple converted into a Christian church, for there is no loss in working for Christ."

The Evils of Pulpit Notoriety.

A secular journal moralizes over the confession of a prominent witness, in a certain trial, that in his younger days he worshiped great men, but that since he had come to know them better he was "sick" of them. The journalist seems in his moralizing to make no distinction between the varieties of great men, but puts them all into one catalogue. As Macbeth says: "Hounds and greyhounds, mongrels, spaniels, curs, shoughs, water-rugs and demi-wolves, are clept all by the name of dogs." He mentions Alexander, Cæsar, Washington and Hamilton in connection with the particular "great men" by whom this witness in his youthful and immature years had been dazzled, as if such a juxtaposition were not ridiculous.

And yet this journalist is only repeating the vulgar error of confounding notoriety with fame. Because an individual happens to be the town talk, unthinking persons suppose that he thereby goes into history, and becomes the theme of admiration for a nation or for mankind. Nothing is easier than to get notoriety, and nothing is more difficult than to acquire fame. The arts that promote the former defeat the latter. He who would gain a lasting reputation in any department of human effort must cultivate his powers so highly and exert them so conscientiously as to preclude the indiscriminating and noisy applause of a narrow circle of relatives, friends and dependents. Notoriety always supposes more or less of personal acquaintance and relationship; fame supposes none at all. A noted politician, or a noted actor, or a noted preacher, derives his reputation from the crowd that gathers about him when he makes a public appearance, and the celebrity which he enjoys is due to individual traits and peculiarities, more than to those solid excellencies that remain the same for all time and under all circumstances.

It is here that the evil influence of mere pulpit notoriety upon the church and society is apparent. The declamatory and sensational preacher gathers around him only a particular class. It is a class marked by defects that require to be removed rather than strengthened. They are commonly the very same defects which the preacher has himself. Like priest, like people. He abhors doctrine, and they abhor it. He talks metaphors, relates anecdotes and raises laughter, and they like metaphors, anecdotes and laughter. He favors loose and easy-going ethics, and they enjoy the same. In this way the preacher speedily becomes the "great man" of his congregation, and then,

"Like Cato, gives his little senate laws,
And sits attentive to his own applause."

The injurious effect of notoriety upon the individual himself who is so unfortunate as to have it is manifold. It is almost fatal to personal piety. Those devout and saintly men in the history of the church have not been local celebrities. No deep and pure character is formed under the intoxicating stimulus of a crowd of partisans. On the contrary, infirm virtue, sad lapses and great scandals are apt to come in connection with such influences. The effect upon the preacher in puffing him up with self-conceit is remarkable. It is very difficult for him to think others better than himself, and to condescend to men of low estate. The story is told of a popular member of a French parliament who, being overcome by his own eloquence, was overheard after his speech muttering devoutly to himself: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." This extravagance in secular oratory can be matched in the records of ecclesiastical. Some preachers have had as absurd notions of their own superiority as this French deputy had, and some congregations have been as crazy about their idol.

It is a dark day for a church, and it betokens great spiritual decline, when the people cease to be content with thoughtful, devout and scriptural teaching, and clamor for celebrated preachers. The demand will create the supply, and the church will be filled with declaimers and ecclesiastical charlatans. There will be no truly great men produced; and, what is far worse, no truly good men. There will be abundance of notoriety, but no fame; and, what is worse, no piety. In thus foolishly and wickedly trying to find their life, both the preachers and the people will have lost it.—*Christian Intelligencer.*

A LADY, in instructing her daughter in the use of the needle, said: "As I tell you to sew, so sew; but do not merely sew so-so."

The Christian Advocate.

THURSDAY, MARCH 4, 1875.

THE CHURCH'S WAR SONG.

Sounds the trumpet from afar!
Soldiers of the holy war,
Rise! for you your Captain waits;
Rise! the foe is at the gates.

Arm! the conflict has begun;
Fight! the battle must be won;
Lift the banner to the sky,
Wave its blazing folds on high.

Banner of the blessed tree—
Round its glory gather ye!
Warriors of the crown and cross,
What is earthly gain or loss?

Life with death, and death with life,
Closes now with deadly strife;
Help us with thy shield and sword,
King and Captain, mighty Lord!

King of glory, Thee alone,
Kings of kings, thy name we own!
With thy banner overhead,
Not ten thousand foes we dread.

Spare not toil, nor blood nor pain;
Not a stroke descends in vain;
Wounded, still no foot we yield
On this ancient battle-field.

More than conquerors even now,
With the war-sweat on our brow,
Onward o'er the well-marked road
March we as the host of God.

Royal is the sword we wield,
Royal is our battle-field,
Royal is our victory,
Royal shall our triumph be.

Bonar's Hymns.

Exposition of Doctrine.

MR. EDITOR: The exposition of Bible doctrines is highly proper, and also instructive, but the expositor should be content to give his views, without demanding, or, to say the least, requiring others to accept his views. In the field of investigation, especially the scientific, there is wide scope for the exercise of mind, and in this branch of human investigation we see the different orders of mind pursuing opposite paths, building into the common edifice, with materials culled from widely differing quarries, and yet aiming to complete the same building. The work, as it assumes shape, bears the impress of the workman, and is composite in its character; and, though this anomaly be apparent, nevertheless there is a place in the edifice for each separate piece of work. Hypothesis, speculation, experiment and facts may all enter into the general progress of the work, and be retained or rejected, as the builder becomes assured of their fitness or unfitness. This, in general, is the process by which we reach the end of our undertaking. Nature, including every department properly so classed, affords a vast theater for observation, for experiment and analysis, which tempts the mind to flights of vast extent; and from this wide range there is a tendency to lead astray and bewilder. This is seen in the history of scientific progress. Systems have been generated at the expense of long years of patient labor; they have had earnest disciples and zealous advocates; and yet, in the evolution of time, better light and more careful investigation have overturned the system, and buried the disciples in its ruins.

In theology the field for investigation is limited. We are not safe if, in this highest of all branches of study, we suffer speculation to mingle with and color our thoughts. Reason may test the dogma, and, if honestly used, will always submit to the teaching of the divine assertion. Take, for instance, the dogma of the witness of the Spirit. Reason, as she surveys the complex man, and takes in his wants, his weakness, his exalted genesis, and the reasonableness of some high and unmistakable evidence of his restoration to kindredship with God, from whom he has been separated by sin, at once responds to the truth of the dogma. Just here let us guard this point. We assert that there is no sound reason in the man who loves sin and hates God. He has the faculty called reason, but it is diseased, and consequently it cannot give a healthy verdict. This imperial faculty of the mind must be tuned by some divine influence before it harmonizes with divine things. It must take in the grand scheme of divine law, and bathe in divine love, until it understands the one, and is clean from pollution by contact with the other; and when thus rehabilitated it is prepared to pronounce in regard to matters of religious dogma. Were this faculty equally developed in each individual, the power of analysis and the scope of comprehension would be equal in each individual. But mind—embracing all the faculties—in each individual, though it be renewed by grace, has as many shades of strength as there are varieties of profile. Each assimilates a certain amount of divine food, and in this process there is the same diversity.

Now, if this idea be founded in truth, we at once see that to require the same experience in all persons as to the certainty of their having the witness of the Spirit would be harsh as a requirement, and not wholly sound philosophy. Let every man and woman be persuaded in themselves; and this persuasion can be reached and realized if the means provided be used. If we are ready to give good things to our children, God is more willing to give his Holy Spirit to his children, *provided they ask*. His word being true, and every promise urging us to seek the thing promised, what need of draping the matter under consideration with so much of human outgrowth?

Take another dogma—sanctification. We have many learned works upon this subject, but each writer differs in many things from the other. They aim at the same object, and yet their guns are not sighted alike. The words of Jesus alone are sufficient to lead us to the attainment of both these great blessings. I was once belabored for an hour with every sort of argument, and referred to over so many authors on entire sanctification, in order to my seeing this matter in the same light with my kind brother; but somehow the scales would not separate from my eyes, and I was considered in a bad case. Now this brother professed that he had the Spirit's witness, and that he enjoyed entire sanctification, and yet he deliberately violated the Sabbath. For my part, I must confess that the man who really has the witness of the Spirit and is wholly consecrated to God will, by a life in harmony therewith, offer a better argument for the dogmas than the most astute logician. INDAMORA.

Adam Was Created Holy.

MR. EDITOR: I will now prove by the Holy Scriptures that the very thing that this false theory denies is true—namely, that Adam was created holy.

1. The first argument to prove that Adam was created holy I draw from the nature of his physical and mental composition. Moses informs us that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life (or lives,) and man became a living soul."—Genesis ii, 7. Now it is certain that sin had not entered into the world to defile the dust of the ground before the Lord God formed the body of Adam of the dust of the ground; and therefore the dust of the ground, of which he formed the body of Adam, was *holy* dust of the ground. This conclusion is confirmed by Moses where he informs us that God pronounced all things that he had made "very good," which he could not have done if all things had not been created holy; for anything that God pronounces "very good" is holy. Therefore the dust of the ground, of which the body of Adam was made, was holy. As regards his bodily and spiritual lives, they were both holy, for they proceeded directly from God, for he breathed into Adam's nostrils the breath of lives, and he became a living soul; and therefore the whole composition of Adam was holy. This must be true, because the holy Lord God cannot create anything that is not holy. He created Adam, and therefore he was created holy.

2. My second argument to prove that Adam was created holy is drawn from the image and likeness in which he was made. Moses informs us that "God said, Let us make man *in our image, after our likeness*. So God created man in his *own image, in the image of God created he him*."—Genesis i, 26, 27. Now that God created Adam in his own moral image, after his own moral likeness, is certain from the fact that "God is a spirit," and has no visible corporeal image and likeness to have created him in. Well, then, if God created him in his own moral image and likeness, he must have created him holy, for the moral image and likeness of God is holiness. Any man created in God's moral image and likeness must be created holy. Adam, the first man, was created in God's own moral image and likeness, and therefore he was created holy. Again, if moral uprightness in a man is holiness, any man created morally upright must be created holy. Adam was created morally upright, and therefore he was created holy.—Ecclesiastes vii, 29. Yet again, if moral goodness, in the superlative degree, in a man is holiness, any man created "very good" must be created holy. Adam was created "very good;" therefore he was created holy.—Genesis i, 31.

3. My third argument to prove that Adam was created holy is drawn from the *nature* of the law under which God placed Adam after he created him. St. Paul, speaking of the nature of this law, says: "Wherefore the law is *holy*, and the commandment *holy* and just and good."—Romans vii, 12. The psalmist says of this law: "The law of the Lord is *perfect*, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is *pure*, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether."—Psalms xix, 7, 8, 9. This is the nature of the ever-blessed law of God under which he placed Adam after he created him. It was *perfect*, it was *pure*, it was *true*, it was *righteous altogether*, and it was *holy* and *just* and good. Now, as God placed Adam under this holy law after he created him, it is reasonable to infer that he created him holy; for if God had not created Adam holy it would have been impossible, in the very nature of the case, for him to have obeyed God's holy law. But he did for awhile obey God's holy law, and therefore he must have been created holy.

Again, if Adam had not been created so as to enable him to keep God's holy law, his holy, just and good Creator could not have punished him for transgressing it; but he did punish him for transgressing it, and therefore he must have created him holy, so as to enable him to keep it. Hence we conclude that the doctrine that denies that Adam was created holy impeaches the wisdom, justice and goodness of God. It impeaches his wisdom by supposing him to place Adam under a holy law that it was impossible for him to keep. It impeaches his justice and goodness by supposing him to punish Adam with death, temporal and spiritual, for not doing a thing that it was impossible for him to do. Now, sir, I hold that any doctrine that does this must be false.

Once more, if Adam had not been created holy, and had not fell from the holiness in which he was created, God's holy law never could have demanded the *holy creation* of Christ's human nature to make a sacrifice to redeem fallen Adam and his posterity. But God's holy law did require this, and therefore Adam was created holy, and fell from the holiness in which he was created. And to deny this is to deny the Bible and the whole system of the Christian religion. JAMES SHANKS.

AND the apostles said unto the Lord, Increase our faith.—Luke xvii, 5.

Jesus had just taught the disciples concerning *the certain coming of offenses, the dreadful consequences to those who should commit them, and what course they must pursue toward offenders*. Whether or not they fully understood all these things we do not know, but they seemed to apprehend that their duties would be exceeding great and irksome. They had also learned, it seems, another important fact: that strong and mighty faith in God was the only means whereby they might discharge their important and arduous duties toward those who should offend them. Therefore they prayed to their Lord: "Increase our faith."

They had faith. This they knew, and they acknowledged it by the character of the prayer they offered. They had faith—some degree of faith—in their Lord, and in God, his great Father. Its light and power had shined and been felt in their hearts. By it they had been enabled to surmount obstacles, performed important duties, and had passed through many trials deep and sore. But now they looked out over their future way, as the hand of the Master revealed it to them, and saw still greater duties and trials; and as they beheld they could but cry to him in whom they trusted: "Increase our faith." The disciples differed very widely sometimes in their views and feelings, but on this occasion, as the text teaches, they all entertained the same view and the same feelings. It is a remarkable circumstance that they all, unanimously, simultaneously, as with one voice, said to the Lord: "*Increase our faith!*"

We may not suppose that they were aware of the manner in which faith was to be increased. They may have thought, like some in our day, that the higher degrees of faith were to be *infused* into their souls. If so, were they not mistaken? Faith in the soul is a principle which, like a seed in the soil, is to be developed from within. God increases our faith by giving it exercise, as he did in Jacob's case, when he wrestled all night with the angel, and in the case of the woman of Canaan, who came to Jesus in behalf of her afflicted daughter.

Brethren, do you pray: "*Increase our faith!*" Your Master and mine will hear your prayer; and he will answer it, too, by so arranging that in his providence you shall have opportunity to exercise the little faith you have until it grows into mighty faith! Let us daily pray: "*Increase our faith.*" W. S. T.

PEROTE, Alabama.

Physical Discoveries in the Sea.

Two important expeditions, now engaged in oceanic research, one in the Atlantic and one in the Pacific, have recently reported some of the results of their labors, which will probably put a new phase on the great problem they are seeking to elucidate. We have very lately published the full account of Commander Belknap's extensive survey of the bottom of the Pacific lying north of the great equatorial current. While his aim has been specifically to test the telegraphic accommodations of the North Pacific bed, his soundings reveal an important principle never fully, if at all, known to physical geographers. When about a hundred miles southeast of Sendai Bay, on the east coast of Japan and directly in the strong sweep of the Kuro Siwo or Japan current, the sounding indicated abyssal depths, while a little further northward, on the great route from Yokohama to Puget's Sound, the sinker carried the wire to the astounding depth of 4,643 fathoms without reaching bottom. The teeth of running water is very sharp, is an axiom of physical geography, which, in the curve of the great Gulf stream, might well have occurred to the explorer. And he rightly concludes that his experiment "confirmed the existence of a very deep trough under the Japan stream similar to that cut by the Gulf stream on our own coast." The latest reports from Captain Davis, of the Challenger expedition, present a yet more astonishing discovery. The Challenger's thermometric surveys of the Atlantic are so numerous and exact that they afford data for constructing a better map of the Atlantic sea bed than we had of North American geography at the beginning of this century. The contours of the North Atlantic present an irregular belt, shaped like the letter Z reversed, exceeding 2,500 fathoms in depth, from very near the coast of the United States and the Bahamas toward the African coast between the Canaries and Cape Verde Islands. North of this lies a submarine bank, rising to within less than 2,000 fathoms of the surface, and stretching from Greenland to the Azores. It has always been supposed that over this section poured a cold stream of arctic water on its way southward, slowly warming as it neared the equator. But the Challenger's soundings prove the startling fact that (beneath the water immediately affected by the sun's rays, believed not to extend more than 80 fathoms) all the water in the North Atlantic, as far north as the fortieth degree of latitude, is actually warmer than at the same depths under the equator itself! There being bottom water of a temperature of thirty-two degrees four minutes at the equator, with warmer water at all stations to the north of it, Captain Davis, of the Challenger, argues, with great sagacity, that it proves unmistakably that the bottom cold water of the North Atlantic comes from the antarctic region, and not from the arctic. Certainly, if at the equator the bottom water supplied from the southward retains its cold so tenaciously, the bottom water of the North Atlantic, if supplied from the nearer arctic region, should be at least as cold. But the bottom temperature increases decidedly as we go north of the line, showing that the vast submarine drift from the antarctic flows over the Atlantic floor across the equator, and penetrates our hemisphere at least as far as forty degrees north. This fact apparently upsets nearly all the prevailing theories, if not every theory that has ever been current, and demonstrates that the circulation of the sea is not carried on between the polar and equatorial basins, but between the Antarctic ocean and the North Atlantic on the one hand, and probably between the Antarctic and North Pacific on the other.—*New York Herald.*

WE CAN do more good by being good than in any other way.—*Rowland Hill.*

THE WIND.

BY EMMA K. BAILEY.

The wind arose;
In fitful gusts it swept the fallen leaves;
Its voice was full of anger,
Like the smothered growl
Of some wild beast of prey it came,
Gathering strength and gathering force,
Wildly rushing its fearful course.
With bellowings, howls, aye, frightful shrieks,
It bounds upon the forest oak,
And rends it limb from limb.

Onward sweeps the raging power unbound;
It groans and writhes for very madness;
Then, combining all its scattering notes
For the last fell swoop of destruction,
It bursts, like the deafening roar
Of the great cathedral organ,
Upon the listening ear, and fills
The human soul with terrific awe;
Then, dying away like the wail of lost souls,
Sends a shudder through every nerve.

Ah! gentle wind, fanning my fevered brow
With delicate freshness, whence comest thou?
Can it be that the listless quiver of the leaves
And thy cool breath upon my cheek
Are but the after sprinklings
Of the storm king's vengeful wrath?

Spiritualism.

My own observations of spiritualism have convinced me of three things: First, that its phenomena are invariably associated with mental and nervous perversion, and generally with morbid impulses of the type that accompanies epilepsy; secondly, that mediums are, as a rule, persons of defective physical organization; thirdly, that the *seances* rapidly exhaust the nervous energy of the operator. I have notes of one instance in which the medium died of exhaustion consequent upon his most celebrated feat. Again, as far as I have observed at *seances* given by trance-mediums, those prodomata of the epileptic attack, sudden cadaverous pallor and a kind of fading of the eye, accompanied with dilation of the pupil, invariably precede and announce the supervention of the trance; and another fact conclusively established is that, although the trance supervenes at the will of the medium, it must always be preceded by a stage of incubation more or less prolonged, during which nervous hebetude is distinctly present, and the intellectual faculties are torpid. Miss Fox has been known to fall fainting on a sofa in the midst of a *seance*, and Mr. Home's health is broken at scarcely forty.

These observations have now covered cases enough to permit the affirmation that clairvoyance and its peripheral nerve-atmosphere are determinately the results of the reflex excitability incident to epilepsy; and I know from actual observation that epileptic convulsions may be replaced by artificially induced clairvoyance, at least in some instances. I have also personally observed that epileptics, pending the stage of incubation, always appear to be enveloped in a highly excited and sensitive nerve-atmosphere, which, sometimes accompanied with sullenness, sometimes with sensory exaltation, is one of the precursors of the attack. Indeed this excited aura, often of considerable periphery, is, so far as my studies have extended, invariably indicative that a nervous crisis is at hand; and on comparing notes with physicians, I find that medical men have noticed the same phenomenon, not only as incident to epilepsy, but as the exponent of the stage of incubation in periodical mania generally. *Scribner's.*

Combats on the Ocean.

Among the extraordinary spectacles sometimes witnessed by those "who go down to the sea in ships," none are more impressive than a combat for the supremacy between the monsters of the deep. The battles of the sword-fish and the whale are described as Homeric in grandeur. The sword-fish go in schools like whales, and the attacks are regular sea fights. When the two troops meet, as soon as the sword-fish have betrayed their presence by a few bounds in the air, the whales draw together and close up their ranks. The sword-fish always endeavors to take the whale in the flank, either because its cruel instinct has revealed to it the defect in the carcass—for there exists near the brachial fins of the whale a spot where wounds are mortal—or because the flank presents a wider surface to its blow. The sword-fish recoils to secure a greater impetus. If the movement escape the keen eye of his adversary, the whale is lost, for it receives the blow of the enemy, and dies almost instantly. But if the whale perceives the sword-fish at the instant of the rush, by a spontaneous bound it springs clear of the water its entire length, and falls on its flank with a crash that resounds for many leagues, and whitens the sea with boiling foam. The gigantic animal has only its tail for the defense. It tries to strike its enemy and finishes him at a single blow. But if the active sword-fish avoid the fatal tail, the battle becomes more terrible. The aggressor springs from the water in his turn, falls upon the whale, and attempts not to pierce, but to saw it with the teeth that garnish its weapon. The sea is stained with blood; the fury of the whale is boundless. The sword-fish harasses him, strikes him on every side, kills him and flies to other victories. Often the sword-fish has not time to avoid the fall of the whale, and contents itself with presenting its sharp saw to the flank of the gigantic animal which is about to crush it. It then dies like Macedaeus, smothered beneath the weight of the elephant of the ocean. Finally the whale gives a few last bounds into the air, dragging its assassin in its flight, and perishes as it kills the monster of which it was the victim.

THERE'S no music in a "rest," Katie, that I know of, but there's the making of music in it. And people are always missing that part of the life-melody, and scrambling on without counting; not that it's easy to count, but nothing on which so much depends ever is easy. People are always talking of perseverance and courage and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest too. I have known twenty persevering girls to one patient one, but it is only the twenty-first one who can do her work, out and out, and enjoy it; for patience lies at the root of all pleasures as well as of all powers.—*Ruskin.*

Obituaries.

DIED, near Amite City, Louisiana, on the thirty-first of January, 1875, after a few hours' painful life, MONROE, only child of Henry and Mary Parham. No suffering can touch him now. H.

DIED, February 13, 1875, MARIA LOUISE, daughter of S. W. and Fannie E. Swayze, aged five years and three months.

It is a painful duty to record the death of this lovely and gifted child. No words from any one can add to her merits, yet we deem it a duty to give some expression of respect and affection for one so beautiful, gentle and sprightly. That death loves a shining mark was never more truly illustrated than in the death of Louise; and although she had culled the flowers of but few springs, her intellectual faculties seemed at times to have ripened into full maturity.

Bright and beautiful, her untimely death has caused many friends to put on the habiliments of mourning. The brightest link that bound the household is broken, never to be united on earth; but her gentle spirit will hover over a doting mother, and beckon her on to fields of eternal bliss. W. P. K.

DIED, at the family residence in DeSoto parish, Louisiana, on Wednesday evening, January 20, 1875, of inflammatory rheumatism, VICTORIA ELLISS, wife of Frank Alleu, aged thirty-six years.

She was born and brought up in the Catholic faith. She was a zealous Christian. It was obvious to those who knew her intimately that she walked by faith and in the Spirit. Kind, gentle and patient, here was a ministering spirit. In all of my acquaintance with our departed sister I never heard her speak an unkind word or make an uncharitable remark of any one. Charity was her "crowning virtue." Victoria had been in failing health for several years. Intelligent, industrious, economical, promoting her husband's interests and ministering to the wants of a large family, she no doubt overrated her strength, and perhaps hastened her death. And yet she is not dead. "That higher, better life beyond the tomb, beyond the cold and darkly rolling wave, is hers." Can a mother's prayers or her influence ever be wholly eradicated? Though her offspring be too young to appreciate the value of a mother, or receive personal benefit by her example, he who hath said, "I will never leave thee nor forsake thee," answers those prayers in his own good time and way. What an incentive to pray! The last words of that dying mother to her eldest child, a little boy of seven years, were: "Touch not, taste not, handle not." Precious legacy!

Dear sister, farewell. That the God you loved and served may shield and guide thy darling babes, and that the inspiration of the Holy Spirit may direct them to seek the Savior early, and so prepare them to meet thee where thou art now being initiated into the beauties of the celestial city, is the daily prayer of their sympathizing aunt.

M. E. ALLEN.

DR. JOHN O. SMITH was born in Virginia about eighty years ago, and died in Pensacola, Florida, December 10, 1874.

For forty years he was a faithful and efficient member of the Methodist Episcopal Church, and was many years a steward. By economy, industry and good business qualifications he acquired considerable property, and for years dispensed a noble and generous hospitality. His house was the preacher's home, where he always received from Dr. Smith and wife sympathy, attention, and necessary aid and advice. The Methodist church in Pensacola is very greatly indebted to Dr. Smith, for when weak and persecuted, and well-nigh ready to give up, he stood by with firmness, and encouraged and aided with money and counsel, and kept up the organization. I think it true that, while the church there has had many noble and useful members who did their whole duty, no one was so long a member, and no one did so much for the support of the ministers and the current expenses of the church.

Dr. Smith was a constant reader of our church periodicals and literature, and was well posted in and a great lover of Methodist doctrines and usages. He was quiet and unostentatious, very conscientious and faithful in the discharge of duty. War and misfortune swept away most of his property, and I think it sometimes pained him that in his last days he was not able to do as much for his church as he had done in the days of his temporal prosperity. He was twice married, and by his first wife had one child, who died several years ago. His second wife survives him. He was sick for three years before his departure, and his spirit seemed to become more and more refined until it took its flight. He was patient, uncomplaining, and longed to depart and be with Christ. For a long period there was no cloud over his sky.

D. M. H.

ELLA JOSEPHINE, second daughter of Thomas L. and H. E. Holliday, died, at the residence of her aunt, Mrs. Mary Murdock, in Yazoo City, Mississippi, February 18, 1875, aged fifteen years and eighteen days.

Her disease—congestion of the brain—was sudden and rapid in its progress, terminating in death in less than three short days. She was attending school in Yazoo City. Her parents were dispatched for, but arrived only a few hours before they were to bid their darling daughter farewell until they shall meet on the shores of that "beautiful river that flows by the throne of God."

Josie was an example worthy the highest admiration. As a student she was remarkable for her obedience, diligence and quickness of perception. Often receiving the approbation of her teachers, she was designated as one of the "good girls" of the school. Kind and affectionate in her disposition, she won the love and admiration of all who knew her, and was a general favorite among her associates. "None knew her but to love her." Her kind words and cheerful manners made her alike the friend and comforter of all her schoolmates.

As an obedient and loving daughter she sought only the pleasure of her parents, cheerfully assisting her mother in all her duties, and anxiously partaking of her father's cares. Around the family circle, among her brothers and sisters, she was as a ray of sunshine, always cheering and gladdening them in their various duties. How true, O how true does it seem that "death loves a shining mark!"

Though our Josie made no profession of religion, yet we have the assurance and fond hope that she rests in the bosom of our Master. Brought up in the "nurture and admonition of the Lord," the ball-room and the dance, which so often entice and draw off the young heart, had no charms for her. She never forgot her duties; and when she had finished her labors for the day it was her constant habit to kneel in thankful prayer to him who had watched over and kept her during the day. Her thoughts of God and religion were exalted for a child. In her little note-book, which she kept with care, are written the following quotations: "Flowers were made by one who tells us we cannot make any." Again, from First Corinthians xiii, 1: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

Only a few days before her illness she remarked to her cousin that she was not afraid to die; and when asked why she spoke thus she replied: "I know of no sins that I have committed that my Savior will not forgive." "O death! where is thy sting? O grave! where is thy victory?" Let us look beyond the Jordan, and strive to meet our sister there.

F. B. H.

MISS ELIZA JANE TUCKER, eldest daughter of Reuben and Sarah Tucker, was born in Barbour county, Alabama, July 22, 1853, and died at her paternal home, near Woodville, Louisiana, January 1, 1875.

She became a member of the Methodist Episcopal Church in 1870, holding her membership at Wesley chapel, Vernon circuit. Last September, while attending the Vernon camp meeting, she professed religion. Just after this my acquaintance with her began. As I was boarding in the family I knew her most intimately in her different relations of daughter, stepdaughter, sister and friend, and without giving her any undue merit, without fear of passing judgment unsustained by conscientious approval, I love to think of her as one of the *very best* girls with whom I was ever associated. Pure, gentle and trusting, but energetic, determined and persevering, she was ever ready with hand and heart to comfort or assist. About the first of December she was attacked with typhoid fever in one of its most virulent phases. Her physician's skillful attention had brought her almost to the confines of convalescence. She began again to manifest an interest in the minutiæ of the home circle, her naturally cheerful, joyous temperament asserting itself variously, with gentleness and affection. On Christmas day she had every indication of speedy and positive recovery, but by the twenty-eighth she had grown alarmingly worse. Much of the time, after this relapse, her mind was oscillating between sanity and delirium. At times she was entirely natural, and would converse with promptness and intelligence. On the evening of the thirty-first her father asked: "Eliza, do you know you must die?" She replied: "I knew it." He then inquired: "Where will you go?" She promptly replied: "To heaven;" and then advised her sisters at the bedside, "Never give it up," remarking, "I am so happy," and requested them to sing. On New Year morning she was sinking rapidly, but began to sing: "O how I love Jesus." Later in the day, not long before she expired, as she gazed steadily into that unspoken "beyond," her eyes beaming with preternatural brightness, she exclaimed: "Higher, higher;" and then, as if meeting some one in her vision world, her face all aglow with rapturous smiles, she uttered with much emphasis: "How do you do? How do you do? How do you do?" If guardian angels ever rove about the couch of the dying, she was then doubtless meeting spirit to spirit with the dear mother who years and years ago winged her way triumphantly from earth to glory. The last fifteen minutes she spent in a continuous exercise of voice, but her articulation was so indistinct that we could comprehend nothing, although her voice was sufficiently loud and strong to be heard in the adjoining room. When the struggle was over, a countenance more lovely, placid and peaceful could not be imagined. No brighter tribute can be dedicated to the memory of woman than that she died in the faith, and has gone to stand "before the throne of God, and serve him day and night in his temple." "She shall hunger no more, neither thirst any more; neither shall the sun light on her, nor any heat." Well might the mortal form assume a face and expression beautiful in death when the glories of an eternal world were glistening and brightening above it. Her family must miss her; but, though

"The severed tie
Is broken, yet why grieve? For those but holds
His society in trust till joy shall heal
To the blest world where parting is unknown."

LAURA A. COLBERT.

THE Jews, in a legend that is not meaningless, tell us that the great Law-giver on the mount needed no human sustenance, because the subtle harmonies of the universe so filled his soul as to sustain his whole being with their heavenly diapason; but when he came down out of the rolling clouds the vesture of decay closed his ears, and he hungered for earthly food.

THE solemn mystery of life and death is one of the mightiest problems the human mind has ever had to contemplate.—*Duff Porter.*

The Christian Advocate.

THURSDAY, MARCH 4, 1875.

TRUST.

In lightning's flash, in thunder's roll,
When storms sweep o'er the troubled soul,
O Christ, our Savior, onto thee
For hope and refuge may we flee.

Thou who dost guide each autumn leaf,
Dost pity us in every grief,
Thou who for fallen man didst die,
To succor us art ever nigh.

And with a father's gentle care
Wilt all our heavy burden bear,
That feet, which now so weary roam,
May reach the soul's eternal home.

Then, though the darkest tempest lowers,
May we but call this refuge ours;
With calm, unshaken faith and love,
We'll see the sunlight far above.

O God of majesty and might!
Guard us and guide in death's dark night,
And when the cold mist dims our eyes
Take us to homes beyond the skies.

Watchman and Reflector.

Ten Minutes for Jesus.

The following is an abstract of Dr. Bottome's address at the anniversary of the Fulton street daily prayer meeting, New York, September 23, 1874:

I am reminded by the circular that I have only ten minutes in which to speak on this remarkable occasion. I am instructed: "What thou doest do quickly." Well, I have ten minutes for Jesus. It took less time than that for Judas to betray his Master, and for Peter to deny his Lord. It took less than ten minutes for Jesus to preach his great sermon on regeneration to his single auditor by night; less than ten minutes for the poor woman to elbow her way through the pressing crowd to touch the hem of the Savior's garment, and bring healing virtue out of him to her poor diseased body and soul; less than ten minutes for the Canaanitish mother to turn the points of the Savior's arguments against her into most conclusive appeals in her own behalf, and to drive the demons from her home and child, by the exhibition of a faith which put all Israel to the blush, and drew forth that wondering exclamation of the Savior, which has gilded her name as foremost in the annals of conquering faith; less than ten minutes for Bartimeus to spring to his feet, as he heard the heavy tramp of the approaching crowd, and cry: "Jesus, thou Son of David, have mercy on me!" and to receive the direct response to the ready prayer: "Lord, that I may receive my sight!" "Receive thy sight!" and to leap into the light of day; less than ten minutes for the Master to drive out the legion of devils from the poor demoniac into a herd of swine, and down into the engulfing waters of the sea below; less than ten minutes for the penitent thief to feel and acknowledge the justness of his sentence, and to turn his dying head toward the bosom of his dying Lord, and in answer to his contrite prayer receive the blessed assurance of instant paradise.

It took less than ten minutes to smite the red-handed Saul of Tarsus with the blinding rays of the most excellent glory, and to change the malice-spurred murderer into an humble suppliant at the feet of Jesus of Nazareth, whom he persecuted; less than ten minutes for Paul and Silas to quiet the fears of the alarmed jailer, and lead him to such a faith in Jesus as sent him instantly, leaping and praising God, to his family and home, telling what great things God had done for him.

It is not length of time, but earnestness of purpose, that insures success. And it is remarkable how the prayers of the Bible seem modeled after this idea. Many of the most effective prayers of Bible record are put into single sentences. The Lord's Prayer—that model prayer—what precise elocutionist could possibly pull that into a length of two minutes? Look at the prayer of the publican: "God be merciful to me, a sinner!" Could anything be more comprehensive? And it has this divine commendation: that he who breathed it "went down to his house justified." The psalmist's prayer of five words: "I am thine; save me!" how compact and how simple! Could more meaning be put into it if twenty times multiplied?

"Cut off your prayers at both ends," is a frequent injunction of one of our own great leaders in prayer. Indeed it is remarkable how much is gained by this method of directness and condensation. Business men understand this. They know the difference between the customer who comes before them with no special end, and one who comes directly to the point.

"I have just ten minutes," said a business man, as he walked leisurely to the desk of the salesman, in one of our large houses, the other day, taking his watch in his hand; "please take my order." "Certainly, sir," was the prompt reply of the clerk, and in less than five minutes the order was entered, covering an invoice of many thousands of dollars, and plenty of time was left for pleasant courtesies. When you know what you want it does not take long to ask for it. It is only when we have so little to say that it takes so long to say it. If you want a thing badly you will be likely to ask for it very directly and very earnestly. It is just so with all work for Jesus. When you are really impressed with a mission, and are straitened to its accomplishment, you will set about it in the very readiest manner.

While stationed in a certain city, some years ago, the celebrated Mr. Moody came into the city late one Saturday evening. He immediately found the house of a deacon of one of the churches, and at once introduced himself as Mr. Moody, of Chicago, saying that he would have to stay over Sabbath in the city, and wanted to hold a prayer meeting in the morning, in one of the churches, at eight o'clock. "But how will you get the people?" was the astonished response. "Can I have the church?" he replied. "Yes, I suppose you can." "Very well, it is now (looking at his watch) fifteen minutes to nine o'clock. Come with me, and we will go into Main street, and you go on one side of the street and I will go on the other, and advertise the meeting in every store." It was done, and sharp on the mark, next morning, there gathered such a company as had seldom collected at so early an hour for prayers in that place, and in a few hours the whole city was in a revival flame.

Said a devoted lady, at the close of one of our camp meeting services, to a poor trembling sinner, as he stood outside the circle of prayer: "Are you ready to give yourself to the Lord Jesus?" "I haven't time," said he; "my train leaves in fifteen minutes." "But," said she, "it will take you less time than that to die, and it need not take you so long to believe on Christ. Get down on your knees where you are, and call upon God for mercy." The poor man did so, and in five minutes' time he was on his way to the train, praising and shouting aloud the salvation of God.

A poor soldier in one of the Washington hospitals was visited by a minister, who saw that life was ebbing fast. "Young man," said he, "you are soon to die; are you saved?" "No, sir," was the earnest reply; "what shall I do?" "Believe on the Lord Jesus Christ, and thou shalt be saved." "Say that again," demanded the soldier. It was repeated. Steadily and earnestly looking at the minister, the young man rejoined: "Is that all?" "Yes, that's all. I can say nothing more; there is nothing more." Closing his eyes for a few moments, the youth at length opened them again, and raising his right hand, palm upward, as if taking the oath of allegiance, he exclaimed: "Lord Jesus, I surrender!" Instantly his face shone as if it had been the face of an angel. And in a few days the new-born soul went home to God.

Ten minutes' work for Jesus! Ten minutes with God in prayer! O who can estimate the results! Ten minutes with an earthly potentate, and it is the pride and remembrance of a lifetime. But ten minutes with God! Ten minutes at the throne of grace! Ten minutes in fellowship with Jesus, and in communion with his saints! A privilege unspeakable! O grace unmerited, but free! "For where two or three are gathered together in my name, there am I in the midst."

And the history of this noon-day prayer meeting is just this: precious brevities, gathered fragments, wise use of spare moments at midday, by business men, on the most important business of life—intercourse with God.

Missions and Zenana Work in India.

A correspondent of the London *Times* is giving very interesting accounts of the missions in India. He speaks well of them, and manifests a genuine appreciation of the value of real missionary work.

He speaks as follows of the American missionary work:

"A curious feature of the educational life of India is the American mission work. The Americans have two newspapers—the Bombay *Guardian* and the Lucknow *Witness*—giving to saying hard things of unbelievers, it is true, but edited, I believe, by self-denying men (the case of the Bombay *Guardian* is almost that of an ascetic,) and devoted to the purposes for which the men were sent there. Among other great efforts the Americans have established what they call an American Mission Home, where there are about a dozen or fourteen young ladies, both Europeans and natives, who go out daily to zenanas (Hindoo houses) and schools to teach. Their whole day is occupied, and the only fee charged is two shillings a month per head, but the mission has a government grant of the same amount. One of the ladies in Calcutta—Miss Seelye—is a physician, and has established near to the 'home' a hospital for children, which is doing immense good. She also practices among the native ladies, charging somewhere about eight shillings a visit when it is right to charge, and giving her labor gratuitously where it is not; but all her fees the good lady carries to the general account of the society—far, I believe, beyond what she receives as salary. The ladies also have in charge a foundling hospital, established by the municipality of Calcutta. The mission is altogether unsectarian, and not in any way akin to the American missions at Bombay, Oude and Rohilcund, which are denominational. There must be unpleasant work at times to do. A young lady who was recently assisting temporarily in the home told me that one day the husband of a native lady she was teaching peremptorily ordered her away, and never to come there again, but the pupil whispered: 'Never mind him; he is merely saying this because his brother is here and listening.' The female advice was taken in preference to the male order, and the visits continue as before. The lady who had this triumph is both pretty and intelligent. 'Her eyes, above all, are beautiful—bright and liquid almost beyond description;' but she cannot be seen by any one of the other sex, not even by her husband's brother or father. She chafes under the hardship, and told her visitor one day, with naive simplicity, that 'this sort of life was like that of frogs in a well—all around life and beauty, and she buried.'

"The teaching-time ranges from an hour to an hour and a half in each case, and these good lady teachers go from one house to another from eleven in the morning to about half-past four or five in the afternoon. Then they also teach the children in zenanas—married ladies, it will be remembered, at five years of age, and in many painful instances widows. Some of your readers may know what an awful lot is that of an Indian widow who may become so in early infancy. She cannot marry again without disgrace; she can only eat one meal a day, and that of the coarsest rice, and her dress must be without ornament. An iron ring worn on the left wrist is taken away, and a red mark, which is put on day by day, at the parting of the hair, to denote married life, must be put there no more forever. The woman or child is considered dead when her husband dies. Happily there is a great revolt against this fearful and unnatural system, and some of the widows are finding employment as teachers and otherwise in zenana schools. They are not, of course, allowed to go out of the house, and the Brahmoes are doing excellent work by promoting widow marriage, and giving it effect wherever their influence extends. It is difficult, if not impossible, to represent work of this kind by figures of arithmetic. Beyond all question, the stable fabric of Hindooism is being gradually disintegrated, but with this certain and appalling disadvantage that, in spite of all work and sacrifice, in losing one faith the people do not seem generally to find another. The position in most cases is one of pure negation. Let me not be understood as rating too humbly native Christianity. I have within the last few days seen instances of a most remarkable kind of its great earnestness and devotion, coupled in some cases with rare and beautiful modesty.

"Not far from where I am writing about two hundred such men, of all 'evangelical' denominations—I use the word evangelical in its conventional sense—will meet for a united prayer meeting on Tuesday next, the fourth meeting of a series begun under a late impulse of revivals. I met the other day, in the course of my inquiries, with a grave, thoughtful native of about fifty years of age, who has a large congregation in the Sunderbunds, where he rules, I am told, wisely and well, and seldom sees an European face. So far as preaching is concerned, I should say the Methodists are most successful. A temporary chapel of theirs, not very far from government house, is crowded. Upon the whole, they eschew educational work, and direct their efforts into the one given channel of preaching; while the Roman Catholics, with the skill proverbial of them, take every available means by all agencies of bringing men into their church. Yet the vastness of the work is beyond conception. Paine's Age of Reason is at present largely placarded on all the walls of Calcutta, and I should say has a very large circulation at one shilling a copy, and his arguments are just the kind to be appreciated. The work has been circulated in India for years, but this is a new effort. In fact, whatever may be the cause, Christianity cannot be said to be progressing in India in a ratio at all to be compared with the efforts made by its advocates. Still, that a wonderful work is going on, and real progress being made, slow though it may be, was clearly shown at the conference to which I have referred. A native community is growing up in a knowledge of Christianity. I mean there is that important fact—a second generation rising up with nothing to unlearn. There is scarcely a nook or corner of India where portions of the Bible are not being read in the native languages. At the same time, every day's experience shows the wisdom of the policy which, in spite of all missionary expostulation, has steadily refused to make the State schools in any sense religious.

"I think I ought to say also that in the course of much intercourse with native gentlemen I scarcely ever met with any bitter antagonism to Christianity. They do not wish to become Christians. They say, at times, that Christianity is a very good religion, but that for their part they are content to do as their fathers did in generations gone."

Sun Birds.

The humming bird family is a very large one, and contains all manner of brilliant little creatures, with names such as the topaz, and the amethyst, and the ruby-throated humming bird. And sometimes the tiny gem is adorned with an elegant ruff on its neck, that it can set up and down at pleasure, and then it is called a "coquette."

The life of the humming bird is spent among the brightest scenes of nature. He flashes from flower to flower with the rapidity of lightning, and hovers over first one and then another. His food consists of the tiny insects that live amid the petals, and nature has provided him with a long and slender bill on purpose to pick them out.

Sometimes the bill is straight, and sometimes it is curved. In some species it curves upward, and the bird is called the avocet humming bird; in others it is bent like a sickle.

The tongue is slender, and can be put out to a great length. It is made up of two parts, like round tubes, that are laid side by side for nearly their whole length, and then are separate. It is very sticky, and when it is thrust into the flower the insects stick to it and cannot get away. And the edge of the tongue is fringed with tiny bristles, that still further help to entrap them.

The sun bird is a near relative of the humming bird, and wears the same gorgeous attire. He has been called the humming bird of Africa, because that part of the world is his home, and there a vast number of sun birds are found.

The family name of Nectariniidæ has been given because the bird sips the nectar of the flowers, and was once supposed to live entirely on honey. But it is now well known that the sun bird feeds very much on insects, and only gives zest to his banquets by a sip of the juices of the flowers.

The name of sun bird is very appropriate, since the sunlight has a remarkable effect on his plumage, and makes it look like gold and precious stones. This effect is really produced by the bird, as he moves his muscles and changes the position of his feathers, throwing them every moment into a different light.

ENJOY life, and be not melancholy and wish thyself in heaven. If a king should give you the keeping of a castle and grounds, and you use them, promising in twenty years' time to make you a privy counselor, do not neglect the castle, refuse the fruits, and sit down, whine and wish yourself a privy counselor.—*John Selden.*

Regular Eating.

Half of all ordinary diseases would be banished from civilized life, and dyspepsia become almost unknown, if everybody would eat but thrice a day at regular times, and not an atom between meals, the interval not being less than five hours, that being the time required to digest a full meal and pass it out of the stomach.

If a person eats between meals the process of digestion of the food already in the stomach is arrested until the last which has been eaten is brought into the condition of the former meal, just as if water is boiling and ice put in, the whole ceases to boil until the ice is melted and brought to the boiling-point, and then the whole boils together.

But it is the law of nature that all food begins to decay, to rot, after exposure to heat and moisture for a certain time. If a meal is eaten, and in two hours another, the whole remains undigested for several hours, before which time the rottening process commences, and the man has his stomach full of carion—the very idea of which is horribly disgusting; but that such is the case the unendurable odor of the belching demonstrates.

As, then, all the food in the stomach is in a rotten condition, in a state of fermentive decay, it becomes unfit for the purposes of nutrition and making pure blood in the whole body; hence the nerves, which feed on this impure and imperfect blood, are not properly nourished, and as a consequence become diseased. "They complain" they are hungry—and like a hungry man are peevish, fretful, restless. We call it nervousness, and no one ever knew a dyspeptic who was not restless, fidgety, fretful, and essentially disagreeable and uncertain.

The stomach is made up of a number of muscles, all of which are brought into requisition in the process of digestion. But no muscle can work always. The busy heart is in a state of perfect repose one-third of its time. The eye can wink twice in a second, but this could not be continued five minutes. The hands and feet must have rest, and so with the muscles of the stomach; they can only rest when there is no work for them to do—no food in the stomach to digest. Even at five hours' interval, and eating twice a day, they are kept constantly at work from breakfast until the last meal is disposed of, usually ten o'clock at night. But multitudes eat heartily till within an hour of bed-time. Thus, while the other portions of the body are at rest, the stomach is kept laboring until almost daylight, and made to begin again at breakfast-time. No wonder is it that the stomach is worn out—has lost its power of action. Many girls become dyspeptic before they are out of their teens in consequence of their being about the house and nibbling at everything they lay their eyes on that is good to eat.—*Hall's Journal.*

THE EXCAVATIONS AT POMPEII.—The diggings at Pompeii, says the *Pall Mall Gazette*, are just now going on with vigor. What has been brought to light in the course of so many years is really, after all, only a small part of the city, and every search below the ground adds something to the stock. It is certainly startling, as the spade and basket are busily at work, to come suddenly on a large painting of Orpheus with the beasts listening to his music, freshbrought to light after his lucky imprisonment of eighteen hundred years. The charm is perhaps a little broken when we find that the columns of the newly discovered houses are, like those of so many of the houses of Pompeii, no real columns at all, but masses of brick covered with plaster. But the picture is certainly one of the most striking among the mural paintings in the buried city. It is to be hoped that nothing will induce those who have the management of these works ever to fall back on the old, bad way of carrying everything off to the museum at Naples. A painting or anything else loses more than half its value if it is carried off from the place for which it is meant. In a museum it is simply a specimen; in its own place it is part of a whole. For objects which, for any cause, cannot be left on the spots where they are found the museum which is forming in Pompeii itself, not that at Naples, is clearly the right place. For the rest, the simple course is that which is now followed: that of roofing in the buildings where perishable objects, like paintings, are found. Leda showing her children to Tyndareus is worth ten times more in her own place, on the wall where she was first painted, than if she had been carried off to keep company with Briseis and Iphigenia among a crowd of other objects which were never meant to be seen altogether.

A WONDERFUL FLOWER.—One of the most exquisite wonders of the sea is the opelet, a flower resembling very much the German China aster. It has the appearance of a double aster, with a quantity of petals of a light green color, glossy as silk, each petal tipped with rose-color. These lovely petals are never still, but wave about in the water, while the flower clings to the rock. So innocent and lovely-looking, no one could suspect it of eating anything; certainly if it did, only a bit of rainbow or a drop of dew. But those beautiful waving petals have other and more material work to do—to provide food for a large mouth, which is cunningly hid deep down among them. They do their duty famously; for as soon as a silly little fish comes in contact with those rosy tips he is struck with a poison fatal and quick as lightning. He dies instantly, and the beautiful arms wrap themselves about him and drag him into the greedy mouth. Then those lovely petals unclose and float innocently on the water, just like our water lily. This flower was long ago talked of, but its existence doubted until the last century. Now the opelet is known to be a thing that really exists.

MARRIAGES are best of dissimilar material.—*Theodore Parker.*

Religious Intelligence.

ARCHBISHOP MANNING is said to be endeavoring to abolish all music in his churches except the pure Gregorian chants.

REV. DR. THOMAS A. JAGGER, of Philadelphia, has been chosen Bishop of the new diocese of Ohio. He is a Low Churchman.

THE Pope has decreed that the apostolic treasury shall spend one hundred and eighty thousand lire more for the publication of Catholic papers in 1875 than in 1874.

A LETTER from a missionary in India says the tyrant who rules the zenanas in that country is the mother-in-law, and she often proves to be a stone wall against the gospel efforts of Christian visitors.

THE police court at Treves has decided, with regard to the imprisonment of the Bishop of Treves, that one day in prison is to be counted for five thalers' fine—that is, the prelate's time is worth five thalers a day.

THE Austrian bishops were in recent assembly at Prague, in order to discuss the differences between Church and State. The Vienna papers assert that they are willing to submit to the government in every point.

THE last General Assembly appropriated $400,000 to the Board of Home Missions during the year. Up to January 1 only $134,294.53 have been received, leaving $265,705.47 to be received during the remaining four months of the year.

THE Vicar General De Lorenzi, of Treves, some time since sentenced to a fine of two hundred thalers for appointing a pastor contrary to the State laws, was discharged by the Court of Appeals; but the Ober tribunal at Berlin confirmed the first sentence.

THE Turkish Missions Aid Society of London has just voted £1,000 to the Aintab College in Syria, making $20,750 raised for the object in England. As the institution is one of the enterprises of the American Board, this generous contribution from friends on the other side can hardly be supplemented by any less sum by friends on this. The college is such an obvious necessity for central Turkey that we have no doubt that the supporters of the board will sooner or later insure its complete success.

AN EXCHANGE SAYS: "The following figures show the number of missionaries supported in India by the principal Presbyterian churches in 1871: American Presbyterian, 32; Scotch Free Church, 19; Scotch United Presbyterian, 9; Irish Presbyterian, 8; American Reformed, 6; Welch Calvinistic Methodist, 5; Scotch Established Church, 4; American United Presbyterian, 3; United States German Evangelical, 2. The English Presbyterians also contribute toward the spread of the gospel in India."

SAD news comes from the Karen missions around Toungu, Burmah. Vast armies of rats have swept the fields of the standing grain. The government has only recently begun to assist the people, when their migration from the jungles into the plain forced the matter upon the attention of the officials. The whole northern country of the Karens is on the move for food. Many perish on the way, unable to reach Toungu, where relief works have been established. Schools and churches have been broken up by the famine.

THE meetings for holiness just held by Messrs. Inskip and McDonald in Hamilton, Ontario county, Canada, in the Centenary Methodist church, were a grand success. The city was very greatly moved. On the Sabbath, in the morning, Bro. Inskip preached a powerful sermon to a large congregation. In the afternoon was held a social meeting, and there were not less than 200 seekers at the altar, and some 50 converted. McDonald preached in the evening to more than 2,000 persons, and some 150 seekers were at the altar. It was a great day. The Lord is working wonderfully.—*Zion's Herald.*

THE English "Church Directory" gives some interesting details concerning the Roman Catholic community in Great Britain. Dividing England and Wales into thirteen "dioceses" and Scotland into three "districts" (the faithful in those parts being still under "vicars apostolic,") it shows that there are now in the former no less than 1,728 priests, serving 1,041 churches, chapels and missionary stations; and in the latter 238 more clergy, serving 227 such chapels. Both these calculations, it is to be observed, include such clergy as are invalided or retired, but exclude such private and domestic chapels as are not open to the Catholics of their respective neighborhoods. There are in Great Britain no less than 21 archbishops and bishops—one archbishop and two bishops being retired, while two others are bishops "auxiliary."

HITCHCOCK HALL, otherwise the new Library building of the Congregational House, Boston, just dedicated, will be the principal depository of Congregational history in this country. Twenty thousand bound volumes and many more thousand pamphlets, which have been accumulating for years, will be transferred from their old nooks to the new shelves, and fortunately find there a safe spot, as the hall has been built to resist fire from within and without. The building was the gift of the late Samuel Hitchcock, of Brimfield, and its dedication was made the occasion of a considerable gathering of Congregational ministers and laymen. Hon. E. S. Tobey presided; Deacon Ezra Farnsworth, of the building committee, presented the keys to Dr. Dexter, of the library committee, and several pleasant speeches were made and a few rare books presented. No doubt some day Hitchcock Hall will contain archives of Puritan, Pilgrim and Congregational history which will make it the center for future students and writers in this department. To the denomination the new building is a grand gift, and with the Congregational library in it will be a most valuable possession.

DR. ELLINWOOD, of the Presbyterian Board, makes the following statement concerning the missions in Japan: "No general proclamation of religious liberty has been made. None will be made. The government will not commit itself by any step of which wily Jesuitism can take advantage, nor deprive itself of the power to repress that pestilent scourge of the nations wherever it shall be necessary. But the quiet, peaceable work of Protestant missions will not be disturbed. Of this I am assured not only by the Protestant missionaries, but by those whose official position gives them opportunities of learning directly the policy of the government in this respect. No other people seem so teachable, so indifferent to their existing systems of error, so flexible in character and so anxious for progress as the Japanese. One of the calmest and soundest of our veteran missionaries—one who has witnessed all the wonderful changes since the first beginning of mission labor at Yokohama—expressed to me the belief that in twenty-five years Japan would be Christian."

AS EARLY as 1817 the London Society commenced to labor among the Mongolians. The mission was located in the Buriat tribe, living under Russian authority, and was broken up by the Emperor Nicholas in 1841. Five years ago the work was resumed and Peking made the basis of the missionaries' operations. The sparseness of the Mongolian population is a great discouragement to the evangelists among these Buddhist nomads. Taking an average of his four trips in 1873, from Kalgar, on the Chinese frontier, Mr. Gilmour, the missionary, found that he had traveled twelve miles a day, by camel, to speak with twenty persons—men, women and children. Medicine is the only form of Christianity for which these Mongols have yet expressed a desire. Meantime Mongolia as a separate country is being blotted out. Chinese emigrants, passing the Great Wall, have settled in it in large numbers, changing its grassy plains into cultivated fields, studded with houses. The Russians also are coming down from the north, Russianizing and at the same time Christianizing the Mongols as they advance.—*Independent.*

THE London *Methodist* says: "The system of collecting juvenile offerings was begun in 1841, when the enthusiasm of the Methodist centenary had not yet passed away. It was well started under the presidencies of Drs. Newton and Dixon, and realized that year £1,721 7s. 4d. Being continued with an ever-increasing income, its annual average for the first thirty years was £6,800, and for the last three years respectively it has been £9,143, £10,557 and £10,996. How many little wintry journeys do not all these thousands represent! How many timid requests! How many joyous moments! Some of those who went out to test the Christmas generosity of their friends thirty-four years ago are now graying with age, and are sending out their own little ones to take up the good work; while of those who gave, the greater part are certainly gone whither their works do follow them. The moral effects upon both are, however, permanent. Some have thus learned to abound in gifts who otherwise would not have learned at all. And others have been brought into loving sympathy with Christ's work for the world, in whose hearts that sympathy will not readily be allowed to die."

THE *National Baptist* thinks that the easiest way to settle the communion question is to adopt the theory that "none but members of the local church are entitled to a seat at the Lord's table." The invitation "to members of sister churches in good standing" often includes Open Communionists, and may even include a man who for notorious Open Communionism has been excluded from one church and has joined another which is less rigid. Moreover, the standards of discipline differ widely. There are Baptist churches "membership in which does not afford any evidence, scarcely even a presumption, of regeneration and a holy life. It is constantly happening that a church is inviting to the table persons who, if they were members with it, it would at once discipline and exclude." If the invitation is given to "baptized believers," it certainly includes "the Disciples (or Campbellites,) and the *Christ*-ians, who are immersed Unitarians." The current methods or invitation are not, therefore, free from serious objections, in the view of the *Baptist*, and it argues that the only right way is to have it understood that the ordinance is only intended for the individual church.

THE news of the revolution which has placed young Alfonso on the Spanish throne has awakened fresh interest in the gospel work now carried on in that country. Since the beginning of the year we have only had the meager information conveyed through cable dispatches. Two Protestant newspapers suppressed at Madrid gave an unfavorable impression of the new reign at the very outset. These papers must be *La Luz*, a semi-monthly, founded by Carrasco, and *El Christiano*, a weekly, owned by the London Tract Society. Then it was reported that a Protestant church had been closed at Cadiz; and, lastly, we have the information that King Alfonso is favorable to religious liberty as it prevails in other countries. The most recent letters from evangelical laborers in Spain date from the beginning of November. Then the Protestants of Madrid were in excellent spirits. A deeper unity had been evoked among the ministers of the various societies than heretofore, and a handbill pleading for the use of the Scriptures, signed by all the evangelical pastors and ex-priests in Madrid, had been circulated before the churches and at the cemetery gates on All Souls' Day, to the amount of twenty thousand copies. The event of the month, however, was the first appearance of the well-known Padre Tornas as an evangelical preacher. His first sermon, on the reading of the Scriptures, was delivered in the enlarged United Presbyterian church, before an audience of one thousand people, composed largely of the higher classes.

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In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz:

One year	$2 50
Six months	1 50
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LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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Church Pillars.

There were a dozen apostles, but of these Paul tells us that James, Cephas and John "seemed to be pillars" in the church at Jerusalem. Very different kinds of men were they, but each one was strong and useful in his way. The living architecture of the house of God embraces this conception of the superior strength and value of some of its parts. In almost every organization, even of a denominational breadth, there are of necessity those who have this eminence of character and responsibility. On them largely rests the structure to which they belong, and the stability and safety of the whole depends upon their capacity and wisdom. In every society there are usually those who seem to be pillars—sometimes more in the seeming than in the reality. It is a fortunate thing for a church to have in it enough of this sort of material—of men whose broad views, love for Christ, and weight of position and influence can give tone and power to the whole body.

Both for strength and beauty are pillars needed. That is an incomplete edifice, weak and impotent, that is without them. Many a church enterprise has failed, and many an organization has come to naught, because it had none of these strong and capable shafts to support it. The house has not been built, or, if built, it has tumbled down for the want of pillars. The character of a church is usually shaped and determined by a few. Around them cluster the details of the structure, and the general effect is decided by the order and material of their composition. The piety, the intelligence, the method and quality of the benevolence, and the respect which a church commands, depend upon the foremost spirits in it. Not all after the same pattern perhaps, but all should be sound and equal to the responsibility. Whether Doric or Corinthian, Roman, Byzantine or Saracenic, they are to help in sustaining the precious burden that is laid upon them, and in maintaining the symmetry, harmony and unity of the edifice. There are plain, ornate, solid, graceful, but all useful in their places, and contributing to the stability and glory of the temple.

Church pillars may also represent not alone the eminent in gifts and influence, but also the stable elements of the society or congregation. There is always a volatile and restless material, composed of those who float like the sea-weed. They are never well rooted, but move about from church to church, or simply hover on the outskirts, with no very vital tie to the main body. They have no earnest purpose, no serious idea of personal effort and work for Christ. Work for the church, and in it, is not in their comprehension of duty and obligation. Their relation to the church is that of incidental beneficiaries, who feel themselves entitled to what they may see and hear and enjoy, without contributing anything, beyond their fitful presence, to the life and expansion of the divine kingdom in the world. They are pillars who constitute the nucleus of power and effectiveness, always in their places, and faithful to the post of duty under all circumstances. They are as much a part of the religious body as a pillar is a part of the house, and as permanent and steadfast in their relations to it as the columns which bore upon their capitals the arches and corulces of Karnac or the Parthenon.

The progress and prosperity of a church depends greatly upon this strong, healthful heart, whose throbs keep up the circulation and vitality of the organization. This is to the whole as the citadel to the widespread and more vulnerable town. It is the stronghold and the hope of the cause of Christ in every church and community. This old guard, well disciplined, always in battle array, and knowing nothing but fidelity and obedience, is the only dependence. In this respect every Christian may and ought to be a pillar. All should be planted in the house of the Lord, even built into it as an ornament and a support, and contributing in due measure to the firmness and comeliness of the building. In fact, however, the pillars, as compared with the lighter and more chaffy material, are few. The church, as "the pillar and ground of the truth," is made up of the faithful ones, and by them the truth is exhibited and spread abroad. Between the real church and the world there is this boundary between light and shade—a penumbra which partakes almost equally of the good and the bad.

Another aspect of church pillars is given in the promise to the church in Philadelphia: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." The reference is probably to monumental pillars, as the promise continues: "And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." A faithful Christian here is always a monument of grace. He bears inscriptions which God has written, but his office is service chiefly, rather than reward. To be made a pillar in heaven is the promise to him that overcometh. Whatever of this honor and glory comes within the experience here, the most is beyond earth, and in the world of light. Not every believer, by reason of extraordinary office or endowments, can be counted as a pillar in the house of God on earth, but the humblest who has overcome will be a pillar in heaven. And those who have been pillars in the militant church, by their firmness and fidelity in the work of Christ, shall have the peculiar distinction of exhibiting through all eternity the love of him who has redeemed them from sin and death.

From the earthly temple the pillars are removed. The strongest and most graceful are broken by age and death. The Jachin and Boaz of Solomon's temple, and the great temple itself, are no more. The pillars of Trajan, Pompey and the Column Vendome must perish. The sculpture, the entablatures, the reliefs and hieroglyphics of ancient art, and all the devices and records of earthly heraldry, are doomed to pass and fade away. Him that overcometh shall alone bear the imperishable name and forever wear the memorials of triumph. "He shall go no more out." A monument of mercy and grace, shining resplendent with the glory of holiness and in the light of God, he is to shine on and forever. These are the pillar-saints of the Bible, not ascetics who have stood on pillars, but faithful workers in the church below, crowned and emblazoned as pillars in heaven.

Pastors' Duties and Delinquencies.

Now, Mr. Editor, if we go into this letter, and come out of it as we go into and come out of a cold bath, we shall at least come out of it in a hurry. Well, we will try and not be tedious.

The pastor is supposed to be everywhere and to know everything; and as we have plenty of educated young men and women, sons and daughters of Methodist families, he may do much good by distributing efficient teachers through the country. There is also a great deal of school property under the supervision of the church, which, if properly husbanded, will some day develop into good high schools and colleges. If no one else will do this work—and it is often the case that they will not—then the pastor must do it. It is made his duty by virtue of a greater degree of interest which he has awakened in him for the salvation of mankind.

During the late war Mansfield Female College became involved in debt, and would have been lost to the church had it not been for a voluntary and almost desperate effort upon the part of Bishop Keener to save it. It stands to-day out of debt, secure to the church, worth $30,000, a monument to his love for the church and the cause of education.

Another duty of the pastor is to receive, try and expell members. He is the shepherd of the flock, and in an important sense is responsible for it. He should make every proper exertion and use all laudable means to induce sinners to seek religion and join the church; but this is not his most difficult task. It is as much his duty to try and expell members as it is to receive them. The interest of the church is often as much promoted by pruning as by grafting. And the pastor is not to wait till a leader or steward makes a formal complaint against a delinquent member. True, it is their duty to give such information to the pastor; but where they fail he must act independently. But who has the grace and nerve to stand up face to face and shoulder such responsibilities? Of course all prudential means should be used to save a delinquent member; but when these fail the good of the church absolutely demands that he be cut off. The pastor also must see that his members observe a fast on Friday preceding each quarterly meeting—a practice which has almost become obsolete, so far as our observation goes; yet if it was ever necessary, it is equally so to-day, and the pastor is to see that it is done. But how? Well, he must preach about it and talk about it, and enforce it by precept and example. Bishop Marvin talked a half hour on this subject before the Conference in Baton Rouge before receiving candidates into the ministry, and the consequence was that nearly all the ministers and church members fasted, and the result was that nearly everybody got happy on the occasion, and a gracious revival of religion followed. You may say: "Ah! but we cannot talk like a Bishop." Why not? He said nothing but what was plain, simple, and understood by everybody; and we have determined, while writing this, to say some of the very things which he said the next opportunity which we have.

Besides, the pastor must keep faithful and accurate records of all church matters. The names of persons baptized, infants and adults, received and expelled, must be duly reported and placed on record. This is not the most unimportant part of his work. Not long since we listened to a presiding elder's Quarterly Conference questions and heard the pastor's answers. 1. "Is there a written report of the number and state of Sunday schools," etc? Answer.—"No; I intended to write, but—" Presiding elder.—"I suppose you may say as before: 'Pastor.' Yes, that will do. The secretary will put it down." 2. "What is doing for the cause of missions?" Answer.—"No report"—though a missionary society had just been organized, and a great many persons had joined it. 3. "Is there a written report on the state of the church?" Answer.—"No—ah—but the secretary may put it down *good*." The Discipline suggests the answer, and the answer *good* here has about as much connection with the one suggested as it has with the man in the moon. If some of these church records could be taken up twenty years hence they would be as unmeaning as you could imagine.

The pastor must by his deportment and labor convince the people that the burden of his mission is their salvation. All his work must be done and reported on, item by item, at each Annual Conference. No wonder it comes often before he is ready for it, and that the Conference year apparently is short. He ought not have any hinderances. J. P.

MANSFIELD, LA., February 16, 1875.

Love for the Church.

The religion of Jesus goes to the bottom of a man's nature, and stirs up its deepest affections and awakens its highest regards. Whenever it touches the soul a pure flame of love is enkindled, which arises as grateful incense to the Lord. The heart goes out in fervent devotion to God, and the mind shows a willingness to put forth effort wherever he directs. Whenever this religion breaks in upon the soul, enlightening the understanding by its radiant beams, and softening the heart by its holy influences, all the affections are deeply enamored of God and his cause, and there is produced a devoted adhesion to whatever is in harmony with his will. In one sense religion is fervor. To become religious is to become a "partaker of the divine nature." This nature is a fervent nature. It is symbolized in the word of the Lord by "fires and flames." When a man's soul is warmed by the presence and influence of the Holy Spirit there naturally arises a fervent love for the church. The depth and intensity of this love show the measure of the religion of the heart. If a pure religion glows in the heart, its reflections will brighten the actions of the life. Earnest religion working in the soul manifests itself by earnest work for God in the world. The man who is full of the Spirit of the Lord will enter with zeal into all plans calculated to increase the prosperity of the church, and he will work diligently in all her services, and he will dedicate himself to her by a perpetual act of consecration. The Christian loves the church, and he denies himself for her good. Like the captive Jew, upon whose mind there came rushing sad memories of lost glory and power, he "*prefers* Jerusalem *above* his chief joy." He loves the church because Jesus loves it. Jesus suffered for the church; therefore he loves it. Jesus bought the church with his precious blood, and on this account the Christian loves it. Jesus died for it; therefore the disciple loves it. Jesus left as a legacy to the church words of wisdom which have never failed to thrill the heart of humanity, and for this reason the Christian loves it. Jesus executed in favor of the church a testament which gives her an indefeasible title to an "inheritance incorruptible and undefiled, and that fadeth not away," and therefore the Christian loves it. The Christian loves the church, and the result of this love is work—earnest, steady, faithful work. Though the church may be in a lukewarm condition, though her ordinances may be neglected and her altars forsaken, though she may lie in the dust, covered with shame and confusion, yet the pious Christian, realizing that she is still "beautiful for situation," and being assured that "out of Zion, the perfection of beauty, God hath shined," still permits his affections to flow out with fervor toward her, and to entwine with tenderness around her, even in her desolation, and exclaims with the patriotic Jew: "If I forget thee, O Jerusalem, let my right hand forget her cunning."

Reader, do you have this sort of love for the church of God? The labor of your every-day life answers the question. In the existence and ordinances and privileges of the church you are reaping the benefits of the blood of Jesus, and the blessings which have come upon the world in answer to the prayers of his disciples. Will you not send these blessings and benefits along after you to your children, enlarged in volume and deepened in preciousness, by your own prayers and tears and struggles and self-denials for the kingdom of God?

From China.

Through the courtesy of Mrs. S. B. Thomas we are permitted to make the following extract from a letter of December 30, 1874, written to her by Rev. J. W. Lambuth, of our China mission:

SHANGHAI, CHINA, Dec. 30, 1874.

MRS. S. B. THOMAS—*My Dear Sister:* We thank you very much for the deep interest you have ever manifested for the cause of God among the heathen. We need the help, all the help possible, and the prayers of God's people everywhere. We need to unite our efforts with the noble and untiring efforts of Christian people in America and in England.

I am sorry to know from many friends that there is a great deal of opposition to missionaries coming to China. I cannot understand why this is the case. I know the people in California have been working against the Chinese for a long while, and would like to prevent their emigration to America if they could do so. I know, too, that Chinese are not, in their present state of ignorance and idolatry, a people to be loved and admired. But for all that we can pity them, and pray the Lord to enlighten their understandings and save their souls. They are a proud, haughty people, who, like the proud Pharisee, do not think themselves as bad as other people, and esteem themselves far better. We must expect this when they are so perfectly ignorant of all morality, and are so utterly regardless of all uprightness. We need more prayer and more faith, that the Spirit of God may come in power, convicting and converting and turning sinners to Christ, the only Savior and Redeemer of the world.

We are having a genuine work of grace among the seamen and mariners of American and English men-of-war in Shanghai. We have them—that is, many of them—to come to our house on Saturday night for a meeting, and on other nights in the week they have meetings elsewhere. They have also excellent meetings aboard ship. We do expect great results from these meetings. Many years ago our sailors and mariners would come on shore and act in such a way that the heathen themselves would look on in wonder and astonishment, and then call them barbarians. But now they are made happy, and, instead of trying to deprive the poor Chinaman of his life, they are trying to save them, and thus are helping the missionary. Should we not give thanks to God for this blessed work which is going on in the hearts of these noble-hearted sailors?

In this letter I send a photograph of some of the girls and the teacher of the school. Among the number is Susan, who is a good girl, and bids fair to make a useful woman. She studies well, and is anxious to learn fast and learn well, and prepare herself for future work. I do hope she may make a useful woman in the church.

I send you in this a photograph of Mrs. Lambuth's Bible women's reading-room. This is a very encouraging feature of the work of the missionary in China. It is very difficult to get at the women in China, and this plan, through the help of God, will succeed. I feel sure, and will be the means of carrying truth home to hundreds who would not otherwise hear the glad news of salvation. Mrs. Lambuth now has three Bible women at work beside her school. Cannot the Christian women of our own church organize societies of their own, and send out Christian women to work among these poor degraded heathen women of China? The churches North are doing this, and it must tell for good in the future. I do hope some of our churches in the South may be able to do the same.

I am, as ever, your brother in Christ, J. W. LAMBUTH.

Daniel Webster and the Newspaper.

Small is the sum that is required to patronize a newspaper, and amply rewarded is its patron, I care not how humble and unpretending the gazette which he takes. It is next to impossible to fill a sheet with printed matter without putting into it something that is worth the subscription price. Every parent whose son is away from home at school should supply him with a newspaper. I well remember what a marked difference there was between those of my schoolmates who had, and those who had not, access to newspapers. Other things being equal, the first were always decidedly superior to the last in debate, composition and general intelligence.—*Daniel Webster.*

We find the above going the rounds, and credited to Daniel Webster. It is true, and worthy of the great expounder. What he says of secular papers applies with peculiar force to religious journals. The difference between members of our churches who read a good religious paper, and those who do not, is palpable to any pastor who will take the trouble to observe it. He will feel it in the very atmosphere of the homes he visits, he will see it in the faces of those to whom he preaches, and it will be specially manifest in the character and efficiency of the official members. Not until our people read—habitually and with zest read—a weekly Methodist paper will they come up to the best standard of intelligence and living piety.

Breaking Ground.

A new Southern Methodist church is about to be built on St. Charles avenue, in the Sixth District of this city. The site chosen is in the midst of a most beautiful and growing section, and a corner on one of the finest thoroughfares in New Orleans. The style of the edifice is to be a modernized light Gothic, brick, with tower and spire. The entire depth, including tower, will be 114 feet. The audience-room, excluding the spacious vestibule, 80 by 50 feet in the clear. There is to be no basement, but a chapel for Sunday school and social meetings is to be erected in the rear. The lot is ample, being 100 feet front on the avenue and having a depth of 200 feet. The architect and builder were on the ground on Monday morning last, and the work has been begun. It will be pushed forward as rapidly as possible, with the expectation of completing it at an early day. This enterprise is due to the generous efforts and liberal devisings of one of our most prominent citizens and Methodists—R. W. Rayne, of New Orleans.

ANOTHER GOOD EXAMPLE.—The annual collection for foreign missions was taken up at the Carondelet Street church, of this city, on Sunday morning last, February 28. The amount in cash and cards was $600.

We may mention in this connection that Mr. Miles W. Burford, of Indianapolis, Indiana, has given Bishop Keener $50 for the Mexican mission. Mr. Burford is a zealous member of the Methodist Episcopal Church South, and is at present on a visit to our city.

MRS. RUTH A. STICKNEY died at the residence of her son-in-law, E. E. F. Ross, in New Orleans, on the twenty-second of February. Mrs. Stickney was born in Virginia, and for nearly forty years she was a devoted Christian and an exemplary member of the Methodist Church. She died rather suddenly of disease of the heart. Her last hours were eminently peaceful and happy. We tender to the bereaved our sincere sympathy in the sorrow that has cast a shadow upon their home and hearts.

OUR YOUNG READERS will find in their corner, on the sixth page, the beginning of a series of interesting stories by Grandpa Goodale. We know the venerable author well, and his contributions will be appreciated.

The Blood of the Martyrs.

Our Christian community, says the *Pacific Methodist* (San Francisco, California,) has been electrified at the reception of the news of the massacre of their Mexican brethren at Acapulco.

Rev. H. N. Hutchinson, superintendent of Presbyterian missions in central and southern Mexico, arrived in this city on the Montana last week. He was a fugitive from the mob which devastated a church and slaughtered Christian worshipers in Acapulco, January 26, 1875. The facts, as related by him, are as follows: While in the City of Mexico, the headquarters of his work, he was solicited to afford relief to a band of Protestants which had been growing up among the Catholic population of Acapulco. He determined to traverse the wild country which separated the two cities, and give them such service as was in his power. He found a growing disposition among the people to listen to the truths as taught by Protestants, and also a hostile and proscriptive spirit among the ignorant classes, which was unfortunately fed and inspired by the invectives of a Catholic priest.

A house was secured and a series of protracted services was entered upon. They were several times warned that the Indians were threatening to attack the church. On the evening of the twenty-sixth of January Mr. Hutchinson was ill and remained at home, and that evening the fatal and bloody work was done. The church was invaded while the congregation was worshiping, and they were attacked with pistols and machetes; five were killed outright and ten or twelve wounded. Senor Diaz, the editor of a local paper and member of the State Congress, was a member of the congregation, and at the time leading the services. He was the first to receive the assault while sitting in the pulpit. His wife, a heroic woman, rushed to his rescue, and with a pistol-shot killed his assailant. The fighting was fearful. The pulpit and organ were hacked to pieces by the mob, while the assailed party defended themselves as best they could, killing four or five of their assailants and wounding a number. The military were soon on the ground and quiet was restored. Mr. Hutchinson was advised to leave, and as the only safe egress was by sea he came to this city last week.

Last Sunday afternoon the large Tabernacle on Tyler street was densely packed with sympathizing people for the purpose of hearing from the lips of Mr. Hutchinson the details of the horrid tragedy, and offering their meed of consolation. Several ministers participated in the exercises. Strange to say, none of our liberal and intelligent Catholic fellow-citizens were present to denounce the fearful deed which rests upon their church. A hymn-book, dabbled with the blood of the martyred ones, was held up before the audience, and a shudder ran through the mass of people. It was probably the first martyr blood they had ever seen. Resolutions expressing sympathy were adopted by the meeting.

Let all the church pray for our missionaries in Mexico. Their field is one of danger and glorious hope.

Our City Churches.

At the recent session of our Conference changes were made all around. Rev. R. B. Downer, transferred from the Mississippi Conference, has taken Bro. Ivy's place at Cadiz Street, and is moving on hopefully. Louisiana Avenue, under the pastoral care of the editor, is said to be doing fairly. Felicity Street, under Dr. Walker, is fresh and vigorous. Caroudelet Street, under Bro. Mathews' powerful ministry, is prospering. Morgan Street, under Bro. Sawyer's earnest and inspiring efforts, has apparently taken a new departure, and begins to look like the palmiest days of this old and important charge. The church in Algiers—across the river—under the pastoral care of Rev. Lewis A. Reed, was perhaps never in a better condition than now. The German charges, under their pastors, and the presiding eldership of Bro. Ahrens, are growing healthfully. The congregations at the Dryades Street German church are reported as unusually large. The Sunday schools are doing a good work, but there is room for improvement.

REV. DR. FITZGERALD, writing to the *Pacific Methodist*, February 15, says:

The work of God in Santa Rosa goes on with increasing power. About fifty persons have been converted, mostly from the advanced classes of our students. Glad news is going to many homes in various parts of this State. Yesterday (Sunday) twenty-four persons joined the church, twenty-one of whom are converts of this meeting. The altar last night was *filled* with penitents. Crowds have to go away every night, unable to gain admission to the church, so great is the interest in the community. Conversions are "old-fashioned," clear and profound. At our young people's meeting, on Saturday at two P. M., nearly a hundred were present; and such a meeting I never saw before. The tide of joy was at high-water mark. Let prayer be made for us by all the church.

THROUGH the secretary of the board of administrators, J. D. Lichtenberger, we have received a copy of the annual report of the Charity Hospital. It is a document of much interest, and filled with valuable information.

OVER one hundred persons have recently united with the First church, St. Louis, Rev. T. M. Finney, pastor.

REV. E. P. HAMMOND commenced union meetings in San Francisco, on Sunday, February 21.

The Boston Resolutions.

Last week we published from the pen of a Missouri brother a disclaimer for Bishop Bowman. One of our cotemporaries of the Methodist Episcopal Church South has put in a word for others of the Northern Bishops who happened to be in Baltimore, and delivered their minds conversationally on the subject of Dr. Ives' infamous speech, if not on the resolutions.

The Holston *Methodist*, which keeps a sharp watch on the matter, quotes the resolutions from the Boston *Herald* as follows:

"*Resolved*, That we, the Methodist preachers of Boston and vicinity, in our regular preachers' meeting assembled, tender our grateful thanks to U. S. Grant, President of the United States, for the prompt manner in which he has discharged his constitutional obligations by sending troops under his command to the State of Louisiana to suppress the riotous proceedings of a lawless mob; and we also thank the commanding general, Phil. H. Sheridan, for the summary manner in which he has discharged his duties.

"*Resolved*, That the thanks of this meeting be presented to Wendell Phillips, Esq., for his speech in Faneuil Hall, on the fifteenth instant, in which he defended in so masterly a manner the constitutionality of the administration in upholding law and order in New Orleans, and exposed with such withering scorn the assumption of the meeting in Faneuil Hall as being in any sense the voice of Boston."

The resolutions were unanimously adopted by a rising vote. General Sheridan has since returned thanks, as reported in the last issue of the *Advocate*. In regard to these resolutions Bishop Haven, in *Zion's Herald*, says:

"I cannot put up the pencil before I congratulate my Boston brothers over the grand words of their preachers' meeting on the national situation. How often have its words rung out for the direction of the nation, but never better than now. The church must speak the word bravely. Our country must be saved by the men of to-day. Yesterday for yesterday's heroes—to-day for to-day's. No man sees the situation better than the President; and if Phillips commends, the country which has followed him so long may well pause before it condemns. The South must be saved by the 'sleeping giant,' as Sumner styled the opening clause in the constitution. That is the duty of to-day. Thank God that our Massachusetts ministry leads the column in its declaration."

It will be recollected that Bishop Bowman was represented in the account generally published as contributing to this interesting occasion, giving "an account of what he knew about the treatment of colored people in Louisiana, narrating a number of instances in which they had been shamefully abused, and deprived of life even." Now, while we do not like Bishop Haven's sentiments, we do approve of his present course—he puts himself to record. We have not seen his letter, but take it for grauted he is correctly quoted. If his colleagues disapprove of Dr. Ives' speech and of the Boston resolutions, now so conspicuously before the country, why do they not publish it so over their responsible signatures? Leaving such grave matters to be set right by after-dinner speeches and table-talk is not exactly to the mind of our people when the delicate question of fraternity is pending. What says their official press about it? Do their editors condemn, or do they applaud like those who were present? We should like to hear from them. Indeed we have heard from them. They are constantly uttering sentiments like those of Dr. Ives, though not perhaps couched in such ferocious terms. We have a number of them now before us, but we have not room for their insertion. The editor of the *Northern Christian Advocate*, published at Syracuse, has, indeed, spoken kindly of the Southern Church, and has been abused for so doing by his own brethren. His utterances were mild enough—he thinks the Southern ministers who attended the Round Lake camp meeting "are honest Christian men"—we are rather of that opinion. But we do not wonder that "Tray, Blanch and Sweetheart" are let loose on the Syracuse editor when he makes the following admission as to the intrusion of the Northern Church:

"There can be no fraternity where either is unreasonably running a rival interest to the injury of the other—that is, if the North expresses its full confidence in the Methodism of the South, in its ministers, its Bishops and churches, as true men and true Methodist Christians, then it will not be fraternal for Northern Methodists to establish rival churches in the same neighborhoods and communities, and weaken and destroy those existing. Such a course would certainly destroy all fraternity, if practiced by either party. If, on either side, the policy is to 'disintegrate' and 'absorb' the other, it is worse than folly to talk of fraternity. Let us be honest with each other—honest friends of honest opponents. It would not be fraternal for the Methodists of the South to come North, if they could, and seek to establish Southern Methodist churches in all our towns and villages, unless they believed we were corrupt and false to our duty as Christians, withholding the gospel from the poor and needy. The truth is—and we might as well, and much better, meet it openly than covertly—the two Methodisms, as rivals, cannot occupy the South fraternally."

As there is some doubt about what Bishop Bowman said concerning the South, and where and when he said it, we should like for him to set the matter at rest by a communication, over his own signature, as explicit as that of Bishop Haven. There must be no dodging. If our Northern brethren want fraternity—as we do—they must officially and explicitly repudiate the assertions attributed to their representative men, which rank us with cut-throats and banditti, and show that they are such themselves. Of course if we are villains they can have no brotherly intercourse with us, and if they want us exterminated by fire and sword, we want no more said about Round Lake camp meetings and fraternal committees.—*Nashville Christian Advocate.*

Revivals in the Family.

Thousands of Christians have been praying for a revival during the past two months. Shall the great spiritual season pass without a general work of grace? One was never more needed. The *Presbyterian* says that it is a mischievous deception which looks for the hinderances in the church, and that it sets to a fruitless tinkering in the wrong place; that the real hinderances are in the family. It is there, if anywhere, that the cursed wedge of gold is covered up; that the Spirit of God is grieved; that the wing of faith is broken. Our houses must be set in order for the invited Guest. It says:

"We are prepared, from some years of careful observation, to say that our experience confirms us in the belief that we never look in the right place for the movement of the reviving Spirit. We look in the church only for indications. But we have never known of a revival starting there. It is made public there. But when investigation was pushed to the sources, in every instance it had begun in somebody's family; the life-giving, life-increasing treasure first appeared in some solitary but overburdened Christian heart or hearts; within the circle of the family. Some mother in agony about her son; a sister in distress for her brother; an importunate wife for a godless husband; some father, like a discomfited Jacob, though thigh-smitten, in desperation laying hold on Omnipotence, binding God's hands by his own promises until he has gained the victory.

"A revival of religion is always a family matter, and a household movement in its beginnings. It starts in the closet, and comes in answer often to the prayers and tears of a solitary petitioner. There is no place on earth so near the heart of the Redeemer, or half so omnipotent, as that place which he named 'closet.' When the history of the world's moral triumphs shall be made known, we may all be more surprised than at any other revelation in glory, that so many were organized and completed in this family holy of holies. We know a minister, owned of God in his work, whose wayward footsteps were arrested on the broad road to death by the sight of a mother kneeling upon the kitchen hearth, when she thought all but herself sleeping, pleading for the guilty son whose eye was resting upon her, whose ear heard the only words that had ever touched his heart.

"We have personal knowledge of a revival in an unusually wicked place, which began in the closet of a distressed wife, who saw her husband's health failing, and his heart growing more desperate in its hatred of God; overwhelmed at his dark prospect, she sought this place of solitude to talk with God, and one day, while on her knees, these words came to her mind: 'I have heard thy prayer; I have seen thy tears; I will heal thy husband.' Upon this assurance she went to see three others whose husbands were companions in guilt with her own, and the four agreed to pray together an hour each day of the coming week, which preceded the communion. Preparatory services began on Friday night. At the close the minister said that on Saturday after the morning sermon any who might wish to unite with the church on profession, or converse with the session on the subject, could remain. He did not know that there was a convicted sinner in the whole town; but to his utter amazement this wretched, dying husband and one of his companions presented themselves, under the deepest convictions, and from this moment the Spirit of God was felt to be there with power, and about one hundred and twenty-five persons made profession of religion, including the four unbelieving husbands."

Books and Periodicals.

PERSONAL REMINISCENCES, ANECDOTES AND LETTERS OF GENERAL ROBERT E. LEE. By Rev. J. William Jones, D. D. New York: D. Appleton & Co., 1875.

The work is not a biography. It is not the complete life of the great Confederate general, but it contains the materials needed to make up a true estimate of his character. The author is a minister of the Baptist Church, who had the best of opportunities of knowing General Lee personally, and who was most favorably circumstanced to collect the information needed. We have Lee as the soldier and the college president in the first two chapters, and after these, in successive chapters: Duty the Key-Note of his Life; Modesty, Humility, Simplicity and Gentleness; His Spirit of Self-Denial for the Good of Others; His Social Character; His Love for His Soldiers; His Domestic Life; His Christian Character; His Sickness and Death. The steel engravings—six in number—are very fine, and there are, besides, thirteen well-finished wood cuts. The volume is mostly a compilation and arrangement of reminiscences, anecdotes and letters, and is a very readable book, and contains more entertaining, accurate and reliable information about General Lee than anything hitherto published. It is an octavo of over 500 pages, handsomely bound, and paper and typography unexceptionable. This splendid work is sold only by subscription. For particulars our readers are referred to the advertisement of the publishers in another column.

CROWNING TESTIMONY. New York: W. C. Palmer, Jr., 1875.

This is a pamphlet containing Mrs. Phoebe Palmer's last communication to the Christian public. The article is entitled "Refining Processes," and is a lithographed fac-simile of Mrs. Palmer's manuscript and handwriting. It is a very beautiful and interesting memorial of a good and useful Christian woman.

THE Illustrated Household Magazine is issued monthly by Woods' Household Publishing Company, New York. We have received the March number.

TYNDALL AND MOODY.—Dr. Cuyler writes to the *Independent*: "By the way, a remarkable train of circumstances has lately occurred in Belfast, Ireland, which to my mind looks like more than a mere coincidence. In July last the British Association of Science met there, and the brilliant Tyndall uttered some sharp words, which grieved and wounded the friends of evangelical faith not a little. 'No small stir arose about that way.' A few weeks afterward our countrymen, Messrs. Moody and Sankey, visit Belfast and commence a series of religious services. Fervent prayers are put up all over Ireland for a divine blessing upon the labors of two plain, honest preachers of Jesus Christ. What happens? All Belfast is shaken as it never was before. Multitudes hear the word gladly. Drunkards quit their whisky and become sober men. Intelligent men are converted. The vicious are made better. There stand the undeniable results. And now the believers in Christ and in prayer can send over to their late guests, the skeptical scientists: 'Come and see!'"

MARRIED.

NEWMAN—BEARD.—On Saturday, the sixth of February, at the residence of Isham B. Beard, in Carroll parish, Louisiana, by the Rev. W. F. Alexander, Hon. Ed. F. Newman, of the Lake Providence bar, to Miss Eugenia L. Beard, of Carroll parish.

THOMPSON—MORRIS.—At the residence of the bride's father, in Dexter, Cooke county, Texas, on the fourth of February, 1875, by the Rev. J. M. Monroe, Alex. J. Thompson, of St. Helena parish, Louisiana, to Miss Jennie Morris.

HARRELL—CARR.—January 21, 1875, at the residence of the bride's father, by Rev. S. S. Scott, Mr. S. J. Harrell to Miss Emma Carr, of Webster parish, Louisiana.

BROWN—RUMLEY.—February 11, 1875, at the residence of the bride's mother, near Oaston, Sumter county, Alabama, by the Rev. C. B. DuBose, Mr. Benjamin Brown to Miss Kate Rumley, both of Sumter county, Alabama.

POWELL—FRISBY.—February 24, 1875, at the Ouachita House, Monroe, Louisiana, by Rev. R. S. Trippett, Mr. N. C. Powell to Miss Clara I. Frisby.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Feb. 27, 1875.

A—T O Andrews two letters $8, Thomas Armstrong, Edwin Alden, David Ayers, T S Armistead, Advocate Publishing Company, E M Alford, John Akin.

B—J Lane Borden, W P Barton $15.85, George W Brown $2, Charles J Bontner $50, F D Brame, Lemuel Bowden, George W Brown (of Pearlington) two letters, L H Benners, George Bancroft $6.50, H J Bussey, N P Boyer, R T Bailey $6, A N Brown $4, John R Bellamy $1, Bowdry & Co $44.58, Mrs Texana Bright.

C—S O Colburn, M J Coleman, W D Cockerham, Mrs L S Christy $2.50, Mrs E L Call, George Crowshaw & Co, W W Clarke $2.50, R H Catchings $2, J T Cunningham, R J Curtis, A W Campbell $8.70, Claxton, Remsen & Haffelfinger, J M Chambers $1.75.

D—G W Davidson, Charles H Ditson & Co, J W Daugharday, Robert A Davis.

E—W G Elder, G C Emerson.

F—E N Freshman, T A Foster, E Floyd, W E Flowers $2.50, John S Frazer $1, George Freeman, Flemming Bros, French & Co.

G—H Gwinner & Bros two letters, W W Graham, H T Gray, Mrs Mary R Goodale, Gorton & Wailes, S L Gulce 25 cents, Ed T Goodwin $1.65, Mrs E M Green, Mrs D W Goodman, W M Griffen, H A Graves 25 cents, Gayne, Harper & Murphy $11.40.

H—H R Hampton, Charles L Harris, John W Hinsdale $1, Mrs M E Hartman $5, W P Hamilton $1.75, S A Hayden $3, H B Hartman $2.65.

I—W E Irvine.

J—Frank James.

K—C H Kelly, Lewis H Kittle $2.50, W Z King, C Kingsbury.

L—W H Lazenby $5, A O Lundy $10, John A Leysath $2.50, J C Long $2.50, R B Long & Co, W C Lewis $10.

M—James N Moore, W S McClendon, T F Milan $1.50, A L McIlryde, W P Martin Jr, A H Moss, Samuel Morris, Morgan Envelope Company, John J McKister $4, R F Mountain $1, Mrs Sarah Mathewson $2.50, J H Morrison $6, William Moores, E F Mullins, John P Morton & Co, F S Mathews.

N—J Nicholson $6, Thomas Nelson & Sons.

O—Oates & Worrall $43.

P—Potter, Ainsworth & Co, Bascom T Pearson $2, R T Parish, S M Pettengill & Co, Ira W Porter, John Pipes $6, T C Parrish $10, Z C Perry, H Pollock.

R—A H Redford agent two letters, J K Randall two letters $14, Reed & Lathrop, N A Rector $15, W W Richards $6, Miss L Robb $2.50.

S—W L Sibley, Miss Hettie Sanders $2.50, S S Stafford, Smith, Dixon & Co, James E Slater, S H Schroeder, I N Soper & Co, P J Shisholm, Mrs St Helena Spencer, Henry M Smith, W D Shea $2.50, S S Scott $5.95, W H Sway.

T—R S Trippett $2.50, William V Taylor Jr, A J Thompson.

U—Thomas J Upton $20.50.

V—George T Vickers.

W—J W Woods, William Malthy Winn two letters 50 cents, J L Williams, J Vernon Whitaker, William White, Thomas H Walden, H F Williams $20.62, Wimberly & Rea, P H Walker, E A Wilson C C Watkins $2.50, J Weaver & Co.

Z—James E Zimmer.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

FOR choice family groceries we would refer our readers to J. H. Peyton, corner of Magazine and Philip streets. Mr. Peyton engages to furnish good articles at reasonable prices. See his advertisement.

WE NOTICE that those enterprising gentlemen, Messrs. R. W. Rayne & Co., have reduced the price of their well known Arrow Tie. Planters and buyers will find their advertisement of interest.

SEE advertisement of Paul Sauvé, stationer, printer and blank-book manufacturer Orders for cotton sampling paper, bank and insurance printing, law briefs, etc., promptly attended to.

READ Levy Bros.' advertisement.

DRY GOODS.—We know of no house in New Orleans to which we could more unhesitatingly direct our friends for the purchase of dry goods than to that of Messrs. Hirsselman & Adams, 586 and 588 Magazine street. Their spring goods are now constantly arriving from the North and Europe. Those residing in any part of the country will have samples and prices of goods forwarded them, free of cost, on application. Where an order exceeds $10 freight will be prepaid by the firm. Their advertisement, on the eighth page, will repay reading.

THE DIAMOND COTTON PLANTER, CHOPPER AND CULTIVATOR.—We are pleased to see that this valuable implement, advertised in our columns and extensively introduced last year, is now *sold under a guarantee* to give satisfaction. An excellent corn planter attachment has been added to it, and it has been greatly improved since last season. See advertisement elsewhere.

SHADINES.—Messrs. McGrath & Compton are the wholesale agents for Hoope & Co.'s shadines. It is unnecessary for us to say anything in favor of this delicious dish, as the public are fully aware of its excellence. For sale by all grocers. See advertisement.

WE WOULD call attention to the advertisement, in another column, of the Southern Seed and Plant Company, of Gallatin, Tennessee. They make a specialty of rare seeds and plants.

ANY one in need of furniture would do well to read the advertisement of John Bois. Furniture also removed, stored and repaired. See advertisement.

SEE Dr. Warrington's advertisement elsewhere.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

IN THE active pursuit of pleasure or gain the inestimable blessing of health is too often forgotten until disease is firmly seated, and the fact only realized by great bodily and mental suffering. The Liver is the vulnerable point in most persons, and the disarrangement of that organ involves almost the whole system; hence the reason why, under Liver disease, there are enumerated such a number of afflictions, and we claim the Simmons Liver Regulator to be a remedy for them all. mh1 ft

DR TUTT'S EXPECTORANT.—All who have used this invaluable medicine for Coughs, Colds, Asthma, Spitting of Blood, Croup, Inflammation of the Lungs or Chest, Hoarseness, Difficulty of Breathing, Bronchitis and all diseases of the Lungs, attest its usefulness. For Lung affections it has no equal. fe18 3t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh5 1y

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by L. L. Lyons, druggist, New Orleans, La. de10 1y

NEW ADVERTISEMENTS.

FRESH FAMILY GROCERIES.

The Best Goods at Reasonable Prices.

J. H. PEYTON,
AT THE FAMOUS OLD STAND,
Corner Magazine and Philip Sts.,

has everything required for the table, and hopes to give satisfaction to all who favor him with a call. mh4 1m

GOOD NEWS TO PLANTERS.

PRICE OF

The Celebrated Arrow Tie Reduced

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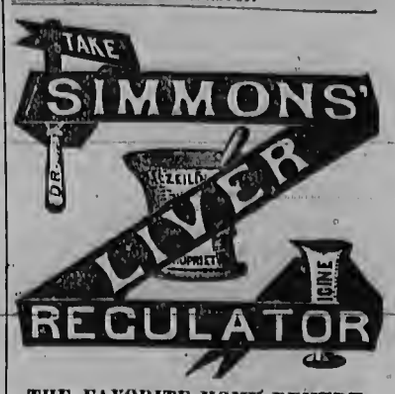

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The Child's Corner.

LITTLE WIGGLE.

BY MARY E. HENDERSON.

Cuddle and kiss, little baby;
Hug me and love me, my sweet;
Dance up and down like a lady;
Clap hands and swing your pink feet.

Open your jewel-box, darling!
Show all your pearls with one smile;
Now, with an all-over wriggle,
Creep on the carpet awhile.

Then, back again in a minute,
Climb to your place on my knee;
Creep-a-mouse, creep a-mouse, baby,
Where can that little mouse be?

Lay your small head on my shoulder,
Take a good pull at my hair,
And, like the fly on the paper,
Crawl down the back of my chair.

Never at rest for an instant,
Rolling and capering so;
Sweetest, best rogue of a baby,
When do you manage to grow?

FOR THE ADVOCATE.

The Bear Story.

MY DEAR CHILDREN: I am a very old man, and am therefore nearer to you in almost every respect than I ever was before. If you will look at a compass you will see what I mean. Start at any point, as north, for example, and "box the compass," as the sailors call it—that is, go round it, naming the points as you go. Very soon, don't you see, you come back to the starting-point again? So this life of ours is very much like the circle on the compass. Call the north point "Childhood" in starting, if you will, you soon—oh, very soon, it seems to me—get back to it again, and then you must call it "Old Age." So, though I am a very old man, I am still a child—in my "second childhood" my grandchildren, some of whom are stout men, call it; and I do not find it so very unlike the first one as you might suppose. My "little ones" all like to gather round me, now the evenings are getting longer, and listen to the stories I tell them about my first childhood, which seems to them so long ago, and to me but yesterday. Would you like me to tell you some of these stories too? Little Charlie, who always jumps for a place on my knee, and looks with his bright, sparkling eyes up into mine, says:

"Grandpa, your 'tories are a heap better'n tum in *Taint 'Icolas.*"

"Well, little Charlie, what one shall it be?".

"Oh," Charlie says, "the Bear 'tory, of course."

"But, Charlie, my boy, if I am to tell them all my stories, hadn't I better begin at the beginning?"

But Charlie says: "No, no, grandpa, about the big black bear;" and little Harry says: "The bear, the bear;" and all the little folks chime in: "The bear;" and so, if you will listen, I will tell you

HOW I KILLED THE BIG BLACK BEAR.

It was ever so long ago, for I remember well I was just turning thirteen, and my father had just given me the gun he had so long promised I should have when I reached this age; and we were living near the Penobscot river, way down in Maine. It was a wild country then, and my father was one of the earliest settlers, and had just got a small farm cleared up and burned off, and we were living in a log house, with only two small rooms. I must not stop now to tell you of the fine house we had after awhile, or it would be bed-time before we get to the bear. It was in the fall of the year, and we were just commencing to harvest our corn and potatoes to be ready for the winter. Well, one morning just after breakfast Farmer Bolton rode up on his brown mare and told my father that he had found the trail of a large bear that had been committing great havoc in the neighborhood for nearly two weeks. He had upset nearly all of Farmer Baker's bee-hives and stolen all the honey, and he had trodden down the corn in ever so many fields, and two or three of the farmers said that they had found some of their sheep half eaten, which they laid to him. Perhaps you little folks can tell whether he killed them or not. At any rate, everybody in that country was afraid of bears, and always turned out to hunt them whenever they heard of one being about. You may well believe that I was anxious to try my new gun, and begged hard to be allowed to join the party of hunters which was to start the next morning; but mother said I was too small—that the bear would eat me up. But Farmer Bolton plead for me, and finally father took up my side and mother consented, provided I would keep close to him all the time.

That day seemed a very long one to me. I kept getting down my gun and scraping the flints, and putting fresh priming into the pans. You know we used flint-locks in those days; and I laid awake half the night wishing the morning would come; and when at last I fell asleep I dreamed that I was way out in the woods with Buck—our big yellow bull-dog—waiting for the bear to come, and all at once he came, sure enough, crashing through the bushes, and Buck sprang out and caught him by the throat, and then I raised my gun and was about to shoot him; but the gun snapped and wouldn't go off, and the bear saw me and gave a spring, and—then I woke up and heard the horns of the hunters, just outside my window, calling the dogs. I sprang up and dressed very quick, and, though a good deal frightened by my dream, was none the less determined to go. But I took another look at my primings, and Farmer Bolton and father examined them and said they were all right, and I noticed them looking at each other as though they thought I would not be likely to test them.

And then we all started on foot—for the woods were too thick for horses—and went first to Farmer Baker's, where the bear had robbed a bee-hive two nights before. We talked about the bear all the way. Father said: "Old Bruin must have got his nose stung poking among the bees;" and Mr. Hand, the schoolmaster, said he would sting it worse than the bees did if he could get a crack at it with his rifle. At last we reached Farmer Baker's, and the dogs began snuffing all around the bee-hives, and one of them got stung and commenced rolling in the grass. At last one old hound commenced to bark, and started off for the woods at full run, with all the other hounds after him. Old Buck didn't know anything about hunting bears, and he kept close to us as we hastened on after the hounds.

Just as we reached the edge of the woods the hunters divided so as to surround that part of the woods where the dogs seemed to think the bear was hid, father and I keeping together and taking the side nearest "our house." After we had gone about a mile through the underbrush we came to a small clearing, where the blackberry bushes had grown up thick on a piece of burned ground, which was called "The Gore." We could still hear the dogs baying away to the north of us, but the sound was very indistinct. Here father, thinking, I suppose, that I was very tired, told me to stay with Buck and rest, and he would push on over where the dogs were. I didn't much like being left out of the chase in this way; but, to tell the truth, I was really very tired, and the chances of my killing the bear seemed much less than when we set out. Besides, the blackberries were not all gone yet, and I had been too anxious in the morning to eat any breakfast; and—well, Buck and I staid, at any rate, and we waited for two good hours, during which time we had lost all sound of the hounds. But at last, just as I was thinking about going home, I caught the sound again, and it kept coming nearer and nearer, and louder and louder, and at last I heard the bushes crashing under a heavy tread; and then, sure enough, coming through them, I saw, just as I had seen in my dream, a big black bear. Oh, how large and fierce and terrible he looked, and it had all happened so quick! I must confess it, children, I was terribly frightened, and so, I think, was Buck, but he looked from me to the bear as though he would defend me if it cost him his life, and gave a low growl, and then, with a spring that seemed like a flash of light, he had the monster by the throat. I began now to recover my composure, and determined that Buck should not be killed if I could help it; and I saw that the splendid fellow was in great danger, for the bear had risen straight up on to his hind legs and was hugging Buck in his arms so tight that it seemed to me I could hear his bones crack. I couldn't stand this, so I raised my gun, and, taking good aim, I let old Bruin have both barrels at once just behind the fore leg. There was a report and a crash, and then I saw the bear on his back, and Buck came crawling out of the tangle of the bear's legs, and wagged his stub tail just as though he had killed the bear himself.

I mustn't tell you how proud I was, nor how father hugged me almost as hard as the bear had hugged Buck, and said he never would have forgiven himself if the bear had hurt me, for my story is already too long; but I kept that bear-skin for a blanket for many years.

"Now, grandpa," says Charlie, "tell us how Barney milked the Boy's Nest." Not to-night, darling; it is bed-time.

GRANDPA GOODALE.

From a Little Friend.

MERIDIAN, MISS., Feb. 18, 1875.

DEAR MR. EDITOR: I have never written to you before. I don't think I can write quite well enough to write myself. Aunt Melissa will write this letter for me. I think I will soon be able to write my own letters, and then I will take great pleasure in writing to you. I am a little girl eight years old, and my name is Mary Smith. I live in Meridian. I have a papa, mamma, and two little sisters—Lula and Maggie. Lula goes with me to Sunday school. Maggie is not large enough to go. I go to the Methodist Sunday school. We have a very nice, interesting Sunday school. Prof. Adkisson is our superintendent. He is such a good man. I love him very much.

I go to school every day. Miss Annie Scott is my teacher's name. I am reading in the fourth reader, and I study geography and arithmetic too. I am not going to school this week. I am visiting my Grandmother Hall. She lives in the country, four miles from town, on a farm. She has a very pleasant home. I have a nice time at grandma's, feeding her chickens and turkeys, and gathering up eggs. I help to feed Uncle Billy's sheep. They are so nice; and the little lambs—O how pretty and playful they are! I help grandma to do a great many things. She says it is not good to be idle. I intend to try to be industrious, and make myself useful.

Well, I must close; so I remain your loving little friend,

MARY SMITH.

TRUTH AND FALSEHOOD.—"Willie, why were you gone so long for the water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room and stood by another, who had been Willie's companion.

"Freddy, were you not gone for the water longer than was necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for an instant—he looked frankly up to his teacher's face.

"Yes, ma'am," he bravely answered; "we met little Harry Braden and stopped to play with him, and then we spilled the water and had to go back."

Little friends, what was the difference in the answers of the two boys? Neither of them told anything that was not strictly true. Which one of them do you think the teacher trusted more fully after that? And which was the happier of the two?

THE human soul, like the water of the salt sea, becomes fresh and sweet in rising to the sky.

Farm, Garden and Household.

The Chufa.

In reply to a correspondent *Our Home Journal* says:

The chufa belongs to the nut grass or sedge family, the *cyperaceæ*, and its botanical name is *Cyperus Esculentus*. Much prejudice has existed against the chufa in the South from its resemblance and near relation to the "coco" or *Cyperus hydra;* but while the latter is one of the most annoying of all pests to the lower coast gardener and planter, and so far has proved itself entirely ineradicable, the former is one of the most profitable and harmless crops that can be raised upon our thin, sandy, piny woods soils. There is no danger that it will ever become a "pest," because it requires cultivation to keep it alive. A two years' neglect in most soils is certain death to it, root and branch. The great trouble is to keep it alive, not to kill it.

We think the statement referred to a little *enthusiastic*, but do not consider it very far out of the way, because we know the writer very well, and know him to be a close observer, a good cultivator and a reliable stater of facts, and because our own experience for a good many years in the main corroborates his estimate of the value of this too much neglected chicken and hog feed. Our position upon this question is that on our thin, sandy soils the chufa will, with the same cost of culture, produce twice as much nutriment for poultry and hogs as any other crop. This is claiming quite enough merit for it to entitle it to more attention than it is receiving.

We flush our land with fine, deep furrows, and, if very poor or much worn, apply a light coating of superphosphate, cotton seed meal or home-made manure, and thoroughly harrow it in. With a scooter or narrow shovel plow open furrows two and a half feet apart, and in these furrows drop the seed one foot apart, covering with a hoe or harrow. Plant any time in February or March; the latter half of February is the best time in mild seasons, the latter part of March in cold and wet ones. Give one or two plowings with shovel or hull-tongue early in the season, and, if necessary, keep the grass and weeds in subjection by an occasional hoeing. The chufas under this treatment will spread rapidly and soon occupy the whole ground. It is better that hogs should not be turned into the chufa field until after frost has killed the tops. Chickens can be given the free run of the patch at all times after the earliest crop along the line of drill has pretty well matured, say in June. If not gathered too closely by the hogs and chickens, the only thing that will be necessary to renew the crop year after year is to flush up the land in February or March, and give it a good harrowing. Of course after this the hogs and chickens must be kept off until the next June or July.

We have cultivated the chufa more or less extensively since 1855, when it was first introduced from Spain, and the longer we cultivate it the better we like it. We believe strongly also in the profitableness of the pludar as hog feed, and have planted that and the chufa in combination with excellent results.

To plant as we have directed it will take about a peck of seed to the acre.

If our seedsmen have the chufa for sale they keep the fact to themselves. We see no mention made of it in our advertising columns. The seed can probably be had from Alabama or Georgia, at about $1 per quart, sent by mail, postpaid.

How do Fungi Affect Fruit-Trees?

This question is asked frequently, but I have not in one instance learned the real condition of the tree. I have heretofore asserted that no healthy tree or plant can be attacked by fungi. My observation leads me to think that all trees or plants must be, in either roots or limbs, in a decaying state. This, no doubt, is one of the causes why trees and plants are attacked by fungi. I am still of the opinion that bad pruning is another cause that attracts fungi. For instance, I have seen trees that had been pruned by cutting large limbs off, leaving three or four inches of snags, through the tree. These snags, generally in a short time, decay and create fungus. There are many other causes that attract fungi—plowing too close to fruit-trees, tearing and breaking the roots at different times through the season. With this and bad culture fruit-trees become stunted and diseased. Fruit-trees affected by fungi, either on the limbs or roots, may be effectually cured by close-pruning the roots, and by adding small quantities of well-rotted manure around the roots. This is the treatment for the roots when all the diseased parts of roots are cut off and the head of the tree pruned pretty severe, always being careful, when cutting off a branch, not to leave a snag three or four inches. In cutting off branches they should be cut close to the main stem or branch. These cuts should be neatly smoothed with a sharp knife. I consider that all fruit-trees can be made proof against the fungi by careful pruning, and by not allowing the branches to be crowded. Clean culture is also one of the great secrets in fruit culture; and from several years' observation in various localities in the South, fungus had only affected diseased and uncultivated trees. My mode is to cultivate the orchards once or twice a year, until the trees commence to bear; after this there is but little culture required, only to keep the big weeds and rank grass cut down around the trees.—*James Parker, in Our Home Journal.*

BEES AND ANTS.—Sir John Lubbock, M. P., who devotes himself a good deal to entomology, has been lecturing on bees and ants to the Natural History Society. His details in regard to bees, the result of prolonged watching, are rather unfavorable to the character of the favorite insects, which he charges especially with selfishness and lack of sympathy for one another. He believes the common opinions as to their devotion to the queen bee to be without foundation. There is a great difference in the degree of their intelligence and great peculiarities with reference to their time of work. He believed bees did hear, though he was never able to make any sound which they were able to recognize. He believed they had a keen sense of smell, and that would account in many cases for the antipathy or otherwise which they are said to have for persons. He found that the warmth or coldness of his body had much to do with their friendliness toward him.

As to ants, his observations entirely confirm the common opinion of their steadiness, perseverance and industry. Then, as to their power of communication, it often happened that an ant which had been put to honey came back from the nest with one friend; sometimes there were more, and in some cases as many as twenty ants returned with the single ant which had gone from the honey to the nest. The manner in which communication of ideas by ants was made was still doubtful, and he had brought the subject forward in the hope that he might induce others to make further and better observations.

HERE is something new in butter. A "lightning churn" has been exhibited, by which a pint of milk is converted into a pound of butter in less than one minute. It is thought that the butter is made "to come," in this singular manner, by a galvanic current produced by the warm water, salt and saltpeter placed within an outer metallic cylinder, which incloses the one in which the milk is placed.

The inventor says that the peculiar composition and preparation of the metal used in the several cylinders of the churn are secrets which will not be made public. It is claimed that, practically working, five pounds of butter can be made out of a gallon of milk; yet as high as seven pounds and three-quarters have been made out of one gallon of pure milk, fresh from the cow. Some objection has been urged against calling the product so obtained butter. It appears to be the result of granulation of all the nutritious particles of the milk in a mass, resembling, in all respects, ordinary butter, from which it cannot be distinguished. It can be manufactured at a cost of about five cents a pound.

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MR. E. EDLUND has published in full his theory that electricity is identical with the luminiferous ether. He first shows that the velocity h, with which the ether particles move, differs from v, the velocity with which this motion is propagated; h depends on the current and increases with it, while v depends on the ratio of the electricity to the density, but is independent of the current. It is the velocity v which Wheatstone, Fizeau and others have attempted to measure. The objection to this theory raised by MM. Roiti and Herweig are due to their overlooking the differences in these velocities.

A WRITER in the *Chemical News* calls attention to a source of error in mercurial thermometers, which does not appear to be generally known. His thermometer having been placed in a Wurtz tube, so that the column of mercury was entirely surrounded by the vapor of a distilling liquid, was, after some days, noticed to indicate three degrees too little. The discrepancy was found to have been caused by volatilization of the upper surface of the mercury and condensation on the upper part of the tube. By causing the mercury to flow to the end of the tube and back, the condensed portion was gathered up, and the correct temperature indicated.

EARTH BATTERIES.—One of the simplest forms of the galvanic battery is the so-called earth battery, which is in fact but a modification of the original voltaic pile. Dr. Vander Weyde, of the *Manufacturer and Builder*, gives in an answer to a correspondent a very good description of the manner of constructing one. A large zinc plate is buried in the earth between two copper plates of equal size, placed several inches from it, the surfaces of all being parallel, and the two copper plates are connected for one pole of the battery, while the zinc forms the other. Or a number of smaller plates of copper and zinc alternately are buried in a similar way, the coppers being all connected for one pole, and the zincs for the other, by insulated copper wires, well soldered to each plate. The depth at which the plates are buried is only important so far as to secure that they shall be covered with moist earth. The earth over them may be moistened from time to time with dilute sulphuric acid, or solutions of sulphate of alumina or magnesia, etc. This will cause a stronger action at the expense of a shorter duration of the battery, which must in any case be dug up after awhile, cleansed, repaired, renewed by the substitution of fresh zinc plates for those consumed, etc. The action of the earth battery is like that of a slugle cup or element. Hence quantity but not intensity of current may be obtained from it by increasing the surfaces or multiplying the number of the plates. Intensity is obtained in galvanic batteries by increasing the number of pairs or elements. This requires each element to be isolated, and the position plate of one pair to be connected with the negative of the next, which cannot be done in earth batteries. In general, these batteries have not proved as convenient as other apparatus for producing quantity currents; and they are, according to Dr. Vander Weyde, little used.

KEEP AMMONIA IN THE HOUSE.—No housekeeper should be without a bottle of spirits of ammonia, for, besides its medical value, it is invaluable for household purposes. It is nearly as useful as soap, and its cheapness brings it within the reach of all. Put a teaspoonful of ammonia to a quart of warm soap-suds, dip in a flannel cloth, and wipe off the dust and fly specks, grime and smoke, and see for yourselves how much labor it will save. No scrubbing will be needful. It will cleanse and brighten silver wonderfully; to a pint of hot soap-suds mix a teaspoonful of the spirits, dip in your silver spoons, forks, etc., rub with a brush, and then polish on chamois skin. For washing mirrors and windows it is very desirable; put a few drops of ammonia upon a piece of newspaper and you will readily take off every spot or finger mark on the glass. It will take out grease spots from every fabric; put on the ammonia nearly clear, lay blotting paper over the place and press a hot flat iron on it for a few moments. A few drops in water will clean laces and whiten them as well; also muslins. Then it is a most refreshing agent at the toilet table; a few drops in a basin of water will make a better bath than pure water, and if the skin is oily it will remove all glossiness and disagreeable odors. Added to a foot bath it entirely absorbs all noxious smell so often arising from the feet in warm weather, and nothing is better for cleansing the hair from dandruff and dust. For cleaning hair and nail brushes it is equally as good. Put a teaspoonful of ammonia into one pint of warm water, and shake the brushes through the water. When the brushes look white rinse them in cold water, and put them in the sunshine or in a warm place to dry. The dirtiest brushes will come out of this bath white and clean. For medicinal purposes ammonia is almost unrivaled. For the headache it is a desirable stimulant, and frequent inhaling of its pungent odors will often entirely remove catarrhal cold. There is no better remedy for heartburn and dyspepsia, and the aromatic spirits of ammonia is especially prepared for these troubles. Ten drops of it in a wine glass of water are often a relief. The spirits of ammonia can be taken in the same way, but it is not as palatable.

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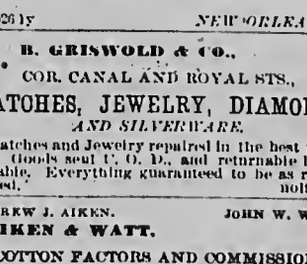


J. A. LUM. FRANK H. ROOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
169 Gravier and 13 Union Street.
☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh5 1y

WILLIAM H. SEYMOUR,
NOTARY PUBLIC AND COMMISSIONER OF DEEDS
For Texas, Illinois, Mississippi and other States,
79 Customhouse St., New Orleans.
P. O. Box 1303.
☞ PASSPORTS PROCURED from the State Department in Washington. no26 6m

J. B. WILKINSON, JR.,
GENERAL COMMISSION MERCHANT
FOR THE SALE OF
Hides, Moss, Wool and Country Produce Generally,
and for the purchase of Family, Plantation and Store Supplies, 29 PETERS AND 4 CLINTON STREET, near the Customhouse, New Orleans.
Liberal cash advances on Cotton, Sugar, Rice and other consignments. Connections with the principal Northern markets. Sole agent for the celebrated Armstrong Machine-cleaned Moss. Je1 10m

BUSINESS CARDS.

C. C. HARTWELL,
48 ..... BARONNE STREET 48
Bet. Common and Gravier Sts.,
General Dealer in and Importer of
PLUMBING AND GAS MATERIALS,
AT NEW YORK PRICES.
Plumbing and Gas-Fitting Promptly Attended to. fe11 1m.

COAL ..... COAL.
H. & C. TYLER,
0 ..... CARONDELET ST 0
will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates.
fe4 2m H. & C. TYLER.

H. H. HUSSMAN,
DEALER IN
PITTSBURG COAL,
OAK, ASH AND PINE WOOD,
102 ..... Calliope Street 102
Between Magazine and Constance,
Ja23 4m New Orleans.

R. MAITRE,
SEEDSMAN AND FLORIST.
602 ..... MAGAZINE ST 602
Dealer in Landreth's, Vilmorin's, Benary's and Dippe Bros.' Garden and Flower Seeds, Greenhouse Plants, Evergreens and Roses. Dutch Bulbs, and a variety of Fancy and Ornamental goods for the use of Florists and Bouquet-makers. Catalogues and Almanacs sent on application. A liberal discount to country dealers. Ja21 3m

J. J. BROWN,
(Late of Trenton, La.)
DEALER IN
PROVISIONS AND GROCERIES,
AND COMMISSION MERCHANT,
78 ..... MAGAZINE ST 78
no19 1y New Orleans, La.

EDMOND BOURGEOIS,
COMMISSION MERCHANT,
And Agent for the celebrated GRAND POINT (Parish of St. James, La.)
PERIQUE TOBACCO,
10 ..... CONTI STREET 10
Ja11 2m New Orleans, La.

D. H. WALLACE & CO.,
COTTON FACTORS AND GENERAL COMMISSION MERCHANTS,
79 ..... Carondelet St 79
NEW ORLEANS, LA.
Will give special attention to the sale of Cotton and other Produce, and will fill all orders for goods of every description at lowest cash prices. Jy2 1y

J. M. ELKIN. F. STRINGER.
ELKIN & CO.,
108 CANAL STREET, NEW ORLEANS,
IMPORTERS OF ALL VARIETIES OF
English Carpetings, Rugs, Etc.
Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no19 1y

LOUISIANA STEAM SASH, BLIND —AND— DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
301, 303, 305 and 307 Gravier Street,
New Orleans. Je11 1y

JAMES M. DOWLING,
SUCCESSOR TO J. M. JOHNSTON,
WHOLESALE GROCER, COMMISSION MERCHANT,
And Dealer in Western Produce,
NO. 25 DECATUR ST. (LATE OLD LEVEE,)
Je1 1y Cor. Customhouse St., New Orleans.

THE DOMESTIC
LOCK-STITCH SEWING MACHINE
WILL LAST A LIFE-TIME.
WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.
M. S. HEDRICK,
my21 1y 103 Canal street, New Orleans.

NEW LEATHER STORE.
A. F. RICAU,
IMPORTER AND DEALER IN
French and American Calf, Kip, Morocco and Sheep Skins,
Shoe Findings, etc.,
80 CUSTOMHOUSE ST., bet. Exchange alley and Chartres street, New Orleans.
Country orders promptly attended to. de31 3m

WILLIAM HILLSMAN,
Residence—536 ROYAL STREET,
Shop—120 CALLIOPE STREET, cor. Magazine,
Painter, Gilder and Varnisher.
House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

PROFESSIONAL CARDS.

DENTAL NOTICE.
JAS. S. KNAPP, D. D. S.,
Attends to the practice of
Dentistry in All Its Branches,
At his Office and Residence,
15 ..... BARONNE ST 15
fe1 2m Near Canal street.

A. L. TUCKER,
ATTORNEY AT LAW,
(Late of Franklin, St. Mary Parish, La.,)
160 ..... COMMON STREET 160
de21 1y (Up stairs,) New Orleans.

DR. JOHN G. ANGELL,
DENTAL SURGEON,
152 ..... Julia Street 152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. de17 1y

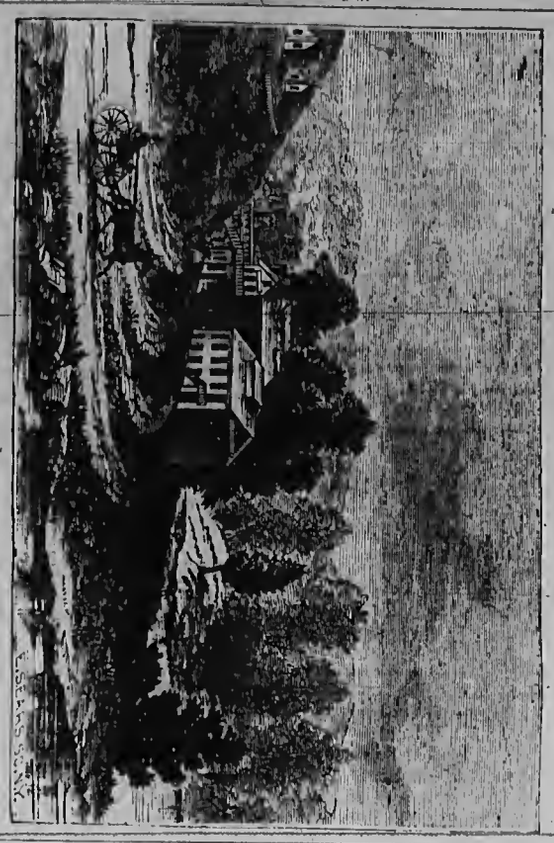
DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
New Orleans.
Office Hours—Eight to nine A. M. and three to four P. M. Je29 tf

DR. J. J. LYONS,
NO. 210 CARONDELET STREET
Between Julia and St. Joseph,
Ja2 1y New Orleans, La.

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.
RACE, FOSTER & E. T. MERRICK,
ATTORNEYS, COUNSELORS AND SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

LEGS ... ARMS.—Satisfaction guaranteed. ... let free. CHARLES M. EVANS, ... manufacturer, (au6 1y)
76 Fourth street ..... LOUISVILLE, KY
152 West Fourth street ..... CINCINNATI, O.

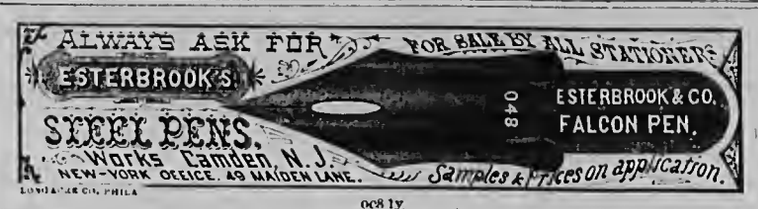
MISCELLANEOUS.



ATLANTA PAPER MILLS.
JAMES ORMOND, PROPRIETOR.
OFFICE—NO. 43 BROAD STREET, ATLANTA, GA.
☞ For Specimen of "News" we refer to this issue of this Paper. ☜
Cash Orders Solicited. de7 1y

One Gold Pen Will Outwear $10 in Steel Pens.
A. M. HILL'S EXTRA GOLD PENS ARE THE BEST.
PRICES.—No. 1, small size, $1; No. 4, medium size, $1.50; No. 7, large size, $2.50. Elegant Holder and Box for either size, 75 cents. Rubber Pocket Holder, $1. Sent by mail, registered, on receipt of price, or by Express C. O. D. Pens Repointed, 50 cents and stamp. Address
A. M. HILL, Gold Pen Manufacturer,
86 St. Charles St., New Orleans, La.
REFERENCES.—All City Merchants. Ja21 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $10, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



oc8 1y

MISCELLANEOUS.

THE BEST AND LARGEST ASSORTMENT in this country is now to be found at the
SPORTSMEN'S DEPOT,
55 ..... ST. CHARLES STREET 55
Breech-Loading Guns from $25 to $300. Muzzle-Loading Eng. Twist and Laminated steel barrels from $10 to $150. Rifles of every description, Eley's Shells of all sizes, Eley's Caps, Brass Cartridges, all sizes, Powder, Shot, Powder Flasks, Shot Pouches, Game Bags, Hunter's Accoutrements and Fancy Articles—the best assortment. The largest and best assortment of Fishing Tackle ever imported, such as Artificial Baits, Braided Silk Lines, Gigs, etc., etc.
Dealers and Sportsmen are respectfully invited to call and examine our goods before purchasing elsewhere. We feel confident that they will save money by doing so. Address
R. RHODES,
Liquidator of firm of F. Charleville,
P. O. Box 1599, New Orleans, La.
TAKE NOTICE.—The concern will be continued by R. Rhodes, with greater facilities than ever. Ja21 2m

WILLIAM GREGG. MRS. ADA GREGG.
GREGG'S PURCHASING BUREAU,
NO. 151 CANAL STREET,
Next door to New Orleans Savings Institution,
NEW ORLEANS, LA.
A long acquaintance with the various kinds of
SEWING MACHINES
has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $20. We repair all Machines at low rates. We take old Machines in part payment for new ones.
Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.
MRS. ADA GREGG
respectfully offers her services to purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.
N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.
Second-hand Machines, in good order, at half price. The best Needles for all Machines.
REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.
Send for catalogue and circular.
Je18 1y GREGG'S PURCHASING BUREAU.

S-E-E-D-S
Choicest Flowers—Best Vegetables.
Elegant Books on Gardening GIVEN AWAY.
to our customers.—New 100 page Illustrated Catalogue now ready. Free to all. WOOD & BELLOWS, (late Wood & Hall,) Geneva, N. Y.
fe15 3t

J. W. HART,
Engraver
ON WOOD
258 RACE ST. CIN. O.
oc29 9m

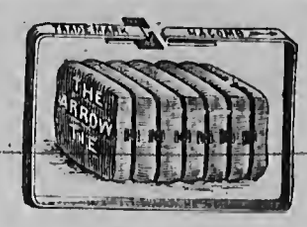
MONUMENTAL
MARBLE WORKS.
New Designs at Moderate Prices.
J. WATERHOUSE,
1821 Arch Street, Philadelphia.
Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

$10 A DAY.—Employment for all. Patent Novelties GEO. L. FELTON & CO., 119 Nassau street New York. an13 1y

MACHINERY, TIES, ETC.

LOW PRICES FOR CASH!
PLOWS, CULTIVATORS
MOWING AND REAPING MACHINES,
CORN AND COTTON PLANTERS,
HAY RAKES, ETC.
PLANTATION HARDWARE.
STEAM ENGINES, GRIST MILLS,
COTTON GINS, SAW MILLS,
HORSE POWERS, SUGAR MILLS,
PUMPS, ETC., ETC.
FOR SALE BY
B. J. WEST,
115 and 117 Magazine St., New Orleans,
WHOLESALE DEALER
Ja28 3m And Manufacturers' Agent.

IMPORTANT TO PLANTERS.
IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Hartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans

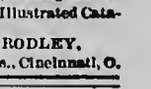
LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
Jy23 1y John and Water Sts., Cincinnati, O.

IRON WORKS—BELLS.

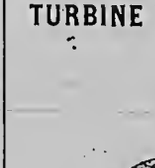
JAMES LEFFEL'S
IMPROVED DOUBLE
TURBINE WATER-WHEEL.

POOLE & HUNT, Baltimore,
Manufacturers for the South and Southwest
Nearly Seven Thousand Now in Use,
working under heads varying from 2 to 240 feet. Twenty-four sizes, from 5¾ to 96 inches.
The most powerful Wheel in the market, and most economical in use of Water. Large *Illustrated* Pamphlet sent post free.
Manufacturers also of Portable and Stationary Steam Engines and Boilers, Babcock & Wilcox's Patent Tubulous Boiler, Ehaugh's Crusher for Minerals, Saw and Grist Mills, Flouring Mill Machinery, Machinery for White Lead Works and Oil Mills, Shafting Pulleys and Hangers.
☞ Send for Circulars. se3 6m

WIRE RAILING AND ORNAMENTAL WIRE WORKS.



DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y



BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
mh5 1y B. J. WEST, Agent, 115 and 117 Magazine st., New Orleans.

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN.
549 ..... MAGAZINE STREET 549
Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 10m

FOUR SEASONS RESTAURANT.—JOHN BOSIO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. ja21 3m

MISCELLANEOUS.

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
au8 1y CINCINNATI, OHIO.

LADIES' HAIR STORE.
GEORGE T. SHILLING,
381 ..... DRYADES STREET 381
Between Erato and Thalia, opposite Jefferson School.
has the pleasure of informing the ladies of New Orleans, as also his numerous country patrons, that having selected his stock of Hair in the best European and New York houses himself, and having his work done under his own supervision, he is prepared to furnish them with Plaits, Switches, Crimps, Curls in all styles, Braidings, Puffs, Wigs, Bandeaux, and in fact everything in the Hair line, in all colors, from the lightest to the darkest shades; also a good supply of Natural Red and Gray Hair.
Country and city orders sent to him will be attended to at the shortest notice, and satisfaction guaranteed. No. 381 Dryades street. de17 3m

UPPER CITY
BLUE BOOT AND SHOE STORE,
No. 578 Magazine Street, New Orleans,
keeps constantly on hand the finest stock of BOOTS AND SHOES, HATS AND TRUNKS of every description, and solicits a share of the patronage of the public. Guarantee satisfaction to all.
MANUFACTURING DEPARTMENT
Under the Control of J. Phillips,
formerly with Ullyan & Wintz. Ease, elegance, neatness and durability are observed in manufacturing our Ladies', Gentlemen's and Children's Boots and Shoes. Country orders strictly attended to.
de10 1y LOUIS GIMBEL, Agent.

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. an13 1y

JAMES S. PATTERSON,
WOOD ENGRAVER,
28 ..... Beekman Street 28
an13 1y NEW YORK CITY.

CARPET WAREHOUSE,
17 ..... CHARTRES STREET 17
A. ROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths; Table and Enameled Oil Cloths; Window Shades; Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains; Haircloth Ticking; Springs; Burlaps; Step Covers, etc.
de10 1y A. ROUSSEAU & CO.

JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

W. N. PACKARD,
STEAM WOOD YARD,
Corner Ursulines and Rampart Streets,
NEW ORLEANS, LA.
Pittsburg Coal and Charcoal a specialty. Families supplied with all kinds of Fire Wood at the shortest notice. Wood Sawed and Split to any size desired, at the lowest prices. Je21 2m

New Orleans Markets.

From the New Orleans Price Current.

The river is 10 feet 5 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-sixth ultimo:

Mississippi river and bayous	2,300
Red river	4,068
Arkansas river	1,091
Onachita river	1,623
Railroads	3,949
Lake	41
Mobile	1,806
Texas	278
Total	14,876

On Saturday, under the stimulus of an advance of 1-16d. at Liverpool, with sales of 18,000 bales, and of ⅛c. at New York, the market opened with an active demand, and, although factors were more stringent in their pretensions, many of them asking ⅛c. over Friday's figures, yet the movement during the morning exhibited more than usual animation, and by 12 M. 3,500 bales had changed hands, partly at previous rates and the rest at a further improvement of ⅛c., and in some cases of ¼c., after which there were further sales of 7,050 bales, making a total of 10,350, the market closing firm at a net advance of fully ⅛c. At the opening on Monday factors were still more stringent in their pretensions, claiming a further advance of ⅛@¼c., and some few sales were made at ⅛@3-16c. more than could have been realized on Saturday; but after the telegrams reporting a falling off in futures at New York prices lost their buoyancy, and the business for the rest of the day was either at previous rates, or in some cases at slight concessions. The sales embraced 4,500 bales. On Tuesday, with nothing in the dispatches to stimulate the movement, the market opened dull and drooping, and in order to effect sales factors were compelled to make concessions of about ⅛c. The demand, nevertheless, although rather better toward the close, exhibited very little animation, and the sales were confined to 4,350 bales. At the close prices had receded to their position on Friday, and we have consequently no change to make in quotations except a slight variation in middling fair and fair.

The above makes an aggregate for the past three days of 19,200 bales, against 18,650 for the corresponding time last week and 19,200 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 850,493 bales, against 1,000,046 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 119,536 bales. The decrease by the reports per telegraph is 140,691—2,962,252 against 3,102,943. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 92,506 bales to Great Britain, and a decrease of 43,656 to France and 55,853 to other foreign ports. We quote:

Ordinary	13	@ 13¼
Strict ordinary	13⅜	@ 13⅝
Good ordinary	14⅛	@ 14⅜
Strict good ordinary	14⅝	@ 14⅞
Low middling	15	@ 15⅛
Strict low middling	15¼	@ 15⅜
Middling	15⅝	@ 15¾
Strict middling	15⅞	@ 16
Good middling	16⅛	@ 16⅜
Middling fair	16⅝	@ 17
Fair	17⅛	@ 17¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	14,876	
Arrived previously	966,840	981,716
		997,669
Exported past three days	64,713	
Exported previously	682,068	746,781
Stock on hand and on shipboard		250,888

NEW LOUISIANA SUGAR.—The receipts on Saturday and Monday were confined to 1,109 hhds., which were mostly sold, together with some in the sheds, at 5@5¾c. for inferior, 6@6¼c. for common, 6¾@7c. for fair, 7¼@7½c. for good fair, 7¾c. for fully fair, 8@8¼c. for prime, 8¼c. for strictly prime, 8½c. for choice, 7¼@8½c. for seconds, 10¾@9¾c. for yellow clarified, 9¾@10c. for off-white clarified, and 10¼@10¾c. for pure white clarified.

NEW LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 537 hbls. and 174 half hbls., which were mostly sold at 30c. for inferior fermenting, 40c. for common fermenting, 45c. for common not fermenting, 44@45c. for fair fermenting, 46@48c. for prime fermenting, 49@54c. for centrifugal, as in quality, 53c. for fair reboiled, 52c. for strictly prime fermenting, and 52c. for fair not fermenting.

CORN.—On Monday dealers sold 800 sacks white, yellow and mixed, in store, in lots, on orders, at $1 05@1.10 ₮ bushel.

OATS.—On Monday 350 sacks sold at 71c. for prime, and 72c. for choice.

BRAN.—On Saturday 350 sacks sold at $1 65@1,70 ₮ 100 lbs.

PORK.—On Tuesday there were sales of 400 hbls., of which 150 hbls. mess, to arrive, on private terms, 50 and 100 full weight, on the spot, at $19.50, and 100 at $18.75 ₮ bbl.

MONETARY.

Gold opened on Tuesday at 114⅛@114¼, against 114¼ at New York, and after a moderate business closed at 114⅛@114¼, against 114⅛ at New York.

Nothing has been reported in silver. Most of the receipts are transshipped to New York. It is quoted at 107@107½ for American half dollars. Mexican dollars closed at 96¾@97 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	190 00	225 00
BRICKS, ₮ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₮ lb.:		
Sperm, New Bedford	30	31
Tallow	— —	8
CHOCOLATE, ₮ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₮ ton:		
Anthracite	12 00	14 00
Western, ₮ hhl	— —	— —
COFFEE, ₮ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₮ ton	— —	— —
In sacks	— —	10 00
EGGS, ₮ dozen:		
Western	19	21
FERTILIZERS, ₮ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₮ bhl.:		
Double extra	— —	4 75
Superfine	— —	4 50
Fine	— —	4 25
GLASS, ₮ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₮ ton:		
Prime	— —	27 00
Choice	30 00	30 00
IRON, ₮ ton:		
English, ₮ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₮ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₮ dozen	35 00	100 00
TEXAS, rough, ₮ lb	24	26
LIME, ₮ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₮ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₮ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₮ gallon	1 10	1 15
Coal oil, in barrels	17	18
Linseed, raw	— —	90
SUGAR, ₮ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₮ lb.:		
Imperial	35	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	55	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	225 00
Ox wagon	80 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, March 2, 1875.

Texas beeves, choice, ₮ head	$40 00 @ 46 00
Texas beeves, first quality, ₮ head	30 00 @ 35 00
Texas cattle, second quality, ₮ head	20 00 @ 25 00
Texas cattle, third quality, ₮ head	— — @ 15 00
Western beeves, ₮ lb. net	6 50 @ 7 50
Sheep, first quality, ₮ head	6 00 @ 7 00
Sheep, second quality, ₮ head	3 00 @ 4 00
Milch cows, choice, ₮ head	50 00 @ 100 00
Milch cows, ₮ head	35 00 @ 40 00
Calves, ₮ head	7 00 @ 9 00
Yearlings, ₮ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D Thompson & Co., St. Louis, Mo.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundory, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
D. Appleton & Co., New York.
J. W. Burke & Co., Macon, Ga.
Chas. H. Dixon & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Life of Jesus, U. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
The Graphic Company, 39-41 Park Place, New York.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
Louis Dimbel, agent, 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Mrs. D. J. Loewenstein, 549 Magazine street.

Candy Manufacturers.
Miller & Diehmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages, Wagons, Etc.
W. F. Clark, 134 Rampart street.
J. A. Lum & Co., 162 Gravier and 13 Union street.

China and Crockeryware.
Samuel E. Moore, 55 Camp street
W. C. Shepard & Co., 29 Camp and 112 Common street.

Clothing and Furnishing Goods.
Pierson & Hews, 13 and 15 Camp street.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Veldey, corner Prytania and Philip streets, New Orleans.
H. D. Wood & Bros., 106 Common street.

Cooperage.
P. A. LeBlanc, 22 Front street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John H. Angell, 352 Julia street.
Dr. H. A. Bedancourt, 173 St. Joseph street.
James S. Kuapp, 15 Baronne street.

Dry Goods.
Brselsman & Adams, 586 and 588 Magazine street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Greensboro Female College, Thomas Ward White, president.
Hiwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Embroidery and Lace.
A. D. Caisse, 538 Magazine street.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Edmond Bourgeois, 19 Conti street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
R. Rhodes, 55 St. Charles street.

Profits.
S. Oteri, 23 and 25 Front street.

Furniture.
Joseph B. Hubbard, corner Rampart and Perdido streets.
D. Kelham & Co., 36 Royal street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
J. J. Brown, 78 Magazine street.
J. M. Dowling, 25 Decatur street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hotels.
St. Denis Hotel, Broadway and Eleventh street, New York.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Roberts & Co., 311 to 395 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Lane & Bodley, Cincinnati, Ohio.
Memelly & Rhoberty, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cincho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Holmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Hartwell's Specific, Hartwell & Co., 1272 Broadway, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, B. La place, 23 and 25 Elysian Fields street, New Orleans.
Metaphysical Discovery, Mrs. M. O. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Merchant Tailor.
Joseph Brandner, 34 Bourbon street.

Milliners.
Mrs. Fricke & Williams, 586 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Louis Grunewald, 18, 20 and 22 Baronne street.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holm, 143 Court street, Boston.

Painting and Gilding.
William Hellsman, 120 Calliope street.

Paints and Wall Paper.
M. A. Wheelahan, 119 Common street.

Paper Fashions.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Peas.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
A. M. Hill, 86 St. Charles street.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Plumbing and Gas-Fitting.
C. C. Hartwell, 46 Baronne street.

Professional.
Dr. C. J. Beckham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tocker, attorney at law, 160 Common street

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Mobile Railroad, E. P. Shute, general ticket agent.

Restaurants.
Four Seasons Restaurant, 111 Chartres street.

Safes.
John W. Norris, 27 Canal street.

Sale Stables.
M. F. Tounison, 269, 271 and 273 Delord street.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
R. Maitre, 602 Magazine street.
Southern Seed and Plant Company, Onllalin, Tenn.
Wood & Bellows, Geneva, N. Y.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships and Shipping.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
John P. Gaspard, 135 Decatur street.
J. M. Jostinlani, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath & Lara, 99 Camp street.
T. B. Honor, 23 Magazine street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Bottel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.

Wire Railing, Etc.
Butler & Co., Baltimore, Md.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,
By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. **Pamphlet of 100 pages Mailed Free. Send your address to us also.**

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.

no26 1y

Religious Notices.

THE Meridian District Conference will be held at Enterprise, Mississippi, April 2-4. Bishop Paine will open the Conference on Friday, at nine o'clock A. M.

JOHN A. ELLIS, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Fannin circuit, at Fannin	Mar. 27, 28
Morton circuit, at Morton	Apr. 3, 4
Trenton circuit, at Trenton	10, 11
Raleigh circuit, at Trinity	17, 18
Lake and Forest circuit, at High Hill	24, 25
Carlandsville circuit, at Hickory	May 1, 2
Brandon station	8, 9
Walnut Grove circuit	15, 16
Philadelphia circuit	22, 23
Hillsboro circuit	29, 30
Centerville circuit	June 5, 6

WILLIAM B. HINES, P. E.

MISCELLANEOUS.

LEVY BROS.'

DRY GOODS EMPORIUM,

580.....MAGAZINE ST.....580

NEW ORLEANS, LA.

Always keep on hand a full stock of Dry Goods, Fancy Goods and Notions. BLACK ALPACA A SPECIALTY.

UPPER CITY KID GLOVE DEPOT.

☞ Give Us a Call. ☜

N. B.—Orders from the country will be promptly attended to. ja9 1y

FOR SWEETNESS & STRENGTH OF TONE, FOR BEAUTY OF EXTERIOR, FOR RELIABLE WORKMANSHIP THROUGHOUT, THE

ESTEY ORGANS!

STAND TO-DAY UNRIVALED.

MANUFACTURED BY

J. ESTEY & CO.,

BRATTLEBORO, VT.

Beautiful Illustrated Catalogue SENT FREE on application. fe8 4teow

MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *rain* does for the *earth* (the *body* is *earth*.) It gives *scarcage* to the head and trunk, removing all obstructions and plugging from the system. It cleanses the Lungs, Heart and Liver, breaks up the worst cold, and does wonders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $3 ₮ 50 and 50 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oct5 1yeow

Greensboro Female College,

ALABAMA.

A STRICTLY UNDENOMINATIONAL INSTITUTION.

Board, including washing, fuel and lights	$90 00	*Six Calendar Months.*
Tuition, including two Ancient Languages	40 00	
Music, including use of Instrument (Hallet, Davis & Co.,) and two Modern Languages, taught by a native professor	40 00	

Pupils received at any time during the term. For catalogue or further information address

SECRETARY OF FACULTY, Greensboro, Ala.

REV. THOS. WARD WHITE, Prest.
MRS. M. B. B. STAFFORD, Associate. fe25 3t

PURE CANE SEED.

VARIETIES—LIBERIAN, REGULAR SORGO and OOMSEEANA. PRICES—By mail, postage paid, 50 cents per lb.; by express, 25 lbs, or less, 30 cents per lb.; over 25 lbs., 20 cents per lb., package included. The Needzana is dropped from our list. We recommend the Liberian for general cultivation. Two to three lbs. required per acre. Money with order.

The Sorgo Hand-Book, containing valuable information on the culture of Cane and making Syrup, and description of the celebrated Cook Evaporator and Victor Cane Mills, sent free.

BLYMYER MANUFACTURING CO., fe18 2teow Cincinnati, Ohio.

MRS. M. G. BROWN'S DESIRABLE SCALP RENOVATOR requires only a trial to convince that it *Removes Dandruff, Prevents Hair from Falling*, Lengthens and Strengthens the Hair, *Cools the Head*, and Prevents Neuralgia. Observe its opening operations in your system. It is the most sure and *Gentle Cathartic* in the world. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1, 50 cents and 25 cents per bottle. ☞ The Scalp Renovator is one of the *three* parts of the Metaphysical Discovery. The Life of the World is in the use of the Metaphysical Discovery. oct5 1yeow

HENRY ERBEN & CO.,

ORGAN MANUFACTURERS,

235, 237 and 239 East Twenty-Third St.,

Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. au27 1yeow

EPILEPSY OR FITS cured by the use of Ross' Epileptic Remedies. *Trial package free.* For circulars, evidence of success, etc., address ROSS BROS., No. 257 Main street, Richmond, Ind. ja21 13eow

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for	$15 00
to wit: 12 Dinner Plates, 12 Tea Plates, 12 Soup Plates, 12 Preserve Plates, 12 Butter Plates, 12 Tea Cups and Saucers, 12 Dinner Coffee Cups and Saucers.	1 Soup Tureen, 1 Sauce Boat, 1 Salad Dish, 2 Covered Dishes, 2 Vegetable Dishes, 4 Meat Dishes, 2 Pickle Shells.
A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above	$18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces	30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from	$30 up.
White Granite CHAMBER SETS, 11 pieces	4 00
White Granite TEA SETS, 44 pieces	4 00
French China TEA SETS, 44 pieces	6 50
French China Decorated TEA SETS, 44 pieces	7 50
Good Table GOBLETS, from 50 cents per set up.	

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

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No. 29 Camp street and 112 Common street,
de17 1y New Orleans.

SAMUEL E. MOORE,

IMPORTER OF

CROCKERY, CHINA

AND

GLASSWARE,

HAS REMOVED TO

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where he will keep on hand a full supply of the above articles, at

WHOLESALE AND RETAIL,

AND ALSO ALL KINDS OF

HOUSE-FURNISHING ARTICLES,

Comprised in part of

Silver-Plated Spoons and Forks,
Silver-Plated Casters,
Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Door Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware.

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. ja7 1y

MISCELLANEOUS.

TEETH! .....TEETH

GREAT REDUCTION.

$30—Gold and Platinum Sets—**$30.**
Usual charge, $100.

$15—Aluminum and Other Materials—**$15.**
Usual charge, $50.

$2—Gold Fillings—**$2.**
Usual charge, $5.

$1—Silver, Amalgam and Gutifols Cement Fillings—**$1.** Usual charge, $3.

DR. G. A. BETANCOURT,

173.....ST. JOSEPH STREET.....173

Between Camp and St. Charles streets,

New Orleans, La.,

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots. Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anesthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

NEW ORLEANS

SAVINGS INSTITUTION,

156.....CANAL STREET.....156

Incorporated March 15, 1855.

OFFICERS.

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THOS. A. ADAMS, First Vice President.
THOS. ALLEN CLARKE, Second V. President.
CHARLES J. LEEDS, Third Vice President.
CHARLES KILSHAW, Treasurer.

DIRECTORS.

Dr. W. Newton Mercer,	David Urquhart,
L. F. Generes,	John H. Gaines,
George Jonas,	Carl Kolin,
Thos. A. Adams,	Christian Schneider,
Thos. Allen Clarke,	Samuel Jamison,
Charles J. Leeds,	Jules Tuyes,

☞ Six Per Cent. Interest on deposits. no19 1y

NOTICE—NOTICE.

The undersigned has purchased the stock in trade formerly owned by DR. J. DEBENNEVILLE, and is prepared to offer to the public an entirely new and desirable stock of

Drugs, Medicines, Chemicals,

PATENT MEDICINES, PROPRIETARY ARTICLES AND FANCY GOODS,

and solicits a call from his former customers, and the public for a share of patronage.

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ja14 2m No. 101 Camp St., cor. of Poydras.

S. S. MARSHALL & BRO.,

MANUFACTURERS OF

STAINED GLASS,

62 Cedar Avenue, Corner Second Street,

ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oct

DRY GOODS—DRY GOODS.

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers**, as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

☞ Samples furnished BY MAIL on application. fe1 1y

COUNTRY ORDERS.

1875. - - SPRING---SPRING. - - 1875.

Parties residing in **Texas, Louisiana, Mississippi, Alabama, Arkansas** and **Adjacent States**, who buy their

DRY GOODS FOR CASH,

Are invited to send to us for SAMPLES, which will be forwarded to them

FREE OF COST AND POSTAGE PAID,

and where we are favored with orders that exceed $10, **the Freight Thereon will be Prepaid at our Expense. Where the Order Exceeds $20 we will Pay the Cost of Sending the Money to us, Whether by Express, Money Order, Registered Letter, Bank Draft** or otherwise.

The new postal law permits parcels weighing four pounds or less to be sent by mail at the rate of one (1) cent for every two (2) ounces or fraction thereof, so that parties ordering less than $10 worth can have their purchases sent to them through their postoffices at a very slight expense. Parties sending to us for samples should be careful to write their names and addresses as plainly as possible, and where they desire packages sent by mail they should make provision for the postage unless the order exceeds $10, when it will be forwarded at our cost. **The Postage on Parcels must be Prepaid.**

Goods sent **C. O. D.** to all points where the **Express Company or Packets** have **Agents.**

As a Matter of Accommodation we will purchase articles outside of our line, which is confined to **Fancy and Staple Dry Goods**, but we do not pay the freight thereon unless the order for **Dry Goods** exceeds $10. For instance, if a party orders a piece of cotton $5, and a hat $5, the order would not be entitled to have the freight paid by us; but if the order was for a piece of cotton $5, a dress pattern $5, and a hat, or any other article not in our line, $10, the freight would be prepaid on the whole. We make no charges for purchasing articles to a limited extent, and always do the best we can for our patrons.

Articles not corresponding to order can be **Returned at our Expense.**

Should we not be able to fill the order, the money will be **Returned at our Expense.**

We make no charge for **Cases, Baling, Strapping, Drayage or Insurance.**

Orders should be addressed to the firm to insure prompt attention. The personal attention of one of the partners is given to country orders. We have been in business

MORE THAN TWENTY YEARS,

and the steady yearly increase affords a gratifying record of **Fair Dealing**, by which we refer with pride. We are already beginning to receive

NEW SPRING GOODS!

—AND—

EVERY STEAMER FROM THE NORTH AND EUROPE

—WILL BRING—

ADDITIONAL NOVELTIES!

BRASELMAN & ADAMS,

586 and 588 Magazine St., Cor. St. Andrew, New Orleans.

CASH HOUSE.

fe1 1m

RAILROADS.

NEW ORLEANS, ST. LOUIS

AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

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E. P. SHUTE, General

The Christian Advocate.

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News of the Week.

DOMESTIC.

WASHINGTON, March 3.—The Louisiana election cases have been decided by the House with very little discussion. Pinchback's claim was rejected, and George A. Sheridan was declared duly elected and was sworn in. Sypher was declared not elected, and Effingham Lawrence was admitted in his stead and took the Ironclad oath. They have each about fifteen hours to serve.

WASHINGTON, March. 4.—The Louisiana arbitration is looked for with great interest by the leading Conservative and Democratic politicians here. Gordon, Lamar, Pendleton and all the party leaders here now approve of it.—*Times.*

WASHINGTON, March 5.—At no time since inauguration day has there been such a crowd as this morning to witness the opening of the extra session of the Senate and swearing in of the new senators. The weather was disagreeable, and a severe snow storm prevailed, but the ladies were not deterred. The galleries were filled with ladies long before the hour of meeting, and by eleven o'clock it was impossible to obtain standing-room even in the doorways. Upon the floor of the Senate curious visitors were hunting out the seats of Andrew Johnson, General Burnside and other prominent senators who were to be sworn in. Upon the desk of Andrew Johnson, on the Democratic side of the chamber, as well as upon that of Mr. Dawes on the Republican side, were handsome bouquets. When General Burnside entered the chamber he was greeted with a round of applause by the galleries. Andrew Johnson did not make his appearance until after the meeting of the Senate. When he was called up to take the oath he was greeted with applause, which was soon checked by the Vice President.

LITTLE ROCK, March 5.—The Legislature adjourned at noon to-day until the first of November, when it meets for the purpose of arranging the outstanding indebtedness of the State. The House unanimously adopted the resolution presented by Mr. Maxwell (colored,) Republican, declaring that peace and quietude now prevail, and extending a welcome to all immigrants, promising them safety in person and property, and freedom of speech.

NEW YORK, March 7.—Mr. Henry Varley, English evangelist, from London, preached at the Hippodrome this evening to a congregation of about seven thousand people.

SAN FRANCISCO, March 7.—The United States steamer Saranac sailed for Mexican ports to-day. She will call at Acapulco and inquire into the recent outrages on American citizens.

WASHINGTON, March 8.—The following is authorized: Mr. Wheeler received this morning from New Orleans his articles of adjustment, signed by forty-four members of the Conservative caucus, an ample number to secure the desired result. He at once telegraphed to forward by express, to the city of New York, the papers now in the office of the secretary of State which were used in the contested cases before the Returning Board in November last. The referees will meet on Thursday next, at the office of the Hon. William Walter Phelps, in the city of New York, and proceed with the hearing.

NEW YORK, March 8.—The snow storm continued throughout the night; now sunny. A heavy body of snow fell.

Gerritt Smith's widow is dead.

Beecher's church was glutted. The doors were locked at half-past ten. The clamorous crowd continued knocking. Fourteen new members were received.

POUGHKEEPSIE, March, 8.—The snow delays all trains. The fears of a flood are redoubled.

NEW YORK, March 9.—A dispatch from Cape of Good Hope, February 11, says: "The United States steamer Monongahela brings news from the American scientific expedition, located at Kerquelin Land for the purpose of observing the transit of Venus. Their labors in observing the planet's track on the ninth of December were eminently successful. The weather was very favorable, considering the general state of the weather on Desolation Island. The English and French parties stationed there for the same purpose were also successful in observing the phenomenon. Several excellent photographs of the sun at periods of the planet's contact were obtained. All the instruments of the Americans worked with great satisfaction."

BOSTON, March 9, 8 P. M.—Dispatches from New Hampshire up to this hour indicate an unusually large vote by each party, and a possible Republican victory through the prohibition vote, which is very generally being cast for the Republican nominees. The Republicans already claim the Governor and the second and third Congressional districts. The election of Frank Jones, Democratic Congressional candidate in the first district, is conceded by the Republicans.

FOREIGN.

LONDON, March 4.—The steamer Gotteuberg, with eighty-five passengers and thirty-five crew, wrecked near Australia. Only four persons known to be saved. The filled boats are yet to be heard from. The Gottenberg had a large cargo, including three thousand ounces of gold.

Advices from Buenos Ayres state that tumults had occurred, during which the palace of the Catholic archbishop was sacked and the houses of the Jesuits fired.

BERLIN, March 5.—In consequence of the Pope's last encyclical the government introduced in the Prussian Chamber of Deputies a bill withdrawing the State endowment from the Catholic clergy, but provided for the restoration to those who bind themselves to obey the laws.

A decree has been issued by Emperor William forbidding the exportation of horses.

LONDON, March 6.—Advices from Asia Minor state that twenty thousand of a population of fifty-two thousand died from starvation.

ST. JOHN, N. B., March 8.—Forty bodies have been buried temporarily in the snow, which prevents access to the cemeteries.

BERLIN, March 9.—The *Tagsblatt*, of this city, says the government having been informed that France intended to order an experimental concentration of troops on her eastern frontier early in the spring, intimated to President MacMahon that it would direct the mobilization of two army corps on the Rhine if France resisted in carrying out the intention.

From the Work.

DELHI CIRCUIT.—*Mr. Editor:* Our first quarterly meeting closed this day, after a continuance of six days. Bro. Carter, our presiding elder, did all the preaching, as usual, and greatly to the satisfaction and edification of the large congregations. We received six persons into the church—five by letter and one on original application. The greater part of the community has been quickened and revived on the subject of religion.

B. F. ALEXANDER, P. C.

MARCH 4, 1875.

MANSFIELD, LA.—*Mr. Editor:* Owing to circumstances which I could not control, I was late in reaching my appointment. Though my family is not here yet, I have looked into the parsonage.

You have had some glowing accounts in the ADVOCATE of preparations made at other places for the reception of the preachers. Allow me to say now that no people are ahead of the Mansfield people in this line of things. These ladies know exactly how to do it. Why, sir, I could not see a thing that was left to be done in the way of "fixing up." Every want seemed to be anticipated.

Bro. Bradley did a fine work here, and left the church in good condition. With the blessing of God we look forward to another triumph.

Considering the "times upon which we have fallen," the female college is doing well—fifty-two pupils in attendance now. Bro. Armstrong is moving along without much noise, but doing good work with competent assistance.

As I am "eating around," I have been into the dining hall of the college, and therefore take the liberty of saying to persons who are in search of a boarding school for their daughters that the fare is all that could be desired. Will not the Methodists of Louisiana rally to the support of this institution?

Fraternally, J. M. BROWN.

MARCH 4, 1875.

PENSACOLA, FLORIDA.—*Mr. Editor:* Permit me, through your columns, to say something in reference to the church and the prospects of Methodism in Pensacola.

We arrived in this city on the fifth of January, and found Bro. W. B. Dennis in waiting at the depot to conduct us to his house, where we were kindly and well cared for by himself and noble wife.

On consultation with stewards the prospects for the future were by no means encouraging. The stringency of the money market, the falling off in the timber trade, the failure of a banking house, by which many of the best-paying members lost considerably, and the unfinished and unfurnished condition of the parsonage, rendered the outlook to both people and preacher of a deeper shade than gloomy.

Trusting in God, and earnestly praying for his blessing and direction, the brethren and some true-hearted sisters went to work, and in a short time the parsonage was improved and furnished sufficiently to make us quite comfortable. Nor have their efforts to make the preacher, and especially his wife, feel that they are to be cared for ceased. The unremitting attention of the ladies to our enjoyment is a cause of gratitude and thankfulness to our great Shepherd. May his blessings, like the morning dews, be distilled upon their pathway.

Our first quarterly meeting embraced the twentieth and twenty-first of February, and the first hours' service found our faithful presiding elder, Dr. Cox, at his post. At the close of the morning service on Sunday the interest was such as to encourage the continuance of our efforts, Bros. Cox and Nash rendering all the aid their other duties would allow. We closed on Sunday night following, receiving six into full connection, two others candidates for membership, and two by certificate.

I think a good spirit is pervading the membership, and if properly nourished the final results will be glorious. JOSEPH T. CURRY.

MARCH 1, 1875.

COLUMBIA, LOUISIANA.—*Mr. Editor:* After serving my allotted time on Rapides circuit Bishop Paine saw fit to transfer me to Columbia circuit. So, after making my arrangements as best I could, I started with wife and three children from Rapides to Columbia, a distance of sixty miles, on the afternoon of Thursday, February 11.

Our conveyance was an uncovered hack, drawn by two horses; with bed, bedding and three trunks as a portion of our load. We stopped the first night with a kind friend, about eight miles from home, and were just in the act of starting early next morning, when a messenger came in great haste for me to go a distance of twelve miles to see his dying sister. I did not know how to refuse, but hurried with him to her bedside. She was calmly trusting in Jesus, but did not seem to have as bright an evidence of her acceptance as she desired. I read, sung, prayed and talked with her till she seemed perfectly willing to live or die.

We made another start on Saturday morning, just in time to travel four miles in a soaking rain. However, we kept *nearly* dry; stopped at Little river a few hours, but, as the lady of the house was *quite indisposed*, we had to cross the river in the rain. We could not persuade or force our horses to pull our vehicle into the boat; and after we had pulled it in, and the ferryman pulled us across, our team would not pull us out. So we had to send back for a yoke of oxen to pull us up. We traveled but a few miles before we came to swimming-water, and had to return to White Sulphur Springs and tarry for the night. We traveled about three miles, on the holy Sabbath, to Sister Whatley's, where we remained till Tuesday. Here we felt at home. As it continued to rain we traveled to Bro. Baker's, near Centerville, that day, and halted again. On we trudged, through water and mud, sometimes bogging down, then unloading and prizing out; then loading up and trying again, till we finally reached this place on Thursday, the eighteenth instant—just one week on the route. But the kind people of Columbia had rented for us a comfortable house, and furnished it with many of the necessaries of life, among which were about enough provisions to do us four months.

The weather is still bad, and I, with my two youngest children, am sick with a cold; but I hope soon to be in the work again. We are consecrating ourselves more fully to the Lord, and hope to win many precious souls for the Master.

J. F. WYNN.

FEBRUARY 23, 1875.

A New Presbyterian Church.

DEDICATION CEREMONIES.

At eleven o'clock yesterday the new Presbyterian church at the corner of Franklin and Enterpe streets was dedicated to the service of God. The building has very recently been finished, and, though its dimensions are comparatively small, it is complete in arrangements for the comfort and convenience of the congregation. The church is two stories in height, and with a plan resembling a capital letter, the cross stroke at each end of the perpendicular representing transverse sections, which may be called transepts. The first floor or basement contains several spacious rooms, to be used by the Sunday school department, or as prayer meeting and lecture-rooms. Back of these are various other apartments, such as a library, a kitchen for the accommodation of the Sewing Society; and above, in the eastern transept, a large chamber where the ladies connected with the church may hold their sessions. On the second floor is the nave, with two side aisles. The ceiling is divided into a reticulation of small, slightly colored panels, and in the center of the nave is a chandelier surrounded by a circle of prisms of glass for the better dispersion of the light. And there is also in the ceiling a series of circular ventilators. On each side of the chancel is a small gallery of a quadrantal shape, the space beneath them being formed into vestry-rooms. Opposite to the pulpit is a third gallery extending across the body of the church. In the middle of the left wall is an alcove adapted to the use of the choir, and a similar alcove exists in the rear of the pulpit. The windows are of stained glass, and the jambs run to a point at the head of the arch. At least one thousand five hundred persons can be seated in this church, and the manner of its construction will be found very favorable to the comfort of the congregation. The whole cost of the edifice was about $32,000.—*Picayune, March 8.*

THE Protestants of Mexico are still enduring persecution. The old hatred will not be given up by the priestly party. A late dispatch states that a Protestant Bible reader has been assassinated in Vista Hermosa. The liberal press demand the punishment of the perpetrators of such outrages hereafter, according to the full rigor of the law. The dispatch adds: "A number of ladies have published cards, declaring that their signatures to the recent protest against the law abolishing convents were obtained under false pretenses. The *Pajaro Verde*, an Ultramontane journal, has raised a storm of indignation by declaring that only Messalinas and Aspasias among women now belong to the liberal party. Even ladies of the church party protest against the language used."

IN PRUSSIA clerical mustaches are at a discount. From our foreign exchanges we learn that recently the president of the Brandenburg Consistory refused to swear in a young minister because he wore a mustache. The young minister refuses to part with his hair, and the matter is to be carried to a court of justice.

Wonderful Awakening in France.

While we have accounts of revivals from every part of our own land, and fresh intelligence of the great work of grace that is going on in Scotland, Ireland and England, says the New York *Observer*, we have this week received the tidings of a wonderful religious movement among the Protestants of France. The Spirit has been poured out upon the pastors and people assembled at Nimes, in the south of France, and as they came from Paris and from all parts of the land it is not too much to hope that this is only an earnest of a more general blessing to be enjoyed by the people of the whole country. Every Christian heart will rejoice in the intelligence, and will have fresh hope in praying for France.

The Paris *Le Christianisme au XIX Siecle*, the journal of the Reformed Church, of the tenth of February, has an article by the excellent Pasteur Doumergue, the son-in-law of the late Dr. Merle D'Aubigne, from which, as translated by the London *Record*, we give some extracts:

"PARIS, February 10, 1875.

"The meetings which took place at Nimes last week seem destined to mark a very important era in the history and in the life of the Protestantism of that part of France. The people responded to the call that was made to them with the passionate but generous ardor which characterizes Southern populations. Throughout the city the subject was being talked of; the halls became too small for the crowds, and for four days these crowds were praying. For us who were far from these spiritual feasts, and who can only gather the heart-stirring echoes, let us at least listen with an attentive ear, and let us admire the power of the God of miracles. We have received numerous letters, not, it is true, destined for publication, but perhaps their want of pretension will succeed better than a formal article in conveying and kindling the emotions that we should wish to share with our friends.

"The meetings lasted full four days, Tuesday and Friday included. The programme was as follows, after a prayer meeting on the Monday:

"Prayer meeting from 9 to 10.

"General gathering from 10 to 1 P. M.

"General gathering from 2 to 4.

"Meeting for pastors from 4.30 to 6 P. M.

"General gathering at 8 P. M.

"A formidable programme, it will be said. Yet, notwithstanding the concourse was considerable from the beginning, and continued to increase on the Wednesday and Thursday. It was even necessary to double the number of meetings by holding them at the same hours, in two different chapels. The pastors, in number about a hundred, were divided into two groups. The three sorts of meetings were all very interesting. The prayer meetings, says our correspondent, were full of life. Prayers and singing were kept up with animation. Upon the desk of the president there were always found a great many requests for prayer, some very touching. The general gatherings were occupied by singing, prayers and addresses. It was on the Wednesday that the stream, so to speak, began to overflow its banks. A deep earnestness prevailed—a real spiritual hunger and thirst. Women and young people declared by notes that they had found peace. Pastors told how they had watched through the night, reading the Bible and praying, and that the Lord Jesus Christ had answered their prayers. Men of mature age, gray-headed old men, exclaimed, with faces streaming with tears: 'I must renew (*de nouveau*) consecrate my gray hairs to the Lord.'

"On the Wednesday, at the general gathering at two o'clock, the scene was indeed solemn. The consecration of self to God had been the subject: 'Present your bodies a living sacrifice.' A hymn of consecration had just been sung (*préeisement*) for the occasion—that of M. Theodore Monod. M. Matthieu Lelievre had prayed, saying to God that the contract between him and us was made, that we were coming, each one of us, to put our signature against it. * * * I can assure you it was most solemn, impressive, holy. How many repeated to God, in all sincerity: 'Yes, yes, my Lord, I consecrate myself to thee, entirely to thee.' And how many of these sincere promises will not God have heard!

"But in order to understand the principle of this revival, it is to the special meetings of pastors that we must look. The first two, exclusively meetings for prayer, were very remarkable. The first was for humiliation—profound, courageous. Several pastors confessed to God, in the presence of their brethren, their want of faith and of life. Others expressed their troubles. The second meeting was already, for many, deliverance and its joys. For myself, I believe in a revival which begins with the pastors, and in a conversion accomplished in hearts softened by repentance. On the last evening the Lord's Supper was administered. Almost the whole assembly communicated.

"The impression produced by all these meetings, and the religious emotion of those who attended, spread throughout the city of Nimes, as was proved on Sunday, the seventh, when M. Monod was to preach at half-past ten. Directly after the conclusion of the first service, which began at eight o'clock, the chapel was refilled. The congregation became at last literally packed one upon another, sitting, standing, wherever there was any space. Many were unable to get in. The auditory was composed of all classes of society. The *elite* of the Protestant society of Nimes were to be seen there. M. Monod developed the text: 'He is made unto us wisdom, righteousness, sanctification and redemption.' With greater fullness and more energy (*elan,*) it was still the same clearness of thought, the same simplicity of expression, the same earnestness as at the meetings over which he had presided. His discourse produced the deepest emotion."

Let us conclude the narrative of these blessed days by the following lines from our correspondent:

"What will the meeting at Montauban be? What will be those at Geneva, Lausanne, Neufchatel?—for the Swiss have invited M. Theodore Monod. The impulse has been given. The same profound wants are everywhere felt. This is well. It is the Spirit of God who breathes over the church: 'All power is given unto me in heaven and earth.' Let us hope for great things."

In a postscript to the article Mr. Dommergue mentions another letter which he had received from M. Richard, pastor at Alais, in which the following passage occurs, relating more to the pastors than to the people:

"I never witnessed anything like the meetings which have taken place at Nimes between the first and sixth of February. My thoughts and my heart are so much filled with the benedictions of which I have myself been more than a witness during these memorable days, that it is impossible for me to tell you all, or even to give you an idea of the whole. I have an embarrassment of choice, but that embarrassment is all the greater because God has neither measured nor counted his favors.

"Picture to yourself about a hundred and twenty or a hundred and thirty pastors, placed by the power of the Spirit of God face to face with conscience, with their past ministry, with their vocation, waiting in humility for what God will give them. Never, perhaps, had conscience spoken to them in such accents, and caused them to shed so many blessed tears as in these meetings. Never had their ministry appeared to them so grand and so awful. Never had they so fully measured the distance between what they are and what they ought to be. Never had they felt so far from the end, or so near to him who has attained the end for them, and will attain it in each one of them.

"After each of these days of grace many experienced the need of passing the night in prayer. And when they met together the next day, what holy emotions, what deliverances, what blessings they shared in common! Their prayers were the cries of souls stirred to the depths of their moral being, because, before expressing themselves in words mingled with sobs, they had moved the heart of God. In proportion as they felt their own nothingness and the might of their Savior God, they anew consecrated themselves to him, or rather they let themselves be consecrated by him, abandoning themselves entirely to him. Sometimes a voice would be raised to make, on behalf of those present, a covenant with their divine Master, while each one of them would offer himself to the Redeemer, and make in the depths of his heart this holy covenant. We believe that God approached this church, in the persons of the pastors at Nimes, last week, and that he is about to do great things."

Having thus spoken of the pastors, M. Richard proceeds:

"What shall I say of the crowds that pressed from morning to night within the two chapels of la Rue du Fort and of la Rue Saint Dominique, to hear, not sermons, for no one preached, but the reading of the word of God, accompanied by simple reflections, singing and prayers? These crowds became so considerable that on Thursday they were obliged to open four places of worship at once. Eternity alone will reveal all the good that God has done and will still do by such gatherings."

THE RESULTS OF THE SERVICES.—What has been the result of the meetings held by Messrs. Whittle and Bliss in Louisville? It is too soon to add up the results, but not too soon to say that they are great and gracious. There have been additions to nearly all the churches in the city. There will be a prayer and inquiry meeting every day this week in the Second Presbyterian church. On last Sunday evening four hundred young men stood up in the lower part of the hall to ask for the prayers of God's people, besides those in the gallery who asked for prayer. On last Sunday afternoon the hall was crowded one hour before the time appointed for the meeting. At every meeting there have been numerous requests for prayer, and thanksgiving for mercies received. And the work is not sensational and exciting, but quiet, and, we think, deep and sincere. The time has not come for counting the results, but they will be great and glorious.—*Christian Observer, March 3.*

TO THE PREACHERS OF THE LOUISIANA CONFERENCE.—The Minutes for 1875 have already been sent forward to all the preachers; but in any case where they may have failed to reach the parties, others will be forwarded at once upon notifying Bro. Harp of this fact.

J. WILKINSON,
Secretary of Conference.

MARCH 1, 1875.

FEAR not the threats of the great, but rather the tears of the poor.

A Grand Commencement.

The commencement exercises of the Medical Department of the University of Nashville and of the Vanderbilt University took place on Thursday night, February 26. The capacious Masonic Hall was crowded with as intellectual an audience as we remember to have seen in Nashville. The Rock City band discoursed excellent music. The Rev. T. A. Hoyt, pastor of the First Presbyterian church, offered an appropriate prayer. Prof. Safford then introduced W. H. Campbell, of Texas, who delivered the valedictory address for the graduating class. He paid a high and well-deserved tribute to the faculty, and spoke in exalted terms of the citizens of Nashville, especially the ladies. He was followed by Dr. Thomas O. Summers, professor of anatomy and histology, in an address to the graduating class on behalf of the faculty. We are too nearly related to the professor to say much about his address, and it is not necessary to do so, as we yield to an earnest request for its publication in our columns. It takes high ground on "The Mission of Medicine." Judge Lea made an excellent address, though brief, to the graduates of the University of Nashville, which we wish we could reproduce. Fifty-nine diplomas were then distributed to those graduates. Bishop McTyeire then delivered a capital, characteristic address to the Vanderbilt graduates—sixty-one in number—and diplomas were delivered to them by Prof. Safford, secretary of the faculty, duly signed and sealed by the president and secretary of the board of trust, and by the dean and secretary of the medical faculty. These young gentlemen have the satisfaction of receiving diplomas bearing the first seal and signatures of the University. Their names are as follows:

H. G. Beard, J. Blakenship, W. V. Bosh, E. A. Brown, A. A. Booth, A. B. Brown, C. S. Briggs, S. H. Bundy, W. H. Campbell, W. M. Claypool, S. W. Champ, H. T. Campbell, G. W. Charlton, J. C. Cassidy, J. E. Dodson, T. S. Evins, W. W. Ellis, R. R. Freeman, R. M. Foster, P. B. Green, R. E. Goodlett, G. B. Gillespie, J. B. E. Gates, J. W. Hunt, W. J. Halcher, G. W. Johnson, R. N. Knox, W. C. Lowery, S. F. Mudlin, J. M. McCaulley, J. M. Moore, J. W. McAlister, H. W. Morgan, J. T. Moore, H. M. Markham, D. C. Overton, F. A. Overall, R. A. Orr, S. M. Paynes, E. J. P. Pool, J. G. Rodgers, J. A. Siddons, R. W. Scott, F. H. Stamp, W. A. Smith, H. B. Sullivan, L. D. Scarborough, B. S. Stone, J. B. Smith, Joel Smith, J. F. Strother, W. H. Taylor, L. L. Thomas, J. I. Taylor, J. M. Townes, W. M. Wherry, T. L. Wilburn, S. B. Wright, A. H. Williams, R. D. Winsett, J. R. Allen.

Then came an exciting scene: Prof. Maddin announced that the students who had contended victoriously for certain medals would come forward and receive them. The doctor made a few suitable and sensible remarks to them, and delivered the medals. They are of gold, beautifully fashioned and duly inscribed. The first, offered by Prof. Summers (anatomy,) was awarded to Charles S. Briggs, of Nashville; the second, by Prof. Briggs, (surgery,) to J. I. Taylor, of Jackson, Tennessee; the third (obstetrics,) by Prof. Menees, to H. B. Sullivan, of Waco, Texas; the fourth (gyneeology,) by Prof. Nichol, to James E. Dodson, Texas; the fifth (materia medica,) by Prof. Atchison, to H. A. Gant, Water Valley, Mississippi. We have reason to know that these spurs were well won, and we guess they will be worthily worn. The interesting exercises were closed by the benediction by the editor of the *Christian Advocate.*—*Nashville Christian Advocate.*

Correction.

MR. EDITOR: Your last ADVOCATE (March 4) contains an article from Rev. C. F. Gillaspie, presiding elder of the Seashore district, Mississippi Conference, in which this sentence appears (and, as I think, incorrectly as to the facts in the case, as far as I am concerned:) "The preachers appointed to Ocean Springs station and Handsboro mission *having failed* to *take charge* of *their works*," etc. (*italics* mine.) No doubt, without Bro. Gillaspie intending to do so, it casts a reflection upon my ministerial character unless an explanation is given to the uninformed. I was appointed by Bishop Paine, at the last session of the Mississippi Conference, in charge of Ocean Springs station. The first Sabbath after Conference I took charge of the work by filling the pulpit morning and night, and up to Saturday, January 30, I continued my ministrations each Sabbath, save the time I was absent making arrangements to move my household effects from my last appointment, near Port Hudson, Louisiana. I was en route to fill my appointment January 31, when I received a letter from Bro. Parks, steward at Ocean Springs, containing a copy of a letter from Bishop Paine to Bro. Parks, saying I "was transferred to the Louisiana Conference and stationed at Cadiz Street church, New Orleans." I at once obeyed orders, and on January 31 took charge of the new appointment, where I have been at work ever since. ROBERT B. DOWNER.

P. S.—My postoffice address is New Orleans, Louisiana, care R. J. Harp, 112 Camp street.

REV. T. D. DEEDS, of the Illinois Conference, Methodist Episcopal Church South, died February 9.

The Christian Advocate.

THURSDAY, MARCH 11, 1875.

BEHOLD, I KNOCK!

FROM THE GERMAN.

Behold, I knock! 'Tis piercing cold abroad
This bitter winter-time;
The ice upon the dark lakes has not thawed,
The earth is white with rime;
O human hearts! are ye all frozen too,
That at closed doors I vainly call to you?
Is there no one who open to his Lord?
Behold, I knock!

Behold, I knock! The evening shadows lie
So peaceful near and far;
Earth's carpet—neat in yonder cloudless sky
Glimmers the evening star;
'Tis in such holy twilight time that oft
Full many a stony heart hath waxed soft;
Like Nicodemus, in the dark-drawn night,
Behold, I knock!

Behold, I knock! O soul, art thou at home,
For thy Beloved's here?
Has't thou made ready flowers ere he should come?
Is thy lamp burning clear?
Know'st thou how such a Friend received should
be?
Art thou in bridal garments dressed for me?
Decked with thy jewels as for guests most dear?
Behold, I knock!

Behold, I knock! Say not: "'Tis zephyr mild
Which rustles the dead leaf;"
It be thy Savior, 'tis thy God, my child,
Let not thine ear be deaf;
If I come now in breezes soft and warm,
I may return again upon the storm:
'Tis no light fancy—Grim be thy belief;
Behold, I knock!

Behold, I knock! As yet I am thy guest,
Waiting without for thee;
The One shall come when, homeless and dis-
tressed,
Thou, soul, shalt knock for me;
To those who heard my voice ere 'twas too late,
I open, in that hour, my peaceful gate;
To those who scorned, a closed door it will be:
Behold, I knock!

Consecration.

MR. EDITOR: The Apostle Paul, guided by the Holy Spirit, in the opening of the twelfth chapter of Romans announces the doctrine of entire consecration in concise terms, and asserts its absolute and binding force upon every child of God. The apostle says: "Your bodies." That includes all. No loophole is found for the excuse-maker. Was there ever a man who separated himself from his body, or who did not place his body in the center of his chief good? Let a man consecrate his body—not in form, but in a living way—and everything follows the doing this.

A man who thus consecrates himself to God will feel at ease in regard to the State, the Church, his family, his personal wants—has salvation, for he will feel that being God's assures him of all that his Father has promised him. Can there be completeness of Christian character and this distinctive act be unperformed? Without it there is lacking direct personal evidence of God's goodness, our acceptance by him, and the comforting testimony of his perfect will being the true object of our aim. Our sacrifice is not living, for it wants blood, the evidence of life. The spirit of true holiness is absent, and God spurns our offering as he did Cain's.

It is only when the soul groups together its manifold wants, and, clearly seeing its incapacity to satisfy them, turns with all its strength, both of will and longing, to God, that sunlight dispels the cloud of want, and full supply takes the place of destitution. The trouble, however, is that we do not wish to acknowledge our poverty or admit our inability to meet every contingency of life.

A terse writer has said that "a whole man, in any true sense, is a holy one," and Paul clearly means this in the passage referred to. The sacrifice, to be acceptable, must be a whole one—no keeping back of any part. Mental reservation is unknown in the philosophy of the Bible, and the sooner we learn this truth the faster will our progress be in the way of holiness.

What a doctrine *is not* shows us what *it is*. Now this consecration is not professing to love God with all the soul and mind, and showing a total disregard of the command to keep holy the Sabbath; for he that dishonors the law does not surely honor the law-giver. The soul that entertains bitter hatred, is ever fault-finding, sees monstrous beams in the eyes of others, indulges in harsh criticism, and admits no good in others, surely has not passed through the tough hide of self, and become lost in another self—the embodiment of love. To be hid with Christ is to be a stranger to all these elements of evil. To pretend to this living consecration, and yet in the face of Jesus to fix the limit we are disposed to extend it, is but a dead form, without one pulsation of true consecrated life. It is not to enter the family of God, and violate every important rule of the household; nor is it fixing, on our part, the amount or kind of work we will do, as a common, interested member of the family; nor the holding back of means given us to be used for the advancement of the King's cause, the using of which is the test of our fealty to him. There is but one standard of true membership, and that has been given by the Head of the house, and we are bastards, and not sons, if we alter it. The layman who halts in his fealty, or the pastor who shrinks from a full surrender of his predilections, is below the standard. Shall we judge them? God forbid. Judgment is the King's prerogative.

But there are some practical lessons which this truth contains that are ignored. In our day the State, the Church, and necessarily individuals, are suffering under the hot chastisement surging over us, and whose waves threaten to founder our bark of hope. The suffering mass turn with heavy heart and tearful eye in quest of some ray of sunshine to relieve the somber look of things. Not a wandering meteor of hope, however, flecks the horizon—the gloom thickens, the heart sickens, and the soul is tossed on the ocean of anguish. "There is no eye to pity, no arm to save," is the common remark. Stop! Has the sleepless Eye lost its power to perceive, or the strong Arm its power to sustain? Not so. The reason for all this is that the altar of consecration has upon it not a living sacrifice, but a motley offering, and its blemishes offend the King. God is not in deed and in truth our refuge. We are trusting to our own ropes of sand; we are unwilling to repent of our own sins, overlooking the fact that by so doing we secure the sure aid of him who at one touch is able to cure our torment. We are not whole and entire in our consecration, and will never reach that holy state until we consent to descend into the lowest form of contrition. Judgment, in the full robes of wrath, hung over Nineveh; but ashes and sackcloth, confession and repentance, stayed the judgment, and mercy's dove-like wing overshadowed the city. Were the holy leaven of consecration working in the hearts of the hundreds of thousands in these suffering States of the South, were the altars crowned with offerings acceptable to God, just as sure as he is King would the hand of violence become palsied, and the misrule of the wicked end. God is not asleep, nor deaf, nor powerless. No; but he will not succor unless the distressed plead with him for help, nor will he help those who half trust him. The trust must be entire.

Brethren, the kingdom of Jesus is unlike this world, and to be a true member of his kingdom demands of us that we be unlike the subjects of this world. Bitterness and hatred must be excluded; improper distinctions and uncharitable criticism find no place in us; unbelief must give place to a fixed trust in God as a living, acting sovereign; our actions must harmonize with the teachings of Jesus, though the flesh suffer, and our words must breathe the spirit of the Savior, and our lives, our minds and souls be laid on the altar of sacrifice, consecrated to him. Let us go to Olivet's top, and there in the secluded garden learn the lesson of consecration. Look at the Sufferer, holy and without sin! See the hot tears of agony as they fall and kiss the earth he made; hear the sigh of deep distress from that sorrowful soul; behold the crimson drops forcing their way through the pores of his grief-stricken body; hear the words of humble intercession for a perfect consecration to a father's will; and as we read and ponder let us strive to reach up to the full measure of this act, and understand that it was all endured for enemies. Here was true consecration. The burden to be borne was very heavy, the pain to be suffered we cannot conceive; the issue at stake, who can estimate? And alone, this our example, in the gloom of night, deserted by friends and with enemies in hot pursuit, looked up to One ever mighty to save, and found strength for the burden, balm for the pain, and ample resources to meet the issue. Legions of angels stood on the battlements of the city, with poised wings, to rescue the loved one at the utterance of a word; but unfaltering trust in God was better than cohorts of angels, and that trust secured the victory. May the lesson be profitable to us. As Christians, having the high dignity of co-workers with God in harmonizing this ruined world, let us not put our hope of escape from the evil of the times in Congressional committees, in a return to the political teachings of the fathers, nor in any of the nostrums of the day; but rather let us put to silence the scoffs of the so-called wise men of the age by prayer and supplication, and a true consecration of all we possess to him who rules not only in heaven, but upon earth also. Man's extremity is God's opportunity. We suffer; but are we not sinning? We are in much tribulation; can man succor? We are taught by years of judgment lessons that time cannot efface, and all our efforts to meet the storm of fire have proved but smoking flax. Let us be willing, therefore, to give our heavenly Father opportunity to bring us social, political and spiritual salvation. A week of humiliation, prayer and true consecration for life, with unlimited trust in God, will open our way from present dangers, and if persisted in will keep far from us future evils.

INDAMORA.

"The Two Methodisms in Kentucky."

MR. EDITOR: Be it far from me to even *desire* to lay aside the sacred livery of my high calling of God for the fanciful ermine of the latter-day politician. I would not touch the putrid garment with a yard-stick. But there is a point beyond which forbearance ceases to be a virtue, and that climax was reached in the state of our feelings on reading an article, in the New York *Methodist*, of February 20, under the above caption, and signed "Occasional Correspondent." He says:

"From a conservative position on the subject of slavery the Church South became the defender of the institution before the war, and we think clings to the right and propriety of enslaving our colored population now. She has never given up her cherished theory on that subject, and we believe many entertain a hope of seeing the 'peculiar institution,' in some way or other, re-established in the South."

Now we desire to call attention to the charges brought against the Church South in the above quotation:

First, he says that "she" became "*the* defender of slavery before the war." In one sense this charge is correct; in another it is false. That "she" was a part of *the* defenders of slavery *is* true, but that she was "*the* defender" of said institution is false; for other churches of as extended influence as "she" were equally as strong and unyielding advocates of the institution of slavery; and that they were all honest in their convictions of right will not be questioned by any but inflated bigots, destitute alike of acumen and the governing principles of Christianity. That the Church South still desires slavery, because she once did, is equally false. The hypothesis of Scripture revelation, as well as the experience of *all* men, demonstrate that our opinions are liable to and do change in regard to what we may at one time think fixed principles. As one has truthfully said: "He who never changes his opinions never corrects any of his faults."

But, leaving the dead to bury their dead, let us come to the living present. He says: The Church South *clings* to the *right* and propriety of enslaving our colored population now. We would ask, Mr. "Occasional," of Kentucky, what guaranteed to the Church South her right to own slaves? The constitution of the United States. Then what deprived her of said right? The same constitution, revised and adopted by the people of said United States. Now, as the feeling of her slaves was a constitutional act, any claim on her part to the right to enslave them would of necessity be a claim to a right to trample the constitution under which she lives and is protected. We defy him to present a single utterance or act of said Church South that would lead an intelligent man to the conclusion that she held any such legal views, and until he does do it we must regard him as a calumniator of over eight hundred thousand professing Christians.

As to said Church South holding to the "propriety" of re-enslaving the colored race, we denounce the assertion as false. So far from such being the state of feeling among us, if the subject was brought before our people at the ballot-box I would not be afraid to stake my existence that they would vote it down.

He then adds: "Hence opposition to special efforts to educate the negro and give him a chance in the struggle of life." Wherein, sir, has the Church South offered such opposition? Did she not give them a solid church organization, with property sufficient as a nucleus, and her Christian honor to throw around them her fostering care, as a fond mother shields the infant on her bosom? Has she in word or act done anything to lead them to believe she will not remain true to her pledges? Wherein have we failed to prove us true friends to the interests of the colored man as the *self styled* friends of the Northern Church? Where, sir, in all your hundreds of thousands of colored members in the United States, is there a colored Bishop to preside over an Annual Conference, or represent the interests of his race in your College of Bishops?

It will not suffice for you of the North to say: If they will elect a Bishop we will receive him as president of our Conferences in the United States. You know full well that they can never command the requisite vote. And we of the Church South know full well, from this and other circumstances, that it is not from a love of the colored man, as such, that the Church North professes such friendship for him. The underlying current comes to the surface, and we see the outcroppings of another and less commendable ultimatum.

Sir, until you of the Church North practice what you preach, and show to us your faith by your works, we of the South can with propriety say: "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of ours."

MEMNON.

HAZLEHURST, Miss., Feb. 24, 1875.

HE SAID, Bring them hither to me.—Matthew xiv, 18.

The cause of missions should be *the* cause of the church of God. Hitherto the church in our country has greatly neglected it, but now there seems to be some awakening upon the subject, especially in the Methodist Episcopal Church South. May a deep and abiding interest be aroused, and may it spread forth among all the people of God, that they may, with energy and power, fully address themselves to the glorious task of bearing the gospel into all the world

"Till earth's remotest nation
Has learned Messiah's name!"

The occasion, of which the text is part of the account, was one of remarkable interest. The Lord Jesus Christ was there, in a desert place, and a vast multitude of people—"about five thousand men, besides women and children"—was about him. They were weary and hungry. He felt compassion for them. The disciples thought and said the people ought to be sent into the villages to buy themselves victuals. He saw not as they did. He said: "They need not depart; give ye them to eat." They said: "We have here but five loaves and two fishes." He said: "Bring them hither to me. The people were commanded to sit down; he took the loaves and fishes, and, looking up to heaven, he blessed and brake and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled." Now let us make a spiritual use of these things. Why not? Is there any law against it? None that I know of.

What is the condition of the vast multitude of earth's inhabitants? Ah! they are hungry; yea, they are faint, and they are dying.

You must do your part toward feeding them. You have a few loaves and fishes. But how can they feed so many? Only in one way. Hear it. Believe it. *Bring them to the Master.* Yes, bring your offerings unto the Lord. They may be meager, and in your eyes almost worthless. Nevertheless, bring them to *him.* Bring your prayers. *Do you daily pray for missions?* Bring your means. *Do you pay what you should to the cause of missions?* In this Southern, downtrodden land money, you sometimes say, is scarce and hard to get, but you usually have enough for many other purposes, some of which are vain and evil. Why not have some, yes, all you possibly can, by making sacrifices, for this great and glorious cause. *Bring your money to the Master.* Such was the confidence of the disciples that *they brought all their loaves and fishes to Jesus.* Can you not have faith enough to bring much if not all of your means, and lay it at his holy feet? Ah! here is the great fault of God's people: *They have not the faith in Christ that they should have.* We are afraid to trust him who said: "*Give*, and it shall be given to you, good measure, pressed down, shaken together and running over."

After all, the Master's co-operation is strictly necessary to success. He will not refuse this. It is *his* cause, and he is constantly engaged in promoting it. He will prepare the people before you; he will take your loaves and fishes; he will look up to heaven and bless them; and he will distribute the loaves and fishes among the disciples for the people. The Master will do more than all others in this glorious mission work. He will find missionaries to carry forth the loaves and fishes if you will furnish them.

Now, having understood the condition of the people, and your duty to contribute for their relief, and that Jesus will always readily aid and cooperate with you, you must appreciate and discharge one more great duty: *Receiving loaves and fishes at the holy hands of the Master, you must feed the people.* Jesus fed none but the disciples, and they fed the people, according to the sacred history. Then feel your responsibility, ye ministers of the grace of God. Study well and understand your exalted and honorable position. Go forth among the people; carry the consecrated loaves and fishes; give them to every one. Let there be a feast, grand, glorious and divine. With this beautiful prospect before you—the prospect of the world's millions all feasting together in the presence of the blessed Master on the consecrated riches of his love. O why do you so often neglect to hear him say in reference to your loaves and fishes: "*Bring them hither to me.*"

Brethren, make the proper application of these things. W. S. T.

PEROTE, Alabama.

Turning the Battle to the Gate.

The most recent literature of the alleged "conflict between science and religion" shows conclusively that the attacking scientists are being rapidly forced to the defensive. Prof. Tyndall "rises to explain" that the paganism of his famous address was due to a fit of the blues, and that atheism is only the resort of shallow minds. Mr. Huxley finds it convenient to declare that, notwithstanding all his glorifications of matter and materialism, he is "no materialist, but, on the contrary, believes materialism to involve grave philosophical error." John Stuart Mill's posthumous volume on religion staggers his own disciples with its constrained tributes to Jesus Christ, and to the absolute necessity of recognizing and regulating the religious side of human nature.

And now Christian scientists and philosophers who have patiently sounded the depths, and measured the height and length and breadth of the materialistic theories of the time, have assumed the offensive, and from many different quarters have combined against the common foe. Like their challengers, they are using the press, the platform, the professorial chair, and meet them upon their own ground. Large and cultivated audiences greet the eminent lecturers who, like Principal Dawson in his recent course in this city, and President McCosh and Chancellor Crosby, and others who might be named, have subjected the anti-Christian hypothesis to the severest tests of logic and of science, and upon their own grounds have proved them to be philosophically incorrect, and therefore unworthy of credence in their arguments against the Bible.

Dr. Dawson, who is the foremost American opponent of these theories, and ranks very high among scientific writers, has shown in his lectures that genuine science is reacting against the dogmatic intolerance of the philosophers quite as much as it does against that of certain classes of theologians. And he is but one of a corps of first-class men in Europe and in this country who are equally at home in religious and scientific fields of research, and whose learning enables them first carefully and candidly to examine the ground, and then to expose the sophistries and assumptions of these hasty assailants of Christianity. Mr. Huxley's doctrine of protoplasm has been riddled by such men as Lionel S. Beale, and especially to Dr. Hutchison Stirling, of whose work Sir John Herschel, the astronomer, says: "Anything more complete and final in the way of refutation than this essay I cannot well imagine." On every field where these Philistines have flung out their challenges they have been met by men who are, at the least, their equals in learning and their superiors in argument; and while the clangor of battle still keeps up, it probably indicates a shifting of forces and a change of tactics. Thus, as Isaiah says, the Lord of hosts is "for strength to them that turn the battle to the gate."

In the excitement of a first attack upon some new point of the defenses of Christianity there is naturally a popular ferment and an indiscriminate rush to arms, and every one who can seize a weapon feels entitled to strike a blow. Afterward there is a marshaling of organized forces and a more extended warfare, which brings the leaders to the front, and then the contest centers at the citadel where only the most skillful generalship hems in the foe and carries the day. This has been the uniform process in all the great controversies of Christianity with its enemies; and so it will continue to be until the last victory is won. For that victory, and all that must precede it, God will prepare the men and the means. When Paul preached in the temple "all Jerusalem was in an uproar," and when, between the fierce dissensions of Pharisees and Sadducees, he was in danger of being "pulled in pieces of them," the chief captain sent him to the castle under a guard of Roman soldiers, "and the night following the Lord stood by him and said, Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou also bear witness at Rome." The scenes shifted, but the battle went on in Rome as at Jerusalem; and though the apostle became the martyr there, yet history tells us how the empire became Christian, and how the gospel triumphed.—*Christian Intelligencer.*

A YOUNG widower may go into a decline for a season, but he generally re-wives.

Obituaries.

DIED, at his residence in Bolivar county, Mississippi, February 22, A. D. 1875, LAWRENCE T. WADE. Bro. Wade was born in the State of Tennessee, A. D. 1819. When quite young he moved with his father to Jefferson county, Mississippi. He went from Jefferson county to Carroll parish, Louisiana, where he remained for several years. In the year A. D. 1871 he moved to Bolivar county, Mississippi. He was received into full connection with the Methodist Episcopal Church South in the year A. D. 1853, where he remained a useful and acceptable member till called to join the church triumphant. For many years he served the church in the capacity of steward, where he was always very efficient. He was always ready to respond liberally with his money to every call of the church. He lived a plain, unassuming life, but was always found to be a man of more than ordinarily good judgment. He was full of public spirit, kind and hospitable to all. To know Lawrence Wade was to love him. While with his family, early on Saturday morning, he seemed to be in better health, and more cheerful than usual. He left home to attend to some matters of business, and was soon brought back in a state of unconsciousness. He had been stricken down with apoplexy. He leaves many friends, a widow and four children to weep over his death; but "they weep not as they that have no hope." Q. A. OATS.

LEFT this "vale of tears," to live with Jesus, on the sixteenth of last November, our darling little boy, MARVIN GRAY, aged five summers. He is now realizing the wish expressed in the verse he sang a few days previous to his death:

"I want to be with Jesus,
And with the angels stand,
A crown upon my forehead,
A harp within my hand."

Marvin was truly a lovely child, with more than ordinary talent. His greatest ambition was to become a preacher. The Sabbath evenings, after returning from church, he would usually spend in his child-like way of preaching and praying. "Precious one," we do not forget thee! No. We miss thee; so often we miss thy little form bending and saying: "I lay me down to sleep." We miss thy bright and laughing eyes, thy prattling voice, to us so sweet. We cannot hear our little boy asking us about the beauties of heaven. Could we hear thee now speak from thy bright abode it would be: "Papa and mamma, steer this way." May God help us to *steer* our little bark over life's tempestuous sea, and land safely on Eden's shore, where we will be with Jesus and our dear little Marvin, and "loved ones that have gone before, to join the angel choir in praise to him who redeemed us."

MAMMA AND PAPA.

JEFFERSON, Texas, Feb. 23, 1875.

DIED, at his residence in Madison county, Mississippi, on the 15th of February, 1875, Mr. ALFRED M. LOCKE, who had just entered on his fifty-second year. He joined the Methodist Episcopal Church South in 1853, during a revival at a place then called Old Prospect, and ever since has been a consistent member of our church, and for many years was a steward of the Camden circuit. His death was sudden and unexpected. He had for a few days complained of pains in the head. The family thought it the effects of a slight cold, but it proved to be fatal. A short time before he died he was cheerful, and said he felt much better, but shortly afterward died before any assistance could be rendered.

I had a personal acquaintance with Bro. Locke for two years, and must say I have met with few better men. He took great interest in the church to which he belonged. As a Sunday school teacher he was punctual and efficient. He was liberal in supporting the church in every respect, and was a man of strict integrity—honest and upright in his dealings with his fellow-men. Therefore he was greatly respected in the community where he lived. Though the day was very cold, yet a large number of people attended his funeral. I believe Bro. Locke died without having an enemy.

The family is bereft of a kind husband and father. The church has lost a pillar. God grant that this affliction may work out for good, both to the church and community.

RALPH BRADLEY, P. C.

THE subject of this notice, WILLIAM T. BURGES, was born September 3, 1859, and departed this life January 10, 1875.

William T. Burges was first afflicted with a diseased leg in the fall of 1873, and in March, 1874, his limb was amputated. For some time he appeared to get better, and his leg healed up; he began to improve in health, but again the fond hopes of the parents were blighted by the appearance of the same disease in the head, which soon prostrated him on his bed, where he remained until his death. During his affliction I was sent for to hold prayer by his bed, and to sing for him, which I did, and also to read many precious promises found in the gospel of Christ, which he listened to with attention. Although his suffering was great, yet he was very much concerned about his salvation, and asked the prayers of the people and minister. In a short time I commenced a protracted meeting at Pine Grove church, near Bro. Burges' residence, and his afflicted boy again sent a request to the ministers and members to pray for him. We all did so. With much earnestness and vehemence, he sent for me, on Sunday, to come and receive him into the church and administer the sacrament to him, which I did in the presence of a large assemblage of people. While we sung the two hundred and ninety-ninth hymn,

Jesus, we thus obey
Thy last and kindest word;
Here, in thine own appointed way,
We come to meet our Lord,

the congregation was melted to tears, and many were heard to shout the praises of God; while the afflicted boy told us that God, for Christ's sake, had pardoned his sins, and he could trust God with a faithful heart for the salvation of his soul.

JOHN H. EVANS.

ALEXANDER BROWN was born near Glasgow, Scotland, February 16, 1790. In his fourth year his parents emigrated to America, and settled first in Richmond county, North Carolina; afterward in Anson county, same State. Here, in 1816, he gave his heart to God and joined the Methodist Church. He moved to Macon county, Alabama, in 1833; thence to Choctaw county, same State, in 1852. He was married to Miss Catherine R. Sikes, of Macon county, Alabama, in 1845, and died April 23, 1874, aged eighty-four years, two months and seventeen days.

Bro. Brown was a man of great worth—an humble, earnest follower of Jesus. Of him it could be truly said: "He walked in his integrity." He was a Methodist after the primitive order. His conceptions of Christian duty were clear and scriptural. The Bible was his daily delight. He read the church papers; was well posted in Methodistic literature; contributed cheerfully and liberally of his means to the cause of missions and other collections ordered by the church of his choice. He loved the class meeting, and was for a number of years class-leader, Sunday school superintendent and steward. In all these responsible relations he was efficient. In all his spheres of action he was most exemplary; socially, cheerful and bright; as a friend, firm and faithful; as a husband, loving the wife as Christ loved the church; as a father, kind and tender, ever remembering the apostolic injunction: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." His summons came suddenly; but with him all was well. To him death had no terrors. "Mark the perfect man, and behold the upright; for the end of that man is peace."

C. B. DUBOSE.

PUSOMATAHA, Alabama.

JOHN BROWN was born in Richmond county, North Carolina, April 4, 1800; was married to Miss Isabella Wilkerson, of Anson county, same State, in 1820, and at this period united with the Methodist Church; moved to Alabama in 1835, and settled first in Macon county; thence, in 1855, to Choctaw county; in 1857 he moved to Clarke county, Mississippi, and in 1873 back to Choctaw county, Alabama, where he departed this life, July 28, of the same year, aged seventy-three years, three months and twenty-four days.

In the life of this aged brother the simplicity, power and beauty of our holy religion was forcibly exhibited. For fifty-three years he followed in the steps of Jesus. His devotion and love to the church was strong and unshaken to the last. He experienced daily the joys of heartfelt religion. With him religion was divine reality. He could say in truth: "I know that my Redeemer liveth." For several years previous to his death he was an invalid. He bore his great suffering with the utmost resignation. He felt assured that death with him was rapidly approaching, yet no fear agitated his breast. Tranquilly he looked forward to his approaching end. A few weeks before his death I had the pleasure of meeting him in class meeting. He bore witness to the truth of the love of God shed abroad in his heart by the Holy Ghost—spoke confidently of his home beyond the skies. On his death-bed he was conscious to the last. When asked how he felt he answered: "I feel God precious to my soul." In answer to the question, "Do you feel your way clear?" he responded: "O yes." When speech was gone, by sign he gave assurance of triumph. "Let me die the death of the righteous, and let my last end be like his."

C. B. DUBOSE.

INTRODUCTION OF THE MOURNERS' BENCH.—Father Boehm, who is now nearly a hundred years old, speaking of a great revival which took place in Baltimore during the Methodist Episcopal General Conference of 1800, says:

"Dr. Chandler, a famous worker of that day, was the first I knew to adopt the plan of inviting seekers to the mourners' bench. I was engaged in the work when this was done. It was a great advantage, because, with the seekers scattered all through the house, it was difficult to give them suitable attention. By bringing them together they were accessible to those who desired to instruct and encourage them. In the early part of the revival I saw twelve men kneel at the mourners' bench, and they were all quickly converted. One of them was Laurence Laurenson, many years an able minister of the Philadelphia Conference." Referring to these times he further remarks: "People frequently fell as if pierced through the head with a bullet. I have seen strong men, in attempting to go out of the meeting, fall as if slain in battle. So pervasive and mighty was the work that persons would fall prostrate while walking on the street. At times the excitement threatened to break up the business of the Conference. It swept over the city, and many were saved." For the above we are indebted to sketches in the *Methodist.*

A MOST extraordinary discovery as to the germinating power of seeds is said recently to have been made at the ancient Laurium silver mines near Athens. Here there is a very thick accumulation of slag, at least fifteen centuries old, which is now gradually being smelted in order to extract the silver which it still contains. On the ground which has been uncovered in this process a plant named *Glaucium serpieri*, belonging to the poppy order and known to the ancient world, has sprung up and flourishes, and its seeds are believed to have lain dormant beneath the silver slag for fifteen hundred if not two thousand years, until the life within them was stirred by their recent exposure to the sun's heat and light.

The Christian Advocate.

THURSDAY, MARCH 11, 1875.

A WINTER STUDY.

BY ALFRED B. STREET.

The naked branches show the abandoned nest
That poured each music through the flashing dawn
And melting sunset. In yon hammock swung
The gold-back oriole; in this cradle rocked
The robin's little ones, while he launched out
His ravuras from the canted apple-tree
In the green orchard; at that hanging hut
The blithe wren chattered, and from yonder field
The bobolink ran through his bell-like tones,
While he with glitterings kindled up the grass,
Or lighted the fence, or lipped with tawny flame
The chimney of some mullein-stalk. O June!
How beautiful thy glances through thy vail
Of roses, with thy garments starred with blooms,
And sandals printing the glad grounds with flowers!

Yet not more glorious than the crystal white
And lustrous gold of winter, when the cold
Makes the air sparkle, and the blood glow warm,
And the breath curdle. On the frozen hills
The pine looks out, and though its upper fringe
Is dipped in rosy radiance of the west,
Yet knows he, from the softening of the air,
That the gray snow-storm soon will flutter wild
Over all his bleak domain, and crag and chasm
Hide in white blindness. Thou art stern indeed,
O Winter, in thy jolly solitudes,
The wolf and eagle shrink in clefts and tops
Of sheltering boughs, and through the long, black night
Watch the slow stars draw up day's lingering wheel;
But in the valleys, as the snow streams down,
Gay children shout to hail the merry hours
When they can guide the sled and urge the skate,
And feel a warmer fire within their frames
Than the red bannery hearth. Hail Winter we,
The welcome sleep of Nature! so when Spring
Fills woods with violets, melts the chains from rills,
And brings the birds again, with joy renewed,
From contrast we may see her smiling eyes,
And scent the fragrance of her balmy breath.

Frequent Ministerial Changes.

Changes in the pastoral relation do not always prove that ministers are restless, ambitious or past "the dead line" of middle life. Long pastorates are not always desirable for ministers or people. Some wise old men have regarded their life-long settlements as the mistakes of their lives, at least so far as it involved stimulus to study, freshness of spirit and power for good. Good men have outlived their usefulness and have passed years of depressing grief among their people, which might have been avoided by timely changes of relation. No man has a right to make himself an incubus upon a church.

But the balance should be evenly poised in weighing these delicate matters. Congregations are sometimes fickle, indifferent, litigious and dissatisfied. Busy-bodies are at work; rumors fly! Diotrephes aspires to power; "Alexander, the coppersmith," does "much harm." The people are stirred up against the faithful preacher, and cry out: Away with him!

It is amazing how easily ministers may be unsettled by mischief-makers and for the smallest reasons. In a region of country within a radius of fifteen miles from a certain little city, there were fifty-six ministers in sixteen Reformed and Presbyterian churches within a period of only fourteen years. Of these ministers twenty-four were virtually driven away. Some of them were the very best of men and preachers of their class. What stability or prosperity can churches expect under such a system of perpetual and often violent change? One most trying case, among those referred to, was that in which a congregation of ample means demanded the dissolution of the pastoral relation because they could not pay the salary, and the deficiency was between thirty and forty dollars a year! Some subscribers repudiated their pledges and others were unwilling to make up what they would not pay. Not one charge was laid against the faithful pastor whom these faithless people were ready to sacrifice to their own meanness and quarrels. But they did not succeed in the first. The classis rebuked them and the pastor remained until Providence opened the door for his voluntary removal to another charge.

Few ministers get large salaries; most of them receive scarcely what the average of their people live upon. They may get a mere pittance, not equal to the wages of skilled artisans or mechanics. We once knew a middle-aged country minister, now deceased, who used to labor in the harvest-field for his own parishioners, and took his pay in fodder for his horse and cow! This was an extreme case, but even this should not have happened among the farmers to whom he preached the gospel. In another case in a large city, in a period of financial depression, the pastor's salary was made to bear the burden of deduction of hundreds of dollars, which, distributed *pro rata* among his people, would have amounted to a mere pittance for each pew-holder, some of whom were independently wealthy, while others had suffered by the hard times. These cases suffice to illustrate the many in which inadequate support and parsimonious meanness have sooner or later compelled the separation of pastor and people.

A writer in the *Southern Presbyterian Review*, in an able article on "The Law of the Tithe and of the Free-Will Offering," says:

"The government statistics for 1871 may well cause every honorable man to hang his head with shame and may well fill every patriot's heart with alarm. They are as follows. Let them be pondered by every lover of his country.

Salaries of all ministers of the gospel	$6,000,000
Cost of dogs	10,000,000
Support of criminals	12,000,000
Cost of litigation	35,000,000
Cost of tobacco and cigars	600,000,000
Consumption of liquor	900,000,000
Support of grog shops	1,500,000,000
Whole cost of liquor	2,200,000,000

"And these are the facts in this 'enlightened' nineteenth century and this United States! One might infer from them that we are fast becoming, if not already, a nation of drunkards. And then consider this country's estimate of the gospel ministry, the ministers of all denominations getting a sum less by millions than the very dogs of the land!"

The remedies for this state of things are chiefly these: higher and scriptural views of the ministry and of the church; better financial management by church officers, and keeping a good conscience toward God and men, by churches and pastors. The habit of systematic and proportionate contribution in weekly or monthly payments, as it is now successfully practiced in many churches, has enabled them to overcome difficulties that have seemed to be insuperable, to pay old debts and keep clear of new ones; to increase salaries and benevolent contributions, to pay sexton, chorister and pastor monthly, and bills for current expenses as they accrue; and, above all, so to distribute the burden of church support among all classes of the people as to make it light and easy.

We have indicated those classes of reasons for the brief tenure of the pastoral office which relate to the support of the ministry and churches because they are vitally connected. No church can be said to take proper care of itself which does not take proper care of its pastor. And God generally treats churches as they treat their ministers. Righteous retribution often follows meanness, avarice and injustice to his servants. He gives them ministers like themselves. "It shall be like people like priest." On the other hand, those churches which have the most honorable record are distinguished by their tender care of the reputation, usefulness and comfort of their under shepherds. When ministers themselves are at fault in their temporal matters they must bear their own burdens as best they may. But as a rule the principle holds good that, by the blessing of the great Head of the church, long-continued, useful, prosperous pastorates are the joint results of ministerial faithfulness and of conscientious parochial care. *Christian Intelligencer.*

Haven't Time.

To hear people talk, you would think there was one thing scarcer and more universally wanted than money, and that is time. Nobody has time to do anything but what he likes; we mean, of course, what is absolutely necessary. They would have the greatest pleasure in doing everything you wish, and a great deal more too; but really they "haven't time." It is a wonder to every one, they tell you, how they get through their work. From morning to night they are at it, and they scarcely know what it is to sit down, except at meals.

It is the same with every one, of whatever occupation, or of no occupation at all. Nay, the curious thing is that the person of no occupation has generally least time to spare. He doesn't know how it is, but somehow or other he really hasn't time to do anything you want him to do. Persons never have much money to spare, however rich they are, but then they have some. If they are very well to do they will give you what they truly call a "trifle," or very inappropriately denominate a "mite," in allusion to the famous widow, whose offering, though it was a mite, was all she had. But scarcely any one confesses to having time, not even those who have most of that scarce article. Five minutes is to them almost an impossible donation. You may as well ask them to make you a present of their cash box as to give you half an hour of their precious time. "Time is money," say they, and, while both are scarce, time is scarcer than money. "I will give you a subscription," answers the man who is asked to help in some good work, "but you must not ask me to *do* anything; my time is too precious." "You have my good wishes, my dear friend; I am sorry I can't give you more; my means are limited, and as for my time I positively have none to spare." Of course there are exceptions to this rule, as to every other; but there is no one whose experience will not confirm the fact that, as a rule, nobody has time to do his necessary business, much less to spare for others' benefit.

Time was when people had plenty of time, more even than they knew what to do with. Words which had a meaning for them have gone clean out of use in our day. They had a word "pastime," which no one ever hears now. "Pastime" meant to them some mode of whiling away the time that hung so heavily on their hands—a diversion or amusement which would help to fill up pleasantly the gaps that time left in the lives of the busiest of our forefathers. Nay, so burdensome did it sometimes become that they even spoke of "killing time." They tried to get it out of the way, as a man does his enemy, by some violent means, devising cunning methods of cutting short its course. Pastime, indeed! How would our nineteenth century folk stare if you used such an expression now! The idea of *their* having to invent ways of making time pass more quickly. Why, it is as much as ever they can do to keep pace with it, to overtake it; you may as well tell them to catch a steam engine as to get ahead of it. They have long arrears to make up before they can get sight of it. As for killing time, they would remind you of the famous receipt for dressing a hare. But the thought is too shocking; none but a madman would think of it nowadays. When a starving beggar in his sober senses throws his loaf into the stream, then may you expect the timeless wretch of the present day deliberately and of forethought to perpetrate time-slaughter. * * * It is wonderful how much time is lost by want of order and method. Half our time is wasted in doing things pell-mell, as the humor takes us, without plan or forethought. As a rule, we may take for granted that the person who "hasn't time" is one who does not know how to use it. He fritters it away, not perhaps in idleness, but in laboriously doing nothing, like the man whose purse is always empty, not because he has not money enough, but because he spends it he knows not how, on the spur of the moment, without accommodating his expenditure to his income. He has fewer advantages at greater cost than his less gifted but more thrifty neighbor. Time, like money, will go much further when well and carefully laid out, and involve much less labor. An orderly and methodical person will know exactly what to do, when, and how best to do it. Hence duties succeed each other in regular course, and are well and easily done, and leave a good margin of time for contingencies. The disorderly and unmethodical person is generally fussy, muddling and hurried. He rushes from one thing to another, doing nothing well, and leaving much undone, and often obliged to do what he has done over again. His head does not save his heels. Instead of master of his time, he becomes the slave of circumstances.—*The Penny Post.*

A Literal Turn of Mind.

The Irish bull is the result of a fog in the mind. There is another humorous method of expression, the result of too much literalness of mind. Human thoughts have come, from much use, to run in certain grooves or ruts, and to express themselves in figurative meanings; but there are some people who persistently refuse to take these meanings figuratively, but literally, and so in their answers say the most unexpected things. They are amusing without knowing it. Let me give a few instances of this from persons with "a literal turn of mind."

A lady who delighted in analyzing feelings and emotions met a poor sailor who had suffered shipwreck, and asked him compassionately:

"How did you feel, my dear man, when the cold waves broke over you?" He replied simply and truly: "Wet, ma'am; very wet."

A Sunday school teacher once asked her class:

"What did the Israelites do after crossing the Red sea?" No one seemed prepared, but at last a little girl said:

"Don't know, ma'am. Guess they dried themselves."

A boy who had not been sufficiently instructed in regard to a future state was asked by his school teacher:

"Do you know where wicked little boys go who play marbles on Sunday afternoon?" He replied promptly: "Some on 'em goes to the common, and some on 'em goes down to the river."

A soldier, with collar and bosom sadly begrimed, was asked angrily by his captain:

"Patrick O'Flynn, how long do you wear your shirt?"

"Twenty-eight inches," was the quick reply.

Wit is said to excite an agreeable surprise. Here is wit not so agreeable, but still wit, and doubtless a surprise to the victim:

Passing through Chatham street, a countryman was clamorously besieged by a shop-keeper.

"Have you any fine shirts?" he asked at last.

"Splendid assortment, sir. Step in, sir. Every price and style. Cheapest in the market, sir."

"Are they clean?"

"To be sure. Step in, sir."

"Then you had better put one on, for you need it."

Speaking of disagreeable surprises makes me think of the literal little girl who was told by her prudent mamma that a Mr. Jenkins was to dine with them, and that she must be sure not to make any remarks about his nose. The unfortunate gentleman had lost that very important feature, and at dinner the child stared at him in a puzzled way, and at last said in a loud tone to her mother: "Why, mamma, I don't see why you told me not to say anything about Mr. Jenkins' nose, for he hasn't got any."

Swans.

The nest of the swan is a thick and rather untidy mass of sticks, reeds, flags and rushes. From the fact of the birds naturally preferring the most secluded spots by the water, we more often find a swan's nest on an eyot than on either bank of the river; the osier beds are perhaps the localities most favored by them. The eggs are six or eight in number, and are hatched in five or six weeks. The young birds are termed cygnets, and are covered with a grayish-brown plumage, which is not entirely lost till the beginning of the third year. Though the swan is, in general, very gentle and inoffensive, the male bird will defend the nest with great courage, and advance to the onset with ruffled plumes and every demonstration of anger; nor is it, from its muscular powers, an antagonist to be despised. While the cygnets are very young, one or two of them will sometimes climb up on to their mother's back, who never sails along more proudly than when her dusky brood is thus cradled between her snowy wings. Swans do not breed until they are several years old, and they mate strictly in pairs; the technical terms for the male and female are cob and pen. The cob or male has a thicker neck and a larger "herry" at the base of the bill than the pen or female; he also swims more buoyantly from having more volume of lungs. Maturity in both cob and pen is shown by the size of the "berry" and the depth of the orange color of the bill. On the Thames the nests are sedulously watched by the fisherman, who receives half a crown for each young bird that is hatched. He also takes care of the birds during inclement winters, receiving two shillings a week for the time during which he has given them food and shelter. Taking swans' eggs from the nests, and certain other birds, was an offense severely dealt with in old times. We find in an act of Henry the Seventh that "no manner of person, of what condition or degree he be, take or cause to be taken, be it upon his owne ground or any other man's, the egges of any fawcon, goshawk, laners or swans, out of the nest, upon paine of imprisonment of a yere and a day, and fine at the king's will, the one-halfe thereof to the king, and the other halfe to the owner of the ground where the egges were so taken."—*Art Journal.*

COMMON sense is satisfied to perceive that, in human affairs, the proper balance between liberty and authority will ever be attained only through variations, and that the power which can prevent every error is incompatible with that freedom by which any good is to be truly attained.—*Churchman.*

As White as Snow.

An American gentleman died lately at Geneva, Switzerland, whose last moments were marked by memorable manifestations of the grace of God. Great and protracted bodily suffering was attended by the richest displays of the all-sustaining love of the Redeemer whom he had loved and served for many years, and to whom his large wealth and extensive influence had been consecrated in well-doing. The night before his death a storm among the mountains left Mont Blanc robed in snow, and as the invalid looked out of his window upon the splendid scene he said to his wife: "Just as that mountain is covered with snow my Redeemer has covered me with the white robe of his righteousness." Shortly afterward, raising his arms as if he had a vision of Christ, he exclaimed: "My Savior! my Savior! I come! I come!" and gently breathed his life away.

What has the popular unbelief of the day to give in the place of such peace amid sufferings and triumph in death? This Christian gentleman was no weak-minded enthusiast, but a business man of refined tastes and culture. But he had laid all at his Savior's feet, and his triumphant death was only the consummation of a vigorous religious life.

Death-bed repentance is often open to criticism, and dying experiences are sometimes set down to the effects of disease, weakness and medicine. But in the large majority of well-authenticated cases of Christian victory in death the intellect is clear, the affections are in full flow and there is nothing to cloud the scene. Often, indeed, there is a quickening of the higher mental faculties, and especially of the moral powers and spiritual nature, which intensifies the reality of those experiences which Christianity alone evokes. In this way the religion of Jesus is ever being put to the severest tests. The evidence is so uniform in persons of all ages, and of all conditions of mind, estate and culture, that it amounts to a demonstration. These dying experiences are the culmination of varied spiritual exercises, and of that discipline of trial by which souls are refined as gold in the furnace. In almost every case they center around the personal presence and power of Jesus Christ, and of his righteousness in the believer's soul. They accompany a strong assurance of pardon and peace through "the blood of sprinkling," which "cleanseth from all sin." And this apprehension of the Savior by the believer it is which makes the glory of his passage into life.—*Christian Intelligencer.*

AN IRISH LEGEND.—A writer, speaking of the Castle of Howth, near Dublin, says: "The steps to the front door are very grand, extending across the whole front of the building. The wings are covered with ivy. The main entrance used to be left open during the dinner hour, until a very recent date. The origin of the custom is thus related: About three hundred years ago there lived in the west of Ireland a celebrated female chieftain named Grace O'Malley, of Grana Wile. She owned a vast territory, and had castles to defend it, and ships and men. So renowned was she that Queen Elizabeth invited her to her court, whither she went, accompanied by a large retinue, where she doubtless was feasted in accordance with her rank. On her return she was forced to land on the east coast of Ireland to procure provisions, which had fallen short. It happened that she landed at Howth, and walking up to the castle made known her wants. The servants refused to comply with her wishes at once, telling her she must wait because the family were at dinner. Indignant at such treatment, she returned to the shore to re-embark. There she saw a little boy playing. 'Whose child is this?' 'It is the son of the lord of the castle,' was the reply. Thereupon she ordered him to be seized and carried on board her vessel, and away she sailed to her home in the west. Here the young prince was kept a prisoner for some time, but finally Grana yielded to the petition of the father and released the boy, on condition that ever after the door should stand open during dinner, to welcome all comers."

HOW THE BIBLE GROWS ON US.—If you come to Holy Scripture with growth in grace, and with aspirations for yet higher attainments, the book grows upon you. It is ever beyond you, and cheerily cries: "Higher yet! Excelsior!" Many books in my library are now behind and beneath me; I read them years ago with considerable pleasure; I have read them since with disappointment; I shall never read them again, for they are of no service to me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them—I know more than these books, and know wherein they are faulty. Nobody ever outgrows the Scripture; the book widens and deepens with our years. It is true it cannot really grow, for it is perfect; but it does so to our apprehension. The deeper you dig into Scripture the more you find that it is a great abyss of truth. The beginner learns four or five points of orthodoxy, and says: "I understand the gospel; I have grasped all the Bible." Wait a bit, and when his soul knows more and more of Christ he will confess: "Thy commandment is exceeding broad; I have only begun to understand it."—*Spurgeon.*

ALEXANDER DUMAS, the elder, when he gave a dinner party to commercial men, had a somewhat singular method of deciding the time for the inferior wine to be produced. He enjoined his servants to put the best wine on the table at the beginning of the meal, while the guests' hands were clear; "then," said he, "watch the conversation, and directly you hear any single one of the company say, 'I, who am an honest man,' you may be quite sure that all their heads have gone astray, and you can serve up any rubbish you choose."

THE Glasgow Presbytery has been discussing the new hymnal recommended by the synod, and the report of the proceedings shows that difficulties which beset the compilers of "hymns, ancient and modern," are not special to them. Dr. Eadie, in calling attention to the book, observed that the introductory remarks were good, but the compilation itself was not at all times, at all points, in harmony with the principles therein enunciated. As to the eighty-third hymn, "Let high-born seraphs tune the lyre," Dr. Eadie asked the moderator to inform him what high-born meant. "Born," he proceeded, "implies birth, and birth maternity; who was the mother?" With reference to the one hundred and tenth hymn, "There is a gate that stands ajar," Dr. Eadie "felt that 'ajar' was most objectionable. Surely the gate was wide open; then why 'ajar?'" On verse three of hymn 117 the doctor was increasingly critical, pointing out that, according to its description, "we were first 'commberers of the ground,' then we were 'grafted,' and next, by a fresh figure, in the course of four lines we were told to be 'born again.'" In hymn 316 occurs the line,

"Seer and sybil both attesting;"

and Dr. Eadie put it to the presbytery whether it was not marvelous language to find in a Scotch hymn-book, published and authorized in the nineteenth century. "The leading thought of the verse," said the doctor, "is from the Apostle Peter, and are we to sing that he stood in need of or gained any corroboration from an Italian spae-wife?" The last objection taken by Dr. Eadie was topographical and horticultural in its nature—hymn 301, beginning

"By cool Siloam's shady rill
How sweet the lily grows;"

and it so happening, as he pointed out, that there is neither shady rill nor growing lily by Siloam. A long and interesting discussion followed, and finally, after a proposal to go through the hymns *seriatim* had, with some show of alacrity, been negatived, a committee was appointed to "consider the matter."

THE DISTRIBUTION OF BEARS.—The bear family (*Ursidæ*,) though comprising a comparatively small number of species, is yet one of the most widespread of all the carnivora, being found all over the earth's surface, except in Africa and Australia. In the latter country there is an animal somewhat resembling the bear in appearance, and having the tree-climbing habit, known popularly as the Australian bear. This animal is, however, not a bear, but belongs, with its cousins, the kangaroo, bandicoot and opossum, to another family. Regarding the existence of the bear in Africa there has long been some difference of opinion. Herodotus, Virgil and other ancient writers speak of Libyan bears. Pliny alludes to Numidian bears being exhibited by Ethiopian hunters in a Roman circus, 61 B. C. Latterly Ehrenberg and Forskal both mention a black plantigrade animal, called by the natives *karcai*, which inhabits the mountains of Abyssinia. They hunted and saw it, but failed to capture a specimen. It is possible that the bear may yet be found in at least a portion of the vast unexplored area of that continent, but the opinion that it does not exist there is now generally held by naturalists, and it may reasonably be entertained until controverted by the finding of a specimen.—*Popular Science Monthly.*

THE LAUGHING PLANT.—A singular phenomenon was discovered during the recent explorations in Arabia. It is called the laughing plant, from the effect produced by the seeds. When they are pulverized and eaten in small quantities, the person eating them will soon begin to laugh loudly, then to sing, dance, and to do all manner of absurd things. This lasts for an hour, after which he goes to sleep, and, having slept an hour, wakes up utterly unconscious of what has occurred. It has been suggested that this plant might be made a substitute for alcohol, and that it would have the advantage of being cheaper, until the government should see through the trick and commence to tax it. But it is scarcely probable that the Arabian plant could in fact be made popular in that capacity, for it does not appear that it inspires the person who partakes of it with a desire to whip his wife, murder his mother, or indulge in any of the little pleasantries that alcohol of the period moves one to perpetrate.

A LITTLE BOY had been visiting at the house of a relative, where he took some primary lessons in the history of the American revolution, and how the Americans whipped the Britishers. The lad returned home full of his new subject, and at the tea-table said to his father:

"Pa, be you a Britisher?"

"Yes, my son, I was born in England."

"Well, we whipped you!" retorted the youngster.

MR. A. BRONSON ALCOTT was once expounding his theory of the sin of eating flesh, and said: "A man who eats pork becomes a little swinish, does he not? And if he eats mutton he is inclined to be sheepish." "Perhaps so," replied Dr. James Walker, "but I have noticed that men who lived on vegetables are apt to be—rather small—potatoes."

JOHN WESLEY used to say that thirty minutes was long enough for a good sermon, and too long for a poor one. Wesley knew what he was about well enough, and there are many sermonizers we know of who could profitably give heed to the above hint.

"SHON," said a Dutchman, "you may say vat you please pout pad neighbors. I have had te vorst neighbor as never vas. Mine pigs und mine hens com' home mit dere ears split; und fodder duy two of dem com' home missing."

Religious Intelligence.

BISHOP COLENSO was prohibited by the Bishop of Oxford recently from preaching in Oxford, England.

THE expulsion of the Sisters of Charity from Mexico closes forty-three charitable establishments, and sends out of the country four hundred and ten sisters.

ITALY is moving in the direction of religious light and freedom as never before. All the Protestant missionaries there are gathering a rich spiritual harvest.

THE Pope, at his reception of Dr. Manning, rejoiced at the progress of the Catholic religion in England, and hoped the enemies of the church would not be able to stop the movement.

THIRTY years ago Parson Hedstrom was the only Swedish Methodist missionary in the United States. Now there are ten thousand Scandinavian members of the Methodist Episcopal Church in Europe and America.

FOURTEEN years ago there was but one native girls' day school in Canton, China. Now there are nearly a dozen, well attended, and several schools connected with the mission studying Christian books.

COMMITTEES of conference on the part of the Northern and Southern Presbyterian churches, in session in Baltimore, adjourned January 14. They failed to agree upon a basis for the establishment of fraternal relations.

RELIGIOUS PROGRESSION IN THE HAWAIIAN ISLANDS.—Some of the papers having given currency to a charge that the Sandwich Island churches have been retrograding, in both piety and attendance, since the transfer of ecclesiastical control from the American Mission Board to the native preachers, the *Evangelist* denies the charge, and furnishes several facts showing that the very opposite is true. The "new department" dates in 1863. Then there were only four ordained Hawaiian pastors on the islands, now there are not less than *thirty*; then there were only four or five churches, now there are *fifty*. In discipline and spiritual tone they compare well with those which were under American supervision. Their annual missionary contributions have advanced from $3,569 to $10,849. In 1863 there were only two female boarding schools for all the islands, with not over thirty pupils. Now there are five places where schools of this character may be kept—one on each of the larger islands of the group, excepting Oahu, where there are two. On Kauai there is also now a theological seminary, with young ministers training for the work. The change from foreign to home supervision seems to have been followed by real and substantial growth.

ACCORDING to a correspondent of a Boston journal there has not been for many years, if ever, so strong and widespread a religious interest in Vermont as now. A large proportion of the churches have been quickened in some degree, while in many places powerful revivals are in progress. The work seems not at all dependent upon any agency except that of the Holy Spirit. In Franklin county, Swanton, Bakersfield, West Enosburg and Enosburg Falls have been especially visited. These are all farming communities. At West Enosburg thirty young persons have been subjects of the work, among them the three sons of one family. In Swanton union meetings by the Congregationalists and Methodists, commencing with the week of prayer, are still kept up. A large number of conversions are reported. In Washington county the work is perhaps more general than elsewhere. Most of the towns are more or less touched. In Barre such a revival was probably never known. Our exchanges contain quite a number of revival notices every week, though the proportion is not as large as in some years. One notable ingathering was enjoyed recently by the Second Presbyterian church of Altoona, Pennsylvania, eighty-eight new members having been received at the last communion, all but five on confession of their faith.—*Christian Union.*

FEMALE BRANCH OF CITY MISSIONS.—The female branch of the New York City Mission and Tract Society have done a good work during the past year, and are preparing for extended usefulness during the one that is before us. Its officers and managers are drawn from our strongest and most active churches, and are ladies of the most exalted Christian type, as well as of the highest social standing. Their association with the enterprise is a guarantee that everything will be done wisely, energetically, as well as "decently and in order." The corps of female assistant-missionaries now numbers seven, and the work assigned them is in the first, second, third, fourth, fifth, sixth and seventh wards of the city. Persons are now on probation for service as missionaries in two other wards. These female assistant missionaries are members in good standing of some evangelical church, who have first undergone a period of probation, and given satisfactory proof of their adaptedness to the work. These are superintended and assisted in their work by ladies appointed for the purpose from among the board of managers, and they assist the missionary of the ward by tract distribution, visitation of the sick, directing the people to Christ, organizing social prayer meetings, gathering children into sewing and industrial schools, and in other ways. The following figures show the summary of the year's work: Tracts distributed, 25,894; Bibles, 36; Testaments, 30; persons taken into Sunday schools and Bible classes, 307; taken into day schools, 68; taken into sewing schools, 49; persons brought into churches and mission chapels, 4,093; united with churches, 73; hopeful conversions, 29; missionary visits made, 9,607; religious meetings held, 259; meetings attended, 106; temperance pledges obtained, 37; families relieved, 627; amount given, $1,073.41.—*Christian Intelligencer.*

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the Advocate, including postage, will hereafter be as follows, viz:

One year	$2 50
Six months	1 50
Three months	80

The Subscription Price of the Advocate is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

Look Out for Acknowledgments.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates, including postage:

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to any person forwarding to us four new yearly subscribers, with Ten Dollars.

The Surprises of Grace.

The Scriptures furnish some instances of remarkable goodness and piety existing under circumstances where we would least expect to find them. The case of the Syrophenician woman is in point. Living in a heathen coast, herself a Gentile, and probably without the advantages of the religious training of the Jews, she astonishes the Savior by the greatness of her faith. The centurion, whose servant was sick, affords another illustration of wonderful faith where none would be likely to look for it. A pagan by birth and education, but by the chances of his profession thrown in contact with the Jews and their religion, he rises above all in the grasp and simplicity of his trust in Christ. The apostles and others, who enjoyed the most intimate personal converse with Jesus, and who had been thoroughly instructed in the doctrines and worship of the Old Testament, were inferior to this soldier in their faith. Up to that time, however it might have been later, Christ had "not found so great faith; no, not in Israel." Extraordinary eminence is given to this Roman soldier by the Savior's words.

A kindred truth is brought out in the healing of the ten lepers, where the only one who returned to thank their benefactor was a Samaritan. He was the last one of whom such a return could have been expected. If any were delinquent, this was the likeliest to be wanting in gratitude, as men usually judge. The evangelist's brief touch is a master stroke, bringing out the striking feature of the scene with almost startling effect: "And he was a Samaritan." In that inimitable parable, given in answer to the question: Who is my neighbor? the priest and the Levite, of whom we have a right to expect the most enlarged benevolence, are altogether wanting in compassion, while the Samaritan alone fulfills the commandment of love to our neighbor. In the parables of the prodigal son, and of the Pharisee and publican, there is the same exhibition of good in contrast with those whose circumstances were more favorable, but whose conduct was not in keeping with their privileges or profession.

Instances of contrition and repentance, such as that of the woman who washed the Savior's feet with her tears and wiped them with the hairs of her head, and such as that of Zaccheus, the publican, who came down and received his Lord joyfully, are in the same line of illustration. The thief on the cross has been the subject of meditation and study throughout the gospel ages, and his repentance and faith are more wonderful and instructive because exhibited in such close connection with crime and its punishment. Of all the hardened and deriding spectators of the Savior's crucifixion, only this malefactor was moved to repentance, and only the centurion, who commanded, and those who were watching with him, were constrained to confess: "Truly this was the Son of God."

The conversion of Cornelius was every way remarkable, but the chief surprise in his case is that a man in his calling, an eminent military character, whose life had been spent in camps and courts, should be found so devout and spiritual before the gospel was preached to him. In form and profession he was neither a Jew nor a Christian, but still he was a man of prayer, and doubtless accepted with God. Of all the people in Philippi we should hardly have picked out the jailer as the most hopeful subject of conversion. His business was calculated to harden his nature, and his associations, except during that one memorable night, must have been unfavorable in the extreme. His contemplated suicide in the moments of greatest consternation shows that at that time he was in the depths of pagan darkness and ignorance. He passes, however, from this condition of sheer heathenism to that of Christian assurance and faith in the space of a few hours. The conversion of St. Paul might be enlarged upon in this connection. It was a surprise to Jews and Christians alike. He was the last man of that generation that either would have thought of as likely to be changed in his course. There were miraculous causes in his awakening, but, with these fully considered, the conversion of Paul stands as a marvel that human calculations would never have anticipated.

History and observation supply us with illustrations in accord with those which we find in the Bible. Such deep piety and pure faith as were exhibited in the Dalrymau's Daughter, and conversions like those of Thomas Oliver, Colonel Gardner and John Newton, are of like import. Sincere and humble piety like that of Cornelius has doubtless illustrations in the heathen lands of to-day. There is exalted virtue, remarkable faith, and a deep insight and experience of divine things far removed from the ordinary track of privileges and opportunities. Here and there they are brought to light as revelations of what God is doing apart from the more favorable conditions of salvation, and as exhibitions of his abounding mercy and his power to save to the uttermost. The hopefulness of Christian charity should be stimulated healthfully by these instances, which are only astonishing because they seem to set at naught the circumstances and methods which have come to be regarded as essential to the attainment of salvation. There is danger of limiting the ample breadth of infinite goodness, and of bounding our faith in the power of the gospel, by lines altogether too narrow. Every now and then we are rebuked by the discovery of gems where no intimation of their existence was seen. A mine of riches opens where no one had thought of looking for the precious metal. There are springs of water gushing up in the desert, and the wilderness is gladdened and beautified by a bloom and fragrance altogether in contrast with the gloomy solitudes which they adorn.

It may often happen that those whom we have regarded as nearest the kingdom of God are most distant, and that those whom we have marked as most hopeless are already about to yield to the drawings of the Spirit. The final day will doubtless reveal many surprises of grace. What we have found in the sacred page, and in the imperfect field of observation and experience, will prove to have been only the tokens and predictions of that which awaits us in the world of light. The wonders of grace will then be uncovered, and we shall witness the fruits of redemption, as they have been gathered from the entire scope of human history, and from all the varied conditions and circumstances of human experience. The surprises of grace here are as the shells on the shore, while those of glory will be as the unmeasured wealth in the ocean's depths.

From Oregon.

Mr. Editor: Accompanied by Rev. J. E. Bradley and family, we took leave of many dear friends in and around Keachie on the seventeenth of November, Bros. Fullilove and Spell kindly furnishing us conveyance to Shreveport. There we were warmly received by Rev. A. E. Goodwyn, and Bro. A. B. Crowder, with his large-hearted and affectionate mother. How well these dear friends know how to make itinerant preachers comfortable and feel at home!

Baggage and all arranged, we took the train for St. Louis on the night of the eighteenth.

A peculiar feeling of sympathetic melancholy stole over us as we separated from all our friends, and bade adieu to our beloved and downtrodden Louisiana. In due time we reached St. Louis. There we were cordially received and welcomed at the residence of Governor Polk, arrangements having been previously made. We spent a delightful day in St. Louis. Never shall we forget the favors rendered us by Bro. L. D. Dameron and his brother; also Bro. Babington, and Governor Polk, with his estimable family. We enjoyed the pleasure, too, of forming the acquaintance of Drs. McAnally and Bledsoe and other brethren. What a city St. Louis is, and what a marvel the great railroad bridge spanning the Mississippi river—one of the wonders of modern age!

The next point of importance at which we stopped was Omaha, Nebraska. This is a sort of outpost town, situated just on the edge of the plains. Here they have on hand quite a variety of eatables, where emigrants can replenish lunch-baskets, haversacks, etc. At Omaha we took the emigrant train on the Union Pacific railroad to Ogden, a distance of one thousand and thirty-two miles.

Vast plains stretched out on either side as far as the eye could penetrate, without scarcely a green herb. With the exception of the little towns on the railroad, the country appears almost entirely destitute of human inhabitants. Occasionally there is a small hut or little settlement; houses raised a few feet above the ground, daubed with mud and straw, with a stovepipe peering through the top. After speeding on for many miles, brown, bare hills come in view. They continued to rise higher and higher till they culminated into vast mountain chains, with their dismal defiles, jutting crags, rocky heights and lofty peaks. They appear in almost every conceivable shape, packed and piled mountain upon mountain, until nature seems heaved and launched in the wildest confusion. Ogden is a very pretty town of some five thousand inhabitants. It is situated at the head of Salt Lake, and is entirely Mormon. There are schools, churches, newspapers and everything. It forms the junction between the Union Pacific and Central Pacific railroads, a distance of eight hundred and eighty-two miles from San Francisco. A great deal of the scenery is monotonous, but other portions sublimely grand.

When we got into California the contrast with the dreary plains was great and pleasing. Fir-trees, evergreens of various kinds, smiling landscapes, vegetable gardens and luxuriant wheat-fields greeted us on all sides; while a genial sun, balmy air and luscious fruits awoke in us feelings of gratitude to the Giver of all good gifts.

We finally arrived at the golden city—San Francisco—but had little opportunity of seeing much of it, as the grand old ship Ajax was in port, to leave in a few hours for Portland, Oregon. We went immediately on board, and were soon out on the bosom of the boisterous deep. The wind blew, and the tumultuous waves rolled and pitched as if with violent rage. The ship reeled and rocked until our crew was mowed down with sickness, as a garrison before an invading foe. But the waves of the sea obey the voice of the Lord, and through his goodness and mercy we were brought safely into port. Thus, after twenty-one days of weary travel by land and sea, we find ourselves at this our present home. We were most cordially received. The brethren had procured for us a neat and comfortable house, which we now occupy.

This is a wonderful country. There are several great mountain chains which traverse the State. Between the mountains there are fine fertile valleys. The Willamette valley, I think, is by far the best portion of the State. It is said to be one hundred and seventy-five miles long and forty-five wide. It has a population of about sixty-eight thousand. Wheat, oats, timothy and clover are grown to great perfection here. Think of wheat yielding from thirty to forty and sometimes sixty bushels per acre! Garden vegetables, berries and fruits of various kinds are produced in great abundance; so much so that there is scarcely any value attached to them. Fine stock of various kinds is found here. It is really a fine country in certain localities. Men of means could do well. But it requires capital to get hold of things to enable a man to avail himself of the resources and advantages of the country. Young men, either laborers or business men, might do well.

With regard to Southern Methodism in this country, it is merely in an embryo or infantile state. In my judgment it is properly and should be considered missionary ground. It is really a difficult field to cultivate. The church needs to be organized and developed as a whole. There is too much individuality. People have come here from all quarters. Consequently it is a sort of heterogeneous mass. Nearly all sorts of isms and every shade of skepticism have found favor on this coast. There is very little religious sympathy in this land. Gospel seeds that have been sown here are comparable to those that fell by the wayside, on stony ground or among thorns. The celestial plant of Christianity has not struck its roots deeply. Its growth is by no means vigorous. There is evidently a great want of faith, of holy zeal and consecration to God among the people. The support of ministers of the various denominations is meager and hard to get, in consequence of which many have been driven to secular employment.

Bro. White is here, abundant in labors, full of zeal and the Holy Ghost. He held my quarterly meeting on the thirteenth and fourteenth instant. Congregations large, attentive and serious. We have a small society in this place, but we stand greatly in need of a house of worship. We hope ere long to build. A move has already been made in that direction. I sincerely hope that the brethren and friends generally of this valley will aid us in this noble enterprise. While laboring and toiling in this distant field my mind often goes back to the dear ones left behind. How much I desired to be with you at Conference, and how I sympathize with you in your oppressed condition. May the Lord, who directs all things aright, hasten the day of your deliverance. Brethren, pray for us, that we may through grace save ourselves and those who hear us.

N. M. Skipworth.

Independence, Oregon.

Fresh Preaching.

Dr. John Hall, in his Yale lectures, says a great many sensible things about preaching. We give his eighth lecture, as published in the *Independent*:

We have seen the characteristics of a good sermon. We are now to consider how freshness and variety are to be given to continuous preaching to the same people. In other words, we are to inquire: What is the best distribution we can make of our materials for pulpit instruction?

(*a.*) Some are inclined to *class preaching*. They distribute their hearers into "young," "old," "young men," "church members," etc., and make sermons to suit each class, formally addressing them as they are grouped. The "working classes" are often singled out in Great Britain for exhortation. Good doubtless has been done in this way by men who could not but do good in any way in which they worked. But it is doubtful if it be a wise method. When John the Baptist gave directions to publicans and soldiers as such, he did so at their request. They isolated and classified themselves. The instructions of Scripture are not classified in this way. Each person is encouraged to read and study the whole Bible. All are to dig in this field and be enriched thereby. Nor is it a set of rubrics, but a book of principles, in the learning and application of which the mind is exercised and strengthened. The maiden does not find one part of it for her, from which she is to pass away to another when she becomes a mother. Her Bible is still her Bible, as before.

There is danger of impairing habits of attention on this plan. When young men are getting their portion the rest may be justifiably absent or absent-minded. Better that each should feel that his special portion may come in the next sentence, and be on the lookout for it.

The tendency is already great enough to hear for others, and this is fostered when young men, for example, are addressed. The older men think it "very good for the young men." It is doubtful if in an ordinary healthy congregation a "sermon to young men" greatly increases their number. Better by manly, vigorous preaching, bringing divine truth to bear on manly pursuits, by exercising the mind, to make the services habitually interesting to men, old and young, and so dispel the illusion that religion is for women and children. It is a great thing to have a congregation to which you can habitually say: "Men and brethren."

"But is there not to be an exception in favor of sermons to children?" Probably not. After children have left the nursery they generally get their meals with the family. This is wise. So it is best they should do in the church. Instead of singling them out and giving them a surfeit on an exceptional day, it is better to put an incident, an anecdote into each sermon, and so put it that the children shall feel that they are not forgotten. So the habit of attending and of listening is cultivated in them. Let them grow up as part of the Christian household and be witnesses of baptisms and communions.

(*b.*) *Announced preaching* is another doubtful method of sustaining interest. It is a temptation to out-of-the-way themes. It generates a bad habit of mind among the hearers. It promotes competitive preaching, which is an abomination, and it is a mistake in practice. What about the days you have nothing announced? Why, the popular inference is that you have nothing worth hearing—nothing, in fact, but the gospel.

There are enough of ecclesiastical gypsies already—people who go round and hear all the men who have something "interesting!" The worst instructed Christians are commonly just those who hear almost everybody and are of little use to anybody.

(*c.*) *Special preaching*, as a rule, costs much and effects little. The special preaching we mean includes sermons to "the times," for special occasions, critical periods in the history of Church or State. The interest of them is largely in the man—what he says. He is defining his position or vindicating his or his friends' consistency, and the people enjoy the pleasing satisfaction of sitting in judgment on him. It may be asked: Should not the great events be noticed? Yes; but in the ordinary way. Let them fall in without any preceding blowing of trumpets. Raise no expectations. If there is to be any salutary excitement, it will be after you have given your views. Announce some public topic beforehand, and every one who ever made an address (and who has not?) begins to think how *he* would treat it; and your divergence from his plan is a failure of course. He is put in an unfavorable attitude for learning spiritual truths. I am afraid most funeral addresses come under the "specials." You are tempted to say much in sympathy with the feelings of mourners keenly appreciative of the virtues lost to them, and may say more than is felt to be just by the general audience, who will be apt to conclude that eminent saintship is less rare than they imagined. Be measured and moderate in your language in these addresses—the hardest you will have to make until some reform is effected in the funerals of the country.

It may be thought that the elimination of these elements of special effort will leave the work monotonous, one sermon following another, all as much alike as the hymn-books.

But it is not so really. Let there be, for example:

Vigorous consecutive teaching, formally intimated or informally pursued. Courses of sermons are very good in this direction. One each year on such themes as the Decalogue, the Lord's Prayer, the Sermon on the Mount, is often useful. There are portions of the Bible like unknown lands to many of the people. Carry them over these. Did you ever see a Christian momentarily paralyzed when told to find the prophet Amos? Help men over this difficulty. The minor prophets form an admirable theme for pulpit instruction. You do not live in vain if you make the people to know their Bibles.

There are two main methods of getting knowledge—the Aristotelian and the Baconian. How much progress the human mind has made on the latter plan! Now the expositor of Scripture proceeds on the Baconian plan, where the texts of Scripture are to him as the objects and facts of nature to the scientist. His results may not have the showy appearance of many ingenious speculations, that shine like the crystalline spheres of Ptolemy; but they are solid and substantial. On this modest, patient Baconian plan the Bible expositor proceeds, and leads his hearers, with the modesty of true science intensified by the recollection that he is dealing with the things of God, and on each trophy he writes: "Not unto us, O Lord, not unto us, but to thy name be the glory."

It has been attempted to give freshness and interest to the services of the church by the "church year;" but a comparison of England and Scotland will show how little reliance can be placed on this arrangement. There are events that are in their own nature connected with the church life, which a wise minister will explain and magnify as they occur. Such are baptism, the profession of faith made by young believers, the communion of the Lord's Supper, and the ordination of church officers. Let these occasions be seized for giving substantial, definite instruction, and true church life is furthered, while variety of service is secured.

The same remark applies to home and foreign missions, on which the truth of the Scriptures must be brought to bear. The church is to be kept up to the conflict with evil. If she fails in the direct practical work of evangelizing and enlightening, she is like a man paralyzed on one side. The want of exercise tends to weaken the other and increase the debility.

"But this will make men churchly, sectarian, bigoted." There is no greater mistake. Your true bigot is the ignorant man. The truly catholic man is the man of clear perceptions of the principles and underlying foundations of things.

New Orleans District Conference.

The New Orleans District Conference will meet at the Carondelet Street church, New Orleans, on Thursday, April 8, at five o'clock P. M. On Friday night, at half-past seven o'clock, there will be a district love-feast at the Carondelet Street church, to which all the Methodists of the district are earnestly invited. On Sunday afternoon, April 11, at three o'clock, the regular anniversary of the district Sunday schools will be held. Bishop Paine will be present and preside at the District Conference.

J. B. Walker, P. E.

Dr. W. V. Taylor, of the Louisiana Conference, passed through the city last week on his way to Tennessee. Bro. Taylor has been compelled to leave his pastoral charge on account of bad health. His medical advisers fear that he will not be able to resume his ministerial labors for some months, if ever. He desires the prayers of his brethren of the Conference. We trust that he may soon be restored to health and to his work.

Rev. Mr. Merrill, of the Tennessee Conference, and now stationed at Gallatin, is spending a few days in our city. We wish him a pleasant sojourn in our midst.

The Revival on the Pacific Coast.

A very remarkable state of affairs, says the *Pacific Methodist* of February 26, exists in the religious circles of San Francisco. A deep religious feeling is moving over the community, shared in alike by Catholic and Protestant. With the advent of Mr. Hammond the congregations of almost all the Protestant churches of the city have united in a series of services which are wonderfully blessed. While this is the case the Catholics are engaged in a "protracted meeting" at St. Mary's cathedral. Great crowds are drawn to listen to the preaching of the Paulist fathers, who are heralded as eloquent and devout men. We have not heard them, but from the reports given by the daily papers their teachings, if heeded, will elevate the classes to which they are directed. The old church has taken many of the "strange" ways of modern times to do her work. "Socialities," or prayer meetings, are common; hymn-books, with words and music pretty nearly as used in our churches, and now "protracted meetings" with popular preaching!

On Sunday last Mr. Hammond commenced his meetings by a service in the afternoon at Dr. Stone's church, especially for children. The house was densely crowded, and the overflow filled the church of Mr. Sowtelle, which is located near by. Both meetings were attended by good results. Since that time "Bible reading" meetings have been held every morning at nine o'clock in Calvary church, and the afternoon given to the children, first at Dr. Stone's church, Tuesday and Wednesday at the Tabernacle, and Thursday and Friday afternoons and Saturday morning at the Howard Street Methodist church.

The movement is one of great power. Christians are blended together in the love of Christ. The "sin of sectarianism" has disappeared. Those huge walls whose tops were covered with spikes and glass, over which no intruder could pass except with dire results, are leveled with the ground. If there are dividing lines, there are also gates and stiles and avenues in which and through which Christians pass praising God. We should be very thankful for such seasons.

We have unfortunately been so closely confined with our own work that we have not been able to attend these meetings sufficiently to satisfy ourself of the practicability of the rather strange order of exercises with which Mr. Hammond carries on the services. Though they are strange, and perhaps in some instances a little revolting, yet we Methodists should be the last to cavil at the methods if the end is attained. Our history as a church is replete with singular manifestations of the grace of God, and most renowned and successful revivalists have been noted for their peculiar and strange methods of attracting the attention of the multitudes. Many now think that our Methodism is losing much of its once powerful influence for good by *its* conformity with others in dress, church-building and outward observances.

Cheering news comes to us from other quarters. At Hollister there is an uprising. Bro. Overton writes that a cloud of mercy is hanging over the people. All the churches are united in the mighty work. Christians are greatly revived and moving up to the front as never before.

At Gilroy there is a meeting in progress from which we have not heard, but anticipate great things. The report from Dr. Fitzgerald, in this issue, of the work at Santa Rosa fills our hearts with joy. We have heard the meeting at Santa Rosa spoken of on the streets of San Francisco with wonder at its power. Christians, expect much and it shall be given thee.

We have not heard from Bro. Shelton, at Modesta. We are sorry that he has been compelled to labor alone through his protracted effort. His brethren contiguous to him have had their hands on their own plows, and were not able to go to his assistance, but we hope the refreshing showers have satisfied his soul.

Through the kindness of the Rev. S. Dunn, says the *Methodist*, we have received the Plymouth *Morning News* of February 6, containing a notice of the death of the Rev. Luke H. Wiseman, of the Wesleyan Conference, and one of the most prominent ministers of the connection. It took place on Wednesday, February 3. Mr. Wiseman was to have preached and conducted the service at the Islington chapel the preceding Sunday. Being attacked with pain and weakness, he went home, leaving the services to be conducted by others. His attack was attributed to indigestion, and excited no apprehensions. He continued his official and literary labors during the two following days, and on Tuesday was seen upon the street. On Wednesday he was seized with spasms of the heart, and died late in the evening. His death was totally unexpected until the moment it took place. Mr. Wiseman was about fifty-five years of age. He was the son of the venerable Mr. Wiseman, of Norwich, a devoted agent in his neighborhood of the Bible Society. After receiving a good education he became private secretary to Sir Fowell Buxton. He received a classical and theological training, with the Methodist ministry in view, at the college at Hoxton, and joined the Conference in 1841. In 1868 he was appointed one of the general secretaries of the Wesleyan Missionary Society. In 1871 he was chosen secretary of the Conference, and in 1872 president. He was the author of works on Christ's Temptation in the Wilderness and Men of Faith. He visited our last General Conference as one of the representatives of the British Conference; and was at one time editor of the *Methodist Recorder*.

Men differ as to what is right, but all believe that something is right. They differ as to what is wrong, but all believe that something is wrong.

A Song and a Sermon.

I'll tell you a story about a man
Who always came to church in season;
And now my story's begun.
Name me his name not one of you can!
Listen, then, and you'll hear the reason:
You never are there yourselves in season.
And now my story is done.

The song is ended, but the sermon is just going to begin. You will find the text in the Book of Job, *passim*. That is the only book that the minister feels like reading from at the opening of the service. Even that moving history sometimes fails to meet his case.

"Ye have heard the patience of Job," wrote the Apostle James; but how much we should have heard of it if Job had been a preacher of the gospel, and had been in the habit of opening the worship of the Lord's house on the Sabbath day with one-half of his congregation in their seats, and the rest, by twos and threes, by sixes and sevens, filing in, stepping lightly over the invocation, treading the sentences under their feet, turning the anthem into a tramp chorus, forming ten abreast at the lower end of the nave, and then marching by the right flank straight up the broad aisle and right through the Scripture lesson—how much we should have heard of the patience of Job, if he had had such a trial as this to bear twice every Sunday, the Apostle James nowhere informs us. Possibly the patriarch would have taken his wife's bad advice, and would have blotted the fair record which was made of him on the day when the sons of men came to present themselves before the Lord.

"Satan came also among them," we are told. That seems to mean that he came late. After all the rest had got there *his* eleven foot came stumping in. Of course that must have been the way. He is the prince of procrastinators, last at every good place, and first at every bad one. Dearly beloved brethren, let us not imitate him when we come to present ourselves before the Lord.

Speaking of satan, we all know who it is that takes the hindmost. Beware lest he gets you on your way to church.

Forehanded people are found among the *qua drumana* in New England, and we have also read in some of the scientific books of three-handed persons—two hands and a little behindhand. Those who are afflicted in this way do not always seem to be sensible of their deformity. Amputation of this unruly member may be a painful operation, but it ought to be performed for all that. There is many a man—and now and then a woman—whose right hand never offends, but whose behindhand often does. Cut it off, then; it is better to enter into church with two hands than a little behindhand.

Dunn Browne, the joking parson, was troubled in his parish by the tardiness of the worshipers; so, in his opening prayer one day, he laid the matter before the Lord; praying, first for the people who were in their seats in church; then for those who were almost there; then for those who were just starting from home; and finally asking the Lord in his infinite mercy to remember those who were just beginning to get ready to start. Whether this was a prayer of faith may be doubted, but, like that famous elocutionary petition of the late Mr. Everett, it must certainly be pronounced one of the most appropriate prayers ever delivered to any audience.

Jokers and joking aside, there is good reason why we should all be in our seats when the service begins, and no apparent reason why we cannot. We commonly get to the train or the bank in time; our children almost always are at school in time; the great majority of us probably contrive to go to dinner in time; almost the only place where we are regularly and habitually behind time is the house of God. Why should we not be as prompt in our attendance here as elsewhere?

It is a singular fact that postponing the hour of service does not mend matters. "I *know* you can get here at a quarter to eight," said a minister, in announcing that the evening service would begin thereafter at that hour, instead of half-past seven; "I know you *can* get here at a quarter to eight, because you have done it regularly for weeks. So our service will commence henceforth at that time." Of course it was eight o'clock the next Sunday evening before the people were all in their seats.

"When the day of Pentecost was fully come," we are told, the hundred and twenty disciples "were all with one accord in one place." That means that they were all there promptly when the meeting began. There was a grand unity of spirit and purpose among them; there were no stragglers or laggards. Every one was in his place waiting for the descent of the heavenly gifts. Prompt attention to matters in which we are deeply interested, prompt attendance in places where we expect some signal favor, we rarely fail to vouchsafe. And not until the interests that summon us to the Lord's house become sufficiently absorbing to compel promptness there, can we expect the same blessing that came down on the day of Pentecost.

How much the worship of the sanctuary is marred by the rustle and movement which fill the house during the first part of every service it would be difficult to say. The attention of the people is distracted, and their devotions are disturbed, and the minister, for his part, finds it hard to keep his mind serene and his heart attuned to heavenly themes while there is so much marching and countermarching of tardy worshipers and attentive ushers on the field before him.

God is not the author of confusion in the churches of the saints, and we have no reason to suppose that he is pleased with it when it is made by the saints themselves.—*Advance.*

WHATEVER rouses the moral nature, whether it be danger or suffering, or the approach of death, banishes unbelief in a moment.

TIME is gold. Throw not one minute away, but place each one to account.

The Three Annual Conferences in Arkansas.

REPORT OF THE COMMISSIONERS ON THE BOUNDARIES.

The boundaries of the Arkansas, White River and Little Rock Conferences, as agreed upon by the commissioners appointed by the three Conferences, are as follows:

Arkansas Conference shall include that part of the State of Arkansas inclosed by the following boundary line: Beginning at the point where the North Fork of White river crosses the Missouri State line; thence down North Fork to its mouth; thence down White river to the point of White River mountains; thence with said mountains to Miller's Ferry, on Little Red river; thence south with the range of mountains to the head of Palarm creek; thence down said creek to the old Clinton road; thence down said road to Bartlett, on the Little Rock and Fort Smith railroad; and down said road to the crossing of the Cairo and Fultou railroad; and down said road to the railroad bridge; and then up the Arkansas river to the mouth of Petit Jean; thence along the line between Yell and Perry counties, so as to include Perry county; thence in a direct line to the southwest corner of Yell county; thence due west to the western line of the State; and thence with the State line to the beginning.

White River Conference shall be bounded on the east by the Mississippi; on the north by the Missouri State line; on the west by the Arkansas Conference to the head of Palarm creek; thence down said creek to the old Clinton road, and down said road to the Little Rock and Fort Smith railroad to the crossing of the Cairo and Fultou railroad, and then down said road to Baring Cross, on the Arkansas river; on the south by the Cairo and Fulton railroad from the bridge on the Arkansas river, including Argenta, Jacksonville, Cabbot and Austin stations, to the bridge on Cypress bayou, then down said bayou to DesArc bayou, and down said bayou to White river, and down said river to its mouth.

Little Rock Conference shall embrace all that portion of the State of Arkansas not included in the Arkansas and White River Conferences, and a part of Louisiana lying north of Soda lake and west of Red river.—*Western Methodist.*

Books and Periodicals.

THE FOUR GOSPELS IN ONE. By Robert Allen Campbell. Second revised edition. St. Louis: Henry W. Brand & Co., 1875.

This work purports to contain every statement in the four gospels in the exact words of the authorized version. The narrative is consecutive, arranged in chronological order, and exhibits the four gospels in one uninterrupted history. It is arranged in chapters and paragraphs, and has, besides, a table of contents, an index of verses showing the location in the work of every verse in the four gospels. The value of this arrangement of the gospels may be considerable to many readers, especially as exhibiting the order of the events related, and as presenting the entire record as gathered from the several evangelists in a single view. For ourselves, however, we prefer a good reference Bible and Cruden unabridged at our elbow. The volume is a handsome 12mo of 283 pages, faultless in type and binding. Price, $1.50.

AN EFFORT TO ANALYZE THE MORAL IDEA is the title of a pamphlet by Robert D. Allen, superintendent of the Kentucky Military Institute, Farmdale, Kentucky. It is published by the Southern Methodist Publishing House, Nashville, Tennessee. We have received a copy, but have not yet found time to examine it.

VICK'S FLORAL GUIDE No. 2, for 1875, has been received. It is a beautiful pamphlet, and of interest and value to all who cultivate flowers. Published by James Vick, Rochester, New York.

THE American Artisan for March has been received. This is one of the most valuable publications we know of. It is handsomely illustrated, and filled with information.

THE American Agriculturist for March has been received. It is a fine number of this always superb publication, profusely illustrated, and abounding in information.

WE ARE indebted to James A. Gresham, proprietor and publisher, 92 Camp street, for the March number of the New Orleans Medical and Surgical Journal.

THE Southern Cultivator for March has been received. It is an excellent number of this sterling publication. W. L. Jones, editor and proprietor, Athens, Georgia.

APPLETON'S RAILWAY AND STEAM NAVIGATION GUIDE for March brings all information for travelers up to date. A valuable publication.

THE Sunday school periodicals of the Southern Methodist Publishing House, Nashville, for April, have come to hand.

CHURCH'S MUSICAL VISITOR for March has been received. Published by John Church & Co., Cincinnati.

MORTON'S MONTHLY HOME AND SCHOOL for February has been received.

THE Gardener's Monthly for March has been received.

THE King of Belgium has established an annual prize of $5,000 to be awarded for the best works or investigations upon certain determined subjects. The competition is confined exclusively to Belgians, except in every fourth year, when the citizens of any nation may compete. The first general concourse takes place in 1881, when the above-mentioned sum will be awarded for the best work on methods of improving harbors on low and sandy coasts, similar to those of Belgium.

THE highest obedience in the spiritual life is to be able to always and in all things to say: "Thy will be done."

THE MAN WHO STOPS HIS PAPER. Philip Gilbert Hamerton, in his admirable papers on "Intellectual Life," thus talks to the man who "stopped his paper:" "Newspapers are to the civilized world what the daily house-talk is to the members of the household: they keep our daily interest in each other; they save us from the evils of isolation. To live as a member of the great white race of men, the race that has filled Europe and America, and colonized or conquered whatever other territory it has been pleased to occupy—to share from day to day its cares, its thoughts and inspirations—it is necessary that every man should read his paper. Why are the French peasants so bewildered and aud at sea? It is because they never read a newspaper. And why are inhabitants of the United States, though scattered over a territory fourteen times the area of France, so much more capable of concerted action, so much more alive and modern, so much more interested in new discoveries of all kinds, and capable of selecting and utilizing the best of them? It is because the newspapers penetrate everywhere; and even the lonely dweller on the prairie or in the forest is not intellectually isolated from the great currents of public life which flow through the telegraph and press."

MARRIED.

WAILES—OORTON.—At the residence of the bride's father, in Waterproof, Louisiana, February 10, 1875, by Rev. C. W. Carter, Mr. Edmond W. Wailes to Miss Mary Ahlio Oorton, all of Tensas parish, Louisiana.

BURGESS—WILLIS.—At the residence of the bride's father, in Baton Rouge, Louisiana, February 3, 1875, by Rev. John Wilkinson, Mr. George Burgess to Miss Anna Willis, both of Baton Rouge, Louisiana.

GILBERT—WILLIAMS.—By the Rev. H. O. White, at the residence of the bride's mother, twelve miles below Monroe, Louisiana, February 21, 1875, Mr. F. T. Gilbert to Miss Annie Williams.

MORGAN—KENNEDY.—By the Rev. J. V. Pointer, at the residence of Dr. Hopkins, Vermillionville, Lafayette parish, Louisiana, February 18, 1875, Mr. Alexander Morgan to Miss Kate Kennedy.

RHODES—BLOUNT.—At the residence of A. Faller, Esq., Algiers, on the eighth of March, 1875, by the Rev. Lewis A. Reed, Mr. S. S. Rhodes to Miss Kate Augusta Blount.

HOPPER—TUCKER.—March 3, 1875, at the residence of the bride's brother, Mr. Thomas Tucker, in Warren county, Mississippi, by the Rev. G. M. Gilmore, Mr. W. A. Hopper to Miss M. E. Tucker, all of Warren county, Mississippi.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending March 6, 1875.

A—Philip Allen $2.50, R Abbey, Edwin Alden, C G Andrews, American News Company, N W Ayer & Son.

B—Boorum & Pease, J H Butler & Co, Robert Babington, E Bourgeois 50 cents, Mrs E Bynum $2.50, Charles W Beckley, Mrs J L Bond, A J Briggs, C H Bailey $2, N P Boyer, N T Burks $9.50, J W Burke & Co, James Brodek, Bowdry & Co, J W Bryan, William Bayne, H Brown $2, G J Bahin 90 cents, Andrew H Booth.

C—W P H Connerly, Robert Carter & Bros two letters, W H Clark, George Croshaw & Co, S H Cox, C W Carter, N S Cornell $2, Joseph T Curry $2.75, A J Coleman $2, J A Clemm.

D—Robert M DeWitt, Henry Dullose $4, Donaldson & Co two letters $50, Dixon Donley two letters $12, Mrs A H Dunklin $2, M DuBose $5.50, P B Dullose two letters, H W Drake, P H Dieffenwierth $5, F A Dicks & Co, Dodd & Mead, W A Droddy.

E—W F Easterling & Co $8.50, H H Earns $18.25, W H Easterling.

F—D W Foster, E N Freshman two letters, William Frazier.

G—H Gwinner & Bros two letters, Great American Chromo Company, Ed T Goodwin $8.50, J L Guthrie, Moses Goll.

H—E A Howland, A C Hundley, Mrs L Harding, Charles L Harris $3.40, H M Hudson $1.25, H H Hines $1.92, A J Holman & Co, William Harp, Thomas Hogan, James Hayes Jr, A R Holcombe, W H Hunter.

J—J M Johnson, H F Johnson two letters $110.48, Robert B Johnson 75 cents, Milton H Jones $1.10.

K—Theodore E Kelly, Albert Kilpatrick.

L—Isaac Lyude, A P Lewis, William H Leith, J B Lippincott & Co, Lee, Shepard & Dillingham, A G Lundy $1, W C Lewis $5.

M—H A Moore, MacKellar, Smiths & Jordan, T F Mangum $2.45, W P Martin, J L Mathison $2, Moss & Smith, McFeeters & Co, H H Montgomery $1, T H McClendon $2, James McCarty $4.90, L P Meador, J A Maturin $2.50, M E Moseley, J H Mitchell $16, John P Morton & Co, J M Moody, John W McMartin, William Moores $3.75, E H Mounger, T Mosely, E Miller, W E Mickle, J W Medlock $10, J S Myers $2.50, James H McLarty $4.50.

N—George W Norris, J T Norrell, C J Nugent, Newark Portable Book Rest Company.

O—Oates & Worrell, James Ormond, W P Owen $2.50.

P—J B Price $75, J H Peebles $1.05, T C Parrish, M S Powell, John H Pettway $2, John M Piels Jr, Poole & Hunt, Miss Hattie Belle Phelps.

R—A H Redford ngent three letters, E C Ragsdale $2, J K Randall $7.85, George P Rowell & Co, M D Ronaldson $6, William Robertson, W A Rice $2.05.

S—Smith, Dixon & Co two letters, H L Selman $4.50, W A Saint, F W Sharbrough, H Smith $4, J H Sanders, S S Stafford two letters, Seaton J Standard, William Smith $4, S H Schroeder, J S Sneed, J L Skipper $2.50

T—H Clay Tant, John Talley $2.50, Miss Lulie E Taylor 30 cents, W C Tait $6.50, R E Tucker, F R Tolson 35 cents.

U—Thomas J Upton $5.75.

V—J H Vick $2, F D Van Valkenburg, R A Vanleave, Paul L Vealon $1.

W—D J Wright, Orville Whitaker, C Watson $2.50, John W Watson, Walton, Hemler & Co $50, John Wilkinson $6.50, J Weaver & Co, A J Wright, H F White $5, W M Winn, J H Woodward, Wilson, Hinkle & Co, Levi Warner, E A Wilson, H O White $21.85, J Vernon Whitaker.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any* amounts may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

THE attention of those in want of bells for churches, schools, etc., is called to the advertisement of Vanduzen & Tift, of Cincinnati, Ohio. Full descriptive catalogues, with prices, etc., will be sent free on application to them.

COTTON PLANTERS will do well to give attention to the advertisement of the Louisiana Oil Company in another column.

BECKWITH SEWING MACHINE.—In our supplement of this issue will be found a cut of the Beckwith Sewing Machine, advertised by our worthy and excellent neighbor, Edward Thompson, Esq., at No. 90 Baronne street, New Orleans. These machines can be obtained with or without the treadle, enabling those whose health is likely to be injured by the use of the treadle to avoid it by getting a machine with the crank. To us the machine seems to be simple, convenient and strongly constructed in those parts on which there is particular strain. We have heard many testimonials in favor of it, and can assure those interested that Mr. Thompson sustains a high reputation as a gentleman of honor and integrity.

HIWASSEE COLLEGE.—We are glad to learn that through the indomitable energy and vigorous enterprise of its president, Rev. J. H. Brunner, the above institution is in a flourishing condition. Seven young gentlemen among the students are preparing for the ministry, some of whom will enter into the active service next fall. Thirteen States are represented in its patronage. For information address Rev. J. H. Brunner, president, Hiwassee College postoffice, Tennessee.

CARRIAGES, HARNESS, ETC.—It would be difficult to suit the taste or meet the views of any one needing a carriage, buggy or child's carriage who could not be satisfied with selections they could make from the vast and admirably assorted stock of Messrs. J. A. Lum & Co., 162 Gravier and 13 Union street. The character of this firm has been too long established and too well and favorably known to need commendation from us. See advertisement in another column.

LOUISVILLE, NASHVILLE & GREAT SOUTHERN RAILROAD.—Persons contemplating trips to the East and North during the coming season will do well to consider the advantages of the above-named route. The rolling stock is in fine condition, the condition of the road-bed along the line has been much improved, the scenery presents much variety, and we have found the conductors and employes on this route uniformly courteous and obliging.

CLOTHING.—The old and reliable house of Pierson & Hews, at 13 and 15 Camp street, has lost none of its reputation for liberal terms and fair dealing. Those who wish to deal with honorable and high-toned gentlemen will find in this firm persons suited to their taste. We should feel as sure of being treated justly if they were filling an order for us when we were a thousand miles distant as if we were present. See their advertisement.

STEAM SASH FACTORY.—Messrs. Roberts & Co., at 299, 301, 303, 305 and 307 Gravier street, have long enjoyed a large city and country patronage, and we know of no firm more deserving. The work which they turn out may be relied upon as faithfully executed and well finished. Our country friends may send their orders with full confidence that satisfaction will be given.

FIREMEN'S INSURANCE COMPANY. The above-named company, recently chartered, we are told, meets with much favor. The character of the directors is a guarantee for the judicious and cautious management of its affairs, and we predict for it a prosperous career. They have opened at the corner of Camp and Gravier streets, and are ready to take risks.

SOAP.—There can be no longer any doubt that the soap manufactured by J. H. Keller, Esq., and advertised in another column, is of excellent quality; indeed, after trying it for several years, we are convinced that there is no better, and we commend it to families and country merchants.

RESTAURANT.—Families who wish meals furnished at their apartments or residences, or who have occasion to provide wedding suppers or special dinners, will do well to read the advertisement of the restaurant at No. 72 St. Peter street. Meals and lunches given at the house.

EXTRA OLIVE SOAP.—We call the attention of our readers to the advertisement of C. A. French, Esq., 11 Peters street, of Proctor & Gamble's well-known Extra Olive Soap, in such extensive use and so well known among grocers and consumers.

ALL SEASONS RESTAURANT.—P. G. Simon, Esq., at No. 155 Chartres street, continues the old and popular restaurant, called the Four Seasons, under the above style. See his liberal rates and offers.

ANY ONE wishing the services of a notary is referred to the card of Mr. William H. Seymour, 79 Customhouse street. Mr. Seymour is also commissioner of deeds for Mississippi, Texas and other States.

SAW MILL proprietors will find it to their interest to notice the advertisement of William Cleland, 222 Magazine street, New Orleans.

READ Dr. Warrington's advertisement.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENTS', MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

I SHALL ever consider Simmons' Liver Regulator as the preserver of the life of my little son, who is now in blooming health.
MRS. ELLEN MEACHAM,
mh11 R Chattahoochee, Fla.

A MAN sixty years old may be made to look as if he was but thirty by Dr. Tutt's Hair Dye. Its effect is so natural that it cannot be detected. It is perfectly harmless. Sold everywhere. mh11 R

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons, druggist, New Orleans, La. de10 1y

NEW ADVERTISEMENTS.

ATTENTION, COTTON PLANTERS.

We will exchange good PLANTING SEED from Northern Mississippi and Arkansas and Arkansas River for Seed from lower territory, for crushing purposes, at a liberal swap.

LOUISIANA OIL COMPANY,
mh11 1m 37 Union street.

ALL SEASONS RESTAURANT,
155 CHARTRES ST., NEW ORLEANS.

The old house called the Four Seasons Restaurant is now kept by one of the first-class cooks of the city

Board, per month	$20 00
Board, per week	5 00
Per meal, with wine	50

Meals carried to residences. The house is newly furnished. P. G. SIMON,
Elegantly furnished rooms. mh11 1m

NEW ADVERTISEMENTS.

THE FIREMEN'S
INSURANCE COMPANY
OF NEW ORLEANS.

Office—Corner Camp and Gravier Sts.

Insurance against Fire only. This company is now ready to take risks against loss or damage by fire.

I. N. MARKS, President.
T. PITTCOMMB, Vice President.
M. H. BENNETT, Secretary.
JAMES BOYCE, Inspector.

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Charles Menard.	A. H. Isaacson.
T. Prudhomme.	B. M. Pond.
Otto Thoman.	Gen. Waters. mh11 1m

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.

☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh11 1y

PROCTER & GAMBLE'S
EXTRA OLIVE SOAP.
SOLD BY ALL GROCERS.

C. A. FRENCH, Agent,
mh11 1m No. 11 Peters street, New Orleans.

SAVE YOUR MONEY.
THE PURCHASING AGENCY OF
CLARK & MOLLMANN,
71 BROADWAY, NEW YORK,

will buy for you on Commission any article of Merchandise you want, new, old, regular or second-hand, in any quantity, large or small. Send for Circular of particulars and references. mh11 4t

Seeds, Plants, Bulbs, Etc.

25 VARIETIES CHOICE Flower Seeds sent by mail for $1.

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We will send our
Illustrated Catalogue,
containing 100 pages, with numerous cuts, descriptions and directions, free by mail on application.
BENJ. A. ELLIOTT & CO.,
mh11 2t Pittsburg, Pa.

CIRCULAR SAWS
GUMMED AND STRAIGHTENED
BY WM. CLELLAND,
222.....MAGAZINE ST.....222
Between St. Joseph and Delord streets,
mh11 3m NEW ORLEANS, LA.

RESTAURANT.
SOMETHING NEW.
NO. 72 ST. PETER STREET, between Bourbon and Royal streets.

Boarding by the week	$3 50
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Meals carried to Private Residences. Orders for Weddings and Parties filled at reasonable prices. A SPLENDID LUNCH set daily from 11 A. M. to 1 P. M. mh11 1m

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
mh11 1y

GOOD NEWS TO PLANTERS.
PRICE OF
The Celebrated Arrow Tie Reduced
TO FIVE (5) CTS. PER POUND.
R. W. RAYNE & CO.,
mh4 2m General Agents, No. 48 Carondelet St.

FURNITURE.
We are now selling our entire stock of
ROSEWOOD,
MAHOGANY,
WALNUT AND
COTTAGE FURNITURE
at *less* than Manufacturers' prices, on account of retiring from business.
D. KELHAM & CO.,
fe18 2m 36 Royal street.

MRS. M. G. BROWN'S
Celebrated POOR RICHARD'S EYE-WATER *prevents and cures* CATARRH, and keeps back all Fevers. Send ten cents, or thirty cents for the Pamphlet or Magazine, to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, that you may learn what *Poor Richard's* Eye-Water will do for Blind, Sunken, Inflamed and Weak Eyes; also for the entire constitution. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $2, $1 and 25 cents.
☞ The Eye-Water is one of the *three* parts of the METAPHYSICAL DISCOVERY, which kills the Root of all Disease. oc8 1yeow

FINE-TONED, LOW-PRICED, WARRANTED against breakage. Catalogues, containing full particulars, prices, etc., sent free.
BLYMYER MANUFACTURING CO.,
ap9 1yeow Cincinnati, Ohio.

DR. HENRY SMITH,
136.....CANAL STREET.....136
Over Eyrich's Book Store.
Consultation hours—11½ to 2 o'clock.
Residence—565 St. Charles street, near Philip.
Hours—8 to 9 A. M., 4 and 7 P. M. jn14 1y5p

SPECIAL NOTICE.
We have this day appointed Mr. LOUIS GRUNEWALD, at Grunewald Hall, 18, 20 and 22 Baronne street, New Orleans, Louisiana, our EXCLUSIVE AGENT for the sale of our
PLEYEL PIANOS
for the Southern States of the United States of America. PLEYEL, WOLFF & CO.,
Piano Manufacturers.
PARIS, FRANCE, Dec. 30, 1874. fe11 1m

IF YOU WANT
THE DEVIL
(the "*Roaring Lion*")
kept out of your house, send for **The Metaphysical** the greatest Magazine of the age. Every family is socially dying without it. Published by the METAPHYSICAL UNIVERSITY, 51 Bond street, New York. Edited by Mrs. M. G. Brown and her daughter, Elizabeth. Price, $1 a year. Single numbers, thirty cents. Sold by Booksellers and Newsdealers everywhere. *Two Rare Presents to each Subscriber.* oc8 1yeow

$10 A DAY.—Employment for all. Patent Novelties. GEO. L. FELTON & CO., au13 1y 119 Nassau street New York.

MEDICAL.

THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion.

Armed with this ANTIDOTE, all climates and changes of winter and heat may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice and Nausea*

IT HAS NO EQUAL.

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J. H. ZEILIN & CO.,
MACON, GA., AND PHILADELPHIA.
Price, $1. *Sold by all Druggists.* no19 1y5ptc

DR. TUTT'S VEGETABLE LIVER PILLS.

A MILD APERIENT AND GENTLE PURGATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street New York.

DR. TUTT'S HAIR DYE

is easily applied, imparts a beautiful black or brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. oc8 1y5p

MISCELLANEOUS.

MUSIC BOOKS
BEST FOR
QUARTET CHOIRS.

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Baumbach's Sacred Quartets.
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Baumbach's New Collection.
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Church and Home.
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Price of each book, in boards, $2.50; in Cloth, $2 75.

CLARKE'S NEW METHOD
FOR REED ORGANS.
By WM. H. CLARKE. Price, $2.50.

Mr. William H. Clarke, a distinguished organist and composer, was especially fortunate in the compilation of this fine work, which sprung into popular favor immediately on its issue, has had remarkable success, and continues to be the leading method. Contains, in addition to instructions, a capital collection of Reed Organ music.

All books sent, postpaid, for retail price.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Boston.
je18 1y

The Diamond COTTON CHOPPER
IMPROVED & WARRANTED
SEE WARRANTEE
To Give Satisfaction
GREATEST SUCCESS OF THE AGE
RELIABLE CHEAP

At once, Scrapes, Dirts, Weeds and Blocks. $35. **Cotton Planter** and Guano Distributer, $35. Cultivator, $20. Planter, Distributer and Cultivator combined, $35. **CORN PLANTER** Attachment, $7.50 extra. All warranted. Agents wanted. Send stamp for Illustrated Circular with warrantee and certificates, to
D. C. C. & C. Co., FAYETTEVILLE, N. C., or to Local Agt.
mh4 2t

SOUTHERN METHODIST
HYMN AND TUNE-BOOK.

A collection of our own Hymns, with Notes, adapted to general worship. We have TWO EDITIONS—one in *Round Notes* and another in *Seven-Shaped Notes*.

PRICE—Single copy to any address, *postpaid*, 75 cents. Per dozen, $7.50. Fifty or more, to one address, at 50 cents each. Specimen numbers sent on application for 50 cents. For sale by B. J. HARP, New Orleans, or address
J. W. BURKE & CO.,
fe18 4t Macon, Ga.

THOMSON'S SALE STABLES
AND MULE PENS,
DELORD, NEAR DRYADES STREET.

These new and commodious Stables are now in thorough order, and well supplied with the BEST STOCK in the South. Planters, commission merchants and others will consult their own interest by calling before purchasing elsewhere.
M. F. THOMSON,
fe11 2m5p 269, 271 and 273 Delord, near Dryades St.

OPIUM MORPHINE HABIT speedily cured by Dr. Beck's own known and sure Remedy.
NO CHARGE
or treatment until cured. Call on or address
DR. J. C. BECK,
112 John Street, CINCINNATI, OHIO
jy23 1yeow

AGENTS WANTED for the CENTENNIAL EDITION OF THE
GAZETTEER UNITED STATES.
Showing the grand results of **our first 100 Years.** Everybody buys it, and agents make from $100 to $300 a month. Send for circular. ZIEGLER & McCURDY, St. Louis, Mo. my21 1yeow

The Child's Corner.

NOW.

"There is a good time coming, boys;"
So runs the hopeful song;
Such is the poetry of youth;
When life and hope are strong.
But when these buoyant days are passed,
Age cries: "How changed are men!
Things were not so when I was young,
The best of times was then."

"There is a good time coming, boys;"
The truth we will allow;
But, waiting not for brighter days,
There is a good time now.
Why not improve the present, then,
Where'er the future lead,
And let each passing moment's page
Bear proof of thought and deed?

"There is a good time coming, boys;"
And many a one has passed;
For each has had his own good time,
And will have to the last.
Then do thy work, while lingers youth
With freshness on its brow,
Still mindful of life's greatest truth:
The best of times is now.

Grandpa Goodale Papers.

MY DEAR CHILDREN: Charlie says that I must tell you the story about "How Barney Milked the Bays' Nest" to-night; and as my hand shakes a little—for it is not quite so steady as it was twenty years ago—Tom, who has grown to be quite a stout boy, and is in fractions, says he will write it down as I tell it. So, as the old soldier used to say when he was drilling a squad of boys in whistling, "Prepare to pucker!"

You must first know who Barney was. Well, when I was a boy (all my stories seem somehow to begin: "When I was a boy") I had an uncle named Jabez Snow, who used to make long voyages in a ship of which he was the captain, and he sometimes brought home some very queer things from Calcutta and Liverpool. I remember he once brought home a pair of little wee ponies, not much larger than the dog Buck, who thought he killed the bear, and a little chariot in which he used to ride up from Bucksport to see us. Well, once he brought home the funniest thing of all—a real live Irishman, whose name was Barney; and, as he didn't know what else to do with him, he sent him up to "The Farm," as they used to call my father's place, and father hired him to work. I remember the first night he was there we boys caught a lot of fireflies or lightning-bugs, as we children called them, because they kept showing, after dark, a kind of light like a very small flash of lightning. Tom, who has been studying natural history, says their real name is *Elateridæ*, which means elastic, and that this name was given them because they can jump so. Tom says that in South America there is a variety of these insects which grow very large, and that the ladies wear them in their hair at night, instead of diamonds, and they have to be fed on sugar-cane and bathed twice a day—I mean the insects, not the ladies. Funny jewels! Don't you think? Well, as I said, we boys caught ever so many of these insects—for we had found out, in some way, that they do not have them in Ireland—and we put them in Barney's room the first night he was there, and then we hid to see what he would do. Barney's room was up stairs in the corn-house, and we hid behind some barrels, where we waited till nearly nine o'clock, almost choking with fun. We had put some molasses on an old hat and coat that had been used for a scare-crow, and had stuck the fire-flies all over them, and hung them on Barney's bed-post. After we had gotten very tired of waiting we at last heard Barney coming up the stairs to go to bed. Then we kept very still and heard him open the door, and then he gave a shriek, and rushed down stairs yelling as if some demon was after him; and when we went down and asked him what was the matter he said:

"An' sure it was a devil I saw in me room, wid fire comin' out of his two eyes; an sorra a bit will I sleep in that room at all, at all."

And we had to tell him about our trick, and show him the hat and coat all stuck over with the little bugs, before we could get him to go back; and then he persisted in calling the fire-fly "the Devil's Bast."

"There, now, grandpa," says Charlie, "mamma is calling us to go to bed, and you haven't told us about the 'Bays' Nest' yet."

"Never mind, my little man; you know I have to talk slowly, so Tom can write it down. We will try again to-morrow night."

GRANDPA GOODALE.

The Foundation of Two Old Myths.

Stop, Bright-eyes! Don't skip my story, because foundation is a dull-looking word, and you do not know what myths mean! I want to tell you something wonderful and true. We'll look in "Webster" and find out about "myths."

A myth is a fabulous or imaginary statement—a tale of some extraordinary personage or country.

For example, Baron Munchausen's stories, and Gulliver's adventures among the giants of Brobdignag and the little people of Lilliput, are all myths.

The old story of a race of pigmies in Central Africa, who every year waged fierce wars with the cranes, has been supposed to be equally fabulous; but recent travelers in Africa tell us that there actually is, in Central Africa, a tribe of little people about four feet high. They have large heads, and sleuder necks and bodies. Their lower jaw and chin protrude, giving the face an ape-like expression, not at all handsome. They are very agile; even the old men will dance in a wonderful way for a long time, and they are noted for their fights with wild elephants. All the tribes of the interior hunt the elephant, but these dwarfs are the most successful. The skin of the elephant is so thick on its back and sides that it takes a long time to destroy him with their weapons, but these little men will dart underneath the elephant and wound him in the belly, and then get out of the way of the maddened creature in safety.

Schweinfurth tells about being surrounded by a troop of impudent boys, as he supposed, who danced about him with strange grimaces, and took aim at him with their darts and arrows, then retreated as suddenly as they had appeared. He found out afterward that he had really been in danger, for these pigmies were not boys, but full-grown men—warriors well trained to fight.

He did not succeed in penetrating into their country, but the king gave him one little man who was his companion for months, and of whom he took great care, hoping to bring him home with him. He killed himself, however, by over-eating, a fault of which it was impossible to cure him.

DuChaillu has written a book about this nation, and others have seen and written about them; so we must acknowledge that Herodotus and other ancient travelers had some foundation for their stories.

You've heard some of the old Greek and Roman myths; perhaps you've read in Hawthorne's Tanglewood Tales how Cadmus sowed the dragon's teeth and reaped a harvest of armed men; and of the cruise of the Argonauts in quest of the golden apples of the Hesperides. You've heard of Scylla and Charybdis. Do you remember about the sirens, the singing mermaids, who sang so sweetly that all who heard them forgot their homes and were allured to destruction? Wise Ulysses made all his men stop their ears with cotton, and caused himself to be bound firmly to the mast when they sailed by; so he heard the song and escaped destruction.

Modern science has found a foundation for these old stories of the sirens in the musical sounds produced by certain fishes.

You thought fishes were mute? Few people know that some sorts can sing, though Aristotle wrote about it centuries ago.

Lately scientific men have been making extensive observations, and have found that, out of the more than three thousand species that exist, fifty-two are known to produce sounds. Some of these make grunting or grating or humming noises, but some utter very sweet sounds.

The fishermen told Sir J. E. Tennet, late Governor of Ceylon, that certain sounds resembling the faint, sweet notes of an Æolian harp proceeded from the bottom of a neighboring lake; that they and their fathers were familiar with these sounds made by two species of shell-fish. They called them "crying-shells." So Sir Tennet took a boat and went out on the lake, one moonlight night, and thus describes the sounds he heard: "They came up from the water like the gentle thrill of a musical chord, or the faint vibrations of a wine-glass when its rim is rubbed by a moistened finger. It was not one sustained note, but a multitude of tiny sounds, each clear and distinct in itself, the sweetest treble mingling with the lowest bass. On applying the ear to the wood work of the boat, the vibration was greatly increased in volume." The sounds varied considerably at different points, and they did not hear them on all parts of the lake. Did you ever rub the edge of a thin goblet round and round, after dipping your finger in water? If not, ask your mother to let you try it some time after dinner, that you may know how fishes' music sounds.

A party of five intelligent persons heard music in the harbor of Bombay, described as "like the protracted booming of a distant bell, the dying cadence of an Æolian harp, the note of a pitch-pipe, or tuning-fork, or other long-drawn-out musical note." The fish that was said to produce these sounds closely resembled in size and shape the fresh-water perch. The sounds rose from the surface of the water all round the boat.

Singing fish seem to be almost as wonderful as mermaids, but I assure you on the authority of M. Dufosse, an eminent French naturalist, that this fish story is a true story.—*Work and Play.*

BERGMEAL.—A Norwegian boy, with eyes as blue as wood violets, and hair of the pale gold color of a daffy that has grown in the shade, lately told a young lady, in my hearing, about a very queer sort of flour that he had seen at home, and in a few other countries—Tuscany, in Italy, for instance. It is called bergmeal, he said (or bergmehl, from the German *berg*, mountain, and *mehl*, meal.) To give a loaf of bread made from this flour would be almost literally to give a stone for bread; for the bergmeal, our boy said, is not made from grain, but from a very fine white or cream-colored powder, mainly composed of flinty shells, so very small that one square inch of the powder is said to contain millions of them.

"Is this bread good, and can one live upon it?" the young lady asked the Norwegian lad.

He shook his head rather sadly and said: "No, it is not good, and one could not live upon it alone; but in hard times, when grain-flour is very scarce and costly, the poor people go out upon the mountains and gather this powder to mix with grain-flour, to make it last longer."

He said that there was something else in the bergmeal besides the particles of flinty shells, and that this something had a little nourishment in it; but the main thing is that the mountain-flour increases the bulk of the food, and even that is an advantage in times of famine.

I was glad that the poor people of Norway could get this bergmeal when they could not get good grain-flour; but I would much rather we should send them a few ship-loads of wheat or rye or buckwheat or Indian corn. Wouldn't you, my dears? *St. Nicholas.*

A LITTLE HELP.—A company of men were pushing a boat into the water, but it stuck so fast that they couldn't move it. "Another pound," said one, "and it will go." "I can push a pound," answered a little boy. He did, and she was soon afloat. So you see a little boy can do something.

SOME MOURN more the shame which sin brings than the sin which brings the shame.

Farm, Garden and Household.

Shropshire Sheep.

The London *Field* gives the English view of this breed and shows its rapid progress:

Although a comparatively recent breed, these valuable sheep are widely distributed, and possess many sterling qualities, which it is the object of the present paper to describe.

Points.—We know of no breed so prolific; the increase in all cases is to a certain extent, and often materially, influenced by the nature of the land, as yielding nourishing or inferior food. On an average, if the ewes are well cared for, before and during the time the ram is with them, at least fifty per cent. may be looked for; and when Shropshire are crossed upon long-wool ewes, the increase is much greater, as the following facts sufficiently prove: On a strong, poor farm we purchase forty Ballshire ewes every autumn—*i. e.*, a description of border Leicester with a slight Cheviot cross—and serve them with a Shropshire ram, either a shearling or a ram lamb. In 1872 thirty-six ewes produced seventy-eight lambs, all sold fat. This season the forty ewes produced eighty-two lambs; but owing to unfavorable causes we lost ten lambs, or such portion of the same as have not been already treated with mint sauce. This prolific tendency is a point of great importance, for it is not with the Shropshire as with some of the larger breeds: that a fine single lamb is more esteemed than a double. The ewes are good mothers, and can do justice to their offspring; moreover, it is always possible to assist nature by nutritious diet. Next, the Shropshire is a hardy sheep, suitable for a large range of soils, standing moisture better than severe cold, and capable of close folding without sensible loss of size. The yield, both of mutton and wool, is far greater than from the Southdown or other short-wool. Hampshire may arrive at a greater weight, but they require more time, the proportion of bone and offal is greater, and the wool much less. It is no uncommon event to find a flock of Shropshire sheep, on good land, yielding an average of six and one-half to seven pounds a fleece. The quality of the meat, both from the fineness of texture, the presence of fat in the tissues, and the rich, dark color, is fully equal to the best Southdowns. And for all these reasons the Shropshire sheep are rent-payers, and deservedly and increasingly popular. They suit the moist climate of Ireland remarkably well, and not a few buyers from the Emerald Isle may be seen round Mr. Pierce's ring at Shrewsbury. With generous treatment from their earliest days—and such treatment is surely profitable as well—Shropshire sheep can be brought out in May to weigh from eighteen to twenty pounds a quarter. Cases could be cited where much more has been done, but we speak of what is possible where the land is heavily stocked. They bear close folding remarkably well, and for all these reasons take rank as the most important short-wool breed of the present day.

The Shropshire sheep of the present day exhibit much of the quality of the Down, with considerably more size; the features are rather longer, of a uniform dark but not black tint, the eyes full and large, the forehead moderately flat and well-wooled, the ears rather large and thin, standing well out from the head. Much improvement in symmetry has taken place of late years. Formerly the shoulder was frequently upright, the spine not straight, the top far from level, and forequarter generally light; now the best-bred sheep are as true-grown as the Downs. The character of the wool is of great importance, especially where the climate is moist. An open condition of wool is to be deprecated. The staple should be fine and close, with which a good weight is quite possible.

CARROTS.—The cultivation of carrots is worthy of the consideration of farmers engaged in the production of milk and butter, as they increase the flow of the former and the flavor of the latter. For these he should also plow early and manure well, but should give the weeds time to sprout and be destroyed by after-cultivation, before sowing the seed. Carrot seed should be soaked twenty-four hours, and sowed with a seed sower at the rate of two pounds of seed per acre. Avoid sowing more seed than is necessary, as the labor of thinning is thereby greatly increased. From early May to the tenth of June, hoeing the ground, and not the weeds, should be the motto. A crop of flat turnips may be grown between the rows of carrots late in summer, without injury to the carrots. The turnip seed should be drilled in the last week in July. We prefer carrots which are short and thick, rather than those which are excessively long, as they are easier to harvest, and weigh more to the bushel. Carrots should be harvested late in October or early in November. Cut the tops off with sharp hoes, and feed to horses and cattle. Then run a plow close to the rows, after which the carrots may be pulled by hand and thrown in piles to dry. Carrots mixed with mangolds make a good feed for horses, once a day.

IMPROVING COTTON SEED.—In 1868 or 1869 I commenced experimenting on cotton seed. I tried several new varieties—Dickson, Holmes, Peeler and Maning—none of which was exactly to my liking, and I commenced selecting for myself. I commenced with the Dickson variety. My object was to get the short lint, prolific. I took my sack, went over the field, and when I came to a stalk that suited me I picked the best bolls on it, and saved a small amount of seed, planted a small patch and saved the seed, and soon got enough to plant a considerable patch. In this way I continued to improve my seed until I got them too much to my notion—the limbs short and the bolls all in a bunch. I threw them away, and began in the same way to get a larger boll and longer limb, and I find by experiment that I can improve my seed to my liking. I prefer the Peeler to any kind that is on the market. It has large bolls, fine lint and long limbs. There is no use of farmers paying large prices for improved seed; if they will but take a little pains they can have any kind of cotton they like.—*Correspondent of State Journal.*

PRUNING NEWLY-PLANTED PEACH TREES.—I have lately planted against a brick wall a few maiden peaches and nectarines, mostly of strong growth. They are at present full size, as they came from the nursery. When ought they to be cut down, and how?

In the pruning of newly-planted fruit-trees we advise the operation to be deferred until such time as it may be observed that the buds have begun to move. Then it may be safely inferred that the roots are in action, and that the plant has taken to its new quarters. In transplanting trees, however young, there is a considerable check given, and a disorganization of the system of the plant effected. Its vital forces are considerably weakened, and the sap does not flow with the same vigor. The flow of the sap is always strongest toward the terminal buds; therefore the removal of these terminal buds by pruning, while the tree is yet in its weakened state through removal, is unwise, and not unfrequently results in the loss of the plant. But when we allow the sap once to get into motion, and to flow in its own most easy and natural way, pruning may be effected without danger.—*Gardeners' Chronicle.*

USEFUL INFORMATION.—Castor oil is an excellent thing to soften leather.

Cream of tartar rubbed upon soiled white kid gloves cleanses them well.

A solution of cyanide of potassium is the best poison to kill insects of any kind.

A pint of mustard seed put in a barrel of cider will preserve it sweet for several months.

A mixture of oil and ink is a good thing to clean kid boots with; the first softens and the latter blackens them.

A simple remedy for removing freckles is a pint of sour milk and a small quantity of horseradish. Let the mixture stand over night, and use it as a wash three times a day until the freckles disappear.

The leaves of geranium are an excellent application for cuts; when the skin is rubbed off, and other wounds of the same kind. One or two leaves must be bruised and applied on linen to the part, and the wound will become cleatrized in a very short time.

All sorts of vessels and utensils may be purified from long-retained smells of every kind, in the easiest and most perfect manner, by rinsing them out well with charcoal powder, after the grosser impurities have been scoured off with sand and potash.—*Ohio Farmer.*

HOW TO GET GOOD RASPBERRIES. Raspberries require very rich land, and it is not too late to fork in some well-rotted manure between the rows. If this cannot be obtained, sow about three pounds of some good artificial manure to the square rod, and work it into the soil with a pronged hoe. A spade should never be used among the raspberries. Keep the ground as clean and mellow as possible. Weeds pump up large quantities of water out of the soil. Suffer none to grow. And recollect that a raspberry sucker that is not needed is simply a weed, and should be treated accordingly. You want four strong suckers to each hill to form canes for next year. All the rest, unless needed to form new beds, should be killed as soon as they show themselves. This is a very important point in raising large, delicious raspberries. As dry weather approaches, the land having been repeatedly stirred to kill weeds, mulch the ground thickly, to prevent the evaporation of moisture.

CALIFORNIA WOOL.—The San Francisco Wool Exchange places the California wool crop for 1874 at four hundred million pounds, and predicts a large increase for 1875. It is cause for regret that Southern farmers are so little inclined to keep sheep and make wool a great Southern staple, and more profitable than cotton. California, Arizona, New Mexico, Texas, and a few other Western States and Territories are extending sheep husbandry and increasing their wealth. But the old planting States appear to believe that this branch of industry will not prosper among them, no matter how earnestly it is pursued. Co-operation is needed in the matter of protecting sheep from dogs, and in seeding land to grass for sheep-walks and pastures. Our grazing old fields and mountain ranges are susceptible of great improvement. We should not wait for English or Europeans to seed our wild lands to grass for raising sheep, cattle or stock of any kind.

CURRANTS IN THE SOUTH.—Mrs. A. S. G., Hollywood, Arkansas, wishes to know whether the currant will do well in this climate. We are compelled to answer that after trying some twenty-five kinds we have found none to succeed as well as they do in the Northern and Middle States. With three or four—the Cherry, Victoria, White Grape, Macrocarpa and Black Naples—we have been partially successful, under the semi-shade of trees or on the north side of picket fences. In the cool soils of middle and northern Arkansas we should plant the varieties above named with a pretty confident expectation that they would be a success. Our experiments have been made a good way further South.—*Our Home Journal.*

BREAKFAST DISHES.—In cooking oat meal, hominy, wheaten grits, cracked wheat, or any of those nice breakfast dishes, cook it in a covered tin dish in a kettle of boiling water. In this manner there is no danger of scorching. Corn-starch pudding, sea-moss farina, and all other articles mixed with milk, can be cooked in the same way.

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How Woman Headed the Table.

A writer says: "In Elizabethan England, when gallimawfreys had given way to the substantial fare of our later cookery, it was the custom at private dinners to place the principal joints and masses of meat at the upper end of the table, above the salt, so that the chief guests could see clearly the best of the good cheer, and also appropriate the choicest cuts before the inferior folk below the joint of honor were served. Fashion having thus decided that the "carving should be done on the table," the ladies were invited to the top of the table, not out of gallantry, but in order that they should do the work which could no longer be executed conveniently by professional carvers. It may cost the reader a struggle to admit that our ancestors had no more chivalric purpose in view when they promoted woman to her proper place at the festal board, but there is no doubt as to the fact. The new ordering of places was the result of masculine selfishness and insolence rather than masculine gallantry. Just as in medieval society the lady of the house rendered service to her guests by discharging the functions of a gentle serving woman, in preparing dishes for their enjoyment, and even in bringing them to table with her own hands, so in Elizabethan life she went up to the top of her table and seated herself among the first guests, in order that she might serve them as a carver. At the same time the number of 'great pieces' requiring several carvers she brought other ministering ladies to the upper end of the table, where the grand joints were exhibited. Having been thus called to the top of the table for her lord's convenience, instead of her own dignity, the mistress of the house soon made it a point of honor to occupy the place which had in the first instance been conceded to her as a servant rather than as principal lady. Ere long, with her characteristic cleverness in making the best of things, and stating her own case in the way most agreeable to her self-love, she regarded her carver's stool as a throne of state, and affected to preside over the company, though the terms of her commission authorized her to help them to food."

MIGRATION OF BIRDS.—A recent correspondent presents the novel hypothesis that the migratory flight of birds is an entirely involuntary act. The argument is that at or about a certain period of the year, when a strong southern wind prevails in an upper stratum of the air, a subtle atmospheric change, resulting from it, acts upon the muscles of birds in such a way as to make them fly. Their wings beat as naturally as their hearts, and they cannot help going. Rising up into the swift current of air, they are borne along it as long as the spasm lasts, which generally is long enough to carry most of them to warmer climates, although multitudes recover a little too soon and perish in the sea. Some experiments made upon migratory birds in captivity lend plausibility to the theory. Kept in cages covered with silk to protect them from injury, these birds have been observed, at the season of migration, to be affected with a paroxysm of flight which continued through a period answering in length to the time occupied by birds in their semi-annual journeys. When the paroxysm was over the birds fell to the ground, began preening their plumage, and conducting themselves as if they had reached a new home after an extended journey. The experiments were made in both England and Africa with similar results.

Cotemporaneous with the publication of this theory, Runeberg, the Swedish poet, announces the fanciful conceit that the birds are impelled to migrate by a longing for light. It has been supposed by ornithologists that birds leave their summer haunts at the approach of winter because their food is exhausted or disappears under the snow, and they are compelled not only by cold, but by hunger to go south, where they can enjoy comfortable warmth and sustenance; but Runeberg declares that "the bird of passage is of noble birth; he bears a motto, and his motto is: '*Lux mea dux.*'"

A CURE FOR SEA-SICKNESS.—Dr. Giraldes has published an account of the means by which he avoided seasickness during two passages to England and back. He was at Boulogne last June, *en route* for London. He obtained some sirup of chloral, put himself into a quiet corner, and took his sirup directly as the vessel was in motion, when, although his fellow-passengers experienced the usual unpleasant consequences, he arrived at Folkstone without having suffered the least inconvenience. The same results were obtained on the return voyage, but he increased the amount of chloral. He had again occasion to cross the channel at the end of September by the night-boat from Calais to Dover, and, thinking with reason that the sea would be rougher at that season than usual, he had a draft made up, composed of chloral, 3 grammes (145 grains;) distilled water, 50 grammes; gooseberry sirup, 60 grammes. French essence of peppermint, 2 drops. He took half of the draught as the vessel left the harbor, and arrived at Dover without having suffered in the least from seasickness, while his companions were in the usual condition of prostrate misery. A very heavy sea was running.—*London Medical Journal.*

LET afflictions be ever so many, yet they are not more than thy mercies; nor so many as they might have been had God consulted with thy sins, with thy deserts, or with his own justice.

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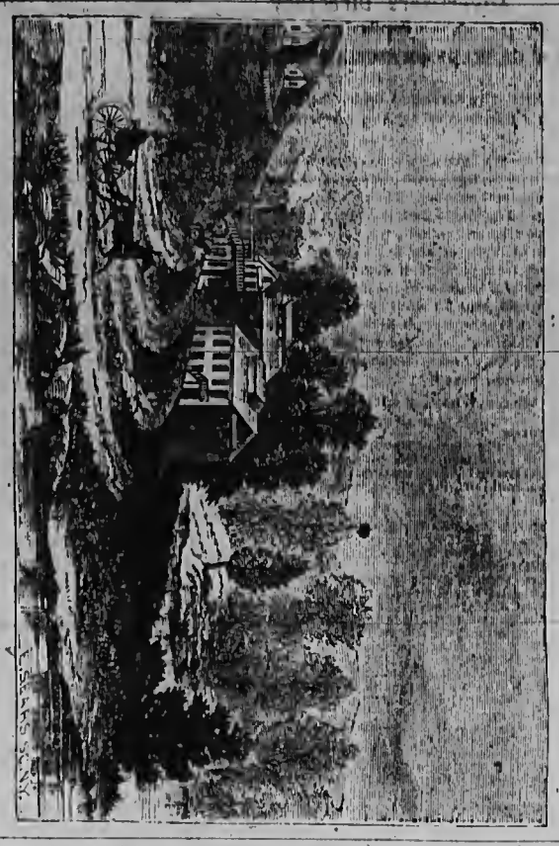

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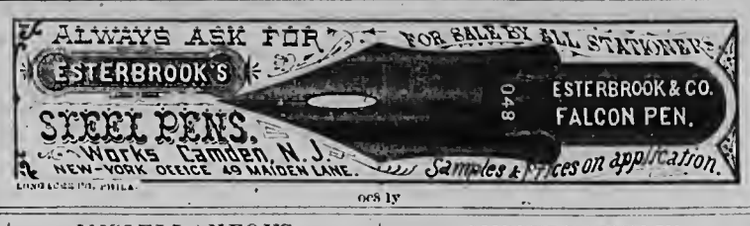

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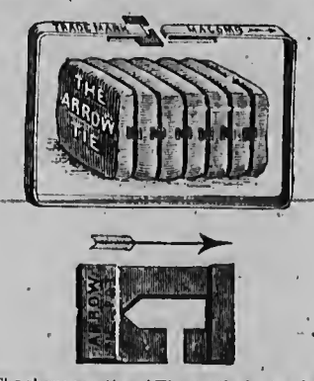

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans

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CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
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STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
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mh4 1m

BOOKS, STATIONERY, ETC.

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STEEL PENS.
SOLD BY ALL DEALERS.
MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. se3 1y

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PUBLISHED BY THE
American Sunday School Union,
122 Chestnut street, Philadelphia—ALEX. KIRKPATRICK.
7, 8 and 10 Bible House, New York—G. S. SCOFIELD.
207 N. Sixth St., St. Louis—S. PAXSON. oc8 6m

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
519.....MAGAZINE STREET.....519
Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 1om

FOUR SEASONS RESTAURANT.—JOHN ROSSI, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. ja21 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 9 feet 5 inches below high-water mark.

COTTON.—The following are the arrivals since the fifth instant:

Mississippi river and bayous	5,617
Red river	826
Ouachita river	2,303
Railroads	2,116
Lake	9
Mobile	1,835
Texas	392
Total	13,046

On Saturday, under the influence of a rather discouraging telegram from Liverpool, the market opened with a fair inquiry, mostly from buyers who claimed further concessions, which factors would not admit, but the sales during the morning, nevertheless, reached 2,000 bales, after which, under light receipts at the ports, factors exhibited increased confidence, and the market assumed greater steadiness and firmness. Among the sales we noticed low middling at 15@15¼c., and barely middling at 15¾c. The movement was checked during the morning by rainy weather. The entire sales embraced 4,350 bales. On Monday the market was in a somewhat anomalous condition, the bulk of the stock and especially all desirable kinds, being held even above Saturday's rates, while buyers refused to go on unless at further concessions, and factors were compelled to give way about ⅛c. to effect sales of lists on which they were instructed to realize. On the other hand, buyers were unable to fill orders for desirable descriptions without paying outside rates, or a fraction more. The sales embraced 3,600 bales. On Tuesday the same features were exhibited, with a continued tendency in favor of buyers, at least for all lists on which factors were instructed to realize, and 3,250 bales changed hands at irregular prices, closing at a further partial falling off of ⅛c.

The above makes an aggregate for the past three days of 11,300 bales, against 19,200 for the corresponding time last week and 18,853 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 875,277 bales, against 1,025,914 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 129,747 bales. The decrease by the reports per telegraph is 137,145—3,035,293 against 3,172,438. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 89,113 bales to Great Britain, and a decrease of 37,147 to France and 22,003 to other foreign ports. We quote:

Ordinary	12¾ @ 13¼
Strict ordinary	13¼ @ 13¾
Good ordinary	14⅛ @ 14⅜
Strict good ordinary	14⅜ @ 14⅝
Low middling	14⅝ @ 15
Strict low middling	15 @ 15⅛
Middling	15⅛ @ 15⅜
Strict middling	15⅜ @ 15⅝
Good middling	16 @ 16⅛
Middling fair	16⅜ @ 17
Fair	17 @ 17¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	13,046	
Arrived previously	986,587—1,000,635	
		1,025,588
Exported past three days	24,335	
Exported previously	750,481—774,819	
Stock on hand and on shipboard		245,769

LOUISIANA SUGAR.—The receipts on Saturday and Monday were confined to 504 hhds., which were mostly sold, together with some in the sheds, at 5@5¾c. for inferior, 6@6¼c. for common, 6⅞@7c. for fair, 7⅛@7⅜c. for good fair, 7⅝@7¾c. for fully fair, 8c. for prime, 8⅛c. for strictly prime, 8⅜c. for choice, 7@8¾c. for seconds, 9⅛@9⅜c. for yellow clarified, 9⅝@10c. for off-white clarified, and 10¾c. for pure white clarified.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday were confined to 316 hhds., which were mostly sold at 48c. for common centrifugal, 47c for cistern-bottom, 57@58c for strictly prime cistern-bottom, 44@45c. for fair fermenting muscovados, 43c. for prime fermenting, 55@56c. for prime not fermenting, 60c. for strictly prime, and 65c. for choice.

CORN.—On Tuesday 6,000 sacks sold at 84c. for white mixed, 85c. for white, and 86c. for choice white.

OATS.—On Monday 850 sacks sold at 70c. for prime St. Louis, and 71@72c. for choice.

BRAN.—On Tuesday 500 sacks sold at $1.35@1.40 ₱ 100 lbs.

PORK.—On Monday 91 and 100 bbls. over-weight mess sold at $19.50, and 50 extra heavy at $19.75.

BACON.—On Tuesday 68 casks sold, in small lots, at 11½c. for clear rib sides, and 12c. for clear sides. Shoulders were quoted at 8½c. ₱ lb.

DRY SALT MEAT.—On Monday a car-load of shoulders sold at 7¾c., 20,000 lbs. clear rib sides, loose, and 50 boxes do. at 10¼c. ₱ lb.

BREAKFAST BACON.—Western is dull at 12½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 114¼@115, against 115 at New York, and after a moderate business closed at the opening rates in both markets.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 107½@108 for American half dollars. Mexican dollars closed at 96½@97 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	8 00
Cultivators, Diam., and shovel-tooth	9 06	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	18 00
Shovel plows	5 06	7 50
Half do., with cutters	8 00	10 00
Manly's double-shovel plow	5 00	6 75
Cora mills, Coleman's	120 06	425 00
Bradford's grist mills	150 00	225 00
BAGGING, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
Eagle fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow		8
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	12 00	14 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	17	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	4 65	4 75
Superfine	— —	4 50
Fine	4 25	4 30
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 16 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	— —	— —
Choice	— —	20 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¾	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	10 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	A 1 10	1 15
Coal oil, in barrels	17	18
Linseed, raw	— —	90
SUGAR, ₱ lb.:		
Havana, white	— —	— —
Havana, yellow	— —	— —
Havana, brown	— —	— —
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, March 9, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	6 50 @ 7 50
Sheep, first quality, ₱ head	6 00 @ 7 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D. Thompson & Co., St. Louis, Mo.

Agricultural Implements.
Diamond Cotton Chopper, Fayetteville, N. C.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Bolting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
D. Appleton & Co., New York.
J. W. Burke & Co., Macon, Ga.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Paul Schulze, 30 Commercial Place.
The Graphic Company, 39-41 Park Place, New York.
Valley Publishing Company, St. Louis, Mo.
Ziegler & McCurdy, St. Louis, Mo.

Boots and Shoes.
Louis Gimbel, agent, 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Mrs. D. J. Loewenstein, 549 Magazine street.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Charires street.
Elkin & Co., 168 Canal street.

China and Crockeryware.
Samuel E. Moore, 55 Camp street
W. C. Shepard & Co., 29 Camp and 112 Common street.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cooperage.
P. A. LeBlanc, 22 Front street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.
James S. Kumpp, 15 Baronne street.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Greensboro Female College, Thomas Ward White, president.
Hiwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Embroidery and Lace.
A. D. Cuisse, 538 Magazine street.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekmnn street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Edmond Bourgeois, 19 Conti street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fire-Arms.
R. Rhodes, 55 St. Charles street.

Fruits.
S. Oteri, 23 and 25 Front street.

Furniture.
John Bola, 152 and 154 Camp street.
Joseph B. Hubbard, corner Rampart and Perdido streets.
D Kelham & Co., 36 Royal street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
J. J. Brown, 78 Magazine street.
J. M. Dowling, 25 Decatur street.
J. H. Peyton, corner Magazine and Philip streets.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
A. B. Farquhar, York, Pa.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Well-Auger, W. Gates, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 78 Fourth street, Louisville, Ky.
Dr. J. Hall & Co., 91 Liberty street, New York.
Cincho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Holmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Hartwell's Specific, Hartwell & Co., 1272 Broadway, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 429 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 161 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.

Merchant Tailor.
Joseph Brandner, 34 Bourbon street.

Milliners.
Mrs. Fricke & Williams, 586 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Louis Grunewald, 18, 20 and 22 Baronne street.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holm, 143 Court street, Boston.

Painting and Gilding.
William Billsman, 125 Calliope street.

Paper Fashions.
M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Shadines.
McGrath & Compton, 103 Poydras street.

Stationer and Printer.
A. W. Hyatt, 35 Camp street.

Steamships and Shipping.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
John P. Gaspard, 135 Decatur street.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath & Lara, 99 Camp street.
T. B. Honor, 23 Magazine street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Bottel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.

Wire Railing, Etc.
Dulur & Co., Baltimore, Md.

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Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.

no26 1y

Religious Notices.

MOBILE DISTRICT CONFERENCE.—Bishop Doggett will hold the Mobile District Conference, at Pensacola, Florida, April 10, 11 and 12. All the preachers in the district, itinerant and local, with the lay members elected, are urged to be present. Preachers in charge are requested to raise and bring with them the Bishops' collection; also something to pay the traveling expenses of the Bishop.

The district stewards will please meet at the same time and place. S. H. COX, P. E.

THE Meridian District Conference will be held at Enterprise, Mississippi, April 2-4. Bishop Paine will open the Conference on Friday, at nine o'clock A. M.

JOHN A. ELLIS, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Fayette, at Bell Grove	Apr. 3, 4
Kingston, at Washington	10, 11
Natchez	17, 18
South Warren, at Bovina	24, 25
Cayuga, at Utica	May 1, 2
Mount Olivet, at Satartia	8, 9
Clover Hill	15, 16
Rolling Fork, at Macville	22, 23
North Warren, Mcildale, Cane Ridge and Smallower mission	29, 30
Rocky Springs	June 5, 6
Port Gibson	12, 13
Vicksburg and Grove street	19, 20

II F. M. FEATHERSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Enon circuit, at Soule chapel	Mar. 27, 28
Rankin circuit, at Salem	Apr. 3, 4
Westville circuit and Taylorville mission, at Ste. Ely	10, 11
Mount Carmel circuit, at Santee	17, 18
Columbia circuit, at Union Academy	24, 25
Pearlington circuit, at Pearlington	May 1, 2
Ocean Springs station and Handaboro mission, at Biloxi	8, 9
White Plains circuit and Black Creek mission	15, 16
East Pascagoula circuit	22, 23
Chickasawhn and Greene mission	29, 30

II C. F. GILLASPIE, P. E.

BROOKHAVEN DIS.—SECOND ROUND.

Beauregard circuit, at Pleasant Valley	Apr. 3, 4
Brookhaven station	10, 11
Hazlehurst station	17, 18
Zion mission, at Tabernacle	24, 25
Raymond circuit, at Raymond	May 1, 2

The other appointments will be given soon.

II H. H. MONTGOMERY, P. E.

BRANDON DIST.—SECOND ROUND.

Fannin circuit, at Fannin	Mar. 27, 28
Morton circuit, at Morton	Apr. 3, 4
Trenton circuit, at Trenton	10, 11
Raleigh circuit, at Trinity	17, 18
Lake and Forest circuit, at High Hill	24, 25
Gurlandsville circuit, at Hickory	May 1, 2
Brandon station	8, 9
Walnut Grove circuit	15, 16
Philadelphia circuit	22, 23
Hillsboro circuit	29, 30
Centerville circuit	June 5, 6

4 WILLIAM B. HINES, P. E.

MISCELLANEOUS.

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A STRICTLY UNDENOMINATIONAL INSTITUTION.

Board, including washing, fuel and lights	$90 00	Six Calendar Months.
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Music, including use of instrument (Hullet, Davis & Co.,) and two Modern Languages, taught by a native professor	40 00	

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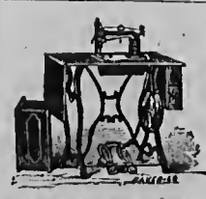
REV. THOS. WARD WHITE, Prest.
MRS. M. H. B. STAFFORD, Associate. fe25 3t



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MISCELLANEOUS.

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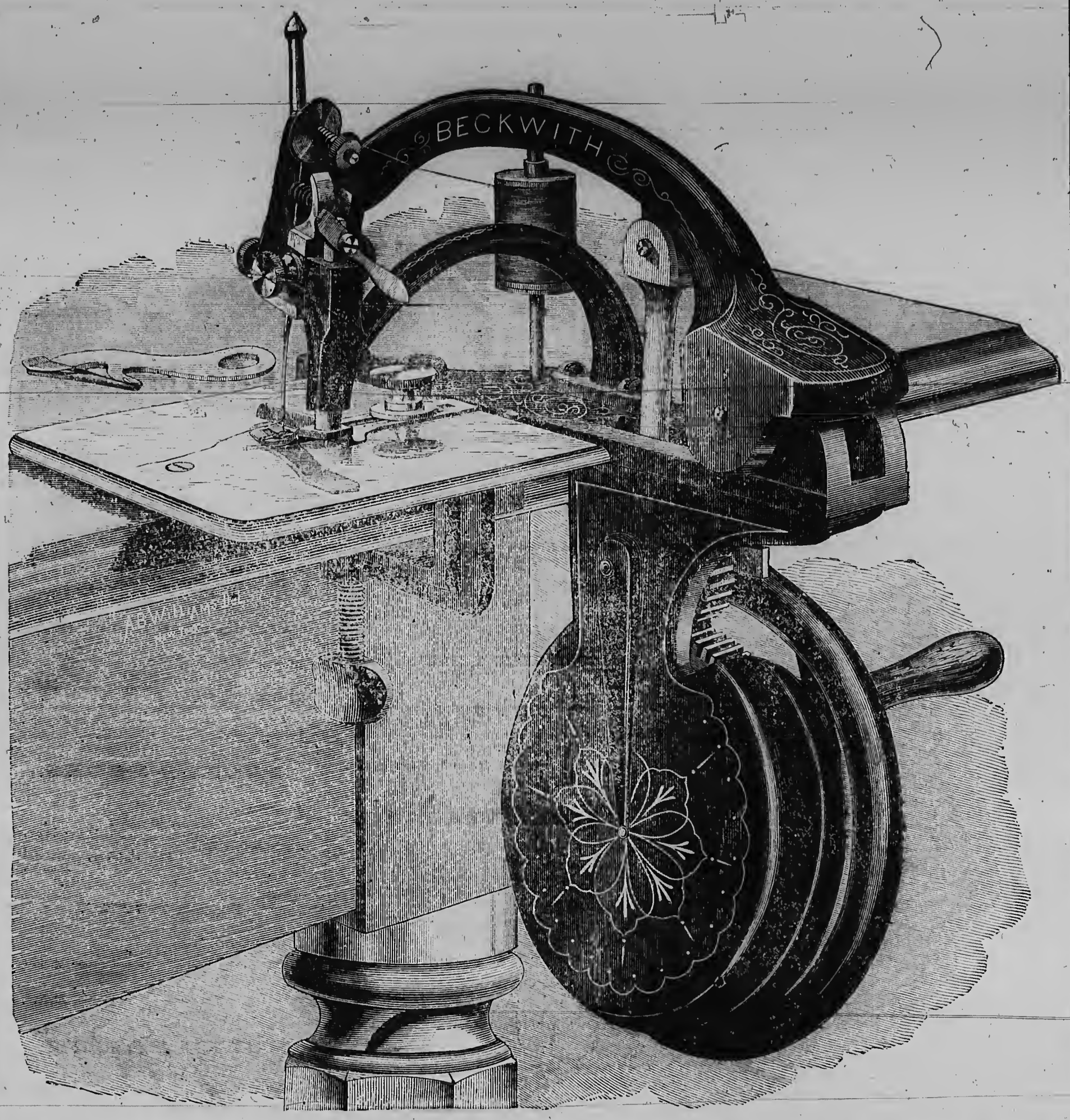

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mhn it

Muscular Christianity.

Both the Old and New Testaments inculcate this general idea of the care of the body, that it shall not be marred or disfigured, of course, with the idea that the health shall not be so far destroyed as to impair our usefulness. Yes, it is a "reasonable service" to make this body, so far as it is in our power, an appropriate residence for the indwelling of that blessed Spirit. But, oh, what a filthy abode it sometimes has! What a *condescension* when it dwells, if it really does, in a body saturated with ardent spirits, or with its twin sister, the vile weed—tobacco. Is it not an insult, a downright insult, to invite that pure Spirit to dwell in such an abode?

The body and soul are so intimately connected, each influencing the other, that it may be that we sometimes mistake "spiritual darkness" for a morbid or torpid liver, or a deranged and dyspeptic stomach. If it is not true, as a popular writer has said, that "a dyspeptic stomach is an abomination in the sight of God," it is manifest that a dyspeptic, outwardly, at least, is not as good a Christian as he otherwise might be. He, like the one stimulated by spirits or narcotized by tobacco, after the reaction, is petulant, impatient, morose and unforgiving—the necessary and uniform results of such conditions. While grief, anger, fear and undue excitement impair and even arrest digestion, it is a reasonable inference that the conditions of the body must affect the mental and moral state to the same extent.

We also learn that "the body is for the Lord, and the Lord for the body." In accordance with this thought, Paul, using as an illustration the ancient Olympic games, in which the combatants trained themselves, practicing a great deal of self-denial, asks: "Know ye not that they which run in a race run all, but one receiveth the prize?" adding: "So run that ye may obtain." He argues that if those rude men, but little elevated above the brutes, could practice so much self-denial, train themselves so thoroughly, just to obtain a "corruptible crown," the followers of the meek and lowly Jesus may well practice a similar self-denial, and labor still more arduously to win. As a conclusion he adds: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away." By such language it is evident that the apostle acknowledged the duty of controlling the lower passions, bringing the body into subjection to the mind and soul, instead of having the soul in subjection to the body.

It would be well for those in the pursuit of health to make themselves familiar with the methods introduced by the trainers or doctors of the prize-fighters, etc.—the self-denials practiced by those who wish for the greatest amount of muscular energy and physical endurance. What applies in the case of the one will be of the same service to the other. If the pugilist may promote his health and strength by abstinence, and by reasonable muscular exercise, the Christian may do the same. If the one, a low, degraded and depraved fellow, is willing to practice self-denial simply for the approval of a vicious rabble and an insignificant purse of money, may not the Christian, with far more propriety and with far more worthy incentives, imitate these pugilists in the training, securing the approbation of the good Father, and the health and strength absolutely demanded for a life of activity and great usefulness. And yet the writer, an ardent friend of the church and the living God, has never yet seen a whole band of believers, occasionally an individual, so willing to obey the laws of the body—God's laws—as these licentious and depraved pugilists. The fact is indeed a humiliating one, and it is strange that the opposers of religion do not more frequently taunt us with our remissness of duty.

The following conversation was overheard, not long since, between a bully and his intelligent trainer, the bully having said that "just a teaspoonful of whisky could do no harm." "Well, go ahead, down with your whisky, but you can just get another trainer. You don't catch me disgracing myself. You don't know, John, that I believe in whisky as much as any man; but when we are fixing for the mill (fight) not one drop of the stuff goes down your guzzle, my boy. I will drink a double dose—one for you and one for myself—but you can't toddy your whistle till after the twenty-third."

That doctor-trainer was a man of practical science, and understood the laws of health—a safe man to follow, a public benefactor, a noble man. In the matter of training he is a teacher for far better men to follow.

But his "training" was not confined to a temporary prohibition of ardent spirits, but related to the man's whole physical nature. Such articles as the whole class of condiments, pastry, pork, tea, coffee, rich and concentrated food, tobacco, would share the fate of the ardent spirits. Just think of such an intelligent trainer "disgracing" himself, while having the charge of a pugilist, by allowing him a piece of mince-pie, a hot biscuit, a sausage, ham and eggs, a slice of toasted old cheese, pound-cake, a doughnut, a dish of fried oysters, or a plate of hot buckwheat cakes! O no; such a high-minded and intelligent gentleman knows better what his subject needs for strength and muscle. He knows too well that the "staff of life," good, honest home bread—not baker's gossamer stuff—plain, lean beef, mutton, fish, with a moderate allowance of potato, the fruits, and such food, will give him far more real strength and endurance. Nor will he let him eat lunches, late suppers, or remain in his filth. He is bathed, rubbed or brushed regularly, and is made to exercise regularly in the pure air of heaven and enjoy the sunlight, or is required to obey God's laws, to be a "muscular Christian," as a means of securing God's blessing in that respect. He is abstemious and self-denying in the matter of appetite, and has his reward, as the Christian may if he will be equally obedient. If the bully sins in eating, and is sick as the result, his trainer does not call it a mysterious dispensation of Providence. He knows better.—*J. H. Hanaford.*

GEOGRAPHICAL DISCOVERIES.—We learn from the English papers that her majesty's ship Basilisk, which has just returned to England after a commission of nearly four years, has surveyed about one thousand two hundred miles of coast line, added at least twelve first-class harbors, several navigable rivers, and more than one hundred islands, large and small, to the chart; and, lastly, has been able to announce the existence of a new and shorter route between Australia and China. Till these Basilisk discoveries were made, a large archipelago of islands (some as large as the Isle of Wight, and densely populated,) a rich, fertile country, intersected by navigable rivers, and inhabited by a semi-civilized Malay race, remained unknown to us. After the news of this ship's first discoveries reached England, Lieutenant Dawson, R. N. (admiralty surveyor,) was sent out to join her, and she was ordered to complete and follow them up. This has been done with perfect success, and the whole of the previously unknown shores of eastern New Guinea have been carefully surveyed, and the route above referred to opened up. The principal part of this work of discovery and surveying has been performed by the captain and officers in small open boats, detached from the ship in some instances for many weeks, and among savages who had never before seen a white face. It is stated that two lofty mountains, about eleven thousand feet high, facing each other on the northern coast of New Guinea, have been named "Mount Gladstone" and "Mount Disraeli."—*Methodist.*

The Tireless Brain.

Our brains are seventy years' clocks. The angel of life winds them up once for all, then closes the case and gives the key into the hands of the angel of the resurrection. Tic tac, tic tac, go the wheels of thought. Our will cannot stop them, sleep cannot still them, madness only makes them go faster. Death only can stop them by breaking into the case and seizing the ever-swinging pendulum which we call the heart, and silence at last the clicking of the terrible escapement that we have carried so long beneath our wrinkled foreheads. If we could only get at them as we lie on our pillows, and count the dead beats of thought after thought and image after image jarring through the tired organ! Will nobody block those wheels, uncouple that pinion, cut the string that holds these weights, blow up the machine with gunpowder? What a passion comes over us sometimes for silence and rest—this dreadful mechanism unwinding the endless tapestry of time, embroidered with spectral figures of life and death, could have but one brief holiday. Who can wonder that men swing themselves off from beams in hempen lassoes; that they jump off from parapets into the swift and gurgling waters beneath; that they take counsel of the grim fiend who has but to utter his peremptory monosyllable, and the restless machine is shivered as a vase dashed upon a marble floor. If anybody would really contrive some kind of a lever that we could thrust in among the works of this horrible automaton and check them or alter their rate of going, what would the world give for the discovery? Men are very apt to get at the machine by some indirect reason or other. They clap on the brakes by means of opium; they change the maddening by the use of intoxicating liquors. It is because the brain is locked up and we cannot touch the movements directly that we thrust these coarse tools in through any crevice by which they may reach the interior, alter its rates of going, and at last spoil the machine.

BISMARCK'S ORATORY.—If the sole object of political oratory were to produce immediate effect, Prince Bismarck might be pronounced the most successful orator alive. From the day when, in his famous "blood-and-iron" speech, he stood revealed to Europe as a new force with which nations had to reckon, he cannot be said to have made a speech which, for the object he had in view—that object not being always to convince his audience in the Chamber—has been entirely unsuccessful, and he has repeatedly earned a triumph of the most exciting sort. He is, in fact, by far the most effective speaker in the German Parliament, can crush an adversary with a sentence, or with a peroration can bring a majority to its feet foaming with applause. Clear and vehement in utterance, with one high oratorical faculty—that of condensing a policy into a thundering epigram translatable into languages—he shares with the younger Pitt the power of weighting his speeches with facts known only to himself, and letting out secrets, where needful, which tell like shells as they drop into an advancing column. His utter plainness, his vehement courage—so opposed to the reticence of most official speakers—his terrible frankness, whether real or assumed, and the exceptional position which makes of his words acts, all combine to give him an ascendency which sometimes seems to carry the majority out of itself, till they are ready, like some horde after a victory, to raise him on their shields and pronounce him a king of men.—*Spectator.*

BLUNDERS IN SPEECH.—It was a Scotch woman who said that the butcher of her town only killed half a beast at a time. It was a Dutchman who said that a pig had no marks on his ears except a short tail. It was a British magistrate who, being told by a vagabond that he was not married, responded: "That's a good thing for your wife." It was an English reporter who stated at a meeting of the Ethnological Society that there were "casts of the skull of an individual at different periods of adult life, to show the changes produced in ten years," though Dean Swift certainly mentions two skulls preserved in Ireland—one of a person when he was a boy, and the other of the same person when he grew to be a man. It was a Portuguese mayor who enumerated, among the marks by which the body of a drowned man might be identified when found, "a marked impediment in his speech." It was a Frenchman—the famous Carlino—who, contentedly laying his head upon a large stone jar for a pillow, replied to one who inquired if it was not rather hard: "Not at all, for I have stuffed it with hay." It was an American lecturer who solemnly said one evening: "Parents, you may have children; or, if not, your daughters may have."

THERE has been found in the Bodleian library at Oxford, England, the earliest copy of the earliest text of the canons of the church, ending with the fourth General Council in 450. It may be recommended, says the *Academy*, to the notice of Mr. Gladstone in his present controversy with the Vatican, since it illustrates that contempt for the petty considerations of morality for which the papacy has so often been famous. Pope Zosimus claimed pontifical jurisdiction over the African church, and rested his claim on a Nicene canon which could never be discovered. After his death a Sardican canon was substituted for the imaginary Nicene one, and as the fictitious canon increased the original number of the canons of the Sardican Council, some pages have been torn from the Bodleian manuscript, to make the order of the Sardican canons given in it agree with that now received by the Roman Church. The manuscript belonged to Justellus, the French Protestant who became the librarian of William the Third.

The Christian Advocate.

THURSDAY, MARCH 11, 1875.

Scientific.

THE commission of engineers appointed by the government to examine the levee system of the Mississippi have recently submitted a report. They think it will require a great deal of time, and at least $46,000,000 to build a permanent system of levees, and reclaim the lands subject to overflowing. They recommend an immediate appropriation of $2,000,000 for closing breaks and crevasses already existing in Louisiana and Arkansas.

SOME philosophy may be learned from so simple a thing as corn-popping. The same power that drives the locomotive bursts the kernel. The minute quantity of water in the grain is made into steam, which explodes the grains as an engine boiler sometimes explodes. When the corn is too damp it does not pop, because the kernel is tough, the steam makes a small vent for itself and escapes with a hiss. Neither does it pop well when too dry, because there is too little water to make the necessary amount of steam.

MR. S. J. MIXTER notices a curious effect of a gas flame on the current of a Holtz machine. The jet consisted of a glass tube drawn out to a point, and the flame had a length of about an inch and a diameter of only an eighth of an inch. Inserting this between the two terminals of the machine, the length of spark obtainable was at once increased from less than ten inches to over twelve, the full distance to which the balls could be separated. The same increase was not obtained by simply inserting a conductor between the two terminals, a ball an inch in diameter only lengthening the spark about an inch.

THE London *Engineer* says: From careful experiment Dr. Richardson concludes that since the red blood globules of the pig or red deer, cat, horse, sheep and goat "are all so much smaller than are the ordinary minimum size of the human red disk, as computed in my investigations, we are now able, by aid of high powers of the microscope, and under favorable circumstances, positively to distinguish stains produced by human blood of any one of the animals just enumerated; and this even after a lapse of five years, at least, from the date of their primary production." This will be important in criminal trials.

M. MELSENS has proposed a simple method of liquefying condensable gases by making use of the powerful surface action of charcoal. With chlorine, for example, he saturates the charcoal with its own weight of the gas, places it in one limb of a V-shaped tube, seals both ends thereof, applies boiling water to the limb containing the charcoal, and dips the other limb in a freezing mixture. The chlorine, volatilized by the heat, condenses, by the pressure generated in the confined space, into a liquid in the cooled limb. In this way ammonia, sulphurous oxide, hydrogen sulphide, hydrogen bromide, ethyl chloride and cyanogen have been liquefied.

THE process of skin-grafting promises to receive a fresh impetus from the labors of M. Anger, a French surgeon. The main feature of his discoveries is that pieces of skin taken from amputated limbs may be used to obtain cicatrization on the bodies of other subjects. Hitherto the desired portions of skin were taken from one part of a patient's body and applied to another part. It is stated that in one case the surgeon cut pieces of skin from the surface of an amputated finger and applied them to the ulcerated leg of another person. In three days the bandages were removed, and the grafted parts were found intimately united to the surface and evidently vascularized. It seems essential to the success of the process that the graft be made immediately after amputation. The name given to this operation is "heteroplasty."

FOURTEEN THOUSAND MILES OF ICE.—The Hudson river ice crop for 1875 has now been harvested, and is one of the largest and finest ever gathered. The blocks average fourteen inches in thickness, and the total quantity secured is about two millions of tons, or seventy millions of cubic feet. If this mass of ice were arranged in a single line or beam, twelve inches square, it would have a total length of about fourteen thousand miles, and would reach more than half way around the world. To transport the entire quantity above named simultaneously in ice carts, each carrying two tons, drawn by two horses, driven by one man, would require an army of a million men, two millions of horses and a million of vehicles. This enormous supply of ice will be chiefly consumed in the city of New York. It is brought down the Hudson river from the great ice-houses, which are located at the water's edge, in large barges, towed by steam. It is delivered directly from the barges into the ice carts, and in them conveyed to the doors of private dwellings. For a quarter to half a ton a month is a common supply for a small family. The price charged is from $15 to $30 a ton for families, according to the scarcity or abundance of the supply. Large consumers, such as market men and hotel and restaurant keepers, get the article at a much less price.—*Scientific American.*

TRANSFORMATION OF A CONSTELLATION.—The notions hitherto entertained as to the stars and the heavens are destined to undergo a complete revolution. There are *no fixed stars*. Each one of those distant suns, flaming in infinitude, is sweeping along in a stupendous movement which the imagination can hardly conceive. Notwithstanding the countless millions of miles of space between them and us, making them appear to us only as luminous points, whereas they are as great as our own sun, and thousands and millions of times greater than the earth, still, by means of the telescope and computation, astronomers have been able to come at them, and to demonstrate that they are all moving in every possible direction. The heavens are no longer motionless, nor can the constellation any longer be regarded as the symbol of the unchangeable. Take, for instance, Ursa Major, or the Great Bear, the first of the constellations to be observed and named. Who is there that has not taken that figure as the enduring symbol of the pre-established harmony, the unalterable duration of the firmament? Well, that ancient constellation will be destroyed. Each one of the stars which constitute it is endowed with a movement of its own. The result is that, in course of time, the form of Ursa Major will be changed. It now resembles in outline a wagon, and hence its popular title everywhere of car or wain, while the learned have given it the name of the Bear, that being the only animal known to the ancients as living in the polar regions. As every one knows, the four stars arranged in the form of a quadrilateral are supposed to represent the four wheels, and the three stars in the front of the figure three horses. But the proper movement of the separate stars will alter this arrangement; it will bring the foremost horse to a point back of where he now is, while the other two will move onward. As for the two hinder wheels, they will proceed in contrary directions. When we know the annual value of the displacement of each of these seven stars, we can calculate their future relative positions. This I have done, and I here lay before the reader the curious result of my calculations.—*Popular Science Monthly.*

REFLECTED SUNLIGHT THEORY OF THE AURORA BOREALIS.—Certain speculations of a German observer—Dr. Wolfert—have been put forth, taking an entirely new departure from the generally accepted view among scientists, and claiming that the beautiful and seemingly erratic phenomena of the Northern Light are due not to electricity, but to reflected sunlight. Dr. Wolfert says: "The earth being conceived as a large mirror, many of the obliquel's incident rays will be reflected to a part of the celestial vault which is visible to the night side of the earth. The zodiacal light, an incompleto luminous ellipse, appearing in tropical skies before sunrise and after sunset, is probably thus formed—an irregular reflection of sunlight from water. Similarly, in case of the Northern Light, the vast fields of ice in polar regions may be regarded as an imperfect mirror irregularly reflecting the incident light." Dr. Wolfert elaborates his theory at some length, and combats or endeavors to combat objections to it, but the extract given above contains the gist of the whole. It seems to us completely untenable, and we do not believe that it will in the least shake the well-established connection between these phenomena and electricity and terrestrial magnetism, aside from which two obvious objections would seem conclusive against the theory of reflected solar light. The first is the irregularity of the occurrence of the Aurora, which precludes the hypothesis of a cause regular in its action. Neither the great reflecting mirror—that is, the ice-fields—changes materially from day to day, or even from month to month, nor does the sun's light perceptibly vary. How is it, then, that auroras occur at exceedingly irregular intervals, and that a display of exceptional brilliancy is occasionally simultaneously observed, over a whole hemisphere, or nearly so? The second objection is the peculiar history character of the display which so frequently inspires the admiration of the beholder, and is entirely inconsistent with the supposition of a reflector casting upon the sky its light borrowed from a constant and unvarying source. It is impossible thus reasonably to explain the flickering, rapidly shifting forms and varying colors of the Aurora Borealis. Nothing in any way analogous has ever been elsewhere observed in reflected light. Besides, the points of the heavens at which the auroral forms sometimes show and group themselves are impossible to any theory of reflected sunlight.—*American Artisan.*

IN THE LAST lecture of his course of twelve before the Museum of Comparative Zoology, in Boston, Prof. Agassiz protested against the Darwinian theory. Of the four grand divisions—the radiates, the articulates, the mollusks and the vertebrates—he holds that, though a change may be possible in any one of these four groups, yet a change from one to the other is impossible; that embryonic likeness between the different groups is no proof that one has been developed out of another. "We see," he says, "that fishes are lowest, that reptiles are higher, that birds have a superior organization to both, and that mammals, with man at their head, are highest. The phases of development which a quadruped undergoes, in his embryonic growth, recall this gradation. He has a fish-like, a reptile-like stage before he shows unmistakable mammal-like features. We do not on this account suppose that a quadruped grows out of a fish in our times, for this simple reason: that we live among quadrupeds and fishes, and we know that no such things take place. But resemblances of the same kind, separated by geological ages, allow play for the imagination, and for inference unchecked by observation. * * * There is no inevitable repetition, no mechanical evolution in the geological succession of organic life. It has the correspondence of connected plan; it has just that kind of resemblance in the parts, so much and no more, as always characterizes intellectual work proceeding from the same source; it has that freedom of manifestation, that independence which characterizes the work of mind as compared with the work of law; * * * it is a resemblance of the same kind as that which we express by the idea of unity, harmony, coherence; it is the utterance of the same truth by the same mind at different times; the utterance of the same thought in different languages; it is an intellectual unity, not a material connection. * * * I believe that all these correspondences between the different aspects of animal life are the manifestations of mind acting consciously with intention toward one object from beginning to end. This view is in accordance with the working of our minds; it is an instinctive recognition of a mental power with which our own is akin, manifesting itself in nature. For this reason, more than any other, perhaps, do I hold that this world of ours is not the result of the action of unconscious organic forces, but the work of an intelligent, conscious power."

Beginning Wedded Life.

Two young, loving hearts, just joined in one for life, begin an epoch in their history most interesting, and most significant for good or evil to themselves in the present and future life. Such should regard it well, and not be unwilling to avail themselves of all the helps and suggestions which may serve their good. It is to this end we here pen our thoughts. It is well for them to know clearly and realize the fact fully that marriage is a divine institution. In this rests its solemn obligation, its binding force, its moral and spiritual character. It is far more than a contract between the parties. This is only one feature of it, the formal and outward, which is cognizant to law, and which is all of it that secular authority can give or condition by statutory enactment. This being true, it must readily be seen what religion or Christianity has to do with and what is its bearing upon the marriage relation. It is that alone which properly endows two loving hearts to be joined in one, and gives free room for the marriage relation to confer upon them all the happiness it is designed to afford. Presuming, however, that those beginning wedded life recognize the Christian character of the relation they have assumed, and that through grace they have attained the proper preparation for its enjoyments and duties, we would kindly offer the suggestions we have to make.

In their Christian character they possess the most important requisite to this new epoch in their history. Just now they should estimate this requisite of still greater value, recognize more clearly its necessity, appreciate more fully the means through which it is nurtured, and strive more earnestly to strengthen and quicken it. The reverse of this is often seen. Young persons beginning married life often find sufficiency of delight in each other's society, and sufficiency of occupation in doing for themselves, to the temporary neglect of those duties belonging to them as Christian persons in their Christian relations. Very frequent it is, but with strange logic and injurious results, that marriage is made the occasion to vacate positions of Christian activity and service. Their retirement from Sunday school work, from their active part in the social relation of the church, and the frequent neglect of prayer meeting and public worship, is often a detriment not easily measured, and a danger which cannot be too carefully guarded against. What may be thought only a slight or indifferent variation too often ends in a permanent habit of neglect, or an entire relapse of feeling and views. It is a wrong step, taken at the worst time, just when a different course would be of the most service and permanent value.

The very course pursued may be expected to be complemented by a lack of religious interest and feeling in their relations with each other, just at the time when these should be most free, and stimulated by the greatest possible activity in Christian duty and work. Nothing should be wanting or left undone in this opportune season to call out in the largest, freest measure the religious life of one toward the other. Each should learn and know frankly the Christian soul-life of the other, and find in it a virtue and value never found before.

As they continue and stand together firmly in Christian activity and work, so should they now together bow in prayer and continue steadfast in its spirit. Too often the reverse of this is the fact. Even when before they were accustomed to come daily around the altar of family prayer, or engage in private devotions, they now feel a timidity to take in hand and perform this duty. It is neglected in the start, it grows into a habit, and that essential part of a Christian family, the altar of prayer, is never erected, or, if erected, only when the cheerful spring-time of wedded life is past, and the season of prayer's sweetest influence is gone forever—a loss which can never be repaired. The young husband and wife in the happy flow of soul to soul, surrounded with the pleasing tokens of the marriage hour, in the freshly fitted home, where every piece of furniture and every spot seems redolent with love, should not omit from these happy associations the exercise of daily thanksgiving and heartfelt prayer.

The Bible, the *family* Bible, should be put the first of books and first in its place. Ever before the eye and ever in the hand to guard, guide and bless the new home and house as a light to cheer in prosperity, and prepare for hours of disappointment, affliction and sorrow. For these, too, will come. Solid reading and Christian literature are needed to plant the home, which is more than the house which shelters, on a solid and permanent foundation. The religious family paper, like a message from all the church, should come as a welcome visitor, bearing tidings from the great brotherhood of Christians, awakening a common interest and sympathy in the Christian cause. Such makes home a pleasant garden of the Lord, where beautiful flowers perennially bloom. Such homes are a blessing to the world. *Christian World.*

AN IGNORANT MAN in England, who for some reason was elected to make a presentation to the parish clergyman on behalf of the parishioners, made a little speech in which he thought to enforce his flattering remarks by a Scripture quotation. He spoke warmly of all the parson's merits, his diligence and his eloquence, and finally rose to a climax: "In fact, sir, to use the words of the Apostle Paul, you are just like sounding brass and a tinkling cymbal!"

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The Christian Advocate.

THURSDAY, MARCH 11, 1875.

The Mother-in-Law.

A GERMAN LEGEND—(FREE TRANSLATION)

A Teuton youth was born to fame,
And Meister Michel was his name,
Of valiant deeds the hero;
And when he drew his sword in fight
His foeman fell by Fahrenheit,
From bloodshed down brzero.

At length his wildest oats were sown;
Himself to roan's estate had grown
With heavy cares beladen;
He sought to ease the woes of life
By taking him a pious wife—
Ecclesia, the maiden.

Now Mistress Roma saw with pride
Of such a lord her daughter bride,
Herself in law his mother.
Her blessing on them both she laid;
"I'll visit you," she blandly said,
"When need be and no bother."

Upon their union turned the key
That locked them in felicity
For weeks, like moments fleeting.
Ecclesia was so well content,
She quite forgot the visit meant
By her mamma's last greeting.

Surprised one day, the lovers saw
Within their house the mother-in-law,
Their guest quite self-invited;
Advising what she would or wouldn't,
And what they could not what they couldn't,
And everything she blighted.

Good Meister Michel hated strife,
And loved Ecclesia, his wife—
Did everything to soothe her;
But when he failed to please his spouse,
While Mother Roma roamed the house,
He called on Doctor Luther.

Great Martin answered somewhat gruff:
"My son, Ecclesia's well enough.
Dost well that well doest treat her;
'Tis Roma is the naughty hack
That rides you down; so send her back
A relic to (Saint) Peter."

Yes! "send the vixen home" sounds well,
But only served to make her yell:
"Anathema on breeches!
You'll feel my fangs; I'll never go;
I'll make your blood of varlets flow.
By Jesuitic leeches!"

Soon Michel and Ecclesia, too,
Each other fought till black and blue,
While Roma viewed their battles;
When overcome by strife and din,
The Jesuits called the neighbor in
To seize their goods and chattels.

"Potz, Donnerwetter!" Michel said;
"I'll knock this rumpus on the head
And bring these folks to reason."
He kicked the neighbors back to France,
Across the Alps made Roma dance
And Ultramontane treason.

Then order reigned at Michel's house;
Ecclesia, peaceful as a mouse,
Was sorry for her blunder;
She decked herself with robe and cap,
And with her Michel took a nap,
Though Roma threatened thunder.

Leavitt Hunt.

The Mission of Medicine.

The following is the address to the graduating class of the Medical Department of the Vanderbilt University, delivered at Nashville, February 26, by Prof. Thomas O. Summers, Jr., M. D.:

GENTLEMEN OF THE GRADUATING CLASS: Strange feelings press in upon me as I address you on this occasion. Only a few short years ago I sat where you are now assembled, to receive the benediction of the same august body whom I have the honor and the privilege to represent before you to-night. And before the echoes of its melting music have died out along the corridors of my mind, I would fain reflect them upon you, fresh from the walls of memory, that they may quicken the activities of your being and stir the energies of your life.

As you stand at this moment on the brink of that river on whose farther shore are gathered the hopes and promises of your future lives, I call upon you to pause; not like the mighty Roman at the Rubicon, shivering at his ambitious plunge, but rather like the Hebrew warrior, to gather from the path already trodden some enduring memorials of blessing, and plant them beneath the waters now rolling backward to invite your passage.

The calling upon which you are about to enter needs no eulogium from me. Born of the instincts, and nourished by the necessities of humanity, it has ever commanded the respect and challenged the admiration of the world. In all ages and among all nations the mission of the healer has dignified his person and elevated his character.

The besotted Bushman, with his listless Beotian stare, climbing and crawling and chattering with his anthropoid brethren of the forest, into whose embryonic brain no scintillation of Deity has ever flashed, establishes his humanity by the superstitious reverence with which he regards the besmeared and bedizened *medicine-man* of his tribe, who stands, however impotently as to us it may seem, between him and the common enemy of man.

Among the enlightened Greeks and Romans, and the Egyptians, the true fathers of science, the person of the healer was held at once both sacred and supernatural. Regarded in the earlier times of the Jewish theocracy as a function of the priesthood, and at a later day assuming, through its rapid advancement, a more distinctively professional character, the vocation of medicine among the Hebrews was heralded with honor and garlanded with glory.

Hear the outburst of the wise Siraches: "Honor a physician with the honor due unto him for the uses which ye may have of him; for the Lord hath created him. For of the Most High cometh healing, and he shall receive honor of the king. The skill of the physician shall lift up his head; and in the sight of great men he shall be in admiration."

The enemy of no man, but the friend of all, he moves unharmed on the war path of the savage, and crosses, unchallenged, the guard-lines of contending hosts. On the great battle-ground of humanity, where the forces of disease are marshaled, and the shadowy pinions of Death are swooping, the world has ever been dazzled by the heaven-wide flash of your armor, and the glitter of your rainbow crests.

The universality of the healer's mission, no less than its inherent dignity, elevates it above the atmosphere of perfunctory professionality, into the higher sphere of devoted consecration. Medicine is not a *profession*, but a *vocation*. If there be one among you prompted by any other motive than that of ameliorating the condition of his fellow-man, by smoothing, at least, his pathway to the tomb, and blotting out, as best he may, somewhat of the serpent's trail in Eden's bowers, let me beseech him to take not upon himself the solemn responsibilities of this hour, and bring condemnation upon our Israel, by offering strange fire upon her altars.

Not only, gentlemen, are you to rest under a sense of the dignity and excellence of this mission upon which you are about to enter, but you are to feel also your high *commission* to fulfill its purposes and advance its interests. Being thus actuated, it becomes you to separate yourselves wholly to this work. "Henceforth ye are not your own." You have invested your characters, your energies, your talents and your lives in the great mission which is before you, and with it you are to sink or swim, survive or perish. Much there will be to chill your enthusiasm and dampen your ardor. You enter upon your career under the cloud of an ostracism more powerful in its influence and more rigid in its exactions than the shell-recorded banishments of ancient Rome. Like the immortal Pitt, you stand charged with the atrocious crime of being *young* men, and the cold shadow of its enormity will wither many a fresh and brilliant hope, and the chilling breath of frosty-haired *Experience* will usher in early upon you the winter of your discontent. O! I can see him now—the wise-looking old professional owl—going about from house to house, "damning" you continually "with the faint praise" of "A *promising young man*?"

Happily for you, however, the recent advances of positive science are rapidly reducing all claims to professional recognition and preferment to the simple test of actual attainment. "What can you do?"—not "what have you done?"—will be the touchstone of the future, for, thanks to the scientific investigators of our own day, the world is fast learning the deep significance of that pregnant truth, thundered out somewhat conceitedly, it must be admitted, by the hero of the "Patrician's Daughter:"

"It may be by the calendar of years
You are the elder man; but 'tis the sun
Of knowledge on the mind's dial, shining bright,
And chronicling deeds and thoughts, that makes
true time."

Experience is like the stern-light of a vessel, throwing its brilliance over the track of the traveled past, but sending not one single ray into the Cimmerian darkness beyond; and when the intellectual balance of the world is struck, professional worth and moral character will be submitted to one and the same test:

"Not what and how many the seas you have passed,
But what is the state of your soul at the last."

The field you are to enter is as broad as the universe, and limited only by the confines of Time. No iron-clad dogma holds you chained and chafing in its "pent-up Utica." Your mission is to heal, and your commission bears the *imprimatur* of him to whom the highest tribute of humanity has been paid—that he went about doing good. In the light of such a character, how contemptible and degraded does that man appear who, caparisoned in the gaudy trappings of some creed or *pathy*, rides into power over the ignorance or fanaticism of the deluded multitude! Seduced by no glittering examples of spurious success, you are to press on in your heaven-ordained labor of love, crystallizing every thought about this the governing purpose of your life—the fulfillment of your glorious mission.

Who can estimate the potential energy of a high commission? "There is one God, and Mohammed is his prophet"—the first a truth, sublime in its annunciation and powerful in its wide relation; but it is the "Mohammed is his prophet" that floats upon the solemn stillness of the evening air from every sun-bathed Eastern minaret, and chains the Orient in the bondage of fanaticism and superstition. 'Twas this that kindled the genius of the Child of Destiny, and curdled the blood currents of civilization with the electric thunders of his majestic tread. Alexander and Cæsar, Charlemagne and Napoleon, were charged with glory, and burst big with self-hood and ambition. Their empires, founded on force and supported by fear, are now dead, or dying of age or decay. No less than four hundred and twenty species of plants flourish to-day on the ruins of the Coliseum, and of France there seems to be naught left but anarchy and convulsion. But there is a mission, the vitality of which flickers not before the changing winds of human fortunes, and rests not upon the feeble supports of mortal glory. That mission is *love*, and across the chasm of two thousand years we can see the sympathetic tear-drop sparkling in the radiant countenance of the great Physician, and hear his mighty heart throbbing in unison with the pulses of human woe.

Other heroes may dazzle you with their achievements, and from the proud heights of glory light up for you the signal-fires of ambition, but remember that the banner which floats above you bears ever and only the name of him, the music of whose voice so often blended with the ripples of Galilee, and over whose aching brow fell darkling the somber shadows of Olivet.

Gentlemen, the age of chivalry is not over. The rustling of those fading banners which tell of the knights of former times may yet be heard in this world of ours. Am I wrong in believing that I hear it along your lines to-night? It may not be yours to prance in the tilt-yard amidst the sheen of bright lances, and before maidens' eyes; but a lordlier, a holier chivalry awaits you, fenced not in by the blood of Plantagenet or Howard, but open to every valiant hero. Go, then, where *this* glory waits you. Enter the lazarettoes of earth, where the lepers herd, and pour upon them the healing balm. Go, in the strength of your mighty mission, to the dens of infamy and the haunts of crime, and float your gospel message upon the heavy and feculent air. Go wherever there is pain to palliate, or grief to assuage, or wounds to heal. Go wherever faith can see, or hope can breathe, or love can work, or courage can venture—go and win the spurs of your knighthood there.

Upon an ancient Grecian coin there was stamped an altar and a plow; between them stood a bullock, and beneath him the inscription: "Ready for either"—for life or death, for service or sacrifice. Be it ever thus with each one of you, and, though without are fightings and within are fears, be you as the idol of Germany:

"Like a star,
Unhasting, unresting,"
"Each one fulfilling his God-given best."

Among the bells of the Campanile, at Florence, is one called the Misericordia. It is tolled when the services of the society whose name it bears are needed, and at the summons of that bell, whether it strike upon the stillness of midnight, or solemnly boom through the banquet hall, each member of the brotherhood is bound, forsaking all other engagements, to take his turn as a helper in the work of mercy. And the historian tells us that through all changes of dynasty, amid the rise and fall of nobles, while the sky has been dark with troubles, and the streets dishonored with blood, while the tempest has uprooted governments which seemed so stable, and the fortunes of the city have been alternately on the crest and in the trough of the waves, this institution has survived like a pharos in a stormy sea, flinging its white light across the waters, though the waves howled about it in fury, and the broad shoulders of the hurricane pressed heavily against its solid form. O! it is beautiful to think that wherever Christianity has gone, even in partial or corrupt manifestation, this human charity, a stranger from some other world, has found for itself a mission and a home. Who shall despair of a world, however fallen, when one touch of "sorrow can make all men kin"—while Raphael—the "*Medicine of God*"—the sociable spirit "who made Tobias whole"—is still moving among us with his messages of healing and of love? Fly on, bright angel, through the suffering world:

"Swift we pursue thee, flaming guide,
On pinions of our own!"

Go forth, then, with this your high commission, and see that you blot not the fair escutcheon of your calling. God forbid that the "*Perdidi diem*" of the regretful Roman should deepen into a "*Perdidi vitam*" for you; but when your course on earth is ended, let your epitaph be like hers of whom Jean Ingelow has so touchingly written:

"So said, he raised, according to his vow,
On the green grass, where oft his townsfolk met
Under the shadow of a leafy bough
That leaned toward a singing rivulet,
A pure white stone whereon, like crown on brow,
The image of the vanished star was set;
And this was graven on the pure white stone
In golden letters—*While she loved she shone.*"

Thoughts for the Month for Planters.

To make large crops of corn on *uplands early* planting is essential for a three-fold reason: 1. Because the crop has a *longer* period for developing. 2. Because maturity is secured before the terrible heat and drouths of July. 3. Because retardation of growth *above ground* in early spring is attended with unusual growth *below ground*. The first two points are self-evident; a few words on the third: Corn belongs to the same family as the small grains, and its habits, in some respects, are very similar to theirs. Universally in our climate the small grains yield better crops when sown in fall or early winter than when sown in the spring. During winter their growth above ground may be very trifling—they may be closely grazed—and still the above statement holds good. The explanation is easy. It is simply this: That while the cold or the pasturing holds in check the leaves and stems above ground, the roots are constantly growing and multiplying, ramifying through the soil and seeking appropriate food for the development of the plant. In other words, *root* growth preponderates over *stem and leaf* growth, which is always a healthier condition than the reverse. It is well known to every nurseryman that in the case of deciduous plants, as our ordinary fruit-trees, root growth continues more or less through the winter, while there are none of the parts above ground. Trees taken up in the fall and *heeled* in will sometimes, in a few weeks, show quite a development of *new* roots.

As compared with late-planted corn, early-planted has a smaller stock but larger ear. Upon those planting for large yields we especially urge, therefore, the importance of early planting. Let it not be forgotten that the earlier the planting the *shallower* should the seed be buried.

The proper mode of applying manure to corn may in part be decided by considering the arrangement of its *roots*. In the early stages of growth maize emits long, slender roots, which stretch out on all sides and ramify in every direction. As the period of fruiting approaches it develops spur or brace roots. Unlike the first set, these are stout, and push *downward* instead of spreading laterally; they demean themselves almost like so many *tap* roots, penetrating to considerable depths and emitting very numerous but rather short secondary roots. No one who has ever examined these spur or brace roots can doubt that the bracing of the stock is a secondary and not their primary function. Their immense quantity of small fibrous roots must be intended for active absorption of material near the base of the stalk, at a time, too, when the plant needs food more abundantly. Near the stalk then, and on all sides of it, we conclude, is the place to put manure, and general practice coincides with the deduction. Placed there it is daily moistened by the dew which, condensed by the leaves, and running down them to the stem and finally to the ground, soaks in at the base of the stalk. The same concentration of moisture takes place also at every light shower of rain.

BEDDING COTTON LAND.

Where no manure is applied, or ordinary commercial fertilizers are used, bedding of cotton land may be advantageously continued this month. Bed the *lighter* lands first, and leave the stiff for the last, that they may escape, if possible, compacting rains. Where washing can be guarded against high beds are decidedly the best, as they admit of being *cut down* just in advance of planting-time, leaving a *fresh, smooth* surface to receive the seed. An ordinary triangular harrow, with the teeth set, some short and some long, so as to conform to the general outline of the bed, will do this rapidly and well. The importance of a good stand cannot be overestimated, and hardly any trouble or labor which tends to secure it can be considered unreasonable or expensive. If the tops of ones cotton beds are cloddy, or encumbered with rocks or turfs of grass, the opening plow cannot make a furrow of *uniform* depth, and some of the seed will inevitably be covered too shallow or too deep. This we try to obviate by shaving down the bed with the harrow, as above.

PUTTING IN COMMERCIAL FERTILIZERS.

In some respects this work is best done with cotton planters; these can be gauged to distribute it with *perfect uniformity*, and from discharging the fertilizer near the ground avoid its being blown off by the wind. The chief objection to their work is the *concentration* of the manure in a very narrow line at the bottom of the drill. A coulter following the planter would mix the fertilizers with the soil, and this would be a decided improvement. Especial care should be taken to put the manure deep enough to feed the *cotton* plant and not the *grass*; it should be at least *three* inches below the surface.

QUANTITY PER ACRE.

This is regulated by richness and depth of soil, and the presence or absence of vegetable matter—the richer, deeper and more abounding is the soil in vegetable matter the larger the quantity that may be safely and profitably used. On ordinary medium lands one hundred and fifty to two hundred and fifty pounds of fertilizers pay best.

THE KIND OF FERTILIZER

it is best to apply depends also on the character of land. The richer the soil and the more humus it contains the less ammonia and the more phosphoric acid it should receive. New ground and old pine-fields just cleared, for instance, need no ammonia, but will be benefited by liberal supplies of superphosphate. Poor old lands need pretty liberal applications of ammonia to secure sufficient *weed*.

TOP-DRESSING SMALL GRAIN.

Very little of this is done in the South, and yet perhaps no outlay for fertilizers pays better. March is the proper time for dressing wheat, etc. Peruvian or guanape guano is admirable; but for the liability of loss from gaseous elements in the air, if a moderate rain does not fall immediately after it is scattered it is not carried into the soil. Nitrate of soda is, everything considered, the best article for top-dressing grains. It does not waste from exposure to sun and wind; it is very soluble, and is quickly carried into the ground by rain; its action upon plants is prompt and decided. Fifty to seventy-five pounds per acre will improve a crop wonderfully. It is furnished in most markets, being one of the substances employed in the fertilizers manufactured from "chemicals." The cost should be about five to five and a half cents a pound; in New York at wholesale it is worth three cents a pound in gold.

CLOVER AND GRASS.

These may still be sown on small grain with success, if the spring does not prove too dry. There is always risk of late-sown clover and grass dying out when the heat of summer comes. Clover sown on grain a year ago is likely to have a crop of rag-weed mixed with it. When this is the case run a roller or brush over the land some frosty morning and mash them down; they will then be less in the way at mowing-time.—Top-dress clover now with plaster—one hundred pounds per acre—and if the land is poor help it with one hundred pounds superphosphate per acre, in addition to the plaster. Keep off all stock if a crop of hay is to be cut.

Top-dress lands with some nitrogenous manure—Peruvian guano or nitrate soda—the latter to be preferred. Fifty to one hundred pounds per acre will suffice.—*Southern Cultivator.*

THE London *Athenæum* says: "It is well known that Napoleon the First was never educated as a lawyer, nor a member of any legislative assembly, and that the short speeches about law which he uttered before the Conseil d'Etat, during the consulate, were prepared for him by Cambaceres, who, by the way, had failed in the task intrusted to him by the Constituent Assembly of codifying the French civil law. The real authors of the Code Civil were Tronchet, Bigot de Preameau and Portalis; but the time of its publication coinciding with the assumption of the imperial crown by the first consul, the collection was called Code Napoleon. During the thirty-three years of the restoration and the July government the code resumed its original and more natural title of Code Civil, but was again baptized Code Napoleon under the second empire. Now it is officially the Code Civil, although most of its recent editors and commentators persist in retaining the spurious title, in opposition to the law itself, which was passed in March, 1803. Thus, in many editions published in 1872–3, it is declared that no law is valid unless proclaimed by the Emperor; that no marriages may take place between uncle and niece, brother-in-law and sister-in-law, without the permission of the Emperor. The public prosecutor is called 'Procureur Imperial,' while no judge or barrister would dare now to call him otherwise than 'Procureur de la Republique.' The reason for such discrepancies lies much less in a settled intention to deny past events, or to foster desperate hopes, than in this material fact: all the editions of the Code Civil are generally stereotyped, and the publishers do not choose to incur the expense of setting it up again in types."

HEADQUARTERS

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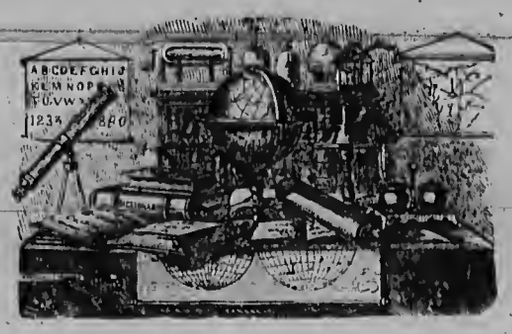

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The California Wood-Rat.

While on the northern coast I noticed a fact in natural history, to me quite curious, regarding the habits of the so-called California wood-rat. I am not sufficiently versed in such matters to give you the name of this interesting creature. It is a little larger than an ordinary Norway rat, dark-brown in color, with large, lustrous eyes, and a tail covered with thin hairs. I should call it intermediate between the squirrel and rat. This creature builds its nest in the woods—sometimes on the ground, more frequently in the lower branches of trees. They accumulate a surprising quantity of dried twigs, which they interlace to form a dome-shaped structure, often ten or twelve feet high and six or eight feet in diameter.

Openings in the mass lead to the center, where is found the nest, consisting of the finely-divided inner bark of trees, dried grass, etc. But it is to the peculiar thievish propensity of this little creature that I wish to call attention.

To make my story intelligible, I would first state that I am partial owner of some property on the Oregon coast, on which a saw mill had been placed, but which, owing to various causes, has never been in operation. On this property was a dwelling-house for the hands, in which, on work being discontinued, was stored a quantity of stuff—tools, packing for the engine, six or seven kegs of large spikes; in the closets, knives, forks, spoons, etc. A large cooking stove was left in one of the rooms.

This house was left uninhabited for two years, and, being at some distance from the little settlement, it was frequently broken into by tramps, who sought a shelter for the night. When I entered this house I was astonished to see an immense rat's nest on an empty stove. On examining this nest, which was about five feet in height and occupied the whole top of the stove (a large range,) I found the outside to be composed entirely of spikes, all laid with symmetry, so as to present the points of the nails outward. In the center of this mass was the nest, composed of finely-divided fibers of the hemp packing. Interlaced with the spikes we found the following: about three dozen knives, forks and spoons; all the butcher knives, three in number; a large carving knife, fork and steel; several large plugs of tobacco; the outside casing of a silver watch was disposed of in one part of the pile, the glass of the same watch in another, and the works in still another; an old purse, containing some silver, matches and tobacco; nearly all the small tools from the tool closets, among them several large augers. Altogether it was a very curious mixture of different articles, all of which must have been transported some distance, as they were originally stored in different parts of the house.

The ingenuity and skill displayed in the construction of this nest, and the curious taste for articles of iron, many of them heavy, for component parts, struck me with surprise. The articles of value were, I think, stolen from the men who had broken into the house for temporary lodging. I have preserved a sketch of this *ironclad* nest, which I think unique in natural history.

Many curious facts have since been related me concerning the habits of this little creature. A miner told me the following: He once, during the mining excitement in Siskiyou county, became, in California parlance, "dead borke," and applied for and obtained employment in a mining camp, where the owners, hands and all slept in the same cabin. Shortly after his arrival small articles commenced to disappear. If a whole plug of tobacco were left on the table it would be gone in the morning. Finally a bag, containing one hundred or more dollars in gold dust, was taken from a small table at the head of a "bunk," in which one of the proprietors of the claim slept. Suspicion fell on the newcomer, and he would perhaps have fared hardly, for with those rough miners punishment is short and sharp; but, just in time, a large rat's nest was discovered in the garret of the cabin, and in it was found the missing money, as well as the tobacco and other articles supposed to have been stolen.—*A. W. Chase, in the American Journal of Science.*

INCONGRUITIES OF HYMNS.—In the course of a recent lecture on "Congregational Psalmody," the Rev. Dr. Allan noticed some of the incongruities that used to occur by the awkward divisions in repetition lines. For instance: "Love thee better than before" was divided "love thee bet-;" "my poor polluted heart" became "my poor pol-;" "we'll catch the fleeting hour" was sung "we'll catch the flee-;" "and more exact our joys" was sung "and more ex-;" "and take thy pilgrim home" became "and take thy pil-;" "and in the pious ice delights" was sung "and in the pi- and in the pl-;" and "send down salvation from on high" became "send down sal-." A soprano in one case sang: "Oh" for a man, and the chorus responded, "Oh, for a mansion in the skies." In one case the soprano modestly sang: "Teach me to kiss;" the alto took up the strain, "teach me to kiss," while the bass rendered it quite prosaic by singing, "teach me to kiss the rod."

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The Christian Advocate.

THURSDAY, MARCH 11, 1875.

Epitaph on a Watchmaker.

(Taken from a stone in the old church-yard of Lidford, in Devon, England.)

Here lies, in a horizontal position,
The outside case of
George Rougleigh, watchmaker,
Whose abilities in that line were an honor
To his profession.
Integrity was the mainspring,
And prudence the regulator,
Of all the actions of his life.
Humane, generous and liberal,
His hand never stopped
Till he had relieved distress;
So nicely were all his actions regulated
That he never went wrong,
Except when set agoing
By people
Who did not know his key;
Even then he was easily set right again.
He had the art of disposing his time so well
That his hours glided away
In one continual round
Of pleasure and delight,
Till an unlucky minute put a period to
His existence.
He departed this life November 14, 1802,
Aged 57;
Wound up
In hopes of being taken in hand
By his Maker,
And of being thoroughly cleaned and repaired
And set agoing
In the world to come.

The Library System.

MR. EDITOR: In your October number we have read the explanation of "Ray's Patent Check System Library Register;" and, as you propose to "give a series of articles on the library," we have thought it might not be altogether out of the way to present you a view of our *unpatented* system, under which our school library has been worked, for several years past, quite successfully.

Each book of the library is numbered, and has a separate stall or apartment, which bears the same number as the book.

In front of the library extends a narrow table, divided into small apartments, each bearing the name of one of the classes of the school, for deposit of the books, as returned by each several class.

The library is furnished with a *library card* and *library ticket*. These are of card paper, say three by five inches in size, with their captions each respectively printed across the upper face; under which, on both *card* and *ticket*, is room for the *name, number, residence* and *class of the scholar;* and below, the *card* has blank for the numbers of the books desired, while upon the *ticket* is printed, opposite the names of each month, the figures 1, 2, 3, 4, 5, representing the first, second, etc., Sundays of the month. On joining the school the scholar is furnished a *library card and ticket*, filled up as indicated, and a copy of the library catalogue. He makes his selection of books desired at home, with the aid of parents or friends.

On entering the school on Sunday morning he deposits his book—the *card* being within—in the apartment appropriated to his class, and repairs to his seat; and thus of all the school.

After the school is opened the librarian restores the books returned to their several stalls in the library, and selects those desired; placing always the *library ticket* of the scholar in the place of the book, having first, with pencil, crossed the number thereon indicating the current Sabbath, and placing the *library card* in the book.

The *card* always accompanies the book; while the *ticket* always remains in the library, representing the book taken out.

Near the close of the school the librarian hands to the teacher the books for his class, which the teacher distributes to the scholars as the names on the *cards* in front of the books indicate.

This plan seems to us to embrace all the advantages set forth in behalf of "Ray's Patent," and in some particulars to be far preferable to it.

If we understand the working of the "*patent check system*," as explained, the scholar is not clearly identified with the book; examination of register is requisite, or the boy must come before the librarian with book in hand, while with our system the book and the boy are always identified. You have his entire registry on the *card* and *ticket* always at hand.

The ticket too, by the crossing of the current Sabbath, shows the date of issuing the book. How is this made to appear in the "*patent system?*" The date is often important, as in case of a lost book; and, be it recollected, this *crossing of a single figure with the pencil is the sole entry the librarian makes* in the entire and successful working of the library.

In simplicity and cheapness, we submit, our plan must claim superiority. In results of successful working we would like, Mr. Editor, to learn the facts in the use of the "*patent system*" and of others.

We have a library of one thousand five hundred and fifty volumes, from which for three years we have been giving out to our scholars an average each Sabbath of about seventy-five volumes, and during that three years we have lost less than a dozen books. Can you furnish better data? Give us the facts, Mr. Editor. If at least think ours *is one of the best systems*, and worthy the consideration of Sunday school workers. We inclose *card* and *ticket* of the form in use in

FELICITY SUNDAY SCHOOL.

NEW ORLEANS, October 12, 1874.

Sunday School Companion, Baltimore, Md.

"WHAT are you doing now?" asked a New England man upon entering Mr. ——'s studio in Rome unannounced. "Just at present," replied the sculptor, who was washing his hands, "I am performing requisite ablution." "Requisite ablution!" exclaimed the New Englander; "I never heard of such a statue; let's have a look at it!"

A SAILOR'S WIFE had just received intelligence that her husband had perished at sea. She was visited by a neighbor who sympathized with her on her loss, and expressed a fear that she would be poorly off. "Deed will I," said the widow; "but he did all he could for me—he's saved me the expense of his burying."

DO NOT MEASURE the piety of a man by the strength of his lungs.

FELICITY LIBRARY SYSTEM.

In another column is presented a statement of the library system in use for several years past in the Felicity Street Sunday school of this city, which is highly approved as one of the best systems of working the library now in existence.

Below we furnish a copy of the library ticket and library card now in use as the Felicity Library System.

We will furnish the library ticket and card, neatly printed on pasteboard, at $1 per hundred.

LIBRARY TICKET.

No......

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Class.....

.....*SUNDAY SCHOOL.*

187

January	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5		
February	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5		
March	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5		
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May	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5		
June	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5		
July	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5		
August	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5		
September	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5		
October	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5		
November	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5		
December	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5		

M. E. CHURCH SOUTH.

187

January	1	2	3	4	5		July	1	2	3	4	5							
February	1	2	3	4	5		August	1	2	3	4	5							
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May	1	2	3	4	5		November	1	2	3	4	5							
June	1	2	3	4	5		December	1	2	3	4	5							

LIBRARY CARD.

No......

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Class.....

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The True Economy.

The question is not how cheaply we can manage to keep soul and body together, but how can we bring both body and soul to the highest condition of vitality and power? To live is something more than to exist. How can we live most and best? How can we feed intellect and affection, conscience, sympathy, imagination, reverence, as well as the physical system? All pinching and restricting of diet is injurious in the long run. The bean-man, the bean-bread-man, the one-meal-a-day-man, the man who goes mousing about the world intent on cheapness, never makes the scales of power kick the beam. He wastes more than he saves. He checks an income, instead of stopping an outgo. The men who make the most ado over the petty prudencies of life, and perpetually obtrude their parsimonious practice on public notice, never amount to anything, or do anything of account. Man wants all he can use, assimilate, organize, reproduce. The things that strengthen and beautify his essential manhood, that enrich his sentiments and refine his sensibilities, that ennoble his intellect and enlarge the scope of his being and the horizon of his possibilities, belong to him by right, as the crown and purple belong to royalty.

Every man ought to aspire and labor to live generously, and have a comfortable and tasteful home, and surround himself and his family with everything that tends to increase health and happiness, and create an atmosphere of intelligence and refinement. Beauty, elegance, art, society, music, are our birthright. It is not waste to spend what one has for things that foster a noble pride, heighten self-respect, beautify the body and cultivate the mind. It is true economy that spends something for books and pictures, for occasional glimpses of nature, and the entertainment of the stage. The charities and humanities are not luxuries, that the poorest man on earth should deny himself of them. The loving, trustful, adorning sympathy that forgets his own wants and meager resources, and breaks the costliest thing it has on the head of the one beloved, is not a recklessness to be censured, but a devotion to be commended for its divine nobility. Saving may be nut-like and beaver-like, but sacrifice is God-like.—*Herald of Health.*

PRIMITIVE PLOWING.—A Mexican correspondent of the Louisville *Courier-Journal* writes:

"On our way back to Temisco we had an opportunity of observing, more closely than diligence or railroad can permit, the process of plowing, as commonly practiced in this country. The plow itself is almost a *fac-simile* of the pattern used by the Egyptians in the time of Abraham, and certainly commends itself to all agriculturists on account of its great simplicity and cheapness. It consists of a wooden shaft about four feet long and four inches thick, armed at its lower extremity with an iron point, slightly flattened, and sometimes presenting a feeble forward curve. The other end is provided with a round stick passed through a hole, to serve as a handle. The pole, consisting of the stem of a small tree from which the bark has been peeled, is fifteen feet long, and attached to the shaft by means of mortise and peg. The implement thus constituted is fastened at the extremity of the pole to the middle of a very light wooden yoke, about seven feet long, which rests immediately behind the horns of a pair of oxen, and is fastened there by thongs of rawhide passed around the roots of the horns. Not less than fifty such contrivances were crawling at a snail's pace over the field which we stopped to notice, scratching up the ground to the depth of two or three inches—certainly to us a very novel sight."

Romanism Political.

Whoever would understand Romanism must study its history in the past. Many excellent people are in favor of making almost unlimited concessions to it, believing it to be changed by time, experience, and by that vague influence which serves as servant-of-all-work in the philosophies of theorists—"the spirit of the age." Their mistake lies in this: that they regard Romanism merely as a set of theological opinions. It is that, but it is something more. It is belief in the absolute and divine right of the source of those opinions. Nothing is easier than for a man of the world, an adiaphorist of the present, to say: "The Romanist believes in transubstantiation, and the Lutheran in consubstantiation, and the Anglican in something more indefinite, which is neither. Each of the three has been intolerant and persecuting in days gone by. Why, since the other two have ceased to be intolerant and persecuting, may not the first have become so as well? What is there in the Roman doctrine likely to incline men to be bigoted and cruel?"

The flaw in the above reasoning is that these theological opinions are not, as opinions are in other bodies, the whole of the system of Romanism. Above them all—Mariolatry, image reverence, transubstantiation, purgatory, relics, confessions, and whatsoever else is usually called distinctive—is the doctrine that Rome has of right the absolute authority over all mankind—to wit: the allegiance of all who profess and call themselves Christians, and the right of conquest over all others.

And this will never suffer it to be still. It is possible to content other bodies when they have full toleration. There comes a time when the most pertinacious sectary feels that it is both unwise and unnecessary to force his views upon a reluctant public. He is content to practice them in peace, and bide his time.

But history, as we have intimated, shows that this has never been the case with Romanism. From the moment of the great outbreak of the Reformation, when the Western Church lost its Catholic character and became a sect, it has always treated the rest of Christendom as in rebellion. It has behaved just as the great monarchs of the middle ages toward their feudal dependents. When a vassal was strong they let him alone, and professed peace and friendship. When the great earl or count or baron was in difficulties they took the first opportunity to crush him. Its eye is steadily fixed, through all chaos and changes, upon absolute monarchy.

Now it is not easy for people to realize this who look at Romanism merely as a form of religion, and know it only by its externals. They may wonder at its strange character, and try to trace that to one or another of its usages. Those who are accustomed to view their own religion simply as the preferred one out of many permissible varieties can hardly see why Romanism should be so different. They ascribe it to the confessional, or to the celibate clergy, or to the imposing worship, or to some of the mere externals of the system. They can hardly understand why, in countries where the confessional is a burden that is feared and hated, where the clergy are celibate only in name, and where all the better classes despise and detest the greater part of the ceremonial, the spell of the Roman Church is as strong as ever.

It is history alone which can explain this. And that shows that the idea of the supremacy of the Roman see has been ingrained into the best thoughts of the adherents of Rome. It is the one article of the papal creed. It forbids the Romanist ever to acquiesce in the existence of any other belief one moment longer than it can be helped. Rome may draw back, may qualify, may give up demands, but this is only to last until it is safe to disavow the retraction.

It is simply to gain time on sufferance. The history of England shows that never was a chance given for the Romish influence to gain ground but it was seized upon, whether the seizure involved a breach of plighted faith, a violation of constitutional law or a solemn perjury. Romanists in England have been freely trusted, for the simple reason that they were not in this sense Romanists. They simply were men who retained the creed which prevailed before the Reformation. England was not papal then, was always anti-papal to a degree which would throw the present pontiff into a passion of rage, until the crisis of the Reformation came. Such influence as the Council of Trent has had elsewhere all over the continent has but faintly reached the English Romanists. But wherever it has, it has changed them, and for the worst.

We say that Mr. Gladstone is thoroughly right in his position, and that he is so because the belief of the Romish Church is that no authority, save its own, is permissible on earth. Let any one read the history of the struggle of the papacy with the empire, and the germs of this fixed idea will appear.

We know that these same pococurantists of whom we speak, say to this: "What of it? Suppose Rome has this belief—it can never push it to the old bounds." We reply: That may or may not be. It is not to be proved so easily that Rome has lost all power, simply because it has lost much; still less is it certain that it will never get it back. We do not feel over-confident, when looking at the spectacle of a half-educated people, with very dim and uncertain religious knowledge, and with a growing dislike of the old forms which once controlled it. We believe that if a nation can again be duped by Romanism, a very large part of the American nation is rapidly preparing itself to meet the wiles of the papacy half way.—*The Churchman.*

GENERAL EATON, United States commissioner of education, estimates that there are ten million two hundred and eighty-eight thousand children between the ages of six and sixteen in our thirty-seven States and eleven Territories.

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The Christian Advocate.

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VOL. 21. NEW ORLEANS, THURSDAY, MARCH 18, 1875. NO. 12.

News of the Week.

DOMESTIC.

PHILADELPHIA, March 11.—The Woman's Medical College graduated sixteen women. The Jefferson College graduated one hundred and seventy doctors.

NEW YORK, March 12.—The Louisiana Congressional arbitration committee met here to-day. All the committee, except Mr. Frye, are present. It was decided that the committee deliberate in secret, and reporters were rigidly excluded. The proceedings to-day were confined to reviewing the election returns, and examination of poll lists and affidavits. The work was, in fact, only commenced, and not much progress may be expected until the arrival of Mr. Frye. Only such preliminary matters as his absence would not affect were passed upon. The session will not probably be very long.

Charles Mitchell died of yellow fever on the bark Gamohel, from Rio de Janeiro hither.

NEW YORK, March 13.—A morning paper says the prospects now are that, instead of an agreement between the Pennsylvania Central and Baltimore and Ohio roads, there will be a general railroad war in the course of a few weeks, in which rates will be cut to very low figures.

WASHINGTON, March 14.—A new feature is added to the Indian policy, namely: In distributing the supplies and annuities the agent is directed to require all able-bodied male Indians between the ages of eighteen and forty-five to perform service upon the reservation for the benefit of themselves or of the tribe, at a reasonable rate, to be fixed by the agent in charge, and to an amount equal in value to the supplies to be delivered.

The allowance provided for such Indians is to be distributed to them only upon condition of the performance of labor. The object is to make the Indian self-supporting. Congress incorporated in the Indian appropriation bill a section providing that hereafter no purchase of goods, supplies or farming implements, or any other article whatsoever, the cost of which shall exceed one thousand dollars, shall be paid for from the money appropriated, unless the same shall have been previously advertised and contracted for.

NEW YORK, March 15.—The Louisiana committee terminated its proceedings to-day. The claims of eighteen or nineteen contestants have been passed upon, and the award of the arbitrators is to be sent to the Governor at New Orleans to-night. Subsequent action on it will be as is deemed expedient by the Governor and House of Representatives.

PORT JERVIS, March 15.—A flood is regarded as inevitable. Two or three million dollars' worth of property is endangered. The blasting of the ice progresses.

PHILADELPHIA, March 15.—The ice in the Delaware is honey-combing and sinking. The gorge in the Schuylkill will soon be a thing of the past.

MOBILE, March 15.—A special just received says: Rienzi was visited at one o'clock to-day by a terrible tornado, lasting half an hour and destroying a number of buildings. Among the number the Presbyterian and Baptist churches.

WASHINGTON, March 16.—The Senate, by a vote of 33 yeas to 30 nays, postponed further consideration of the resolution for the admission of Pinchback till the second Monday in December next.

The result in the Senate to-night occurred upon motion of Mr. West. The point seems to be that the called session of the Louisiana Legislature will be estopped from the election of a senator, and the issue at the opening of the next session will be between Pinchback and McMillan. Pinchback is satisfied with the result.

NEW YORK, March 16.—A Guadalajara (Mexico,) letter of the twentieth ultimo contains an account of an earthquake of more than usual force, which on the eleventh of February shook a large portion of northern Mexico. The little town of San Cristobal was almost entirely destroyed, and seventy dead bodies were taken from the ruins. The center of this disturbance appears to have been the volcano of Cebaruco. The earthquake occurred at night, and the terror of the people was increased by the darkness.

OMAHA, March 16.—The storm which commenced yesterday raged all day to-day. Railroad trains east and west are behind time. It is stated that one of the eastern roads is blockaded. The weather is intensely cold.

COLUMBIA, March 16.—A fearful tornado passed over the lower part of Richland district yesterday. A house was blown down, two persons killed and several badly wounded. Trees were uprooted and twisted.

FOREIGN.

CITY OF MEXICO, March 1.—Gabriel Mancera and Vicente Sarla Forres have been appointed commissioners to represent Mexico at the Philadelphia Centennial Exhibition.

The church party are fomenting trouble with the view of organizing a revolution, using as their pretext the expulsion of the Sisters of Charity. The ill feeling between the Catholics and Protestants continues. Groups in the streets of Acapulco shout: "Death to the Protestants." The latter fear further violence, and numbers of them are preparing to emigrate. The American assassinated in Acapulco was named Henry Morris; he was from Boston. Minister Foster is making a collection for his destitute family.

LONDON, March 11.—The Berlin correspondent of the *Telegraph* says Germany has asked Italy whether she will continue to exempt the Pope from the obligations of law, and complains that he is now abusing the liberty given him for the purpose of fomenting rebellion in Germany.

HAVANA, March 11.—Captain General Valmaseda has issued a proclamation in which he says: "Additional reinforcements will soon arrive from Spain, and with the aid of the people, under the battle-cry of 'Spain, religion and the King,' Cuba will be saved."

At a reception given to the Captain General he said he desired that the grievances of foreigners should be brought to his personal notice, that he might be enabled, whenever possible, to arrange such cases without a lengthy correspondence.

The insurgents have burned several plantations in the sugar districts, and have defeated a small Spanish column in the jurisdiction of Santa Clara.

LONDON, March 14.—Revs. Moody and Sankey continued their revival services at Agricultural Hall, Islington, to day. The attendance was immense and is estimated at seventeen thousand. Women were present at the afternoon meeting, and in the evening twenty thousand men were assembled.

PARIS, March 15.—The Assembly to-day elected the Duke d'Audiffret Pasquier its president. The number of votes cast was 598, of which the duke received 418.

The Meaning of the Civil Rights Act.

There appears to be a confused idea as to the civil rights act. The act provides simply that all persons within the jurisdiction of the United States shall be entitled to full and equal enjoyment of accommodations, advantages, facilities and privileges of inns, public conveyances on land or water, theaters and other places of public amusement, subject only to conditions and limitations established by law, and applicable alike to citizens of every race and color, regardless of any previous condition of servitude.

The act does not embrace churches, schools, cemeteries, restaurants, barrooms, mercantile establishments or any other business than those enumerated in the act. And even as regards inns, public conveyances and places of public amusement, there is no question but that the law is unconstitutional, null and void. In the sixteenth Wallace Reports, page 74, the Supreme Court of the United States declares that the distinction between citizenship of the United States and citizenship of a State is clearly recognized and established by the fourteenth amendment, and that the rights which belong to a citizen of the United States as such are protected by this amendment, while the rights of the same person, which pertain to him in virtue of his State citizenship, are not protected by the amendment, but remain under the protection and control of the State government only. The language of the court is: "Of the privileges and immunities of the citizens of the United States, and of the privileges and immunities of the citizens of the State, and what they respectively are, we will presently consider; but we wish to state here it is only the former which are placed by this clause under the protection of the Federal constitution, and that the latter, whatever they may be, are not intended to have any additional protection by this paragraph of the amendment. If, then, there is a difference between the privileges and immunities belonging to a citizen of the United States as such, and those belonging to the citizens of the State as such, the latter must rest for their authority and protection where they have heretofore rested, for they are not embraced by this paragraph of the amendment." The court also say "that with a few exceptions—such, for instance, as the prohibition against *ex post facto* laws, bills of attainder, and laws impairing the obligation of contracts—the entire domain of the privileges and immunities of citizens of the States, as above defined, lies within the constitutional and legislative powers of the States, and without that of the Federal government; and the court hold that the fourteenth amendment makes no alteration in this particular."—*Mobile Register.*

THE transcript in the case of Isham Brown (colored,) who was tried and convicted of the murder of John W. Clinton, in St. Helena parish, and sentenced to be hung, having arrived at the executive office, the Governor gave it minute consideration, and, seeing no palliating circumstances surrounding it, has concluded to put the sentence into execution.

The death warrant was yesterday made out, and Friday, the sixteenth of April, selected for the day of execution, the place to be determined by the sheriff of the parish.

The murder of young Clinton took place in December last, and Brown, the murderer, fled to the city, where he was arrested and subsequently taken back for trial.

The jury which found him guilty was composed of six white men and six negroes. The testimony was conclusive, and an unqualified verdict was rendered in accordance. The trial began on the second instant, and on the tenth the sentence of death was passed upon the criminal by Judge Kemp, at Greensburg, St. Helena parish.—*Picayune, March* 17.

TO ENDEAVOR to work upon the vulgar with fine sense is like attempting to hew blocks with a razor.

THE *Interior* earnestly advocates more "expository preaching," as follows:

What prevents our ministers from adopting, more generally than they do, the practice of expository preaching? It is the most profitable, they will all say. They would much prefer it. What is in the way? The people look for a "regular sermon." Are we, then, under "bondage," after all? A minister in an important charge once told us that his time was so taken up writing sermons that he actually had no time to study the word of God. That was a strong statement, but we can readily believe that, if a minister had the idea that two elaborately prepared "discourses" were expected from him every week, he would subordinate everything to the attainment of that end. If the churches make this demand, the sooner they know how ruinous it is to their ministers the better. The man who makes two new sermons (in the usual sense of the word sermon) every week is necessarily limited in his reading. What he reads will bear directly on the sermons he means to produce. He will have no opportunity, or very little, for general scholarship; he will have no time for digging deeply into any one subject. Thorough, masterful investigation, under such circumstances, is out of the question. And the consequence will be that all through life his opinions will only be half formed. He will falter when he thinks he treads most firmly. Let him adopt the method of preaching one textual or topical discourse on the Sabbath, and let the second service be expository. Then he will be necessarily led to study carefully, critically whole books of the Bible. Questions regarding difficult passages will be settled, and a mass of ready and available knowledge of Scripture will be gathered week by week, which otherwise he never would have had. Time is saved. There is no looking for texts; the text is provided weeks ahead; no hunting up and down creation for illustrations, and what not, to fill up the time; the *matter* is all in the text. Only interpret the word of God, and very little extraneous matter need be called in. It is not necessary to *parse* every sentence, or expound every word, or amplify every expression. It is not a minister's business to make a commentary; and of all commentaries the commentary sermon is the driest. Let the leading idea or ideas of the chapter be selected, and made the main subject of discourse; and in same cases the rest of the chapter will come in naturally under subordinate heads. Robertson's Lectures on Corinthians give one a good idea about making expository sermons. The church *must* come back to this mode of preaching, if men are to retain their knowledge of the Bible; and we believe that in the hands of a man who has ordinary fluency, and can pass easily from point to point in an "off-hand" discourse, that this style of sermon can be made as interesting as any; as it is perhaps, on the whole, the most profitable of all.

THE venerable Thurlow Weed, in a recent letter to the *Tribune* on political affairs, thus adverts to some of the social extravagances of New York at the present time:

"There are ten thousand New York ladies whose costumes, when in full dress, cost at least $1,000 each. Fifteen years ago the same number of fashionable ladies would have appeared adorned quite as attractively at an average expense of $250. Ten thousand children under ten years of age are elaborately and fantastically arrayed at an expense of from $100 to $150 each, while the children of wealthy citizens fifteen years ago were simply but appropriately attired at an expense of $20 or $25. And it is painful to reflect that in consequence of this lavish expenditure upon a class that never earned a dollar, there are other tens of thousands without employment, and suffering for fuel, food and raiment. And last, though not least, are the millions of gold sunk by Americans who idle away both their time and their money in Europe. Ireland is not now the only country demoralized by absenteeism. These great abuses and follies reformed, nothing would be easier than the resumption of specie payments."

LONG PREACHING.—"There is nothing," says Jay, of Bath, in his recently published autobiography, "there is nothing against which a young preacher should be more guarded than length."

"Nothing," says Lamont, "can justify a long sermon. If it be a good one, it need not be long; and if it be a bad one, it ought not to be long."

Luther, in the enumeration of nine qualities of a good preacher, gives as the sixth "that he should know when to stop."

Boyle has an essay on patience under long preaching. This was never more wanted since the commonwealth than now, in our own day, especially among our young divines and academies, who seem to think their performances can never be too much attended to.

"I never," says Jay, "err this way myself but my convictions always lament it; and for many years after I began preaching I *never* offended in this way. I never exceeded three-quarters of an hour at most. I saw one excellency was within my reach—it was brevity—and I determined to attain it."

A FRIEND cannot be easily known in prosperity, nor can an enemy be easily hid in adversity.

THE *Northern Christian Advocate* has an article on "Church-Racing" as affecting missions, which is worthy of consideration. It says:

That there is too much of this denominational "racing" for the general good of Christianity is becoming a widespread and permanent conviction of the Christian mind. The liberalizing influence of Christian civilization has passed beyond denominational bounds, and demands, in the spirit of the age, the union and harmony of true Christianity in their workings; and the lack of this spirit by the denominations is and has been a reproach and obstacle to the reception of the gospel by intelligent and liberal men of the world. We are glad to record the fact of an increasing ascendency of the interests of Christianity, broad and true, over those of a local and limited character. The Christian mind is being educated more and more beyond and above denominational restrictions, and is looking beyond the particular to the grand and harmonious whole of the glorious gospel of the ever-blessed God. "Church-racing" is giving place to the majestic march of the "sacramental hosts of God's elect," united as one grand army for the conquest of the world. Their corps banners and uniforms are becoming so well known that they need no more mistake each other for enemies, and pour their fire into friends, instead of foes. Such mistakes are sad disasters, whether in the armies of the State or Church. They never fail to produce confusion and weakness in the army; and give the enemy advantages, and the right suffers.

These blunders, we blush to confess, have been more frequent in the army of the church militant than in any other, and they have generally been chargeable to the army leaders, rather than to the panic of the privates. In church matters these things, we are happy to believe, are passing away. The Lord's watchmen are seeing more clearly, "eye to eye," and they are uniting in the valleys, and shouting from the mountain-tops to each other with friendly voices; and as the union is perfected, and when it shall be perfected, and not before, will the triumphal song ascend: "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." The time for "church-racing" in the sense of denominational rivalry, resulting in the injury of each other, and the greater injury of Christianity, is gone, surely it is gone. Let the time past of such folly suffice. Denominational rivalry has crippled Christianity sufficiently in thousands of localities in our land. All denominations have been guilty of the folly. No one can charge another with being the leader in the strife.

REV. NEWMAN HALL, in the *Independent*, photographs John Bright while delivering his recent speech at Manchester:

"He is somewhat under the average height, with broad shoulders, large, round head, with hair now silvered with years, and a countenance in which you are in doubt whether firmness or tenderness predominates. He arranged a few pages of notes on his hat, which stood on the table at his side, and then, with his left hand generally held behind him and his right hand in gentle action, he spoke for upward of an hour and a quarter, to an audience breathless with interest, except when bursting forth in manifestations of approval and delight. Mr. Bright speaks with great deliberation. There is no hesitation, but there is no hurry. He never pauses as if in difficulty to find his words; but he brings them out with thoughtful care, as if weighing well the meaning and force of each one before it is uttered. And he may well be deliberate, for at the table below him one hundred and fifty reporters were seated, taking every syllable as it fell from his lips. Before the speech was finished the first part of it was already in type, and read by some of the audience. The telegraphic wires were flashing his sentences all over the world before he resumed his seat.

AN ENTERPRISING WOOD-SAWYER.—Emerson Wight, elected recently, most unexpectedly to himself and friends, to the mayoralty of Springfield, commenced life as a wood-sawyer. He had the contract with the Western railroad, now Boston and Albany, to saw the wood required on their engines, and, as coal was not used in those days, the job was no small one. With a portable horse-power and one or two assistants, he moved from station to station, and, by untiring industry, kept the locomotives supplied, gained the good will of his employers, and put money in his purse. Unluckily, when off his guard one day, he fell upon the track before an approaching engine, and both his legs were cut off below the knee. After a short confinement he was out again and about his business as lively as ever, having supplemented his pedal extremities with a pair of cork legs. His good common sense and thorough business qualities, which had a permanent location at the other extremity of his body, have given him, at about the age of fifty, a sufficient fortune, and the deserved appreciation of his fellow-citizens. He has served two terms as a representative in the Legislature, held various offices in the city government, and will do honor to the position to which he has just been called.—*Boston Transcript.*

The Awful Benediction.

General Steenbock commanded the Swedish army which, in 1713, reduced the city of Altona to ashes. In order to avert this calamity from the city a deputation was sent to the general, at the head of which was seen the Lutheran minister, John Sasse, who, on appearing before Steenbock, went down on his knees, and for the sake of Jesus' wounds sued for mercy in behalf of the city. Spurning the clergyman away, he exclaimed: "For the sake of the wounds of Jesus the Russians gave no quarter to a single Swede." Sasse, however, determined not to be repulsed, endeavored at the last interview to prevail upon the enraged general to adopt more pacific principles. But all his prayers and intercessions proved unavailing. Steenbock pleading that he was acting under orders from his superiors, Sasse said, in a firm tone of voice: "If that be the case, if you must apply the torch to the ill-fated city, according to the command of your superiors, while yourself are innocent of the dreadful deed, take hence with you, upon your conscience, the blessing of that Lord who will one day be the judge of us all!" and with that he blessed the general in that awful hour with that well-known benediction: "The Lord bless thee and keep thee," etc.

Steenbock trembled and quivered under this benediction; yet, notwithstanding, he executed his horrible design. But from that very hour, like General Tilly (who during the thirty years' war had laid waste the city of Madgeburg with inhuman cruelty,) nothing but misfortunes befel him, and the close of the Swedish war in Germany saw their general ground his arms and surrender himself with his whole army prisoners of war to the Danes, near Tonningen. Some time after Steenbock himself died in prison. On his dying couch he said to the clergyman who administered the sacrament to him: "No curse, of all those with whom I have waged war, rests with such weight upon my soul as the benediction of that minister; it will continue to torture me even in my dying moments, for it proved to me the source of dreadful consequences!"

THE death of Sir Charles Lyell, at the age of seventy-seven, is announced through the ocean cable. He graduated at Oxford, having been a member of Exeter College in 1819. Soon after his graduation he entered upon the study of law, which he afterward abandoned for the study of science, in whose pursuit he made his world-wide reputation. He published the first volume of his "Principles of Geology" in 1830, and greatly enlarged it and increased its value in 1838. In 1842 his "Travels in America" was published. Since then he had published various papers until 1863, in which year appeared his latest work, "The Geological Evidence of Antiquity in Man," in which he announced his acceptance of the Darwinian theory.

THE New York *Tribune*, in an able article on the civil rights bill, after stating that there is little left in this depraved bill which has any practical value, says:

It contains a jury clause which violates the constitution and common sense—for what? Why, to secure suitors the inestimable privilege of a trial before the most ignorant and incompetent jurors obtainable. It contains other clauses, ostensibly framed so as to secure the colored people certain rights in public conveyances, theaters, restaurants and hotels, but really intended to enforce nothing but that sort of social equality which knows no law except prejudice and custom, and can never be established by all the congresses and courts in Christendom.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.—The Minutes of our late Conference have just been issued from the press, and are being mailed to subscribers. All who have not subscribed will please send their orders either to Rev. John A. Ellis, at Meridian, or to myself, at Jackson. We will sell them at twenty-five cents per copy. Some of the brethren have subscribed liberally. All the proceeds above actual cost of publication will be donated to East Mississippi Female College. By purchasing the Minutes you patronize a worthy Christian institution.

CHAS. B. GALLOWAY.

JACKSON, MISS., March 13, 1875.

FIVE O'CLOCK (P. M.) PRAYER MEETING.—Thinking that many persons in the city would like to attend a meeting for prayer and praise in the day-time, who could not attend at night, a hearty Christian welcome is hereby extended to "one and all," every Tuesday at five o'clock P. M., at Cadiz Methodist church, corner of Cadiz and Coliseum streets, Sixth District.

R. B. DOWNER, Pastor.

TRIFLES.—Michael Angelo was one day explaining to a visitor at his studio what he had been doing to a statue since his previous visit.

"I have retouched this part, polished that, softened this feature, brought out that muscle, given some expression to this lip, and more energy to that limb."

"But these are trifles," remarked the visitor.

"It may be so," replied the sculptor; "but recollect that trifles make perfection, and perfection is no trifle."

WE MOVE a vote of thanks, says the New York *Methodist*, to Bishop Peck. He is dealing with the question of fraternity in the most straightforward and sensible manner. Having held his Conference at Portsmouth, Virginia, he went over to Richmond. Here, says a correspondent of the *Methodist Advocate*, he "had hardly been settled in his comfortable home before four of the city pastors of the Methodist Episcopal Church South called on him—Drs. J. E. Edwards and J. C. Granberry, and the Rev. Messrs. Woodward and Vanderslice. This was a graceful act, and all the more so as Granberry and Vanderslice tendered the Bishop their churches for morning and evening service. The latter minister has outstripped his brethren in the race of love, he having, some time back, tendered our minister, the Rev. J. P. Otis, his church for the Bishop's use, and exchanged pulpits with Mr. Otis, whose people now worship in a humble hall, but who are engaged in erecting a church in a locality of the city where a house of worship is needed. The Bishop preached an able sermon in Sidney church on Sunday morning, and dined with its pastor, Mr. Vanderslice. He then went to the Sunday school of our church and gave an impressive address, from which he went to supper with Dr. Granberry, for whom he preached in Broad Street Methodist Episcopal Church South at night."

On the following day the Bishop visited the preachers' meeting and called on the Governor of the State, in both instances being most courteously received. This is a far better way than threatening "strychnine and cannon," "thundering all along the line," as some one advises. The more such expressions are thought of the more one is ashamed of them.

METHODIST EPISCOPAL CHURCH IN INDIA.—The India Annual Conference of the Methodist Episcopal Church was held in Shahjehanpore, India, commencing January 6. Rev. T. J. Scott, D. D., was elected president, and J. D. Brown and B. H. Badley, secretaries. Business proceeded with the usual dispatch and harmony.

The statistics show a healthy increase in all departments of our work, and are as follows: Church members, 1,145; probationers, 778; local preachers, 37; baptisms, children, 261—adults, 259; missionary collections, $725. Our Sunday schools have increased considerably the past year. Scholars of all ages in our Sunday schools now number 5,438. These are nearly all children of Hindoos and Mohammedans. How I wish the readers of the *Christian Advocate* could hear these children sing Christian hymns in their own language, or hear them repeat verses of Scripture, aye, and with more readiness, too, than many Sunday school children in America can do!

The number of day schools is 217; of these 121 are for boys and 96 for girls. The word of God is taught in all these schools to more than eight thousand children, of whom about one-fourth are females. It must be remembered that these statistics *do not include those of the Bombay and Bengal mission*, which will be duly forwarded by the superintendent, Rev. William Taylor.

The Conference was compelled, very reluctantly, to suspend Rev. Albert Norton, of the Bombay and Bengal mission, for one year, for disobedience to the order and discipline of the church. Bro. Norton refuses to organize Methodist churches, and has been raising money in this country and at home for his work, which he refuses to put under the control of the superintendent.—*Correspondent of New York Christian Advocate.*

HA! HA!—The Rev. Dr. Parker, the eloquent and far-famed London preacher, invited the Rev. Mr. Freemantle, of the Established Church, to preach in the City Temple, one of the great nonconformist churches of England. The invitation was accepted. But the Bishop of London heard of the expected outrage and dropped upon the whole thing like an arctic night. Mr. Freemantle thereupon backed out of the engagement, but came on the day appointed, stood at the foot of the pulpit and apologized for not being able to preach. This is enough to set all Christendom in a roar of laughter. Even our lethargic nature is moved to an irrepressible smile. If we had got as far as Freemantle did—to the foot of the pulpit—we would have been tempted into it, though everything split. We contend that neither the Bishop of London nor any other dignitary has a right to make a minister sacrifice his manhood. We hope that Mr. Freemantle's mantle will not fall on any one else. Indeed we think Mr. Freemantle's name is a misnomer, and for the reason that his mantle does not seem to be free. But perhaps in the same circumstances we would have done as he did, since the State and Church are there locked in each other's arms. Such scenes as above described will help on the day of divorcement. The Rev. Dr. Parker appropriately read, on the disappointing occasion just spoken of, the psalm on brotherly love: "It is like the precious ointment upon the head, that ran down upon the beard." Let somebody get a whole tank of that precious ointment and dip the Bishop of London into it!—*Christian at Work.*

REV. JOHN C. CROOKS, of the Lubeck circuit, Western Virginia Conference, died in Belville, West Virginia, on the second day of March.

The Christian Advocate.

THURSDAY, MARCH 18, 1875.

THE NAME SO SWEET.

When life's brief day is closing,
Its sun declining fast,
And all familiar objects
But lengthening shadows cast,
And by the brink of Jordan
I stand with tottering feet,
Then talk to me of Jesus,
The name that is so sweet.

Death may assume an aspect
Of terror and of gloom
And cause weak, trembling nature
To shudder at the tomb;
Yet Jordan's icy billows
Shall serenely chill my feet,
If in that hour you whisper
The name that is so sweet.

The name, so dear and precious,
Indeed aark shall prove,
Which tide nor wave nor billow
From death my feet shall move;
Clinging thereto, how calmly,
My eyes shall close in sleep,
With life's last breath repeating
The name that is so sweet.

And so when I am dying,
And kindly glows life's flame,
Do not forget to mention
That sweet and heavenly name;
Perchance my soaring spirit
Its precious sense shall keep,
Till in my home in heaven
I hear that name so sweet.

Bible Standard.

Christian Experience.

MR. EDITOR: It will be acknowledged by all Christians that a true Christian experience is of vital importance to the salvation of the soul of every rational man and woman on earth; and also that, as there is but one Lord, one faith and one God and Father of all, there is but one sound and true Christian experience. Now in the fear of God, and with an eye to the salvation of precious immortal souls, we propose to show to the readers of the NEW ORLEANS CHRISTIAN ADVOCATE what a true Christian experience is. Now we hold, and will prove by the Scriptures and the experience of many living Christians, and by reason and common sense, that a sound and true Christian experience consists in two things, namely: 1. A knowledge of sins forgiven. 2. A knowledge of the time and place this work was done.

1. We will prove this to be implied in a true Christian experience from the oracles of God. All converted to God in the days of Jesus Christ and his apostles knew both the time and place of their conversion. The man sick of the palsy knew both the time and place of his conversion. The place was in a house in Capernaum; the time was while Jesus was in that house and "preached the word unto them."—Mark ii, 5. St. Paul knew the time and place of his conversion. The place was in the house of Judas, on the street called Straight, in the city of Damascus; at the time Ananias was in that house, laid his hands on him, and the scales fell from his eyes, and he was "filled with the Holy Ghost."—Acts ix. The three thousand on the day of Pentecost knew the time and place of their conversion. The place was the city of Jerusalem; the time was the day of Pentecost.—Acts ii. Cornelius and his family knew the time and place of their conversion. They were converted in the house of Cornelius, at the time Peter preached in that house, and "the gift of the Holy Ghost was poured out upon them."—Acts x. The Samaritans knew the time and place of their conversion. They were converted in the city of Samaria, at the time Peter and John laid their hands on them, and they received the gift of the Holy Ghost.—Acts viii. The eunuch, Lydia, the Philippian jailer, and all we have any account of in the New Testament, knew the time and place of their conversion to God.

2. We will prove it by the experience of thousands of living witnesses now living in some branch of the Christian church, who testify and say: We know the time and place of our conversion to God. Some were converted when they were quite young, others in middle age, and others in old age; but all their experiences agree in this one thing: they know the time and place of their conversion to God. Why is this so? Because true conversion to God is the same thing all over the world, and in the different branches of the church of God. All true Christians have the very same religion and Christian experience in the matter of their conversion; they know they are converted, and they know the time and place it was done. Their Christian experience exactly agrees with the experience of all converted to God in the days of Christ and his apostles. Therefore it is a true gospel Christian experience.

3. We will prove this to be true Christian experience by reason and common sense. Reason and common sense say that if a man has sense enough to know that he is converted to God, and to know he loves God, he has sense enough to know the time and place God converted him, and when he first commenced to love him. And if a man who is rational, professes to be converted and to love God, does not know the time and place of his conversion, and does not recollect the time he first commenced to love him, reason says that is proof that he is a deceived man, and is not converted to God; because we think that conversion to God, and the time and place of conversion, are inseparably connected; they cannot be separated, and hence they are always connected together when conversion is spoken of by the inspired writers in the Holy Scriptures. If a man is converted in time (and not in eternity, as some have said and taught,) there must have been a day or hour in time when he was converted; and if he has sense to know that the work is done, he has sense to recollect the time it was done; and if he occupies some place in time when converted, he was converted at some place in time; and if he has sense to remember his conversion, he has sense to remember the place of his conversion; and therefore it follows that a man converted to God knows the time and place of his conversion. And this is true gospel Christian experience. "But hold," says an objector. "I hold that a man is not required to know the time and place in order to know that he is a child of God." Prove that, and we have two different Christian experiences; and as the New Testament knows but one, it is impossible for both to be right; and if you will prove your experience right, I will have to give up my own experience—the experience of thousands and tens of thousands of living witnesses now on earth, and the experience of all converted in the days of Christ and his apostles, renounce the Bible and turn infidel, concede the point in discussion, and give up the argument. You say: "Be calm; don't be so excitable, and I will prove it." Well, then, give us the proof. Here it is: "If I have not misunderstood you, your doctrine amounts to this: If a man does not know when and where he was born (of the flesh) of course he was never born at all. Then we have a large number of persons in the world who never were born at all, because they know not the time and place of their birth; and yet these persons live, and the question would naturally arise how they came into being?"

Now, Mr. Editor, all we have to do to prove to your intelligent readers that this is a worthless and absurd argument is to show them its fallacy, which is very easily detected. Its fallacy lies in this: It confounds adult intelligence with unconscious infancy. An infant has not sense enough to know the time and place of its natural birth, and therefore it cannot tell it unless some person has told it where and when it was born. But this is not the case with an intelligent adult; he has sense enough to know the time and place of his spiritual birth himself, without being told by other persons where and when he was born of the Spirit. Therefore to confound adult intelligence with unconscious infancy in argument is illogical, and consequently absurd. This argument does this, and therefore it is an absurd and worthless argument. It reminds me of the ignorance of Nicodemus when he came to our Lord by night; he was totally ignorant of the spiritual birth of which our Lord spake.

In conclusion permit me to say that it may be possible that some, when first converted, may not at that time claim it for conversion, because it was something different to their idea of conversion; but they will know that they never felt such happiness in all their life before, and if they continue faithful to God he will increase their happiness so as to remove all doubt from their minds of their conversion, and the time and place it was done. Others when converted may have no doubts about the matter, but after awhile satan may tempt them so as to cause them to doubt it, and then their minds are darkened, and their souls are in trouble for many days, and perhaps for months, for they may be "slow to gather up the proper evidence" of their conversion to God; but they go to God in prayer and tears, and their minds go back to the time and place of their first love, and God gives them again the proper evidence of their conversion, and leaves them no longer alone to gather it up themselves, which is impossible for them to do.

Again, it is said that "some love God, but cannot tell when they first began to love him." This is true in a natural sense, but in a spiritual sense we believe it is false. There is a natural love and there is a spiritual love, and these are as different as nature and grace. A woman who is a sinner may love her child, and love and admire the lovely character of Jesus, with her natural affections, and be a sinner still; but when she is changed by the power of God from nature to grace, then she loves God with all her soul, spiritually; but not before, because that is a moral impossibility. When this spiritual change takes place, so as to enable her to love God spiritually, she will know it, and know the time and place it was done. Be not deceived on this point by mistaking natural love of God for spiritual love. If you ever love God spiritually you will be certain to recollect the time and place you first began to love him. The doctrine that denies this we pronounce a false and dangerous doctrine, because its tendency is to deceive the people and cause them to lose their souls by making them believe that they are in the high way to heaven, when they are in the broad way to hell. Therefore ministers of the gospel of Jesus Christ ought not to preach it. Those who do preach it I would admonish, in the name of Jesus Christ, to preach it no more, but go to the Lord in prayer and tears, and continue to pray and weep until he converts your soul. After this is done, my word for it, you will never preach nor write again that a man may love God and enjoy religion, and not know the time and place of his conversion to God.

JAMES SHANKS.

An Educated Ministry.

MR. EDITOR: With your kind permission I would be glad to ask the Bishops and leading intellects of our church a few questions, the answers to which, I feel confident, will be read with profound interest by your entire list of country readers. *Apropos*, I wish to know if the Annual Conference deems it right and proper to receive on trial any applicant for membership, without regard to educational qualifications, and place him in charge of a circuit the first year? An old aphorism, received among the first lessons of my childhood, suggests itself to my mind just here: "Anything that is worth doing at all is worth doing well." If this be true in any sense, it seems to me that its most potent meaning would apply to the doing of the will of our heavenly Father, obedient to the command: "Go ye into all the world and preach the gospel." Does it ever occur to "the powers that be" in our church government that the progress of our organization can be greatly impeded, or, more plainly speaking, a good work almost completely torn down, by placing it in charge of an inexperienced and unqualified minister? I ask this question with all due respect for the feelings of our young ministers. I can truly sympathize with them in all their efforts, and would to-day myself be one of them if qualified to make the effort. But my mother always taught me: "Whatever you do, my son, do it well;" and with this sacred precept ever thundering in my ears, I feel that I would be guilty of the most presumptuous sin to undertake to teach the truth without several years of arduous and prayerful study prior to entering upon so important an undertaking. The mere artisans for temporal improvement always compel us to serve as an apprentice before allowing us to claim their trade as a journeyman. Now ought not workmen upon the great spiritual temple to be more careful in preserving unsullied the reputation of their church organization than men of the world are in shielding from danger the fair fame of their respective vocations? I would be glad to advance a few ideas on this subject; but, as there are so many others more able to do so, I prefer to hear from them. What is the duty of our Annual Conference in the premises? And, secondly, what is the duty of the membership of a circuit when the Conference sends them a young man *wholly incompetent* to discharge the duties of a pastor? In asking these questions I speak at least for one good circuit, and believe that I speak for a great majority of your plain country readers. Please give us some light on the subject.

YOUNG LAYMAN.

"GIVE me neither poverty nor riches."—Proverbs xxx, 8.

A part of Agur's very peculiar prayer. How different from many prayers of this money-loving and wealth-seeking age! Agur, about whom the Bible teaches us very little, was certainly a wise man, else he never would have prayed to be delivered from riches. He lived away back in the moonlight of the economy of grace. Nevertheless, he was wise. It does not require much wisdom—never did—to see the inconvenience of poverty; but to apprehend the awful responsibilities and the dreadful dangers attendant upon riches requires great wisdom, even "the wisdom that cometh down from above." Surely, then, Agur was an inspired man, or he enjoyed a very exalted degree of spiritual illumination as a man of God.

Agur understood, as some of us do not, that *God is the great Giver of poverty and riches.* Hence his prayer: "Give me neither poverty nor riches."

My poor brother, do you recognize that God, your gracious Father, is *the Author of your poverty?* If so, why are you so often discontented?

My rich brother, have you received your riches at the hands of him who is the *Author of all good?* Then why do you not give more liberally to his cause? Take care! He will ere long require of you a strict account of your stewardship. O it is a fearful thing to be *rich!* Riches increase cares, trials, sorrows, temptations and fearful responsibilities.

"Dangers stand thick through all the ground"

over which the rich have to walk, that tend to make them worldly-minded and to keep them back from heaven. Therefore our Savior taught: "How hardly shall they that have riches enter into the kingdom of heaven." No wonder, then, that the wise and good Agur offered up his important and rather strange prayer.

Poverty likewise is attended by a cohort of cares, sorrows and fearful temptations which are exceedingly inconvenient, unpleasant and dangerous. I need not enumerate them, for many of us already know them well. They are to be dreaded, and, if possible, avoided.

Reader, have you, as a Christian, ever prayed, like ancient Agur, upon this all-important subject? Why not? Is it not your privilege and your duty? Join with your honest endeavors, in your honorable avocation, your earnest and daily petition in the form of Agur's prayer: "*Give me neither poverty nor riches.*"

When your request is granted you will become one of that noble class of Christians—neither poor nor rich—who do most good in the world, live most happily here, and most surely and triumphantly make their way to the kingdom of heaven.

W. S. T.

PEOUTE, Alabama.

How to Pay the Minister.

Last week we considered the question how large a support a minister ought to receive. The conclusion was that he should receive more than the average income of the members of his flock. He should buy books, new books, in order to keep abreast of the learning of the times, and the books the scholar wants are generally expensive. He is commanded to be given to hospitality, and hospitality always implies expense. As his labors lie greatly among the poor, the calls upon his charity will be great. And last, in order to devote his energies wholly to his arduous and important work, he must be free "from worldly cares." All these considerations show that the pastor's salary should be greater than the average income of the families of his parish.

This conclusion is confirmed by the Sabbath school lesson for next Sunday. The Levites had no inheritance among the tribes of Israel. In order that they might devote their whole time to their spiritual functions they were freed from the necessity of earning their own livelihood. They were supported by the offerings made to God, and their support was a generous one. A large part of the sacrifices and offerings made to God was theirs. Although less than a tenth of the people, they received the tithe of all the productions of the land. In addition to this, cities were assigned to them for residence, with pasturage for their cattle. This was certainly a liberal provision for their comfort. And the Apostle Paul, in his first epistle to the Corinthians, announces the Levites as an example for the support of Christian ministers.

Why are not our ministers so supported? Why is it the followers of Christ, who have so many spiritual gifts to be thankful for, are not as generous in their provision for their religious teachers as were the Jews, who did not possess one-tenth of their religious privileges? This wondrous falling short is accounted for by three common and mischievous popular errors:

The first is that *the leavings* are to be given to religion. If, after a man has supported his family, sent his boys to college, and his girls to the seminary, and surrounded himself with the comforts of life, he has anything left, he can give something for the support of religion. He must buy his wife a new dress, himself a new coat, a horse for his son, and a piano for his daughter, and then he may give something "to the preacher," if he feels inclined. Or, to state it in unexaggerated language, he must first pay his debts, and then provide the necessary comforts of life for his family, and then contribute to the church. This is the popular idea, but it is not God's. He asks for the *first fruits*, not the last. The tithe was first to be paid. If it takes some comforts from the family, serve God first, and he will open his hand and fill their mouths with goodness. "Honor God with thy substance, and with the *first fruits* of all thy increase." It certainly is not honoring God first to make provision for paying our taxes and our debts, for providing for our comforts, and then giving a part of the remainder to him. We should give to God of the first, and not of the last. The dues to God should be paid; and only after they are satisfied should what is due to our creditors, our families and ourselves be afforded.

The next mistake is that the money used "for the support of religion" is "given to the preacher." If this is so, if we don't like the preacher we won't "give him" so much, or anything at all. If this is so no man of honor can enter the ministry; for no one who is able to work is willing to be dependent for his living on the gifts of others. This is a sad mistake. The servant, the embassador of God, is not supported by charity and alms. He is fed from the King's table. The Lord is "the inheritance" of Levi. It is not the Christian's duty "to give the preacher" anything. He does not require it; God will provide for him. He does not ask it. But God, who gives us all things, does ask us for our gifts. He commands it not for his sake, but for our sakes. It is not only a duty but a privilege and an honor to give to God. As he has no altars now from which our offerings may ascend, they are to be given to God through his ministers, his work and his poor. It is the business of every one to see how large a portion he can give to God, and then divide it as wisely as he can between the different causes and objects, at home and abroad. And whatever is given must be given willingly and cheerfully; for "God loveth a cheerful giver."

The third mistake arises from these two mistakes. The value of religion is underestimated, or rather is never thought of, so strong is the force of habit. Religious privileges and opportunities are so common in our land that we never think of their value. The importance that we attach to any subject is measured by the sum we are willing to give for it. And the question which every one may ask himself is: "How much am I willing to give for the glory of my God, for the spread of the gospel of my Savior, for hearing my gospel preached?" The father who has the means is willing to spend five hundred dollars a year to send a daughter to a fashionable school, that she may shine better in society. Does he care as much for the house of God, and the religious education of his whole family? The money test will answer. The confirmed smoker will spend ten dollars a year in filling his pipe, or fifty on his cigar-box; does he give as much to God? Sugar and coffee are not absolute necessities of life; they cost the poorest families nearly a dollar a week; and yet how many of these would regard a request to subscribe fifty dollars a year to religious causes as exorbitant? This plain, matter-of-fact, every-day view of the claims of God and his church upon our liberality is one that may be profitably surveyed.—*Christian Observer.*

Mr. Spurgeon's Sermons.

We find an article in the London *Baptist* upon "Twenty Years of Published Sermons." From it we make the following extract in relation to the circulation of Mr. Spurgeon's sermons in their printed form:

Many singular things have happened in connection with their publication, but the most of them have escaped my memory; the following, however, I may mention. One brother, whose name I must not mention, purchased and gave away no less than two hundred and fifty thousand copies. He had volumes bound in the best style, and presented to every crowned head in Europe. He gave copies containing twelve sermons to all the students of the universities, and to all the members of the two houses of Parliament, and he even commenced the work of distributing volumes to the principal householders in the towns of Ireland. May the good results of his laborious seed-sowing be seen many days hence. The self-denial with which this brother saved the expense from a very limited income, and worked personally in the distribution, was beyond all praise; but pride was ovaded, and observation dreaded by him; the work was done without his left hand knowing what his right hand did. In the first days of our publishing a city merchant advertised them in all sorts of papers, offering to supply them from his own office. He thus sold large quantities to persons who might otherwise never have heard of them. He was not a Baptist, but held the views of the Society of Friends. It was very long before I knew who he was, and I trust he will pardon me for here mentioning a deed for which I shall ever feel grateful to him. By my permission the sermons were printed as advertisements in several of the Australian papers, one gentleman spending week by week a sum which we scarcely dare to mention lest it should not be believed. By this means they were re[illegible] far away in the bush, and never were results more manifest, for numbers of letters were received in answer to the inquiry as to whether the advertisements should be continued, all bearing testimony to the good accomplished by their being inserted in the newspapers. A selection of these letters was sent to me, and made my heart leap for joy, for they detailed conversions marvelous indeed. Besides these, many epistles of conversions come to us of like character, showing that the rough dwellers in the wilds were glad to find in their scanty paper the best of all news—the story of pardon bought with blood.

In America the sale of the edition published there was extremely large, and I believe that it still continues, but dozens of religious papers appropriate the sermons bodily, and therefore it is quite impossible to tell where they go, or rather where they do not go. Of translations, the Dutch have been most plentiful, making large volumes. An edition of two volumes of selected sermons has been circulated in the colony of the Cape of Good Hope among the Dutch settlers of that region. In Germany there are three noble volumes, besides many smaller ones. German publishers, with the exception of Mr. Oncken, of Hamburg, seldom have the courtesy to send the author a copy, and I have picked up in divers places sermons bearing date from Baden, Basel, Carlsruhe, Ludwigsburg, and so on. How many, therefore, may have been sold in Germany I am unable to compute. In French several neat volumes have appeared. In Welsh and Italian one volume each. In Sweden a handsome edition in four volumes has been largely circulated, and the translator informed me of the conversion of some of noble and even of royal birth through their perusal. Besides these, there are single sermons in Spanish, Gaelic, Danish, Russ, Maori, Telugu and some other tongues, and permission has been sought and gladly given for the production of a volume in the language of Hungary.

Obituaries.

MRS. MARY MCCARY departed this life, in Mobile, on the fourth of March, 1875, in the fifty-third year of her age.

She had been a pious, devoted member of the church from her childhood. In widowhood, in poverty and sickness her consolation in Christ was abundant. She was confined to her bed by a lingering disease for many months. Her pastor always found her patient and trustful. A little while before her death she was asked by her eldest son if there was anybody that she wished to see. She asked that her pastor might be sent for, as she desired once more to receive the sacrament of the Lord's Supper. Her family and neighbors joined her in this solemn service. There was no gloom in this death chamber. On the contrary, it was a heavenly place, lighted up by the presence of him who conquered death.

"Have you put out the lights?" said she, as the shadow of death fell over her eyes. "No, the lights are still burning," was the answer. Then, calling her children and friends about her, she gave them her parting blessing, and begged them all to meet her in the better world. To her pastor, who inquired as to her readiness for the great change, her answer was: "I am ready. I have told you that all the time." To her friend Mrs. Clegg, who had been specially kind in her attentions to her, she expressed her gratitude and thankfulness, and then quietly fell asleep in Jesus. "Our people die well."

J. BARKER.

MRS. CATHERINE A. TATE, the subject of the following obituary, was born in Robertson county, North Carolina, October 1, 1810, and died December 15, 1874, at her residence in Tangipahoa parish, Louisiana. Her widowed mother, Mrs. Catherine McNeil, of precious memory, removed to this State with her family when Catherine was yet young. In 1832 she married Mr. George T. Hearsey, of New Orleans. The union was of short duration; and in 1835 she was again married, to Mr. Hugh D. Tate, whom she survived about twelve years.

At what age Sister Tate embraced religion and joined the Methodist Church the writer has not been able to ascertain; but he can testify that for more than thirty years he has known her to be an humble, consistent and earnest Christian. Her trials of faith and afflictions, both of body and mind, were frequent and severe, but out of all she came forth "more than conqueror."

Shortly before she passed away from earthly sufferings to her eternal reward she expressed a desire to see me, hear me talk of Jesus and his religion, and pray. Although she was not a member of my charge, yet I esteemed it to be an unusual privilege to comply with the request, and receive the dying testimony of one whom I had known so long and loved so well. I found her peaceful and trusting, ready and waiting to go home.

She requested me to write a short notice for the ADVOCATE, and say to the church that to the end the grace of our Lord sustained her; that she had "nothing whereof to glory save in the cross of our Lord Jesus Christ." "His grace sustains me now."

A few days more and the scene was closed. They were days of triumph. Contented and happy, she passed through the valley into the "rest that remaineth for the people of God."

THOMAS PRICE.

TCHEVA GRANGE, NO. 182, met to-day pursuant to the call of our worthy master, M. T. Smith, for the purpose of paying the last mark of respect to our beloved and worthy brother, Rev. J. W. PURVIS, who died on Friday, February 19, 1875. The worthy master appointed Bros. W. M. Broadaway, M. R. Vancleave, W. T. Schell and Bonner Richardson a committee to draft resolutions of respect and sympathy for the family of our deceased brother. The committee offer the following report for final action by the grange:

Whereas, An inscrutable Providence has entered our grange by the hand of death in removing from our midst our highly esteemed and beloved brother, Rev. J. W. Purvis; be it, therefore,

Resolved, That as faithful laborers under the great Master of the universe we bow in humble submission to his will who doeth all things well, and we recognize his right to do with his own as seemeth good in his sight.

Resolved, That in the removal from our midst of our worthy and beloved brother the grange has lost the counsel of a wise and prudent member, and society one of its brightest ornaments and most useful and valuable citizens, who hath obeyed the divine command, yea, to the full measure: "Feed the hungry, clothe the naked and minister unto the poor;" and, as a good shepherd, shall receive the reward from our Master above.

Resolved, That we tender to the family our deep and heartfelt sympathy for their great and irreparable loss; and the greatest comfort we can give is to assure them that their and our loss is his eternal gain.

Resolved, That the grange hall be draped in mourning, and the members wear the usual badge for thirty days; that a copy of these resolutions be sent to the bereaved family, a copy be spread upon the minutes of the grange, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE and the Yazoo *Banner* for publication.

W. M. BROADAWAY,
M. R. VANCLEAVE,
W. T. SCHELL,
BONNER RICHARDSON,
Committee.

Official.

M. T. SMITH,
Worthy Master.
BONNER RICHARDSON,
Sec. of Tcheva Grange, No. 182.

FREE RUN, YAZOO CO., MISS., February 20, 1875.

MRS. MARTHA LEWIS, daughter of the late Philip Spear, was born in Robertson county, North Carolina, October 10, 1801; was married to Quinea Lewis, September 22, 1816; and joined the Methodist Church, at Union Academy, on Pearl river, in June, 1822, under the ministry of Rev. Thomas Griffin. She was happily converted in March before she joined the church. She was her husband's sweet counselor, and his inseparable companion for fifty-seven years. A few years ago they celebrated their golden wedding—the first and only one given in this county. She raised ten children to be grown, six of whom still live. She has two sons in the Methodist ministry. She leaves about one hundred children and grandchildren. She sweetly fell asleep in Jesus, January 31, 1875, at her home near Holmesville, Mississippi.

"Aunt Patti," as she was familiarly called, was a woman of devoted piety. From the time of her conversion her views of divine truth were remarkably clear and intelligent, and her religious experience afforded unmistakable evidence of the Spirit's operations on her heart. To grow in grace and to discharge her duty as wife and mother seemed to be the one object of her life. She loved the house of God, and with her husband and children would often ride ten miles to attend church. Whoever else might be absent from class meeting or prayer meeting, "Aunt Patti" was always in her place, encouraging her pastor by her presence, and her fellow-Christians by her example. Her life has furnished a uniform testimony of the sincerity and depth of her piety. She walked with God." Her natural disposition was gentle and refined. The "law of kindness was in her tongue;" and during the many years we have known her we do not remember to have heard her utter a word of detraction or make an ill-natured remark respecting any human being. Humility was a prominent trait in her character; distrustful of herself, she seemed prayerfully to bring her faith and practice to the unerring standard of divine truth. Here she loved to drink of the waters of salvation; here she gathered strength for the duties and trials of the wilderness. She was often at the altar of prayer, and we can never forget the deep reverence, the tender humility, the filial confidence which marked her prayers, uttered as though alone with God. She has passed over the river, beyond the smiling and the weeping of earth, into the mansions of those that are saved by grace. Her aged and stricken husband is waiting by the river, ready himself to cross at the beckoning of the angel boatman.

ONE WHO KNEW HER WELL.

TEACHERS' BIBLES.—We cordially indorse the following concerning the beautiful Bibles lately issued by the American Tract Society:

"Every teacher, every Christian, should have his own Bible. It should be peculiarly his. Precious associations should build themselves all about it like colonies, peopling his religious life, holding the histories of his holiest thoughts, and treasuring up his entire Christian experience. It should be a clustering world to him; and he cannot begin too early to build these associations and histories around it. We know Christian workers whose Bibles are full of red-letter and golden texts, illuminating every page, and reflecting light upon every passage of their pilgrimage. That the teacher's copy of the Bible may be all this to him implies several requisites. It is to be a life-long companion, and must therefore be durable and portable, have good wear in it and be easily carried. It must be respectable-looking, for the owner's complacency in it—not a mean consideration. The text should be the most approved and accurate. The parallel references should be copious and pertinent. It should be, in short, the very best edition, intrinsically and extrinsically, and in every particular, procurable."

DIFFICULTY is the parent of success. *Nitor in adversum* was Burke's motto.

The Christian Advocate.

THURSDAY, MARCH 18, 1875.

MUSIC THE DIALECT OF HEAVEN.

BY MRS. PHOEBE PALMER.

Ye singing seraphs, who surround
The throne of light ineffable,
And gloriously the praise resound
Of him in whose bright smiles ye dwell—

Say, are ye not by sweet constraint
Compelled by every glance ye take
To think each former note too faint,
And yet a loftier tone to wake?

O! could the depths of love be found,
Or angel minds conceive its store,
Then ye your ecstasies might bound,
And say how high your strains might soar.

But transports, ardors, so intense
As to bright seraph bosoms live—
How could they ever burst from thence
Did music not its utterance give?

For *words* are weak; *we* feel them *weak*
When the o'erpowering weight of bliss
Rests on the heart. Ah! who could *speak*
Of rapture so sublime as this?

But music! yes, that holy spell,
The language of yon sainted sphere—
In it we will our triumphs tell,
And its sweet voice our God will hear.

Long he its eloquence hath known;
His young creation with it rang;
When first yon morning heralds shone,
Together they his praises sang.

Then sweet, indeed, is that employ,
Taught by himself—his early choice.
Angels, with you we shout our joy,
In heaven-born music's cheerful voice.

Romish Pretensions.

Some time ago we drew attention to the pretensions of the Pope with reference to the subversion of civil governments, and cited in evidence the assertion of the Dublin *Review*, than which there is no higher Roman Catholic authority in the world of letters, to the effect that "the Pope, in virtue of his ecclesiastical office, has the power of deposing any sovereign whose government he may consider injurious to the spiritual welfare of that country."

The impudence of this claim is no security that it will never be attempted to be enforced. If the Romish Church has any distinguishing characteristic, it is that of the effrontery of its pretensions in matters spiritual and secular; but this does not prevent it from having a large following; nay, it is deliberately assumed in order to impress its followers with superstitious awe. The ignorant are soon reconciled with the most preposterous assumptions, when proceeding from what they conceive to be supreme authority, and even come to relish them. Rome makes its account of this natural tendency; and feeling strong in its ascendency over its devotees, and sure of its hold upon them through their superstition, their hopes and their fears, it boldly proceeds upon the principle that if nothing is claimed nothing is gained. Therefore it puts forth claims to many powers which are intrinsically absurd; and, its followers servilely but none the less heartily support them. It is impossible, indeed, to conceive of any claim so preposterous as that it will be disallowed by the class who make up the body of the Romish laity, if seriously urged by their ecclesiastical despots and conscience mongers.

And here lies the danger of pretensions which the educated, the intelligent and the thoughtful know to be absolutely without a basis in fact or reason. The mass of Romanists do not think; their thinking in all matters of this character is done for them, and is furnished ready-made by their priests, bishops, councils and popes. It is only necessary, then, for them to be backed by the numerical force that is necessary to make the most absurd pretensions of the Pope a possibility in any country where there is a following sufficiently numerous to be overpowering, whether by votes or force. The possibility may be only shadowy now in America, but it should not be forgotten that, though shadows may themselves be impalpable, they are invariably reflected by a solid body that is substantial and palpable enough to those who have eyes to see.

If the principles that underlie the pretensions of the Romish Church could be carried into practical effect there would be no security for civil liberty in any land, or for the existence of the government of any country whose influence the Pope might pronounce to be injurious to its spiritual welfare—that is, to the advancement of the Romish Church.

It will not do to scout these pretensions because of their absurdity or their apparent impossibility. Every Romanist of the Ultramontane school believes in them, and when it may be done with safety will be a ready instrument for reducing them to practice. On this very question hangs the peace of Europe to-day. And the supporters of the Pope do not hesitate to declare that no right, no personal or corporate liberty can stand against his claims. The following extract from the *Schlesische Volks Zeitung*, an Ultramontane organ known to be in direct communication with the Pope, foreshadows the papal policy toward Germany which, *mutatis mutandis*, may at any hour be applied to England or the United States. It says, and what it says needs no comment:

"*We contend that the Pope has the right to depose sovereigns even now, and that he is likely to exercise this right in the future.* Of course such a thing is not to be apprehended in Germany for the present. The German kings and sovereigns having been baptized in the name of God, they belong to the Pope, and in consequence are not likely to be deprived of their thrones by him. But supposing any of the German potentates were to become Turks or Unitarians, or to lead such an infamous life as a late elector of Hesso, who sold his subjects to fight England's battles in America, or as the Virgin Queen Elizabeth, the great female assassin, who murdered Catholics by the dozen; or supposing any of our princes were to forbid us to recognize a duly elected pope as the head of the church, or to try to convert us to the famous old Catholic creed, with Mr. Reinkens for mock pontiff; supposing, we say, anything of the kind were to occur, *we really do not know why the Pope should not use the powers delegated to him, and send such princes to the right about.* * * * If a pope finds that a dynastic firm has become bankrupt and lost the favor of Heaven, he is perfectly justified in sequestrating the business, and forbidding all whom it concerns to have any further dealings with the insolvent potentate."

If the assertions of these pretensions were confined to the newspaper press, even those which are known to reflect most accurately the policy of the hierarchy, it might be lightly treated as mere "sound and fury, signifying nothing." Such, however, is not the case, the language used by the Romish papers being based upon and strictly in consonance with the arrogant assumptions of successive popes, and representing an inflexible programme that has been held steadily in view by the hierarchy for generations. Thus Gregory the Seventh, in his famous bull of excommunication against Henry the Fourth, invokes the apostles, Peter and Paul, whose mantles he claimed to have fallen upon his shoulders, as follows:

"Now I beseech you, oh, most holy fathers and princes, cause that all the world may understand and know that if ye are able to bind and loose in heaven, ye are able upon earth to give and to take away empires, kingdoms, principalities, marquisates, duchies, countships and the possessions of all men according to the deserts of each. * * * If, then, ye judge spiritual things, what must not be believed of your power over worldly things? And if ye judge the angels who rule over all proud princes, what can ye not do to their slaves?"

Again, Innocent the Third, writing to the Emperor at Constantinople, repeated the same presumptuous claim, thus:

"Thou shouldest know that God created two lights in the firmament, the sun and the moon—that is, he created two dignities, the papal authority and the kingly power. But the former, which is set over the days—*i. e.*, the spiritual things—is the greater; that set over the things of the flesh is the smaller; and there is the same difference between popes and kings as there is between the sun and moon."

And again, the same Pope, in the bull accepting the vassalage of King John, and vouchsafing the protectorate of Rome to England, declared:

"That both kingship and priesthood are established within the church—to the end that the kingdom may be sacerdotal, and the priesthood royal; that as every knee must bow to Christ of things in heaven and things on earth—that there may be one fold and one shepherd; and hence temporal kings are not to be acknowledged as having rightful authority, unless they study to serve with true devotion this representative of Christ's kingly and priestly power."

Lastly, Pope Boniface the Eighth, in his bull *Unam sanctum*, declared the teaching of the gospel to be as follows:

"That the Pope has two swords, the spiritual and temporal; the one to be wielded by the church, the other for the church; the one by the priesthood, the other by kings and soldiers, but this only on the hint or the sufferance of the priest. One sword, however, must be under the other, and the temporal authority must be subject to the spiritual power. As saith the apostle: 'There is no power but of God; the powers that be are ordered—*i. e.*, set in order—of God;' but they would not be in order unless one sword were under the other, and also unless the lower could be lifted by the other. If the temporal power goes astray, then must it be rectified by the spiritual; if such a power ill-treats those who are under it, it has a judge in the higher spiritual power; but this which is the highest of all can be judged by God only, not by any man. Wherefore we do declare, proclaim, decree and determine hereby that every human creature is subject to the Roman Pope, and that none can be saved who doth not so believe."

It is unnecessary to refer to the pretensions of the present Pope, beside which even these arrogant assumptions of his predecessors dwindle into comparative insignificance. Mr. Gladstone's pamphlet, and Dr. Schatt's publication of the Vatican decrees, together with the recent attempt of the papacy to reduce them to practice by declaring a dissolution of the civil authority in some of the South American States, have made us sufficiently familiar with what Rome will dare to do when the opportunity serves.—*Christian Intelligencer.*

The "Bible-Reading" Preachers.

BY THEODORE L. CUYLER, D. D.

The visit of Mr. Henry Varley, of London, to America, suggests to us to say a few things about the remarkable cluster of men and women to which he belongs. We call them a cluster, for they have not yet taken shape sufficiently or have become sufficiently numerous to be styled a "class." They are too undenominational to bear any sectarian name. The foremost names in this cluster are Mr. D. L. Moody, of Chicago, Henry Varley Lord Radstock and Henry Morehouse, of England, R. Pearsall Smith and his wife, of Philadelphia, and Miss Smiley, whose earthly abiding-place is a little cottage nigh unto one of the springs of Saratoga.

None of them wear the title of "reverend," although they all proclaim the glorious gospel of the blessed God with great earnestness and popular power. Two of them (Messrs. Moody and Varley) have addressed larger audiences in England this year than any British preacher, except it be Spurgeon. They are all laymen (or women) who have felt an inward drawing to the delightful work of unfolding the Scriptures. Mr. Varley has gone somewhat further than the others. After quitting his trade as a meat dealer in the London markets, he has reared a tabernacle and gathered a permanent congregation at Notting Hill, in the West End of London. But he eschews the title, the costume and the habits of the regular clergy. He wishes to be regarded as simply a Christian man of business, who has consecrated his whole time and talents to the ministry of the word.

Pre-eminently this whole group are Bible expounders; their most interesting and attractive public services go by the name of "*Bible readings.*" Three years ago Mr. Moody spent two months in conducting a series of Bible readings among my people, and the meetings were attended with daily conversions to Christ. Miss Sarah F. Smiley has held two delightful series of these Scripture lessons, mainly before the women-kind as auditors. She once preached Jesus to a great Sabbath audience from my pulpit; for is it not thus written in the Book of the Chronicles of the Presbytery of Brooklyn?

As my old friend Mr. Varley is just now conducting a short series of Bible readings in Lafayette Avenue church, let me jot down a brief sketch of his method, as a representative man of the group. He is a big, burly, broad-shouldered Englishman, with a ruddy face and a very rich voice. There is a downrightedness in the man, and a hugely sympathetic way with him that puts him at once into the good graces of his hearers. He has lively humor withal, and sometimes vents a pleasantry that sends a smile rippling over the assembly. Coming into the pulpit with a well-worn Bagster's Bible in his hand, he kneels down and engages in silent prayer. His public petitions are very fervent and familiar in their expressions. He talks reverently to God when he prays, and talks simply to the people when he preaches. Opening his flexible Bible (just such an one as every Sunday school teacher should have,) he reads a passage. Perhaps it is a few verses in the eighth chapter of Romans; perhaps a series of passages that bear upon the offices of the Holy Spirit. These verses he expounds and compares with other passages, thus explaining Scripture by Scripture. When he quotes a passage he generally names the chapter and verse, expecting the audience to turn to the passage in their own Bibles; for the preliminary notice always is: "Every one must be sure to bring their Bibles with them." These expositions are intermingled with brief incidents of personal experience and abound in illustrations. The Jewish ceremonials are much used as types and symbols. Some of their illustrations are very happy. Mr. Varley, in his pithy way, says: "Good friends, you make most of your *crosses* for yourselves. God does not send them. When you put your own will right *across* God's holy will, then you are sure to have a cross." Suiting the action to the word, he lays one pencil over another pencil or knife in the form of a †, and then says: "There, friends, there you have it." This sort of object teaching is suited to the humblest auditors.

The chief theme of Mr. Varley's most eloquent address is the "higher Christian life," or the life of complete trust in the crucified Savior. He teaches that perfect trust produces perfect peace. He does *not* preach "perfectionism;" but simply that every believer should exercise *entire* confidence in Jesus and aim to have "conscience void of offense toward God and man." There is not an entire agreement among the group of "Bible readers" upon their views of the "higher life." Mr. R. Pearsall Smith is a member of an "Old School" Presbyterian church in Philadelphia. Miss Smiley holds stanchly to the grand old doctrine of "assurance of hope," which was such a favorite doctrine of the Wesleys, Luther, Knox, and the rapturous Rutherford. I never heard Miss Smiley advance any views that went further than the volume "Christ Liveth in Me," published by the Presbyterian Publication Board in Philadelphia. Mr. Varley goes somewhat beyond her in his theories of Christian attainment. Mr. Moody is so occupied with arousing sinners to repentance, and in pulling souls out of the fire, that he seldom says much about the "higher life." He rings the seventh chapter of Romans into our ears, as well as the jubilant eighth chapter. All this cluster of Bible teachers agree in magnifying the cross of the Lord Jesus Christ, and in setting forth the *blood of atonement* as the only ground of human salvation.

This group also agree in interpreting the advent of Jesus Christ as a literal coming to earth and a personal reign at Jerusalem. Their views are those of the late Dean Alford and of the Bickersteths. A large portion of the Evangelicals in the English Church are "Literalists."

That this group of Bible-reading heralds of the gospel are producing mighty results is undeniable. They exalt God's word as the fount of all wisdom and truth. Multitudes are converted under their fervid discourses. Varley went through Canada, and Moody is going through Britain with the flaming power of Whitefield. These brethren are beginning to leaven the ministry of our time to a perceptible degree. The time is fast coming when elaborate written essays will give place to a simpler, warmer, mightier *holding up of God's all-glorious word.*—*Independent.*

LEPROSY IN THE EAST.—A Constantinople paper states that Dr. Vandyke Carter, an English physician, has been visiting the islands of the Turkish archipelago with the view of studying the nature and causes of leprosy. The malady of Neaman and Gehazi is still frequent in many parts of Asia Minor; and in Crete, as well as in several of the Sporades, villages exist in which every human being is a leper, where there is marrying and giving in marriage, and where the incurable evil is thus handed down from generation to generation. The Island of Crete, where Dr. Vandyke Carter is now reported to be carrying on his humane researches, will offer him, in spite of its genial and generally healthy climate, a vast field for observation. The lower classes of Cretans, it appears, are especially susceptible to leprosy, the spontaneous appearance of which is usually attributed to the immoderate consumption of oil and salt fish.

EDIBLE BIRDS' NESTS.—A report recently sent to the British Colonial Office from Labuan gives a curious account of the edible birds' nests, which are included among the "articles imported for the export trade to Singapore." These nests, we are told, are found on the walls of caverns in limestone and sandstone hills all along the coast, but by far the greater part of the supplies received at Labuan are brought from Sandakan Bay and the Kina Batangan river, on the east coast of Borneo. The devourers of these dainties, it seems, distinguish three qualities of them, known as white, red and black. They are produced by two kinds of small swallow; the black nests are by far the most common, and are of much inferior value, one especial drawback being that they are "much mixed with dirt and feathers." Of the finest quality are the white nests, which are without admixture of refuse matter, and of a semi-transparent white substance, resembling isinglass or gelatine. The red nests are of intermediate appearance between the white and black, and are supposed to be made by the bird which constructs the white nests, but at a different season of the year. There is a marked distinction in the price of these delicacies; the white nests sell for 45s. the "catty," the red for 20s., the black for 4s. 2d.

Another article of food esteemed by the Chinese as economical and nourishing is the trepang or dried sea-slug, which is collected in abundance among the reefs, islands and bays of the east coast of the Sooloo seas, and of Palawan.

Pearls are also largely dealt in at Labuan; the smaller kinds are exported to India and China for the purpose, it is said, of being used in medicine and burnt into lime for the Rajahs to chew with their betel and sirih leaf.

ONE OF THE SORROWS OF LIFE.—Many a volume has been written about the love of parents, the love of mothers, its enthusiasms of hope and fancy, its adorations of the unworthy, its agony for the lost; but I do not remember that any one has ventured to touch upon a still more terrible view of the subject: the disappointments, for example, with which such a woman as I have attempted to set before the reader—a woman full of high aspirations, noble generosities, and perhaps an unwarrantable personal pride, all intensified by the homely circumstances of life around her—sometimes looks upon the absolutely commonplace people whom she has brought into the world. She, too, has had her dreams about them while they were children, and all things seemed possible—while they were youth, with still some grace and freshness of the morning veiling their unheroic outlines. But a woman of seventy can cherish no fond delusions about her middle-aged sons and daughters, who are, to all intents and purposes, as old as she is. What a dismal sense of failure must come into such a woman's heart while she looks at them! Perhaps this is a reason why grandfathers and grandmothers throw themselves so eagerly into the new generations, by means of which human nature can always go on deceiving itself. Heavens! What a difference between the ordinary man or woman of fifty, and that ideal creature which he or she appeared to the mother's eyes at fifteen! The old people gaze and gaze to see our old features in us; and who can express the blank of that disappointment, the cruel mortifications of those old hopes, which never find expression in any words?—*Mrs. Oliphant.*

MONDAY FOR MINISTERS.—Every pastor asks himself on Monday morning: "What shall I do with myself to-day?" His mode of answering this question will decide his permanent usefulness and the length of his days. After the exhaustion of Sabbath work he must have rest; but many a minister supposes himself to be resting when he is engaged in hard work. Hundreds of pastors take Monday for the visitation of the sick. That is the poorest day of the week for such ministry. For a sympathetic man such work is overmastering. He comes back from his Monday rounds among the sick, bringing with him part of all their ailments, fragments of neuralgia, rheumatism, fever and consumption. Such a Monday depletes his nervous energy more than the preceding Sabbath. We had rather preach two sermons than spend a half hour in trying to lift a hypochondriac out of his fidgets. Besides this, the sick and troubled will get less advantage from a pastor on Monday than on any other day of the week. He is apt to come into the invalid's room fagged out, his face less cheery, and his spirit less exuberant than on other days. And so there are two invalids together, and, instead of the pastor being able to lift the sick man up, the latter pulls down the first on the top of him.

To the fields on Monday morning, O clergymen! or to the picture galleries, or a group of friends who have time to take you into their society. Let this article scatter the delusion of those ministers of the gospel who think that visitation of the sick is to a pastor physically recuperative.

DR. SCHLOSSER, of Holland, has found that his own countrymen are the largest consumers of coffee in the world, and next to them the Belgians. In England the annual consumption of coffee by each person is one and one-eighth pounds, in France two and one-half, in Germany four, in Denmark five and one-half, in Switzerland six, in the United States seven, in Belgium eight and one-half, in Holland ten and one-half. It is to be considered, however, that the English are notoriously a tea-drinking people, preferring it to coffee, not only for the evening meal, but for breakfast as well.

WRITING INK is one of the things in which modern science seems to have made very little improvement. A recent analysis of the ink found on a manuscript of the year 910 showed that its composition was similar to that of the inks now in general use.

Religious Intelligence.

IN THE old province of Prussia 16,700 Catholics have turned Protestant during the past year.

A ROMISH PRIEST was received into the English Church in London on Christmas day—the third case of priestly conversion recently recorded.

MR. GIBSON, in San Francisco, recently held his first Chinese love-feast. Thirty-five persons gave a relation of Christian experience, and thirty persons partook of the communion. There were fifty present—men and women.

A NEW Baptist chapel is to be opened in Rome during Easter week, at No. 35 Piazza San Lorenzo in Lucina, a small square leading off from the Corso. The chapel and school-room adjoining will accommodate three or four hundred hearers.

BISHOP VAUGHAN, of England, and seven priests, have arrived in this country, for a mission among the freedmen. Baltimore will be the base of operations. This movement of the Catholics is significant, and should arouse Protestants to increased activity.

THE Congregationalists in England have 3,276 churches, and 612 in Canada, Australia, etc. In this country the number of Congregational churches is 3,325, making a total of 7,213 churches in both countries. The contributions of the English Congregationalists for church purposes, not including gifts and collections for benevolent objects, amounted last year to over $4,000,000.

THE Universalists of the Northwest have arranged for a series of prayer meetings in Michigan, Indiana and Ohio, "for the outpouring of the Holy Spirit upon the churches, and for mutual help and encouragement in Christian life; and by the grace of God for the quickening of religious life among the people." This looks like a reaction against "free religion," and indicates an advance in the right direction.

FREE CHURCH OF ITALY.—The sixth General Assembly of this body was held at Turin recently, and lasted five days, having held nine sessions. Twenty-five churches were represented by thirty delegates. Signor Gavazzi took an active part in the proceedings. The treasurer announced that his funds had enabled him to purchase a magnificent building in Rome. Gavazzi made an eloquent appeal in behalf of the Free Church College in Rome, which, it seems, has been already opened for students.

THE Nashville *Christian Advocate* of February 13 has this among its editorial notes: "We are asked how far Pedobaptists exceed in numbers anti-Pedobaptists. According to the United States census for 1870 those whose preferences were for the latter numbered 4,360,135—nearly all besides, who have any religious preference, favor Pedobaptism; 5,528,209 prefer the Methodist Church. The disparity is much greater in Great Britain and Ireland. In other parts of the Christian world the people are nearly all Pedobaptists."

THE American Baptist Missionary Union has received $82,864 during the present financial year to the first of January, against $90,100 during the same months last year. Should the closing of the books on the first of April find the treasury with a heavy debt, as now seems imminent, the half dozen young men, who are under appointment to enter the foreign work during the coming year, will be compelled to remain at home. Last year's receipts also included thank-offerings amounting to more than $20,000, in addition to the usual receipts.

THE *Freeman's Journal* (Roman Catholic) renders the following verdict against our public schools: "One thing is certain. Archbishops and bishops may be multiplied, and priests ordained, and thousands of churches built; but if our bishops do not, following the vicar of Christ, forbid Catholics sending their children to godless schools, in fifty years from now the Catholic Church in the United States will be a shriveled and ghastly skeleton—a dry waste after a wave of European emigration—a scattered flock, but false shepherds fed and fattened on, and left unsheltered from the wolves."

THERE has been another manifestation of the love of Roman Catholics for Protestants in Mexico. On the evening of the twenty-sixth ultimo a mob attacked the Protestant church recently established in Acapulco by Rev. M. N. Hutchinson, superintendent of the Presbyterian mission. The mob was armed with machettes and rifles, and forced Mr. Hutchinson, whom they sought to kill, to take refuge on a United States vessel of war that was fortunately in the harbor. We are curious to see what the Romish papers will say of this pleasant little escapade, and shall read with interest their reasons palliating or excusing it.

THE Persian mission, under the care of the Presbyterian Board, has a working force of 7 missionaries and their wives, 1 physician, 3 unmarried ladies, 51 native preachers and pastors, and 95 helpers. The Syrian mission, under the same auspices, has a force of 13 ordained missionaries, 1 physician and 14 women. They occupy 3 stations on the Mediterranean sea, and 2 upon Mount Lebanon. The missionaries have the help of 82 native teachers and preachers. Last year 11,000,000 pages of printed matter were sent forth from the presses of the mission, of which nearly 4,000,000 were pages of the Bible. Nearly $10,000 was received from the sale of books.

ONE effect of the breach between the High and Low Church parties in Illinois, which has widened since Dr. DeKoven's election as Bishop, is the resignation of Rev. Arthur Brooks, of St. James' Episcopal church, Chicago. Being more of a Broad churchman than anything else, he proposes to withdraw from that field and leave the diocese to settle the present difficulty for itself. Among other Episcopal items are the organization of two new "Reformed" churches—one in Chicago, over which the Rev. Mr. Postlethwaite, recently of New York, is settled, and another in Germantown, which will be the third Reformed church established in and near Philadelphia.

A LETTER in the *Pacific Christian Advocate* tells of a precious revival in the Yakima Indian agency, of which Father Wilbur is in charge. It says: "January 3, 1875—I believe we had the best meeting at Joe Stwires' church to-day that I ever attended. There seemed to be more interest manifested than I have ever witnessed. Bro. Kuykendall seems to be a great worker. He has been holding meetings daily among the Indians for about eight or ten days. There have been a good many joined the church since Father Wilbur left." Joe Stwires is the head chief of the Yakima tribe, and is an exhorter in the church.

ON MONDAY, January 11, a most delightful union communion service was held in Brunswick Wesleyan chapel, Newcastle-on-Tyne. The Baptists and Churchmen, as well as Presbyterians and Methodists, participated in the service. Rev. Joseph Bush presided, and addresses were delivered by Rev. David Lowe, of the John Knox Presbyterian church, and Rev. G. H. Malins, of Marlboro Crescent Baptist church. Several other ministers assisted in the devotions and eucharistic service. A similar service was conducted at the same hour in two other chapels in different parts of the town. These united communion services were the indirect fruits of Messrs. Moody and Sankey's evangelistic labors in Newcastle.

EARLY CONVERSIONS.—The following statistics, taken at a Methodist preachers' meeting in New York, are thrilling in their testimony to the value of early conversion: Of 76 ministers present, 20 were converted under 14 years of age, 22 between 14 and 16 years of age, 14 between 18 and 21 years of age. Only 7 (less than one-tenth) when over 21 years of age. In the Central New York Conference this matter was under discussion, and in answer to the question of age at conversion it appeared that, of 250 ministers present, the youngest at conversion was only 7, the oldest 20, the average 15; not a single man of that great company of Christian laborers being above 20 when entering the Lord's fold.

THE French Wesleyan Methodists have in the city of Paris two churches, four school-rooms, one parsonage, one residence for the married schoolmaster and schoolmistress, one residence for a Scripture reader and visitor, one apartment for an unmarried schoolmistress, and one apartment for the church sexton. The debts against the Conference property aggregate £1,000. We find in the French *Evangeliste* an appeal from Conference President Rev. James Hocart for contributions to aid in liquidating this debt. Subscriptions amounting to about £100 had already been received in Paris, and it was hoped that English and American friends would forward contributions for the object. Even the smallest sums will prove acceptable, and we hope to chronicle ere long remittances sufficient to relieve the indebtedness.—*New York Christian Advocate.*

THE growth of the Roman Catholic Church in the last half century, in the New England States, has been remarkable. In 1825—just fifty years ago—when Bishop Fenwick arrived in Boston, there were one priest in Massachusetts, one in New Hampshire and one in Maine. Eight churches, of which one only was no more than a chapel. And this was the Catholic Church in all New England. Ten years later, in 1835, there were 27 priests, 22 churches and 40,000 Catholics. In 1814, when Connecticut and Rhode Island were made a new diocese, there were but 30 priests, 37 churches and 60,000 Roman Catholics in all New England. To-day in New England there are 1 archdiocese and 5—probably soon to be 6—dioceses. In the New England of to-day there are 1 archbishop, 5 bishops, 441 priests, 432 churches, and nearly 1,000,000 of members.

THE religious needs of the inhabitants of Alaska are reported as being as pressing as they are poorly supplied. The aborigines number about twenty thousand, and are mostly settled in villages along the shore. They are anxious to have the same advantages as those enjoyed by the natives in the British Territory, and, being expert in the building of log structures, are willing to build churches and school-houses. They have petitioned government for ministers and teachers. Alaska is a hopeful field for missionary work. The natives are not savages, but peaceful and docile people, among whom evangelical labor might be done with great hope of success. As there are about fifty ministers for every vacant position in this part of the country, we suggest to some of the brethren who are seeking fields of labor the idea of trying missionary work in Alaska for a few years.—*Christian at Work.*

A WONDERFUL CHURCH.—We read of a most wonderful and a most flourishing native church at a village called Nagercoil, close to Cape Comorin. We say a most wonderful church, simply because there is nothing like it throughout the length and breadth of this empire. It is quite independent of any foreign aid, supports its own pastors and catechists, a society similar to the Bible and Tract societies, and it subscribes to almost all charitable institutions. The congregation numbers about 2,000, of whom 250 are communicants. There are 185 men and 259 women able to read and write. Last year the native Christians gave Rs. 2,302 for mission purposes, one deacon alone giving Rs. 400. Besides the pastor, their church supports a catechist, 3 schoolmasters, 2 Bible women and 1 hospital assistant. Would we could say the same of other native churches in India! The time, however, will come.—*Lucknow Witness.*

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One year	$2 50
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A Calamity.

At this writing the great scandal suit is still in progress, and we can hardly hazard a conjecture in reference to the verdict. For more than a month the trial has been under way, and it may have several months to ran before the case will be given to the jury. General Butler declared months ago that the conviction of Beecher would be "a national calamity." He spoke, of course, as a politician, and with reference to the fact that the eminent preacher had been prominent in the crusade of the abolitionists, and in supporting the war against the South. His earliest notoriety was gained by recommending a resort to arms in connection with the excitement over "bleeding Kansas." "Sharpe's rifles Beecher" was for a time the best-known title of this preacher of the gospel. Besides the great services rendered at home, he went to Europe during the war, and advocated the cause of the North on the platform of Exeter Hall and elsewhere.

No one man perhaps did more to shape and influence public opinion and to keep up the war spirit. In the minds of the Northern people he is a representative character, identified with the Radical party and its principles. The nation, as this party apprehend the matter, owes a debt of gratitude to the man whose eloquence and influence contributed so much to the success of the war and to the preservation of the Union. The fall of Beecher may throw some backward shadows upon the fanaticism with which he was so deeply imbued, and it may at this critical time weaken the hold of the party "of great moral ideas" upon the people. The Brooklyn pastor's services in the recent national struggle have been alluded to in the trial, and we may be sure that they will be made still more prominent before the defense has done. For the credit of abolitionism, and for the fair fame of the party, his character must be cleared of the foul charge with which Tilton is seeking to asperse it.

Then there is the interest of religion to be guarded. Mr. Evarts has taken pains to declare that "the Christian religion is not on trial," but still there are those who feel that the phase of the Christian religion which Mr. Beecher presents is somewhat involved. His peculiar way of putting religious truth, his exuberant sentimentality, his vacillating and changeful adherence to any form of sound words, and his coatempt for doctrinal standards generally, and the rather sensuous and voluptuous tone of his teachings, are inevitably associated with the revelations of this celebrated trial. The Christian religion is not on trial in this case. Popular ignorance and unbelief may to some extent so regard it, but if any religion is on trial it is simply the religion of Plymouth church, of its pastor, and of that Beecherizing school which has spread from this center and hot-bed of erratic and liberal theology.

Should Mr. Beecher be adjudged guilty, and should this be the popular verdict without much regard to the findings of the jury, the Christian religion will not go down with him, however much it may affect the value of stock in Plymouth church; not even if it should, as Mr. Wilkes, one of Beecher's publishers, declares, knock the Life of Christ higher than a kite, will the gospel perish. If the preacher is guilty, that guilt may reflect unfavorably upon both his political and religious antecedents, but the nation and Christianity may survive the ordeal.

The greatest calamity connected with the whole affair is the effect which the details of the trial are likely to have on the morals of the country. The press has given the evidence in full, and it has been read with avidity. All classes are familiar with the circumstances, and the public mind is saturated with the disgusting story. It has entered nearly every household, and it is the subject of discussion in circles from which such topics are usually excluded. The very children are asking what it is all about. Obscene literature is doubtless doing fearful damage to the morals of the people; especially is it poisoning the minds of the youth, and bringing the blight of hell upon society. But the tendency of this great scandal, with its wide publicity and the eminence of those involved, is in the same direction. Take the parties to this trial, the array of legal ability and the character of many of the witnesses, and the world has seldom seen a group of more imposing magnitude. Can the revelations and exposures of this gigantic conflict go out to the world without inflicting most serious damage upon society? We fear that the uncovering of this scene of infamy will scatter the seeds of impurity and licentiousness broadcast, and far and wide, and that a direful harvest will rapidly spring up.

It is this aspect of the great scandal which exhibits the most terrible calamity connected with it. It is reaching where bad literature does not go, and it is revealing crime such as thousands would never have thought of, and familiarizing their minds with scenes of impurity which cannot but contaminate the soul and defile the unwary. There are about this case so many fascinating accessories of fame, talent, wealth, friendships, rivalries, intrigues, half confessions, penitence, despair, desperation, and we know not what, that the whole affair, with a little filling in, would read like a romance, and a very bad romance at that.

As yet the whole case has not been presented, and we may not now express an opinion on the question of guilt. However this may be determined, the mischief of debauching and corrupting the morals of the country is already done. Ten thousand pities that the whole matter could not have been quietly disposed of in some way, without regard to the politics, theology, and the value of certain stock interests which were supposed to be at stake. Whatever the true character of these parties may be, Tilton, Beecher, Bowen, Moulton and Woodhull have succeeded in manufacturing a sensation which will leave its filthy and slimy track upon the morals of the nation for at least a generation to come.

The Sword of the Spirit.

One of the most encouraging signs of religious prosperity is the increased interest in the study of the word of God. The noted revivalists, such as Moody and Hammond, are expounders of the Scriptures. Dr. Hall, in his Yale lectures, insists upon expository preaching as the most profitable and effective. A topical essay, with a mere catch-word from the Scriptures to give it something of authority and weight, is scarcely worthy the name of preaching. Reflections of a philosophical nature; history, science and metaphysics, connected by way of suggestion with some inspired declaration; or lectures on morals, with but little reference to the gospel as the power of God, are very meager diet for souls that hunger for the bread of life.

The sword of the Spirit is the word of God. To wield this weapon is the business of the Christian soldier, and if wielded with intelligence and with faith the strongholds of the mighty will be taken: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The properties of the word are indeed wonderful as set forth in such terms as these. The Savior prays that the disciples might be sanctified through the truth. It would seem to be of the highest moment, from the character of the Scriptures as the means of awakening and purifying, that they should be most fully exhibited in preaching.

There is a reaction of the popular taste in regard to this subject, which we hope will continue until the exposition of Scripture becomes the universal practice. It does seem very much like trifling with the word of God to select from it merely a motto for the heading of a discourse, while the great storehouse of spiritual riches is left unopened and unexplored. If the sword of the Spirit is the word of God, it is this that we should have in hand. Without this the weapons of our warfare are carnal, and we have no right to expect that God will honor them in the largest results. The Spirit will attend the word of God, while he may be grieved and affronted by the greater eminence given to our own word, and the parade of human forms of thought and eloquence.

Augustine.

This eminent father, writer and theologian, and Bishop of Hippo, in northern Africa, was born at Tagaste, in Numidia, at that time a part of the Roman empire. His mother, Monica, was a Christian of most saintly piety. Augustine is another example of the blessed power of a holy mother. She took care that her son should be instructed in the elements of Christian doctrine and morals. His father, who cared more for worldly than Christian knowledge, secured for the son the best educational advantages. He studied first at Madaura, and afterward at Carthage. At this latter place Augustine unfortunately imbibed the errors of the Manichean heresy, so called from Mani or Manes, a Persian, born about A. D. 214, who held to a duality, or two eternal and antagonistic principles of good and evil. This heresy extended over much of the Oriental world, penetrated northern Africa, and found many adherents even in Europe. Augustine also fell into immoral habits. He left Carthage against the wish of his mother, and settled in Rome. After some while he removed to Milan. At this time the celebrated and holy Ambrose was the Bishop. Under his ministry Augustine was convinced of his errors, and awakened to a sense of spiritual needs. While in his garden, bowed in prayer, he says he heard a voice speaking, from whence he knew not: "*Tolle lege*"—"Take and read." He asked his friend Alype for a book, and he gave him Paul's Epistles. A sentence or two only sufficed to pour light into his mind, and to illuminate his path to Christ. He sent for his mother. She came and rejoiced with great joy over his return from his errors and his sins. He remained in the class of the catechumens, or candidates being instructed and prepared for membership in the church, and was then baptized by Ambrose, the Bishop. Soon after this he returned to his native place—Tagaste—where he spent three years in study and devotion. After this, about A. D. 391, he went to Hippo, and was soon after made Bishop of that place.

Augustine was a diligent student and voluminous writer. His collected writings amount to ten volumes folio. None of the ancient fathers have exerted such a widespread and permanent influence upon the theology of the church as Augustine. He was the father of that theory of the moral government of God known and designated in modern times as the Calvinistic, after Calvin, the most distinguished advocate and expounder of Augustine's views. Augustine's theological views are comprised in the following summary:

"1. *Infant Baptism.*—The baptism of infants as well as adults is for the forgiveness of sin. Children have, indeed, committed no actual sins, yet by original sin they are under the power of the devil, from which they are freed by baptism. Hence Christian children who die before baptism no more escape positive punishment in the future life than do all who are not Christians.

"2. *Original Sin.*—By Adam's sin, in whom all men jointly together sin, and the other positive punishments of Adam, sin came into the world. By it human nature has been both physically and morally corrupted. Every man brings into the world with him a nature already so corrupt that he can do nothing but sin. The propagation of this quality of his nature is by concupiscence.

"3. *Free Will.*—By Adam's transgression the freedom of the human will has been entirely lost. In his present corrupt state man can will and do only evil.

"4. *Grace.*—If, nevertheless, man in his present state wills and does good, it is merely the work of grace. It is an inward, secret and wonderful operation of God upon man. It is a preceding as well as an accompanying work. By preceding grace man attains faith, by which he comes into an insight of good, and by which power is given him to will the good. He needs co-operating grace for the performance of every individual good act. As man can do nothing without grace, so he can do nothing against it. It is irresistible. And as man by nature has no merit at all, no respect at all can be had to man's moral disposition in imparting grace; but God acts according to his own free will.

"5. *Predestination and Redemption.*—From eternity God made a free and unconditional decree to save a few from the mass that was corrupted and subjected to damnation. To those whom he predestined to this salvation he gives the requisite means for the purpose. But on the rest, who do not belong to this small number of the elect, the merited ruin falls. Christ came into the *world* and *died* for the elect only."

It will be seen by this summary of Augustine's theology that it was what is now called Calvinistic. He was a famous controvertist, and in his controversy with the Donatist exhibited great bitterness. Augustine, from the command of the householder, "Compel them to come in," deduced the doctrine of the right to persecute for opinion's sake—a doctrine which ecclesiastics and statesmen have most cruelly and remorselessly carried out. Augustine was born A. D. 354, and died at Hippo, A. D. 430, aged seventy-six years. He was a great, and, we hope, a good man; but, as we understand the matter, his opinions have been dangerous and damaging. W.

The World for Christ.

BY BISHOP MARVIN.

I have been gratified to see so much space in our church papers of late given to the cause of missions. The situation is such as to cause actual alarm, and justify all the earnestness manifested by the secretaries and the board. The board has taken the precautions, indeed, against actual insolvency, but these precautions are of a nature that, if the necessity continues, must cast a blight upon our mission-fields, and by the reaction damage the spirit of the church at home. Even the missions already established must be abandoned or reduced to a mere cipher, unless our revenues can be augmented.

I fear there is widespread misapprehension of the facts as to the demands of our work. One of our most intelligent members, one who takes a real interest in missions, expressed great surprise to me the other day that our treasury should be at so low an ebb. Upon some conversation I found that my friend had some information as to the amount of money received by the board in the last year, and also understood about the extent of our operations in China and Mexico and among the Indians. The amount of money contributed seemed ample for the amount of work done. Indeed so it would be if these were our only fields. But in this case a large part of the field was overlooked. It was not understood that all the German work, and all the new territory in the illimitable West had to be supplied from the resources of the foreign board. The word *foreign* suggests that the work in charge of the board at Nashville is wholly among the heathen. Not so. It embraces all the new country where, if the church is established at all, it must be by missionary labor.

Take a map of the United States; look at that sweep of country that lies west of the State of Missouri; it is all new, and much of it very thinly inhabited. Most of the inhabitants are emigrants recently gone to a new country; they have not had time to accumulate property; they cannot support preachers, especially as the church is, as in all new countries, unorganized; so that the little wealth there is is difficult to reach for church purposes. The gospel must be *sent to* them from more favored regions, where the church is already organized and opulent. *The board has never had one fourth part the amount of money needed to supply men for this field alone.* If all foreign work had been abandoned.

The deliberations of the board at its annual sessions, ever since the war, have been, for the most part, painful discussions of two questions: First, which of these fields before us, white to the harvest, shall be *totally neglected;* and, secondly, how *little* can those we determine to enter or maintain ourselves in do upon? How nearly can we approximate *nothing* and yet keep the field? Instead of generous questions of enlargement, looking to the conquest of the world for Christ, we have had to look each other in the face and say: Which of these Macedonian calls shall we refuse, and how *little* must we do where we attempt any response? Sometimes I can but wish that every intelligent member of the church might be on the board of missions and get the near view of the crying needs of the work which would be brought to his eyes if he were in that relation to it.

There is only here and there a member of the church apparently alive to this subject. Here and there a poor woman devotes the chickens of one hen to God and his cause. God will greatly honor this painstaking love of his poor, and if there were only one-tenth part of all the poor of the church in this spirit it would swell the revenues of the board so as to set forward the work and cause angels to rejoice. But, alas! how *few* there are.

Indeed, so far is the membership of the church from being alive to the demands of the cause that it may well be considered doubtful if one in twenty of the preachers is so. Many of them certainly are wanting in any earnest sense of obligation.

It seems impossible that a man who has himself been saved from hell and sin, and who has heard the voice of his Redeemer saying to him, "Go into all the world and preach the gospel to every creature," should be indifferent to the missionary efforts of his church. Is it not cause of alarm as to the salvation of a man himself when he comes short of his highest effort to contribute to the salvation of others?

Enthusiasm for the conquest of the world by Christ is a mark of the genuine spirit of religion. How can a man who loves and adores Christ be unconcerned that, after the lapse of so many ages, a large part of the world is alien to him? Especially must the minister of Christ be an enthusiast for him. If an insipid indifference to the triumph of the gospel comes to mark the spirit of the very men called to preach the gospel, death is already at the heart of the church.

Can it be that there are pastors among us who are content to go through the official round of duties in a perfunctory way and get their own *pay*, and then go to Conference without a blush, reporting a mere trifle for missions? At the bar of God they will blush. One-half the preachers on fire with the spirit of devotion to Christ would bring about a glorious revolution in the church.

Let us wake out of sleep. The Son of God must conquer the earth. He *will;* but if we, as a grand division of the army of conquest, fall or fall back and become demoralized, we may check the onward movement; and, though we cannot bring final defeat, another will take our crown.

Enthusiasm for Christ! That is the crying need of the church—of our church to-day—the spirit of Wesley, the spirit of Paul, the spirit of the Master!

The world for Christ! May this become our watchword. *The world for Christ!* Shame upon every laggard in the host! *Do something! Go*—or if you cannot go, *give. Go or send.*—*Nashville Christian Advocate.*

Religious State of Spain.

It must be admitted that indifference is the prevailing sentiment in regard to religion. We have conversed with landed proprietors in country districts, and with professional men in the towns; and almost all say: "With respect to my opinions, I am a Protestant, I am a free-thinker, I am a materialist." This would seem to imply that they have an opinion, but the words must be interpreted thus, "I am indifferent," for they are ignorant of the meaning of these several names. In spite of the efforts of the evangelical church of Spain, Spaniards are not very easily converted into Protestants; and as for materialistic doctrines, they are connected with the most difficult scientific controversies. The expressions, "I am a Protestant, I am a materialist," therefore, meant in the mouths of our friends disaffection toward the Catholic Church.

The clergy in Spain are now paying the penalty for having so long neglected the instruction of their flocks. The people whom they had ruled with despotic power, and who had regarded them as flesh of their flesh, now curse and forsake them. The position of the monks and priests is very painful. The indemnities that were to have been given them for the confiscation of their property have not been paid. Many of them have been compelled to give up their ecclesiastical calling and take to manual labor. But what is even more painful to the enlightened men in the church in Spain than these passing tribulations is to see the nation as a whole forsaking the faith of its forefathers, without possessing any philosophical and religious ideal that might be substituted for it. There will thus be for a longer or shorter period something wanting in the national life of Spain, for there can be no fruitful national life without a definite ideal.

Meanwhile nothing can be sadder at the present moment than the religious confusion (*desarroi*) of this people. One day we saw the *viaticum* (the consecrated wafer which is administered to the dying) being carried along the street of a village, when a troop of pigs rushed at the procession. The incident provoked general laughter. Another time we observed that on a similar occasion the people did not doff their hats. Streets are being rebaptized, because they bear the name of some saint. The fronts of buildings are being mutilated because they represent some religious subject; pictures are being taken away from the churches and placed in the museums; ridiculous photographs represent the fallen Queen and her clerical surroundings. In the midst of these hostilities puerile acts of devotion worthy of the middle ages are still performed under a pretext of faith; but no creed has as yet been brought forward in opposition to the Catholic creed, nor has any effort been made to liberalize the teaching of the church in accordance with the views of modern times. It is a war without ideas, a quarrel in the midst of a void. But we must say that the systematic way in which this people have been allowed to grow up in ignorance is sufficient to account for this void, and no one will be astonished at this when we mention that seven-tenths of the adult population cannot read, and that in the interior of the country there are towns of twenty thousand inhabitants without a single book shop.

Shall we despair of this people? We think not, because they have remained idealistic and noble, and because the apparent want of religion now prevailing is the result of the confusion common to periods of religious transition, when men shake off the leading-strings of childhood. We have heard many enlightened Spaniards say with an accent of conviction: "The moral and religious reformation of our country will be the result of this chaos of doubt and rebellion. The rising tide of a simpler and more enlightened faith will flow over the land. We shall remain, or rather we shall become, Christians." Senor Castelar's words in reference to this subject met with general approval. "I turn away my eyes," said he in his place in Parliament, "from what is of human invention in our religion, and fix them on him who has given himself to us as an example. My eyes behold the Master, and from him I look for the grace which I need in order to follow him." This profession of philosophical and moral faith was greatly applauded. *Resurgam!* (I shall rise again) is in Spain, as elsewhere, the motto fondly cherished by many. Religion purged and better understood, and education more general, will one day bring about the realization of this hope. A great country, where ideal notions are clung to, where the women are honorable and generous, and the men are noble and ardent, where the soil is fertile, and the people intelligent, will sooner or later resume the position it merits among the nations. *Revue Politique Litteraire.*

The Baltimore Conference.

The editor of the *Episcopal Methodist* writes as follows of this Conference, which met in Washington city, March 3:

The Conference has been in session since Wednesday morning, the third instant. There is quite a full attendance of ministers and lay delegates, and the reports of the preachers in charge are highly encouraging. On several of the districts as many as five hundred conversions are reported, and the increase in the membership will be fully up to the average of former years; probably a larger addition than that of the year just closed, which was about two thousand, showing a membership of not less than twenty-six thousand in the Conference. Owing to the extraordinary stringency in the country the results of the year financially are not so favorable in regard to missions and the educational interests of the church.

The collections for the superannuated preachers and the widows and orphans of those who have died in the work are very cheering. It was announced to the Conference that the deficiency in this fund was some $1,200, when the whole amount was promptly contributed, thus enabling the joint board of finance to pay the claimants one hundred cents on the dollar! This is a most gratifying result. Thanks to our lay brethren, Messrs. Milnes, Parker, Magruder, Shipley, Leitz, Hough, Jesse B. Wilson, Peyton Conway and others. Never was an offering to the Lord's cause made with a more hearty good will. This is matter of profound gratification, and this example of liberality in behalf of our veteran friends who have so nobly borne the heat and burden of the day will not hereafter be forgotten. They may well be compared to the camel, driven by the Arabian, laden with precious treasures and browsing on the desert. No class of men are more deserving of attention than our worn-out preachers.

The two Conferences holding their annual sessions at the same time present a striking illustration of practical and cordial fraternity. In Winchester the Conference of the Methodist Episcopal Church is mainly entertained by our own people, and in Washington the brethren of our Conference are warmly welcomed to the homes and hearts of both Methodisms.

All the pulpits of the Methodist churches, and a number of other churches in the metropolis, were occupied by the members of the Conference on Sunday. Bishop Marvin preached at Mount Vernon Place, and ordained the elders in the morning and the deacons at night.

An interesting feature of the day was the transfer of the Israel Methodist Episcopal Church (colored) in a body to the Methodist Episcopal Church South, on Sunday afternoon. Dr. A. W. Wilson officiated, assisted by Bishop Marvin. Bishop Miles, of the African Methodist Episcopal Church in America, was also present, having preached to the congregation in the morning. Altogether it was an occasion of unusual interest.

New Orleans District Conference.

The New Orleans District Conference will meet at the Carondelet Street church, New Orleans, on Thursday, April 8, at five o'clock P. M. On Friday night, at half-past seven o'clock, there will be a district love-feast at the Carondelet Street church, to which all the Methodists of the district are earnestly invited. On Sunday afternoon, April 11, at three o'clock, the regular anniversary of the district Sunday schools will be held. Bishop Paine will be present and preside at the District Conference. J. B. WALKER, P. E.

REV. A. ALBRIGHT, a member of our German Conference, and professor of the German language at the Texas University, Georgetown, died on the second instant. His end was peace. When asked, a short while before his death, by Dr. Mood, whether now, in the valley and shadow of death, the Lord was still with him, he opened his eyes once more, motioned upward, and said: "All is bright. Love to all."

HEREAFTER Rev. S. S. Roszell, D. D., will be associated with Dr. Poisal in the editorial management of the Baltimore *Episcopal Methodist.*

GOD meets those who are in the way; Satan meets those who are out of it.—*Harrington Evans.*

Mexico and the Romish "Orders."

Some of the women of Mexico seem to have a real affection for the chains which the Church of Rome has forged for the spiritual and moral debasement of their sex. They consider the "single blessedness" of conventual life a right and a privilege; and for its perpetuation they are ready to sacrifice even their fathers, brothers and husbands. At least such is the case with certain women of Guanajuato, if we take them at their word, as we find it embodied in a protest which they are said to have made against the law to abolish convents, recently passed by the Mexican Congress.

It is true that the protest of these Mexican women was leveled more especially against the portion of the act above named which is alleged to have *expelled* the Sisters of Charity from Mexico. And if this had been the exclusive intention or the real effect of the act it would indeed have deserved to be protested against as not only intolerant, but unjust and barbarous—that is, assuming that the functions of the Sisters of Charity in Mexico are the same as those of the sisterhood of that name in the United States and Europe. Few could be found who would be willing to defend the exile of a body of harmless females, whose whole time is devoted to acts of mercy and tenderness, and who habitually imperil their lives in ministering to the sick, irrespective of age or sex or creed. An act exiling such a class of devotees would be brutal and thoroughly indefensible.

If, then, it had been for an indignity and wrong done to such a class that the women of Guanajuato had declared that they would refuse "to recognize as father, brother or husband any body who directly took part in the action of the Mexican Congress," the penalty, though an extreme and a suicidal one, would perhaps have been defensible. But these good ladies have evidently been hasty, and have cast off their incumbrances in the form of "fathers, brothers and husbands" on insufficient grounds. In the first place, we do not understand that the Mexican Congress have passed an act *exiling* the Sisters of Charity, but one for their *suppression* as a corporate "order" of the Roman Catholic Church. It was a question of a civil and political nature, forming a part of a series of legislation by which the Mexican republic sought to unloosen the chain of ecclesiastical exactions and impositions which the Roman Catholic clergy had riveted upon the necks of the people of Mexico for generations. And it was intended to bring about the disintegration of the intolerable system which made these abuses not only possible, but inevitable. As we have read the account of these transactions, none of the regular clergy of the Roman Catholic Church have been interfered with, nor have their ministrations been prevented. It is only the monks and nuns, who had become social pests, who have been suppressed, together with their scandalous monasteries, nunneries and convents. Pastors have been left undisturbed, but all the "orders" of every grade, which had corrupted the public morals and made a stable government in Mexico an impossibility, because they were perpetually arrayed against the civil authority, have been abolished in their capacity of corporate bodies. These were nurseries of treason and disorder and profligacy which the government was obliged to suppress or be itself suppressed. Naturally it chose to do the former rather than suffer the latter.

Besides, the Sisters of Charity of Mexico, as we learn from entirely credible sources, were entirely unlike the Sisters of Charity in the United States. A correspondent of the Cleveland *Leader* describes them as swarming over the country by thousands, living in convents which usurped the most beautiful sites in the land, and waxing fat on the wines of Italy and Spain, and the delicious fruits of the Terra Caliente. Many of them were prolific, and under the direction of the monks they were constantly engaged in attempts to incite the ignorant and lower orders of the people to revolution, and to engage in intrigues against the government. If this be true, the sympathy that has been expressed for them would seem to have been, to say the least, excessive.

Since writing the above a telegraphic dispatch from the city of Mexico states that a number of the ladies referred to at the outset of this article have published cards, declaring that their signatures to the violent and unnatural protest over their names were obtained under false pretenses; while others deny that they signed the paper and pronounce their signatures forgeries. Evidently the whole affair is another Roman Catholic trick.—*Christian Intelligencer.*

CIRCUMSTANTIAL EVIDENCE.—Rev. Mr. Christopher once called on an aged class-leader, and, after having prayed with the family, said:

"Brother, how is it that you have been a church member so long and yet are not converted?"

"Are you my judge?"

"I know you by your fruits. You have no family worship."

"Do you *know* that I have no family worship?"

"Yes, I know it."

"Well, it is true; but I would like to know who told you."

"No one told me; but I know that, had you been in the habit of having family worship, that cat would not have jumped, frightened, out of the window as it did when we knelt to pray."

The test was true in that case. The brother confessed that he had omitted family worship because he did not wish to hinder his workmen. He was touched with the reproof, and immediately set up a family altar, and years afterward testified that he found it profitable, even financially, to acknowledge God in the house. Since he had made his religion real in his daily life his workmen had been more industrious and faithful.

So we come back to the truth of the old statement that "prayer and provender hinder no man's journey."

The Upper Shelf.

It is the place where so many really good things get pushed away and hidden from view. The mental upper shelf is a compartment of the memory supposed to be a great convenience, but which is, in fact, only a great mischief to the possessor. Looking there you may tumble over strange things which you had forgotten were in existence, while you exclaim: "Well, well! I remember now!" In this case it is emphatically true, as the old proverb says: "Out of sight is out of mind."

Here are whole sermons tossed away as rubbish, overlaid with dust, and consigned to the "serene slumbers of a doubtful immortality." You put them away carefully—so carefully that you never found them again, as many a housewife does with other valuable things. And here are choice scraps from your readings—pregnant pages that you knew were teeming with half-revealed truths, which you piously promised yourself to study out and build into your life and character before many days. The last sweet words of some dying saint, the strong, brave words of some courageous champion of the right, the simple words of faith from the lips of a child, the memory of an eloquent scene—all lie here, unturned to the light, waiting for the promised notice. Every day the newer ones thrown in are pushing them nearer to the wall, further out of sight.

The present is the best time to gather all the sweetness and profit from that which comes to us in this life. The days are too crowded with new thought, and filled too full of demands for earnest work, for one to depend upon leisure hours or favorable opportunities to consider these things. To make the thought available it should be seized and used *at once*. If there be anything in the sermon you heard last Sabbath to raise your mind and heart into a better spiritual air, see that it performs its mission to you before it is crowded from the memory by other and viler thoughts. "Now" is the name of the little island which lies midway between the eternity to come and the backward reach of years long gone. It alone is yours.

Now and then the thought of what lies hidden away some place flashes over your mind so vividly that by an unconscious intuition you are drawn to the very upper shelf, where your hand falls upon the precious relics remorsefully. "Alas, that I should have forgotten!" And this is all that can be done, save a tearful looking over of them, for their sweet odor is already spent, like the dead May flower in the mown grass.

Think of the good things you read at the time, and strengthen your resolves thereby. Prayerfully go from God's house, with the word of his servant in your ear, and do not toss it aside for vain thoughts, for it will be lost forever. Be present to yourselves; make the most of all good inspirations of word or pen *now*; and beware of the upper shelf!—*Methodist Recorder.*

REV. BENJAMIN JOHNSON.—This cultivated Christian gentleman and devoted minister of Christ, says the *Southern Christian Advocate*, after a most successful pastorate of about six years in this city, dissolved his connection with Christ church (Episcopal,) and with the Protestant Episcopal Church, with a farewell sermon on Sunday, the twenty-eighth of February. Mr. Johnson, by his genial manners, fervent piety and readiness to every good work had greatly endeared himself to the entire community of Macon, as well as to his immediate congregation, and his departure, which is universally regarded as a serious loss, is deeply regretted. Impelled by conscientious convictions to renounce his connection with the church in which he was reared, and at whose altars he has served most efficiently for twenty-five years, Mr. Johnson has gone to Baltimore to take charge of a congregation of the Reformed Episcopal Church, and is followed to his new field by the fervent prayers of a vast number of Christian friends whom he leaves in Macon.

THE Emperor of China, it is now stated, died of smallpox. The disease declared itself December 9, the day of the transit of Venus, and shortly afterward was reported as having assumed a severe type. The Peking *Gazette* of the fourteenth ultimo contained the first public intimation of his majesty's illness, in the shape of a decree appointing the seventh prince, the youngest of his majesty's three uncles, to offer the winter solstice sacrifices at the temple of heaven. On the twenty-third of December a great festival was to be held in honor of the Goddess of Smallpox. On the eighteenth of December an imperial decree was issued announcing the temporary resumption of government by the Empress Dowager.

A GOOD SUNDAY SCHOOL.—At a recent meeting of the St. Louis Sabbath School Teachers' Association, as reported in the St. Louis *Daily Globe*, the veteran Stephen Paxon named the following essentials of a good Sunday school:

1. A good place to hold the school.
2. Good Christian teachers.
3. A good superintendent.
4. A deep interest in the school on the part of parents.
5. A good weekly teachers' meeting, after which a prayer meeting for teachers and scholars.
6. A good supply of good Sunday school literature—not trash.
7. Punctuality on the part of superintendent, teachers and scholars.

Plenty of grace, grit and greenbacks, and then the blessing of God will follow.

Periodicals.

THE Journal of Agriculture, published in St. Louis, is a handsome and well-filled journal, illustrated, and abounding in valuable information. We have received the March number.

NEVER think any matter so trifling as not to deserve notice.

Early Conversions.

The old-time hesitancy in receiving children into the church is fast passing away in the light of careful study and observation. Childish piety develops well under the fostering care of a healthy church. A large part of a pastor's work is in caring for these tender plants. They are neglected at the peril of all that is precious in the growth of the church. The strong men and women to-day, laboring in positions of large Christian influence, began their experience in youthful days. Few are converted in middle life. The following statistics, taken at a Methodist ministers' meeting in New York, are thrilling in their testimony to the value of early conversion: Of 76 ministers present, 20 were converted under 14 years of age, 22 between 14 and 16 years of ago, 14 between 18 and 21 years of age. Only 7 (less than one-tenth) when over 21 years of age.

What grander argument for earnest toil and large faith in Sunday schools, and everywhere among the young! In the Central New York Conference this matter was under discussion, and in answer to the question of age at conversion it appeared that, of 250 ministers present, the youngest at conversion was only 7, the oldest 20, the average 15; not a single man of that great company of Christian laborers being above 20 when entering the Lord's fold.

Early conviction and early conversion are the hope and joy of the faithful church.—*Rev. Samuel H. Virgin, in Congregationalist.*

MR. MOODY ON INQUIRY MEETINGS.—The address was on inquiry meetings. Mr. Moody said that some one had told him he liked everything but the "inquiry room." He wanted to show them that "inquiry meetings" were perfectly scriptural. He then read several passages, beginning with the case of the Baptist, and those who came to him, asking: "What shall we do, therefore?" the disciples who came to Jesus asking questions; the young man with the query: "What good thing shall I do?" etc. In all these he showed that the preaching of the truth had awakened the inquiry. He said he had but little faith in the preaching that did not make them inquire. In each case, he said, good advice was given; and that was what they did in the inquiry room. Ministers and experienced Christians conversed with anxious ones, and gave them good advice; and they who have been to Christ themselves were able to direct others. A thirsty traveler came to a fountain erected by the wayside, but he could not obtain the water, for he could not find the secret which caused the water to flow. He put down the cup, and was about to turn away when a little boy ran up, and, with his dirty thumb, touched the spring and the water streamed. That was what we did in the inquirers' room; we touched the spring, and showed the thirsty ones how to drink.—*Mr. Moody in London.*

SINCE the establishment of the government it has given away 74,052,800 acres of land to soldiers, making in all 500,000 farms of 160 acres to each.

MARRIED.

BOYKIN—JOHNSON.—At the residence of the bride's brother, by Rev. J. A. Pelham, on the twentieth of January, 1875, Mr. W. F. Boykin to Miss Fannie Johnson, all of Washington county, Alabama.

COPE—SMITH.—At the residence of the bride's mother, Mrs. Dr. Bain, by Rev. J. A. Pelham, on the fourth of February, 1875, Mr. S. H. Cope to Miss Sinie Smith, all of Washington county, Alabama.

REPSHER—GORDY.—At the residence of the bride's father, Judge E. H. Gordy, by Rev. J. A. Pelham, on the twenty second of February, 1875, Mr. E. G. Repsher to Miss Susan E. Oordy, all of Washington county, Alabama.

MACKIE-NOTLEE.—At the residence of the bride's parents, in New Orleans, March 11, 1875, by Rev. Linus Parker, Mr. Edward P. Mackie and Miss Virginia Notlee.

BURNAM-CANADA.—At the residence of the bride's mother, Winn parish, Louisiana, on the twenty-sixth of February, 1875, by Rev. A. E. Clay, Mr. G. W. Burnam to Miss N. C. Canada.

McGEHEE—WEBB.—In Greensboro, Alabama, on the fourth of March, 1875, by Rev. O. B. Blue, Mr. Edward L. McGehee, of New Orleans, and Miss Anna O. Webb, of Greensboro.

CORNEY—BUCK.—On the eleventh of March, 1875, at the residence of the bride, in New Orleans, Louisiana, by Rev. J. A. Ivy, Mr. Henry Corney, of England, to Mrs. Mary L. Buck, of Baltimore, Maryland.

Publisher's Department.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

A NEW DRUG STORE has been opened by Messrs. Vogel & Vilter, at No. 9 Camp street. A complete stock of fresh drugs, fancy, perfumery and toilet articles, with mineral waters as a specialty. The gentlemen composing this firm have experience as apothecaries and pharmaceutists, and we predict for them a prosperous business.

GROCERIES.—We call attention to the advertisement of John L. Lavelle, 361 Dryades street, one door from Erato, who advertises his stock of groceries. Butter and tea a specialty. Goods delivered without charge for drayage.

LUMBER AT $6 PER 1,000 FEET.—See advertisement of Messrs. Nevers & Hery, successors to J. C. Pooley, 315 Julia street.—It seems incredible that lumber should be sold at such a price; and yet it is so.

FASHIONABLE MILLINER.—See advertisement of Mrs. C. Samson, 605 Magazine street. Customers are invited to call and interview her as to terms.

WE CALL ATTENTION to Dr. Warrington's advertisement.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending March 18, 1875.

A—L S Alderman, T A S Adams $10.47, C G Andrews $0.50, D F Alexander (two letters, David Ayers $9, G W Alexander $2, Edwin Allen $15, C G Ashley, D Appleton & Co.

B—George W Brown (of Pearlington,) George N Brewster, John S Baldridge $1.20, Henry Bainbridge & Co, H L Bailey $1, O R Blue, James J Bildngsley, A A Batte $1, William Butler, S D Baird, E Bourgeois, Mrs Texann Bright, J M Brown $10, Charles R Benson, H Blackman $3, C P Bailey $1.15, Boorum & Pease.

C—S C Curry, C C Cross $2.50, M Chambers $2.50, Charles A Clegg, John F Cook two letters $15, Robert Carter & Bros, Coe, W Bherell & Co.

D—Donaldson & Co two letters, B A Davis, Ruffin Davis $1.50, Dixon Donley, John W DeVilbiss, Charles A Devall, G W Davidson, J S Davis, Chas H Ditson & Co, F A Dix & Co $1, W V Daniel, C H Dalloce.

E—John D Emack, D G W Ellis, G W Evans, J Elijah, John A Ellis.

F—O A Fisher $2, M D Fly, Thomas R Foster $2.50, E N Freshman.

G—Gould & Lincoln, Miss Clara M Green 50 cents, B D Gayle $2.50, H Gwinner & Bros two letters $41.90, W W Guthrie, W W Graham $2.45, F Gingles.

H—R S Holcombe, Charles L Harris two letters $4.20, George C Howze $2.50, R F Hodges, S E Holloway $2.50, J C Hertz, C Hawkins $5, Charles B Hutchings, Peter J Harvey.

I—Ivison, Blakeman, Taylor & Co, Industrial Record Company.

J—J M Johnson, H Jones $41.45, Joseph H James.

K—S R King $2, H D Kunx $2.50, Louis Kendall, W C Kingsbury, M A C Keish, Mary Kay, W P Kimball.

L—R E Lockman, P H Lightfoot, Lee, Shepard & Dillingham, J T Laird $1, R R Long Jr $27, W H Lewis $13.50, H P Lewis $4.

M—J E Moss, L R Moore, John W McMaster $2.50, D L Miller, W McKenna, J C Maguire, J R Murff, John F Miller two letters 35 cents, William E Mickie $2, A Millspaugh, John A Miller two letters, E B Myers, A G Mayers, Thomas N McMullan $8.15, E F Mullins $5.50

N—J Nicholson, S S Nichols, C J Nugent.

O—James Ormond.

P—Putler, Ainsworth & Co, Pape Bros & Kingeman, Porter & Coates, Porter & Baldridge two letters, George W P Pool, John Prinzing $2.45, S M Pettengill & Co, J S Pelham.

R—Renfro & Andrews, Robinson & Co, Robert Randle $13, J K Randall two letters $22, A H Redford agent four letters $253.50, Reuss & Son, J D Rogers, H M Ragan.

S—R A Sibley $2.25, G W Swofford, J M Simmons $2.55, C M Shelly $2.50, J F Scurlock $10.20, John A Smith $2, P B Saffold, J C Spencer $2.50, William M Shockley, George S Scofield, A P Sage.

T—W V Taylor, Tower, Gildersleeve & Co two letters, C D Turner, Mrs Sallie Thompson $4, H Clay Taul 60 cents, W C Taul agent $25.

V—J A Vance two letters.

W—T R Walden, John Wilkinson $2.50, Willy Wallach, B M Williams, M D Wickersham, L M White, E A Wilson, Josiah Watts, J Weaver & Co, P H Walker & Co.

PHOTOGRAPHS.—The establishment of Eugene Simon, successor to A. Constant, photographic artist, 21 Hospital street, near Old Levee, is one well worthy the attention of those wishing photographs. We are convinced that the establishment will lose none of its well-earned reputation under the management of Mr. Simon. See advertisement.

STAPLE AND FANCY DRY GOODS. See the advertisement of Auguste Marx, Esq., 383 Dryades street, who offers goods at auction prices. Mr. Marx has the reputation of buying to great advantage. Do not fail to interview him in reference to prices, if convenient, before buying. Consult his advertisement in another column to see what he offers.

DRUGS AND MEDICINES.—The valuable stock of drugs, medicines, perfumeries and fancy articles in the establishment of Dr. J. DeBenneville, on the corner of Camp and Poydras streets, with lease of store, has been bought out by our enterprising neighbor, W. H. Shearer, who is adding a large stock of fresh drugs and goods. See advertisement.

COTTON AND CORN PLANTER.—In another column will be found an advertisement of Harbin's Combined Cotton and Corn Planter, which planters will do well to examine, when, we think, they will be impressed with its practical value. The planter can be seen at A. Baldwin & Co.'s, on Canal street.

WE WOULD call attention to the advertisement of A. H. Griswold & Co. These gentlemen have long been well known throughout this Southern country as leaders in the watch and jewelry trade, and we can assure our friends who may deal with them that they can be relied on.

WE CALL ATTENTION to the card of Dr. Leffingwell, M. D. His Medical and Surgical Institute and Dispensary is located at No. 230 Canal street, where he engages to treat sore throats, catarrh and all chronic diseases.

EMBROIDERY AND LACE STORE.—A. D. Causse, at 538 Magazine street, near Felicity, advertises a fine stock of embroidery, lace, hosiery, gloves, corsets and trimmings. Call and examine the stock.

IN TO-DAY'S PAPER will be seen the attractive advertisement of Mr. A. M. Hill. Mr. Hill is agent for the celebrated Waltham watches, and has on hand a fine stock of jewelry.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no10 6mtc New Orleans, La.

AN ENEMY TO HAPPINESS.—Dyspepsia not only destroys health, but it destroys happiness. A dyspeptic is not only unhappy himself, but he makes all around him unhappy. Dr. Tutt's Pills will certainly cure. mhis 1t

AN OUNCE of preventive is worth a pound of cure. To prevent chills and fever take Simmons' Liver Regulator. mhis 1t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 14 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mhi1 1y

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by L. L. Lyons, druggist, New Orleans, La. no10 1y

NEW ADVERTISEMENTS.

GLASS STAINERS
CUTTERS, AND EMBOSSERS.
CHURCH WINDOWS A SPECIALTY.
Estimates and Samples on application.
WM. COULTER & SON,
102 & 104 E. 2d St., CINCINNATI, O.
mhi8 1y

NEW ADVERTISEMENTS.

NOTICE TO PLANTERS.

COMBINED

COTTON AND CORN PLANTER.

HARBIN'S COMBINED COTTON AND CORN PLANTER,

patented May 26, 1874, and now for the first time offered for sale in this city, is manufactured at Brady's Factory, corner St. Joseph and Fulton streets.

Parties desirous of examining this important adjunct to the planting interest will find it offered for sale at BRADY'S FACTORY, at A. BALDWIN & CO.'S large hardware house on Canal street, and by other prominent hardware firms in New Orleans.

This being the only Cotton Planter known that will separate the seed in planting, at the same time dropping, covering, harrowing and rolling the furrow, and with one horse and man saving the labor of five men and horses, it is with confidence that this great labor-saving invention is offered to the public.

The Corn attachment performs the same labor, dropping from one to eight seeds, as desired. mhi8 1m

NOTICE—NOTICE.

The undersigned has purchased the stock in trade formerly owned by DR. J. DeBENNEVILLE, and is prepared to offer to the public an entirely new and desirable stock of

Drugs, Medicines, Chemicals,

PATENT MEDICINES, PROPRIETARY ARTICLES AND FANCY GOODS,

and solicits a call from his former customers, and the public for a share of patronage.

W. H. SHEARER,
mhi8 tf No. 101 Camp St., cor. of Poydras.

INITIAL PAPER.

A box of Initial Paper mailed to any address, postage paid, on receipt of

TWENTY-FIVE CENTS,

containing twenty-four sheets of Paper and the same number of Envelopes. Address

ROBERT J. HARP, Agent,
mh18 2t 110 and 112 Camp street, New Orleans.

VOGEL & VILTER'S
(FORMERLY WITH I. L. LYONS)
PRESCRIPTION PHARMACY
AND FAMILY MEDICINE STORE,
9.....CAMP STREET.....9
Near Canal.

A complete assortment of choice Perfumery at reasonable prices. Prescriptions for indigent persons, recommended by their physician, put up free of charge. mhi8 6mt

GREAT OFFER

NUMBER FOUR.

FATED TO BE FREE. Jean Ingelow's great story. Price, in book form, $1.75.
TWENTY SHORT STORIES. A rich, variety of miscellaneous reading. Over sixty large pages, splendidly illustrated.
TEN STEEL REPRODUCTIONS, fac-similes of famous pictures. Original engravings worth $15.

All the above sent, postpaid, with HEARTH AND HOME, the great illustrated weekly magazine, *two months* ON TRIAL, for only **50 Cents.** *Object*—To introduce the paper to new subscribers. Price reduced to only $2.50 per year. Single number, six cents—none free. At news stands or by mail. Great inducements to agents and clubs. THE GRAPHIC COMPANY, Publishers, 39-41 Park Place, New York. Please state in what paper you saw this advertisement. mhi8 tf

A LADY IS DESIROUS OF PROCURING a position in a private family as TEACHER, or of taking charge of a country school. She teaches the English branches, Music on Piano and Guitar, Vocal Music and French. The latter branch she speaks with her pupils. She can furnish references. Address

M188 S. L., care H. W. Fanoli,
mh18 1m Clinton, Louisiana.

JOHN L. LAVELLE,
GROCER,
361.....DRYADES STREET.....361
One door north of Erato, New Orleans, La.
Butter and Tea a specialty. Goods delivered free of drayage. mh18 1m

FASHIONABLE MILLINER.
MME. C. SAMSON,
605.....MAGAZINE STREET.....605
mh18 1m *NEW ORLEANS.*

LUMBER—$6 PER 1,000 FEET,
AT
NEVERS & HERY'S,
SUCCESSORS TO
J. C. POOLEY, 315 JULIA STREET.
mh18 1y

A. D. CAUSSE,
EMBROIDERY & LACE STORE,
538.....MAGAZINE STREET.....538
Near Felicity street.
☞ Trimmings, Hosiery and Gloves, Corsets and Fancy Goods. mh18 1m

EUG. SIMON,
SUCCESSOR TO A. CONSTANT,
PHOTOGRAPHIC ARTIST,
21.....Hospital Street.....21
Near Old Levee St., New Orleans.
☞ Photographs, $4.50 per dozen. All styles of PAINTINGS executed to perfection at moderate prices. mh18 1m

AUGUSTE MARX,
FANCY AND STAPLE DRY GOODS,
at auction prices, 383 DRYADES STREET, between Thalia and Erato. Always on hand a complete and varied assortment of choice Dry Goods, bought from Northern Auction Marts at lowest cash prices, and therefore sold on cheapest and most reasonable terms. Give me a call. mhi8 1m

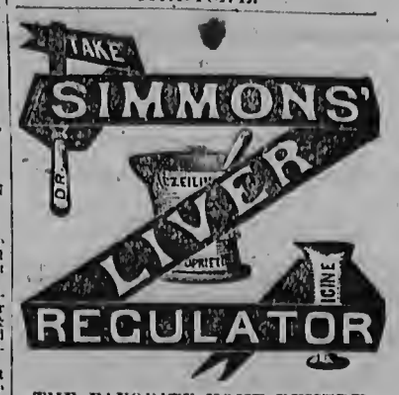
J. W. LEFFINGWELL, M. D., WOULD respectfully inform the citizens of New Orleans that he has located his MEDICAL AND SURGICAL INSTITUTE AND DISPENSARY
At No. 230 Canal Street.
ALL Chronic Diseases successfully treated. Consultations free. Sore Throats cured at once. Catarrh successfully treated. mhi8 fm&p

"A REMARKABLE BOOK."
ARTHUR'S LATEST AND GREATEST.
DANGER!!! Or Wounded in the House of a Friend.
The *crowning work* of this veteran of American literature has for its topic a subject affecting the social life of our whole people, and gives a terrible view of the evil it exposes. *Extremely fascinating and sensational*, it will be read with avidity by all. *Illustrated and beautifully bound.* We are determined to introduce it into *every family* in the land, and offer *unparalleled inducements* to male and female canvassers. We want agents everywhere. Will send free, on application, terms and descriptive circulars. J. M. STODDART & CO., 723 Chestnut street, Philadelphia. fe25 4t

DR. HENRY SMITH,
139.....CANAL STREET.....139
Over Lyrics's Book Store.
Consultation hours—11 to 2 o'clock.
Residence—565 St. Charles street, near Philip. Hours—8 to 9 A. M., 4 and 7 P. M. Ja14 1y&p

MONEY made rapidly with Stencil and Key-Check Outfits. Catalogues, Samples and full particulars FREE. S. M. SPENCER, 117 Hanover street, Boston. au27 1y

MEDICAL.



THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion,

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice and Nausea*

IT HAS NO EQUAL.

☞ It is the Cheapest, Purest and Best Family Medicine in the world! *Manufactured only by*

J. H. ZEILIN & CO.,
MACON, GA., AND PHILADELPHIA.
Price, $1. *Sold by all Druggists.* no19 1y5p&e

DR. TUTT'S VEGETABLE LIVER PILLS.

A MILD APERIENT AND GENTLE PURGATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street New York.

DR. TUTT'S HAIR DYE

is easily applied, imparts a beautiful black or brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. oc8 1y&p

MISCELLANEOUS.

READ THIS THROUGH!
THEN READ IT AGAIN!
AMERICAN WALTHAM

In solid Silver Cases	$18 00
The same, but Stem-Winders	25 00
In solid Gold Cases	60 00
The same, but Stem-Winders	80 00
Ladies' size, solid Gold Cases	55 00
The same but Stem-Winders	70 00

All the above are SUBSTANTIAL, ACCURATE WATCHES, *Guaranteed* Two Years. Sent by Express—collect on delivery.

I will send the following by mail on receipt of price: Gold Collar Button, small, $1; large, $1 50. Gold Studs, spirals or barks, $2.50. Gold Sleeve Button, small size, $1; large size, $1. Keys that wind any watch, 50 cents. Gold Pens, small, $1; medium size, $1.50; large, No. 7, $2.50. Pens repointed for 50 cents. Address

A. M. HILL,
Gold Pen Maker and Jeweler,
ja21 1y 80 St. Charles St., New Orleans, La.

Strange But True!

The Tsung Qua Cucumber grows to weigh 70 *pounds each*, and is fine quality. 15 cents per seed; 10 seeds, $1. **Snake Cucumber** grows from 2 to 8 feet long, and coils like a snake. 20 cents per paper. **Persian Watermelon.**—Very superior, and keeps perfectly *fresh and sweet throughout the winter*. 20 cents per paper. **Strawberry Watermelon.**—Finest in cultivation; 200 prizes; 10 cents per paper. **Japan Radish.**—Pods 2 feet long, and delicious; 15 cents per paper. **Mammoth Cabbage.**—Heads weigh from 20 to 60 pounds each; tender and sweet; 10 cents per paper. **Conqueror Tomato.**—Ten days earlier than any other variety; 25 cents per paper.

JAPAN PEAS.

Two hundred bushels per acre on common land; unequaled for stock or table use; grows on an upright stalk. 15 cents per paper, 50 cents per pint, 80 cents per quart.

CHUFAS.

Furnish grazing all summer, and food for yourself all winter; fine for poultry, and fattens more hogs than ten times the area in corn; 150 bushels per acre on poorest land. 10 cents per paper, 40 cents per pint, 70 cents per quart, $10 per bushel.

ROSE SLIPS.

With good roots, of any variety the purchaser may choose, at 4 for 50 cents, 9 for $1, 20 for $2, 100 for $9.

Also Potato, Cabbage and other Plants at low rates.

Seeds and Roses by mail, *postpaid*. Send for our *free* catalogue, giving full list, descriptions, and *testimonials from those who have grown the above Seeds*. Address

SOUTHERN SEED AND PLANT CO.,
GALLATIN, TENN.

Le Meschacebe says of us: "Their rare and prodigious vegetables elicit the admiration of all who have the good fortune to visit their celebrated gardens at Gallatin." fe25 tm&p

THOMSON'S SALE STABLES
AND MULE PENS,
DELORD, NEAR DRYADES STREET.
These new and commodious Stables are now in thorough order, and well supplied with the BEST STOCK in the South. Planters, commission merchants and others will consult their own interest by calling before purchasing elsewhere.
M. F. THOMSON,
fe11 2m&p 269, 271 and 273 Delord, near Dryades St.

$250 A MONTH.—Agents wanted everywhere. Business honorable and first-class. Particulars sent free. Address J. WORTH & CO., St. Louis, Mo. no26 3m

The Child's Corner.

JACK FROST.

BY GEORGE COOPER.

I leave on the fields, by night,
The print of my feet, in white;
I scatter the snow like chaff;
I whistle and sing and laugh;
I hang at the sash,
The shutters I rattle;
O'er chimneys I dash,
I frighten the cattle;
I breathe, and the boughs are tossed;
Why, every one knows Jack Frost.

My arms, they are long and stout,
And doors may n't keep me out;
Far off to the ships I pass—
One touch, and their ropes are glass;
Each poor lonely tree
I prank up in lace;
My handiwork see
In all sorts of places;
And travelers, nipped and lost,
They shudder to hear Jack Frost.

Though boisterous I may seem,
Yet often I sweetly dream,
And visions of spring delight
I hide in my heart by night.
An icicle then
(While everything still is)
I use for my pen,
And roses and lilies
On window-panes are embossed,
To tell you of spring! Jack Frost.

FOR THE ADVOCATE.

Grandpa Goodale Papers.—No. 3.

MY DEAR CHILDREN: We must try hard to-night to get the story told about "How Barney Milked the Bays' Nest," but I must tell you first how it happened that Barney had only one name.

He told us the story in the funniest manner you ever heard.

"An' do ye know," said he, "in sure the house I was born in was a barn, and so they called me Barney."

"But what other name did you have?" we asked him. "Barney what?"

"Barney *What* is it?" he answered. "It is not Barney What at all, but niver a sprig of a name at all, but just Barney."

"But, Barney, what was your father's name?" we continued, in an earnest effort to bring him to the point.

"Me father's name, is it?" replied Barney. "Sure an' his name was Michael."

"But had he no family name, Barney?"

"Family name, is it? Sure an' there were tin childer of us."

"But, Barney, don't you know all men have two names? There's Farmer Baker has two names; his first name is Peter, but his name is Baker too."

Then Barney scratched his head, as he always did when studying up some story to tell us, and after awhile he straightened himself up and drew closer to us in his sort of an attempt to inspire confidence.

"I'll tell you," he said, raising his forefinger. "It was all owing to that pet pig."

"Owing to *what*, Barney?"

"To the pet pig, in shure. Do ye see this was the way uv it. Me father had a pet pig that kept roothin in the house, that warn't a house at all, but a barn; an' whin the prast, Hiven rist his sowl, was a christenin' uv me with the howly wather in a porringer on the top uv the bar'l, and had just sprinkled me wet with the howly wather and called me 'Barney,' be jabers, an' who should come in a roothin around but this same pig; an' he smilt out a corn nubbin under the bar'l, and what did the spalpeen do but root over the same with his snout, and upset all the howly wather; and, be gorra, the prast said he had no more howly wather at all for my other names, and so I must be contint with just 'Barney.' An' sure that is all the name at all I iver had."

We boys didn't always believe Barney's stories, but we liked to hear him tell them all the same; and we used to tell him stories about Irishmen just to tease him. I remember one that we told him—you may have heard it, but, if so, you can stop me—about an Irish sailor who one day went out hunting. He had never fired a gun in his life, and didn't know much about hunting, as you will see. After he had wandered around in the woods for some time he spied a woodpecker hammering away after a worm in the top of a tree. Tom says we must call these woodpeckers *Picidæ*. I shouldn't wonder, they are getting such queer names nowadays; but we called them woodpeckers when I was a boy. I used to shoot them, at first, because the farmers thought they injured the apple-trees by boring holes in them with their wedge-shaped bills; but after awhile I watched them, and I could see them put their heads down against the tree and listen, and sometimes they would move on a little way, clinging to the trunk with their stout feet, and then they would put their heads down and listen again, until they seemed to hear a worm moving inside; and then peck, peck, in would go the wedge, and I became certain, though I couldn't see it, that out would come the worm. I didn't shoot any more after that. Besides, they clung so hard to the tree that I often had to climb up after them; and I sometimes found them clinging to the tree after they were dead. Tom says they have a kind of gum in their months to stick the worms with; but I never saw any. But where did we leave the Irishman? Oh, he had just spied out one of these pretty black and white woodpeckers in the top of a tree. Well, he looked up at it awhile, and said he:

"Be jabers, I'll stop your thumpin'."

So he raised up his gun, and, without stopping to take aim, he let loose both barrels at once.

The gun was heavily loaded, and the recoil knocked the Irishman flat on to his back. But he gathered himself up and commenced searching among the leaves under the tree for the woodpecker, which had flown away unharmed. Of course he didn't find the woodpecker, but after awhile he found a toad (Tom wants to put in something here about toads, but I tell him there isn't time to-night,) which he caught by a hind leg, and, holding it up in triumph, he exclaimed: "Sure, an ye was a pretty bird afore I shot all the fedders off ye."

"Now, grandpa," says little Charlie, "mamma is calling us to go to bed again, and here you haven't told us the 'Bays' Nest story' yet."

The evenings are too short, my boy. They are getting longer, though.

GRANDPA GOODALE.

From Another Young Friend.

SALEM, ALA., February 27, 1875.

DEAR MR. EDITOR: I have read a good many letters from your little readers, and it always makes my heart bound with joy when I see them. I am another reader, and love your ADVOCATE dearly, for there is so much in it upon which my hungry mind can feed. I am sixteen now, and yet when I comprehend how much there is about the holy word unlearned I feel as weak in that knowledge as a little child. I have long wanted to write to you, and send all the little money I had. I want to do something; even if it be little it will be some help. By and by perhaps I may be able to do a great deal more. When papa first took the ADVOCATE I did not love to read it much, for I thought it was too dry; but now I know it was because my mind was corrupted from reading too much trash. Now there is no reading as sweet to me as that of the ADVOCATE. The things I have learned from it have lifted my mind up into a pure atmosphere. I must close. "Good-by.

Your little friend,

HATTIE BELLE PHELPS.

Saved by a Rabbit.

A pleasant instance of man's frequent obligation to the lower animals is told in the San Francisco *Golden Era*. A man owed his life to a jack-rabbit. He was a silver miner in Montana. One day, while at work down at the bottom of his shaft, the overhanging rock caved in and buried him alive. The rest of the story is in the man's own words.

There was nothing that I could do to release myself. I knew that if relief did not come from the outside I must perish. No one knew I had gone there. A road ran past the mouth of the shaft, but it was not traveled much, and I was not likely to attract attention by calling; nevertheless, I shouted at intervals all day. The following morning I commenced calling again; and all day, whenever I thought I heard a sound, I shouted.

When night came again all hopes of being released had abandoned me. One thing added great bitterness to my sufferings—I owed quite a large amount of money, and, should my fate remain unknown, my creditors would think I had tried to defraud them, and my name would be stigmatized.

I will not dwell on the agonies I endured. I am sorry I cannot forget them.

The morning of the fourth day of my imprisonment I heard something crawl into my grave. I lighted my candle and saw a rabbit. There was only one aperture large enough to admit him. I closed it to prevent his escape.

I saw in him food to appease my hunger, and my hand was raised to kill him, when a thought occurred to me that prevented the blow from descending. I had two fish-lines; their united length would reach to the road. I took off my shirt, tore it into strings, tied them together and on to the fish-line. I wore a long gold watch-chain; I tied it on to the part of the line that would cross the road. I then cut several leaves from my diary, wrote on them my condition, and tied them on to that part of the line that would be outside. I then tied the end made out of my shirt around Jack's neck and let him out. He soon reached the end of the line, and I knew by the way he was pulling that he was making desperate attempts to escape. Soon the tugging stopped, and, knowing gnawing to be one of Jack's chief accomplishments, I thought he had cut himself loose.

About three hours afterward I felt the line pulled; then some one called. I tried to answer, but the hoarse noise I made died in the cavern. I then pulled the line to show I was not dead.

All grew still again, and I knew the man had gone for assistance. Then came the sound of voices. I pulled in the line and it brought me food. It took all the men who worked in the shaft nine hours to reach me.

A very large pine-tree that grew near the shaft had been the cause of my misfortune. It had been dead a number of years, and the storm had blown it over. The terrible blow it struck the ground had caused the cave.

Jack had wound the line around a bush and tied himself so short that he was imprisoned outside as securely as I had been inside. He was taken to town, put in a large cage and supplied with all the rabbit delicacies the market afforded. He, however, did not thrive; and the boys, believing that he "pined in thought," voted to set him free. He was taken back to his old girdling grounds and set at liberty.

He not only saved my life, but he became the benefactor of all the rabbits in the neighborhood, the miners refraining from shooting any for fear it might be him.

USEFUL ADVICE TO BOYS.—To throw stones.—Fold each one carefully in a feather-bed, and give good notice to all the neighborhood when you are going to pitch.

To carry gunpowder in the pocket.—Soak it well in cold water, then wrap it up in a cover of oiled silk.

To slide down the banisters.—Let a surgeon sit upon the lower stair. Also carry a pailful of poultice in each of your hands, as you may need it.

To cure creaky boots.—Wear them always in going to the cake-pantry.

To be polite to sisters.—Get their big brothers to introduce you to them. *Hearth and Home.*

DR. MANNING is said by Roman Catholics to have been appointed cardinal *in petto*—that is, his elevation will be declared after the present Pope's death.

Farm, Garden and Household.

A Valuable Tree.

At the last meeting of the French Academy of Sciences an interesting communication was read from M. Gimbert, who has been long engaged in collecting evidence concerning the Australian tree, *Eucalyptus globulus*, the growth of which is surprisingly rapid, attaining, besides, gigantic dimensions. This plant, it now appears, possesses an extraordinary power of destroying miasmatic influence in fever-stricken districts. It has the singular property of absorbing ten times its weight of water from the soil, and of emitting antiseptic camphorous effluvia. When sown in marshy ground it will dry it up in a very short time. The English were the first to try it at the Cape, and within two or three years they completely changed the climateric condition of the unhealthy part of the colony. A few years later its plantation was undertaken on a large scale in various parts of Algeria. At Poudook, twenty miles from Algeria, a farm, situated on the banks of the Hamyze, was noted for its extremely pestilential air. In the spring of 1867 about thirteen thousand eucalyptus were planted there. In July of the same year, the time when the fever season used to set in, not a single case occurred; yet the trees were not more than nine feet high. Since then complete immunity from fever has been maintained. In the neighborhood of Constantine the farm of Ben Machydin was in equally bad repute; it was covered with marshes, both in winter and summer; in five years the whole ground was dried up by fourteen thousand of those trees, and farmers and children enjoy excellent health. At the factory of the Gue de Constantine, in three years, a plantation of eucalyptus has transformed twelve acres of marshy soil into a magnificent park, whence fever has completely disappeared. In the Island of Cuba this and all other paludean diseases are fast disappearing from all the unhealthy districts where this tree has been introduced. A station-house at one of the ends of a railway viaduct in the department of the Var was so pestilential that the officials could not be kept there longer than a year. Forty of these trees were planted, and it is now as healthy as any other place on the line.

Strawberry Culture.

No strawberry-grower need expect a good crop of berries unless he spreads a good coat of wheat or oat straw on his vines. Better pay $10 per ton than let them go without any mulching. Three years ago I tried the experiment of leaving one bed or land without any mulching, and there were few berries—hardly worth gathering. The patch which was mulched produced a fine crop, the yield being nearly one hundred bushels per acre. Had I not put on a good coat of straw the yield on two and a half acres would not have been more than thirty or thirty-five bushels. This experiment proved that my time and the cost of straw were well paid for. The quantity of straw used per acre should be about two and a half tons the first season. After the first season I would use one ton. I haul my straw over each bed, and throw off in piles in the middle of the bed, ten steps apart. Formerly I left roads wide enough for a wagon every three beds. I found this was a waste of land, and double the labor to scatter the straw; hence the past season I adopted the plan of going over each bed with wagon and team; the rows and plants were not damaged in the least, the ground being dry enough not to hurt the plants. In spring, as soon as the plants begin to grow, I rake the straw into middles, and leave it until the crop is taken off. Some growers advocate raking the straw entirely off the beds, and cultivate one time before fruiting; but I do not approve of this, having seen the trouble of one of my neighbors who tried this way. When he came to put the straw back, the spring rains and warm sun had rotted it; it was broken up, and he could not get more than half his beds covered. The consequence was, he had a fine lot of dirty berries for market, which returned no pay for his extra pains and labor. The ground being hoed up loose and light, made the rain scatter dirt all over his berries that had no straw around the plants. My plan is to rake the straw into the middle of the rows and around the plants. If weeds come before the berries are ripe, mow or cut them above the top of the ground with the hoe, and never stir the soil until after the crop is gathered.—*Rural World.*

CHANGING THE COLOR OF FLOWERS.—Chemists have long been familiar with the changes effected in the color of blue and purple flowers by alkalis and acids. European horticulturists have recently tried some interesting experiments in this way on living flowers. The effect of tobacco smoke (containing some ammonia) was first observed on the violet petals of *Hesperis matronalis* and *Iberis umbellata*, giving them a greenish tint. The suggestion was carried out by pouring ammonia in a dish and inverting a funnel over it. Flowers placed in the funnel-tube were rapidly changed—blue and purple to a fine green, the deep carmine in pinks and black, and white blossoms to yellow. Red and white parti-colored flowers were changed to green and yellow; red and white fuchsias became yellow, blue and green. Violet flowers were changed to red when sprinkled with water containing a small portion of nitric acid. A similar result took place by inclosing them in a box with muriatic acid gas. Dipped in water, most of these preserved their new colors several hours, and gradually returned to their original tints.

CULTIVATING ASPARAGUS.—Asparagus being a native of the seashore, requires for its successful cultivation salt or saline soil, either from natural causes or by applying salt as a top-dressing on the beds yearly after planting. In order to produce a fair crop of asparagus, sow the seed in early spring, in manured drills, very thinly, thinning the shoots out, if too thick, to about two inches apart. The drills should be about three feet apart, or, if preferred, can be at a greater distance, and beans or some other crop can be raised between the rows. The plants will be fit for transplanting the following spring, though some prefer two-year-old plants. This can be done in rows three feet apart, or in beds two feet apart in the rows, leaving a wider space on the outside of every fourth row. I usually plow as deeply as possible, then shovel out the furrow to about one foot in depth, put in six inches of well-rotted manure, set the plants about eighteen inches apart, cover the crown of the plant about four inches; the following spring level the ground, cultivate thoroughly, sow four or five bushels of salt per acre; late in the fall or winter cut the stems and lay them over the rows; cultivate again in the following spring as before, and in addition apply a good coat of manure. This season you can cut about one-half, or, better, one-fourth of the crop. The next season the greater part can be marketed off the early growth.

CRACKED WHEAT.—Cracked wheat is a very healthful as well as palatable dish, and I send my way of preparing it. If the wheat has not been thoroughly cleaned through a fanning mill it may be cleansed of foul stuff by covering it with salt and water. This causes the impurities to rise to the surface, when they can be easily poured off and the brine rinsed off with fresh water. It may then be dried in a gentle oven, so that it will grind more readily. When dry, take the quantity needed, bearing in mind that cooking swells the grain to twice its size. Run this through the coffee mill, if nothing better is at hand, grinding it rather course. Take a flour sieve and sift out the finer part of it. Then grease an iron kettle, to keep the wheat from burning on, and put it over the fire with considerable water—more than enough to cover the wheat. Hot water must be added from time to time while cooking it or it will become too thick. As soon as it boils set it where it will boil slowly two hours and a half or so. About twenty minutes before it is done stir in the finer portion of the wheat, that was sifted out, as this would cook too quickly if put in at first. After twenty minutes pour the wheat into any deep dish. When cold it may be turned out whole, and it looks nicely. It should have enough water in when done to pour out easily, as it thickens up when it cools. This may be eaten with cream and sugar, or with jelly of any kind; and, prepared in this way, it is an excellent dish for sick or well, and is not much trouble to prepare.—*Farmer's Wife.*

COLD FRAMES OR COLD BEDS.—These are constructed of common planks, usually about twelve inches high at the back, and eight inches high at the front; in width according to the length of the sashes to be used, and in length to suit the number of sashes required; the planks must be supported by durable posts firmly set in the ground, to which they are nailed. They should always be erected in a sheltered position, facing southward, if possible, and on ground nearly or quite level, or perhaps gently sloping to the south. Some use slides upon which to run the sashes up or down; these are very convenient. They are placed at such a distance apart that the edges of the sashes rest on the slides, and are separated by a narrow strip, thus making the operation of airing quite easy. The slides are dovetailed into the plank; hence they are held firm, and yet can be readily moved when occasion may require. The soil of a cold bed should be light, dry and free from stones, and enriched according to its intended use; for, if designed only as a place in which to preserve plants during the winter, moderate fertility is all that is required; but if used for growing and forcing crops for market, it must be made and kept rich by liberal applications of fertilizers.—*Farm Gardening and Seed-Growing, by Francis Brill.*

FALSE ECONOMY.—We do not believe that any of our readers are guilty of the following practices, but we will enumerate a few that a "Farmer's Wife," in the New York *Tribune*, complains of:

Stop putting lard into your butter; if we must eat hog's fat, pray give it to us pure, and not mixed with rancid butter.

Girl, stop dipping your fingers in the bucket of milk and wetting the cow's teats; of all dirty habits, this is the worst.

Wives, stop setting the cream jar in the family living-room to make the cream sour.

Husbands, stop hanging your sacks on that same cream jar to dry over night.

Women, stop putting your butter in the back bed-room, to stay till you are ready to go to market.

Ladies, stop holding your noses when you go into your cellars to attend to your milk. Might as well smell the rat and mold as to eat it daily in your butter and cream.

Women, stop telling fibs when you take your butter to the store. Did anybody ever know a woman to sell butter over a week old? Stop coloring your butter with annatto, and then asking folks if they can't taste the blue grass in it.

DRESSED MUTTON.—To have it as it should be, the dish must be lined with mashed potatoes, the mutton nicely minced and properly seasoned, placed in the dish, a little stock added, and then covered over with mashed potatoes roughed with a fork, and placed before the fire till the little dish assumes the appearance of a nicely-browned baked hedgehog. The hotter served the better it will be relished, provided it has only been allowed to simmer and not to boil.

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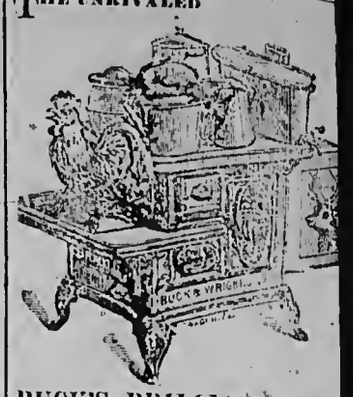

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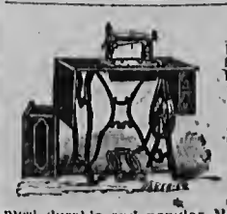

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A YOUNG MAN who was in Dan-ry on Friday, in the interest of a w heating apparatus, heard that jor P. was building a new house, d speedily hunted up the veteran. I hear you are building a new se," he said to the major.

I ain't exactly building one," the major, in the tone of a man o didn't care to commit himself; have built it."

Exactly! Glad to hear it," said agent. "Have you made any ngements for heating the new lding?" and the agent looked ions.

Well, no," muttered the major ra-state, as if the heating of the lding was a subject that had irely slipped his mind.

So much the better for you," ex-ined the agent, "as I think I e just the article you want, com-ing economy, heat and cleanli-s. We have sold thousands of m throughout the country, and e yet to hear of a single failure on part of the heater to do all that is mel for it. It is the sum total of ry excellence yet produced in the nerous devices patented for heat-buildings, and I am quite con-nt that I can demonstrate to you superior advantages which this ter enjoys above all others. ere is your new house?"

On Essex street," said the major. Supposing you jump in the car-e with me, and take a drive over e. I should like to see it."

he major consented, and, getting overcoat, mounted the seat with hopeful and eloquent agent, and drove off. On the way the t rapidly went over the many rable points of the admirable er, and was much gratified at impression he had evidently e on his companion.

riving in front of the new build-a large and rather unpretentious cture, the agent said:

What are you going to do with major? Make a tenement or a ding-house of it?"

Oh, no," said the major, as he fully reached the ground, and ed ingenuously around, "it is an ouse."

What?" screamed the agent.

t is an ice-house," repeated the r blandly.

he last seen of that agent he was ying the lash to his horse, and ng out of the neighborhood at a rious pace.

OUT THE MOON.—Speaking of noon, writes a correspondent of *Observer*, reminds me of the strange influences attributed moon in regard to the weather, se, etc.; besides, we have the noon, dry moon, the harvest , hunter's moon and the red .

am delighted to see you all ul me," said Louis the Eight-one day to the members of a ation from the Bureau des itudes who had repaired to the e to present him with the "*Con-ance des Temps*" and the "*An-re*," "since you will explain to learly what the red moon is, ow it affects the harvests." La-, to whom these words were ssed, remained as if pinned to arth; he who had written so on the moon, had indeed never ht about the red moon. He lfed all his neighbors by their but, seeing no one inclined to , he resolved to answer: "Sire, d moon does not occupy a place ronomical theories; we are not, ore, prepared to satisfy your ty's curiosity." In the even-hile at play, the king joked about the embarrassment into he had thrown the members Bureau des Longitudes. La-having heard of this, proceeded observatory and asked me er I could enlighten him re-g this red moon which had ned so awkward an incident.

ISTIANITY lays us under new ions to a good life, as by it the God is more clearly revealed, it affords additional motives to uetlee of it, over and above hich arise out of the nature of and vice; I might add, as our has set us a perfect example of ss in our own nature. Now d charity is plainly the thing ch he hath placed his religion; ch, therefore, as we have any e to the name of Christians, t place ours. He hath at once d it upon us by way of com-ith peculiar force, and by his e as having undertaken the our salvation out of pure love od will to mankind. It was uen and for our salvation" he came down from heaven, as incarnate and was made that he might teach us our and more especially that he enforce the practice of it, re-ankind, and finally bring us "eternal salvation" of which he Author, to all those that n.—*Bishop Butler.*

HE twelve years immediately g the completion of the drain-water-supply system of Sal-England, the yearly mortal-unted to 27 per 1,000. During ve years following the mor-l to 20 per 1,000, and during three years it was only 17 . During the latter period fever was almost unknown, cholera, which in 1849, or be-se changes had been made, d in nearly 200 cases, was al in 14 cases in 1854, the which the works were under ou. In 1866 there was not a e in the town.

FICER in the French army municated to the Paris Acad-ciences the results of experi-ring the siege of that city, he believes, may prove im-or firing military and other It is found that when two oft iron, armed with thin placed side by side, and one tized, the other becomes also ed by induction, and the f the second is nearly twice as that of the other. Hence originated of employing aux-rs to increase the power of sed for such purposes.

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MISCELLANEOUS.

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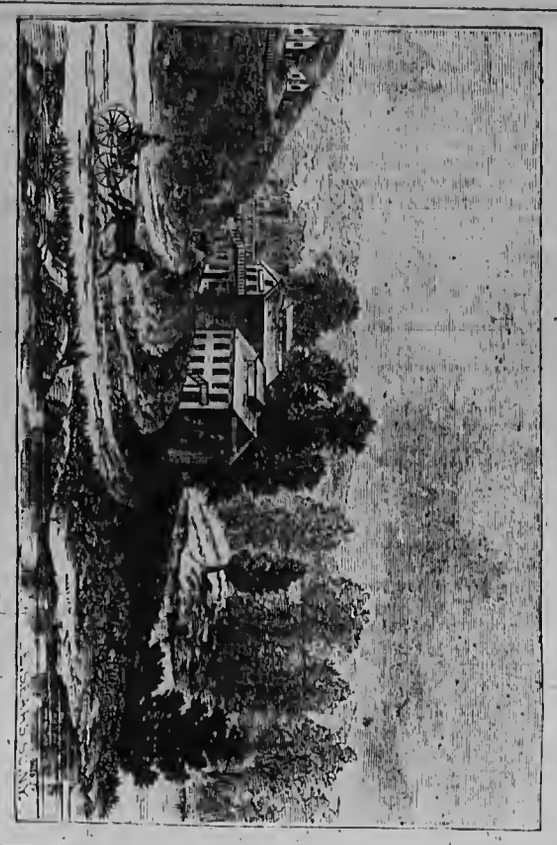

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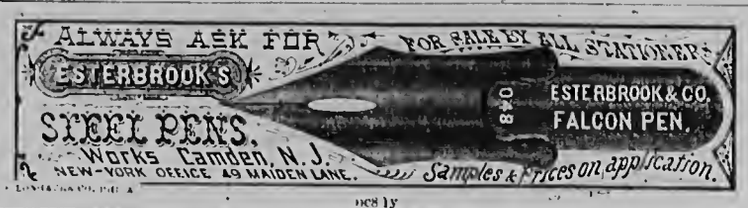

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The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

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de31 6m New Orleans

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MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

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oct4 1m

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SOLD BY ALL DEALERS.
MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. se3 1y

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7, 8 and 10 Bible House, New York—G. S. SCOFIELD.
247 N. Sixth St., St. Louis—S. PAXSON. oc8 6m

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
519.....MAGAZINE STREET.....519

Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 10m

FOUR SEASONS RESTAURANT.—JOHN BOSIO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 155 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Ja21 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 6 feet 4 inches below high-water mark.

COTTON.—The following are the arrivals since the twelfth instant:

Mississippi river and bayous	2,155
Red river	2,213
Ouachita river	1,575
Railroads	1,895
Lake	11
Mobile	384
Texas	266
Total	8,499

On Saturday the market opened with a very good inquiry, and a disposition on the part of buyers to go on at Friday's prices or a shade off, but the movement was checked by most factors being still more stringent in their pretensions, hoping, in view of the probable extent of the demand, to establish a further advance. Operations were consequently confined during the morning to about 1,000 bales, and as the same restrictive influences prevailed for the rest of the day the entire business embraced only the moderate amount of 4,200 bales. We noticed more inquiry for the finer qualities. As high as 18c was offered for line, and 17½c. for a higher style than fair; middling fair to fair sold at 17c., and the high style of fair at 17½c. We also noticed sales of good middling at 16c. Strict low middling sold at 15½c. On Monday the movement showed very little animation at the opening, and up to noon only a few small transactions were reported, but later in the day the demand became more active, resulting in sales of 7,150 bales, nineteen brokerage houses participating in the business. Most factors adhered to their previous pretensions, but a few were willing to meet the demand more freely, and offers were accepted which had been previously refused. Hence some brokers reported that they bought at rather easier rates, while others were unable to fill their orders unless at full prices. On Tuesday the sales embraced 4,300 bales, mostly at full prices, without any quotable improvement.

The above makes an aggregate for the past three days of 15,850 bales, against 12,850 for the corresponding time last week and 18,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 894,433 bales, against 1,056,115 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 155,890 bales. The decrease by the reports per telegraph is 161,357—3,092,930 against 3,254,277. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 47,189 bales to Great Britain, and a decrease of 37,039 to France and 46,251 to other foreign ports. We quote:

Ordinary	12¾ @ 13⅜
Strict ordinary	13⅜ @ 13¾
Good ordinary	13⅞ @ 14⅜
Strict good ordinary	14⅜ @ 14⅝
Low middling	14⅞ @ 15
Strict low middling	15⅛ @ 15½
Middling	15½ @ 15⅝
Strict middling	15¾ @ 15⅞
Good middling	16 - @ 16¼
Middling fair	16¾ @ 17
Fair	17 @ 17¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	8,499	
Arrived previously	1,021,815	—1,030,314
		1,046,267
Exported past three days	20,627	
Exported previously	786,321	—806,948
Stock on hand and on shipboard		240,319

LOUISIANA SUGAR.—The receipts on Saturday and Monday were confined to 760 hhds., which were mostly sold, together with some in the sheds, at 5⅛@6¼c. for inferior, 6¾@6¾c. for common, 7@7¼c. for fair, 7⅞ @ 7¾c. for good fair, 7¾@8c. for fully fair, 8@8¼c. for prime, 8¾c. for strictly prime, 8¾c. for choice, 8½@8¾c. for seconds, 9¼@9½c. for yellow clarified, 9¾@10c. for off-white clarified, and 10½c. for pure white clarified.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday were confined to 384 bbls. and 20 half bbls., which were mostly sold, together with considerable in the sheds, at 43@47c. for common fermenting, 48@50c. for fair fermenting, 55c. for prime fermenting, 55c. for cistern-bottom, 43@50c. for centrifugal, 52c. for fair reboiled, 55@55c. for prime reboiled, and 60@65c. for choice.

CORN.—On Monday the sales were confined to 3,250 sacks at 88@90c. for choice white, and 90c. for choice yellow.

OATS.—On Tuesday 1,350 sacks sold at 71@72c. ₱ bushel.

BRAN.—On Monday 200 sacks sold at $1.15@1.20 ₱ 100 lbs.

BACON.—On Tuesday 175 casks sold, in lots, at 9c. for shoulders, and 12½c. for clear sides. Clear rib sides were quoted at 12c. ₱ lb. Dealers are jobbing at ¼c. over these prices.

BREAKFAST BACON.—Western is dull at 12½c. ₱ lb. On Saturday 10 boxes sold at that price.

MONETARY.

Gold opened on Tuesday at 115¼@115⅝, against 116 at New York, and after a liberal business closed at 115¼@115½, against 115⅞ at New York.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 107½@108 for American half dollars. Mexican dollars closed at 90@90¾ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	125 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	39	31
Tallow		6
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	12 00	14 00
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	20	22
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	4 75	— —
Superfine	4 50	— —
Fine	4 25	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 15 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	22 00	22 50
Choice	25 50	27 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¼	8
Hoop	8	9
Sheet	8½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	16 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 15
Coal oil, in barrels	17	18
Linseed, raw	— —	90
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, March 16, 1875.

TEXAS beeves, choice, ₱ head	$40 00 @ 46 00
TEXAS beeves, first quality, ₱ head	30 00 @ 35 00
TEXAS cattle, second quality, ₱ head	20 00 @ 25 00
TEXAS cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	6 50 @ 7 50
Sheep, first quality, ₱ head	6 00 @ 7 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D Thompson & Co., St. Louis, Mo.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Hernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
D. Appleton & Co., New York.
Chas. H. Hudson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Paul Sauve, 30 Commercial Place.
The Graphic Company, 39-41 Park Place, New York.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
Louis Olmibel, agent, 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Mrs. H. J. Loewenstein, 549 Magazine street.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Bronsseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
J. A. Lum & Co., 102 Orrvier street.

China and Crockeryware.
Samuel E. Moore, 55 Camp street
W. C. Shepard & Co., 29 Camp and 112 Common street.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cooperage.
P. A. LeBlanc, 22 Front street.

Cotton Seed.
Louisiana Oil Company, 37 Union street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. H. A. Betancourt, 173 St. Joseph street.
James S. Knapp, 15 Baroune street.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hillsmeer College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Alken & Watt, 46 Union street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gruvier street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton al.

Fire-Arms.
R. Rhodes, 55 St. Charles street.

Flower Seeds.
Benjamin A. Elliott & Co., Pittsburg, Pa.

Furniture.
John Ilnis, 152 and 154 Camp street.
D Kelham & Co., 36 Royal street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
J. J. Brown, 78 Magazine street.
J. M. Dowling, 25 Decatur street.
J. H. Peyton, corner Magazine and Philip streets.

Hair Goods.
George T. Shilling, 331 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Insurance.
Firemen's Insurance Company, corner Camp and Gravier streets, I. N. Marks, president.

Leather.
A. F. Hican, 80 Customhouse street.

Lumber.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 691 Eighth street, Cincinnati, Ohio.
William Helland, 222 Magazine street.
A. H. Farquhar, York, Pa.
Lane & Bodley, Cincinnati, Ohio.
Menesly & Kimberly, Troy, New York.
Weil-Anger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Hartwell's Specific, Hartwell & Co., 1327 Broadway, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Metaphysical Discovery, Mrs. M. O. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Dr. C. H. Warrington's Preparations, Pittsburg, Pa.

Merchant Tailor.
Joseph Bramliter, 34 Bourbon street.

Milliners.
Mrs. Fricke & Williams, 586 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 78, 80, 82 and 90 Baroune street.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Helm, 143 Court street, Boston.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Fashions.
M. S. Hedrick, 103 Canal street.

Paper Mills.
James Ormond, Atlanta, Ga.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Pens.
E. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 166 Common street

Purchasing Agency.
Clark & Mollman, 71 Broadway, New York.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Mobile Railroad, E. P. Shute, general ticket agent.

Restaurants.
All Seasons, P. H. Simon, 135 Chartres street.
Four Seasons Restaurant, 111 Chartres street.
Something New, 72 St. Peter street.

Safes.
John W. Norris, 27 Canal street.

Sale Stables.
M. F. Thomson, 269, 271 and 273 Delord street.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
H. Maltre, 602 Magazine street.
Southern Seed and Plant Company, Gallatin, Tenn.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Wood Sewing Machine Company, 207 Canal street.

Shadines.
McGrath & Compton, 103 Poydras street.

Soap.
J. H. Keller, 110 Gravier street.
Procter & Gamble's, C. A. French, agent, 11 Peters street.

Stationer and Printer.
A. W. Hyatt, 35 Camp street.

Steamships and Shipping.
Merchants' Line New York Steamers, J. H. Ludwigsen, 190 Common street.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
John P. Gaspard, 135 Decatur street.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bethick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Battel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Dutar & Co., Baltimore, Md.

Special Notices.

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Restore your Sight!

THROW AWAY your SPECTACLES,

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Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.

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Religious Notices.

MOBILE DISTRICT CONFERENCE.—Bishop Doggett will hold the Mobile District Conference, at Pensacola, Florida, April 10, 11 and 12. All the preachers in the district, itinerant and local, with the lay members elected, are urged to be present. Preachers in charge are requested to raise and bring with them the Bishops' collection; also something to pay the traveling expenses of the Bishop.

The district stewards will please meet at the same time and place. S. H. COX, P. E.

THE Meridian District Conference will be held at Enterprise, Mississippi, April 2-4. Bishop Paine will open the Conference on Friday, at nine o'clock A. M.

JOHN A. ELLIS, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Fayette, at Bell Grove	Apr. 3, 4
Kingston, at Washington	10, 11
Natchez	17, 18
South Warren, at Bovina	24, 25
Cayuga, at Utica	May 1, 2
Mount Olivet, at Staretta	8, 9
Clover Hill	15, 16
Rolling Fork, at Maeville	22, 23
North Warren, Mildale, Cane Ridge and Smithtower mission	29, 30
Rocky Springs	June 5, 6
Port Gibson	12, 13
Vicksburg and Grove street	19, 20

11 F. M. FEATHERSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Enon circuit, at Soule chapel	Mar. 27, 28
Rankin circuit, at Saleat	Apr. 3, 4
Westville circuit and Taylorville mission, at St. Ely	10, 11
Mount Carmel circuit, at Sautee	17, 18
Columbia circuit, at Union Academy	24, 25
Pearlington circuit, at Pearlington	May 1, 2
Ocean Springs station and Handsboro mission, at Hillorl	8, 9
White Plains circuit and Black Creek mission	15, 16
East Pascagoula circuit	22, 23
Chickasawhu and Greene mission	29, 30

11 C. F. GILLESPIE, P. E.

BROOKHAVEN DIS.—SECOND ROUND.

Beauregard circuit, at Pleasant Valley	Apr. 3, 4
Brookhaven station	10, 11
Hazlehurst station	17, 18
Zion mission, at Tabernacle	24, 25
Raymond circuit, at Raymond	May 1, 2

The other appointments will be given soon.

11 H. H. MONTGOMERY, P. E.

BRANDON DIST.—SECOND ROUND.

Fannin circuit, at Fannin	Mar. 27, 28
Morton circuit, at Morton	Apr. 3, 4
Trenton circuit, at Trenton	10, 11
Raleigh circuit, at Trinity	17, 18
Lake and Forest circuit, at High Hill	24, 25
Garlandsville circuit, at Hickory	May 1, 2
Brandon station	8, 9
Walnut Grove circuit	15, 16
Philadelphia circuit	22, 23
Hillsboro circuit	29, 30
Centerville circuit	June 5, 6

4 WILLIAM B. HINES, P. E.

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ATTENTION, COTTON PLANTERS.

We will exchange good PLANTING SEED from Northern Mississippi and Arkansas and Arkansas River for Seed from lower territory, for crushing purposes, at a liberal swap.

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NOTICE EXTRAORDINARY.

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CROCKERY AND CHINA STORE

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House-Furnishing Warehouse

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Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

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DINNER SETS,	TOILET SETS,
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And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

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An elegant White Granite DINNER SET, comprising 124 pieces, for $15 00
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12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Stands.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00
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Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
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Good Table GOBLETS, from 50 cents per set up.

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Comprised in part of

Silver-Plated Spoons and Forks,
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Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Door Mats,
White French Chian Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets;
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Cut and Molded Glassware.

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. ja7 1y

MISCELLANEOUS.

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GREAT REDUCTION.

$30—Gold and Platinum Sets—$30.
Usual charge, $100.
$15—Aluminum and Other Materials—$15.
Usual charge, $50.
$2—Gold Fillings—$2.
Usual charge, $5.
$1—Silver, Amalgam and Guttilois Cement Fillings—$1. Usual charge, $3.

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Between Camp and St. Charles streets,

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offers to Insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

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at *less* than Manufacturers' prices, on account of retiring from business.

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EPILEPSY OR FITS cured by the use of Ross' Epileptic Remedies. *Trial package free.* For circulars, evidence of success, etc., address ROSS BROS., No. 257 Main street, Richmond, Ind. ja21 13teow

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TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the Grangers, as also all buyers of Dry Goods, to

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WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

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☞ Samples furnished BY MAIL on application. fe1 1y

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Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.00 A. M.
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PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

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MISCELLANEOUS.

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Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

5 CAMP ST., ONE DOOR FROM CANAL,

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will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	.....	$1 00 per lb.
Best BREAKFAST, Souchong	.....	1 20 ...
Best IMPERIAL, Green	.....	1 40 ...
Best GUNPOWDER, Green	.....	1 60 ...
Best YOUNG HYSON, Green	.....	1 40 ...

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post-office orders should be made payable to the proprietor,

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N. B.—We ship Teas to all points in the Southern States. ja18 1y

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Five years since, after previous years of experience in the propagation and preservation of Shadines, or young shad, we first introduced our fish to the American people.

Shadines are put up in hermetically-sealed tin boxes, perfectly boneless, in a mild, pleasing, appetizing sauce, palatable to all, free from oil (so objectionable in sardines,) retaining only the natural richness of the shad, and ready for the table at all times—for dinner, lunch or evening meal—by merely opening the box. A daily want for every family during Lent.

Bear in mind, we are the original

The Christian Advocate.

THURSDAY, MARCH 18, 1875.

A College of Music.

It is announced that a wealthy gentleman in New York city intends to build and endow, during his lifetime, a college of music, to be located in New York, and dedicated "to the daughters of America." According to an account of the project given in the New York *Times*, the object of the institution proposed is two-fold: First, to protect and assist those who are gifted by nature to acquire a musical education, whether rich or poor, by affording them facilities such as cannot be obtained in any other part of the world; second, to give a high order of public musical entertainments that will amuse, instruct and delight the people, and by which the institution can be made not only self-sustaining, but will afford a liberal income. An elegant fire-proof building will be erected, about three hundred feet long by two hundred feet wide. It is intended that the endowment shall be sufficiently large to provide for the employment of the best talent in the world upon the corps of instructors, and to maintain all the appliances of a well-conducted educational institution. There will be a permanent chorus and orchestra, composed of advanced students, and daily rehearsals will be had of the grandest choral works of the great masters—oratorio, passion music, cantatas, masses, chorals, symphonic works, etc. Encouragement will be held out for the composition of such works by a judicious system of prizes. Classes will also be formed for the study and practice of smaller choral works, such as madrigals, part songs, for male and mixed voices, motets, etc. There will be a regular faculty of the college, composed of professors of music and professors of medicine. The science of physical culture will receive the most thorough attention, and will be under the direction of the physicians of the faculty. The science and art of elocution will also be taught by the best teachers to be found. The degree of doctor of music will be established and conferred upon students who may be qualified to receive it, and no pupil will be allowed to graduate without passing through a regular and thorough course of education. The terms and conditions of admitting students to the college will be wholly on a new basis. No fee will be required from any pupil, rich or poor, who is willing to devote, when qualified, a portion of his or her time in teaching, or in assisting in public entertainments.

Words for Dull People.

Remember, my dull friends, this doctrine of mine, that a thing may have value without having the first value, that a thing may be good without being the best, is in harmony with nature and revelation. Did the All-Wise make a world in which every object was of equal value and beauty? No. He filled the teeples with gorgeous trees and flowers. He painted the sky in its tints of beauty. But he made the violet and the daisy. Who dares despise the daisy? Who would have the banks without violets? God has orders and degrees of value, yet all are very good—a glory of the sun, another of the moon, another of the stars, terrestrial glory, celestial glory—one star differing from another star in glory. What does revelation say? The Master tells of servants to whom were given respectively ten talents, five and one. The ten gained other ten, and the Master said: "Well done." The five gained other five, and again he said: "Well done." No one else would have said so; the clever folks would have said: "Why did you not make ten as well, you rascal?" But the Master said: "Well done." And if the trembling defaulter had brought but one added talent to the one given, he would have heard, with no change in tones, no lessening of the glory, the same "Well done."

My dull brother, I want you, in the race of life, to take courage; I want you with your one talent to glorify God; I want you to go where the dull ones even shall shine as the stars. Take courage; you are running the race of life side by side with others whose feet are swift and strong. Don't falter. You cannot be first; try not to be last. But you say: "I shall be last, I fear; in spite of my best efforts, I cannot keep up with others." Never mind, Tom; somebody must be last; only don't leave the race in despair and throw your crown away. If you must be last, run your fastest—be in as soon as you can, and, spite of your wise folk with their wise notions, I know One who will come to you and put his cool hand upon your heated brow, and speak in voice so full of music that the angels will stop their singing to listen: "Never mind, Tom; he hath done what he could."—*London Methodist Recorder.*

A DEAD LETTER ROMANCE.—In 1835 Mr. John N. Hallett, now superintendent of the dead letter office, was a delivery clerk in the postoffice. A fine-looking, well-dressed lady came to his window one Friday morning and inquired for a letter for Mrs. Mary H. Russell. There was a letter. She called the next Friday morning. There was another letter. She called every Friday morning, and there was always a letter—if not in the morning, it came in the afternoon, and the lady returned and got it. They were all dropped letters, directed by the same hand, and Mrs. Mary H. Russell never got any other letters. This went on for thirty years, and Hallett still stood at his window. In the meantime the handwriting of the address showed signs of age, and the lady was gray and looked sixty. Hallett was transferred to the dead letter department, and a younger man took his place at the window. For a short time the lady came and got her letter, as of old. At length Hallett found a dead letter addressed to Mrs. Mary H. Russell. He knew the hand. The lady had then quit calling for her weekly missive. The letter was opened. It contained a $5 note and this sentence, without signature:

"More next Friday."

The letters continued to come, and they were all dead letters, and there was always $5 and "More next Friday." For ten years they have come—520 dead letters and 520 $5 bills. In one letter was the admonition: "Do not write." What could he mean? Who is he? and what has become of her? Still the weekly dead letter comes addressed to Mrs. Mary H. Russell, and forty years have passed away. The history of that correspondence is the history of two long lives. John N. Hallett, growing old at his postoffice window, saw the hair turning gray and the wrinkles multiplying on Mary H. Russell's face. Then he went to the dead letter office, and the letters followed him, but the old woman comes no more.

Budget of Brevities.

—The lifting power of plants is well illustrated by an oak-tree in South Hadley, Massachusetts. A rock had a seam in it, and a fibrous root from the oak crept in the seam, grew and lifted the rock, weighing over a ton, to a height of one foot.

—If the heat which a human being gives off in twenty-four hours could, consistently with life, be retained within the body, its temperature would, at the end of that time, have reached 185° Fahrenheit, a temperature above the point of coagulation of albumen, and high enough to cook the tissues.

—According to a Pittsburg newspaper the gray squirrels in the Alleghany valley are engaged in a general migration. They draw their recruits from all points, and may be seen daily swimming the river in large numbers and pursuing an easterly course. Old farmers say that such a migration has not taken place before since 1846.

—The commissioner of the Treasury Department of the United States says that the dutiable goods brought to this country by returning tourists as luggage, and which thus escape free of duty, amount to $129,000,000 per year; much of this is put upon the market as merchandise, and another portion is made up of commissions executed for third parties.

—The Khedive of Egypt has selected three of the Dartmouth medical students—Charles F. Brown, Frank A. Colby and Charles W. Dustin—to superintend the surgeon corps of his army. They start for Egypt early in December, only a few weeks after graduation, and expect to reach Cairo, their headquarters, in about six weeks. They are to serve on the Khedive's staff, and act immediately under his orders.

—Prof. Purser believes that the moon, in revolving around the earth and drawing the tides behind her, causes the latter to act as a brake on the revolution of the globe, and he considers that it may be mathematically shown that this action is slowly but surely checking the earth's speed of rotation, so that the days and nights are gradually lengthening. In a thousand million years or so they may become each a month long.

—At the close of the fiscal year, June 30, 1874, there were in operation in the United States 63 lines of railway postoffices, extending over an aggregate of 16,414 miles. The number of miles of actual service performed daily was 39,199, and annually 14,307,635. The number of clerks employed in this service was 859. Of the matter carried by the mails 82.82 per cent. consists of publications issued at stated intervals sent to regular subscribers, 7.8 per cent. of letters, and 9.12 per cent. of miscellaneous matter.

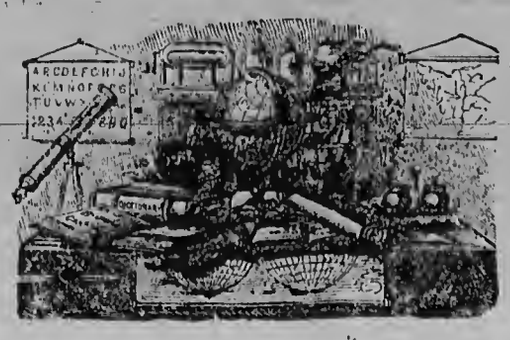
—The annual report of the commissioner of pensions shows that at the end of the fiscal year there were in the United States 209,073 army pensioners, with an annual aggregate pay of $23,595,573. There were also 3,336 navy pensioners, with an annual pay of $457,026; and 17,620 survivors of the war of 1812 who were pensioners, with an annual pay of $1,691,520. The total number of pensioners of all classes was 230,241, and the total pay was $26,351,071. There still remain on the pension rolls the names of 410 widows of soldiers of the Revolutionary war.

OSTRICH FEATHERS.—The raising of ostriches for the feathers, which form so important a feature of the stock in trade of the milliners nowadays, appears to have become quite an industry on the Cape of Good Hope, whither the business has recently been attracted from up the country. A correspondent saw a flock of twenty of them pasturing in a meadow near the observatory, and was surprised to learn that they were valued at $350 each. They fed on grass like cattle, and required very little care. Usually they are tolerably docile, but at certain seasons they become irritable, and will sometimes go so far as even to attack any person who happens to approach their vicinity. In such cases they do not make use of their beaks, but kick forward at their antagonist, and, as their legs are very powerful, and the middle toe terminates in a sharp and massive claw, if the blow strikes home it is sure to inflict a severe and not infrequently a fatal wound. When enraged they are not very easily beaten off, and one of them is a dangerous adversary for an unarmed man. Singularly enough, notwithstanding their long legs, a fallen log or a fence a foot high is to them an impassable barrier—they will never try to step over it. Each bird yields from $150 to $250 worth of feathers per annum, those from the females being gray and those from the males all black, except a single white plume which grows under each wing, and which is the most valuable of all. As in addition to the feathers a number of young birds are reared each year, and as the cost of keeping the flock is small, it will readily be seen that successful ostrich farming is a very lucrative operation.

HEADQUARTERS

FOR

SCHOOL BOOKS



AND ALL THE LEADING

EDUCATIONAL WORKS, ETC.,

IN USE IN THE SOUTHWEST.

Slates, Blackboards, Globes, Maps,

AND OTHER MATERIAL KEPT CONSTANTLY ON HAND.

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of this and adjoining States (whom we furnish either direct or through local dealers,) enables us to offer best possible discount to large buyers. The immense quantity of books handled during the school season, and our unsurpassed facilities for procuring stock, insure us against competition in this branch of business. Address

ROBERT J. HARP, AGENT,

NOS. 110 AND 112 CAMP STREET, NEW ORLEANS, LA.

mh13 tf

Meerschaum Mines of Asia Minor.

The most extensive deposits of meerschaum in Asia Minor are about 24 miles southeast of the city of Eskischer, formerly Dorylea, the inhabitants of which, numbering about 12,000 Armenians and Turks, are principally employed in collecting or dealing in this mineral. It is obtained down in the earth, shafts or pits being sunk to a depth of 27 to 33 feet. Forty to fifty miners work in one mine and form a company, dividing the profits among themselves.

The stones are generally irregular in shape and vary greatly in size, being from the size of a nut to a square foot or more in size. The largest pieces are the most in demand and the dearest. The mineral when freshly dug is of a yellowish-white color, and covered about a finger thick with a red, greasy earth, so soft that it can be cut with a knife.

The treatment which the meerschaum must be subjected to before it is fit for export is very expensive and tedious. The pieces must first be freed from the adhering earth and dried for five or six days in the sun, or for eight or ten days in warm rooms. The mineral is then cleaned a second time and polished with wax. After this it is sorted into different grades, of which there are ten, and carefully packed with cotton in boxes for export. The stones lose two-thirds of their weight and volume in the operation of cleaning and drying.

The boxes are all one size, and each contains stones of the one quality. These boxes contain 30 to 80 large stones, 80 to 100 of medium size, 200 to 300 of the smaller ones, and 600 to 1,200 of the smallest pieces. The weight of a box is 24 to 35 oken (a little over a ton.) The price depends on the demand. The largest quantity is sent to Vienna and Germany, the yearly export being 8,000 to 10,000 boxes, having a value of $600,000.—*Journal of Applied Chemistry.*

Change of Color in Fishes.

The present French government, two years since, sent M. G. Pouchet on a scientific mission to the laboratory of living animals at Concarneau. He applied himself to the study of the changes of color in fishes. In his report to the government he gives an account of the minute anatomy of the masses of pigment which are the seat of the colors displayed by fishes, reptiles and batrachians, as well as some of the lower animals. These pigments are either liquid or solid, forming a granular mass. The cells in which they are contained he calls *chromoblasts*. During life these cells are dilated; but in death they are contracted, thus producing the livid hue often seen in dead fishes. This change in color is due to the nervous system, of which the facts that the chromatic functions of the chameleon are arrested during sleep, and that the colors of some fishes change when they are irritated, are proof. It sometimes happens that these changes of color are produced with extreme rapidity by the fish simply seeing some object which gives a shock to the brain. It is difficult to say whether this change of color is voluntary or not. The means of testing the action of the nervous system were to remove the eyes. When this was done the fish became of a color intermediate between the dark hues it assumed when placed on a dark bottom, and on a lighter sandy bottom; and this tint remained without change. He proves that the great sympathetic nerve produces this color. The point of departure, then, of this power of change in color is the retina, the impressions on which, communicated to the brain, react in the pigment cells of the skin, and the nerves regulate the action by the great sympathetic. In this connection it is interesting to record the latest discoveries concerning the blind fish in the Mammoth Cave, Kentucky, made by Prof. F. W. Putnam, of the Peabody Academy of Sciences, Salem, Massachusetts. In a recent exploration, he visited several caverns never before entered. His investigations have resulted in finding colored fish without eyes, exploding the theory hitherto held that all eyeless fish are colorless, and going to prove that it is really controlled by the great sympathetic nerve, at least in these fishes. White fish with eyes, and crawfish both with and without those organs, were obtained, presenting many new features of great interest to naturalists. A large variety of valuable archæological relics were found in the new chambers, such as skeletons of human beings, mounds, rude instruments, and the like.—*Ladies' Repository.*

IN SIAM men who are addicted to the habit of opium-smoking are allowed by law to pawn their wives and children into slavery, in payment of the debt incurred for the opium which prostrates their reason and disables them from providing for their families. In America the lovers of strong drink pawn their wives and children to shame and poverty and wretchedness most miserable that they may indulge in the liquid ruin dispensed by rum-sellers licensed according to law.

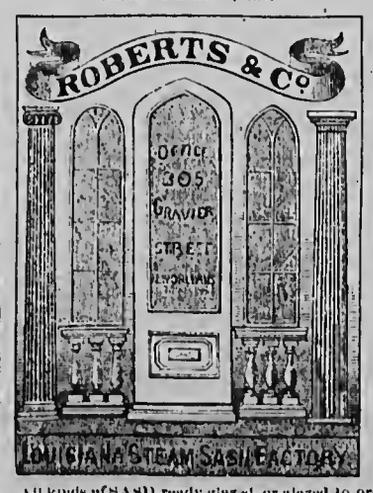
LOUISIANA

STEAM SASH FACTORY,

ROBERTS & CO., PROPRIETORS,

299, 301, 303, 305 and 307 Gravier Street,

NEW ORLEANS, LA.



All kinds of SASH ready glazed, or glazed to order. BLINDS and DOORS made to order from well-seasoned Lumber. A large assortment of Mouldings, Mahogany and Walnut Newels, Caps and Balusters always on hand or made at the shortest notice. Turn Pins and Balls, Awning Posts, Columns, Patterns, etc., turned in any wood to order. All kinds of Planing, Turning, Moulding and Sawing executed with dispatch. Packing Boxes and Cases made at short notice. We give special attendance to Ceiling and Flooring, and can fill any orders in this line of our business. A large assortment of Rough and Dressed and well-seasoned Walnut, Mahogany, Cypress and Pine Lumber, which we can work up into any shape.

☞ We have received the highest honors in this country and in Europe, in the shape of First Premiums at every Fair or exhibition wherever our wares have been exhibited and brought in competition with similar work. Our awards in this shape consist of twenty-four Diplomas, seven Silver Medals, ten Bronze Medals, numerous Certificates and other Premiums. PLANTATION CABINS of all kinds made and shipped promptly to order. Orders, which will be promptly and satisfactorily filled, are respectfully solicited. Address

ROBERTS & CO.,

mh13 2m Louisiana Steam Sash Factory, N. O.

BARGAINS

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THE FOLLOWING LIST OF FINE BIBLES WE DESIRE TO

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AS BELOW:

	PRICE.	FOR.
3 Bibles, No. 36, size 10 by 12 inches, each. Containing Old and New Testaments, with the Psalms of David in meter, six plates, and handsome Family Record, Marriage Certificate and fourteen Portraits. Arabesque.	$6 00	$4 00
1 Bible, No. 38, same size as No. 36. Containing same matter as No. 36, with addition of Apocrypha and Concordance, with Photograph Record for eight Portraits. Full gilt, Diamond Panel.	8 00	5 50
1 Bible, No. 46, size 10 by 12 inches. Similar to No. 38, with eighteen Steel Plates, Maps, etc. Morocco, full gilt.	8 00	5 50
1 Bible, No. 39, new Family edition. Similar to No. 38, with addition of clasp.	8 75	6 00
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The Christian Advocate.

THURSDAY, MARCH 18, 1875.

NEWSPAPER ENGLISH OF 1884.

Picked up a paper here to-day,
And, by my conscience, I must say
That they do write in the funniest way!

Some time ago, over my cup,
Went sound asleep—just woke up;
Must have been—well, let me see—
Eighteen hundred and ninety-three.
Cow came along, bell without tinkle;
Roused me up, scared old Winkle;
Fell asleep, by *their* account,
One and thirty years ago.

Rest that paper? I was struck
All in a heap, sir, just my luck;
"Miss Sayers Smither'll *elocute*
Next Thursday evening." I stood mute;
Never in all my life had heard
Of such an outlandish, barbarous word.
Elocute! Elocute! I declare!
Bit my whiskers, pulled my hair;
Looked in my Webster—'twasn't there;
Gave the thing up in wild despair—
Said to myself: It's mighty quair!

Pretty near choked myself with rage;
Papers set forth on another page—
Wonderful piece of local news:
"People up town are going to *cultivate*;"
And then the thing got worse and worse:
"To-morrow the people *commence*."

"July Fourth—happy—happy to state—
People all going to *decorate*;"
Think I'd better shut up shop;
"Mr. A. B. is a *philanthrop*;"
And then, look here; why, bless my eyes,
What in the world is "*Bismarck-ize*?"

Eyes of mine, you can't be trusted!
"Coal-oil factory all *combusted*!"
"Decumber each your favorite fruits;"
"Mexican empire *revolutes*;"
And since the days I went to school,
What sort of thing's a "*perpendicule*?"

Reading along—why, bless my fate!
There's a man who's going to "*orate*."
Why, what on earth's this paper about?
Go stark mad if I don't find out.
Must be French, and yet I vow
Never heard of the word till now.

Folding paper, undecided—
Hear me! some one's "*homicided*."
Laid down paper right away;
For, by my conscience, I must say
That they do write in the funniest way.
Boston Transcript.

Blessing in Business.

There are two ways of making money. One is by grasping every possible penny, never letting it go, except to send it out after more of its fellows; and even when it goes for that purpose the parting is painful and its return with its spoils eagerly watched for. This method is undoubtedly successful in a large number of cases. The attendant anxiety and mental distress are unheeded. Body and soul are united in the great struggle, and nothing is too precious to sacrifice for the accomplishment of the purpose. Employees are considered merely appendages of the business, and are treated only as parts of a machine, to be replaced as speedily as possible when unfit for service. The wealth which may thus pour into the coffers comes bringing no cheer. Those who help to make it do it without enthusiasm, except it be in the enjoyment of the work itself. Conscience may make them faithful in giving all that they promise; but there is no devotion in their service, and they call no blessing upon the master whom they serve perhaps with fidelity, but certainly without affection. Many of the great fortunes of New York have been accumulated in this manner—some avowedly so.

Happily, however, this method is not universal. There is another and a better way. There are successful business men who have not forgotten Christ's second commandment, "Thou shalt love thy neighbor as thyself," and have recognized their "neighbor" even in their errand boy. In the prosperity of such, all who are in any way concerned with them rejoice, and the larger their business and the more they can employ the more are there to bless them.

In an establishment conducted in this Christian spirit an infidel was employed. He was almost crazed by the death of his only son, and soon after fell sick of typhoid fever. Seven months passed, and he raved of his lost place, which was an important one. The assurances of his wife and others about him could not convince him that he need not be troubled, and, hearing of his distress, the principal member of the firm sent a special messenger, telling him "to feel no anxiety; his place was only temporarily filled, and was ready for him whenever he could take it." After a year's absence the man returned, no longer an infidel. The kindness of his employers proved to him a gospel message, which had turned his heart in love and gratitude to the Father who, he felt, cared for him.

Last spring a young widow, with a child and her aged parents to support, was forced to resign her situation. "Why?" asked the managing man in the establishment, and who is a worthy representative of the firm in their generous dealing. "I am unable to work, and am about to undergo a painful operation." "Do not resign; your place shall be kept open for you," was the reply. And the poor woman went away from the office with two months' salary advanced to her, with an assurance that she should have help in paying her physician's bill, and with words of sympathy and advice which she can never forget.

Not only are the valuable assistants treated thus, but an errand boy, known, as he supposed, only in the basement, received his salary, without intermission, during a seven months' siege of rheumatism.

A lady who has been in their employ some years, and from whom we have these facts, has on three or four occasions been compelled, by her own sickness and that of those dependent upon her, to leave her work for several weeks at a time. As regularly as Saturday came, came also the salary, with kindly inquiries from the office, and many little things were done which, in the words of the grateful recipient, were "as much as the money." More perhaps, for through trial and sorrow they helped a brave heart to battle with obstacles which even that brave heart, without human sympathy, might have failed to overcome.

The head of this house has been recently knighted by a foreign government for his important contribution to the material prosperity of the world. But this is not the beginning of his knighthood. The champion of the poor and suffering, in whatever age, belongs to a royal order which receives its reward from the court of heaven.

Though it may not be possible for many to scatter benefactions with such lavish hand as in the instances noted, the spirit which prompted them may be cultivated in the humblest position of command, and the one clerk in the remotest country store, and the chore boy, may feel themselves taken into a partnership of good will, whose stock is continually multiplied, being increased by division.—*Christian Weekly.*

Anecdotes of Sir Walter Scott.

"Some Old Letters," in *Scribner* for March, are accompanied by a hitherto unpublished life sketch of Sir Walter Scott, by the celebrated artist, Gilbert Stuart Newton. In this instalment of "Old Letters" we find the following anecdotes of the author of "Waverley:"

"At half-past six we went to dine with the Fergussons. The doctor was quite ill with a cold. Sir Adam Fergusson, Sir Walter Scott's intimate and confidential friend, dined there; ourselves, Mrs. L. and one of her daughters.

"We had a very charming dinner, for Sir Adam has the most marvelous powers of description. He made us laugh heartily, and told us, too, a great many interesting anecdotes about Sir Walter Scott. He is a very remarkable person himself. He is the original of Dugald Dalgetty." This is all I find in the old letters about the dinner, but I must tell what I can recollect of the account Mrs. X. gave me of it in later years. Sir Adam, she said, was a tall, gray-haired man, with a broad Scotch accent. He described how one early morning, in Sir Walter Scott's library, when he and Sir Walter tried to make the fire of peat buru, and, after many efforts, succeeded in some degree, at this moment one of the dogs, dripping from a plunge in the lake, scratched and whined at the window. At last Sir Walter let the "puir creature" in, who, coming up before the little fire, shook his shaggy hide, sending a perfect shower-bath over the fire and over a great table of loose manuscripts. Sir Walter, eyeing the scene with his usual serenity, said slowly: "Oh! dear, ye've done a great deal of mischief." It reminds us of the tale related of Newton. On this same occasion of the dinner Sir Adam Fergusson told of traveling with Sir Walter on the Continent and going to see the troops on donkeys, and he performed both donkeys and riders with his fingers on the table until his audience was in an agony of laughter.

"Fergusson passed the evening with us, and we had some music. I asked him, as he was so fond of listening, if he didn't sing a little himself. 'I'll tell you an anecdote of Sir Walter Scott,' said he, 'that will answer your question. One night, when I was staying at Abbotsford, Anne Scott had been singing to the accompaniment of her harp a Scotch ballad with a wail for the chorus. Sir Walter turned to me, saying in his strong Scotch accent: 'Noo, Fergusson, gie us a howl.'"

"'During one of my visits there,' continued Dr. Fergusson, 'among other guests was Hogg, "the Ettrick shepherd." I heard a horrible noise in an adjoining room, and, after listening some moments to it, became alarmed, and said to my host: "What is that noise?" "Oh!" said he, "it's Hogg—just Hogg composing his verses. He always sings them as he writes them."'

"Though he liked some rude strains, Scott could well attune his ear to softer music, and was very fond of the Moore song Anne sings, that ends:

"'Short as the Persian's prayer, his prayer at close of day,
Should be each vow of lover's repeating,
Quick let him worship beauty's precious ray;
E'en while he kneels that ray is fleeting.'

"He used to say: 'Come Anne, let me have that Persian's prayer;' and he would listen with great delight to the singing of it.

"They recalled an amusing story of an old servant who had lived with Scott for nearly a lifetime, and became very much spoiled. Sir Walter at last, out of patience with his sins of omission and commission, said:

"'Donald, I think we must part.'

"'Part! Why? Where's your honor going?"

"Of course peace was made, and Donald remained.

"They told sadly of the dear old man returning from Italy (where he went for his health,) with his memory impaired. Mrs. Arkwright, who had set his 'Pirate's Farewell to Minna' to music, sang it to him. 'Those are very pretty verses,' said Sir Walter. 'Who wrote them?'

"Charles Scott, Sir Walter's second son, is a very clever, agreeable man. I see a good deal of him at the Lockharts, here and elsewhere. Sir Walter was most proud of his eldest son Walter, who is rather a dull fellow, but large and fine-looking. His father used to say that it was enough if a boy knew how to ride and speak the truth; those were the most important things.

"Charles Scott made me laugh about the visitors at Sir Walter's house and Melrose Abbey. See the abbey by moonlight they must, because of the lines:

"'If thou wouldst view fair Melrose aright,
Go visit it by the pale moonlight.'

"'And many a time,' said Charles Scott, 'when the moon was not convenient, I took a lantern to produce the effect.'"

WHAT WILL PEOPLE SAY?—This question makes the mind homeless. Do right and fear no one; thou mayst be sure that with all thy consideration for the world thou wilt never satisfy the world. But if thou goest straight forward on thy way, not concerning thyself with the friendly or unfriendly glances of men, then thou hast conquered the world, and it is subject to thee. By heeding the question: "What will people say?" thou becomest subject to the world.—*Auerbach.*

MIND and heart will meet, though forbidden, like hidden lovers.—*Bailey.*

Belgian Farms.

Turning to one of the most fertile parts of Belgium, all is charming—every road is bordered with trees; not a rise in the ground is seen; all is calm, uniform, and presents an image of quiet comfort and peace. Each house is detached, and surrounded with large apple orchards, hedged in by box, holly or hawthorn, where the cows are brought to feed every morning and evening. It is of one story only, and thatched, containing four rooms—the first for meals, the second for the dairy and preparing the food for cattle, the others for sleeping-rooms. The old-fashioned oak furniture is a model of brightness; tin and copper utensils shine on the walls, which are whitewashed. The garden is gay with wallflowers, dahlias and hydrangeas, and the florists' flowers which are to be shown at Ghent.

Outside everything is in its place; nothing spoils the greensward; the ditch and manure heap are banished; the latter is always under the roof of the stable or cow-shed. In this stand five or six large cows, the constant care of the farmer's wife, who gives them abundance of green meat in summer, with straw chay, and a kind of warm soup, mixed with carrots, turnips or rye, in winter. Thanks to this nourishment, and the constant rest they enjoy, the animals give from fifteen to twenty-five quarts of milk daily. The tools are simple, but of first-rate construction; the plow is light, drawn by one horse, and works with ease, rapidity and regularity. The harrows are of various kinds, triangular, rectangular or in parallelogram; but the special tool with which the Flemming has fertilized sands, dried up marshes, and forced back the sea, is the spade. The proverb on the banks of the Scheldt is: "The spade is a gold mine to the peasant;" and different kinds are made for light or heavy soil.

The fields are mostly square, and rarely contain more than an acre; the ground is curved symmetrically, the center being the highest, so that the water drains down equally in all directions. Round the field, and a foot lower, extends a strip of grass, three or four yards wide; still lower, a hedge of elders is planted, which is cut every seven years; and, finally, the plot is surrounded by a ditch, bordered with trees of larger growth. Thus each piece furnishes rich grass, firewood every seven years, and timber for building every thirty years. The plow is generally used; but every seven years the subsoil is turned to the top by the spade, and thus it acquires a depth unknown to all but the best gardens; the principal object being to produce flax and butter, not cereals. The best farmers never sell their corn, but allow their cattle to consume it.

Unhappily the farm laborer there, as elsewhere, does not enjoy much comfort; working harder than most men, he is the worst fed. Rye bread, potatoes, beans, buttermilk, without meat or bacon, is the usual fare, chicory the constant drink; beer is reserved for Sundays and fair-days. His wages vary from tenpence to a shilling, and he could never live upon it did not all the members of his family work without ceasing. When the day's work is ended, often by moonlight, the father cultivates his small field; his wife and daughters take up the poorly-paid lace work, instead of the old spinning-wheel, which steam has superseded; and his sons, when their field work is done, bring up rabbits for the London market. Their little hands pick up every tuft of herbage on the roadside, and open up a large trade of exportation not to be despised. From Ostend alone there comes to us one million two hundred thousand rabbits every year. These are skinned and cleaned in Belgium, where the skin is used for the making of hats. Yet, though their life is so hard, the towns do not attract the rural population. Habit and family traditions bind them to the plow; while every nine years, at the renewal of their lease, the raising of the rent fills them with anxiety and poisons their existence. It makes them distrust all those who are making inquiry on the state of agriculture, and dissimulate as to the fertility of their land, and the produce they obtain from it.—*Chambers' Journal.*

Informal People.

Preserve us from unceremonious people—those men and women who "never stand on ceremony," who are always perfectly at home in other people's houses! Society has many pests, but few so intolerable as they. "Free and easy" visitors are most thoroughly disagreeable. They will inflict themselves upon you at any time, and expect to be always cordially welcomed, because they are so free and easy, and so loth to put anybody to trouble. They will come before breakfast, or just as you are sitting at dinner, and draw up their chairs quite like one of the family. Early in the morning they delight to "run in," and they will come right up to your chamber to save you the trouble of coming down, and there they will sit and watch you make your toilet, and comment on how gray your hair is getting, and wonder if you are not a great deal stouter and redder in the face than you used to be. They will hunt over your writing desk for note paper; bathe their faces with your cologne-water, and scent their handkerchiefs with the contents of your choicest perfumery bottle. They are always ready for luncheon—"You know I'm too much at home in *your* house to go hungry, my dear"—and any stray confectionery lying about melts before them as dew before the sun. They make no scruple of borrowing your latest magazines and novels; even your wardrobe does not escape their encroachments; and all this insolence is cloaked by some such empty remark as this: "I never stand on ceremony, but make myself at home everywhere; so *don't* put yourself out to entertain me!" Again we pray: Preserve us from unceremonious people!—*The Scotsman.*

Scurrilous Postal Cards.

The following is the account, from the New York *Tribune*, of the first conviction for sending scurrilous postal cards through the mails. As such, it is of general interest. It is a pity that the same law did not apply to the sending of scurrilous letters as well.

"Moses Chamberlain, an old, wealthy and previously respectable citizen, was arraigned for sentence, in the criminal branch of the United States Circuit Court, before Judge Benedict, on conviction of an indictment containing fourteen counts, charging him with as many violations of the United States postal laws, in sending scurrilous postal cards to Aaron Van Valkenburgh, who owed him a small amount of money, but had been freed from his debts by the bankruptcy act. The testimony showed that these cards contained such epithets as 'Dear thief,' 'Dear scoundrel,' 'Dear swindler,' etc., and denounced and threatened Van Valkenburgh for not paying his debts. This was the first conviction for this offense in this district.

"When Chamberlain rose to receive sentence every eye was upon him. He is of tall and commanding figure, very respectable in appearance, and looked more like a professional man than a convict arraigned for sentence. His counsel, Mr. Warling, pathetically addressed the court in mitigation of sentence. His client was nearly seventy years of age, of feeble health, and had long been in the hands of a physician on account of his sufferings from acute dyspepsia, symptoms of Bright's disease of the kidneys, and the exhibition of curious phrases of monomania, resulting from disordered nerves. He requires air and exercise, and confinement in prison would doubtless prove fatal to him. This statement was supported by a physician's certificate.

"Judge Benedict, in passing sentence, said: 'You have been convicted of many offenses against the laws of your country, an intelligent and impartial jury having found you guilty of fourteen distinct crimes. No one at the trial could entertain the least doubt of your guilt. The scurrilous epithets used by you were written to force the payment of money to which you were not legally entitled. You are liable to a sentence which would exhaust the remainder of your life. It is necessary for the community to understand that those who use the postoffice for purposes of extortion by means of scurrilous postal cards must be punished. In the hope that you will hereafter obey the law, and in consideration of the circumstances in which you are placed, I will not subject you to the ignominy of imprisonment, but shall impose a fine sufficient to admonish you how unprofitable your course has been. I will limit the sentence to the first count, and suspend sentence on the other thirteen. This will be a very light sentence, considering the persistent manner in which you have repeated your offenses, and the fact that your position and intelligence are of such a character as to have given you full knowledge of the gravity of your violations of the law, thus rendering them less excusable. I fine you $5,000 on the first count of the indictment, suspending sentence on the others, and you will stand committed until the fine is paid.'

"Chamberlain, who had watched the judge with almost breathless attention while sentence was being passed, appeared greatly relieved when the ordeal of standing in his humiliating position was no longer necessary, and quickly arranged with his counsel to pay his fine to United States Marshal Fiske, who soon afterward received it, and Chamberlain left the court-room a free but much sadder, wiser and poorer man than he was before the criminal proceedings were commenced against him. His legal expenses and fine amounted to about $10,000, while his claim against Van Valkenburgh is said to amount to only about one-tenth of that sum."

CHINESE IDEA OF RAILROADS.—A Chinese newspaper, published at Shanghai, protests against the construction of railroads in China, and adduces several very curious reasons against them. In the first place, it is of opinion that the introduction of railroads in Europe is of too recent a date to admit of a judgment as to their real utility. Then it urges that there is not sufficient business in China to make railroads profitable, and that their effect would be to accumulate a vast quantity of goods in the ports, faster than they could be shipped. Finally, it says: "Accidents on the railroad lines are very numerous, caused by collisions, by the engines or tenders taking fire, by the trains running off the lines, or by the bridges giving way and the trains being precipitated into the rivers below. In other cases the carriages are injured by the great speed at which they are carried along, and the accidents are so numerous that it is often impossible to ascertain the exact number of dead and wounded. All the foreign journals are full of details concerning these accidents. But admitting that most of these casualties are preventable, and that the trains follow their regular course, they travel quicker than the thoroughbred horse, and the people walking on the lines would have no time to get out of their way. From this cause alone the number of fatal accidents would be enormous. *In all countries where railroads exist they are considered a very dangerous mode of locomotion, and, beyond those who have very urgent business to transact, no one thinks of using them.*"—*Christian Intelligencer.*

AN ENGLISH clergyman suggests interment as a substitute for cremation. He states his plan thus: "Funeral steamers might be provided, which, proceeding to a distance from land, could deposit the remains beyond the reach of desecration, and whence injury could not result to the living."

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The Christian Advocate.

THURSDAY, MARCH 18, 1875.

Scientific.

AN ELEGANT imitation of marble is made in Dresden for architectural purposes by impregnating sandstone with silicic acid and alumina. In Naundorf such stones are prepared which are intensely white, transparent and capable of taking a polish. By the introduction of suitable pigments in the impregnating mass any desired color is produced. It is stated that the cost is much less than real marble, while it resists heat better.

M. MEUNIER has recently advanced the theory that the planet Mars is much older than the earth, because of the rarification of its atmosphere and the small extent of its seas. The form of the latter, he says, is exactly that which the terrestrial oceans would assume after partial absorption by the earth's crust. If, for example, the Atlantic were absorbed so that only that portion included in the contour made by the uniform depth of twelve thousand feet were left, the shape would be exactly similar to that of some of the seas recognized in Mars.

WE LEARN from the *Mining and Scientific Press* that a field of cryolite has been discovered in Nevada, sixty miles northeast of Reno. This valuable mineral, which has become an important source of sodium and its compounds, and metallic aluminum, has heretofore only been found, in considerable quantities, at Evigtok, twelve miles west of Arksut, in West Greenland. It is shipped in large quantities to Natrona, Pennsylvania. A company there have a monopoly of all the cryolite imported. If the Nevada story proves true it will be an important addition to the financial wealth of the nation.

A FIRELESS stove for street cars is being tried by a street car company in Columbus, Ohio. It is described as a small iron box placed under the car seat, containing necessary pipes and valves, and filled with water. The heat is supplied at the depot. A small upright boiler, not higher than a man of ordinary stature, and consuming not more coal than a large heating stove, supplies the steam. By means of rubber hose the steam is introduced into the stove through a pipe which projects from the outside of the car. The condensed steam heats the water to two hundred and twelve degrees, and the car is heated and ready for travel. In a trip of one mile and return in about forty minutes the stove only loses thirty degrees of heat, and the temperature of the car is kept pleasant.

SUICIDE OF A SCORPION.—Mr. Bidie communicates to *Nature* a fact which proves the correctness of the story that the scorpion will sting itself to death when surrounded by a fire. His servant brought him one morning a very large specimen of the common black scorpion of southern India. To keep it safe it was placed in a glass entomological case, and after a few hours, to obtain a better view of the insect, the case was carried to the window. The light and heat of the sun seemed to irritate it very much, and when the rays were focused on its back by means of a small lens it exhibited great agitation, running about hissing and spitting. This experiment was tried four or five times, with the same result; but finally, when the lens was used, the scorpion turned up its tail, and, "quick as lightning," plunged the sting into its own back. The stroke was followed by a sudden escape of fluid, and in a moment the creature was dead. This occurrence shows that animals may commit suicide, and that the poison of some animals may be destructive to themselves.

THE TELEPHONE.—The wonder to all who have heard about the instrument is how the telephone sends its music over the wires. It is explained as follows: A telephone sending instrument consists of an open funnel in which the tone is sounded, and a diaphragm of thin rubber or other suitable elastic membrane, which is set in vibration by the tone, and which, by its vibrations, continually makes and breaks the electric circuit. The number of breaks in a second corresponds exactly with the number of vibrations belonging to the tone sounded; and since the current passes at the other end of the line around a soft iron bar, constituting the well-known helix, this bar is magnetized and demagnetized alternately, as many times in a second as there are vibrations in the tone sounded at the sending instrument. But each magnetization, when the circuit is broken, causes a longitudinal shrinkage of the bar. Hence it is only necessary to place the bar on a delicate sounding-board, which receives and renders audible its vibrations; and by this ingenious device of the sounding-board is made to vibrate with the exact rate of the original tone, and thus the note sounding at one end of a telegraphic line may be instantaneously reproduced at the other.—*The Alliance.*

SPECTRUM analysis has recently found a very pretty application in the assaying of metals used for coinage. The idea is due to Mr. Lockyer, who was led to it by experiments upon metallic spectra made for quite a different purpose. If the spark from a powerful induction coil is made to pass between two pointed wires or electrodes of the metal to be examined, separated by a distance of about half an inch, the interval between them will become more or less filled with the vapor of the metal. In the immediate neighborhood of the points this vapor will be denser, hotter and more luminous than in the middle of the spark, and the spectrum of the light proceeding from that portion of the spark which is nearest the electrodes will exhibit many more bright lines than the light from the center. Now set up a spectroscope at a distance of a foot or so from the spark, and place between the spark and the spectroscope a convex lens, so adjusted as to form upon the slit of the instrument a little image of the points and the spark, just as the lens of a photographer's camera forms an image of the sitter on the sensitive plate. We shall then get a spectrum, the edges of which are formed by light coming from the neighborhood of the electrodes, while its central portion is due to the light from the middle of the spark; and it will be found that, while the principal lines of the metal reach across the whole width of the spectrum, numerous others reach only part way, and some are very short indeed—hardly more than mere luminous points on the edges of the spectrum. If the electrodes used, instead of being made of pure metal, are made of metal slightly alloyed, some of the lines of the alloying metals will also be exhibited, and the spectrum of the principal metal will itself be profoundly modified. Lines which before were strong and bright will become feeble; some which reached clear across the spectrum will be thinned out or even cut in two in the middle; the short lines will be made shorter still, and some of them will entirely disappear. Gold, which is not a very volatile metal, has a spectrum which is especially sensitive to the effect of alloy; and, since this effect depends upon the amount of the alloy, and is considerably altered by even a slight change in the per centage of the foreign metal, we thus obtain a very delicate method of determining whether a coin is above or below the standard. It is only necessary to compare its spectrum with that of a pair of electrodes known to be of standard purity by previous assay. If the coin in question be debased, the lines of gold in its spectrum will be shorter and less conspicuous than the standard, and *vice versa*. If, moreover, the experimenter is provided with an extended series of such standards, in which the amount of alloy varies, he can in a few minutes determine to which of these standards the coin he is examining corresponds, and so ascertain, and that very accurately, the per centage of its alloy. It is found that the delicacy of this method is quite comparable with that of the best chemical work, and the saving of time and expense is very great. As yet, however, there remains some practical difficulties, which must be overcome before it can fully take the place of the ordinary methods of assaying.—*Independent.*

AN important paper was read before the British Association this year by Prof. Ferrier, on the localization of the functions of the brain. He alluded to the popular belief that different parts of the brain subserve different functions of the mind, and also mentioned the opposing views of Brown-Sequard and others that no part is devoted to any particular function. Extensive tracts of the brain may be destroyed without any resultant effect on the mind. Other lesions have, however, an opposite significance. Thus the disease of a particular part of the brain is followed by *aphasia*, or the inability to express one's self in words. Certain tumors or lesions in particular parts of the brain give rise by their irritation to epileptiform convulsions of the whole of one side, or of the arm or leg, or of the muscles of the face; and from a study of the way in which these convulsions exhibit themselves he became able to localize the lesions exactly. Three years ago Fritsch and Hitzig, two German physiologists, by passing galvanic currents through the brains of dogs, produced results in the flexion, extension, adduction, etc., of the limbs through muscular contraction. Dr. Ferrier adopted a similar method in experimenting on the brains of various species of animals, being instigated thereto by a knowledge of the fact that nervous diseases, as epilepsy, chorea, etc., are produced by irritation of portions of the brain. He employed one hundred individuals of the species fish, frog, fowl, pigeon, rat, guinea pig, rabbit, cat, dog, jackal, monkey. The top of the skull was removed while the animal was kept insensible by administration of chloroform. The animals, on recovering consciousness, did not indicate suffering; a monkey on one occasion eating bread and butter and catching flies, with his brain entirely exposed. On applying the electrode of the battery to a portion of the superior external convolution of the cat's brain, the animal lifted its shoulder and paw on the opposite side to that stimulated, as if about to walk forward. Stimulating other parts of the same convolution, it brought the paw suddenly back, or put it out as if to grasp something, or brought forward its hind leg as in walking, or held back its head as if astonished, or turned it on one side as if looking at something, each according to the particular part stimulated. A similar treatment of the lower external convolution produced certain movements of the angles of the mouth. The animal opened the mouth, wildly moved its tongue, and uttered loud cries or mewed in a lively way, sometimes starting up and lashing its tail, as though in a furious rage. The stimulation of another part of this convolution caused the animal to screw up its nostrils on the same side. It is from this point that the nerves originate which are distributed to the nasal muscles. Similar results were obtained from the experiments on the other animals. Dr. Ferrier was also able to produce epileptic convulsions of all kinds, as well as movements resembling those of St. Vitus' dance. He also produced some expressions of the face, showing their approximate cause. For instance, the tendency to retract the angle of the mouth when strong exertion is made with the right hand was proven to be due to the fact that the points on the brain whence the stimulus is derived for the contractions of the respective muscles are very close together, so that the stimulus easily passes from the one point to the other. Ideas were also excited by this kind of irritation by galvanic currents, but what they were was not easily ascertained. Stimulation of the *corpora striata* caused the limbs to be flexed; of the optic lobes produced no result; of the anterior pair of the *corpora quadrigemina* an oscillation of the pupil and a tendency to opisthotonos; of the hinder pair, a great variety of noises; of the cerebellum, movements of the eyeballs.—*Independent.*

Charles Sprague.

The author of the poem called "Curiosity," Charles Sprague, Esq., has just departed this life, at the advanced age of eighty-four. For this poem Mr. Sprague, who was a true and hearty patriot, deserves most honorable commemoration by his countrymen; since our cousins over the water, when it reached them, styled its author "the American Pope." The poem was in Pope's hexameter, a measure in which English, according to our fancy, appears to as much advantage as under any poetical drapery whatever—to vastly greater advantage than when it is made to play rhetorical antics, in lines of all lengths and verses of all sizes. It would not distress us so much to have hexameter hymns as to have hymns of all patterns—as if hymns, in this age of novelties, must be manufactured by a hymnological Jack-at-all-trades. We do not mean to be irreverent or contemptuous; but has it become one of our scientific necessities that hymns must be like human faces—scarcely any two of them alike?

But to come back to Mr. Sprague. He delivered his poem in 1827, to an audience brimful of literary culture, and at one of the commencements of Harvard University. He had not received a liberal education—was a cashier of a Boston bank, or as he touchingly expressed it:

"To life's coarse service sold,
Where thought lies barren, and naught breeds but gold."

And being a sincerely modest and diffident man, he was evidently timid and embarrassed. But his audience was running over with geniality, was kindly appreciative, and cheerfully encouraged him. He rose to the occasion, pronounced his poem with exquisite elocution, and went off with the highest plaudits. We have not the poem at hand, and must therefore draw on a memory which has to run back nearly half a century. But this memory was young and fresh, and some of its impressions are still clear and vivid. For instance, he arrayed the appetite for curiosities as battening on four wonders then in full exhibition at Boston, with hundreds after hundreds running for self-gratification. He put them all into one group, and concentrated them into a single couplet:

"A monstrous pumpkin, or a mammoth hog,
A female atheist, or a learned dog."

His dexterity took his audience completely by surprise. A smart preacher could not have lessened Fanny Wright (one of the wonders) in a dozen sermons so effectually, so profoundly as he did by putting her into the company of an overgrown vegetable and astounding brutes. Literary dignity and sobriety utterly gave way; and when they do, we know it is as when the earth quakes and sinks and groans. Such clapping and stamping and kicking and pounding and shouting and screaming—aye, yelling—an Indian war-dance could not outvie. And they came in surges. When one wave had passed another rolled after it, until the poor old wooden meeting-house (it was Dr. Holmes,' the American annalist, and father of the poetical doctor) seemed ready to tumble on the heads of the sons of uproar.

To this succeeded two pictures, which we still recall distinctly, and which proved that, as a satirist, he might have become the American Juvenal. One was of the Pharisaical devotee, who tries, as the monks do, to make us think that he is as staid and grim *within* as he appears to be *without*. He will not allow him to extinguish the impressibleness of human nature. So he shows how little it takes to break the crust of his icy self-possession:

"And if two dogs beneath his window fight,
He'd give his Bible to enjoy the sight."

After him came the usurer—a specimen of humanity with which Mr. Sprague had to be wearily familiar at the financial center of a great commercial city. His unsparing description of him wound up with a distich which made some as palely sober as they had just been ruddily mirthful:

"Alas for Isbal if, in its awful plan,
Heaven deal with him as he has dealt with man."

However, this short article is not intended for a review, but simply as a reminiscence of one who might and perhaps ought to have accomplished more, and thus deserve more richly of his times and of his country. But Mr. Sprague was not one of the fame-bitten. He loved retirement and quiet, and genuine literary comfort, with a nice book or a genial friend. Still history owes him an honorable tribute; and we hope it will be given by an edition of his works which any library may be proud of.—*Rev. T. W. Coit, D. D., in the Churchman.*

Poverty.

Poverty is a great curse, despite of all the fine sentiment we hear about it from people in warm homes, who are well fed and have good clothes on their backs. It embitters manhood; it saturates woman's heart with gall. It begets envy and fretfulness with one's lot; it makes men roll fiery eyes and utter hard speeches on the good of others only because it is not their own. It furrows the face of beauty with crow's feet or unsoftened lines of care. It makes its victims hard-hearted, hard-faced, and quarrelsome in speech and conduct. It robs the heart of refining influences by taking away all means of culture. It puts intellect and taste on the treadmill in quest for bread. It makes the soul go on all-fours to furnish food for the body. It chains a man's nobility to his stomach, which goads him to desperation by its unappeased cravings. And through all this man sinks at best to the level of a rational brute.

We believe that it was a bitter trial to Jesus, who had to endure it but temporarily, not because his soul did not shudder at it, but because it was one among the many wretched conditions surrounding his mortal existence; and he bore it merely to show that if it could not be enjoyed it could be borne with patience, and it behooved him, the Captain of our salvation, to be perfect through his sufferings. No sadder exclamation ever dropped from his lips, drawn by his necessities, as if from an almost intolerable sense of dejection and debasement—"the birds of the air have nests (perches,) and the foxes have holes, but the Son of Man hath not where to lay his head." It was a bitter necessity that drew such a confession, and it needed all his divine meekness and patience to bear it. There is a heartless affectation in the flippant way many people talk about this thing. It is neither honest, intelligent nor heartful. Poverty is of itself a curse. It is true that divine grace can extract some good out of even curses, but the curses are not the blessings, but the grace. Poverty is often more the mother of temptation than wealth. It is often a teacher of lies, and of the cunning and abandonment of theft. It sends men often to the bottle, in the vain hope of finding in its fiery contents that unconsciousness which is a wretched substitute for the griping want.

Adversity will toughen the fibers of endurance, and bring a kind of grim patience. It will make our wills more determined and imperious, but it takes great grace to get out of it anything *amiable, tender, loving* and *happy*. The soul is not tortured into goodness. The frozen, ungenial earth, soon to be the sepulcher of earth's life and beauties, is not melted into drops, or its frozen hands so relaxed as to let go summer's blessings by the raging March winds, or the descent of stinging sleet, or the hoary breath of midnight frosts. No, no. It is the smiling face of the returning sun that does this. It is the kindly kisses of the south wind and the sunny teardrops of April clouds which make the earth repent of its coldness, and send its heartless ice away, leaping down the rivulets to hide in the ocean, or to obey the sun's commands to the slumbering forms of beauty and fragrance. Loose them and let them go.

Then, brethren, give up romancing about the blessings of poverty. This is as vain as to put life in a corpse by putting a wreath of flowers on its frozen head. Set yourselves to work with a will to relieve it. This is the way to let Christ live in you, by letting his love shine through you. Every church ought to begin Dorcas work. Every family ought to begin economy for the needy during the coming months of this awful winter. Economy to the rich, for Christ's sake, is as great a virtue as poverty unrelieved is a curse to the poor. What a grand opportunity distress affords for the growth of love in your souls, and what a school for pity in the hearts of your children.—*Presbyterian.*

The Ring-Finger.

The ring-finger, though the weakest in the hand, possesses its peculiar honor and dignity, as ladies will allow. Indeed it has been held to be typical of their sex. An old writer describes the human hand as representing the life of the universe. The thumb stands for the Deity, without which the whole hand is powerless. The forefinger is likened to the angelic creation, the middle finger to man, the ring-finger to woman, and the little finger to the animal kingdom. These similes, if not very felicitous, are sufficiently quaint. In many other ways the hand has been supposed to be emblematic. The symbolism has penetrated to the nursery. A nurse will make a child put its two palms together, knitting them by closing the two middle fingers. In this position the child is told to separate the two thumbs, which it does with ease, and thereupon is told that "brother and sister may part." It is next asked to separate the forefingers, which also it easily does, and is informed that "father and son may part." Then it is required to separate the two little fingers, and upon doing this is told that "mother and daughter may part." It is now told to try and separate the two ring-fingers. This, as the middle fingers are locked together, it cannot possibly do, and is thereupon told that "wife and husband *cannot* part." Many other instances might be given of the way in which the human hand is employed by children, large and small, to symbolize this thing and that. But our present purpose is to draw attention to a curious philological question in connection with the ring-finger. We prefer to call the finger between the middle and little fingers "the ring-finger," as that finger is now generally called the "third" finger; whereas, counting the thumb as a finger, it used to be called—and notably is now called in the Book of Common Prayer—the "fourth" finger.—*Littell's Living Age.*

EGYPTIAN MAXIMS.—Rev. Dr. J. P. Thompson, in his "Notes on Egyptology," in the *Bibliotheca Sacra*, gives the following maxims from the ancient Egyptians:

"Do not take on airs.

"Do not maltreat an inferior. Respect the aged.

"Do not save thy life at the expense of another's.

"Do not pervert the heart of thy comrade if it is pure.

"Do not make sport of those who are dependent upon thee.

"Do not maltreat a woman whose strength is less than thine own. Let her find in thee a protector.

"If from an humble condition thou hast become powerful, and the first in the city of opulence, let not riches make thee proud, for the first Author of these good things is God.

"If thou art intelligent, bring up thy son in the love of God. If he is courageous and active, and increases thy property, give him a better recompense. But if thou son whom thou hast begotten is a fool, do not turn thy heart away from him, for he is thy son."

AN INTOLERABLE BORE having talked a friend nearly out of his senses, finally struck out on the "oyster," which he called "one of the most remarkable specimens of creative wisdom extant;" when his friend interrupted him, and "closed the debate" with the exclamation: "The oyster! Ah, yes, the oyster is a glorious fellow! He always knows when to shut up!"

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The Christian Advocate.

THURSDAY, MARCH 18, 1875.

A CURIOUS EPITAPH.

(From the burying ground of Concord, Massachusetts.)

God wills us free—man wills us slaves.
I will as God wills; God's will be done.
Here lies the body of
John Jack,
A native of Africa, who died
March, 1773 aged about sixty years.
Though born in a land of slavery,
He was born free;
Though he lived in a land of liberty,
He lived a slave;
Till by his honest though stolen labors
He acquired the source of slavery,
Which gave him his freedom;
Though not long before
Death, the great tyrant,
Gave him his final emancipation,
And put him on a footing with kings.
Though a slave to vice,
He practiced those virtues
Without which kings are but slaves.

The Family and the Home.

The home exists for the family, as the bird's nest for the birdlings that are to come into it in due time, and be brooded over and fed by loving parents, and taught to fly when finally they are fledged. And the home has little meaning and less beauty when there are no living jewels to shine like diamonds in its setting of love and care.

There is no slight reason for alarm and outcry when we find the customs and tendencies of society such that marriage becomes an extravagance or an impossibility to young men and women who would gladly conform to the laws of nature, and set themselves together in families. It is no small thing that the instincts which make the birth and rearing of children the richest blessing of the family are being cruelly sacrificed—sacrificed by predetermination and selfish forethought, that children may not bring into the household the burdens and cares that attend them. When the desire of pleasure, gain or leisure excludes children from the family, the idea of what constitutes a household has been sadly debased. When society imposes such a necessity against the instinct and will of the young it has become a hard despotism. By and by outraged affections, and starved desires will break out in rebellion, and then society shall repay sorrow and anxiety for every pleasure it pilfered at the expense of the home.

They who willingly exclude children from the household, and expect to enjoy life without their innocent prattle and the cares of the family, reap no benefit from marriage. Their lives become more loveless and desolate than they would be if circumstances had forced them to singleness and solitude; for affections do not die until they are bruised and outraged. The pleasures of home are not the fruit of dwarfed instincts. Nor do other delights compensate; for the secret of enjoyment is gone when the generous trust in nature is lost and the cares of the family are despised. A childless home is a misfortune, to be endured when it cannot be avoided, but to be avoided whenever it is possible; for all that is childlike in human nature, all that keeps human beings young forever, is nurtured and preserved by contact with children, and the affections they call into play.

Young people think they will have all the pleasures of a home without its cares. They will drink the delights of married life and dodge its responsibilities. They will pluck no child-fruit from the tree of life; for a baby is a tribulation, and a teething, drooling young one is a vexation. And they were just such tribulations and vexations once! The rose is always set in a necklace of thorns. The care to-day is the price of comfort to-morrow. Responsibilities are the other side of privileges. Blessings come to us in a wrappage of duties. The joy and pride of parents in children, well trained and nurtured, more than repay a hundred times all the trials and self-denial incident to infancy. The satisfaction they bring to parents in middle life is unspeakable. And then, when the feet falter, and the limbs grow weak, and the eye loses its luster, there is no staff on earth so supporting and full of comfort as the sustaining love and care of a child reared in an atmosphere of love and trained to veneration.

Snail Culture in France.

Frogs, horses and snails—the first are an odd but toothsome dainty, which epicures, in this country as well as elsewhere, dearly prize; but horses, and especially snails—these are articles of diet which the enlightened American republic has yet to be educated to relish. Hippophagy is as common in Paris, or nearly so, as the eating of beef; and the worn-out steed finds his way to the abattoir as readily as the milkless cow or stall-fed ox. Hence, as a mere *bonne bouche*, he has pulled on the Gallic taste, educated by swollen geese livers or decayed salmon roes; a new dainty has been sought for, found, and the basis of the new industry which the production has developed is snails. There is nothing peculiar about the mollusk. It is the every-day slimy little object of which one finds thousands in gardens, vineyards and woods. Switzerland and the provinces of Burgundy and Provence are the places of its cultivation. Throngs of women and children scour the country, collecting the snails in immense numbers, and depositing them in little tracts of land, inclosed with simply a trail of sawdust. This last the snail despises; he cannot cross it, and avoids its vicinity as a matter of preference. Therefore for his confinement it is as good as a stone wall. After incarceration for two or three days he is permitted to starve, and then the plot is laid out in patches of turf intersected by paths of sand. Above boards are hung to serve as shelter for the snails, which instinctively gather in large groups. The food provided consists in aromatic plants, such as mint, or lettuce and fragments of vegetables. This is fed to them three times a day in enormous quantities. At the end of eight days the snails become quite obese, and, besides, have attained a very succulent flavor. Then comes another period of starvation for several days, after which transmission to market follows.

Gourmands, it is said, prefer the snail when taken wild, so long as the capture is made at a particular period. After the eggs are laid in May the mollusks conceal themselves under stones to avoid the autumn frosts. There they become perfectly free from excretions, and, drawing themselves into their shells, close up for the winter. It is when they are collected in this state that their flavor is said to be best.—*Scientific American.*

Birds and Icicles.

Strange companions are birds and icicles, and rare cotemporaries in the garden, but both are now there; the birds on a flowering shrub bereft of leaves and blossoms, and the icicles pendent on the bare twigs and tendrils of a wisteria vine. The birds chirp and twitter, and the icicles glitter and sparkle. The brown snow birds in white vests flutter around, and fly from one leafless tree to another. The icicles only hang transparent and fairy-like as crystal eardrops on the many lobes of the vine. The last year's nest is far up among the branches, where in early summer the songsters loved to dwell and sip honey from the purple flowers, but now utterly forsaken. The snow birds do not visit it, and the winter's wind, with its frigid breath, congeals still harder its icy decorations.

These icicle clusters on the wisteria are as novel as they are beautiful, and brilliant as flashing diamonds, reflecting the morning sunshine or the pale light of the full moon. But the birds, thoughtless creatures, care no more for moonlight or shining icicles than they do for senatorial contests or the latest news by telegraph. They are a jolly set of well-to-do chirpers, and look as comfortable and careless as possible. Their coats of brown feathers and vests of white down vie in warmth and elegance with seal-skin sacques and Ulster overcoats.

We do wonder, however, where they tarry these cold nights, and conjecture whether they stand on one foot, with each tiny head under a soft wing, and long for a rosy glow in the east. And does the "bread and butter" question agitate their bird hearts by day? And do they watch the melting icicles on the southern side to catch a drop of water to moisten their pretty throats? But we may admire these winter visitors without pity when we remember that not a sparrow falleth without the notice of the great Father, and enjoy undisturbed this pleasant reminder of balmy air, of arbutus, and all the fresh verdure of spring's resurrection.—*Providence Journal.*

A Scene of Patient Sorrow.

In the town of Scranton, Pennsylvania, where the mills and furnaces this winter are either stopped or run upon half time, many miners and laborers are out of work, and their families suffer, as thousands of the poor do this season from a similar cause. One who visited Scranton late last fall, and saw the destitution in the miners' homes, speaks of wives and mothers cursing the names of the employers, and rebelling revengefully against their fate. As a moving contrast to these, he describes one humble dwelling where he found a calmer and more Christain grief.

Poverty was here, and want and woe; but it seemed as if the hand, daily and hourly losing its strength, was daily and hourly giving that strength to keep it warm and clean. The fire that burned was faint and flickering, and the room was miserable and mean; but the presence of a mother, and the pure, white face of her child, wrought up a picture which, despite its dreary coloring and terrible background, was as sweet and touching as it was painful and sad.

There was no defiance on the tender countenance of that poor woman by the fire; it was upturned to ours as we entered, and we learned of its misery through its tears. Poverty had destroyed her comfort, her happiness, her home; but poverty had not robbed her of her womanhood. It was there as a bright and holy spark, burning still in the midst of her despair.

She was not altogether destitute, nor was the house entirely without food. But she said, faintly raising her thin hand and pointed finger, as if the terrible thing existed to her vision in tangible form:

"The winter! the winter!"

"Have you any other children save that little one?" I asked.

Without a word the woman tiredly arose, and, taking up the lamp, walked into an adjoining room. I followed her. There was a bed standing in the corner—a bed that was old, but clean. She pulled down the covering gently, as if not to disturb the sleeper, and disclosed the face of a little girl.

For several moments there was no sound, but I knew, as she looked upon the face of her slumbering darling, she thought of the cold, freezing winter yet to come. Her feelings were too strong for her to resist, the lamp shook like an aspen leaf in her hand and she burst into tears.—*New York Herald.*

WE READ the other day of an Irish Catholic servant, late from the bogs, who serves in a Protestant family in New York, starting out one Sabbath morning in search of her church, and, though well directed by her mistress, losing her way, and stumbling into the High Episcopal St. Alban's, where she felt very much at home, performing her devotions according to true Irish style. Returning to her mistress in great composure, she was asked if she had found her church, and replied: "Yes, ma'am." "What is the name of it, Bridget?" "It's the holy church of St. Alban's, ma'am." "And did it seem like home to you, Bridget?" "I could see nothing wrong, ma'am, except there were no holy water, ma'am."

A Bargain With the Pump.

It is a queer place to make a bargain, truly; but there is many a harder customer for a thirsty man to deal with than our honest friend, the pump, as the following story will show:

A hard-working weaver had saved a guinea for the express purpose of having what he called a week's fuddle. He began on Monday, spending three shillings per day for seven days. On the morning of the eighth day he was burning with thirst, but his money was gone. He went to the back door of the beer shop, where he had spent every farthing of his guinea, to beg a pint on *trust*. The landlady was mopping the passage. He stood looking at her, with his cracked lips, parched tongue and bloodshot eyes, expecting her to ask him to take just a drop; but she did not, and he requested her to *trust* him for only one pint.

With an indignant look she replied: "Trust you? Set a step in this house and I will dash this mop in your face."

The poor man hung down his head in shame. He was leaning against the pump, and after a little study began to talk to it.

"Well, Pump," he said, "I have not spent a guinea with thee; wilt *thou* trust me a drop?"

He lifted up the handle, put his burning mouth to the spout and drank. This done, he again said to the pump:

"Thank thee, Pump; and now hear me, Pump. By God's help I will not enter a public house again for the next seven years; and, Pump, thou art a witness."

The bargain was kept, and this man afterward became a respectable manufacturer, and often said it was a grand thing for him that the landlady threatened to dash the mop in his face.

Are there not many poor fellows who would do well to stop trading at the bar and try a bargain with the pump?—*The Morning.*

Longevity of Birds.

Among the feathered creation the eagle and raven, the swan and parrot, are each centenarians. An eagle kept in Vienna died after a confinement of one hundred and fourteen years, and on an ancient oak in Sheiborne, still known as the "raven tree," the same pair of ravens are believed to have fixed their residence for a series of more than ninety years. Swans upon the River Thames, about whose age there can be no mistake, since they are annually nicked by the Vintners' Company, under whose keeping they have been for five centuries, have been known to survive one hundred and fifty years and more. The melody of the dying swan is entirely mythological. Upon approach of death the bird quits the water, sits down upon the banks, lays its head upon the ground, expands its wings a trifle and expires, uttering no sound.

The extreme longevity of the parrot is equally authentic. In the Zoological Gardens of London there is a macaw that was admitted to the tower in the year 1764. At Versailles, during the reign of Charles the Tenth, there was always hanging a cage in the Œil de Bœuf which contained a parrot purchased by the Regent Orleans for the Duchess de Berri. There is not a collection of birds in any of the royal aviaries of Europe that has not its ancient parrot. The writer purchased a gray African parrot in 1856, whose residence in Wales was authenticated for seventy-seven years. The bird, more wonderful for variety of speech than for her age, learning everything and forgetting nothing, accomplished alike in the Welsh tongue and the English, born in Africa, living more than three-quarters of a century in Europe, and dying in America, might have been alive now but for heedlessness. In 1867 she had certainly approached, if she had not reached and passed, her one hundredth year. Upon a severely cold night in December of that year she was sent from New York to Washington, and perished by the way. She was in perfect health, and had never known a day of sickness, showed no decrepitude, enjoyed life to the utmost, demanded no allowances or concessions on the score of advanced years, and might but for an exposure to the rigor of an unaccustomed climate have been alive today.—*Boston Transcript.*

HIGH PLACES.—The highest spot on the globe inhabited by human beings is the Buddhist cloister of Hanle, in Thibet, where twenty-one priests live at an altitude of 16,000 feet. The monks of St. Bernard, whose monastery is 8,117 feet high, are obliged to descend frequently to the valleys below in order to obtain relief from the asthma induced by the rarity of the atmosphere about their mountain eyrie. At the end of ten years' service in the monastery they are compelled to change their exalted abode for a permanent residence at the ordinary level. When the brothers Schlaginsweil explored the glaciers of the Ibi Gamin, in Thibet, they once encamped at 21,000 feet, the highest altitude at which a European ever passed the night. At the top of Mont Blanc, 15,781 feet above the level of the sea, Prof. Tyndall spent a night, and with less comfort than his guide, who found it very unpleasant. In July, 1872, Mr. Glaisher and Mr. Coxwell ascended in a balloon to the enormous height of 38,600 feet. Before starting Mr. Glaisher's pulse beat 76 strokes per minute, and Mr. Coxwell's 74. At 17,000 feet Mr. Glaisher's pulse had increased to 84, and Mr. Coxwell's to 100. At 19,000 the hands and lips of the aeronauts turned quite blue. At 26,000 feet Mr. Glaisher could hear his heart beat, and his breathing became oppressed. At 28,000 he became senseless; notwithstanding which he still ascended another 9,000 feet, when his hands were paralyzed and he had to open the valve with his teeth. In the Alps, at the height of 13,000 feet, climbers suffer from the rarity of the air; yet in the Andes persons can dwell, as at Potosi, at a height of from 13,000 to 15,000 feet without inconvenience.

BOOK DEPOT

—OF—

The Southern M. E. Publishing House,

NOS. 110 AND 112 CAMP ST., NEW ORLEANS.

ROBERT J. HARP, AGENT.

STATIONERY DEPARTMENT.

ARM RESTS,

Bankers' Cases, Billhead Cases, Blackboard Rubber, Billhead Papers, Board Clips, Book Clamps.

BLANK BOOKS,

Blotting Papers, Bristol Boards, Butchers'-books, Board Clips, Brass Clips, Bronze Inkstands.

CARDS, VISITING,

Cards, Printers', Chalk Crayons, Collection-books, Copy-books, Cash Boxes, Card Cases.

CORRESPONDENCE DESKS,

Cotton Sampling Papers, Copying-books, Copying brushes, Copying Presses, Copying Inks, Carmine Inks.

DRAWING BOOKS,

Drawing Papers, Dressing cases, Desk Pads, Elastic bands, Envelopes, Erasers.

FRENCH PAPERS,

Gold Pens, Gum Labels, Gold Papers, Ink Erasers, Index-books, Indelible Inks.

INITIAL PAPERS,

Inkstands, Glass, Inkstands, Pocket, Inkstands, Wood, Inkstands, Bronze, Invoice-books, India Inks.

LETTER PAPERS,

Letter Heads, Letter Files, Letter Scales, Legal Cap, Letter Clips, Linen Papers.

MATHEMATICAL INSTRUMENTS.

Mourning Papers, Merchandise Tags, Memorandum-books, Manilla Papers, Mucilage, Note Papers.

POCKET BOOKS,

Port Folios, Paper Weights, Postoffice boxes, PEN RACKS, Pen Holders, Pencils.

PASS BOOKS,

PENCIL-BOOKS, Pencil Cases, Gold, Pencil Cases, Silver, Pencil Points, Rubber Bands, Rulers.

RULED PAPERS,

Ruled Headings, Red Tape, Shipman's Files, Sponge Cups, Straw paper, Scissors.

SLATES AND SLATE PENCILS,

SLATED BLACKBOARDS, Silicate Slating, School Satchels, Statement Heads, Silver paper, Sealing Wax.

TIN BOXES,

Tin Cutters, Twine Boxes, Tape Measures, Tissue Papers, Twine, Tablets.

WRITING DESKS,

Writing Albums, WORK BOXES, Wrapping papers, Wood Clips, Water Wells.

ALL THE ABOVE ARTICLES

IN QUANTITIES AND AT PRICES TO MEET THE VIEWS

—OF—

WHOLESALE AND RETAIL PURCHASERS.

marchll 2t

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, MARCH 25, 1875. NO. 13.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending March 20, 1875.

A—B F Alexander two letters, Thomas W Anderson $6, Philip Allen two letters $6.75, T A S Adams, C G Andrews two letters, Alexander Agar, N W Ayer & Son, W F Alexander, John Adams, John R Allen, E W Alexander.

B—J W Bryan two letters $35, John Boriewich, Thomas C Burrow, Mrs William Benson $16.65, Bates & Locke $12, E M Bounds $2.50, J Lane Borden $19, J Bancroft $1.50, Boorum & Pease, N H Brigham, A A Batte, W L Baird $4, Mrs Nannie Battle, A S Barnes & Co, W H Barefield.

C—John Church & Co, William G Cocke $6.75, George Crowshaw & Co, C E Clark, Central Slate Company, James E Cobb, H G Cravens $1.25, Cassell, Peiter & Galpin, Charles W Carter, S M Coker $5, W G Conner.

D—D C C and C Association, Dixon Donley, F A Dix & Co, John B Denton, Donaldson & Co two letters $48, H A Davis three letters $8.25, Frank Doss, Doughtry & Smylie $90.58, L W DeTaum 75 cents, Richard Dovell's Sons, Daniel Duncan, Joel T Daves, T Olin Donnelly.

E—Eagle Pencil Company, John D Emack, F H Erwin.

F—H Walter Featherstun two letters $2.50, E N Freshman four letters, French & Co, Patrick Farrell, H L Fox.

G—Thomas Garnett $5, John Gibson, H Gwinner & Bros $18.73, James A Godfrey $7.50.

H—H M Hand, Household Publishing Company, E J Hale & Sons, W W Harding, Howes & Beebe, R S Holcombe $1.50, W W Horner $15.25, T B Holloman $2.50, H J Hand $8.40, B A Hayes, G F Huffman, W T Harris, Hitchcock & Walden, S H Herrick, Henry Hoyt, Charles A Head, Mrs S E Hardwick $2.50.

I—Ivison, Blakeman, Taylor & Co. two letters.

J—Kenneth A Jones two letters, A H Joyne 10 cents, John A R Jones $26.50, Joseph Johnson, J H Jones, P A Johnson $10.

K—C C Knowles, A J Knight $1.50, L H Kittle $2.50, William C Kingsbury.

L—H H Long, Miss F Lewis, George H Lynch $5, P M Loper $4.25, F P Little, Mrs Louisa Leigh, Lee, Shepard & Dillingham, Miss S Lewis $5.25, A G Lundy 60 cents, Lewis P Lively.

M—A D McVoy, Jethro Moore, E H Mounger $5, John Massey $4.60, U J Morton $2, Caroline H McCullars $3, William Moores, Morgan Envelope Company two letters, W F Mathews, William Moody, D F Marquis, H McCallen $10, James O McDowell, F T Mitchell $40, McK F McCook, A J McIntosh, W A McMichael 36 cents, H H Montgomery, J M McKee two letters, Rev E Mahlen $9.13, W A Montgomery, J A Mauget, J W McIntyre, J P Miller, G W McFee, J W McCann.

N—J W Newman, Nelson & Phillips, W H Noble, D T Neal, John Noble, F Noble.

O—Charles Osgood, Oates & Worrall.

P—L Pierce, Bascom T Pearson, O J Penn two letters $50, J F Patterson $1, Porter & Coates, H G Porter, J H Peebles, J A Pauley, S M Pettengill & Co $4.90.

Q—D J Quinn.

R—T W Rogers, A H Redford agent three letters, F T Rawson, M Riley, E F S Roberts $2.10, George P Rowell & Co $29.25, Rowell & Chisman, George Routledge & Sons, N P Ramsey, L Randall.

S—Samuel H Schroeder, A H Sutherland $7.50, R A Sibley, J H Snipes $2.10, Mrs S Myra Smith $5, George S Scofield, George T Swain, W R H Stockton.

T—J L Thompson, M Tally, W V Tudor $1, W C Tait, Richard W Thompson.

U—Thomas J Upton two letters $8.50.

V—A Vaughn $4.

W—Mrs Nannie H Wright, Anson West, Walton, Hemler & Co, J J Weatherly, J Weaver & Co, S C Watters $2.50, Wilson, Hinkle & Co, John F Wynn, Wimberly & Iten, J W White, John F Witherspoon $65.20, Willey Wallach, J C Welch $1.25, David Webb $2, J H Witt, E Wadsworth, S P Walker.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

THE GREAT JACKSON ROUTE.—The New Orleans, St. Louis and Chicago railway was never in better condition than at present to forward passengers and freight to all points North, East and West. The track from Kenner to Manchac has been raised, and the floods have not affected the road-bed in any way. The route makes close connections with all the trunk routes to New York with only one change, either by the way of Louisville, Chicago, St. Louis, Odin and Effingham. Two daily through trains, with the celebrated Pullman sleeping coaches attached to each train.

SPRING OPENING.—Mme. M. Lahnstein, No. 603 Magazine street, informs her lady friends and customers, through the advertising columns of the ADVOCATE, that she has just received a large and elegant stock of the latest millinery goods. Mrs. Lahnstein is a lady of taste, which she displayed to great advantage in the selection of her stock.

BOOTS AND SHOES.—Mr. Louis Gimbel, agent, at 578 Magazine street, has one of the finest assortments of hats, boots and shoes in the city, and at prices that will suit any one. Send for his card of measurement, by which any one can take his own measure and send on his order.

FOR tea and coffee we would advise our friends to go to 5 Camp street, where Mr. J. J. Martin has the choicest brands for sale. Orders from the country promptly filled, and packages sent by express C. O. D. His advertisement and scale of prices will be seen elsewhere.

SHOES.—The Blue Store, at the corner of Orleans and Claiborne streets, proposes to sell shoes on terms that should attract the attention of customers. See in our advertising columns what is said by A. Durlen, the proprietor, and give him a call.

DRESSMAKING AND MILLINERY.—Mrs. F. Pilster, at 539 Magazine street, offers her customers moderate terms, and assures promptness and satisfaction. She invites country orders. See her card in our advertising columns.

DR. LEFFINGWELL, whose Institute and Dispensary is at 230 Canal street, has recently cured successfully long-standing cases of catarrh. See advertisement and give him a call.

DR. WARRINGTON'S advertisement will be seen on another page.

SHORT LINE TO THE NORTHERN CITIES.—Persons going North or East by rail will do well to consult the advantages of the Louisville, Cincinnati and Lexington railroad, passing from Louisville through one of the finest portions of Kentucky. The towns of LaGrange, Lexington, Worthville, Sparta, Verona and Covington lie on the route. Besides the comforts afforded by a good road and polite attention, the beauties of the blue grass region and highly improved estates along the line are not to be ignored by travelers of appreciative taste. All necessary information can be obtained from S. S. Parker, Esq., general passenger and ticket agent, Louisville, who is a courteous and cultivated gentleman.

DIRECT LINE OF STEAMERS TO FRANCE.—The General Trans-Atlantic Company's mail steamships, leaving New York for Havre every Saturday, afford an excellent opportunity for those who wish to sail for France by the most direct and pleasant route. There is time and money saved and perils avoided by taking this route. Let all who have an idea of visiting the Continent read the advertisement and consult Mr. L. Grand, the polite and attentive agent, at room 11, Gaillier Court, Carondelet street, New Orleans.

WE TAKE pleasure in calling the attention of our readers, and especially those who need machinery, to the advertisement of Messrs. Poole & Hunt, the widely-known founders and machinists of Baltimore, Maryland. These gentlemen have an exceptionally large and well-equipped establishment, supplied with the latest and most approved tools and appliances, and are at all times prepared to promptly fill orders in their line. Furthermore, they guarantee fair prices, the best of materials and first-class work.

SPORTSMEN'S DEPOT.—Every person who expects to provide himself with an outfit for hunting or fishing should visit the depot, at 55 St. Charles street, where the finest assortment of fishing tackle and sporting materials are offered at the most reasonable prices. See advertisement and look through assortment, and examine prices before purchasing.

ICE.—Our city and country readers who expect to use ice during the approaching spring and summer will do well to give attention to the advertisement of J. R. Warner, 31 Front street, importer of Maine ice. Retail dealers supplied, and strict attention given to packing and shipping to those ordering from the country.

GREGG'S PURCHASING BUREAU.—Parties in the country, and especially ladies, who may wish purchases made here would consult their own interest by sending their orders to the above agency. Mrs. Ada Gregg devotes her attention to the selections. Sewing machines for sale. See advertisement.

CROWN OF LIFE, the new song-book for the Sunday school, by W. A. Ogden, author of "New Silver Song," and other popular works which have met with such unprecedented sale, is advertised in another column. Send to W. W. Whitney, Toledo, Ohio, for specimen pages.

SAFETY OIL.—*Reduction in Price.* Mr. T. Sewell, at No. 60 Camp and 95 Dauphine street, is preparing for shutting off the gas by having on hand an abundant supply of the People's Safety Oil, and has reduced the price from sixty to fifty cents per gallon.

SHOES AND BOOTS.—Our old friend, George John Wagner, has lost none of his former reputation in the above line of business, and we can advise those in search of good articles to give him a call.

SPRING OPENING.—Mrs. Hardou, No. 29 Chartres street, opened her fresh stock of goods yesterday, consisting of spring styles and fresh goods. See advertisement elsewhere.

FROM a reliable source we learn that information of great value to every family is sent *free* by addressing, for circular, F. W. Brown 177 West Fourth street, Cincinnati.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons, druggist, New Orleans, La. de10 1y

A BEAUTIFUL HEAD OF HAIR.—Whiskers and moustache are ornaments desired by all. Use Dr. Tutt's Hair Dye and you will possess them. Its effect is instantaneous. mh25 1t

SIMMONS' Liver Regulator has no equal as a preventive or cure. mh25 1t

NOTICE—NOTICE.

The undersigned has purchased the stock in trade formerly owned by DR. J. DEBENNEVILLE, and is prepared to offer to the public an entirely new and desirable stock of

Drugs, Medicines, Chemicals,

PATENT MEDICINES, PROPRIETARY ARTICLES AND FANCY GOODS,

and solicits a call from his former customers, and the public for a share of patronage.

W. B. SHEARER,
mh13 tf No. 101 Camp St., cor. of Poydras.

A LADY IS DESIROUS OF PROCURING a position in a private family as TEACHER, or of taking charge of a country school. She teaches the English branches, Music on Piano and Guitar, Vocal Music and French. The latter branch she speaks with her pupils. She can furnish references. Address

MISS S. L., care B. W. Fauver,
mh18 1m Clinton, Louisiana.

$250 A MONTH.—Agents wanted everywhere. Business honorable and first-class. Particulars sent free. Address J. WORTH & CO., St. Louis, Mo. no26 35t

News of the Week.

DOMESTIC.

LOUISVILLE, March 17.—During the last two weeks several outrages by masked men have been reported from Todd county, Kentucky. Last week a man named Brothers made a confession implicating a number of men as being connected with the Ku-klux organization.

Warrants were issued for their arrest, and all are now in the county jail except one, and the officers are in pursuit of him. Some trouble was feared, and Governor Leslie to-day sent a company of militia from this county to Todd county. The Governor reiterates his determination to put a stop to this business.

NEW YORK, March 18.—The two weekly lines of steamers between this port and New Orleans, run by Mallory & Co. and A. Baker, have discontinued their trips, leaving only one regular line in the trade.

The agent of that line, when questioned as to the cause of the withdrawal of the other two, said it had been brought about by the great depression of trade by politics in Louisiana, and the fact that most of the cotton which formerly found its way to New York in transit for Liverpool is now shipped directly in steamers to Europe from New Orleans. New York is not the great receiving port for cotton that it used to be.

As things stand at present, there is not work for more than one steamship line. Sailing ships have cut up the trade. Freights are low, and should matters not take a more favorable turn steamships will not succeed in making more than running expenses. The steamship trade to Savannah has of late decreased to half its former extent.

MEMPHIS, March 19.—The Common Council last evening appointed a committee to solicit aid for the sufferers by the tornado at Rienzi, Mississippi.

The latest accounts represent that great distress prevails there among those left homeless, and the damage is estimated at $150,000.

AUGUSTA, March 20.—A fearfully destructive tornado passed over here this afternoon. This city, being situated in a basin, was protected by the surrounding hills from the fury of the storm. A rainfall, accompanied by hail, was unprecedentedly heavy. Several towns in the interior suffered severely in loss of life and property. At Cammack, on the Georgia railroad, several houses were blown down. Thomas Geesling was killed and several persons wounded.

Near Thompson, forty miles from Augusta, a large amount of property was destroyed and several persons killed.

At Appling, in Columbia county, the destruction of property is reported to be great. Several persons are reported killed and many wounded.

At Aiken, South Carolina, the Catholic church was completely demolished.

All telegraph lines north are down but one, and reports from the country are confused and unsatisfactory as to the extent of the damage and number of lives lost; but there seems to be no doubt that the storm was fearfully destructive, surpassing in extent and violence anything of the kind in this section for years.

AUGUSTA, GEORGIA, March 21.—The tornado caused fearful destruction along its track, laying waste houses, fences and trees, and killing persons and stock. The Baptists were holding a meeting at Elam church, near Cammack, when the storm demolished it, killing three and wounding twenty-five persons. Residences and outhouses were demolished on many plantations in Warren, McDuffy and Columbia counties, in Georgia, the destruction extending into Edgefield, Aiken and Barnwell counties, in South Carolina. In some places persons were blown a distance of sixty yards. Every house on Mrs. P. E. Walton's plantation, including a fine residence, was destroyed. In Columbia county three negroes were killed and twenty-five persons wounded. Ten houses on Dr. Hamilton's place were destroyed. It is impossible to give a correct idea of the amount of property destroyed. $100,000 will not cover it. Fearful suffering is already reported in the devastated territory. Nothing like so destructive a storm was ever known in this section.

WASHINGTON, March 22.—Every seat is occupied and a thousand persons surging through the galleries to hear Andrew Johnson. After eleven o'clock ingress was impossible. The diplomatic gallery is well filled. The Senate floor proper is crowded with privileged outsiders.

Senator Johnson was dressed in his usual style of elegant neatness. He has a full suit of gray hair. His voice at first was low, but gradually swelled until it rang through the corridors. He spoke without notes. He was loudly applauded when he said: "If Grant is elected a third time, then good-by to the republic." He spoke two hours. There was much applause from the galleries, and many congratulations from his friends on the floor.

Mr. Johnson spoke at length of the traditions of the republic. Henry Clay introduced a resolution denouncing President Jackson for removing deposits. It was then decided the Senate had no right to pass upon the action of the President, unless sitting as a court of impeachment; alluded to the troubles in Tennessee in 1866, when resignations defeated a quorum; General Thomas was instructed strictly to abstain from any interference. This dispatch was written by the Secretary of War in the presence of the President. He declared it was not his intention to give utterance to a single personal matter, but to speak of public acts.

He then referred to the removal of Sheridan from the command of the fifth military district in 1867. It was in consequence of the wall which came up from the people of that section. Why was it Sheridan was selected to be sent back to these people who before condemned him and prayed for his removal? He (Johnson) knew the determination of the people of the South. Their great object was to be restored to the Union.

Referring to the action of President Grant toward Louisiana, he would say to this Emperor what Cato said to the embassador of Cæsar: "Let him disband his legions and restore the commonwealth to liberty." Let him do that, and he (Johnson,) humble as he was, would mount the rostrum and strive to have an indignant people forgive him for his violation of law.

AUGUSTA, March 23.—Eight counties in Georgia and three in South Carolina need relief from the effects of the tornado. The list of killed and wounded is appalling.

FOREIGN.

LONDON, March 18.—The failure of the General South American Banking Company is announced. The liabilities are estimated at $1,500,000.

LONDON, March 20.—John Mitchel is dead. He died quietly, this morning at eight o'clock, at Dromolane, Ireland.

LONDON, March 21.—Moody and Sankey preached in the morning, afternoon and evening at Agricultural Hall. At the three meetings the audiences numbered respectively 16,000, 14,000 and 19,000.

There was some confusion in consequence of the vast crowds in and around the hall, especially in the evening.

The Storm at Rienzi.

MEAGER PARTICULARS.

RIENZI, MISS., March 14, 1875.

The little town of Rienzi has been visited with a sore calamity. On Sunday night about one o'clock the terrible storm commenced; such flashes of lightning and peals of thunder are not often witnessed or heard. Houses either leveled to the earth or unroofed, leaving the dying and the dead exposed to the fury of the storm, was the result.

Out of town the following houses were blown down: that of Jordon Reece, Mrs. Palmer, Dr. Bynum, Judge Arnolds, W. M. Ebrous, J. M. Martins, Henry Johnson, William Ross, Posey Martin, M. B. Armoens, Edward Hoskell and Dr. Stevens.

Killed.—Jordon Reece and his little daughter, Mrs. Palmer's daughter, and Porter Walker, of Baldwyn.

Wounded.—Mrs. Palmer, Mrs. Judge Arnold, Henry Johnson, M. B. Armour (badly.) Mrs. Armour (two limbs broken.) some slight wounds in Edward Hoskell's family.

Everything is waste and ruin in the higher part of the town; fences and stables are all gone; the streets are strewed with the wrecks of buildings, gardens, fences and lumber yards. Many are homeless, but those who escaped have kindly opened their doors and received them. It will be long before the damage is repaired.

The lower or business part of the town escaped, except in one or two instances the tops of chimneys were blown off and some other slight damage. I forgot to name Mr. Gordon, whose houses are leveled. No one wounded.

At Mr. Stevens' five ladies had retired when the crash came, and but for some large trees back of the house, on which the building fell, they might have all been killed.

We fear other casualties in the country may have occurred, if in the range of the storm.—*Correspondent of Jackson Clarion.*

ANNIVERSARY EXERCISES OF THE SCANDINAVIAN SEAMEN'S FRIEND SOCIETY.—The public exercises in connection with the first anniversary of the Scandinavian Seamen's Friend Society will take place at the Presbyterian church, on Lafayette Square, on Sunday evening next. Addresses are expected from Rev. Dr. Palmer, Hon. H. N. Ogden and others. The public generally, and especially those interested in the work of saving the multitudes of seamen, of all nationalities, that yearly come to this port from the myriad temptations that assail them, are cordially invited to be present.

Per order of the board.
A. H. NELSON, Sec.

WHEN Christ said, Render to Cæsar and to God the things belonging to each, it was then, and must be now, understood that there could not justly be any collision between those claims. That any time there is a conflict, it is not chargeable to the Judge of all the earth.

"EH, DOCTOR," said a bailie of a small Scottish town one day to a friend, "he mann hae been an extraordinary man, that Shakespeare; there are things hae come into his head that never would hae come into mine at a'."

MARRIED.

MULLINS—MILLER.—At the residence of the bride's father, in Lincoln county, Mississippi, February 23, 1875, by Rev. E. F. Mullins, Mr. Edwin L. Mullins to Miss Clara J. Miller.

MULLINS—CATO.—At the residence of the bride's father, in Jefferson county, Mississippi, March 16, 1875, by Rev. E. F. Mullins, Mr. James B. Mullins to Miss Georgiana Cato

University of Louisiana.

MEDICAL DEPARTMENT.

The assemblage which gathered in St. Patrick's Hall yesterday noon to witness the interesting ceremonies attendant upon the graduation of the students in the Medical Department of the Louisiana University was very select, and quite large in regard to numbers. The importance of the occasion was deeply impressed upon the minds of all present, and throughout the exercises the audience was extremely attentive.

About half-past twelve the faculty entered the hall and gravely assumed their places on the stage, Hon. Randell Hunt, who was invited to confer the degrees upon the students, presiding.

Order of Exercises.—Music—The Silver Trumpet. Conferring of degrees by Randell Hunt, LL. D. Music—Aria from Norma. Address to the class by Prof. S. M. Bemiss, M. D. Music—Fantasia.

Intermission.—Music—Pot Pourri from Huguenots. Valedictory—Albert B. Miles, M. D. Music—Life Enjoyment Galop.

When the opening music had ceased Hon. Randell Hunt addressed the alumni as follows:

"*Gentlemen:* I congratulate you on the completion of your collegiate course, and bid you welcome and God-speed on entering upon the practice of your profession as the commissioned sons of science. Yours is truly a divine mission—to minister to the ills and sufferings of the body, and to the afflictions and distresses of the mind, to remove or assuage pain, and to advise, comfort, and not unfrequently to point out the path of duty to your fellow man as creatures of reason, sensibility and immortal destiny. It is a mission that calls into action the noblest faculties of the mind and the cardinal virtues of the heart.

"Medicine, like all the kindred sciences, is of a progressive character. By adding to its improvement by your labor you will honorably discharge your professional duty, and promote the welfare and happiness of mankind. Gentlemen, remember your alma mater! Endeavor to advance her high fame higher and higher. May God shower his blessings upon you, and crown your labors with success and distinction."

The address to the class by Prof. S. M. Bemiss was remarkably fine, and contained an instructive description of the duties of a physician, and the domain of his professional exertions. It abounded in sound advice to those who were about to enter upon a career of usefulness, and whose labor would be in the interests of humanity. The valedictory of Mr. Albert Miles was a very able effort, and his impressive and elegant delivery enhanced the beauties of the oration. His speech was listened to with deep attention by his classmates, and loudly applauded by the audience.

Graduates in Medicine.—S. W. Applewhite, Texas; Charles W. Ball, Louisiana; William R. Barkley, Texas; Robert A. Bayley, Louisiana; J. M. Benton, Mississippi; G. P. Blundell, Mississippi; J. W. Bostick, Texas; F. M. Brooks, Louisiana; W. H. Carson, Louisiana; R. H. Dean, Mississippi; C. J. Ducôte, Louisiana; L. d'Estrampes, Cuba; John B. Fears, Texas; J. A. Fields, Texas; Z. T. Gallion, Louisiana; William Goodrich, Texas; J. E. Graee, Texas; J. W. Henderson, Texas; J. B. King, Texas; J. S. Langworthy, Louisiana; J. D. McClanahan, Texas; A. B. Miles, Arkansas; John R. Moss, Louisiana; William M. Murry, Mississippi; Thomas G. Nelson, Alabama; William S. Norman, Arkansas; Charles F. Paine, Alabama; Thomas E. Powell, Texas; Clark Richardson, Texas; James R. Rucker, Texas; William Ryan, Louisiana; Pedro Sanchez, Cuba; William P. Scott, Mississippi; James M. Sellers, Texas; W. H. Vittum, Wisconsin; John M. Watkins, Louisiana; Charles K. Wilcox, Louisiana; N. W. Williams, Mississippi; Thomas E. Williams, Mississippi.

Graduates in Pharmacy.—H. Paulsen, L. Duringer.

After the delivery of the diplomas by Dr. T. G. Richardson, dean of the faculty, the audience dispersed, much pleased with the literary entertainment.—*Picayune, March 20.*

ON FRIDAY last the country near Smithland, on the Ouachita river, between Lone Grave and Ray's Point, was visited by a tornado, which for terrible ferocity has no parallel in the history of the State.

Previous to the tornado the heavens over the region of the country mentioned presented a lowering appearance, and gave every indication of a terrific storm, though nothing like what followed was anticipated. A large black cloud, from which emitted lightning, crossed over the face of the heavens, and simultaneously came a lumbering noise, as that of an earthquake, which set the whole country in terror and confusion. The people now apprehended a mighty storm and busied themselves in precautions for personal safety, and the horses, cows and mules fled indiscriminately like stricken things.

The storm soon came, and tore a passage through the pine-tree forest, levelling not only every tree in its course, but tearing up the little shrubs and bushes that beset its way.

All the buildings, the fences and cattle at Ray's Point were scattered all over the country, and Smithland was razed to the ground. The tornado cleared the forest near Ray's Point to a width of perhaps more than three hundred yards, and ran to a distance of fifteen miles below Smithland, west of the Ouachita river, and, rushing into the swamps, was there lost.

The destruction committed is conceived to be terrible, but its actual extent is as yet unknown. Dead animals lay miles away from the path of the tornado, and the only evidences of previous human habitations in the line of its march were things scattered along the ground and on the tree-tops.

Three persons are known to have been killed—Mrs. James Adair and two children. The loss of life is expected to be much larger, and the loss of property appalling, but the extent is as yet unknown.—*New Orleans Picayune, March 23.*

A Moderate Calf.

MR. EDITOR: Will you please publish the following notice and call:

Grove Street mission, in the city of Vicksburg, is under the control of the Methodist Episcopal Church South. This mission church was formed at the suggestion of one of our Bishops and the pastor of the Crofford Street Methodist Episcopal Church South, believing it to be a necessity in this place. This mission will reach many a precious soul that cannot be reached through the other churches of this city.

The few members who formed this mission three years ago have tried to complete a plain house of worship, where they might hold a mission Sunday school and divine service. The building is complete, but there is a debt of $1,000 hanging over it. If this debt could be paid the mission in one more year could be made self-sustaining, and would soon contribute more money to the cause of missions than is necessary to pay this debt.

We urge all persons who read the NEW ORLEANS CHRISTIAN ADVOCATE to send us at once the sum of ten cents. This is a small sum, and yet large enough to save a struggling mission and make it a self-sustaining church. Do not throw this paper aside till you have your consent to send the ten cents. This is your best opportunity perhaps to do something for Jesus and the perishing poor. Forward your contributions to the Rev. Josias Bancroft or to

REV. A. T. TIDWELL, P. C.,
Vicksburg, Miss.

THE REV. DANIEL DUNCAN.—We were told the other day of the sad accident, says the Nashville *Christian Advocate* of March 20, which happened to our old friend, the Rev. Daniel Duncan, presiding elder of the Talladega district, North Alabama Conference. He was thrown from his buggy and much injured. We are glad to learn that he is recovering from his injuries. We hope the burning spirit which is in him will not force him out into the field of action until he is sound and well. He is getting along in years, but young in feeling, and we want to get a good deal of hard work out of him yet. Thank the Lord that his life was spared! The Rev. J. H. Anderson writes us, Talladega, March 9:

"The Rev. Daniel Duncan, presiding elder of this district, was thrown from his buggy on the first day of last month, dragged on the ground for several feet, and wounded very severely by a rail-point piercing his back, which affliction has confined him to his home ever since, but he is recovering very rapidly, and will soon resume duty on the district. Several of his friends have advised him to wait several weeks yet before he undertakes such responsibilities, but his heart is wholly in the work, and his feet would fain follow. Bro. Duncan is old only in years—he is young in vitality, in activity, in faithfulness. He is very anxious 'to be up and doing,' and that his friends, particularly on the district, should know of his rapid recovery."

Sunday School Celebration.

The twenty-ninth anniversary of the New Orleans District Sunday School Union of the Methodist Episcopal Church South will be celebrated on Sunday, the eleventh day of April, 1875, in the Carondelet Street church, commencing at four o'clock P. M. Addresses will be delivered by Rev. Bishop Paine, Rev. J. A. B. Ahrens and Rev. John Wilkinson. Music by the children, as usual.

On Saturday, the tenth of April, the schools will all meet at the same place and hour (four o'clock P. M., *prompt*) to practice their songs together.

W. H. FOSTER, Prest.

New Orleans District Conference.

The New Orleans District Conference will meet at the Carondelet Street church, New Orleans, on Thursday, April 8, at five o'clock P. M. On Friday night, at half-past seven o'clock, there will be a district love-feast at the Carondelet Street church, to which all the Methodists of the district are earnestly invited. On Sunday afternoon, April 11, at three o'clock, the regular anniversary of the district Sunday schools will be held. Bishop Paine will be present and preside at the District Conference. J. B. WALDEN, P. E.

The Christian Advocate.

THURSDAY, MARCH 25, 1875.

AT THE GATE.

Thy kingdom here?
Lord, can it be?
Searching and seeking everywhere
For many a year.
"Thy kingdom come" has been my prayer:
Was that dear kingdom all the while so near?

Blinded and dull
With selfish sin,
Have I been sitting at the gates
Called Beautiful,
Where thy fair angel stands and waits
With hand upon the lock to let me in?

Was I the wall
Which barred the way,
Darkening the glory of thy grace,
Hiding the ray
Which, shining out as from thy very face,
Had shown to other men the perfect day?

Was I the bar
Which shut me out
From the full joyance which they taste
Whose spirits are
Within thy paradise embraced—
Thy blessed paradise, which seemed so far?

The vision swells—
I seem to catch
Celestial breezes rustling low,
The palm-boughs
Where, singing softly ever to and fro,
Moves each fair saint who in thy presence dwells.

Let me no sit
Another hour
Idly awaiting what is mine to win,
Throned in wit,
Lord Jesus, rend these walls of self and sin;
Rent down the gate, that I may enter in.

Independent.

The Confutation of a Supposed False Theory Confuted.

MR. EDITOR: Bro. Shanks, in his communication to the ADVOCATE, under the caption, "A False Theory," flatters himself that the false theory to which he alludes is shown to be unscriptural and absurd. I doubt not it appears so to him, but I seriously question whether his reasoning be as conclusive to others as it appears to be to my esteemed brother.

There seems to be a confusion of the logical terms, premise and conclusion in Bro. Shanks' statement of the question, as will be seen by the following quotation: "This theory is based upon the assumption that the Lord God created Adam neither good nor bad, neither holy nor unholy; and therefore Adam was not created holy." I think it would puzzle the most astute logician to discover any essential difference in the premise and conclusion of the above quotation. Adam was not created holy is what Bro. Shanks styles the conclusion; Adam was created neither holy nor unholy is, he tell us, the premise from which the conclusion is deduced. Bro. Shanks must see that these are identical propositions.

Bro. Shanks proceeds next to prove the falsity of the conclusion by showing up the absurdity of what he calls the premise; but as premise and conclusion are the same, he had just as well bestowed his pains on the latter as on the former. But let us see how he does his task. In order to make sure of victory he charges the advocates of the supposed false theory with maintaining that Adam had no "moral status" after his creation. I don't think that any one has ever said that. Those who oppose the doctrine of created holiness maintain that Adam's holiness was not concreated with him, for this would have been a necessary holiness, which is an absurdity. Adam was created with faculties and powers that were good; but holiness, if I mistake not, does not consist in the possession of unexerted powers and faculties, but in their active exercise in obedience to a known law. As these powers could not have been exercised by Adam till after his creation, it follows that he could not be a holy being, according to the above definition of holiness, till he acquired that character by an exercise of his powers in obedience to God's will.

It is incumbent on those who object to this conclusion to show some defect in the foregoing definition of holiness. If this cannot be done it is simply impossible to resist the conclusion that Adam's holiness was acquired at some time subsequent to his creation.

We do not say, as Bro. Shanks would make us, that after Adam was an active, thinking being he had no moral character; upon the contrary, the very first exercise of his powers in obedience to God's will constituted him a holy being; and that it was the exercise and not the possession of these powers that entitled him to that character. The absurdities Bro. Shanks tries to fasten upon what he is pleased to style "this false theory" do not attach to the theory when correctly stated. The question about which there has been a great deal of profitless discussion is this: Was Adam made a holy being by his Creator in the act of creation, or did he acquire that character after his creation? Those who will contend that Adam was made holy without his own agency, co-operation or consent, must take along with this all the absurd consequences of necessitated holiness. They stand or fall together.

Bro. Shanks charges upon ministers who indorse "the false theory" great inconsistency in urging people to be holy, since Adam lost for his posterity as well as for himself the character of holiness. The argument, if I understand it, is about this: Adam's holiness being acquired by his conformity to the divine will, when he lost this for himself and posterity holiness becomes an impossible attainment to human beings, because the powers by which it is acquired are lost in the fall; therefore it is inconsistent to urge people to be holy by the use of the gracious aid proffered in the gospel—that is to say, since you cannot make yourself holy by the use of natural means, it is absurd to urge upon people the use of gracious aids. I confess I don't see the inconsistency complained of. If I believed in a necessary holiness I should hesitate to urge people to become holy; but believing, as I do, that holiness depends upon the co-operation of the creature, I can consistently exhort men to avail themselves of the means ordained to that end. Bro. Shanks, and others who indorse his views, makes a distinction between the principle of holiness and its practice that is scarcely admissible. There cannot be holy principles separate and apart from holy practice. If these writers mean by holy principles the power to perform holy actions, I do not object; but if they mean (as I suppose they do) by holy principles that in which holiness consists, I protest against the discrimination. This amounts to an assumption of the question in dispute. If any of them were asked to show in what holy principles consist I apprehend a very lame and obscure explanation would follow. Would they say: Holy principles mean holy volitions, holy desires and holy affections? If so, could these exist before a holy practice? Well, if they do not mean internal exercises of some sort, by holy principles, will they tell us what they do mean? If they choose to express themselves clearly, they must mean by holy principles the power to perform holy actions; but we have already proved that holiness does not consist in the possession of good faculties, but in their holy exercise.

D. G. W. ELLIS.

COFFEEVILLE, MISS., March 11, 1875.

Scientific Materialism.

BY MRS. L. CRARY SADLER.

When Prof. Tyndall threw down the gauntlet to the Christian world, and dared them to test the power of prayer, and prove by actual answers that God did hear and answer prayer, we have no doubt he thought that the vexed question was finally disposed of, as he assumed his proposition to be unanswerable. But the Christian world, though a little startled, moved on—prayed on—is praying still. The ladder is still seen by the eye of faith. The rounds are firm and not worn out. The wings of ascending angels laden with the prayers of mortals, and the descending ones with answers and blessings, are never tired or folded.

In the new edition of Prof. Tyndall's Address on the True God and the God of Superstition is appended an article on Scientific Materialism, explanatory of what he had said about "matter having the promise and potency of all terrestrial life," etc., and of being accused by his critics of being a materialist and an atheist, in which he avows a sort of belief, as put forth in his address, of "a power inscrutable to the intellect of man, and which by searching no man can find out;" which is very true, but that does not prove that God does not care for us.

The professor, speaking of the overthrow of paganism, says: "As science demands the radical extirpation of caprice, and the absolute reliance upon law in nature, there grew with the growth of scientific notions a desire and determination to sweep from the field of theory this mob of gods and demons, and to place natural phenomena on a basis more congruent with themselves." And so, with this "absolute reliance upon law in nature," Prof. Tyndall and others of this school intend to sweep from the field of theory the idea of one God, who takes cognizance of us poor mortals—of a God who stoops to hear and answer prayer of the "God of superstition"—*i. e.*, the God that Christians believe in and worship. And in his stead they give us—what? "Absolute law in nature."

The geologists say that the world was not made in six days; Darwin, that man developed from a monkey; and Tyndall, that God (if there is a God) is too great in his power and majesty to notice such an insignificant atom of creation as man; and they ridicule the idea of such a thing as Divine Providence having anything to do in the affairs of men. And this, we presume, is "scientific materialism." Prof. Tyndall says: "There is a deep set feeling which, since the earliest dawn of history, and probably for ages prior to all history, incorporated itself in the religions of the world. You who have escaped from these religions into the high and dry light of the intellect may deride them, but in so doing you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the nature of man. To yield this sentiment, reasonable satisfaction is the problem of problems at the present hour."

So in this "problem of problems" our religious feelings, which are so "deep-set," are to be tolerated to a limited degree, until we rise into the "high and dry light of the intellect." Then we will see and feel, in the elevated region of emotion, what we never saw and felt before.

Prof. Tyndall, with his scientific materialism, may mean well; Darwin and Huxley may mean well; but when they want the Christian to throw away his belief in a prayer-hearing and answering God, they must give him something better, which they have not yet been able to do. We believe in nature, we believe in science, and there is really no conflict between religion and science; but scientists should not deny and deride the Christian's belief. We hold that "the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made."

"There is a book, who runs may read,
Which heavenly truth imparts;
And all the lore its scholars need—
Pure eyes and Christian hearts.

"The works of God, above, below,
Within us and around,
Are pages in that *book*, to show
How God himself is found."

"There have been too many proofs of God's love and mercy to man; too many triumphant death-bed scenes of our friends—glimpses within the "gates ajar;" too many heart-burnings within us of God's refreshing presence, for us to believe otherwise than that our heavenly Father careth for us. But that may be because we have not ascended "into the high and dry light of the intellect." If so, in blissful ignorance we confess that we prefer the light of the gospel of Jesus Christ, who said: "I am the *light* of the world. He that followeth me shall not walk in darkness, but shall have the *light* of life."

AS FOR ME, I will behold thy face in righteousness.—Psalms xvii, 15.

The good man knows and feels that God is ever present with him. His face is ever turned toward him, and the eyes of his blessed Father are ever upon him. "*Thou, God, seest me,*" is a stern and solemn fact which he realizes every day, every hour, every moment. Hence his whole Christian life is one earnest and faithful effort to please God. Sometimes he quakes and fears when he sees his infirmities, imperfections and utter nothingness; but when he takes time for reflection, and calls to mind the great assurances of God's kindness, tenderness and love which are contained in the holy word, he is ready to find fault with himself for his needless fears and quakings. Then he joyfully moves on his upward way, and exults in the light of the countenance divine. With holy delight he can now cry out: "*As for me, I will behold thy face in righteousness!*"

"*As for me!*"—Others may do as they will, but this shall be my course, my great business in all my life—"*I will behold thy face.*" While *thou* beholdest *me I* will behold *thy face*, I will recognize thy presence. If thou *smilest* I will behold and enjoy the blessed light of the *smile;* if thou *frownest* I will see it and know *it means good for me!*

"*In righteousness!*"—I will ever entertain right views of thy face—such views as the volume thou hast writ teaches; and in order to do this I will walk in the holy way of righteousness. From this blessed way—from my place in it—I will behold thy face, O my Father! Of course I cannot see thee with my eyes of flesh, but thou hast given me *spiritual eyes—eyes of faith*—with which I may "behold thy face in righteousness." With these new eyes I will always behold thee in everything. I will never lose sight of thee—of thy blessed face!

Then, O what a circumspect, consistent, upright, devoted and holy life I will lead in thy sight. I am still *human*—and that means a great deal—but thou art divine, and *thou wilt be my sufficiency.* Thy grace shall abound unto me, and by it I shall be fully qualified for all thy service upon the earth.

Behold me, then, O my Father! I love for thee to *look* upon me. I am not worthy that thou shouldest do this, but thou lovest me for thy own mercy's sake. Thou honorest me. I am exalted in that thou dost so condescend as to look upon me. Again, I am honored, exalted, because I am permitted and enabled to behold thy holy face in righteousness.

O my Father, I give thee glory!

W. S. T.

PEOOTE, Alabama.

The Province of Revelation.

In approaching the highest problems which occupy human thought—the origin, duty and destiny of man, and the existence and nature of God—revelation becomes fuller and clearer. The origin of intellect and conscience, with all their mysterious conceptions of law, obligation, a future state and a holy God, is embodied in one pregnant sentence: "So God created man in his own image." Here are revealed the essential personality and omnipotence of God; and as flowing from them the personality, knowledge, self-consciousness, moral feeling and immortality of man, who was made in the image of God. Of these sublime truths, in all their wondrous development, revelation becomes the complete and sole expounder; and every new phase of truth—whether of law, or morals, or worship, or faith, or love—finds such a responsive echo in our deepest feelings and loftiest aspirations that we instinctively bow before it as a message replete with the infinite wisdom of God. While science disappoints our most momentous inquiries, while philosophy leaves an aching void in the human heart, revelation fulfills all our wishes and satisfies all our hopes. By the testimony of some of the greatest men who have shed the luster of their genius upon the walks of science—Newton and Herschel, Guizot and Pritchard, Brewster and Chalmers—the Bible has been shown to be in full harmony with the facts of science. But it has a far higher claim upon our faith than scientific teaching can give it. It develops an ethical code purer and nobler than ever emanated from the schools of the world. It inspires man with a holy ardor, a self-denying, self-sacrificing love such as philosophers never dreamed of. It reveals to the eye of faith that other world after which our higher nature longs. It shows us that the consciousness of immortality, which haunts us here like a dream, is not a delusion, but a glorious reality. It enables us to look through the gloomy vista of this earth's labors and sorrows to another where labor shall have its full reward, and sorrow shall be unknown. It shows, away beyond the tomb, a life peaceful, happy, glorious, for which the life on earth, with its limitations and disappointments, its ceaseless struggles and unfulfilled desires, is only the school of preparation. It opens before us a sphere where the perfect knowledge after which we here vainly toil, and the perfect happiness after which we here as vainly strive, shall be fully and forever realized. There is nothing in science or philosophy like this. There is no power in them to make man so wise, so useful, so holy. There is no discovery of science which can bring life and immortality to light. There is no scientific agency which can conquer death, and throw wide the gates of paradise to the disembodied spirit. In breadth of true knowledge, in quickening, ennobling power, philosophy and science sink into complete insignificance before this grand revelation of God.—*Prof. Porter's Lecture in Belfast.*

THE sentimental sympathy which finds its beginning, enjoyment and end in a novel is as far from that sympathy which is awakened by a sensible knowledge of the hut of poverty and the house of mourning as a sickly wish is from a weeping, moving will.

ACCORDING to the *Republican Francaise* a German camp of maneuvers for one hundred and fifty thousand men is to be formed near Treves in the spring, under the Emperor's command.

A Sample of Mr. Moody's Preaching.

As a sample of Mr. Moody's preaching the London *News* gives the following:

His purpose was to make it clear that men were saved not by any action of their own, but simply by faith. This he illustrated, among other ways, by introducing a domestic scene from the life of the children of Israel, in the wilderness, at the time the brazen serpent was lifted up. The dramatis personæ were a young convert, a skeptic and the skeptic's mother. The convert, who has been bitten by the serpent, and having followed Moses' injunction, is cured, "comes along," and finds the skeptic lying down, "badly bitten." He entreats him to look upon the brazen serpent which Moses has lifted up, but the skeptic has no faith in the alleged cure, and refuses. "Do you think," he says, "I am going to be saved by looking at a brass serpent away off on a pole? No, no." "Well, I dunno," says the young convert, "but I was saved that way myself. Don't you think you'd better try it?" The skeptic refuses, and his mother "comes along," and observes: "Hail you not better look at it, my boy?" "Well, mother, the fact is that if I could understand the philosophy of it, I would look up right off; but I don't see how a brass serpent away off on a pole can cure me." And so he dies in his unbelief. It seemed odd to hear this conversation from the wilderness recited, word for word, in the American vernacular, and with a local coloring that suggested that both the skeptic and the young convert were tail-coats, and that the mother had to "come along" in a stiff dress. But when the preacher turned aside, and in a very few words spoke of sons who would not hear the counsel of Christian mothers, and refused to "look up and live," the silent tears that coursed down many a face in the congregation showed that his homely picture had been clear to the eyes before which it was held up.

THE WITCHERY OF MANNER.—Almost every man can recall scores of cases, within his knowledge, where pleasing manners have made the fortunes of lawyers, doctors, divines, merchants, and, in short, men in every walk of life. Raleigh flung down his laced coat into the mud for Elizabeth to walk on, and got for his reward a proud queen's favor. The politician who has this advantage easily distances all rival candidates, for every voter he speaks with becomes instantly his friend. The very tones in which he asks for a pinch are often more potent than the logic of a Webster or a Clay. Polished manners have often made scoundrels successful, while the best of men, by their hardness and coldness, have done themselves incalculable injury; the shell being so rough that the world could not believe there was precious kernel within. Civility is to a man what beauty is to a woman. It creates an instantaneous impression in his behalf, while the opposite quality excites as quick a prejudice against him. It is a real ornament, the most beautiful dress that man or woman can wear, and worth more as a means of winning favor than the finest clothes and jewels ever worn. The gruffest man loves to be appreciated; and it is oftener the sweet smile of a woman, which we think intended for us alone, than a pair of Juno-like eyes, or "lips that seem on roses fed," that bewitches our heart, and lays us low at the feet of her whom we afterward marry.—*Home Guardian.*

A HIGH-CHURCH Episcopal Bishop in England was very much opposed to any one praying without a book. As he was riding out on a certain day his horse took fright, ran away, broke the sulky and broke the Bishop's leg. The Bishop was in great pain and in fear of dying; and called for some one to pray with him. There was an honest Christian man, one John Rodgers, who lived near by, who was sent for; and as he saw the situation of the prelate he was deeply affected. The burden of his prayer was as follows: "Seeing you have taken the Bishop in hand to humble him, O Lord! make thorough work. If breaking one leg won't answer, O Lord! break t'other too."

Obituaries.

GEORGE D. MCCORMICK died, at his late residence in Jasper county, Mississippi, February 18, 1875.

At the Quarterly Conference of the Paulding circuit, Mississippi Conference, held February 27, 1875, the following preambles and resolutions were adopted:

Whereas, It has pleased almighty God to take from our midst our beloved brother, George D. McCormick; *And whereas*, He was a member of this body, a good and holy man, devoted to the church, and a most useful steward; therefore,

Resolved, That in the death of Bro. McCormick the church has lost one of its most devoted friends and efficient officers, and the country (east Mississippi) has lost one of its most respected and influential citizens.

Resolved, That, feeling deeply pained to lose the fellowship on earth of our deceased brother, we bow in meek submission to the will of God, believing that our loss is his eternal gain.

Resolved, That we tender to the family of the deceased our sympathy in their gloom and bereavement, and that a copy of these preambles and resolutions be sent to the family of the deceased, and also a copy to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Resolved, That this body appoint Rev. T. S. Newman to write out a biographical sketch of the life of our beloved brother, G. D. McCormick, and send it to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. OLIVIA M. READY, daughter of Colonel James Hogan, formerly of Talladega, Alabama, was born in Claiborne county, Tennessee, August 16, 1821. She connected herself with the church when twelve years of age, and continued a devoted and consistent member until her death. She was married to Mr. Aaron Ready, of Wetumpka, on the twenty-ninth of September, 1846. After his death Mrs. Ready spent the most of the remainder of her life very usefully as a teacher. She taught two years at Bradford, Coosa county, three years at Talladega, fifteen years in Wetumpka, and two years in Selma, making in all twenty-two years in this vocation. During the year 1855-56 I was pleasantly associated with her in the Talmdega Female Institute, and I can bear testimony to her faithfulness and patience, her skill in imparting instruction and her intelligent appreciation of all the duties of her position. She had extraordinary tact for governing and teaching, and, having once established herself in the home she loved, no one could take her crown. Hence her long stay in Wetumpka. Mrs. Ready knew the power of example, and used that power with great effect. She was candid, independent, outspoken—had her own opinions and maintained them. She was a good neighbor, a model teacher, a generous and unwavering friend.

About two years ago she was attacked by cancer, which finally terminated her life. She suffered long and grievously; went with her daughter to the country, and prepared her heart; under the tuition of the divine Spirit, for the great change. She became the disciple of patience, and calmly waited the will of her heavenly Master. Finally, seeing her end was nigh, she returned to her own home to die, as she said, among her friends. Here, after almost unexampled suffering, in January last she passed to her rest. She leaves a married daughter and many pupils and friends to mourn her loss. Farewell, good friend! I trust we shall meet again. B. B. ROSS.

ESTHER TICKNOR PRATT was born in Columbia, Connecticut, January 24, 1803, and died, at her residence in Prattville, Alabama, February 15, 1875.

Trained by pious parents, she gave her heart to Christ in very early girlhood, and became thoroughly imbued with the principles and sentiments of his heavenly teaching. At the age of twenty-four (September 6, 1827) she was happily married to Hon. Daniel Pratt, a man of profound religious convictions, broad views of life, and strong domestic affections. The conditions of her life were therefore very favorable to the production of a well-formed Christian character, and her nature was cast in such a mold, and was of such a sort as to surrender itself freely and cheerfully to all the influences of these conditions. Hers were the peculiar features of the "virtuous woman" of the Old Testament model—industry, frugality, self-reliance, providence, and fidelity to the fortune, honor and happiness of her husband; and these, blending with the softer graces of the New Testament ideal woman—gentleness, kindness, modesty, hospitality, charity for the poor, and love for the Savior—made her character one of exceeding beauty, and her life one of uncommon usefulness.

One of her neighbors—Mr. Shadrack Mims—writes of her in the following language: "Thirty years' acquaintance with Mrs. Pratt, in the various relations of life, entitles me to say that she was a woman of rare qualities, both of mind and heart. While making no pretensions to high culture, she yet possessed a larger share of common sense than falls to the lot of most people; and this qualified her for the easy and successful discharge of all practical duties. Combined with this was great goodness of heart, which, sanctified by the grace of God, constitutes all that is amiable in woman. As a wife she was all that could be asked. 'The heart of her husband did safely trust in her.' As a mother she was tender and affectionate. As a mistress, humane and considerate. As a neighbor, kind and obliging. As a friend, firm and undeviating. As a Christian, consistent and devoted to God and his cause; always prompt in attendance upon the meetings of the church, from the public ministrations of the word to the less attractive but more spiritual social gatherings of the people. She was an active Sunday school teacher from the time I first knew her to her death. Having naturally a firm constitution, she labored to the last, so that when she ceased to live she ceased to work. Though steadily at work, she was unostentatious in her professions of religion, yet firm and trusting to the last. As to her business qualifications, in household matters she had no superior, and was as much entitled to be called the matron of Prattville as her husband was to be called its patron; for she assiduously co-operated with him, from its first settlement, in every plan to promote both its temporal prosperity and its moral and religious welfare; and after his death, which was two years ago, she told me she intended, as far as she could, to carry out all his purposes concerning the village. She possessed in a high degree order and system in all domestic affairs, so that, while entertaining a great deal of company of various sorts, she never seemed at all disturbed in mind by the cares of her house. She also had the happy art of making her guests feel easy and comfortable at her home. This was not acquired, but proceeded from the natural workings of a heart overflowing with sympathy. The flow of her spirit was lively, yet she controlled her temper and tongue, rarely giving offense to any."

Such is the testimony of her class-leader, and such also is the testimony of all who knew her. She assisted the orphan, was good to the poor, entertained the stranger, loved the church, and wore a bright, cheerful countenance. The death of this good woman is a bereavement to the town. Her last illness was pneumonia, painful and short. The morning before she died I visited her, and, having satisfied myself that she was rational, asked her if now in her extremity she could trust Jesus as her personal Savior. She replied: "I cannot remember the time when I could not trust him." I then repeated the language of St. Paul (Second Timothy iv, 6, etc.:) "I am now ready to be offered; the time of my departure is at hand," etc.; and asked her if she could use that as her own. Her answer was: "I think I can." Thus closed this beautiful life. May the faith that dwelt so richly in her descend through her surviving daughter to her grandchildren; and may they, while gazing through their tears up toward the home of the ascended saint, feel that her home in heaven is their home, because her Savior is theirs.

J. W. RUSH.

AT HER late residence near Shiloh, Union parish, Louisiana, Sister MATILDA TABOR, full of hope, fell asleep in Jesus, her soul ascending to the companionship of the glorified in heaven. My acquaintance with her began in 1851—introduced to her by her husband, Bro. Elijah Tabor (an estimable member of the Baptist Church), at a quarterly meeting in Farmerville, where I learned that she had long been a member of the Methodist Church. Our acquaintance grew into intimate Christian association. Her devotion to the church and its enterprises was marked by much Christian liberality. Her zeal for an enlightened Christian education knew no bounds scarcely. She arranged largely, in Homer, Louisiana, for the board of traveling preachers' children to be educated at Homer College. Some time before her death she made an offering to the church of her residence, and the lot of ground upon which it stood, worth some thousands of dollars, for a parsonage for Farmerville circuit, as I am advised. About the same time she contributed some $600 to the building of a neat church in Shiloh, for the use of the Methodist Episcopal Church South. She was the friend of the poor. The tear of anguish and want dried under the benign influence of her liberal bestowments. The throbbing bosom of destitute widowhood grew calm at the touch of her beneficent hat. Weeping orphanage became joyous when she said: "Be ye warmed and filled;" for she gave those things that were needed. Whatever enterprise had for its object the amelioration and bettering of our race met with a hearty response at her hand. With a strong native intellect and a well-cultivated mind, she could interest you on general topics, as well as the more vitally important movements of the church. Being strictly economical, she made no needless and foolish expenditures. Being brought up a *Methodist*, she was plain in her deportment and her dress.

She died of that distressing disease—acute gastritis. She was eighty-five years old on the eighth day of January last, and died on the twenty-second of the same month. The end of such a life as Sister Tabor's could not but be victorious, triumphant. Adding living strength to that most sublime declaration, "Blessed are the dead that die in the Lord," with what strength of *faith* she marches up to the Jordan of death, and that faith throwing its light athwart the foaming billows anchoring upon the eternal shore! Then, bounding to the throne of God, she exclaims: "My suffering is great, but I will bear it; and soon be at rest with God. Yes, I shall soon be with the bright and shining angels in heaven." She would repeat from some of her favorite hymns: "How happy every child of grace," etc.; again:

"Children of the heavenly King,
As we journey let us sing;"

then ask for them to be sung. Is there a moment of man's earthly existence in which the thorough, unbiased convictions of the heart find utterance? It is when the light of the two worlds become blended and the traveler lingers amid them. Then stand with me, ye that doubt the truth and power of our holy religion, at the dying couch of one who had perhaps more than fifty years of Christian experience, and let us for a moment test its truth as well as its power to save. Hark! While the light of eternity is breaking in upon the departing pilgrim she exclaims: "I shall soon be at rest with God. Come, sing for me:

'How happy every child of grace
Who knows his sins forgiven.'

Yes, sing for me:

'Children of the heavenly King,
As we journey let us sing.'"

Now tell me, sir, if the sentiments contained in these sublime hymns were not in perfect accord with the sentiments and feelings of Sister Tabor's heart, would she have asked to have them sung? What assurance of the truth and power of religion to save. O vain man! say not that religion is a myth when it can give such confidence of victory gained and heaven won. O let it be known everywhere that the cross of Christ has gained another signal victory over infidelity, and transplanted another immortal on the glory shore. I ask you, Infidel, is there aught but the religion of the Bible that can gild the pathway to the tomb? O it is light, effulgent light, that comes streaming down from the throne of God, and blots out the darkness that is went to invest the vale of death, and discovers to the departing pilgrim the glory of the other shore. A. D. GASKELL.

Note.—This notice would have appeared some several weeks earlier but for a severe influenza which prostrated me for awhile.

Southern Christian Advocate please copy.

IT IS in knowledge as in swimming: he who ostentatiously sports and flounders on the surface makes more noise and splashing, and attracts more attention, than the industrious pearl diver, who plunges in search of treasures to the bottom. *Irving.*

A MAN not a thousand miles from New York once asked another whom he liked the best to hear preach. "Why," said he, "I like Mr. Johnson best, because I don't like any preaching, and his comes nearest to nothing of any that I ever heard."

The Christian Advocate.

THURSDAY, MARCH 25, 1875.

LOSSES.

Upon the white sea sand
There sat a pilgrim band,
Telling the losses their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tides went out with a weary moan.

One spake with quivering lip
Of a fair-freighted ship,
With all his household to the deep gone down.
But one had wilder woe
For a fair face long ago
Lost in the darker depths of a great town.

There were some who mourned their youth
With a most loving truth,
For its brave hopes and memories ever green;
And one upon the West
Turned an eye that would not rest,
For far-off hills whereon its joy had been.

Some talked of vanished gold,
Some of proud honors told,
Some spake of friends that were their trust no more;
And one of a green grave,
Beside a foreign wave,
That made him sit so lonely on the shore.

But when their tales were done,
There spoke among them one,
A stranger, seeming from all sorrow free:
"Sad losses have ye met,
But mine is heavier yet,
For a believing heart hath gone from me."

"Alas!" these pilgrims said,
"For the living and the dead,
For fortune's cruelty, for love's sure cross,
For the wrecks of land and sea;
But however it came to thee—
Thine, stranger, is life's last and heaviest loss."

London Athenæum.

Father Boehm's Memories of a Hundred Years.

WRITTEN FROM HIS LIPS, BY THE REV. JOHN ATKINSON.

BISHOP ROBERTS.

In 1813-14 I was presiding elder on the Schuylkill district, which composed the whole of the territory of the present Philadelphia Conference, and a portion of the Wilmington Conference, including the city of Wilmington. Among the preachers stationed in the district at that time were Robert R. Roberts and John Emory, both of whom subsequently became Bishops. They resided and labored in the city of Philadelphia. I had very pleasant and kindly relations with both of those good and great men. I was at that time a bachelor. Mr. Roberts invited me to make his house my stopping-place when in the city, which invitation I accepted, and was domiciled with him for about a fortnight each quarter that my work brought me to Philadelphia. I considered his house my home. Roberts was about the average height and rather stout. His countenance was open and bland, and expressive of benignity. In manners he was very courteous and kind. In his family he was hospitable, and had the happy art of making all feel at ease and at home in his house. He was a man of superior intellect, and was most nicely balanced in both his mental and emotional nature. As a preacher he was rather commanding. His sermons were characterized by clear, strong thinking, evangelical sentiment, apt and forcible language, and an impressive delivery.

In 1816 Mr. Roberts was elected Bishop. He carried such a bearing and manner into his office as to command wide influence. I was on very intimate relations with him, both before and after he became Bishop, and I have spent many happy moments with him. The Methodist Episcopal Church has been greatly favored in the character of the men who have filled this important office, and to none of them have its weighty responsibilities been intrusted with greater safety than to Roberts.

He was a very laborious man. During most of the time of his episcopal service, which comprised more than a quarter of a century, our Bishops did not travel in railway cars, nor even in stage coaches, but on horseback. Roberts perseveringly rode round his diocese through all seasons and weathers, from the extreme western frontier of the country to New England and the south as far as the Gulf of Mexico. His journeyings were often very lonely, through unbroken wildernesses and very sparsely settled territory. He would probably frequently ride all day without food, except breakfast and a frugal supper; at least that was the case with Bishop Asbury when I traveled with him. I have known Asbury to take a cracker or two out of his pocket, at the side of a spring in the wilderness, and, taking off his hat, ask a blessing upon it, and eat it with the utmost content, and then journey on until night. Roberts, no doubt, was familiar with like experiences.

Fatigued with the travel of a lonely day, he would often guide his horse to the door of a solitary but welcome cabin in the forest, and, obtaining permission to pass the night under its friendly roof, he would dismount and partake of such humble fare as his host could give him, spend the evening in pleasant conversation, and after prayers with the family retire to rest, sometimes in the only room the house contained. Then the next morning he would pursue his way toward some distant Conference.

By means of the unwearying labors and journeyings of the weather-beaten itinerants of those days the foundations of the Methodist Episcopal Church were securely laid in America. And such apostolic Bishops as Roberts contributed greatly to the advancement of the work by never-faltering constancy and endurance, and wise and vigilant supervision. No storms delayed them, no winter's blasts deterred them from their constant march, no kind and hospitable fireside lured them from their rugged path in the wilderness; but onward they pressed, through snow drifts, ice, floods and hurricanes, seeking souls for whom Jesus died.

Those heroic men were, under God, the saviors of this nation. But for the itinerancy the great West would have become a grand theater of barbarism. They followed the westward march of empire as rapidly as it extended. They were careless about pecuniary compensation. Their highest reward, and that which chiefly they sought, was souls. In many cases their whole year's recompense would not amount to a hundred dollars, and frequently not half that sum; but they exulted in the far richer treasure of a joy unspeakable and full of glory, and they gathered multitudes of wanderers into the Savior's fold, and kept heaven ecstatic with the joy of angels over repenting sinners. Though poor, they were constantly making many rich, and contributing to rear in moral grandeur a great nation of freemen, whose bulwarks are the Bible, the church, the school and the press. Roberts was a conspicuous and noble leader among those moral heroes, and deserves to be held in grateful remembrance not only by the church, but by the nation.

Roberts and myself entered the Methodist itinerancy at nearly the same time—about the beginning of this century. I was a year or two his senior in the service, but he first obtained his release. At that time the country was but sparsely settled, and its population was comparatively small. Towns were then new, and none of our cities had attained any considerable magnitude. Cincinnati was then a small town. Philadelphia only extended up Market street to about Fourth street. Jersey City had no existence when I first traveled across its site in 1808. The extreme limits of New York in the same year hardly reached to Canal street from the battery. Canal street was not then opened, and the water ebbed and flowed where now are its buildings and pavements. There were few settlements, comparatively speaking, west of the Ohio river when I began my travels with Bishop Asbury in the year 1808. Methodism has therefore grown up with the country, and I have witnessed the marvelous development of the church to which I have devoted my long life, and of the country for whose welfare myself and my "old companions in distress" wandered as pilgrims up and down the land.

They are all gone before, glorious, heroic band, they stand in triumph on the heavenly shore! Asbury, Whatcoat, Lee, Ware, Roberts, Chandler and their compeers are there, and I hasten to greet them again. My soul rejoices in the prospect. I shall see them soon, not as then we were, dust-soiled and weary in our rough wilderness journeyings, but crowned victors, with palms and harps, the white robes, and the new song of heaven. All hail! ye glorified partners of my toils and tears. All hail!—*Methodist.*

First the Blade.

The progressive work in the soul, by which the divine life is perfected, is beautifully set forth in the parable. First the blade appears. How exceedingly small and tender is its tiny point as it rises above the ground, so that the wonder is how it can force its way through the hard soil. How pleased we are to see it! But how unlike it is to the full corn in the ear! A little blow would crush it to the earth; and yet it has within it the life and hope of the future harvest, and carries up from the seed-bed in the ground the very form and substance of the coming full ear. Such are the beginnings of the Christian life. We look upon them with delight, as we do upon springing spiracles in our garden or field. The child Christian, or the later convert, puts forth, first, some little signs of promise, which are eagerly watched and hailed, just as are the cracking and breaking of the earth over the seed sown. Now comes forth the blade. In the child rightly trained there will be noticed conscientiousness, habits of prayer, love of religious duties, interest in works of charity, hatred of evil ways, and all this growing plainer and stronger, like the blade as it advances upward, until we can say, in the one case: This is corn, and no mistake; and in the other: This is piety. So the young Christian is seen progressing in God's own way and means by prayer, and all divine helps, to an advanced stage in the divine life; or, where a person late in life receives the good seed of the word, you shall see the blade appear in an increased seriousness, less interest in the world's pleasures, retirement to the closet for prayer, in greater efforts to overcome sin, in listening to the word with fixed eye and serious heart, in a deepened sense of sinfulness and a desire to serve God, with at length a hope of pardon and acceptance, with a public confession of Christ and a holy walk with God. This is grace in the blade. It is very imperfectly developed, and the young Christian must be very careful not to think he has already attained, either is already perfect. There is a great work for him yet to do, and he is to use all diligence, not feeling, as many seem to feel, as if, when received to the Lord's table, the work were done. There is this comfort, however, that if the child Christian be taken away at this stage all will be well with him, for the budding plant will be only transplanted to ripen in a better soil; and we are to learn also from the parable not to expect too much from the child Christian or the young convert. The green blade does not change in a day to the yellow corn. Such rapid growth, if it occur, is like that of Jonah's gourd, and the zeal of many a young convert has soon died away.

But where a good work of grace has been commenced, God may be expected to carry it on to perfection. The next thing set forth in the process is the appearance of the ear, which denotes the Christian in the maturity of his growth and experience. Such a one will be found to have been all the while advancing. Sometimes, indeed, it will appear to such a follower of the Lord as if he were not growing at all, or were growing worse. When we watch a field of corn it will at times look pale and sickly, as if it would never come to anything, while at other times we can almost see it grow. So is it with grace in the soul. Sometimes it seems almost to die away, and then again it revives; but, upon the whole, there is evident growth, so that a true Christian will be able to see that he has made advance in the divine life in years of profession, just as in the course of months the corn gets taller, though its growth be not visible from day to day. A young Christian judges of his piety by his frames and feelings, by his comfort in prayer and religious duties, and by his excitement and zeal; an older Christian looks away from these to the cross of Christ, draws his comfort from thence, and learns to live by faith in the Son of God. A young Christian is apt to be uncharitable, but as he grows older he learns to be severe only upon his own faults. He grows in self-knowledge, and in the knowledge of God's word, in deadness to the world, and in all the graces of the Spirit, and his duties and religious exercises become fixed and habitual. Such, briefly, is the change from the blade to the ear.

Then follows the transition from the ear to the full corn. When the grain is formed it takes some weeks to ripen, but after awhile we notice it puts on its golden hue, indicating meetness for the harvest, and we notice, too, that when it begins to change color it changes rapidly, so that in a few days a whole field passes from a green to a golden hue. Then the farmer hastens himself for the reaping. And so we have often seen followers of Christ, just before they were called away, more engaged than ever in religious duties, more saintly and fervent, and ripening rapidly for the sickle. This is sometimes witnessed in young disciples; and, even in the case of children about to be early called, parents and friends have looked upon their exceeding loveliness with fear as well as delight, because they took it as an indication that earth would not hold them long. The mature or aged Christian winds up his worldly affairs, sits loose to earthly attachments, is more with his God, and more earnest in doing good just before he dies, than ever. Perhaps God whispers to his soul a presentiment that he is soon to be taken, or else gives to him a larger measure of grace, just as he sometimes in autumn gives the very weather to make grain ripen, so that his servant is incited to holy diligence as his work draws near its close. Of many a departed one we say that he seemed conscious beforehand that his death was near, and so ripened fast for heaven. This is the full corn in the ear.

And then immediately God putteth in the sickle, because the harvest is come. We shall not stay here on earth for some chance stroke to remove us. There will be the time of harvest when we shall be ripe for heaven, as one very young may be, or when God's purposes shall be ripened, as they may be toward the aged sinner, and then the sickle of death will be put in without delay. Happy they who are found as the full corn in the ear when the harvest comes. The reaper gathers all at harvest-time—the green ear, the half ripe and the ripe—but he puts into his granary only that which is most matured, and values that most, though he may not throw away the half ripe. And so, though our God may bring Christians of all degrees of perfectness to heaven, he will prize most those who have most improved under the means of grace.—*Rev. H. Lewis, D. D.*

Always Abounding.

The Apostle Paul, reaching the climax of his argument in the fifteenth chapter of the First Epistle to the Corinthians, urges upon Christians that they should be "always abounding in the work of the Lord." The exhortation is applicable now.

"Always abounding"—it involves much. There is to be no cessation of Christian work. There must be no folding of the hands. There must be no indolent moments. Always! Every year and every day, while life lasts, the Christian must in some form or other be at his Master's business. The individual character of the work will, of course, vary. But in some way or other the Christian will be always abounding. Then the emphasis comes on another word—abounding. The Christian works not merely from a sense of duty. He has entered upon a service of love. He works, therefore, not as a slave under the eye of a task-master. His is the service of a loving child. He will do all he can. He will work with zest. And so he will abound. It will be a full and hearty service he will render.

To this "always abounding" service the Christian is called by the fact that he is a child of God. Nothing less than this can be expected of him. Is he his own? Is it not his heavenly Father who has a claim upon all that he can render? Shall the child of God dole out his service in stinted measure? Can he do it?

Gratitude calls to it. The Christian is saved with an abundant salvation. Full and free and priceless is the gift of life in Jesus Christ. Shall not he, then, who has received all, give the utmost he can in return?

Desire for growth calls to it. The arm grows most in muscular power which is exercised the most. The mind grows most in intellectual force which is used the most. Similarly the Christian who is "always abounding in the work of the Lord" will grow most rapidly in every Christian grace.

The claims of fallen humanity call for it. So much to do—a world fast rushing to destruction. So few to work—only here and there those who love the Lord Jesus. What need, then, that all such should always abound in every good word and work.

The sure promise calls to it. It is not labor thrown away. It is not even labor of doubtful success. It is work that leads to certain and everlasting results. There is no work done for God that fails fruitless to the ground. The promise is sure: "Be ye always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—*American Messenger.*

THE Dayton *Empire* makes bold to remark that "when an intelligent compositor makes 'fiscal year' read 'lish-ball year,' it may be reasonably concluded that his mind was wandering." And we should say his mind was wandering toward the nutriment it most needed.

A Mammoth Cave in Nevada.

The entrance to the cavern is located about three miles northeast from Star City, and about two thousand feet higher than the town, in the Humboldt range, eight miles from the Central Pacific railroad. It has been known to the Indians perhaps for ages, and they say that many years ago it afforded a passage through the mountain to a point opposite where the Humboldt House now stands. A Piute legend says that it has been the home of the evil spirit for many generations, and the bravest warrior of the tribe will not venture near its mouth for any purpose whatever. They say that before the whites came among them they put bad Indians in the cave to appease the wrath and hunger of the spirit that inhabited it. The last Indian put in there was not as bad as represented, and was guided to the opening on the other side by the spirit. The cave was partially explored in 1863 by Captain Prescott, James A. Banks (who was since killed by the Indians near Camp Scott,) and A. J. Simmons (now an Indian agent in Montana Territory.) Some time ago a party of four, of which your correspondent was one, proceeded to explore the cave. We had heard a great deal about it, and were anxious to see a little of it ourselves. On arriving at the place we discovered, to our surprise, that the entrance was fifteen feet above the ground rock on which we stood. The rock rises almost perpendicularly one hundred and fifty feet above the mouth, and for several hundred feet on each side. Having been provided with ropes, one was thrown over a point of rock which projects over the mouth of the cavern, by means of which the entrance was gained. Lighting our pitch-pine torches, we proceeded cautiously in single file about one hundred feet in what appeared like a large mining tunnel. The ceiling was from ten to fifteen feet high in this distance, after which it narrowed to a crack just large enough to get through. Suddenly we came to a square jump-off or perpendicular drop of thirty feet. Again the rope was brought into requisition, and by means of it the bottom was reached. Immediately under the road we had traversed we found large chambers, the largest of which I should judge to be forty feet square and sixty feet high, the entrance being scarcely large enough to crawl through. Here in this chamber we noticed a verification of the adage that "constant dropping will wear away a stone." In several places drops of water from the ceiling, which continually fell in one place—there being no air current to change their course—had worn holes in the solid, flinty floor from five to seven inches deep. We explored the cave to a distance of a mile from the entrance, and our lights burning well showed that the cavern is well ventilated. We did not find a passage through, though we traveled for three hours and a half by the watch, and arrived at the entrance very much fatigued. We started two bats at about three-fourths of a mile from the entrance, and they screamed like wildcats when they saw our lights.—*Citizen.*

THE NEW DRYING PROCESS.—Mr. George Woods, of Cambridgeport, Massachusetts, the well-known organ-maker, has discovered a new process for drying lumber and other material which is exciting much interest among manufacturers as well as scientific men.

In the usual drying-rooms the steam pipes are carried under the lumber and the air forced to pass over it. Thus the outside is always dried first, and the internal air may be so damp and so soon saturated with moisture as not to affect the interior parts. He uses steam pipes arranged in the same manner underneath the lumber, but the moisture which is driven by the heat into the room, instead of being carried off by the ventilating current, with great consequent loss of heat, is condensed by the cold of water constantly running in pipes through the chamber; the condensed moisture runs down the pipes into a grooved channel below, by which it flows out of the chamber. Thus the moisture is gradually, uniformly and constantly withdrawn from the wood, which dries regularly, without strain on the outside or cracking on the inside.

He saves three-quarters of the time required and all the heat, which, in ordinary rooms, passes off with the ventilation. This method is applicable to laundries, to the drying of cloths and wools in factories, and to any material, organic or inorganic, which requires to be dried speedily and uniformly.

He has taken one hundred and thirty-six gallons of water in seven days from nine thousand feet of lumber, as follows: On the third day, after the steam was let on, the water came away at the rate of a gallon in forty minutes, till on the seventh one hundred and thirty-six gallons had been drawn off, and the water ceased running, which indicated that the process was completed.—*Methodist.*

THE "bayonet" tells us that it was first made at Bayonne; "cambrics," that they came from Cambray; "damask," from Damascus; "arras," from the city of the same name; "cordwain," or "cordova," from Cordova; the "guinea," that it was originally coined of gold brought from the African coast so called; "camlet," that it was woven, at least in part, of camel's hair. Such has been the manufacturing progress of England that we now send our calicoes and muslins to India and the East; yet the words give standing witness that we once imported them thence; for "calico" is from Calicut, and "muslin" from Moussul, a city in Asiatic Turkey.

MANY MEN, without being hypocrites at heart, surround themselves with an atmosphere of insincerity in the intercourse of life which destroys to that extent their faith in the reality of others. Let us not pretend to more than we have and are. Those who have homes should especially seek to keep them free from everything that is false.—*Ker.*

Religious Intelligence.

ACCORDING to recent official statistics the number of scholars in the Sunday schools of the Presbyterian Church, North and South, is 625,434, and of the Baptist Church of the United States, 630,152 scholars. The Methodist Episcopal Church has a school membership more than double both denominations, namely, 1,383,227.

THE Georgia Conference of the African Methodist Episcopal Church recently met at Albany, Georgia. The churches of all denominations were opened to the Conference, and services were held in each. Bishop Ward preached by invitation in the Methodist Episcopal Church South, and seats were especially reserved for whites.

REV. J. E. BROWN, of the Chapel of Free Grace, in New York, has withdrawn from the Protestant Episcopal Church and united with the Reformed Episcopal Church. The officers and congregation of the Protestant Episcopal Church, St. Clair, Michigan, have withdrawn from that organization and united with the Reformed Episcopal Church.

AT THE meeting of the executive committee of the Wesleyan Missionary Society, December 9, 1874, it was reported that the ship Jason, having on board the Rev. Messrs. Hennesey and Clipsham and Miss Searle, had taken fire off Dungeness, and that the passengers had been saved, but had lost all their effects on board. Schoolmasters are wanted for three stations.

THE Congregationalists in England have just opened and dedicated a memorial-hall in London on the site of the old Fleet Prison. It derives its name from the fact that it has been erected in memory of those two thousand Church of England clergymen who declined to subscribe to the act of uniformity, preferring rather to vacate their livings and cast themselves upon the world.

AN influential deputation from the Evangelical Alliance to the Sultan of Turkey left England for Turkey during the month of January to present an address to the Sultan, asking him to put a stop to the persecution of Christians in his dominions. The deputation consists of Lord Francis Conyngham, M. P., the Hon. and Rev. E. V. Blight, the Rev. J. S. Blackwood, D. D., Messrs. Samuel Gurney, Jabez Johnson and R. N. Fowler, and the secretary of the Alliance, the Rev. Mr. Davis.

THE American branch of the Evangelical Alliance have adopted a letter advising against holding the next General Conference at Rome, Italy; and they propose Dublin or Edinburg. Similar views have been published by some of the European branches. There might be a sentimental interest in meeting at Rome, but evidently the time is not yet for such a movement. It is far more important that the Alliance shall be surrounded by a Christian and Protestant population, and that it bide its time for going to the Eternal City.

A SCOTTISH Christian gentleman has shown his munificence to the cause of religion in a manner that makes ordinary mortals hold their breaths. Not long ago he gave half a million sterling—about two and a half millions of dollars—to the Established Church of Scotland; and now, says the Belfast *Witness*, he is credited with the intention of bestowing a gift of like amount on the nonconformist churches of his native land. The large-hearted man, who thus enjoys his great wealth by giving it away to worthy objects, is Mr. Baird, of Cambusdoon, the head of a great iron-making firm.

DEFEAT OF A SUNDAY DESECRATION MOVEMENT IN AUSTRALIA.—A movement in favor of opening some public institutions on Sunday has led to vehement opposition, and failed for the present. Sunday in Melbourne is always strictly observed, the shops are closed and the streets empty, except when the congregations pour in or out of the places of worship. No trains run on the government lines, and the public houses are not allowed to be open, though it is said drinking goes on in them much as usual. The Roman Catholics supported the proposal to open the National Gallery; but the objectors prevailed by a majority of 39 to 25, notwithstanding that a petition with nearly 20,000 signatures was presented in favor of the change.

THE gospel is preached regularly in at least one hundred and twenty-four places in Italy by pastors and evangelists of the Waldensian, the Free Italian Church, English Methodists, American Baptists and Methodists, and the Brethren. Sixty-six stations are in northern Italy, including Piedmont, Sardinia and Liguria, just half of the Waldensian churches being in the valley of the Po. In central Italy there are forty-seven churches, and more than half of the Free Church strength in the country is here; also all of the American Methodists save one church in Venetia. The English Methodists and the Waldensians are the only workers in southern Italy and Sicily, with the exception of one American Baptist church. Efficient and zealous men to labor as pastors and evangelists seem to be the especial need of Italian missions.

REV. DR. QUINT'S annual statement of the strength and condition of the Congregational churches in this country has appeared, as usual, in the *Congregational Quarterly*. The membership of the denomination is 330,391—a net increase of 6,712. The larger gains were in New York, Massachusetts, Ohio, Michigan, Iowa, Wisconsin, Missouri, Minnesota and Connecticut. There was a net loss of 506 in Vermont, once a stronghold of the denomination; of 113 in Illinois, and 68 in New Hampshire. The net increase in the membership was 40 per cent. larger than that of the preceding year. The number of new churches was 130; the number dropped was 52. Of the new churches, 62 are west of the Mississippi, an evidence that home missionaries have not been idle. The increase in the membership of Sabbath schools has been nearly 13,000; the falling off in the contributions for benevolent purposes was about $25,000. Attention is called to the tendency to employ licentiates and ministers of other denominations. Dr. Quint's array of facts and figures is exhaustive and minute, the above summary of the more important particulars being condensed by the *Congregationalist.*

RELIGIOUS MOVEMENT IN ST. PETERSBURG.—In a letter on the charitable institutions of Russia "L." says: "We may rejoice to think that England has furnished the example for at least some of the good works carried on—specially the 'Bible woman' movement, which is being adopted in its completeness by one excellent lady who saw the working of it here, and who has now started such women in different parts of the city, holding meetings and selling clothing as we do here. She told me that she had just secured one mission woman, whose value she was sure could not be exceeded by any we had in England. Another lady, equally familiar with our language and plans, is about to set on foot a Russian *British Workman* paper, nothing of the kind existing at present for the lower classes, whose growing intelligence now demands some suitable literary food."

PEOPLE who are disposed to look condescendingly upon the Bible as an obsolete book—a volume whose teachings have been superseded by those of science and philosophy—a book which is interesting only to theologians—must be greatly perplexed by paragraphs which occasionally creep into print, even in newspapers which make no pretense of supplying religious news. The latest of these is that the British and Foreign Bible Society have distributed during the past year, nearly forty thousand Bibles in Russia, and that new editions are necessary. Although a demand for any particular book does not necessarily prove its value, the frequent recurrence of such bits of information about the Bible shows that the old book does not lose its interest, and that neither the attacks of its foes nor the unwisdom of its friends can prevent its retaining its influence upon the human mind.

THE almanac of the Protestant Episcopal Church for 1875 gives the average percentage of the church's increase in members during the past year. In the dioceses this has been 5.93 per cent., in the missionary jurisdictions 13.14 per cent. Twelve dioceses report 10,000 communicants and upward, to wit: Albany, 10,000; Central New York, 10,053; Western New York, 10,676; Ohio, 11,599; Long Island, 11,792; Virginia, 11,831; New Jersey, 12,116; Massachusetts, 12,492; Maryland, 16,442; Connecticut, 17,129; Pennsylvania, 20,690; New York, 28,834. The average contributions per communicant for all purposes during 1873 were, in the dioceses, $25.94; in the missionary jurisdictions, $28.97. In 1873 the average for the former was $29.43, for the latter $42.37. The following statement shows in what the church has increased and decreased during 1874: Bishops, 1 decrease; clergy, 45 increase; ordinations, 31 decrease; candidates, 137 decrease; churches consecrated, 12 increase; baptisms, 2,055 increase; confirmations, 3,373 increase; communicants, 13,554 increase; marriages, 87 decrease; burials 528 decrease; Sunday school teachers 3,783 decrease; Sunday school scholars, 2,621 increase; contributions, $127,194.46 decrease.

BISHOPS AND GOVERNMENT IN GERMANY.—The correspondent of the London *Guardian* gives an explanation of the difference between the episcopal conscience in Austria and in Prussia, in both of which the same church legislation is in force. The Bishop of Breslau has Austrian parishes in his diocese, and he has always notified his nomination of clergy to the Austrian officials; in Silesia he refuses to do this, and calls it a sin against the divine law. And then we find that the Bishop has large diocesan property in Austria, 60,000 "yokes" of forest land, which brings him in 200,000 florins a year, while the Prussian government only grants him 30,000 thalers a year. Apart from papal orders, it is easy to make a choice between the two governments when a stand against the worldly power is necessary; it would not do to run the risk of the confiscation of £20,000 a year. The Archbishop of Olmutz is in exactly the same situation; his Austrian diocesan property brings him in 400,000 florins yearly, while his small farm in Silesia is worth only £600 a year; he can afford thus the luxury of disobeying in Prussia the law which he obeys in Austria.

LIBERAL CATHOLIC CONFERENCE AT BERNE.—A conference was held at Berne, on the twenty-second of December, of representatives of the cantonal governments of Berne, Argovie, Thurgovie, Soleure, Basle-Campagne, St. Gall, Schaffhouse and Geneva, to discuss questions touching the relations of the church reform movement with these governments. M. Vigier, of Soleure, was chosen president; the central committee of Liberal Catholics was represented by MM. Kalser, Brosy, Morel and Winkler. After considerable discussion the following resolutions were adopted: "The Assembly expresses to the central committee of the society of Swiss Liberal Catholics their wish that they should proceed in the following manner: 1. That they should address the cantonal governments to obtain their recognition of the Christian Catholic Church as established by the constitution decreed at Olten, on the twenty-first of September, 1874, as forming a religious corporation. 2. To inquire of the cantonal governments in what way they desire to take part in the nomination of the Bishop. 3. To further the elaboration by the cantonal governments of common regulations for the examination of students of theology." As the last two points must necessarily be the object of an understanding between the different cantonal governments, it was decided, further, to request the government of Soleure to charge itself with bringing about such understanding.

EVERY violent passion, as well as anger, may be termed a short madness.—*Scott.*

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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God in Praise.

"Thou that inhabitest the praises of Israel" is one of several descriptive titles which the Old Testament saints used in addressing Jehovah. God was in the thickest of the song, and his presence was manifest in the swelling anthem, and in the billows of melody which rolled over the vast assembly. Praise, as thus conceived of, is an intensely religious service, certainly not less sacred than prayer, and is directly related to the soul's most solemn and intimate approaches to God. God is "fearful in praises"—that is, we suppose, to be praised with reverence, and with proper conceptions of his infinite and holy nature. The leaders of the praises in the days of David and of Asaph were Levites, and priests, consecrated persons, in keeping with the sacredness of the duty.

All we would infer from these considerations is that our church music should be in the hands of devout people, and that the leaders or choir should not be composed of the wicked and irreligious. Certainly some measure of seriousness and piety should be required of those who are most prominent in this part of divine worship. It would be about as comely and fitting for ungodly men of gifts to lead the people in prayer as in song, for one is just as sacred and spiritual as the other. If the prayer of the wicked is an abomination, is not his praise an abomination also? We are now referring to the character of those who are selected to lead in the worship. One is as sacred as the other. Prayer and praise are both offered to the Most High, and both should be in the beauty of holiness. It must be an insult to God and an affront to the divine majesty when the praise of a church is committed to those who are destitute of piety. God dwells in the praises of Israel, but does he inhabit such praises as a godless quartette and an infidel organist offer?

Praise is for the people. They may need leaders, but it must not be done by proxy. God inhabits the praises of Israel, the praises of his people, and the command is: "Let all the people praise thee." Do our religious people generally make this a question of duty? We fear the most of them have no conscience on the subject. There ought to be good music; they like to hear and enjoy it, and, so somebody carries on this part of the service, they are content. They may even take the trouble to open their hymn-books, but they are at no pains to sing, and give themselves no concern to learn how. God can hardly dwell in the praises of a congregation where this slovenly indifference exists. Parents are careful to teach their children to pray, to instruct them in the most of their religious duties, to establish in them the habit of church-going, but in the matter of singing they are left pretty much to themselves. Comparatively little pains is taken to impress the children with the duty, or to have them taught the art of singing.

In nothing connected with our church services is the Holy Spirit so fearfully grieved as in the service of song. With whatever instrumental helps and choir-leaders they may deem best, it is the business of the people to render this service of praise. To be careless about it, to be negligent of taking a personal part in it, is most censurable in all who pretend to worship God in spirit and in truth. To give this service over to the profane and irreligious, and to set it off in a loft as something apart, is little better than a mockery. No service is more effective for good than this of praise where it is hearty and congregational. God is in it, and it is made the means of converting sinners, and of quickening the spiritual life of believers. Revivals are almost always attended by lively and hearty singing. At our camp meetings we must get the people to singing before much spiritual power is manifested. Without congregational singing a church is cold and dead. God inhabits the praises of Israel, but he cannot and will not dwell where there is only a travesty of this sacred and sublime service.

Mr. Wesley exhibited his usual wisdom in giving special attention to congregational singing. The Wesleys wrote hymns, and insisted that the people should sing, and to this their success in evangelizing the masses was largely due. Methodism and every form of church life will die out unless this feature of worship is made prominent. It must be made a matter of conscience with our people to sing. At present they have little conscience about it. It is with them not an essential of their personal worship—only a matter of taste, convenience, or to be delegated to a professional class. If we wish to be Christianity in earnest, and to maintain the character of a revival church, we must give increased attention to this subject. Let our people not be misled by the advertised choirs and operatic entertainments of other churches. The thing needed is to get our people to sing—to sing as a duty, as a means of grace, and as a condition of the divine presence and power in our assemblies.

We insist upon singing as a duty, as a part of worship in which all the people should participate. If we can awaken conscience upon the subject, and conviction of the vital importance of it to our spiritual prosperity, the means of securing the end will be readily suggested. Let us stop mocking God, grieving the Holy Spirit, and killing our church life by our indifference and perversions of this service, and let us have praises such as God can inhabit.

Providing for a Rainy Day.

We have a steadily growing esteem for people who are careful and provident in the management of their worldly affairs. We like these virtues of industry and economy more and more as we see the want and sorrows which might have been averted by their exercise. People who spend as they go, with no effort to provide for age, sickness and other contingencies which may reasonably be expected to arise, are not rightly in their senses. It is little better than a madness for them to be advancing along a path which is sure to bring them at length where health and other conditions of labor fail, at the same time that their eyes are entirely closed to the calamities which this negligence brings upon a very large class of mankind.

Much of poverty and want is doubtless inevitable. As the world is constituted, and as society is organized, it cannot be otherwise. Floods, droughts, war, grasshoppers and mishaps in commercial pursuits, bring consequences which human foresight cannot avoid. There are multitudes of the laboring poor who can scarcely meet their daily wants by the most devoted industry. And other multitudes are the involuntary victims of crime and intemperance. They suffer by no fault of their own. Then, in times like the present, when general prostration rests upon the finances and business of the country, a large amount of destitution exists which no sagacity or caution could have prevented.

With all due allowance, however, for the inevitable, there are cases almost innumerable of want, which are owing to the lack of prudence and carefulness in the past. In times of prosperity they were ambitious of position and social influence; and living up to their income that they might keep pace in some degree with the fashions, and affecting a style that exhausted their resources, the time of trial finds them without means to meet the most necessary demands. The time was when, by some self-denial and by independence of spirit spurning all pretensions to a position which their circumstances did not warrant, they might have saved something for the hour of adversity. The attempt of the poor to live in the same style as the rich, to dress as well, and to indulge in the same expensive tastes, has wrecked and stranded thousands upon thousands.

To live fully up to an income is only less ruinous than to live beyond it. Where all depends on the continuance of health, vigorous manhood and prosperous times, with nothing whatever in reserve, the catastrophe is not uncertain. The average classes of industrious people, whether engaged in mechanical, agricultural or other callings, can, under favorable conditions, save and accumulate, if they avoid all extravagance, and are content to live as their circumstances require. There are those who are pressed with want now because they have been idle and thriftless, or because they have wasted the wages of their toil in expensive social pleasures. Young men especially are most forgetful of the casualties that may overtake them, and the first fruits of their labor—the wages and salaries of their earlier years—are too often thrown away upon the most trivial amusements, or lost in the whirl of gaming and other forms of dissipation. Those who might have accumulated slowly and steadily have waited for the opportunity of making their fortune at once by some lucky speculation, or, because their savings must be small, they have not thought it worth their while to try to provide for a rainy day.

The most pitiable instances of destitution, and those which involve the sharpest anguish and humiliations, are those which may be traced to the recklessness and improvidence of more prosperous times. Our social system is boiling over with the passion for riches, but it is the desire for wealth, without the economy and industry which alone can secure it honestly. This haste to be rich, without regard to the means, is a fruitful source of poverty. Gambling in stocks or fraudulent transactions may bring wealth, but the same processes which bring it take it away. The words of Solomon apply with peculiar force to these days of wild speculation and business gambling: "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." In these days riches fly away more certainly and more swiftly, because of the manner in which they are made. Money-making is largely a game of chance or of fraud, by which one man prospers on the misfortunes of another, and by which the gains of the successful are accurately measured by the losses of the unfortunate. Under such a system there can be no assurance of a competency. No one can tell whether he will be at the top or the bottom of the wheel, or whether it will be high or low tide with him when compelled to retire from the exciting struggle. The way in which money is sought and made breeds the extravagance and recklessness which leaves the possessor impoverished and ruined in the end.

The maxims and political economy of Franklin may have savored somewhat of sordidness and miserly greed, but they were infinitely better than the wasteful and dishonest spirit of the present day. Poor Richard's almanac would be an excellent tract for general distribution throughout the country. Sober industry, submission to steady hard work and an honest provision for the future, are more needed than at any time in our national history.

The poverty and suffering through the whole land, and especially in the large cities, flows at least in part from a reckless and extravagant mode of living, which precluded making judicious provision for sickness, age and business stagnation. A more careful and frugal course, such as reason and wisdom suggest, would have saved thousands from an anguish which it beggars language to describe. The lesson which the present distress should impress upon all classes is the duty of looking before us, and of aiming to guard against the sufferings which negligence and folly are sure to entail upon us sooner or later.

Concert for Centenary College.

NEW ORLEANS, March 19, 1875.

MR. EDITOR: As the Southern Methodists of New Orleans have in many ways shown heretofore their warm interest in this venerable institution, I venture to hope that at the *concert* which is presently to be given in its support, at *St. Patrick's Hall*, every one of our friends and of its friends will be present, either in person or by proxy. The proceeds of the occasion will go directly to the supplementing the tuition receipts of the faculty. As we have no endowment fund, I have for the last four years made collections by personal appeal, both public and private, to provide this supplement. But the times have so changed, and other burdens have so increased, that the present method has been taken as one likely to reach the largest number of the supporters and annual contributors to the college with the least difficulty. To the ladies of the several congregations we especially look for assistance. "Many hands make light work." I remember once in the Attakapas to have counted fourteen Frenchmen on one small roof, all at work. It was a pleasant and an instructive sight; there was good sense and good neighborship in it. I could wish that Methodism would adopt the French style of shingling, instead of attempting, as we often do, so much with so few hands.

Under the pressure of affairs, as administered for Louisiana and Mississippi somewhere at the North, our institutions of learning generally languish; but, thanks to a merciful Providence, this college, though cast down, has not been destroyed. The prayers of holy men, no longer among us, have been remembered. Its bow abides. A number of students are found in its halls, and it is doing good work for the church and the State in affording the opportunity of higher education to many who otherwise could not obtain it. As this, then, is emphatically our own institution, and has no one to rely upon in its hour of need but our own people, I trust that the rally to its aid will be cheerful and general on *the thirteenth of April*.

Yours, etc., J. C. KEENER.

Athanasius.

This eminent father, theologian and Bishop was born in Alexandria, Egypt, about A. D. 296. He was brought up and educated with a view to the Christian ministry, by Alexander, Bishop of Alexandria. When quite young he gave bright promise of a distinguished future. When but a youth he formed the acquaintance and became intimate with Anthony, the hermit, known as "St. Anthony." This gave a bias to his character toward monastic and ascetic life. He wrote the life of Anthony. This whole tendency of the early ages of the church grew out of the belief of the inherent moral corruption of matter, and that the highest purity was only to be attained by the mortifying the flesh, and crushing out, as far as possible, the appetites of the body.

Before Athanasius was twenty-four years of age he began his career as a controversial writer against the enemies of the truth and the orthodoxy of Christianity. While but a deacon he was sent to the council, since so celebrated in ecclesiastical history and theological controversies—the Council of Nice. It is said that his influence contributed in no small degree to the decrees against the Arians and other heretics. In A. D. 326—in his thirtieth year—Athanasius was made Bishop of Alexandria, then one of the principal centers of Christian learning and influence in the Roman world. As a Bishop he was faithful and exemplary, but from his bold and pronounced position as a believer, advocate and defender of the doctrine of the holy trinity he had incurred the implacable hate of the Arians. They made war upon him, and left no means in their power unemployed to break him down and utterly ruin him. Various charges were trumped up against him, such as murder, impurity and opposition to the government, all of which he at different times triumphantly repudiated. Through the Arians he was four times deposed from his bishopric, and once by Julian, the apostate, who feared the influence of his extraordinary zeal and activity—in all, five times he was deposed; and of the forty-six years of his official life he spent twenty in banishment, sometimes with a price set upon his head. At last, it is said, the Emperor Valens, through fear of the people, restored Athanasius to his people and his office. He is almost the first man in the empire who had created and consolidated a public opinion strong enough to control the imperial will. Athanasius was a man not only of eminent learning and ability, but of indomitable will as well. "Athanasius against the world" was once the watchword and battle shout of orthodoxy. He never in all his adversities, in his long and eventful career, compromised his principles or cringed to power.

He was quite a voluminous writer for those times, his published works making four volumes folio. These writings were mostly of a doctrinal and controversial character, being expositions and defenses of the Nicene creed touching the divinity and unity of Father, Son and Holy Ghost. Gregory of Nazianzus has an oration on Athanasius. He says that Athanasius' life supplied the place of sermons—that in him all ranks and orders might find something to admire. He says he was prayerful, praiseful, pure, humble, charitable, the friend of the poor, the steward of the rich, meek but zealous. In his discourses he excelled the eloquent, and in his practice those most used to business.

In his writings Athanasius brought against the Arians (who denied the divinity of Christ) and other heretics three classes of arguments: 1. From the authority of preceding writers, and the general sense of the church. 2. Philosophical and rational arguments. 3. Scriptural and exegetical proofs. In each of these fields, it is said by critics, he showed himself a master.

As a theologian he is perhaps most to be admired for his profound reverence and hearty submission to the teachings of the Holy Scripture. He sincerely believed the Scriptures, taught the existence of three eternal personalities (we have no other or better word,) co-equal in power and glory, as constituting in mysterious unity the one God. He held, and justly, that this is a mystery beyond the solution of finite minds. He believed it because he believed God himself had said so. He believed the revealed fact, but believed nothing as to the *mode* of this divine mystery. Arians, ancient and modern, object to the doctrine as absurd, and insist that Trinitarians believe a proposition like this: "That three feet are one foot;" but this is unjust. To use a part of the same illustration we may say we believe "three feet are one yard," but not one foot. So we believe that Father, Son and Holy Ghost are one God.

Athanasius spent the last six years of his life in peace, filling his episcopal office, dying in his seventy-sixth year, honored, loved and lamented. W.

Hinderances.

MR. EDITOR: It is sad to view the hinderances to the success of the gospel ministry. We are wont to venerate power in proportion to its greatness; and the greatness of the results which it achieves. In the world of arts and science we see the power of agencies at work controlling and appropriating steam and electricity, and we wonder with a sort of adoring reverence, and to the minds that wrought these inventions we attribute a sort of deified greatness. But what are these compared to the gospel, which is God's power—his means of saving the world? The gospel is a divine lever by which sinners are prized up out of the mire and clay, and placed upon a rock—the rock Christ. The gospel, as great as its power is, and as great as its achievements are, is committed unto men who are its dispensators, divinely appointed. Therefore the work of the minister is too great and its results too grand to be hindered, unless it be unavoidable.

There is no other work which hinderances interfere with so much as that of the minister. Disturb either his head or his heart, and you materially interfere with his work and prevent his success. Disturb his thoughts while in process of preparation for the pulpit, and they are as suddenly thrown out of their proper channel as a locomotive would be thrown from its track by a beetle of wood across it; and they are as difficult to get back again. No less will his work be hindered by disturbing the quiet of his soul, either by vexation or mortification. His sermons, instead of being warm, and full of sympathy and solicitude for sinners, are apt to be cold and sharp and harsh. Like hinderances which would interfere with the work of the minister would be no barrier in the way of the work of the husbandman or mechanic. A man can plow corn or hammer iron with his thoughts distracted and his soul vexed; but to preach requires a different spirit.

We are of the opinion, if there were no hinderances in the way of the gospel, and it was preached in its purity and power, as it might be, that it would not be long till even the heathen would be given to Christ, and the uttermost parts of the earth for a possession. O how far short do we come of preaching as efficiently as some others have, or as we ourselves occasionally have! What hinders us that we may not be uniformly successful?

Among other hinderances, we suppose that the chief object of satan is to hinder the gospel. Paul says that satan hindered him from going to Thessalonica to preach the gospel. The Savior warned Peter of his danger, because satan desired to have him; and poor Judas be victimized, and Judas is not alone. We believe that satan is an invisible intelligence, and, though not divine, possesses vast powers and capabilities; that he is waging a warfare against the best interests of the human family. We may also suppose that he directs his sharpest darts against the ministers of the gospel as his greatest antagonists.

We received a letter, a few days since, from a young man of promise, at college and preparing for the ministry, desiring advice and sympathy from us, saying that he was greatly tempted; that the thought of preaching had worried him till he was almost desperate. No wonder that satan should make a desperate effort to divert the purpose of that young man. He knew if he entered the ministry that his own kingdom would suffer loss. How often does he tempt ministers to doubt their call to the ministry! How often does he tempt them to quit the ministry, that its sacrifices are not required of them, and to engage in some occupation in life by which they can make a better support for themselves and families! How often are they discouraged and tempted to preach no more, because they see no fruits of their labors—sinners are not converted!

How much satan has to do with these temptations, who can tell? It is certain that they exist, and that the prospects of many a good man have been blighted and his usefulness destroyed by yielding to them. But happy for us that we are not ignorant of his device. The temptations of satan, however, are unavoidable, and must be overcome by a persistent resistance through grace.

There are other hinderances which ought not to be. J. P.

MANSFIELD, LA., March 13, 1875.

THE following, from the Nashville *Christian Advocate*, is applicable to our own paper, and expresses what we would most heartily urge upon the attention of our agents and subscribers:

"*Our Terms of Subscription.*—We are wearied with complaints about the advance of thirty cents in the terms of the *Advocate*, and are mortified to learn that in consequence of it our agents, in many cases, cannot get subscriptions to the paper. This is truly humiliating. It is a painful illustration of the defective character of the religion of the times. It seems incredible that a Christian should forego the pleasure and profit derived from the weekly perusal of his church journal on account of the paltry sum of thirty cents a year! and this, too, when all that is paid for the *Advocate* is appropriated to the support of the firm of which he himself is a partner! We have heard of biting one's nose off to spite his face; but we could hardly have thought that Methodists would perpetrate so great folly. We do hope our ministers—whatever they may think of the policy of raising instead of lowering the price, as demanded by many—will spare no pains to bring our recusant friends to view the matter in a reasonable light, and not allow the church and themselves to suffer so greatly for so trivial a matter. Now is the time, above all others, when thousands should be added to our subscription list, instead of being dropped from it. Let no effort be made without delay to recover those we have lost, and to double the number on our list. The *Advocate* will be extremely interesting during the coming season, and it was never before so important to all the interests of the church as at present.

A WAY TO HELP.—An Old Folks' concert is to be given at St. Patrick's Hall, in this city, on the night of April 13, for the benefit of Centenary College. There is a pretty large attendance of students at this institution, quite a number of them young men preparing for the ministry. As the college is without endowment, the pressure of the times is severely felt, and aid is imperatively required to enable the professors to go on with their labors. These Old Folks' concerts have been immensely popular, and we trust that the one to be given for Centenary will meet with encouragement from all the friends of education.

REV. DR. W. H. WATKINS, of the Mississippi Conference, has been on a brief visit to New Orleans. We hear that he preached an admirable sermon at Felicity Street on Sunday morning last. His son, John M. Watkins, graduated in medicine with high honors, and received his degree of M. D. at the commencement of the Medical College of Louisiana on Friday last.

MRS. ESTHER PRATT, widow of Daniel Pratt, died at her residence in Prattville, Alabama, February 15. This venerable woman was truly an elect lady, a model in all Christian graces and duties. Her death was peaceful. An obituary of the deceased will be found on our second page, from the pen of her pastor, Rev. J. W. Rush.

REV. C. K. MARSHALL, D. D., is on a visit to our city. He preached on Sunday night last at the Felicity Street church. He seems to have fully regained his health, and is as buoyant, vigorous and as full of sunshine as at any time during the last twenty years.

REV. PATRICK LANE, principal of the Institution for the Blind at Baton Rouge, gave us a call this week. Bro. Lane is engaged in a very important and benevolent work, and is eminently qualified for the responsible post which he occupies.

MOBILE DISTRICT CONFERENCE.—The preachers and delegates attending the Conference will pay full fare on the Pensacola and Louisville railroad coming, and receive from the superintendent here a free pass to return.

Those wishing to bring their wives and those coming by private conveyance will please inform me without delay. JOS. T. CURRY, P. C.

PENSACOLA, Florida.

REV. WILLIAM BICKERS, a superannuated preacher of the Kentucky Conference, died on the twenty-second of February, 1875, in Boyle county, Kentucky.

IT IS not with spiritual rose-bushes as with material ones; in the latter the thorns remain and the roses pass away; in the former the thorns pass away and the roses stay.—*St. Francis of Sales.*

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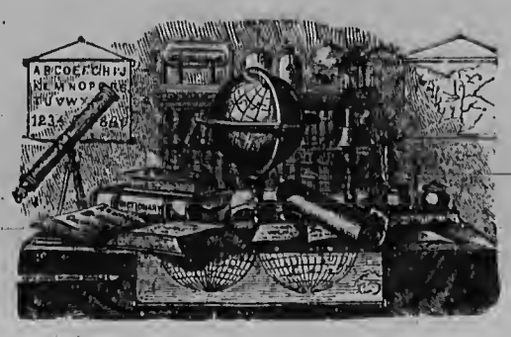

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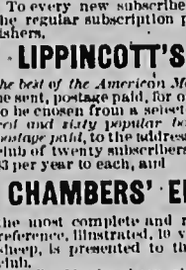

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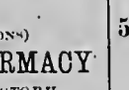

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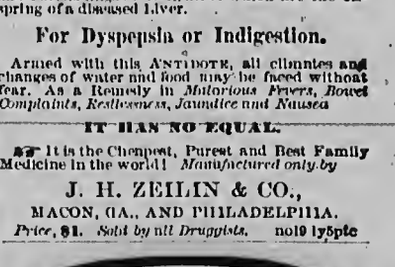

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The Child's Corner.

RED-TOP AND TIMOTHY.

BY LUCY LARCOM.

Red-Top and Timothy
Come here in the spring;
Light spears out of emerald sheaths
Everywhere they swing.
Harmless little soldiers,
On the field they play,
Nodding plumes and crossing blades
All the livelong day.

Timothy and Red-Top
Bring their music band;
Some with scarlet epaulettes,
Strutting stiff and grand;
Some in sky-blue jackets,
Some in vests of pink;
Black and white their leader's coat—
Restless Bob-o'-link!

Red-Top's airy feathers
Tremble to his notes,
As he sets himself an orchestra;
Then a thousand throats
Set the winds a-hanging,
While the saucy thing
Anywhere, on spike or spear,
Sways himself to sing.

Red-Top and Timothy
Have a mortal foe;
There's a giant with a scythe
Comes and lays them low;
Shuts them in barn-prisons;
Spares not even sweet clover;
Bob o'-link leads off his band,
Now the campaign's over.

Timothy and Red-Top
Will return again,
With familiar songs and flowers,
Through the April rain.
Though their giant foeman
Will not let them be,
One who swings a keener scythe
Cuts down such as he.

Independent.

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 4.

CONCERNING "TOAD-FROGS."

MY DEAR CHILDREN: The other night when I started to tell you the story about "How Barney Milked the Bays' Nest," and was interrupted, I noticed that Tom was very anxious to tell us something about toads. So now, before I begin the story, we will give him a chance to air his learning upon this most interesting subject.

"Now, grandpa," says Harry, "toads isn't an interesting subject at all. We'd a heap rather hear about 'How Barney Milked the Bays' Nest.'"

But, Harry, my boy, did you ever read about the Surinam toad?

"No, grandpa; but toads are great, ugly-looking things that give people warts."

"Not so," says Tom; "that's an exploded notion."

How is that, Tom? Do not the little lumps on the backs of toads contain a fluid that causes warts if it comes in contact with the skin?

"No, grandpa," Tom stoutly maintains. "My natural history says it causes a festering when it comes in contact with an abraided surface, but that it does not cause warts, as commonly supposed."

"I don't knew what that means," says Charlie.

Why, Charlie, it means that it will make your little hands sore if you get it on them where the skin is off, just as that red pepper made your eyes smart the other day when you got it in them, only it will last longer than the pepper smart did.

"Grandpa," says Harry, "I saw a big, ugly toad-frog trying to swallow a snake the other day."

Tom laughs at this, and says Harry has got it all wrong; that, in the first place, there is no such a thing as a "toad-frog," and, in the next place, it was the snake that was swallowing the toad, and not the toad that was swallowing the snake.

"No such a thing as a toad-frog!" exclaims Harry, indignantly. "Why, Tom, what are you thinking about? There are lots of them out in the garden, aren't there, graudpa?"

I think we will have to hear Tom on this subject. Can you tell us, Tom, the difference between a toad and a frog?

Tom, thus appealed to, looks very wise and says:

"Toads and frogs are both cold-blooded, anaurous, batrachian reptiles of the order amphibia; they are vertebrate, oviparous, without scales, and nocturnal in habit." But here Harry bursts in with:

"Now, Tom, you quit and let grandpa tell us about them. Who can understand all that lingo?"

You will have to explain it, Tom, as you go on. It is quite an accomplishment for a learned lad like you to talk so little folks can understand you.

Tom looks very wise, says he thinks any one might understand plain language like that, but condescends to explain.

"'Anaurous' means having no tail; 'batrachian' is merely the Greek name for 'frog;' 'reptile' means 'a creeping or crawling animal.'"

Tom evidently wants to get over this definition, but Harry is too quick for him, and interrupts with:

"But, Tom, toad-frogs don't crawl; they jump."

"I know they do," says Tom, "and some scientists have on this very account held that batrachians are not reptiles, but merely 'amphibia, which means living both on land and in the water. 'Vertebrate' means 'having a back-bone;' 'oviparous' means 'laying eggs,' and 'nocturnal in habit' means 'preferring the night for labor and the day for sleep.'"

That is very well, Tom. So your definition, so far, is "toads and frogs are animals that have spines, are cold-blooded, have no tails or scales, can live on land or in the water, lay eggs, and turn night into day."

"Why didn't you say so, Tom," says Harry, "instead of all that stuff which nobody can understand?"

But, Tom, you have not yet told us the difference between the toad and the frog.

"Why," continues Tom, "the very names point out the difference. 'Toad' means 'tardy,' and 'frog' means 'fractured' or 'broken,' because the frogs go in leaps, or their gait is 'broken' up into 'fragments.'"

Well, then, Tom, if that is so I think you will have to give up that the proper name for toads is "toad-frogs," or "slow leapers," for this describes their gait exactly.

But Tom maintains that the word "toad-frog" cannot be found in any work on natural history, or in any dictionary or cyclopedia, and he won't admit it, but proceeds to explain:

"Don't you see, frogs have longer hind legs and slenderer bodies than toads, and fewer warts. Why a dog will spit out a toad quick when he gets him into his mouth; but he will shake a frog till he kills him; besides, toads have no teeth and frogs have an upper set."

Do you boys want me to tell you about some toads I saw in South America once, with houses on their backs, and another kind that could sing almost as well as birds?

"Oh, yes, grandpa," says Charlie; "tell us about that," and the bright eyes sparkle, and the merry laugh I love so well, despite the deep furrows on my own face, flushes up the pretty, dimpled cheeks of my ever dear little ones.

Well, I will tell you about them if Tom will tell us whether the little green creature that gets up in the trees and croaks whenever it rains is a toad or a frog.

"It is a real frog," says Tom, "with well-marked teeth and long hind legs, but belongs to the family 'hyine,' and the name means 'sylvan,' or, as they are commonly called, 'tree-frogs.' Their toes are similar to the feet of a fly, and they walk on the under surface of a leaf, just as a fly can walk on the ceiling; they have a remarkable faculty of changing their color, and by this means often evade the pursuit of an enemy. I expect, grandpa, that the kind you used to see way down in Maine looked much more like a toad than the little green ones we have here in Louisiana, for my zoology says it is much larger and uglier."

You are quite right, Tom, and the Northern variety seems to be not only ugly, but fond of ugly things, for it is generally found on old dead trees and decaying fences and the like, and it can change its color so quickly that it is very hard to find; but it makes itself heard at night and in rainy weather for all that. But, Tom, you said the name "hyine" means "sylvan;" is there not a frog called the "sylvatica" or "wood-frog?"

"Oh, yes, grandpa, but that is of the 'ranidæ' family, and is much larger than the 'tree-frog.' Did you ever eat any frogs, grandpa?"

Oh, yes, quite often in Europe, and sometimes in this country. There are two kinds in our swamps that are very good. You needn't make such a face, Master Charlie; I can assure you that the hind quarters of a good fat bull-frog or shad-frog, either of them, are far superior to chicken. The "shad-frog" is called by some the "leopard-frog," from its beautiful spots. It is quite another affair to your "ugly toad," and can leap ten feet at a jump.

"But, grandpa, tell us about the toads with houses on their backs, and toads that can sing."

Oh, yes; I saw them in South America in 1836. The toads with houses on their backs are called "Surinam toads," because they are found chiefly in Surinam or Dutch Guiana, and in the marshes along a river of the same name. But I see that mamma is coming for you, little ones, and we will have to finish to-morrow night.

"Mamma oughtn't to tum," says Charlie. GRANDPA GOODALE.

Indian Post Carriers.

In the East Indies the postmen are known as *tappal-runners*. In general they are an honest, humble class of people. Their pay is small, and labor and fatigue often great, especially in those districts where there are wide jungles, and where the heavy falls of rain during one part of the year render traveling not only toilsome, but full of danger.

Nor is the weather the only enemy these poor people have to encounter; swollen streams with strong rapids, venomous serpents and fierce wild beasts—these are an every-day occurrence with those who carry the letter-bags in the districts that lie near the Malabar coast. Armed with a long pole, at one end of which are suspended the sealed bags, while the other has a number of brass rings, which, tinkling together, serve to alarm serpents and other unwelcome neighbors, these tappal-runners, usually two or three in number, set out at all hours of the night, and face sometimes the most fearful storms. This, in a dense jungle or wood, is anything but a desirable position; for, although they are always accompanied by torch-bearers, one going before and the other following them, and although the whole company assist in raising a continued unearthly yell, which is intended to terrify the fierce beasts of the forest, it often happens that some sudden winding among the hills brings these poor tappal-runners into the midst of trumpeting elephants, bellowing bisons, half-frightened tigers, or hissing cobra di capellos.

In this state of affairs the torch-bearer who closes in the rear gives the alarm, and the flaming torches are the only safeguard. The tappal-runners continue in motion, running all the faster in consequence of what they have just witnessed. The jungle is got through, the moon bursts forth from a heavy ridge of storm clouds, and they reach their journey's end just as the day is breaking in the east. Having delivered over the letter-bags to those appointed to receive them, they gladly turn in, weary and wet, for a few hours' refreshing nap. To-morrow night the letters going in an opposite direction will arrive, and then they will return home again, and have a week's rest from the toil and perils of tappal-carrying in the jungle.—*Child's Companion.*

THE vocation of the Christian scholar is, in our day, indefinitely noble; but demanding gifts and graces of no common kind for its adequate fulfillment, and imposing a burden which none but those who are strengthened from within and from above can long support. But he who is conscious of any measure of such strength, and knows how it may be increased according to his need, will never attempt to get rid of responsibility by turning aside from duty, or hope for peace only by avoiding light.—*Myers.*

Farm, Garden and Household.

The Secret of the Potato Disease.

Prof. de Bary, of Strasburg, the investigators in France, Rev. J. M. Berkley, and other scientists of England, and many in America, have labored diligently during a period of thirty years to discover the origin and true cause of this malady. The utmost they have discovered by their researches and experiments is that "fungus" is found upon the vines; and their theory is that disease originates from this parasitical growth, and that from its attack and continued presence rust in the vines and rot in the tubers follow.

The idea that fungus originates the potato disease is a fallacy. The fungi never start spontaneously from a healthy plant or substance. They are exhalations from a purulent, morbid condition of the plant or substance from which they start and derive their nourishment. Fungus is a consequence and not the cause of the disease.

My experiments and microscopic examinations of the potato reveal wonderful inherent substances—eggs of insects developing organisms never described by entomologists as connected with the potato, nor referred to in any of the early or later scientific investigations. They have entirely overlooked the hidden enemy, the secret source, where and from whence the potato disease originates. I furnish the following facts: For years past I have taken different varieties of potatoes, washed and actually scrubbed them thoroughly with a stiff brush. These potatoes, being subsequently submitted to the element of warmth—same as when planted—develop, after a few weeks, myriads of living microscopic (*larvæ*) insects. The epidermis of the tuber, examined with the microscope, show at this time the eggs of the insects; also their embryonic state in various stages of development. They appear to be protected by a gluten until warmth and moisture dissolve the adhesive substance which first fastened them to the epidermis. Myriads of this larvæ come into existence from the potatoes planted, leave their *nidus* (nest,) and adhere suctorially to the roots for subsistence, thereby poisoning the vines and destroying their vitality. Blight in the vines and rot in the tubers follow.

Potatoes from England, Scotland, Ireland, France, Germany, Prussia and other countries, all, by experiment and microscopic investigations, show the same results.

Those foreign tubers contain inherently the eggs of the larvæ, and the same elementary action that develops the stalk and roots brings to life these deadly enemies of the crops.

The insects are always semi-aquatic in this larva state, and remain during this period of existence upon the roots and new tubers.

Statistics from agricultural districts of various countries show an aggregate loss of hundreds of millions of dollars in the potato crop annually. England reports a loss of $200,000,000 by the potato disease of 1872. And yet England, and all Europe combined, with scientists in entomology and microscopy unsurpassed, have never traced out the underground rendezvous where the enemy are reserved for their annual campaign of destruction.—*Lyman Reed.*

STACKING SHEAVES OF GRAIN.—Unless a stacker is an expert it will always be better to set a pole firmly in the ground and build the stack around it. A pole at the center will aid the stacker to carry up his work true, and it will prevent a stack from leaning. When commencing a stack bottom, the *Ohio Farmer* says, set up two bundles against each other, and others against these until a circle is formed sloping from center to circumference, each row half the length of a sheaf further out than the one before it. Carry out the foundation in this way until it is of the desired size, and then at the outside lay a double row of bundles and press them down well. The foundation being now prepared, build upon it by laying the tiers of sheaves from outside toward the center, each row lapping butts to bands. Gradually lay out until the stack has attained the height desired—that is, let each row of buts project a trifle further than the one beneath, so that the circumference of the stack will gradually increase in size as it is carried up to a half-way point, and then gradually draw in until the top is reached. Caution must be used not to make the stack too flaring. We have found it a good plan to let one tier of bundles project some four inches at the point where it is decided to begin drawing in for the top; this furnishes what may be termed eaves. If the stack is to stand an indefinite time before threshing, it will pay to give considerable attention to thatching the top. At all events it should have a topping out of bog grass or hay.

THE AYRSHIRE COW.—Formerly farming was so poor in Scotland that in spring the people bled their cattle to get blood to mix with a little oat and meal. So much of the land was wet and swampy that but little could be cultivated. Wheat was seldom grown except on a nobleman's estate, and a large portion of the country was as much in common as are the Western plains. And yet the grass was rich and abundant, and so it came to pass, between 1750 and 1800, that the celebrated Ayrshire cow grew out of this distress—that is to say, some family, surely pressed for the means to sustain life, had a cow which they cared for, both winter and summer, with the greatest attention; she was driven to the richest and thickest grass, she was housed in winter with the children, and fed from the carefully stored hay; and above all, she was milked till the last possible drop was obtained. From kindness, good feed and close milking a calf sprung equal at least to its mother. Then began neighborhood fame; perhaps the laird or the noble obtained some of the stock, and the same care being bestowed, followed by "selection of the fittest," a noble race growing out of the direst necessity has been given to the world. I may note here that no valuable race of cattle has ever been known to originate except in a country of excellent grass.—*Dr. Cross.*

TRAINING A HORSE TO TROT.—A correspondent of the *Turf, Field and Farm* tells how he trained an old cavalry horse to trot. He was accustomed to "lope," and could not be made to understand what was required of him, until a space of some four hundred yards was measured off in a field, and he was ridden across this. Whenever he broke he was scolded, at once turned about and again started from the starting-point. If he trotted across without breaking he was petted, fed lumps of sugar, apples or some other pleasant food. In this way he soon learned what was wanted, and made every effort to trot this distance in the shortest time, becoming a horse of unusual speed. A somewhat similar plan was some years since set forth in a circular and sold at one dollar.

We refer to this now, not so much because of the desirability of knowing how to teach a horse to trot, as because the lesson taught can be applied in very many ways. Teaching any domestic animals what is expected of them is of the greatest importance. If an animal knows that a specific duty is required, to be followed by rest or reward, it will much more readily do what is expected than if it has no definite conception of what is before it.

SPAVIN—*Is It Curable?*—This question is asked in the *Western Farmer*, and answered by its veterinary editor, William Horne, as follows:

"No; spavin is not curable—never was, never will be—the many quack assertions to the contrary notwithstanding. At this advanced period of information and knowledge in all such and similar matters a man shows himself behind the times when the question of curability of spavin is not with him a settled fact as an incurable disease. I have been so often asked if spavin or ringbone can be taken off that I am impatient when such a question is asked. Neither can be cured, but may be so mitigated that the horse may be just as useful as though the exostosis of spavin or ringbone did not exist.

"The surest and with me the best remedy is the actual cautery (hot iron) in the hands of a qualified man—none other. The next remedy is active blistering with the common cantharides blister ointment, or biniodide of mercury or iodine ointment, or strong tincture of iodine, applied for several weeks; but firing is the best by far, and most effective."

FOOD FOR PIGS.—There is no doubt in our mind of the benefit from feeding crude carbonaceous matter to swine when they are kept in close pens. The avidity with which hogs eat rotten wood is well known. Charcoal is but another form. The utility of feeding wood has long been recognized. We some years since substituted the ordinary Western stone coal with the best results, where from two hundred to five hundred hogs were kept in close pens, on the refuse of city hotels. Something of the kind seems as necessary to them as salt to herbivorous animals. We have known them to consume a pound in the course of a day, and again they would not seek the coal for some time. Just what the particular use coal is in the animal economy is not so easy to answer. Swine are especially liable to scrofulous and inflammatory diseases. Carbon, in the shape of coal, is an antiseptic, and the probability is that it acts in this way in purifying the blood.

WHEAT-GROWING MAXIMS.—Somebody has been at the trouble of condensing a great deal of information about wheat-growing in a very small compass, and somebody else set it afloat without credit. If we could we would gladly give the name of the author.

The best soil for wheat is a rich clay loam.

Wheat likes a good, deep, soft soil.

The best seed is plump, heavy, oily and clean.

About two inches is the best depth for sowing the seed.

The drill puts in the seed better and cheaper than broadcasting.

From the middle of September to the last of October is the best time for sowing.

If drilled, one bushel of seed per acre; if broadcasted, two bushels are required.

One heavy rolling after sowing does much good.

For flour, cut when the grain begins to harden; for seed, not until it has hardened.

FRUIT IN TIN CANS.—The Boston *Journal of Chemistry* says: "The impression prevails among those who use freely fruit which is put up in tin cans that they are injured thereby; and this impression, in many instances, is correct. We have long contended that all preserved fruits and vegetables should be stored in glass, and that no metal of any kind should be brought in contact with them. All fruits contain more or less vegetable acids; and others that are highly corrosive are often formed by fermentation, and the metallic vessels are considerably acted upon. Tin cans are held together by solder, an alloy into which lead enters largely. This metal is easily corroded by vegetable acids, and poisonous salt formed. Undoubtedly many persons are greatly injured by eating tomatoes, peaches, etc., which had been placed in tin cans; and we advise our friends to use only glass jars."

SWEET POTATOES.—After vines commence running you may clip them off, cut them up in pieces about a foot long, and stick half the length in the ground, and they will make just as good potatoes as the slips. This may be done as late as the middle of July. You may plant the potato in March, draw and plant the slips in April and May, and then draw and cut the vines in June, and raise a good crop from them all. Keep on planting sweet potatoes; they don't interfere much with any other crop, and will take the place of corn for feeding all kinds of stock in winter.—*Brandon Republican.*

MEDICAL.

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MEDICAL PREPARATIONS.

The Perfection of Medical Science.

Dr. Warrington's Cough Melange.

☞ Pronounced by all who have used it the very best preparation for the cure of CONSUMPTION, *Coughs, Colds, Bronchitis, Hoarseness, Asthma, Whooping Cough, Chronic Coughs, Catarrh, Influenza, Spitting of Blood*, Soreness and Tightness of the Breast and Lungs, Night Sweats and Croup. Being prepared from Herbs, Tar and Rock Candy, it is healing, softening and expectorating, and particularly suitable for the cure of all affections of the *Throat and Lungs*. ☞ Parents will please remember that the Cough Melange is the only sure remedy for Croup.

Full directions accompany each bottle. Price, per bottle, $1, or six bottles for $5.

Dr. Warrington's Analectic Oil.

THE GREAT PAIN DESTROYER.

It Cures the Worst Pain in from Three to Thirty Minutes.

THE GREATEST REMEDY IN THE WORLD for Cholera, Cramps, Diarrhœa, Colic, Headache, Neuralgia, Toothache, Scalds, Bilious Colic, Children's Colic, Cholera Infantum, Sick Headache, Nervousness, Nervous Headache, Summer Complaint of Children, Cuts, Sprains and Bruises. *Used internally and externally.*

As a remedy for Rheumatism it has no equal.

The Analectic Oil is prepared from the most active vegetable remedies. It acts directly on the nervous system, and by restoring the nervous equilibrium it regulates the excretions and secretions of the body. It is also a powerful diffusive stimulant.

For infants we challenge the world for its equal. It can be administered to infants one week old for Colic or Cramp. Dose, one-half drop to two drops, under three months old; and between three months and one year, two to five drops, in a teaspoonful of milk or water.

☞ *REMEMBER.* ☜

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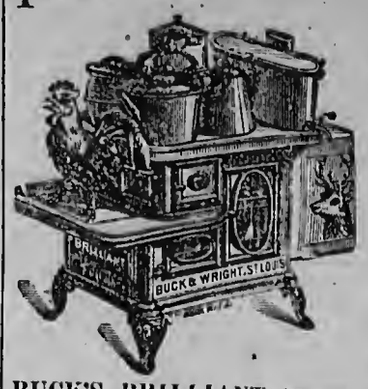

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Scientific.

A FRENCH NATURALIST, M. Margelidet, has just published the results of an interesting experiment in natural history. On the fifteenth of January, in the year 1870, he caused a cavity to be hollowed in a large stone; put a toad into the cavity, and then sealed up the mouth of the cavity with impermeable cement. The other day, on the fifteenth of that month, five years, day for day, since he had put the poor creature into durance vile, he broke open the cavity, at the Museum of Natural History, and found the toad within alive and well, though in a torpid condition. Nor has it, since its release, taken any nourishment whatever.

THE STRUCTURE OF PLANTS.—Dr. Braithwaite has investigated the structure of plants, the interdependence of the several parts, the various forms of cells, and the phenomena of growth, and has discovered what any sincere worker may discover—that there is always something fresh to find out in the products of nature. As regards cells, the doctor remarks, each variety is so constructed as best to fulfill its special function. "Where freedom and quickness of circulation are required, as in the milk vessels of such plants as the sow-thistle, lettuce and celandine, the walls are thin, and all obstructing partitions are removed; on the other hand, where strength is needed, as in so many fibers used in our manufactures, deposit goes on in the interior until hardly any central space is left; and if firmness and resistance are required this deposit becomes so indurated as to give the qualities we value in such woods as oak, mahogany, box and ebony; while even in them provision is made for interchange of air and fluids by a beautiful system of pores and canals."

EFFECT OF LIGHTNING ON TREES. A Swiss savant named Colladon has made some interesting observations in regard to the effect produced on different kinds of trees by lightning. In the neighborhood of Geneva lake, where these observations were made, the poplar-tree suffers least from lightning, seeming to conduct it away rapidly. Oaks, when struck, lose the tops. Elms are as little injured as poplars. Colladon has found that *young* pear-trees recover from the effects of lightning, but old ones die, which seems to be a proof that young trees are better conductors. The practical conclusion that he draws from this is that poplar-trees may serve for lightning rods when planted near houses, provided care be taken to connect the lower part of the trunk with a well or moist ground, by means of a strong metal plate buried in the earth. Without this precaution the electric current may leave the tree and take another direction. This happened in one case, where it took an oblique course through a house in order to reach a neighboring puddle. If the ground water is not very deep, this is not necessary, as on river banks and in valleys.—*Journal of Applied Chemistry.*

AN INVENTION has been patented in England by Mr. T. Harding, which is intended to prevent the entrance into dwellings of sewer gas. Connected with the main sewer is a pipe two inches in diameter, and at the top of the pipe is a ball, so fixed that it allows an aperture of a quarter of an inch all round, through which the sewer gas may escape from the pipe. Running up outside of the large pipe is an ordinary gas pipe, and just underneath the ball at the top of the sewer pipe a set of burners is so arranged that when lighted they make a complete circle of fire. The ball prevents the sewer gas from rising through the center, and it cannot escape through the flame, which entirely surrounds the aperture. The consequence is that the sewer gas mingles with the ordinary gas, and is consumed, adding, it is said, greatly to the brilliancy of the flame. The invention may be easily applied to the public lamps, and we are informed that a one-inch pipe may be used, and that the increase in the illuminating power that would be thus gained is enormous. Another advantage is that the ball and the upper part of the pipe quickly get intensely hot, and the heat draws the foul air from the sewers, leaving them perfectly free.

THE sixth and concluding lecture of the course on chemistry by Dr. Frankland, F. R. S., to working men in connection with the Royal School of Mines, was delivered lately. Subject: Water. The lecturer said: "People usually imagine that they know all about water perfectly well; but, in truth, we are very far from knowing all about it; a whole course of lectures would not be sufficient to go through all the known properties of water. We will look at a few of its principal qualities: First, as to its color; doubtless you would say, if asked, that water is colorless, and so it appears to be when you look only at a thin stratum; but looked at in a stratum of sufficient depth it will be seen that water has its own peculiar color—a bluish green tint. This we show by passing a ray of white light from the electrical lamp through a horizontal tube, which is fifteen feet long and half filled with pure water from the laboratory, and you see the light, passing through the air in the top of the tube on to the screen, is white; that through the water has a bluish-green tint. This layer corresponds to a reservoir seven and a half feet deep, and a stratum of pure water of that depth would give this color. Another quality of water is its comparative incompressibility; it was doubted for a very long time whether it was compressible at all, and the celebrated Florence experiment did not settle the question; but it has been shown that it is slightly compressible, that, for one additional atmosphere, 1,000,000 volumes of water are compressed to the extent of 51.3 volumes."

THE festival of St. Januarius was celebrated, according to custom, at Naples recently, but this year, the Italian newspapers inform us, the blood remained firm in its phial, and showed no signs of liquefaction.

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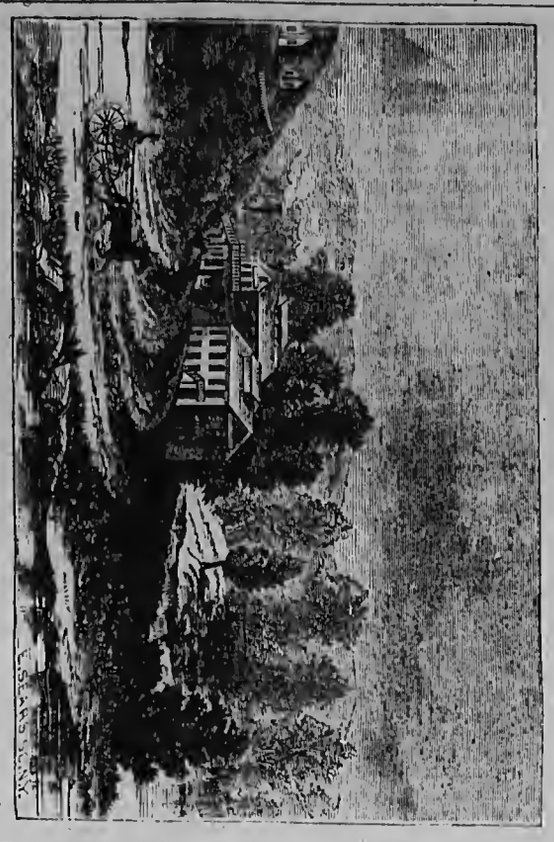

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oc29 9m

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519.....MAGAZINE STREET.....519
Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 10m

FOUR SEASONS RESTAURANT.—JOHN ROSIO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. ja21 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 5 feet 11 inches below high-water mark.

COTTON.—The following are the arrivals since the nineteenth instant:

Mississippi river and bayous	1,932
Red river	1,323
Ouachita river	1,098
Railroads	892
Lake	16
Mobile	886
Texas	559
Total	6,706

On Saturday, although at the opening there was nothing in the dispatches to stimulate the demand, buyers came forward with increased spirit, and the movement being subsequently stimulated by the noon New York telegram reporting an advance of ⅛c. in spots, with an improvement of 1-16@⅛c. in futures, the sales up to 1 P. M. reached 2,500 bales, after which there were further transactions to the extent of 3,750 bales, making the comparatively large aggregate of 6,250 bales. On Monday only a moderate business was done during the morning, but later in the day, spots having advanced ⅛c. at New York, and the receipts at the ports showing a further falling off, buyers came forward more freely, and the entire business summed up 5,700 bales, at an improvement of ⅛c. in ordinary and strict ordinary, and 1-16@⅛c. in the medium and better qualities. The lower grades were in special request, and improved more than the higher. The sales included barely strict ordinary at 14c., good ordinary at 14⅛@14⅜c., and strict good ordinary at 15c. On Tuesday there was a fair inquiry, and 2,000 bales changed hands during the morning, at about previous rates, after which buyers came forward more freely and took in addition 3,300 bales, making a total for the day of 5,301 bales. Nothing transpired to indicate any quotable variation.

The above makes an aggregate for the past three days of 19,250 bales, against 15,950 for the corresponding time last week and 12,550 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 967,414 bales, against 1,076,284 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 180,388 bales. The decrease by the reports per telegraph is 173,920—3,148,415 against 3,322,335. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 48,996 bales to Great Britain, and a decrease of 35,705 to France and 52,457 to other foreign ports. We quote:

Ordinary	13⅞ @ 13¾
Strict ordinary	13⅞ @ 14⅛
Good ordinary	14⅝ @ 14¾
Strict good ordinary	14⅞ @ 15
Low middling	15¼ @ 15½
Strict low middling	15⅛ @ 15⅝
Middling	15¾ @ 16
Strict middling	16 @ 16⅛
Good middling	16⅛ @ 16⅜
Middling fair	17⅛ @ 17¼
Fair	17⅝ @ 17⅞

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	6,706	
Arrived previously	1,038,501	1,045,207
		1,061,160
Exported past three days	19,793	
Exported previously	822,218	842 011
Stock on hand and on shipboard		219,149

LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 838 hhds., which were disposed of slowly at 5½@6¼c. for inferior, 6¾@6¾c. for common, 7@7¼c. for fair, 7¾c. for good fair, 7⅞@7¾c. for fully fair 8c. for prime, 8¼@8⅜c. for strictly prime, 8⅝c. for choice, 7@8½c. for seconds, 9@9½c. for yellow clarified, 9½@10c. for off-white clarified, and 10¾c. for pure white clarified.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday were confined to 450 hhds. and 67 half bbls., which were mostly sold at 43@46c. for common, 50@55c. for fair, 58@60c. for prime, 61@65c. for strictly prime, 6@7c. for choice early crop, 48@50c. for eistern-bottom, 45c. for centrifugal, and 50c. for prime fermenting.

CORN.—On Tuesday 9,000 sacks sold at 81c. for white mixed and white, 85c. for limey white, and some choice yellow on private terms.

OATS.—On Saturday 1,750 sacks sold at 72@73c., and on Monday 1,000 sacks sold at 75c., and 100 at 78c. ₱ bushel.

BRAN.—On Tuesday only 50 sacks sold at $1.40 ₱ 100 lbs.

PORK.—On Monday 120 bbls, heavy over-weight, on the spot, and 100 do., to arrive, sold at $22 ₱ bbl.

BACON.—On Monday 325 casks sold at 9½c. for shoulders, 12¼, 12¾@12¾c. for clear rib sides, 13@13¼c. for clear sides on the spot, and 12¼c. for clear sides to arrive.

LARD.—On Saturday a lot of 50 tierces refined sold at 14½c. ₱ lb.

BREAKFAST BACON.—A lot of 15 boxes brought 13c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 116@116¼, against 116⅛ at New York, and after a moderate business closed at the opening rates, against 116 at New York, where it touched 116⅜ in the interim.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 108@108⅜ for American half dollars. Mexican dollars closed at 96@96⅜ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$ 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	10 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow		8
CHOCOLATE, ₱ lb.:		
Cocoa	38	50
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	— —	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	20	22
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	4 85	5 00
Superfine	4 50	— —
Fine	4 25	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 30	4 25	4 75
HAY, ₱ ton:		
Prime	25 00	— —
Choice	27 50	28 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	8 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	— —
Coal oil, in barrels	17	18
Linseed, raw	90	— —
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, March 23, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	6 50 @ 7 50
Sheep, first quality ₱ head	6 00 @ 7 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those whn we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the differeot branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D Thompson & Co., St. Louis, Mo.
Agricultural Implements.
Combined Cotton and Corn Planter.
Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.
Book-Binders.
Owen Gernon, 58 Camp street.
Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinsnn & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Life of Jesus, H. S. Goodspeed & Co., New York.
Albert Mason, New York.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Paul Sauve, 30 Commercial Place.
The Graphic Company, 39-41 Park Place, New York.
Valley Publishing Company, St. Louis, Mo.
Boots and Shoes.
Louis Gimbel, agent, 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Mrs. D. J. Loewenstein, 549 Magazine street.
Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.
Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Carriages.
J. A. Lum & Co., 162 Grnvier street.
China and Crockery ware.
Samuel E. Moore, 55 Camp street
W. C. Shepard & Co., 29 Camp and 112 Common street.
Coal and Wood.
H. H. Hassmnn, 102 Calliope street.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.
Cooperage.
P. A. Leblanc, 22 Front street.
Cotton Seed.
Louisiana Oil Company, 37 Union street.
Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.
Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.
Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.
James S. Knapp, 15 Baroune street.
Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Auguste Marx, 383 Dryades street.
Educational.
Blackmnr's Commercial College, 131 Carondelet street.
Illwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Embroidery and Lace.
A. D. Causse, 538 Magazine street.
Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Putterson, 28 Beekman street, New York.
Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 186 Gravier street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.
Furniture.
John Bois, 152 and 154 Camp street.
D. Kelham & Co., 36 Royal street.
Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.
Grocers.
J. J. Brown, 78 Magazine street.
J. M. Bowling, 25 Decatur street.
John L. Lavelle, 301 Dryades street.
J. H. Peyton, corner Magazine and Philip streets.
Hair Goods.
George T. Shilling, 331 Dryades street.
Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Insurance.
Firemen's Insurance Company, corner Camp and Gravier streets, I. N. Marks, president.
Leather.
A. F. Rican, 80 Customhouse street.
Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.
Machinery.
Bickford Manufacturing Co., 664 to 691 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
A. B. Farquhar, York, Pa.
Lane & Bodley, Cincinnati, Ohio.
Memeely & Kimberly, Troy, New York.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.
Marble Works.
J. Waterhouse, Philadelphia.
Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cincho Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Hurtwell's Specific, Hartwell & Co., 1272 Broadway, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Dr. J. W. Leillingwell, 230 Canal street.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Shamons' Liver Regulator, J. H. Zellin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.
Dr. C. H. Warrington's Preparations, Pittsburg, Pa.
Merchant Tailor.
Joseph Brandner, 34 Bourbon street.
Milliners.
Mrs. Fricke & Williams, 586 Magazine street.
Miss. C. Samson, 605 Magazine street.
Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.
Notary Public.
William H. Seymour, 79 Customhouse street.
Novelties.
Cowan & Co., Eighth Street, New York.
Dr. Van Hohn, 143 Court street, Boston.
Painting and Gilding.
William Hillsman, 120 Calliope street.
Paper Fashions.
M. S. Hedrick, 103 Canal street.
Paper Mill.
James Ormond, Atlanta, Ga.
Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.
Pens.
R. Esterbrook & Co., New York.
Joseph Hillott & Son, New York.
Periodicals.
The Metaphysician, 51 Bond street, New York.
Photography.
Eng. Simon, 21 Hospital street.
Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 139 Canal street.
A. L. Tucker, attorney at law, 160 Common street
Purchasing Agency.
Clark & Mollman, 71 Broadway, New York.
Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
Restaurants.
Four Seasons Restaurant, 111 Chartres street.
Something New, 72 st. Peter street.
Safes.
John W. Norris, 27 Canal street.
Sale Stables.
M. F. Thomson, 269, 271 and 273 Delord street.
Savings Banks.
New Orleans Savings Institution, 156 Canal street.
Seeds.
R. Maitre, 602 Magazine street.
Southern Seed and Plant Company, Gallatin, Tenn.
Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Hregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.
Shadines.
McGrath & Compton, 103 Poydras street.
Soap.
J. H. Keller, 110 Gravier street.
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Stationer and Printer.
A. W. Hyatt, 38 Camp street.
Stoves.
H. Haller, 49 Camp street.
Tea.
Great China and Japan Tea Warehouse, 5 Camp street.
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J. M. Justiniani, 311 Burgundy street.
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T. W. Bothick, 271 Camp street.
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Heath & Lara, 99 Camp street.
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Ringen Washer, H. Haller, 49 Camp street.
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no20 1y

Religious Notices.

MOBILE DISTRICT CONFERENCE.—Delegates attending the Mobile District Conference, to be held in Pensacola, will have the benefit of the excursion ticket over the Mobile and Montgomery railroad. These tickets are at the rate of six cents going—return free. Tickets must be secured before leaving the home office.

S. H. COX, P. E.

NOTICE.—The members of the Meridian District Conference will please call at the parsonage (first house south of the Catholic church,) and they will be conducted to their homes

U. B. PHILIPS, Pastor.

ENTERPRISE, Miss., March 20, 1875.

MOBILE DISTRICT CONFERENCE.—Bishop Doggett will hold the Mobile District Conference, at Pensacola, Florida, April 10, 11 and 12. All the preachers in the district, itinerant and local, with the lay members elected, are urged to be present. Preachers in charge are requested to raise and bring with them the Bishops' collection; also something to pay the traveling expenses of the Bishop.

The district stewards will please meet at the same time and place. S. H. COX, P. E.

THE Meridian District Conference will be held at Enterprise, Mississippi, April 2-4. Bishop Paine will open the Conference on Friday, at nine o'clock A. M.

JOHN A. ELLIS, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SUMMIT DIST.—SECOND ROUND.

Amite City, at Greensburg	Apr. 10, 11
Franklinton	17, 18
Holmesville	24, 25
St. Helena circuit	May 1, 2
Amite circuit	8, 9
Hammond	15, 16
Union	22, 23
East Baton Rouge	29, 30
Homochitto	June 5, 6
Meadville	12, 13
China Grove	19, 20
Summit	27, 28
Covington	July 3, 4

25 A. B. NICHOLSON, P. E.

VICKSBURG DIST.—SECOND ROUND.

Fayette, at Bell Grove	Apr. 3, 4
Kingston, at Washington	10, 11
Natchez	17, 18
South Warren, at Bovina	24, 25
Cayuga, at Utica	May 1, 2
Mount Olivet, at Satartia	8, 9
Clover Hill	15, 16
Rolling Fork, at Macville	22, 23
North Warren, Mildale, Cane Ridge and Sunflower mission	29, 30
Rocky Springs	June 5, 6
Port Gibson	12, 13
Vicksburg and Grove street	19, 20

11 F. M. FEATHERSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Enon circuit, at Soule chapel	Mar. 27, 28
Rankin circuit, at Salem	Apr. 3, 4
Westville circuit and Taylorville mission, at St. Ely	10, 11
Mount Carmel circuit, at Santee	17, 18
Columbia circuit, at Union Academy	24, 25
Pearlington circuit, at Pearlington	May 1, 2
Ocean Springs station and Handsboro mission, at Biloxi	8, 9
White Plains circuit and Black Creek mission	15, 16
East Pascagoula circuit	22, 23
Chickasawha and Greene mission	29, 30

11 C. F. GILLASPIE, P. E.

BROOKHAVEN DIS.—SECOND ROUND.

Beauregard circuit, at Pleasant Valley	Apr. 3, 4
Brookhaven station	10 11
Hazlehurst station	17, 18
Zion mission, at Tallahatchie	24, 25
Raymond circuit, at Raymond	May 1, 2

The other appointments will be given soon.

11 H. H. MONTGOMERY, P. E.

MISCELLANEOUS.

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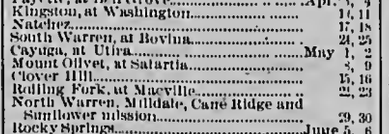

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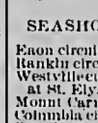

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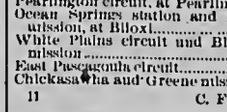

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12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
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A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
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Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
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Good Table GOBLETS, from 50 cents per set up.

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$30—Gold and Platinum Sets—$30.
Usual charge, $100.
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$2—Gold Fillings—$2.
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Bear in mind, we are the original and only packers of Shadines, and every *genuine* box has the letters H. & C. pressed on each side.

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J. A. LACROIX,

PRO

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, APRIL 1, 1875. NO. 14.

News of the Week.

DOMESTIC.

WASHINGTON, March 24.—The Senate was in executive session all day, most of the time being spent in discussing the nomination of Don A. Pardee to be United States district judge of Louisiana, vice Durell, resigned. The nomination was finally laid on the table.

A committee was then appointed to wait upon the President and inform him that the Senate was ready to adjourn, unless he had some further communication to make. The President replied that he had none.

The usual resolution of thanks to the Vice President and President pro tem. of the Senate were agreed to, and the Senate, at 5.45 P. M., adjourned *sine die*.

Apprehensions from floods and gorges are general throughout the North, the late severe weather having massed the ice. The present snow, melting in many localities as it falls, gives assurance of a general flood.

Two hundred thousand people who subsist from the lumber trade will probably lose all.

GALVESTON, March 26.—A special to the *News* from Corpus Christi, dated the twenty-sixth, eight P. M., says: "A large body of armed Mexicans attacked several ranches about seven miles from this city this evening, robbed one store, taking several Americans prisoners. An invasion of this city is apprehended. The excitement is intense; all the citizens are in arms."

GALVESTON, March 27.—A *News* special from Corpus Christi, March 27, says: The band of Mexicans come within seven miles of town, robbed several stores and houses, and took a large number of Americans prisoners, among them Judge Gilpin, formerly a member of the Legislature, and two women. They compelled all the captives to walk in front of them until they were exhausted, then mounted some of them on bareback horses and hurried them off. They robbed and burned the postoffice at Nueces, and robbed and took prisoner one mail-rider. The Texans have gone in pursuit.

A fight is reported near Banquette; one Mexican and two Americans killed. All except four persons escaped. Nothing has been heard of them. Business is mostly suspended and citizens are under arms guarding the town. Information received from Los Olmes, Nueces county, says that throughout the entire region between here and the Rio Grande lawless bands from Mexico are continually raiding through the country, robbing, murdering and driving stock across the river. They have become so daring of late that nearly all travel on the highway has ceased; even stock men are deterred from hunting their cattle and horses through fear of falling into the hands of these ruffians.

They entertain an especial enmity to Americans, and woe to the luckless white man that falls into their clutches. At present there seems to be a concerted movement on the part of these villains to clean up all the white men within striking distance of the Rio Grande—fifty to seventy-five miles—and even further, where ingress and egress can be safely effected. To this end they have been crossing the river in small detachments for the past week, and it is estimated that there are now on Texas soil at least three hundred armed bandits.

Rumor hath it that several Americans near the river have been murdered by them.

The rumor comes in that the Mexicans have cleaned out a company or two of negro soldiers at San Luis, on the Rio Grande, about forty miles below Rio Grande City, and a number of armed men were seen hovering near this place. A great many Mexicans reside here, but they cannot be depended upon for assistance in a contest in which their countrymen are engaged.

Nearly the entire Rio Grande frontier of Texas, embracing a belt of from fifty to one hundred miles in width, is inhabited mostly by Mexicans, many of whom, though taking no active part in the forays of the thieves, yet sympathize with and give them secret aid and comfort.

WASHINGTON, March 28.—The matter of the Louisiana judgeship may be considered closed. Attorney General Williams has telegraphed Circuit Judge Wood that he cannot designate a district judge for Louisiana.

MAUCH CHUNK, March 29.—Intelligence reached here at nine o'clock last night of a threatened outbreak of frenzied miners from several mines. They moved simultaneously from several points; disarmed the special police from Philadelphia at Buck mountain, and took their arms with them. They went to Jindle, where one policeman was shot in the head and two were beaten. Each place they visited they compelled the men to go with them. No damage was done to property as far as Hazleton. Father O'Hara, Catholic priest, exhorted them to go home, and they are now disbanding. Should the troubles continue the government will be called on for troops. All quiet now, but threatening.

WASHINGTON, March 30.—In the Supreme Court to-day the case of the United States against Cruikshank and others, charged with a violation of the enforcement act in Grant parish, Louisiana, was taken up, and its argument will likely consume the remainder of the week. It comes to this court by certificate of division from the Circuit Court for Louisiana. Judge Bradley, of this court, was of the opinion that the act of 1870, under which the indictment is framed, is unconstitutional, and his colleague at the circuit was of the reverse opinion. The defendants are represented by Reverdy Johnson, David Dudley Field, John A. Campbell, and Judge Marr, of Louisiana.

It is likely that the Supreme Court, by advice and consent of counsel, will withhold decision in United States *vs.* Cruikshank *et al.* until October.

FOREIGN.

BERLIN, March 25.—The government contemplates an amendment of the law against the Jesuits, so as to make it operative against other religious orders.

PARIS, March 25.—According to the latest advices from Carlist headquarters at Estella, Generals Mendiri, Sabolls and Tristary have united in a forcible protest against General Cabrera's manifesto and in favor of Alfonso.

MADRID, March 25.—General Compos has inflicted another defeat on the Carlists at Huguet, near Ridaura. The enemy lost three hundred and the Alfonsists sixty-eight killed. The Carlists are concentrating for an attack on Puigcerda.

CITY OF MEXICO, March 22, via Havana, March 30.—The seventh National Congress will begin its closing session on April 1.

A floor in St. Paul's Hospital, in this city, recently gave way and a large number of people were precipitated to the story below. Several persons were badly injured.

A new law compels the closing of pawn offices in the capital. The proprietors generally refuse to conform.

The earthquakes in Jalisco are abating, the later shocks being very slight. Meanwhile the volcanic activity of Ceburuco increases, and prodigious quantities of ashes and dense volumes of smoke issue from its crater.

PARIS, March 30.—An official decree has been promulgated prohibiting the importation into France of American potatoes, and of sacks or barrels previously used in packing them. The object is to prevent the introduction of the Colorado beetle.

Weather Freaks in Arkansas, Etc.

MR. EDITOR: The following notes, derived from reliable sources, indicate approximately the changes that occurred in the weather in Sebastian county, Arkansas, recently:

Friday, March 5, 1875.—Quite warm and clear; trees budding rapidly, birds singing, insects flying, musquitoes biting, farmers plowing, gardeners planting, etc.

Saturday, March 6.—Snowed all day, on a warm, melting earth. Depth of snow at the city of Fort Smith, four inches; at Enterprise, ten miles south of Fort Smith, eight inches; over Backbone mountain, five miles farther south, twelve inches; at Bishops', in an open prairie twenty-four miles south of Fort Smith, fourteen inches deep; over Poteau mountain, thirty miles south of Fort Smith, in Scott county, eighteen inches deep. Don't know how deep in Texas and Louisiana.

Sunday, March 7.—Clear, bright and sunny. Most of the snow left in the northern part of the county, and in a day or two more spring returned.

Our State is very quiet under the benign government instituted by the best people in it, with Hon. A. H. Garland as the lawful and worthy Governor. Bread is scarce in many counties, and thousands of people will live hard. But we hope they will "trust in the Lord and do good," so as to "dwell in the land and be fed." The church is holding on in the even tenor of her way; nothing very unusual being done any way. We hope and pray for peace, prosperity and a general religious revival this year. The NEW ORLEANS CHRISTIAN ADVOCATE always meets with a hearty welcome.

H. M. GRANADE.

From the Work.

ST. STEPHEN'S AND WASHINGTON MISSION.—*Mr. Editor:* Our first quarterly meeting closed yesterday. It lasted two days. Bro. Cox, our presiding elder, did the most of the preaching, which was greatly to the satisfaction and edification of the people. We received one person into the church on application. The greater part of the community has been quickened and revived on the subject of religion.

M. M. DAWSON, P. C.

MARCH 15, 1875.

ALWAYS have a book within your reach which you may catch up at your odd minutes. Resolve to edge in a little reading every day, if it is but a single sentence. If you can give fifteen minutes every day it will be felt at the end of the year. Regulate your thoughts when not at study. A man is thinking even while at work. Let him think well.

WERE a man but to think of it, the responsibility of not acting is sometimes infinitely greater than that of the most rash act.—*Maudsley.*

Further Particulars of the Awful Devastation.

The tornado of Saturday was probably the most terrible in its ravages and extent that has ever visited this section of the country. During Sunday it was the subject of conversation in this and neighboring cities among all classes, and there was a general desire to learn the fullest particulars. Augusta was remarkably fortunate in escaping the ravages of it.

The first place that we hear of its striking was Atlanta, where it was rather severe, though only a portion of the city suffered by it. It struck the western part of the city early in the day, followed about one o'clock by a destructive hail-storm.

Large hail-stones seem to have fallen at all the places visited by the storm, and scenes of desolation mark its track through Georgia and into South Carolina. Trees were uprooted and twisted off, houses of all kinds demolished, heavy cars overthrown, while, saddest of all, many persons were killed and injured by the falling buildings, and some even carried long distances on the wings of the wind. In the southern portion of Augusta large pieces of bark from trees, which it is known do not grow within many miles of this city, fell to the ground during the heavy rains and were picked up by different persons. The effects of the heavy rains are seen in all directions of the city, where crossings were washed up and in some cases floated off. In many places it appeared as though there had been a freshet from the river, the water being very deep in all low places. This was especially noticeable where the side drains to the sewers were not sufficiently large to carry off the water at once. It seems like Augusta escaped by a special Providence.

At Berzelia there were two heavy rain-storms coming from different directions at different times during the afternoon—one from the north-west and the other from the north-east. During the first one various articles fell, and were picked up, such as hats, bed linen, boards and shingles, and others of a varied character, which were known to have come from a distance of many miles. The force of the wind was so great in the track of the cyclone that horses and mules were blown almost away, and in a few instances men, women and children are reported to have been carried hundreds of yards; and in one case a child carried away, it is said, has not been found, and in another instance a young lady in Hancock county was said to have been landed in the top of a pine-tree and so severely injured that she cannot live. Another report yesterday was that a man, a stranger, had been lodged in a tree up the Georgia railroad, and that no one knew whence he came or anything about him. But these two latter reports lack confirmation.

The following are the particulars of the ravages of the storm and casualties, as far as obtainable up to yesterday evening:

After leaving Atlanta, the next place we hear of the tornado is near Sparta, where it struck about noon.

About five miles from Sparta the house of Mr. Sandford Massey was totally destroyed, and Mrs. Massey and her child were killed. A young lady named Miss Berry, who was visiting at this house, was also killed, and Mr. Massey had his foot broken.

At Elam Baptist church, in Warren county, not far from Barnett, on the Georgia railroad, there was a meeting in progress, Rev. J. W. Ellington preaching to a large congregation when the storm reached there. The building was demolished, and a number of persons injured and one lady killed.

AT MILLEDGEVILLE.

The Macon *Telegraph and Messenger* says the clouds, as they passed over, resembled an hour-glass in shape, and were so luminous as to create the impression that a large fire had occurred, and the fire bells were generally rung. Fully fifteen houses were destroyed, but a full list could not be obtained. There are no doubt many others not heard from. The new building of Mr. Martin was destroyed, and one of his children and a colored child killed. Judge Hunter's residence was unroofed, and the carriage-house of Mr. T. H. Latimer, with his stables, were destroyed. A bale of cotton was blown to pieces, and a team passing from the asylum to Milledgeville was overtaken, the wagon blown away, and the harness torn from the animals, severely injuring them.

In Glasscock county the force of the storm is said to have been terrible, and that fully thirty-five persons were killed, showing that the worst effects were felt in this county. We have not yet obtained a report of the casualties at this point. Judging from the general course of the storm, this was probably the point where it diverged, and one portion struck Camak, the station on the Georgia railroad where the Macon and Augusta railroad branches off for Macon. This appeared to be a regular cyclone—a whirlwind within a whirlwind, as in the case of this one, at times arising from the earth high in the air, then shooting downward to the earth again and carrying everything before it. This was especially exemplified at Camak, where the tornado swooped down and literally swept the whole of the village away, not leaving a single house of any kind standing.

As we reported on Sunday morning, Mr. Thomas Geesling, the Georgia railroad night watchman, was killed by a car, containing ten tons of guano, under which he took refuge, turning over on him. Mr. S. B. Fielding, telegraph operator; Mr. T. C. Kneller, conductor on the Macon and Augusta railroad; Mr. Edward Skinner and Mr. Albert Tunisen, both firemen, all of whom were at Camak at the time and previously reported injured, were doing well yesterday, as we learned. It is strange that, in the prostration of all the houses at Camak, ten or twelve in number, so few were injured. This may be accounted for, however, by the fact that the inmates generally ran out into the open air upon the first premonition of danger.

The most fortunate escapes, however, were the passenger trains of the Macon and Augusta railroad and the Georgia railroad, the latter being only twenty minutes behind the storm, while the trains of the former road, bound up and down, missed it only by an hour. The train for Macon reached Camak with great difficulty, while the down day passenger train of the Georgia railroad was delayed two hours in clearing the track of the debris, trees, telegraph poles, wires, etc. The residents of this section are houseless and homeless, having lost all they had in their houses—clothing carried off, provisions destroyed, and no place where they can lay their heads. The storm seemed to cross the Georgia railroad again at the forty-two-mile post. Between Camak and Thomson, ten miles below, trees in many places were lying in different positions, showing that two storms must have ravaged that section, moving in opposite directions.

In this neighborhood the places of Mrs. Jesse Walton and Ellis Walton suffered great injury. On that of the former, her residence was unroofed, all of the outhouses were blown down, and an old negro man and a child were killed. On the latter place the outhouses were generally demolished. At Dr. T. B. Phinizy's German place all the outhouses were blown down, and it is said three little negro children were blown away, but two of them were afterward found, though no trace of the third one has been obtained. A letter, apparently blown from Thomson, was found in Edgefield, South Carolina. The tornado crossed the Savannah river about ten miles above Augusta, and passed through Edgefield county, thence to Aiken, and then on to Barnwell county.—*Augusta Constitutionalist, March 23.*

Seamen's Anniversary.

The first anniversary of the Scandinavian Seamen's Friend Society was the occasion of gathering on Sunday evening, in the First Presbyterian church, Lafayette Square, New Orleans, a very large audience, representing almost all the Protestant denominations in our city. The president of the society, Rev. John Mathews, pastor of the Carondelet Street Methodist church, presided.

The secretary of the society presented a report, from which we extract as follows:

Though Scandinavian in name, it is by no means an exclusively national organization, but cosmopolitan in its benevolence. As its constitution plainly states, it aims in the first place "to provide a commodious and conveniently located Bethel, which, under the control and management of the board of trustees, shall, nevertheless, be free to seamen of all nations who may wish to worship God with us."

Secondly, to secure the services of a missionary speaking the Scandinavian language, who shall have charge of all matters pertaining to the spiritual interests of the members of the society.

Thirdly, to furnish medical attendance to all seamen who shall subscribe to our rules and regulations.

Fourthly, to sustain a regular office, boarding-house and free reading-room. In short, in all suitable ways to promote the temporal and spiritual welfare of Scandinavian and other seamen while in this port.

The preliminary meeting, at which the urgent demand for the immediate organization of such a society was first presented and acted upon, convened in the rooms of the New Orleans Seamen's Friend Society, in the Marigny buildings, on the evening of February 2, 1874.

A number of our fellow-citizens, representing all the Protestant denominations in our city, cheerfully took upon themselves the conduct of the proposed enterprise, feeling confident that since the Scandinavian peoples, comprising Danes, Swedes and Norwegians, represent about three-fourths of the mercantile marine trading with this port, there was certainly a large and inviting field for missionary labor. A public meeting was held at the Congregational church, on the evening of March 30, 1874 (just one year ago,) when the objects of this new organization were presented, a very considerable enthusiasm excited in its favor, and some $500 in money pledged for its support. Having thus far but a name, we next sought a local habitation, whence to reach out after the sailors. Meantime we secured the services of a faithful brother, who, feeling called of the Master to this work, left his occupation as a mechanic, and upon the faith of what was yet to come consecrated himself to this cause.

The board of managers at the outset determined to incur no debt in the prosecution of their work, and at the beginning of the present winter were operating only through the personal efforts of their chieftain on shipboard, and wherever he might reach the seamen in their places of resort on shore. Just at this point there was presented by several of the shipmasters most deeply interested in this work, and who had proven their interest by their contributions and zealous advocacy of the cause, an urgent request that we would at once purchase the building, No. 13 Esplanade street. It was found that the property indicated could be had at the very low figure of $4 750, to be divided into three payments. We had not in hand, however, the whole sum needed for the first payment, but such was the urgency of the representative men of the class for whose welfare our society had been chartered that we consented to accept the loan of a sufficient sum to secure to us the transfer of the desired property, and upon New Year's day public religious services were held for the first time in the Bethel of the Scandinavian Seamen's Friend Society. At present we have a preaching service on the morning of each Lord's day and a prayer meeting on every Friday evening, conducted in the Scandinavian language; and on the afternoon of every Sabbath and upon every Sunday evening we have services in English.

We have a very convenient and attractive reading-room, to the supply of which a copy of every daily and weekly paper of the city, both secular and religious, was cheerfully contributed by their respective proprietors. Others among our liberal-hearted fellow-citizens have donated various articles of furniture, and one of our warmest friends among the ship captains gave us a melodeon; so that after but three months' occupation of our new quarters we can confidently assert that for many years, at least, no such an attractive place of resort for this large class of our floating population—"those that go down to the sea to do business in great waters"—has had a place among the benevolent organizations of our city. The query very naturally arises: Why this new society, where so many kindred enterprises are already claiming the support of the public, and especially when through its auxiliary, the New Orleans Seamen's Friend Society, the American Seamen's Friend Society has been for many years operating in the same field? To this we reply that this latest organization is not the spontaneous outcome of the Christian philanthropy of New Orleans, but has sprung into life at the urgent call of a large majority of those ship captains visiting this port that take an active interest in the welfare of their crews. That they so persistently pressed their claims upon our sympathy and aid is clearly indicative of the fact that the society already in the field was inadequate, either by reason of the scope or method of its operations, to meet their wants, and it was only with an association of this kind that, in such times as we have been and are now passing through, we consented to add another to the causes demanding the generous support of every follower of the Lord Jesus Christ in this city. During the year about $2,500 have been contributed in aid of this society, of which sum almost $1,500 has been given by the captains and crews of Scandinavian vessels. Such, in brief, is the history of the first year of the Scandinavian Seamen's Friend Society of New Orleans.

Missionary Festival

AT DRYADES ST. GERMAN CHURCH.

Surely the urgent appeals for help from our missionary secretaries are not chronic fault-finding reiterations. But how can we help the cause of foreign missions? The property of our Germans consists principally in real estate; and, alas, most of their houses are for rent; and for those occupied the tenants withhold payment. What, then, can I do for foreign missions? I concluded to hold a missionary festival; had tickets printed, at twenty-five cents each. People will go anywhere, even to church, if they have to pay for it. The Sunday school scholars and teachers prepared suitable songs and addresses. Having offered prizes of hymn and tune-books to children selling more than ten tickets, the tickets sold very readily.

The festival proved a perfect success. The house was crowded, the singing excellent, the speaking fine. A basket collection was, of course, also taken. And now, after having paid for printing the tickets, and for the prizes offered for selling them, I hold in my hand $125 for foreign missions. Jews and Gentiles have bought our tickets, and to convert Jews and Gentiles this money will be expended.

I would suggest that our preachers do not look upon their Sunday schools as fancy flower gardens, but rather use them as capital which it is their duty profitably to invest for the furtherance of Christ's kingdom.

Very respectfully, Mr. Editor, your humble brother,

J. B. A. AHRENS.

IN a Dublin theater, a few nights since, the clown attempted to make fun by using the names of Messrs. Moody and Sankey. But the audience hissed the fellow off, and then in full chorus sang one of the popular revival hymns till the curtain fell.

Books and Periodicals.

REASONABLE ELOCUTION. A text-book for schools, colleges, clergymen, lawyers, actors, etc. By F. Tavenner Graham. A. S. Barnes & Co., New York and Chicago, 1875.

So far as a brief examination enables us to judge, this is a very reasonable exhibition of the art of speaking. The method and general system of teaching elocution of the author strike us as very wise and effective. 12mo, 211 pages. Price, sent by mail postpaid, $1 25.

FROM the same publishers, A. S. Barnes & Co., we have received Easy Lessons in Language, by S. W. Clark, A. M., and Peck's First Lessons in Numbers, both very good works for beginners. Price of Easy Lessons, thirty-five cents; of First Lessons, twenty-five cents.

SCRIBNER'S MONTHLY ILLUSTRATED MAGAZINE for April is a number of more than usual interest. The illustrations are numerous and excellent, and the articles are fresh and varied. We give the titles of some: The Proud Lady of Shavoren, A Chat About German Parliaments, Death-Dealing Trades, The Liverpool of America, A Farmer's Vacation, The Statue of a Life. The interesting story of Seven Oaks, by Dr. Holland, is continued, this number containing chapters 9 and 10.

LIPPINCOTT'S MAGAZINE, APRIL. The contents are as follows: Australian Scenes and Adventures, illustrated; The Golden Eagle and His Eyrie; Three Feathers; Sonnet; Nice; The Raskol and Sects in Russia; Eleanor's Career; An American Lady's Occupations Seventy Years Ago; A March Violet; What is a Conclave? Monsoor Pacha; How Ham Was Cured; On the Study of Shakespeare's Sonnets; Our Monthly Gossip; Literature of the Day.

ST. NICHOLAS for April is splendidly illustrated, and has a wonderfully fine display of articles adapted to amuse and instruct the young people. Here are some of the titles: Cinderella, That Bunker Hill Powder, The Great Freshet, The Fair at Pan, The Pilot-Boat, The Peterkins Snowed Up.

FROM Rev. Charles B. Galloway, of Jackson, Mississippi, we have received a copy of the Minutes of the Mississippi Conference. They are published by Revs. Jno. A. Ellis and Charles B. Galloway in behalf of the East Mississippi College. Price, twenty-five cents per copy.

LITTELL'S LIVING AGE of March 20 has: The English Bar and the Inns of Court, Fated to be Free, Religious Revivals in Medieval Italy, Alice Lorraine, Early Kings of Norway, Vagabonds in Winter-Time, The Tyranny of Mothers.

SHELDON & Co. will publish in a few days a new volume by C. H. Spurgeon, called "Types and Emblems." Mr. Spurgeon is now probably the foremost of living preachers, and all his writings are welcomed by religious readers.

MORTON'S MONTHLY HOME AND SCHOOL, one of the best periodicals of the day, is published at Louisville, Kentucky, at $1.50 per annum. We have received the March number.

The Lay Evangelists.

The following facts, says the *Christian Observer*, gathered from last week's exchanges, will be read with interest:

Messrs. Whittle and Bliss were expected to commence a series of services in Cincinnati yesterday, Tuesday, March 23. They go there at the invitation and have the cordial approval of evangelical ministers.

They are expected to begin a series of meetings in Nashville on April 15. At a meeting held lately, attended by Baptist, Cumberland Presbyterian, Presbyterian and Methodist ministers, a communication was read from them, fixing that date as the earliest that they could come to Nashville. After full discussion it was resolved to invite them to Nashville at that time, and Rev. Drs. Jones, Baird, Hargrove and T. A. Hoyt were appointed a committee of arrangements. The Nashville *Christian Advocate* says:

"Their measures may not be to our mind, but if they can bring the gospel to bear upon the masses that we never reach, we at least have no cause to complain."

The *Courier-Journal* counts up the additions to the churches in Louisville as follows: "The Presbyterians have received 142 accessions; the Methodists, 105; Broadway Baptist church, 12; Chestnut Street Baptist, several." The count is evidently not full or complete.

In Chicago, the *Interior* says, "the additions to churches of all denominations in the city and suburban towns, the first Sabbath in this month, were unusually large. In the city the largest accessions were made to churches on the West Side, where Messrs. Whittle, Bliss and Morehouse have conducted meetings."

The Christian Advocate.

THURSDAY, APRIL 1, 1875.

IN THE PIPES.

BY KATE PUTNAM OSGOOD.

Wearily, noiler the heavy skies,
The elves played on with a lazy croon;
But home and hope an I loving eyes,
And youth and summer and paradise,
Lived over again in that dear old time.

Across the bridge, with its rotting piers,
And the slimy sh river black below,
Stole up a strain to my ears across
Like an echo out of the joyish years—
A breath from the shuttering Long-ago.

The quaint old house s fell away,
And the narrow street was a Bowery lane:
A light came into the waning day,
The ledger and it rain-drawn hay,
And the man who listened was young again.

And back once more in a larger land,
Brighter of blossom and bluer of sky,
Through the clover and over the sand,
And down by the sunny water strand,
We wandered together, she and I.

And out of an idling pleasure boat,
With the idling current dropping down,
Now faint, now full, a changeful note
We heard in the silence fall and float,
And drift away to the distant town.

And the world was all a sunny strand,
And the year was just a day of June,
And Lifeand Love through Fairyland
Walked on together, hand in hand,
While Time went round to that same sweet tune.

How many faiths have turned to sneers!
How many pleasures needed and gone!
But under the wreck of hopes and fears
That golden Past, undimmed by years,
Like a buried jewel yet lives on.

Go, organ-boy, with your wheezy play,
And vex the souls of the busy throng.
You have given again to one man's way
The simple perfect Eden day
He ever has known in his whole life long.

Oh! organ-boy, if you and I,
And the pipes that play with a lazy croon,
Could catch old Time's le surries by,
And bid him, under that sunnier sky,
Forever go round to that same sweet tune!

Independent.

From Our Little Friends.

FROM A LITTLE READER.

FRANKLIN, LA., March 8, 1875.

DEAR MR. EDITOR: Your welcome paper is such a treat to me, especially the Child's Corner, that I must thank you for it. I am only eight years old, but I can and do appreciate very highly your pleasing stories and instruction to the little children. I cannot write yet; I get mamma to write, and I tell her just what I want to say. We have no Sabbath school out here to attend, but mamma teaches my little sisters and myself, and we have a very pleasant Sabbath school at home every Sabbath. I would like so much to see you, Mr. Editor. I know you are dear and pleasant, just like your paper. I want you to give my love to all the preachers. I love them all very dearly. They talk so sweetly about the Savior. *God bless them all this year.*

I think so much about Bro. Daves, the superintendent of the Mexican mission, so far away. I wish to see him again. I never forget to ask God to take care of him and bless him, and I know my prayers are heard, though I am a little child. I will soon learn to write to you myself. I will close. Good-by.

Your little friend,

LILIAN MAY WILLIAMS.

HAVANA, ALA., March 6, 1875.

DEAR MR. EDITOR: I am not acquainted with you, but pa says you are a fine-looking and good man. I think this must be so, because you publish so many good things for the little folks in the Child's Corner. I like it, and read it with great interest.

My name is Henry Gabriel Hawkins, and I am a little boy nine years old; my birthday was on the fifth of October. I have a mother, papa, three brothers—George, who is older than I, Coke and Brother Ira—and two little sisters, the youngest. All of us that are old enough go to Sunday school. Our Sunday school has been rather small through the winter, but I hope it will improve as spring advances. Our superintendent is Mr. B. Travis. He is a good and kind man; very generous to the church and preachers. My teacher is Mrs. Travis. She is always at her post. I am studying Dr. Summers' Scripture Catechism, volume 1, and the Wesleyan Catechism, volume 2. I also go to an every-day private school, supported by Captain James Jack, one of our oldest Methodists at this place. He takes three of pa's children and a number of others into his school. We have a capital teacher—Miss Vic. Riddle. I am studying algebra, history, geography, grammar and arithmetic.

George, my oldest brother, goes to H. Tutwiler, at Greene Springs, one of the best schools in the South. We will not go to school to-day, because Captain Wright, of California, and General Johnson, of Tuskaloosa, will address the people here on the subject of the grange.

Pa is in his fourth year on this circuit. We like to live here. The people are kind to us, and we shall be sorry when we have to leave them at the close of this year. I could write more, but my letter is already too long. So I remain

Your affectionate little friend,

H. G. HAWKINS.

"HE THAT believeth not shall be damned."—Mark xvi, 16.

That man and his mighty race are now in a state of probation or trial is very evident from the teaching of the gospel; and it is equally plain, from that teaching, that when this probation ends—as it does at the hour of death—man and his race will never more be placed in a state of probation. Therefore it is reasonable to conclude that man's course of conduct in his present state will forever fix his destiny, either for weal or for woe! Hence, when our Lord Jesus Christ, in the final judgment, shall pronounce the awful sentence, "Depart, ye cursed," and they shall "go away into everlasting punishment," the unbelieving shall leave the gospel behind them. Nevermore shall they behold its blessed light; nevermore shall they hear its joyful invitations; nevermore shall they feel its awakening and saving power!

Full of sin, and burdened by ever-accumulating guilt, they must forever follow their downward bent to commit the most enormous wickedness, until their crimes, both in numbers and magnitude, shall far surpass the strongest imagination of earth, and fill even the inhabitants of hell with amazement and horror.

There is a vast difference between the law of God and his gospel. The law is eternal and universal—as much so as God is himself. It exists and is fixed in God's eternal rectitude, and therefore it has always existed and will ever exist in all places, even in hell, absolutely requiring moral rectitude on the part of all intelligences.

The gospel, however, is different. It is an emanation from the love of God, which was specially prepared and sent forth to accomplish the salvation of man from sin upon the earth, and to furnish bliss for the saints in heaven. Therefore the gospel pertains to earth and to heaven. There will be no gospel in hell! The gospel blesses and saves, and there will be no such blessed work for it to perform in hell!

Ah! we sometimes wonder and inquire: "What is hell? What is damnation?" Is it not enough for us to know: *It is to be without the gospel forever!*

No wonder hell is "the blackness of darkness!" W. S. T.

PEMOTE, Alabama.

Ministering Angels.

We see them not in their luminous flight
Down the empyrean, to gild with light
The slumber hours that oft obscure life's hours,
Till charmed with these winged messengers' powers.

The soothing, peaceful calm we often realize, and which brightens our existence, like the sunbeam that changes the crystal dew of early morn to gems of sparkling light, is the influence of ministering angels—the holy messengers of God—daily ministering to us some fresh fount of love, some entrancing strain of heaven-born melody, breathed from heavenly lyres, turning us from the alluring charms of earth to joys eternal, which pass not away. Unseen by mortal eyes, yet by their entertaining presence we are often lost in delight and divine beauty. Oh, thought full of rapture, that we, sinful, erring mortals, are attended by such care, such holy presence! Then let us strive to be ministering angels of earth, in words, acts and all the walks of life, whispering words of love and cheer to some crushed heart, pouring balm upon its bleeding wounds. Oh, the good we might accomplish we know not, if the right cord is touched and made to thrill in sympathetic harmony with those around! Many human flowers, rare and lovely, could we cultivate, training them for a beauteous bloom among flowers immortal, their perfumed signet set on hopes of heaven, casting from their hearts' depths glittering pearls of light, shining like the misty sheen upon the lily's breast, touched by the golden glance of the sunbeam. Yes, many bright stars would pass from beneath the gloomy cloud that so obscures them from sight, and shine with luster in the brightest constellation, were they only nursed with ministerings of love and kindness, to win them from the gross paths of common life. Let us strive more, if possible, to be ministering angels to all our fellow-beings, as we are ministered to from the shining bands of angelic hosts. What a reward will we attain among the blessed if we faithfully follow the pleasant paths of duty to God and man. Our lives will be inwrought with golden blessings tinted with perfect beauty, our inheritance among the redeemed, where our sinless souls will join the heavenly choir, and we will emulate the songs of the angels. Glorious hope! On faith's bright wings we soar away, and enter eternal joy and peace forever.

RUTH.

BURNT PRAIRIE, March 11, 1875.

MR. EDITOR: We have organized a Sabbath school about six miles from Warrington, Florida. We have been blessed with fine success so far. At present we have fifteen scholars, and fine prospects of more. We have a good and kind superintendent, who takes a great deal of pains with the children. His name is Mr. J. W. Williams. We have preaching here on Friday before the second Sabbath in each month. Our circuit preacher, this year, is the Rev. W. Hargrave Morris. He is a very kind and good man. We are all well pleased with him. Last Friday he preached a sermon from the text: "Cast all your cares on him, for he careth for you." Never shall I forget the stress that he placed upon these words. We pray that we may have success with our little Sabbath school and church, and that they may be the means of bringing many souls to Christ. Hoping that you will be so kind as to allow this a small space in the ADVOCATE, I remain, dear editor,

Yours respectfully,

THEODORE E. KELLY.

WARRINGTON, FLA., March 18, 1875.

The Collier's Last Meeting.

One evening, at a religious meeting held by the American evangelists, Messrs. Moody and Sankey, in Edinburg, a grim, tough-looking miner might have been seen among the listeners on one of the forward seats. He was one of those who know not only what it is to love sin, but what it is to have enough of it, and grow tired of it. His conscience was not dead, but no influence near him had ever seemed strong enough to ripen into confession his secret longings for a better heart.

Now his interest was excited by the fame of these foreign preachers and their work in Scotland, and he came, partly in curiosity and partly in serious earnest, to hear them.

And a model hearer he was that evening, whether in knew it or not. Prayers, hymns, preaching, the rough man drank in eagerly. The service began to have a strange charm for him. It was not so much that it was new as that it took hold of him in a new way.

Before long his heart told him that he was listening to God's pleadings, and not to the two evangelists who led the meeting. The short sermon came home to him like the cry of his own soul. Those sweet hymns touched him like music from the heavenly city, and before he was aware his eyes were wet. One after another the simple melodies broke upon his ear and melted him to penitence.

The general exercises over, he started as from a spell. His companion, a rugged fellow-miner, who had been less affected than himself, rose to go, and he rose with him. They walked a little way down the aisle, but the penitent man could go no farther. He turned back and sat down.

"Come, John," said his comrade; "come awa' home."

"Na," said John, "I came here to get good an' I hinna ta'en it a' in yet."

Before he left the house that night he was led to consecrate himself, a penitent man, unreservedly to Christ. The "old, old story" had not been told him in vain.

"I hae thoct often an' often it mann be true," he said, "an' noo I believe it. It bides in me, an' makes peace. I'm sure o' my Savior at last." And so he went home.

Next day, while he was at work far down in the deep coal-pit, a mass of stone or "horseback" fell on him from the roof of the mine, and crushed him so badly that he could not live. The other colliers rushed to him and tried to aid him, but he knew he was dying. "Bend doon your ear to me," he whispered to one of them who stood over him. The man stooped and caught his last words: "O Andrew, I am thankful I settled it last night."

Obituaries.

DIED, on Friday, March 19, at Belair plantation, parish of Plaquemines, Mrs. O. KAY, aged sixty-seven years.

ELVIRA PORTER, wife of William L. Porter, and daughter of Daniel and Matilda McLeod, departed this life December 16, 1874, aged twenty-two years, one month and nine days.

Elvira is dead, but we have the blessed assurance that she has entered "the rest that remains for the people of God." She seemed to be perfectly sensible of her approaching dissolution several days before her departure. She often spoke of death, but not as one that has no hope. She spoke of it as all true Christians do—without fear. From her own words it is evident that she fully realized what the psalmist said in the twenty-third psalm: "Though I walk through the valley of the shadow of death, I will fear no evil." She was of a most amiable disposition, kind and affectionate to all. She so deported herself at home and abroad as to gain the confidence of all who knew her. She joined the church when quite young, and from the time she connected herself with it she continued to evidence her desire of salvation until the day of her death. She did not act like a great many professed Christians do, as if she had lost sight of the fact that she was a member of the church, but her acts proved that she was really religious.

Just before she died, knowing that her mother, brothers and sisters were much grieved at the thought of seeing her die, she quietly asked them not to weep for her. She assured them that she was exceedingly happy in the anticipation of being so kindly released from this troublesome world. She knew that it was far better to depart and be with Christ, whom she so much loved. She talked to all those who drew near her bed in reference to the importance of living right, of being truly the servants of God. She asked them not to forget that sin is dangerous, and that it is calculated to deprive them of all true happiness, both in this world and in that which is to come. God grant that her husband and all her brothers and sisters may treasure these admonitions in their hearts, redeem them to practice, and ever lead a peaceful and godly life; so that when they have ended their career in this life they may meet her on Canaan's peaceful shore. L. C. CALHOUN.

EDNA TORBERT, only daughter of J. T. and Rebecca Torbert, died at the residence of her parents, Spring Hill, Marengo county, Alabama, February 12, 1875, aged fifteen years.

Dear Edna, we cannot think her dead! She was a girl we could but love; so true in all the relations of life; a very child in years, yet a woman in every duty that devolved upon her. As a daughter, she was ever forgetful of self, and only mindful of screening her beloved parents from every burden and care, as far as it was in her power to do so. As a sister, never so happy as when contributing, by many little acts of thoughtful kindness, to the comfort and welfare of her brothers. As a friend, kind and loving in her nature, always ready, with a cheerful smile and willing hand, to aid and comfort all around her.

She cared little for making a display in society, as is common with girls of her age. Her heart was at home. There she had few equals and no superior. She was the light of the family circle—the one whose bright and cheerful face cast light and sunshine over that now lonely household. It would almost appear that it can hardly be home without Edna.

But the best of all is, she was a Christian. Last summer, during a protracted meeting held at this place by our beloved pastor, Bro. Thames, she, with many others of her young companions, professed faith in Christ, and with them gave her pure young heart to God and her hand to the church. From that time until her death her walk was what we might have expected from one brought up and nurtured in the church and Sunday school, as she had been from her infancy.

The writer of this visited her in her last illness and tried to converse with her; but so great was her suffering that it was quite impossible for her to compose her mind for a moment. But from the little conversation we had I learned that she was still putting her trust in God; said she had no fear, but was resigned to his will, living or dying. In bidding her farewell for awhile we sorrow not as those without hope, but look forward with the blessed assurance that we shall meet her again in that beautiful home which God has prepared for the redeemed in Christ, where we shall hunger no more, nor thirst any more, and all tears shall be wiped away, and where we with her will make part of that bright company that shall gather around the throne of God.

ELLEN ABERNETHY.

GEORGE DOUGHERTY MCCORMICK was born in Colleton district, South Carolina, November 4, 1811, and died of pneumonia, at his residence in Jasper county, Mississippi, February 18, 1875, aged sixty-three years, three months and fourteen days. His father, Rev. John McCormick, removed from South Carolina to Mississippi in 1822, and settled in what is now known as Jones county. From thence he removed to Jasper county, Mississippi, in 1833. Our brother was married to Miss Sallie Millsaps, daughter of Hon. Uriah Millsaps, December 5, 1833. From that marriage he leaves eight surviving children—four sons and four daughters—all of whom are married and settled in life. He was married again, to Mrs. Celia Mounger, relict of the late Hon. Henry Mounger, and the mother of Rev. Edwin Mounger, of the Mississippi Conference. He leaves one son and one daughter by his last marriage, the younger of whom is nearly eighteen years old. In a letter received from his son he says: "Father was sick about ten days and suffered a great deal, but his sickness and sufferings were borne with patience and fortitude such as become a dying Christian. His pastor, Rev. Mr. Holland, visited him a day or two before he died, and asked him about the evidences of his acceptance with God. He remarked that he had never such bright evidences as some seemed to have, but told him he felt perfectly resigned to the will of his heavenly Father, and had no fears of death.

"Father did not call his family around him, as some do, and exhort them and advise them; but in this respect he was, when dying, as he had been while living—in his lifetime he showed his children how to live, and in his death he showed them how to die. He walked calmly and fearlessly down into the cold waters of the dark river and passed over to the other shore."

I became acquainted with Bro. G. D. McCormick in 1839 or 1840—shortly after I joined the church. He was a member of the church also, and we soon became friends. From that time to the day of his death he was my fast friend. No man occupied a higher place in my esteem than he did for more than thirty years; and, now that he is dead, no man more sincerely mourns his death. Ever since I accepted license to preach—which I did very tremblingly in the year 1841—he has encouraged by his conversation, and propped and strengthened my feeble energies by his counsels. And always, when I would be riding the circuit on which he lived, when I was in need (if he knew it) he assisted me with his money. Not myself alone, but many others of his brethren in the ministry have shared in the benefits of his liberality. I can testify that for more than thirty years he has been the poor traveling preacher's friend. His house has been a home for him and his purse has supplied his needs. He dearly loved the Methodist Church and all her cherished institutions; consequently he was always ready and willing to do all he could to promote her interests.

In him were united all the important elements that enter into the formation of the character of a Christian gentleman. He embraced religion soon after his first marriage, and his piety was of the genuine stamp. It was not wont to display itself in ebullitions of rapture, but was calm, deep, wise and practical. He had a mind well cultivated, well balanced, and well stored with the best lore of the best books in the world. His manners were quiet and soft and gentle as a lady's. He rarely if ever spoke disparagingly of any one. His rule was, if he could not speak well of a man, not to speak of him at all. Nor would he hear another patiently if he spoke in reproachful terms of his fellow-men. He was brave as Bonaparte in the maintenance of whatever he believed to be right, never compromising an iota where principle was involved. He was as true as steel in his friendships, firm in his principles, kind and considerate in his feelings, genial and forgiving in his nature, never cherishing malice toward any one. He felt a wrong done to himself or his friend, as keenly, repelled it as promptly and forgave it as readily as any man I ever knew. Before and up to the close of the late unhappy war he was a man of considerable property, and I believe he was conscientious in the use and disbursement of the proceeds of this God-bestowed blessing committed to his keeping. After defraying the current expenses of his large family and the schooling of his children he appropriated the greater portion of his annual income to charitable uses. He gave liberally to the support of the church, to the aid of the poor and to the promotion of benevolent institutions. Since the war his means have been much more limited. Nevertheless, he has ever been the hospitable gentleman at home, and, in proportion to his means, as liberal a supporter of the church and all charitable institutions as he was before. In short, to do good and not evil was the great leading purpose of his life. The whole bent of his character, and every important act of his life, was made to bear directly upon this one great purpose; and hence all tended to elevate, to purify, to bless him.

In all respects he was a model of consistent Christian piety, and, so far as I could see, he was a man without a fault. I knew my deceased friend when he was a young man in the bloom of his manhood; I both loved and admired him then. I have known him intimately for thirty-five years, during which time I have marked the growth and development of his character, and have witnessed the results of the most trying conditions and circumstances he has had to encounter during the long period of our acquaintance, and amid them all he has steadfastly remained the same pious, zealous, uniform, upright man.

Later in life I have known him as the venerable head of a large and intelligent family. He had spent a moderately long life of useful diligence, and felt that his life-work was well-nigh done. Viewing him in this most sacred and honored relation, I thought I loved and admired him more than ever. In the management of his temporal affairs he was still diligent in business, firm in discipline, harmoniously regulating all his domestic concerns. In his spiritual affairs he seemed to have a mind calmly reposing on God, a steady, humble, firm acquiescence in the divine will, an entire freedom from discontent and repining, and a full persuasion that a heavenly rest awaited him. In his tranquil state of mind he spent the evening of his life, and in it he died, leaving the fragrance of his example to his children.

His friend and brother,

P. H. NAPIER.

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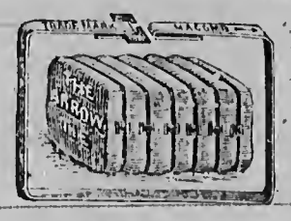

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FOUR SEASONS RESTAURANT.—JOHN ROSSO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. ja26 3m

The Christian Advocate.

THURSDAY, APRIL 1, 1875.

THE following poem was written to his son by Timothy Swan, author of the bones "China" and "Poland," when in his seventy-third year.

Ye ken, dear bairn, that we mann part
When death could death, shall bid us start;
But when he'll send his Gar'd' dart
We canno soy;
So we'll be ready for his dart
Maist onie day.

We'll keep a' right and guile wi'd;
Our wark will then be free frae sin;
Upright we'll sten thro' lifek and linb
Straight on our way;
Deal just wi' a', the prize we'll win
Maist onie day.

Ye ken there's Ane, wha's best and wise,
Has said that a' his bairns should rise
An' soar aboon the lofty skies,
And there shall stay,
Being well prepared, we'll gain the prize
Maist onie day.

Wheo he wha made a' things just right
Shall call us hence to realms of light,
Be it morn or noon, or e'en or night,
We will obey;
We'll be prepared to tak' our flight
Maist onie day.

Our lamps we'll all brimfu' o' oil
That's guide and pure—that wudna spoil;
We'll keep them burning a' the while
To light our way.
Our wark behin' done, we'll quit the soil
Maist onie day.

The American Revivalists in England.

The success of Messrs. Moody and Sankey in London is assured. We judge that we are speaking within bounds when we say that no such pervading religious interest has been known in England since the days of Whitefield and the Wesleys. On last Sunday it is estimated that seventeen thousand women were present at the afternoon meeting at Agricultural Hall, Islington, and twenty thousand men in the evening. The cable dispatches have begun to announce something more than that cases of insanity have been developed by the excitement, and we presume that by this time the staid *Times* and the dignified *Saturday Review* have been compelled against their will to take notice of the movement.

The only satisfactory explanation of the success of these evangelists is that the Spirit of God is in their work. To those who know Mr. Moody no word is necessary in praise of his straightforward simplicity and his unobtrusiveness. He is a plain, honest, believing Christian, with a quaint frankness of utterance, who has no doubt of his message, and can tell with a very simple, unconscious eloquence the story of the love of Christ. The Rev. R. W. Dale, one of the leading clergymen in England, who has watched with critical sympathy the progress of this work, gives some phases of its character, which may indicate its nature more clearly to our readers.

The preliminary prayer meetings and the accounts published of the success in other places had done much to prepare the way for the evangelists when they came. This gave them an excellent advertisement. Besides this, in every city there were hundreds of people whose friends, schoolmates and shop-fellows had written to them, urging them to be prepared for the blessing. After the first day or two scores went home with overflowing joy to tell their friends that Jesus of Nazareth was passing by. Says Mr. Dale:

"I had seen occasional instances before of instant transition from religious anxiety to the clear and triumphant consciousness of restoration to God: but what struck me in the gallery of Bingley Hall was the fact that this instant transition took place with nearly every person with whom I talked. They had come up into the gallery anxious, restless, feeling after God in the darkness, and when, after a conversation of a quarter of an hour or twenty minutes, they went away, their faces were filled with light, and they left me not only at peace with God, but filled with joy. I have seen the sunrise from the top of Helvellyn and the top of the Righi, and there is something very glorious in it; but to see the light of Heaven suddenly strike on man after man in the course of one evening is very much more thrilling. These people carried their new joy with them to their homes and their workshops. It could not be hid."

Above all, the services were attractive. In Brimingham ten or twelve thousand were in the hall an hour before the regular meeting began, singing the popular melodies. That the hymns and tunes were what the people wanted there can be no doubt, however far short they come of a critic's requirements. The services had no prearranged order, and the meeting occupied but an hour and a quarter, followed by the "after meeting." Then Mr. Moody's eloquence is so transparent that it is not recognized as eloquence; but it *tells*. Everybody is extremely interested; but there is nothing that seems remarkable about it or competent to produce the effect. He talks in the most easy, unconventional, straightforward way, as if he was conversing with half a dozen friends at his fireside. You would no more think of criticising him than you would of criticising a friend with whom you exchange a word on the street. He is familiar, very familiar with sacred things, but not irreverent. Then he presents to his hearers an immediate duty. He insists incessantly on the possibility of instantaneous conversion, and he meets a response from his hearers.

Perhaps the most important agency in the system of these revivalists is the "after meeting." All inquirers are invited to remain, and Christians who can instruct and direct them are admitted by ticket. It is the quiet, unexciting conversation of these after meetings that reaps the harvest. "I went up into the gallery," said one young man, "and Mr. Sankey walked up and down with me and talked to me as though he had been my own father; and I found Christ." Mr. Moody's quaint directions are: "Let the young men talk to the young men, the maidens to the maidens, the elder women to the elder women, and the elder men to the elder men." Cultivated young ladies, says Mr. Dale, were sitting or standing with girls of their own age, sometimes with two or three together, whose eager faces indicated the earnestness of their desire to understand how they were to lay hold of the great blessing. Young men were talking to lads—some of their own social position, others with black hands and rough clothes, which were suggestive of gun-making and rolling mills and brass foundries. Ladies of refinement were trying to make the truth clear to women whose worn faces and poor dress told of the hardships of their daily life. Men of business, local politicians, were at the same work with men of forty and fifty years of age.

We presume that the aristocracy and the literati of England will source hear of the movement that is about them. It is an after generation that builds the monuments of the prophets. Bunyan got no words of honor from the Duke of Bedford, whose descendant has lately set up his statue. The Wesleyan Reformation was scoffed at by the fathers of those who laud it in history. Even the Founder of our religion was not rated very highly by his cultivated cotemporaries. But it is such earnest Christian work as these two Americans and their British associates are doing, however sneered at now, that will best resist the torrent of atheism and immorality, and save Great Britain through her lower classes to Christ and his church.

The Civil Rights Bill.

That all persons within the jurisdiction of the United States shall be entitled to the full and equal enjoyment of the accommodation, advantages, facilities and privileges of inns, public conveyances (on land or water,) theaters and other places of public amusement, subject only to the conditions and limitations established by law, and applicable alike to citizens of every race or color, regardless of any previous condition of servitude. That any person who shall violate the foregoing section, by denying to any citizen, except for reasons by law applicable to citizens of every race and color, and regardless of any previous condition of servitude, the full enjoyment of any of the accommodations, advantages, facilities and privileges in said section enumerated, or by aiding or inciting such denial, shall, for every such offense, forfeit and pay the sum of $500 to the person aggrieved thereby, to be recovered in an action of debt with the full costs, and shall also, for every such offense, be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined not less than $500 nor more than $1,000, or shall be imprisoned not less than thirty days nor more than one year, provided that all persons may elect to sue for the penalty aforesaid, or to proceed under their rights at common law and by State statutes; and, having so elected to proceed in the one mode or the other, right to proceed in the other jurisdiction shall be barred; but this provision shall not apply to criminal proceedings, either under this act or the criminal law of any State; and provided further, that a judgment for the penalty, in favor of the party aggrieved, or a judgment upon an indictment, shall be a bar to either prosecution respectively.

SEC. 3. That the District and Circuit Courts of the United States shall have, exclusively of the courts of the several States, cognizance of all crimes and offenses against any violations of the provisions of this act, and actions for the penalty given by the preceding section may be prosecuted in the Territorial, District or Circuit Courts of the United States wherever the defendant may be found, without regard to the other party, and the district attorneys, marshals and deputy marshals of the United States, and commissioners appointed by the Circuit and Territorial Courts of the United States, with powers of arresting and imprisoning or bailing offenders against the laws of the United States, are hereby specially authorized and required to institute proceedings against every person who shall violate the provisions of this act, and cause him to be arrested and imprisoned or bailed, as the case may be, for trial before such court of the United States or Territorial Court as by law has cognizance of the offense, except in respect of the right of action accruing to the person aggrieved; and such district attorneys shall cause such proceedings to be prosecuted to their termination, as in other cases; provided that nothing contained in this section shall be construed to deny or defeat any right of civil action accruing to any person, whether by this act or otherwise; and any district attorney who shall willfully fail to institute and prosecute the proceedings herein required shall for every such offense forfeit and pay the sum of $500 to the person aggrieved thereby, to be recovered by any action of debt with full costs, and shall, on conviction thereof, be deemed guilty of a misdemeanor, and be fined not less than $1,000 nor more than $5,000; and provided further, that a judgment for the penalty, in favor of the party aggrieved, against any such district attorney, or a judgment upon an indictment against any such district attorney, shall be a bar to either prosecution respectively.

SEC. 4. That no citizen possessing all other qualifications which are or may be prescribed by law shall be disqualified for service as grand or petit juror in any court of the United States, or of any State, on account of race, color or previous condition of servitude; and any officer or other person charged with any duty in the selection or summoning of jurors, who shall exclude or fail to summon any citizen for the cause aforesaid, shall on conviction thereof be deemed guilty of a misdemeanor, and be fined not more than $5,000.

SEC. 5. That all cases arising under the provisions of this act in the courts of the United States shall be reviewable by the Supreme Court of the United States, without regard to the sum in controversy, under the same provisions and regulations as are now provided by law for the review of other causes in said court.

English Tea-Making.

That the English are pre-eminently a tea-drinking nation is an accepted fact. That they should excel in the preparation of their favorite beverage as naturally follows, and a cup of English tea already takes rank with a cup of French coffee, delighting those who taste. But to thoroughly enjoy the charm one must see the English breakfast-table—its silver urn, radiant with careful polish; the dainty service, of pure white China, or Molton or Worcester ware, sprinkled or wreathed with flowers; the low silver teapot of our grandmother's time. The sugar-bowl, milk-jug and slop-bowl to match the cups are prettiest, and, when all of silver, they intensify the whiteness of the damask table-cover, and gleam bright in the morning light, which is too often a dull one from English skies. This is the still life of the breakfast-room. Now comes the touch that vivifies the whole. A light-footed attendant fills the urn with water, and touches a match to the spirit-lamp beneath. The reader of the morning paper comes in and shakes it rustling from its folds. The tea-maker enters—either mother or daughter—and with her morning greetings buries herself among the cups. The little tea-caddy (pretty enough for such grouping) is opened and the regulation "teaspoon for each person and one for the pot" measured out into the empty teapot. Enough of the boiling water is drawn from the urn to cover the fragrant leaves, and at last that peculiar English institution, the "ten-cozy," is called in requisition. Fancy a double-wadded cap of some woolen material, flannel or cloth, either of bright color or made gay with braiding or some ornamentation, a generous oval on one side, straight on the other, drawn over the teapot, completely covering it like an extinguisher, and shutting in the heat while the green leaves unroll, and all the delicate flavor is extracted. Five, ten or fifteen minutes pass. The cups are half filled with hot water, and stand warming through and through, sending little clouds of steam into the air. The urn sings low. A little group gather about the table, and pleasant things are said across it by gentle-voiced and gentle-mannered English girls. The toast appears, and eggs, with perhaps thin, wafer-like slices of well-browned bacon, or the national beef-steak, and the simple breakfast is ready. Now the blessing asked, the tea-cozy is lifted, the teapot is filled with the proper amount of boiling water, the cups emptied into the indispensable slop-bowl, which accompanies every tea service, are filled with the aromatic decoction, sugar and milk are added at pleasure, and English tea is made.

Pursuit of Port.

The New York correspondent of the *Advance* tells this story, which unfortunately will not be believed by most of those to whom the truth is of the most consequence:

"It is the next thing to an impossibility to find on this island genuine foreign wines, except at practically prohibitory prices. An anecdote told me by an eminent professor in one of our theological seminaries will illustrate the fact. A physician in the city said to one of his patients: 'You need a little port wine.' 'Very likely,' was his answer; 'but where is a man to get it?' 'Well,' said the doctor, 'that *is* a trouble. But I have a friend down town who deals at wholesale directly with Oporto; and I know I can get from him the genuine article.' So down town he went, and into his friend's great establishment. He saw there, on casks and baskets and bottles, the label, 'port wine,' and, going into the counting-room, told his errand. 'Well, I am sorry,' was the answer; 'but we haven't a drop on hand!' 'No? What do these labels mean, then?' 'O they mean that we have as good port wine as you can find anywhere in the city; but if you are after the real juice we cannot furnish it.' 'I am sorry,' said the physician. 'I wanted only a couple of bottles for Mr. A.' 'Ah!—a couple of bottles. If that is all I can accommodate you. I have a little in my cellar at home that one of my captains brought me straight from Oporto eighteen years ago. I am jealous with it as a specially choice article; but I will send *you* what *you* want.' So the next day the two bottles came. The doctor sent one to Mr. A., but, retaining the other, had it immediately analyzed. And soon after a swift messenger carried the word to the patient: 'Don't drink that wine, for it hasn't a drop of grape juice in it!'

"There is pure wine to be had, but not by the young men who will follow the example of our rich and respectable moderate drinkers. They will take what they have the means to purchase. And with that fiery poison, *while drinking moderately*, they will inflame their blood and deprave their appetite beyond the point of self-recovery. That is the history of thousands."

TRUST.—A young lady teaching her class in Sunday school found her lesson for a certain day embracing the Savior's declaration: "Verily, verily, I say unto you, he that believeth on me hath everlasting life."

A little girl inquired:

"Is that true, is it surely true?"

"Oh, yes," replied the teacher, "it is surely true."

"It must be very nice," said the child, "to have everlasting life, and to know that, whatever comes, you are saved, and saved even now."

"Yes," answered the teacher, "it is a great blessing indeed."

"Then you are saved, are you not?" asked the interesting scholar.

"I hope so!" was the reply.

"Hope so!" exclaimed the child. "Why I thought you told me just now it was sure!"

The conversation is said to have led the young lady to see her folly, and to cast herself with undoubting confidence upon Christ for a present, complete and assured salvation.—*Christian at Work.*

Live Stock and Population.

Prof. Thorold Rogers, of Oxford University, England, has made up a curious return of the proportion of domesticated live stock to population in the most prominent countries in the world. It shows the following results:

Great Britain has one cow to every twelve persons, a sheep for everybody, and one pig for every six.

France has a like proportion of sheep, a double share comparatively of cows, but only one pig to every six persons.

The Swedes have a cow between three and one-half of them, a sheep between two and three-quarters, and a pig to a baker's dozen.

There are as many sheep as there are Norwegians in Norway, when they are all at home, and two and one-half of them (the Norwegians) are entitled to a cow. They can have only one-eighteenth of a pig each.

Denmark has a cow for three persons, as many sheep as persons, and a pig for four and three-quarters persons.

Prussia, with her usual uniformity, has an equal number of cows and pigs, one to every five inhabitants, besides a sheep apiece all round.

Wurtemburg has a quarter as many cows as people, a sheep to two and three-quarters, and a pig to every seven.

Bavaria rates the same as Wurtemburg as to cows and sheep, and is as much better off for pigs as one-fifth is better than one-seventh.

Saxony has a sheep and a pig for every eight persons, and a cow for every six.

Holland has a cow to every four, a sheep to every four, and a pig to twelve persons.

Belgium, a cow to six, a sheep to nine, and a pig to eight (which is an Hibernicism.)

Austria has a cow for every six persons, and a sheep and a pig for every five persons.

Switzerland runs up to the Swedish standard on cows—one to three and one-half persons—and has a sheep for five, and a pig for every seven and one-half persons.

We Americans close the list with a cow for every four of us, a sheep apiece, one pig to every one and one-half.—*Rural New Yorker.*

THE Rev. Dr. Angus was recently addressing an audience in London, and "brought the house down" by telling the following characteristic story of American life. He said:

"Three years ago I happened to travel from Chicago to San Francisco, on the other side of that continent, with a very intelligent, warm-hearted Wesleyan, and we were talking about the condition of the country and the progress of the denominations, and he told me that along the two thousand five hundred miles between those two cities the railways own alternate blocks of twenty miles, the government owning the other alternate blocks, and in a way very common in America the railways offered to any religious body a site for a chapel and a school-house and minister's house, provided they would undertake to build them within the next ten years, and my friend said the only two bodies that accepted that challenge were the Methodists and the Baptists—(laughter)—and he added: 'You will see how the thing will work. We shall supply the fire, and you will supply the water, and we shall get up the steam along the whole line.' (Much laughter.) I believe in order, and I believe, on the whole, a little more firmly in freedom, but I believe, besides that, if work is to be done, fire and water are the best things." (Cheers.)

THE GARDENS OF MOROCCO.—The groves of rose-trees and the flower farms of Morocco are said by a recent traveler to exceed in extent and value those of Damascus, or even those of the valley of Mexico. The general climate of the country is very favorable to this kind of culture. Swept alternately by the breezes of the Atlantic and Mediterranean, and tempered by the snows of the Atlas ranges, the degree of heat in Morocco is much lower than in Algeria, while the soil is exceedingly fertile. To the date palm, and to orange and lemon trees, the climate appears to be especially suited, the dates of Tafilat having been famous even from Roman times. The orange plantations are of very great extent in various parts of the country, while olives and almonds are also staples exported in large quantities. Seeing that this fertile land, within five days' steam of London, produces so much vegetable wealth under the most barbarous cultivation, it appears extraordinary that European enterprise does not, in such a climate, seek profitable employment for its over-abundant capital in its application to the development of such vast resources so close at hand, instead of going so far afield as Australia or America.

LOCUSTS AND FLEAS.—The locust can be heard a sixteenth of a mile. An ordinary man will outweigh fifteen thousand of them. Were his voice proportionate to his weight as that of the locust, he could make himself heard over one thousand miles.

A flea weighs less than a grain, and leaps a yard and a half. Were a man of one hundred and fifty pounds weight possessed of equivalent agility, he could spring from the dome of the capitol at Washington to New Orleans in a single leap! Evidently man has much to learn before he can lay claim to the physical championship of the universe.

WITHOUT virtue thou canst not have peace. Like the rainbow, peace rests upon the earth, but its arch is lost in heaven! Heaven bathes it in hues of light—it springs up amid tears and clouds, it is a reflection of the eternal sun, it is an assurance of calm, it is the sign of a great covenant between man and God. Such peace is the smile of the soul, it is an emanation from the distant orbs of immortal light.—*Bulwer.*

Religious Intelligence.

THE woman temperance crusaders have begun operations in Calcutta, with many evidences of success.

THE demand for the Bible and the New Testament in Russia is greater than can be immediately supplied. An edition of ten thousand copies of the latter has been disposed of within a recent period, and another edition is in press.

AN ODD CASE has arisen in New Hampshire. Two Roman Catholics have been elected to the Legislature. The constitution of the State prohibits their sitting. The question now is whether to reject them, admit them against the constitution, or amend the obnoxious clause. The clause has been disregarded heretofore, and probably will be again. It may, in fact, be regarded as nullified by the prohibition of such tests in the constitution of the United States.

AN afflicted family of New York, having about ten thousand dollars to spend in a memorial to a departed member, put it into the erection of a ten-thousand-dollar church at Ogden, in Utah. This building, which bears the name of the Church of the Good Shepherd, has just been consecrated by Bishop Tuttle. This is the best kind of a monument—better than a cemetery full of expensive tombstones, or a ship-load of stained glass windows.

PERHAPS the most priest-ridden country on the face of the earth is poor Spain, and the secret of it is that its people are among the most ignorant of any in the civilized world. Out of a home population of less than 15,000,000 only 3,000,000 can read, and less than 1,250,000 can read and write. On the necks of this ignorant population are fastened 9 archbishops, 53 bishops, 100,000 ecclesiastics, 14,000 monks and 13,000 nuns. There are now 600 convents for women in Spain, but before the suppression of the monasteries for men there were 1,910 monasteries and convents, containing 20,905 monks and 24,700 nuns.—*Christian Intelligencer.*

THE meetings of Messrs. Moody and Sankey have begun in London with great success. On Sunday, March 14, the attendance was immense. It is estimated that seventeen thousand women were present at the afternoon meeting, and in the evening twenty thousand men were assembled. The evangelists, by cable to George H. Stuart, ask the prayers of all Christians for the success of their work. Fifty thousand dollars have been subscribed to meet the expenses. The *Pall Mall Gazette* is troubled about the reports of insanity, and hopes that people having tendencies that way will consult with their medical advisers before venturing to the meetings.

THE French Canadian Missionary Society occupies a field on the north side of the St. Lawrence, above Quebec, and on both sides below that point, extending about 500 miles. Its chief schools are at Pointe-aux-Trembles. At all its schools about 2,000 youths have been given a scriptural education. The society employs 20 missionaries. Since its foundation it has circulated 35,000 copies of the Scriptures, and about 350,000 books, tracts and illustrated papers. The *Union des Eglises Evangeliques*, a national French Canadian Church, with a constitution like that of the Free Church of France, is connected with this society. It has 11 churches, 40 small stations, 6 pastors, 150 church members and 2,000 adherents.

A VERY interesting and successful mission has been carried on for some years among the Ojibway Indians by the Canada Congregational Missionary Society. The chief of each tribe is anxious that his people should have the advantage of the civilizing influences proceeding from a resident teacher, and no difficulties are thrown in the way of such. The society desires to employ native teachers as much as possible, and hopes to be able before long to establish a training school to prepare these teachers for their work. Three hundred dollars will support a married native evangelist for a year. The principal mission stations are French Bay, on the Sougeen Reserve, Sidney Bay, She-she-gwain-ning, and Spanish River, where Miss Baylis, of Montreal, has spent four summers, doing unassisted, among the Indians and whites of the whole settlement, the work of both teacher and pastor. She has met with great success in her efforts to enlighten the benighted understandings of the people, and the children flock eagerly to her school.

THE JAPAN MISSION.—We take pleasure, says the *Christian Intelligencer*, in presenting an extract from a letter written by Rev. H. F. Verbeck, D. D., at Yedo, on November 21: "The country is overflowing with rejoicings at the successful termination of the Formosan question. War, with all its horrors, has been happily averted, the Japanese having carried all the main points; the savages of Formosa have been chastised; China pays an indemnity, and the peculiar dangers of the Formosan coasts are removed for the future. By this last Japan has placed all seafaring nations in these parts under obligation. The hopeful prospects of the mission work hold out great inducements to me to re-enter the tactical ranks in the field. But Dr. Brown, I think, has not returned from Osaka, and his presence in meeting is necessary to a final decision in regard to my future course. My week-day engagements now oblige me to concentrate my specially Christian efforts on the Lord's day. At eight o'clock A. M. I have a large Sabbath school class; at three o'clock P. M., at a private house in the city, an interesting Bible class; at six o'clock P. M., at my house, four students in New Testament exegesis. The eight o'clock class consists of members of the native union church; the others are independent. The next thing on the national programme may be the revision of the foreign treaties, which is overdue. Much good is hoped from it." In an allusion to the climate of Yedo, Dr. Verbeck writes: "I consider one of the best proofs of the goodness of this climate the generally good health of children of all ages. The only and very important thing we are wanting here for children is good schools."

AMERICAN TRACT SOCIETY.—The fiftieth anniversary of the American Tract Society was celebrated on Sunday evening, February 14, in the Madison Square Presbyterian church, New York, Rev. Dr. John Hall presiding. After devotional exercises an account of the work of the society for the past fifty years was read by the secretary, in which he stated that the society was a grand evangelical publishing and missionary society, with twenty-five thousand life directors. In the fifty years of its organization it had sent out 507,000,000 copies of its publications. The society issued yearly 51,000 copies of its publications, 50,000 tracts and periodicals, and 4,000 volumes of books. It had printed 9,357 distinct publications, in 143 languages and dialects. It conducted six periodicals—two weekly and four monthly. The total cash receipts in 1825 were $10,000, and in 1875 $552,391.30. In 1825 the society issued 8,000,000 pages of tracts, and in 1875 141,000,000. The gifts to the society in 1825 were $7,000, and in 1875 $140,000. The sales of books, tracts, etc., in all had amounted to about $8,500,000, and the total gifts to $4,180,000. The business of the society is self-sustaining, and the gifts are used exclusively for benevolent purposes. The colporteurs, fifty in number, have made over 11,000,000 visits to families. Addresses were made by the Rev. Isaac Riley, the Rev. Dr. Henry Darling, of Albany, and the Rev. Dr. Alexander McLeun, secretary of the American Bible Society. At the close of the exercises the Rev. Dr. Hallock pronounced the benediction.

THE visit of the Syrian Jacobite patriarch to England has been made for the purpose of securing from the government the right of ruling the Syrian Christians in Cochin and Travancore. The *Church Missionary Intelligencer* vigorously dispels the illusion of High Churchmen in regard to this Antiochian prelate, whose residence is at or near Mardin, in Syria. It shows that the Syrian Christians in India were originally Nestorians, and were governed by Nestorian bishops, consecrated from Persia, until the close of the sixteenth century. Then, upon the death of the Nestorian metran or metropolitan, the Roman Catholic Archbishop of Portuguese Goa usurped control over the St. Thomas or Nestorian Christians in India. They endeavored in vain to procure an ecclesiastic from Persia. One who landed in 1651 perished in the flames at a Romish *auto da fé*. Balked in their attempts in this direction, they welcomed a certain Mar Gregory, who came in 1655, sent by the Jacobite Patriarch of Antioch to enlarge the wealth and influence of that see by a new domain in India. Since that time the St. Thomas Christians have been under Syrian ecclesiastical rule, and the Nestorian patriarchs have endeavored in vain to regain their ancient footing. How the Patriarch of Antioch would use his authority if fully established in India is shown by the resistance which he has made to the reforming tendencies of the late metran, Mar Athanasius, and by the conduct of his bishop, who, when sent to India some years back, threw a copy of the vernacular Scriptures on the floor of one of the churches and trampled it under foot. The successor of this worthy, sent out from Syria still more recently, brought with him a saint's bone, which is put into drinking water, in order that the decoction may cure disease. The Jacobite Church, of Syria is utterly corrupt and ignorant, and it is to be hoped that the English government will not allow its patriarch to stifle the awakening life in the Cochin and Travancore churches. *Independent.*

THE *Annals of the Propagation of the Faith*, says the *Independent*, gives a characteristic report from a missionary who has recently journeyed through northwestern British America, into Alaska, to found a mission there. Among the Indians around Fort Youcon he found, to his grief, that their Protestantism, under the teachings of Mr. McDonald, of the Church Missionary Society, was too strong to be shaken. Thence he travels westward, still troubled by the evidences of Mr. McDonald's labors. Finally, arrived at Nosikakel, he deems himself outside the Protestant influence and applies his peculiar methods, which he thus describes: "I caused the children up to seven years of age to be collected, and I had the happiness to pour the baptismal water over the foreheads of fourteen of them. Next morning another Indian family arrived. I was able to enlist four new little Christians. In the course of the day I collected a large number of Indians and taught them the choruses which we sung at Nosikakel. Three or four times I gathered them around me and scribbled for them hieroglyphs on a dozen leaves of paper, in which I pointed out to them the sense of the words which we sung. Not being able to explain myself, I was content at intervals to show them the crucifix and make them understand that it was the image of the Son of God, who died for us. It was this image which affected them and excited their sensibility." Ahas! when after these efforts, several times repeated, the Indians endeavor to repay the kindness of the missionary, it is by striking up hymns which they had learned from the Protestant, Mr. McDonald. The missionary journeys on into Alaska, following the river by canoe, and gradually escaping the spell of Protestant instruction. Wherever he lands the children are "regenerated." By the time he has reached Fort St. Michael, on the Pacific, he has registered his one hundred and sixteenth baptism, and concludes his report with the words: "Of the number, how many little angels will have flown up to heaven and will pray to God for the success of the new missions. Had this been the only result we attained, would it not be consoling, would it not be enough to compensate the trouble and fatigues of the voyage?"

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar a Year, Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

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$1.25 A YEAR

to all Ministers of the Gospel, traveling or local, and widows of deceased traveling preachers.

FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

Weather-Wise.

Within the last few years the progress of science has proved exceedingly helpful to those who talk about the weather. A citizen of New Orleans, on any given morning, may not only know which way the wind blows here at home, but he may also know the temperature and the state of the barometer at almost every point in the world. The telegraph tells us of the storms raging on the other side of the Atlantic, the rumblings and shocks of earthquakes in Mexico and Central America, and of the norther that is sweeping down from the gorges of the Rocky mountains upon the valleys and plains of the South. The crash and roar of tornadoes plowing through Mississippi, Georgia or the Carolinas have not ceased before the sad tidings of death and havoc are already here. The stage of water in the Mississippi and its tributaries, from the remotest sources to the ocean, is known by us at this hour, and the state of the ice, the rainfall, the aspect of the heavens, and the degrees of heat or cold prevailing along the banks for thousands of miles, are accurately recorded for our daily information. The crack of the ice gorges in the Delaware, the Hudson, the Ohio and the upper Mississippi is heard by us down here on the gulf coast as soon almost as by those whose homes are crushed and flooded by the mighty forces of the elements.

Our horizon is no longer bounded by the visual line which once limited our knowledge of what was passing in the weather world. Truly "no pent up Utica contracts our powers." The tides on every shore, the storms on every coast, and the disasters on every perilous cape and headland, are revealed to us almost as quickly as our eyes tell us of the aspects of the morning sky under which we awake. The news of wrecked ships comes to us thousands of miles away, while the sailors are yet clinging to the spars, and nearly as soon as their wail reaches the shores on which the doomed crafts are going to pieces.

The varieties and contrasts which this meteorological kaleidoscope spreads before us are wonderful. Our senses are here soothed by the warmth and brightness of spring, and regaled with the odor of orange blossoms, and the fragrance of roses, and the mingled perfumes of violets, jasmins and heliotropes. At the same hour the snow is falling in Omaha, and driving and whirling and drifting across the Canadas. The brooks and cascades of the Adirondacks are bound in icy fetters, and the snow birds are flitting and chirping amidst the falling snowflakes. Here the streams are open, the mocking birds are building their nests, and making our moonlight nights and dewy mornings vocal with their songs. From sunny Cuba, from Mexico, from other lands, we have daily word pictures of temperate and tropical scenes. Cold and heat, storm and calm, flowers and ice, prosperous voyages and dismal catastrophes, rain and sunshine, valleys devastated by floods, and fields smiling under the hand of culture, are all thrown together upon the news canvas of our morning journals. The winds are blowing every way at the same time, the temperature is everywhere from the bulb up to Fahrenheit's highest figure of endurable heat, the ocean is calm, and it is tossed and lashed, there are bright skies and cloudy, rising and falling rivers, droughts and deluges, sowing and harvesting all in the blow of the eye, and photographed upon the mind as by one instantaneous and vivid electric flash.

The effect, however, is not incongruous and discordant. To the eye it is like a painting with every variety of color and scene, in which the shades and grounds are adjusted with matchless and superhuman skill. To the ear it is the music of a grand orchestra, which portrays some famous historical event, or embodies a marvelous conception of genius in a harmonious combination of sounds. If the ear could gather all the notes as they are heard by him that made the ear, even as our ears drink in the overture and the whole magnificence of an oratorio, what a sublime symphony we should have!

The utility of our weather wisdom must not be overlooked. The "probabilities," published daily for our edification, are much better than the guesses of the old almanacs. We may know at least a day or two beforehand what kind of weather we are likely to have. The storm signals, which the telegraph makes possible, are of inestimable service to maritime interests, and thousands of lives and millions of property are annually saved by their use. We have a medium of intelligence now that vies with the light in swiftness, and in comparison with which the wings of the wind are as a snail's pace. The course and dimensions of the cyclone are advertised long before it can reach a given point, and the voyage may be deferred or everything prepared in view of the approaching gale.

The weather has always been regarded as a boon to mankind in the way of conversation. The dullest and most taciturn, and the most dissonant natures, can here find common ground and something to talk about. Probably Adam and Eve, after the raptures of the honeymoon were somewhat abated, found occasion to dilate upon the sweet and exhilarating atmosphere of paradise, and to spice their colloquies in Eden's bowers with apt reflections upon the luscious mornings and golden sunsets of the new-born world. In heaven the good may not find the theme altogether too commonplace for their use. It is not strange that we should talk so much about the weather. No subject in nature has so much to do with the welfare of men. Health, business, agriculture, commerce, all classes, rich and poor, high and low, are concerned. A north wind kills its thousands in a fever epidemic, an east wind is freighted with malaria and the blues; an untimely frost nips our prospects of fruit and of bread in the bud, and a good rain at the right time saves the farmer from want, pays his debts and makes him comfortable.

God's wisdom and providence are in the weather. He sends the rain and the sunshine. His gentle benedictions whisper in the breeze, and his terrors are in the hurricane and the lightning. The piety of a people and their prayers have much to do with the weather. It is good enough as it is, but if the people were better we should have less of judgment and more of mercy. To be weather-wise religiously is the highest style of weather wisdom.

Lay Preaching.

The most successful evangelical work of the day is being done by laymen. Moody and Sankey in England are stirring the masses as they have not been stirred since the time of the Wesleys and Whitefield. Whittle and Bliss are turning things upside down in Kentucky. Mr. Farwell, the great dry goods merchant of Chicago, has been conducting revival meetings in Wisconsin, and Paxon and Reynolds, from the West, are about to make a tour through Texas for the purpose of holding Sunday school meetings.

We are glad to hear of these instances of zealous devotion and successful labor on the part of laymen. They indicate an abundant and increasing power in the churches, and an extraordinary outpouring of the Holy Spirit. The holy waters, taking their rise in the temple, and for some time flowing through narrower channels, are spreading and advancing. They are growing wider and deeper, overflowing the beds to which they have been so long confined, and carrying life and healing far and wide. Viewed from a prelatical point, these movements are exceedingly irregular, and threaten to sweep away the notion that only ordained men, coming in the line of an unbroken succession from the apostles, are authorized to preach the gospel. God owns their efforts, and tens of thousands are converted by means which some would characterize as unscriptural. Men, untrained in theological seminaries, and without the formality of the imposition of hands, break away from their secular pursuits and go out preaching with the power of another Pentecost. The gospel certainly has lost none of its primitive vigor. It is as young and fresh as when the disciples, being "scattered abroad, went everywhere preaching the word."

So far from its being anything extraordinary that laymen should preach and call men to repentance, the wonder is that more of them are not engaged in the work. After all, what is a layman as distinguished from a minister of the gospel? Is there anything in the religious status of the one or the other which affects the measure of consecration, or that builds an invincible wall of separation between them? It matters not what these unordained men are called, whether evangelists, revivalists, exhorters or something else, still they are preachers of the gospel, and have credentials as good if not better than the Dean of Canterbury. "Where the Spirit of the Lord is there is liberty." And this movement is doubtless of the Spirit. It is the repeated fulfillment of the prophecy, to be recognized now even as it was in the opening of the gospel dispensation: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." The realization of such a state of things as Peter's interpretation of Joel indicates, would be very shocking indeed to a modern churchman, and some of a more liberal school might have their doubts concerning demonstrations savoring so much of disorder. The priesthood of the people seems to be in this and in other inspired declarations: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."

Methodism from the beginning has recognized, fostered and developed lay preaching. The most of Mr. Wesley's helpers were men fresh from the people, and many of them while preaching continued as laymen, and were more or less engaged in their secular callings. Our local preachers are mostly laymen, and authorized as laymen to preach. It has ever been our testimony and polity as a church to favor and cultivate this element of usefulness and power. The present movement looks very much like a revival of lay preaching, and we hope it may extend until thousands more shall be constrained to go to work for Christ, and until all Christians shall feel that they are to take an active part in bringing the people to the Savior.

The power of the churches is mostly dormant, and lies slumbering in the laity. The capacity for praise, for prayer, for preaching and for personal influence in the membership is nearly all lost. To bring this out, to cultivate and direct it for the conversion of souls, should be the study and aim of the ministry. These noted lay evangelists do this, and their position favors their success, because they better know the heart of the people, and the paramount importance of bringing all their gifts to the service of Christ.

We pray that the Spirit of prophesying may come down upon our Christian people in connection with the Spirit of grace and of supplication, and that the tongue of fire may be given to the churches as signally as in the apostolic days.

Letter from Brazil.

SALTINHO, Prov. of Santo Paulo, Brazil, February 12, 1875.

BRO. HARP: The NEW ORLEANS CHRISTIAN ADVOCATE still comes to me almost as regularly as in days of the past, when my postoffice was in the States; and, as it is the only religious paper that reaches me regularly, I assure you it is much prized by all my family. Through its columns I keep somewhat posted in regard to those brethren in the ministry with whom I was identified for more than twenty years.

And now that I am speaking of the ADVOCATE, I must say one thing about it, even if the editor should see it. I *always read* the editorials, and usually with much profit. They are the best part of the paper. There is at least one Christian family in this far-off land to whom those editorials are a monthly blessing. May God bless the editor, and long spare him to write for the comfort and edification of God's people.

I have anxiously looked for something in the ADVOCATE to encourage my hope of the establishment of a mission in this empire by the Southern Church, but I have seen nothing as yet. On the contrary, I see that the missionary contributions of the several Conferences are so small that the Missionary Board will in all probability be able to do nothing for this country for years to come. Hence I have concluded to call the attention of those in authority in the Methodist Episcopal Church to this important field, so strangely unoccupied by every division of the great Methodist family.

I am further encouraged to do this by the fact that, although the Northern Presbyterians were the first to enter this field, they gave a hearty and brotherly welcome to their Presbyterian brethren of the South when they came here four years ago, and the men sent by the two Boards of Missions work together as brethren of one Christian family; and yet are their church organizations separate and distinct. Among these Christian people and their ministers there is real Christian fraternity in this empire.

Dr. Wilson, secretary of the Board of Missions of the Southern Presbyterian Church, paid a visit to the missions of his church, located in this province, the past month, and I am much mistaken if he does not report most favorably when he returns to his native land. It was pleasant to meet with this veteran missionary and Christian gentleman. May God bless him and the Christian band of true men who are faithfully laboring to spread gospel light over this beautiful but benighted land.

Telegrams inform us of the death of Bismarck—that he was assassinated. How much do the present times remind us of the days of Queen Elizabeth, and of Henry the Fourth, of France! Are we on the eve of another great religious war? Are the horrors of such a war, on a great scale, to come upon this generation? Of one thing we may be sure—Rome has deliberately adopted her line of conduct. It is now more than twenty years since she plainly indicated her course. In the former times the kings of the earth were on her side—Italy, Spain, and the German empire of that day, and France in the main. It is quite different now. But God rules over all, and he doeth all things well.

Yours in Christian love,
J. E. NEWMAN.

A Conference Organ.

It seems from the following resolution, says the *Western Methodist*, that the Baltimore Conference is holding this matter under consideration. "At the session just held in Washington city (we quote) "a resolution was adopted appointing T. J. Magruder, Charles Shipley, Y. D. Wilson, W. P. Conway, Jesse B. Wilson, William Milnes, Jr., Rev. Dr. Dabney Ball, Rev. Dr. Atticus W. Wilson and Rev. Dr. R. R. S. Hough to consider the practicability of publishing a Conference organ, with Rev. Dr. Wilson as editor and Rev. E. F. Busey, Rev. Dr. D. Ball, Rev. C. K. Cox, as an editorial committee."

For some time it has been doubted whether our worthy cotemporary—the *Episcopal Methodist*—represented the sentiment of that region. This action, with some other things that transpired at the Conference, tends to confirm the doubt.

No paper or persons can work up a party among Southern Methodists on the issue of fraternity with Northern Methodism. The action of our General Conference on that subject was decisive, and by it we all abide. Baltimore is firm and true to the attitude of our church as then defined. The wisdom and prudence of the deliverance, in the report that was adopted, and has gone into history, is made clearer by time. Any attempt to rally and band together those who voted for a minority report, however delicately made, will find no favor with the persons so complimented. Our church is a unit on that subject. Here and there an individual may weaken and flicker, and be ready for fraternity on any terms, but he will have no following.

THE Nashville *Christian Advocate* of March 27 says: "We worshiped last Sunday at Elm Street. Though the weather was forbidding, we found Bro. F. R. Hill the pastor, Bro. McCarty, the superintendent, and his aids in the Sunday school, with over three hundred young folks, as busy as bees, and as tuneful as birds. They have made a handsome addition to their basement, and beautified the edifice. The school is very flourishing, and is continually furnishing recruits to the church, whose membership has greatly increased. We congratulate them on their prosperity."

STATUES are about to be erected in Edinburg of Dr. Livingstone and Sir James Simpson. The sites chosen are St. Andrew's square and Prince's street.

Baltimore Conference Items.

The special order was taken up—the action of the General Conference, held at Louisville in May last, changing the rules by striking out on page 27 of the Discipline the words, "Drunkenness or drinking spirituous liquors" and inserting, "Making, buying, selling or using, as a beverage, intoxicating liquors"—thereby

MAKING THE TEMPERANCE RULE MORE STRINGENT.

The question was taken on adopting the rule, and it was agreed to by a vote of 65 clerical, 13 lay—78; nays, 47 clerical, 4 lay—51. The result will be certified to the General Conference. A number of those who voted in the negative took occasion to explain their votes, stating that they were temperance men, but deemed the present rule sufficiently strong.

Mr. T. J. Magruder submitted the report of the joint board of finance, showing assessments and collections for Bishops, superannuated and educational funds; the total of Washington district being $245 assessment for Bishops' fund, $220 paid; $925 superannuated, $758 paid; $400 educational, $271.16 paid. The total assessments to the Conference were: For Bishops' fund, $1,531, of which $1,257.99 has been paid; superannuated, $4,851—$3,715.07 paid; educational, $2,110—$1,183.50 paid. The totals show a decrease from last year of $198 in the Bishops' fund, $357.93 in the superannuated, and $252 in the educational fund. The deficiency in the funds for the Bishops and the superannuated preachers would be made up by the subscriptions made on Saturday.

Rev. A. W. Wilson submitted the report of the committee on missions. The committee urged more liberality to the mission cause. This Conference had contributed last year but twenty-five cents per church member, and this year but twenty-eight cents. The importance of the mission cause should be urged upon the people by the ministers. The address of the committee was ordered to be printed in pamphlet form, and Bishop Marvin spoke with ardor on behalf of the missions.

The committee on church papers then made a report. The majority report was in favor of indorsing the Baltimore *Christian Advocate*, the minority in favor of giving equal chances to the *Advocate* and the *Episcopal Methodist* of Baltimore.

W. G. Eggleston moved to table the majority report, which was not agreed to by a vote of 47 to 69. N. Head then moved to adopt the minority report, but that report was tabled, 81 to 52, and the whole subject indefinitely postponed, 69 to 60.

Rev. David Thomas asked the Bishop as to the right of a local minister to take charge of an independent church, but the Bishop said that the question was not now before him in proper form.

The committee on statistics made their report, showing 25,265 white and 89 colored members, being an increase of 1,133 white and 13 colored members; 103 local preachers, a decrease of 2 from last year; 1,532 infant baptisms—increase, 262; 1,272 adult baptisms—increase, 142; 313 churches—decrease, 11, but an increase in value of $39,560; parsonages, 60—increase, 6, the value increasing $16,690; Sunday schools, 407, an increase of 30; teachers, 3,113, an increase of 136; scholars, 21,032, an increase of 853; conversions in Sunday schools, 1,089, a decrease of 126; library books, 54,617, an increase of 3,516; Sunday school expenses, $8,482.81, a decrease of $181.91.

Rev. John Polsal was appointed editor of the Baltimore *Episcopal Methodist*, and a committee was appointed to consider the practicability of establishing an organ of the Conference, with Rev. A. W. Wilson as editor.

THE death of the Rev. J. W. Roberts, Bishop of the Methodist Episcopal Church in Africa, is announced. It was not unexpected, for it was known in this country that he was unable to attend the session of the Annual Conference which was to meet January 19. His health had been failing for a long time.

Bishop Roberts was born at Petersburg, Virginia. He was chosen Bishop by the Liberia Conference in 1856, to succeed Bishop Burns. He soon afterward sailed for the United States, and was ordained in St. Paul's Methodist Episcopal Church, on the twenty-fifth of June, by Bishops Janes and Scott, assisted by Father Boehm and Drs. Holdich, Carlton, Porter and Harris. Immediately after he sailed again for the field of his future labors, the results of which for the first year elicited from the secretaries of the Missionary Society the following record: "Our correspondence from Africa is more satisfactory the last year than during any former year, and it has satisfied us of the activity and success of the missionaries generally, and of Bishop Roberts in particular." From that period onward to the close of his life the Bishop's health, much undermined by many years of previous hard and faithful service, steadily declined, and with it the work also suffered.—*Methodist.*

DEATH OF A VENERABLE MOTHER IN ISRAEL.—We are pained to report, says the *Southern Christian Advocate*, the death of Mrs. Mary R. Burke, mother of the assistant editor of this paper, which occurred on the seventeenth ultimo, at the residence of her son-in-law, James Young, Esq., of Oglethorpe county, Georgia. At the time we write we are without particulars beyond the simple announcement by telegram; but as the family here had received no intimation of serious illness, the presumption is that the event was sudden, and that our aged sister—who had she lived two days longer, would have entered upon her seventy-second year—was gathered almost in the twinkling of an eye, "like a shock of corn cometh in in his season," to the glorified home for which most of her long life had been spent in preparation. Grief, in such a case as this, is gilded by meditation upon the unspeakable calm of the departed saint.

A Precious Priest.

One of the Roman Catholic priests in this city, Mr. Walker, says the New York *Observer*, said last Sabbath in his pulpit that he would as soon administer the sacraments of the church to a dog as to those Catholics who send their children to the public schools. The *Herald* says that "in announcing that next Sunday's collection would be for the benefit of the parochial schools he took occasion to denounce the public school system of New York in the most bitter manner. 'Woe be to the parents,' shouted he in the manner of one hurling anathemas, 'woe be to the parents who send their children to these public schools! Woe be to those who secretly favor them in their hearts! I would not like to be in their places on the day of judgment. The public schools are the nurseries of vice. They are godless schools, and they who send their children to them cannot expect the mercy of God. They ought not to expect the sacraments of the church in their dying moments. I hope you and I will live to see the day when it will be understood that parents who commit this great sin will be refused the sacraments of the church. "What! let them die without the rites of the church?" you ask. Yes, I say so. I would as soon administer the sacraments to a dog as to such Catholics. Did not Jesus Christ suffer one of his apostles to die without the rites of the church in despair? So would I let these wretched Catholics perish. Catholics! They are no Catholics. They are Catholics of the pothouse politician stripe—men who deceive and betray the poor, ignorant, innocent Irish emigrants when they arrive in this country; men who make their poor countrymen, when they are only a few months in this country, perjure themselves to become citizens; men who have no faith or charity in their hearts."

Death of Rev. B. F. Perdue.

The following note brings us the sad intelligence of the death of an old member of the Alabama Conference. Bro. Perdue was one of the veterans of the cross, and had nearly reached the allotted threescore and ten. It was his good fortune to be permitted to work effectively up to the last, ceasing at once to work and live.

SYKES' MILLS, Elmore Co., Ala.

MR. EDITOR: It becomes my sad duty to record the death of our much-loved and worthy pastor, Rev. B. F. Perdue, who died of pneumonia, near Sykes' Mills, Elmore county, Alabama, on the morning of the tenth of March, 1875, in the sixty-seventh year of his age. Uncle Perdue was an humble, quiet, consistent Christian gentleman, full of religious zeal, with an unwavering faith, fully exemplified in his last end. He lived revered and esteemed by all who knew him, and much beloved by the members of *his* charge.

He leaves a wife to mourn his loss. May she receive comfort from on high and remembrance in the prayers of the righteous.

C. M. LYNCH.

HEALTH OF THE VENERABLE HENRY BOEHM.—Father Boehm, says the New York *Christian Advocate*, was very feeble last week, and for much of the time confined to his bed. He had desired to accept a warm invitation to meet the New Jersey Conference in New Brunswick, where he attended a Conference in 1809, when there were no Methodists there. He also desired to visit Smyrna, the seat of the Wilmington Conference, where he met the Philadelphia Conference in 1800. Should he be able to be present, his *centennial sermon*, appointed a year ago for the next session of the Newark Conference, will be delivered in Trinity church, Jersey City. Our aged father now lacks about two months of being one hundred years old.

New Orleans District Conference.

The New Orleans District Conference will meet at the Carondelet Street church, New Orleans, on Thursday, April 8, at five o'clock P. M. On Friday night, at half-past seven o'clock, there will be a district love-feast at the Carondelet Street church, to which all the Methodists of the district are earnestly invited. On Sunday afternoon, April 11, at four o'clock, the regular anniversary of the district Sunday schools will be held. Bishop Paine will be present and preside at the District Conference.

J. B. WALKER, P. E.

Sunday School Celebration.

The twenty-ninth anniversary of the New Orleans District Sunday School Union of the Methodist Episcopal Church South will be celebrated on Sunday, the eleventh day of April, 1875, in the Caroudelet Street church, commencing at four o'clock P. M. Addresses will be delivered by Rev. Bishop Paine, Rev. J. A. B. Ahrens and Rev. John Wilkinson. Music by the children, as usual.

On Saturday, the tenth of April, the schools will all meet at the same place and hour (four o'clock P. M., *prompt*) to practice their songs together.

W. H. FOSTER, Prest.

MEN who are confined in their thoughts and affections to the narrow circle of self, and self at second-hand, cannot give advice to those who are out of that circle, and the world is very apt to confound moderation in discourse and prudence with deep and comprehensive judgment, which rests on a very different basis, and results from far deeper qualities.—*Sara Coleridge.*

THE Baltimore Conference of the Methodist Episcopal Church (North,) Bishop Peck presiding, says the New York *Observer*, met in Winchester, Virginia, on Wednesday, March 3, and adjourned the following Monday evening. This Conference is one of the largest and most influential in the Methodist connection. It embraces within its bounds Baltimore city and the Federal capital, and numbers among its members some of their most distinguished divines.

The following statistics are of interest: Ministers, 193; churches, 359; members (including probationers,) 32,264; increase of members, 278; Sabbath schools, 349; teachers and scholars, 37,627; parsonages, 73; value of church property, $3,027,600. Much important business, mostly of local interest, was transacted, and with unusual dispatch.

Though a "border" Conference, divided by the issues of the war, and now meeting for the first time within what was once known as the "Southern Confederacy," the members were cordially received and hospitably entertained in Winchester by citizens of every denomination and of all political parties, and crowds of deeply interested spectators attended upon their sessions every day.

A DISPATCH from Toronto announces the death of the venerable Bishop James Richardson, in his eighty-seventh year. He was born in Kingston, Canada, and while an officer in the British navy lost his left arm by a cannon ball, before Oswego, in 1814. In 1819 he joined the Methodist Church, becoming a regular itinerant in 1825. He served as secretary of the Annual and General Conferences in Canada, and, associated with Elder Case, issued the first Discipline for the Methodist Episcopal Church in Canada. In 1832-33 he consented to the change of government in the Conference, but subsequently withdrew, and remited with the Methodist Episcopal Church in 1836. After filling numerous offices in the church he was elected Bishop, and for many years, up to 1874, he had discharged the laborious duties of that position without assistance.—*Zion's Herald.*

MARRIED.

CHEQUITT–JOHNSTON.—By the Rev. R. H. Adie, at the residence of Mr. Thomas McNicholson, on the ninth of December, 1874, Mr. George Cequett and Mrs. Elney Johnston, all of Caddo parish, Louisiana.

JONES–RHODES.—By the same, at the residence of Dr. L. Rhodes, on the twenty-second of December, 1874, Mr. Charles Jones, formerly of Atlanta, Georgia, and Miss Annie L. Rhodes, of Caddo parish, Louisiana.

HENLEY–COLLIER.—By the same, on the evening of February 25, 1875, at the Methodist parsonage, in Greenwood, Louisiana, Mr. Lewis Henley and Miss Eugenia May Collier, both of Keachie, Louisiana.

FORD–WALKER.—By the same, at the residence of Mr. George Colquitt, on the morning of March 4, 1875, Mr. John D. Ford and Mrs. Judith A. Walker, all of Caddo parish, Louisiana.

HENDERSON–DOCKERY.—By the same, at the residence of Mr. L. B. Dockery, in Caddo parish, Louisiana, on the evening of March 5, 1875, Mr. William Henderson, lately of British Honduras, and Miss Mary Ida Dockery, formerly of Gainer, Texas.

EMERY–McCRACKEN.—By Rev. J. Pipes, March 18, 1875, Mr. James Emery to Miss Lou. E. McCracken.

BEVERLY–LAFLORE.—At the residence of the bride's mother, in the town of Linden, Alabama, on the twenty-third of December, 1874, by Rev. G. F. Ellis, Francis M. Beverly to Miss Leota B. LaFlore.

Publisher's Department.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

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FOR FINE BOOTS AND SHOES of all kinds we cannot do better than advise you to go to Bachman's, 18 Camp street, under the City Hotel. Mr. Bachman has a large and splendidly assorted stock, and gives perfect satisfaction to all of his customers in price and style. For particulars see his advertisement under the head of Business Notices.

LUMBER AND SHINGLES.—Messrs. Muncy & Marcy, at 424 and 426 Delord street, have on hand cypress lumber, ash wood and oak staves. These gentlemen have every facility for furnishing their customers, and any of our friends who may wish to buy are advised to give them a call. Their advertisement will be found on this page.

LEATHER STORE.—A. F. Ricau, Esq., at No. 80 Customhouse street, invites attention to his domestic and imported calf, kip, morocco, sheep skins and shoe findings. Purchasers, in our opinion, will be consulting their own interest by calling and examining for themselves.

THOMAS MARKEY, undertaker, 40, 42 and 44 Claiborne street, offers inducements to parties making purchases in his line. See advertisement.

WE CALL the attention of our lady readers to the card of Mme. C. Samson, milliner, 605 Magazine street.

READ Dr. Warrington's advertisement elsewhere.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending March 27, 1875.

A—Advocate Publishing Company, Americus News Company, D Appleton & Co, Edwin Alden two letters, N W Ayer & Son $12, W F Alexander, H W Abernathy, C G Andrews $7.50, J S Abernathy.

B—Joseph H Brooks, Thomas B Buckingham, N J Bradley, George W Brown (of Pourlington,) Bowdry & Co two letters, Milton Bradley & Co, C J Boatner $169.78, J Bancroft $2.50, Charles W Blocker, O S Burwell $6, E M Baker $1, James Bethune, Bledsoe & Herrick, E Bates, J W Brym, J Lane Burden, Robert Babington $1.10, Thomas L Beard, A J Briggs, Jacob Blekler, John W Boswell, H M Byrne, Mrs Mary A. Bevell, E P Bliss, Mrs David Barrow $2.10, J C Bizzell, J W Burke & Co.

C—Joseph T Curry, Robert Carter & Bros, Baylor Clegg, N S Curne 7 fifty cents, William G Cocke $8.15, A E Clay $21, Peart Cole, J M Collier twenty-five cents, James L Coleman, George Crowshaw, & Co, Miss Anna Cleveland, J W Chalk, S H Cox.

D—Andrews Davis, Haughtry & Smylie, John H Dye, Wm Dugan, Oliver Ditson & Co $21, D M Dickinson, Dixon Hooley three letters, Donaldson & Cottown letters, A L Dickenson, Duvall's Sons, M M Dawson, C H Ditson & Co, A Davis, R A Davis $2.25, J L Dunnica, H B Dashiell $36.60, Ruffin T Davis, T J Doss.

E—Willie J Elder $1, William F Easterling, P Elam, W H Ellison, Esterbrook Steel Pen Manufacturing Company, M M Eskew.

F—Patrick Farrelly, J L Futrell, M D Fly $1.20, Thomas R Foster, William M Francis, W E Farrell, J W Fuller, J L Francis $11.81, E N Freshman, R W Freeman $2.25.

G—F E Gaiby, S A Grayson, M F Gardiner, W H Goodale, A L P Green, Mrs Jane N Gibson, J Gall $5.30, J C Goulden, W W Graham $2.15, A J Gilchrist $2.15, H F Gray $6.25, W G Gilleviatt twenty cents, H D Gayle fifty cents, E P Gee.

H—H H Hoadley, A J Holman, W E Hamilton $1, J D Hayes, Mrs D M Hall, R T Hearn, E E Hamilton, Charles L Harris $1.65, P Howard $4.10, H F Higginbotham, W E Hollomon $38.30, Sarah Hale $6.15, A Harris thirty-five cents, W H Hosty, T H Holloman $2.50, J C Huckabee $13.20, T W Hines.

J—H F Johnson two letters, W J Joyce two letters $1.80, N W Johnson, Peter Johnson $2, B Jones.

K—Theodore E Kelly, Kilgore & Gillett $21, Christian Keener, William R Kirk, T M Key, J H Keener $1, Louis Kendall $9, J R Kay.

L—Lee, Shepard & Dillingham, Mrs M W Lynch $5.50, J B Lippincott & Co, Mrs A M Lathkin two letters $3, C M Lynch, H C Langford $10.

M—William McClelchin & Co $6, E F Mullins $2.50, John Moss, John A Miller, A H Moss, Morgan Envelope Company, Albert Mason $15, John E Morris $5, W B May, Mrs A L Mathews, H McPherson, Mrs Jane C Murdock, R A Mears, James G McDowell, Eugene Miller, A W Moore, John C Mitchell, Adam P Massey $2.50 Theodore Moody, P H Moss.

N—Thomas Nelson & Sons, J Nicholson, H F Newman two letters, J E Newman, Nevers & Hery, William Nelson $2.50, J H Newsom $25.

O—James Ormond, W P Owen.

P—John Pryor, C F Price, Poole & Hunt, Potter, Ainsworth & Co, Mrs J S Perry, John Pipes $11.85, R O Porter, C B Pilley, L A Pou $2.50, James M Proctor $5.10, F Pasqu, C A Powell $8.75, F M Peterson $2.50.

R—S P Richardson, A D F Randolph & Co, Registered letter No. 1360 from Pittsburg, Texas) $22.25 C V Rawlinson John A G Rabe $2, Mrs I Richardson, A H Redford a cent two letters, T H Reynolds $5, H M Ragan $8.70, J K Randall, Robinson & Co $27.

S—J L P Shepherd, S H Schroeder, Wyatt Smith $6, B L Selman $2, O S Smith $1, Wesley Strickland John S Summerlin, A T Scruggs, H L Street, Joseph Smith $1, J E Surratt, J H Shapard $2.50, Steel & Avery, F M Stovall, Sydney B Sturdevant $2, J J Stockwell, J B Stevenson, John B Sale, T W Stratton, J F Scurlock $5, John Semple $5.

T—Thomas W Turpin, W P Turpin, R W Thompson, S A Tower & Co, R A Timmons, Epps Tucker, J F W Toland.

W—L N F White, T B Wilde, Moses L Whitton, R E Watkins $5, Horace Waters & Son, C R Williamson two letters, Anson West, L A Williams, W D Wall $2.50, J M Wessen, A R Winfield, William H Wilder, R J Withers, J M Watkins 10 cents, J W Woodward, A M Williams 25 cents, James L Wright $5, Lew M White.

Y—W T Young, N B Young $2.

Z—H T Zimmerman, Lewis Zim.

BARNUM'S HOTEL, ST. LOUIS, MO. We clip from a St. Louis exchange the following complimentary but well-deserved notice of Barnum's Hotel, an advertisement of which will be found in our columns:

"*Barnum's Hotel.*—Colonel L. A. Pratt, proprietor of Barnum's Hotel, since purchasing Mr. Theron Barnum's interest, has made important improvements in this house, and has others in prospect. Barnum's Hotel has long had the reputation, and justly too, of being one of the best hotels in the West, and it will continue to deserve the patronage of the public as a first-class house. It is centrally located, has all the modern conveniences, and sets the best table to be found in the city."

WOOD, COAL AND CHARCOAL.—We call attention to the fine wood yard of W. N. Packard, Esq., corner of Ursulines and Rampart streets, where either of the above articles may be procured at short notice, and wood will be sawed and split according to order and on reasonable terms.

CANAL STREET, CITY PARK AND LAKE RAILROAD.—The importance of this road is apparent to all, especially to property owners below Canal street and in the rear suburbs of the city. For board of directors and officers see advertisement.

DIRECT LINE TO FRANCE.—See the advertisement of the General Trans-Atlantic Company's mail steamships. A vessel leaves every alternate Saturday for Havre. Excursion tickets at reduced rates.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

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NEW ADVERTISEMENTS.

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DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increase on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to or after taking Quinine. We would advise all who are afflicted with this disease to give them A FAIR TRIAL.

P. S. Dealers and Physicians ordering from others than Fleming Bros. will do well to write their orders distinctly, and *take none but Dr. C. M'Lane's Liver Pills, prepared by Fleming Bros., Pittsburgh, Pa., the market being full of base imitations.* To those wishing to give them a trial, we will forward per mail, post paid, to any part of the United States; one box of Pills for twelve three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

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VERMIFUGE

Should be kept in every nursery. If you would have your children grow up HEALTHY, STRONG, and VIGOROUS MEN and WOMEN, give them a few doses of

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Price of Passage in Gold, including Wine—First Cabin, $100; Second, $75; Third Cabin and Steerage at low rates.

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BOOTS, SHOES AND BROGANS,

CORNER URSULINE AND DAUPHINE STS.,

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Every description of articles in the Boot and Shoe line, for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the lowest possible prices. mh25 1m

A LADY IS DESIROUS OF PROCURING a position in a private family as TEACHER, or of taking charge of a country school. She teaches the English branches, Music on Piano and Guitar, Vocal Music and French. The latter branch she speaks with her pupils. She can furnish references. Address

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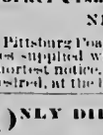

MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *rain does for the earth (the head, in particular)*. It gives *nourishment* to the head and trunk, removing all obstructions and plugging from the system. It cleanses the Lungs, Heart and Liver, brooks up the worst cold, and allays wanders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1 50 and 50 cents per bottle. ☞ The Ear Preparation is one of the three parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oct5 1yrow

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235, 237 and 239 East Twenty-Third St.,

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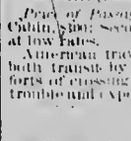
There are seventeen Organs in this city of our make, among them the largest. no27 1yeow



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EPILEPSY OR FITS cured by the use of Ross' Epileptic Remedies. *Trial package free.* For circulars, evidence of success, etc., address ROSS BROS., No. 25 Main street, Richmond, Ind. ja21 1ybrow

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respectfully informs her lady friends and customers that she has just received a large and elegant stock of

MILLINERY GOODS,

Embracing all the Latest Styles.

ALSO IMPORTED PATTERN HATS AND BONNETS. mh25 1m

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SHOES! SHOES!

Cheaper than at Any Other Store

IN THE CITY.

A Deduction will be Made to Merchants.

Any size sold to Shoe dealers at the wholesale price. mh25 1m

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CORNER SECOND AND WALNUT STREETS,

St. Louis, Mo.

HAVING purchased the interest of my former partner, Theron Barnum, in this well-known hotel, and renewed the lease for a term of years, I take pleasure in informing the public that I shall make such improvements and alterations in its structure as will conform to the most modern style, and add to the comfort of my patrons. The hotel and table are in all respects first-class, while the charges are moderate, and such assimilar accommodations cannot be obtained elsewhere.

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Formerly Proprietor of Spencer House, Cincinnati, Gaff and Galt House, Louisville, Ky. mh25 2m

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Opposite the Magazine Street Market,

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This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS GIMBEL, Agent.

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Double Turbine Water Wheel,

Manufactured by

POOLE & HUNT,

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Simple, Strong, Durable, [illegible] Best Portable and Stationary Engines.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

mh25 6m

MRS. F. R. HARDON,

20.....CHARTRES STREET.....20

Between Canal and Customhouse,

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Spring Styles of Millinery.

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(FORMERLY WITH I. L. LYONS)

PRESCRIPTION PHARMACY

AND FAMILY MEDICINE STORE,

9.....CAMP STREET.....9

Near Canal.

A complete assortment of choice Perfumery at reasonable prices. Prescriptions for indigent persons, recommended by their physician, put up free of charge. mh18 6m5p

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Over Eyrich's Book Store.

Consultation hours—11½ to 2 o'clock.

Residence—565 St. Charles street, near Philip. Hours—8 to 9 A. M., 4 and 7 P. M. ja11 1y5p

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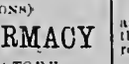
Watches and Jewelry neatly repaired. ja21 11m

WIRE RAILING

AND



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DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Feeders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oct5 1y

ICE!.....ICE!.....ICE!

J. R. WARNER,

IMPORTER OF MAINE ICE,

31.....FRONT STREET.....31

Above Crawler.

Retail dealers supplied. All orders for packing carefully attended to. mh25 1m

SAVE YOUR MONEY.

THE PURCHASING AGENCY OF

CLARK & MOLLMANN,

71 BROADWAY, NEW YORK,

will buy for you on Commission any article of Merchandise you want, new, old, regular or second-hand, in any quantity, large or small. Send for Circular of particulars and references. mh11 4

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DIEBOLD, NORRIS & CO.'S SAFES,

27 CANAL ST., NEW ORLEANS.

A large assortment of these celebrated Safes on hand at the most reasonable figures. Second-hand Safes of all manufacturers for sale at very low prices. Safes exchanged, removed and repaired at greatly reduced rates.

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MEDICAL.

THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' Trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Foreboadings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion,

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice and Nausea*

IT HAS NO EQUAL.

☞ It is the Cheapest, Purest and Best Family Medicine in the world! *Manufactured only by*

J. H. ZEILIN & CO.,

MACON, GA., AND PHILADELPHIA.

Price, **$1.** *Sold by all Druggists.* no19 1y5pic

DR. TUTT'S VEGETABLE LIVER PILLS.

A MILD APERIENT AND GENTLE PURITATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street New York.

DR. TUTT'S HAIR DYE

is easily applied, imparts a beautiful black or brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. oct5 1y5p

CONSUMPTION CURED.

To the Editor of the Christian Advocate:

ESTEEMED FRIEND—Will you please inform your readers that I have a positive

CURE FOR CONSUMPTION,

and all disorders of the Throat and Lungs, and that by its use in my practice I have cured hundreds of cases, and will give

$1,000

for a case it will not benefit. Indeed, so strong is my faith, I will send a *Sample Free* to any sufferer addressing me.

Please show this letter to any one you may know who is suffering from these diseases, and oblige,

Faithfully yours,
mh25 8m 63 William street, New York.

MISCELLANEOUS.

READ THIS THROUGH!

THEN READ IT AGAIN!

AMERICAN WALTHAM

In solid Silver Cases	$15 00
The same, but Stem-Winders	25 00
In solid Gold Cases	50 00
The same, but Stem-Winders	80 00
Ladies' size, solid Gold Cases	55 00
The same, but Stem-Winders	70 00

All the above are SUBSTANTIAL, ACCURATE WATCHES, *Guaranteed Two Years*, Sent by Express—collect on delivery.

I will send the following by mail on receipt of price: Gold Vallar Button, small, $1; large, $1 50. Gold Studs, spirals or barbs, $2 50. Gold Sleeve Buttons, small size, $1; large size, $6. Keys that wind any watch, 50 cents. Gold Pens, sz all, $1; medium size, $1 50; large, No. 7, $2 50. Pens repointed for 50 cents. Address

A. M. HILL,
Gold Pen Maker and Jeweler,
jn21 1y 88 St. Charles St., New Orleans, La.

NOTICE—NOTICE.

The undersigned has purchased the stock in trade formerly owned by DR. J. DeBENNEVILLE, and is prepared to offer to the public an entirely new and desirable stock of

Drugs, Medicines, Chemicals,

PATENT MEDICINES, PROPRIETARY ARTICLES AND FANCY GOODS,

and solicits a call from his former customers, and the public for a share of patronage.

W. B. SHEARER,
mh18 tf No. 101 Camp St., cor. of Poydras.

THOMSON'S SALE STABLES

AND MULE PENS,

DELORD, NEAR DRYADES STREET.

These new and commodious Stables are now in thorough order, and well supplied with the BEST STOCK in the South. Planters, commission merchants and others will consult their own interest by calling before purchasing elsewhere.

M. F. THOMSON,
fe11 2m5p 269, 271 and 273 Delord, near Dryades St.

J. W. LEFFINGWELL, M. D., WOULD respectfully inform the citizens of New Orleans that he has located his MEDICAL AND SURGICAL INSTITUTE AND DISPENSARY

At No. 230 Canal Street.

ALL Chronic Diseases successfully treated. Consultations free. Sore Throats cured without fail. Catarrh successfully treated. mh15 1m5p

The Child's Corner.

A SPRING SONG.

Violet, violet, blue and sweet,
Nestling down by the old oak's feet,
Can it be you are glad to grow,
Nobody near, your grace to know?
Whispered the violet, soft as air:
"God can look at me anywhere."

Blossom white on the waving tree,
Low to-morrow your place may be,
Crushed, perhaps, 'neath a careless tread—
A faded flower. The blossom said:
Promise of God was never broken:
I am content to be b s token."

Robin, singing your heart's delight,
What may happen before the night?
Foolish thing, of such joy possessed,
Over a tiny, leaf hid nest!
"Why should I not in gladness sing?
I am a robin, and this is spring!"

Little brook, from the ice-chain free,
Dancing off to the boundless sea,
Rippling and foaming in sheer delight,
Sparkling and dimpling till out of sight,
Why should your rapture overflow?
"My cup is crystal, and full to the rim."

Heart, that cannot, for cares that press,
Sing with the bird, or thy Maker bless
As the flowers may, blooming sweet,
With never an eye but God's to greet
Their beauty and freshness, learn to trust!
Lift thy thought from the earthly dust!

Robin and blossom, and violet blue,
Singing and shining with morning dew,
Have they no lesson for one like thee?
God, who loves even them, will see
How thou art trying to sing his praise
Out of the gloom of thy shadowed days.

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 5.

CONCERNING TOADS.—CONTINUED.

MY DEAR CHILDREN: I began to tell you last night about the toads with houses on their backs, but bed-time came before I could finish.

I told you that I saw them near the Surinam river, in Dutch Guiana, in South America. How many of you have looked the place out on the map? No one but Harry! Let me advise you, whenever you hear of any new place, to always look it out on the map, and then you will seem to see just where it is. I expect now that Tom has been looking up Surinam toads in his natural history to-day. How is that, Master Tom?

"Yes, I looked them up, grandpa, and I find that they belong to the family *pipidæ*, which constitutes the group of *phrynaglosses*, so named from having no tongues, as distinguished from the *phanoroglosses*, which have tongues."

Here a chorus of voices breaks in: "Now, Tom, you just hush and let grandpa tell us about them. Who wants to hear all those long names?"

Well, children, I will try to describe them to you just as I saw them. As I told you last night, it was in 1836, when there was much less known about South America than now. I may tell you about my trip there some other time, and how I happened to go. Just now we will talk about the toads.

You know I was always very fond of looking up new things, such as animals, birds and flowers; and, no matter how ugly it looked, I always thought that if the good God could afford to make it I could certainly afford to examine into its habits. Well, I had gotten up quite a reputation among the sailors on board the ship in this line, and whenever they went out on any foraging party they were pretty sure to bring in to me any new or strange plant or small animal that they came across. Indeed I often had to caution them to be careful not to get bitten, for the clever fellows were so anxious to please me that they would have picked up a viper, I really believe, had they come across one. Never mind, Tom; you can tell us about vipers some other time. We'll stick to the toads now. Well, one day they came in with a fine lot of game; they had had an unusually successful hunt, so far as numbers and variety were concerned, though the only birds they had shot that were fit to eat were the peacock and the Muscovy duck; but they had plenty of birds of most brilliant plumage, many of which I skinned, and afterward stuffed and mounted.

Well, after I had told them the names of all the different birds, one old sailor said:

"And now, doctor"—they always called me doctor—"here is a queer little creature we have brought to you, and sure it will puzzle you to fix a name to it."

And he opened a tin box that I had given them in which to secure any doubtful creature they might find, and out jumped the funniest toad you ever saw. It was a long time before we could catch it, for, to tell the truth, we were all of us a little afraid of it; but at last a sailor threw his hat over it, and then we managed to work it under a glass bowl which I had often used before in similar cases.

As soon as I got a good look at it I knew that we need not be afraid of the ugly-looking creature, for they live in the houses of the natives of that country, who even eat them. Convenient, isn't it, to have your dinner hopping round the floor? And I told the boys that it was the "Surinam toad," and a fine specimen of the female. It was about a medium-sized toad, with very long hind legs and very short fore legs; could jump a long distance; indeed in these particulars it was more like a frog than a common toad, but I knew it to be a toad, because it had no teeth and was not web-footed. It had the funniest-shaped head you ever saw; its head looked like the three-cornered hats you see in the pictures of George Washington, and its eyes, which were so small you could scarcely see them, were so near its mouth you might have thought she was about to swallow them. But the strangest things of all were the little houses on the toad's back. These were small lumps not larger than a bean, but each little lump had a little toad in it that, when it got large enough to take care of itself, would lift up the roof of its little house and hop out, and never go back any more.

Now, in order for you to realize how very strange this was, you must know how ordinary toads and frogs are produced. Can you tell us about this, Master Tom?

"Yes, grandpa. Frogs and toads are both oviparous and metamorphostical."

That is all very true, Tom, but I see that Charlie is shaking his fist at you. Little folks don't like those long words, you know.

"I mean," says Tom, "that they lay eggs, and hatch out not toads and frogs, but tadpoles, which after awhile change to toads or frogs."

"Ire tell 'em," says Charlie.

Yes, I know you have, you little fellow, for I caught you playing with some only the other day, and you had taken them out of the water and put them on the ground, where I found some of them quite dead. You see tadpoles can't live out of the water and toads can, and yet tadpoles are the children, so to speak, of toads. Well, now, the strangest thing about these Surinam toads is that, when the mother lays her eggs, the father toad picks them up and puts them on the mother toad's back and her back grows up into little houses over each egg, and the egg hatches, not into a fish-like tadpole, as is the case with other toads, but into a perfectly-formed toad, that has legs and looks just like a large toad, and can live on the land, and he just knocks off the roof of his house and jumps out and makes his own living. What do you little folks think of that?

"I think it is right funny," says Harry.

Yes, and you will find that there are many things worth learning about even the humblest little creatures which our heavenly Father has made. Remember, whenever you are about to place your foot on even a worm: "This is the result of a thought of God."

"But, grandpa, how about the toads that can sing?"

Oh, yes, I remember I promised to tell you about them; but they are frogs, and not toads; they are our old friends, the *hylæ* or tree-frogs, only a variety which is found near Rio Janeiro.

"But, grandpa, do they really sing?"

Well, my dear, their voices are not quite up to the canary or the bob-o'-link, but when compared with the bull-frog, for example, they are quite musical. I used to sit and listen to them every evening, and for a long time I supposed they were birds.

Do you think now, my children, that toads are worth talking about?

"Yes, grandpa," Harry says; "but they are ugly-looking things for all that."

It is not their fault that they are ugly; they do their best to get rid of their rough-looking skins, even to eating them all up now and then. You think I am joking, but I am not, for every few months their skin splits open and comes off in two pieces, and as soon as ever the toad spies it he gobbles it down. I haven't time to-night to tell you about all the many strange notions they used to have about toads and frogs. When I was a boy, if any one killed a frog they used to say:

"Now your cows will give bloody milk to-night."

Many people believed that toads were poisonous even to look at, and yet in very old times it was thought that they possessed one highly redeeming quality—a jewel in the head, of great value, as it was supposed to be a cure for every disease.

Tom, please hand me that Shakespeare on the table, or you can turn to the place just as well; it is in "As You Like It, Act II, Scene I," I have marked the passage for you.

"Here it is, grandpa; shall I read it?"

Yes, and the foot-note at the bottom of the page:

"Sweet are the uses of adversity,
Which like a toad, ugly and venomous,
Wears yet a precious jewel in his head."

The foot-note is:

"Fenton, in 1569, tells us 'there is found in heads of old and great toads a stone which they call borax or steton; it is most commonly found in the head of a he-toad.'—*Knight.*"

You have read correctly, but both Shakespeare and Fenton, to say nothing about Knight and the commentator, were wrong. It is now known that the so-called "jewel" did not come from the toad at all, but was the tooth of a fossil fish called *pycnodus*.

It was also supposed by many that toads have been found encased in solid rock and in the heart of trees, where they had been for hundreds of years without food or air; and this strange story some people believe even now.

You will learn, children, as you grow older, not to judge things merely by their looks. Toads were supposed to be poisonous because of their hideous appearance, and yet the very ugliest of them are eaten by some men. But hand me the Shakespeare, Tom, quick, for I see mamma coming, and I want to read you one more extract about toads, to show you how they were used by the old sorcerers. Here it is in "Macbeth, Act IV, Scene I:"

"First witch—
Round about the cauldron go,
In the poisoned entrails throw,
Toad that under cold stone
Day and nights has thirty-one
Sweltered venom sleeping got,
Boil thou first i' the charmed pot."

And now good-night.

GRANDPA GOODALE.

MEDICAL.

DR. C. B. WARRINGTON'S

MEDICAL PREPARATIONS.

The Perfection of Medical Science.

Dr. Warrington's Cough Melange.

☞ Pronounced by all who have used it the very best preparation for the cure of CONSUMPTION, *Coughs, Colds, Bronchitis, Hoarseness, Asthma, Whooping Cough, Chronic Coughs, Catarrh, Influenza, Spitting of Blood,* Soreness and Tightness of the Breast and Lungs, Night Sweats and Croup. Being prepared from Herbs, Tar and Rock Candy, it is healing, softening and expectorating, and particularly suitable for the cure of all affections of the *Throat and Lungs.* ☞ Parents will please remember that the Cough Melange is the only sure remedy for Croup.

Full directions accompany each bottle. Price, per bottle, $1, or six bottles for $5.

Dr. Warrington's Analectic Oil,

THE GREAT PAIN DESTROYER.

It Cures the Worst Pain in from Three to Thirty Minutes.

THE GREATEST REMEDY IN THE WORLD for Cholera, Cramps, Diarrhea, Colic, Headache, Neuralgia, Toothache, Scalds, Bilious Colic, Children's Colic, Cholera Infantum, Sick Headache, Nervousness, Nervous Headache, Summer Complaint of Children Cuts, Sprains and Bruises. *Used internally and externally.*

As a remedy for Rheumatism it has no equal.

The Analectic Oil is prepared from the most active vegetable remedies. It acts directly on the nervous system, and by restoring the nervous equilibrium it regulates the excretions and secretions of the body. It is also a powerful diffusive stimulant.

For Infants we challenge the world for its equal. It can be administered to infants one week old for Colic or Cramps. Dose, one-half drop to two drops, under three months old; and between three months and one year, two to five drops, in a teaspoonful of milk or water.

☞ *REMEMBER.* ☜

No preparation equals the Analectic Oil for Cholera, Diarrhea and Cholera Morbus. Try it and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

DR. C. B. WARRINGTON'S

RENOVATING BITTERS!!

Purify the Blood.

STRENGTHEN, INVIGORATE AND RENOVATE SYSTEM.

One of the best remedies known for the speedy cure of

DYSPEPSIA.

Loss of Appetite, Sour Stomach, Flatulence, Heartburn, Nausea, Fluttering of the Heart, Fainting Sensations, Sudden Flushes of Heat, Depression of Spirits or Melancholy, Water Brash, and Chronic or Nervous Debility. They are *Diuretic, Tonic, Alterative and Stimulant.* They perfectly eradicate all Bilious disorders arising from a foul stomach, strengthening the system and regulating the functions of the Liver.

Any one suffering with Weak Nerves, Deranged Liver, Kidney Complaint, Loss of Appetite, Fever and Ague, or any of the diseases or symptoms enumerated above, can be materially benefited and entirely cured by the use of these Bitters.

FOR FEMALES.

It is an established fact that fully one-half of the females are in bad health; or, in other words, never feel well. Many suffer with inward weakness. They feel languid, devoid of energy, extremely nervous, and have no appetite. To this class the Renovating Bitters are especially recommended. Such patients should resort to the use of these Bitters, the invariable result of which will be a strong and healthy constitution, a disappearance of all nervousness, a good appetite and a perfect restoration to health.

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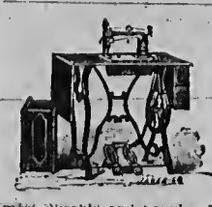

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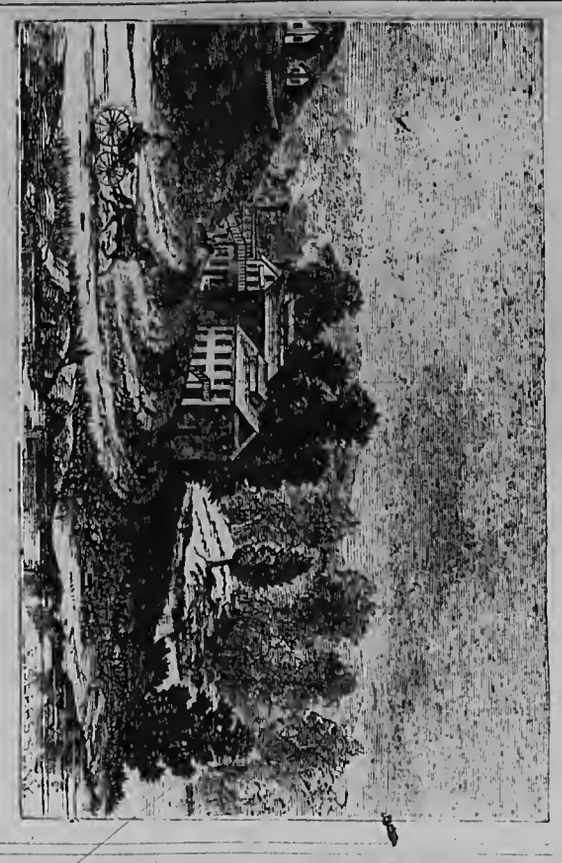

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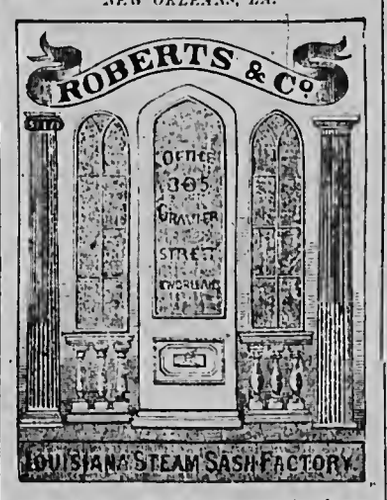

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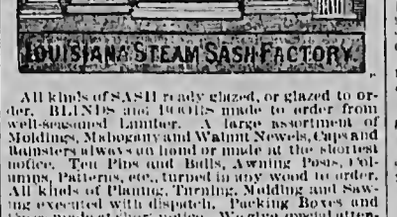

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New Orleans Markets.

From the New Orleans Price Current.

The river is 5 feet 1 inch below high-water mark.

COTTON.—The following are the arrivals since the twenty-sixth ultimo:

Mississippi river and bayous	2,311
Red river	1,919
Ouachita river	881
Railroads	1,313
Lake	3
Mobile	104
Texas	127
Florida	3
Total	6,751

On Saturday, notwithstanding the suspension of dispatches from Liverpool and New York, the market opened with a good inquiry, and although factors assumed a higher tone, their stringent pretensions did not prevent a fair business during the morning, the sales up to twelve M. embracing 2,000 bales, after which the movement continued to exhibit a considerable decree of animation, the further transactions summing up 4,000 bales, making a total of 6,000. On Monday, with nothing in the dispatches from New York to have much influence, and none from Liverpool, where the Easter holiday was on hand, the market was quiet throughout the day, with only a moderate demand, while the movement was checked by the high pretensions of factors, most of whom asked above quotations. The business was of moderate extent, embracing 3,881 bales, and showed no quotable variation, but it would have been impracticable for buyers to go on to any considerable extent unless at higher figures. Good staple kinds in particular were held at what buyers regarded as extreme rates, and certain descriptions which were scarce and wanted commanded ⅛@⅛c. above the ruling rates. On Tuesday the movement was checked by rainy weather, discouraging telegrams from Liverpool, lower futures at New York, and a heavy decline in sterling exchange, and, there being only a limited demand, it was impracticable to effect sales unless at some concessions. The business was confined to 2,350 bales.

The above makes an aggregate for the past three days of 12,150 bales, against 19,750 for the corresponding time last week and 15,956 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 920,658 bales, against 1,093,339 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 191,271 bales. The decrease by the reports per telegraph is 197,218—3,190,657 against 3,387,915. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 37,456 bales to Great Britain, and a decrease of 21,06 to France and 76,463 to other foreign ports. We quote:

Ordinary	13⅜ @ 13⅞
Strict ordinary	14 @ 14¼
Good ordinary	14⅜ @ 14⅞
Strict good ordinary	15 @ 15⅛
Low middling	15¼ @ 15½
Strict low middling	15¾ @ 15⅞
Middling	15⅞ @ 16
Strict middling	16⅛ @ 16¼
Good middling	16¼ @ 16⅜
Middling fair	17⅛ @ 17¾
Fair	17¾ @ 17⅞

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales	15,953
Arrived past three days	6,751
Arrived previously	1,052,600—1,059,351
	1,075,304
Exported past three days	20,678
Exported previously	858,619—879,297
Stock on hand and on shipboard	187,027

LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 962 hhds., which were disposed of at 5¼@5¾c. for inferior, 6¼@6⅜c. for common, 7@7¼c. for fair, 7⅛@7⅝c. for good fair, 7⅝@7¾c. for fully fair, 8c. for prime, 8⅛@8⅜c. for strictly prime, 8¾c. for choice, 9@9⅛c. for seconds, 9@9¼c. for yellow clarified, 9¾@10c. for off-white clarified, and 10½c. for pure white clarified.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 681 hhds. Some came to refiners, and the balance sold at 52c. for reboiled, 58c. for cistern-bottom, 55c. for choice, slightly fermenting, 50c. for common, 55c. for fair, 60c. for prime, 65c. for strictly prime, and 65@70c. for choice.

CORN.—On Tuesday 3,650 sacks sold at 85c. for yellow mixed and white, and 90c. for choice white.

OATS.—On Tuesday 700 sacks sold at 75@80c. ₱ bushel.

BRAN.—On Tuesday 250 sacks sold at $1.00@$1.45 ₱ 100 lbs.

PORK.—On Tuesday 1,000 bbls. mess sold, in lots, at $22 to arrive, and $22@22.25 on the spot for original, and $21.75 for repacked.

BACON.—On Monday 125 casks were sold at 9½c. for shoulders, 12¼c. for clear rib sides, 13¼c. for clear sides to arrive, and 13½c. on the spot.

DRY SALT MEAT.—On Monday 2 car-loads of shoulders, loose, sold at 8¼c., 5, 10 and 20 casks do. at 8⅝c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 116¼@116⅜, against 116⅞ at New York, and after a limited business closed at 115½@115⅝, showing a decline of 1¼@c. against 115 at New York, showing a decline of 1⅛c. Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 108⅛@108¾ for American half dollars. Mexican dollars continue to rule at 96@96¾ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	38	31
Tallow		8
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	14 00	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	20	25
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	65 00
FLOUR, ₱ bbl.:		
Double extra	5 00	— —
Superfine	4 75	— —
Fine	4 25	4 50
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	24 00	— —
Choice	28 00	— —
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, bentlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 07	— —
Cod oil, in barrels	17	19
Linseed, raw	90	— —
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, March 30, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	6 50 @ 7 50
Sheep, first quality, ₱ head	6 00 @ 7 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. P. Thompson & Co., St. Louis, Mo.

Agricultural Implements.
Combined Cotton and Corn Planter.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Bedding.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Dermin, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 115 and 112 Camp street.
American Sunday School Union, Philadelphia.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Paul Sauve, 30 Commercial Place.
The Graphic Company, 39-41 Park Place, New York.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
A. Durlen, cor. Orleans and Claiborne streets.
Louis Gimbel, agent, 57½ Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Mrs. D. J. Loewenstein, 549 Magazine street.
George John Wagner, corner Ursuline and Dauphine streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
J. A. Linn & Co., 162 Gravier street.

China and Crockeryware.
Samuel E. Moore, 55 Camp street
W. C. Shepard & Co., 29 Camp and 112 Common street.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
R. & C. Tyler, 9 Carondelet street.
William Volden, corner Prytania and Phillip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Coppersmge.
P. A. LeBlanc, 22 Front street.

Cotton Seed.
Louisiana Oil Company, 37 Union street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Druggists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.
James S. Knapp, 15 Baronne street.

Dry Goods.
H. H. Holmes, 155 Canal and 15 Bourbon street.
Auguste Marx, 383 Dryades street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Embroidery and Lace.
A. D. Causse, 558 Magazine street.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. B. Wilkinson, Jr., 29 Peters and Clinton st.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bois, 152 and 154 Camp street.
D. Kellham & Co., 36 Royal street.

Games.
West & Lee Game Company.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
J. J. Brown, 78 Magazine street.
J. M. Dowling, 25 Decatur street.
John L. Lavelle, 393 Dryades street.
J. H. Peyton, corner Magazine and Phillip streets.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hotels.
Barnum's Hotel, St. Louis, Mo.

Ice.
J. R. Warner, 31 Front street.

Insurance.
Firemen's Insurance Company, corner Camp and Gravier streets, I. N. Marks, president.

Leather.
A. P. Ricau, 80 Customhouse street.

Lumber.
Maney & Marcy, 421 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Orrville street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
A. B. Farquhar, York, Pa.
Lane & Bodley, Cincinnati, Ohio.
Memedy & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Weil-Anger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Winterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Dr. T. F. Burt, 69 William street, New York.
Citrate of Magnesia, etc., Hohmann & Co., N. Y.
Cure for Consumption, Crabtree & Co., 1032 Race street, Philadelphia.
Hartwell's Specific, Hartwell & Co., 1272 Broadway, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Dr. J. W. Lethingwell, 230 Canal street.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Heck, Cincinnati, Ohio.
Dr. Chas. T. Price, 67 William street, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 195 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 191 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Villers, 2 Camp street.
Dr. C. R. Warrington's Preparations, Pittsburg, Pa.

Merchant Tailor.
Joseph Brancher, 31 Bourbon street.

Millders.
Mrs. Fricke & Williams, 586 Magazine street.
Mrs. F. R. Hurdon, 230 Chartres street.
Mme. M. Lahnstein, 603 Magazine street.
Mrs. P. Pfister, 530 Magazine street.
Mme. C. Samson, 665 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, Picard 112 Camp street.
Chambers Piano Factory, 396 Fourth avenue, New York.
Henry Erben & Co., 225, 227 and 229 East Twenty-third street, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., 7 Eighth street, New York.
Dr. Van Holm, 143 Court street, Boston.

Patenting and Gilding.
William Hillsman, 120 Calliope street.

Paper Fashions.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Novelties.
George L. Felton & Co., 119 Nassau street, New York.

Peas.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Photography.
Eug. Simon, 21 Hospital street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Fuster & E. T. Merrick, law office, coroer Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street

Purchasing Agency.
Clark & Mollman, 71 Broadway, New York.

Railroads.
Canal Street, City Park and Lake Railroad.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Refrigerators.
Rice Bros., 89 and 91 Camp street.

Restaurants.
Four Seasons Restaurant, 111 Chartres street.
Something New, 72 St. Peter street.

Safes.
John W. Norris, 27 Canal street.

Safety Oil.
T. Sewell, 66 Camp street.

Sale Stables.
M. F. Thomson, 269, 271 and 273 Delord street.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Seeds.
H. Maitre, 602 Magazine street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Wood Sewing Machine Company, 267 Canal street.

Shindles.
McGrath & Compton, 103 Poydras street.

Soap.
J. H. Keller, 116 Gravier street.
Procter & Gamble's, C. A. French, agent, 11 Peters street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
L. Grand, Letter H, Gallier Court.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Rothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.
Miss S. L., care B. W. Fauver, Clinton, La.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Duhr & Co., Baltimore, Md.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,
By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 108 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y. no26 1y

Religious Notices.

MOBILE DISTRICT CONFERENCE.—Delegates attending the Mobile District Conference, to be held in Pensacola, will have the benefit of the excursion ticket over the Mobile and Montgomery railroad. Those tickets are at the rate of six cents going—return free. Tickets must be secured before leaving the home office.

S. H. COX, P. E.

MOBILE DISTRICT CONFERENCE.—Bishop Doggett will hold the Mobile District Conference, at Pensacola, Florida, April 10, 11 and 12. All the preachers in the district, itinerant and local, with the lay members elected, are urged to be present. Preachers in charge are requested to raise and bring with them the Bishops' collection; also something to pay the traveling expenses of the Bishop.

The district stewards will please meet at the same time and place.

S. H. COX, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

Marion station	Apr. 10, 11
Newberry, at Newberry	17, 18
Brush Creek, at Bethlehem	24, 25
Summerfield and Perryville, at Summerfield	May 1, 2
East Selma, at Benton	8, 9
Suggsville, at Suggsville	15, 16
Peachtree, at Pine Hill	19
Rembert Hills, at Hampden	22, 23
Selma, at night	29, 30
Cahawtown	June 5, 6
Grove Hill, at Jackson	12, 13
Choctaw Corner and mission, at Bethel	16
Orrville	19, 20
Dayton	26, 27

Delegates to the District Conference will be elected this round. The recording stewards will send up the records when they fail to attend the Quarterly Conference.

ANDREW J. BRIGGS, P. E.

MOBILE DIST.—SECOND ROUND.

St. Paul's	Apr. 17, 18
Citronelle, at Mount Vernon	24, 25
Mount Pleasant, at Stockton	May 1, 2
Grand Bay and Mobile missions, at Tomlinsonville	8, 9
Eastern Shore, at Sibley's	15, 16
Pollard and Black Water missions, at Pollard	22, 23
Milton and Yellow River mission	29, 30
St. Stephen's, at Shiloh chapel	June 5, 6
Bladon and Okatuppa mission, at Bladon	12 13

S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Jackson and Vernon mission, at Jackson	Apr. 10, 11
Camden and Soule chapel, at Camden	17, 18
Madison	24, 25
Brokenville, at Edwards' Station	May 1, 2
Canton	8, 9
Yazoo City and Silver Creek, at Yazoo City	15, 16
Hoover, at Mount Carmel	22, 23
Yazoo Circuit, at Benton	29, 30
Sharon, at Long Pine	June 5, 6
Thomastown	12, 13
Carthage	19, 20
	26, 27

The District Conference will meet at Jackson, July 1 to Bishop Paine, president.

W. F. M. LINFIELD, P. E.

MERIDIAN DIST.—SECOND ROUND.

Enterprise station	Apr. 3, 4
Shubuta circuit and Ellisville mission, at Quitman	10, 11
Waynesboro circuit, at State Line	17, 18
Enterprise circuit, at Sukatenia	24, 25
Chunkey circuit, at Bald Spring	May 1, 2
Wayne circuit, at Enon	8, 9
Desoto circuit, at Soule chapel	15, 16
Paulding circuit, at Hopewell	22, 23
Marion circuit	29, 30
Meridian station	June 5, 6
Spring Hill circuit, at Lauderdale	12, 13
DeKalb circuit, at DeKalb	19, 20

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

Clinton station	Apr. 3, 4
Woodville station	17, 18
Jackson and Pipkin's chapel, at Pipkin's	24, 25
Bayou Sara, at Concord	May 8, 9
Wilkinson, at Pisgah	15, 16
East Feliciana, at Olive Branch	22, 23
Buffalo, at Mount Carmel	June 5, 6

C. G. ANDREWS, P. E., Jackson, La.

BROOKHAVEN DIS.—SECOND ROUND.

Georgetown circuit, at Georgetown	May 8, 9
Crystal Springs station	15, 16
Spring Ridge circuit, at Forest Hill	22, 23
Providence circuit, at Franklin chapel	29, 30
Brandywine circuit	June 5, 6
Scotland circuit	12, 13

The brethren of Brandywine and Scotland circuits will please inform me where their meetings are to be held.

H. H. MONTGOMERY, P. E.

SUMMIT DIST.—SECOND ROUND.

Amite City, at Greensburg	Apr. 10, 11
Franklinton	17, 18
Holmesville	24, 25
St. Helena circuit	May 1, 2
Amite circuit	8, 9
Hammond	15, 16
Union	22, 23
East Baton Rouge	29, 30
Homochitto	June 5, 6
Meadville	12, 13
Shongaloo	19, 20
Summit	27, 28
Covington	July 3, 4

A. B. NICHOLSON, P. E.

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS, TOILET SETS,
TEA SETS, TETE-A-TETE SETS,
CHAMBER SETS, SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for $15 00
to wit:
12 Dinner Plates, 1 Soup Tureen,
12 Tea Plates, 1 Sauce Boat,
12 Soup Plates, 1 Salad Dish,
12 Preserve Plates, 2 Covered Dishes,
12 Butter Plates, 2 Vegetable Dishes,
12 Tea Cups and Saucers, 6 Meat Dishes,
12 Dinner Coffee Cups and Saucers, 2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces 4 50
White Granite TEA SETS, 44 pieces 6 00
French China TEA SETS, 44 pieces 6 50
French China Decorated TEA SETS, 44 pieces 7 50
Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
de17 1y New Orleans.

SAMUEL E. MOORE,

IMPORTER OF

CROCKERY, CHINA

AND

GLASSWARE,

HAS REMOVED TO

NO. 55 CAMP STREET,

NEW ORLEANS, LA.,

where he will keep on hand a full supply of the above articles, at

WHOLESALE AND RETAIL,

AND ALSO ALL KINDS OF

HOUSE-FURNISHING ARTICLES,

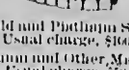
Comprised in part of

Silver-Plated Spoons and Forks,
Silver-Plated Casters,
Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Door Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware.

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. Ja7 1y

MISCELLANEOUS.

TEETH! ..... TEETH

GREAT  REDUCTION.

$30—Gold and Platinum Sets—$10.
Usual charge, $100.
$15—Aluminum and Other Materials—$15:
Usual charge, $50.
$2—Gold Fillings—$2.
Usual charge, $5.
$1—Silver, Amalgam and Gutillas Cement Fillings—$1. Usual charge, $3.

DR. G. A. BETANCOURT,

173 ..... ST. JOSEPH STREET 173

Between Camp and St. Charles streets,

New Orleans, La.,

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as at past the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. Ja21 4y

NEW ORLEANS

SAVINGS INSTITUTION,

156 ..... CANAL STREET 156

Incorporated March 15, 1855.

OFFICERS.

L. F. GENERES, President.
THOS. A. ADAMS, First Vice President.
THOS. ALLEN CLARKE, Second Vice President.
CHARLES J. LEEDS, Third Vice President.
CHARLES KILSHAW, Treasurer.

DIRECTORS.

Dr. W. Newton Mercer, David Urquhart,
L. F. Generes, John C. Gaines,
George Jones, Carl Kohn,
Thos. A. Adams, Christian Schneider,
Thos. Allen Clarke, Samuel Jamison,
Charles J. Leeds, Jules Tuyes.

☞ Six Per Cent. Interest on deposits. mch9 1y

S. S. MARSHALL & BRO.,

MANUFACTURERS OF

STAINED GLASS,

412 Cedar Avenue, Corner Second Street,

ALLEGHENY, PA.

Specimens sent to all parts of the country on application. de15 1y's

LUMBER—87 PER 1,000 FEET,

AT

NEVERS & HERY'S,

SUCCESSORS TO

J. C. POOLEY, 315 JULIA STREET.

mh18 1y

ATTENTION, COTTON PLANTERS.

We will exchange good PLANTING SEED from Northern Mississippi and Arkansas and Arkansas River for Seed from lower territory, for crushing purposes, at a liberal swap.

LOUISIANA OIL COMPANY,
mh11 1m 37 Union street.

DRY GOODS—DRY GOODS.

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the Grangers, as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

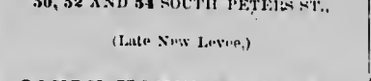
Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

☞ Samples furnished BY MAIL on application. fe14 1y

RAILROADS.



NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.

Express ..... 7.00 A. M.
Mail ..... 6.00 P. M.

ARRIVE.

Express ..... 11.00 P. M.
Mail ..... 10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. de3 6m

MISCELLANEOUS.

T ..... T ..... T

Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

5 CAMP ST., ONE DOOR FROM CANAL,

New Orleans.

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best GOLDING, Black	$1 00 per lb.
Best BREAKFAST, Smoothing	1 20 "
Best IMPERIAL, Green	1 40 "
Best GUNPOWDER, Green	1 50 "
Best YOUNG HYSON, Green	1 40 "

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 40 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post-office orders should be made payable to the proprietor, J. J. MARTIN,

No. 5 Camp street, New Orleans.

N. B.—We ship Teas to all points in the Southern States. fe18 1y

MILLER & DIELMANN,

50, 52 AND 54 SOUTH PETERS ST.,

(Late New Levee,)

CANDY MANUFACTURERS,

AND MANUFACTURERS OF

LEMON SUGAR AND FRUIT SIRUPS.

IMPORTERS OF CIGARS.

☞ Agents for Pure California Wines. 6t8 3m

N. D. WETMOR

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, APRIL 8, 1875. NO. 15.

News of the Week.

DOMESTIC.

HAZLETON, PA., April 1.—The excitement at Upper Lehigh yesterday, during the raid of the miners, was intense, and during their stay there was a perfect reign of terror. It seems that they divided their force before entering the town, some coming at the east end and others at the west, thus cutting off the retreat of the citizens. Shots were fired indiscriminately without any order, many of the crowd being intoxicated.

At the hotel a violent demonstration was made. The rioters went through the house, endeavoring to force the landlord and boarders to join their ranks. Some of the inmates took refuge in a cellar, while others escaped through the back door. The company's store was also attacked. The superintendent and clerks escaped, but the rioters fired shots into the building. Persons riding along the highway were stopped and were fired at when they refused to join. The mob expected from Schuylkill county did not reach Audenried. Riots are reported at Ashland, with the loss of several lives. All quiet here now.

NEW YORK, April 1.—Beecher was on the stand in the scandal case to-day. His testimony thus far is irrelevant to the scandal, being for the greater part a history of his career as an editor and a theologian.

WASHINGTON, April 3.—Rear Admiral Mullany, commanding the North Atlantic station, reports to the Secretary of the Navy that at Havana the yellow fever is prevailing to an alarming extent; that on board two Spanish vessels there were seventy-six cases down. In view of the fact, Secretary Robeson yesterday ordered the steamer Fortune, which has been making surveys around the Island of Cuba, to return home. He also ordered all the vessels at Key West to proceed to Port Royal, South Carolina, with the exception of the Plymouth, Ossipee and Shawmut, which were ordered to take a cruise.

YANKTON, April 4.—Great excitement here to-day on the arrival of two men direct from the Black Hills party that started from Springfield about February. They had in their possession several nuggets and particles of gold taken from the soil with an ax. They are fully satisfied that gold exists there in paying quantities, and have returned for provisions and implements. They will start soon with a company they intend to raise here, traveling by the Niobrara.

KEY WEST, April 4.—*To the Secretary of the Treasury, Washington:* From newspapers received here to-day I learn that imputations are cast upon me indirectly for failing to inform the department of the existence of the so-called yellow fever epidemic at this port. I now confirm my dispatch of yesterday, after consultation with the health officer, and state positively that no case of yellow fever exists in this city, in the vicinity or on shipboard.

The cases referred to in my dispatch, if yellow fever at all, which is strongly doubted by many who have had the disease, were simply sporadic. The city is perfectly healthy, with no symptoms of disease, and no cause for quarantining steamers touching at this port.

F. F. WICKER,
Collector of Customs.

KEY WEST, April 4.—We have had four cases of yellow fever here. None are existing. The weather is cool and the city healthy.

J. F. HARRIS, M. D.,
Health Officer.

HARTFORD, April 5.—Forty towns in the State give Charles R. Ingersoll, Democrat, for Governor, 11,158 votes; James Lloyd Green, Republican, 8,808, and Henry D. Smith, Prohibitionist, 792.

Last year the same towns gave Ingersoll, Democrat, 9,808; Harris, Republican, 7,828; Smith, Prohibitionist, 941.

Ingersoll is probably elected by the people.

The Legislature, as far as heard from, is about the same as last year.

CINCINNATI, April 5.—The election to-day was very exciting, and the vote polled is the heaviest ever known. There was considerable turbulence at the polls, but nothing of a serious nature is reported. At this hour (eleven P. M.) it is believed the Democrats have elected their entire ticket by majorities ranging from 1,000 to 6,000, Johnson, for mayor, receiving the heaviest vote. The official returns are coming in slowly.

HARTFORD, April 6.—The total vote is as follows: Ingersoll, Democrat, 53,784; Green, Republican, 44,256; Smith, Prohibitionist, 2,674. The Democrats carry the first Congressional district by 488 majority, the second by 1,500 majority, the fourth by 2,235 majority. The Republicans carry the third by 791 majority. The Senate is Democratic by 15 to 6. The House is largely Democratic.

FOREIGN.

LONDON, April 1.—A special dispatch to the *Post* from Berlin says a financial crisis is feared there. Settlements on the Bourse are effected with great difficulty. There have been twenty-eight failures, and two persons have committed suicide in consequence of financial reverses.

A special from Berlin to the *Post* reports that eighty ecclesiastics are at present imprisoned in Posen alone. It is rumored that the government has arrested the papal delegate who has been secretly administering the archbishopric of Posen since the arrest of the incumbent.

TRIESTE, April 3.—The ceremony of unveiling the monument to the memory of the late Emperor Maximilian took place in this city to-day, in the presence of the Emperor Francis Joseph, the archduke, the ministers and an immense concourse of people. Great enthusiasm was exhibited. Speeches were made, dwelling upon the merits of Maximilian and expressing the attachment of the inhabitants of Trieste to the imperial house. The Emperor, who was deeply moved, cordially thanked the people for their manifestations of loyalty.

From the Work.

DELHI CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* On the fourth Sunday in March I closed the first round on my circuit, and expected to begin the second on next Sunday, at Delta; but on learning that the cars would soon cease to run through to Delta, on account of high water, I took the cars on yesterday in order to learn the facts in the case. I found the report too true. The most of the surface of the earth between Delhi and Delta is now submerged. The prospect is imminent for another great flood.

Supposing that I would not be able to fill my appointment at Delta for two or three months, I crossed to Vicksburg and requested Bro. Bancroft and Bro. Tidwell to preach to my congregation in Delta on the afternoon of the first Sunday in each month, and they kindly consented to do so; for which they have my hearty thanks.

In this connection I may say that my visit to Vicksburg inspired me with enthusiasm for our mission church there; and I beg to say to my brethren that should you receive the circular signed by Bro. Bancroft and Bro. Tidwell, please give it a generous consideration.

On our return from Delta to-day the water had risen so much that it quenched the fire of our engine some two or three times, so that we had to stop, kindle the fire and raise steam anew. Under such circumstances it is important that the train be under such headway and have so much steam on hand as will carry it through the deep waters.

To my brethren who have been in Madison parish in the days of the prosperity of the church, such as Bro. Trippett and the Bros. Goodwyn, I desire to say: "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease; though the root thereof wax old in the earth, and the stalk thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant."

B. F. ALEXANDER.

APRIL 2, 1875.

THE OUACHITA STORM.—Last Friday evening a tornado, with a direction from west to east, struck the place of Mr. Reddin, on the Ouachita, in Caldwell parish, with most terrible effects. Sixteen houses were blown down, the fencing carried away, and the dwelling seriously damaged. In a house occupied by Mr. Adair several trunks were carried off, and have not since been found. Mrs. Adair and her son, aged twelve years, were killed, and also a negro man working on the place. Across the river, in the hills, doubtless other serious damage was done. We learn from Dr. Brown that Mr. W. Meriblith was badly wounded, and is not expected to recover.—*Ouachita Telegraph.*

THE RIVER STAGE.—The Mississippi at this point rose two inches yesterday, and now stands four feet eight inches below the high-water mark of 1874. At Cairo there was a rise of one inch. At Lacrosse a rise of one foot. At St. Louis there was a rise of one inch. At Keokuk there was a fall of three inches, and at Leavenworth a rise of one foot nine inches.—*Picayune, April 7.*

THE committee of the United Presbyterian General Assembly, appointed for the purpose of corresponding with other religious bodies, in an effort to secure the meeting of a temperance convention, composed of delegates from all evangelical denominations, have officially issued a call for a convention, to be held in Pittsburg, May 12, 1875, at ten A. M.

WE have received a copy of Dr. Bledsoe's review of Bro. Miller's pamphlet, which appeared in the *Southern Review* for January, 1875, in pamphlet form, from the Southwestern Book and Publishing Company, St. Louis, where it can be had for twenty-five cents.

THE *Christian Union* says: "It seems rather queer that the first attempts of negroes to take advantage of the new civil rights law should have been made by those who either wanted admission to theaters or to be served with liquor in the saloons."

WITHOUT temperance there is no health, without virtue murder, without religion no happiness.

Prof. Forshey on Lotteries.

The following letter from Prof. Forshey was published in the New Orleans *Times* of April 2. This lottery business is carried on extensively all over the country, and is the fruitful source of manifold evils. It cannot be too strongly condemned by religious people, nor by any who have the moral and material welfare of society at heart. We are glad to find so just and courageous an exposure of this legalized gambling in a secular journal, and from the pen of a gentleman of Prof. Forshey's ability and character.

EDITOR TIMES: You have referred to me, by request of the Hon. Blanton Duncan, of Kentucky, a matter of mathematical calculation, involving the question of accuracy or fairness of certain prizes in the late drawing of the noted "Louisville Library Lottery."

It is not clear to me how I should be interested in the fairness or the unfairness of said drawing, or in showing my own mastery of the possible combinations on which they depend.

Should my friend, Colonel Duncan (who has not overstated the difficulties of the task, I think,) succeed in proving the "entire list no better than guesswork," he will not create much surprise or increase the deep reprobation in which lotteries of all kinds are held by nearly all communities of advanced civilization and morals.

No moralist or political economist, so far as I am informed, has ventured to defend the lottery method of obtaining people's money without pretending to give an equivalent; nor can it have any claim to approbation above any other species of gambling. If the chances of winning form the basis of estimate, the lottery is the worst species of gambling.

I cannot close this note without uttering my surprise at the number of names of men who have achieved an enviable reputation, at least as patriots and publicists, that have appeared as managers and patrons of the Louisville Library Lottery. Nor can I believe that any of them have much enhanced their good name by attempting to redeem this form of wholesale gambling by the coupling it with a benevolent enterprise.

Collecting of books for reading and culture of the intellect certainly is praiseworthy. So are religion and morals. Would those gentlemen and the Legislature of Kentucky embark in such a lottery for the benefit of the Bible Society, or the Sunday School Union, or the Young Men's Christian Association?—all certainly as much in need of a lottery as the city of Louisville, though perhaps not as able to purchase the privilege.

The liberty of speaking freely from New Orleans is obvious to those who know how our poor are cursed with a similar gambling delusion. Here it is a monopoly. The State has sold for a long term of years her whole gambling franchise to one party, and the consequent distress, dishonesty and utter fleecing of the poor and ignorant, in these times of want, are shocking. The city swarms with lottery offices, and our papers are kept teeming with the tempting persuasions, while the poor laborers, the washerwomen, the servants, with their daily or weekly wages, are fleeced by the lottery agents, even down to the least decimal of a ticket.

That the Louisiana Legislatures of these latter days should sell the birthright or the soul of the State may not be surprising; but Kentucky! O shades of Clay, Rowan and Crittenden! of Robert Breckinridge, Henry Bascom! Let it be proposed to Bishop Kavanaugh to ask the Kentucky Legislature for a lottery for the benefit of the several great enterprises of Episcopal, Catholic or Methodist denominations, and let us have the replies of these great leaders of benevolence, morals and religion.

The Louisville Library, we understand, has a magnitude and splendor unequaled in the Western or Southern States. We fear, however, that the fame of having been endowed, not by voluntary benevolence, but by delusion and gambling, will mar its usefulness for a century to come.

Thanking you, Mr. Editor, and Colonel Duncan for the opportunity I might never have had of uttering my estimate of this and all other gambling, I beg to return the papers inclosed, declining to enter upon the calculations politely invited from "some eminent mathematician."

I remain, very respectfully,
CALEB G. FORSHEY.

HISTORY OF METHODISM IN MISSISSIPPI.—*Mr. Editor:* If the committee appointed at the last session of the Mississippi Conference "to confer with Rev. John G. Jones and get his History of Methodism in Mississippi published as soon as practicable" would ascertain about what the history will cost per volume, and let us know through the ADVOCATE or otherwise, it would very much facilitate the raising of the money to aid in the publication of said history, to which we pledged ourselves by resolution at the Conference. The preachers can get subscribers for the book without difficulty when they are provided with a proper showing to present to the people. Let us have a prospectus.

H.

Twenty-Fifth Annual Report

OF THE BOARD OF DIRECTORS OF THE SOUTHWESTERN BIBLE SOCIETY.

To the Southwestern Bible Society—DEAR FRIENDS: Your board of directors have to report that the twenty-fifth year of our existence has been a peculiarly uneventful one.

Twelve months ago we were halted in our colportage work by lack of material for its further prosecution, and up to the present time that work has not been resumed. That we have not continued our efforts to supply the destitution of our field has been owing to a variety of circumstances. A full statement of the embarrassed condition of our affairs was made to the American Bible Society, as indicated in our last report, and in response thereto some $7,500 of our indebtedness to them was at once canceled; leaving us with no further outstanding liabilities than our available resources were considered fully able to meet.

They also, in the same spirit of hearty co-operation, donated us $1,000 worth of books, which, however, owing to misdirection, did not come into our possession until last June. Within a few weeks the same society has indicated its purpose to still further supply us with the material requisite for the most active prosecution of our so long suspended colportage work; but upon application to Mr. W. H. Thomas, our most zealous and efficient superintendent of last year, we find that his services cannot at present be secured. By the labors of Mr. Francis Curran a very limited work has been carried on during the last few months, in the way of carrying the *word of life* to the destitute of New Orleans. We are not, however, satisfied with such limited operations as these, but are making every possible effort to secure the services of a number of consecrated laborers who will carry the Bibles with which we may supply them to every portion of our field. In accordance, however, with our resolution of last year, this colportage work must be self-sustaining; and until we can find some such experienced organizer and superintendent as Mr. William H. Thomas our efforts cannot keep pace with our desires.

By the hand of death two of our number have been removed during the past year. William N. Mercer, for many years one of our vice presidents, and William M. Perkins, Esq., our recent treasurer, have been called from the scenes of their earthly labors to try the realities of the unseen world.

The transactions of the Bible House during the past year have been as follows:

Stock on hand, November 1, 1873	$2,573 17	
Received by donation to November 1, 1874	1,000 00	
Received by returns from country Depositories	278 38	
		$3,851 55
Sales during the year from house	$359 14	
Donations during the year from house	367 25	
Life members' privilege	59 06	
		785 45
Balance of stock on hand		$3,066 10

We present this very brief report with the hope that the record of the year to come may be such as will go far to compensate for the meager operations of 1874.

Respectfully submitted.

A. H. NELSON,
Cor. Secretary.

MT. VERNON CHURCH, WASHINGTON.—We congratulate the whole church, says the Baltimore *Episcopal Methodist* of April 3, on the cheering news just received from Washington. The debt which has so long hung upon our noble people at the national metropolis has been provided for chiefly by the enlarged liberality of the creditors. We have not yet received full particulars, but enough has been communicated to justify the announcement, which will be hailed as a jubilee throughout our Zion.

We are indebted to our brother, Rev. E. L. Busey, who has just returned from Washington, for this pleasing information.

THE Reformed Episcopal Church in Chicago, says the *Chicago Advance*, is marching on. For several weeks past that denomination has been holding services in the old St. John's church, on the West Side, and the outlook is now very encouraging for another church in connection with that body in this city. A meeting for this purpose will be held in the old St. John's church next Monday evening, to which all who are friendly to the enterprise are cordially invited.

BISHOP MARVIN IN LEESBURG.—We have received the gratifying intelligence that the visit of the Bishop to this time-honored stronghold of Methodism in Virginia has proved a signal blessing. A gracious revival is now in progress as the immediate result, under God, of his preaching. We greet the brethren at Leesburg. The Bishop was in Alexandria on Sunday last and preached to a large and appreciative audience.—*Episcopal Methodist, April 3.*

MR. E. PEARSALL SMITH, the lay preacher, whose home is in Philadelphia, has again sailed for Europe, to continue his evangelistic labors in England and on the Continent. He expects to visit France, where, he says, Protestant teaching is gaining a greater hold upon the attention of the people than at any time for a great many years.

PLEASURE is like treacle—too much of it spells the taste of everything.

From Texas.

MR. EDITOR: It is with joyful step that we hasten to the postoffice every Monday to "strike hands" with an old familiar friend—the ADVOCATE. It visits the home of our childhood, the friends of our youth, the companions of our school days, and the brethren with whom we have preached and worked and prayed. Not unfrequently do we see their names subscribed to interesting and edifying communications in your paper. May the Lord abundantly bless them in their "labor of love!" But among these contributors is an *old* soldier in the army of the Lord, whom we well know. *Truth* is his life, *truth* is his practice, *truth* is his theme, and "*Truth*" he signs his name. God help him to give us more *truth!* And when he does I hope, Mr. Editor, that you will request the Texas *Advocate* to copy. Our people out here would be pleased with his independent thought, and the manner in which he is wont to "speak the truth boldly."

Some of the preachers of the "older States" think that we have to go from one appointment to another armed to keep off the Indians and other wild animals. But they are mistaken. We are civilized people out here, sir; and not only that, but our people are educated, cultivated and refined. Besides all this, they treat their preacher *well*, they feed him *well*, and we *believe* they are *going* to pay him *well*. Our country, fertile and healthy, is being rapidly settled and developed by energetic and enterprising emigrants, and in a few years we hope the vast prairies of our "western realm" will be dotted with dwellings, checkered with fences, and scented with the fragrance of the flower garden, the odor of the cotton bloom and the perfume of the fructifying harvest.

To our friends in Alabama we say that we like Texas. It suits us exactly and we expect to make our home here.

T. R. C.

NAVASOTA, TEXAS, March 22, 1875.

Lay Work.

MR. EDITOR: Rev. George A. Hall, general secretary of the Young Men's Christian Association of Washington, District of Columbia, and Mr. Thos. K. Cree, of the same city, passed through our city, en route to Texas, on Thursday of last week. These gentlemen represent the executive committee of the International Association of the United States and British provinces; and have been holding a series of meetings, of from two to five days each, in a large number of cities of the country, in the interest of lay work, and seeking to incite to special activity for the welfare of young men. They have visited Augusta, Savannah, Columbus, Atlanta, Milledgeville and Macon, Georgia; Jacksonville and Palatka, Florida; Charleston and Columbia, South Carolina; Selma, Montgomery and Mobile, Alabama; and go from here to Houston, Galveston and Austin, Texas; Memphis, Nashville and Chattanooga, Tennessee. These brethren have held union meetings in each place—three meetings daily—prayer, praise and promise meetings, Bible readings and lay preaching services, and have been received everywhere most cordially, the pastors of different denominations uniting in special services, which in Savannah, Columbus, Columbia, Augusta and Mobile were continued after their departure. At Augusta and Savannah large numbers of additions were made to the churches as the result of the effort.

While these brethren represent the Young Men's Christian Association, they do not seek to organize; they simply show the need of consecrated lay effort, and of special, definite work for the *young men* of our cities and towns, and give, wherever desired, information in regard to those societies.

Alabama is to hold a State convention of associations, in Montgomery, on the twenty-second instant, and the International convention will be held in Richmond, May 26-30. This is the first convention of the united associations held in the South since the war, and it is confidently believed will be the largest and most profitable one of all. This body simply meets to devise ways and means to reach more effectually the young men of the land with good influence, and bring them to the church of Christ.

DIED, in Bastrop, on Monday morning, March 29, 1875, at three o'clock, Clara Caldwell, infant daughter of J. Harvey and Mrs. Eva Brigham, aged seven months.

Books and Periodicals.

THE LIFE OF CHRIST. By Frederic W. Farrar, D. D., F. R. S., late fellow of Trinity College, Cambridge, master of Marlboro College and chaplain in ordinary to the Queen. In two volumes. New York: E. P. Dutton & Co., 713 Broadway.

A number of lives of Christ have appeared within the last few years, some of them works of merit. The older works of Fleetwood and Neander, the Life of Our Lord, by Dr. Hanna, and other efforts in the same line, are familiar to our readers. Of all, however, we think the Life of Christ, by Dr. Farrar, is the most complete and satisfactory. The story is most fittingly told in language at once simple, picturesque and glowing. There is a quiet beauty and manly strength of style, and wonderful clearness of statement, combined with descriptive powers of the highest order. The scenes and incidents are brought near and set before us with the freshness and reality of every-day experiences. The work of which it most reminds us is Conybeare and Howson's Life and Times of St. Paul. It is as graphic and entertaining in point of treatment and amplification, and happier in its popular adaptation to the wants of the people generally. It is learned and critical enough; every paragraph indicates that the author has thoroughly surveyed the entire ground, and that he is in possession of every help that could bring out the true conception and import. General culture, ample erudition, theological training, and a splendid imagination, contribute to the author's task, while they do not obtrude unduly. It is not for any one class of readers more than for another. Like the gospel itself, it will be read by all with almost equal interest and profit. Children and grown people, the unlearned and the scholarly, teachers and pupils, will all find entertainment and instruction. It is, for the most part, narrative and historical, not much of the commentary or sermon about it, but the recital of events in their order, and the portraiture of a most unique and wonderful character. It is the life of Christ, and such a delineation as will commend itself to the Christian and to every devout seeker after the truth. The edition, in two volumes, which we have before us, is enriched with many valuable critical notes, and by an appendix of 50 pages, which adds greatly to the worth of the work. There is besides a copious index and a table of passages of Scripture referred to. Altogether the work comprises 985 octavo pages, in clear and large type, on the best of paper, and handsomely bound. The publishers have also issued an edition in one volume octavo, without the notes or appendix, and at half the cost of the edition in two volumes. This, for the most, will be the edition to buy, and is within the reach of nearly all.

THE MOSAIC ACCOUNT OF CREATION, THE MIRACLE OF TO-DAY, OR NEW WITNESSES TO THE ONENESS OF GENESIS AND SCIENCE. By Charles H. Warring. New York: J. W. Schermerhorn & Co., 1875.

The purpose of this work is to compare the statements in the first two chapters of Genesis with the scientific discoveries and conclusions thus far attained. The author is a literalist in his interpretation of Genesis, and he contends that the discoveries of modern science are in harmony with the Mosaic cosmogony. The volume abounds in scientific information and scriptural exegesis, and is written in the interest of the truth. Its perusal will entertain and instruct, and at the same time increase our reverent faith in the word of God.

A MITHER'S GIFT, OR A WREATH FOR MY DARLINGS. Poems by Mrs. Phebe Palmer. New York: W. C. Palmer, Jr., No. 19 Bible House.

This little volume, by Mrs. Palmer, comes out after her death, and thousands who are familiar with her character and prose writings will be glad to see this collection of her poems. The most of the poems are devotional, many of them hymns adapted to public worship, and all are pervaded with the deep spirituality and consecration which characterized the author. Some of them have considerable merit as poems, and will live for a good while in the songs and hymnals of the church.

CROWN OF LIFE. By W. A. Ogden. Toledo, Ohio: W. W. Whitney, 1875.

Another song-book for Sunday schools. It has many songs, new to us, and some very good. It is published in good style.

THE American Agriculturist for April is splendidly illustrated, as usual, and filled with useful information for farmers, housekeepers and planters. We have not seen a better number for years.

The Christian Advocate.

THURSDAY, APRIL 8, 1875.

CHRIST STILLING THE TEMPEST.

Once upon the heaving ocean
Rode a bark at eventide,
While the waves, in wild commotion,
Dashed against the vessel's side;
Jesus, sleeping on a pillow,
Heeded not the raging billow—
While the winds were all abroad,
Calmly slept the Son of God.

In that dark and stormy hour
Fearful ones awoke the Lord:
Jesus, by his sovereign power,
Calmed the tempest with a word.
On life's dark and restless ocean,
Mid the billow's wild commotion,
Trembling soul, your Lord is there—
He will make you still his care.

Jesus knows your silent weeping
When before his throne you bow;
Never, never is he sleeping
Where he reigns in glory now.
If the world is dark before thee,
If the billows rolling o'er thee
All thy soul with terror fill,
Hear him saying: "Peace, be still."

Letter from Oregon.

BROWNSVILLE, OREGON, March 13, 1875.

MR. EDITOR: My first letter from this far-off land to your paper closed with my arrival at this place (Brownsville.) I now propose to give some supplementary paragraphs for the information of your readers. I will write, first, of Oregon's chief town,

PORTLAND,

near the mouth of the charming Willamette (accent on "lam") river. Commodore Maury, in his most excellent "Manual of Geography," recently published, makes not inconsiderable mistakes with reference to this State, which I wish to point out as I pass along through the windings of my letter, so that the publishers may make the corrections in their next edition. On page 71 he says that "Oregon has no large towns." Now Portland is a large town, having, so I am told, not less than twelve thousand inhabitants. It is handsomely laid out, as far as I could judge; has large blocks of excellent business houses, and beautiful residences, all lighted with gas, together with a superior landing for first-class vessels. The wheels of business are large, numerous, and run rapidly as in any other fast city in its youth. Its foggy mornings and wet streets are much like those of your own great city. There are other considerable towns of growing importance, which promise to be large and influential in the commercial world in due time.

BROWNSVILLE,

where I am domiciled, with my household jewels, in the little Southern parsonage—not so fine as *that* parsonage in your Conference, but at least as comfortable—lies at the foot of the grand old Cascade mountains, while the coast range is in full view on the other side of the valley, just thirty miles distant. The romantic Callapooya river divides the town. Our denizens can boast of five church buildings, all occupied; and if the Southern Methodists can build one there will be six houses of worship. Not less than six preachers of the several denominations make their homes here; while we have all the bone, muscle and life of a town whose people are in clever worldly circumstances, intelligent, and are fond of going to church.

THE SIDEWALKS

of our towns are worthy of liberal imitation by every place in your State, or anywhere else where mud and water predominate during the wet half of the year. These walks are made of plank, nailed to a raised foundation of timber—porch-like—and are from three to six feet broad. With such protection the people, even the ladies and children, can venture out in their holiday attire, and can with all confidence bid defiance to the deepest, broadest, blackest and most treacherous mud-holes, at night as well as day.

HOUSE SERVANTS,

either black, yellow or white, outside the hotels, are hardly known in our land. So far I have not met with one such personage on my work. And yet the people are well-to-do in the world. Every family is at full liberty to do their own work—cooking, washing, etc. Think of that, dear friends of the sunny South. There are at least two reasons to account for this state of things, one of which is the very great scarcity of the article, and the other is that the people generally had rather do their own work, and thus be saved from the expense, the great trial and the ruinous waste incident to these appendages of the family circle. In mingling with this people, with this fact before me, I feel like saying with the psalmist: "Happy is that people that is in such a case." Yes, happy is that people who have not these fretting *ulcers* to contend with. Of course I write of servants thus as a class. There are exceptions, who are worth their weight in gold coin.

This is a white man's State emphatically. True, we have a sprinkle of Chinese about the towns, a few strolling Indians, scattered here and there, as the last leaves and small twigs of an otherwise dead tree. But negroes are very rare and seldom seen. I do not now remember to have seen more than two—a man and his wife. He (Uncle John) died last week—died in the faith, and doubtless rests to-day on the delightful shores of "bright Canaan."

EDUCATION

occupies a prominent position before the people here, so far as my information extends. The Methodist Episcopal Church South has a very flourishing male college at Corvallis. It promises to be a great lever for good to this whole people.

The public school system seems to run smoothly, and accomplish good work so far as educating the mind is involved; but the heart is not reached. And this is one of the great errors of education where it is done by the State, and the disastrous blunder of the public school system everywhere. There is no God, no Christ, no religion in it. I fear that our present aspect as a nation is due in a great measure to this loose way of preparing the children for time and eternity.

THE CLIMATE

in some respects is very similar to that of the middle and northern parts of your State. There is a very long rainy season, interspersed with some snow and ice. The cold weather generally is only moderate, seldom reaching severity—so say the old citizens. It is said that the summer is beautiful in the extreme. There are no thunder-storms, no heavy dews—none at all, say some—no extremely hot days; nights always cool and delightful for balmy sleep. The birds and flowers are said to be numerous, while the valleys and sides of the grand old mountains are covered over with delicious berries. Pleasure parties and berrying parties go out for a week or so at a time. Commodore Maury, in his Geography, says: "Its (Oregon's) climates resemble those of southern France, along the Atlantic, more than they do those of the New England States in the same latitude."

FRUITS AND GRAIN

are abundant. The apples are grown to perfection; also pears, cherries and plums of several varieties; but peaches do well only in certain localities. This is looked upon as one of the very best grain countries in the world. And just here I will note two egregious blunders in Commodore Maury's "Manual of Geography" with reference to our wheat, which are calculated to lead the public astray on the matter, and do considerable damage to the State. On the same page (71) he says: "It (Oregon) is a fine grain country; but its wheat will not bear long sea voyages, like the wheat of California." Now this is one of the two blunders, and it is just the antipodes of the truth. I am informed by responsible men that the Oregon wheat is so far superior to that of California that for a number of years some of the leading houses in San Francisco bought up Oregon's magnificent grain and shipped it as the production of California, and kept and sold their own inferior article on this side of the sea as Oregon wheat. "The cat was let out of the bag" in some way, and the Oregonians saw it and the dishes were changed for another course; and now they ship their grain direct to Europe from Portland and Astoria; and I am told that it commands the highest price in that distant market.

On the same page he says: Because their grain will not bear shipment to the distant markets of the world "the inhabitants have turned their attention to stock-raising and wool-growing." The people, I would reply, grow wheat as extensively as ever, because they can send their grain to advantageous marts of trade. At this time hundreds of thousands of bushels, in sacks, are being shipped, while quantities of grain are being sown. They use the latest and most improved machinery in their farm work.

While the crops never fail here, it is said that they do in California. The scarcity of winter rains will produce a drouth which will ruin it; or when the grain is almost ripe for the mower, sometimes a dry, hot wind will blow and destroy the crop in a single night. But I must hasten to the approaching *finis*.

MISCELLANEOUS.

King Alcohol, I judge, has but little sway here. The laws and the people are very rigid against it. I have not yet seen a person in a state of inebriation here.

The health of the State is, I think, as good as that of Tennessee, Kentucky, and of the healthier parts of Louisiana. Oregon is Democratic in her politics, and, as far as I can learn, a warm sympathizer with the downtrodden of your State and the South generally. Of course there are some among us who see not as we see, and indulge in opposite opinions and feelings. Many of our citizens are from the Western States.

What we most need in the way of internal improvements is our railroad completed from Roseburg to Sacramento city, the Willamette river cleaned out for low water navigation, and then a general system of draining. Our prairies, though far richer and more productive than those of the Opelousas country, are just as wet.

Our Conference here is small. Our church is very weak in numbers and financial means. Our preachers are more or less fettered by the lack of a full and liberal support. We have many enemies among the members of the Methodist Episcopal Church. However, there are some noble exceptions. Because of all these things I fear our growth will not be rapid, and it will not be accomplished without much labor, prayer and self-denial. I know not whether I will be fully supported or not. If I fail it will not be on account of our people failing to do their duty, for so far they are standing bravely up to me by their prayers and means.

Rev. T. B. White is abundant in labors, and, I hope, doing a great work. He and others are now bravely at it in Albany, making a grand and glorious charge upon the lines of sin. No particulars as yet. You will hear in due time. O how strange, lonely and lost a stranger feels in a strange land! How one does want and crave sympathy! God bless all our friends in our own dear Louisiana.

JAMES E. BRADLEY.

Bro. James Shanks' "Christian Experience."

He says (NEW ORLEANS CHRISTIAN ADVOCATE, March 16:) "A sound and true Christian experience consists in two things, namely: 1. A knowledge of sins forgiven. 2. A knowledge of the time and place this work was done."

I will not stop to inquire whether "knowledge" can be very properly called a "work," but, noticing that his essay relates almost exclusively to the latter proposition, with only an incidental reference in one or two places to the former, I will express my belief that his teaching is hardly above theological criticism.

"All converted to God in the days of Jesus Christ and his apostles knew both the time and place of their conversion." This assertion is several times repeated, but without either proof or allusion to the possibility of proof. The period named is generally reckoned to comprise a hundred years. In it, in all likelihood, some millions of persons were converted. Of their knowledge of the "time and place" we know nothing. I am surprised at a statement so utterly wanting in historic accuracy, and with no attempt at proof.

Bro. Shanks tells us that a professing Christian who does not "recollect the time" "is a deceived man." I suppose he means *remember*. "Recollect" implies that it has not been continuously in the mind. But, even thus improved, the statement is both defective and dangerous.

My belief is that a recollection of time and place, in itself considered, is of little or no consequence in a "true Christian experience," and that to insist upon it as necessary or even important is exceedingly erroneous and dangerous.

Bro. Shanks forgets that the conversion itself is not a subject of sense or experience. It is the effects or results that flow from conversion that we feel or know of. I am aware the term *conversion* is ambiguous, I use it because Bro. Shanks does, and in the sense he does—that is, equivalent to pardon or regeneration, a merciful act of God. As we cannot see divine acts, we can know of them only by their effects and by verbal revelation. So what we know of conversion is what we feel—our own experience.

This sensible effect of conversion is exceedingly various in different persons. While the conversion itself is always the same, the sensible, personal effect is as various as human temperament, character, age, habitude and social status are various among men. They range from the zephyr to the tornado, from the dew-drop to the storm. In persons of strong, sanguine temperament, converted late in life, after years of flagrant sin, the suddenness and greatness of the transition would be so vivid as likely to cause him to remember rather than to recollect the time and place. This remembrance might or might not be of advantage to him in after-life. I think in many cases it proves a man's ruin. To rely upon it as a guarantee of safety, as many do, is fearfully dangerous. Much of the loose, slipshod, no-account Christianity among us is of this character. He remembers, or rather recollects, "the time and place," and that is about the sum of his religion.

I know of no present value to the Christian of a historic conversion—something away back yonder. Present value consists solely in present grace. Present health to the recovered invalid is far better to-day than the doctor's journal as to the "time and place" when he began to convalesce. The present possession of knowledge is more valuable than a historic recollection of the first juvenile lessons. Things merely remembered are gone from us, and are with the years beyond the flood. The present only is ours. What a Christian once was is one thing, and is of but little importance now; the great question relates to the present. I know of no promise, either in Scripture or reason, based upon a past experience.

Moreover, the constitutional principle presented by Bro. Shanks is sadly defective from this further consideration: All conversions ought to occur under circumstances where a recollection of the "time and place" would seldom if ever be practicable. Conversion ought always to occur very early in life. Taking the miserable family government around us as it is, it may not be practicable to secure conversion always in early childhood. But certainly conversion always ought to and sometimes does take place in the third, fourth or fifth year, if not earlier. The conversion was as genuine as the "powerful" one of forty or fifty years; but the man or woman in after-life would not be likely to recollect much about the "time and place." You might as well ask a man when he first began to love his mother.

Bro. Shanks proves too much. He proves that a man does not love his wife, because he cannot in every case recollect the exact time and place he first began to love her. He also comes squarely in contact with many of the most eminent examples of Christian holiness known to religious biography. His is a new religion, small in experience, supported solely by naked assertion, and utterly unknown to either the theology or the facts of Scripture. It is not the faith of my church. It never was the faith of any church. So far as I know, it was never taught by any respectable author except Bro. Shanks.

It is also fearfully dangerous. Make everybody believe that a recollection of the "time and place" is a condition of grace—that without that "he is a deceived man, and is not converted to God"—and you unsettle the faith of three-fourths of the best Christians in Christendom; you render children's conversion well-nigh impossible; you produce distrust and distraction, and fearful timidity and invoc of the flock everywhere; and you overturn the Scriptures. He "proves" that every one converted in the apostolic age remembered the time and place by citing three or four very dubious and inconclusive examples. By the same rule I prove that every person in Mississippi was murdered in the year 1874 by showing that two or three were!

Bro. Shanks dismisses from Christian fellowship all except a few strong-minded men of ardent temperament, bold self-assertion and lion-hearted faith. Whether they are generally the best and most profitable Christians or not I do not know. That they comprise the entire faith among us I will not believe. It is a new-fangled theology, unsupported by reason and unknown to revelation.

R. ABBEY.

Obituaries.

DIED, in Will county, Mississippi, at the residence of her father and mother, James A. and Harriet I. Combs, Mrs. MARTHA E. MILLER. She was born October 6, 1818, and died November 14, 1874. For many months before her death she was a great sufferer. She joined the Methodist Episcopal Church South in the fall of 1871, under the ministry of Rev. A. McPhatter, but of her conversion we know not the time. But this we do know: that she was ready to go to that rest prepared for the people of God. When asked by her brother if she was willing to die, her reply was: "Oh, yes; and, brother, let us all meet in heaven. I do not fear death. Jesus died for me." She shouted aloud the praises of God, and committed to his keeping her three little children. Thus peacefully, triumphantly she breathed out her life on the bosom of her Savior.

A FRIEND.

MRS. ELIZABETH BRIGGS SPENCER died at the residence of her son, Dr. Thomas L. H. Maclin, near Marion, Union parish, Louisiana, January 18, 1875, in the eighty-fifth year of her life. She was born in Greenville county, Virginia, May 1, 1790, and was married December 10, 1810, to Benjamin Maclin, and to Thomas Spencer March 22, 1839. Her maiden name was Mason—one of that large family in her native State who for more than a hundred years have made the name honorable.

Under the ministry of Jesse Lee and John Early she was awakened, and by the latter brought into the fold of Christ nearly sixty years ago, while he traveled the Brunswick circuit, Virginia, and has ever since remained a faithful and devoted disciple of the Savior. She moved to Alabama many years since, and then settled in the bounds of the Memphis Conference, in Mississippi, and lastly to Louisiana, where she will rest till called to the first resurrection. Christianity with her was a principle of life, and during threescore years she kept and loved, as well as adorned, the doctrines of Christ as taught by the primitive heralds of Methodism. As life advanced she calmly awaited the end, and when the summons came she died as one falling into peaceful slumbers.

H.

Richmond and Memphis *Advocates* please copy.

DIED, February 27, 1875, at his residence near Madison Station, Mississippi, JAMES O. STEVENS. The deceased was born in Hardy county, Virginia, May 17, 1832. In 1850 he came to Jackson, Mississippi, where he lived until after the close of the late war, when he removed to Madison county. During the time that he was resident in Jackson he prospered greatly in business, and soon became a man of large means.

He was married, in 1855, to Miss M. E. Lambuth, eldest daughter of Rev. J. R. Lambuth, formerly of the Mississippi Conference, and sister of Rev. J. W. Lambuth, our China missionary.

Bro. Stevens' spiritual birth dates from 1853, during which year he connected himself with the Baptist Church. Two years afterward he joined the Methodist Episcopal Church South, and remained a member thereof until his name was transferred to the records of the church above.

The closing years of our brother's life were years of deep affliction. Suddenly overwhelmed and almost dispirited by financial disasters consequent upon the havoc of war, he became about the same time the victim of that insidious destroyer of human life—consumption. For six long years did he grapple with the monster before the end came; yet during that protracted period his most intimate friends heard no words of complaint against that Providence whose dispensations are so inscrutable.

His death was of that peaceful character which revelation authorizes us to expect as the end of the upright. During the last few days of his earthly pilgrimage the felicities of a future state seemed to be the constant theme of his meditations. He often spoke of his departure, and always did so with the utmost composure and cheerfulness; and there were times when he seemed impatient that the hour of his release was delayed so long.

W. C. BLACK.

BRO. BARNEY, the eldest son of Quinea and Martha Lewis, was born in Robertson county, North Carolina, on the twenty-eighth of September, 1818; he emigrated with his parents to Pearl river, in Marion county, Mississippi, in 1820, where he was reared in the fear of the Lord, and in the way he should go. He was united in holy matrimony to Kezia Lamkin, eldest daughter of S. L. Lamkin, on the fifteenth of January, 1846. He moved to Scott county in December, 1856; thence to Brookhaven in 1868; thence to Crystal Springs in 1871, where he died of chronic diarrhea, December 30, 1874.

Barney, as he was familiarly called by nearly every one who was intimately acquainted with him, was converted and joined the Methodist Episcopal Church, South under the ministry of Rev. George C. Light, late of the Mississippi Conference, in September, 1857, and served as class-leader for ten or twelve years. Barney was kind, benevolent, affable, generous, and beloved by nearly all who knew him. He was a kind father and a good husband. He met with many reverses during life, but he endured them all like a Christian. He died in great peace, only regretting the apparent helpless condition in which his large family, consisting mostly of girls and little ones, would be left. Bros. H. J. Harris, J. W. McNeil and H. P. Bowen, all of the Mississippi Conference, were with him frequently during his last days, and afforded him and his family much comfort and consolation by reading the Scriptures, singing and praying with them, for all of which the writer feels under lasting obligations to them.

Barney was my oldest brother, and I loved him dearly. May God bless the bereaved wife and children, and be indeed a father to the fatherless and judge of the widow.

HENRY TILMAN, son of Barney and Kezia Lewis, was born February 3, 1867, and died January 10, 1875. Tilly was a quiet, "say-nothing" child, passionately fond of singing; could learn a tune as quick as a man. He often said he would not live to be a man, but would add: "If I do I shall be a Methodist preacher." Father and child are now together in heaven.

H. P. LEWIS.

DIED, at the parsonage, Lower Peachtree circuit, Selma district, Alabama Conference, at half-past two o'clock P. M., on Thursday, November 12, 1874, Sister LOUISA C. HUNDLEY, in the twenty-ninth year of her age.

A more affecting scene was never presented to all who were privileged to witness it than did the death-bed of our loved and lamented sister. Her suffering was not as intense as that of many—her illness lasted only ten days—at least we conclude that it was not, from the fact that she never complained, but maintained to the last that patience and meekness so rarely exhibited by persons in such extremities.

On the twenty-ninth day of October she gave back to God a little infant boy which she was privileged to keep only a few days. For two or three days before it died it suffered a great deal, during which time she watched over it with that anxious care known only to a mother, and very soon after its death the disease that terminated her earthly career set in. The night before she died, and at the hour when her physicians entertained some hope that a change in favor of the patient would take place, Bro. Hundley told her that he feared their hopes were destroyed, and that, as he had promised her, he felt it his duty to inform her that she could last but a short time longer. At first she seemed to doubt their conclusion, and talked somewhat hopefully of the prospects; but soon she began to realize the truth, and, with a resignation to the Master's will never before witnessed by the writer, she began her preparations to leave her children, her husband and her friends, to all and each of whom she addressed herself as intelligently and calmly as if she were parting with them to take a journey of a month and return. As she pressed the dying kiss upon her little children she commended them to God, who, she said, would take care of them. She admonished every one present to serve God faithfully and meet her in heaven, and left a dying message for her father and mother, who reside in Mississippi, not to grieve for her, but to exult in the hope of their reunion beyond this vale of tears and sorrow. May the Spirit of God attend this message, and sanctify it to the ultimate salvation of that father, who, we are informed, has never made a profession of that religion which gave his sainted daughter an easy passage from time to eternity.

As God works by means, and while we regard Sister Hundley's death as a serious disaster to her family, and a great calamity to the church and the ministry, we feel thankful to him whose "ways are past finding out" for that manifestation of the "power of God unto salvation," so clearly demonstrated by Sister Hundley in the very throes of death, and beseech him to sanctify the bereavement to the good of many souls, and make us truly thankful for the inestimable privilege of ministering to the wants of such while upon beds of languishing, there to witness, as we did in Sister Hundley's case, that

"Jesus can make a dying bed
Feel soft as downy pillows are."

A FRIEND.

THERE is a good story of a certain Boston doctor of divinity, whose name they spell with a "P." A man of the same name died, and a zealous newspaper fellow, seeing the death in the paper, and thinking only of Dr. P., wrote a most enthusiastic obituary. A wag met Dr. P. the next day. "What! you are not dead?" he said. "Well, then, you ought to be. No man can live up to that obituary."

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The Christian Advocate.

THURSDAY, APRIL 8, 1875.

LIFE'S COST.

BY JANE ELLICE HOCKINS.

I could not at the first be born
But by another's bitter, wailing pain;
Another's loss must be my sweetest gain;
And Love, only to wile that I might be,
Must wet her couch forlorn
With tears of blood and sweat of agony.

Since then I cannot live a week
But some fair thing must leave the daisied dells,
The joy of pastures, bubbling springs and wells,
And grassy murmurs of its peaceful days,
To bleed in pain, and reek,
And die, for me to tread life's pleasant ways.

I cannot sure be warmed or lit
But men must crouch and toil in fortunes caves,
Bowed on themselves, while day and night in waves
Of blackness wash away their soulless lives!
Or, blasted and sore hit,
Dark life to darker death the miner drives.

Naked, I cannot clothed be
But worms must patient weave their sathe shroud;
The sheep must shiver to the April cloud,
Yielding his one white coat to keep me warm;
In shop and factory
For me must weary, toiling millions swarm.

With gems I deck not brow or hand
But through the roaring dark of cruel seas
Some wreach with shivering breath and trembling knees
Goes toadlong, while the sea-sharks dodge his quest;
Then at my door he stands,
Naked, with bleeding ears and heaving chest.

I fall not on my knees and pray
But God must come from heaven to fetch that sigh,
And pierced hands must take it back on high;
And through his broken heart and cloven side
Love makes an open way
For me, who could not live but that he died.

O awful, sweetest Life of mine,
That God and man both serve in blood and tears!
O prayers I breathe not but through other prayers!
O breath of life compact of others' sighs!
With like dread gift divine,
Ah, whither go?—what wordlily devise?

If on myself I dare to spend
This dreadful thing, in pleasure lapped and reared,
What am I but a hideous idol smeared
With human blood, that with its carrion smile
Alike to foe and friend
Maddens the wretch who perishes the while?

I will away and find my God,
And what I dare not keep ask him to take,
And, taking, love's sweet sacrifice to make;
Then, like a wave, the sorrow and the pain
High Heaven with glory flood—
For them, for me, for all, a splendid gain.

Macmillan's Magazine.

A Christian Parent to His Child's Sabbath School Teacher.

BY REV. JOHN HALL, D. D.

MY DEAR FRIEND: I have learned that my child is to be a pupil under your care in the Sunday school, and I hope it will not be disagreeable to you to receive a frank communication from me on a subject which you can well believe is very near my heart. And, first of all, I thank you for engaging in this work, and for becoming, for Christ's sake, a helper to me. I am aware that my child has no claim on your time and patience, except such as we had on Jesus Christ, who loved us for his grace, and pitied us in our need. I pray God that you may help, comfort and encourage in your labor of love, and that the Lord may give you the joy of seeing your scholars converted to God, and safe in the fold of the Good Shepherd! And I beg to assure you that I shall feel bound to give all the co-operation possible, by overseeing the lessons learned at home, by encouraging regularity, punctuality and respect for the school and for you, and by the constant prayer for the divine blessing on the seed you sow. It is not necessary to say that, whenever your other engagements will permit you to call at my home, you shall receive a most cordial welcome.

Will you allow me to tell you the ideas and the hopes with which my child is sent to school? The statement of the same to you may tend to secure our working together, and to prevent either undoing in any way the work of the other. Sabbath schools I regard, like sermons and other means of grace, as intended of God for the salvation of men. He loves us, pities us and would have us come to the knowledge of the truth.

The truth is the usual means by which men are enlightened. The Holy Spirit uses it for their awakening, conversion and sanctification. By the truth I mean the truth of God, of God's Bible—the truth of which the precious Savior is the substance. Any impression made otherwise than by the Holy Ghost through the truth we must doubt. Any change produced otherwise than by the truth you and I agree in regarding as short of conversion. This saving truth, then, my dear fellow-laborer, urge constantly on my child. Get your own mind filled with it every week, and pour it out in your class. Lift up the blessed Savior from Old Testament history, and psalm and prophecy, from type and symbol, from New Testament gospel and epistle. There is, as you know, a road from every part of the Scriptures to Calvary. Whatever reveals our weakness, sin, folly and darkness suggests the Redeemer, with his sufficient grace, cleansing blood, heavenly wisdom and glorious light. O my friend and helper in this delicate work, tell my child this truth, and make our one, only, exalted Savior the beginning and ending of your instruction!

Need I remind you—what your own experience and observation has shown—that the mind on which you work, over and above the natural disinclination to the truth, is wayward, forgetful and feeble. It is a child's mind. So you will, I am sure, study simplicity, doing with the truth as the mothers do with the bread for the babes—crumbling and softening it for their mouths. I had almost said, also, sweetening it; but this analogy fails, for who can add sweetness to the glad tidings of great joy! But we can, as you have learned no doubt, put the truth in such a way that it will be fitted to attract and hold the attention, and become a pleasant object before the child's mind, both in the memory of the past and in the expectation of future lessons. I know, dear friend, how often this must needs tax your patience and your ingenuity; but then it is for a soul you labor. Nay, I will look higher. You attempt it for the Redeemer's sake. "He is worthy for whom you should do this."

You may have noticed that even God's truth may be told in a spirit that does not suit it, that does not belong to it, as if medicine were given in a powder or a fluid that counteracted its healing tendency. A hard, unfeeling manner, even a sharp and bitter tone in the voice, may give a wrong idea of the gospel. The "truth in love" is God's message of life to young and old.

I know my own heart too well, dear friend, to suppose you, or any other Christian, above the reach of temptation; and I shall take pains to warn my child against cherishing unreasonable expectations, as if a Sabbath school teacher could not be hurt by rudeness, or grieved by evil, or vexed by deliberate wrong-doing. Yet I need hardly remind you that we have both to guard against any such display of temper or vexation, or even annoyance, as would give the natural heart a specious plea for thinking meanly of our religion or our Master. Long before your pupils have read through the Bible they will have formed their opinion of you. May God give you the grace to be a "living epistle of Christ!" so that they may say in after days, if nothing else, at least this: "I know true religion to be a real thing, for I saw it in my Sabbath school teacher."

It is a small matter (and yet in the frankness of this letter I will not pass it by,) but it has often produced serious results, that levity of manner, often, no doubt, quite innocent, or showiness of dress, or evident love of display, has been noticed by quick young eyes, and employed by satan to turn off the arrows of conviction from their hearts. "Teacher is proud or dressy, or likes to be admired, or wants to please" anybody but the Lord; such thoughts, oftener put into words—and sharp, clear words too—than is imagined by adults, will greatly mar the best teaching. May I not, without saying more about this, write down the words of the wise man, when he likens to the disgusting effect of dead flies in a pot of ointment that of "a little folly."—even a little—in "him that is in reputation for wisdom and honor."

Can we have any other true qualification for our work than that which was given to the great Teacher "without measure." Read it in Isaiah xi, 2, 3:

"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

And how much need we have to imitate his tenderness, gentleness and patience, and his adaptation to the mental condition of the learners, as in John xvi, 12: "I have yet many things to say unto you, but ye cannot bear them now."

My deep earnestness in this matter will, I hope, justify to your judgment my long letter; and yet I have not said all I wish to say, as, for example, regarding your sustaining my authority at home, as I shall seek to uphold yours in the school; or regarding the need to inspire my child with a love for the Sabbath, and a hearty respect for the means of grace we enjoy in common, and the pastor who ministers to us in holy things. Nor have I entered upon a theme in itself all-important—the need, common to you and me, of constant regard to the Lord, constant waiting on him for light and strength, and constant dependence on his grace to give effect to our poor labor. May you, dear fellow-laborer, thus watch and pray, and may it be given to us to rejoice together at last, I in a child and you in a scholar saved and brought home to eternal glory! And oh, shall we not then say, with unutterable joy: "Not unto us, O Lord, not unto us, but to thy name be the praise!" May God bless you, and establish the work of your hands! Amen.—*The Normal Class.*

Father Boehm's Memories of a Hundred Years.

WRITTEN FROM HIS LIPS BY THE REV. JOHN ATKINSON.

BISHOP GEORGE.

Among the most powerful preachers I have known in my long life was Bishop George. He was not, I think, the equal of McKendree or Roberts in breadth and strength of intellect, but he surpassed them in emotional power and in the adaptation of his voice and manner to move an audience. He was not regarded as the equal of his colleagues as a presiding officer. He did not possess the faculty of holding a deliberative body well under control, and by his abruptness and haste in the chair of Conference he frequently provoked criticism. Emory was vastly his superior in his methods of presiding and governing.

As a preacher, however, Bishop George was remarkable. Physically he was well endowed. He was of good stature, of well-rounded proportions, a pleasing countenance, and an excellent voice, suited to be the vehicle of his melting emotions. His mind clearly apprehended the doctrines of the gospel, and with much vividness and earnestness he presented them to the minds of his hearers. The effect commonly was at once visible in the deep interest and tears of his congregations. He swayed a wide and blessed influence as a preacher of the gospel.

All ministers should be revivalists, but some are much better adapted to inaugurate and carry forward religious movements than others. Temperament, voice and other qualities largely account for the difference in ministers in this respect. I think, from my knowledge of the Methodist ministry for more than three-quarters of a century, that the strongest and best-furnished minds of the church have been most successful in moving the people and in gathering converts. Sometimes, however, a keen and vigorous mind may be allied with a cold or sluggish temperament, an unprepossessing person, and a disagreeable voice. Such drawbacks will frequently account for the lack of success of some good and earnest men, whose mental capacity is greater than that of many who surpass them in winning souls.

Bishop George was a fine type of a revival preacher. His quick sensibilities, tenderness of feeling, and his deep spiritual ardor, together with his attractions of voice and manner, gave him great persuasive powers. He knew how to reach men's hearts by the shortest route. And when once he got hold upon the heart he did not let go, but held on with determination to subdue. It has been justly said of him that no man ever succeeded more uniformly to move sinners, to subdue his congregation to tears, and sometimes even to trembling and loud cries. His was a burning ambition to save.

In 1786, while yet rather a young preacher, he was appointed presiding elder of a district which included the city of Charleston, South Carolina. He beheld a religious dearth prevailing on the district, and he at once addressed himself to the work of reformation. He called upon preachers and people with fervent exhortations to unite in seeking the revival of the work of God. He succeeded in rallying the church, and as the result he saw in a few months the appointments aglow with revival fire and two thousand souls added to the church within his district.

I was first associated with Mr. George at the General Conference in Baltimore in 1808. It was not until eight years afterward that he was elected Bishop. During my travels with Bishop Asbury in 1808-13 I occasionally met Mr. George. During that period he was on circuits and filled the office of presiding elder on the Potomac district. His commanding power and success as a preacher no doubt elevated him to the episcopacy.

Bishop George was abundant in labors. He entered the ministry in 1789, when the exposures and hardships of an itinerant life were great. He traveled through the swamps of the South, breathing their malaria and suffering much from attacks of fever, with health so broken at times that he was compelled to desist from traveling and engage in teaching for support. At one time he was presiding elder of the Georgia district, in the South Carolina Conference, which was an immense field. How wonderful has been the growth of Methodism in that region.

As Bishop he was continually going about doing good. He traveled throughout the United States and Canada, preaching and superintending the work.

As Bishop George lived, suffered and toiled for God and for souls, there could not have been any doubt in regard to his safety in dying, had he not been permitted to give any testimony at the last. It pleased God, however, to give him a peculiarly rapturous experience when heart and flesh were failing, and his final words were in harmony with his spirit and character throughout his ministry. He clasped his hands and said: "Shout glory to God! the best of all is, God is with us." On being asked if he had any business to settle he replied: "Nothing of importance. I am going to glory. I have been many years trying to lead others to glory, and now thither I am going. For me to live is Christ, but to die is gain. Jesus is precious." His death occurred in 1828.—*Methodist.*

THE *Evening Journal* gives the following synopsis of the new marriage law in Germany, a measure which has, or will completely revolutionize the customs of the people in the matter:

The new marriage laws recently passed by the German Parliament are in striking contrast to the narrow, restrictive enactments till lately in force in some German States. It is but a few years ago that the difficulties thrown in the way of marriage among the Bavarians, for example, were so great that they were offered and often accepted as a sufficient excuse for the fact that among the poorer classes a large proportion of the births were out of wedlock. Munich even rivaled Paris, where a third of the births are illegitimate. And the laws were different, of course, in every German State. But aside from its removal of oppressive restrictions, and from the benefits of uniformity, the new law deserves especial notice as a long step in that separation of Church from State of which the open contest with Rome forms a part. All jurisdiction of marriage and divorce is now taken away from the clergy. So far as legality goes, priests, monks and nuns may marry if they please. People may be married before a civil registrar, without the aid of a minister of any denomination; and parents are no longer required to have their children baptized. But a woman must have the consent of her father if she marries before twenty-four, and a man twenty-five, the courts having a right to grant a dispensation in case of a refusal. Some of the provisions contain suggestions worthy the attention of our legislative Solons. A person divorced for adultery, for instance, cannot marry his or her paramour. Another section is in the interest of good taste, if nothing more, for it forbids a widow remarrying for ten months after the death of her husband. Popular feeling in regard to the secularization of marriage and baptism is clear from the fact that under a similar law in Prussia only twenty-five per cent. of the marriages in Berlin have been celebrated in churches, and only thirty per cent. of the children born have been baptized.

A GERMAN SUNDAY SCHOOL.—The *Sunday School Times* gives the following picture of a Sunday school room in Germany: "A poor miner showed me his school-room. I asked where his seats were. He pointed to the ceiling, where a number of forms were hanging to two rafters, being lowered down for each Sunday session, and hoisted up to make room for the week's work. His scholars listen anxiously to this man, who works in the coal mines under ground, and also in the gold mines of the word of God. He pays ten thalers rent a year, and lays by enough of his hard-earned wages to give a Bible to each scholar who leaves his school when grown up. He also composed a hymn-book, of which he has sent me a copy."

What Is Believing?

BY HORATIUS BONAR, D. D.

"He that believeth is instilled from all things," we repeated, slowly and fully, in the ears of an inquirer.

"Are not these the words of God?"

"Yes, but I am none the better for them."

"How is that?"

"I don't know."

"Are the words true words?"

"Yes."

"Did God mean just what he said when using them?"

"Yes, certainly."

"Are we to take the words in their simple and ordinary sense?"

"Of course we are."

"Are *you* doing so?"

"I hope I am."

"Let us see; for, if you are, I don't understand why you should still remain burdened and troubled."

"But what am I to do?"

"Do? Do the words mention doing?"

"No; they speak of believing."

"Anything else?"

"No; just believing."

"If God had meant anything more, would he not have said it? Would he not have used another word to prevent mistakes? Did he not use the most exact and suitable word?"

"Undoubtedly. But how does that bear upon my case?"

"We shall see. But keep in mind that God used the word *believeth* just because he meant *believeth*, and did not wish you to be mystified. He used two words in this passage (Acts xiii, 39,) 'believe' and 'justify,' and he used them both in their usual sense; for if 'believe' does not mean 'believe,' then 'justify' does not mean 'justify.'"

"Am I, then, to take *faith* and *believing* just in their usual meaning, as when they are applied to the things of man?"

"Of course; for God takes our common words, and applies them to the things of God, just that we may know his meaning thoroughly. We think that we must add something to them when we use our common words in connection with religious things; whereas God wishes us just to understand them always in their usual sense."

"Does believing, then, just mean believing?"

"It does; and if you make it as meaning anything else you corrupt the words of God, and prevent your getting the benefit of his gracious words."

"Is my believing what a friend writes to me the same as my believing what God writes to me?"

"It is. And now let me apply this to the passage referred to a little while ago. You admit that God says: 'He that believeth is justified from all things.'"

"Yes; it is written so."

"But is it true?"

"It must be so."

"Why?"

"Because God has said it."

"Then you believe the statement on the authority of God himself?"

"I do."

"Well, he says: 'He that believeth is justified,' and you say, 'I believe, but I am not justified.' Is that the case?"

"Not exactly. What I say is: 'I believe, but I am not sure whether I am justified.'"

"But in so far as God's statement here is concerned, that comes to the same thing; for he has said that he that believeth *is justified*. So that you must either say, 'I don't believe, and therefore I am not justified,' or, 'I believe, and therefore I am justified.'"

"Yes; I see that is the alternative."

"Well, which are you to say? Are you to consent to what God says, and come to the conclusion at once, 'I believe, and therefore *I am justified*,' or to contradict God, and say, 'I believe, but I am *not* justified,' or, 'I believe, but I don't know whether I am justified or not?'"

"I cannot but consent to what God says. I dare not contradict him. I dare not separate what he has joined together. It is God that says that 'he that believeth is justified;' who am I that I should say, 'I believe, but I am not justified?'"

"Is not this, then, the loosing of your bonds?"

"It is. On God's authority I am assured that 'he who believeth is justified.' I believe, and so I must come to the sure conclusion that I am justified."

"Do not, then, separate what God has joined together—believing and being justified. Remember that the believing man is the justified man."

"Have feelings, then, nothing to do with my justification?"

"Certainly not; else God would have said: 'Being justified by *feeling*, we have peace with God.'"

"Has regeneration nothing to do with my justification?"

"Not, certainly, in the sense of procuring it; else it would have been said: 'Being justified by *regeneration*, we have peace with God.'"

"I see it. In believing I *am justified*; and God uses the word believing with the common meaning which I as a man attach to it every day in common things."

"Yes; such is the simplicity of God. Such is the simplicity of all his words, especially of those words on which our salvation hangs."

I HAVE no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink taken in the quantity which is conventionally deemed moderate.—*Sir Henry Thompson.*

ONE may live as a conqueror or a king or a magistrate; but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations between the creature and the Creator.—*Webster.*

HOW to meet a man of doubtful credit—take no note of him.

Religious Intelligence.

A CATHOLIC association has been formed in Paris, the members of which bind themselves not to buy, sell, work, nor cause work to be done by others on Sunday.

THE Reformed Episcopal Church grows slowly. A fourth church has been organized in Chicago, and a third in Philadelphia. A provisional organization has been effected of a church in Baltimore.

THE Pope has issued another encyclical. It denounces Germany and seeks to comfort the ousted bishops in that country. It also excommunicates members of the clergy who accept benefices from the State.

AN ILLUSTRIOUS CONVERT.—The Russian Bishop of Irkutsk, in eastern Siberia, has converted to Christianity a Buddhist Llama priest, who is inferior in rank and importance only to the Grand Llama himself.

THE Cambridge University Union has by a large majority declared that, by his recent pamphlet on the Vatican decrees, Mr. Gladstone has strengthened the political position of Great Britain and the cause of civil and national independence, and deserves the thanks of the country.

THE Rev. Dr. Tarbell, of Lynn, Massachusetts, has been appointed medical missionary to Kiu Kiang, China. We hear also of the appointment of the Rev. Thomas McClintock, of Baltimore, to Buenos Ayres, South America, and of a Mr. Lounsbury, formerly of Bethel, Connecticut, to Bulgaria.

PARK H. CASSADY, a Baptist layman of Philadelphia, recently deceased, left to his widow the income of the bulk of his property, all of the property to revert at her decease to the Baptist Publication Society. It is believed that the society will ultimately receive $50,000 to $75,000 from the estate.

THE Wesleyan Missionary Society has met with a severe loss in the death of Rev. Luke Wiseman, one of the general secretaries of the association. Dr. Wiseman was an able administrator, and his reports on mission work were always marked with a calm and clear judgment. He died at Islington, England, February 10, in the fifty-fifth year of his age.

THE Associate Reformed Presbyterian Church of the South have just entered upon the work of foreign missions. On January 27 a missionary meeting was held in Due West, South Carolina, the ecclesiastical capital of the denomination, to bid farewell to its first foreign missionary, Miss M. E. Galloway, who goes to Egypt.

AN American traveler who attended divine service on Sunday, February 7, in the Church of San Francisco, in the City of Mexico, which is held now by one of the congregations of the Protestant "Church of Jesus," reports the building as crowded to its utmost capacity with dark-hued Mexicans, who joined earnestly in the worship and listened intently to the preaching.

THE English Liberation Society have begun the year's operations in favor of disestablishment by inviting the members of Parliament to a soiree. This is to be followed by a special course of lectures to be delivered on the first four Mondays in March, the lecturers being the Rev. J. B. Heard, the Rev. Marmaduke Miller, Mr. Thorold Rogers, of Oxford, and the Rev. J. G. Rogers.

THE minutes of the Presbyterian meeting held in Edinburg last November on the proposed federal union of Presbyterian churches have been published, but we have not seen them. A meeting on the subject has been called in London, July 21, to which delegates have been invited from all Presbyterian churches in Great Britain, America, the Continent, the British colonies, "or elsewhere."

THE POPE AND NEWSPAPERS.—The Pope understands the value of having newspapers devoted to his interest, for, according to a statement made by an Irish Roman Catholic journal, he has issued orders to the apostolic treasury to spend £7,200 more this year than was expended last "on the establishment and extension of Catholic newspapers." How much money was devoted to this object last year is not mentioned.

THE *Deutscher Merkur* states that on Tuesday, December 15, the Chapter of Utrecht met in that city for the choice of a successor to Archbishop Laos, since whose decease in June, 1873, the see has been vacant. The choice fell upon the Rev. John Heykamp, parish priest of Schiedam, nephew of the late Bishop of Deventer. The bishop elect is a native of Utrecht, where he was born on the eighteenth of June, 1824, and was ordained to the priesthood in 1849 by Archbishop Van Santen. At the time that the *Merkur* published this news the bishop elect had not announced his acceptance of the office to which he had been chosen.

THE *Advocate* says that the Methodist mission work in Scandinavia dates from 1851, and is located in three distinct missions, in Denmark, Sweden and in Norway. The work in Denmark has been only moderately successful, and yet it has not been a failure. There are now about two hundred church members, and the work, after some mishaps, seems to have taken a new start. In Sweden the work has been truly wonderful. We have more than forty local societies in the chief cities and smaller towns, with an aggregate membership of nearly four thousand, an increase of nearly eight hundred during the year. The most remarkable revivals have prevailed in the missions in both Sweden and Norway. In the latter country the work is newer, but scarcely less promising of success. Its total membership is nearly two thousand.

"YELLOWS" AND "BLUES."—The *Independence Belge* says: "In Venezuela, in 1872, the 'Yellows'—that is to say, the Liberals and the partisans of reform—were in the majority. Up to this time the 'Blues' have not been able to regain the power, despite the differences which have broken out between the president, Guzman Blanco and Urbaneja. The protection given the 'Blues' by the Archbishop of Caracas has only irritated the Liberal party against the papacy, the pastoral letters, etc., exciting to insurrection, bringing it into discredit with those who would preserve the peace. The Bishop of Guayana, Mgr. Arroyo, understands this, and seems disposed to help the Liberal cause. Has the brief issued against it by Pius the Ninth made a change in his attitude? So far there is no reason to think so. It seems possible, then, that after a time the reform of the Catholic Church may triumph in Caracas and throughout Venezuela."

THE *Catholic Standard* gives some report of the Catholic mission work among the colored people of the South. In Baltimore the results of the mission are very encouraging. The congregation of St. Francis Xavier's number three thousand. The mission in Louisville, Kentucky, is very successful, and missions are contemplated at Augusta, Georgia, and other places. The *Standard* anticipates success from the contrast of Catholicism with Protestantism, which "is emphatically a religion of 'castes' and factions. It knows nothing of 'equality in the worship of God.' It has one place for the rich and another far the poor in its religion. The poor are tolerated only, if that, in its meeting-houses; and the poor know it, feel it, and act accordingly."

REV. MR. HUTCHINSON, writing to the *Presbyterian Record* from Mexico city, reports continual accessions to the mission church, which has now one hundred and twenty-three members. He recently organized a church at Vera Cruz, into which eighty-two were received at the outset, on profession. Engaged in a similar work at Acapulco, where a Protestant congregation has just been organized, Mr. Hutchinson, as a telegraphic dispatch informs us, was attacked by a mob and obliged to take refuge on a United States man-of-war in the harbor. The successes of the Protestant missions in Mexico have greatly exasperated the Romanists, and were not the government friendly to religious liberty the priests would not tolerate the presence of evangelical missionaries.

THE religious conflict in Switzerland seems to be assuming the aspect of a regular battle and siege. Recently the cantonal government of Geneva was obliged to call out the militia to enforce the law against the Ultramontanes of the parish of Compesieres. They had driven from the door of the parish church, with threats, a party of the Liberal Catholics who had come there to baptize the child of a M. Maurice, belonging by birth in the place, but a member of the Liberal church body, to the city. Police interference had proved useless, and an appeal having been made to the Council of State, it had been decided by that body that the time had arrived for using the armed power. Four hundred and sixty men, infantry, cavalry and gensdarmes, were called out, and marched upon the parish and church with due military precautions. The church was strongly barricaded. A disused side door which had been bricked up was discovered, and the government forces, using this, surprised the Ultramontanes and captured their position by a flank movement. The baptismal ceremony was then performed, after which the troops retired, the mob singing the Marseillaise at their backs.

MEXICO has one great advantage over the papal lands of the Old World. It has never until now had the opportunity of Bible knowledge. The gospel, therefore, comes to this country as a new message, not as a neglected one. The bitter persecutions which the mobs, urged on by ignorant priests, have inaugurated against Protestant preaching in various places show how earnest the new religious movement has become. The missionary enterprise, baptized with blood, can scarcely fail to produce larger results in the country of Mexico than in any other Romish land. The first onset of superstition against Bible faith was made, as our readers know, upon the mission of the American Board at Ahualulco, last winter, when the devoted Stephens became the proto-martyr of Christ in Mexico. The Presbyterians have been the next to feel the edge of the conflict. These missions in Mexico are making rapid progress around several well-chosen centers. From Mexico city a number of towns have been evangelized. A vigorous church has been planted at Vera Cruz; a robber-nest, Mitchic by name, has earnestly received the gospel; a congregation at Tlzapon has grown strong under persecution; and a favorable opening has been made at Tuapico. Zacatecas forms another center from which six or seven churches have been or are about to be formed in as many places. Full reports have now been received in regard to the nonsuance of Protestant worshipers at Acapulco, on the evening of January 26, 1875. A Bible, in the hands of one of the citizens, had gradually produced such an interest that Rev. Mr. Hutchinson was summoned from Mexico city to form a church. He arrived at Acapulco at the close of last year. After nearly a month of daily preaching, a congregation of fifty-three communicants was organized, January 21, and the communion celebrated. Meanwhile the city priest had not been idle. Repeated denunciations of the new sect had aroused the neighboring Indians. On the evening of January 26 an assault was made upon the Protestant congregation. Mr. Hutchinson had been detained from the meeting by illness. Senor Dias, who occupied his place, was stabbed by an Indian. A horrible scene ensued in the church. The Protestants defended themselves as best they could. Eight of them were killed outright and one of their assailants. Mr. Hutchinson was conveyed to a small American vessel in the harbor and thence made his escape to San Francisco. The federal authorities, who had interfered as promptly as possible to quell the riot, were unable, on account of the smallness of the garrison, to hold the murderous priest.—*Independent.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

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The Sabbath.

"Line upon line, precept upon precept, here a little and there a little," is the patient utterance of the prophet. All the doctrines and duties require this persistent exhibition and enforcement. The same story must be told over and over, and the same great truths must be exhibited continuously. Human nature is forgetful—young people are growing up and must be taught what is already familiar to those more advanced in years. The moral sensibilities lose their tenderness, and the conscience becomes deadened or perverted in the presence of prevailing ungodliness. The Sabbath is especially liable to fall into neglect at a time when nearly all the foundations are shaken, and when a slack morality obtains in reference to leading moral obligations.

For religious people it should suffice merely to call their attention to the teachings of the Bible, and to warn them against the effects of evil example and bad associations. A grave responsibility rests upon Christian men. If they give way upon the question of keeping the day, the world will be without the testimony they are called to deliver, and all restraints will be weakened. Generally they are not as careful and as strict as they should be. The tendency, under the pressure of social customs and habits which surround them, is to yield somewhat, and to harmonize with the opinions and practices which obtain in the community.

There are few better tests of Christian character than the observance of the Sabbath. The ordering of domestic affairs, the arrangements of business, the guarding of the day from desecrating recreations and social engagements, and the quiet and holy atmosphere of a Sabbath in the home, are among the most significant indications of a true and firm devotion to the service of God. He who can withstand the world in this respect is likely to be found faithful in every duty. The fact that the institution is largely of a positive character, and in this to be distinguished from those purely moral precepts, such as truth, justice and temperance, only heightens the import of observing it. There are reasons enough for the sanctification of the Sabbath in the temporal and spiritual well-being of man, but the paramount consideration with the Christian is that God has commanded him to keep it holy. It becomes for this cause a more thorough and delicate test of character and of religious fidelity than any other commandment of the Decalogue. The heathen may have the moral law written in his heart, and he may have some conscience concerning honesty and equity, but he can have no conscience about the Sabbath, because its appointment is of a positive character, and only to be ascertained through the written word of God. The Sabbath is the indication of Christian and Bible obligation and conscience as distinguished from the morals of paganism and general unbelief.

There is danger of weakening our sense of Sabbath obligation by dwelling too exclusively upon the temporal benefits of the institution. From the overstraining of this point countenance may be given to the notion that the day may be devoted in a considerable degree to recreations and amusements; for these, it may be argued, are needful in connection with rest from labor. The Sabbath, however, is a religious day, and its supreme end is the religious welfare of men. Rest from labor, needful as it is to the body and mind, is a merciful incident rather than the main purpose. If it were chiefly for rest and recreation it would not have been sanctified, hallowed, and the command to keep it holy would have been out of place. "The Sabbath was made for man, and not man for the Sabbath," but for man in respect to his higher nature, and for his spiritual and eternal welfare. Whatever interferes with this end is necessarily prohibited. Time and opportunity are needed for religious duties and privileges, and these are secured by a day divinely appointed and set apart for devotional uses. God never made the Sabbath for base ball, picnics, visiting and social feastings, and reunions and domestic festivities. Its religious end is utterly destroyed by devoting it to amusements and society as much as if it were given up to the ordinary pursuits of business.

It would be better for all if the railroads, telegraphs, malls, post-offices, markets, family groceries, should all come to a halt on Sunday. It would be a boon to the souls and the bodies of all the people if the rest and quiet of the Sabbath could be secured alike to all classes. To attain this object we know of no measures of legislation or other expedients likely to affect public opinion which promise any speedy results. The thing that Christians can do is to be more careful themselves, and to guard against falling into a state of indifference and negligence on the subject. Improvement in the observance of the Sabbath must come from the teachings of the Bible, from the enforcement of the obligation by the ministry, and from the personal example and testimony of those who profess to love and obey the divine commandments. As the gospel makes its way, and in proportion as society is brought under its renovating power, will the Sabbath be lifted out of the dust, and honored and reverenced as a day of religious enjoyment and cheerful praise. We look hopefully in no other direction. Our religious people must be more exemplary in this duty, their homes must be blessed with a Sabbath, their children must be taught and governed with decided regard to the command, and the nature and obligations of the day must have a more prominent place in the teachings of our Sunday schools and in the preaching of our pulpits.

A stricter observance of the Sabbath would help the cause of family religion vastly, and it would have a wonderful influence upon the spirituality of the church. As Sabbath-breaking is connected with almost every form of dissipation, vice and crime, so its reverent recognition is associated with the greatest moral and spiritual blessings. The Sabbath is the great conservator and bulwark of sound morals and of public virtue. The most vital interests of society, the family and the State are promoted by it. Lax views and lax practices in relation to it open the flood-gates of all irreligion and of all unbelief.

Jerome.

This renowned father, scholar and translator was born in Stridon, a town in Dalmatia, according to the best authorities, about A. D. 345. Like most eminent and useful ministers, he was blest with pious parents, and to this must be added excellent educational advantages, this father superintending his primary education; but his linguistic and rhetorical and philosophical studies were pursued under the care of Ælius Donatus, at Rome. While he was a resident of Rome he was admitted to the rite of baptism, and decided to devote his life in rigid abstinence to the service of Christ. About A. D. 370 he is found busily engaged in the translation of Hilarius on the Psalms, and composing his first theological essays. In A. D. 373 he set out on a journey to the East, accompanied by some pious friends, and settled for a time at Antioch. While here he was seized with a violent fever, and during its paroxysms imagined he was arraigned before the bar of judgment, and severely reprimanded for his great devotion to Latin and heathen authors. The impression upon him was so strong that he resolved to abandon such studies; but, happily for himself and for others, in cooler and calmer moments he reversed this hasty decision. But there was a marked increase in his religious fervor, which continued to the end of his life. Devotion became his ruling passion. At this juncture he spent some three or four years in the desert in devotional exercises and in the study of the Hebrew language. In 379 he was ordained a presbyter by the Bishop of Antioch, but did not take charge of a congregation, preferring the itinerant life of a monk and a student. About 380 he visited Constantinople, and, though forty-five years of age, was not ashamed to set at the feet of Gregory Nazianzen, the celebrated anti-Arian preacher, and learn the arguments for the defense of the orthodox faith. While at Constantinople he renewed and prosecuted with success the study of the Greek language. At this time he occupied himself with the translation of several important works, especially from the writings of Eusebius and Origen. About 382 he returned to Rome and became the secretary and intimate friend of Damasus, the pontiff of Rome.

It is understood that Damasus encouraged Jerome to undertake the translation of the Scriptures from the original Hebrew and Greek into the Latin. Jerome at this time was in the zenith of his fame as a scholar and orator. Laboring under the peculiar spirit of the Christianity of the East, he exerted his whole influence to promote the monastic life. Previous to this the monastic life had found little favor in Italy and Rome; but Jerome organized convents of ladies, generally of high rank, to devote themselves to the monastic life. His zeal in this direction made him unpopular with the clergy of Rome; so much so that when his great friend, the Pontiff Damasus, died he deemed it prudent to quit Rome and seek a home in the East, where the monastic and ascetic life were in great favor.

Jerome settled in Bethlehem, in Judea. The holy associations and hallowed memories of this place were in harmony with Jerome's pious fervor. At this retreat he gave himself up to ascetic habits, frequent devotions and the study of the sacred languages, and to the completion of the greatest and best labor of his life—the translation of the Holy Scriptures. At this place he founded the convents, three for nuns and one for monks. But it is said his life in this quiet solitude was by no means one of unbroken repose, but he hurled frequent and fiery missiles at those he supposed to be the enemies of the true faith and practice of Christianity.

As we have said, the greatest and best work of Jerome's life was to translate the Holy Bible. His translation is known as the Vulgate, and is held in the highest esteem throughout the Roman Catholic world; indeed it is their authentic and authorized version. This translation met with considerable opposition from Jerome's cotemporaries; but its merits, as superior to any other in the Latin tongue, gradually won for it confidence and general reception.

The moral beauty of this great man's life was not a little marred by a certain acerbity, heat and haste. In controversy he did not always regard the law of love, which thinks no evil, suffers long and is kind. Alas, that it has never been written of but One: "I find no fault in him!"

In his seventy-fifth year, worn out by age, labors and infirmities, Jerome met the common fate of mortals, September 30, 420. His printed works amount to nine volumes folio.

W.

The Publishing House Claim.

The *Central Christian Advocate*, a Northern Methodist paper, published in St. Louis, in its issue of March 17, says:

"The Atlanta *Advocate* having some time ago asserted, with documentary proof, that the claim of the M. E. Church South Publishing House at Nashville against the United States government was not valid on account of disloyalty during the war, Dr. McFerrin has replied in self-defense. The *Advocate* returns to the charge, quoting largely from the Nashville *Christian Advocate* of 1861. We have given little attention to this claim, only knowing that it was reported against in the House of Representatives. We presume there is no probability of its being allowed; certainly not even a possibility of its being allowed if the agents of the Publishing House have to make out a claim of loyalty. But it is a matter with which we, as a church, have nothing to do. The case is between the Methodist Episcopal Church South and the government, and it should stand on the identical grounds of all other claims, without prejudice or favor. No one should desire to obtain any undue advantage in the transaction, for honor and justice in all such matters are worth more than material gain."

The *animus* of this editorial is evident, and, we are sorry to say, somewhat representative. It is known that the United States government occupied and used our Publishing House from an early day in the war, and usage and justice are at the bottom of the claim for rent and damages. But says this paper: "We presume there is no probability of its being allowed," etc. Again: "But it is a matter with which we, as a church, have nothing to do." Indeed! They are opposing it, yet have nothing to do with it. Their Atlanta and St. Louis and other church papers are obstructing, in every conceivable way, the claim. "But it is a matter with which we, as a church, have nothing to do." There is candor for you.

And the logic is equal to the candor. Suppose the agents of the Publishing House were not "loyal," and that the editor of the Nashville *Christian Advocate*, in 1861, was not "loyal." What then? Does that convict the whole Methodist Episcopal Church South, and put them in such attitude as to vitiate a just and valid claim before the government of the United States? No matter what were the opinions or overt acts of *individuals*, does that determine the character and equity of a church? The Methodist Episcopal Church South held no General Conference from 1858 to 1866. *That* body only can speak authoritatively on such a matter. As it did not meet during the "rebellion," there could not of course be any formal or official deliverance.

Try this Northern Methodist logic the other way. Some of their members were intensely *Southern* and Confederate in their sympathies and actions. Does that forfeit all or a proportion of the church property? Suppose the editor of one or two, or all their *Advocates*, had *sympathized*. Suppose Dr. Carlton, their book agent in New York, had been a *sympathizer* with "rebels," and even led a Confederate regiment, would that have forfeited the Book Concern to the United States government?—*Nashville Christian Advocate.*

My Ninety-First Birthday.

MARCH 27, 1784—MARCH 23, 1875.

"Oh! give thanks unto the Lord; for he is good; for his mercy endureth forever." Any man who lives to send forth the salutation of his ninety-first birthday certainly has abundant reason to preface the occasion with this call for thanksgiving. If some one had put to me this morning Pharaoh's question to Jacob: "How old art thou?" I could have replied: "I am this day ninety years old." But I could not have said for the same class of reasons: "Few and evil have been the years of my life." Neither could I have said: "I have not attained unto the years of my fathers;" for I have passed the age of my fathers.

The life of Jacob furnishes a biography so unique as to find no parallel—at least as to his marriage. I suppose there never has been another man whose beloved Rachel cost him fourteen years' labor. These were part of the evil years of his life. In this respect I had a more pleasant time than the patriarch. I obtained my wife without money or price—a free and cheerful gift—and in her the richest inheritance earth had to bestow. I was married when I was twenty-four years, six months and four days old. We lived together forty-one years and seven months, which long period only matured and mellowed first love into richer affection. She closed her noble life May 14, 1850, while I was absent in attendance upon our second General Conference at St. Louis, Missouri. Having finished her domestic duties and read her morning lesson, she sat down to work, and only exclaiming: "What a pain in my head!" expired instantly. During her last years, next to her children, her delight was in an orphan asylum over which she presided; and upon my first visit to her fresh grave I found these orphan mourners gathered around it, and weeping as for a mother gone—a memorial more precious far than the jewels of a queen. She was one of many duplicates of Solomon's inspired conception of a true woman, concerning whom we might almost think he despaired of finding even one. The inspiration, however, was not to illustrate their scarcity, but to magnify their virtues. Those whom he calls virtuous are those in whom moral courage, adequate to life's demands, abounds—such as meet its emergencies with prompt executive firmness and skill. The price of such a woman, he says, "is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil." All this I realized in her whom I wedded.

I will be pardoned for thus introducing my deceased wife into this letter. It is due to her memory; and my apology is that much of the credit awarded me in those days when I was in labors more abundant was due to her. It is truthfully said that there being a way is of no avail unless there be a will; and it may be as truthfully said that where there is a will without a way nothing can be effectually done. But in my laborious ministry, everything conspired to its accomplishment. I had the will, and she made the way. If half sick, and open to persuasion to lie up, she was up early, getting everything ready, and with a thousand winning ways persuaded me off, always adding: "I can bear anything better than for you to disappoint a congregation." Of such a wife Solomon says: "Her children arise up and call her blessed; her husband also, and he praiseth her." And it seems to me I might complete the quotation: "Many daughters have done virtuously, but thou excellest them all." But I will not say here what I always felt in my heart. I am recalling those precious memories because I want a reason for saying to my friends that the wives of itinerant Methodist preachers are models of womanly glory, when husband and wife are cast in the same grand mold of self-sacrifice for Christ. It is characteristic of a true woman that when she accepts the sphere of an itinerant minister's wife she intends to fill it; and there are now in this connection many of the most illustrations of womanly greatness and true moral courage that are furnished by the sex. I will therefore only say this much more: A woman who would marry an itinerant Methodist preacher without intending to add to his usefulness is—well, simply a human creature of the feminine gender. But the class described by Solomon have added a constellation of bright stars to our well-won glory in our self-sacrificing toil for the gospel's sake. Many of them are living—a benediction to their husbands, and a blessing to the church of God. Many have passed away—praise to their memory and honor to their dust!

If I live until May next I shall have been an uncompanioned pilgrim for twenty-five years. During most of this time I have filled up the chasm which death made in my life by a more unrestrained itinerancy. My children, being grown and married, I dissipated my loneliness and dispelled the dull monotony of one place by constant change of associates, all loving and kind. By the blessing of my heavenly Father, I was effective for twenty-three of these years, and labored all over my Conference. But now I am no longer able to see or to serve my friends except by this salutation of well-ripened love.

THURSDAY MORNING, MARCH 25.

My ninety-first birthday was celebrated yesterday at Sunshine, by a family reunion of forty loving hearts—twenty-one great grandchildren. Of course it was a lively time, but sweetly so; there was nothing but gushing, joyous life. Of our sumptuous dinner, for obvious reasons, I will not speak. But of two elegantly embossed cakes, with appropriate memorial inscriptions in raised letters of icing—one from Sparta, Georgia, and the other from Louisville, Kentucky—I must say, and so said our lady guests, they would have been among the most conspicuous at a royal feast. At the anniversary of the ninety-first birthday of a worn-down itinerant Methodist preacher they commanded more distinguished respect, and we all remembered the donors with grateful thanks.

To see about eighteen great grandchildren, from twelve years of age down to three, seated with whetted appetites at the second table of such a dinner, is a sight which I hope God will repeat to my children and my children's children. Never was any occasion of the kind more richly enjoyed. Its most memorable feature was the baptism by myself of one grandchild and one great grandchild.

And now, beloved friends, I want you that are praying for my years to be many more, not to ask life for me beyond ability to do some good. I am trying to leave the question of living or dying entirely with my heavenly Father; and yet I would have all my brethren to join me in the prayer that, if according to the will of God, my ninety-second birthday may be spent in heaven. Farewell. L. PIERCE.

Southern Christian Advocate.

Vanderbilt University.

Work on the Vanderbilt University, says the Nashville *Banner* of March 28, is being pushed rapidly forward, and the institution will be completed and put into full operation by next fall. A large number of ornamental trees, shrubbery and flowers have been planted, and the grounds are being laid off and arranged after the most elaborate style, and will, when completed, present a most magnificent appearance. The grounds will be an attraction as a park, and the place will achieve such a name as will draw hundreds and thousands of people from all over the country to visit an edifice that will not have its superior throughout the Union.

Prof. Lupton, who has been absent for the past seven months in Europe for the purpose of collecting a complete set of chemical apparatus, returned to the city yesterday. The entire apparatus, chemical and philosophical, cost in Europe about $30,000, and is the finest that could be procured. The duty, which is about thirty-three and one-third per cent., or $10,000, will be abated by the government on account of Vanderbilt University.

The students of the Vanderbilt Law School met yesterday to organize a debating society. William L. Sullivan was called to the chair, and Litton Taylor appointed secretary *pro tem.* Messrs. Burnett, Robertson, Powers and Sullivan were appointed a committee to draw up a constitution and by-laws. This is the first society in the university. The society was named in honor of Commodore Vanderbilt, viz.: "Cornelian Debating Society." The following gentlemen were elected officers: W. L. Sullivan, president; P. B. Robinson, vice president; Litton Taylor, secretary; John Burnett and Henry Powers, critics.—*Western Methodist.*

SOME OTHER PAPER.—The following paragraph is taken from the Bryan *Post*, Bryan, Texas, of a late date:

"An honest though indiscreet man" is what the NEW ORLEANS CHRISTIAN ADVOCATE calls Mr. Beecher. This is the same paper which said "Christ looked down with an approving smile" upon the assembly of unmitigated thieves which composed the Kellogg Legislature.

We have never said anything of the sort concerning Mr. Beecher or the Louisiana Legislature. There is a paper published in New Orleans called the *Southwestern Advocate.* It is the organ of Northern Methodism, and the *Post* may have found those choice items in its columns. Certainly they were not in the NEW ORLEANS CHRISTIAN ADVOCATE.

REV. ALEXANDER CLARK, D. D., editor of the *Methodist Recorder*, Pittsburg, Pennsylvania, gave us a call last week. Sorry that we were able to see so little of him during his two days' stay in New Orleans. Dr. Clark has an enviable reputation as a preacher, lecturer and author, and he certainly edits one of the very best religious papers with which we are acquainted. We have a partial promise from the doctor to visit us again in the fall. We hope it may be convenient for him to do so. We take the liberty of giving an extract from a private note to us, written from McComb City a day or two after he left our city:

"I never was more cordially received among strangers than in New Orleans. Bro. Mathews called, and several kind messages were left for me at the office. Indeed all over the South, last year and year before, as well as now, the Methodist brethren of your branch have been real friends. I esteem the attention. It blesses me in soul and body. Should I visit New Orleans next fall, please say to Bros. Mathews and Walker that I shall be happy to respond to their fraternal requests, and to see their congregations face to face. I am delighted to number you and Bros. Mathews and Harp among my personal friends. Bro. Mathews and I were trying to trace blood relationship back to the North-of-Ireland Protestant Mathews? I 'guess' we succeeded."

REV. JOHN WILKINSON, of the Louisiana Conference, and stationed at Baton Rouge, has been seriously ill of pneumonia for some days. Mrs. Keener left for Baton Rouge on Monday evening, and Bishop Keener on Tuesday evening, a few hours after his arrival from Alabama. A dispatch from Bishop Keener, Wednesday morning, April 7, received just as we go to press, says: "I think Mr. Wilkinson is dying." We fear, from the character of dispatches received on Monday and Tuesday, that it is even so; but we shall hope for the best. God help us. Tidings so heavy have not reached us for a long, long time.

THE following note brings us the sad tidings of the bereavement of Rev. R. S. Woodward, of the Alabama Conference. We pray that God may sustain the sorrowing parents in this deep affliction.

"SUMMERFIELD, ALA., March 29, 1875.

"*Mr. Editor:* Little Robbie, the son of our pastor, Rev. R. S. Woodward, died of diphtheria, on Saturday morning, the twenty-seventh instant, after an illness of only a few days. Robbie was nearly five years old—a bright, lovely, interesting child, and a general favorite with all.

"This is a great affliction to Bro. Woodward, as it is the first time death has entered his household to pluck the brightest flower there. Bro. Woodward has the sympathies of this entire community, and no doubt he will have the prayers and sympathies of his brethren in the ministry. A. D. McVOY."

MOREAU STREET.—The following note from Bro. Sawyer tells of a good work in the Moreau Street church, and of the spiritually prosperous condition of the charge:

"*Mr. Editor:* We have just closed a meeting (April 3,) and have to report some twenty-three conversions, three of them being English sailors, who are now on their way to Liverpool, rejoicing in their new-found Savior. We have had nine accessions to the church, making in all twenty-one accessions so far this year. The church membership have been refreshed and revived. God has been with us, and to him be all the honor and glory. JOHN T. SAWYER,
Pastor of Moreau St. Church."

WOULD LIKE TO GO.—Bro. Graves invites the editor to attend the Waxahachie District Conference, which meets on the fourth Sunday in July. Wish we could attend, but fear it will be impossible. Would like the best in the world to see Texas; have had a leaning that way from our youth up, but have never got over the border. We have no helper in office or pastorate. How can we go? Thanks to our friends for their remembrance.

REMEMBER the Old Folks' concert at St. Patrick's Hall, on Tuesday night, the thirteenth instant. Let the friends of education turn out in force. The proceeds are for the benefit of Centenary College. No worthier object can appeal to our Christian beneficence.

We understand that there will be some twenty new songs introduced in this concert, and that this is Prof. Beard-lee's last appearance in New Orleans this season.

BISHOP KEENER returned from quite an extended trip in Alabama, on Tuesday morning, April 6. In our next issue he will give us some account of what he saw, and of the state of the church and country. The Bishop dedicated the new church at Eufaula, on Sunday morning, April 4.

THE MACON CHURCHES.—We are gratified to be able to report, says the *Southern Christian Advocate* of March 31, that a very decided and encouraging state of religious feeling pervades several of the churches of this city. During the past week nightly services have been conducted in Mulberry Street church under the direction of the pastor, Rev. Armilius Wright, with gratifying results. The large congregations have been pervaded by profound solemnity, and at every service the spacious altar railing has been crowded with anxious penitents. Quite a number have, up to the time we write, professed conversion and applied for membership in the church. During the same time a meeting of great interest and promise has been in progress at Jones chapel, Rev. J. W. Simmons, pastor. At First Street, Rev. G. G. N. MacDonell's charge, increased interest is manifest in the congregation, and we hope to be able to report, at an early day, that gracious revivals are also refreshing this congregation, and East Macon, under the ministry of Rev. S. S. Sweet. The indications point hopefully to a most gracious season for the Macon churches. Let the membership see to it that the prospect is not blasted by indifference and unbelief.

MARRIED.

HINES—PHILLIPS—March 31, 1875, by Rev. R. H. Norsworthy, Mr. H. D. Hines to Miss Annie Phillips, both of Yazoo county, Mississippi.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending April 3, 1875.

A—B F Alexander, L H Alford $1, Philip Allen, American Sunday School Union, Miss Jacintha Alexander, Edwin Alden two letters $36, Eph Allen, Samuel E Akins $3, Samuel Abney, C G Andrews.

B—Henry Bainbridge & Co, Boorum & Pease two letters, J W Bates $2.10, George W Brown (of Pearlington) $5, H M Booth $1, William J Brown Sr $2.50, W R Billingsley, A M Barrington $5, John M Burkert, James J Billingsley $1, Mrs R A Banks $2.50, H W Bonds, D A Boddie $7.50, A A Batte $1, C H Briggs $9.50, S P Beacham $2.50, H F Beach, George T Brandt 35 cents, J Harvey Brigham, Richter & Lindenmeyer $2.61.

C—William Cregan, Robert Carter & Bros, Geo Crowshaw & Co, H B Crawford $5, Wm Thatcher, O L Collins $2.50, J M Clayton, Sheldon Collins & Co, J F Cook $5.25, Mrs A M Chapman, B H Patchin, Miss Maggie Chamberlin 25 cents.

D—C B Dallose $11, Donaldson & Co $22.91, R A Davis $6.50, E P Dutton & Co, George A Donnelly Louis Drekn, John H Denton $3.95, W A Daniels.

E—John D Emack, Eastland & Co.

F—George L Felton & Co, Fairbanks & Co.

G—Gibonison, Hamilton & Miller, John Gibson William H Gill, Thomas Garnett $1.50, Peter W Graves, H M Granade, H D Gayle two letters $2.50, D Gunn, J H Garley, H Gwinner & Bros, James A Godfrey $2.20, William Garrettson, John S Gillett.

H—Harrison & Page, Charles S Harrison, J R Harvey, E E Hamilton $1, Mrs M E Hayes, Gabriel Hawkins $8, William Hart $2, S E Hammond $3, J F Hedges, Frederick Hill, Hartwell & Co, J K Hawkins, W E Holloman, P Howard 25 cents, Alexander Hood $1, H P Hubbard, Thomas P Harper $1.25, T B Holman, A H Hart & Co, John M Harper, John J Harper.

J—Stephen Johnson $7.50, I G John, John A H Jones $20, H G Johnson.

K—Christian Keener $20, Miss Carrie Bell Kearney 25 cents.

L—Lee & Walker, L B LaGette, W C Lewis $5 J H Lippincott & Co.

M—A H Mitchell, J M McKee, A G Mayer $5.80, L Moritz $8, William M Moody two letters $2.60, John H McLean, E H Mounger, John E Miller, A Hugh Moss, J W Mellock, W B May $10, J W McIntyre, Mrs E R McLeroy $2.50, William E Mabry, W M McKie.

N—T H Norwood $6, Nescopbagne Paper Manufacturing Company, J Nicholson, V H Nelson $2.50, Joseph D Newsom, H C Newsom $2.

O—James Ormond.

P—A Peeler, S S Parker, Thomas Price, C J Phillips, D K Patterson $2.50, J A Pelham $2.50, Juan M Pardo, Bascom T Pearson $1, G J Penn two letters $10, Potter, Ainsworth & Co.

R—A H Redford agent, George Routledge & Sons, Anson D F Randolph four letters, M O Ronaldson, Thomas Richardson, Thomas Reed, William H Regau 25 cents, Miss Charlotte Reucher 50 cents.

S—Smith, Dixon & Co three letters, Joseph Scott $2, E W Shepherd, J H Stone, S S Scott, Mrs Martha Stuart 50 cents, W H Smith, W S Skinner, A H Sutherland, E A Scott, T A Sessions, R Shonfinger Organ Company, W F Schuchler, Archibald Stone.

T—Thomas L Terry, H H Torrence, W A Taylor $2, Mrs N M Taylor, J P Tompkins.

V—J S Valencia two letters, John A Vance, Francisco D Vilegas.

W—T J Worthy, Thomas Ward White, Samuel Weaver, H F White $1.50, A P Williams $1.50, Mrs Sallie A Williams 25 cents, J Weaver & Co $3, Isaac L Watkins 25 cents, Isaac Wofford, William Williams, H D White $1, J Vernon Whitaker, G C Watson, S Woodbury.

Y—Mrs Susan Yarbrough $2, Mrs Mary W Young.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office at mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

FAIRBANKS' SCALES are advertised on this page. These are no doubt the *standard*. Every kind are manufactured, from the postal package scale to those for weighing railroad cars. Mr. W. B. Bowman, at 53 Camp street, is the competent agent, who will satisfy all purchasers in price and kind.

ICE.—We call attention to the advertisement of the Louisiana Ice Manufacturing Company. Those who wish to purchase, in large or small quantities, consult their own interests by buying of this company. As will be seen retail depots are located in different parts of the city.

SELTZER WATER.—We direct attention to the Seltzer water manufactory of Victor Letorey, 51 Poeyfarre street; especially would we invite special attention to his terms and manner of delivering to his customers.

AS THE warm weather is approaching cool soda water will soon be in demand. We can refer those wishing a superior kind to Messrs. Vogel & Vilters, 9 Camp street.

WE HAVE TRIED Brandon's ginger ale and find it decidedly pleasant and refreshing.

DR. WARRINGTON'S medical preparations are advertised in another column.

GET THE LATEST FASHIONS.—Great changes—beautiful designs are just out. *Smith's Illustrated Pattern Bazaar* is just out, and it is full of the most brilliant illustrations of imported Paris and Vienna styles. As *Smith's Bazaar* is the acknowledged "authority" upon everything relating to styles, those of our readers who have not subscribed for it ought to at once, while they can do so, and get the large premium now offered. Send only $1.10 to A. Burdette Smith, 914 Broadway, New York city, and he will mail his *Bazaar* to you for one year without any postage, and give you one dollar's worth of such patterns as you wish to select from his book, *free*, as your premium, or he will give you your choice of one of his beautiful chromos.

REDUCTION OF FARE.—We direct the special attention of travelers to the advertisement of J. C. Andrews, the gentlemanly ticket agent of the New Orleans, Mobile and Atlanta line. The office of Mr. Andrews is under the St. Charles Hotel, corner of St. Charles and Common streets, where tickets may be obtained, and information with reference to the route will be promptly and politely communicated to inquirers.

L. H. GARDNER.—It will be seen by the notice of dissolution that our well-known and highly esteemed neighbor, L. H. Gardner, has retired from the firm heretofore known as L. H. Gardner & Co., and the business will be hereafter conducted by Mr. Samuel L. Boyd, who will continue to offer the same inducements to wholesale and retail customers.

UNDERTAKER.—Thomas Markey, Esq., nl 40, 42 and 44 Claiborne street, who gives personal attention to his business and has the means of accommodating those who need his services, advertises in another column, and we commend his card to the attention of our readers.

BOOTS AND SHOES.—The attention of our readers is called to the advertisement of William Hogan, manufacturer and dealer in boots and shoes. Mr. Hogan is a practical man, and keeps good leather and good workmen, and his work may be relied upon.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South: and in elegance of style, fineness of material, perfection of work manship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel.
no19 6mtc New Orleans, La.

MESSRS. ZEILIN & CO.: Our junior editor has tried your Liver Regulator and is taking it now, and finds it invaluable to him as a corrector of the stomach and regulator of the bowels. After a close diet that he dared not indulge in before taking your Liver medicine he can now eat with impunity
Very truly, DYKES & SPARHAWK,
Editors Floridian.
TALLAHASSEE, FLA., Aug. 25, 1873. ups lt

WE MUST ALL DIE, and to dye right be not deceived. Use no other Hair Dye but Tutt's, and when old age grows apace you will be thankful that you know how to dye. Sold everywhere. aps lt

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. o1hl1 ly

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons, druggist, New Orleans, La. de10 ly

NEW ADVERTISEMENTS.

Ye Old Folkes

—WILL BE—

HEARD FOR Ye LAST TIME,

Under ye direction of PROF. J. B. BEARDSLEE,

At ye Hanse of Assembly called

ST. PATRICK'S HALL,

Wh is set down on Camp street, opposite ye green called *Lafayette Square*,

IN Ye TOWNE OF NEW ORLEANS,

On ye EVENING of ye

13th Day of ye Month of April,

In ye Yere of our Lord 1875.

PROGRAMME

—OF—

Ye GRAND CONCERTE

For ye Benefit of ye

Centenary College, of Jackson, La.

Ye FIRSTE PARTE.

Marseillaise Hymne.
1. Auld Lang Syne...All ye men and women singers.
2. New Burlesque.....All ye men and women singers.
3. Wordlye two-parte Songe,
Dwenson and Dr. Primrose.
4. Invitation.....All ye men and women singers.
5. Wordlye two parte Songe,
Nebuchadnezzar Hercules and
Katrina Van Tassel.
6. Strike ye Cymbal,
All ye men and women singers.
7. Wordlye one-parte Songe—My Grandma's Advice.....Priscilla Crackbone.
8. O Came, Let us Sing unto the Lord,
All ye men and women singers.
9. Wordlye one-parte Songe..Penelope Whittlesly.
10. Sheridan me.....All ye men and women singers.
11. The Dying Christian,
All ye men and women singers
12. Wordlye two-parte Songe—Minute Hand at Ten.....Two men singers.
13. The Singing Skewl,
Prof. Tewksberry, from Puddletown.

Ye SECOND PARTE.

Grand March—Watch on the Rhine.
1. Wordlye all-parte Songe...Ye whole Companie
2. Rossia.....All ye men and women singers.
3. Wordlye Songe—There's Money a Slip,
Belshazzar Jones and others.
4. Ode on Science..All ye men and women singers.
5. Wordlye one parte Songe.....Tyrolst.
6. Sons of Zion.....All ye men and women singers.
7. Wordlye four-parte Songe.....Four men singers.
8. Old Folks at Home.....Experience Dinstock.
9. John Anderson, my Joe,
Perseverance Anderson.
10. Blessing.....All ye men and women singers.
11. Wordlye four parte Songe—Pro Plundo Russo.....Two men and two women singers.
12. Caushi Jeslediah..All ye men and women singers.
13. Ye last tone—Old Hondred,
All ye singers and people.

ADMISSION, FIFTY CENTS. Tickets to be had at Harp's, Griswold's, Gresham's, Eyrich's and Ellis' stores. aps lt

Agents Wanted for Dr. March's Great Work,

OUR FATHER'S HOUSE!

With its riches and beauties, its Blooming flowers, Singing birds, Waving palms, Rolling clouds, Beautiful bow, Sacred multitudes, Delightful rivers, Mighty oceans, Blazing heavens and countless beings in millions of worlds. We want a live young man or lady in each town and county. Good pay. Send for circular and full particulars. P. W. ZIEGLER & CO., Philadelphia, Pa., or Chicago, Ill. aps 13t

LARGEST AND BEST STATIONERY Package in the world mailed for 15 cents. G. L. FELTON, 119 Nassau St., New York. ap13 ly

NEW ADVERTISEMENTS.

FAIRBANKS'

STANDARD SCALES!

53 CAMP STREET.

FAIRBANKS' COTTON BEAMS

MOSLER, BAHMANN & CO.'S FIRE-PROOF SAFES,

The Best-Made in the Market.

TROEMNER'S STEEL CORN & COFFEE MILL.

FAIRBANKS'

Postal Package Scale,

For the WEIGHING OF POSTAL MATTER, Hardware, Groceries, Cigars, Gloves, Shawls, Dry Goods, Candy, Ornaments, Tea, etc. Anything not weighing more than four pounds can now be SENT BY MAIL for two cents per ounce, or sixteen cents will carry a pound across the Continent. All Retail Merchants should have our POSTAL PACKAGE SCALE.

SHRIVER'S LETTER-COPYING PRESSES.

MILES' ALARM MONEY DRAWERS.

COUNTER, DRUGGIST, PLATFORM, HAY, COAL AND CATTLE SCALES.

☞ *FOR SALE AT NEW YORK PRICES.* ☜

FAIRBANKS' SCALE DEPOT,

ap8 2m 53 CAMP STREET.

LOUISIANA

Ice Manufacturing Co.

OFFICE.....102 CANAL STREET,

THIRD FLOOR.

WORKS—TCHOUPITOULAS STREET, near Louisiana Avenue.

ICE FOR SALE!

Wholesale and Retail Depots:

316 MAGAZINE STREET.
FOR. JULIA AND RAMPART STREETS.
12 CROSSMAN STREET.
68 ELYSIAN FIELDS STREET.

Retail Depots:

J. DONNEY, Magazine Street Market.
F. HIER, Magazine Street Market.
E. DRAGER, 880 Chippewa street.
WM. MYERS, Ninth Street Market.
JAS. McGILLAN, Second Street Market.
SCRUGGS & CO., No. 459 Magazine street.
S. PATTANI, Poydras Street Market.
S. BRAUD, Poydras Street Market.
KELLER MARKET 108 ESPLANADE.
F. A. BLUME 180 St. Louis street.
S. TARANELLE, 9 Dumaine street.
GEO. NIGHTHEART, 339 Rampart street.
A. PERRETTI, 7 Madison street.
F. W. SCHERER, 237 Rampart street.
W. DASTILLON, Fulton Market.
C. VAN DEN BROUCKE, 88 St. Louis street.
J. BROWN, le Moyne ville street.
FRANCIS J. WEHNER,
aps 3m Secretary.

NOTICE OF DISSOLUTION.—The firm of L. H. GARDNER & CO., a partnership in commendam, established by articles recorded in the mortgage office of the parish of Orleans, is this day dissolved, L. H. GARDNER having made sale of his interest to the remaining partners. The affairs of the firm will be liquidated by SAMUEL L. BOYD.

L. H. GARDNER,
SAMUEL L. BOYD,
General Partners.
JONAS H. FRENCH,
In Commendam.

NEW ORLEANS, April 1, 1875.

NOTICE.—The undersigned, by articles duly recorded, have this day formed a partnership, in commendam, under the firm name of SAMUEL L. BOYD, to continue the wholesale dry goods business heretofore carried on by L. H. GARDNER & CO., at No. 92 Common and 105 and 107 Gravier street, in this city.

SAMUEL L. BOYD,
General Partner.
JONAS H. FRENCH,
Partner in Commendam.

NEW ORLEANS, April 1, 1875.

I CORDIALLY COMMEND the firm of SAMUEL L. BOYD, who will continue the dry goods business, to the patronage of my friends.

ap8 1m L. H. GARDNER.

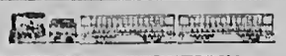
LOUISIANA

Seltzer Water Manufactory.

OFFICE—51 POEYFARRE STREET.

VICTOR LETOREY, PROPRIETOR.

Seltzer Water delivered to any part of the city at EIGHTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1096. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap8 1y



TRAVELERS, ATTENTION!

Great reduction in Ticket Rates via MOBILE to many prominent points.

Seven hours quicker to Washington, and several hours quicker to New York, via Mobile and Atlanta, than ANY OTHER LINE.

For tickets and information call at the OFFICE, UNDER ST CHARLES HOTEL, corner St. Charles and Common streets.

J. C. ANDREWS,
ap8 tf Ticket Agent.

WILLIAM HOGAN,

MANUFACTURER AND DEALER IN

BOOTS, SHOES, TRUNKS,

VALISES AND BAGS,

SEWING MACHINES.—Agents for Empire and Gold Medal.

Nos. 99 and 101 Canal Street,

ap8 2m New Orleans.

THOMAS MARKEY,

UNDERTAKER,

40, 42 and 44 Claiborne Street,

Opposite the Market.

Patent Metallic Burial Cases, Mahogany, Black Walnut and Plain Coffins always on hand.

Funerals attended to by the proprietor in person, who hopes, by strict attention to business, to obtain a share of public patronage. Carriages for hire. apt 10m

ONLY DIRECT LINE TO FRANCE.

The General Trans-Atlantic Company's Mail Steamships

BETWEEN NEW YORK AND HAVRE.

The splendid vessels on this favorite route for the Continent (being more southerly than any other) will sail from Pier No. 50, North River, as follows:

L'AMERIQUE (Pouzols).....Saturday, April 3.
PEREIRE (Dmore).....Saturday, April 17.
FRANCE (Trudelle).....Saturday, May 1.

Price of Passage in Gold, including Wine—First Cabin, $100; Second, $65; Third Cabin and Steerage at low rates.

American travelers by taking this line avoid both transit by English railway and the discomforts of crossing the Channel, besides saving time, trouble and expense.

L. GRAND, Agent,
mh25 2m Letter H, Caillier Court, New Orleans.

MRS. M. G. BROWN'S Celebrated POOR RICHARD'S EYE-WATER *prevents and cures* CATARRH, and keeps back all Fevers. Send ten cents, or thirty cents for the pamphlet or Magazine, to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, that you may learn what *Poor Richard's* Eye-Water will do for Blind, Sunken, Inflamed and Weak Eyes; and so for the entire constitution. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $2, $1 and 25 cents. ☞ The Eye-Water is one of the *three* parts of the Metaphysical Discovery, which kills the Root of all Disease. 0?8 1yeow

NEW ADVERTISEMENTS.

Overskirt. Very Stylish. Price of pattern with Cloth Model 15 Cents, which includes Smith's Instruction Book. P. O. Box 5055.

SMITH'S INSTRUCTION BOOK

OR, SECRETS OF DRESSMAKING.

Only 10 cents a year!! Postage Paid.

GIVES HINTS and RULES for CUTTING and FITTING and MAKING-UP LADIES', CHILDREN'S, and MISSES' CLOTHING, Household Notes, Fashions, Shopping, ILLUSTRATIONS OF PATTERNS.

OFFER! THIS DRESS ELEVATOR, and PATTERN, and the INSTRUCTION BOOK, for ONE YEAR, all POST-PAID, for 60 CENTS.

A. BURDETTE SMITH,
914 BROADWAY, NEW-YORK CITY.

Smith's "Instant Dress Elevator." This CUT shows the Upper Part of the Skirt wrong side out), with the "Elevator" fastened in. It keeps the skirt from the filth it Long the skirt in a Tasteful and Fashionable Manner. It draws all the fullness to the back, making the "straight front." It Saves more than Ten Times its Cost. It can be changed from One Dress to another Price, 45 cents each.

ap8 4teow

HOW TO PREPARE

—FOR—

THE WARM SEASON.

Provide yourselves with a

REFRIGERATOR,
WATER COOLER,
ICE PITCHER,
ICE-CREAM FREEZER,
AND BATHING TUB.

We have on hand and to arrive one of the largest stocks of

Refrigerators and Ice Chests,

for Family or Hotel use; WATER COOLERS, Plain or Fancy, large or small; SILVER-PLATED ICE PITCHERS, Elaborate Design and Elegant Finish, and ICE-CREAM FREEZERS, that can be found in the South, and which we offer for sale at

PRICES TO SUIT THE TIMES.

We are manufacturing in our own establishment

BATHING TUBS

of all sizes and styles, which enables us to sell at prices below those who import them from the North.

RICE, BROS. & CO.,

SOLE AGENTS FOR

The Charter Oak Stoves.

AND DEALERS IN

HARDWARE, HOUSE-FURNISHING GOODS, ETC.,

Nos. 89 and 91 Camp Street.

Branch Store—597 MAGAZINE STREET, New Orleans, La. apl 3m

Book Agents

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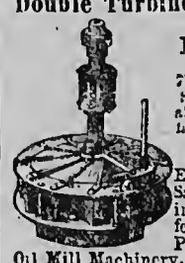

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The Child's Corner.

THE NEW BOOTS.

BY E. V. S.

Tramping thro' the passage,
Stamping up the stair,
Comes our Lilliputian
With such a manly air.

Who? Why our four-year baby,
Dubbed little Johnny Toots,
In all the full-blown dignity
Of small zouaves and boots.

"The baby sleeps," cries mother;
"Step softly, Johnny, pray."
"What matters it?" quoth Johnny;
"I am a man to-day."

With noisy stride still marching,
He loudly slams the door;
Jean spies him from the kitchen
And rushes out before.

"Och, hide ye, Master Johnny,
Tread lightly an' ye can;
Your boots are unco muddy."
Said Johnnie: "I'm a man."

"A man and gar such trouble"—
O Johnny, Johnny Toots!
The household rues the morning
When first you donned your boots.

Christian Intelligencer.

The Little Missionary.

LONG MOSS, MISS., March 8, 1875.

MR. EDITOR—*Dear Sir:* Hoping that many other little boys and girls, and also larger boys and girls, seeing this, may go and do likewise, I relate the following true story:

Little Mannie is a cheerful little boy of just six summers. He is the youngest of a family of four children. He is very fond of playing with his bow and arrow, blow-gun and other little playthings, with which he is well supplied. The dogs and cats (of which he has two each) are his special play-fellows, and he is very careful never to hurt them in any way. He is strictly obedient to papa and mamma, and very obliging to his older sisters and brother.

But I am to tell you how he paid $2 to the missionary cause last fall.

The pastor was on his second round on his circuit. After finishing his sermon he made a short missionary speech, in which he requested a liberal subscription to be collected at his next coming. In passing the hat round the steward came to Mannie and his papa. Others had been subscribing very liberally. Little Mannie, who had been so accustomed to throw in to the Sunday school collections, could not let the opportunity pass. So, when his papa had subscribed and started to hand the paper back, he whispered: "Papa, put me down $2." The question with him now was how he should pay the money subscribed. He had been keeping a little "savings bank" during the year, in which he put his nickels. On his arrival from church he immediately went to his little tin box (for such was his bank) and began to empty it of its contents. On counting he found that he lacked a few nickels of making the amount. He went to work, however, and by various plans added the required amount to his little stock. When the preacher came again Mannie was in his accustomed seat, anxious for the time to come when the hat would come round.

When the hat was passed for collection, with a happy smile on his face, he emptied his pocket-book of every cent it contained. Nor would he have taken one cent back; he was only rejoiced to contribute his little mite. Of course it would not do for me to say that this little five-year-old boy worked and made all this money. No. Some of it was given to him. Sometimes papa or mamma would give him a nickel for some little favor; sometimes brother or sister would give him one for his kindness and obedience. In justice to him I must say, however, that he really earned some of it himself. He says he wants to plant a little cotton patch this year, and, if he makes anything, will give something again this fall. O for a thousand such little missionaries! Should our older members calculate as does this little one, how much better the cause of missions in our church would prosper. Little reader, take little Mannie for your example. T. B. H.

Zip, a Scotch Terrier.

(FROM UNWRITTEN LIVES OF THE DUMB.)

A little boy in Virginia, nine years old, was killed by the falling of a tree. That same morning he had carefully attended to his daily work, cutting kindling wood, and piling it even and neat in little boxes. It was noticed that he sung that morning his favorite hymn, "I want to be an angel," keeping time with his small hatchet. There was no other child in the house, but he had a Scotch terrier, named Zip, who always tried to help him, watching every stick, and running back and forth between the boxes as if he felt the responsibility.

He went to the woods with a gentleman to see some men cutting down forest-trees. It is not known how it occurred, but the boy had scarcely been separated a moment from his friend when a great crash was heard. He was in that direction, and there was no possibility of saving him. The tree fell upon the very spot where he stood, and his soul passed instantly into eternity. No one can describe the state of the family when the news reached them, and a few minutes later, when the little body was brought home that had just left the house full of life and spirit. The wood lay packed in the boxes, by the hatchet. There were the clothes and playthings, but the body was cold and silent.

Amid the keen anguish of his father and mother, and tears of loving friends, there was one mourning in dumb sorrow. It was Zip. He seemed to know that his idol was gone forever, and he never ceased to wander about, as if he had nothing to live for.

Days came and went. The coffin had been borne away with the only son of the household, and it seemed still as death. "I want to be an angel," as sweet as a bird's warbling, no more sounded with the strokes of the hatchet, as it had done before, but it was a precious thought that the dear child had shown an interest in Jesus Christ, and it was believed that he was joining in the "new song" around the throne.

About six months afterward Zip was staying at a friend's. She had been ill of typhoid fever and was recovering. She sat up in bed humming some Sabbath school hymns. As she began, "I want to be an angel," there was a stir in the chimney corner. Zip, who had lain quiet, started up, and, as she proceeded, came toward her, sprang upon the bed with a wild moan, and leaned over her, resting his head gently on her shoulders with cries that went to her very heart. At the close he returned to his place by the chimney, and lay still while she sang a number of Sunday school hymns. The moment, however, that she struck, for the second time, "I want to be an angel," he showed the same disturbance as before, again sprang upon her shoulder with the same wailings, as if he longed for sympathy from some loving human breast.

Every day Zip had heard his young master singing that song, while he worked with his hatchet, and, though so many months had passed, a warm, living affection was deeply rooted in the faithful terrier.

S. G., in Christian Intelligencer.

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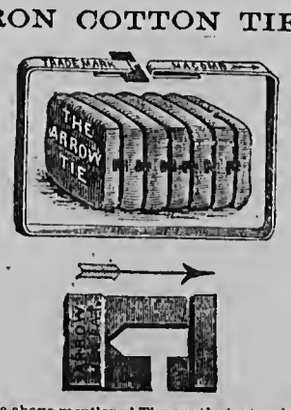

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Full directions accompany each bottle. Price, per bottle, $1, or six bottles for $5.

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It Cures the Worst Pain in from Three to Thirty Minutes.

THE GREATEST REMEDY IN THE WORLD for Cholera, Cramps, Diarrhea, Colic, Headache, Neuralgia, Toothache, Scalds, Bilious Colic, Children's Colic, Cholera Infantum, Sick Headache, Nervousness, Nervous Headache, Summer Complaint of Children, Cuts, Sprains and Bruises. *Used internally and externally.*

As a remedy for Rheumatism it has no equal.

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Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

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Purify the Blood.

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One of the best remedies known for the speedy cure of

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Any one suffering with Weak Nerves, Deranged Liver, Kidney Complaint, Loss of Appetite, Fever and Ague, or any of the diseases or symptoms enumerated above, can be materially benefited and entirely cured by the use of these Bitters.

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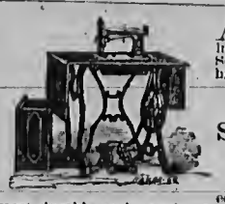

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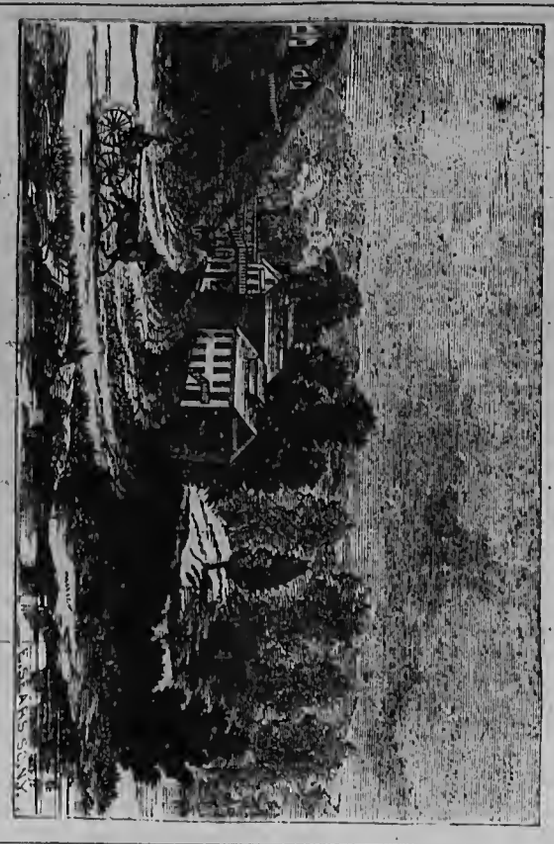

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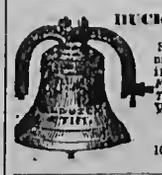

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Any of the following list of valuable works will be mailed to any address, *postage paid*, on receipt of annexed reduced price, unless stock on hand is previously disposed of, in which case the money will be refunded:

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SHERLOCK ON DIVINE PROVIDENCE, 336 pages. This is an admirable volume, just placed among the standard works of the Church. It has been carefully edited, and we commend it to the notice of all who wish to disseminate sound and enlightened views on this important subject.	1 50	1 00
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WINANS' DISCOURSES on Fundamental Religious Subjects. Including a Preliminary Discourse on the Divine Revelation of the Holy Scriptures. An octavo volume, of 589 pages, of more than usual interest.	3 00	2 00

ADDRESS
ROBERT J. HARP, AGENT,
Nos. 110 and 112 Camp Street, New Orleans. mh18

New Orleans Markets.

From the New Orleans Price Current.

The river is 6 feet 8 inches below high-water mark.

COTTON.—The following are the arrivals since the second instant:

Mississippi river and bayous	1,337
Red river	1,582
Ouachita river	631
Railroads	808
Lake	65
Mobile	1,658
Texas	065
Total	6,146

On Saturday the movement commenced under the favorable influence of a buoyant market at Liverpool, where the sales were 18,000 bales, an improvement to futures at New York, and an advance of 2-10 per cent. in sterling exchange. Factors were consequently more stringent in their pretensions, many of them claiming higher rates, while none were willing to meet the demand unless at full prices, which led buyers to hold off in the hope of doing better later in the day. Others, however, came forward, and during the morning, took about 2,000 bales, mostly at strong prices, without any quotable improvement, but in some cases at an advance of ⅛c., after which light receipts and hardening foreign exchange stimulated the demand in further sales of 4,800 bales, making a total of 6,800 bales. On Monday the sales during the morning, which embraced fully 2,000 bales, were partly at figures showing no quotable change, but mostly an improvement of ⅛c. Later in the day the movement was still more animated, and further transactions were reported to the extent of 3,900 bales, making a total of 5,900. Middling sold at 15⅞@16⅛c., middling to strict middling at 16⅛c., and strict middling at 16⅜@16¾c. On Tuesday the sales summed up 4,050 bales. Prices were pretty steadily maintained.

The above makes an aggregate for the past three days of 16,750 bales, against 13,350 for the corresponding time last week and 19,750 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 929,193 bales, against 1,111,290 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 217,411 bales. The decrease by the reports per telegraph is 220,187—3,221,255 against 3,449,442. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 37,324 bales to Great Britain, and a decrease of 32,577 to France and 107,334 to other foreign ports. We quote:

Ordinary	13⅛ @ 14⅛
Strict ordinary	14⅛ @ 14⅝
Good ordinary	14⅝ @ 15
Strict good ordinary	15⅛ @ 15⅜
Low middling	15½ @ 15⅞
Strict low middling	15⅞ @ 16
Middling	16 @ 16⅛
Strict middling	16⅛ @ 16⅜
Good middling	16⅜ @ 16⅝
Middling fair	17⅛ @ 17⅜
Fair	17⅜ @ 17⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	6,146	
Arrived previously	1,061,643	—1,070,789
		1,086,742
Exported past three days	12,782	
Exported previously	899,932	— 912,714
Stock on hand and on shipboard		174,028

LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 237 hhds., which were mostly sold at 6½@7c. for common, 7⅛@7½c. for fair, 7¾c. for good fair, 8c. for fully fair, 8⅛c. for prime, 8½c. for strictly prime, 7@8¼c. for seconds, 8¾@9¼c. for yellow clarified, 9½@10c. for off-white clarified, and 10½c. for pure white clarified.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 512 hhds., which were sold at 45c. for common fermenting, 55c. for prime fermenting, and 60c. for prime not fermenting.

CORN.—On Tuesday 1,300 sacks sold at 88c. for white mixed, and 90c. for white.

OATS.—On Tuesday 1,500 sacks sold at 76@77c., a small lot commanding 78c. ₱ bushel.

BRAN.—On Monday 300 sacks sold at $1.40 ₱ 100 lbs.

PORK.—On Monday 2,500 bbls. sold, in several lots, on the spot and to arrive, at $23.00@23.50 ₱ bbl.

BACON.—On Tuesday 25 casks clear sides sold, to arrive, at 13¾c. ₱ lb., and 25 casks in three lots, on the spot, at 9¾@9¾c. for shoulders, and 13⅜c. for clear sides.

DRY SALT MEAT.—On Saturday 80 half casks sold, to arrive, at 8¾c. for shoulders, and 12⅝c. for clear rib sides.

HAMS.—On Tuesday 20 tierces choice sugar-cured sold at 13½c., and there was a good job trade at 13¾@14c. ₱ lb.

LARD.—On Monday 75 tierces refined sold, in two lots, at 13@13½c., and 300 kegs, on the spot and to arrive, at 16c. ₱ lb.

PICKLED PIGS' TONGUES—Command 5¾c. ₱ tongue.

MONETARY.

Gold opened on Tuesday at 114¾@114⅞, against 114⅝ at New York, and after a fair business closed at 114¾@115, against 114¾ at New York.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 108@108½ for American half dollars. Mexican dollars continue to rule at 96@96½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	10 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	47 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow		8
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	12 50	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	17	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 75	— —
Superfine	5 50	— —
Fine	5 00	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	24 00	25
Choice	28 00	— —
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7¾	8
Hoop	8	9
Sheet	8½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	35
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 07	— —
Coal oil, in barrels	17	19
Linseed, raw	80	— —
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	80	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thin skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, April 6, 1875.

Texas beeves, choice, ₱ head	40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb., net	6 50 @ 7 50
Sheep, first quality, ₱ head	6 00 @ 7 00
Sheep, second quality, ₱ head	2 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D. Thompson & Co., St. Louis, Mo.

Agricultural Implements.
Combined Cotton and Corn Planter.

Bells.
Blymyer Manufacturing Co., Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Bellhanging.
W. N. Thomson, 52 Race street, Cincinnati, O.

Blank-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
American Sunday School Union, Philadelphia.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Paul Saurw, 31 Commercial Place.
The Graphic Company, 39-41 Park Place, New York.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
A. Durlen, cor. Orleans and Claiborne streets.
Louis Glimbel, agent, 578 Magazine street.
William Hogan, 99 and 101 Canal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Mrs. D. J. Loewenstein, 549 Magazine street.
George John Wagner, corner Ursuline and Dauphine streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
J. A. Lum & Co., 162 Gravier street.

China and Crockeryware.
Samuel E. Moore, 55 Camp street
W. C. Shepard & Co., 29 Camp and 112 Common street.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cooperage.
P. A. LeBlanc, 22 Front street.

Cotton Seed.
Louisiana Oil Company, 37 Union street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.

Dry Goods.
Samuel L. Boyd 105 and 107 Gravier street.
R. H. Holmes, 155 Canal and 15 Bourbon street.
Auguste Marx, 383 Dryades street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Embroidery and Lace.
A. D. Causse, 538 Magazine street.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
J. H. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bolt, 152 and 154 Camp street.
D. Kelham & Co., 36 Royal street.

Games.
West & Lee Game Company.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
J. J. Brown, 78 Magazine street.
J. M. Dowling, 25 Decatur street.
John L. Laville, 361 Dryades street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hotels.
Harnum's Hotel, St. Louis, Mo.

Ice.
Louisiana Ice Manufacturing Company, Francis J. Wehner, Secretary, 162 Canal street.
J. R. Warner, 31 Front street.

Insurance.
Firemen's Insurance Company, corner Camp and Gravier streets, I. N. Marks, president.

Leather.
A. F. Ricau, 80 Custom house street.

Lumber.
Muney & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 691 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Hall & Co., 91 Liberty street, New York.
Dr. T. F. Hurt, 63 William street, New York.
Citrate of Magnesia, etc., Heimann & Co., N. Y.
Cure for Consumption, Cruddock & Co., 1032 Race street, Philadelphia.
Hartwell's Specific, Hartwell & Co., 1272 Broadway, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Dr. J. W. Ledbetter, 230 Canal street.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Chas. T. Price, 67 William street, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.
Dr. C. R. Warrington's Preparations, Pittsburg, Pa.

Merchant Tailor.
Joseph Brandner, 31 Bourbon street.

Milliners.
Mrs. Fricke & Williams, 580 Magazine street.
Mrs. F. R. Hardan, 20 Chartres street.
Mme. M. Lalmestem, 893 Magazine street.
Mrs. F. Pilster, 579 Magazine street.
Mme. C. Samson, 605 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 390 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 75, 81, 82 and 90 Baronne street.

Notary Public.
William H. Seymour, 79 Custom house street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Bodin, 143 Court street, Boston.

Painting and Gilding.
William Hillmann, 120 Calliope street.

Paper Clips.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Hangings.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Athanta, Ga.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Photography.
Eug. Simon, 21 Hospital street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street

Purchasing Agency.
Clark & Mollman, 71 Broadway, New York.

Refrigerators.
Rice Bros., 89 and 91 Camp street.

Railroads.
Canal Street, City Park and Lake Railroad.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
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Safety Oil.
T. Sewell, 60 Camp street.

Sale Stables.
M. F. Thomson, 269, 271 and 273 Delord street.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

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Fairbanks' Scale Depot, 53 Camp street.

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R. Maitre, 602 Magazine street.

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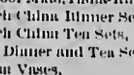
GREAT  REDUCTION.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, APRIL 15, 1875. NO. 16.

News of the Week.

DOMESTIC.

PROVIDENCE, R. I., April 8.—There is no election by the people. The Governorship depends upon the supplemental elections to the Legislature. The law, however, shuts Cutler (Democrat) out from the contest before the Legislature.

Full returns from the State election give the following vote for Governor: Hazard, Independent Republican, 8,717; Lufflitt, regular Republican, 8,341; Cutler, Democrat, 5,169.

ATLANTA, April 8.—Senator Gordon declines to allow his name to be used as a candidate for the nomination of Vice President.

ST. LOUIS, April 8.—Seven Democrats, three Independents and four Republicans were elected to the City Council.

LITTLE ROCK, April 9.—The storm of last evening prostrated telegraph wires in all directions. A number of houses were blown down. Five persons were killed and several were injured. About the same hour the storm struck Texarkana, unroofing the public school building, and fatally wounding and slightly injuring several other children. The water fell in torrents, flooding the streets throughout the city.

OMAHA, April 9.—The number of emigrants westward-bound the present season is unprecedented—9,300 have left here since March 1. Over 1,000 were delayed here yesterday for want of cars, but were sent on special trains to-day.

MAUCH CHUNK, PA., April 13.—It is now conceded on all sides, excepting by a few parties in Hazleton, that the troops now in the middle of the coal-fields have become necessary, and will remain, not so much for fighting purposes, however, but to serve as a guard and keep in check any hostile demonstrations, which are certain to take place should the troops be withdrawn before resumption takes place.

FOREIGN.

MADRID, April 8.—The government has decided to send fifteen thousand soldiers to Cuba.

Senor Salmeron, a professor of the Madrid University, and formerly president of the ministry, and Prof. Azcarate, also of the University, have been arrested. The former has been sent to Lugo, the latter to Miranda. Other arrests are expected.

The government declares its intention of exiling all professors who protest against the recent educational laws, or who resign their chairs on account of their promulgation.

Senor Castelar has resolved to go to Rome.

BERLIN, April 8.—The Bishop of Breslau has refused to resign his see. Legal proceedings will be commenced immediately to enforce compliance with the decree of the court.

BERLIN, April 11.—The Roman Catholic bishops, soon after their conference at Fulda, addressed a petition to the Emperor William in person, remonstrating against the withdrawal of State grants, to the maintenance of which they declared the honor of Prussia was pledged. They also protested against being required to obey unconstitutionally the State laws. The ministers, authorized by the Emperor, have replied, expressing regret that the bishops should object to obey the laws, which were always obeyed in other countries, and adding that the bishops would have preserved the Fatherland from peace-disturbing confusion if they had remained faithful to their own convictions and to the warnings which they proclaimed before the Vatican Council.

PARIS, April 11.—The *Moniteur* semi-officially declares that France is unanimous for peace as a permanent necessity. She is not conspiring against any one. French papers generally concur in this opinion.

PARIS, April 13.—The *L'Union* says the Pope made representations through the Patriarch of Venice to the Emperor of Austria that the position of the church is becoming more and more intolerable.

If the unreasonable demands of Prussia are not resisted by Catholic powers the latter will lose all influence, and become subject to German nationality under one sceptre.

The Emperor, replying through the Austrian embassador at Rome, deplores the struggle between Church and State, and advises prudence.

NOW THAT so many meetings are being held in halls and like places, the following story is in order: "An old and weather-worn trapper was recently seen sauntering along the main street of one of our Western villages. Pausing in front of a little meeting-house for a moment, he went in and took his seat among the congregation. The preacher was discoursing on the text of 'the sheep and the wolves,' and had evidently been drawing a contrast between the two subjects. Says he: 'We who assemble here from week to week and do our duty, and perform our part, are the sheep; now who are the wolves?' A pause, and our friend, the trapper, rose to his feet: 'Wa'al, stranger, rather than see the play stop, I will be the wolves!' The preacher was vanquished."

AN associational Bible class is held in New York at five o'clock on Sabbath afternoons, attended by over one thousand people. The interest felt in this class is very great.

BLESSED is he who learns to profit by his wants and infirmities, and who, in all his privations, is still submissive to the will of God.

Meridian District Conference.

MR. EDITOR: The District Conference of the Meridian district, Mississippi Conference, was held at Enterprise, Mississippi, commencing April 2, 1875.

The presiding elder, Rev. J. H. Ellis, presided the first day. J. W. Adkisson was elected secretary.

It being so early in the Conference year, and the time of usual bad weather, the various reports were made largely with reference to what would probably be done during the part of the Conference year yet to come. Preachers all had gone to their work and were found to be faithfully discharging their ministerial duty. Some difficulty was experienced, in certain localities, in their efforts to hold regular class and church meetings; yet the class meeting and the Church Conference are by no means ignored.

Bishop Paine occupied the chair during the second day's session. They who fail to be profited by the experience and counsel of the great and pious—such as that of Bishop Paine—are incapable of entertaining the claims of virtue upon the human heart.

The Sunday school work and the subject of education generally received due attention, and were made prominent in the deliberations of the Conference. The prospect for doing more than usual in the Sunday school cause in this district is bright. The principal drawback in this work among us is the inertia of church talent and of enterprising spirit. We have too many church loungers. They are "combustible," but are not "supporters of combustion" in the blaze of church zeal and enterprise.

East Mississippi Female College was reported in a healthy condition. The standard of scholarship and the thorough drill of the institution receives universal approbation, and is sure to render good results. More pupils are enrolled and more are now attending than at any time last year.

The pulpit services were good. Dr. West, Rev. J. T. Heard and Bishop Paine were the preachers of the occasion. The catalogue recommends itself.

Waynesboro was selected as the place for the next Conference.

V. M. West, S. B. Watts, T. P. Bell and Dr. Rencher were elected delegates to the Annual Conference. Dr. J. R. Webb, —— Edmonson, Geo. McDonald and Alex. Trotter, alternates.

The following, together with the usual complimentary resolutions, were adopted by the Conference:

Resolved, That in view of the recommendation attached to the educational report of the last Annual Conference, and with a view of doing a benefaction to one or two young men within the Meridian district, who by receiving further educational advantages may prove useful to the church, we will proceed to take up collections during the month of May, and direct that the amount collected be expended for the benefit of these young men at Centenary College.

Resolved, That we, as pastors and interested members of the church, invite our esteemed brother, Prof. Adkisson, to visit our churches, at any time he may find it practicable, to address our people on the subjects connected with Sunday school work and education generally.

Resolved, That it is the sense of this Conference that the sacrament of the Lord's Supper should be administered in our societies once a quarter, and in our stations monthly.

Resolved, That inasmuch as there is a great want in many places of earnest, forward-going members to encourage and hold prayer meetings and other social meetings of the church, the pastors and official brethren are recommended to look especially to the duty of developing young men into efficient and working members to lead in these meetings of the church, particularly in prayer meeting.

J. W. ADKISSON.

MERIDIAN, MISS., April 9, 1875.

From the Work.

PRATTVILLE DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* Notwithstanding the sickness in my family, I have been able to reach all the quarterly meetings, except two, on the first round; but owing to excessive rains and very severe weather we were not able to accomplish much. The preachers are all at their posts and faithfully at work. My wife partially recovered from her severe illness, but she is now in bed, and in quite a feeble state of health. We hope for improvement as the weather becomes more favorable. There have been about one hundred and fifty dollars raised for missions.

J. W. SHORES.

APRIL 9, 1875.

An Old Soldier of the Cross.

Georgia is a great State. Until the admission of Texas, Virginia, Michigan, Missouri and Georgia were the largest of our States, each having about sixty thousand square miles. Georgia has had a remarkable history. From the days of Oglethorpe down she has had a succession of great men. In civil life her list of worthies is long and brilliant.

In her churches, too, she has had many wonderful men who have passed from earth. A long list of such men might easily be made. Some were Baptists, some Presbyterians, some Moravians, some Episcopalians and some Methodists. The memories of these men are greatly cherished, especially by the neighborhoods or denominations to which they specially belonged. Some of them are historic characters.

But my object at present is to speak of a living man, who has risen to great eminence in one of the churches. You cannot be long in the State without hearing of him. You are soon asked if you know him or have heard him preach. Some say they would rather hear him than any living man. I have heard him, and was not at all disappointed. I hope to hear him again. A friend, who belongs to the same branch of the church with himself, said: "When I hear him, I am satisfied that he is the best preacher I know, until I hear his son; then I like the son best till I again hear the father."

This remarkable man of God was born in Halifax county, North Carolina, on the twenty-fourth of March, 1785. While he was yet a boy his family removed to Barnwell district, South Carolina. In his sixteenth year the Lord drew him with the cords of love and the bands of a man, and led him to behold the Lamb of God. His exercises of mind were strongly marked. His conversion was followed by an early profession of religion. Not long after this his family removed to Washington county, Georgia. In 1804 he was regularly authorized to preach. He dispensed God's word with much zeal and acceptance in many parts of South Carolina and Georgia for eight years. The old people on Lynch's Creek, Great Pedee, Oconee and in other places tell you of having heard him in childhood, or of hearing their parents talk of him. The cities of Columbia, Milledgeville and Augusta also have pleasing traditions of his early ministry.

Pretty early in the war of 1812 he became a chaplain in the army. It is seldom that he now meets with any of the heroes of that day. They have generally passed away. During the war he studied medicine, and after the war was over he attended medical lectures in Philadelphia, took his degree of doctor of medicine, settled in Greensboro, Georgia, and practiced the healing art for six years. But it is not in man that walketh to direct his steps. God had other and better work for him to do. He returned to the pulpit with new zeal, and a determination to spend and be spent in proclaiming salvation. His labors have been chiefly in Georgia, though often rendering good service to the cause of God in other States, especially in South Carolina.

His early education was very imperfect. He went to school not more than six months. But his mind was active, eager and inquiring. He cried after knowledge, and lifted up his voice for understanding. He sought her as silver, and searched for her as for hid treasure. Of course he found the knowledge of God. He has not slighted philosophical studies. At times he has paid much attention to mental science. But his reading through life has been chiefly theological. The fountain of all-saving knowledge—the word of God—has claimed most attention.

In its constituent elements his mind seems to be a rare combination of the poetic and metaphysical. He has very unusual power of attention. For hours he can fix his thoughts on one subject. He is very happy in incorporating practical remarks with abstract thoughts. He thus makes a dry theme attractive to a promiscuous congregation. His style, far removed from meretricious ornament, is yet always neat and quite ornate. But he never so wreathes the sword in flowers as to hinder its cutting power. For mere ornament he seems to care not at all. His figures are parts of his argument. They explain his meaning and deepen the impression he seeks to make.

He has had one of the finest voices. It is now a little broken, but still it is pleasant. It is commonly clear, full and sonorous. For hours he speaks without weariness or change. He always gives pleasure and not pain by his manner of speaking. Of course he is natural. At times he says very terrific things in very solemn tones; but commonly his utterances are winning and tender.

His early ministry was attended with wonderful effects. At times he expresses concern that his ministry has not the *signs following* that once accompanied it. In this he is not alone. Others are much of the same mind respecting their labors.

This venerable man's piety is the charm of his character. The Bible, the church and the Savior are the themes of his thoughts. Outside of Christ's kingdom he appears to have no business. From him current events gain but a passing notice; but he will talk by the hour of the church, past, present and to come. His old age is serene and cheerful, and the mellowed light of his long day promises a clear sunset, and a blessed, glorious eternity.

His history is blessed. His person is blessed. His influence is blessed. Thousands call him blessed. Yet should he read this paper (but for dates) he would never suspect that it was of himself he was reading. His humility hides his excellencies from his own eyes.

Perhaps I ought to say that I have been writing of Rev. Dr. Lovick Pierce, the father of Bishop George Foster Pierce, both of the Methodist Episcopal Church South. Dr. Pierce has been an effective preacher for seventy years, and will in a few days be ninety years old. Grace, mercy and peace be unto him always.

A PRESBYTERIAN.

N. Y. Observer.

Mexico and Brazil.

A large and very important meeting was held on Sunday evening last, says the New York *Observer* of March 25, at the Madison Square Presbyterian church, to hear a report from the Rev. M. N. Hutchinson, who has just returned to the United States, having, by a striking providence, escaped the massacre of the Protestants at Acapulco, on the twenty-seventh of January last. Mr. Hutchinson has been stationed at the City of Mexico, where he had general charge of several Protestant churches in that city and vicinity. Some idea of the success of the mission work in Mexico and of the intense hostility which it has excited in the minds of the priests and those who are under their influence may be gathered from the following extracts from the last report of the Presbyterian Board:

"The oldest and largest of the congregations connected with the board is located at Cos, in the State of Zacatecas, sixty miles northeast of the State capital. This is a mining town of 4,000 inhabitants. The congregation, which owes very much in every way to Dr. G. W. Prevost, of Philadelphia, formerly a resident of the place, numbers about 250, is thoroughly organized with a membership of 202, of whom 150 were actually present at a recent communion service. It is under the care of Senor Amado, a well-tried laborer, and has a Sabbath school of 130 pupils. It has a neat chapel, costing $2,000; a printing press furnished by friends in Philadelphia, from which is issued a well-conducted weekly religious newspaper. A boys' school of 45 pupils and a girls' school of 55 have been established.

"Thirty miles east of Cos, and over the State line of San Louis, is Salado, in which a small congregation was spontaneously formed over a year ago. It now numbers twenty persons. Thirty-five miles north of Zacatecas is Fresnillo, in which we have a flourishing congregation of from eighty to one hundred persons, ministered to by a lay preacher partly supported by the board. There is a Sabbath school of twenty-five members. Seventeen adults and several children were recently baptized. At Fresnillo there is a church organization with sixty-three communicants, and one at Cruces with twenty-seven communicants. At Jerez, twenty-five or thirty miles west of Zacatecas, a small congregation has been established, with a membership of six. In Zacatecas, which must be regarded as the central point, a church was organized on the fourteenth of December, in a rented hall, costing $240 per annum. The number present on that occasion was 250. The number baptized in Zacatecas and its out-stations during the year is 146 adults and 30 children.

"Toluca, which is the capital of the State of Mexico, is a city of 30,000 inhabitants, situated in a rich valley, and surrounded by many flourishing towns. About a year since Mr. Phillips found at this place an English layman, Mr. James Pasco, who, while pursuing his secular business, was accustomed to preach to a few of his neighbors on the Sabbath at his own house. Mr. Phillips was so deeply interested in his work that he engaged him to devote the greater part of his time to Christian effort in and around Toluca. The results of Mr. Pasco's labors have been remarkable. The little handful who met in his house have in eight months grown to a congregation of perhaps 200, with 125 communicants. He has organized a church, with three elders and two deacons.

"Some months since the Romish priests, embittered by his successes, posted through the city a placard, embellished with skull and bones, calling the people to a wholesale massacre of the Protestants. The outbreak was expected on the occasion of an approaching festival of the Virgin. Mr. Pasco sent a private messenger to Mr. Hutchinson, who secured from President Lerdo a letter to the Governor of Toluca, ordering him to suppress the mob and protect the Protestants at all hazards. This case will represent the importance of having our missionary work represented at the capital, and with the promptest means of access to our United States minister and the Mexican government. The mob was suppressed at Toluca, but broke out in an adjacent town.

"Eighteen miles from Toluca is Capulhuac, which has already become a radiating center of good to the surrounding hamlets. One member in particular, a full-blooded Indian, is preaching regularly to his own people in an adjacent town. Still another congregation—an outgrowth of persecution, and not yet fully organized—is at Metepec. Briefly, its history is this: In July last a Bible distributor was mobbed by the Catholics. A company of Protestant sympathizers, led by Senor Valero, defended him. Valero was himself mobbed and nearly killed. These persecutions at Metepec, Toluca and Capulhuac have only strengthened the congregations, and greatly increased the circulation of Bibles and religious books.

"The most recent events in Mexico have been of a startling character. While persecutions, attended with mob violence, have broken out in many places, sometimes resulting in the death of native believers, in one instance a missionary, under the care of the American Board of Foreign Missions, has been cruelly assassinated in a midnight attack, instigated by the Romish priesthood."

From Texas.

ON THE CARS, En Route from Austin to Houston, Texas, April 9, 1875.

MR. EDITOR: I promised to give you items from Texas.

Rev. Mr. Paxson and William Reynolds have made a tour of the State, stopping at six or eight points, holding Sunday school conventions. They had large audiences at Austin, Houston and Galveston; and all the various methods of study, the great benefit of the International series of lessons, the importance of teachers' meetings, etc., were discussed with great profit to the teachers of the Sabbath schools.

The special services held in the interest of lay work and special effort for young men, held by Messrs. Hall and Cree, of Washington city, have been largely attended, and have developed some interest in the direction of lay effort. At the meetings in Galveston and Austin all the pastors united in special union services, and some souls were seeking the Savior at both places. The field is indeed very ripe and laborers very few. Pastors all in harmony, and earnestly working for souls.

Yours, GEORGE A. HALL.

THE NEW CHURCH IN EUFAULA, ALABAMA.—We clip the following from the Eufaula *Weekly Times* of April 7:

Church Dedication.—The new and beautiful Methodist church just completed in this city, on the corner of Eufaula and Barbour streets, was dedicated to the sacred purposes for which it was erected, on Sunday forenoon, by Bishop John C. Keener, assisted by Rev. E. M. Bounds, pastor of the church, and other ministers. The sermon of the Bishop was most able, eloquent and instructive, and the ceremony of dedication solemn and impressive. We have not the time or space to give a full report of the dedication in this issue without missing connection with all outgoing mails this morning.

There is one most remarkable, and, we might say, unprecedented, fact connected with this church edifice, and one which reflects the highest credit upon those who erected it, and that is that they entered it yesterday for divine worship without a single dollar of indebtedness hanging over the building. Every dime due on the building was paid last week, and so far as this church is concerned we shall hear of no lady enterprises in the way of fairs, ice-cream and strawberry festivals, mite meetings, soirees, etc., to raise funds to get their church out of debt. Who ever heard of such a fine church being built in so small a city, and every dollar of its cost plunked down in cash when the work was done? We are not a Methodist, but it seems to us that there is a vast deal of pure and undefiled religion in that way of doing business.

REVIVAL AT ALBANY, OREGON.—*Bro. Parsons:* We are in the midst of a wonderful baptism of the Spirit at Albany. Over one hundred have professed conversion, and the meeting is still going on. All the churches united and working in harmony. Our membership is especially blessed and greatly increased; I do not know the number yet. Have been laboring here three or four weeks; will proceed immediately to build a church; have already money enough subscribed to begin. Glory to God for the power of the gospel to save sinners! Have not time to write more. Affectionately in Christ,

T. B. WHITE.

Pacific Methodist.

The same paper says that large crowds continue to fill Union Hall and other places in San Francisco where services are held under Mr. Hammond's direction. A great number of converts are reported and the religious sentiment of this city is stirred as never before. Street preaching by laymen is becoming frequent and effectual. All classes of our people are agitated by the prevailing movement.

THE Harvard School of Theology will open at Cumberland Gap, Tennessee, on the first of July, 1875. The first camp will be formed in the Gap, and other camps will be set up as the school moves through the region of the upper Cumberland.

IT has been remarked that one was brought to repentance in a dying hour, to show that none should despair even then; and but one, to show the presumption of delaying repentance to that awful moment.

Revivals.

The *Southern Christian Advocate* of April 7 has the following revival items:

THE REVIVAL IN MACON.—The unusual religious interest mentioned in these columns last week has steadily increased, until it has ripened into a visitation of rare power and fruitfulness. At Jones' chapel, Rev. J. W. Simmons, assisted from time to time by other ministers, continues to hold services every night, with encouraging results. The main interest, however, centers at Mulberry Street church, where services are held every night, and also each day from twelve to one o'clock. These services have, under the blessing of God, acquired a spiritual momentum which bears them grandly over all obstacles, and demonstrates the genuineness of the work in progress. The noonday services are well attended; and at night—notwithstanding various entertainments in the city, which ordinarily operate unfavorably upon the size of the congregations—the spacious edifice is crowded with solemnly attentive listeners. Every service is signalized by palpable manifestations of the Spirit's influences; and it is long since we have witnessed such a joyous scene as one during the past week, when, after the congregation had been dismissed, nine persons, who lingered at the place of prayer, professed the conscious pardon of their sins. Rev. Arminius Wright has added sixty-four to the membership of this church since the beginning of the year. Of this number forty-six have been added upon profession of faith since the commencement of these special services.

REVIVAL IN OXFORD.—A friend adds to a business letter of March 29 the following most gratifying intelligence: "A most gracious revival is in progress at this place. Many have been soundly converted, and many are under deep conviction. The old church has resounded with the shouts of new-born souls during the last week.

"Last Friday afternoon, at a prayer meeting held in the college chapel, *every* member of the college who lives in town was present except one, and *he* was compelled to leave, but left word that all would pray for him. After the meeting was over the boys lingered around the vestibule and shouted the graises of God.

"We have not had such a meeting at this place for years. The Holy Spirit is with us. Very little preaching is done. Dr. Haygood simply reads extracts from the Bible and makes a few comments; then follows the invitation, when the altar is crowded with seekers. The Lord is doing wonderful things for us."

Hard Times and the New York Churches.

Even the war panic was not as crushing to our churches as the present one. The First Baptist church are having a time with their pastor. The trustees cut his salary down $1,000, simply because the society could not pay what it had agreed to. The pastor took umbrage and resigned. Quite a majority desired him to withdraw the resignation. He refuses to withdraw it unless the trustees will back down, and the trustees refuse to do this. The parish over which the Rev. Mr. Clark was settled—brother of Horace F.—built a costly church in Brooklyn, under the lead of a real estate speculator. The embarrassments are so great that the pastor has resigned and the church will probably be sold. The Puritan Church started to build a neat, commodious house of worship, costing in all $60,000. They brought up with a brown-stone lecture-room and a debt of $90,000, with no prospect of paying it. Dr. Cheever's old church on Union Square was taken down, stone by stone, and reproduced on Fifty-Third street, making one of the most commodious Baptist churches in the city. In prosperous times the heavy load assumed by the young church might have been carried; but as it is the society seems to be hopelessly embarrassed. It is said the pastor intends to resign and take a charge in New Jersey. It is understood that the Baptist Union will interfere to save this fine property to the denomination. The State Street church, Brooklyn, has had a peculiar history. It was an Independent Methodist church. It then became a Congregational, and settled a Methodist as pastor. He died, and the society then sent South and obtained another Methodist. He was not a success. A union was formed between this and the Elam Place church. The union so far has not been fruitful. A pastor cannot be found. The parish is now negotiating with a popular Methodist preacher to occupy the pulpit.—*New York Correspondent of Boston Journal.*

THE LAST *Primitive Methodist* chronicles very extensive revivals pervading all classes of British society, and refers to a Catholic priest who entered a railway carriage where one of his flock was reading the little hymn-book. She looked up in amazement when she saw the priest looking at her. He said to her: "Don't be alarmed; I also have been to these meetings. I shall ever thank God for it." Then turning to the little hymn, "The Water of Life," etc., he said: "It was while they were singing that hymn that I felt relief. I am now going to Manchester to hear Mr. Moody again. But I shall never return a Roman Catholic priest."

The Christian Advocate.

THURSDAY, APRIL 15, 1875.

A LYRIC.

(COMPOSED BY REV. STEPHEN E. JOHNSON, Late of Hazlehurst, Miss., in his eighty-second year.

I.—WHEN?

When shall I die? When will this transient dream
When cross the myst'ry stream
So many dear to me have gone?" fain
A little longer on earth to remain."

Will it be winter, when the frozen ground
Is all with coldness bound,
And yield no leaf nor bud to pick and spade
By which my narrow sleeping-room is made?

Will it be in the genial, balmy spring,
When flowers appear, and birds delighted sing
Among the branches, and in artless lays
Pour forth their hymns of gratitude and praise?

Will it be summer, when the glorious sun
Along the bright ecliptic road doth run?
His longest course, and man and beast repose
To shade or shelter from the solar heat?

Will it be autumn, when the gathered sheaves
Proclaim the end of harvest, and the leaves,
Which in rich verdure lately crowned the fields,
Come rustling down with every passing breeze?

Will it be on the day of sacred rest,
When holy thoughts alone should fill the breast,
When Christians meet to hear, to praise and pray,
That I from loved ones shall be called away?

Will it be on a busy working day
When I must quit this tenement of clay?
When there are but a few who can attend
To pay the last sad office to a friend?

Will it be morning, midday or at night
When my enfranchised spirit takes its flight?
These secrets all belong to Him alone,
The King, who fills the universal throne.

II.—WHERE?

Where shall I die? Where lay this body down?
At my dear country home, or in some town,
Where I, a stranger, may have no one near
My eyes to close or my last words to hear?

Will it be near the blazing, at some inn
Where men do congregate with noisy din,
That my old native powers, so worn and frail,
Must yield, and my poor flesh and heart must fail?

Will it be near the shaded, flowing brink
Of some cool brook, where I may kneel and drink
One more refreshing draught, and thence to go
To streams where living waters ever flow?

Will it be on some lofty mountain's top,
Which I may gain by effort, and there stop
To view the vast and glorious landscape o'er,
Then "gather up my feet" and walk no more?

Will it be in a grotto or some lonely dell,
Where human beings scarcely ever dwell,
Where I may find at once, in a dark cave,
A dying chamber and a ready grave?

Will it be in the house of some kind friend
Where all my anxious thoughts and cares shall end,
And I be laid away my rest to take
Until the resurrection morn shall break?

III.—HOW?

How shall I die? In calm and heavenly peace,
When the last throbbings of my heart shall cease?
That peace all human understanding past,
And which to all eternity must last?

Shall I be tempted to distrust that love
That brought the Savior from the courts above,
That he atonement fair for all should make
Who should believe, repent and sin forsake?

Shall I be scorched by fever, racked by pain,
And of the dealings of the Lord complain?
Or shall I with due meekness acquiesce
In his disposal, and his chastening bless?

Shall I be favored with such strength of mind,
When leaving dull mortality behind
To take the place prepared for me above,
That I may testify that "God is love?"

Will spirits ministrant their vigils keep
Around me as I gently fall "asleep
In Jesus," who redeemed me, and will own
My worthless name before his Father's throne?

These questions, which have frequently revolved
Within my anxious heart, will then be solved,
And I to him in adoration bow
Who only knows the When, the Where and How.

S. E. JOHNSON.

HAZLEHURST, Miss., Sept. 3, 1874.

Smith's Reply to Jones.

CONFIDENTIAL LETTER RECEIVED SINCE CONFERENCE.

DEAR JONES: You have no idea how delighted I was, the other day, as our Irish postmaster said, "Misther Smith, here's a lither for ye," to find it was from Jones, "the dear old fellow." I was a little disappointed however, at your philosopher-like analysis of my proposition to you to transfer to Louisiana. Such questions as you put to me, as to how preachers' wives and children are cared for, looks a little like saying: "You can't throw sand in my eyes that way." But I'll tell you this thing of transferring away off is not the joke it's cracked up to be. We have some who have gone, whose very fragrance is with us yet, and who were to us as the apple of our eye, never, never to return! But, Jones, it is too true that people's love for their preacher often decreases just in proportion to the size of his family. It is a little like the case of a gentleman once at a dining who desired an introduction to *a charming young lady*. The joke was humored. He was introduced to *Mrs.* ——. "Misery!" said he afterward; "I saw wrinkles in her face that very instant." Why is it, Jones, you reckon, that single preachers are so much in demand, and married ones so much below par? It certainly cannot be that they are more useful, happy, experienced, or are better preachers. Besides, if he comes single, especially if he is good-looking, the good mammas and the primpy daughters will do their *prettiest* to forestall a determination on his part to remain so.

Jones, you tell me you have been to college way up to Vanderbilt—the *great university*. I am like the little boy in the old Third Reader, who asked his papa: "How big was Alexander, pa? . . ey call him 'Great.'" Does its . . e "touch the sky?" "No," said . . father, "he was about as big as . . James or I." And so it is, somehow or other, with all "great" enterprises. We have gotten into the way of blowing and puffing things that some day the Lord will touch us with an arrow and let all "the wind" upon which the Ephraims are now feeding out of their sails. Oh, what a repentance will then come over us as we reflect that "pride goeth before a fall." I do not want to be captious, or classed with old fogies and croakers, but I lay my hand upon my heart as I say it: There are men now leading Methodism rapidly along the high road to ruin. History repeats itself—formerly once in five centuries, but now once in about a century and a half. If Stephens' History of Methodism is a true one, the Methodism of 1875 is no more that of a century ago than the constitution of 1875 is that of 1797. I have heard great, flowery reports about "revivals," "the slain of the Lord were many," and all such expressions; but I have been a traveling preacher nearly eight years, and have traveled largely within the bounds of three Conferences, and I have never met up with many of them yet. I have been to camp meetings and to protracted efforts where the altars were crowded, and all you could see in a general way was that the heart was only touched and not broken. Who would compare *the stylish, verbatim et literatim* sort of preaching we now have to the Demosthenic force of the early pioneer preaching, or to the Pauline power of those untutored (save only in the love of God) men who brought our fathers into the church of Christ? The apostles spoke the word of God with all boldness—a thing I have but on few occasions ever heard; and yet I hear them say of nearly every preacher I meet, moderate or immoderate in ability: "Oh, he is a very fine preacher." Jones, "the young America" has struck us with a moral paralysis. We have somehow gotten the idea that a young preacher, or any kind of a preacher, must "win his spurs." Preachers must be made to order, just like a buggy, a wagon or a pair of boots. Vanderbilt, for instance, is to train preachers in "the higher education." It is to put the steeple upon the spiritual edifice already erected, and then a bell in it, that the preacher may sound his own praise abroad. Indeed we are trying to ape the haughty, ill-mannered ministerial culture of some other sects I could mention; and for what? Why to "take position." And in order to get the money to do this—to get up those big wind-mills—"the pride of the church" is appealed to. My crucified Master, dost thou bless such ministrations? Mark Twain is doubtless an irreligious man, but he hit the nail on the head when he said: "Alas, for this golden age!" and we will add: "Of Methodism." Well, Jones, I have one relief—that is, God will raise up out of all institutions men for his own work. We need a general raising just about this time.

Jones, how do you like our *Advocate?* But then I ought not to ask the question in that shape, for Dr. Bledsoe says that is suggesting the sort of an answer you desire to have. I think some of our *Advocates* need a hauling over the coals, and as I am only writing to you I believe I will attempt it. I begin at the head. The Nashville *Advocate* is some weeks nothing more than a budget of thanks and compliments, and tokens of appreciation of the editor's personal friends, who, I doubt not, are all of the right sort; but then you see, Jones, I don't know them from "the man in the moon," and there are ten thousand more like me, who feel that the editor is doing a wrong in making the church organ a vehicle to subserve his social pleasantries. Then, Jones, it literally smells oily. You see a preachers' directory. Why, what interest have twenty thousand church members in that? Had we not better all of us send up our names and places of residence? It would be news to somebody, no doubt. I'd have no objections; would even think it right to keep a directory of the Bishops' places of residence, as there are often persons who wish to address them by letter who are unacquainted with their postoffices. Another week you will find fashion plates and the Lord knows what sort of blowing advertisements. It reminds me of Beecher proposing to rent the privilege of his pulpit, one hour after service, for the purpose of giving out notices, every man to pay according to the number of minutes they occupied each Sabbath. It is like telegraphy—so much a word. Oh, Jones, to think we as a church are responsible for this! And yet we cannot help it, but have to submit just because we are not in the ring. Now we will "dress up" our New Orleans man; and the first thing we say is that the bipartite functions of editor and publisher cannot be reconciled in the same paper. The editor, for instance, says something about prayer driving satan away; but you turn over and you find a picture of a lion with a man in his mouth, and a woman and two children running. You read what the publisher says about the strange picture, and it is this: "If you want the devil kept out of your house, send for the *Metaphysician*, published by Mrs." somebody and her daughter. Now who are we poor blind ones to believe? The Bible tells us the editor is right, but the Conference says the publisher is right too. Then there are some of those advertisements that if a man sends his dime to find out how to get rich, he never hears of it any more. Oh, this golden age!

Well, Jones, I believe if you and I will just keep striking now we will see the benefit of our labors after awhile. It is not the stump speaker that sways the masses who keeps the world alive, but it is the poor fellow who is out in the field, pulling out the weeds and grass while he is spouting about who shall be Governor. Jones, it does me good, when I think of these things, to strike up a song:

"Our friendship sanctify and guide,
Unmixed with selfishness and pride:
Thy glory be our single aim!"

I wish that it were in every instance. By the way, our new tunebook is *par excellent*. I do not care if it did come from Nashville. But there is some terrible poor, thin stuff in it for church music. Let me recommend to you some unsurpassed tunes for congregational use: Shirland, Warwick, Warrington, Amsterdam, Avon, Alridge, Rockingham (especially fine,) Effingham and Uxbridge. All these are fine, and will keep anybody alive. In the Miscellany "The Land of Beulah" and "Sweet Hour of Prayer" are, to my notion, second only to the "Old Ship of Zion." My love to your dear ones. Write soon to

Your brother, JOHN SMITH.

Contrary to Our Articles and Standards.

MR. EDITOR: The Rev. S. P. Richardson has written an article or two on the question whether Adam was created holy or not. One other writer seems to agree with him. I wish simply to call attention to the awkwardness of their position. They put themselves in opposition to our recognized lexicographers. What is holiness? "The state or quality of being holy; purity or integrity of moral character; freedom from sin; sanctity."—*Webster*. If this be holiness, can they deny that Adam was created holy? They may wish to give another definition to the word, but they will not be permitted to change at pleasure the meaning of words.

They put themselves in opposition to the theological standards of their own church. Watson quotes with approbation these words from Dr. Watts, referring to Adam, as at first created: "A rational creature, thus made, must not only be innocent and free, but must be formed holy. His will must have an inward bias to virtue; he must have an inclination to please that God who made him; a supreme love to his Creator, a zeal to serve him, and a tender fear of offending him. For either the new-created man loved God supremely, or not. If he did not, he was not innocent, since the law of nature requires a supreme love to God. If he did, he stood ready for every act of obedience; and this is *true holiness of heart.*"

In the same chapter he says further: "The creation of man in the moral image of God being so clearly stated in the Scriptures, it would be difficult to conceive in what manner their testimony, in this point, could be evaded, did we not know the readiness with which some minds form objections, and how little ingenuity is required to make objections plausible." The objection to this clearly revealed truth is thus stated by Dr. Taylor: "Adam could not be originally created in righteousness and true holiness, because habits of holiness cannot be created without our knowledge, concurrence or consent; for holiness in its nature implies the choice and consent of a moral agent, without which it cannot be holiness." This is the same objection that the Rev. S. P. Richardson urges. "The fallacy" of which "is, however, easily detected. It lies in confounding '*habits of holiness*' with the principle of holiness." Wesley's answer to this objection is then given: "What is holiness? Is it not essentially love?—the love of God and of all mankind, love producing 'bowels of mercies,' humbleness of mind, meekness, gentleness, long suffering. And cannot God shed abroad this love in any soul, without his concurrence, antecedent to his knowledge or consent? And supposing this to be done, will love change its nature? Will it be no longer holiness? This argument can never be sustained unless you would play with the word *habits*. Love is holiness wherever it exists. And God could create either men or angels endued from the very first moment of their existence with whatsoever degree of love he pleased. You think, on the contrary, it is demonstration—that we cannot *observe* what is right, without our own free and explicit choice. I suppose you mean *practice* what is right. But a man may be righteous before he *does* what is right, holy in heart before he is holy in life. The confounding of these two all along seems the ground of your strange imagination that Adam 'must choose to be righteous, must exercise thought and reflection before he could be righteous.' Why so? 'Because righteousness is the right use and application of our powers.' Here is your capital mistake. No, it is not. It is the right state of our powers. It is the right disposition of our souls, the right temper of our mind. Take this with you, and you will no more dream that God could not create man in righteousness and true holiness."—Watson's Institutes, part 2, chapter 18.

Are not the views of Bro. Richardson contrary to our articles of religion?

But should it be said, in reply, that the doctrine in question is not contained in the Articles of Religion, reference might be asked to Bishop McTyeire's Manual of the Discipline, section 3, 5, of the edition of 1870. There it is said: "The phrase, 'doctrines which are contrary to our Articles of Religion,' is evidently elliptical. Some of the leading and characteristic doctrines of Methodism are not mentioned in the twenty-five technically called Articles of Religion. Usage and general consent indicate these 'standard" (mentioned in the first restrictive rule) "expositions of the Bible to be Wesley's sermons.—Watson's Theological Institutes," etc.

AMICUS, JR.

The Church Conference.

MR. EDITOR: The Church-Conference is a clearly defined part of the system of Southern Methodism, and the success of any system depends in a great measure upon the effectual working of the parts composing it. This may be considered an inferior part of the great body of Methodism, and the leaders of our hosts may lose sight of the fact that it is the starting-point to eminence in the deliberative bodies of the church. All the Conferences avail themselves of the *Advocates* to give publicity to their interests and urge their claims upon the church. The Church Conference needs an occasional notice; the thousands of members are entitled to it; its recent institution renders it important to acquaint the people with its work. The Church Conference is an important body in the promotion of the interests of the Redeemer's kingdom, and yet it is not appreciated as it ought to be. It is not coming up to the expectations of those who were in favor of its enactment. Its duties are clearly laid down, and its meetings are made as indispensable and imperative as those of the higher Conferences, and where they are held regularly the church prospers.

The Discipline makes it the duty of "all the members of the church" to come together once a month, or on circuits at least every three months, at every appointment, to hold a Church Conference, over which the preacher in charge shall preside. The general order of business in this Conference embraces all the interests of the church, and the members who take part in it become familiar with its labors and engage more heartily in carrying out its plans. The Church Conference tests the life and health of the church. If reports come up showing successful labor in the various fields, it may be considered a thriving church; but if there is nothing to report, it is a poor, sickly one. Faithful work is the sure method of church life, and the Church Conference has recognized this fact and provided for it. Yet, strange as it may appear, there are churches of long standing in our communion that know but little about these meetings. It may be the fault of the pastors. If so, they ought to amend their way in this respect. The preacher in charge, as presiding officer, should call the members together as the rule requires. But the members take no interest in the church meeting. They have never witnessed one, and they do not understand it. They must be made acquainted with it before they can appreciate it. I have seen many members of the church leave the house, in company with those who were not members, at the opening of the Church Conference. Now all the members ought to know that it is their duty to attend every meeting of the Church Conference, and that it is their right to take part in its deliberations. It is difficult to see how it is that any one who is interested for the church and desirous of aiding in its movements can willfully be absent from these meetings. The members ought to feel as much bound to attend the Church Conference as the members of the Quarterly, District, Annual and General Conferences are to attend their meetings.

J. W. SANDELL.

HOBBY horses are dearer than Arab steeds.

Obituaries.

DIED, of pneumonia, at Suggsville, Alabama, March 26, 1875, after a long and painful illness, JAMES BAIRD, infant twin son of P. H. and A. E. Booth, aged seven months and twenty-eight days.

MRS. JULIA F. SMITH (*nee* Hudson) was born in Mecklenburg county, Virginia, February 14, 1831. In 1847 her father removed to Marengo county, Alabama, and settled near the town of Jefferson, where she was united in marriage to Bro. Levi Smith, December 20, 1849. At a camp meeting held near Linden, in 1854, she was converted and joined the Methodist Episcopal Church South, and lived a consistent member of the same until her death, which occurred March 12, 1875.

Sister Smith was a model wife, energetic and prudent in the management of all her resources, a kind neighbor, a faithful friend and a sincere Christian. Though diffident oftentimes, and sometimes quite despondent as regarded her spiritual condition, yet in the moment of supreme trial her faith was superior to all the foes of darkness, and she calmly triumphed even in the agonies of death. Though able to converse but little, her last utterances were satisfactory to all her friends, testifying to the grace of God as manifested to the eye of faith in her redemption from all sin, and an inward consciousness of peace which the world could not take away.

R. B. CRAWFORD.

MR. WILLIAM E. CLARK was born in Mobile, November 10, 1829, and died, at his residence in Jackson county, Mississippi, February 7, 1875, aged forty-five years, two months and twenty-seven days.

The circumstances attending the death of Mr. Clark were sad in the extreme. The day previous to his death he was in good health, and drove to Moss Point, a distance of about ten miles, and on his return home about seven o'clock, just as he drove into his yard, his horse became frightened and ran until he freed himself from the buggy. Mr. Clark was found hanging to the wrecked buggy, apparently in a lifeless condition, but recovered somewhat and lived until about two o'clock the next day, but was unable to speak so as to be understood. It would be impossible to describe the shock produced in the neighborhood where he lived by this unexpected event. His many friends gathered about his last remains with sad, tearful faces, that told how much they loved him. And the burning tears and heart-rending sobs that broke forth from his disconsolate widow and doubly bereaved mother told but too plainly how little they were prepared to speak the last earthly farewell.

Mr. Clark was baptized in childhood and was reared under the influences of religion, but, like many young men, went away from those old paths—this good way—into the ways of sin. And yet he was not a sinner of the grosser sort. He ever had a reverence for the good way and a respect for the good. About twelve months before his death he became a teacher in a Sunday school. This led him to read the Bible more attentively than he had ever done before, and consequently an interest was awakened in his mind and heart in reference to a better life. He became a seeker of religion, and attended upon the means of grace, took an unusual interest in his Sunday school class, and read those books and sang those songs that tended to the knowledge and love of God. His favorite hymn was "Rock of ages, cleft for me," and his preference was so great for this incomparable hymn that he induced his Sunday school class to memorize it. He did not unite with the church, but often said he intended to do so when he was better satisfied with his religious experience, or when he felt that he had strength to stand firmly. He said some of his habits were so strong that he was fearful that he would violate the rules of the church, and he would thereby bring reproach upon the cause. But those that knew him best mourn for him not without hope. In his death the country at large has lost a true patriot, this county a faithful, trustworthy officer, the community in which he lived one of its most intelligent and beloved members, his friends one that was true to the mark in his friendship, his brothers and sisters an affectionate brother, his mother a dutiful son, and his wife a doting husband. These all gather about the grave of the departed one, and look down into its dark, gloomy vault, and cry: "Alas! alas!" But the Bible bids us hope and say: "It is well." "All things work together for good to them that love God."

C. W. C.

EDWARD FRANKLIN COOPER.

Edward Franklin Cooper is no more. Death has made many breaches in the ranks of our beloved Methodism in Alabama during the last few months. In some families and districts chasm after chasm has been opened. The family of the late Dr. Jefferson Hamilton furnishes a case in point. On the twenty-second of February, 1874, his daughter Mattie, the wife of Bro. Cooper, was summoned away from earth and loved ones. Her distinguished father was called to his reward in heaven, and now it is our painful duty to record the death of her husband. The Christian public will sympathize with Sister Hamilton and the mother of Bro. Cooper in the three bereavements that have fallen in such quick succession and with such crushing weight upon their hearts. Bro. Cooper was born in Mobile, August 7, 1836. He was a bright, cheerful boy, full of hope and earnestness. His love of truth was manifested at an early period, and so strong was it that it tinged his whole character from early youth to the close of life. He possessed a transparency and frankness which gave a peculiar charm to all that he said and did. He was wonderfully free from all duplicity and intrigue, dealing kindly and candidly with all with whom he was thrown in social and business life. His respect for his parents was of that exalted nature inculcated by the word of God. He obeyed his parents in the Lord in all things. After the death of his father his devotion to his widowed mother was beautiful. He never forgot her, and on all occasions he sought opportunities to gratify her wishes, and to pour the light of hope and joy into her heart. He seemed to feel, from childhood to mature age, that nothing that he could do would ever repay her for the care and toils which a faithful mother had bestowed upon him, and for the Christian example which she had given to her household. When quite a child he was deeply impressed with religious truth, and, when only in his fifth year, would urge his mother to pray for him, and to teach him to see and hear his great Father in heaven. He attended the Sunday school, frequented the house of God, and took great delight in the use of all the means of grace. He was converted and joined the Methodist Episcopal Church South, in the Franklin Street church, Mobile, under the ministry of Dr. Hamilton. This blessed change took place in the fourteenth year of his age. As the door of the kingdom of God was thrown open to him in converting grace he became inexpressibly happy. Months and years rolled away before a cloud of gloom or doubt rested upon his mind. When doubt and trial did come he had learned the way to the throne of grace, to which he went constantly, until complete deliverance was found. As he approximated mature manhood he could truthfully say: "My heart is fixed, O God, my heart is fixed." At the commencement of the late war he entered the Confederate service as lieutenant of Company B, Gulf City Guards. He was a good soldier, a faithful officer, and an heroic defender of the sunny land in which he was born. He was wounded at the battle of *Chickamauga*, from the results of which he never fully recovered. Soon after the close of the war he settled in Selma, and in a few years became one of the most successful business men in that commercial emporium. He was married to Mattie Hamilton, daughter of Dr. Jefferson Hamilton, September 15, 1869. Their union was a most fortunate and happy one. The exalted ideas of marriage conceived by an old divine—"one soul in two bodies"—was true in their case. While they were devoted to each other they loved the Lord their God with all their hearts, souls, minds and strength. Theirs was truly a Christian home, where the prophet of God was welcomed and refreshed, and whence he went forth invigorated to the holy work which his divine Master had given him to do. From the private, social and business life of Bro. Cooper there went out continually the savor of Christian purity, and the light of a bright, consistent example. He loved his kindred, doing all in his power for their temporal and spiritual prosperity; was public-spirited, ready to put his shoulder to every noble enterprise, and he gave largely of his time and means to sustain and push forward the interests of religion. With him Christ and his cause were first, and they were never neglected for any human or worldly considerations. The last active hour of his life was given to the church in Selma. His work being finished, he returned to his office, was taken with a chill, went home, took his bed, to rise no more until his spirit was released from its fleshly tenement. It was not believed at first that his condition was critical; neither he nor his friends dreamed that his end was so near. The severe cold settling on his lungs, pneumonia soon hurried him to the brink of "the dark river." When informed that he must die, he said: "It is all right." He gave directions concerning his temporal interests, then called his friends and kindred to his side, exhorted them to give their hearts and lives to God, and obtained from many who were present the promise to meet him in heaven. He united with others in singing: "Rock of ages, cleft for me." While praying for him one of his brethren used the Lord's Prayer, and the deceased repeated after him, with great emphasis, the petition: "Thy will be done." He continued in this happy frame of mind until he fell "asleep in Jesus," soon to awake in the light and glory of eternal blessedness. It is sad to lose such a man at a time like this, when every temporal and spiritual interest that is dear to humanity needs his presence and influence. His widowed mother will miss him; his bereaved brothers and their families will mourn his early death; while the church and the country must feel the loss of such a man. But it is joyous to know that his work was done, and that when "the Master" called him his soul was in conscious readiness for his transfer to the realm of everlasting life. We are compensated for all our losses in the sweet assurance that husband and wife and father and son have met on high.

A. S. ANDREWS.

The Christian Advocate.

THURSDAY, APRIL 15, 1875.

HEAVIER THE CROSS.

Heavier the cross, the nearer heaven;
No cross without, no God within—
Death, judgment from the heart are driven
Amid the world's false glare and din.
Oh! happy he, with all his loss,
Whom God hath set beneath the cross.

Heavier the cross, the better Christian;
This is the touchstone God applies.
How many a garden would be wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

Heavier the cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly lasteth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

Heavier the cross, the fearlier prayer;
The bruised reeds most fragrant are;
If sky and wind were always fair
The sailor would not watch the star;
And David's psalms had ne'er been sung
If grief his heart had never wrung.

Heavier the cross, the more aspiring;
From vales we climb to mountain-crest;
The pilgrim of the desert, tiring,
Longs for the Canaan of his rest;
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying—
Death is a friendlier face to see;
To the's decay one bids defying,
From life's distress one then is free.
The cross sublimely lifts our faith
To him who triumphed over death.

Thou Crucified! the cross I carry,
The longer may it dearer be;
And, lest I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love may flourish there,
Till for the cross my crown I wear.

From the German.

The Red Hat.

The Romanists are delighted with having an American cardinal. Their Pope has elevated Archbishop McCloskey to this office, with the expectation that the act will tell powerfully upon the interests of Romanism in Europe as well as in America. Archbishop Bayley, of Baltimore, is reported to have said: "Certainly no country deserves more of the holy father's love than the United States. The church here is numerically strong and is increasing every year. Its archbishops and bishops number almost as many as the full College of Cardinals." "The selection, it is evident, was made with the view of honoring the Catholics of the United States, to testify the esteem in which Archbishop McCloskey is held by the holy father, and as a compliment to the nation."

We can appreciate the exuberant satisfaction of the hierarchy and of the people whom these bishops and priests represent in this event; but when we are told that Pius the Ninth intends it "as a compliment to the nation" we doubt much if the thirty-three millions of our non-papal population will be disposed to receive it as such. The only exceptions which we have noticed are in the sycophantic utterances of some political newspapers, which are readily interpreted.

The Archbishop of Baltimore is also reported as saying that possibly the cardinal may be called by the Pope to Rome, adding that, "as the United States has no longer a diplomatic representative in that city, the presence there of an American cardinal would seem to be most desirable, and it would be of great advantage in many ways." And he concluded the interview from which we quote with these words: "The relation of the cardinal to our government will doubtless be a pleasant one, as respect for the rank is acknowledged by all nations without regard to creed, and if some day we should hear that the President had addressed him as 'my cousin' our people need not be scandalized, for that is the custom."

As the Roman cardinals are princes of the church, and in Europe rank with princes, next after emperors and kings, it is self-evident that, so far as possible, the adherents of the Roman Church will regard their American cardinal as having a place second only to that of the President; and the Baltimore prelate, with a pleasure which he could not conceal, expects him to be addressed by the chief magistrate of this country as "my cousin."

After a review of the strides of Romanism in this country, and of its defiant attitude in relation to the common schools, public charities, penal and reformatory institutions, the Indian policy of the government, and every other question into which the priests can put a wedge, we are more than ever aroused by the consolidation and the aggression which menace us in this "compliment to the nation." It means all that the most ardent papist can wish for the ecclesiastical supremacy of his church in the United States. It means all that Bismarck and Gladstone are contending against in Germany and in Great Britain. It means "Vaticanism" in America under Jesuit rule.

If our Protestant population are dazed with the brilliant color of the cardinal's hat and robes, and cozened with the new "cousin" of our President, it will be their own fault. Dr. McCloskey personally is regarded with the highest respect for his learning and character. As the Archbishop of New York he has been far less demonstrative than his able and ever-aggressive predecessor, Archbishop Hughes, although perhaps not less successful in the administration of his province. As a cardinal he will undoubtedly use all his power in his "relations to our government" to advance the interests of his church. What those "relations" are our people will gradually find out at the polls in successive elections and upon all questions where that church can touch the State.

There is another phase of the subject of an American cardinalate, which is worthy of grave consideration—namely: whether it is becoming or proper for an American citizen to accept such a dignity. Our judicious cotemporary, the *Evening Post*, has a thoughtful article in review of the matter, which expresses our own views so cogently that we reproduce a portion of it, as follows:

"The constitution expressly provides not only that 'no State shall grant any title of nobility,' but also that 'no title of nobility shall be granted by the United States, and no person holding any office of profit or trust under them shall, without the consent of the Congress, accept of any present, emolument, office or title, of any kind whatever, from any king, prince or foreign State.' The corresponding provision in the Articles of Confederation was more restrictive, and absolutely prohibited the acceptance of office or title from a king, prince or foreign State by any officer of any of the United States. The following amendment, submitted many years ago by Congress as a supplement to the existing provisions of the constitution, is still pending before the States, many of which have ratified it:

"'If any citizen of the United States shall accept, claim, receive or retain any title of nobility or honor, or shall, without the consent of Congress, accept or retain any present, pension, office or emolument of any kind whatever, from any emperor, king, prince or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them or either of them.'

"The purpose of the existing provisions of the constitution, and of this pending amendment, was to enforce the political equality of all the citizens as an elementary principle of our system of government. Titles of nobility were justly considered by the framers of the constitution to be contrary to the spirit of equality; and we entertain little doubt that, if the creation of an American cardinal had been impending at the time of the submission of the amendment, there would have been less apathy among the State Legislatures in respect to its ratification. If it were fully ratified, the acceptance of his new dignity by the archbishop would involve his surrender of the franchise of an American citizen.

"In these suggestions there is no need of reference to the purely ecclesiastical functions of a cardinal. So far as those are concerned, we shall not now argue that the appointment of a Roman Catholic to be a cardinal is of any more political concern than the election of a Methodist or a Protestant Episcopalian to a bishopric. We need refer solely to the functions and rank of a cardinal as a secular prince. Let the question be tested by a consideration of what would be the relative rank of the American cardinal and the American minister upon the occasion of official secular ceremony in which both of them might be present at the court of Austria or the court of Spain. We are much mistaken if a spectacle would not then be manifest of a precedence of the prelate over the diplomatist which would not be satisfactory to the national pride of the people of the United States.

"These things considered, an occasion for a signal act of patriotism offers itself to Archbishop McCloskey. He has an unprecedented opportunity to vindicate the dignity of an American citizen before the world by a refusal of the red hat and sapphire ring. Let him return to the Pope of Rome the insignia of the proffered title, saying: 'May it please your holiness, I am grateful for your recognition in my person of the growth of the church in the United States, but as a citizen of this republic I cannot accept with propriety an ecclesiastical office to which pertains a rank of secular nobility.'"—*Christian Intelligencer.*

The Mission of the Fly.

Why are flies? has been a perpetual query with housekeepers and persons who would take noonday naps in hot weather. The question has been answered by Mr. Emerson, an English chemist, whose experiments are recorded in the *Scientific American*. In the light of the revelations of that gentleman's investigations the fly assumes the position of an important friend instead of a pest to mankind.

Did you ever watch a fly who has just alighted after soaring about the room for some little time? He goes through a series of operations which reminds you of a cat licking herself after a meal, or of a bird pluming its feathers. First, the hind feet are rubbed together, then each hind leg is passed over a wing, then the fore legs undergo a like treatment; and lastly, if you look sharp, you will see the insect carry his proboscis over his legs and about his body as far as he can reach. The minute trunk is perfectly retractile, and it terminates in two large lobes, which you can see spread out when the insect begins a meal on a lump of sugar. Now the rubbing together of legs and wings may be a smoothing operation; but for what purpose is this carefully going over the body with the trunk, especially when that organ is not fitted for licking, but simply for grasping and sucking up food.

Mr. Emerson states that he began his self-appointed task of finding out whether the house fly really serves any appreciable purpose in the scheme of creation, excepting as an indifferent scavenger, by capturing a fine specimen and gluing his wings down to a microscope slide. On placing the slide under the instrument, to the investigator's disgust, the fly appeared covered with lice, causing the offending insect to be promptly released and another substituted in his place. Fly No. 2 was no better off than fly No. 1, and as the same might be predicated of flies 3, 4, 5 (or of *n* flies, as the algebras have it,) Mr. Emerson concluded that here was something which at once required looking into. Why were the flies lousy? Meanwhile fly No. 2, on the slide, seemed to take his position very coolly, and, extending his proboscis, began to sweep it over his body as if he had just alighted. A glance through the microscope, however, showed that the operation was not one of self-beautification, for wherever the lice were there the trunk went. The lice were disappearing into the trunk; the fly was eating them.

He took the paper into the kitchen and waved it around, taking care that no flies touched it, went back to the microscope and there found animalcules, the same as on flies. He had now arrived at something definite; the animalcules were floating in the air; and the quick motions of the flies gathered them on their bodies, and the flies then went into some quiet corner to have their dainty meal.

The investigator goes on to describe how he continued the experiment in a variety of localities, and how, in dirty and bad-smelling quarters, he found the myriads of flies which existed there literally covered with animalcules, while other flies, captured in bed-rooms, or well-ventilated, clean apartments were miserably lean and entirely free from their prey. Wherever filth existed, evolving germs which might generate disease, there were the flies, covering themselves with the minute organisms and greedily devouring the same.—*Methodist.*

The German Press and the Papacy.

The encyclical letter of the Pope to the Bishops of Germany has had the effect to arouse the more influential portion of the press of Germany in an unprecedented degree. Nothing could be more outspoken than their comments upon this insolent manifesto, or more hearty than their unqualified condemnation of it. All of them seem to be animated by the principle enunciated by Prince Bismarck, on the sixteenth ultimo, in the Prussian Diet, when he said that "the maxim that more obedience was due to God than to man certainly did not mean that more obedience was due to a Pope misguided by Jesuits than to the State." This distinction between obedience to God and obedience to a fallible Pope, who is the dupe and cat's-paw of the Jesuits, is the key note of the utterances of the German editors, to which they superadd arguments deprecating the mental and civil enslavement which must result from the latter sort of obedience, together with severe attacks upon the German bishops for the pusillanimity and duplicity which they exhibited when considering the dogma of infallibility. On this last subject the language of the German press is very severe and pointed. Thus, the Berlin *Provincial Correspondence* reminds the German bishops how they first declared against infallibility, then submitted to it, then tried to explain it away, and all this only to be now treated to an undisguised order to rebel against the law of the land. The Munich *Neueste Nachrichten*, the journal which enjoys the largest circulation in Bavaria, goes the length of giving the German bishops the lie for declaring infallibility an impossible innovation before 1870, and now endeavoring to persuade the moral and manly people of that country that they never did anything of the kind. The Cologne *Gazette*, summing up, as it were, arrives at the conclusion that no Roman Catholic with an atom of self-respect can, after the Pope's encyclical letter, remain in the service of the State unless openly and avowedly rejecting the revolutionary religion and politics of the holy father. The like view is taken by very many papers.—*Christian Intelligencer.*

COFFEE MADE OF OLD SHIRTS.—We called attention, not long since, to a recent triumph of science more curious than tempting, viz.: the manufacture of nice table-jelly out of old boots. But science stops at nothing, and now matches its last exploit with another. The *Scientific American* says:

Some time ago Dr. Vander Weyde, of this city (New York,) regaled some friends not merely with boot-jelly, but with shirt-coffee, and the repast was pronounced by all partakers excellent. The shirt-coffee was sweetened with calf and collar sugar, both coffee and sugar being produced in the same way. The linen (of course after washing) was treated with nitric acid, which, acting on the lignite contained in the fiber, produced glucose or grape sugar. This, roasted, made an excellent imitation of coffee, which an addition of unroasted glucose readily sweetened.

The toad takes off his dotted coat and pantaloons after they get old and dirty, and eats them with a relish. This "old boot and shirt business" looks very much as though the chemists intend that men shall not be outdone in economy even by toads.

THE WAY TO ESCAPE.—I want to say to those who are victims of strong drink that, while there is a point beyond which a man cannot stop in his own strength, the Lord God, by his grace, can help him to stop at any time.

Last summer I was in a room in New York where there were many men who have been reclaimed from drunkenness, I heard their testimony, and for the first time in my life there flashed out a truth I never understood. They said: "We were victims of strong drink. We tried to give it up, but always failed; but somehow, since we gave our hearts to Christ, he has taken care of us." I believe that the time will soon come when the grace of God will show its power here, not only to save man's soul, but his body, and reconstruct, purify, elevate and redeem it.—*T. De Witt Talmage.*

WHILE the Rev. Mr. Begg, of Abbotshall, was delivering a course of forenoon lectures in Luke, one of his most regular attenders, getting tired of the repeated references to that saint, resolved one Sunday morning to take a spell in the neighboring church of Kirkcaldy, where the Rev. Mark Bryden officiated. On his way thither he was met by an intimate friend, who said to him: "Oh, Sandy, you're surely aff ye're road this morning?" "Oo, ay," was the reply, "I've gotten tired o' St. Luke, an' think to hae a bit screed of St. Mark for a change." "Very weel, Sandy," replied his friend, "though it canna be said that ye're lukewarm, it's evidently a case of backsliding to gang frae Luke to Mark."

YOU can see them any day in the streets of any town—men who look damaged. Men, too, of good original material, who started out in life with generous sentiments and some generous aspirations. Once it was said they were bright, promising lads; once they looked happily into the faces of mothers, whose daily breath was a prayer for their purity and peace. Ah, God! what if some of them have vowed their souls away to confiding wives, who silently wonder what can be the meaning of this change—the cold, slow-creeping shadow—that—is—coming over the home and heart! What if some of them shrink from the touch of their own babies, as if innocence had nothing for them but rebuke! Going to the bad! The spell of evil companionship; the willingness to hold and use money not honestly gained; the stealthy, seductive, plausible advance of the appetite for strong drink; the treacherous fascinations of the gaming-table; the gradual loss of interest in business and in things which build a man up; the rapid weakening of all noble purposes; the decay of manliness; the recklessness and blasphemy against fate; the sullen despair of ever breaking the chains of evil habit—what victories of shame and contempt, what harvests of hell have grown such seeds as these. Sneer, if you will, like a fool, at the suggestions of reform, morals, religion; every man knows in his better moods—and every man has better moods—that all there is of true life is personal virtue and rectitude of character. Going to the bad! But there is hope. Earth and heaven are full of hands ever reaching to help the lost man back to the better way. All the good there is in the universe is in full sympathy with that little goodness which inwardly reproves and protests.—*Rev. Charles G. Ames.*

HOW CHICKENS GET OUT OF SHELLS.—Take an egg out of a nest on which the hen has set her full time, carefully holding it to the ear; turning it around you will find the exact spot on which the little fellow is picking on the inside of the shell; this he will do until the inside skin is perforated, and then the shell is forced outward as a small scab, leaving a hole. Now, if you will take one of the eggs in this condition from under the hen, remove it to the house or other suitable place, put it in a box or nest, keeping it warm and moist, as near the temperature of the hen as possible (which may be done by laying it between two bottles of warm water upon some cotton or wool,) and lay a glass over the box or nest, then you can sit or stand, as is most convenient, and witness the true *modus operandi*. Now watch the little fellow work its way into the world, and you will be amused and instructed, as I have often been. After it has got its opening it commences a nibbling motion with the point of the upper bill on the outside of the shell, always working to the right (if you have the large end of the egg from you and the hole upward,) until it has worked its way almost around, say within one-half an inch, in a perfect circle; it then forces the cap or butt end of the shell off, and then has a chance to straighten its neck, thereby loosening its legs somewhat, and so, by their help, forcing the body from the shell.—*American Farm Journal.*

THE papists overshot their mark, says the *Watchman and Reflector*, when they labored so assiduously to prevent Rev. Mr. Wall, the English Baptist missionary, from getting a foothold in Rome, driving his mission from house to house, and making it almost impossible for him to rent even a residence. As a consequence, being shut up to purchasing a place, and adapting it to his purpose, a wealthy Baptist of England came forward, and at his own cost bought a house in a location admirably suited to be a center of operations, and passed it over to Mr. Wall. A chapel has been erected, schoolrooms have been prepared, and many other alterations made, and the chapel was to be dedicated March 21, at which time it was expected that many English Baptists would be present to participate in the exercises. Mr. Thomas Cooke, well known as a coordinator of travelers, offers, at a charge high enough simply to reimburse him, to conduct a party—say fifty or a hundred—of Baptist pastors to Rome, giving them a week in the Eternal City, and a day or two each in Paris, Turin, Milan, Venice and Florence, and accomplishing the whole tour and return in twenty days. This is a pilgrimage of which we shall be glad to hear more. One thing is certain, the Roman Baptist mission has become a fixed fact thanks to the papal priests.

A CANINE PROTECTOR.—A writer in the London *Figaro* says: "I am a marine engineer, and during one of my Mediterranean trips I brought home a canary, a perfect gem of a whistler, who warbles from early morn to dewy eve. I have also a Scotch terrier dog called Pepper, and a cat dignified by the name of Tom. Since the addition of the canary to my household Tom had cast many a longing, lingering look at him, which boded no good, and aroused serious apprehensions for the warbler's safety. About a fortnight ago, and as is my custom in the morning, I went to the kitchen where the cage hangs, when, to my horror, I found the cage empty, the door of it, which was never perfectly secured, being open. The canary was not visible, but Tom was seated on the dresser in an excited-looking state, as if he had done the deed, of which no trace was observable. On looking, fancy my astonishment and joy at beholding Pepper lying on all-fours, with his mouth gently covering the canary with just sufficient resistance to keep it from fluttering off, while his eyes were fixed with intensity on every motion made by Tom. Such sagacity on the part of the terrier was touching in the extreme, and the satisfaction with which he yielded up to me his feathery charge spoke volumes."

HE who preaches Christ crucified must himself be ready for crucifixion.

Religious Intelligence.

A WOMAN'S Board of Missions of the Disciples of Christ has been organized.

BISHOP JANES has dedicated more than one hundred Methodist Episcopal churches in the State of New Jersey.

THE Baptists in Poland have increased, in five years, from 312 to 1,162. The mission-field extends over 400 miles.

THE Emperor of Russia has given permission to the London Society for Promoting the Spread of Christianity Among the Jews to reopen its work in the empire. This society has been excluded from Russia since the commencement of the Crimean war.

BISHOP GONAT has lately consecrated the new Arabic Protestant church in Jerusalem, it being the third Protestant church in that city. The other two are Christ church, on Mount Zion, and the German chapel, on the Place of the Knights of St. John.

THE Protestant Episcopal Almanac for 1875 gives 50 bishops, 5 bishops elect, 3,085 priests and deacons, 3,140 clergymen, 2,750 parishes, 273,092 communicants, 23,097 Sunday school teachers, 225,733 Sunday school scholars, and contributions during the year $6,851,083.27.

IT NOW seems probable that the next meeting of the Evangelical Alliance will be held in Edinburg. The religious fermentation in Germany and Switzerland is so great that it hardly seems wise to have the meeting there. Rome and Jerusalem do not yet seem to be ready.

THE *Pall Mall Gazette's* correspondent at Berlin reports that the German government has received a memorial from the Protestant clergy of Spain complaining that liberty of worship is threatened. Similar memorials have been forwarded to other Protestant powers in Europe and to the United States.

THE English Congregationalists have 3,276 churches and 3,116 ministers. They spent last year in various forms of missionary works £141,090. They have gained in ten years 508 churches. One thousand preaching and evangelistic stations in England and Wales are not counted among the churches and should be added.

LOS ANGELES, CALIFORNIA.—The Presbyterian church at Los Angeles, California, was organized January 11, 1874, and one year later the number of members was fifty-one. This church is of special interest to us, as it is composed partly of sons and daughters of our churches in Georgia and Alabama.—*Central Presbyterian.*

BESIDES Archbishops McCloskey and Ledochowski, Archbishops Manning, of Westminster, and Deschamps, of Malines, and Monsignori Giannelli and Bartolini were created cardinals March 15. The changes which we have mentioned as being contemplated in American Roman Catholic dioceses were also made at the same time.

THE latest dispatch from London, March 15, says: "Immense crowds continue to attend the revival meetings held by the Rev. Messrs. Moody and Sankey. To-night over twenty thousand people were present, and thousands were turned away. The streets in the vicinity of the hall were choked with people unable to obtain admission."

THERE is said to be an unusual interest excited in Putnam, Connecticut, over the conversion to Protestantism of a number of French Canadian Romanists employed in the factories there. The Congregational pastor of the town reports that some fifty or sixty have left the Catholic Church. Father Chiniquy has visited the place twice, his words and influence having had a sensible effect on each occasion.

THE Roman Catholics, despite the low level of Christian attainment among their converts, numerically form an important factor in the mission work of India. In 1865 they numbered 785,000 members, and two years later the figure was set at 802,000. Although these figures cannot be entirely relied on, as many dying children, for instance, are included in the lists, nevertheless the actual total must be very large.

THE new Presbyterian work at Chi-nui, China, continues to prosper. A native pastor has been appointed over the three churches now organized among the converts from the Nameless Sect. Mr. Corbett, on a recent trip, baptized seventeen adults. The government prevents an outburst of persecution; but the hostility manifested against the "foreign" religion is intense, and shows itself in the social and business relations of the converts. Marriages are broken off and work is refused to those who will not labor on the Sabbath.

IN THE United States and England, with its dependencies and missions, there are 31 Congregational colleges, with 1,224 students; of churches, including preaching and evangelistic stations, there are 7,113. Altogether there are 10,000 sources from whence gospel light irradiates. The total number of ministers of the denomination in the two countries is 6,351. The total expenditure of the denomination, not counting contributions to Bible societies and kindred organizations, is over $8,000,000 per year.

MUSURUS PACHA, the Turkish ambassador to London, has addressed a letter to Mr. Kinnaird, explaining the refusal of the Turkish government to grant the delegates of the Evangelical Alliance an audience with the Sultan. He had already warned the members that such a novelty as an audience could not be thought of, and had assured them that complete freedom of conscience existed throughout the Turkish empire, by the operation of the Hatt-i-Humayun of 1855, which was still in force. Finally he said: "In fact, is it possible that the Sultan, who is considered by the Mussulman people as the caliph or vicar of the prophet, should receive a deputation charged to solicit that severe and peremptory orders should be issued to abstain henceforth from raising any difficulty in the conversion of Mussulmans to Christianity? I leave you to appreciate what an impression this would have produced on the minds of the Mussulman people."

REV. JAMES H. WILBUR, or Father Wilbur, who was sent to Oregon as Indian missionary by the Missionary Board of the Methodist Episcopal Church, has been giving a report of his work to the government at Washington, he having been Indian agent for the government on a tract of land of an area of forty by sixty miles in Washington Territory for the last ten years. He has 3,500 Indians taken from the "war path" on this tract whom he has brought into such a state of civilization that they now have 8,000 acres of cultivated land, 500 Christian worshipers, more than 200 comfortable homes, and two neat churches. He insists that a peace policy and protection from bad men will everywhere make the Indian as good as a white man.

DR. MOFFAT ON DR. LIVINGSTONE. More than thirty-two years ago he (Dr. Moffat) came down to Cape Town from the interior, where he had been laboring for twenty-three years, for the purpose of getting the New Testament printed in the native language. This he found he could not get accomplished, for there were no printing offices in Cape Town that would undertake the work. Acting upon the advice of the Governor, Sir George Napier, he came to London, where he found Livingstone preparing to leave England for China on a missionary enterprise. Livingstone got hold of some of his speeches and pamphlets, and at once resolved to go to Africa. Dr. Moffat said that, being Livingstone's father-in-law, he had constant intercourse with him, and had always found him to have but one object in view—to serve Africa.

LEGAL STATUS OF THE OLD CATHOLICS.—The *Independence Belge* says: "The commission of the Cisleithan Reichsrath for confessional affairs is animated with the best intentions for regulating the Old Catholic question in a liberal manner. It has elaborated a plan which would put *Old* Catholic congregations on the same footing with those of *Roman* Catholics. But the minister of worship, who has already difficulty enough in keeping the opposition of the bishops within reasonable bounds, has not cared to provoke the tempest which an attempt to carry into effect the parliamentary proposition would certainly make. He will not, therefore, accept the plan of the commission, and refuses to recognize an equality of condition between the Old Catholics and the Roman Catholics. All that he will agree to is that the Old Catholics may organize themselves into a separate religious society. But this naturally excludes them from many prerogatives and immunities, as also from a share in the property, ecclesiastical buildings, cemeteries and schools, which, according to the minister of worship, are the indienable possession of the Romish clergy. On such grounds as he holds, an understanding is impossible between the government and the parliamentary majority. From such a state of affairs to a conflict is but a short step, and a conflict there is likely to be on the first occasion."

THE Old Catholic movement in Europe appears to keep its vitality, and in Switzerland its advocates evidently do not intend to spend all their strength in declaiming against Ultramontanism. In Berne, which is the political capital of the cantons, on the eleventh of December, the faculty of Old Catholic Theology had its formal inauguration with a memorable union of intellectual and festive celebration. The dignitaries of government, education and religion joined in the exercises, and the banquet and the torchlight procession in the evening brought the social elements into play. The old people said that never had there been such a time among the scholars; and now it remains to be seen how much solid encouragement the five professors then inaugurated will have in their work. They are men of conspicuous ability as well as learning, with Friedrich and Herzog at their head, and with nine students to begin with. So far as organized theological instruction is concerned, Switzerland takes the lead of Germany in this direction, and Berne is ahead of Bonn. It is worthy of note that the Rev. John Reykamp, nephew of the late Bishop of Deventer, has been elected Archbishop of Utrecht in place of Archbishop Loos, who died last June, and thus the Jansenist branch of the Old Catholic movement is continued.

BAPTISTS AND METHODISTS.—The New York *Christian Advocate* says: The Baptist statistics for 1874 show the large summary for the United States of 487 associations, 21,510 churches, 13,351 ministers and 1,761,171 church members. The gain over the previous year is very large—namely: fifty-three associations, 930 churches, 756 ministers and 127,632 members. Our Baptist friends include in their returns those from all the Baptist churches, North and South, though it is well known that the two sections have no connectional denominational bond. If the Methodist Episcopal statistics of the United States were reported after that same method, the figures would be swelled to much greater proportions. Thus, the two leading branches of the Methodist Church (Methodist Episcopal Church and Methodist Episcopal Church, South) would return for the year 1874, 14,216 itinerant preachers, 18,050 local preachers and 2,231,406 members. If we add to these the returns of the colored Methodist Episcopal churches, and the other branches which agree with us not only in doctrine and usages, but also in church government, the figures would stand thus: Itinerant ministers, 17,749; local preachers, 22,367; lay members, 2,875,988. We have not included the returns of the Methodist Church, the Methodist Protestant Church, the American Wesleyans, Free Methodists and Primitive Methodists of the United States. Adding these, we have a grand total for the United States of 19,150 itinerant preachers, 24,512 local preachers (a total of 43,662 preachers) and 3,461,988 lay members.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz:

One year..... $2 50
Six months..... 1 50
Three months..... 80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates, including postage:

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$1.25 A YEAR

to all Ministers of the Gospel, traveling or local, and widows of deceased traveling preachers.

FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

Rev. John Wilkinson.

The death of this able and beloved minister is a sad bereavement to our church. The announcement will be heard with peculiar sorrow by the people of Louisiana, and by his many friends in New Orleans. He was one of the most eloquent, spiritual and finished preachers in our connection. In the prime of his manhood, and growing in all the elements of greatness and eminence we had expected for him a long, brilliant and useful career. But he has been called away almost before his sun had reached the meridian. Although self-educated, he was well educated, and a hard student up to the time of his death. He had a mind of rare poise and balance, logical, analytical, and broad of view, in connection with an imagination which moved with ease amidst the regions of the beautiful and the sublime. Clear, strong and acute in metaphysical speculations and in argumentative statement, he possessed descriptive powers of the very highest order, and his sermons usually exhibited all of these qualities in their greatest perfection. Naturally endowed with a voice of singular sweetness and compass, and with a person of manly proportions and graceful address, he had reached the highest excellence in speaking. His manner and elocution were in harmony with the matter of his sermons—the fitting frame of a noble picture. But in the presence of so many elements of greatness his spirituality and absorbing devotion to Christ overshadowed all. There was a saintliness, a purity, a consecration of purpose and a simplicity that impressed all who knew him. While his gifts commanded universal admiration and respect, his ardent piety secured the unbounded confidence and love of all classes of people. Bro. Wilkinson's history has for us its lessons. He was a child of Methodism, and his character and ministry were the product of our system. No school or seminary ever turned out a more effective or finished minister of the gospel. His life was one of superior usefulness and interest; his death was a translation; but there is a single but impressive warning connected with his premature end. He worked too hard, studied late, very late at night, and we fear fell a victim to an unselfish but intemperate zeal in the labor to which he was divinely called. The vital powers were not well and generously nourished, the brain was overtaxed, the nervous system was enfeebled, and when the attack came there was not strength to meet it.

For a sketch of Bro. Wilkinson our readers are referred to an article from Rev. Dr. Walker in another column.

The Worry of the World.

It is said that the greatest mortality among men from forty-five years and upward occurs during times of great financial trouble. The managers of life insurance companies have long since learned this to be a fact. The prevailing atmospheric condition, the season of the year, the existence of epidemic disease, are inconsequential in comparison with the pulse of trade and the business condition of the country. It is not the malaria, the cold or heat that kills. During the past year suicide has been alarmingly prevalent all over the country. This also coincides with the stagnation of business, the general shrinkage in values and the terrible pecuniary stringency. The hard times have killed thousands and driven hundreds to self-destruction. The sorrow of the world in this respect works death.

The burden of anxiety resting upon people, in connection with their struggle for a living, is the most universal of all. No other interest occupies so much of time or of thought, and no other brings so much of disquiet and distress of mind. There is comparatively little suffering in this country from absolute destitution. Those who actually starve or die for want of clothing and shelter are comparatively few. Ordinarily it can hardly be that any should perish in a civilized land, where abundance of the necessaries of life is waiting for consumers. It is the mental suffering that makes up the greater sum of misery. The loss of property, the humiliation of poverty and disappointment in the plans and prospects of business are the ingredients of a cup more bitter than extreme physical destitution. It would seem to be a part of the appointed discipline of the human race that we should be subject to toil, and that our wants should be supplied only by wearying and exhausting effort. The higher the civilization, intelligence and refinement, the more keenly are the arrows of misfortune felt. The wants created by society, by cultivated tastes, and by habits of dependence, though somewhat apart from the physical needs, are scarcely less imperative. It is a part of our schooling, doubtless, that we should eat bread in the sweat of our faces, and that the conditions of a comfortable support should usually call out the activities and energies of mind and body. In a sinful world the necessity of industry and labor is a beneficent appointment.

If this inexorable demand were not upon the world, it is hardly conceivable to what extent of riot and mischief people would go. Both death and labor are important elements in our probation, and both contribute to secure the moral end. They are related to sin, but mercifully connected with the means by which sin is to be overcome. The masses have little discipline of mind or development of their powers beyond that which is obtained in winning bread and providing for their physical wants. The stern necessity keeps down the gratification of evil propensities, and absorbs the time and strength which would be perverted to the indulgence of vicious inclinations. The uncertainties of our temporal supplies, the precarious nature of them, and our dependence upon Providence for all, are calculated to lead to faith and gratitude. There is a divinely beneficent purpose in the struggle for food and raiment, and the attendant sufferings are more than compensated by the moral ends which they subserve. Many of the ills of life and of the sufferings attendant upon providing for our necessities are from ourselves; but at best we suppose there is and always will be occasion for apprehension, and no inconsiderable amount of grief and pain. Every business has its peculiar troubles. Men are apt to regard their own calling as most trying and most prolific of annoyances. Each one knows where his own shoe pinches, but they all pinch somewhere. It is not given to many to make a living easily and without trial of patience. It is a sore travail under the sun to which we are subjected. It is the lot of man, and best for him as things are.

But must there be this killing worry? Religion comes to us as the antidote. Christ tells us to take no thought for food and raiment, or for the morrow. We suppose thought means worry. Let us be patient and submissive under the yoke of this severe discipline, and trust in the heavenly Father. Christ will not take away the burden perhaps, but he will help us to bear it. Sufferings are inevitable, but the believing soul shall have rest and peace. These every-day trials are the very best for the perfecting of patience, and there is a real dignity and beauty in them when we consider that they are working out for us an eternal weight of glory. They are doing us good if we are meanwhile looking at the things which are not seen. What we call the failures in this life are really our greatest successes if they minister to the glory that shall be revealed. It is not strange that men who reject the gospel should be driven to suicide and premature death by the worry of the world. This world, as an end in itself, is a poor affair, and the wonder is that those who have no right conception of its relation to the future life do not more generally "shuffle off this mortal coil." To make life tolerable we must feel that its vexations and pains are elements of inestimable value, and that we may be living to the most purpose when we are suffering most. The ups and downs of the world, the life-long conflict with want and toil, are for our discipline, and for the trial and purification of our faith. Grace delivers from worry by lifting the soul above it, and by revealing the blessed uses of adversity.

It is not God's design that we should be satisfied with the present life. It is doubtless a good world for its purpose—to be the school and probation of immortal beings—but everything in it points to some other and better goal. The troubles of it, the "vanity of vanities" which the most of us find it to be sooner or later, the turmoil and anxiety which belong to it, all bespeak its transient and probationary character. Tired we may be of life, even as Job was, but the most weary believer will accept the patriarch's determination: "All the days of my appointed time will I wait till my change come." The world may go hardly with him, but the Christian will not fret and worry about it. He will dwell in God's secret place and abide under his shadow. Trouble may help to wean his thoughts and affections from earth, and to intensify his longing for heaven, but it will not drive him to self-destruction, nor to a spirit of rebellion and despair.

Rev. John Wilkinson.

Many will be the pleasant memories and mournful regrets which this honored and lamented name will recall. Bro. Wilkinson was born in Parsonstown, Kings county, Ireland, August 17, 1834, and died in Baton Rouge, Louisiana, April 7, 1875. He was blessed with pious parents, and trained up in the nurture and admonition of the Lord. Alone and an entire stranger, he arrived in New Orleans just twenty-one years ago this month, being not quite twenty-one years of age. He immediately found employment in his occupation as a printer. He promptly presented to the writer, then pastor of the Carondelet Street church, his certificate of membership, and entered at once into the privileges and useful activities of the church. He also identified himself with the Young Men's Christian Association, and became a useful worker. He was married to Miss Lizzie Kent, August —, 1859, by Rev. Joshua Heard. For some time before the war he was foreman of the NEW ORLEANS CHRISTIAN ADVOCATE office. On the outbreak of the war his sympathies were with the people of the South, and he entered service in an artillery company raised in Copiah county, Mississippi. He was in the long and severe siege of Port Hudson, where he met great perils, and endured great privation and suffering. On the fall of that post he was paroled. After the expiration of his parole he went into service in the cavalry. A vacancy occurring, he was elected by his comrades their captain. He was then detailed for the protection of the country back of Vicksburg and along the western boundary of middle Mississippi. As a soldier he was brave, faithful and pure. As an officer he was impartial and diligent, winning the respect and love of all in his command.

At the close of the great struggle he returned to New Orleans. The writer being again pastor of Carondelet—though our church edifices were then held by the Methodist Episcopal Church (North)—we organized in the Unitarian church, kindly loaned us. Bro. Wilkinson was considered the most suitable man, and was appointed superintendent of the Sabbath school, a position he filled with eminent ability, satisfaction and usefulness. He also resumed his place as foreman in our ADVOCATE office on the resumption of its publication. He was an accomplished artist as a printer, and filled the place of foreman with great efficiency.

He felt that he was called of God and moved by the Holy Ghost to take on him the office and work of the ministry, and began to study for his future work with untiring diligence. He was recommended to the Quarterly Conference for license to preach, and was unanimously elected. Bro. Wilkinson was one of those who had the hearty outward call of the church as well as the inward call of God to the office of the ministry. All seemed to recognize his eminent fitness for the sacred work. The Louisiana Conference, with equal unanimity, received him, and he was appointed to Opelousas, which station he filled three years with ever-increasing usefulness and acceptability. At the close of his third year, while at Shreveport attending the session of the Annual Conference, his beloved and faithful wife was taken from him and his four motherless children. At the close of this Conference Bishop McTyeire read out the name of John Wilkinson for Shreveport. There seemed to be a murmur of applause all over the Conference floor. All seemed to feel and confess the eminent adaptation of the man for the place. He spent four years in Shreveport—years of intense study, pastoral labor, and ever-increasing acceptability as a preacher. In 1871 (May 1) he was married to Miss Mollie Keener, daughter of Bishop Keener, with whom he lived nearly four happy years in the unalloyed bliss of wedded love.

The last year of his pastorate in Shreveport that city was visited with epidemic yellow fever, which for virulence and mortality was scarcely ever surpassed in the history of plagues and pestilences. While hundreds of all classes fled or fell, Bro. Wilkinson, with the same undaunted courage with which he had faced death upon the battle-field, faced the pestilence that walketh in darkness, and wasteth at noonday, until his exhausted strength succumbed to deadly miasm. But he was raised up, and when but feeble went forth again on his errands of mercy, nursing, comforting, counseling and providing. Many there will rise up and call him blessed. Had not the itinerant law removed him at the end of four years, the loving hands of the people of Shreveport would have held him until now. Bro. Wilkinson's next and last field of labor was Baton Rouge. Here he was the same blameless Christian, diligent student, faithful pastor, son of consolation and popular preacher that he had been; only all this was intensified by constant growth in every spiritual, social and ministerial excellence.

Bro. Wilkinson was gifted far above the average—his natural endowments were diligently and successfully cultivated. As an English scholar he had no superior among us in thoroughness, accuracy and polish. He was also diligently prosecuting linguistic studies. In his pulpit preparations he was accurate and complete. The oil that he used in the sanctuary was well beaten. As a preacher he was clear, instructive, spiritual and impressive. He had superior elocutionary gifts, and used them with happy effect. He was a delightful companion. He had almost a feminine modesty and refinement. His esthetic tastes were exquisite; he reveled in the love of the beautiful. I have never known a man of more singleness of aim or saintliness of character. He recently preached a most impressive sermon on the resurrection. His bereaved wife says his talk of late had an increasing spirituality and heavenliness. His last earthly work was to write an address to be delivered to a thousand children in Carondelet Street church, New Orleans, at the District Conference, and the theme was: "I want to be an Angel." How soon he realized that wish! Did not these early buds and songs indicate that the vernal glories of immortality were near? He came from his study, after writing this address, exhausted, took his bed and never left it more. He was attacked with pneumonia, terminating on the brain. His talk was heavenly and beautiful. While in a state of semi-delirium he was in delightful fellowship with angels, the theme of his address still floating like a beautiful vision before his mental eye.

His sickness and death produced a profound impression on the people of Baton Rouge. The church, at his funeral, was draped in sable and adorned with flowers, and crowded with representatives of all classes, who wept and sobbed in sympathy with the solemn scene. A large concourse escorted his body to the grave, which was covered with beautiful wreaths and a white rose cross. The Sabbath school children wept, sobbed, and sang "The Beautiful River," "I want to be an Angel," and "Over There, Over There." His address was brought to New Orleans, and read at the time and place to the audience for whom it was prepared. The solemn attention and the tears of many evinced the depth and tenderness of their love.

Bro. Wilkinson had a bright earthly future. Had he lived he would have attained great eminence and honor. We can ill spare him; but the Lord had need of him. His will be done. May his benediction and comfort rest upon the bereaved.

J. B. WALKER.

New Orleans District Conference.

This body met at the Carondelet Street church, New Orleans, on Thursday, at five o'clock P. M. Bishop Paine reached the city on Thursday afternoon, but did not appear in the chair until Friday. The business was concluded on Saturday night, and, after an edifying talk by the Bishop, the minutes were read and the District Conference adjourned. The condition of the churches in the district was pretty thoroughly examined into, revealing a tolerable degree of spiritual prosperity. Accessions were reported in nearly all the charges thus far this year, and the church buildings are mostly in good repair and out of debt. The Sunday school interest engaged the time and attention of the Conference more perhaps than any one other subject, and an excellent report prepared by a special committee was adopted. Apart from the saddening effect of the death of Bro. John Wilkinson, the session was a pleasant and profitable one. The district love-feast on Friday night was one of the best meetings of the kind that we have ever attended. The spacious basement was filled, and the divine presence was manifest in the hearty singing and the prompt and earnest speaking. The next District Conference is to be held at the Felicity Street church. The following delegates and reserves to the Annual Conference were elected: Delegates—W. H. Foster, S. K. Russ, R. M. Walmsley, W. H. N. Magruder. Reserves—R. L. Robertson, Philip Hallaran, Dr. J. J. Lyons, R. S. Rickey.

The last act of the District Conference was the adoption of the following resolution by a rising vote:

Resolved, That it is with profound sorrow that we have heard of the death of our beloved brother, Rev. John Wilkinson, pastor of the church at Baton Rouge, and that we tender to the bereaved family our sympathy and prayers in their affliction.

Sunday School Anniversary.

The anniversary of our district Sunday schools took place at the Carondelet Street church on Sunday, the eleventh instant, at four P. M. The house was full, and the exercises were of a most interesting and impressive character. The singing, under the direction of Prof. J. W. Beardslee, was very sweet and delightful. The presence of the German schools and their singing in German added greatly to the interest of the occasion. The first address was by Rev. J. B. A. Ahrens, on "Reverence for the Aged." It was very happy in all respects, and well appreciated by all. It possessed the novelty of having some passages rendered in German. Bishop Paine declined an extended speech, but made a few remarks.

The last address was that which Bro. Wilkinson had prepared, and the last work that he did in this world. It was read from the manuscript by Dr. Walker, just as it was left by its lamented author, and the impression upon the vast throng was most profound. The address was about the angels, their character and work, and of the angelic dignity and destiny of the redeemed. It was a finished and beautiful production, rich in illustration, and adapted to the occasion. It was a voice not so much from the grave as from the sky, and as the reading went on we could but think of the writer as crowned and mingling in the seraphic company which had occupied his last thoughts on earth. The address closed with the request that the children should sing the familiar song, "I want to be an angel," and when the reading was finished the schools rose and sang it with a pathos that melted all hearts. It was the house of God and the gate of heaven indeed. The heavenly world never seemed nearer, nor the communion with the blessed and glorified more intimate and complete.

After another song about "The Bright Forever," the benediction was pronounced, and the congregation slowly and quietly dispersed, the chorus of the last song still vibrating and lingering in the air:

> On the banks beyond the river
> We shall meet no more to sever,
> In the bright, the bright forever,
> In the summer land of song.

DEATH OF REV. J. SCAIFE.—The following note from Bro. Bounds brings us intelligence of the death of this venerable minister:

EUFAULA, ALA., April 5, 1875.

Dear Doctor: To-day we buried Bro. J. Scaife, a superannuated member of the Alabama Conference. He was residing at Camilla, Georgia, at which place he died on the fifth instant, in the sixty-fifth year of his age. I have no particulars of his last sickness, only that he was taken sick on the Wednesday previous, had only a few lucid intervals, and died on Monday.

Yours in Christ,

E. M. BOUNDS.

HE never yet put out a dim candle that was lighted at the Sun of Righteousness.—*Charnock.*

A Secular Press View.

The London *Telegraph* has this to say about the work of Moody and Sankey:

What are these people whom America has sent over to Ireland, and Ireland to Liverpool, with the astonishing result that wherever they come vast public edifices are filled to the skylights and corners to hear them, the theaters are deserted, the gin shops emptied, the streets are depopulated, the very natures and habits of a work-a-day world seized and transformed by them into "something new and strange?" At Dublin two clowns in an amphitheater attempted to make fun of them. "I feel Moody," said one spangled and painted buffoon; and the other responded: "I feel very Sankey-monious." This sort of wit was wont to stir the groundlings; but, though Cardinal Cullen had solemnly anathematized the wandering pair, and all that was "finleel" about the four courts sneered at them, that Irish audience actually rose and hissed the two facetious fools out of the ring. What, then, we ask anew, are these remarkable persons against whom even Pat, having once heard them, will not allow any rude jokes to be cut? who go from town to town finding no public building big enough for their immense "houses," and who have already engaged in London the Agricultural Hall, and her majesty's Opera House, in the Haymarket, by way of giving east and west, in the metropolis, an equal chance to attend their entertainments? But it is no entertainment at all. It is a business apparently as earnest as death, and as serious as eternity, which brings these two transatlantic missionaries among us; for missionaries they are, and the sole and only "properties" with which they conduct their performances are a Bible and a book of hymns. Armed with these commonplace aids, Moody and Sankey have achieved already such a pilgrimage of popularity that its success might turn a prima donna pale and break the heart of the brightest dramatic star with envy. Moody, it appears, is "mighty in the word;" with a voice of prodigious power, but full of soft and persuasive tones, he flings abroad the thunderbolts of his gospel; and afterward soothes the affrighted and despairing hearts which this searching eloquence has stricken. Sankey is a "chief musician;" he commands in strange perfection, it is said, the fine art of singing successfully pious hilts, songs of Zion. None of your humdrum, old-accustomed hundredth psalms, which drone a rural congregation into sleepiness in preparation for the afternoon sermon, but rousing ballads of righteousness, fervid and flowing outbursts of religious rapture, where words that stir like the voice of a trumpet caught from the battle-field and the camp are set to tunes that flood the common heart with tidal waves of rhythm, and set the inner spirit throbbing. Unassisted, except by what they would themselves call "the sword of the Spirit" and the "harp of the Lord," this orator and this melodist, simple persons both, go together from city to city, meeting with scorn and depreciation when they come, but leaving behind them respect, surprise, new thoughts, and whole communities stirred to the quick, and the police say actually altered for the better in habits and morals.

THE visit of Bishop Paine to New Orleans was a great gratification to our people. He preached to a large congregation at the Carondelet Street church on Sunday morning, and was present at the Sunday school gathering in the afternoon. He left us for his home in Aberdeen, Mississippi, on Monday morning, the twelfth instant. The Bishop preaches with remarkable clearness and power, but he is really in very infirm health, and was a great sufferer while here from a chronic complaint. He was looking not so well as when we parted with him three months ago. He should by all means have rest, and we trust that the brethren will be considerate in their demands upon his time and strength. If the Bishop will take our advice he will give himself but little trouble with District Conferences during the balance of the year, and he will stay at home and take care of his health and life. To have his presence in our churches and Conferences is a great privilege, but he owes it to himself and to the church at large that he should decline laborious and extended trips.

THE REVIVAL IN SAN FRANCISCO. The revival meetings under Mr. Hammond's management continue with increasing interest. Meetings have been held during the week at Pacific Hall and the Young Men's Christian Association Hall during the entire day. Mr. Hammond has essayed to preach on California street to large crowds, and has received great attention. He has also, with a number of ladies and gentlemen, visited houses of ill fame on Dupont street, and in every instance they were treated with such respectful attention as to encourage the movement. While there is doubtless something to regret in the manner of this great awakening, yet there is so much over which Christians should feel thankful that regrets and differences of opinion should be withheld. The whole community of our city finds in this revival more absorbing interest than even in the discussion of stocks. Little knots of men can be seen everywhere discussing Scripture doctrines, affirming or denying. We are sure that good must come with such awakened interest.—*Pacific Methodist, March 26.*

ATTENTION is called to the notice of the trustees of Seashore camp ground, which will be found on the eighth page of the ADVOCATE.

Books and Periodicals.

THE YOUNG HOUSEWIFE'S COUNSELOR AND FRIEND. By Mrs. Mary Mason. New York: E. J. Hale & Son, 1875.

Our home critic says this is an excellent work. It is very comprehensive, containing directions in every department of housekeeping, including the duties of wife and mother. It is a cook-book, and much more, as it tells about gardening, the dairy, laundry, poultry, nursery, sick-room and home.

OUR Nashville Sunday school periodicals for May have been received. The Magazine is the best publication of its kind that we know of. Every superintendent and teacher in our schools should have it and study it well. The leading article in this number is on the Capabilities of the Sunday School, by Rev. J. C. Granbery, D. D.

THE Methodist Quarterly Review for April, 1875, has the following table of contents: Ralph Waldo Emerson, The First Year of Our Mexican Mission, Egypt and the Pentateuch, Protestantism and Romanism Contrasted, Motley and the Netherlands, Missionary Conferences, Passage of Israel Through the Red Sea, Synopsis of the Quarterlies, Foreign Religious Intelligence, Foreign Literary Intelligence, Quarterly Book-Table.

THE BAPTIST QUARTERLY FOR APRIL, 1875.—This able periodical is issued by the American Baptist Publication Society, Philadelphia. The present number is a very superior one. Contents: Present State of the Baptismal Controversy, The Philosophy of Evolution, Charter of Brown University, Sibboleth, The Vatican Council and Civil Allegiance, The Native Language of Palestine, The Puritan Exodus, Dean Alford, Notices of Books.

LITTELL'S LIVING AGE of April 3 has: Life at High Pressure, Alice Lorraine, Early Kings of Norway, Miss Angel, The Siege of Florence, German Home Life, The Birth of a Republic, besides poetry, short articles and miscellany. The Living Age is among the most valuable literary publications of the day. Littell & Gay, publishers, Boston. Price, $8 a year.

THE Gospel Singer is the title of a new Sunday school song-book by Philip Phillips. Lee & Walker, publishers, Philadelphia. It is exquisitely printed, and contains a great number of the most popular hymns and songs, with the music.

MORTON'S MONTHLY HOME AND SCHOOL for April has: Ants—Their Social and Political Life; Philology in the Nursery; The Phosphorescent Sea; Oliver Goldsmith; How to Pronounce Latin, and other articles.

WARE'S VALLEY MONTHLY is the title of a new periodical to be issued about the middle of April, in St. Louis. Ware & Co., publishers; William M. Leftwich, editor. Price, $3.25 per annum.

THE Texas Farm and Home is published by J. W. Billington & Co., Calvert, Texas. It is a well-conducted monthly, devoted to agriculture. We have received the number for February.

THE Gardeners' Monthly for April contains the usual amount of useful information for gardeners, fruit-growers and florists. Published by Chas. H. Marot, Philadelphia, at $2.00 per year.

THE Journal of Agriculture is published in St. Louis. Price, $1 a year. It is a very handsomely printed monthly, and well edited. We have received the April number.

PETERSON'S NATIONAL MAGAZINE for April is embellished with numerous fashion plates and illustrations. Published by Charles J. Peterson, Philadelphia, at $2 a year.

THE Southern Cultivator for April is to hand. This excellent agricultural periodical is published at Athens, Georgia. W. L. Jones, editor and proprietor. Price, $2 a year.

THE AMERICAN GARDEN is a monthly illustrated journal devoted to garden art. Edited and conducted by James Hogg, Brooklyn, New York.

THE Doctrines and Ministry of George Fox is a pamphlet of 22 pages, published by the Friends' Book Store, Philadelphia. We have received a copy.

THE American Artisan for April is, as usual, splendidly illustrated, and contains a vast amount of useful information.

THE convention composed of delegates from the Sunday schools of the Baptist, Presbyterian and Methodist churches of this city, says the Galveston *Christian Advocate* of April 10, was held in the basement of St. John's church, commencing on Friday morning, April 2, and closing on the following Sunday night. Rev. Dr. Paxson, of St. Louis, and Mr. Reynolds, a layman from Illinois, were in charge. The object of the convention was to awaken a deeper interest in the Sunday school work.

THERE are words which are worth as much as the best actions, for they contain the germ of them all.—*Mme. Swetchine.*

MORE unpleasant news comes from Mexico. The papists are fomenting troubles with the view of exciting a revolution, based on the suppression of the Sisters of Charity. Great excitement prevails at Acapulco, the scene of the recent assassination of Protestants. Groups of Romanists in the streets shout: "Death to the Protestants." Many Protestants, fearing violence, are preparing to emigrate.

THE British Parliament has under consideration three bills intended to check intemperance—one for closing the public houses in England on Sunday, another of the same intent for Ireland, and a permissive prohibitory liquor bill. A national petition in favor of the latter measure is being circulated in England by the United Kingdom Alliance.

THE movement of the soul along the path of duty, under the influence of holy love to God, constitutes what we call good works.—*Erskine.*

MARRIED.

HARDING—BURRUSS.—In the city of New Orleans, April 6, by Rev. Linus Parker, James M. Harding and Miss Caroline Eugenia Burruss.

MADDUX—WATTS.—At the residence of Dr. T. D. Maddux, Beatbridge, Tensas parish, Louisiana, on Monday, the fifth of April, by Rev. William Hart, Mr. W. N. Maddux, of Jefferson county, Mississippi, to Miss Louila B. Watts, of Uniontown, Perry county, Alabama.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending April 10, 1875.

A—Applegate, Poindexter & Co, R H Adair $5, Edwin Alden $12, T A S Adams two letters $3.38, American Sunday School Union, J R Adams, R Abbey.

B—J H Butler & Co, J Marshall Brown $9, Miss Maggie Benbrook $1, Robert Babington $1.40, J H Bass & Bro $88.55, W F Beers, E J Beard, Josiah Bancroft, Reason Brown, Mrs D A Burt $1, George W Brown (of Pearlington,) Mrs M G Brown, E M Bounds $1.

C—John Church & Co, Robert Carter & Bros, Rahmey P Cullen, Baxter Clegg, M Chambers, M S Coffey $8, Jacob Chapman, Miss Mary Lou Chapman, Campbell Printing Press and Manufacturing Company, J M Crews, Thomas M Colston $19.25, Lyman Carley $1.25, John F Carr, James G Carlisle $2, Robert B Crawford, E T Chapman.

D—J C Dabney & Co, W A Drobly two letters $10, V Bell, Oliver Ditson & Co, Charles A Duvall Donaldson & Co, F A Dix & Co $5, John Diefrich.

E—Esterbrook Steel Pen Manufacturing Company, John D Emack, Mrs M L Evans 25 cents.

F—W H Foster, J M Franklin $5.30, Leroy W Fairchild & Co, I K Funk.

G—H M Granade $2.15, C F Gillespie, James A Godfrey $7, G W Gordon, C H Gregory, H Gwinner & Bros, W H A Gorlon, J M Graham $5.

H—Harrison & Cage, A J Holman & Co, E J Hale & Son, J W Hearn $3, W L C Hunnicutt $16.50, John S Holler & Co, J B Hayes, James P Harrison & Co, Abel Hoffpauir, William Harp, A C Handley $10, W E Holloman, Felix G Hecutt $6.50, P F Hill, T J Hunter 50 cents, J F Hall, W H Harney & Co.

I—Ivison, Blakeman, Taylor & Co.

J—P A Johnson $1.20, I G John, Joseph H Johnson.

K—W J Kee, J O Keener $2.50, Louis H Kittle, W C Klugsbury $19.35.

L—Lee, Shepard & Dillingham, J B Lippincott & Co, W B Lewis, E A Lauler, L B LeGette $17.80, N T Lupton $6, George M Liverman, Miss Fannie B Lloyd 25 cents.

M—Morgan Envelope Company, W A McCarty, J W McMaster two letters $7.95, Francis L Mood $2.50, Mackellar, Smiths & Jordan, A Millspaugh two letters, J J McLean, T McCarther, A G Mayers $2.75, John P Morton & Co, E F Mullins $2.50, P A H Martin 25 cents, A H Moss, Fred Morrison, E R Myers, John McVea $9, J M McKee two letters $30.

N—E Newsom, Robert A New, Newark Portable Book Rest Company, Thomas L Noble $8, R H Norsworthy 75 cents, George Nicholson.

O—James Ormond.

P—L Pierce, J A Peterson $1, L F Palmer $11, Charles J Peterson, M S Park $5.60, Porter & Coates, J H Peebles, T M Peterson $2, Cadesman Pope, H T Parish, Potter, Ainsworth & Co.

R—A H Redford agent four letters, G A Reinhardt $1, Robinson & Co, two letters, C Ross $10.50, Reed & Lathrop, M O Donaldson, Jas S Rencher $1.95, Samuel Raynor & Co, A Riser $7.50 and $15.20.

S—Levi Stewart, W H Sargent & Co, Smith, Dixon & Co four letters, S H Schroeder, H P Schappert $2, Steel & Avery, A W Smith, Samuel S Stafford, A B Stewart $6.75, John B Sale, J F Scurlock $2.50, J J Salley, Mrs A F Stephens $2.10.

T—Taylor & Myers, J A Tower & Co, Mrs Sarah Thompson, Albert T Tidwell, E M Turner.

U—Thomas J Upton.

W—P C Warrington, W Robert Whately, Miss Hattie E Winn $2, Mrs Annie Whittaker, G R Wilson $5, W P Wilkinson, J L Wright, Wilson, Hinkle & Co, E V Watson.

Z—J H Zellin & Co $47.50.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

MEN'S FURNISHING GOODS.—B. T. Walshe keeps the freshest and best goods, and is a fair and honorable dealer. Those who patronize him once will go again. See his advertisement of "Walshe's $2 Shirt" in another column, and call at 110 Canal to convince yourself that there is no humbug in it.

AS WILL be seen by our advertising columns, the firm of Hoyt & Wilcox is dissolved. Mr. N. A. Wilcox will continue the business in his own name, and we commend him to our friends, satisfied that he will look well to the interests of those who favor him with their patronage.

JOHN WARD'S steam boiler manufactory, corner of Calliope and Peters streets, we notice, is still in successful operation. This is one of the oldest establishments of the kind in the city, and work is done at reasonable prices. For particulars see advertisement.

FURNITURE.—For new or second-hand furniture we refer purchasers to the advertisement of W. H. Stevenson. Auction sales three times a week. Persons who wish to dispose of furniture can have the same sold here for a reasonable commission.

WE WOULD refer those who wish to buy shoes to the advertisement of E. Angaud, at the St. Ann store, corner of Royal and St. Ann streets.

Read ye Olde Folkes' advertisement from ye shoppe of Oliver Ditson & Co.

READ Dr. Warrington's advertisement

PREMIUM FRUIT SIRUPS.—Messrs. G. W. Dunbar & Sons have won an enviable reputation for their sirups, manufactured from our semi-tropical fruits, and for their canned fruits and vegetables. They have an experience of many years in the business, and the laboratory and manufacturing establishment are extensive, and capable of producing a vast amount of these articles. See their advertisement elsewhere.

BLOOD FERTILIZERS.—P. L. Bernard, corner of Rampart and St. Louis streets, offers to planters his superior fertilizer at $40 per ton, delivered at the factory. Its superiority is guaranteed for sugar-cane and cotton. See advertisement.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
not9 6mtc New Orleans, La.

THE HABIT OF THIS FAST AGE entails diseases such as Biliousness, Constipation, Sick Headache, Indigestion, Kidney Affections, Piles, etc. Dr. Tutt's Pills are a reliable remedy for these complaints. They produce no nausea or griping. ap15 1t

SIMMONS' LIVER REGULATOR, if persisted in, will cure the most stubborn Liver disease. There is no failure about it. ap15 1t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. ch11 1y

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspepsia, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by J. L. Lyons, druggist, New Orleans, La. de10 1y

NEW ADVERTISEMENTS.

ST. ANN STORE,

(RED FLAG.)

CORNER ROYAL AND ST. ANN STREETS, NEW ORLEANS.

E. ANGAUD,

IMPORTER, DEALER AND MANUFACTURER OF

GENTLEMEN'S, MISSES',

LADIES' AND CHILDREN'S SHOES.

N. B.—As sole Agent of the Southern Shoe Manufactory, as well as our relations with every manufacturing company of the United States, we will offer a far superior quality, and at lower prices than any house South. ap15 1m

TRY

WALSHE'S $2 SHIRT!

The very BEST SHIRT FOR THE MONEY in New Orleans. Either open back or open front, and made in the most fashionable styles of bosoms and cuffs, either for buttons, studs or eyelets.

THE NEW STOCK OF

MEN'S FURNISHING GOODS

AND

FINER GRADES OF SHIRTS,

both white and in many new patterns in colors, now in store and at moderate prices. A full stock of SEASONABLE UNDERWEAR, of recent importation, at Low Prices for Cash. Call and see at B. T. WALSHE'S, ap15 1m 110 Canal street, near St. Charles.

G. W. DUNBAR & SONS,

10, 12 & 14 ST. LOUIS ST., NEW ORLEANS.

PREMIUM

FRUIT SIRUPS.

Made exclusively from the Juices of Fruits, for Family use. In every variety, and assorted as ordered, in boxes of one dozen quarts.

Orgeat, Raspberry, Lemon, Pineapple, Vanilla, Strawberry, Gooseberry, Nectar, Orange, Blackberry, Ginger, Sarsaparilla, Banana, Natural, Rose, Rasp'y Vinegar.

May be ordered from all wholesale Family Grocers at our factory prices. ap15 3m

I HAVE THIS DAY SOLD TO MR. N. A. WILCOX my entire interest in the firm of HOYT & WILCOX, he assuming all the liabilities of the late firm, and will hereafter conduct the business in his own name and for his own account.

S. W. HOYT.

NEW ORLEANS, April 5, 1875.

REFERRING TO THE ABOVE, I RESPECTfully inform my friends and the public in general that from and after the 10th day of April, 1875, the business of the firm of HOYT & WILCOX will be conducted in my individual name, and I solicit a continuance of their patronage.

N. A. WILCOX,
ap15 1m 82 Tchoupitoulas street.

W. H. STEVENSON,
—DEALER IN—
New and Second-Hand Furniture.

SALE ROOMS—NO. 62 CAMP ST.,
Next to Picayune Office.

Auctions three times a week. Private sales on Commission. Constantly on hand a large assortment of Pictures, Frames, etc. The best Storage at the very lowest figure. ap15 1m

ST. BERNARD BLOOD FERTILIZERS

PERFECTED FERTILIZERS.—SUPERIORITY GUARANTEED.—This Fertilizer contains all the chemical properties resulting from the decomposition of blood, as well as those which Prof. George Ville has demonstrated to be indispensible to the cultivation of Sugar-Cane and Cotton; such as Phosphates, Nitrates and Sulphates. Delivered at the factory at $40 per ton. We also manufacture to order all kinds of Fertilizers from the latest formulas of the Professor of the "Jardin des Plantes" of Paris. Apply to P. L. BERNARD, Apothecary, corner Rampart and St. Louis streets. ap15 1m

FOR SALE—A large assortment of new and second-hand double-flue Rollers. Rollers made, at short notice, as cheap as they can be got from the West. New and second-hand Tubular Rollers; one Portable Boiler and Engine, 12-horse; one do., 3-horse. Rotary Pumps, small Steam Pumps; one link-motion Engine, 10½-inch cylinder and 16 inch stroke; one Saw Mill Engine, 10½-inch and 20-inch stroke; one do., 7-inch, square, will be sold cheap, with or without boilers. Apply to JOHN WARD'S STEAM BOILER MANUFACTORY, corner of Calliope and Peters streets, New Orleans. Postoffice Box 1858. ap15 1f

SHOT-GUNS, RIFLES, PISTOLS, REVOLVERS,

Of any and every kind. Send stamp for Catalogue. Address **Great Western Gun and Revolver Works, Pittsburgh, Pa.** ap15 39t

BARNUM'S HOTEL,

St. Louis, Mo.

L. A. PRATT, Proprietor.

HAVING purchased the interest of my former partner, Theron Barnum, in this well-known hotel, and renewed the lease for a term of years, I take pleasure in informing the public that I shall make such improvements and alterations in its structure as will conform to the most modern style, and add to the comfort of my patrons. The hotel and table are in all respects first-class, while the charges are moderate, and such as similar accommodations cannot be obtained elsewhere.

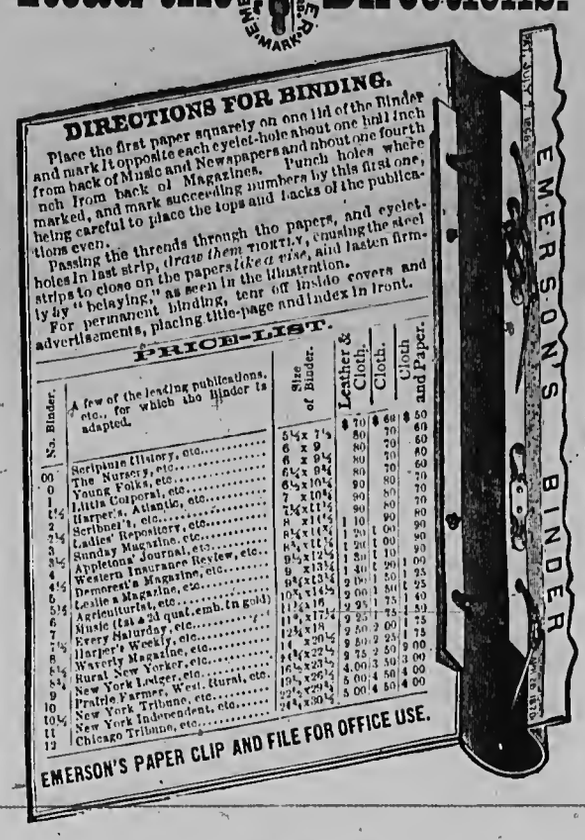
RATES.—Per day, first, second and third floors, $3; fourth floor, $2.50; fifth floor, $2.

L. A. PRATT,
Formerly Proprietor of Spencer House, Cincinnati, O., and Galt House, Louisville, Ky. mh25 2m

$ MONEY FOR AGENTS—In our ten New Novelties. Just out. Needed in every house. Sample and circulars free by mail. H. B. WHITE & CO., Newark, N. J. ap15 1t

NEW ADVERTISEMENTS.

Read the EMERSON'S TRADE BINDER MARK Directions.


DIRECTIONS FOR BINDING.
Place the first paper squarely on one lid of the Binder and mark it opposite each eyelet-hole about one half inch from back of Music and Newspapers and about one fourth inch from back of Magazines. Punch holes where marked, and mark succeeding numbers by this first one, being careful to place the tops and backs of the publications even.
Passing the threads through the papers, and eyelet-holes in last strip, *draw them* TIGHTLY, causing the steel strips to close on the papers *like a vise*, and fasten firmly by "belaying," as seen in the illustration.
For permanent binding, tear off inside covers and advertisements, placing title-page and index in front.
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A few of the leading publications, etc., for which the Binder is adapted.
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Scribner's, etc.
Ladies' Repository, etc.
Sunday Magazine, etc.
Sunday Journal, etc.
Appletons' Journal, etc.
Western Insurance Review, etc.
Demorest's Magazine, etc.
Leslie's Magazine, etc.
Agriculturist, etc.
Music (1st & 2d qual. cmb. in gold)
Every Saturday, etc.
Harper's Weekly, etc.
Waverly Magazine, etc.
Rural New Yorker, etc.
New York Ledger, etc.
Prairie Farmer, West. Rural, etc.
New York Tribune, etc.
New York Independent, etc.
Chicago Tribune, etc.
EMERSON'S PAPER CLIP AND FILE FOR OFFICE USE.
EMERSON'S BINDER
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FOR SALE BY

ROBERT J. HARP, AGENT,

NOS. 110 AND 112 CAMP STREET, NEW ORLEANS, LA.

ap8 tf

Music-Books for the People.

Father Kemp's Old Folks' Concert Tunes.
(40 CENTS.)

CONTINENTAL HARMONY.—$1,50.

Ye Olde Folkes Note Bookes are printed at our Shoppe, from whence we send them, Poste-Paide, on ye receipt of ye retaile price. Olde and Yunge love ye Ancient tunes.

POPULAR CANTATAS,

and more popular every season, are ESTHER, THE BEAUTIFUL QUEEN (50 cents,) DANIEL (50 cents,) BELSHAZZAR'S FEAST (50 cents,) FLOWER QUEEN (75 cents,) PIQUE ($1,) HAYMAKERS ($1,) CULPRIT FAY ($1,) MUSICAL ENTHUSIAST (50 cents,) WINTER EVENING ENTERTAINMENT ($1.) May be given with or without costumes.

FINE COLLECTIONS OF EASY MUSIC.

Winner's Band of Four	$1 00
Musical Garland, Violin, Piano Acc't	2 50
Musical Flowers, Flute, Piano Acc't	2 50
Violin Amusements	1 50
Flute Bouquet	1 50

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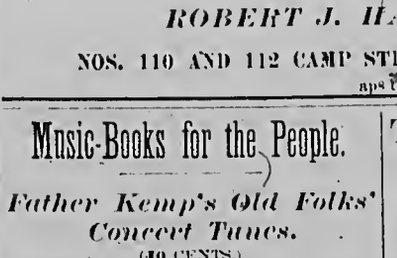
Boston.
je18 1y



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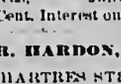
TEETH!.....TEETH

GREAT  REDUCTION.

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Between Camp and St. Charles streets,

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offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

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156.....CANAL STREET.....156

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ALL Chronic Diseases successfully treated. Consultations free. Sore Throats cured without fail. Catarrh successfully treated. mh15 1m5p

MRS. M. G. BROWN'S DESIRABLE SCALP RENOVATOR requires only a trial to convince that it *Removes Dandruff, Prevents Hair from Falling*, Lengthens and Strengthens the Hair, *Cools the Head*, and Prevents Neuralgia. Observe its opening operations in your system. It is the most sure and *Gentle Cathartic* in the world. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1, 50 cents and 25 cents per bottle. ☞ The Scalp Renovator is one of the *three* parts of the Metaphysical Discovery. The Life of the World is in the use of the Metaphysical Discovery. oc15 1yeow

EPILEPSY OR FITS cured by the use of Ross' Epileptic Remedies. *Trial package free.* For circulars, evidence of success, etc., address ROSS BROS., No. 257 Main street, Richmond, Ind. ja21 1yeow

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THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

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Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Foreboding of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion.

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice and Nausea*

IT HAS NO EQUAL.

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A MILD APERIENT AND GENTLE PURGATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street New York.

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is easily applied, imparts a beautiful black or brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. oc8 1y5p

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To the Editor of the Christian Advocate:

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and all disorders of the Throat and Lungs, and that by its use in my practice I have cured hundreds of cases, and will give

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for a case it will not benefit. Indeed, so strong is my faith, I will send a *Sample Free* to any sufferer addressing me.

Please show this letter to any one you may know who is suffering from these diseases, and oblige.

Faithfully yours, DR. T. F. BURT,
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MISCELLANEOUS.

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A long acquaintance with the various kinds of

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Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.

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respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.

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REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.

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The undersigned has purchased the stock in trade formerly owned by DR. J. DEBENNEVILLE, and is prepared to offer to the public an entirely new and desirable stock of

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PATENT MEDICINES, PROPRIETARY ARTICLES AND FANCY GOODS,

and solicits a call from his former customers, and the public for a share of patronage.

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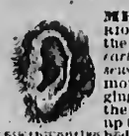
mh15 tf No. 101 Camp St., cor. of Poydras.



MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *rain* does for the *earth* (the *body* is *earth.*) It gives *sovereign* to the head and trunk, removing all obstructions and plugging from the system. It cleanses the Lungs, Heart and Liver, breaks up the worst cold, and does wonders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $3 $1.50 and 50 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oc15 1yeow

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PAPER FASHIONS

represent the leading and most elegant styles. Being perfect in fit, and easily put together by the most inexperienced, they answer the requirements of the family better than any other Patterns. Patterns sent postage paid, to any address on receipt of price. For sale at the store of

M. S. HEDRICK,
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Domestic Sewing Machines. ap1 3m

The Child's Corner.

MISTAKES.

A tiny maid once found a nest
Of new-born mice;
And filled with childish horror lest,
By grim device,
The house-cat should the place invest,
She sought advice.

Her ten-years brother, if he must,
Would take their care.
That night he told the boys with gust
How puss did fare;
And they pronounced his sister's trust
Verdancy rare!

How oft some little hope or aim
Is trusting bared
To those who, had we silent came,
Would ne'er have cared—
Save that, mayhap, malicious game
Might worse have fared.

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 6.

BARNEY'S CONVERSION.

MY DEAR CHILDREN: It seems strange, doesn't it, that when we try so hard every night to get to the story about "How Barney Milked the Bays' Nest" something always turns up, just as we think we are sure of it, to prevent its being told? What do you say? Shall we try again to-night? All agreed? Well, now, if we don't stumble over some animal or bug that Tom has been studying about, that it will take all the evening to explain, perhaps we may get through.

"Tom must keep still," says Harry.

I am not so certain about that, my little man; the best way to learn is to take things one at a time, as we come across them in life, and study up all we can about them. It is a good rule never to pass by an opportunity to learn anything that is worth knowing, for the opportunity may never come again; but we will make a fair start to-night, at any rate.

You remember what a queer fellow Barney was. Well, one day my father was absent from home, and as I was then quite a lad—almost as large as Tom, in fact—he had left me in charge of the work on the farm, and I went out into the field where Barney was hoeing potatoes to see if he was doing his work right. You see Barney did not know much about the use of the hoe, for in Ireland, where he came from, they always cultivate the potato with a spade. He could handle a spade or a shillaly splendidly, but hoes and scythes he regarded as barbarous implements.

"But, grandpa, what is a shillaly?"

There, now, don't you see, Master Tom, you are interrupting me already? Well, you don't want to lose an opportunity to learn something, I suppose, so I will tell you. It is a short, thick stick, generally made of oak, with which the Irish fight one another at their fairs. I believe the name was taken from a forest in Ireland, of the same name, that is famous for its oaks, and at first they used to speak of fighting with "sticks from Shillaly," and then they would say: "Let us get up a bit of a shindy with our shillalies." While I am on this subject I might as well tell you about a new kind of bat Barney made for us boys. He would cut down a young oak that curved at the root and hew the bottom end flat, about four inches wide, with a turn of nearly a half circle, and shape the handle round, like an ordinary bat. He would place the ball on the ground, and, putting the curved end of the bat on top of the ball, would give a dextrous turn with the stick and catch the ball on top of the curve. Then he would toss the ball a little way into the air, and when it came down would strike it a blow that would send it straight up into the air, nearly out of sight, and so nearly in a perpendicular line that he rarely missed hitting it again when it came down. I am sure I have seen him keep a ball in the air in this way for fully fifteen minutes without once letting it touch the ground. Indeed I got quite expert in the use of this shillaly myself.

"Won't you show us how to use one, grandpa?"

Well, I don't know about that, Harry. You see my arms are not so limber as they were when I was your age; but I will show you how to make one, at any rate; and perhaps can put you on the track of using it. But, as I was saying, I found Barney hoeing in the field, and sorry work he was making of it too. I could not help laughing at him, and, taking his hoe, I said: "Now, Barney, watch me and see how I work; you mustn't strike with your hoe in that fashion, as though you were killing moles, but must draw the earth up lightly, as I do."

"Sure an' who could be afther usin' the barbarous machane at all?" said Barney. "Why can't I hev a dacint bit of a spade?"

I told him that he would like the hoe well enough after he got used to it, and that he could work much faster with it than with a spade, and without stooping so much.

GRANDPA GOODALE.

(To be continued.)

Grandpa Goodale Called Upon to Explain.

The following, from one of our little friends, will not be overlooked by Grandpa Goodale, we hope. As for the sort of a man he is, we will only say that he is very venerable, learned and good, and that he loves little children and the Sunday school.—EDITOR.

"SHREVEPORT, LA., April 2.

"MR. EDITOR: I too am a little girl, and a constant reader of the ADVOCATE, or rather of the Child's Corner. What sort of a man is Grandpa Goodale? He started to tell us, three weeks ago, 'How Barney Milked the Bays' Nest,' and I was all on tiptoe to get this week's ADVOCATE; but, instead of telling us, he gets off on a long string about toads and frogs, and does not explain a word about the Bays' Nest. I asked aunt about it, but she doesn't know any more about it than I do, though she is almost fifty years old. I hope you will be good enough to tell us about it, if Grandpa Goodale never does.

Truly, your little friend,

FLORENCE."

LOOK above you, and in the overarching firmament read the truth of an all-pervading Providence. Yon sky is God's outspread hand, and the glittering stars are the jewels on the fingers of the Almighty. Do you not see that his hand closes round you on all sides, and that you cannot go where universal love shines not?—*Gill.*

"I WISH I could prevail on neighbor Rip to keep the Sabbath," said good old Mr. Jones. "I'll tell you how to do it," exclaimed incisive young Smith; "get somebody to *lend* it to him, and I'll be bound that he'll *keep* it. He was never known to return anything that he borrowed."

A MAN who can take the place which God puts him in, and stick to it and fight it through, and stand a man every inch, has, I think, waiting an estate of glory such as has not been known in this world.

MISCELLANEOUS.

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STANDARD SCALES!

53 CAMP STREET.

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MOSLER, BAHMANN & CO.'S FIRE-PROOF SAFES,

The Best-Made in the Market.

TROEMNER'S STEEL CORN & COFFEE MILL.

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Postal Package Scale,

For the WEIGHING OF POSTAL MATTER. Hardware, Groceries, Cigars, Gloves, Shawls, Dry Goods, Candy, Ornaments, Tea, etc. Anything not weighing more than four pounds can now be SENT BY MAIL for two cents per ounce, or sixteen cents will carry a pound across the Continent. All Retail Merchants should have our POSTAL PACKAGE SCALE.

SHRIVER'S LETTER-COPYING PRESSES.

MILES' ALARM MONEY DRAWERS.

COUNTER, DRUGGIST, PLATFORM, HAY, COAL AND CATTLE SCALES.

☞ *FOR SALE AT NEW YORK PRICES.* ☜

FAIRBANKS' SCALE DEPOT,

ap8 2m 53 CAMP STREET.

READ THIS THROUGH!

THEN READ IT AGAIN!

AMERICAN WALTHAM

In solid Silver Cases	$18 00
The same, but Stem-Winders	25 00
In solid Gold Cases	60 00
The same, but Stem-Winders	80 00
Ladies' size, solid Gold Cases	55 00
The same, but Stem-Winders	70 00

All the above are SUBSTANTIAL, ACCURATE WATCHES, *Guaranteed Two Years.* Sent by Express—collect on delivery.

I will send the following by mail on receipt of price: Gold Collar Button, small, $1; large, $1 50. Gold Studs, spirals or backs, $3 50. Gold Sleeve Button, small size, $1; large size, $0. Keys that wind any watch, 50 cents. Gold Pens, small, $1; medium size, $1 50; large, No. 7, $2 50. Pens repointed for 50 cents. Address

A. M. BILL,
Gold Pen Maker and Jeweler,
83 St. Charles St., New Orleans, La.
jn21 1y

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MEDICAL PREPARATIONS.

The Perfection of Medical Science.

Dr. Warrington's Cough Melange.

☞ Pronounced by all who have used it the very best preparation for the cure of CONSUMPTION, *Coughs, Colds, Bronchitis, Hoarseness, Asthma, Whooping Cough, Chronic Coughs, Catarrh, Influenza, Spitting of Blood,* Soreness and Tightness of the Breast and Lungs, Night Sweats and Croup. Being prepared from Herbs, Tar and Rock Candy, it is healing, softening and expectorating, and particularly suitable for the cure of all affections of the *Throat and Lungs.* ☜ Parents will please remember that the Cough Melange is the only sure remedy for Croup.

Full directions accompany each bottle. Price, per bottle, $1, or six bottles for $5.

Dr. Warrington's Analectic Oil.

THE GREAT PAIN DESTROYER.

It Cures the Worst Pain in from Three to Thirty Minutes.

THE GREATEST REMEDY IN THE WORLD for Cholera, Cramps, Diarrhœa, Colic, Headache, Neuralgia, Toothache, Scalds, Bilious Colic, Children's Colic, Cholera Infantum, Sick Headache, Nervousness, Nervous Headache, Summer Complaint of Children, Cuts, Sprains and Bruises. *Used internally and externally.*

As a remedy for Rheumatism it has no equal.

The Analectic Oil is prepared from the most active vegetable remedies. It acts directly on the nervous system, and by restoring the nervous equilibrium it regulates the exertions and secretions of the body. It is also a powerful diffusive stimulant.

For Infants we challenge the world for its equal. It can be administered to infants one week old for Colic or Cramp. Dose, one-half drop to two drops, under three months old; and between three months and one year, two to five drops, in a teaspoonful of milk or water.

☞ *REMEMBER.* ☜

No preparation equals the Analectic Oil for Cholera, Diarrhœa and Cholera Morbus. Try it and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

DR. C. B. WARRINGTON'S

RENOVATING BITTERS!!

Purify the Blood.

STRENGTHEN, INVIGORATE AND RENOVATE SYSTEM.

One of the best remedies known for the speedy cure of

DYSPEPSIA,

Loss of Appetite, Sour Stomach, Flatulence, Heartburn, Nausea, Fluttering of the Heart, Fainting Sensations, Sudden Flushes of Heat, Depression of Spirits or Melancholy, Water Brash, and Chronic or Nervous Debility. They are *Diuretic, Tonic, Alterative and Stomachic.* They perfectly eradicate all Bilious disorders arising from a foul stomach, strengthening the system and regulating the functions of the Liver.

Any one suffering with Weak Nerves, Deranged Liver, Kidney Complaint, Loss of Appetite, Fever and Ague, or any of the diseases or symptoms enumerated above, can be materially benefited and entirely cured by the use of these Bitters.

FOR FEMALES.

It is an established fact that fully one-half of the females are in bad health; or, in other words, never feel well. Many suffer with inward weakness. They feel languid, devoid of energy, extremely nervous, and have no appetite. To this class the Renovating Bitters are especially recommended. Such patients should resort to the use of these Bitters, the invariable result of which will be a strong and healthy constitution, a disappearance of all nervousness, a good appetite and a perfect restoration to health.

Thousands have testified to the merits of these Bitters. I would strongly advise all suffering with the above-named complaints to try them and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

☞ Ask your druggist for either of the above medicines, and if he does not have it he will send and get it for you; or can be sent by Express to any part of the United States by addressing

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EXTRACT BUCHU

is the only pure and unadulterated preparation prepared by a prominent, reliable and scientific physician of thirty years' practice. A single trial will convince the most skeptical of its superiority in speedy and permanent cures of **Gravel, Dropsy, Diabetes, Bright's Disease,** and all affections of the **Kidneys** in both sexes. The greatest **Tonic** and **Diuretic** of the age. Be sure and get

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FITS OR EPILEPSY

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Do not fail to send to him for a trial bottle. It costs nothing, and he

WILL CURE YOU,

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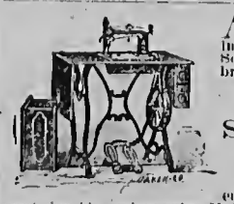

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WILLIAM H. SEYMOUR,

NOTARY PUBLIC AND COMMISSIONER OF DEEDS

For Texas, Illinois, Mississippi and other States,

70 Customhouse St., New Orleans.

P. O. Box 1366.

PASSPORTS PROCURED from the State Department in Washington. no26 6m

BUSINESS CARDS.

A. ROITEL,

WATCHMAKER,

58.....ROYAL STREET.....58

Bet. Bienville and Conti Sts., New Orleans.

Watches and Jewelry neatly repaired. ja21 1m

NEW LEATHER STORE.

A. F. RICAU,

IMPORTER AND DEALER IN

French and American Calf, Kip, Morocco and Sheep Skins,

Shoe Findings, etc.,

80 CUSTOM HOUSE ST., bet. Exchange alley and Chartres street, New Orleans.

Country orders promptly attended to. ap1 9m

A. D. CAUSSE,

EMBROIDERY & LACE STORE,

538.....MAGAZINE STREET.....538

Near Felicity street.

Trimmings, Hosiery and Gloves, Corsets and Fancy Goods. mh18 2m

FURNITURE.

We are now selling our entire stock of

ROSEWOOD,
MAHOGANY,
WALNUT AND
COTTAGE FURNITURE

at less than Manufacturers' prices, on account of retiring from business.

D. KITTHAM & CO.,
fe18 2m 36 Royal street.

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

162 Gravier and 13 Union Street.

A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh11 1y

WOOD.....COAL.....WOOD.

SAM. SMITH, NO. 851 DRYADES STREET, between Clio and Erato streets. Best quality of Oak, Ash and Pine Wood at reduced prices. Sawed and Split Wood at one-fourth the usual charge. Pittsburg and Anthracite Coal and Charcoal at the lowest market rates, delivered free of drayage to all parts of the city. Orders left at 282 Calliope street will receive prompt attention. Satisfaction guaranteed. (fe13 3m) SAM. SMITH.

H. H. HUSSMAN,

DEALER IN

PITTSBURG COAL,

OAK, ASH AND PINE WOOD,

102.....Calliope Street.....102

Between Magazine and Constance,

ja28 4m New Orleans.

J. M. ELKIN. F. STRINGER.

ELKIN & CO.,

168 CANAL STREET, NEW ORLEANS,

IMPORTERS OF ALL VARIETIES OF

English Carpetings, Rugs, Etc.

Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no19 1y

PAYNE, KENNEDY & CO.,

COTTON FACTORS,

66.....Baronne Street.....66

no26 1y *NEW ORLEANS.*

LOUISIANA STEAM SASH, BLIND

—AND—

DOOR FACTORY,

ROBERTS & CO., PROPRIETORS,

301, 303, 305 and 307 Gravier Street,

New Orleans. je11 1y

JAMES M. DOWLING,

SUCCESSOR TO J. M. JOHNSTON,

WHOLESALE GROCER, COMMISSION MERCHANT,

And Dealer in Western Produce,

NO. 25 DECATUR ST. (LATE OLD LEVEE,)

je4 1y Cor. Customhouse St., New Orleans.

THE DOMESTIC

LOCK-STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

M. S. HEDRICK,
my21 1y 103 Canal street, New Orleans.

COAL.....COAL.....COAL.

B. D. WOOD & BROS.,

100 Common St., opposite City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my7 1y

WILLIAM HILLSMAN,

Residence—536 ROYAL STREET,

Shop—120 CALLIOPE STREET, cor. Magazine,

Painter, Gilder and Varnisher.

House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de6 1y

PROFESSIONAL CARDS.

A. L. TICKER,

ATTORNEY AT LAW,

(Late of Franklin, St. Mary Parish, La.)

160.....COMMON STREET.....160

de21 1y (Up stairs.) New Orleans.

DR. JOHN G. ANGELL,

DENTAL SURGEON,

152.....Julia Street.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. de17 1y

DR. C. J. HICKHAM,

RESIDENCE AND OFFICE,

Corner Magazine and Second Streets,

New Orleans.

Office Hours—Eight to nine A. M. and three to four P. M. je29 tf

DR. J. J. LYONS,

NO. 219 CARONDELET STREET

Between Julia and St. Joseph,

ja2 1y New Orleans, La.

G. W. RACE. W. H. FOSTER.
E. T. MERRICK, formerly Chief Justice, Louisiana.

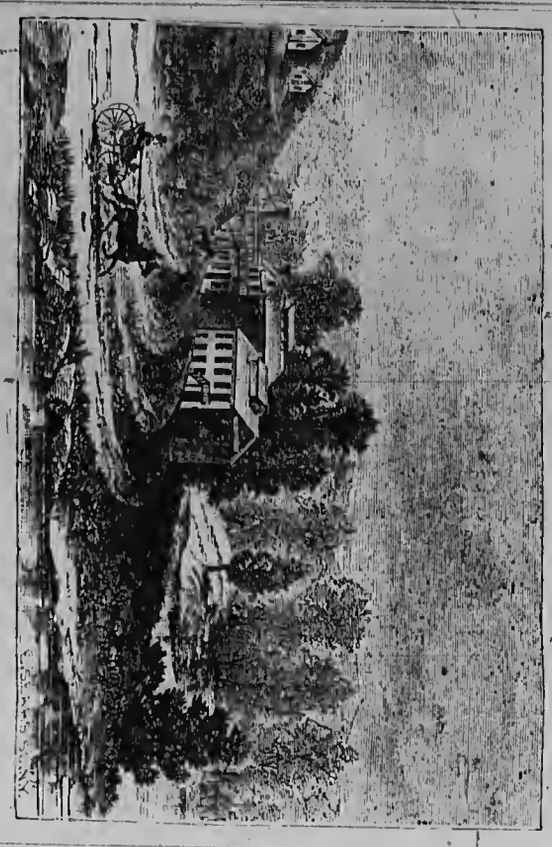
RACE, FOSTER & E. T. MERRICK,

ATTORNEYS, COUNSELORS AND SOLICITORS,

Corner of Camp Street and Commercial Place, se25 NEW ORLEANS.

$250 A MONTH.—Agents wanted everywhere. Business honorable and first-class. Particulars sent free. Address J. WORTH & CO., St. Louis, Mo. no26 6t

MISCELLANEOUS.



JAMES ORMOND, PROPRIETOR.

OFFICE—NO. 48 BROAD STREET, ATLANTA, GA.

For Specimen of "News" we refer to this issue of this Paper. Cash Orders Solicited.

de17 1y

ATLANTA PAPER MILLS.

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers**, as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

All Orders filled with care and promptitude.

D. H. HOLMES, 155 Canal and 15 Bourbon St.

Samples furnished BY MAIL on application. fe1 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Halo, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y

oc8 1y

MISCELLANEOUS.

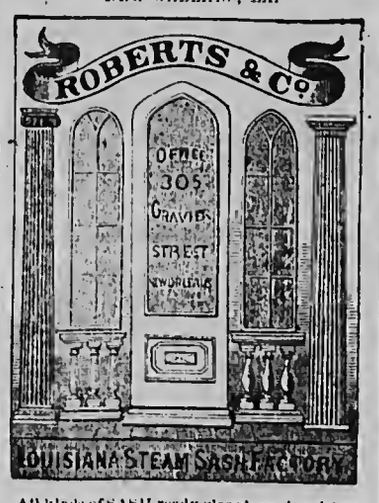
LOUISIANA

STEAM SASH FACTORY,

ROBERTS & CO., PROPRIETORS,

299, 301, 303, 305 and 307 Gravier Street,

NEW ORLEANS, LA.



All kinds of SASH ready glazed, or glazed to order. BLINDS and DOORS made to order from well-seasoned lumber. A large assortment of Mouldings, Mahogany and Walnut Newels, Caps and Balusters always on hand or made at the shortest notice. Ten Plan and Rolls, Awning Posts, Columns, Patterns, etc., turned in any wood to order. All kinds of Planing, Turning, Moulding and Sawing executed with dispatch. Packing Boxes and Cases made at short notice. We give special attention to Ceiling and Flooring and can fill any orders in this line of our business. A large assortment of Rough and Dressed and well-seasoned Walnut, Mahogany, Cypress and Pine Lumber, which we can work up into any shape.

We have received the highest honors in this country and in Europe, in the shape of First Premiums at every Fair or exhibition wherever our wares have been exhibited and brought in competition with similar work. Our awards in this shape consist of twenty-four Diplomas, seven Silver Medals, ten Bronze Medals, numerous Certificates and other Premiums. PLANTATION CABINS of all kinds made and shipped promptly to order. Orders, which will be promptly and satisfactorily filled, are respectfully solicited. Address

ROBERTS & CO.,
mh11 2m Louisiana Steam Sash Factory, N. O.

LADIES' HAIR STORE.

GEORGE T. SHILLING,

381 .....DRYADES STREET..... 381

Between Erato and Thalia, opposite Jefferson School,

has the pleasure of informing the ladies of New Orleans, as also his numerous country patrons, that having selected his stock of Hair in the best European and New York houses himself, and having his work done under his own supervision, he is prepared to furnish them with Plain, Switches, Crimps, Curls in all styles, Braidings, Puffs, Wigs, Randanx, and in fact everything in the Hair line, in all colors, from the lightest to the darkest shades; also a good supply of Natural Gray and Gray Hair.

Country and city orders sent to him will be attended to at the shortest notice, and satisfaction guaranteed. No. 381 Dryades street 7 9m

JAMES S. PATTERSON,

WOOD ENGRAVER

28.....Beekman Street..... 28

au13 1y NEW YORK CITY.

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. GYATT, manufacturer, 20 Fourth ave., 152 West Fourth st., CINCINNATI, O. .....LOUISVILLE, KY. .....CINCINNATI, O.

MISCELLANEOUS.

WILLIAM N. THOMSON,

MANUFACTURER OF

Thomson's Leather-Preserver,

FOR

Boots, Shoes, Harness, Belting & Hose.

ALSO DEALER IN

LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,

Punches, Belt Sets, and all goods connected with the Belting business,

NO. 52 RACE STREET,

au6 1y CINCINNATI, OHIO.

oc29 9m

MONUMENTAL

MARBLE WORKS.

New Designs at Moderate Prices.

J. WATERHOUSE,

1821 Arch Street, Philadelphia.

Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

GLASS STAINERS

AND BENDERS.

BELCHER & POVEY,

13 West Broadway, cor. Reade St.,

NEW YORK.

Works—Newark, N. J. au13 1y

CIRCULAR SAWS

GUMMED AND STRAIGHTENED

BY WM. CLELLAND,

222.....MAGAZINE ST.....222

Between St. Joseph and Delord streets,

mh11 3m NEW ORLEANS, LA.

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,

102 and 104 East Second St., Cincinnati

mh11 1y

GOOD NEWS TO PLANTERS.

PRICE OF

The Celebrated Arrow Tie Reduced

TO FIVE (5) CTS. PER POUND.

R. W. RAYNE & CO.,
mh11 2m General Agents, No. 48 Carondelet St.

JOHN ATKINSON,

ENGRAVER

AND

STEAM POWER LITHOGRAPHIC PRINTER

82 Beekman Street, New York,

Checks, Notes Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Heads, Business Cards, Envelopes, Druggists' Labels, etc., for catalogue. au6 1y

MACHINERY, TIES, ETC.

LOW PRICES FOR CASH!

PLOWS, CULTIVATORS

MOWING AND REAPING MACHINES,

CORN AND COTTON PLANTERS,

HAY RAKES, ETC.

PLANTATION HARDWARE.

STEAM ENGINES, GRIST MILLS,
COTTON GINS, SAW MILLS,
HORSE POWERS, SUGAR MILLS,
PUMPS, ETC., ETC.

FOR SALE BY

B. J. WEST,

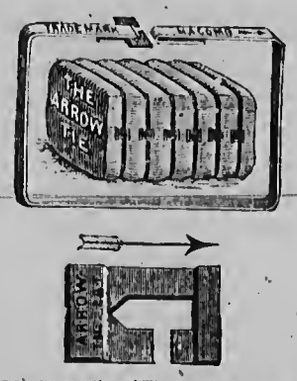
115 and 117 Magazine St., New Orleans,

WHOLESALE DEALER

Ja28 3m And Manufacturers' Agent.

IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,

48 Carondelet Street, cor. Union.

de31 6m New Orleans.

LANE & BODLEY,

CINCINNATI, OHIO,

MANUFACTURERS OF STANDARD

PLANTATION

MACHINERY,

STATIONARY & PORTABLE

STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

LANE & BODLEY,
Jy23 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by

POOLE & HUNT,
Baltimore, Md.

7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery; Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

mh25 6m

HARDWARE, STOVES, ETC.

ESTABLISHED IN 1822.

A. BALDWIN, C. EUSTIS, C. A. SLOCOMB, A. D. SLOCOMB, } Incommendam

A. BALDWIN & CO.,

SUCCESSORS TO

SLOCOMB, BALDWIN & CO.,

71 Canal, and 61, 63 and 65 Common St.,

NEW ORLEANS, LA.,

IMPORTERS AND DEALERS IN

Foreign and Domestic Hardware

Guns, Locks, Cutlery, Nails, Steel, Iron, Castings, etc., together with

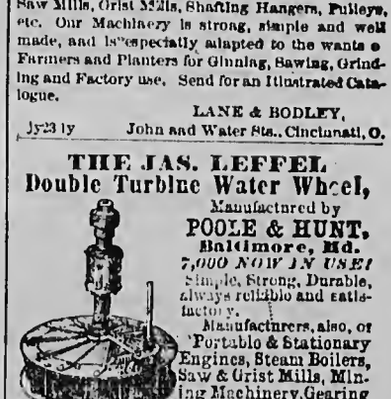
COLLARS AND BRIDLES,

AND

A FULL STOCK OF FARMING IMPLEMENTS.

Agents for J. E. Carver's Gins, Coats' Boiler Iron, Valentine & Cutter's Safes, E. & G. Brooke's Cut Nails and Spikes, etc. fe1 3m

THE UNRIVALED



BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,

NO. 49 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi no26 1y

LARGEST AND BEST STATIONERY Package in the world mailed for 15 cents. G. L. FELTON, 119 Nassau St., New York. au13 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 5 feet below high-water mark.

COTTON.—The following are the arrivals since the ninth instant:

Mississippi river and bayous	1,809
Red river	2,844
Ouachita river	714
Railroads	1,456
Lake	5
Mobile	2,903
Texas	521
Total	10,252

On Saturday the market opened with only a moderate inquiry, mostly from buyers who claimed further concessions, which factors were unwilling to admit, and the movement during the morning was consequently on a limited scale, but as several offers for lists of some magnitude were pending it was hoped that later in the day it would show increased activity and result in even more than an average business. The offers referred to, however, were not accepted, and operations were restricted accordingly, the entire business being confined to the limited amount of 1,800 bales. On Monday the movement commenced under the depressing influence of a decline of 1-16d, at Liverpool, and under a limited demand the sales up to noon embraced barely 800 bales, after which, although factors met the demand freely and the previous falling off at Liverpool was recovered, there was little change, and the entire business of the day was confined to 1,800 bales. On Tuesday there was little done during the morning, but later in the day, as factors met the demand at a reduction of about ⅛c., buyers came forward comparatively freely, and the entire business summed up 3,650 bales. Prices exhibited considerable irregularity.

The above makes an aggregate for the past three days of 7,250 bales, against 17,000 for the corresponding time last week and 13,350 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 938,875 bales, against 1,121,334 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 218,280 bales. The decrease by the reports per telegraph is 223,334—3,264,895 against 3,490,198. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 22,336 bales to Great Britain, and a decrease of 32,838 to France and 130,743 to other foreign ports. We quote:

Ordinary	13¾ @ 14
Strict ordinary	14⅛ @ 14⅜
Good ordinary	14⅝ @ 14¾
Strict good ordinary	14⅞ @ 15
Low middling	15¼ @ 15⅜
Strict low middling	15⅝ @ 15¾
Middling	15⅞ @ 15⅞
Strict middling	15⅞ @ 16⅛
Good middling	16¼ @ 16⅜
Middling fair	16⅝ @ 17⅛
Fair	17⅛ @ 17¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	10,252	
Arrived previously	1,076,735—	1,087,087
		1,102,990
Exported past three days	12,339	
Exported previously	928,610—	941,579
Stock on hand and on shipboard		161,411

LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 884 hhds., which were sold at 6½@7c. for common, 7⅛@7¾c. for fair, 7¾c. for good fair, 7⅞@8c. for fully fair, 8⅛@8¼c. for prime, 8¼c. for strictly prime, 8¾c. for choice, 7@8½c. for seconds, 9@9½c. for yellow clarified, 9½@10c. for off-white clarified, and 10⅛c. for pure white clarified.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 628 hhds. and 5 half hhds., which were sold at 58c. for inferior to centrifuging, 62c. for fair, and 66c. for prime and fine.

RICE.—We quote Louisiana No. 2 6¼@6¾c., common 5¾@5¾c., ordinary 6@6¼c., fair 6⅞@7c., prime 7¼@7½c. ₱ lb.

CORN.—On Tuesday large supplies came in, and 4,200 sacks sold at 90c. for yellow mixed, yellow and white.

OATS.—On Monday 900 sacks sold at 78@79c. ₱ bushel, and on Tuesday 1,100 sacks sold at 78c. ₱ bushel.

BRAN.—On Monday 400 sacks sold at $1.60 ₱ 100 lbs.

BACON.—On Saturday 20 half casks and 26 casks clear rib sides sold at 13¼c.

DRY SALT MEAT.—On Tuesday a lot of 20 casks shoulders sold at 8¼c. ₱ lb.

HAMS.—Choice sugar-cured are in fair job demand at 13½@13¾c. ₱ lb., as to brand.

LARD.—On Saturday 200 kegs refined sold at 16c. ₱ lb.

BREAKFAST BACON.—There is very little call for this article, and we quote it at 13@13½c. ₱ lb.

CORN MEAL.—On Tuesday there were sales of 600 bbls. at $1 85@$1 85 ₱ bbl.

TALLOW—Is quoted at 8c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 115⅛@115¼, against 115¼ at New York, and after a limited business closed at 115@115¼, against 115⅛ at New York.

Nothing has been reported in silver. Most of the receipts are transshipped to New York. It is quoted at 108@108½ for American half dollars. Mexican dollars continue to rule at 96½@97 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 50	— —
Cotton sweeps	4 50	6 00
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	5 00	7 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Cora mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 50	15 00
Country	7 00	9 00
English fire	45 00	67 50
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	30	31
Tallow		8
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton.		
Anthracite	12 50	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	33
COTTON SACKS:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	16	18
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl:		
Double extra	6 00	— —
Superfine	5 75	— —
Fine	5 50	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	25 00	25 50
Choice	30 00	— —
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	6	9
Sheet	5½	9
Nail rods	— —	9¾
Castings, American	5¾	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ hhl.:		
Western	1 50	1 75
Cement	2 50	2 75
Plaster Paris	— —	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Beards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	18 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 07	— —
Coal oil, in barrels	17	19
Linseed, raw	90	— —
MEADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	— —	11¾
Pulverized	— —	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	65	— —
Hyson	70	— —
Young Hyson	70	1 40
Pouchong	30	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	85 00
Wagon, four-horse	115 00	125 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	100 00	110 00
Cane wagon	210 00	215 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	55 00	65 00

CATTLE MARKET.

NEW ORLEANS, April 13, 1875.

Texas cattle, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	6 50 @ 7 50
Sheep, first quality, ₱ head	6 00 @ 7 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged, Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D. Thompson & Co., St. Louis, Mo.

Agricultural Implements.
Combined Cotton and Corn Planter.

Bells.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Paul Sauve, 30 Commercial Place.
The Graphic Company, 39-41 Park Place, New York.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
A. Doriea, cor. Orleans and Claiborne streets.
Louis Glunbel, agent, 578 Magazine street.
William Hogan, 99 and 101 Canal street.
J. A. Laurans, corner Frenchmen and Victory streets.
Mrs. D. J. Loewenstein, 549 Magazine street.
George John Wagner, corner Ursuline and Dauphine streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
J. A. Lane & Co., 162 Gravier street.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 185 John street, New York.

Coal and Wood.
H. H. Hassman, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
William Vehlen, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cooperage.
P. A. Leithaus, 22 Front street.

Cotton Seed.
Louisiana Oil Company, 37 Union street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Bettencourt, 178 St. Joseph street.

Dry Goods.
Samuel L. Boyd, 105 and 107 Gravier street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Auguste Marx, 353 Dryades street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Illwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Embroidery and Lace.
A. D. Cuisse, 538 Magazine street.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
N. A. Wilcox, 82 Tchoupitoulas street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fertilizers.
P. L. Bernard, corner Rampart and St. Louis streets.

Firearms.
Great Western Gun Works.
R. Rhodes, 55 St. Charles street.

Fruit Syrups.
C. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.

Furniture.
John Bols, 152 and 154 Camp street.
D. Kullmann & Co., 36 Royal street.
W. B. Stevenson, 62 Camp street.

Guanos.
West & Lee Guano Company.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
William Nelson, Pittsburg, Pa.

Grocers.
J. J. Brown, 78 Magazine street.
J. M. Bowling, 25 Bourbon street.
John L. Laville, 361 Dryades street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hotels.
Barnum's Hotel, St. Louis, Mo.

Ice.
Louisiana Ice Manufacturing Company; Francis J. Weiner, Secretary, 102 Canal street.
J. R. Warner, 31 Front street.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Muncy & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Roller Manufactory, corner Calliope and Peters streets.
Weil-Anger, W. Giles, St. Louis, Mo.
R. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Dr. T. P. Burt, 29 William street, New York.
Citrate of Magnesia, etc., Hoffmann & Co., N. Y.
Cure for Consumption, Craddock & Co., 1032 Race street, Philadelphia.
Hartwell's Specific, Hartwell & Co., 1272 Broadway, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Dunne street, New York.
Dr. J. W. Lodingwell, 230 Canal street.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Chas. T. Price, 67 Wilmot street, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Villers, 9 Camp street.
Dr. C. B. Wharrington's Preparations, Pittsburg, Pa.

Men's Furnishing Goods.
H. T. Walshe, 100 Canal street.

Merchant Tailor.
Joseph Brandtner, 34 Bourbon street.

Milliners.
Mrs. F. R. Harden, 20 Chartres street.
Mme. M. Lafuisten, 565 Magazine street.
Mrs. F. Pilster, 538 Magazine street.
Mme. C. Sadoun, 665 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holin, 143 Court street, Boston.
H. B. White & Co., Newark, N. J.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Clips.
Emerson & Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Fastions.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Photography.
Eng. Sman, 21 Hospital street.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, cornar Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

Purchasing Agency.
Clark & Mulligan, 71 Broadway, New York.

Railroads.
Canal Street, City Park and Lake Railroad.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Refrigerators.
Rice Bros., 89 and 91 Camp street.

Restaurants.
Four Seasons Restaurant, 111 Chartres street.

Sales.
John W. Norris, 27 Canal street.

Safety Oil.
T. Sewell, 60 Camp street.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Scales.
Fairbanks' Scale Depot, 53 Camp street.

Seeds.
R. Maitre, 532 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Shadines.
McGrath & Compton, 103 Poydras street.

Soap.
J. H. Keller, 110 Gravier street.

Stimulator and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
L. Grand, Letter H, Gallier Court.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bottnick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.
Miss S. L., care B. W. Fauver, Clinton, La.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Bottel, 58 Royal street.
A. H. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Lotur & Co., Baltimore, Md.

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By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eye.

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DR. J. BALL & CO., (P. O. Box 957.)
No. 91 Liberty St., New York City, N. Y.
no6 1y

Religious Notices.

SEASHORE CAMP MEETING.—A meeting of the trustees of the Seashore camp ground will be held on the camp ground on Monday and Tuesday, the third and fourth days of May, 1875, for the election of officers, laying off of further building lots, fixing the time of holding the next camp meeting and making preparations therefor, and for general business.

All persons desiring to select lots for building, or who are otherwise interested, are invited to meet the trustees at the above time and place

W. H. FOSTER, President.

THE DELHI DISTRICT CONFERENCE will convene at Trenton, Louisiana, June 3, 1875. The members will report themselves at the drug store of Bro. Jethro Moore to have their homes assigned them.

C. W. CARTER, P. E.
H. O. WHITE, P. C.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Prattville station	Apr. 10, 11
Lowndesboro circuit, at Hayneville	17, 18
Georgiana circuit, at Oaky Streak	24, 25
Monterey circuit, at Pine Flat	May 1, 2
Brewton mission, at Castleberry	6, 7
Evergreen circuit, at Bellville	8, 9
Montevello circuit, at Pine Grove	15, 16
Pineville circuit, at Black's Bend	22, 23
Camden circuit, at Mount Carmel	27, 28
Sepulga circuit, at Shiloh	29, 30
Pleasant Hill circuit, at Farmersville	June 5, 6
Autaugaville circuit at Ivy Creek	12, 13
Ratcliffville circuit, at Ratcliffville	19, 20
Clanton mission, at Calhe chapel	26, 27

I will preach at the following places: Georgiana circuit, at Providence, April 30; Pineville circuit, at Pineville, May 21; Camden circuit, at Reeve's chapel, May 26.

15 J. W. SHORES, P. E.,

SELMA DIST.—SECOND ROUND.

Marion station	Apr. 10, 11
Newberry, at Newberry	17, 18
Brush Creek, at Bethlehem	24, 25
Summerfield and Perryville, at Summerfield	May 1, 2
East Selma, at Benton	8, 9
Suggsville, at Suggsville	15, 16
Peachtree, at Pine Hill	19
Rembert Hills, at Hampden	22, 24
Selma, at night	29, 30
Uniontown	June 5, 6
Grove Hill, at Jackson	12, 13
Choctaw Corner and mission, at Bethel	11
Orrville	19, 20
Dayton	26, 27

Delegates to the District Conference will be elected this round. The recording stewards will send up the records when they fail to attend the Quarterly Conference.

1 ANDREW J. BRIGGS, P. E.

MOBILE DIST.—SECOND ROUND.

St. Paul's	Apr. 17, 18
Citronelle, at Mount Vernon	24, 25
Mount Pleasant, at Stockton	May 1, 2
Grand Bay and Mobile missions, at Toulmouville	8, 9
Eastern Shore, at Sibley's	15, 16
Pollard and Black Water mission, at Pollard	22, 23
Milton and Yellow River mission	29, 30
St. Stephen's, at Silas chapel	June 5, 6
Bladon and Okatuppa mission, at Bladon	12, 13

1 S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Jackson and Vernon mission, at Jackson	Apr. 10, 11
Camden and Soule chapel, at Camden	17, 18
Madison	24, 25
Brownsville, at Edwards' Station	May 1, 2
Canton	8, 9
Vazoo City and Silver Creek, at Vazoo City	15, 16
Hoover, at Mount Carmel	18
Yazoo circuit, at Beaton	22, 23
Sharon, at Lone Pine	29, 30
Thomastown	June 5, 6
Carthage	7, 8

The District Conference will meet at Jackson, July 1-4, Bishop Paine, president.

1 W. E. M. LINFIELD, P. E.,

MERIDIAN DIST.—SECOND ROUND.

Enterprise station	Apr. 3, 4
Shubuta circuit and Ellisville mission, at Quitman	10, 11
Waynesboro circuit, at State Line	17, 18
Enterprise circuit, at Sukalena	24, 25
Chunkey circuit, at Boid Spring	May 1, 2
Wayne circuit, at Enon	8, 9
DeSoto circuit, at Soule chapel	15, 16
Paulding circuit, at Hopewell	22, 23
Marion circuit	29, 30
Meridian station	June 5, 6
Spring Hill circuit, at Lauderdale	12, 13
DeKalb circuit, at DeKalb	19, 20

1 JOHN A. ELLIS, P. E.

BROOKHAVEN DIS.—SECOND ROUND.

Georgetown circuit, at George town	May 8, 9
Crystal Springs station	15, 16
Spring Ridge circuit, at Forest Hill	22, 23
Providence circuit, at Franklin chapel	29, 30
Brandywine circuit	June 5, 6
Scotland circuit	12, 13

The brethren of Brandywine and Scotland circuits will please inform me where their meetings are to be held.

1 H. H. MONTGOMERY, P. E.

WOODVILLE DIST.—SECOND ROUND.

Clinton station	Apr. 3, 4
Woodville station	17, 18
Jackson and Pipkin's chapel, at Pipkin's	24, 25
Bayou Sara, at Concord	May 8, 9
Wilkinson, at Pisgah	15, 16
East Feliciana, at Olive Branch	22, 23
Buffalo, at Mount Carmel	June 5, 6

C. G. ANDREWS, P. E.,
1 Jackson, La.

SUMMIT DIST.—SECOND ROUND.

Amite City, at Greensburg	Apr. 10, 11
Franklinton	17, 18
Hninesville	24, 25
St. Helena circuit	May 1, 2
Amite circuit	8, 9
Hammond	15, 16
Union	22, 23
East Baton Rouge	29, 30
Homochitto	June 5, 6
Meadville	12, 13
China Grove	19, 20
Summit	27, 28
Covington	July 3, 4

25 A. B. NICHOLSON, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Delhi, at Rayville	Apr. 17, 18
Floyd, at Pleasant Hill	24, 25
Wimsboro, at Oakley	May 1, 2
Bastf River, at Alto	8, 9
Trenton, at Faulk's chapel	15, 16
Monroe, at Monroe	17
Oak Ridge, at Oak Ridge	22, 23
Bastrop, at Bastrop	25
Lind Grove, at Bartholomew	29, 30
District Conference, at Trenton	June 3
Providence, at Providence	12, 13
Trenton, at Wesley chapel	19, 20
Winterproof, at St. Joseph	26, 27

15 C. W. CARTER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Sicily Island	May 8, 9
Columbia circuit	15, 16
Caldwell and Dagdemona	22, 23
Montgomery	28, 30
Trinity	June 12, 13
Centerville and Little River mission	26, 27
Naphtles	July 3, 4
Alexandria	10, 11

8 J. H. STONE, P. E.

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 50
White Granite TEA SETS, 44 pieces 4 00
French China TEA SETS, 44 pieces 6 50
French China Decoratsd TEA SETS, 44 pieces 7 50
Gold Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

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Comprised in part of

Silver-Plated Spoons and Forks,
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Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Door Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware.

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. ja7 1y

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Specimens sent to all parts of the country on application. oc15 1y

LUMBER—$7 PER 1,000 FEET,

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mh18 1y

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Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.00 A. M.
Mail	6.00 P. M.
ARRIVE.	
Express	11.00 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

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5 CAMP ST., ONE DOOR FROM CANAL,

New Orleans.

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00 per lb.
Best BREAKFAST, Souchong	1 20 "
Best IMPERIAL, Green	1 40 "
Best GUNPOWDER, Green	1 60 "
Best YOUNG HYSON, Green	1 40 "

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post-office orders should be made payable to the proprietor,

J. J. MARTIN,
No. 5 Camp street, New Orleans.

N. B.—We ship Teas to all points in the Southern States. je18 1y

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50, 52 AND 54 SOUTH PETERS ST.,

(Late New Levee,

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, APRIL 22, 1875. NO. 17.

News of the Week.

DOMESTIC.

WASHINGTON, Apr. 16.—The Navy Department has received a communication from Captain Queen, commanding the United States steamer Saranac, dated Acapulco, March 27, he having been ordered thither to inquire into the circumstances attending the death by violence of an American citizen.

Captain Queen reports that during last fall Procopio C. Diaz and other residents of Acapulco, all natives and citizens of Mexico, organized a congregation for religious worship according to the Protestant creed.

The meetings were held on Sundays and other days in the house of Diaz, and were strictly of a private character. Diaz and some members of his flock were occasionally stoned by the populace and otherwise annoyed, but sustained no serious damage to their persons. In December last Rev. H. M. Hutchinson, head of the Presbyterian mission in Mexico, was solicited by the congregation to become their pastor, and to organize the congregation in a more formal manner. Converts were added to the church, and in all the society numbered about sixty-eight persons, mostly natives of the country. Preaching took place and prayer meetings were held at Diaz's residence. They looked for a suitable building for church purposes, and soon rented one which had served as a Roman Catholic church, subsequently used by the French invaders, and afterward had been occupied as a mercantile warehouse. The chapel was formally opened in January last, Mr. Hutchinson officiating as pastor.

After the services the congregation retired without any fear of injury from their enemies. On the twenty-fifth of that month Mr. Hutchinson did not attend the chapel, the services being conducted by Mr. Diaz. There were present thirty or forty members. A few minutes after eight o'clock in the evening, as the congregation were singing the last hymn, a disturbance was occasioned by forty Mexicans, armed with machetes and muskets.

From the testimony adduced on the examination into the disturbances, only six or eight of these armed men entered the building, the others remaining outside for the purpose, it is said, of finishing the Protestants who should attempt to escape. The struggle in the chapel did not continue more than eight minutes. Shots were fired, but the principal damage was done by the machetes. The Protestants, after the assassins retired, barricaded their chapel as a means of protection from the force outside. The military commander and his aids soon reached the spot and were directly followed by forty soldiers from the garrison.

The district judge and his secretary also appeared upon the scene and ordered those inside to open the doors of the chapel. This the Protestants refused to do until they were assured that the party so ordering were their friends. It was then ascertained, according to official inquiry, that three men and one woman had been killed, and eleven men wounded. Among the number killed was a colored man named Henry Morris, and a native of Boston. His body was fearfully mangled and his head was almost severed from his body. He had frequently been warned by his friends not to go to the meetings, as there were reasons for believing that by doing so he would place his life in danger.

A woman was killed by a bullet passing through her head, and a man was found in a dying condition. This man was of the attacking party, and was shot by Diaz, who was badly wounded, having received eight wounds. Mr. Hutchinson, on the evening of the attack, on being advised to remove to other quarters, went to the California Hotel. An American guard was sent there to protect him should an attempt be made on his life. By advice of the United States consul he went on board of a vessel and sailed for San Francisco.

Captain Queen says the majority of the people of Acapulco influenced and approved the extermination of the Protestants. He has reason to believe that the teaching and influence of the Roman Catholic curate instigated the assault; in his sermons he never condemned the outrage. A petition had been presented to General Alvarez, the Governor of the State, asking for the expulsion of the Protestants. Even if it should appear that the curate was implicated, the Governor would not have the necessary force to sustain him in the inquiry. Nothing had been done to bring the offenders to punishment. Any energetic steps to this end would have the effect of increasing the excitement and occasioning fresh outbreaks. A formal accusation against the curate was pending, but there seemed no prospect of bringing him to account, owing to the present unfavorable condition of affairs.

NASHVILLE, April 17.—One-quarter of an inch of ice this morning. Exposed vegetation is frozen. It is believed the fruit, wheat and cotton in this and adjoining States are seriously injured, if not entirely killed.

WASHINGTON, April 17.—The temperature is below freezing-point in New England, the Middle States, the Ohio valley, the lake region, Tennessee and the Northwest.

CINCINNATI, April 17.—Reports from Kentucky, Indiana and Ohio show that the weather during the last two days has been the coldest for the season known in years, the thermometer ranging from twelve to twenty-five degrees above zero. The early fruits are thought to be killed and the tobacco seriously injured.

LOUISVILLE, April 17.—Quite heavy snow fell here yesterday and to-day and to-night. The thermometer is several degrees below freezing-point. Telegrams to the *Courier-Journal* state that a snow-storm and very cold weather have prevailed throughout Kentucky and Tennessee, and that great damage has been done to fruits and tobacco plants.

MONROE, VA., April 18.—Three inches of snow fell here last night.

AUGUSTA, GA., April 18.—There was a killing frost here last night, doing serious injury in Georgia and South Carolina. It was the hardest freeze in years. Truck farms are badly injured.

RICHMOND, VA., April 19.—Heavy snow at intervals yesterday, with high, cold wind. At sunrise this morning the thermometer was eight degrees below freezing.

Early vegetables and fruits and young clover are killed. Advices from various parts of the State give disastrous accounts of damage from cold.

LOUISVILLE, April 20.—Reports to the *Courier-Journal* from all parts of the State say great damage was done to fruit and tobacco plants by the unseasonable frost and snow of last week. The last season was a very dull one for tobacco-growers in Kentucky, and much destitution has followed in consequence. Another bad season, which seems now probable, will greatly increase the suffering. The other crops, however, seem not to have been greatly injured.

FOREIGN.

BERLIN, April 14.—The government journals give tranquillizing assurances in regard to the relations of Prussia with foreign powers.

In the Upper House of the Prussian Diet to-day the bill withdrawing the State grants from the Roman Catholic clergy was under debate. Prince Bismarck made a speech, in which he declared that since the Vatican Council Catholic bishops were merely the Pope's prefects. He said he was not an enemy of the Catholic Church; he warred only against the papacy, which had adopted the principle of the extermination of heretics, and which was in enmity with the gospel as well as with the Prussian State.

Agents of the French government have made contracts in Bohemia for ten thousand horses, to be delivered next June.

BERLIN, April 20.—The *National Gazette* asserts that Austria and Russia will support Germany in her demands.

From the Work.

LOUISVILLE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* I have several lots of land secured, and two churches in process of erection. I received a cordial welcome, found kind, liberal-hearted friends, a right royal Methodist home, and every comfort. God is at work in this section of "Brush College." A revival spirit pervades the entire work; sinners are converted at almost every service, and some have found peace at home and joined the church. Up to date eleven have joined the church, and six or eight are lingering on the threshold for a convenient season. God grant that the time may soon arrive when the blessed cross of Jesus shall have been lifted to every mortal's gaze.

A. E. CLAY, P. C.

APRIL 14, 1875.

WAYNE CT., MISSISSIPPI CONFERENCE.—*Mr. Editor:* The first quarterly meeting for this circuit was held last Saturday and Sunday. Our presiding elder, Bro. John A. Ellis, reached the place of holding the Conference on Saturday in time to preach. In the evening the Conference was held. The various interests of the church were closely and patiently inquired into. On Sunday the Bishops' collection was taken up, and forty cents over the entire amount assessed to the circuit was paid. The board of stewards have made liberal allowances for the support of their preachers. Owing to the pressure of the times the *present* outlook appears rather gloomy, but the *final* outlook is encouraging. There are many noble Christian men and women here who are friends to the preacher. From these I have received many acts of kindness. God bless the people of Wayne circuit, temporally and spiritually.

D. A. LITTLE, P. C.

STOP NOW!—Better stop now. Some years ago, near Princeton, N. J., some young men were skating on a pond around an "air-hole," when the ice began to break in. Some of them stopped, but a young man said: "I am not afraid! Give us one round more!" He swung nearly round, when the ice broke, and not till next day was his lifeless body found. So men go on in sin. They are warned. They expect soon to stop. But they say: "Give us one round more!" They start, but with wild crash break through into bottomless perdition. Do not risk it any longer. Stop now!—*Talmage.*

Letter from England.

MR. EDITOR: The trade in *degrees* continues. Some men are exceedingly covetous of talls. Monkeys have camial characteristics, and if Darwinianism is correct it is not unnormal for man to desire a tail. Advertisements are inserted in the papers in reference to degrees. A boy applied for a title and he received this response:

Dear Sir: Your letter to M. A. on the subject of degrees is duly to hand, and in reply thereto I am happy to inform you that I am in a position to influence degrees in divinity and arts from both Germany and America. Degrees from Germany are some little trouble (require a knowledge of Latin) and the fees are high—namely: M. A., £25; D. D., £45. Degrees from America are not so difficult, provided you can give sufficient proof, by testimonial or otherwise, of qualification. The fees are £15, with £2 extra for those degrees that give the title of doctor. The university is one of repute in the United States, and the diplomas, which are very handsome, are held by clergymen of the Church of England, registered medical gentlemen, and others of high social position. If the fees are too high I can secure you the M. D. degree from a college for £10. Waiting your early reply,

I am, dear sir, yours truly,

Another correspondent states his terms to be: Ph. D., £15; M. A., £20.

Time works wonders. Thirty years ago a Primitive Methodist minister was incarcerated three months in Abingdon gaol for preaching in the town. A Methodist M. P. now owns the old gaol, which is no longer used as a prison. The preacher-prisoner sought and obtained permission from the present proprietor to preach in the place where he was once imprisoned. He also asked leave to cut a piece of wood from his former cell, that he might keep it as a memorial of his incarceration. Methodists should not forget their history. There were heroes among the early Methodist ministry—martyrs in purpose and spirit, who would have gone to the stake with firm and unfaltering step rather than forsake the Master. If the martyr spirit still exists, the old persecuting spirit remains also.

Courtesy is troubled at *Cardinal* Manning's presence. The professor of divinity at Oxford writes to the *Times*, of London, concerning the place in society which the new cardinal will be assigned. He is scared because he thinks his eminence will not be satisfied with any place on public occasions but what will be in keeping with his new-conferred dignity—viz.: next to the sovereign. This same professor, at a public banquet, left the hall where it was held in indignation because Dr. Manning's arch-episcopal rank was recognized by the undergradnates of the university, thus placing him before the Anglican bishop. Dr. Manning will insist on a recognition of his official dignity. He will abate nothing of the proud pretensions of this lordly dignity. But then what of New York? What of Yankee society? Is not Archbishop McCloskey, of that city, a cardinal too? Where will he be put on public occasions? Before Bishop Potter? Before Bishop Simpson? Before Dr. Hall? Before Talmage? I trow not.

A daily paper here says of the civil rights bill that it is not a statesmanly measure, and will not work well. The negro is not sufficiently advanced in the scale of intelligence to assume all that the bill confers. It is to be hoped that education will be pushed forward. Unless the negro is *educated* he must fail to exercise his political freedom beneficially.

Messrs. Moody and Sankey held one of their services in London a few evenings ago, in a theater. Dean Stanley, two canons and about sixty clergymen of the Established Church were present. Long before the hour fixed for the commencement of the service every part of the theater was densely packed, while upon the stage sat a large number of ministers of all denominations, ladies and gentlemen. The striking scene that was presented in the gaily decorated, gandy theater, with its mass of upturned, earnest faces, was one that will not soon be forgotten by those who saw it; while one could not but think of the vastly different occasion which called that audience together to the occasion which called the last audience that filled the building there—the one having for its object the satisfaction of the cravings for recreation and amusement in the human mind; the other having for its object the far higher and more noble aim of satisfying those longings which are called by philosophers the "emotional religious sentiments of man," but which are doubtless placed by God in the human heart to lead us to search for that truth which, fortunately for us, is within our reach, but which the ancients plied and groped for in vain. The meeting was a great success. Mr. Sankey sang, in his wonderfully impressive manner, and with his clear intonations and powerful yet mellow voice ringing through the building with visible effect, the touching solo:

"There were ninety and nine that safely lay
In the shelter of the fold."

Seldom has there been heard a singer—and never, should we say, a religious singer—who could more visibly move an audience by the sympathetic and deeply touching manner of his rendering, and few will forget the pathos with which he invests the words in the verse:

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through
Ere he found his sheep that were lost."

In London, as elsewhere, signs and wonders are being wrought by the simple preaching of the gospel, which is still the power of God.

OBSERVER.

MARCH 29, 1875.

Attention, Delegates!

Delegates to the International Sunday School Convention to be held at Baltimore, Md., beginning on May 11, 1875, will please note the following points, viz.:

1. From States where Union Sunday School Associations exist each delegate is expected to bring his written credentials from said association.

2. From States where such associations do not exist delegates may receive credentials as follows: Northwestern States and Territories, from E. Payson Porter, Chicago, Ill.; Central States, from Rev. A. J. Baird, D. D., Nashville, Tenn.; Gulf States, from N. D. Cross, Selma, Ala.; South Atlantic States, from S. A. Nelson, Charleston, S. C.; Virginia, from J. L. M. Curry, LL. D., Richmond; Eastern and Middle States, from Rev. George A. Peltz, Newark, N. J.

3. Accredited delegates desiring entertainment at Baltimore, please address Rev. H. A. Smeltz, No. 8 North Charles street, Baltimore, Md., before May 1.

4. For information concerning traveling accommodation, address as follows:

Alabama—N. D. Cross, Selma.
California—A. H. Post, San Francisco.
Colorado—Rev. James French, Denver.
Georgia—W. B. Haygood, Buford.
Kentucky—Rev. J. L. McKee, Danville.
South Carolina—S. A. Nelson, Charleston.
Tennessee—Rev. A. J. Baird, Nashville.

GEORGE A. PELTZ,
Chairman of Committee on Delegation, Newark, N. J.
CLINTON B. FISK,
Chairman of Committee on Transportation, 3 Broad street, New York.

MR. MOODY'S HUMOR.—He applied the case of the man out of whom the devils were cast to young converts, and wisely exhorted them to "confess Christ." He said he could fancy the man going home to Decapolis and telling his friends and his neighbors until a crowd gathered. Then he could "fancy" the man getting upon a barrel or something, and telling them all about it. The consequence was that a great revival broke out through the preaching of this converted layman, "so that all men did marvel." He also pictured very graphically the woman who had spent all her money on physicians, and "became no better," etc. She had tried all the doctors, he said, but in vain. They had her money, but she rather grew worse. She was told that Jesus of Nazareth would cure her for nothing. So she went to him and pushed her way through, until she "touched his garments" and was healed. Many were like the woman now, he said. They went to any and every physician instead of Jesus. Many were like the disciples that were in the multitude: they did not know the difference between the "touch of the crowd and the touch of faith;" but Christ knew. And the woman found that there was more healing power in the garments of the Savior than in all the apothecaries' shops in Palestine!—*Mr. Moody in London.*

MEXICO.—We have the *Two Republics* of Mexico, with dates to the seventh instant, from which the following is gleaned:

The government has refused to accede to the petition of the Mercantile Center of Vera Cruz, asking that the circulation of foreign money be prohibited in the republic.

Governor Aurelians Rivera, who was wounded in a street fight by Colonel Diaz not long since, is pronounced out of danger.

Several cases of yellow fever have proved fatal at Vera Cruz.

Preparations are making in Merida for another revolution.

One of the Jesuits expelled from the country two years ago has returned.

Ice brought from Popocatepetl is sold in the City of Mexico.—*New Orleans Picayune, April 17.*

Our Dearly-Loved Brother.

In the place of my writing I need not even call his name. Other men have left behind them a profound feeling of respect, of veneration, of sorrow, some even of affection, among all classes of people. Bro. Wilkinson alone, of all the men I have ever known, awakened so widely the deeper emotion of love as to leave behind him a whole community of mourners. A mere stranger might have noticed the purely external indications of this love in the church draped and decked with the rarest floral offerings, and crowded with a vast concourse of sorrowing ones, who followed his remains to their last resting-place, instead of turning away from the church, as is their usual wont. He, too, might have melted to tears when the little children, with hearts so full as almost to check utterance, sang the hymns he especially loved, and literally covered his grave with flowers and watered them with their tears.

A stranger could not have failed to mark the absolute silence, that had fallen like a pall of sorrow upon that entire mixed assembly; but a stranger could not have noticed that the immense throng of mourners was composed of every class of people, and that tears were streaming down cheeks that had not been so wet since infancy. The tie that bound him to all hearts was the threefold cord of love. To say that never before in this city was seen such a funeral conveys no idea at all of the reality. I sincerely believe that each person, regardless of age, race, religious creed, and of all other distinctions, in that long procession felt a personal bereavement. The funeral of the celebrated Rev. F. W. Robertson is the only one of which I have read that was at all like it. The whole community, as if moved by a common impulse, put on the mourner's badge. That all who had been stirred by his moving eloquence were filled with admiration for his brilliant genius is not remarkable, for he was an orator of a very high order of talent; that all who had come under the purifying influence of his daily life had felt themselves elevated to a higher and holier plane—this was inevitable, for he lived so near the divine One that his life was a mirror of the true life; but that all men should have been drawn to him in the grandest and strongest union that knits together human hearts, while it does not seem remarkable to those of us who knew him best, was certainly unusual in the extreme. The secret we knew to be that all-embracing love which he felt for others, which fell like a heavenly benediction on every household when he crossed the threshold, and went not away with him. He loved; hence he was beloved.

A few remarks which I have heard from men, in some instances not of the church, will show the deep hold he had upon the hearts of all. Said one: "Your church should be closed for a year and draped in mourning." Another: "I feel that the main support of morality and piety in this community has fallen!" And yet another: "He was the purest-minded man I ever knew."

Many have spoken, during the last few days, in tearful recognition of him as having led them to a higher life. Bereaved ones have spoken of the comfort he has given them, and destitute ones of pecuniary aid furnished from an income that could but ill afford it.

It is not my intention to write his obituary. I wish merely to give expression to what I know to be the feeling of every heart who knew him in the single utterance: "I loved him."

It was my happy fortune to be much with him during his last illness. The confidences of the sick-room are always sacred; but here, as through his whole life, the most delicate tenderness of feeling finds nothing to conceal. That which in other men would be called delirium in him seemed like a seraphic vision. On one occasion he called me from an adjoining room, where I had retired for a few moments' rest, and said: "Oh, Bro. G., I want you to write it out for the ADVOCATE. Did you see that glorious choir of angels? And when those beautiful children came up with their chorus of voices—oh, it was rapture!" And the face of the sick man was beaming with light, and the light was from heaven. I never stop, in times like these, to speak of objective and subjective relations. I believe that the angels were there, and I felt an indescribable longing for that refined vision of my dying friend, that I might see them too. He appeared to be perfectly conscious, but wrapped up in his wonderful vision, and anxious only that others should share it with him. To him, at least, it was a most intense reality. "Oh," he said, "I want no stronger confirmation than this." He repeatedly told those of us that were most with him that we did not know *now* the raptures he was experiencing, but that we *would* know some time. And in effect, to him at least, however we may explain it, the shining ones had crossed the river to bear him home to heaven.

I do not feel able to attempt an analysis of his character, though I knew him intimately. In such an attempt the impulse is strong to write all the adjectives employed in the superlative degree. I feel like saying: He was the most chaste, the least affected, the least mercenary man I ever knew, and so on through the entire list of qualities.

Surely all will bear testimony that the prevailing impression from his saintly life, and one which penetrated with a sanctifying influence all classes of society, was that of his Christ-like purity of character. In this regard, at least, his place was in the van of the Christian ranks, holding up the banner inscribed with the call:

"Be ye followers of me, even as I also am of Christ."

As a public speaker he had few equals in the whole church. Possessed of an uncommon command of language, and of a constantly increasing power to grasp and analyze the most profound truths, he sent them home to the hearts of his hearers literally red with the fire of his own conviction, and impelled with all the force and grace of the true orator.

As a student he worked even to exhaustion. His days were mostly spent in his pastoral duties, and his nights, even to the "small hours," in study. Neither seemed a task to him. No soldier ever sprang with more alacrity to the call of duty than did he. No one in all his large pastorate was forgotten by him but himself; and this self-abnegation became at length self-sacrifice, for the pneumonia found his nervous system so exhausted that it could not withstand the shock, and the attendant physician had scarcely a hope of his recovery from the first. His loss to this community seems irreparable, and in the church a void is felt around which the valiant soldiers of the cross will march and countermarch for many years in vain attempt to fill it, unless the Master shall sooner send us an Elisha clothed with Elijah's mantle.

G.

BATON ROUGE, LA., April 16, 1875.

Attention, Mississippi Conference!

MR. EDITOR: Please allow me as secretary of the Mississippi Conference, and as treasurer of the Ministerial Educational Association, to call the attention of the members to the following resolution passed at their last session, viz.:

Resolved, That in view of bringing the subject of education more prominently before our people we recommend that during the month of next May this subject be brought before our various congregations in such way as pastors may think best, and that on these occasions, and at the discretion of our ministers in charge, collections be made in every congregation to assist in the payment of the tuition of candidates for the ministry, within our bounds and attending our colleges, and that the funds so collected be transmitted at once to the treasurer of the Ministerial Educational Association.

We have eight choice young men at Centenary College preparing for the ministry; and while we by no means expect to charge them tuition, still we would be glad if the church would assist the professors of the college in this work they are doing so cheerfully for the benefit of the whole connection.

It is to be hoped that all our preachers in charge will carry out this resolution in its letter and spirit. They will thus advertise their colleges, bring the matter of education closer to their people, and secure material aid for the education of our young ministers.

C. G. ANDREWS.

JACKSON, LA., April 14, 1875.

TRUSTEES OF THE SEASHORE CAMP GROUND.—The following were elected as the board of camp meeting trustees for 1875: George W. W. Goodwyn, R. S. Rickey, Benjamin O. Rayne, J. H. Keller, William H. Foster and Phillip Hallaran, of New Orleans, La.; William Otis and John Ellsworth, of Mobile, Ala., and H. C. Vaughn, of Moss Point, Miss.

The Christian Advocate.

THURSDAY, APRIL 22, 1875.

THE PROMISE OF THE PRESENCE

BY THE AUTHOR OF "CHRONICLES OF THE SCHONBERG-COTTA FAMILY."

"Lo, I am with you alway" all the days even unto the end of the world."

The olden days, the morning days,
With thousand promises lit
They sparkled over the dewy ways
When Earth and Time and Man were young.

To us the promise is but one—
One light-point gathers all the rays
To us he speaketh through the Son
"Lo, I am with you alway" "the days."

Wealth, peace and ample heritage,
Homes full of life, and life of bliss,
Long life, with silver crowns of age—
To us is promised none of this.

Yet we are richer far than they;
Their thousand were but stars at night
But "I am with you every day"
Is Day itself, with all its light.

No promise what the days shall bring—
Some must be dark with storm and hail
To each its measured load will cling,
But "I am with you" "the days."

No promise what the days shall be;
They led those through no easy ways,
And our true path is following there;
But "they are with us" "the days."

Not "as thy day thy strength shall be;"
Still deeper hopes to us belong;
We may be blind, but God can see—
We may be weak, but thou art strong.

With us through each bewildering maze,
Each step of the untrodden way;
With us all day, and all the days,
Till days and nights dawn to the Day.

Sunday Magazine.

Who Is Sufficient for These Things?

MR. EDITOR: One of the fathers said that under the ponderous weight of ministerial responsibility "the shoulders of angels themselves might groan." I am coming to believe it. The post is hazardous—the niche is hard to fill. One must be studious and reserved, yet without moroseness; cheerful and sociable, yet without levity; mild and pacific, yet without lukewarmness; warm and zealous, yet without bigotry. Such prudence, such purpose, such diligence and devotion does it require that

"The patriach pupil, dying,
Will leave his lesson half unlearned."

The most difficult part to discharge conscientiously and escape censure is perhaps that known as "pastoral visiting;" and upon this I wish to make a few observations. Think not I am about to rush where *experience* sometimes fears to tread, and offer advice upon this important and delicate sphere of clerical duty; quite the reverse—*I want advice.* I have been frequently told by those to whom long experience and fragrant piety give the right of being "patristic," that it is essential to the spiritual well-being of every pastoral charge; that mere pulpit brilliance is at best a wretched atonement for failure in spiritual oversight. Having been at "the front" but a short while, my experience is meager, but my observation fully sustains this assertion. I have in my mind's eye now a church whose past history and present state is a living proof of its correctness. This church has enjoyed for years the pulpit services of men who are acknowledged on all sides to be the peers of any in the land, but unfortunately under circumstances withholding the benefits flowing from the pastoral relation. The result is significant; upon the walls of its spiritual temple, once clothed in the beauty of holiness, "Ichabod" might truly be written. I have seen others served by men who certainly were not brilliant, at times hardly entertaining in the pulpit, and their prosperity has been marked. If the reason be sought it is always given in these words: "*He is a model pastor.*" These things convince me of my duty and of the spiritual utility of this relation, and from the first there has been interwoven with my most cherished plans and purposes the determination to be a "*model pastor.*" And, sir, it is a protracted and I believe a faithful attempt to carry out this determination that wrings from me the words at the head of this article: "*Who is sufficient for these things?*" I am not willing to believe that this is an essential feature of the pastoral work; am more inclined to attribute the trouble to a want of experience and information. I therefore take this method of stating the obstacle, hoping that some one "who *is* sufficient for these things" will assist his younger brethren by giving them the benefit of his experience.

In the first place, what is *pastoral visiting?* Is it a spiritual oversight of the church? Does it consist in visiting the members, conversing on religion, confirming the faithful, warning the secure, encouraging the despondent, and comforting the afflicted? A short visit, of which prayer, praise and religious conversation are prominent features—is this, when performed in the spirit of the Master, with a fervent praying for and humble dependence upon the help of God—is this pastoral visiting? If so, one more question: Is this what the people expect and fail to receive? They certainly *expect* and *fail to receive something*, for it is by no means uncommon to hear on many charges the complaint: "Our pastor does not visit enough." What I want to get at is what this complaint means. Is it an indication of an unfaithful performance of *duty* on our part, or is it simply an evidence that the world is still burdened with people who will not *consider?* Is it the loss of this spiritual oversight—the infrequency of the kind of visits above described—that they deplore? or in a majority of cases, where the "pastoral gimlet" is used, is it not because of the dearth of *social visits?* If the former, then the complaint is just, and we must reap the fruit of our negligence; but if the latter, is not the complaint wrong and disastrous?

There is, it strikes me, a broad difference between a *pastoral* and a *social* visit. One is to benefit them spiritually—for spiritual communion; the other to enjoy the luxury of the social affections. One is a religious *duty;* the other a pleasant *recreation.* One can be the growth of human *will;* the other must be the spontaneous outflow of the human *heart.* One can be *demanded;* but can the other? That is the question I should like to hear answered. And right here lies the trouble, the obstacle, with which we young men have to contend. These social visits are *required*—in many cases not *sought* so much as *demanded*—and if not made, away goes the credit if not the reality of being "pastors." Is the picture overdrawn? Pardon me, and I will produce its counterpart from my short experience. Bro. A. is a man I like; Bro. B. is a man I love. Said the former: "I protest against your partial way of visiting. You go to Bro. B.'s twice as often as to my house. I think you ought to visit all alike." Was that all? No. He declined to pay the latter half of his assessment, stating that those who received the pastor's *services* could pay for them. Now I had made more pastoral visits to Bro. A. than to Bro. B. It is true I had visited Bro. B. more frequently, but not *pastorally.* I went because it was a *pleasant* refuge after work. When the tired nerve and taxed brain clamored for rest, books and papers were thrown aside and a social hour spent with genial Bro. B. Now I did not go as his pastor, but as his friend. It was not a *pastoral* but a *social* visit—not *duty*, but *recreation*—something that threw the sunshine of tranquillity and cheerfulness into my life, and helped my feet along the road which, we all know, is not without its weariness. I would have rejoiced in the maintenance of the same soothing and agreeable fellowship with Bro. A.; but somehow he did not win my heart like the other, nor was his home as sunny, though it was a "mansion," and the other an unpretentious dwelling of only *three rooms.* (*He* wasn't rich, sir, but his *heart* was.) I wanted to love and visit them all alike; and although no former pastor had ever been able to accomplish this feat, I determined to try it. I thought the trouble must be in me, and not in them, and I started out to divide as equitably as possible my social as well as pastoral visits; but, sir, I soon found that I was mortal, a "child of nature," like the rest. Some hedged themselves about with a wire-drawn system of misery and constraint, where cheerfulness, sociability and cordial friendship couldn't get a breath. Some drew themselves up in solitary grandeur, and it was only when I came, Testament in hand, as a *pastor* that I had the nerve and firmness to approach. Others met me with kind and courteous ways, and made their homes perfect oases in the desert of my social visiting; and, sir, *there* I rested. How, in the name of human nature, could I help it? And how, in the name of the same human nature, could I make myself socially at home among the others? And then, sir, in defiance of my resolution the feeling crept in that my *social* visits must be *sought*, and not *demanded;* that if they wished the pastor to visit them socially they ought to go about it pretty much as they do to gain the visits of *any* friend: that he was a *man*, and could not parcel out his friendships and social visits *by rule*, any more than any other man in the community; that a kind and conciliatory manner would go further to propitiate and secure his social visits than all complaints; that his *pastoral* visits might be *demanded*, his *social* visits *never.* And that if his pastoral work was well done, and yet no social visits made, they should seek for the cause in themselves, and cease the disheartening complaint: "*Our pastor does not visit enough.*" Now if this feeling is wrong I am willing to disown it and if there is a way to avoid these troubles I will be rejoiced to pursue it.

Would not a little advice from the older and experienced men upon this point benefit both us and the people?

Allow me to say in conclusion that as far as my determination to be a *pastor* is concerned, "none of these things move me." I not only feel that I am in the path of duty, but I love my work—there is an eager springing of my heart in its performance. My experience is short, but it has shown me abundantly that this blessed work offers honors the brightest and pleasures the purest out of heaven. And although the post is so hazardous that the prudence of an angel would hardly escape censure, yet, O sir, if we utter every word and perform every deed with an eye single to the glory of God, if not on earth, at least in heaven, will not Prudence "be justified of her children?"

ERL.

ALABAMA, April 3, 1875.

The Human Heart.

Fearfully dark and utterly corrupt, the natural heart is the seat of evil and the fountain of impurity; and out of it come all the sin and iniquity of lip and life. Says Jesus: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Paul, to the Galatians, says: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like."—Galatians v, 19.

Naturally depraved and practically wicked, the human heart is necessarily unhappy unless cleansed by the blood of Jesus and made to rejoice with the salvation of God. By nature it is naked, blind, starving, wretched. It is without peace, without joy and without hope. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."—Isaiah lvii, 20, 21. Bad as is the heart in itself, revolting as it is in its outgrowths of sin and iniquity, troubled, unhappy and burdened, nevertheless God has said to every human being: "My son, give me thine heart." He asks it on the ground of absolute right, for he stands related to us as our Creator, Preserver, Savior and Judge.

But why demands he so vile a thing as the human heart?

1. That he may *enlighten* it. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Ephesians v, 14.

2. That he may *convince* it, for by his Spirit "he reproves the world of sin, and of righteousness and of judgment."—John xvi, 8.

3. That he may *pardon* it. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah lv, 7.

4. That he may *sanctify* it. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Hebrews xiii, 12. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—First Thessalonians v, 23.

5. That he may *keep* it. "Thou wilt keep him in perfect peace whose mind is stayed on thee."—Isaiah xxvi, 3.

6. That he may *dignify* it and *make it happy.* "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."—Psalms xxxvii, 4. "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land."—Psalms xxxvii, 34.

7. That he may *eternally save it.* "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—First Peter i, 3, 4, 5. "Though he were a son, yet learned he obedience by the things which he suffered; and, being made perfect, he became the Author of eternal salvation unto all them that obey him."—Hebrews v, 8, 9. "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."—Hebrews ix, 27, 28.

Would any man comply with God's demand for his heart, then must he yield it up *humbly*, for "thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirits of the humble and to revive the heart of the contrite ones."—Isaiah lvii, 15.

The heart must be given to God *believingly.* "He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him." Receiving his word as truth and his Son as our only and all-sufficient Savior, we are to place our heart's trust in God.

We are to give up our hearts to him *unreservedly.* *All* must be given—every faculty and power of the soul—the understanding, the will, the judgment, the memory, the affections, the conscience, all that there is in and of us. We are to hold back no part of the price; the citadel, with all its garrison and stores, is to be given up; every lurking, secret sin of the heart or imagination must be yielded; we must undergo a thorough crucifixion of the flesh, and submit to be purged and purified by the indwelling Spirit of God; in short, we are to make an unconditional surrender to him who says: "My son, give me thine heart."

We are to do this *cheerfully.* "Know thou the God of thy father, and serve him with a perfect heart and a willing mind."—First Chronicles xxviii, 9. The heart must be given to God *irrevocably;* not for any special period of time, but for time and eternity—forever. We must be able to exclaim with David: "This God is our God forever and ever; he will be our guide even unto death."—Psalms xlviii, 14. God's demand must be answered *immediately.* He does not say: "My son, think about this matter; consider whether it be not well for thee to become reconciled to me next year or next week, or when about to die." All God's commands to the penitent are absolute and of unmistakable meaning, and call for immediate, decisive action. "My son, give me thine heart." The verb here is *give;* it is in the *present tense;* its subject is *thou;* it means *thee, young man—thee, young woman—thee, sinner*—thee, whoever thou art, if God has not already possession of thy heart. Delay no longer, but give God thine heart *now;* and by genuine repentance and godly sorrow destroy all means of retreat, and by faith in Christ's shed blood push out boldly for God's throne of grace, where there is mercy and pardon for the asking aright.

"To-day, if ye will hear my voice, harden not your heart."

IDENBURG.

Holiness—A Gift or a Work?

MR. EDITOR: On the above controversy I would simply suggest that if God gave Adam holy principles only, leaving *him* to attain a holy state by practice, how are we to understand the moral status of one newly converted? Only made *good*, but not holy? And will he have to *live awhile* in obedience to these good principles before he attains holiness? If so, where is the error of getting holiness by works? Again, what if he dies right away? Will the bare *good principle* be sufficient? If so, what of the text so often quoted: "Without holiness no *man* shall see the Lord?" Adam was created *neither holy nor unholy!* Why?

Yours truly,

GEORGE W GRAVES.

WALLAHACHIE, TEXAS, March 30, 1875.

Obituaries.

DIED, in Waterproof, Louisiana, on the twentieth of March, 1875, WALTON JACOB HORNBERGER, infant son of Jacob E. and Aurora E. Hornberger. The lamb is taken to the fold.

LITTLE ELMA LAURINTIA, first and only child of Amanda and J. W. Kinadrew, was born November 18, 1874, at Johnston's Station, Mississippi, and died of erysipelas, March 19, 1875, aged four months and one day.

MR. JOHN DENEMAN was born in Wittenberg, Germany, December 3, 1829, and died of pneumonia, in Waterproof, Louisiana, March 15, 1875. He left a wife and six children. Mr. Deneman professed religion and joined the Methodist Episcopal Church South in 1857. His attack was violent and of short duration. He expressed firm reliance on the Savior for salvation, and thus afforded grounds of hope to his friends. Almost the entire community attended his funeral. Services were conducted by the writer.

B. CLEGG.

DIED, in St. Helena parish, Louisiana, December 16, 1874, SARAH D. BIRCH, in the thirty-fifth year of her age. She was the daughter of Jesse L. and Elizabeth Carruth, and was married to W. D. Birch at the age of fifteen. She was a member of the church from her twelfth year till her death. She suffered the pains of consumption, but feared not the pains of death. She said her work was finished, and she desired to depart and be with her Savior. Sarah's faith failed not, "because she judged him faithful who had promised." She leaves a husband, seven children and many near and dear relations on this side the river. May the God of all comfort sustain them, so that they may live right—that when their course is finished they may be among those who "died in faith."

J. W. SANDELL.

MRS. MARY ELIZABETH DOWDEN, wife of F. M. Dowden, and daughter of J. P. and Mary Mitchell, was born in Sabine parish, Louisiana, December 27, 1854, and died October 3, 1874. She joined the Methodist Episcopal Church South in 1869 (her membership was at Holly Grove, Anacoco circuit,) in which church she remained until removed to the church triumphant. From the first hours of her sickness she said she was going to die. Her mother told her she hoped not. "Yes," says she, "I am. The angels are here waiting for me. Glory! glory! Good-by." After this she talked much about death, but without any dread of the future. She was sensible to the last. After directing who should preach her funeral she closed her eyes in death, leaving a bright testimony that she has gone to meet with loved ones gone before.

J. F.

LYDIA EUNICE MITCHELL, daughter of J. P. and Mary Mitchell, was born February 7, 1872, and died December 26, 1874.

J. F.

JORDAN DENSON JOHNSON was born April 22, 1821; married Miss E. M. Roberts, daughter of Rev. James Roberts, December 22, 1842, who died April 7, 1845; he then married Miss E. J. Pounds, October 28, 1845, who died July 17, 1866; he then married Mrs. Julia Standley, September 4, 1866. Bro. Johnson joined the Methodist Episcopal Church soon after his first marriage; was licensed to preach at Darlington, St. Helena parish, La., in September, 1857; was ordained deacon, by Bishop Paine, November 25, 1864, at Crystal Springs, Mississippi; was ordained elder, by Bishop Kavanaugh, at Hazlehurst, Mississippi, January 9, 1869. Bro. Johnson was paralyzed early in January, 1875. He was soon convinced that he must die, sought and found that fullness of God that is necessary to fit us for heaven, was filled with all the fullness of God, and was happy, ready and willing to depart and be with the Lord. He continued to grow weaker, and continued happy in God till the eleventh of March, 1875, when he died in peace.

THOMAS SIMMONS.

SISTER JULIA L. DALLAS, consort of Peter L. Dallas, of Neshoba county, Mississippi, was born in South Carolina, November 5, 1835; was married October 8, 1851, and died, after lingering for many months, of consumption, March 14, 1875. The unvarying testimony of those best acquainted with Sister Dallas establishes the fact of her consistent piety and devotion to Christ. She joined the Methodist Episcopal Church South in February, 1854, and was happily converted to God in August of the same year. For more than twenty years she maintained her Christian integrity, evincing the genuineness and strength of her faith by her patience under affliction. She frequently expressed herself, during her last sickness, as anxious to live for the sake of doing good to her children and others, but willing to abide the decision of God's will. A few days before her death she called each of her children to her bedside and gave them her dying charge. She remained rational to the last, and among the very last utterances that came from her dying lips was this note of triumph: "Glory to God."

D. G. W. ELLIS.

Texas Christian Advocate please copy.

THE following resolutions were adopted by the first Quarterly Conference of Oak Ridge circuit, Louisiana Conference, March 13, 1875:

Whereas, It has pleased God, in his providence, to remove from our midst and from our communion our beloved brother, ALEXANDER S. PIPES, who died December 21, 1874, and who was a steward and trustee of Oak Ridge church; therefore, be it

Resolved, That in the death of our beloved brother the church has been deprived of a faithful and efficient member and officer, and the community of a worthy example of Christian character.

Resolved, That while we lament his loss, we bear our testimony to his worth, and magnify the grace of God which enabled him to lead a useful life, and to obtain victory over the last enemy.

Resolved, That these resolutions, expressive of our feelings, be spread on the minutes of this Quarterly Conference, and that we request the NEW ORLEANS CHRISTIAN ADVOCATE to publish the same.

Resolved, That we assure the bereaved family of an interest in our prayers and sympathies.

J. L. WRIGHT,
D. F. HIGGINBOTHAM,
N. W. JOHNSON,
Committee.

THE undersigned committee, appointed at the fourth Quarterly Conference of North Warren circuit, Mississippi Conference, 1874, to draft suitable preamble and resolutions as a tribute of respect to the memory of Rev. SAMUEL DILLEY, beg leave to offer the following:

Whereas, Death has removed from our midst our beloved and honored brother, Samuel Dilley, local deacon; therefore,

Resolved, That in the death of our brother the North Warren circuit has lost an efficient local preacher, this Conference a wise and safe counselor, the community an honest, upright and Christian gentleman. Truly may we say: "Well done, good and faithful servant. Rest in peace."

Resolved, That we deeply sympathize with his family and relations in their sad bereavement.

Resolved, That a copy of these resolutions be spread upon the minutes of this Quarterly Conference, and that a copy be transmitted to the family of the deceased, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Respectfully submitted,

W. R. BILLINGSLEA,
J. B. HOLLOMAN,
T. R. HOLLOMAN,
Committee.

AT THE first Quarterly Conference of North Warren circuit, Mississippi Conference, 1875, the following preamble and resolutions were introduced, and on motion were adopted:

Whereas, An inscrutable Providence has entered our Quarterly Conference by the hand of death in removing from our midst our highly-esteemed and beloved brother, A. M. CAMERON; he is, therefore,

Resolved, That in the removal from our midst of our brother, this Quarterly Conference has lost a valuable member, the church an efficient steward, the community in which he lived a kind neighbor, the country an active citizen, and his family a devoted husband and father. Truly can it be said of him: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Resolved, That we tender to the family our deep and heartfelt sympathy for their great and irreparable loss; and the greatest comfort we can give is to assure them that their and our loss is his eternal gain.

Resolved, That a copy of these resolutions be spread upon the minutes of this Conference, and that a copy be transmitted to the family of the deceased, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

A true copy from the minutes.

W. R. BILLINGSLEA, Sec.

MRS. SARAH NORRIS, wife of James Norris, is no more. She was born in Selma, Alabama, July 12, 1820; was married June 28, 1836, and died in Autauga county, February 28, 1875.

It is now more than twenty years since I first met Sister Norris. The attachment then formed has increased with added years, and a dying message has induced this humble tribute to the memory of one whose lovely Christian, social and domestic character commanded the admiration and won the love of all. At the session of the Alabama Conference in 1853 our appointment was at Selma. We were met at the boat by Bro. Norris, and to the hospitalities of this dear family and home we were cordially welcomed. These bright spots are never forgotten by the itinerant in a strange land. Sister Norris was then in the bloom of life, lovely in person and manner, while from her sunlit face beamed every womanly and Christian grace. She was a beloved wife, a happy mother of lovely children; but in that household *she* "was the bright particular star." A true Christian, but always timid and modest, she was yet always to be relied on when any good thing was to be done—a heart brimful of sympathy for the wants and woes of others, and a hand ever ready for their relief. The year of her conversion the pastor said that if no other soul was saved, it was worth the year's labor.

Many an itinerant, welcomed and cheered, went forth praying:

"May angels ever guard the home
That gives the wanderer rest!"

for her husband was like-minded in the care of God's ministers. But time took the bloom of youth, and hurried her past its meridian day, to meet months and years of wasting sickness and disease. Consumption had fastened on that delicate frame, and wearisome days and nights were appointed unto her, through all of which her piety was beautiful. During her last months so precious had her Savior become that when by herself she would hold converse, as it were, with her blessed Redeemer. She sent me word she would bear my message to heaven, and tell Mattie—our daughter, who had preceded her—"you are coming and how much you miss her." Her own Willie and Annie had also gone on the returnless journey. Still she waited on till the evening of February 20, when she heard an angel call; and there went up one of the noblest, best and purest spirits of this earth. With streaming eyes we gaze after her, but cannot see the path she trod; but we knew that with her dear Annie

"She will summer high in bliss
Upon the hills of God."

EMELINE HAMILTON.

"I HAVE been young and now I am old, and bear my testimony that I have never found thorough, pervading, enduring morality with any but such as feared God; not in the modern sense, but in the old, child-like way. And only with such, too, have I found a rejoicing in life—a hearty, victorious cheerfulness of so distinguished a kind that no other is to be compared with it.—*Jacobi.*

WHO can measure the power of a great idea? Armies fight in vain against it, and nations yield to its sway.—*Maudsley.*

How to be generous—think of the time when a present of six cents made you feel like an emperor.

The Christian Advocate.

THURSDAY, APRIL 22, 1875.

DAS VEILCHEN.

FROM GOETHE.

Lonely and sweet a violet grew
The meadow weeds among,
One morn a rosy shepherd maid,
With careless heart and idle tread,
Came by,
Came by
The meadow lands and sung.

"Ah!" said the violet, "would I were
Some stately garden flower!
Then I might gathered be, and pressed
One little hour to her sweet breast;
Ah, me!
Ah, me!
Only one little hour!"

On came the rosy shepherd lass
With heart that idly beat,
And crushed the violet to the grass.
It only said: "How sweet!
How sweet!" it said with fainting moan,
"If I must die, to die alone
For her,
For her—
To die at her dear feet."

Old and New.

The Evangelists in London.

The accounts of the work of Messrs. Moody and Sankey in London read like the history of a triumphal progress. At the first day's meeting, it is said, hundreds of persons were turned away from the room, and the same happened on succeeding days. The smallest audience is estimated to have consisted of ten thousand or twelve thousand persons. Other audiences are estimated at sixteen thousand and seventeen thousand. Mr. Moody's discourses are quite fully reported in the religious papers of London. They insist mainly on the necessity of conversion, and are, on the whole, very creditable. At a meeting in Exeter Hall Mr. Moody said: "What they wanted to do was to get the inquirers away from themselves and away from their feelings to the word of God. To tell a man who was inquiring the way of salvation to go home and pray was to do him a great injury. He heard another person tell a young man who was in deep concern: 'If you go to church on Sunday and say your prayers every night and morning you will go to heaven.' Another mistake was to tell people they were converted. Let God tell them so, not man. He believed they had suffered more in that way from their own friends than from anybody else. What they wanted was to bring them to the word of God straight, and tell them what it was to believe in the Lord Jesus Christ. They did not want any 'ism' in the inquiry-room. They left the ministers to instruct them after they believed, but they wanted simply to point souls the way to Christ. The best of the whole work lay in the inquiry-room, and he pitied the man or woman who did not enjoy the luxury of leading a soul to Christ."

The same evening, at Agricultural Hall, Mr. Moody preached from the text: "'Seek the Lord while he may be found; and call on him while he is near.' He made an earnest appeal for prompt decision, and called on his hearers to carry out at once the invitation contained in the text. In doing so he rose to greater earnestness and eloquence than on any former occasion. The speaker, addressing the vast audience with all the power of his voice, called out: 'I call on you to come to God to-night.' Turning to the large array of ministers on the platform, he said: 'I ask you, ministers of religion, whether God may not be found here to-night?' The whole body on the platform, as with one voice, replied: 'Yes.' The force of sound took the audience by surprise, and seemed much to impress them. Then the speaker, turning to the large multitude before him, said: 'I appeal to some of you whether you have not found him here?'—to which there were responses from the audience of 'Yes, yes.' Continuing, he added: 'Oh, may thousands in London find him!'—to which many in the congregation responded 'Amen.'"

A correspondent of the *Nonconformist*, who attended the meeting on Sunday evening, March 14, describes the manner of conducting the service as "almost precisely the same as that adopted by the principal evangelical churches in the United States during the progress of revivals, with the exception that the inquirers passed out into another part of the building, separated from the general audience, instead of, as in America, going to the front seats, or 'penitents' benches,' as they are called, in front of the platform. Mr. Sankey's singing is very sweet, and, although there is no polished art or culture about his style, I should imagine that it is admirably adapted to the purpose he has in view. Both men seem thoroughly in earnest, and I shall never forget a short prayer which Mr. Moody offered before asking those in the audience who wished to be prayed for to stand up. His voice fell almost to a whisper, though you could hear every word spoken, owing to the solemn silence which prevailed. It was like that of a man struggling with the divine Being. At length, in a louder and almost indescribable tone, he said: 'Speak, Lord!' A short silence then prevailed. When Mr. Moody came forward to ask persons to rise I saw by his countenance that he was laboring under intense emotion. An expression of hopeful expectancy was, however, to be clearly traced in his features when his appeal was favorably received, and as one after another rose he repeatedly said in grateful tones: 'Thank the Lord!' 'This is indeed an answer to prayer.' While encouraging those who had remained to rise, he plainly intimated that he did not wish any to go into the inquiry-room who had not quite made up their minds to be Christians."

Mr. Dale, an eminent Congregational minister, spoke at a meeting the next day, saying, with regard to the statement that Mr. Moody's converts were not genuine ones, that "his testimony was that he had very rarely seen clearer and more definite evidences of the presence and power of the Spirit of God in the hearts of men than in the case of those converts. He did not think they would all stand; but he saw no reason why more of them should fall away than those converted by any other Christian ministry."

Says the *Christian World:* The requests for prayer are exceedingly numerous, so much so that they have to be classified, and are read out in the form of brief descriptions, each covering a number which come within the same category. So many "wives for husbands," "mothers for daughters," "sisters for brothers," are among the formulæ adopted; and when Mr. Moody has read out the requests he has done so with a felicity and force which have made this part of the service very effective. Mr. Moody expressed his belief that one thousand people had been converted in Liverpool, and that the work was, in fact, just commencing in that town. Lord Cavan read a letter from a friend in Glasgow, testifying to the reality and continuance of the movement in that city.

Dr. Cumming, speaking of Mr. Moody in one of his sermons, said he was particularly struck by the facility with which Mr. Moody contrived to select a verse from the Bible, and then to turn that verse about in every conceivable position, exhibiting, as it were, the various facets of a diamond. He felt they would be successful in their mission, and he strongly condemned those clergymen who found fault with them for being laymen, fearful lest they should encroach upon their preserves.—*Methodist.*

A Perfect Woman.

BY THE REV. J. L. BOSWELL.

"A perfect woman, nobly planned,
To warn, to comfort and command;
And yet a spirit still, and bright
With something of an angel light."

"A perfect woman! Tell me where you can find her?"

Not in the land of the living, my curious friend—of course not! One such there was, but she has been dead these twenty-five hundred years, and left no daughter who was her equal. Her sepulcher is unknown, and it is in vain at this late day to make a pious pilgrimage in search of it. But we have her full-length portrait taken when she was in her glorious prime, and in colors which time will not dim nor accident destroy. A copy of it is in your house, my friend, laid away, it may be, on some neglected shelf. If so, take it down and look upon it.

It is the picture of a Jewish matron. She is a lady of wealth, and her husband is a leading statesman in the city where he dwells. He is well and widely known among the elders of the land. Children are in the house, and hired servants, and sometimes guests, and among them all she moves, a presiding genius. She has neither time nor disposition to pace a public platform and talk about a woman's mission, and talk and talk and talk until her nervous system is impaired. She has her work—a noble work—and quietly and sensibly she does it. Her heart is with her husband and her children at her home, and there she dwells content and happy. Strange this may seem, yet true; for she was a Jewess, and lived not in these wiser times, but very many years ago.

Good health she has, though she is wealthy and refined; strong and vigorous, though more than forty years of age. She has no need of patent medicines; for (mark this) she rises early, she works steadily, she puts her trust in the Lord, and in consequence she keeps a calm and even temper. She lived in the golden age when it was the fashion for a woman to be healthy. Perhaps had she lived now she would have violated every law of healthy living in dress, food and exercise—grown pale in overheated rooms—sat up the night long in fashionable parties, and then, a confirmed invalid, marvel at the inscrutable decree of Providence which permits her to be afflicted! Sickness is sometimes one's misfortune, and sometimes it is one's fault!

This perfect woman is a model housekeeper and "looketh well to the ways of her household." She did not marry for a support. It was never her desire "to eat the bread of idleness." Perhaps in her early education she was taught, among other fashionable "accomplishments," that of keeping a house, and of cooking a meal which would be worth eating. No doubt—for they had not modern civilization—young women of the wealthy classes were taught that which had some faint reference to their work in after-life. This woman is not ashamed to put her hands to the spindle and the distaff. She was skillful with the needle, as was seen in the "coverings of tapestry" and ornamental "girdles" which she sold to the merchants. She arose at early candlelight to arrange for the work of the day. Not only would she say to the servants, "Do this," but she was able to teach them how to bake a loaf or roast a joint. She was thoughtful of their welfare, and of course they tried to please her. She "giveth meat to her household and a portion to her maidens," and the "portion," you may be sure, was large enough to satisfy their hunger. She treated them kindly, as though they were human beings, members of her family, and not animated machines, hired and expected to work harmoniously at $10 a month. Rather strange her conduct was for a wealthy lady thus to be a household drudge; but then remember she was a Jewess, and lived very many years ago.

Though she loved her home, yet she did not always stay there. She considered her mansion in the city was her home and not her prison. Sometimes she went abroad. Not indeed to retail gossip from house to house, under the charitable pretext of "making calls;" nor yet to spend the precious hours in cheapening in the shops the costly finery which she never meant to purchase. When she left her home it was generally to go to the temple, for "she feared the Lord," or to the abodes of the poor and the sorrowing. "She stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy." She was full of generous sympathies, and in her the poor always found a friend. Faithful at home, she would yet find time, or rather make time, to gather with the "great congregation" in the solemn services of the sanctuary. Religion was to her strength, comfort and joy.

"She openeth her mouth"—else she would not be a woman!—"with wisdom;" that is good; and "in her tongue" is—what? Not foolishness; but "the law of kindness."

Let such a woman talk—she talks to some good purpose. Blessings on a woman's tongue—when its notes are not discordant, but low and sweet, touching the hearts of all who hear, like the breathings of an angel's harp!

Well, this perfect woman has her reward. To be sure, her life is a life of self-sacrifice; but sacrifice is sweet when prompted by love. She is in comparative obscurity; but that is to her no evil. The world does not know her virtues nor praise her; but better than the world's praise is the fact that "the heart of her husband doth safely trust in her," and "her children arise up and call her blessed." In them she lives, and is content to live, till her work on earth is done, and she calmly goes to her rest and to her reward on high.

Oh! if all the matrons in this age and land were such as she, how strong would be our homes; and then, of course, how great and glorious would be the nation and the church. But this woman! Alas! she belonged to a ruder age than this which is so highly polished. She was a Jewess, not a Christian, and she lived many, very many years ago.—*Methodist.*

Achan.

The reader will notice some striking points of analogy between this case of Achan at the opening of the Canaan dispensation, and the case of Ananias and Sapphira at the opening of the Christian age. Covetousness, the love of money, was the root-sin in each case. The demand for fearful judgment and vigorous retribution in the outset to head off a great temptation and to protect the people of God in scenes of fearful peril constitute yet other points of obvious analogy. There are times and seasons when justice of the sterner type toward individual offenders is the only real mercy to the masses.

In regard to the case of Achan, it is within our limited vision to see if we will that the Hebrew people were in most critical circumstances. They were just entering upon a scene of great and searching temptation. The people and cities of Canaan were rich; the Israelites were poor. Canaan had the resources of a somewhat high civilization; gold, silver, vessels of brass and of iron; goodly Babylonish garments—all dazzling before the eyes of a people forty years in a barren wilderness, and antecedently four hundred years afflicted in Egypt. Now suppose the Lord had given them free license to plunder, to steal and hide, and appropriate all they could lay hands on! This movement for the conquest of Canaan would have become a savage, plundering, marauding expedition, not a whit above the demoralizing wars of all barbarous tribes upon nations largely in advance of themselves in wealth and luxury. Could the God of Israel become a party to such a war of plunder? Would such avarice and theft and selfishness have improved the morals and the piety of the children of Israel? Would such license to his people have inured to the honor of Israel's God? And yet further, these fascinating spoils—these glittering prizes of gold and silver, and these ornaments of the cultured Canaanites—were linked in on every hand with idolatry. Art and wealth, in Canaan as in every other heathen nation, lent their power to augment the attractions toward idol-worship. If God would shut this floodgate of idolatrous influence sharply down, he could not have done less than he did in the case of Achan—make the first offender a fearful example of severe and terrible but just and righteous punishment.

Yet further, the utmost pains were taken to have this matter well understood beforehand. The preliminary precautions ran: "And ye in any wise keep yourselves from the accursed thing, *lest ye make yourselves accursed* when ye take the accursed thing, and make the camp of Israel a curse, and trouble it."—vi, 18. The sin of Achan had, therefore, these points of highest criminality: (a.) It was a "presumptuous sin," against known and most explicit prohibition, and in contemptuous defiance of God's authority. (b.) It was sacrilege—*stealing* from God; taking property that was devoted to God by special stipulation. To this it may be added that all the wealth of Jericho and the city itself fell into the hand of Israel by special miracle, wrought of God under these express stipulations.—*Cowles.*

MR. SPURGEON'S COW.—My grandfather was a very poor minister, and kept a cow, which was a very great help in the support of his children—he had ten of them—and the cow took the "staggers" and died.

"What will you do now?" said my grandmother.

"I cannot tell what we shall do now," said he, "but I know what God will do; God will provide for us. We must have milk for the children."

The next morning there came £20 to him. He had never made application to the fund for the relief of ministers; but on that day there were £5 left when they had divided the money, and one said: "There is poor Mr. Spurgeon down in Essex; suppose we send it to him." The chairman (a Mr. Morley of his day) said: "We had better make it £10, and I'll give £5." Another £5 was offered by another member, if a like amount could be raised to make it up to £20; which was done. They knew nothing about my grandfather's cow; but God did, you see; and there was the new cow for him. And those gentlemen in London were not aware of the importance of the service which they had rendered. *Spurgeon.*

Sensible Nonsense.

Archdeacon Hare has somewhere expressed the opinion that, as the next best thing to a very good joke is a very bad joke, so the next best thing to a very good argument is a very bad one. In both cases the extremes meet; the exquisitely good and the deplorably bad rest on nearly the same footing; it is only mediocrity which is "tolerable, and therefore not to be endured." For example, an Oxford scholar, meeting a porter who was carrying a hare through the streets, accosts him with this question: "Prithee, is that thy own hare or a wig?" It is impossible to excuse this, and impossible to help chuckling at it. Its very lameness—the limping in one leg—which would be objected to by a carping, laughter-proof critic, constitutes its great beauty. So in argument the self-same result which a fine piece of logic accomplishes regularly, by square, rule and compass, is now and then reached by its misshapen brethren *per saltum*, as a piece of luck. Could any syllogism in mood and figure be more convincing than the peasant's ludicrous logic: "How good of God it was to put Sunday at one end of the week! for, if he had put it in the middle, he *would have made a broken week of it!*" Again, who does not yield to the irresistible though comical reasoning of the tenant of a leaky house, who was asked during a rain-storm why he did not have it newly shingled: "Because," said he, "it is raining." "But why not repair it during the pleasant weather?" "Because there is no need of it." Some of the best thoughts in literature are those that thus limp in their logic, being absolute paradoxes; as, when Story says:

"Of every noble work the silent part is best;
Of all expressions, that which cannot be expressed."

Ben Jonson thought that when Shakespeare made Cæsar say,

"Cæsar never did wrong without just cause,"

the great dramatist made "the foremost man of all the world" utter nonsense; and so it might be in another man's mouth. But could anything else so fully express the mighty self-centered ambition—the enormous self-reliance of the man—as this assumption that Cæsar's needs had power to change the aspect of things, so that a thing which, coming from another, would be wrong, yet coming from *him*, an exceptional, godlike man, would get an impress of right?—*Chicago Alliance.*

BAD AS PAGANS.—Pope Pius the Ninth appears, says the New York *Observer*, to regard the Protestant churches and schools in Rome as worse than heathen temples. He has never happened to be in any land where Protestant truth and liberty are the molding elements in society, and he is perhaps to be pitied for his profound darkness, as much as blamed for malignant opposition to that which is good. But read what he has said. In an allocution addressed to the parish priests of Rome on the fourth ultimo, after remarking that there are now no temples at Rome consecrated to Jupiter, Mercury or Venus, he said:

"But, after all, this is not much. There are Protestant churches. If it may be said that they are less dangerous, they are nevertheless a motive for much affliction. At Rome, chosen by God to be the capital of the great Catholic family, ennobled by the blood of the martyrs—at Rome, justly adorned with the title of mistress of the truth—within the walls of that Rome where the majestic temples of the Christian religion rise, one cannot see without grief the establishment by the side of these temples, of halls and meeting-places, where it is pretended to render to God the worship rendered to him by heresy, which is a revolt against God himself. But what above all ought to excite your zeal as pastors of souls is the opening of certain schools, where, generally speaking, impiety rules as mistress, and seeks by all means to corrupt childhood and youth. To prevent the consequences of so great an evil you must employ all the means of which you can dispose, to prevent the corruption of so many young souls; for this corruption might by degrees insinuate itself into families and propagate the pest of unbelief."

SPIRES.—It isn't best to be too ambitious; or at least it is well to count the cost beforehand. Every church is inclined to aspire to a spire. But pray consider that it costs. You must make your foundation extra solid, and of course expensive. Then, as you go up, the cost increases in a rapidly ascending ratio. Then it is very liable to get out of repair, and the repairs are inordinately expensive. And the swaying of the spire is almost sure to create leakage at the point where the spire joins the roof. One church in this city has expended within a few years $1,000 on repairs proceeding from this very cause.

And, then, what do you want of a spire? If you want a bell and a clock, a tower will answer every purpose, and be quite as ornamental as the average of spires. If the money burns in your pocket, by all means send it to the church building fund of the Home Mission Society. What would build only a spire for you will build an entire meeting-house in Nebraska.—*National Baptist.*

OUR good minister once said if we were so foolish as to let people laugh us out of our religion, till at last we dropped into hell, they could not laugh us out again.

TRUTH is the strongest of all things, and frankness is but another name for truth. You are not likely to be deceived yourself when you never deceive others.

ALL men who do anything must endure a depreciation of their efforts. It is the dirt which their chariot-wheels throw up.

WHEN all other sins grow old avarice is young.

Religious Intelligence.

ACCORDING to Dr. Quint—the best authority—the Congregationalists in the United States number 330,391—a net increase over the previous year of 6,712. There are 7,614 Congregational churches in the world.

THE Methodist Episcopal Missionary Society received $703,855 during the past year, of which $25,000 were devoted to office expenses. It therefore costs but three and a half per cent. to carry on the business of the society.

THE Ultramontane *Pfalzer Zeitung* says that in case of vacancy of the papal see Prince Bismarck would use all his influence to have Cardinal Hohenlohe elected, and that the governments interested in the matter would accept this choice, as the secret documents of the Arnim trial prove.

THE Moravian Church in this country numbers 8,705 communicants, and increase of over 400 during the year. Including children and non-communicants, the strength of the denomination is 15,300. The 75 churches are located mainly in Pennsylvania, Ohio, Illinois, Wisconsin and Minnesota.

MILITARY conscription does not seem to work uniformly in the Turkish empire. Among the Nusairis, that heretical sect of Mohammedans (if they are Mohammedans) in whose midst the Reformed Presbyterians have a flourishing mission, the proportion of persons liable to conscription is 1 in 180. There are 12 Nusairi Christians, and 8 of these have been conscripted.

THE interest of the Greek Christians in the Protestant mission services at Damascus continues, according to recent reports, unabated. The native Christians of the United Presbyterian Church have been greatly stirred up to evangelistic labors. In view of these enlarged opportunities, A Bible book store and reading-room has also been opened in the most important bazar of the city.

THE little steamer Elbingowan has commenced her missionary service along the New Guinea coast and the islands between New Guinea and Australia. The connection between the European missionaries at Cape York and the Polynesian teachers employed in the mission is now more regularly kept up. The natives, so dreaded by shipwrecked sailors, continue friendly. As yet there have been no conversions.

SOME English and a few American residents in Italy are interested in the project of putting up a memorial chapel at Pra del Torno, a historical locality in one of the Waldensian valleys, which was the scene of conflict and brave endurance on the part of the faithful Vaudois people during their long persecution. A chapel is, moreover, very much needed there for the convenience of the peasantry, whose nearest church at present is several miles distant from that point.

AN English paper, alluding to Mr. Moody's visit to a large English town, says: "The hall where the meetings are held has been provided with nine thousand chairs. It may seem incongruous to say that a person is more likely to be converted in a chair than on a seat without a back, but this is really so, for if he be sitting in an uncomfortable position it is impossible that he should pay the same attention, or yield himself to the influences around him in the same degree that he would if his attention were not distracted by his physical discomfort."

THE flourishing station of the Church Missionary Society, Metakahtlah, is situated on the borders of Alaska. Indians from this American territory have visited the station and have shown great interest in the gospel. From the islands, four hundred and fifty miles to the north, earnest appeals have been made to be taught as the Tsimpheans are at Metakahtlah. The Greek Church formerly had missionaries in Alaska, but has recently withdrawn them. The Roman Catholics have one missionary stationed in that country. The Protestant societies are as yet unrepresented.

SOME months ago we gave an account of the intense evangelistic efforts which marked Rev. Mr. Schlater's work among the Kaffirs. Summoning all the Christian talent of his congregation, the missionary took one kraal after the other by storm, gathering classes of inquirers as the result of his protracted meetings among the heathen. During Mr. Schlater's absence in Scotland Major Malan, an enthusiastic Christian soldier, has had charge of his six stations. Recently he united them in a two days' conference, very much like those which have been held in England, and there was evident presence of the Holy Spirit.

AN English exchange says that in Hull, England, a holiness association of clergymen and dissenting ministers is formed to converse on subjects pertaining to the higher life. Clergymen in the country round are members of the meeting, and one sometimes rides from a distance of eighteen miles this winter season to be present. In the meetings the greatest interest, concord and unity exist. In March a special meeting was arranged to be held. In the meantime special services were to be held on Sunday afternoon to reach the masses without. The services were to be conducted jointly by a clergyman and a dissenting minister. There are composing this association sixteen clergymen and twenty-five ministers of all denominations.

THE receipts of the Wesleyan Missionary Society for the year 1873 74 amounted to $832,292. The missions of this society in Europe, India, China, West Indies and South and West Africa in direct connection with the home committee in England had 256 circuits, 332 ministers, 7,125 other agents, 73,700 church members, 7,279 members on probation and 68,221 scholars. Other missions of the society exist in connection with conferences in France, Ireland and various British dependencies. In these missions there are 652 circuits, 881 ministers, 3,506 other agents, 99,851 church members, 9,289 members on probation and 193,702 scholars. The Wesleyan missions are perhaps the most difficult ones to tabulate, as even in heathen countries a large proportion of their membership consists of white settlers and their descendants.

THE Richmond *Whig* says that Virginia has the only asylum in this country, or in the world perhaps, for insane people of the colored race. It has at the head of it as superintendent a gentleman of the first instincts of benevolence, highly intelligent, and who has enjoyed and utilized the advantages of the best medical schools in Europe as well as in his own country—a native Virginian, too, who knows the colored man from experience, sympathizes with him in his afflictions, and cares for him in his derangement as tenderly, and as studiously as though there were no difference of complexion between them; and he is ably assisted by his efficient associates in the discharge of the duties of the institution. While abused by theoretical philanthropists for want of humanity to the blacks, Virginia has shown herself practically their superior in justice and kindness, and in the exercise of charity to the colored people.

MENNONITES.—This religious sect originated in the sixteenth century, taking their name from Simonis Menno, their founder. They reside principally in Holland, Prussia, Russia, Canada and the United States. In America they have some 300 ministers, 500 congregations and 75,000 communicants. One of their distinguishing tenets is that it is wrong to fight, and they refuse to perform military duty. Those in Russia were promised exemption from this, but recently an imperial ukase has gone forth, which puts an end to this exemption. Hence, to avoid being dragged into the Russian army and compelled to do that which their Bibles and their consciences testify is wrong, large numbers have decided to emigrate to the United States, and the year 1875 will witness quite an accession to our population from this source. They will not only be peaceable citizens, but valuable members of the commonwealth in other respects, and it is to be hoped that the day is far distant when our government will, by a foolish military policy, drive them from our shores as the Russian government is now doing from theirs.

KURUMAN, so closely identified with the labors of Robert Moffat, is the outpost of Christian civilization in central South Africa. It is a welcome refuge for the travelers coming back from the wilds of the interior. Here the English postal service reaches its furthest station, and from this place the isolated mission posts farther north are supplied. At Kuruman the gospel maintains its hold upon the Bechuanas, and from this center it is carried to the ever-changing homes of the neighboring tribes. The most recent reports show that successful resistance has been made to that South African curse—intemperance. The quiet progress of the gospel among the Bechuanas contrasts strongly with its utter failure thus far among the Matabele, four hundred miles further north. Here the London society has had its station (there are now two of them—Inyati and Hope's Fountain) for ten years. A recent visitor sees no sign of success among these stubborn and warlike people. They respect the missionaries, declare their message to be good, but assert that it is quite impracticable for a Matabele to be a Christian. And indeed it can be said with truth of their political customs and social laws that evil is their good, and good their evil. It is to be hoped that the Matabele are not fair specimens of the natives of the far interior, around Nyassa, for which missionaries are about to start out, under the impulse which Livingstone gave for the latter region, as at an earlier period he did for the Matabele.

THE mission of Messrs. Moody and Sankey to London opened not quite so auspiciously as we might wish. Their services in other cities have certainly attracted great attention among Christians of all denominations and their value is generally recognized. Indeed it seems as if a religious awakening were inaugurated in Great Britain such as had not been experienced since the time of the Wesleys. On going to London Mr. Moody addressed a circular to about three thousand five hundred of the "clergy and ministers" of the city, asking a conference with them, at which he would lay open his work before them. The meeting was attended by about two thousand, and the direct and sensible replies of Mr. Moody generally gave much satisfaction. He explained that he was but a lay preacher, that his was a work of awakening only, that he gathered no converts into churches, but that he wished to turn over the inquirers to the clergy to instruct and receive. All went pleasantly till a clergyman, who with engaging frankness described himself as a "red-hot Ritualist," demanded to know if he and those who shared his views would be at liberty to take a part in the work of the inquiry-rooms; also whether the converts who happened to belong to their congregations would be sent to them for further spiritual advice and guidance. Mr. Moody refused to take upon himself the responsibility of giving a reply to this question, saying its decision would be left to the committee. The chairman was appealed to; but he also refrained from giving a definite answer. This led to much confusion, and Mr. Moody's evasion was unfavorably commented on. Otherwise the impression of the meeting was good and the first public meeting reported was a success. The Ritualists were proposing to enter heartily into the services, and indeed they have hitherto held successful revival-meetings in the metropolis. The Agricultural Hall has been secured from the first of March for ten weeks, at £50 a week; also Exeter Hall for two months, for the daily prayer meeting. The city has been divided into four sections, and Messrs. Moody and Sankey will spend a month in each.—*Independent.*

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In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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Spiritual Health.

Bodily health occupies the thought and solicitude of people because their comfort, success and life depend upon it. None are content to lead a sickly existence, or to allow the inroads of disease if they can be helped. Health is the greatest of earthly blessings, and there is reason beyond mere courtesy which prompts the inquiry concerning the physical welfare of our friends. The Christian will be even more watchful over the condition of his soul than of his body. There is infinitely more at stake, and it is an interest that lies as near to his consciousness as any that belongs to the outward man. Any one whose spiritual life has opened into conversion and assurance, and who realizes the importance of perseverance until the crown is gained, will be solicitous about the state of his heart.

It is even more liable to disorder than the body, and is more easily affected by unfavorable conditions. There are few in perfect physical health, even among those who usually claim to be well. Of how many can it be said that they are healthy Christians, living up to their privileges, and that they are in a wholesome and sound condition? We habitually speak of good Christians and of poor ones, of those that are weak and of those that are strong. And so it is. There are degrees of spiritual vitality, there is arrested development, there are deformities, there is prostration and symptoms of ailing, more or less serious. The fluctuations in the spiritual are nearly as well marked as in the physical. There are some who have a uniform and robust career, and whose path is progressive as the shining light. But with the most there is a sad mixture of light and shade, and a variable and inconstant experience. Christians feel that it is not altogether well with them. They are not dead, neither are they fully alive. Faith is weak, the affections are sluggish, the temper is not sweet; the eye is not altogether single. There is hope of being better some day—that it is a temporary indisposition that has happened to them—but their state is not satisfactory.

How may Christians be well? What are the laws of spiritual health? We might inquire into their diet. Much depends upon the nourishment. The soul must be fed or it will be puny and waste away. Christ is the bread of life, and his truth is the meat. Then there is milk and strong meat. Milk will do for babes, but meat is needed for older souls. The Bible must be studied, Christ in all his offices must be appropriated, and there must be a generous reception of the doctrines of salvation. The question should be asked: What am I feeding on? Am I eating the daily bread which God provides? Too many souls are sickly and dying for lack of food. They do not read their Bibles, they are hopelessly pining and falling into an incurable marasmus, because they are ignorant, and neglect the teaching and stimulating nutriment which sound doctrine affords. Thousands of professed Christians are dying of voluntary starvation.

Exercise is the next thing to diet. There can be no bodily health without it. The lungs must have free play in the open air, the muscles must be strengthened and developed by use, and the whole system must be toned up by the sunshine and the abundant oxygen of out-of-door life. Shut a healthy man up, and he falls into morbid frames of mind, and all the organs become deranged. The Christian must have exercise. His religion is not for the closet only, nor for the quiet recesses of his own heart. It is not a thing to be altogether expended in meditation and in selfish enjoyment, but it must be put to work. No Christian soul can be in health unless engaged in active duty. The spiritual tone may be low, the flame of love flickering, and comfort almost gone. Go to work for Christ and you will feel better. Stir out into the open air, take a good sweat of cross-bearing in some form, seek out the sick, find a Sunday school, take hold of a weak church, pay your dues to the preacher, determine to do something for God, and, our word for it, you will feel like another man. Young converts go back to the world because they never really go into the church. They do not break the ice at once and enter heartily into the prayer meeting, and take a personal part in the exercises—they neither sing, pray nor speak. They do nothing, and they soon come to nothing. Exercise is a grand condition of spiritual health. Many are fighting the devils of hyppo and doubt and depression in their closets and in their secret heart, who would vanquish the whole legion of tempters by giving themselves to honest and thorough hard work in the service of Christ. No work, no health of soul is the rule.

How can we be well? Eat the strong meat of the gospel, live much in the open air of religious labor, and attend to all the minor means of stimulating and nourishing the spiritual life. How much do we study the word of God, how much do we pray in secret, how much reading in the way of solid religious books? Christ is able even to the uttermost, the grace of God is sufficient, the Holy Spirit is ever ready to impart life and assurance. But without secret prayer, without knowledge, without the diligent improvement of every appointed means, the soul will languish, and in the end it may perish. Take care of the health of the soul. It must be kept at its best to be of much account for usefulness, and to be in a condition to resist the invasion of temptation and sin. A slight cough is not much in itself, and the flush on the cheek may not be hectic, but the tubercles may be forming. The diseased spot may be nothing, and it may be the beginning of those cancerous roots which shall spread and consume the body.

We have only indicated some of the conditions of spiritual health but above all of these is the Healer himself. There is balm and a physician. We can never be well until Christ has cured our sin-sick souls. If not in health, go to him. If you have relapsed, go to him as at the first. No one can heal himself, none can cure the leprosy of sin but Jesus. Wash in the Jordan of the atoning blood, and then live by faith in the Savior. "Wilt thou be made whole?" The Redeemer is ready to save; he is able, willing. The cleansing blood, the healing power, the unsearchable riches! Think of these things, and be well—be restored to perfect soundness.

Work for the Church.

Religion to some people seems to consist in feeling and enjoying the good things of the gospel. A man embracing religion with this view of it will settle down into a *receptive habit* of mind and heart, and the only satisfaction he will find will be in devouring the truth without digesting it. He will be quick to receive everything good—slow to give out anything. He will stand upon a corner in an "attitude of receptivity" to catch the blessings as they come from "both ways." All the blessings of grace appear to be intended for him alone. Religions gravitation moves everything by the centripetal force. The center is himself. Like an Argus, he watches with his hundred eyes for religious enjoyments. Like a Briareus, he reaches with his hundred hands for every favor which religion brings. The effect of such a view of religion dwarfs it to a very selfish principle. The result of such a practice of religion causes it to degenerate to a mere emotion. Such a man appears to be a bottomless receptacle, into which all the blessings of religion flow—out of which none of them ever rise. We look at him and wonder what can be the matter with him. He is in the exact condition of a gluttonous gormandizer. By his habit of ever receiving and never giving out, always devouring and never digesting, he has unfitted himself for the noblest, highest and most beautiful sphere of Christian life. As the man who reads books and magazines and newspapers by the thousand dissipates his mental power and hinders its healthy development, so the man who is continually receiving spiritual lessons and blessings, without imparting them to others, dwarfs his religion to a mere feeling of complacency, and in the highest form of Christian life he is a mere cipher. In the sphere of Christian work, where success depends upon rapid action and earnest effort, he is not only a cipher, but he is a cipher that is very much in the way. The clear teaching of the word of God reveals the religion of Jesus to us as an aggressive force, pushing itself out in all directions. It is a principle which proposes not only to create enjoyment in the soul, but to map out the work of probation, and to govern the conduct and regulate the aspirations. The success of this aggressive power of religion does not depend upon what a man *feels*, but upon what he *does!* Methodism has long ago throttled "that enthusiastic doctrine." Success here, as well as elsewhere, is attained by work. Strength is won and increased and enlarged by action. When a man bows down in humility at the feet of Jesus and receives his pardoning grace, and then rises up with the determination of the prophet throbbing with every pulse of his being, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth," he begins to enter upon the highest plane of Christian life. The highest form of religion is to put forth persistent effort to make others the recipients of its blessings. The most efficient Christian life is that which gives out what is received. It not only accepts the favors of Heaven, but, having tasted of their sweetness, scatters them to others. It is not merely passive under the influences of God's grace, but it is active under the constraining power of Christ's love. It acts with a contrifugal force, sending every blessing it receives out in search of some more needy soul. It "casts its bread upon the waters"—upon broad, deep, strong streams—and it flows on and out to feed many hungry hearts. With winning condescension it stoops to

"Little deeds of kindness,
Little words of love."

This is the highest type of religion. This is the kind of religion that was exemplified so gloriously in the life of Jesus. We might say it is the mighty tide of the ocean of God's love flowing out in grandeur and washing all shores. We might liken it to the sun, flashing away the darkness by his rising, spreading life and joy by his walking through the heavens—going down in a splendor which ravishes the soul. We might compare it to a dripping cloud scudding along and dropping fruitful showers in thirsty places.

Reader, would you have your life to be such? It is attainable only by personal, persistent effort to do good. When you have converted self into a channel through which the blessings of religion may flow on to others, then you may look for the grandest experiences of your probation—then you will have the keenest perception of what Jesus meant when he said: "It is more blessed to give than to receive."

Chrysostom.

The proper name of this eminent writer and pulpit orator was John; but such was his fame as an orator that he was called, "*Chrysostom*, the golden-mouthed." He was born A. D. 347, at Antioch. He was blessed with a mother eminent for her piety and intelligence. Anthusa had so many virtues that she commanded the admiration of heathens. Libanius, one of the most distinguished representatives of the heathenism of the period, exclaimed, in allusion to this noble woman: "Ah, gods of Greece! what wonderful women are among the Christians." Anthusa became the wife of a man of high military rank, but became a widow at twenty, and devoted her life to the Christian and intellectual rearing of her son. Libanius, his teacher, regarded Chrysostom as his best scholar, and desired that he might be his successor as a professor of rhetoric or forensic eloquence. Chrysostom entered upon this rhetorical career, but soon broke with the world, and resolved to consecrate himself to the duties of religion. He was formally received into the visible church by Meletius, Bishop of Antioch. His first impulse, like most of the cultivated and ardent young Christian men of that age, was to embrace the monastic life. Many of the most distinguished divines of that age and its immediate predecessor had given to this mode of life the influence of their illustrious names. The theory then was that a Christian man could give a nobler and more potential example of the purity and blessedness of Christianity in the self-denying life of the monk than by any other means. He could pour contempt upon the vanity, hollowness and insufficiency of material and temporal things, and show forth the higher and more enduring blessedness of communion with God. His mother had the wisdom and the power to defeat this mistaken aspiration. She took him by the hand and led him into the room in which he was born, and by tears and remonstrances entreated him not to leave her. Moved by filial gratitude and love, he yielded to her wishes. After her death Chrysostom spent some years in monastic retirement, and maintained his ascetic habits through life; yet he devoted most of his days to active usefulness.

He seemed to have little ambition for church offices. While he was but a reader in the church at Antioch his merits pointed him out as the man for the bishopric; but he evaded the election by some sort of ruse which he justified on the ground that the good end he sought justified the means. The Oriental people have never had as nice and conscientious conceptions of the inviolable sacredness of truth as the Western Christians have understood the Scriptures to enjoin.

After the death of his mother Chrysostom escaped from Antioch to some mountains near the city, where he spent six happy years in solitude and study, especially of the Holy Scriptures. His severe study and bodily mortifications damaged his health, and compelled a return to a more active and healthful mode of life. He was ordained a deacon, and then presbyter. He spent some sixteen or seventeen years of his life at Antioch as preacher and writer. Here he wrote his commentaries and homilies. He became quite renowned as an orator.

About A. D. 397 Chrysostom was chosen, without his agency, Patriarch of Constantinople, then the capital of the Roman world. In this distinguished position he labored for several years with happy effect. But his plainness and unsparing rebukes of sin, especially in high places, excited the ire and indignation of the court, especially of the Empress Endoxia, a young and beautiful woman, who despised her husband and indulged her passions. The rising fame of Chrysostom excited the envy of Theophilus, Patriarch of Alexandria, who, though a bishop, was not above the weakness of envy and ambition. This man lent himself to the service of the Empress, and it was not long until occasion was found against the pure and faithful preacher. Chrysostom was deposed and exiled. An earthquake immediately occurring, the people, who revered and loved Chrysostom, believed it was an expression of the displeasure of Heaven at what had been done, demanded his restoration, and in three days after his deposition he was restored to his patriarchal throne. But, as he abated nothing of his severity, he was soon deposed again and exiled; but before he reached his destination he died at Comana, in Pontus, A. D. 407, aged sixty years. But thirty-one years afterward the son of the Empress—Theodosius, the Emperor—brought back his remains and deposited them in the imperial tomb at Constantinople.

Chrysostom was the most eminent of the Greek fathers for his writings and eloquence. One writer claims for him the union of all the oratorical attributes—the natural, the pathetic and the grand. He was a diligent and copious writer. His works comprise some thirteen folio volumes; among them six hundred homilies, reckoned among the best produced by the fathers. But, what is better still, he left the luster of a shining example and the purity of a spotless fame.

W.

Hinderances and Discouragements

MR. EDITOR: Hinderances to the success of a preacher, which may be avoided, are usually the result of covetousness, indifference or neglect upon the part of the church. The manner of his reception in his new field of labor has more to do with his success than the world is aware of, or than we ourselves often imagine.

We are not so much in favor of smoking dinners and social reception parties, and such like spasmodic demonstrations, to be heralded to the world through the papers. These are too exhaustive. We knew a missionary meeting where means were used by which, whether proper or improper, an enthusiasm was gotten up and the people were induced to give; and they gave cotton and money and jewelry, and almost every other imaginable thing. The result was that the church in that community gave no more for years, but made that occasion a sort of epoch to date from when they gave thus and so.

When a preacher is sent to a church, whether it has previous acquaintance with him or not, it should receive him as its preacher, coming properly accredited by the Conference, a party altogether responsible, and then provide for him accordingly. A few practical incidents in the life of a preacher will suffice to show that they have not always been received in this way.

We knew a preacher fourteen years ago, "in the body," who went to his circuit in good time. According to direction, he first found a leading member of the church on the circuit; got there near sundown on a miserably cold evening in January. He was shown into the parlor (by a servant,) which was elegantly furnished; but O how cold! and especially for the baby. They waited; finally the brother and proprietor came in, with heavy brow and anything but sunshine in his face. After the usual ceremony of introduction he said: "I thought we were to have a young man this year." "No, sir; I have a family, as you see." He continued: "This circuit is not able to support a married man, and if I was the preacher sent here with a family I'd leave." He continued: "I supported the preacher and his family last year, and I shall not do it any more." Emphatic! A pause ensued, rather painful, when his wife whispered: "Let's go somewhere else." But it was too late; the night, at least, had to be spent there. On another occasion he went to a circuit where there was no parsonage, and where he could find no place to board. As a final resort he went to a hotel; the proprietor was a lady. He asked for a room and board by the month; she hemmed and hawed, and said: "Why, to board your family would cost not less than $50 per month." "Well," said the preacher, "the question is: Can I get board?" She continued: "Did you know Mr. Jones, a preacher who went from here to California?" He said he did not. "Well," she said, "he boarded with me three months, and left without paying me a cent." "Ah, well," said the preacher, "if that is what you are afraid of I will pay you in advance." "No," she said, "I do not wish it in advance." Like the Frenchman, if you no got 'em me want 'em; if you got 'em me no want 'em. The difference in being acquainted and unacquainted with the preacher and his family was at the end of the first month. She reduced the board bill just fifty per cent. But what heart did the preacher have for his work during all this distrust?

He was sent to still another circuit; advised with the stewards in reference to a house to rent. They accordingly looked and reported as follows: About a half mile from town there is a house which can be had without much cost. There is no kitchen; but then we can have a temporary one put up without much cost; and so we think, upon the whole, that is the best chance. The preacher went to see it; and oh, my! what a chance. A lone room, about sixteen feet square, made of pine logs, with a fence in front about three rails high. He said to himself: "My wife shall never live here." Now he resolved to try his own resources, and soon found a good house, well situated, and already furnished, as the owner had moved to his plantation; but $250 was the least that he would take for it per annum; so he took it and became individually responsible for the payment. It is due the church to say that it paid the rent, all of it; yet it was after they knew the preacher; and he would have greatly preferred never to have seen that log cabin. However, his introduction to his congregation was rather opportune. A good deal mortified at what had gone before, as an introduction to his first sermon to them he said: "I know that you did not want me; neither did I want to come to you; but the Bishop sent me, and I am here. Now I propose this, inasmuch as we are both disappointed: If you will agree to bear with me I will agree to bear with you, and we can surely get along together one year—only one year. The Conference year is short; the work to be done is too important to lose any time."

J. P.

MANSFIELD, LA., March 9, 1875.

BISHOP KEENER left on Tuesday, the twentieth instant, for Missouri. Thence he goes to the meeting of the Bishops at Nashville, May 5, and home again probably by the middle of May.

TO HIM whom the science of nature delighteth, every object bringeth forth good proof of his God.

Texas University.

Rev. F. A. Mood, writing to the Galveston *Christian Advocate*, says:

The continual growth of the number of students at the seat of the Texas University has developed an increasing demand for comfortable boarding places for their accommodation. Since our location here several dwellings for that purpose have been erected and several others enlarged for the purpose. Everything now indicates that we have cause to apprehend that unless our accommodations for students are materially enlarged we will be exposed to loss of patronage at our opening in October next. I need not point out the evils that would follow such a state of affairs.

Good, intelligent, firm Methodists, who know how "to rule well their own household," having means to erect suitable dwellings for the purpose of accommodating students, can find eligible lots proximate to the University at reasonable rates. Correspondence is invited on the subject; or, what would be more satisfactory, visits from parties desiring to engage in this business are desired. I can be found always at the University building.

The church has reason to rejoice at the steady, healthy and safe growth of this tree, I trust, of the "Lord's right hand's planting." Twenty-six counties of the State are represented in our halls, scattered among the six patronizing Conferences. Good order and an excellent average of scholarship obtain among the students. Out of debt, and without the power by our charter to create a debt, the "patient continuance in well-doing" on the part of the church has but to be maintained to afford the sons of Texas all proper facilities for securing higher education.

Our commencement exercises will take place on Tuesday, July 20, the public exercises beginning on Sunday, July 18. To all who still believe Texas to be an educational Nazareth, out of which "no good can come," we say, as Philip said to Nathaniel: "Come and see."

MURDER OF THE REV. J. C. MILLER.—We are shocked, says the Nashville *Christian Advocate*, to hear of the murder of a most estimable minister of the South Carolina Conference, the Rev. J. C. Miller. We deeply sympathize with the relatives and friends of this excellent, ill-fated brother, and hope that his diabolical murderer will be arrested and brought to condign punishment. The Rev. J. Emory Watson, of the South Carolina Conference, writes us, April 6:

"Bro. Miller, the preacher in charge of Cane Creek circuit, was murdered last Saturday morning at about eleven o'clock. Yesterday I saw the spot, which is about three miles from the Santuc depot, Spartanburg and Union railroad. Then I went a few hundred yards further to the house of Mr. Mabry Thomas, where I saw his lifeless body. I left a group of women, members of his flock, weeping in the room where his body is lying. A negro—doubtless a highway robber—was seen following Bro. Miller along the public road. Bro. Miller was shot twice in his breast, and was robbed of his hat, spectacles, watch, pocket-book and overcoat. That community is terror-stricken—women are afraid to go abroad, and parents are afraid to send their children to school. No thunder-cloud that ever rolled across the sky could be so black as is this deed. Bro. Miller was a meek, humble, innocent man. He was a member of the South Carolina Conference. He was a brother-in-law of the Rev. A. M. Chreitzberg, the gifted editor of our Minutes."

MAY MEETINGS IN NASHVILLE.—On Monday, May 3, the board of trust of the Vanderbilt University meets at nine o'clock A. M.

On Wednesday, May 5, the Bishops will meet at their room in the Publishing House at nine o'clock A. M.

On Wednesday, May 5, the book committee will meet at the Publishing House at nine o'clock A. M.

On Friday, May 7, the Board of Missions will meet at the mission-room in the Publishing House at nine o'clock A. M.

On Sunday, May 9, the various Methodist pulpits in Nashville and Edgefield will be filled by the Bishops and other ministers in attendance.

REV. F. A. MOOD, writing to Bishop Keener from Georgetown, Texas, says: "Our brother, Rev. A. G. Stacey, died April 8, and was buried at Austin yesterday, at four o'clock P. M. His disease was pronounced to be rheumatism of the brain. I doubt not it was excessive mental anxiety. He leaves a large and dependent family." Bro. Stacey was a man of culture, an excellent writer and preacher, and an experienced educator. His well-known work, "The Service of Song," is a book of much merit. At the time of his death he was, we believe, president of Austin Female College.

R. W. BLEW, of the *Western Methodist*, gave us a call this week. He reached the city on Tuesday, the twentieth, and expected to leave for Florida on Wednesday. Sorry that our excellent confrere could not tarry longer. Uncle Bob is known by his "letters" throughout our connection, and also as one of the publishers of the *Western Methodist*. We are most happy to have seen him face to face, even for so brief a time.

EMORY AND HENRY.—The commencement exercises will begin on Sunday, June 13, with the baccalaureate sermon by Bishop Doggett. On the sixteenth of June, the closing day of the session, the Bishop will deliver the annual address before the literary societies of the college.

The Overcoat Doxology.

"Praise God from whom"—and all through the congregation there is a general stir to find hats and draw on overcoats, so that by the time those who have nothing more important to do than to join in the singing have come to:

"Praise him all creatures here below"—a number of these same "creatures" are in a deadly wrestle with sleeves and lining by a backward measurement of arms. Much they are thinking about praising the Highest! Their chief concern seems to be that they shall be ready to dart out as soon as the benediction is pronounced, to stand on the sidewalk in front and criticise the people as they come out; or hurry away to some less "tiresome" place. Well, well! and the saints above—"Ye heavenly host"—how pitiably they must look down upon this contest between overcoat and praise to God! Hearing the appeal of a divided, half-hearted congregation coming up from beneath some heaven-pointing spire, is it likely their pure spirits will be wrought into a greater devotion and thankfulness? We need not answer.

What is a doxology for, if not to express gratitude to God? And if this gratitude be felt by only a few, had not the pastor better preach a series of sermons on "The Duty of Thankfulness," or in some way awake those who are careless to a sense of their irreverence? The very words—"from whom all blessings flow"—silence all question as to the duty; and who can indulge much religious sentiment in connection with a mental problem of economizing time?

We believe it to be thoughtlessness principally. The devil has gained some advantage in the souls of believers, and, from making them wander in their prayers toward the last, finally gets behind, begging to assist them on with their overcoats! Indeed! And this is the same spirit of darkness now urging to the shortening of God's time, who will ere long jeer over the too-late repentance of a lost soul. Who shall say but some of these may be among the number of his victims—those who irreverently consider the ordinances of God's house?—*Methodist Recorder*.

THE reaction in Spain toward feudalism and the "dark ages" generally goes on apace. The clerical influence is again dominant. All the liberal measures which the republic set on foot have been discarded and annulled. The civil marriage law has been repealed, confiscated church property restored, the jury system abolished, the schools and entire educational system of the country given back to the control of the clergy, and Castelar's position as director of the higher educational system made so uncomfortable that he has been obliged to resign and quit the country. Several of the foremost professors of Madrid University have been arrested and banished for presuming to petition the King against these reactionary changes. And the government, it is now reported, declares its intention of exiling all professors who protest against the recent educational laws, or who resign chairs on account of their promulgation. How wide the difference between the meaning of the terms "religious liberty" in Germany from what they are seen to mean in Spain! When our Roman Catholic friends adhere consistently to their ideas of civil and religious liberty alike in Italy and Germany, England and Spain, the United States and *Acapulco*, they will then certainly command our respect and our sympathy.—*Advance*.

TYPES AND EMBLEMS is the title of a new volume of sermons by C. H. Spurgeon, and published by Sheldon & Co., New York. These sermons were preached on Sunday and Thursday evenings, and are in the best and most popular style of the noted preacher. The topics are indicated by the title of the volume, and are on the Star of Jacob, The Only Door, A Silly Dove, Our Banner, The Fainting Hero, and like illustrative and figurative subjects. For sale by George Ellis & Bro., New Orleans.

CHRISTIANITY is Christ. Understand him, breathe his spirit, comprehend his mind. Christianity is a life, a spirit.—*F. W. Robertson*.

MARRIED.

BOYD—HIHM.—April 1, at the residence of the bride, on Bayou Waxia, by Rev. R. S. Isbell, Rev. Enos B. Foust, of the Louisiana Conference, to Miss Edith E. Hihm, of St. Landry parish, La.

DUPLECHAIN—BARKER.—March 16, at the residence of the bride's father, on Bayou Waxia, by Rev. R. S. Isbell, Mr. David Duplechain to Miss Sarah J. Barker, all of the parish of St. Landry, La.

THEUS—STALLINGS.—At the residence of the bride's father in Red River parish, La., on the 24th of April, 1875, by the Rev. Philip Allen, Mr. H. P. Theus to Miss Mary B. Stallings.

JONES—PIPES.—By the Rev. John Pipes, Mr. W. R. Jones, of St. Louis, Mo., to Miss Kate J. Pipes, of Mansfield, La.

RESTAURANT.—The Four Seasons Restaurant, kept by John Bosio, Esq., has been removed from the old stand, where it had earned so much popularity as a first-class eating-house, to its present commodious premises at 101 Chartres street, between St. Louis and Conti. The enterprising proprietor has greatly increased his facilities for the accommodation of guests and dining parties. He has comfortably furnished rooms and private dining-rooms at reasonable rates. See advertisement.

"I GUARANTEE ALL MY SHOES TO WEAR AS WELL AS ANY THAT COME TO THIS MARKET."—The above is the language of Mr. Estoup, proprietor of the large and well-filled shoe store at 382 and 384 Dryades street. Call and examine the leather and workmanship entering into the manufacture of his stock, and you will be satisfied. See his advertisement elsewhere.

BRONCHITIS, ASTHMA AND CATARRH TREATED BY MEDICATED SPRAY INHALATIONS.—Dr. J. W. Luffingwell devotes his special and entire attention to the treatment of diseases of the throat, lungs and heart, and has attained a widespread reputation in the use of the medicated spray. See his card in another column. His office is 230 Canal street.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending April 17, 1875.

A—H F Alexander $5, D Appleton & Co, American Sunday School Union, H B Avery, T Y Abernethy, J S Abernathy $16.50, N W Ayer & Son, Thomas Armstrong.

B—W F Beers two letters $1, J W Bryan $30, J L Borden two letters $20, Boatner & Elam, Bourum & Pease two letters, M D Baker, T C Butler, Mrs M A Boyd, R G Bolden $1, L Barnhart $2.50, W H Betts, E W Barber, Henry Bainbridge & Co, S P Bloom $1.50, James B Bethune, H P Bowen, W H Browning, R W Blew, Felix Barnes, Hardett Organ Company.

C—J S Clower, Herman Conant & Co, Thomas F Collins two letters $4, W F Compton, R L Campbell, Alfred E Clay, C W Campbell, Beverly Carradine, Dalley Carter $1.20, W J Cowan $2.60, Claxton, Remsen & Haffelfinger, A G Cassell $1.50.

D—Willis D Davis $4, Ruffin T Davis, F H Donaldson $1.25, A Davis $1.75, Donaldson & Co, George I Dicks & Son.

E—Esterbrook Steel Pen Manufacturing Company two letters $32.10, J A Elliott, D G W Ellis, Joseph R Eads $5, John W Ellison $6.50.

F—E N Freshman two letters $30.40, Fly & Franklin, H W Featherstun $2.25, Enos B Fousl, James O Fuqua $2.50, R French M D $2.50, S Forwood.

G—August Gottschall, Miss Lizzie Gardner, John T Graham $5.50, Malcom M Graham, Gwinner & Bros, W W Gamble $15.35, T A Garrison, E H Godfrey $2.50, James A Godfrey, William Gregg.

H—H G Horton $1, R E Hammett $2.50, William Hart, Miss Hanna Hopkins 25 cents, J O Hale, P E High $1, J D Hayes $7.25, W E Hathaway, D T Holmes, John M Hilliard $5, D M Hudson $1.25, Hitchcock & Walden.

I—Ivison, Blakeman, Taylor & Co.

J—I G John, H F Johnson.

K—Christian Keener $20, J C Kopp, Amos Kendall, Mrs M A Kelsh $11.80, W P Kimball.

L—Lee, Shepard & Dillingham, Thos R Lynch, H V Liddell, George M Liverman, J A Lewis.

M—L Moritz $1.25, L R Moore, W A Moore $1.25, P H Moss, J A Maughan, Morgan Envelope Company two letters, R W Millsaps $2.50, W J Manlden $2.60, Mrs M J Monteith, George W Mathews $1.25, Mrs Annie Morharty 50 cents, William F Mellen, S A Monzingo $10, E B Myers, William M Motley $2, J W McCann $1, Fred Morrison $1, John F Miller, H W McFee $1.50, C C Manning $6.10, John W McMaster two letters $5, W B May, W A Montgomery $1.50, Albert Mason, McFeeters & Co.

N—Mrs Lucy Noble, Wesley Nance $2, R D Norsworthy $2.50, Newark Portable Book Rest Company, Thomas Nelson & Sons, J W Neal, George Nicholson $9.25, J T Newcomer.

O—W P Owen.

P—Poole & Hunt $25, R T Parish, Albert Paddock, Potter, Ainsworth & Co, John S Pierson, Mrs Martha A Prayn, Phillips & Garrett, J C Parrott, H Penn $6.15.

R—J M Reuss $88.75, Miss E E Rives, A H Redford agent, Samuel Raynor, George P Rowell & Co, James W Raney, G W Robinson, Thos Richardson $2.60, H M Ragan $12, J K Randall two letters $10.77, M B Rankin $1, T P Roberts two letters $15, John W Richardson $9, A D F Randolph & Co.

S—W W Simmons 40 cents, H C Slaton, J W Stahl, J W Schermerhorn & Co, I N Soper & Co, John H Sale $2.50, Steel & Avery, H L Selman, J L Sizemore, St Louis Advertising and Publishing Company, John A Smith, Thomas G Stacey, T W Springgarid, W W Smith $8, Mrs Mary A Stevens $4, E G Sloan, E W Simmons, J M Strickland, William Strauss.

T—William H Tutt, S D Terry $1, J H Thompson $1, W M Thornton $1.50, Mrs L Travis $2, T J Templeton $6, It A Timmons $6.50.

U—Thomas J Upton.

V—J A Vance.

W—H O White $2, R S Woodward, J W Whitten, J T Worthy, William Wood & Co, S J Walkley 25 cents, John Waterhouse, Mrs Lan R White $6.50, T B Walden, J Weaver & Co, G R Wilson, Mrs L D Wetmore 25 cents, J S White $35, J G Wolker.

Y—Norborn Young $11.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

LIVER REGULATOR.—A very general complaint, that seems to spare neither class nor condition of person, is seated in the liver. Many with whom begone countenances, despondent spirits and depressed feelings exaggerate every event, until even suicide has been known to result from this morbid condition of body and mind. Simmons' Liver Regulator is said to be a specific for affections of the liver, spleen and kidneys, and that, unlike most preparations, it fully meets the wants of the patient whose liver or stomach is disorganized, and often restores the emaciated and spiritless dyspeptic sufferer to a more hopeful condition of life than he could otherwise hope to attain.

The *Episcopal Methodist* says: "This medicine is acknowledged to have no equal as a liver medicine, and it gives us great satisfaction and supreme pleasure to indorse what skill has developed in securing so valuable a remedy as Simmons' Liver Regulator."

ICE DEPOT.—Messrs. Warner & Childress have established, at 42 Carondelet street, an ice depot for the accommodation of consumers in that part of the city, and as a convenience to commission merchants who order for country customers. Arrangements can be made by families, either through their merchants or directly with Messrs. Warner & Childress, for a regular supply during the summer. It will be well for parties wishing to effect summer arrangements to apply at once. They also propose to supply families in the city. They may be relied upon as honorable and fair dealers. See advertisement.

WE NOTICE that at Gregg's Sewing Machine Depot, 151 Canal street, they are doing a thriving business in spite of the general dullness of the times. This is owing to the care and attention which all orders are given, and the pains taken to satisfy every customer. There is connected with the sewing machine department a purchasing agency, under the management of Mrs. Ada Gregg. Parties in the country, and especially ladies, will find it very convenient to order articles of clothing, fashion, etc., through Mrs. Gregg. For particulars see advertisement elsewhere.

CONFECTIONERY AND ICE CREAM. The establishment of Mr. John Meirer, at 806 Magazine street, will doubtless prove a great convenience to the citizens residing in that part of the Garden District. His cool soda water and mead, fresh pastry and ice cream will be a convenience to those wishing to enjoy these luxuries, enabling them to obtain them without the expense of car fare; which, besides the time occupied in the trip down town, would amount to as much as the cooling drinks cost at their doors.

TEA AND COFFEE DEPOT.—Messrs. Grimes & Co., at 419 Dryades street, advertise in another column their fine stock of coffee—parched coffee, ground coffee—and all the choice brands of teas, and assure prompt attention to country orders.

FASHIONABLE MILLINER.—Mrs. C. Samson, at 605 Magazine street, we recommend as a reliable and faithful milliner. She has just returned from New York with a fresh and complete stock of goods. See card elsewhere.

WORKINGMEN'S GROCERY STORE. This large establishment of eighteen years' standing, conducted by its experienced and enterprising proprietor, J. D. Reel, Esq., offers in purchasers a rich variety of choice groceries at the lowest cash prices, assuring fair dealing, full weight, and the best articles in every branch of the grocery line. Call at his store, 779 and 781 Tchoupitoulas street, and read his advertisement in our columns.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENTS', MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

"IT IS PERFECT" is the brief criticism of thousands of our best music teachers after an examination of *Clarke's New Method for the Piano-Forte*, a work which is rapidly superseding methods heretofore in vogue. Sent by mail for $3.75. To be had at book and music stores. Lee & Walker, publishers, Philadelphia, Pa. up22 H

A DECEITFUL PERSON IS ODIOUS; but to deceive by dyeing your hair so that it cannot be detected is eminently proper. You can do it with Tutt's Hair Dye. Be not deceived; take no other. Sold everywhere. ap22 R

IT IS A TONIC and will strengthen you. Reduce the dose so that it acts as a gentle laxative, and continue on regularly with Simmons' Regulator, and you will become strong and healthy. up22 It

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PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

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HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspepsia, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons, druggist, New Orleans, La. de10 1y

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NEW ADVERTISEMENTS.

GLORIOUS NEWS!

SAVE YOUR MONEY!

If you want to buy SHOES cheap go to

Estoup's Dryades Market Red Store,

382 AND 384 DRYADES STREET.

There you will find the finest stock of Shoes in the country, such as LADIES', MISSES' AND CHILDREN'S SHOES of the very latest style, which cannot be surpassed. No humbug. Please give me a call.

Also a fine stock of GENTLEMEN'S AND BOYS' SHOES. I guarantee all of my Shoes to wear as well as any that come to this market.

The Green Car from the corner of Canal and St. Charles sts. passes the door. ap22 1m

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ESTABLISHED IN 1856.

Workingmen's Grocery Store.

THE BEST or EVERYTHING, GOOD WEIGHT AND HONEST DEALING.

EVERYTHING SOLD AT THE LOWEST POSSIBLE PRICES, AND

Exclusively for Cash.

Meats of all kinds, choice Family Flour, Sugar, Tea, Coffee, and all kinds of Fancy Goods, etc. Customers will find that they can save money, even on staples, by purchasing of me. Call and see. Polite attention given to every one.

J. D. REEL,
779 and 781 Tchoupitoulas street.
ap22 1y Bet. Philippond Saroparn, Fourth District.

WARNER & CHILDRESS,

ICE DEPOT,

42 ..... CARONDELET ST. 42

Corner of Union, New Orleans, La.

Ice in hogsheads, tierces and sacks. City and country orders solicited and filled with dispatch. Send in your orders. Families supplied. ap22 1y

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ENTERPRISING TEA COMPANY.

GRIMES & CO.,

DEALERS IN

CHINA AND JAPAN TEAS,

419 DRYADES STREET.

Parched and Ground Coffees a specialty. Grocery and country orders solicited and promptly attended to. Goods delivered free to all parts of the city. ap22 1m

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JOHN MEIRER,

CONFECTIONERY, ICE CREAM

AND FRESH PASTRY,

806 ..... MAGAZINE ST. 806

New Orleans, La.

COOL SODA WATER AND MEAD on draught. All orders promptly attended to. Call and see me. ap22 1m

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Catarrh is Invariably Cured.

BRONCHITIS, Asthma, Lung and Heart Diseases in all cases relieved, and cured if the vitality of the disease-seal organ is not irreparably destroyed. Treatment by medicated spray and inhalations. All chronic diseases treated successfully.

Address, with stamp for answer J. W. LEFFINGWELL, M. D., No. 230 Canal st. ap22 1m

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FASHIONABLE MILLINER.

MME. C. SAMSON,

605 ..... MAGAZINE STREET 605

ap22 1m *NEW ORLEANS.*

FOUR SEASONS RESTAURANT.—John Bosio, proprietor of this old and favorite house, announces to his friends that he has removed to No. 101 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Open till twelve o'clock. ap22 3m

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CARPET WAREHOUSE.

17 ..... CHARTRES STREET 17

CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—800 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS, Table and Emmet Oil Cloths.
de10 1y A. HUGUENET.

JUST PUBLISHED.

HISTORICAL COLLECTIONS OF LOUISIANA AND FLORIDA.—Second Series. By Col. B. F. French. 1 vol., 8vo. $4.

This is a work of great value to all interested in the early Discovery and Settlement of these two States, as much of the matter has been translated from original and official documents, and has never before appeared in print.

ZSCHOKKE'S HISTORY OF SWITZERLAND.—New Edition. 1 vol., 12mo, $1.75.

LORD MACAULAY'S CRITICAL AND HISTORICAL ESSAYS.—In one volume, Extra cloth, $2.50.

ALBERT MASON, Publisher,
se3 1y 13 Astor Place, New York.

LIGHT—LIGHT—LIGHT!
SAFETY—SAFETY—SAFETY

Take notice that the price of

THE PEOPLE'S SAFETY OIL

is this day reduced from SIXTY TO FIFTY CENTS per gallon, at my stores, 60 CAMP and 15 DAUPHINE STREET.

ap25 1m T. SEWELL, Proprietor

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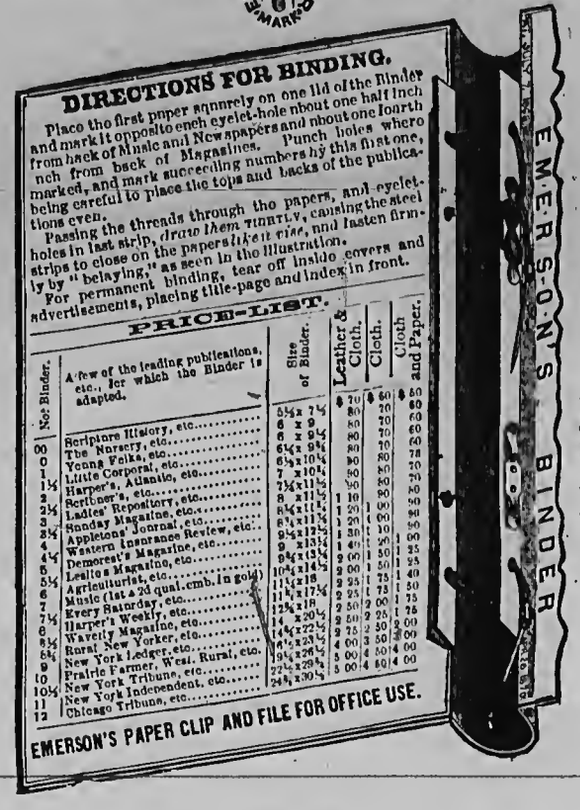

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There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the Beautiful sing,
For the manger of Bethlehem cradles a King!

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth.
Ay! the star rains its fire and the Beautiful sing,
For the manger of Bethlehem cradles a King.

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world.
Every hearth is aflame, and the Beautiful sing!
In the homes of the nations, that Jesus is King!

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lovely evangel they bring,
And we greet in his cradle our Savior and King!

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 6.

BARNEY'S CONVERSION.

Barney was very fond of talking, and after I had given him his lesson he said to me:

"Darlint"—he always called me "Darlint" when he first came there—"Darlint," said he, "an' shure an' does ye belave in the Bible?"

"Why, of course I do, Barney," said I; "what a heathen you are to ask such a question. I thought you were a good Catholic; don't the Catholics believe in the Bible?"

"Catholic, is it?" said he. "Niver a bit of a Catholic am I; an' shure an' didn't ye see me yeresel' a nitin' mate on a Friday, an' a thankin' God for it too?"

I told him that I had forgotten about his eating the meat, but was glad to learn that he thanked God for it; and then I asked him:

"Then surely you believe in the Bible, Barney?"

"Ivery bit of it but just one sprig of a docthrin," said Barney.

"And what doctrine is that?" I asked.

"In shure an' doesn't the Bible say there is a hell?"

"Certainly it does, Barney; and you must believe that, else what would become of all the wicked people?"

"An' sorra a bit of a hell do I belave in at all," said Barney. "Hell isn't in it."

This was a peculiar form of speech with Barney; whenever he wished to say that there was no such a thing as this or that he would say: "This or that *isn't in it.*" Thus, if he had wanted to say that there were no such things as ghosts—which, by the way, he would never have thought of saying after he had seen the scarecrow with the fireflies on it that we boys had frightened him so badly with the first night—he would not have said, "There are no such things as ghosts," but "Ghosts ain't in it." So at this time he kept saying: "Hell isn't in it, hell isn't in it. I'll niver belave that at all, at all."

I am afraid I wasn't a very good theologian at that early day, though I have sometimes thought that children are the best theologians in the world; and if theologians go to heaven we have pretty good authority for thinking so, for our Savior said, you know: "Of such is the kingdom of heaven;" and he was talking about little children, and not about theologians. However, I did the best I could to convince him, and succeeded some days after, but not in the way I expected.

It happened, while we were talking, that a gray rabbit went running across the field and I commenced whistling. Barney burst out into a loud laugh.

"What are you laughing at, Barney?" said I.

"An' shure, Darlint," said he, "an' do ye think that lubber of a dog could come way from the house yonder before that hare could get out of the way?"

I told him it was not a hare, but a rabbit, and that I was not whistling for Buck, but for the rabbit itself; but he was too far off to hear me.

Barney didn't laugh any more, but I noticed that he seemed to look rather as though I had hurt his feelings; so I added:

"Indeed it is so, Barney."

"An' now, me honey," said he, "will ye niver lave off a playin' yere pranks on a poor fellow like me? Shure an' haven't I bin all me lolf a seein' the gintlemin a-huntin' the hare in Ould Ireland with the dogs, an' now in shure will ye be afther a tellin' me that they will come to ye for just the whistlin' av them?"

"No, they will not come to you, Barney; but if you are quite near them they will stop and sit up on their hind legs, and you can get a good shot at them, or even hit them with a stone."

Barney said very little more at the time, but I learned afterward that he got what I had told him about hell mixed up in his simple mind with my statements about rabbits, and it seems he concluded, in some very illogical manner, that if what I had told him about rabbits was true my statements about hell must be true also.

It happened, some days after this, that Barney was repairing a hedge on the boundary line of the farm, way out in the forest, or the "woods," as they call it in that country, and I again went to look at his work. I had nearly forgotten our conversation about rabbits, and was quite ignorant of the curious reasoning that had been going on in his mind. Well, while we were there another rabbit started up, and ran this time across the path, not more than ten feet from us. I at once commenced whistling, and sure enough the rabbit stopped and sat up, apparently charmed at the noise.

"Get a stone, Barney, quick," I called out, "and knock him over."

But Barney stood in silent amazement, and when at length the rabbit had got over the spell and scampered off he burst out with:

"Hell is in it, hell is in it. I'll believe that forever more." And thus Barney was converted.

But now, my little ones, here is mamma coming, and Tom has been aching to tell us about moles and rabbits and hares.

Shall we hear him to-morrow night?

"I don't believe, grandpa," says Harry, "that you will ever tell us about 'How Barney Milked the Bays' Nest.'"

Oh, yes, I will, my boy, whenever we get at it once; but now good-night. GRANDPA-GOODALE.

MISCELLANEOUS.

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Purify the Blood.

STRENGTHEN, INVIGORATE AND RENOVATE SYSTEM.

One of the best remedies known for the speedy cure of

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Any one suffering with Weak Nerves, Deranged Liver, Kidney Complaint, Loss of Appetite, Fever and Ague, or any of the diseases or symptoms enumerated above, can be materially benefited and entirely cured by the use of these Bitters.

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It is an established fact that fully one-half of the females are in bad health; or, in other words, never feel well. Many suffer with inward weakness. They feel languid, devoid of energy, extremely nervous, and have no appetite. To this class the Renovating Bitters are especially recommended. Such patients should resort to the use of these Bitters, the invariable result of which will be a strong and healthy constitution, a disappearance of all nervousness, a good appetite and a perfect restoration to health.

Thousands have testified to the merits of these Bitters. I would strongly advise all suffering with the above-named complaints to try them and be convinced.

Full directions accompany each bottle. Price, $1 per bottle, or six bottles for $5.

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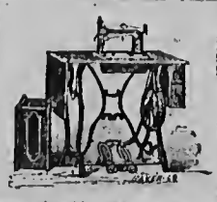

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SAMUEL L. BOYD,
General Partners.
JONAS H. FRENCH,
In Commendam.

NEW ORLEANS, April 1, 1875.

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JONAS H. FRENCH,
Partner in Commendam.

NEW ORLEANS, April 1, 1875.

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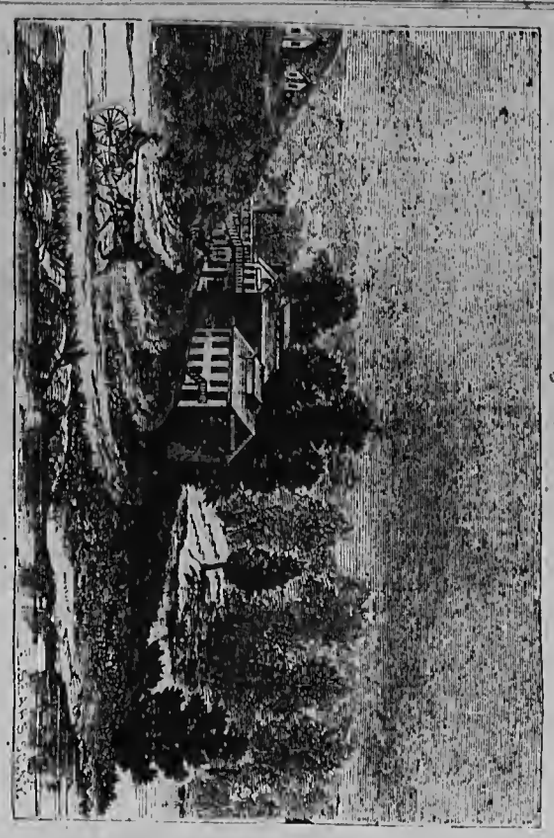
OFFICE—NO. 43 BROAD STREET, ATLANTA, GA.

For Specimen of "News" we refer to this issue of this Paper. Cash Orders Solicited. de17 1y



ATLANTA PAPER MILLS.

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers**, as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK
—OF—
DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

All Orders filled with care and promptitude.

D. H. HOLMES, 155 Canal and 15 Bourbon St.

Samples furnished BY MAIL on application. fe1 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y

oc8 1y

MISCELLANEOUS.

LOUISIANA
STEAM SASH FACTORY,
ROBERTS & CO., PROPRIETORS,
299, 301, 303, 305 and 307 Gravier Street,
NEW ORLEANS, LA.

All kinds of SASH ready glazed, or glazed to order. BLINDS and DOORS made to order from well-seasoned Lumber. A large assortment of Mouldings, Mahogany and Walnut Newels Caps and Balusters always on hand or made at the shortest notice. Ten Pins and Balls, Awning Posts, Columns, Patterns, etc., turned in any wood to order. All kinds of Planing, Turning, Molding and Sawing executed with dispatch. Packing Boxes and Cases made at short notice. We give special attention to Ceiling and Flooring and can fill any orders in this line of our business. A large assortment of Rough and Dressed and well-seasoned Walnut, Mahogany, Cypress and Pine Lumber, which we can work up into any shape.

We have received the highest honors in this country and in Europe, in the shape of First Premiums at every Fair or exhibition wherever our wares have been exhibited and brought in competition with similar work. Our awards in this shape consist of twenty four Diplomas, seven Silver Medals, ten Bronze Medals, numerous Certificates and other Premiums. PLANTATION CABINS of all kinds made and shipped promptly to order. Orders, which will be promptly and satisfactorily filled, are respectfully solicited. Address

ROBERTS & CO.,
mh11 2m Louisiana Steam Sash Factory, N. O.

LADIES' HAIR STORE.

GEORGE T. SHILLING,
381.....DRYADES STREET.....381
Between Erato and Thalia, opposite Jefferson School,

has the pleasure of informing the ladies of New Orleans, as also his numerous country patrons, that having selected his stock of Hair in the best European and New York houses himself, and having his work done under his own supervision, he is prepared to furnish them with Plain Switches, Crimps, Curls in all styles, Braidings, Puffs, Wigs, Bandeaux, and in fact everything in the Hair line, in all colors, from the lightest to the darkest shades; also a good supply of Natural Red and Gray Hair.

Country and city orders sent to him will be attended to at the shortest notice, and satisfaction guaranteed. No. 381 Dryades street. de7 6m

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
ao13 1y NEW YORK CITY.

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer,
76 Fourth street.....LOUISVILLE, KY
152 West Fourth street.....CINCINNATI, O

MISCELLANEOUS.

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
ao6 1y CINCINNATI, OHIO.

J. W. HART,
Engraver
ON WOOD
258 RACE ST. CIN. O.

oc29 6m

MONUMENTAL
MARBLE WORKS.
New Designs at Moderate Prices.

J. WATERHOUSE,
1931 Arch Street, Philadelphia.

Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Beade St.,
NEW YORK.
Works—Newark, N. J. ao13 1y

CIRCULAR SAWS
GUMMED AND STRAIGHTENED
BY WM. CLELLAND,
223.....MAGAZINE ST.....223
Between St. Joseph and Delord streets,
mh11 3m NEW ORLEANS, LA.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
mh11 1y

GOOD NEWS TO PLANTERS.
PRICE OF
The Celebrated Arrow Tie Reduced
TO FIVE (5) CTS. PER POUND.
R. W. RAYNE & CO.,
mh4 2m General Agents, No. 48 Carondelet St.

JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER
82 Beekman Street, New York.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au9 1y

MACHINERY, TIES, ETC.

LOW PRICES FOR CASH!

PLOWS, CULTIVATORS
MOWING AND REAPING MACHINES,
CORN AND COTTON PLANTERS,
HAY RAKES, ETC.
PLANTATION HARDWARE.

STEAM ENGINES, GRIST MILLS,
COTTON GINS, SAW MILLS,
HORSE POWERS, SUGAR MILLS,
PUMPS, ETC., ETC.

FOR SALE BY
B. J. WEST,
115 and 117 Magazine St., New Orleans.
WHOLESALE DEALER
Ja28 3m And Manufacturers' Agent.

IMPORTANT TO PLANTERS.

IRON COTTON TIES

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
ja21 6m New Orleans.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

mh25 6m

HARDWARE, STOVES, ETC.

ESTABLISHED IN 1822.

A. BALDWIN, C. A. SLOCOMB, } In commendam
C. EUSTIS, A. D. SLOCOMB, }

A. BALDWIN & CO.,
SUCCESSORS TO
SLOCOMB, BALDWIN & CO.,
74 Canal, and 01, 03 and 05 Common St.,
NEW ORLEANS, LA.,
IMPORTERS AND DEALERS IN
Foreign and Domestic Hardware
Guns, Locks, Cutlery, Nails, Steel, Iron, Castings, etc., together with
COLLARS AND BRIDLES,
AND
A FULL STOCK OF FARMING IMPLEMENTS.

Agents for J. E. Carver's Gins, Coats' Boiler Iron, Valentine & Hutter's Safes, E. & G. Brooke's Cut Nails and Spikes, etc. fe4 3m

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no26 1y

LARGEST AND BEST STATIONERY Package in the world mailed for 15 cents. C. L. FELTON, 119 Nassau St., New York. au28 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 4 feet 5 inches below high-water mark.

COTTON.—The following are the arrivals since the sixteenth instant:

Mississippi river and bayous	1,316
Red river	1,030
Ouachita river	55
Railroads	1,183
Lake	1
Mobile	288
Texas	576
Total	4,459

On Saturday the market opened inanimate, with only a limited inquiry and a tendency to still easier prices for all but good staple kinds, which were in limited supply and firm, but after the receipt of the 12.42 P. M. dispatch from New York, reporting an advance of ⅛c. in spots, factors assumed more confidence, and buyers were unable, unless in exceptional cases, to obtain any concessions. The tone of the market was also strengthened by the light receipts. The sales embraced 1,800 bales. On Monday the movement commenced with an improved demand, supposed to have been caused by the frost accounts, and up to noon 2,500 bales had changed hands at steady prices, after which there were further transactions to the extent of 2,700 bales, making a total of 5,200 bales. On Tuesday, notwithstanding discouraging telegrams from Liverpool and New York, the demand was quite active, and up to 1 P. M. 2,700 bales had changed hands, partly at previous rates, partly at easier prices, without any quotable variation, and partly at a falling off of ⅛c., after which there was no material change, the additional sales embracing 2,400 bales, making a total for the day of 5,300, and prices showing a good deal of irregularity and some weakness compared with Monday's business, the buoyancy which characterized that day's operations having almost entirely disappeared.

The above makes an aggregate for the past three days of 12,400 bales, against 7,450 for the corresponding time last week and 17,000 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 935,871 bales, against 1,127,656 bales to the same date last year; and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 224,776 bales. The decrease by the reports per telegraph is 225,939—3,226,261 against 3,520,256. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 23,796 bales to Great Britain, and a decrease of 44,852 to France and 147,277 to other foreign ports. We quote:

Ordinary	13⅜ @ 13¾
Strict ordinary	14 @ 14⅛
Good ordinary	14⅜ @ 14¾
Strict good ordinary	14¾ @ 14⅞
Low middling	15⅛ @ 15¼
Strict low middling	15¼ @ 15⅜
Middling	15⅜ @ 15⅝
Strict middling	15⅝ @ 16
Good middling	16⅛ @ 16¼
Middling fair	16⅞ @ 17
Fair	17⅛ @ 17¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales	15,953
Arrived past three days	4,459
Arrived previously	1,091,435—1,095,894
	1,111,847
Exported past three days	12,417
Exported previously	953,210—965,627
Stock on hand and on shipboard	146,220

LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 347 hhds., which were sold at 6⅛@6⅞c. for common, 7¼@7⅝c. for fair, 7¾c. for good fair, 8c. for fully fair, 8⅛@8⅜c. for prime, 8⅝c. for strictly prime, 8¾c. for choice, 7⅞@8¼c. for seconds, 9⅜c. for yellow clarified, and 10c. for white clarified.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 250 hhds., which were sold at 60c. for refuelled, 30@35c. for inferior fermenting, and 40@45c. for common fermenting.

RICE.—We quote Louisiana No. 2 at 13⅛@13⅜c., common 5¼@5½c., ordinary to good 6¼@6⅝c., fair 6¾@7c., prime 7¼@7½c. ₱ lb.

CORN.—On Tuesday 650 sacks sold at 81@86c. for yellow mixed, and 87½@88c. for choice white.

OATS.—On Tuesday 1,100 sacks sold at 73@74c., some very choice commanding 75@76c. ₱ bushel.

BRAN.—On Tuesday 775 sacks sold at $1.25 for choice patent packed; a small lot brought $1.50 ₱ 100 lbs.

PORK.—On Saturday 100 bbls. mess sold on private terms and 50 bbls. at $23 ₱ bbl.

BACON.—On Tuesday the market was steady and strong, with quite a good demand, and 1,200 casks sold, in lots, at 9¾c. for shoulders, a small lot commanding 9¾c., 13½c. for clear rib sides, and 13¾c. for clear sides.

DRY SALT MEAT.—On Tuesday a lot of 30,000 lbs. sold to a dealer at 8⅝c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 114⅞@115⅛, against 115⅛ at New York, and after a limited business closed at 115@115¼, against the opening rate at New York.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 108@108½ for American half dollars. Mexican dollars continue to rule at 96½@97 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 50	— —
Cotton sweeps	3 25	5 50
Cultivators, Diam. and shovel-tooth	9 00	12 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	11 00	16 00
Shovel plows	3 25	4 00
Half dn., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	7 00	9 00
English fire	50 00	— —
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	29	30
Tallow	12	15
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	— —	21½
COAL, ₱ ton:		
Anthracite	12 50	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	16
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 50	— —
Superfine	— —	— —
Fine	5 00	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	25 00	25 50
Choice	28 00	29 00
IRON, ₱ ton:		
English, ₱ lb	4	5
Swedes, assorted	7½	8
Hoop	5½	8½
Sheet	6¾	7
Nail rods	— —	9
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	— —
Cement	2 00	2 25
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 15	— —
Coal oil, in barrels	17	18
Linseed, raw	83	85
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11⅛	11¾
Pulverized	11⅛	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	35	— —
Hyson	35	— —
Young Hyson	35	1 40
Pouchong	25	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	80 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	90 00	100 00
Cane wagon	180 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	125 00
Tongue cart, complete	130 00	[illegible]
Plantation cart	80 00	[illegible]

CATTLE MARKET.

NEW ORLEANS, April 20, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	6 50 @ 7 50
Sheep, first quality, ₱ head	6 00 @ 7 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D Thompson & Co., St. Louis, Mo.

Bells.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Geruon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Phas. H. Dixon & Co., 711 Broadway, New York.
Oliver Dixon & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Paul Skove, 30 Cincinnati Place.
The Graphic Company, 39-41 Park Place, New York.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
A. Dirlon, cor. Orleans and Claiborne streets.
J. Estoup, 382 and 384 Dryades street.
Louis Clinkel, agent, 578 Magazine street.
William Hogan, 99 and 101 Canal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Mrs. D. J. Lopwenstein, 549 Magazine street.
George John Wagner, corner Ursuline and Dauphine streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Broussean & Co., 17 Charires street.
Elkin & Co., 188 Canal street.

Carriages.
J. A. Lamm & Co., 162 Gravier street.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hassman, 102 Calliope street.
W. N. Packard, corner Ursulines and Ramparl streets.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
H. D. Wood & Bros., 106 Common street.

Confectionery.
John Meirer, 806 Magazine street.

Cooperage.
P. A. LeBlanc, 22 Front street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John H. Angell, 152 Julia street.
Dr G. A. Betancourt, 173 St. Joseph street.

Dry Goods.
Samuel L. Boyd 105 and 107 Gravier street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Auguste Marx, 383 Dryades street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Illwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Embroidery and Lace.
A. D Causse, 538 Magazine street.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Payne, Kennedy & Co., 64 Barnune street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
N. A. Wilcox, 82 Tchoupitoulas street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.

Fertilizers.
P. L. Bernard, corner Rampart and St. Louis streets.

Firearms.
Great Western Gun Works.
R. Rhodes, 55 St. Charles street.

Fruit Sirups.
G. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.

Furniture.
John Bols, 152 and 154 Camp street.
D. Kellham & Co., 36 Royal street.
W. H. Stevenson, 62 Camp street.

Games.
West & Leet Game Company.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Grocers.
J. J. Brown, 78 Magazine street.
J. M. Bowling, 25 Decatur street.
J. D. Reel, 779 and 781 Tchoupitoulas street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hotels.
Barnum's Hotel, St. Louis, Mo.

Ice.
Louisiana Ice Manufacturing Company, Francis J. Wehner, Secretary, 102 Canal street.
J. H. Warner, 31 Front street.

Leather.
A. F. Ilteau, 80 Customhouse street.

Lumber.
Maney & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Cleiland, 222 Magazine street.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Well-Auger, W. Giles, St. Louis, Mo.
B. J. West, 115 and 117 Magazine street.

Marble Works.
J. Waterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Dr. T. F. Burt, 69 William street, New York.
Citrate of Magnesia, etc., Hotchkin & Co., N. Y.
Hartwell's Specific, Hartwell & Co., 1272 Broadway, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Bunne street, New York.
Dr. J. W. Lethingwell, 230 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Thos. T Price, 67 William street, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 129 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.
Dr. C. H. Warrington's Preparations, Pittsburg, Pa.

Men's Furnishing Goods.
B. T. Walshe, 110 Canal street.

Merchant Tailor.
Joseph Brandner, 34 Bourbon street.

Milliners.
Mrs. F. R. Harlon, 29 Chartres street.
Mme. M. Lalinstein, 663 Magazine street.
Mrs. F. Pfister, 539 Magazine street.
Mme. C. Samson, 656 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 75, 80, 82 and 90 Baronne street.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holin, 143 Court street, Boston.
H. B. White & Co., Newark, N. J.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Clips.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Fasbions.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Rane, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 120 Canal street.
A. L. Tucker, attorney at law, 120 Common street.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Photography.
Eug. Simon, 21 Hospital street.

Railroads.
Canal Street, City Park and Lake Railroad.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Refrigerators.
Rice Bros., 89 and 91 Camp street.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Safety Oil.
T. Newell, 60 Camp street.

Savings Banks.
New Orleans Savings Institution, 156 Canal street.

Scales.
Fairbanks' Scale Depot, 53 Camp street.

Seeds.
R. Maire, 502 Magazine street.

Seltzer Water.
Victor Letorny, 51 Poeyfarro street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Shadines.
McGrath & Compton, 103 Poydras street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 39 Camp street.

Steamships.
L. Grand, Letter H, Gallier Court.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.
H. Grimes & Co., 419 Dryades street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bedlick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath & Lara, 99 Camp street.

Waxed.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Hoitel, 56 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Dular & Co., Baltimore, Md.

Special Notices.

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Restore your Sight!

THROW AWAY your SPECTACLES,

By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overwarked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

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Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.

no26 1y

Religious Notices.

SEASHORE CAMP MEETING.—A meeting of the trustees of the Seashore camp ground will be held on the camp ground on Monday and Tuesday, the third and fourth days of May, 1875, for the election of officers, laying off of further building lots, fixing the time of holding the next camp meeting and making preparations therefor, and for general business.

All persons desiring to select lots for building, or who are otherwise interested, are invited to meet the trustees at the above time and place

W. H. FOSTER, President.

THE DELHI DISTRICT CONFERENCE will convene at Trenton, Louisiana, June 3, 1875. The members will report themselves at the drug store of Bro. Jethro Moore to have their homes assigned them.

C. W. CARTER, P. E.
H. O. WHITE, P. C.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Prattville station	Apr. 10, 11
Lowndesboro circuit, at Haynesville	17, 18
Georgiana circuit, at Oaky Streak	24, 25
Monterey circuit, at Pine Flat	May 1, 2
Brewton mission, at Castleberry	6, 7
Evergreen circuit, at Bellville	8, 9
Monroeville circuit, at Pine Grove	15, 16
Pineville circuit, at Black's Bend	22, 23
Camden circuit, at Mount Carmel	27, 28
Sepulga circuit, at Shiloh	29, 30
Pleasant Hill circuit, at Farmersville	June 5, 6
Autaugaville circuit at Ivy Creek	12, 13
Randolph circuit, at Randolph	19, 20
Canton mission, at Calhe chapel	26, 27

I will preach at the following places: Georgiana circuit, at Providence, April 30. Pineville circuit, at Pineville, May 21; Camden circuit, at Reave's chapel, May 26.

15 J. W. SHOMES, P. E.

SELMA DIST.—SECOND ROUND.

Marion station	Apr. 10, 11
Newbern, at Newbern	17, 18
Brush Creek, at Bethlehem	24, 25
Summerfield and Perryville, at Summerfield	May 1, 2
East Selma, at Benton	8, 9
Suggsville, at Suggsville	15, 16
Peachtree, at Pine Hill	19
Rembert Hillis, at Hampden	22, 23
Selma, at night	29, 30
Uniontown	June 5, 6
Grove Hill, at Jackson	12, 13
Choctaw Corner and mission, at Bethel	16
Orrville	19, 20
Dayton	26, 27

Delegates to the District Conference will be elected this round. The recording stewards will send up the records when they fail to attend the Quarterly Conference.

1 ANDREW J. BRIGGS, P. E.

MOBILE DIST.—SECOND ROUND.

St. Paul's	Apr. 17, 18
Citronelle, at Mount Vernon	24, 25
Mount Pleasant, at Stockton	May 1, 2
Grand Bay and Mobile missions, at Toulmonville	8, 9
Eastern Shore, at Sibley's	15, 16
Pollard and Black Water mission, at Pollard	22, 23
Milton and Yellow River mission	29, 30
St. Stephen's, at Silas chapel	June 5, 6
Bladon and Oktuppa mission, at Bladon	12, 13

1 S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Jackson and Vernon mission, at Jackson	Apr. 10, 11
Camden and Soule chapel, at Camden	17, 18
Madison	24, 25
Brownsville, at Edwards' Station	May 1, 2
Canton	8, 9
Yazoo City and Silver Creek, at Yazoo City	15, 16
Dover, at Mount Carmel	18
Vazoo circuit, at Benton	22, 23
Sharon, at Lone Pine	29, 30
Thomastown	June 2, 3
Carthage	5, 6

The District Conference will meet at Jackson, July 1-4, Bishop Paine, president.

1 W. E. M. LINFIELD, P. E.

MERIDIAN DIST.—SECOND ROUND.

Enterprise station	Apr. 3, 4
Quitman	10, 11
Waynesboro circuit, at State Line	17, 18
Enterprise circuit, at Sukatchie	24, 25
Chunkey circuit, at Bold Spring	May 1, 2
Wayne circuit, at Enon	8, 9
DeSoto circuit, at Soule chapel	15, 16
Paulding circuit, at Hopewell	22, 23
Marion circuit	29, 30
Meridian station	June 5, 6
Spring Hill circuit, at Lauderdale	12, 13
DeKalb circuit, at DeKalb	19, 20

1 JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

Clinton station	Apr. 3, 4
Woodville station	17, 18
Jackson and Pipkin's chapel, at Pipkin's	24, 25
Bayou Sara, at Concord	May 8, 9
Wilkinson, at Pisgah	15, 16
East Feliciana, at Olive Branch	22, 23
Buffalo, at Mount Carmel	June 5, 6

C. G. ANDREWS, P. E.,
Jackson, La.

BROOKHAVEN DIS.—SECOND ROUND.

Georgetown circuit, at Georgetown	May 8, 9
Crystal Springs station	15, 16
Spring Ridge circuit, at Forest Hill	22, 23
Providence circuit, at Franklin chapel	29, 30
Brandywine circuit	June 5, 6
Scotland circuit	12, 13

The brethren of Brandywine and Scotland circuits will please inform me where their meetings are to be held.

1 H. H. MONTGOMERY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Carondelet street	May 3
Morcau street	10
Felicity street	18
Algiers	24
Baton Rouge	29, 30
Louisiana avenue	June 7
Cadiz street	14
Plaquemine and Grosse Tete	26

22 J. B. WALKER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Fillmore	Apr. 17, 18
Shreveport	24, 25
North Bossier, at Concord	May 1, 2
Caddo, at Belle Bowne	8, 9
Springville and Webster, at Andrew ch'l.	15, 16
Amacoco and Leesville	29, 30
Manny and Natchitoches, at Pine Grove	June 5, 6
DeSoto, at Forest Grove	19, 20
Mansfield, at Pleasant Hill	26, 27

22 S. S. SCOTT, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	Apr. 24, 25
Pattersonville	May 1, 2
Franklin	8, 9
Kimball's chapel	15, 16
Bellevue	22, 23
Plaquemine Brulee	29, 30
Camlee Creche	June 5, 6
Grand Cheniere	12, 13
Sugartown	19, 20
Evergreen, at Bayou Clear	26, 27

22 J. E. COOK, P. E.

DELHI DIST.—SECOND ROUND.

Delhi, at Rayville	Apr. 17, 18
Floyd, at Pleasant Hill	24, 25
Williamsboro, at Oakley	May 1, 2
Bœuf River, at Alto	8, 9
Trenton, at Faulk's chapel	14, 16
Monroe, at Monroe	17
Oak Ridge, at Oak Ridge	22, 23
Bastrop, at Bastrop	25
Lloyd Grove, at Bartholomew	29, 30
District Conference, at Trenton	June 12, 13
Providence, at Providence	12, 13
Tensas, at Wesley chapel	19, 20
Waterproof, at St. Joseph	26, 27

15 C. W. CARTER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Sicily Island	May 8, 9
Columbia circuit	15, 16
Caldwell and Dugdemona	22, 23
Montgomery	29, 30
Trinity	June 12, 13
Centerville and Little River mission	26, 27
Rapides	July 3, 4
Alexandria	10, 11

8 J. H. STONE, P. E.

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for $15 00

To wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above. $18 00

A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces 4 00

French China TEA SETS, 44 pieces 6 50

French China Decorated TEA SETS, 44 pieces 7 50

Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
de17 1y New Orleans.

SAMUEL E. MOORE,

IMPORTER OF

CROCKERY, CHINA

AND

GLASSWARE,

HAS REMOVED TO

NO. 55 CAMP STREET,

NEW ORLEANS, LA.,

where he will keep on hand a full supply of the above articles, at

WHOLESALE AND RETAIL,

AND ALSO ALL KINDS OF

HOUSE-FURNISHING ARTICLES,

Comprised in part of

Silver-Plated Spoons and Forks,
Silver-Plated Casters,
Ivory-Handled Table Cutlery,
Japanned Chamber Sets,
Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Floor Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware.

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. Ja7 1y

MISCELLANEOUS.

LUMBER—$7 PER 1,000 FEET,

AT

NEVERS & HERY'S,

SUCCESSORS TO

J. C. POOLEY, 315 JULIA STREET.

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MONEY *made rapidly* with Stencil and Key-Check Outfits. Catalogues, samples and full particulars FREE. S. M. SPENCER, 117 Hanover street, Boston. au27 1y

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NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.00 A. M.
Mail	6.00 P. M.
ARRIVE.	
Express	11.00 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. de3 6m

MISCELLANEOUS.

T T T

Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

5 CAMP ST., ONE DOOR FROM CANAL,

New Orleans.

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00 per lb.
Best BREAKFAST, Souchong	1 20 "
Best IMPERIAL, Green	1 40 "
Best GUNPOWDER, Green	1 60 "
Best YOUNG HYSON, Green	1 40 "

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, APRIL 29, 1875. NO. 18.

News of the Week.

DOMESTIC.

CINCINNATI, April 21.—Reports from sixty Ohio and thirty-one Indiana towns indicate a complete failure of peaches; the apples are slightly injured. Twenty-four towns report the wheat uninjured; twenty-two report a half crop; twelve no crop. Reports from twenty towns of western Pennsylvania indicate a half crop of wheat and fruit.

Reports from Michigan indicate great damage to the wheat and destruction to the peaches. The apples promise well. Plentiful rains may improve the peach crop.

WASHINGTON, April 22.—It is the general impression of those likely to be informed that the case known as the Grant parish case, involving the constitutionality of the enforcement act of May 31, 1870, will not be decided at this term, but the same authority asserts that a large majority of the court, if not all, are of the opinion that the act is unconstitutional. All the cases which have been argued at the present term, except this, it is thought, will be decided before the adjournment.

Attorney General Williams resigned, to take effect May 15. No successor named. Williams goes home, hoping to come back as senator from Oregon.

NEW YORK, April 23.—John Harper, senior partner of Harper Bros., is dead, aged seventy-nine years.

MEMPHIS, April 27.—The planters are complaining of the unprecedented destruction of mules, horses and cattle by the buffalo gnats. It is estimated that within the past ten days $100,000 worth of stock has been killed by them within a radius of one hundred miles from this city, and in consequence there has been a heavy advance in the price of mules and horses.

FOREIGN.

CITY OF MEXICO, April 12, via Havana, April 22.—The last session of the present Congress was opened by President Lerdo de Tejada with a speech. The President said the relations of Mexico with foreign powers were friendly. In accordance with the recent amendment to the constitution a Senate would be organized in September. The executive had fulfilled all the requirements of the constitutional amendment and the reform laws, but old prejudices and the spirit of bigotry still lingered.

Some persons, by artfully creating an unreasonable excitement, had occasion or pretext for the formation of small armed bands in Michoacan and Jalisco. They pretended to believe that Mexicans would allow themselves to be deprived of the glorious results of the victories they had purchased with their blood, and those ideas and principles whose incorporation in the constitution and laws of the country elevated the republic to a place among the most liberal and civilized people. The President stated that measures would be submitted making education compulsory, and providing for a normal college for female teachers.

LONDON, April 21.—The Duchess of Sutherland and the Duke and Duchess of St. Albans were present to-day at the revival services in the Haymarket, conducted by Moody and Sankey.

It is rumored that Bismarck has addressed a note to Luxemburg similar to those sent to Belgium.

BERLIN, April 23.—The police of Posen have notified the Ursulines Sisters who are not natives of Germany to leave the country within two months.

LONDON, April 25.—Moody and Sankey's revival meetings to-day were well attended. Among the distinguished persons present to-night were Mr. Gladstone and Lord Kennard.

MILITARY GOVERNMENT.—*Appleton's Journal* says: "In all our reading we have seen nowhere so illuminating a statement as that expressed in the following two sentences from the *Nation*: 'The only Southern communities in which perfect peace and order reign are those, like Virginia and Georgia, over which the whites have complete control, and with which the troops do not interfere. It is only in the States which the negroes are actually governing, and in which they have the whole force of the United States behind them, that the whites give complete rein to their love of murder and intimidation.'"

SOUTH CAROLINA BANDITTI OF THE OTHER SORT.—Says a Washington special of the twenty-first:

"Stories come to this city of a terrible series of outrages in the northern part of South Carolina. This time it is not the kind of outrages that the administration journals will care to make much of. The negroes have organized a regular band of plunderers, and they have murdered and robbed the farming people of the section in a style that will equal any of the first-class efforts so eloquently dwelt upon by the Attorney General's outrage department last fall."

IN REPLY to a petition from the Roman Catholic bishops, protesting against the recent ecclesiastical laws, the Emperor of Germany has expressed his regret that the bishops should cause a disturbance by defying laws which were always obeyed in other countries.

TWO of the Pittsburg Baptist churches have regularly appointed deaconesses.

Terrible Disaster.

Near four o'clock yesterday evening a fire broke out in the blacksmith shop of the steamboat John Kyle and in an incredibly short time enveloped the whole boat in flames.

Immediately upon the alarm being given, and the rapidity with which the fire was extending ascertained, the danger to boats in the immediate vicinity was appreciated, and B. F. Burch, mate of the Lessie Taylor, which was lying just above the Kyle, cut the lines of the latter, when the eddy carried her up for about two hundred feet, until she struck the Bodmann, which beat quickly caught on fire.

This boat was likewise cut loose, and the two floated directly against the steamer Exporter, to which the flames were communicated, whereupon some one, who is deserving the severest censure, to put the matter in its very mildest form, severed the moorings of that boat, and the three boats, all ablaze from stem to stern, were blown by the high wind prevailing to the middle of the stream.

When the Kyle and Bodmann were cut loose three persons on them rushed to the Exporter as soon as that boat was touched, hoping to escape thence to the landing; but some one, in the excitement of the moment, cut her loose with about one hundred people on board, who drifted out into the stream on the burning vessel.

In spite of every exertion the three boats continued to burn, the Bodmann and Exporter drifting over to the Algiers side, and the Kyle rapidly floating down the river about two miles, when she sank.

The unfortunates on the burning steamers were forced by the flames to jump into the river, and a most harrowing sight was presented to the view of the thousands of spectators who lined the levee. A number of men were seen clinging to the bows and sterns of the Bodmann and Exporter, while the surface of the river was alive with human beings struggling for existence.

There is no idea as to how many persons were lost, as the excitement was so great that no definite information could be obtained. The whole river was covered with skiffs, which were trying to save those who were overboard. Many stood hopefully huddled on the bow of the Exporter, thinking that relief would be extended them by the tugs that were plying in the immediate vicinity, but when the middle of the river was reached the fire became so hot that the half crazed creatures had to take to the water and many went down, while some few were saved by the exertions of the skiffs.

On board of the Exporter was Capt. Reese, the owner, from Pittsburg, who, with his family and a number of friends from that city, were here on a pleasure excursion. Fortunately the ladies of the excursion party on board of the Exporter were all ashore, except Mrs. Reese and daughter and one other lady. Mrs. Reese and the other lady were taken off by a skiff, but the daughter was probably drowned.

On the Bodmann there was an excursion party from Cincinnati, a great many of whom were in the city, visiting the sights.

The Exporter and Bodmann drifted to the Algiers shore, and there burned quite down, whereafter they were towed into the stream by a tug, and the wreck of the latter eventually landed at the Magee plantation, nine miles below the city.

The Kyle floated directly down the river, and was taken in charge by a tug after burning nearly to the water's edge.

The officers of the United States steamer Kansas and those of the steamship City of Merida dispatched their boats to the rescue of those persons in the water, and succeeded in saving quite a number of them.—*New Orleans Bulletin, April 24.*

The Extra Session.

The called session of the Louisiana Legislature ended on Saturday, April 24. The following bills were passed and await the action of the Governor:

SENATE BILLS ADOPTED BY THE HOUSE.

Senate bill No. 15, relative to the metropolitan police and the reduction of taxation. This bill reduces the annual expenditure from $600,000 to $490,000.

Senate bill No. 16, an act to amend an act entitled "An act to establish the Insane Asylum."

Senate bill No. 84, an act for the relief of delinquent taxpayers from the payment of penalties in certain cases. This bill is somewhat ambiguous in its phrasing, and is held by some to apply only to the taxes due on overflowed lands by the floods of 1874, although the second section of the bill seems to grant, beyond a doubt, relief from penalties to all taxpayers who pay before November 1, 1875. The first section, which refers to taxes due on overflowed lands, gives until the first of December, one month later.

Senate bill No. 26, an act to amend act 73, of 1872, entitled "An act to authorize the City Council to levy a police tax, to regulate the levy of taxes," etc., finally passed.

Senate bill 37, an act supplemental to act 3, and to provide for testing, at the instance of any taxpayer, in the courts the validity of any items of State indebtedness. Passed. This bill makes the president of the Cotton Exchange and the president of the Board of Trade, in case such board be established by statute, members of the Funding Board, or Board of Liquidation, as it is technically known.

Senate bill No. 60, an act to renew and extend the charter of the Chamber of Commerce, was called up and finally passed.

Senate bill, an act to encourage the manufacture of cotton and woolen goods, was also passed.

Senate bill, an act to amend an act entitled "An act to empower the police jury of the parish of Plaquemines to issue bonds," was called up and finally passed.

Senate bill, an act to incorporate the town of Amite. Finally passed.

Senate bill, an act providing for appeals from the parish of Tangipahoa to the Supreme Court.

An act providing to expedite the construction of the Chattanooga railroad. Finally passed.

HOUSE BILLS ADOPTED BY THE SENATE.

House bill No. 14, to reduce the expenses of public printing, by restricting the publication of statutes of the State and official journals of the General Assembly to the official journal of the State. Passed.

House bill No. 24, relative to the protection of the fire department, was finally passed. This bill provides:

1. That any person convicted of giving a false alarm shall be fined $100, and be imprisoned not less than one nor more than three years in the parish prison.

2. That any unauthorized person being found with keys in his possession, or any one found defacing or injuring any part of the telegraph apparatus, shall, upon conviction, be fined $50, and imprisoned not less than three months nor more than six months in the parish prison.

3. Authorizing the chief engineer, in conjunction with the mayor of the city, to offer a reward of $100 or less for the apprehension of such offenders.

The House appropriation bill, appropriating $117,862 for the expense of the extra session, was passed. This includes the mileage and per diem of those who were not paid during the regular session just passed.

The House bill relative to the City Park. This bill reduces the amount to be expended annually from $165,000 to $85,000.

Attention, Mississippi Conference!

[redacted] allow me as secretary of the Mississippi Conference, and as treasurer of the Ministerial Educational Association, to call the attention of the members to the following resolution passed at their last session, viz.:

Resolved, That in view of bringing the subject of education more prominently before our people, we recommend that during the month of next May this subject be brought before our various congregations in such way as pastors may think best, and that on these occasions, and at the discretion of our ministers in charge, collections be made in every congregation to assist in the payment of the tuition of candidates for the ministry, within our bounds and attending our colleges, and that the funds so collected be transmitted at once to the treasurer of the Ministerial Educational Association.

We have eight choice young men at Centenary College preparing for the ministry; and while we by no means expect to charge them tuition, still we would be glad if the church would assist the professors of the college in this work they are doing so cheerfully for the benefit of the whole connection.

It is to be hoped that all our preachers in charge will carry out this resolution in its letter and spirit. They will thus advertise their colleges, bring the matter of education closer to their people, and secure material aid for the education of our young ministers.

C. G. ANDREWS.

JACKSON, LA., April 11, 1875.

International Sunday School Convention.

MR. EDITOR: Gen. Clinton B. Fisk, of the committee on transportation, and Rev. George A. Peltz, of the committee on delegations, for the International Sunday School Convention to be held in Baltimore, Md., beginning May 11, have sent to me blank credentials for delegates from Louisiana and Texas, with instructions to issue them to properly accredited persons who may desire to attend.

Delegates may be sent from union Sunday school associations or from churches, or, where no such formal election is held, those desiring to attend can be furnished with credentials, which will secure to them reduced rates on the railroads and free entertainment while the convention lasts.

Be kind enough to mention the above in your paper, and state my address as Lock Box "B," New Orleans. Yours truly,

J. C. HARTZELL.

NEW ORLEANS, April 20, 1875.

INWARD spiritual power lies in humility.—*Heubner.*

From the Work.

CARTHAGE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The winter months were not favorable for church-going. Then came the rains and high water. So we have been hindered somewhat in our work. In looking around we find the general state of the church only tolerably good. The spiritual fire burns low; of course finances lower. But we have some old stand-by Methodists over here, and are glad to see some young ones following in their wake. May the Lord increase their number. Then we have some whose feet govern the head; or whose head cannot govern the feet. They will jump about. Mr. Editor, do church members dance in the cities?

Our first Quarterly Conference is just past. Owing to much water and other excuses we had but few officials out. In the absence of the presiding elder we took up a collection for missions, and received $7.90 in cash; some more promised.

We have lost, by death, one of our good men—Rev. W. S. Wingfield, who was engaged in teaching at Knox's school-house, in the bounds of this circuit. He died March 17. You have doubtless received an obituary notice.

We have no Sunday school organized yet.

I find a good many readers of the ADVOCATE here, and I am trying to get more; but money is very scarce; send you a little, and hope you will be able to keep cheery, and continue us a live paper.

L. P. MEADOR.

EDINBURG, April 16, 1875.

HAZLEHURST, MISSISSIPPI CONFERENCE.—*Mr. Editor:* On taking charge of our church at this place after Conference I found that we were in debt about $800. We have paid $446.20 of that amount, and hope to settle the remainder soon. And just in this connection we wish to return thanks to the Wo[redacted]ciety and the Rev. C. B[redacted] of Jackson, for a remittance of $25; the brethren and Rev. R. J. Jones, of Canton, for $20; the brethren and Rev. J. Bancroft, of Vicksburg, for $12.50; and the brethren of Bethesda church, on the Georgetown circuit, for $25.

But I commenced to tell you of our missionary meeting. At our first Quarterly Conference it was resolved to hold a missionary meeting on the seventeenth and eighteenth of this month, and that we would invite the Rev. H. F. Johnson to address the people on that occasion. He came up, and on the evening of the seventeenth spoke in the interest of domestic missions, and on the morning of the eighteenth on the subject of foreign missions. We give the results of the collections, by subscription and otherwise, after the address on the morning of the eighteenth: For domestic missions, $81.80; for foreign missions, $81.50; making a total of $170.30. Our Sunday School Missionary Society has paid $20.20 for foreign missions, which gives us a grand total of $190.50, and the society will continue to contribute to the end of the year.

One sister, whose name I am not allowed to give, came to me and said that that was the fifteenth birthday of her son, and, though she had given $5, she wished to take $2.50 worth of stock in the foreign missionary cause for her son as a birthday gift. May God bless the dear Christian mother, and call her son to a high and faithful ministry in his church. How many Christian mothers will imitate this example?

J. M. WEEMS, Pastor.

APRIL 19, 1875.

Periodicals.

ST. NICHOLAS for May, besides pictures manifold and beautiful, has: The Knight and the Castle, The Boy Sculptor, About Heraldry, The Feast of Flags, The Young Surveyor, Jack in the Pulpit, and a great many other articles which will amuse, delight and instruct the young.

SCRIBNER'S MONTHLY for May has: The Baltimore Bonaparte's, A Temple of Song, The Story of Seven Oaks, Some Recent Women Poets, Yung Wing and His Work, Both Sides of the Shield, and other articles.

LIPPINCOTT'S MAGAZINE for May has an Illustrated paper on Up the Parana and in Paraguay, Camp-Fire Lyrics, Overworked Women, Northward to High Asia, A Story of American Chivalry, and other articles.

THE Christian church is a garden; ministers the gardeners.—*Heubner.*

That Word About the Sabbath.

MR. EDITOR: I do heartily thank you for your earnest words on the Sabbath, for I tell you line upon line is what we much need now upon that subject. As you say, a wonderful slackness has obtained among the people, and by the people—I mean professors of religion. I cannot see nor understand the necessity that is laid upon a woman professing to have found the all-satisfying fruit of the Spirit to fix up on Sabbath evening—baby, buggy, dog, husband, and all—and start out just as if it was Monday. I look at such a professor in wonder. I wonder: Haven't you read the Bible, and is not God's word plain as daylight on that subject?

When God said, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable, and shalt honor him, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words"—I think it is so plain that none need go astray nor be in doubt on this all-important truth. When we keep the Sabbath thus, in the letter and in the spirit, we may expect the promised blessing, and not until then. I have observed another way—that is, attend the midday service of your own church, go home, eat a good dinner, and as you are already fixed up, and the time hangs heavy, walk to the "Catholic" church. It is Easter with them perhaps, or some other high-day, and they are going through the unending round of semi-heathen Christian ceremonies and follies, leading the poor untutored, unfurnished mind and heart away from the true God, and fixing it on pictures and music and crosses and holy water, and other things too numerous to mention, that bring no rest to the mind, no purity to the heart. And often their first words, on getting back, are: "Why, it is as good as a theater." Now is a theater a good place for a professor at any time, and especially on Sabbath evening? May almighty God, through his ministry and his awful providences, stir the people up to see and to feel that his law is just and honorable and holy. Oh, my soul, what ponderous things are God's broken laws! With what crushing, grinding weight they fall on the Christ-forgetting man!

ANNA M. GRANADE.

FORT SMITH, ARK., April 15, 1875.

REV. JOSEPH CARSON, a veteran of the Virginia Conference, died April 15. The Richmond *Christian Advocate* says:

He was over ninety years of age, and for above seventy years has been a preacher of the gospel. God blessed him with a physical constitution of uncommon vigor, and with a clear and strong intellect, so that he was able to preach the word with power to the last days of his earthly life. He had thousands of seals to his ministry, and among them were many who entered the ministry, some of whom still live to wield the sword of truth which has now fallen from the nerveless hand of the dead veteran.

To the last Father Carson was genial, cheerful, loving and zealous in his Master's work. Nearly all his early friends had entered the eternal city before him, but now he is with them, and has joined in the song of the white-robed throng before the throne of the Lamb. We shall look for a full memoir of Father Carson from a competent hand.

THE faculty of the University of Virginia on the first of April elected the Rev. R. J. McBride, of the Protestant Episcopal Church, chaplain for the two years commencing October 1, 1875—the time the chaplaincy of the Rev. S. A. Steele, of the Methodist Episcopal Church South, expires. It is, we believe, the custom, if not the law, to elect the chaplains biennially, in rotation from the four leading denominations in Virginia—Methodist, Baptist, Presbyterian and Protestant Episcopal.

THE Rev. J. W. Butler, son of Dr. Butler and one of his assistants in the Mexican mission, says the *Methodist*, "preached his first sermon in Spanish on the twenty-first of February, and did well. Mr. —— Drees, another young man, had commenced earlier, and now that Mr. Stevens has arrived and is preaching in Spanish there is new life and joy in the mission."

THE success of the revival mission of Mr. Pearsall Smith in Berlin and other towns in Germany is increasing. Immense crowds attend the meetings, and members of the nobility occupy seats on the platforms. The Empress Augusta has given a private audience to Mr. Smith.

WHAT did the spider do when he came out of the ark? He took a fly and went home.

Hard to Please.

Mr. Spurgeon recently lectured on "Candles." From a report of the lecture in a London paper we clip this spicy item:

"A long, ornamented candle in a showy candlestick having been placed on the table with some others less pretentious, neither of them being lighted, the lecturer observed that those grandees were in that condition worth nothing compared with their friend, the rushlight (here a burning rushlight was held up.) That rushlight was much to be preferred to what was without the living flame. A living dog was better than a dead lion, and the lighted rushlight was better than the biggest candlestick filled with the best wax that gave no light. Some persons were born on the wrong day or in the wrong age to be of any use. One gentleman fancied that he might have been an Oliver Cromwell; and as an Oliver Cromwell was not wanted in his time, he became a loafer on his father and mother. If such a person was set up in business he soon came down again. He was like a candle which had too fine a candlestick, the truth being that it was not the candlestick but the candle that was wrong. He had had a member of his church who had previously left the Church of England, as he told him, because he disliked the prayer-book, who then joined the Wesleyans, and left them because they ranted, who next went to the Presbyterians, and left them because they were high and dry, and who then came to the Baptists. If a man who joined the Baptists could not be satisfied, nothing more could be done with him. That man, however, said they were the most bigoted and quarrelsome set he ever met with. From them he went to the Independents, and the last time that he heard of him he was a Plymouth brother. According to him he might have been a useful man but for his bad surroundings. He (Mr. Spurgeon) had his doubts as to the correctness of that view, for he had known people do good in all churches."

SERMON BY A CENTENARIAN.—Father Boehm, says the *Northern Christian Advocate*, whom everybody knows who has read the papers, and who will be one hundred years old next June, on the eighth day, preached at the Newark Conference, N. J., on the second day of April last. His sermon was *ten minutes* long (text, Nahum i, 7,) and Bishop Janes said: "The text is one of the most sweet and precious in the Holy Bible; the exposition of it has been clear and forcible, though brief. To my mind the sermon has two especial excellencies; one is, it was preached and not read, and the other is that it was brief, and the preacher stopped when he got done—a beautiful example to us in those two respects, and I propose to profit by them. One of the most remarkable things in the character and history of our Father Boehm is that he has not reached his second childhood. He is just as manly as he ever has been in any period of his past history, and his mental powers are preserved to him in their strength, in their harmony, and in their adaptation to the office and work in which he has spent his long and holy life."

Probation.—One of the special excellencies of the sermon, according to the Bishop, was its brevity (ten minutes,) and should be imitated. If a man who has been preaching sixty years preaches but ten minutes, how long should a Bishop preach who has been preaching twenty years, thirty years, forty years, or an ordinary man who has preached ten years or five years? Father Waldo, a Congregational minister, preached after he was an hundred years old. He lived, we believe, to be one hundred and two years. We have before us a written sermon of his, prepared when an old man. The penmanship is plain and correct, and the thought consecutive and clear. He lived and died in Syracuse.

THE Baltimore *Christian Advocate*, April 10, says: "We know it will be gratifying to our readers to see the name of the Rev. B. W. Bond announced as editorial contributor to this paper. The name of Bond sounds very familiar as connected with an *Advocate*. It has been a tower of strength. Bro. Bond is a nephew of the late Rev. Dr. Thomas E. Bond, and a member of the Baltimore Conference, Methodist Episcopal Church South. He has already obtained a literary position as the writer of an able essay on missions, issued by the Nashville Publishing House, and we are certain his editorials will be interesting to our readers."

MESSRS. WHITTLE AND BLISS.—A large number of ministers and members of the several harmonizing churches in Nashville, with a miscellaneous multitude, assembled on Sunday afternoon at the Exposition building, and held a public service preparatory to the operations of Messrs. Whittle and Bliss. The Young Men's Christian Association appointed a committee to meet those gentlemen on their arrival from Louisville, and escort them to the Maxwell House. Committees have been appointed from the various churches to act as ushers, etc., during the meeting.—*Nashville Christian Advocate, April 24.*

A LIVELY LADY, when the subject of "strong-minded women" was being discussed, made this remark: "I notice that those 'women's rights' people are invariably men's 'left.'"

The Christian Advocate.

THURSDAY, APRIL 29, 1875.

CHRIST IN US.

Christ in us our hope of glory—
Ever loved and faithful story!
God the Son came down to die,
To raise our thoughts to him on high;
His work the soul's salvation wrought it,
By his own precious blood was bought it;
Received by those who own his word,
Who humbly trust in Christ their Lord.

There is no other name above
That name of names, o'er God of love;
To Jesus' name each knee shall bow,
In heaven above and earth below.
No other way by which we can
Be saved but by the Son of man—
The Son of God, who came to die
For sinners such as you and I.

We come, oh, blessed Lord and Christ,
We will rejoice with all our might
In that salvation full and free,
And praise thee through eternity.
Oh, make us pure and holy, free
From every sin, thine own to be;
Our neighbor as ourself to love;
Grant us these blessings from above.

Sabbath School Address.

(The Rev. John Wilkinson was one of the chosen speakers to deliver an address at the Sunday school anniversary of the New Orleans district Sunday schools on Sunday, April 11. The address is here given as it was prepared by the lamented author, and as read at the anniversary three or four days after his death.—EDITOR.)

Boys and Girls of the Sabbath Schools of the New Orleans District: I have been requested to address *you* on this anniversary occasion, and the only drawback to the gladness which I feel in so doing is the fear that I may not be able to interest and profit you as much as the occasion demands. I assure you, however, that in coming before you to address you to-day I do covet earnestly the best gift of speaking, for it is your right to have the best; but I cannot promise you that the measure of my coveting has yielded me an equal measure of the gift. Indeed I may as well be frank with you at once, and so I say unto you as Peter said to the man at the gate of the temple who sat there looking up into his face expecting to receive something from him: "Silver and gold have I none, but such as I have I give thee."

While sitting here, looking at you all coming in, class after class, Sabbath school after Sabbath school, until you have fairly filled this spacious sanctuary of the Lord, I have felt myself inwardly exclaiming, again and again: "What a glorious sight!" I am reminded of an incident of the celebrated banker—Rothschild. During the Peninsular war—the war waged by England against France to maintain the independence of Spain about sixty years ago—it became necessary to keep an immense amount of money in a great vault at Madrid; there was so much privateering going on upon the high seas that the English government could not risk sending the funds to pay the troops and other expenses of the war from month to month; and so several millions' worth of gold coin—sufficient to carry on the war for a long time—was accumulated in this one vault, where it was kept secret and securely guarded. Rothschild, then the greatest banker in London, was in the secret, of course; and he sent a special request to the King of England that he might be allowed to look on the gold in the vault at Madrid, just to see so much money in one place. The King granted his request; he was admitted into the vault, the great boxes of money were opened before him one after another; and when he saw the vast quantity of glittering coin, all bearing the sterling stamp of England, he burst out with this exclamation: "That is a glorious sight!" To his eye, money dealer that he was, it was truly "a glorious sight." But what are gold coins stamped with the image and superscription of King George compared to human souls stamped with the image and superscription of King Jesus! Upon the forehead of every child born into the world the Savior King hath written with his redeeming blood: "My lambi Of such is the kingdom of heaven." When I see crowding the courts of the Lord young souls having the stamp and superscription of the King of heaven legible upon their foreheads, have I not far greater reason than Rothschild had in the case just mentioned to exclaim: "*That* is a glorious sight! That *is* a glorious sight!"

But the chief glory of this sight, as in that of the British coin, is not in what you are sitting there in all the radiance of youth, but what you may be in the service of your King. If Rothschild were a patriot, as well as a banker, the chief glory of the sight of so much British gold in the vault at Madrid must have been in the thought that each of those glittering coins was capable of rendering noble service to the King of England. And certainly to me the chief glory of the sight of so many of you here to-day is in the thought that each of you is capable of rendering noble service to the King of heaven—even the Lord our God.

You often sing: "I want to be an angel, and with the angels stand." That precisely is what God created you to be. But what are angels? Beautiful shadowy creatures who are forever flitting about the throne of heaven like so many celestial butterflies, or those who are gorgeously appareled and live delicately in kings' courts? Not a bit of it. The poets and painters who tell us so have never read their Bibles, I fear. Angels are beautiful—exceedingly beautiful, it is true; but it is the beauty of majesty and power, for the Bible represents them as "excelling in strength"—"strong as fire and swift as the wind." But what are angels? Splendid musicians, whose main employment is harping upon harps day and night? No doubt they play and sing a great deal, as all happy people do; but no doubt they do most of their singing—they make most of their music—while busy at work, as all sensible people do; no doubt they carry harps in their hands, and praise God day and night; but I imagine the harp most often in their hands is some work which God has given them to do, and that it is by the doing of it they most proclaim the glory of God. But what are angels? The word angel has not one idea about a wing or a song in it, about beauty or music in it. It is a word that is packed full of the idea of *work*—real, earnest work. Angels are God's mightiest workers—they are his messengers, his ministers—to execute his will throughout the universe; they are his agents to make manifest his wisdom and power and goodness on a scale immeasurably greater than do the sun and moon and stars of the heavens, which declare the glory of God. We are not to suppose that God does everything himself. No, no. He works by others—through other intelligent beings whom he hath created to be workers together with himself. These workers together with God are his angels, his ministering spirits. Unto one he saith, "Go," and he goeth; and to another, "Come," and he cometh. So much of his wisdom and power do they possess, and so prompt are they to do his commandments, hearkening to the voice of his word, that he has but to speak and it is done, he has but to command and it stands fast. They are his architects, his painters, his sculptors, his chemists, and the like, by whom he carries on all the manifold works in his great kingdom. We know that when the corner-stone of this earth was laid the angels were present and shouted for joy—for joy, no doubt, that they were being set to work on so magnificent a task as building a new world. The angels also constitute the armies of heaven—the hosts of the Most High; they are the great chieftains and soldiers by whom God makes war against the adversaries of his government, and by whom "he executeth righteousness and judgment for all that are oppressed." David tells us that the war chariots of God are twenty thousand—even many thousands of angels. The angels are also God's messengers of mercy and blessing to the inhabitants of his empire—they are his physicians, guardians, guides, heralds, counselors, whom he sends forth to "minister to them who are heirs of salvation." Yes, angels are God's chief workers. Not St. Paul, not Martin Luther, not John Wesley—great, earnest, untiring laborers in the service of God that they were—ever did more true work than angels are constantly doing. The truth of it is, angels are God's great, grand, glorified workers—his crowned workmen—those whom he has crowned with the everlasting dignity and honor and glory of reigning with him—working together with him in his eternal kingdom. The difference between an angel and a saint is that the one is crowned as a worker together with God for eternity, while the other is an heir to that crown, but not yet crowned. Now all men do *not* become angels, but all *may* become angels. The Bible tells us that all who do the will of God on earth shall be accounted worthy by and by to wear the crown of an angel in heaven—that they shall be joined to the innumerable company of angels—joined to them as one of them, just as when the drilled recruit is joined to the main body of the army. It is just as true that as many of you as remember your Creator in the days of your youth, and make it your meat and drink to do his will as best you can, that you are on your way to be angels of God in the eternal kingdom, as that you are on your way, as boys and girls, to be men and women in this temporal kingdom. Oh, my dear young friends, it is because I recognize you as a multitude of angels in their minority that my heart keeps on exclaiming in respect to you: "What a glorious sight!"

You all want to be angels, don't you? Well, now is your time to learn the art of serving God as an angel; and the very best thing you can do is to apprentice yourself to Jesus. Jesus is the great angel-maker. He says that when his disciples—his apprentices—are transferred to the eternal kingdom "they are equal to the angels" already there—they at once take rank among the best workers of God in heaven. The Sabbath school is one of Christ's workshops; from it he has added many an angel to the company in heaven. I am glad to see you all in this workshop of Jesus. It gives me strong hope that many of you will be crowned with the crown of angelhood after awhile. But let me tell you, right here, that there are three qualities you must have before you can be crowned as an angel of God—a *pure heart*, a *mind* to *learn* what *God* would have you to *know*, and a *will* to do what *God* would have *you to do*. The pure heart is necessary, because God does not associate himself with the impure; he can have no fellowship with those who are evil; only "the pure in heart shall see God," or dwell with him or work with him in his eternal kingdom. His angels are called holy ones, so pure are they. To be an angel of God you must, then, be holy as God is holy. To be holy is to be free from sin—it is to have a soul white and clean, without a stain of sin upon it. What color is this rose? White, clear white. This is just like a soul when it is made free from the guilt of sin. What is the color of this? Pink, light rose. This is the color of little children's souls when they first begin to do wrong—when they get a little angry, or take some trifling things not their own. What color is this? Black red. When children get worse and worse—get very mad, tell lies and steal—their souls take on a darker shade of red; and when they grow up to be drunkards and swearers and blasphemers and murderers, and such like, then their souls become a black red, like this—black with the guilt of sin. You see, every time you do anything that is wrong, your soul becomes redder and darker; you are no longer white and clean, and you are therefore not fit to be angels. And what must you do to get a pure heart—a soul white like snow—when you know that you have been doing wrong, and therefore have not such a heart now. What must you do? Try to do better? Look at this red cloth—can it get itself white? No. Can you wash it white? No. Can you fade it out white? No. It will be a dirty red always. So with your soul. You may stop sinning, so as not to make it any darker than it is, but *you* cannot make your soul white. If it is [redacted] to the dye of sin again it will become no darker, but its present stain will last always. What, then, *can* make you white and clean? "The blood of Jesus Christ cleanseth us from all sin." "Though your sins be as scarlet, Christ can make you white as snow." Then the first thing to do, if you would be an angel, is to go to Jesus, that you may have your soul washed in that blood of the Lamb which cleanses every guilty stain away.

And what is the second quality you must have in order to become an angel? A mind to learn what God would have you to know? The main difference between an angel and a bird is not a difference in their size and beauty, not a difference in the loudness and melody of their songs, but in that God hath made angels to know more than the fowls of the air. Some time ago a little fellow named Cyrus, who lived on a farm, had a city cousin to come and visit him in the summer season. The city boy wore the nicest sort of clothes—clothes of fancy colors and fashionable make. Little Cyrus wore nothing but the plainest sort of clothes. After these two boys had played together all day, and were undressing themselves for bed at night, the city cousin said: "Cyrus, don't you wish you could have as good clothes as I have?" "No, Joe, I don't," was the prompt reply. "It ain't the clothes that make a man—*it's the know*." Cyrus was right. Neither is it the grand wings or the fine song or the bright raiment that make an angel—*it's the know*—it is the wisdom which they possess. And an angel would be no wiser than the fowls of the air if he did not learn wisdom from God, for God is the fountain of all true wisdom. But God does not make known his wisdom to any one who has not a mind to learn it. What engineer would care to teach an apprentice the art of engineering if the apprentice did not want to learn from him? You have read about little Samuel—how the Lord came to him one night to give him the wisdom of a prophet. But did you ever notice that the Lord did not give him the wisdom until Samuel first said: "Speak, Lord, for thy servant heareth." It is a great thing, children, to have a hearing ear for the word of God—that is, an ear eager to learn what God has to say to us. Oh, if you would be wise as an angel of God you must cultivate the habit of sitting at the feet of Jesus, who is to us the great revealer of the wisdom of God, saying, like Samuel: "Speak, Lord, for thy servant heareth."

What is the third quality which an angel of God must have? A will to do what God wants you to do? Did you ever know a boy to become a good writer or a girl to become a good musician who was always wanting to have his or her own way in doing things, and was not willing to do just as the teacher directed? What general would want a soldier in his army who was not disposed to obey orders? One morning, not long since, a little fellow named Johnnie came home from Sunday school so impressed with the lovable character of Jesus that he told his Aunt Grace he was going to try to be good hereafter, to please the Lord Jesus. "And," says he, "I am going to Sunday school next time without mother making me." When next Sunday came Johnnie was ready to go to Sabbath school long before the bell began to ring. But just as he was about to start there was a rumble of thunder in the sky, and his mother, looking out, saw it was going to rain very soon. "There's going to be a storm, Johnnie," said she. "You can't go to Sabbath school this morning." "But, mother, I want to go so much." "I am sorry, dear; but you are not very well, and I would not dare to expose you to that rain this morning." "You're too bad," said Johnnie, getting angry and beginning to cry, "and *I'll* go anyhow." "You will go up stairs," said his mother, "till you can behave better." Johnnie was marched up stairs, sobbing with passion. He ran into his Aunt Grace's room and cried out: "Oh, auntie, I want to be good and go to Sunday school, but mother won't let me." "Come here, Johnnie," said she, "and I will tell you a story. Once upon a time there was a great king who had an immense country to govern. He was very good, and all his subjects loved him, except in one little corner of his kingdom, where was a very wicked prince, who persuaded the people to rebel against the king; this wicked prince told the people they would be much happier if they would follow him; but as soon as they were in his power he treated them dreadfully; he put them in prison and starved them, and beat them, until many of them died from their sufferings. The good king heard of all this, and he was so sorry for his unhappy subjects that he determined to go and fight the bad prince who had deceived them. Well, the battle took place, and the king defeated the prince and wounded him [redacted] never recovered; [redacted] suffered terribly [redacted] so that all the people in that country who had any gratitude in their hearts were amazed at the king's goodness in fighting for them; and when he called for volunteers from among them to join his army in carrying on the war against those towns which the enemy's forces still held, many of them joined the ranks. Among others there came, one day, to the king a little boy who said he wanted to be in his army too. Then the king, who was very fond of children, smiled and said he was welcome; and he placed him in the hands of one of his generals to learn to be a soldier. 'General,' said the little boy, 'I would like to be a drummer.' 'Not to-day,' said the general. 'Stay here and wait for orders.' 'If I can't be a drummer I'll go home—it's too bad,' said the foolish child. 'My poor little fellow,' said the general with a mild voice, 'do you want to serve the king so much, and don't you know that the only way to do it is to obey orders? If my orders seem strange, that makes no difference; you are the soldier, not the general; my directions will seem all right to you some day. What you need most to learn now is to obey orders, whether they are what you prefer or not?' The boy thought awhile; he saw he was wrong in wanting his own way; that he could never be a soldier in that way. So he asked the general's pardon, and ever after was willing to obey orders.

"What do you think of my story?" said Aunt Grace when she had finished. "I think it means me in some way, auntie, but I don't know exactly how. Am I the foolish little boy that would not stay if he could not be a drummer?" "What do you think about it? You want to please King Jesus because he had fought and overcome the wicked one who had deceived the people of this world into rebellion against the best of kings; you reported to the King for duty in his army; he placed you in charge of one of his generals—your good mother—saying to you: 'Obey your parents.' You wanted to go to Sunday school; your mother, for excellent reasons, told you no, not to-day—wait for orders. Then what?"

Johnnie hung his head, but in a moment he brightened up, saying: "Auntie, I would like to be a soldier of the Lord." "Then," said Aunt Grace, "you must do as his generals say, even if you see, or think you see, a hundred better ways of serving him."

Yes, my dear young friends, if you would be soldiers of the Lord—angels of God—you must have a will to do what he wants you to do. You must have a will to wait for orders, and to obey orders; and this you must learn here below by not following your own will, but the will of God, as it is made known to you by Christ, and by those whom he hath appointed over you in the family and in the church. Oh, it is a grand quality to have a will to do what God wants us to do. There's no other way to reach the angel's crown than by practicing yourselves on earth in doing the will of God after the example of Jesus. Indeed to the extent you do the will of God here below you are already the angels of God, though not yet crowned. There is a great deal of angel work all around you, in which you can practice your hands before you get to heaven.

"If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.

"If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead some other children
To the Savior's waiting arms."

I have heard of a little girl named Lottie, who had been reading in her Bible how God wanted us to visit the sick and the prisoners, and so forth. She turned to her mother, saying: "Ma, I cannot go to see prisoners, but may be I might go to see some sick person. Do you know any I might go to see?" "Why, yes, child, there's poor old Mrs. Williams—she would be glad to see you." Lottie went right away and gathered some lovely flowers, and took them to the sick woman, and chatted with her some time in her own sweet, simple way. The old lady was charmed beyond measure. Little Lottie's visit was a real ministry of God's cheering sunshine to her soul. "I cannot thank you enough, Miss Lottie," said the sick woman, when the child was leaving, "not only for your gifts, but for your company."

I have heard of another little girl—Bertie, I think, was her name—that had a good deal of the angel in her. She had been listening to a talk from the superintendent, explaining how children could be doing God's work for the neglected little folks that lived all around them. Said she to her teacher, her little face fairly sparkling with the joy she felt in the thought of being able to do something in God's service: "I can't give lots of money, and I can't sew cloaks and gowns for poor children just yet. But [redacted] do—I can highway and hedge 'em." "What is that, my dear?" asked the teacher. "Why," says she, "it's coaxing poor children and naughty children into Sunday school. I can't 'splain it to you, but I know just how, for the superintendent told us. And I am going to do it." Why it seems to me that dear child was ready right then and there to be translated to heaven, and to be crowned as an angel of God.

Boys and girls, if you want to become angels, think of Lottie and Bertie, and go then and do likewise. Try to do just as much real angel work as you can while you are in this world. Go to Jesus, asking, "Lord, what wilt thou have me to do?" and rest assured of it you won't want for something to do. There is a story in some history of a young prince who, though poor and unknown—a stranger in a strange land—felt always upon his brow the pressure of a crown. My dear young friends, seek earnestly to possess the three qualities I have referred to; and though, like that prince, you may be poor and little and unknown, like him you, too, will always feel upon your brow the pressure of a crown—not, however, as in his case, the corruptible crown of the son of an earthly king, but the incorruptible crown of a glorified son of God—a crown that shall shine resplendent as the stars of heaven forever and ever—a crown of surpassing honor and dignity, and glory and power—even the crown of an angel of God in heaven.

And now every one of you who wants to become worthy of that crown which the Lord Jesus shall give in the great day of his appearing unto all them that love his service, join with me in singing that most familiar of all Sunday school hymns:

"I want to be an angel,
And with the angels stand,
A crown upon my forehead," etc.

Dr. RIGG, in a letter to the New York *Christian Advocate*, speaking of the late Luke Wiseman, says: "No doubt Dr. Punshon will succeed him at the Mission House, and it is expected that Dr. Punshon will also succeed him at the *Recorder's* helm after Conference. Mr. Gervase Smith, the president's bosom friend, is likely, I believe, to manage that paper in the interval. It will cost him no pain to give way to his friend, or to hold office as his *locum tenens*. During his year of presidency Dr. Punshon could not give time to the paper, and of course he can only be appointed to the Mission House by the Conference. What Kensington station, just now risen for the first time into vitality and promise, will do if he should be taken from it at Conference, I find it hard to imagine."

Obituaries.

MRS. ALZADA ROBERTS, daughter of J. Roberts, and wife of William O. Spencer, both deceased, was born July 12, 1818, and died of pneumonia, February 20, 1875, aged fifty-six years, seven months and eight days. Sister Spencer was converted to God at the old Shiloh Methodist church, in Yazoo county, during a revival meeting in the summer of 1838. She soon after joined the communion of that church, and from that day up to her death was found upon the Lord's side, an active, useful and humble follower of Jesus. Truthfully may we say of her: She "walked with God." The deep, cold waters of affliction often dashed over her consecrated soul, but she was always calm and kept the faith. Out of ten children, six preceded her to the spirit land, and were doubtless among the saints who welcomed our sister home to rest. In 1865, just as the adversities of the war were being most keenly felt by the South, Sister Spencer was called upon to give up a devoted and loving husband—a sacrifice peculiarly great at that time, as many realized. Besides all this, for about thirty-four years Sister Spencer was a great bodily sufferer; and though not confined to her bed, yet she was truly an invalid. But amid the darkest night she never complained against the love or goodness of God, "nor charged God foolishly." Therefore it is not to be wondered at that she was ready when the messenger of death came and said: "It is enough." She died as she had lived—a Christian. To the orphaned children we would say: "Follow your mother as she followed Christ, and all will be well with you;" to the relatives and friends what St. Paul said to the Thessalonians: "For if we believe that Jesus died and rose again, even so them who sleep in Jesus will God bring with him."

J. M. BOON.

RICHLAND CIRCUIT, March 24, 1875.

IN MEMORY of JOHN W. CARTER, who was born in Wilcox county, Ala., in 1838; married to Miss Emma Carter, November 11, 1868, and died in the same county, of consumption, January 25, 1875.

The subject of this memoir did not enjoy the advantages of wealth and education in youth, but, being of an ambitious disposition, he began early and toiled industriously to take an honorable stand among men. He was a very positive man in his character, always seen to be true to his profession and principles; hence in his early day he obtained the confidence, respect and hearty good will of all, high and low. Having all the elements of an honest, upright man and gentleman, he was at no loss to secure the friendship of all classes alike. His own appreciation of honor and integrity gave him strong prejudices with regard to men—he respected an honest, good man, while he could not tolerate one thought to be otherwise. He early appreciated and espoused Christian virtues and morals; and, to say the least of him, he was an exemplary man.

The Methodist Church was to him the true embodiment of gospel religion; and without ostentation, show or boast, he was "an intelligent Methodist." His religion was a *deep-seated principle*, moving the man to an observance of: "Whatsoever ye would that men should do unto you, do ye even so to them." I think he came as near doing this as any man I ever knew, and through as pure motives; and now that he is gone, his neighbors and friends can more readily see him as he moved among them. In his community one feels impressed that *death* or some other blighting visitor has passed through. In the church this steward of God and the preacher cannot be seen or heard. His place at the communion and financial tables is vacant; it is felt by pastor and flock. In the grange the treasurer is gone, and all have repaired in a body to his resting-place and planted the "memorial tree" as an evidence of patrons' respects. The writer knew him, through the changes of several years, as a business man, a church man, a neighbor and a friend. Trusted and tried in these several relations, he and to the last he was the same—a good, true man. He turned his attention to the cultivation of the soil as a lifelong employment. In this channel he toiled right on until fortune saw, approved and smiled upon his honest efforts to do and be. He was a very industrious man, and often, very often taxed his physical powers, being constitutionally consumptive; and no doubt but this, in the prime of active manhood, hastened him to the chambers of death.

I offer to his bereaved wife and fatherless little ones all the sympathy and comfort of a true friend, praying: "God bless them abundantly on earth, and save them all eventually in heaven."

T. Y. ABERNETHY.

ALL good comes from God and must be ascribed to him.—*Starke.*

The Christian Advocate.

THURSDAY, APRIL 29, 1875.

JOHN JONES AND I.

BY CHARLES G. AMES.

We had a tiff. "John Jones," said I,
"You shouldn't leave your cow nt large!"
"You mend your fence!" was his reply;
And so ran charge and counter-charge.

A trifling thing: the cow had cropped
Some blades of grass, some heads of grain;
And yet for this a friend I dropped,
And wrought for both a lasting pain.

I know that I had played the fool,
Yet thrust my better thought aside,
And, when my blood had time to cool,
Became a greater fool through pride.

Upon two homes a shadow sate;
Two cordial wives grew shy and cool;
Two broods of children learnt to hate;
Two parties grew in church and school.

John Jones' pew was next to mine;
What pleasant greetings passed between!
As sacred as the bread and wine
Had our communing friendship been.

Oft had our voices swelled the song,
Oft had we bowed in common prayer,
And shared the worship of the throng
Who sat in heavenly places there.

But how shall souls in exile sing
The Lord's sweet song? The holy notes
Of fellowship and joy and peace
And pardon stuck in both our throats.

Some lessened relish for all good
Made life for both to deaden down;
And nature darkened to our mood,
And answered back our settled frown.

One summer eve I sat and smoked;
Good Doctor Dean came riding by:
He said, in a voice a little choked:
"John Jones is hurt, and like to die."

A sudden fire shot through my brain,
And burned, like cow, the sophist lies;
And on my heart a sudden pain
Fell, like a bolt from hidden skies.

I stumbled o'er the threshold where
My shadow had not passed for years;
I felt a shudder in the hand
A woman gave me through her tears.

When he no more the pulse could feel,
I saw the doctor turn away;
Some mighty impulse made me kneel
Beside the bed, as if to pray.

Yet not the Maker's name I called;
As one who plunges 'neath the wave,
A swimmer, strong and unappalled,
Intent a drowning life to save—

So all my soul's up-gathered powers,
In anguish of desire intense,
Sent that departing one a cry
That leaped the abyss of broken sense.

Back to the dim eye came a ray;
O'er the white face a faint smile shone;
I felt, as 'twere a spirit's touch,
The stiffened fingers press my own.

O resurrection power of God
Which wrought that miracle of pain!
From buried hearts tore off the shroud,
And made dead friendship live again!

Beside one grave two households stood,
And, weeping, heard the pastor say:
"That out of death He brings to life,
And out of darkness cometh day."

Was I chief mourner in the train?
Ah, who could guess, of all the throng,
The strange, sweet comfort in the pain
Of one who mourns forgiven wrong?

GERMANTOWN, Pa.

The Papists in Spain.

Popery in Spain began in the fourth century, with Osius of Cordova. Although this bishop in nowise played, at the Council of Nice, the *role* which the fanciful historians of Ultramontanism attribute to him; although he did not preside over this council, and was not the Bishop of Rome's delegate to it, still it was he who, at the Council of Sardica, proposed the appeal to the Bishop of Rome. This zeal for the supremacy of the Bishop of Rome did not preserve him from the grave error he committed in signing the second formula of Sirmium. Happily he repented and returned to the confession of the true faith. Let us hope that this bishop, who represents so well, in his own person, the errors of the Spanish Church, will likewise represent the return of this same church to the true Christian faith.

Even in his own time Alcuin severely blamed the Spanish heresies. What would he not say to day of the condition of this church? It is she, without doubt, who gave birth to the symbol of Saint Athanasius. Although the doctrine of this symbol may be worthy of respect, yet was it necessary to express it by a symbol of faith, and to present it to the world as if it were not only a theological but also a dogmatic doctrine? We may consider, especially to-day, that it was not profitable.

It was also a Spanish council, the fourth of Toledo, which replaced the trine immersion in baptism by a single one, and which seriously modified that apostolic rite, the symbolical signification of which is so instructive and so divine. It was in Spain that they began to introduce into the symbol of Nicea-Constantinople the celebrated addition of the *Filioque*, the cause of so many troubles.

It is a great and difficult question to decide who was the real author of the collection of Forged Decretals known under the name of Isidore Mercator. Whether the author was from Rome or from the banks of the Rhine, whether one or many, it is probable that Spain contributed to it for her own part, and that they have placed this collection under the name of Isidore not without reason, whether they mean Isidore of Seville or Isidore of Badajos. Still upon this point the Spanish, together with the Roman Church, has injured the universal church in no small degree.

Every one knows how much the doctrine of the Immaculate conception was preached and favored in Spain. It was in Spain that the Jesuitical usage began of invoking Immaculate Mary before the sermon. It was Spain, moreover, which gave to the world Dominic de Guzman, Ignatius Loyola, the Carmelite Theresa, Jean de la Croix, etc. We shall surprise no one when we assert that the Spanish Dominicans, with their tribunals of the Inquisition, have done immense harm to the Christian cause. Neither Las Casas nor Bartholemy, who were martyrs, nor Melchior Cano, nor several other eminent Dominicans of Spain, can make us forget the bloody horrors wrought by their barbarous *confreres*. And the cruelties committed in Spain, what were they in comparison with those which Spanish pretended Christians committed in America? The pagans whom they persecuted were a thousand times more upright and Christian than themselves.

As to the Jesuits, their history is well known, notably that of the Spanish Jesuits, from Escobar to Sanchez, those two infamous moralists who have perverted more consciences than the misled honest men in the Society of Jesus have practiced virtues. The Spanish mystics are no better than the theologian inquisitors and the Jesuit moralists of the same country. Their eccentricities, more or less sentimental; their penances, as false as ridiculous, have done great harm to real piety. We venture to assert that monasticism in Spain has been worse than that in Italy.

In short, this church, which nevertheless has had its moments of greatness, and which has numbered within its fold true Christians, has ended by becoming a mere mixture of incredulity, ignorance, skepticism, superstition, immorality and cruelty. No church has been more papistical, more devoted to Rome and the Roman congregations, and no church has been less Christian. Some time before his death M. DeMontalembert wrote a work on Catholicism in Spain. But his heirs refuse to publish it, in spite of Montalembert's wish, formally expressed, that it should be published. They fear the hatred of the Jesuits and the thunders of Rome; they are afraid, above all, to give the proof that Montalembert did not die a Vatican papist. And yet in this work he is rather partial in favor of the Spanish Church than too severe toward it.

Just so far as the Spanish bishops were noble in sustaining, at the Council of Trent, with the French bishops, the anti-Ultramontane doctrines, in the same degree at the Vatican Council were they contemptible and mean. In what must so much cowardice end? In Carlist Catholicism, which is a real thing as renewed in 1871. The Red Commune of Paris in 1871 was at least led by robbers and murderers, who professed to deny God and hate the Christian church. But the White and Black Commune of the Carlists has this peculiarly odious character: that it is conducted by the representatives of divine right, paid and sustained by the applause and public subscriptions of people who profess Christianity, and cry: "Vive Pius the Ninth!" And yet these Communists of divine right rob, pillage, demand contributions, burn, destroy, even sack churches, take hostages, massacre them without trial, slay old men, women and children because they do not favor their revolution. These bandits who make up the army of Don Carlos are led by priests, who mingle holy water with their petroleum, and who follow an absolution with a pistol-shot, without difficulty, without remorse, with the greatest facility. Such is to-day the choicest flower of the papist party in Spain. The facts are certified to not only by the official circular of Minister Ulloa, but, besides, by a thousand eye-witnesses.

The Roman Catholics who are not Carlists, and who were supporters of Serrano's government, are indeed less cruel. But what does their religion amount to? This very year, at Madrid, while the sacred procession of Corpus Christi was slowly defiling across the Puerta del Sol, a party of some other Catholic officials had a lunch, the more lively organized a ball forthwith, and "uncorked the ministerial champagne." These details, written by a witness, were published in the *Republique Francaise* for the fifteenth of last June. Another journal, *Christianity in the Nineteenth Century*, the official sheet of the orthodox Protestants of M. Guizot's line, relates, in its number for the seventeenth of last July, that a Spanish priest publicly burned a gospel in the Spanish language, as if it were a bad book.

Such is the anti-evangelical and anti-Christian Romanism to which the Spanish Church has attained, with its 9 archbishops and 53 bishops, its 65 cathedrals, 100 collegiate churches and 20,462 parishes; its 70,000 ecclesiastics, 14,000 monks, 19,000 nuns and 600 convents for women. And yet these are merely the figures of the last census; but previously these figures were much greater. In 1830 the Spanish clergy was composed of 152,305 individuals; and in 1834, before the suppression of the convents for men, there were 1,940 convents, containing 30,905 monks and 24,700 nuns. While popish monasticism was so prosperous and so multiplied, the schools were in the most wretched condition. Yet even in 1860 they reckoned up only 3,129,000 individuals who knew how to read, and scarcely 1,200,000 who knew how to read and write.

This example of the ruin of a people possessed of a wonderful soil, and endowed with noble qualities, but perverted by the false religion of the papacy, will it open the eyes of the other peoples of the Latin race, and of all peoples of all races? Let us hope so; although there are men, such as the Ultramontanes, who glorify Carlism and Spanish popery, who declare that they have reached the apogee of Christian piety, and who anathematize as outcasts those who dare to make for themselves any other ideal than this. The worst of fanaticisms is certainly the fanaticism of false religion.—*E. Michaud, in the Churchman.*

The Fall of the Race.

The fall of man is a great fact, which is to be observed in the difficulty he experiences in reaching that which is good, in his facility to evil, in his indisposition to rise heavenward, in his secret enmity to the thought of a holy God, in his secret suspicion of his brother men, in the wild disorder of his inner being. Truly was it said of man: "Behold, I was shapen in wickedness, and in sin hath my mother conceived me." This is the language not of the psalmist only, but of every man who has studied his own nature, for this predisposition to sin is as old as humanity itself; and though the fact is disregarded, it still remains. The old pagans knew it, as they show by the story of Hercules, the representative hero of their fables, who, although he may reach what seems to be the climax of glory as the conqueror of monsters and tyrants, and the friend of the distressed, yet, as he wraps around him the garment offered him by a woman, finds himself subject to the flames. How, then, has man succeeded to this inheritance of sin? God did not make us as we are. He made our first parent a sinless being. He added to his natural instincts the instinct of grace, which, while it did not make him loyal, rendered loyalty easy. God willed to be served by a willing service, and therefore he left man with a free will, and, as Adam wished to try the experiment of evil, he tried it by his will. We know the sequel. He entered on life under new conditions. Sin, which before the fall had required an effort, became easy; and virtue, which before had been natural to him, required an effort; and as he was, so his children became. He left them his nature, with its traces of a noble past, but he could not leave them the robe of righteousness which he had left behind in Eden. He could not but leave them an entail of weakness and corruption—the inheritance of moral death.

This doctrine of the transmitted effects of the fall is often urged against Christianity as a tenet inconsistent with the justice of God. Now, in reply to this, we may say that at any rate we do not escape from the difficulty by rejecting the doctrine, since the same feature of the divine government meets us elsewhere. Take the case of a parent debased by drunkenness or debauchery. He transmits to his children a nature condemned to an unusual share of pain. Here the argument against the doctrine of original sin on account of its inconsistency with divine justice would at once impeach God for allowing such a man to become a parent, instead of cutting him off from the earth. Or look at the moral disadvantages entailed on other children by parents. Their first lessons are lessons in vice and blasphemy, which will insure them a future of certain misery unless some one interferes and takes them away from the influence. Of such children there are thousands, and it may be urged in their case, with just as much force as before, that the justice of God ought to prevent all this. And yet he does nothing of the kind. Or, again, we see a man born with good ability and endowed with powers of usefulness, and yet his life, it may be, is overshadowed by one act of his father, against the effect of which he struggles in vain. Why, it may be asked, should the good God give so much, and yet allow it to be ruined? Louis the Sixteenth, we know, went to the scaffold for the errors of a dynasty of which he was a virtuous member, and even we Englishmen pay taxes for wars carried on by our grandfathers, with which we had as little to do as with the campaigns of Julius Cæsar. In short, if we look to man's physical nature or to his moral nature, or to the structure of nations or families, we see this same dependence of one generation of men on another; and so the argument against original sin is seen to be an impeachment of God's general government of the world. He does, it is true, sometimes break through the rule. The [illegible] of the captivity complained of [illegible] of suffering, and [illegible] was told to assure them that every man should bear his own burden, and that the entail of punishment should end there. But the rule prevails as to the general government of the world, and God deals thus with us in all our lives. Clearly, as the Creator, he has a right to do this. Who shall dispute it? And, let it be remembered, it tells both ways, for it is the principle of man's restoration as well as the principle of his fall. Adam's sin affected all, and so Christ suffered for all. God sees fallen man in our first parent, and he sees restored man in our second; and so St. Paul says that "if sin abounded, grace did much more abound."—*Canon Liddon.*

The State of the Blessed Dead.

It is as if one bright light were lifted for us in the midst of a realm brooded over by impenetrable mist. For who knows whither the departed spirit has betaken itself when it has left us here? One of the most painful pangs in bereavement by death is the utter and absolute severance, without a spark of intelligence of the departed. One hour, life is blest by their presence; the next it is entirely and forever gone from us, never to be heard of more. One word, one utterance—how precious in that hour of anguish do we feel that it would be! But we are certain it never will be granted us; none has ever come back who had told the story. Where the spirit wakes and finds itself—this none has ever declared to us, nor shall we know until our own time comes. Now, in such a state of uncertainty, these texts speak for us a certain truth: The departed spirit is with Christ. * * * The moment of the departure from the body puts an end forever to this imperfect, struggling, fitful faith and doubt. The spirit that is but a moment—that has left that well-known, familiar tabernacle of the body a sudden wreck of inanimate matter—that spirit is with the Lord. All doubt, all misgiving is at an end; every wave raised by this world's storms, this world's current of interest, this world's rocks and shallows, is suddenly laid, and there is a great calm. Certainty for doubt, the sight of the Lord for the conflict of assurance and misgiving, the face of Christ for the mere faith in Christ—these have succeeded, because the departed spirit is "with the Lord," companying with him. * * * That we need not be utterly disappointed if our picture of heaven be at present ill composed—if it seem to be little else than a gorgeous mist, after all. We cannot tell in the members of the landscape at present; if we could we should be in heaven.—*Dean Alford.*

PAIN is in some wise the artist of the world which creates us, fashions us, sculptures us with the fine edge of a pitiless chisel. It limits the overflowing life. And that which remains stronger and more exquisite, *enriched by its very loss*, draws thence the gift of a higher being.—*Michelet.*

GOD is everywhere—except in Rome; for there he has a vicar.

The Origin of Newspapers.

Who thought of the newspaper first? It seems to have had its birth in that land of vivid gesture and grave gossip—Italy—and the first paper of which we have any record was a monthly, published in Venice by order of the government, in manuscript, as printing had not then been invented. It was called a *Gazetta*, which word is a derivative of *Gazerra*, the name of a magpie or chatterer. In the Magliabechian Library, at Florence, are now to be seen thirty volumes of Venetian gazettes, in manuscript, the last of which is dated in the sixteenth century. The Venetian conservatives clung to their script after printing was an accomplished fact.

The epoch of the Spanish Armada, in England, was the epoch of the first English newspaper. In the British Museum are preserved several newspapers which were printed in 1588, while the Spanish fleet lay in the British channel. The earliest of these is entitled the *English Mercurie*, which by authority "was imprinted at London by her highness' printer, 1588." So to the sagacious forethought of the great Queen Bess, and the wise policy of the great minister Burleigh, the English-speaking peoples of the world are indebted for the model of our present necessity—the newspaper. Deprive us—ye sweet little cherubs who sit up aloft, ye weird sisters three who preside over our fates—deprive us of our boots, our breakfasts, our funds in bank, but take not from us our morning papers. In this early journal is the news of the day, and a well-written article, designed to arouse and stiffen timid loyalty, tells of the discovery of a Spanish plot to murder the Queen. There is a heroic poem, too, called "Elizabethe Triumphans," by one James Asker; a critical article on an unfortunate author, entitled "Father Parson's Coat Well Dusted," and various witty sayings, all printed in Roman letter.

To a physician of Paris (Renandot) belongs the credit of having first collected in fugitive sheets the news of various countries. This first venture was a weekly, issued in healthy seasons, when patients were few and the doctor at leisure. He obtained a license to do this in 1632.

The first daily paper, after the accession of William and Mary, set its sails to catch the wind of popular favor by printing on its title-page *The Orange Intelligencer*. Yellow, dusty, insignificant in comparison with our splendid news sheets of to-day, we still cannot help regarding with a certain reverence those pioneers of liberty and intelligence—the first newspapers.

METHODISTS AND THE WOLF-BOUNTY.—A Methodist minister is responsible for the following story, which we find in the Richmond *Christian Advocate*: "Judge Moore, of Kentucky, was present in his Legislature when the member from Big Sandy—an unlettered delegate—made a speech on the relation of nations to religion. The question was whether the premium paid for killing wolves and foxes should be abolished? The member nodded to the chair and said: 'Mr. Speaker, is this House going to take away the consolations of religion from Big Sandy? Sir, no Episcopal parson preaches there, for nobody has read enough to scotch for him. The Presbyterians, the properest preachers in the world, won't come, because we can't always hold in and behave ourselves. The Baptists have tried all the streams about there with a pole, and none of the creeks are deep enough, and they are skittish about taking 'em into Big Saudy, for that ain't a place to tussle in if you can't swim. They were afraid to undertake Big Sandy, so they quit. The Methodists are our only chance. If Kentucky don't keep on paying people for killing wild varmints, the foxes and wolves will catch all the chickens, and then you may say farewell to the circuit-riders.' The House didn't take away the 'consolations of religion' from Big Saudy, but paid for killing the 'varmints.'"

A SHARP REBUKE.—In a certain village in Scotland the minister was one Sabbath day catechising his congregation, and put to a woman, singular for the two rare qualities of zeal and earnestness, the following question: "How many persons are there in the Godhead?" To the amazement of all assembled she answered: "There are *two* persons in the Godhead—the Father and the Son." Once more the minister put the question, and this time he prompted her. The same answer, however, was given. "See," cried the clergyman, turning arrogantly to his brethren in office, and glancing severely upon the people, "see the lamentable result of high-flown zeal and ignorant assurance. This woman would fain teach others, while she herself is more ignorant than a child. What gross darkness! Don't you know, woman, that there are *three* persons in the Godhead—the Father, the Son and the Holy Ghost?" "Yes, sir," replied the woman; "I know well that the *Bible* says so; but which am I to believe, the Bible or you? We hear you name the Father, and sometimes, but not so often, you make mention of the Son; but who ever heard you speak about the Holy Ghost, let alone the sinner's need of his grace!" The minister stood rebuked, while the people went home to discuss and think.

IT IS NOT every suffering that makes a man a martyr, but suffering for the word of God after a right manner, to wit: in that holy, humble, meek manner which the word of God requireth.—*Bunyan.*

SCIENCE has no faith-begetting power. Therefore a Christian faith should not rest upon scholastic wisdom, but on the power of God renewing his heart.—*Haubner.*

WHEN a girl falls in love with an unlucky Irishman her heart always goes pity-Pat.

Religious Intelligence.

THE venerable Edward Bickersteth, D. D., has been elected Dean of Lichfield.

TWO MEMBERS of the Presbyterian Church in Australia have just contributed, one $100,000 and the other $150,000 toward the founding of a university in Adelaide.

THE Chinese in Carson City, Nevada, have got a minister of their own. If anybody asks them: "What for?" they reply: "Ah Fer!" That is his name.

EVERY prominent German university, except Heidelberg, is now under predominant evangelical influences, and Heidelberg is nearly empty of theological students.

AN attempt was made January 27, by means of an Orsini bomb, in the Cathedral of Leghorn, to kill the officiating bishop. One seminarist boy was the only person injured.

THE members of the presbytery of Coleraine, Ireland, pledge themselves "to abstain from all intoxicating drinks, as beverages, for the love of God, of their fellow-men and of their own souls."

THE Pope has hired the upper part of the building in Rome in which Mr. Van Meter's schools are held, and established a telegraphic communication with the Vatican. He wants to know what Mr. Van Meter is doing.

THE East African expedition of the Church Missionary Society has arrived at Mombas, and preparations are being made for the opening of a station among the Wanikas, on the mainland. It is expected that many liberated slaves will be settled around Mombas.

THE *Presbyterian* says correctly: "In giving an account of a church lately one of our exchanges said: 'It has a grand Jardine organ, likewise a mortgage for $15,000.' The proportions are well observed here—a grand organ and a large debt, the organ playing the congregation 'out' very sweetly on a Sabbath morning, and the debt occasionally playing the sheriff 'in' on some dismal week-day."

OUR English exchanges inform us that the week of prayer was greatly blessed throughout Prussia, and especially in Berlin. Thousands came to the meetings who had never previously manifested any interest in religious exercises, and the attendance surpassed all expectation. One of the meetings, at which fifteen hundred persons were present, was attended by the Empress of Germany, and her countenance and approval of the exercises is said to have exerted a most wholesome influence upon public sentiment.

MESSRS. MOODY AND SANKEY commenced their labors in Liverpool February 7. There were four services in the specially erected building, the object of which was to invoke a blessing upon the undertaking. At the early service about six thousand persons were present, and at the afternoon and evening services the hall was crowded, while thousands of persons went away, being unable to obtain admission. Upon the platform there were several clergymen of the Church of England and of various other denominations. The great bulk of the audience consisted of the working classes.

THE boards of the Presbyterian Church are calling loudly for immediate aid to meet deficiencies. The Home Mission Board is about $15,000 short. The Board of Education calls for $70,442 to supply appropriations already made. The Missionary Fund of the Publication Board is without a dollar, and $3,000 in debt. The Relief Fund for Disabled Ministers reports a deficiency of about $50,000. The Committee on Freedmen finds itself short $5,000. The Board of Foreign Missions has received since last May $198,000, which is within about $5,000 of the amount received during the corresponding period of the previous fiscal year.

ROMISH PRIESTS IN ENGLAND.—The Roman Catholic Directory for 1875 gives lists showing that the number of the Romish clergy in England has increased during the year from 1,662 to 1,728, and that they have more churches by sixteen, there being now 1,041. In Scotland, too, there has been a slight increase. They have had two peers added to their number—Lord Emly and Lord Ripon; but the former is only a commoner exalted, while they reckon that they have only one more than before, inasmuch as Lord Camoys' name no longer appears in the list. It would be interesting to know who has directed his omission, and, if it is involuntary on the nobleman's part, how Lord Acton comes to be spared.

THE German Parliament has recently passed a new and comprehensive marriage law. Under its provisions the civil contract is compulsory, although it may be followed by any religious ceremony. Men above twenty-four and women above twenty-three may marry without their parents' consent; the marriage of priests and nuns is legalized; and all relatives usually entitled to marry in Christian countries may marry. Divorce is made a civil process entirely. It is reported that since the adoption of civil marriage in Prussia about three-fourths of all the marriages have been unaccompanied with any religious ceremonies. That is not a specially pleasant or promising thing for the future of German homes.

THE *Illustrated Missionary News* gives some account of the mission work of the village church at Ermelo, in Holland. The little community here is under the pastoral care of Rev. H. W. Witteveen. The activities of the congregation were aroused by a revival some twenty years ago, and have been steadily expanding during this period. The church now possesses seven buildings at Ermelo devoted to works of mercy. It has schools for children, houses for the sick, the aged, for orphans and destitute children. Its home mission work is carried on at a number of places in Holland. The foreign missionaries supported by this congregation labor in Sumatra and South Africa. Mention is also made of missionary work in China, Egypt and among the Jews, although we can find no further notice of these labors. The funds for the support of this extensive enterprise are expected in answer to prayer.

FRENCH ECCLESIASTICAL STATISTICS.—The London *Times* gives the following interesting figures relating to the position of the Roman Catholic body in France: "In 1861 France reckoned 86 archbishops and bishops; 189 deans and sub-deans (*vicaires generaux*,) 711 canons and prebendaries, 3,517 vicars (*cures*,) and 30,191 country vicars and incumbents' (*desservants*.) By adding curates (*vicaires*,) bishops *in partibus infidelium*, *chanoines-eveques*, *chaplains des derniers ordres*, and non-Catholic clergy (*ex. gr.* 948 Protestant pastors,) the number of those members of the secular clergy whose standing is recognized by the State under the Concordat mounted up to 43,557. A further addition of the supernumerary priests, deacons and sub-deacons, paid by vestries in populous parishes, the prison and college chaplains and unattached priests, brings the aggregate number of persons directly or indirectly living by religious professions in 1861 to 79,581 men and 124,893 women. In 1861 16,815 monks, friars and brothers occupied 2,518 houses belonging to 86 different communities; 88,091 nuns and sisters were inmates of 12,239 houses, and belonged to 279 different orders or communities. So that at that date 365 communities, cloistered or free, flourished in France; their 14,397 establishments harbored 101,906 religious persons who exceeded by upward of 60,000 the whole body of secular clergy recognized by the State. The seculars and regulars of both sexes make up a grand total of 309,382 persons. The secretary of the Paris Statistical Society, M. A. LeGoyt, estimates that in the seven years, 1852-58, the brotherhoods received gifts and donations amounting to 927,882 francs (£37,000 in round numbers,) while the sisterhoods were presented with a sum of 9,025,577 francs (£360,000,) of which 5,789,755 francs came by donations, and 3,232,824 francs by bequests. In January, 1857, the real estates owned by those monastic and conventual bodies were valued at 105,370,000 francs (£1,200,000,) yielding an annual income of 3,641,000 francs (£186,000;) the acreage of their landed property, which was 9,185 hectares (22,000 acres) in 1850, had grown into 14,600 hectares (35,000 acres) in 1859, thus nearly doubling itself in ten years. If this rate of increase had been kept on, religious communities must now own some 30,000 hectares (75,000 acres) of land in France, though only 80 years have elapsed since the confiscation of *Les biens du clergé*. By comparing the number of religious establishments in a French town or city at two dates 25 years apart, the rate of progress may be inferred for the whole country. For this purpose we have selected Boulogne not for any features special to itself, but owing to the accessibility of documents in respect of that town bearing on the points at issue. In 1850 the churches and chapels open for religious worship were only eight in number, St. Nicholas, St. Joseph, St. Louis and La Visitation being open to the public, while the other four being attached to convents, the public had very limited if any access to them. In 1875 mass is celebrated in 22 churches and chapels, several of which are noticeable for their extent (the cathedral,) their architectural merit (St. Alphonse,) or for their origin like St. François-de Sales, which was built at the expense of an English Catholic family by an English architect. In 1850 the town records mention eight communities, of which four had been established long before the great revolution, viz.: the Ursulines in 1624, the Annonciades in 1625, the Augustine Sisters at the Hospital in 1702 and the Brothers of the Christian Doctrine in 1708. Twenty-five years later, instead of one brotherhood, Boulogne owns 5; instead of 7, 15. Twenty communities thus occupy the ground of the 8, with no corresponding increase of population. The Jesuits have brought from Metz the staff (31 masters) and pupils of their college into the former bishop's palace and a large suburban chateau. The Passionists and Redemptorists have come from Belgium and opened home and foreign missions. The Little Sisters of the Poor have rapidly risen from humble beginnings to be the owners of ample houses, broad fields and a conspicuous chapel. All institutions under religious supervision have thriven plenteously. The infant primary and adult schools for girls under nuns, which were only 3 in 1850, now number 21, the 3 charity schools under Christian Brothers now are 8, while the 5 lay schools have been reduced to 4. Societies under clerical guidance work among the poor, the sick, the *menages irreguliers*, or else entertain working men and their families on Sundays with lectures, recitations, music, billiards, etc., in order to keep them from public houses and other dissipation. Several Catholic libraries under clerical supervision lend and circulate books, selected with a purpose, among the laboring classes. Means ample and ever ready have been forthcoming for any scheme floated by ecclesiastical promoters—charity sermons, offertory gifts, collecting boxes, pilgrimage funds, Peter's pence, private solicitation, and every variety of alms, have replenished the clerical exchequer during the direst trials of France. It would be highly interesting to ascertain the increase of house and land property acquired by gift or purchase within the last twenty-five years; for though documents and State information are withheld, still every resident can ascertain for himself that in Boulogne, at any rate, the numbers, establishments, income and property of conventual and monastic bodies have more than doubled in that short period. Very little doubt, indeed, can be entertained that a parallel movement has been going on throughout France."

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
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THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

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The Luxury of Trust.

It is one thing to feel that we ought to trust, and another to delight in it. It is one thing to be satisfied with trusting, and another, after reason is exhausted, to submit to faith simply because there is nothing else that we can do. The ways of God are perplexing only to those who have not arrived at the simple conviction that the infinite Father is absolutely wise and good. How to reconcile his dispensations with love and compassion should occupy but little of our thought. God "giveth not account of any of his matters." He has his purposes, and there is nothing arbitrary in his course; but we may not understand the plan in its details, nor comprehend the methods by which that plan is carried out. The reason of our afflictions in general is revealed, but the grounds of their particular appointment, and the discrimination and seeming partiality in their administration, are beyond our grasp. While we cannot know, the deeply spiritual do not care to know. They are not troubled because they do not understand. They love to trust. They find a perfect satisfaction in leaving the problem with God. Faith is not a hard and disquieting necessity, but a restful and joyous goal.

Perhaps to none, certainly to few of us, is the plan of redemption without its mysteries. God has revealed so much as is needful, and so much as is best; but, after all our philosophies of the plan of salvation, and our speculations, the abyss of the unknown opens wider and wider. The atonement was an expedient springing from love, and the whole work of redemption is ordered by perfect wisdom. Do we now comprehend it all? To the perverse and to the worldly-wise the cross is a stumbling-block and foolishness, but the most devout have occasion to exclaim: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" A religion which involves the incarnation, the vicarious sufferings of Christ, the new birth and the resurrection, is not without mysteries most profound. But would the true believer have it otherwise? This very element of the incomprehensible is the most satisfying and assuring of all. It is in our better nature to lean upon something higher than ourselves, and to find repose in that which lies above our "ken". If the doctrines of the gospel were brought within the limits of our present apprehension they would lack that which makes them most comforting and precious. It is more than duty and necessity, it is a privilege to trust.

Admit that we cannot altogether explain how prayer can avail in the material or the moral sphere of human interests. Does the man of prayer wish for the solution? He knows, what neither science nor philosophy can find out, that prayer is heard and answered. He is in communion with the God of nature and of grace. He walks with him, and is conscious, daily and hourly, of a presence and support of which unbelief knows nothing whatever. His blessings and benefits, and his afflictions also, are connected with his prayers. He is ever praying, and God is always answering. Strange answers some of them may seem to those who know not God, especially when afflictions and calamities come upon the righteous, and the good are stricken and cut off in the midst of their days. But the secret of the Lord is with them that fear him. Sickness, poverty, bereavement overtake the trusting, and health, prosperity and sunshine are also thrown into the varied web of life. All are related to prayer, and the heart of love and faith knows that all things work together for good. The future of this world may be dark, daily bread precarious, how we are to get through is beyond our ken, but God will take care. He who demands a test or gauge of prayer cannot pray at all; he never will because he cannot trust.

The believer wishes no demonstration. The zest and blessedness of trust are in implicit reliance upon the promises. Faith is itself the substance and the evidence. The wife loves to lean upon her husband—to depend upon him for support. She would not have it otherwise. The child nestles satisfied and happy in the mother's arms, and is content not to know, and to be safe and tranquil in the affection that guards its life. Those who have reached a true trust in God wish for nothing better. They have passed beyond the mere sense of obligation and the agony of enforced submission. They have attained to a healthier and higher state than that of asking wherefore, and of attempting to explain the divine methods. As children they nestle in the Father's bosom, they feel their safety in the arms of Jesus, they trust the gospel even more completely than they can expound it.

Our great and good Bishop Andrew, when told that he was dying, with the sweetness and simplicity of a child-like spirit replied: "God knows best." The Christian cannot know, nor does he care to know. It is enough that his heavenly Father knows. It is a luxury to trust, a heaven on earth to rest in God. It is just this and nothing more that accounts for the tranquil light which rests upon the hearts of some amidst the severe ordeals of affliction, and explains the peace which others carry with them into the rough passages of life, and into the valley of the shadow of death.

In the Spirit.

John was in the Spirit on the Lord's day, and he heard the great voice as of a trumpet, and the visions of the Apocalypse were unfolded. He was divinely prepared for those grand and sublime manifestations, his soul was in harmony with the music of heaven, and his whole nature was in frame for the waiting revelations. It is not for us to attain to that peculiar inspiration under which the prophets and apostles wrote and spoke, but in an inferior and somewhat different sense the Christian is sometimes in the Spirit.

The preacher knows well what it is to be in the Spirit on the Lord's day—to be in proper trim for his work in handling the word of God, and in leading the people up to the high places of grace and salvation. Upon this depends whether he shall be weak, even "flat, stale and unprofitable," or vigorous and powerful in dispensing the word, and rejoicing "as a strong man to run a race." He often comes to the pulpit depressed at heart, already wearied with the burden before it is laid upon him, and utterly out of accord with the labor he must perform. The health of body has much to do with soundness of mind. If the physical organs are deranged, and the mental action sluggish, the spiritual buoyancy and cheerfulness suffer. The mind may be filled with cares and anxieties connected with temporal affairs, and these obtrude in spite of all the good man's efforts to banish them long enough to deliver his message. The week has been one of domestic solicitude, of annoying interruptions. The time and the disposition for study have both been wanting. There may be the skeleton of a sermon in the head, but there is not in the heart anything to give it life. A lodge in the wilderness, a cave in Horeb or a brief sojourn in a great fish would be a relief.

The Lord's day has come, and its work is upon him, but he is not in the Spirit. Who does not envy John his quiet in "the isle called Patmos," with the day "so calm, so clear, so bright," and the whole inner being glowing with the presence and raised to rapture with the vision of him who has the keys of hell and of death? To have a heart and mind for our work, in the day and hour it is to be done, is surely a blessing of no ordinary magnitude. It may not be always possible to command this desirable condition, but something may be done to secure it. The soul must be kept in communion with the Holy Spirit and in full sympathy with Christ in the work of redemption. Whether we are preachers or hearers, expounders of the word or engaged in other departments of church service, we shall be more effective when filled with love and peace than when the spiritual life is torpid and sluggish.

The world and its pursuits, the daily vexations and harassments of business, and contact with human selfishness and passion, are apt to interrupt, if they do not destroy, our habitual heavenly-mindedness. There is for us no tranquil refuge in some sea-girt isle, but there is the stronghold of secret prayer and meditation upon the things unseen. To keep up this spiritual force as a chief factor in our usefulness, and as the main element of power, there must be this retirement and seclusion of soul. To be in the Spirit on the Lord's day as preachers and hearers, to be in the Spirit at the prayer meeting, and on all occasions where duties are to be performed or privileges enjoyed, there must be watching unto prayer. Blessings manifold and surpassingly great are lost because we are not in the Spirit. Our Sundays are dull, our very worship a stupidity, and there are to us no manifestations of the Savior, because we are not in a condition to receive them.

Taking Religious Papers.

Talmage devoted one of his Friday night services to religious journalism. Our preachers might follow his example to advantage. Next to the Bible, the religious newspaper lies nearest the roots of our religious prosperity. Our respect for a professor of religion is immensely increased by knowing that he takes a religious paper. Here is an extract from Talmage, as reported in the *Christian at Work*:

I argue to-night in behalf of the taking of religious newspapers into all the families of the church and of the world. You take a morning paper—perhaps two morning papers. You take an evening paper—perhaps two evening papers. They are secular. Certainly there ought to be a religious newspaper in every Christian household. Without such a paper it is impossible that a family be intelligent in regard to the doings in Christ's kingdom. You would pronounce that business man utterly stupid who did not take a secular paper. You would have no very great respect for a merchant who, applying to no secular journal for information, should be ignorant in regard to the money market, in regard to the tariff of certain styles of goods, in regard to our peaceful or belligerent relations with foreign nations. You would have no regard for a man interested in the affairs of his country who never consulted the papers in the autumn in regard to the respective merits of candidates of different parties seeking office.

BUT HOW UNUTTERABLY STUPID

is that Christian man who sits down with no religious newspaper, ignorant of the grand achievements of Christ's kingdom. During the last war the army was divided into three divisions. You watched their marching, you read the list of the killed and the wounded. You kept yourself well informed in regard to the victory or to the defeat of those armies; yet have you no interest in the fact that there are scores of divisions in Christ's army, all in the field to-day? There is the American Board of Commissioners for Foreign Missions—one division of the army; the London Missionary Society—another division of the army; the English Baptist Missionary Society—another division of the army; the English Wesleyan Missionary Society—another division of the army, and scores of other grand and glorious institutions, battling for Christ and the salvation of the world, going on from conquest to conquest. And are you not aware of their achievements? Are any of you ignorant of the great revivals in Ireland, in Scotland, in England, in France, in Germany, in Italy—all over the world? Do you not know that there is thunder all along the line, and that the people are coming into the kingdom of God by hundreds and by thousands? The church of Christ is assaulting Mohammedanism, assaulting paganism, assaulting all forms of despotic government. How are we to be intimately acquainted with all this grand procedure unless it be through the religious newspaper?

I argue also in behalf of taking religious newspapers into all the families of the church, because we need something to preach to us all the week long. We go into the house of God, and we hear the gospel for an hour Sabbath morning and an hour Subbath evening. But we want something on the stand, something on the library shelf, something by us to preach on Monday, on Tuesday, on Wednesday, on Thursday, on Friday and on Saturday. We want a religious newspaper, that we may take it up five minutes while we are waiting for breakfast, that we may take it up in the half hour of leisure after tea. It may be we only have time to read a sentence about Christ or heaven, or read some call to a heavenly life, or read some fact in regard to Christ's kingdom. A religious newspaper preaches a sermon three hundred and sixty-five days long in every year, but the sermon is different from other long sermons in the fact that you can get away from it when you want to. We need religious information all the week long. The tendency of business is to make us pack-horses, to make us mere carts, to make us mere yardsticks. It is shoes, shoes, shoes! all the week. Hats, hats, hats! crockery, crockery, crockery! ribbons, ribbons, ribbons! Now the religious newspaper comes in and says:

"YOU ARE IMMORTAL.

After awhile you are going to be done with these things, and you are to have an existence which will defy all the ages of time and all the cycles of eternity."

Rev. John Wilkinson.

MR. EDITOR: Of course pneumonia has no respect of persons, but it does seem that even disease might have pitied the world enough for its few good and needed men to have dealt less hardly with John Wilkinson; or, rather, less hardly with the church and the world that needed him, for its hard dealing with the man's lungs and brain was only its rough and determined driving of the chariot that bore him off to his glory and rest.

The Louisiana Conference would have risen en masse and positively forbidden his transfer without her bounds; it was simply impossible that he could be spared under any circumstances. It was plain enough that he could not even die—the secretary, the leader, the able preacher, the accomplished pastor, was so indispensably needed. As far as I can see, Baton Rouge cannot be supplied without leaving some other work among you as bereft and waste. I said in my haste, in a letter of condolence to Bishop Keener: "What does God mean?" Blessed be his name, he knows that I ask that question only out of adoring yet amazed trust. Yet faith would be a misnomer and a nonentity without mystery.

I intended only in this note to you, Mr. Editor, to speak, for speak I felt I must.

John Wilkinson counted one in this world. In [illegible] with him a plenty of ciphers [illegible] to picked up in any community, whose only account in the world were possible by being affixed to make John Wilkinson's worth millions. I shall never forget his Conference sermon a year ago. It was a masterpiece of scriptural truth, of thought, order and diction. I said to the trustees at Centenary College, last summer: "John Wilkinson is the man for your next commencement sermon;" and so they ordered, and so he was, but so he will not be.

I stood by him when he was married to Miss Mollie Keener. I congratulated the bride; I congratulate her now, since it must be so, that she is the widow of such a man.

I said again in my haste to Bishop Keener: "Can anything in this world be less certain than the life of a good man, needed, sorely needed by his family, by the church and by the world, as a very and indispensable blessing?" May not such questions be pardoned us in the great baptism of cloud on which we all, who knew, appreciated and loved John Wilkinson, are now feeling for each other and for the light?

Other hands and calmer moments will prepare the fitting memoir and delineation of his great qualities of mind and heart and life. Your space will not permit a mere outburst longer. W. V. TUDOR.

ST. LOUIS, April 12, 1875.

Daniel Webster on Sunday Schools.

Much has been said, says the *Northern Christian Advocate*, of the celebrated letter of Daniel Webster on Sunday schools. The following is a correct copy of the original letter:

MARSHFIELD, June 15, 1852.

PROF. PEASE—*Dear Sir:* I have received your very able and interesting annual report of the condition of the New York Subbath School Association, and read it with great pleasure and instruction. It is gratifying, very gratifying, to learn that, in "a city where vice and immorality run riot with impunity," a few humble Christians have devoted their time and energies to the cause of religion, and I fervently pray that your labor may be crowned with success.

The Subbath school is one of the great institutions of the day. It leads our youth in the path of truth and morality, and makes them good men and useful citizens. As a school of religious instruction it is of inestimable value; as a civil institution it is priceless, and has done more to preserve our liberties than grave statesmen and armed soldiers. Let it, then, be fostered and preserved until the end of time!

I once defended a man charged with the awful crime of murder. At the conclusion of the trial I asked him what could induce him to stain his hands with the blood of a fellowbeing. Turning his blood-shot eyes full upon me, he replied in a voice of despair: "Mr. Webster, in my youth I spent the holy Sabbath in evil amusements, instead of frequenting the house of prayer and praise." Could we go back to the early years of all-hardened criminals, I believe, yes, firmly believe, that their first departure from the path of morality was when they abandoned the Sabbath school, and their subsequent crimes might thus be traced back to the neglect of youthful religious instruction.

Many years ago I spent a Sabbath with Thomas Jefferson at his residence in Virginia. It was in the month of June, and the weather was delightful. While engaged in discussing the beauties of the Bible, the sound of a bell broke upon our ears, when, turning to the Sage of Monticello, I remarked: "How sweetly, how very sweetly, sounds that Sabbath bell!" The distinguished statesman for a moment seemed lost in thought, and then replied: "Yes, my dear Webster, yes, it melts the heart, it calms our passions, and makes us boys again."

Here I observed that man was only an animal formed for religious worship, and that, notwithstanding all the sophistry of Epicurus, Lucretius and Voltaire, the Scriptures stood upon a rock as firm, as unmovable as truth itself; that a man, in his purer, loftier breathings, turned the mental eye toward immortality, and that the poet only echoed the general sentiment of our nature in saying that "the soul, secure in her existence, smiles at the drawn dagger, and defies its point." Mr. Jefferson fully concurred in this opinion, and observed that the tendency of the American mind was in a different direction; and that Sunday schools (he did not use our more correct term, Sabbath) presented the only legitimate means, under the constitution, of avoiding the rock on which the French republic was wrecked. "Burke," said he, "never uttered a more important truth than when he exclaimed that 'a religious education was the cheap defense of nations.'" "Raikes," said Mr. Jefferson, "has done more for our country than the present generation will acknowledge; perhaps, when I am cold, he will obtain his reward; I hope so, earnestly hope so. I am considered by many, Mr. Webster, to have little religion, but now is not the time to correct errors of this sort. I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands. Of the distinguished Raikes, he was '*clarum et venerabile nomen.*'" I took the liberty of saying that I found more pleasure in Hebrew poetry than in the best productions of Greece and Rome; that the "Harp upon the willows by Babylon" had charms for me beyond anything in the numbers of the blind man of Smyrna. I then turned to Jeremiah (there was a fine folio of the Scriptures before me of 1458,) and read aloud some of those sublime passages that used to delight me on my father's knee. But I fear, my dear friend, I shall tire you with my prolix account of what was a pleasant Sabbath, spent in the company of one who has filled a large space in our political and literary annals.

Thanking you for your report, and heartily concurring with you in the truth of your quotation, that "righteousness exalteth a nation, but sin is a reproach to a people," I remain, with a high regard, your friend,

D. WEBSTER.

Missionary Day in Louisville.

The missionary secretary, Dr. McFerrin, writing to the Nashville *Christian Advocate*, speaks as follows of the meetings and collections in Louisville on Sunday, April 11:

Sunday morning was threatening, but the congregations in Louisville and Jeffersonville were good. Missionary sermons were preached in most of the Methodist churches, and collections were lifted amounting to over $2,000. The brethren of the Louisville district will meet the entire demand made upon them this year for the cause of missions, and it will be done cheerfully.

The most interesting item of the day was a mass meeting of the children of the Methodist Sunday School Union at Library Hall, where they were addressed by the secretary and Dr. Young on the subject of missions. The congregation was large, the meeting delightful, and a handsome collection was taken up in aid of the cause of missions, eleven Sunday school boys waiting on the congregation. The secretary is under obligations to the schools, their superintendents and teachers, and especially to Bro. J. L. Wheat, who presided at the meeting, and gave his visiting brethren a cordial welcome.

THAT OBITUARY?—Yes, we have received it and a hundred more. The mortality among our people would seem to be greater this spring than at any time for years past, and just at the juncture when most room is wanted our space has been curtailed by the publisher. We shall have to give up the entire paper occasionally to obituaries, or we shall be compelled to do a fearful amount of work in condensing. Dear friends, let your words be few, your biographies short and your patience long. We wish to put every obituary in, and shall try. When an obituary has been sent do not supplement it with tributes of respect and a long array of resolutions. The obituary notices in Mr. Wesley's early minutes are models. We believe that the obituary of John Fletcher occupied not more than a dozen printed lines.

A MEMOIR of Rev. R. F. Perdue, by Dr. McCarty, will appear in the next number of the ADVOCATE.

Death of Rev. E. V. Levert.

The death of this venerable preacher is announced in the following note from Bro. Foust. Bro. Levert was not at the last session of his Conference—the first time, we believe, that he had failed to answer to his name for many long years. We last saw him at the meeting of the Alabama Conference in Selma, December, 1873, and it was our fortune to be a fellow-guest with him under the hospitable roof of Col. Woolsey. We enjoyed his society much, and more than ever were impressed with the gentleness, goodness and vivacity of the eloquent and aged servant of Christ. His conversation was rich in information and lucident pertaining to early times, his spirit was cheerful, and his mind fresh and active. He was seventy-nine years and six months old at the time of his decease. By his death is broken one of the precious links connecting us with the fathers of Southern Methodism. We hope an extended memoir will be prepared of this excellent and well-known standard-bearer of Methodism in Alabama.

MARION, ALA., April 19, 1875.

MR. EDITOR: With painful regret I announce to you the death of the oldest member of our Conference, Rev. E. V. Levert died this morning at seven o'clock. His illness was short, and his death was rather unexpected. Some disease of the heart is supposed to have been the cause of his death. For fifty-four years he has been an eloquent expounder of the gospel in middle Alabama. He died as he lived, and is now doubtless enjoying the rest for which he so long labored.

Yours in Christ,

J. E. FOUST.

MR. VARLEY'S DEPARTURE.—This celebrated evangelist, says the *Christian at Work* of April 22, has left New York for Boston, whence, after two weeks of labor, he proposes to sail for Europe. He has done a grand work in this region. He has shown among other things what a right-souled layman may do for God. He has stood before vast assemblages with plain Bible truth, and instructed them, and been the means of eternal salvation to many. If England has any more men of that spirit, let her send them over. Through such influences we will have the earth girdled with revivals. Hammond in San Francisco, Somerville in India, Pearsall Smith in Germany, Moody and Sankey in England, and Henry Varley in New York! Let us by all means have the world saved. Who cares whether or not men work in our way and according to our tastes. We want the harvest gathered in, and we care not how crooked the sickle that cuts down the grain, nor how queer the cart that hauls in the sheaves. We hail as Christian workers good men of all characteristics and modes. May everlasting sunshine be upon the head of Henry Varley. We pray for him a glorious time in Boston, a smooth passage across the sea, a hearty welcome on the other side, and a meeting between him and us in the last great day of fruit-gathering. Hindered by other engagements from saying this at the farewell meeting in Mr. Hepworth's church, we take this mode of pronouncing a benediction.

BISHOP PAINE.—Rev. Dr. Murrah, writing to the Nashville *Christian Advocate*, Aberdeen, April 17, says:

Our much-beloved and venerable Bishop Paine is quite ill. He returned home a few days ago from holding a District Conference in New Orleans. From overwork, I presume, he was ill before he left the city, suffered a good deal on the way home, has been in bed most of the time since his return. I am just from a visit to him; he does not suffer quite so severely as two days ago. I hope he may have passed a crisis in the attack. We should all implore the Master to spare him to us. The church needs his valuable services.

We presume the Bishop is better by this time, as we have heard nothing further from him. May his life be long continued to his family and the church.

WE ARE pained to see, by the *Western Methodist* of April 17, that the editor, Rev. W. C. Johnson, has met with a heavy bereavement in the death of his daughter, Sallie, aged fourteen, who died of pneumonia on Sunday, April 11. May God bless and sustain the sorrowing parents in their affliction.

ON OUR second page will be found the Sunday school address which Bro. Wilkinson prepared, but did not live to deliver. The many little friends and youthful readers of the ADVOCATE will be delighted with it. It is to them and to us all a voice from the sky.

REV. M. C. BRIGGS, D. D., pastor of the Methodist Episcopal church at Evanston, Ill., gave us a call this week. Dr. Briggs is on a hurried trip southward for rest and recreation. We wish him a pleasant and healthful time in our midst.

THE fraternal camp meeting at Round Lake is to be repeated this year, July 1-14. This is in accordance with the request of many of the leading persons who attended the meeting of last summer. Already an advance sheet of the Round Lake *Journal* has been issued, containing much useful information, portions of which we may give hereafter.

Supporting the Ministry.

The *Christian Observer*, under the head of "An Improved Phraseology," has some very good suggestions which Methodist stewards and people might consider. The *Observer* says:

A smile has crept into the proceedings of many presbytaries when a clause similar to the following has been read aloud by the temporary clerk from some pastoral call before the body:

"And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of $300 in regular quarterly payments during the time of your being and continuing the regular pastor of this church. In testimony whereof we have respectively subscribed our names," etc.

As we pointed out last week, there are many country congregations who are unable to raise an adequate pastor's salary *in money*, for the reason that there is little of it circulating through their pockets. But the congregations who cannot properly provide for their pastor in some way, if they have the will, must be very small in numbers. Ten families, if they give the tithes to God, will support the pastor's family in as good style as they themselves live. Where tithes cannot be paid in money they may and should be paid in produce. Many of the small salaries which cause an involuntary smile in presbytery are supplemented by many presents of food, of clothing, of fuel and of fodder. But no one likes to receive his dues as a gift. And these presents are precarious. The pastor cannot count upon them. They do not, therefore, free him from "worldly cares." The present system or lack of system of supplementing inadequate salaries does not keep the "glare of the wolf's eyes" from looking through the study window. We will suggest, therefore, to those country congregations which are unable to raise a suitable salary in money, that the following mode of filling the blanks in the pastoral call would sound much better:

"And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of —— hundred dollars in regular quarterly payments in advance, also wheat, corn, fodder, wood, bacon, etc., to the value of —— hundred dollars, each to be delivered at its appropriate season at the parsonage, during the time of your being and continuing the regular pastor of this church."

MEASURING BY THE EYE.—Years ago, when we went to school in the little weather-beaten school-house on the corner, we remember what exciting contests there used to be over the teacher's favorite exercise of having the scholars try to estimate with the eye the size and weight of different objects in the room. He would hold up his cane, for instance, and have each one tell how long he thought it was, and it was a lucky child that could come within half a foot of the right length. He would take a boy's straw hat and ask how much the crown would hold. He would measure the urchin and then try to have the scholars reproduce the measure on the wall. He would mark off an inch or a foot or a yard in some conspicuous place, and then see how near anybody could come to chalking the same length upon the blackboard. And it was astonishing to see how wide astray one could go.

The fact is, our eyes deceive us most ridiculously even about the commonest things. At first thought, which should you say was the taller, a three-year-old child or a flour barrel? And could anything but actual measurement convince you that the same child is half as high as a six-footer? There is an old saying that a child at two years old is half as tall as he ever will be, and after a few experiments in measuring one can easily believe it, but not before.—*Advance.*

THE REVIVAL IN MACON.—The gracious work goes on. In all the Methodist churches extra services are held with blessed results. At Mulberry Street the noon and night services are largely attended, the congregations are profoundly attentive and serious, penitents profess to find pardon, and their places are at once filled by other earnest seekers. We write at the close of the fourth week of the meeting, up to which time there have been eighty-three applications for membership. At Jones chapel the close of the fifth week of extra meetings has been reached. The services have been marked by the greatest interest, a large number have professed faith in Christ, and there have been forty applications for membership. At First Street services have been held for the past week with very encouraging prospects. There have been several applications for membership, and the indications point to a gracious outpouring of the Spirit on that congregation at an early day.

Our Baptist and Presbyterian brethren are also holding extra services, with gracious results.—*Southern Christian Advocate.*

WE ARE GLAD to learn through a note from President Price that Huntsville Female College is enjoying an excellent patronage. A large faculty is maintained, and over one hundred and fifty pupils have been enrolled this year. Huntsville, north Alabama, is beautiful for situation, and Bro. Price, besides being among the foremost in the pulpit, is not excelled as an educator.

A SACRED CONCERT will be given at the Lafayette Presbyterian church, Rev. Dr. Markham, pastor, on Thursday evening, April 29. We are obliged to Dr. Markham for complimentary tickets.

CHRISTIANITY sanctifies even our physical life.

MARRIED.

HUNTER—TEXADA.—In the Methodist church at Pineville, La., April 9, by the Rev. C. Keener, Edwin G. Hunter and Miss Lucy A. Texada.

BLANCHARD—DAVIDSON.—At Highland, Rapides parish, La., April 14, by Rev. C. Keener, Carey E. Blanchard and Miss Mary L. Davidson.

GASTON—BALDWIN.—At the residence of the bride's father, Dr. Aaron Baldwin, in Enterprise, Miss., April 21, 1875, by Rev. U. H. Phillips, Mr. Robert E. Gaston, of Tyler, Texas, to Miss Carrie M. Baldwin, of Enterprise, Miss.

TORREY—CATCHINGS.—April 13, 1875, at the residence of Dr. J. T. Catchings, the bride's father, by the Rev. J. D. Murff, T. H. Torrey, Esq., and Miss Mary C. Catchings, all of Johnsonville, Sunflower county, Miss.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending April 24, 1875.

A—Green Aiken, David Ayers, J R Adams $1.50, Philip Allen $11.50, C G Andrews, Collin Adams, Thomas Y Armstrong $2, John R Allen, American News Company, Edwin Aiden, N W Ayer & Son $9.75.

B—John R Bellamy, E M Baker, Biglow & Main, James J Billingsley, Elsie T Blackwell $5, M E Butt $11, Ralph Bradley two letters $2.50, C L Boyd, Baker & Green, D P Bradford $4, Hugh P Berry, H Blackman, Mrs Nannie Battle, W H Betts, W C Black, R S Barke, William Butler, R Bruce Burwell, W F Beers $1, E F Boon 50 cents.

C—W H Collins, M A Croft $2.50, M Chambers, Robert Carter & Bros, D W Cure $5, B H Catchings, C D Cecil $6.25, Lymnt Carley $6, Thomas H Curtis 25 cents, A W Clark $1.50, T E Cramer $12, Mrs Warren Clark $2.50.

D—Donaldson & Co two letters $4.35, Dodd & Mead, A Davis 65 cents, Dufur & Co $10, C B Dubose, Mrs V W Dorman, R Delwicke.

E—E Everett Evins, John Evans $2.62, Eagle Pencil Company, John Elsworth, John D Emack.

F—J L Futrell, R W Freeman two letters $4.50, George T Freeman, Fly & Franklin $16.33, J R Ferguson, F M Featherston.

G—J C Gay, John Gibson, William Graves $2, Ed P Goodwin, R D Gayle $6, H T Garley, H Gwinner & Co, H E Gilmore, J M Good, James M Gann $9.40.

H—G W Hall, G W Hamby, A E Hardin $2.70, E R Howell, M W Harwell, Thomas F Horton, Gabriel Hawkins $1.25, W A Hall, N A Hendricks, Robert J Harp, A Hoffpauir, John Hall, Hallomon Bros $15.30.

I—Ivison, Blakeman, Taylor & Co.

J—J M Johnson, W Jenkins $2.50, P A Johnson $10, John A B Jones, Joseph F Joor $3.15.

K—G W Kern, W L Kennedy, H M Knight, Christian Keener, Theodore E Kelly $2.50, P H Keys.

L—D H Little, Lee, Shepard & Dillingham two letters, Mrs Sallie H Lambuth $2.50, J B Lippincott & Co, R R Long Jr, Mrs Hattie A Long.

M—W H Moss, John W McMillan, John Mozo, D S McDonald $8, C Mellougal $9, Lucien Minor 75 cents, M C Manly, Mrs Ann F Morrison $4.10, J C Miller, L P Meador $4.50, W T Melugin $1.50, Mrs S V McCarroll $2.70, W M McKie $2.20, A A Morris $2.50, J W McMaster two letters $10.60, R W Millsaps $2, Miss Addie Morris 50 cents.

N—J Nicholson, V H Nelson.

O—W P Owen $2.50, E W O'Neal.

P—J M Pugh $9.95 John Pipes, S M Pettengill & Co, Daniel Prescott $4, William Patterson, Mrs Ike Pickens $2.50, Miss Laura A Powell, R G Porter, Powers Paper Company, C J Phillips $9, A Powe 25 cents, U H Phillips, G J Penn.

R—Robinson & Co, E E Rives, A H Redford agent two letters, G D Risinger, A D F Randolph, Thomas Y Ramsay, John Ritchey, G A Reinhart 50 cents, J K Randall $10.55.

S—J C Simmons, J H Stone, E E Stollworth $2, J A Seonyers, J J Smylie $2.50, Mrs Mary A Steen $1, Seay & Seay $40, J W Schermerhorn & Co, J E Shirley, G Shandron $2.50, H H Singleton $25, S H Schrossler $40, Mrs F H Smith $5, J W Shores, Miss Ann Shepard $2.50, Mrs Harriet Simon 25 cents.

T—Thornton, Eastland & Co $6.35, T C Tibbs $5.25, W L Tillery, E D Taylor, Miss Maggie Thompson $1, W C Tait.

V—Jimy S Valencia.

W—Mrs Lizzie Wilson 25 cents, John Watson, J M Weems, Miss Mary S Wiley 50 cents, J W White $35.74, Charles D Wharton, J N Wimberley $1, A P Williams, Wilson, Hinkle & Co, J Wian $1, John M Walton.

Y—A J Yuster, J A Yeates $3.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

CANAL STREET, CITY PARK AND LAKE RAILROAD.—We are glad to be informed that the above-named important and necessary road is being pushed forward with as much vigor as the nature of the times will permit. They seem to be progressing cautiously, and we believe the affairs of the company are in good and judicious hands. The railroad is bound, in our opinion, to be in the course of time one of the paying roads in the city. See their advertisement.

PHŒNIX RESTAURANT, AT LAKE PONTCHARTRAIN.—The above well-arranged restaurant has the advantages of a fine view of the lake, the fresh sea breezes, fresh fish and oysters, combined with the best that the New Orleans market can afford. Those who wish to escape from the noise and dust of the city for a few hours will find many comforts in the establishment of Monsieur Miguel, the proprietor of the Phœnix.

COTTON FACTORS AND COMMISSION MERCHANTS,
16 Union Street, New Orleans, La.
Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. D05 1y

T. W. ROTHICK, UNDERTAKER,
No. 271 Camp Street, New Orleans.
Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black Satin.

LAPLACE'S PECTORAL BALM.—Dr. Laplace has for many years enjoyed a very high reputation as a chemist and pharmaceutist, and this tends to inspire confidence in anything compounded by him. We see that he has established depots in St. Louis and Mobile, and we take pleasure in saying to those concerned that we have known Dr. Laplace favorably for about twenty years.

NOUVEAUTES.—For elegant spring goods we can unhesitatingly advise our lady friends to go to Brasselman & Adams', 586 and 588 Magazine street. Read over their list of new goods in the advertisement on this page. Our friends outside of the city will bear in mind that their orders will be filled as well as if they were here to select in person.

FOR boots and shoes, cheap, go to the Blue Store, corner of Orleans and Claiborne streets. Country orders are solicited and promptly filled. See advertisement on this page.

ASTRINGENT CORDIAL.—We call attention to the advertisement of Dr. Brodie's Astringent Cordial, by I. L. Lyons, corner of Camp and Gravier streets.

PIRRUNG'S PATENT SCRUBBING MACHINE, advertised in another column, with electrotype cut representing the machine, is bound, in our opinion, to be largely introduced by housekeepers. We have seen nothing in the line of inventions for household use in a long time that has appeared to us to be more practical or a greater success in labor saving. Address W. H. Shepard, general agent, 106 Camp street. See his advertisement.

ICE DEPOT.—Mr. J. R. Warner, importer of Maine ice, has his depot at 31 Front street, near Gravier, at which place orders for packing and shipping ice to country customers and retail dealers will be faithfully and promptly attended to. Ships, steamboats, and hotels in country towns can be supplied. Those interested will do well to read Mr. Warner's advertisement in another column.

SEE THE CARD of Levy Bros. They have a tempting bill of articles. You will not be likely to come out of their store without buying if you once go in. They only ask of those who wish to buy to see the quality of their goods and understand their prices. Do not fail to call at 580 Magazine street.

WE CALL ATTENTION to the advertisement of B. T. Walshe, 110 Canal street. The captain has a magnificent stock of furnishing goods, and we cannot do better than advise our friends whose wardrobes need replenishing to give him a call.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENTS', MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mtc New Orleans, La.

THE CHANGE of seasons and the incoming of new vegetables and fruits render Bowel Complaints, especially in children, very prevalent. There is *no medicine in the world superior to* DR. BRODIE'S ASTRINGENT CORDIAL *for this class of diseases*. It is a specific for Diarrhea, Summer Complaint, Cholera Morbus, Flux, Cholera, etc. It is pleasant to the taste, and free from any injurious quality. No household should be without a bottle of Brodie's Cordial at any time, but particularly at this season, when attacks of Cholera, Cholera Morbus, etc., are so sudden and require instant treatment. For sale by all druggists. I. L. LYONS, Proprietor.
ap29 1m Corner of Camp and Gravier Sts.

IN PURCHASING a Parlor Organ buyers have a choice in a number of reliable instruments from different makers. Getze's School for the Parlor Organ has the reputation of being the best instructor, earned by its merit. Teachers everywhere use and indorse it. Sent by mail for $2.50. Lee & Walker, publishers, Philadelphia, Pa. ap29 1t

MESSRS. J. H. ZEILIN & CO., MACON, GA.—*Gents:* Your Simmons' Liver Regulator has been in use in my family for some time, and I am persuaded that it is a valuable addition to the medical sciences. Respectfully yours,
JOHN GILL SHORTER.
EUFAULA, ALA., March 29, 1870. ap29 1t

MANY PEOPLE COMMIT SUICIDE because they allow disease to carry them to an untimely grave without applying the antidote. Dr. Tutt's Pills exert a powerful influence in expelling disease from the body. Sold all around the world. ap29 1t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the country to examine our stock and prices. We aim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11y

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons, druggist, New Orleans, La. de10 1y

NEW ADVERTISEMENTS.

NOUVEAUTES.

PLAID GRENADINES

AND OTHER

DRESS GOODS

IN COLORS AND BLACK.

NEW HAMBURG WORK,
NEW PIQUES AND WELTS,
NEW WHITE GOODS,
NEW PERCALES AND PRINTS,
NEW SUMMER PANTS AND COAT STUFF,
NEW Colored LINEN AND COTTON LAWNS,
NEW STRIPED HOSIERY,
NEW TUCKINGS AND SCARFS, ETC.

BRASELMAN & ADAMS,

586.....MAGAZINE STREET.....588

Corner of St. Andrew Street.

CASH HOUSE. np29 1t

Phœnix Restaurant,

MIGUEL.....Proprietor.

Lake Pontchartrain.

THE BEST

THE NEW ORLEANS MARKET AFFORDS.

This House has been refitted and refurnished throughout, and combines all the essentials of a first-class Restaurant. ap29 1m

Best Shoe Store South.

BLUE STORE,

Cor. Orleans and Claiborne Streets,

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SHOES AT WHOLESALE PRICES.

COUNTRY ORDERS SOLICITED AND FILLED AT THE SHORTEST NOTICE.

Give the BLUE STORE a trial. ap29 1m

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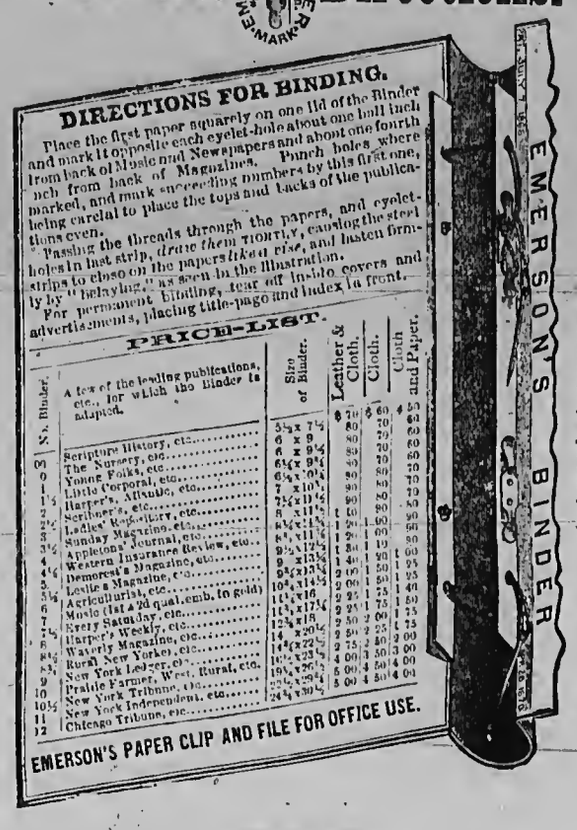
J. R. WARNER,
IMPORTER OF MAINE ICE,
31.....FRONT STREET.....31
Above Gravier.
Retail dealers supplied. All orders for packing carefully attended to. ap29 2m

OPIUM MORPHINE Habit, and DRUNKENNESS (causing weakness of mind and body) speedily CURED by the only known and SURE REMEDIES. **NO CHARGE** for treatment until cured. Call, or send stamp for *Confidential Circular of Advice* to DR. STEVENS, 137 Sycamore street, Cincinnati, Ohio. ap29 4t

NEW ADVERTISEMENTS.

Read the Directions.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Place the first paper squarely on one lid of the Binder and mark it opposite each eyelet-hole about one half inch from back of Music and Newspapers and about one fourth inch from back of Magazines. Punch holes where marked, and mark succeeding numbers by this first one, being careful to place the tops and backs of the publications even.
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For permanent binding, tear off inside covers and advertisements, placing title-page and index in front.
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Scribner's, etc.
Ladies' Repository, etc.
Sunday Magazine, etc.
Appletons' Journal, etc.
Western Insurance Review, etc.
Demorest's Magazine, etc.
Leslie's Magazine, etc.
Agriculturist, etc.
Music (1st & 2d qual. emb. to gold)
Every Saturday, etc.
Harper's Weekly, etc.
Waverly Magazine, etc.
Rural New Yorker, etc.
New York Ledger, etc.
Prairie Farmer, West. Rural, etc.
New York Tribune, etc.
New York Independent, etc.
Chicago Tribune, etc.
EMERSON'S PAPER CLIP AND FILE FOR OFFICE USE.
EMERSON'S BINDER
Patent Reissued, Sept. 12th, 1871.

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WM. H. SHEPARD,
NO. 106 CAMP STREET,
GENERAL AGENT FOR
Pirrung's Patent Mop
OR SCRUBBING MACHINE.

Patented October 13, 1874.

It is the only machine in the world which takes up the water without a cloth or sponge.

It cleans and dries the floor with wonderful rapidity, and without kneeling, stooping or putting the hands into dirty water.

It changes mopping, the most disagreeable of domestic work, into a short and extremely easy task.

It is durable—made of the very best material, and warranted to give universal satisfaction.

For sale by Stauffer, Macready & Co., Rice Bros. & Co., W. C. Shepard & Co., Samuel E. Moore, Briggs, Payne & Co., Schmidt & Zeigler, and many others. ap29 1m

A CARD.

THE UNDERSIGNED would like to call the attention of city and country readers to their

NEW GOODS,

JUST RECEIVED, SUCH AS

BLACK GRENADINES, Plain and Striped,
BAREGES, LINEN LAWNS,
BLACK, SWISS, HUSSIONS AND VICTORIA LAWNS, SATIN SOOK PARASOLS,
CORSETS, HOSIERY, ETC., ETC.,

all of which we offer at EXCEEDINGLY LOW PRICES. Please give us a trial order.

LEVY BROS.,
ap29 1m5p 580 Magazine St., New Orleans.

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.

Price, $1. Sold at all wholesale and retail drug stores in New Orleans, and by the proprietor,
H. LAPLACE, Chemist,
Nos. 23 and 25 Elysian Fields st., New Orleans.
Depot in Mobile, at J. C. DuBose & Co.'s, No. 20 Water street.
Depot in St. Louis, at Richardson & Co.'s, 709 North Main street. ap29 1y5p

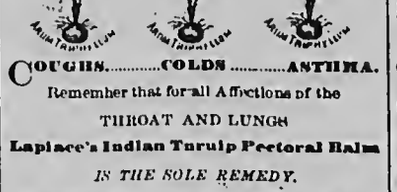
TEACHER WANTED!

An unmarried gentleman, who is willing to take a small salary at first, bound included, to take charge of a School on Bayou Boeuf seven miles from Washington, La. References as to character and qualification required. A Methodist preferred. Will be expected to take charge immediately. Address REV. R. S. BELL,
ap29 4t Washington, La.

A. ENSMINGER'S
ORESCENT STEAM TRUNK
MANUFACTORY.
Depot—36 Magazine Street,
Bet. Gravier and Natchez Sts., New Orleans.

Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Traveling and Packing Trunks, Valises, Rugs, etc. *Cheapest and Finest Assortment in the city.*

Trunks made to order, repaired and covered. Send in your orders. ap29 1m



mh11 1y

VOGEL & VILTER'S
(FORMERLY WITH I. L. LYONS)
PRESCRIPTION PHARMACY
AND FAMILY MEDICINE STORE,
9.....CAMP STREET.....9
Near Canal.

A complete assortment of choice Perfumery at reasonable prices. Prescriptions for indigent persons, recommended by their physician, put up free of charge. mh18 3m5p

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Father Kemp's Old Folks' Concert Tunes.
(10 CENTS.)

CONTINENTAL HARMONY.—$1.50.

Ye Olde Folkes Note Bookes are printed at our Shoppe, from whence we send them, Poste-Payde, on ye receipt of ye retaile price. Olde and Yunge love ye Ancient tunes.

POPULAR CANTATAS,

and more popular every season, are ESTHER, THE BEAUTIFUL QUEEN (50 cents,) DANIEL (50 cents,) BELSHAZZAR'S FEAST (50 cents,) FLOWER QUEEN (75 cents,) PICNIC ($1,) HAYMAKERS ($1,) CYPRIT FAY ($1,) MUSICAL ENTHUSIAST (50 cents,) WINTER EVENING ENTERTAINMENT ($1.) May be given with or without costumes.

FINE COLLECTIONS OF EASY MUSIC.

Winner's Band of Four	$1 00
Musical Garland, Violin, Piano Acc't	2 50
Musical Flowers, Flute, Piano Acc't	2 50
Violin Amusements	1 50
Flute Bouquet	1 50

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The Child's Corner.

HOW CHARLIE MINDED.

Little Charles was playing marbles
With his comrades in the street,
When a window was thrown open,
And there came a voice so sweet:

"Charlie, dear, your father wants you;"
Charlie stopped to hear no more;
Left his playmates and his marbles,
Entered at the cottage door.

Now a merchant who was passing
Wanted soon in his employ
Such a lad as could be trusted,
And his thought of Charlie boy.

And that splendid store was Charlie's,
After years had passed away,
Just because he minded quickly
On that pleasant summer day.

Children should respect their parents,
And obey them in the Lord;
'Tis the first command with promise
Written in the holy word.

Watchman and Reflector.

From Our Young Friends.

SALEM, ALA., April 15, 1875.

DEAR MR. EDITOR: Inclosed you will find $1. If you can take it and contribute it to the aid of some suffering one it will be a great pleasure to me. Until I can get some more, believe me to be your true friend,

HATTIE B. PHELPS.

(The dollar inclosed will be given to some needy and deserving person. Many thanks for the privilege of dispensing this gift to the poor.—EDITOR.)

SCOTTSVILLE, April 1, 1875.

DEAR MR. EDITOR: You have received several letters from little friends; perhaps never from one in sorrow. Death has invaded our family circle. Four months ago:

"The first that died was sister Minnie;
In bed she suffering lay
Till God released her from her pain,
And then she flew away."

Last Friday morning, at fifteen minutes to five o'clock, our little twin brother, Jimmie, passed away. He has left his twin sister, Bessie, to journey alone over life's rough sea. Minnie was nearly two years old, and Jimmie eight months. They lie side by side in the family cemetery at Gosport.

"There they will rest till judgment day,
Never more on earth to stay."

Mamma has composed a few lines on their death, which I think pretty.

We have a Sabbath school here. Dr. T. B. Rivers is our superintendent, sometimes assisted by Mr. Creagh. They are both zealous Christians. Sister Helen attends Sabbath school regularly. She has a sweet voice, and loves to sing. Brother Tommie goes sometimes. My teacher is Miss Lucy Portis, who is never absent, unless on a visit to the sick. She is a good Christian, and loves the Sabbath school. Mamma teaches school. She has thirteen pupils—six girls and seven boys. I am thirteen years of age. My father fell while defending his country at Richmond. I have a stepfather, one brother (Tommie) and three sisters (Helen, Lucy and Bessie.) I have a stepsister, who resides in Selma with her aunt, Mrs. Baird, who is a great Methodist. How delighted I would be to hear from you, Mr. Editor. I love to read your paper. Many good wishes from

Your little friend,

ANNA LEILA HALCOMB.

SMITH'S STATION, ALA., April 9, 1875.

DEAR MR. EDITOR: I, too, am one of your young readers. I love the ADVOCATE for many reasons; one is because my dear mother was always so eager to get it and peruse its contents. However, she was not allowed this blessed privilege long. One day the angels came and called her to enjoy higher blessings. Another is because you always encourage the children by recognizing their little letters, and you have so many good stories in it for the children, from which I learn many valuable lessons.

We have a very flourishing Sabbath school up here at a church called Mount Zion. I know you have heard of it, for it certainly is a very great place, with some of us at least. I have been a member for several years; can scarcely remember when I joined. We have a devoted superintendent, who never tires of his charge, and who always welcomes us with words of encouragement; also a faithful pastor, who is ready and willing to give us good advice. He will be greatly missed when he leaves us. We have in our school a missionary and a "try" society, which have proven to be very entertaining as well as beneficial. I have been a member of the latter six years, and have not failed to read my Bible daily in that time. Mount Zion Sabbath school has a very great influence. There is scarcely a child in the community that is not a member. Some that once were scholars have grown up to manhood, and have been called to go out and work in the Lord's vineyard, some of them heading the list of our Conference. I hope that we may be very successful in our Sabbath school this year. We have an anniversary each year for the benefit of the school. I must close for fear I'll get my letter too long.

Dear Mr. Editor, good-by. From your young friend,

CARRIE WADE.

How Mary Got the Scar.

MR. EDITOR: I will introduce myself to you and my little reader friends by saying I was ten years old last January. I live in Prairie Pleasant, seven miles from Opelousas. I started to tell about the scar. About four or five years ago, when I was four or five years old, one morning I was passing around the house. I looked up the tall ladder standing by the wall. I said to the little negroes standing by that I would not go to the top of that ladder for anything. But I did step on the first round. The little negroes asked me how high I could go. I said about two or three rounds, which I did. They then called me a coward. I thought I would show them that I could go higher; so I took another step. They praised me for this, but said I could not go any higher; so I took another step, and so on until I was about ten or twelve rounds high. I looked down and saw I was so high that I became alarmed and hastened to get down. But my foot missed the round and I fell through. Holding on with one hand, I cried for help; but my dear mamma only got near enough to see me fall upon the hard brick pavement, bruising my body and cutting a gash on my brow. But it is all well now—only a small scar.

Papa says the moral of it is this: That one step taken in sin, it is easy to take another, and so on until our characters and souls are scarred. And to illustrate he would call going to the dancing party the first step, dancing the second step, waltzing the third step, and so on, until often character and soul are scarred. It is an awful thing to go before God with a soul scarred with sin. Mamma said: "Maude, what were you thinking about when you were going up that ladder?" I said: "I was thinking if you saw me you would scold me down." "And what did you think when you were hanging by one hand?" "I thought if my dear mamma could only get to me she would save me from that hard fall." Mamma says that I must remember that God sees me when I do wrong, and when I get in trouble I must pray to God for help.

Thank you, Mr. Editor, for the Child's Corner. I may meet you there again if Tom and his frogs don't crowd us out.

Your little friend,

MARY E. BLACKSHEAR.

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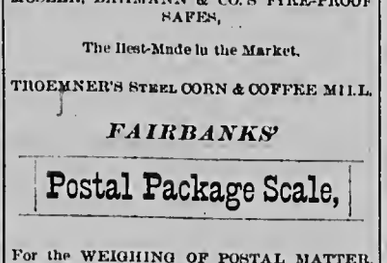

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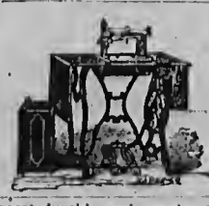

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General Partners.
JONAS H. FRENCH,
In Commendam.

NEW ORLEANS, April 1, 1875.

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NEW ORLEANS, April 1, 1875.

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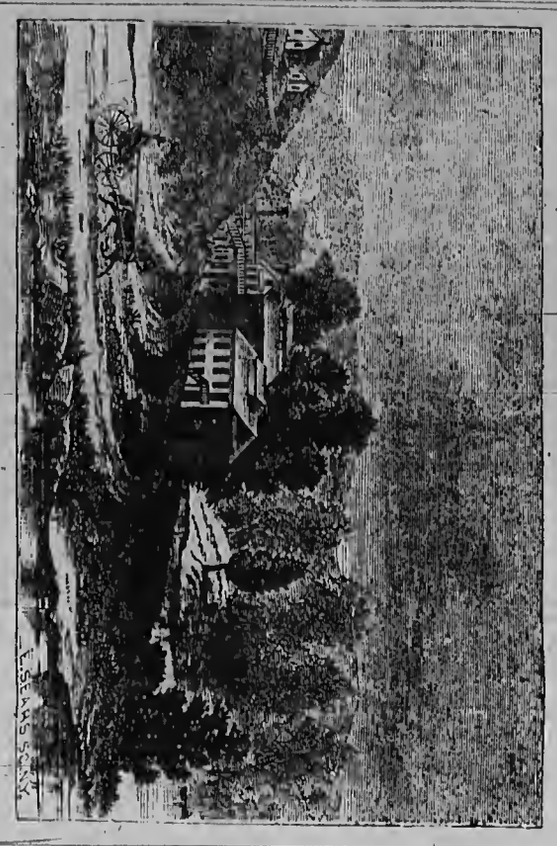

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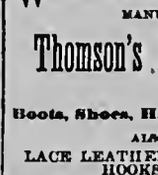
Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

CIRCULAR SAWS
GUMMED AND STRAIGHTENED
BY WM. CLELLAND,
232.....MAGAZINE ST.....232
Between St. Joseph and Delord streets,
mh11 3m NEW ORLEANS, LA.



BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
mh11 1y

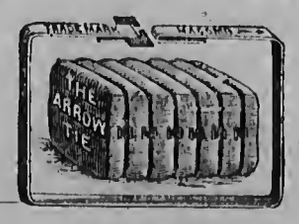
GOOD NEWS TO PLANTERS,
PRICE OF
The Celebrated Arrow Tie Reduced
TO FIVE (5) CTS. PER POUND.
R. W. RAYNE & CO.,
mh4 2m General Agents, No. 48 Carondelet St.

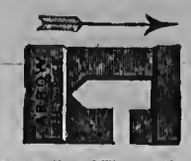
JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER
83 Beekman Street, New York.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for catalogue. au6 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.





The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

LANE & BODLEY,
jy28 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL
Double Turbine Water Wheel,
Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

mh25 6m

HARDWARE, STOVES, ETC.

ESTABLISHED IN 1822.
A. BALDWIN, C. A. SLOCOMB, } In com-
C. EUSTIS, A. B. SLOCOMB, } mendam
A. BALDWIN & CO.,
SUCCESSORS TO
SLOCOMB, BALDWIN & CO.,
74 Canal, and 91, 93 and 95 Common St.,
NEW ORLEANS, LA.,
IMPORTERS AND DEALERS IN
Foreign and Domestic Hardware
Guns, Locks, Cutlery, Nails, Steel, Iron, Castings, etc., together with
COLLARS AND BRIDLES,
AND
A FULL STOCK OF FARMING IMPLEMENTS.

Agents for J. E. Carver's Gins, Coale Boiler Iron, Valentine & Rutter's Safes, E. & G. Brooke's Cut Nails and Spikes, etc. ap4 3m

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.

Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no26 1y

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South; where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de16 1y LOUIS GIMBEL, Agent.

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
549.....MAGAZINE STREET.....549

Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 1m

New Orleans Markets.

From the New Orleans Price Current.

The river is 4 feet 3 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-third instant:

Mississippi river and bayous	1,159
Red river	1,471
Ouachita river	383
Railroads	676
Lake	1
Mobile	149
Texas	179
Total	4,222

Among the sales on Saturday we noticed middling at 15⅝@15¾c., and strict middling at 15¾c. The business embraced 1,750 bales. On Monday the movement was interrupted by a heavy rain-storm which prevailed throughout business hours, and also by a suspension of telegrams from New York during the morning, the wires being down between Washington and that city. Hence the sales were confined to 900 bales, taken in small lots by eleven buyers. In some cases, in order to effect sales, factors made concessions, but nothing transpired, considering the trifling business, to warrant any change in quotations. On Tuesday, under a decline in futures at New York, and nothing favorable in the other dispatches, the market opened inanimate and drooping, but, as one buyer took 1,200 bales, the sales during the morning were of fair extent, after which the movement exhibited increased activity, and the day's sales summed up 4,150 bales, but the 2.10 P. M. dispatch from New York reporting a decline of ⅛c. in spots, the advantage was still more in favor of buyers, and at the close quotations were further reduced a partial ⅛c. in some grades and a full ⅛c. in others.

The above makes an aggregate for the past three days of 6,700 bales, against 12,600 for the corresponding time last week and 7,450 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 952,350 bales, against 1,133,672 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 226,125 bales. The decrease by the reports per telegraph is 241,450—3,319,431 against 3,560,881. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 26,689 bales to Great Britain, and a decrease of 39,567 to France and 169,456 to other foreign ports. We quote:

Ordinary	13½ @ 13¾
Strict ordinary	13⅞ @ 14
Good ordinary	14⅛ @ 14¼
Strict good ordinary	14⅜ @ 14⅝
Low middling	14⅞ @ 15
Strict low middling	15⅛ @ 15⅜
Middling	15⅜ @ 15⅝
Strict middling	15¾ @ 15⅞
Good middling	18 @ 16¼
Middling fair	16¾ @ 17
Fair	17 @ 17¼

COTTON STATEMENT,

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	4,222	
Arrived previously	1,099,547	1,103,769
		1,119,722
Exported past three days	21,116	
Exported previously	976,402	997,518
Stock on hand and on shipboard		122,204

LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 256 hhds., which were sold at 6¾@7c. for common, 7¼@7⅝c. for fair, 7⅞@8c. for good fair, 8¼c. for fully fair, 8½c. for prime, 8¾c. for strictly prime, 8⅞c. for choice, 9⅛c. for seconds, 9⅛c. for yellow clarified, and 9¼@9¾c. for off white clarified.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 238 hhds., which were sold at 60c. for common, 55c. for fair, 60c. for prime, 65c. for strictly prime, and 68@70c. for choice.

RICE.—We quote Louisiana No. 2 at 3¾@4c., common 5⅛@5½c., ordinary 6@6¼c., fair 6¾@7c., prime 7⅛@7½c.

CORN.—On Tuesday 2,800 sacks sold at 84@86c. for yellow mixed, and 67@68c. for choice white.

OATS.—On Tuesday 1,600 sacks sold at 73½c. for light weight, and 75c. for choice.

BRAN.—On Tuesday 800 sacks sold at $1.20@1.25 ₱ 100 lbs.

PORK.—A lot of 50 bbls. extra heavy brought $23.25 on Monday.

BACON.—On Saturday and Monday only 70 casks sold, in small or job lots, at 13¼@13½c. for clear rib sides, and 13¾@13⅞c. for clear sides.

DRY SALT MEAT.—On Saturday 30 casks sold, in two lots, at 12¼c. for clear rib sides and 9c. for shoulders.

HAMS.—On Tuesday 100 tierces sold, on the spot and to arrive, at 14¾@14½c. ₱ lb., and offers of 14¼c. were refused for some to arrive.

LARD.—On Saturday 200 tierces sold on private terms, and 50 do. refined at 15¾c. ₱ lb.

BREAKFAST BACON.—On Tuesday 20 boxes sold at 14½c. ₱ lb.

EGGS.—Western are quoted at 16@18c., Louisiana 18@20c. ₱ dozen.

MONETARY.

Gold opened on Tuesday at 115¼@115⅝, against 115¼ at New York, and after a fair business closed at the opening rates in both markets.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 108@108½ for American half dollars. Mexican dollars continue to rule at 96¾@97 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 00
Cultivators, Diam. and shovel-tooth	7 00	10 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	13 00
Shovel plows	6 25	4 00
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Commity	7 00	9 00
English fire	50 00	— —
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	29	30
Tallow	12	15
CHOCOLATE, ₱ lb.:		
Cocoa	38	30
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	12 50	— —
Western, ₱ bbl	45	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	18	18
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 50	— —
Superfine	5 00	— —
Fine	5 00	— —
LIME, ₱ box of 50 feet:		
French, 6 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	25 00	25 50
Choice	28 00	29 00
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7⅛
Hoop	5	6
Sheet	5	6½
Nail rods	— —	9
Castings, American	4½	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calfskins, ₱ dozen	85 00	100 00
TEXAS, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	— —
Cement	2 00	2 25
Plaster Paris	— —	8 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	18 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	1 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 18	1 28
Coal oil, in barrels	16	17
Linseed, raw	85	90
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11⅛	11⅜
Pulverized	11⅛	11⅜
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	25	— —
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	80 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	50 00	65 00

CATTLE MARKET.

NEW ORLEANS, April 27, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	6 50 @ 7 50
Sheep, first quality, ₱ head	6 00 @ 7 00
Sheep, second quality, ₱ head	1 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D. Thompson & Co., St. Louis, Mo.
Bells.
Buckeye Bell Foundery, Cincinnati, Ohio.
Belting.
W. N. Thomson, 82 Race street, Cincinnati, O.
Book-Binders.
Owen Clernon, 58 Camp street.
Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Paul Schaye, 30 Commercial Place.
The Graphic Company, 39-41 Park Place, New York.
Valley Publishing Company, St. Louis, Mo.
Boots and Shoes.
Blue Store, cor. Orleans and Claiborne streets.
J. Estoup, 383 and 384 Dryades street.
Louis Gimbel, agent, 578 Magazine street.
William Hogan, 99 and 101 Canal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Mrs. D. J. Loewenstein, 549 Magazine street.
Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.
Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Carriages.
J. A. Lum & Co., 162 Gravier street.
China and Crockeryware.
Samuel E. Moore, 55 Camp street
W. C. Shepard & Co., 29 Camp and 112 Common street.
Chromos.
Roe & Simpson, 105 John street, New York.
Coal and Wood.
H. H. Hussman, 102 Carondelet street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 251 Dryades street.
William Velden, corner Prytania and Phillip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.
Confectionery.
John Meirer, 806 Magazine street.
Cooperage.
P. A. LeBlanc, 22 Front street.
Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.
Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.
Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.
Dry Goods.
Samuel L. Boyd, 105 and 107 Gravier street.
Braselman & Adams, 586 and 588 Magazine St.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Levy Bros., 580 Magazine street.
Auguste Marx, 383 Dryades street.
Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, pres't.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Embroidery and Lace.
A. D. Causse, 538 Magazine street.
Engravers.
John Olbson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Factors and Commission Merchants.
Aikea & Watt, 46 Union street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
N. A. Wilcox, 82 Tchoupitoulas street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.
Fertilisers.
P. L. Berard, corner Rampart and St. Louis streets.
Firearms.
Great Western Gun Works.
R. Rhodes, 55 St. Charles street.
Fruit Syrups.
G. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.
Furniture.
John Bois, 152 and 154 Camp street.
W. B. Stevenson, 62 Camp street.
Games.
West & Lee Game Company.
Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
Grocers.
J. M. Dowling, 25 Decatur street.
J. D. Reel, 779 and 781 Tchoupitoulas street.
Hair Goods.
George T. Shilling, 381 Dryades street.
Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Hotels.
Barnum's Hotel, St. Louis, Mo.
Ice.
Louisiana Ice Manufacturing Company, Francis J. Wehner, Secretary, 102 Canal street.
J. R. Warner, 31 Front street.
Leather.
A. F. Illeau, 30 Customhouse street.
Lumber.
Muncy & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.
Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Well-Auger, W. Giles, St. Louis, Mo.
Marble Works.
J. Waterhouse, Philadelphia.
Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Dr. T. F. Burt, 69 William street, New York.
Citrate of Magnesia, etc., Hofmaas & Co., N. Y.
Hartwell's Specific, Hartwell & Co., 1272 Broadway, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 230 Canal street.
I. L. Lyons, corner Camp and Gravier streets.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metapuysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Chas. T Price, 67 William street, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetzer, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Ross' Epileptic Remedies, Ross Bros., Richmond, Ind.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.
Dr. C. B. Warrington's Preparations, Pittsburg, Pa.
Men's Furnishing Goods.
B. T. Walshe, 110 Canal street.
Merchant Tailor.
Joseph Braudner, 34 Bourbon street.
Milliners.
Mme. C. Samsou, 605 Magazine street.
Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.
Notary Public.
William H. Seymour, 79 Customhouse street.
Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holm, 143 Court street, Boston.
H. B. White & Co., Newark, N. J.
Painting and Gilding.
William Hillsman, 120 Calliope street.
Paper Clips.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.
Paper Fashions.
M. S. Hedrick, 103 Canal street.
Paper Mill.
James Ormond, Atlanta, Ga.
Patent Mop.
William H. Shepard & Co., 106 Camp street.
Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.
Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Sons, New York.
Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street
Periodicals.
The Metaphysician, 51 Bond street, New York.
Photography.
Eug. Simon, 21 Hospital street.
Railroads.
Canal Street, City Park and Lake Railroad.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
Refrigerators.
Rice Bros., 89 and 91 Camp street.
Restaurants.
Four Seasons, John Bosio, 111 Chartres street.
Phœnix Restaurant, Miguel, proprietor, Lake Pontchartrain.
Savings Banks.
New Orleans Savings Institution, 156 Canal street.
Scales.
Fairbanks' Scale Depot, 53 Camp street.
Seeds.
R. Maitre, 602 Magazine street.
Seltzer Water.
Victor Letorey, 51 Poeyfarre street.
Sewing Machines.
Doniestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.
Shadines.
McGrath & Compton, 103 Poydras street.
Soap.
J. H. Keller, 110 Gravier street.
Stationer and Printer.
A. W. Hyatt, 38 Camp street.
Steamships.
L. Grand, Letter H, Gallier Court.
Stoves.
H. Haller, 40 Camp street.
Tea.
Great China and Japan Tea Warehouse, 5 Camp street.
H. Grimes & Co., 449 Dryades street.
Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.
Trunks.
A. Ensminger, 36 Magazine street.
Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.
Upholstery.
Heath & Lara, 99 Camp street.
Wanted.
Agents, C. Ross, Williamsburg, N. Y.
R. S. Isbell, Washington, La.
Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.
Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Irill, 86 St. Charles street.
Wire Railing, Etc.
Dutur & Co., Baltimore, Md.

Special Notices.

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no26 1y

Religious Notices.

SEASHORE CAMP MEETING.—A meeting of the trustees of the Seashore camp ground will be held on the camp ground on Monday and Tuesday, the third and fourth days of May, 1875, for the election of officers, laying off of further building lots, fixing the time of holding the next camp meeting and making preparations therefor, and for general business.

All persons desiring to select lots for building, or who are otherwise interested, are invited to meet the trustees at the above time and place.

W. H. FOSTER, President.

THE DELHI DISTRICT CONFERENCE will convene at Trenton, Louisiana, June 3, 1875. The members will report themselves at the drug store of Bro. Jethro Moore to have their homes assigned them.

C. W. CARTER, P. E.
H. O. WHITE, P. C.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—SECOND ROUND.

Prattville station	Apr. 10, 11
Lowndesboro circuit, at Hayneville	17, 18
Georgiana circuit, at Oaky Streak	24, 25
Monterey circuit, at Pine Flat	May 1, 2
Brewton mission, at Castlebury	6, 7
Evergreen circuit, at Bellville	8, 9
Monroeville circuit, at Pine Grove	15, 16
Pineville circuit, at Black's Bend	22, 23
Camden circuit, at Mount Carmel	27, 28
Sepulga circuit, at Shiloh	29, 30
Pleasant Hill circuit, at Farnersville	June 5, 6
Antangaville circuit, at Ivy Creek	12, 13
Randolph circuit, at Randolph	19, 20
Clanton mission, at Calne chapel	26, 27

I will preach at the following places: Georgiana circuit, at Providence, April 30; Pineville circuit, at Pineville, May 21; Camden circuit, at Reave's chapel, May 26.

15 J. W. SHOBES, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Carondelet street	May 3
Moreau street	10
Felicity street	18
Algiers	24
Baton Rouge	29, 30
Louisiana avenue	June 7
Cadiz street	14
Plaquemine and Grosse Tete	20

22 J. B. WALKER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Fillmore	Apr. 17, 18
Shreveport	24, 25
North Bossier, at Concord	May 1, 2
Caddo, at Belle Bower	8, 9
Springville and Webster, at Andrew ch'l.	15, 16
Anaconco and Leesville	29, 30
Manny and Natchitoches, at Pine Grove	June 5, 6
DeSoto, at Forest Grove	19, 20
Massfield, at Pleasant Hill	26, 27

22 S. S. SCOTT, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	Apr. 24, 25
Pattersonville	May 1, 2
Franklin	8, 9
Kimball's chapel	15, 16
Bellevue	22, 23
Plaqaemine Brulee	29, 30
Coulee Croche	June 5, 6
Grand Chenlere	12, 13
Sugartown	19, 20
Evergreen, at Bayou Clear	26, 27

22 J. E. CONE, P. E.

DELHI DIST.—SECOND ROUND.

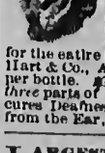
Delhi, at Rayville	Apr. 17, 18
Floyd, at Pleasant Hill	24, 25
Winnsboro, at Oakley	May 1, 2
Boull River, at Alto	8, 9
Trenton, at Faulk's chapel	15, 16
Monroe, at Monroe	17
Oak Ridge, at Oak Ridge	22, 23
Bastrop, at Bastrop	25
Lind Grove, at Bartholomew	29, 30
District Conference, at Trenton	June 3-7
Providence, at Providence	12, 13
Tensas, at Wesley chapel	19, 20
Waterproof, at St. Joseph	26, 27

15 C. W. CARTER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Sicily Island	May 8, 9
Columbia circuit	15, 16
Caldwell and Dugdemona	22, 23
Montgomery	29, 30
Trinity	June 12, 13
Centerville and Little River mission	26, 27
Rapides	July 3, 4
Alexandria	10, 11

8 J. H. STONE, P. E.



MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *rain* does for the *earth* (the *body* is *earth*.) It gives *sewerage* to the head and trunk, removing all obstructions and plugging from the system. It cleanses the Lungs; Heart and Liver, breaks up the worst cold, and does wonders for the entire body. Sold by all Druggists. F. J. Hart & Co., Agents. Price, $3 $1 50 and 50 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oc15 1yeow

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CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for		$15 00
to wit:		
12 Dinner Plates,	1 Soup Tureen,	
12 Tea Plates,	1 Sauce Boat,	
12 Soup Plates,	1 Salad Dish,	
12 Preserve Plates,	2 Covered Dishes,	
12 Butter Plates,	2 Vegetable Dishes,	
12 Tea Cups and Saucers,	4 Meat Dishes,	
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.	
A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above		$18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces		30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from		$30 up.
White Granite CHAMBER SETS, 11 pieces		$4 00
White Granite TEA SETS, 44 pieces		4 00
French China TEA SETS, 44 pieces		6 50
French China Decorated TEA SETS, 44 pieces		7 50
Good Table GOBLETS, from 50 cents per set up.		

N. B.—When we ship these goods as additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

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Silver-Plated Spoons and Forks,
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Feather and Hair Dusters,
Table and Floor Mats, India-Rubber Door Mats,
White French China Dinner Sets,
White French China Tea Sets,
Stone China Dinner and Tea Sets,
French China Vases,
Cut and Molded Glassware.

All of which will be sold at THE LOWEST PRICES, and delivered free of charge. Ja7 1y

MISCELLANEOUS.

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WALSHE'S $2 SHIRT!

The very BEST SHIRT FOR THE MONEY in New Orleans. Either open back or open front, and made in the most fashionable styles of bosoms and cuffs, either for buttons, studs or eyelets.

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FINER GRADES OF SHIRTS,

both white and in many new patterns in colors, now in store and at moderate prices. A full stock of SEASONABLE UNDERWEAR, of recent importation, at Low Prices for Cash. Call and see at

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ap15 1m5p 110 Canal street, near St. Charles.

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Mail	6.00 P. M.
ARRIVE.	
Express	11.00 P. M.
Mail	10.30 A. M.

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Only one change of Sleeping-Cars to Eastern cities.

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Tea-drinkers ordering their supplies from the

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5 CAMP ST., ONE DOOR FROM CANAL,

New Orleans.

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00 per lb.
Best BREAKFAST, Souchong	1 20 ...
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Best GUNPOWDER, Green	1 60 ...
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We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 50 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post-office orders should be made payable to the proprietor,

J. J. MARTIN,
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N. B.—We ship Teas to all points in the Southern States. je18 1y

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50, 52 AND 54 SOUTH PETERS ST.,

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**No. 166 Gravier and 17 Union

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, MAY 6, 1875. NO. 19.

News of the Week.

DOMESTIC.

ATLANTA, April 29.—In Milton county a white boy, aged seventeen, whose throat a negro cut over a game of cards, died instantly. The negro escaped.

OSHKOSH, April 29.—Women and children are lying about the streets, or roaming in search of shelter. Over two hundred dwellings burned.

GALVESTON, April 30.—The sixth Texas State Fair will be held on the State Fair grounds, in Houston, commencing Tuesday, May 11, and to close on Saturday, the fifteenth. A very large exhibition is secured. Lieut. Gov. Coleman, of Missouri, will deliver an address on agriculture. A large delegation from Georgia, Ohio, Missouri and Kansas will visit the fair in Texas.

PHILADELPHIA, May 1.—The Philadelphia *Inquirer* says editorially: "Hon. William D. Kelley having returned to Washington from a prolonged tour through the South, declares that the vote he most regrets during his fourteen years' service in Congress is that which he cast last winter in favor of the force bill; and he added that so far as his observation went during his extended tour there was no more necessity for the use of a Federal military force South than there is in Pennsylvania or Ohio. He talked with all classes and conditions of men regarding the political feelings of the South, and was surprised to find the prevalence of amity and good will to be universal. Judge Kelley has lost all faith in the stories of Ku-Klux and Southern outrages, having personally proved them to be the myths of mere partisan malevolence. When a Republican of such eminence as Judge Kelley gives testimony such as this, it would seem as if it were time indeed for Mr. Williams to retire to his native wilds of Oregon, and for the superserviceable organs of the carpet-baggers to learn new tunes to stir up vindictive feelings against the South. It would also appear to be time to withdraw our army from these places where it is not wanted, and to send it to the Texas frontier, where it is wanted very much. As a new crop of outrages will be required next fall, it will be just as well for the North to remember the testimony of Judge Kelley."

OMAHA, May 3.—On account of the backwardness of the season the recent frosts have done but little damage. The prospect for wheat, oats and fruit is believed to be the finest ever known in this vicinity. Orchard and forest tree planting has been very extensive this season. It is thought the late frosts have destroyed the embryo grasshoppers.

BAYOU SARA, May 3.—A fire, the work of an incendiary, took place this morning at about one o'clock, the flames consuming the drug store of F. M. Mumford and the unoccupied store of Messrs. Pleard & Well.

MONTGOMERY, ALA., May 4.—The city election was unusually quiet and a large vote was polled. The Democrats make a clean sweep, electing the mayor, clerk and twelve aldermen. This is the first time the Democrats have carried the city since the reconstruction. There is great rejoicing, firing of cannon, etc. Majority, semi-official, 440.

FOREIGN.

BERLIN, April 30.—The committee of the Prussian Diet have prepared a bill declaring Old Catholics entitled to a share of Roman Catholic churches, cemeteries and revenues in proportion to their number.

LONDON, May 1, 2 A. M.—A terrible explosion occurred yesterday afternoon in the Bunkers Hill colliery, North Staffordshire, while the miners were at work. At midnight twelve bodies had been taken out. Twenty-three men are yet in the mine. There is no hope that any of them will be recovered alive.

BERLIN, May 1.—Dr. Folks' bill provides that all religious orders shall be excluded from Prussia. Existing establishments are forbidden to receive new members, and their present organization must be dissolved within six months after the passage of the bill. A partial exception is made in favor of religious bodies engaged in education, which may prolong their existence four years, and of those whose object is the care of the sick, which may continue their organization, but are liable to dissolution at any moment. Associations thus continued are to be subject to the supervision of government officials. The property of convents is not to be confiscated, but it will be temporarily administered by the State.

The Emperor has given assent to the introduction of a bill abolishing religious orders in Prussia.

LONDON, May 3.—The *Unita Cattolica*, of Rome, comments in bitter terms on the installation of the Prince of Wales at the head of the order of Masons in Great Britain, and declares that this act identifies Anglican Protestantism with Masonry.

ADMIRAL RYDER, of the English navy, urges that cork mattresses be provided for all the royal ships. These mattresses are to consist, if the reform is adopted, of granulated cork.

THERE are many who talk on from ignorance rather than from knowledge, and who find the former an inexhaustible fund of conversation.

WHEN a young lady gives herself away she naturally loses her self-possession.

From the Work.

MOBILE DISTRICT.—*Report on the State of the Church.*—The Mobile district consists of seventeen appointments, six of which appear on the minutes as missions. The preachers employed in the district number eighteen, including the presiding elder. The number of local preachers amounts to sixteen, and the membership to more than two thousand five hundred.

The inquiry in respect to the spiritual state of the church was conducted by the presiding Bishop in a way to bring out all the facts which pertain to this interesting and vital subject. The reports were made by the preachers in charge, who are competent witnesses. These reports are very encouraging.

We have regular preaching on all the charges, and the sacraments are duly administered. The services which are peculiar to Methodism are attended to on nearly all the charges, and we cherish the hope that before many months elapse they will be observed on all.

Our church occupies, and has always occupied, a place in the front rank as an evangelical church of the Lord Jesus Christ. It believes that religion is a reality and a power in the soul. It teaches that regenerating grace is essential to salvation; that this must be experienced by every member who has in him the hope of justification at the judgment, and of glorification in heaven. It insists on the witness of adoption, and the love of God shed abroad in the heart by the Holy Ghost given unto us. It holds the doctrine of holiness attainable in this life, and urges all to seek this great blessing by the exercise of true faith in Christ and the regular use of the means of grace.

We have good reason to believe that all these things are earnestly preached to the people; and we are assured that our members are disposed to hear and appreciate such preaching.

We are much encouraged by what we have heard at this District Conference. We cherish the hope that our whole district will be blessed with times of refreshing from the presence of the Lord.

E. WADSWORTH,
S. H. COX,
W. M. WINN,
Committee.

PENSACOLA, April 12, 1875.

SILVER CREEK, MISSISSIPPI CONFERENCE.—*Mr. Editor:* We are so rejoiced at the success of Bro. W. H. Nelson, pastor of the Silver Creek circuit, Jackson district, Mississippi Conference, in his labors on that work, that we are constrained to tell the lovers of Zion, who read your (our) excellent paper, what he and his good people have done. Fourteen months ago he went there as an appointee of the presiding elder, Rev. H. H. Montgomery, and when he went to the work he found no building or church organization, but at very great sacrifice he has been able to organize a church and build a house of worship. On last Saturday, April 25, I dedicated it to the service of the Lord. It is a real little gem of beauty, and reflects favorably upon the taste and liberality of the people of that work. May this be the beginning of great things on that work.

R. D. NORSWORTHY.

YAZOO CITY, MISS., April 27, 1875.

HOMER DISTRICT, LOUISIANA CONFERENCE.—*Mr. Editor:* I have just closed my first round of quarterly meetings, and commenced on the second last Saturday and Sunday. Aside from bad weather, we had a very pleasant and profitable time. The preachers on the district have taken hold of the work with a *will* to do the *whole work* of itinerant preachers. The General Rules are being read, expounded and enforced, not in wrath, but in love. We are praying and hoping for a successful year. How my heart was pained yesterday on reading the account of the death of our beloved Bro. Wilkinson. His noble character and excellent talents are no moderate loss to the whole church. His place cannot be well filled in our Conference.

Yours in Christ,

JOHN A. MILLER, P. E.

RURAL RETREAT, LA., April 22, 1875.

JONES calls the chapter in a new novel, over which his wife wept profusely, a waterlug-place.

NOTHING is sharper and more penetrating than the rebukes of love. *Starke.*

Bismarck and the German Bishops.

Americans who censure Bismarck for his harsh treatment of the Ultramontane bishops of Germany evidently fail to penetrate his motives or their designs. Not only do these recalcitrant bishops foment civil dissensions, and inculcate and encourage disobedience to the laws, but there can be little doubt that, inspired by the Vatican, they are conspirators against the recently compacted unity of the German empire. Their sympathies were always with Catholic Austria, in whose interest they used all their influence to prevent the formation of the union. They were at all times the indefatigable enemies of the project of a united fatherland; and when Prussia, as the inevitable result of the union, became the influential and controlling head of Germany—forcing Austria to shrink within narrower bounds, and to hold a subordinate position—they took no pains to conceal their disappointment or to hide their hostility to the new order of things. The disintegration of united Germany is their real ultimate aim. In the interests of the Roman Church—to which they sacrifice their patriotism, and for which they would reduce their native land to the dimensions of a petty principality—they are aiming to destroy the union which raised Germany, as if by miracle, to the front rank of the mightiest powers of the world. Split up again into petty and conflicting sovereignties, and brought into collision with France and Austria if possible, Germany, they fancy, might become an easy prey to the intrigues of Rome, which would seek to array the Catholic States of Europe in a federative alliance against those which are Protestant, and thus prepare the way for some future Napoleon to crush them in detail. The battle of ideas which Bismarck is now waging against Rome is one on the success of which depends, not merely the peace of Germany, but of all Europe. Germany united is a guarantee of peace. Germany torn into fragments would be a signal of war, widespread and devastating.—*Christian Intelligencer.*

THE Romanists of Prussia are raising the cry of separation of Church and State, and making a great ado about the liberty of the church. But this wonderful conversion to liberty seems to be quite well understood by the minister of public worship, who thus alluded to it and us in a recent speech before the Parliament: "I am also in favor of separation of Church and State; but I fear that we do not all mean the same thing by these words. A representative has just pointed to America, where the State does not interfere with the church, but we believe that his longing look over the sea is just now being cast back on the Old World. It is very natural that the powerful institution of the church has not there the history which it has with us; there it is relatively in a beginning whose development is not yet understood. But even these beginnings are causing fears in the breast of many an American who is anxious about the future of his country. We know in Prussia the powerful opposition of the church, and believe it to originate in its desire to be let alone that it may do what it pleases, untrammeled by the State that supports it. With our experience we feel bound to oppose this 'liberty of the church' with all our might." This cry of the Ultramontanes is for the liberty of the priests to rule the masses to their own purposes.—*New York Christian Advocate.*

ONE of the finest chapters in current history is quietly recorded in the report of the Lieutenant Governor of Bengal upon the famine of 1874. We find it condensed in the *Spectator*. The English government recognized the impending danger, brought every resource to bear, and completely averted it. The most efficient instrument was a railway rapidly built to connect the threatened district with a richer country. Little money was wasted (there is no hint that any was stolen,) for the *Spectator* estimates that three-fourths of the expense was most necessary, and the remaining fourth was amply repaid by the experience gained. But the most noteworthy feature is the net result of lives saved. The Lieutenant Governor, upon a careful estimate, concludes that two millions of people would have perished but for the government's intervention—that is, there were saved from the most distressing of deaths a number of people three or four times as great as the whole number that perished in our own civil war. And it is noted that, instead of being pauperized by the relief, the people were found to have become more industrious. It may be presumed that India at least will rate this achievement higher than any victory of Clive or Wellesley.—*Christian Union.*

THE annual commencement exercises of the law department of the University of Louisiana took place May 1, at Grunewald Hall, New Orleans, in the presence of a select audience. The Hon. Randell Hunt conferred the degree of bachelor of laws upon the following gentlemen, to wit: Messrs. Lewis Lionel Bourges, Thomas Jefferson Brennan Flynn, William Pike Hall, Thomas McCabe Hyman and Francis Dotrenge Seghers.

MR. BERGH'S attention is called by the Detroit *Free Press* to the fact that the wolves of Wisconsin are actually starving.

Colored M. E. Church in America.

Bishop J. A. Beebe, of the Colored Methodist Episcopal Church in America, has just held a District Conference in Millersburg, Ky. We interviewed him for the benefit of the readers of the *Central*. He is, we should think, a full-blooded negro, about forty or forty-five years of age. Of medium height and compactly built, he has a high forehead and pleasant countenance. His manners are good, neither servile nor pompous and offensive. We found him well informed, while his language was much more grammatical than we hear from a majority of the whites with whom we come into contact. He was born in Fayetteville, N. C., and was elected Bishop in March, 1873. He reports his church in a general state of prosperity.

The Southern Methodists offered their church to the colored friends on Sunday, and the whites who attended were so well pleased that by special request Bishop Beebe preached on Monday night, in the same house, to a large congregation of white persons. All pronounced the sermon orthodox in doctrine, systematic in construction, happy in illustration, devotional in spirit, and generally correct in its grammar. We learned that the Bishop did not owe his freedom to the war, but prior to that had purchased it by the payment of $2,000. This sum he made in three years, being a first-class boot and shoemaker; and so great was his reputation for probity that, being sold at the death of his mistress, a citizen of his place advanced him the money to effect the purchase. We doubt if his church pays him anything like an equivalent in salary for what he could make at his trade.—*Central Methodist.*

Collections for Mexico.

NEW ORLEANS, LA., May 4, 1875.

MR. EDITOR: I desire to acknowledge the receipt of the following amounts for the Mexican mission:

Bastrop, La., $27.10; Monroe, La., $22.50; Delhi, La., $17; Trenton, La., $40; Colony, La., $23; Trenton, old subscription, $40; Vienna, La., $33.50; Minden, La., $50; Homer, La., $11.45; Shreveport, $200; Rev. D. Morse, $15; Jefferson, Texas, $25; Dallas, Texas, $100; Sherman, Texas, $25; Waxahachie, $4; Corsicana, $75; Bryan city, Texas, $28.50; Bremond, Texas, $5.80; Waco, cash, $62.50; Chappell Hill, $30—Rev. H. S. Thrall had sent previously to Dr. Redford $75; Brenham, Texas, $139.75; Austin city, $145.10; from Louisiana Avenue Sunday school, $10; Lady friend, Louisiana Avenue, New Orleans, gold, $5; Friend, New Orleans, $1. Total, $1,136.20.

JOEL T. DAVES,
Supt. Missions in Mexico.

Texas *Advocate* please copy.

PATRIOTISM OF ROMANISM.—The *Methodist*, ably discussing the school question, well says:

"Not many, we suppose, will be misled by the specious plea that the Catholics pay taxes, and are therefore entitled to a share of the proceeds of the taxes for the education of their children. As well might this claim be set up by every Protestant denominational school. We all pay school taxes, not for the education of *our* children, but of the children of the State, by the State, that they may become good citizens. The Catholics betray their want of patriotism by their habit of confining their attention to their own aggrandizement. In all their movements they show an utter selfishness. They are forever prating of their determination to secure their share of the tax money, and apply it to the support of their own schools. We Protestants cheerfully accept our part of the common burden, and pay for our denominational schools besides. We want the State to have intelligent citizens, and are ready to contribute to the necessary cost. Looked at in this light, the attitude of the Catholics toward the State is exceedingly discreditable to them. There is no indication whatever given by them of an interest in the commonwealth; they act toward it as though they were aliens."

AT THE opening of the Mexican Congress, on April 12, the President, in his speech, referred among other things to the spirit of bigotry and prejudice which still lingers among some of the people, and leads to disturbances of the public tranquillity. He also stated that measures would be submitted for the consideration of Congress making education compulsory and providing for a normal college for female teachers.

IT COSTS the Shah of Persia something to buy a bonnet for his wife. There are fifty of her. One case with that number of new bonnets was sent from Paris the other day directed to his majesty at Teheran. This beats Brigham Young. The Shah buys more expensive goods than Brigham does too.

BAD luck is simply a man with his hands in his pockets and his pipe in his mouth, looking on to see how it will come out. Good luck is a man of pluck with his sleeves rolled up and working to make it come out right.

Tributes of Respect to Rev. John Wilkinson.

TRIBUTE OF RESPECT BY OPELOUSAS DISTRICT CONFERENCE.

Whereas, An all-wise Creator has, in the exercise of his inscrutable providence, removed from the sphere of his work and taken unto himself our well-beloved brother and fellow-laborer, Rev. John Wilkinson, the sad intelligence of whose death has just reached us; *And whereas*, We desire to give some expression of our appreciation of the lovely character of the deceased, of our deep sorrow, and of the sympathy the members of this body feel for the bereaved family of our deceased brother; therefore, be it

Resolved, That in the early death of the Rev. John Wilkinson we witness one of those divine providences which, from a human standpoint, men are not able to reconcile with the wisdom and goodness of God. Though sorely afflicted, we as Christians do humbly submit, knowing that though "his ways are past finding out," yet will it be made manifest to us when we leave this vale of flesh.

Resolved, That we deeply sympathize with the family of our deceased brother, with the members of his charge at Baton Rouge, and with all the household of faith who knew him to love him; and we deplore the loss which our church and the cause of religion generally have sustained in the early death of this devoted minister of Christ.

Resolved, That these resolutions be communicated by the secretary to the family of our deceased brother, and to the NEW ORLEANS CHRISTIAN ADVOCATE, to the Opelousas *Journal* and to the Shreveport *Times* for publication.

JAMES J. BILLINGSLEY,
Secretary.

TRIBUTE OF RESPECT FROM BATON ROUGE COLLEGIATE INSTITUTE.

On Thursday, the eighth instant, the students of the Baton Rouge Collegiate Institute held a meeting to determine upon some appropriate expression of their sorrow at the death of Rev. John Wilkinson, whom they had learned to love as a man and to honor as a minister of the gospel.

After discussion a committee were appointed, who have reported the following preamble and resolutions:

Whereas, It has pleased God to remove from among us his servant and our friend, the Rev. John Wilkinson; *And whereas*, His earnest devotion to the cause of education in general, and his intimate and tender relations with the officers and students of this school in particular, demand from us some expression of our sense of the deep loss we have sustained; therefore,

Resolved, That we, the students of the Baton Rouge Collegiate Institute, while recognizing in this dispensation the hand of a Providence "too wise to err and too good to be unkind," lament, in common with all who knew him and who sympathized with him in those noble labors to which his life was given, the death of our dear friend and benefactor just when his powers had reached maturity, and when his career seemed opening on yet wider fields of usefulness.

But since there remains to us still "the legacy of his example, the memory of his deeds," the never silent sermon of a life well spent, be it also

Resolved, That we will endeavor to cherish always a grateful appreciation of this gracious influence as a gift from the Giver of all good.

Resolved, That to the family bereft of so devoted a husband, so tender and solicitous a father, so kind and loving a brother, we tender our heartfelt sympathy in this their great affliction.

Resolved, That a copy of these resolutions be furnished to the immediate relatives of our lamented friend, and also the Baton Rouge *Daily Advocate* and the NEW ORLEANS CHRISTIAN ADVOCATE for speedy publication.

A. F. WATKINS,
J. A. AGRAMONTE,
M. W. CARNEY,
Committee.

COLLEGIATE INSTITUTE, April 9, 1875.

Glorious Revival in Albany, Ore.

MR. EDITOR: Have had a gracious baptism of the Spirit at Albany. Have been laboring there four or five weeks. Perhaps one hundred and forty have professed religion, and many, *very many* are under deep religious concern. The meeting was held in the Northern Methodist church. All the ministers and denominations of the city participated, and great was the "unity of the spirit" and "peace." Our people were especially blessed, and my own soul wonderfully. About thirty have already united with us, and quite a number more have their faces Zionward and are pressing thither.

Have raised a subscription of $1,800 (and am not near done,) and have a good and eligible lot donated, to build a church. Will have it done by July 15, we think.

Greetings to the brethren. Affectionately in Christ,

T. B. WHITE.

CORVALLIS, ORE., April 6, 1875.

Romish Tactics.

The visit of Mr. Chiniquy to Montreal and the results of his preaching in that city are not without lessons of instruction for Christians who desire to study the signs of the times. The large number of French Roman Catholics (two hundred and fifty) who have been led by Mr. Chiniquy's sermons and addresses to renounce Romanism is a proof that many are weary of the unscriptural superstitions of popery, and hungering for the knowledge of the truth. Conversions would be much more frequent, only that the priests use all their influence to prevent the people hearing Protestant teaching or reading the Holy Scriptures; while the representations of Protestants and their faith, which are held up by the priests to their congregations, are gross caricatures, which cannot fail to excite hostile prejudice wherever they are received as true. But Mr. Chiniquy's success in Montreal renders it morally certain that there are thousands of French Canadians, who, if they had only the opportunity of contrasting the religion of the New Testament with the unwarranted novelties of popery, would no longer wear the chains of priestly slavery. Intelligence has recently been received from Spain that during the last six years, while liberty of conscience has been maintained in that country, not less than thirty thousand persons have withdrawn from the Church of Rome and become Protestants. We believe that the tight rein of priestly authority cannot be always held at its present tension in Lower Canada. A great religious revolution will one day break the yoke from off the necks of a long-enduring people, and enable them to taste the sweetness and power of mental freedom.

The conduct of the priests and their adherents in respect to Chiniquy and his work has evinced the true spirit of popish intolerance, and at the same time revealed a significant want of confidence in the power of the teaching of Rome to endure the light of free discussion. But, most significant of all, that the Montreal *Witness*, merely for publishing Chiniquy's discourses, and protesting against the spirit of persecution in which he has been opposed, has had the honor of being publicly denounced from the Romish pulpits, and those who read it warned that they shall be denied the sacraments. The denial of the sacraments by those who believe them to be necessary to salvation is equivalent to excluding from the privileges of the church, and from the means of salvation. What charity and liberality! The Romish Bishop of Montreal and his priests tell us by this act that if they had the power they would exclude from salvation and heaven any one who reads the Montreal *Witness!* Paul believed in Christians proving all things, that they might hold fast that which was good. But Rome evidently believes that her only hope of maintaining her influence over her votaries is to prevent them thinking for themselves. What will those Roman Catholics who maintain that their church allows full freedom of thought to her members say to this? Is it liberty to inflict the heaviest penalties of the church on those who read a newspaper that dares to speak against its unscriptural inventions! Such intolerant bitterness will do no good to those who exercise it. The world has outgrown the terror of papal interdicts and priestly threats. Even in Lower Canada these weapons will recoil and wound those who use them, rather than those against whom they are used.—*Christian Guardian, Toronto.*

Books and Periodicals.

POTTER'S COMPLETE BIBLE ENCYCLOPEDIA. Philadelphia: John E. Potter & Co.

The parts which we have recently received of this magnificent work make in all forty-two, the forty-second part closing with "Wilford." We have on several occasions given full and commendatory notices of this new enterprise. It is now nearly brought to completion, and we can assure our readers that the merits of the earlier parts belong to those last issued. There is no falling off in the excellence of the engravings, and the articles show the same careful preparation and general fairness of tone which has characterized the numbers heretofore received. When done it will be one of the handsomest and most valuable works of its kind published.

BELLES LETTRES SOCIETY, SOUTHERN UNIVERSITY.—*Anniversary Celebration, Greensboro, Ala., May 8, 1875.*—Prayer, Rev. O. R. Blue. Music. Oration, Prof. T. D. Mitchell, A. M. Music. Debate, "Is a republican form of government better adapted to the present social and political *status* of our country than a monarchical?" Affirmative, Joshua Moss, Louisiana, C. A. Grote, Louisiana. Negative, W. H. Allen, Texas, George W. Hill, Arkansas. Music after each speech. Decision, T. J. Seay, A. M.

WE HEARD lately of a bookseller's clerk who, being asked if he had Chaucer, politely proffered the customer a paper of the best fine-cut chewing tobacco.

The Christian Advocate.

THURSDAY, MAY 6, 1875.

SILENCE IN HEAVEN.

BY MARGARET E. SANGSTER.

"There was silence in heaven for the space of half an hour."

Intensest calm of silence fell
Once, for one little half hour space,
Where blended songs forever swell
In gladness through the holy place.
Then ceased from every golden lyre
The finger-touch that woke its chord,
And every voice in all the choir
Was hushed in presence of the Lord.

What heart in all that listening peace
Grew overfull for silent praise,
And dared be first to bid it cease?
Some soul led home through thorny ways?
Or some who out of fire and flood
Had reached a shelter safe and sweet?
What one of all who, bought with blood,
Were kneeling at the dear Lord's feet?

It may have been a little one,
Whose spirit could not understand
The wonder of the silence thrown
In mystic awe on voice and hand,
Who sudden broke it with a cry
Of love's amaze and love's delight,
And woke the chorus of the sky
Anew to sorrow's matchless might.

Oh, for such pause when we shall bow,
Dear Christ, before thy blessed face!
A silent moment, sweet and low,
To praise, unworded, all thy grace,
To feel the beating of thy heart,
That once our woe was nigh to crush,
And worship thee with tender art
Amid the hallelujah's hush.

Christian at Work.

To the Members of the Mississippi Conference.

DEAR BRETHREN: In accordance with a resolution passed by you at our late Conference, I have been in correspondence with Rev. A. H. Redford, our publishing agent at Nashville, on the subject of publishing our History of the Mississippi Conference, and take this method of giving you the result. I have corresponded with no other publishing house, because our patronage is due to our own house, where, I think, it can be done well, and as cheap as elsewhere; and then it gives us an active agent and the prestige of our denominational Publishing House to assist in the sale of the work. If published at all, we must pay for it, and I can think of no better plan to raise the money than that recommended in the resolution offered by Rev. W. L. C. Hunnicutt and S. L. Gulce at our late Conference, which was so cordially adopted. The resolution recommends all the members of Conference, both ministerial and lay, to raise, at an early day, from $10 to $25, or any other amount that they can secure, with the understanding that those who pay are to be reimbursed in the books at retail prices as soon as the publication is made. Dr. Redford regrets that the present condition of the Publishing House compels him to publish only for cash in advance, but he encourages the belief that he will do all he can to advance the sale of the work, and expresses the opinion that it will have a very extensive circulation. I have had the first two volumes all ready for publication for some time. For the sake of ending the second volume at a suitable date, it will be a little larger than the first, which makes the difference in the expenses of publication.

Dr. Redford's estimate of the cost of publication is as follows, viz: He will publish one thousand copies of each volume for $2,200. This includes the stereotype plates, which for the first volume will cost $600, and for the second $725, making the greater part of the cost. This will make each copy cost us $1.10, and if we sell at $2 per copy it will allow a considerable margin for transportation, the per cent. of retail agents, etc. The volumes will be about the size of Dr. Redford's History of Methodism in Kentucky, which sells from $2 to $4 per volume, according to binding. The second edition of one thousand copies each will cost us, for the first volume, $420, or forty-two cents per volume; and for the second $465, or, to include the fractions of a cent, forty-six cents and five mills. And this will probably be about the cost of any future editions, should any be needed. Thus we see, should the work have the circulation that we reasonably hope it will, in addition to the great good to the church which we trust will be the result of its publication, all who advance money for its publication will be reimbursed, and something left for the writer, who so far has received nothing for his time and work.

If the members of Conference, both ministerial and lay, will exert themselves systematically a short time, I have no doubt the money can be raised. We have about one hundred pastoral charges in our Conference, and it would seem to me that the requisite sum can be collected. I have no authority for saying so, but I would recommend that as fast as funds are raised they be remitted to Dr. Redford by postoffice order, to be placed to our credit until the required sum is raised. As our history will embrace the Alabama, Louisiana, North Mississippi and Texas Conferences up to the time they were set off from ours, it is likely that many in those Conferences would assist us in its publication if the matter could be brought before them.

I am now at work on a third volume, and, if life and health are spared, by the time we get out the first two volumes we expect to have it ready. After this—the Lord willing—we may continue to collect materials, but only to be published at the discretion of the Conference.

Yours affectionately,

J. G. JONES.

PORT GIBSON, MISS., April 24, 1875.

Obituaries.

REV. ROBERT F. PERDUE was born in Baldwin county, Ga., January 1, 1809; moved to Lowndes county, Ala., when a youth. His literary advantages were meager, having had only such tuition as was then given by what was called an "old-field school." He was converted to God on Saturday night before the third Sunday in August, 1838, and the next day united with the Methodist Protestant Church. According to the good custom of those days, he was tried and found faithful and useful, first, as a class-leader, and then as an exhorter until 1840, when he was licensed to preach. In 1849 he was received into the traveling connection of the Methodist Protestant Church, and was a faithful laborer in that church until 1869, when he was received into the Montgomery Conference of the Methodist Episcopal Church South, and was appointed as a supernumerary preacher on what was then called Autauga circuit. Here he filled five regular appointments, and his labors were greatly blessed. In 1871 he was appointed to Elmore circuit. Here he made full proof of his ministry, insomuch that about one hundred were added to the church. In 1872 he filled St. Stephen's and Washington mission; in 1873-74-75 he was again on Elmore circuit. In 1874 some of his members wandered off into whisky-drinking, and many more into the no less sensual and demoralizing dance. Mildly, kindly, but firmly and in the fear of God, he proceeded to the administration of discipline. About twenty who loved whisky and dancing more than God and the church were expelled. At the next Quarterly Conference, as the result of faithful exercise of discipline and preaching, he reported ninety-three additions to the church. The good accomplished is but faintly indicated in these numbers added to the church. The moral status was raised, so that those who remained and those added to the church were assured that these evils would not be tolerated.

He returned from the Conference held at Opelika, last December, with a severe cold; but in a few days recovered partially, so as to enter upon his work with his accustomed zeal and energy. He preached at Pleasant Grove on the third Sunday of February, and reached home on Monday evening, the twenty-second, complaining of being unwell, but kept up till Thursday, the twenty-eighth, when he was confined to his bed with pneumonia. His sufferings were very great until the morning of March 10, when he died in great peace. He expressed entire willingness, even desire, to depart and be with Jesus. He declared, as did Paul: "I have fought a good fight, I have finished my course, I have kept the faith." He was satisfied he would die from the first, and after attending to some necessary business he dismissed all worldly thoughts from his mind. Nothing seemed to trouble him except that the congregations on his circuit were being disappointed. Thus, with nothing but the church and heaven in his thoughts, he went to sleep in Jesus.

WILLIAM A. MCCARTY.

DEATH OF A MOTHER IN ISRAEL.

MRS. MARTHA LEWIS was born, of Baptist parentage, in Robeson county, N. C., October 10, 1801. The name of her parents was Spier. At the age of fifteen she was united in marriage to Mr. Quinea Lewis, and about 1820 they emigrated to Mississippi, and settled in Marion county, east of Pearl river. Mrs. Lewis had been religiously brought up, and to this date, in the estimation of those who judge according to the outward appearance, had led a life of comparative innocence. But she knew that she was not yet "a new creature in Christ Jesus," and that within she was full of sin and unbelief. A conviction of this fact had given her many days of painful anxiety and bitter regret. "They that seek shall find" is the infallible promise of the Savior. On the third Sabbath in May, 1822, with a burdened and penitent heart, she had gone, with her husband, eight miles to church and back, but no blessing came to her wounded and sorrowing spirit. Family matters being adjusted, she retired alone to pour out her soul in prayer for the sensible forgiveness of her sins. While thus engaged she saw the Savior by faith, and trusted in him with all her heart. Suddenly, powerfully and unmistakably the long-sought blessing came. Her burden of sin and guilt was gone, and her soul was filled with love and peace and rapturous joy. She always retained an assured evidence of her acceptance in Christ, and to the hour of her death this seemed to be the brightest spot in her whole past life. Who, in all the country where she has since lived, has not heard her, both in public and private, dwell with rapture on the hour in which she first believed with the heart unto righteousness? She and her husband joined the church in love-feast, at Union Academy, June 15, 1822, under the ministry of Thomas Griffin, and two more faithful and consistent Christians this writer has not known.

As Bro. Lewis still survives, in his eighty-first year, I do not propose to write his memoir, and shall only refer to him incidentally. Mr. and Mrs. Lewis soon became greatly attached to the doctrines and usages of Methodism, and began to take an active part in all the social meetings of the church. Family prayer was immediately established, and in the absence of Mr. Lewis she would lead the family devotions. In company with other elect ladies, she soon began to lead in prayer in the class and prayer meetings of the church, and such was the fluency and fervor of her prayers, and the simplicity and power of her faith, that through her long pilgrimage she was often called on to lead in prayer for penitents at the altar, and many souls were converted at such times. She was a model Christian at home, always diligent in business, fervent in spirit, serving the Lord. I believe the family never did or would keep a negro on the place. They preferred to avoid any trouble or responsibility in connection with the ownership of the race. Both parents and children did their part in providing amply for the wants of the family. Mrs. Lewis' house and table were patterns of neatness. There was a gracefulness and regularity in everything, which indicated a well-digested method. In keeping the Sabbath she was a model for all Christian wives and mothers. Every Saturday was with her a day of preparation for the Sabbath. The wood for the kitchen was cut and conveniently laid at hand; the vegetables were gathered; sundry articles of food that could be relished cold were cooked and laid by for Sunday; the coffee was ground and the churning attended to, so that the Sabbath might be a day of rest and religious devotion to the whole family. She usually attended public worship in the forenoon, but the Sabbath afternoon she generally spent quietly reading her Bible, in private meditation and prayer, and conversing with her household on religious subjects. We had a right to expect good fruit as the result of such a life of holiness; and we have it. Hers is a pious family. She gave to the Mississippi Conference two of our most reliable and useful ministers in her sons, Henry P. and William B. Lewis, and rejoiced in being the honored mother of two such preachers. May they ever follow her as she followed Christ. After several years' residence east of Pearl river they moved across to the western part of the same county, and by their Christian zeal and industry contributed largely in building up the celebrated Water Hole church and camp ground. Subsequently they removed to the waters of Magee's creek, in Pike county, and greatly assisted in establishing and building up Pine Grove church. Of late years they have resided near Holmesville. Mrs. Lewis had generally been remarkably vigorous until within a year or two, when she began to decline perceptibly; but her descent to the tomb was as beautiful as had been her holy and happy life. About ten days before her death her son, Rev. H. P. Lewis, asked her if she knew she was sinking very fast. She replied: "Yes, but it does not alarm me." She revived, a few days before her death, for a few hours, and seemed to think it possible she might get up again, but soon became more prostrated than ever. A few hours before her death her son asked her if her way was bright and clear. Putting her arm around his neck, she replied: "Yes, all bright and clear." The family were then called in to witness her departure, when she again, in reply to a question, said: "There is not a single doubt across my mind;" and in a few moments quietly went to sleep in Jesus. She died on Sabbath morning, January 31, 1875, in the seventy-fourth year of her age, and the fifty-third of her profession of saving faith in Christ.

J. G. JONES.

MRS. ELIZA PACE, consort of Rev. L. A. Pace, and daughter of Hawood and Catherine Frazer, was born March 8, 1838; was converted and joined the M. E. Church South, at Mount Zion, Crawford circuit, Alabama Conference, in 1856; was married December 6, 1860, and died March 24, 1875.

Sister Pace had the gracious privilege and advantage of being brought "up in the nurture and admonition of the Lord." Thus favored and trained from childhood, she was, from the time of her conversion to the end of her pilgrimage, a stable and consistent Christian.

She married in view of the trials and responsibilities of the itinerancy; and during the connection of Bro. Pace with the traveling ministry she was a helpmate indeed for him. She assisted him in the Sabbath school, in the social meetings of the church, and in visiting the sick, the poor and distressed. Wherever their lot was cast the people loved her.

Four years ago the hectic flush first made its appearance, and was to her husband sadly prophetic of the end. The better to care for and nurse her, whom he loved as his own soul, two years ago Bro. Pace located. But all that love and care could do availed not. She continued to decline. Her sufferings were great. She was confined three years to the house, eighteen months to her room, and five months to her bed.

At times she was not as well assured of her acceptance with God as she desired to be. It was not fear, but a want of assurance. It was hard, too, to part with her husband and children. Such was her condition when, during the session of our Conference in Opelika, I last saw her. At that time I conversed with her fully and freely, and parted with her at the close of Conference, said that I should see her on earth no more, but confident she would die in peace. About a month before she passed away she manifested some fear of the agony of death, and that her Savior might not be with her. Bro. Pace said to her: "Often, in going to our fields of labor, I have gone on in advance, and made arrangement for you, and have written back to you to come on, that everything was ready. Were you afraid to come?" She replied: "No, no; you had written to me, and I knew you would be there to receive me." He then read to her the fourteenth of John. She cried, clasping her hands: "I see! *I believe! I believe!*" She doubted no more. She had them sing for her, a few nights before she died, "Sweet Hour of Prayer," and "Nearer, my God, to Thee." She died in peace.

She has four children—three on earth and one in heaven. She and the one are on the other shore—her husband and the three tarry awhile on this.

H. URQUHART.

"Soldier of Christ, well done,
* * * * * * *
Enter thy Master's joy."

JOHN BRETT DUNNINGTON was born February 7, 1795, near Neaugemi Creek, Charles county, Md. Bro. Dunnington was a soldier under Gen. Stewart, and took part in the defense of Washington city in the last war with Great Britain. He came to New Orleans in 1818, where he remained for the two following years, when he came out to this (the Tangipahoa) country, where he ever after remained. In 1821 he was married to Miss Alcy Lauier, and settled on the Tangipahoa; in 1821 or 1822 he joined the Methodist Episcopal Church under the ministry of the late William Winans, D. D., and when the division of the church took place he adhered to the Church South, and remained in its fold till the time of his death, which took place in Tangipahoa parish, La., September 13, 1874.

For seven years he was assessor of Livingston parish, and for a number of years was justice of the peace. His house was a home for the preachers; and as a professing Christian he reared, and as long as he was able kept up, a family altar. As a professor of religion he was a faithful attendant on the means of grace. His last public act was to take the sacrament of the Lord's Supper with his brethren and children. He said: "It is the last time." So it proved; but his end was peace. His many friends will mourn his loss; but his race is run, though a long one. Those who knew him best believe he has entered into his rest. Yea, we believe it, for his last days were so mellow, so humble, so forgiving, so childlike—just what we should expect a Christian to be.

J. BOYES.

MRS. SARAH SHOAFE was born in Baden, on the Rhine, in Germany, September 9, 1816, and departed this life March 30, 1875, in Whistler, Ala. She was brought to Mobile in the year 1832, and there and near there she spent the remainder of the days of her probation. Her maiden name was Summers. She was first married to Mr. Glasscho, who lived a short time; after his death she married Mr. Stepper, with whom she lived till his death. Then in 1852 she married Henderson Shoafe, who still survives her.

She was raised under the influence of the Lutheran Church by her parents; and if she was not a Christian from the time she knew good from evil, she was at least strictly moral in all things. In this way she lived till 1844, when, in Sumterville, Sumter county, Ala., she professed faith in Christ and joined the Methodist Church.

Her religion was not formal and lifeless, but consisted of an inward vitality—a crucifixion to the world, and a resurrection with Christ, whose image she bore. And like her Master, she went about doing good. It was characteristic of her to visit the sick and needy, giving such relief as she was able. Often she walked miles on such errands of mercy. In her last days she was brought to meager circumstances; but the promise of God was fulfilled in that she wanted for nothing necessary.

Finally the chastisement of the Lord was upon her. Within a few days of four long weary months she lay upon her bed, struck with paralysis. From the beginning to the end of her suffering she could not utter a word. In silent resignation she passed from among us, leaving the evidence of a consistent godly life to point to her heavenly inheritance.

W. M. WINN, Pastor.

MRS. CHARLOTTE TURNER, daughter of Adam and Levisa Biagamun, was born in West Feliciana parish, La., on the thirteenth of June, 1809, and was united in marriage to Thos. Turner on the third of May, 1827. In a short time afterward they removed to Point Coupee parish, where her husband died in 1844. The care and responsibility of rearing and educating her children—four in number—then devolved upon her alone. To avail herself of the advantages of Centenary College, in 1852 she moved with her family to Jackson, East Feliciana parish, where she remained until 1869. She then came to Franklin parish with her son-in-law, C. H. Ratliff, and a widowed daughter, and she remained here until her death, on the eighteenth of February, 1875.

Her illness (pneumonia) was of but few days' duration, but her bodily sufferings were great, though she did not murmur nor complain, but with Christian resignation and fortitude she endured as seeing him who is invisible. She was a consistent and exemplary member of the Methodist Episcopal Church South, and had been so for upward of forty years. From some cause unknown to the writer she never united with the church at this place. She was a kind and tender mother and grandmother, a true friend, and obliging to all. Death had no terrors for her, and while passing through the dark valley she was undismayed, and looked steadily beyond the stream to her home in glory.

"The battle fought, the victory won,
Enter thy Master's joy."

A. W. MOORE.

JAMES PHILIP COOK, son of P. B. Cook, of Yazoo City, Miss., was born in the above-named place; and having always lived, from his infancy to the age of twenty-two years, five months and nine days, in his native town and county, he passed away, after a short though painful illness, March 12, 1875. He was the eldest of a large family of brothers and sisters. He had been trained, in his father's drug store, to the profession of a druggist, and had just returned from the medical school in Louisville, Ky., where he attended, during the past winter, his first course of lectures. He was a young man of good moral character. He was attentive to business, kind to his brothers and sisters, and affectionately obedient to his parents. He remained at home, subject to his father's rules, though a man. He had many years ago joined the church; and while he was not as outspoken as we could have wished him, yet his character was good; and though he might not have been satisfied with his own experience, he tried in his dying hour to put his trust in the goodness of God as manifest in the Lord Jesus Christ. Just before he died, though suffering intensely, he arose, with assistance, and kissed each of the family and bid them farewell. Oh, such a scene! The first-born, the son of promise, the stay of his father and mother, taking his final leave! He is gone; and by his death we are admonished to prepare. May the comforting grace of our Lord Jesus Christ be near the afflicted loved ones. May they, with all who profess Christ's name, be more faithful, even "unto death."

R. D. NORSWORTHY.

DIED, at his home in Madison county, Miss., March 9, 1875, PETER L. DAVIS, son of the Rev. A. Y. Davis and Rebecca B. Davis. He was born February 8, 1853, having just entered on his twenty-third year. For the last two years he had resided at Batesville, Miss.; and in August, 1874, during a protracted meeting held in that town, he joined the church, and immediately wrote home to tell his father the good news that God had, for Christ's sake, pardoned all his sins, wondering that he had so long sinned and so long grieved the Spirit. Peter was a dutiful, obedient, good boy from his childhood. He came home about two weeks before he died, intending to remain with his parents; but, feeling unwell, a physician was consulted, who declared it to be typhoid fever, and gradually he grew worse, and in a few days died. His mind being flighty from the commencement, it prevented any conversation with him about his soul's salvation. In the midst of life we are in death. Bro. A. Y. Davis is worn out in this Master's service, and is one among those early Methodist preachers who had large circuits. In labors abundant and little remuneration, but having the satisfaction to know that he was serving his generation according to the will of God, we pray that Bro. Davis in this sad bereavement may have grace to bear him up and to exclaim: "Thy will, not mine, be done."

R. BRADLEY, P. C.

ANN ELIZA NOBLE, wife of Fleming Noble, departed this life suddenly, of apoplexy, at her residence in Richland parish, La., March 20, 1875.

The subject of this notice was born in the State of Mississippi on the twenty-fifth day of October, 1875. Sister Noble was married three times, and now leaves behind her a fond husband and six children. Three of the children are members of the Methodist Episcopal Church; and through her prayers and faithful life as a Christian mother it is hoped that the remainder of the family will soon be gathered into the household of God. Sister Noble joined the Methodist Church in early childhood, and has lived a holy Christian life for about fifty years. She was truly a mother in Israel, and her loss to the church as well as to her friends is great. Some years ago she suffered a slight attack of paralysis; and, forewarned of the probable way that she would be most likely to die, from that day she more strictly kept her house in order with true Christian watchfulness; and, though cut off so suddenly, her pious life fills us with the hope that she is now shouting praises to the Lamb around the throne of God.

AUGUST GOTTSCHALL.

A. C. RAMSEY, JR., was born in Wilcox county, Ala., December 11, 1850, and died at the place of his birth, February 20, 1875.

This noble young man was well born and well raised. He was the youngest son of Rev. A. C. Ramsey, now of Gadsden, Ala. Blessed with good home influences and some mental culture, coupled with the advantages of good society and much natural goodness of heart, he became noble in his nature, refined in his sensibilities, and generous in all his impulses. He was an earnest Methodist, a consistent member of the church, and identified with the order of Good Templars. The writer regrets that his acquaintance with him was so short and limited, in consequence of which he is unable to do to his memory the justice his high character merits as a man, a Christian and a philanthropist. He had many friends, and the truth as gathered from them authorizes me to say that he was admired and loved by all who knew him, and that his death is a source of sorrow not only to relations, but to a very large number of friends outside of the domestic circle.

G. F. ELLIS.

THE subject of this sketch, Bro. GEORGE W. MOORE, was born in Marengo county, Ala., May 30, 1831. In 1847 he came to Mississippi and settled in Scott county, where he resided until his death, which occurred January 20, 1875. When but sixteen years of age he was converted and joined the M. E. Church South, and up to the time of his death remained a consistent member. As a professor he was unostentatious, filled with Christian liberality and brotherly love to all. For eight days he was subject to that peculiar suffering produced by pneumonia, yet he murmured not. When told that his days were numbered, and that he must die, he replied: "I have no fear of death." In 1852 he was married to Miss Sarah A. Sims, who, with one child, still survives him.

J. D. HAYS.

DR. P. M. PHILLIPS was born November 23, 1833, in Union district, S. C., and died in Carroll parish, La., August 27, 1874. He was married January 18, 1859, to M. A. Love, in Calhoun county, Ala., by the Rev. Silas Woodruff. He embraced religion and joined the Methodist Episcopal Church South at Union, in Calhoun county, Ala., in the year 1858, and from this time till translated to the church triumphant he was an exemplary member. He was very much beloved by all classes whom he served as physician. Many will rise up in a coming day and call him blessed for his labors of love. He labored to heal the body and comfort the soul. He has left several brothers and sisters, four children and friends by scores to mourn his loss.

R. G. RAGAN.

THERE is more religious interest felt in the different churches of New Hampshire and Vermont than for years past.

GOD is love, saith the evangel, and our world of woe and sin
Is made light and happy only when God's love is shining in.

The Christian Advocate.

THURSDAY, MAY 6, 1875.

JUST AS IT USED TO BE.

Full many a face the blackboard shows
Of [illegible] and monstrous size,
With mouth stretched grinning from ear to ear,
And lanky neck and ribs so queer;
While underneath, in boyish scrawl,
The master's nickname's on the wall,
Just as it used to be.

Each boy is droning at his desk,
Scratched up with face and form grotesque,
And many a name indented deep,
Posterity's rewards to reap,
Just as *ours* used to be.

Among the mischief-loving girls,
One has a wealth of golden curls,
And sunny dimples, and her eye
Is blue as an Italian sky,
Just as *hers* used to be.

Now all on frolic are intent
So long as master's eye is bent;
When he looks up then they look down,
And at their tasks profoundly frown;
When he looks down, with grimace sly,
They twist their faces quite awry,
Just as we used to do.

The master, though severe, was kind—
Affected sternness was combined
With unaffected love of fun;
And when he joked or made a pun
(And cunningly they saw a joke
Within his face before he spoke,)
Right loud they roared with urchin craft,
And saw or not the point, they laughed,
Just as we used to do.

'Twas sad to see what used to be,
And find all things unchanged—but me!
'Twas sadder still to think that they
In after years with grief would say:
"O that the days were here again
When all was pleasure, nothing pain,
Just as they used to be."

Boston Transcript.

Our Children and the Sacraments.

BY REV. TRYON EDWARDS, D. D.

TO REV. DR. JOHN HALL—*Dear Sir:* I read with much interest your article in the *Observer* of December 17, on the "Sacraments and Christian Life." In it you justly and tenderly urge that our little ones should be brought up to the sacrament of baptism, and as they grow up be told of the love of Jesus, and be taught from their earliest years to love and serve him.

But, my dear sir, why not go a step further, and say that as they are taught to love the Savior, so they should be brought, just so soon as they can understand and feel its meaning, to the other sacrament—to the Lord's table, there with their parents to commemorate the love of that Savior who has died for them.

Is there not something, if not erroneous, yet evidently unsettled and defective in our view or practice, in this respect, as to *the relation that our baptized children sustain to the church?* Some would say that they are made members of the church by baptism; and others that they are so in virtue of their birth from Christian parents, and that baptism is but the public recognition of this fact. But though all hold that, in some sense, they are members of the church, the question seems still unsettled in what sense and to what extent they are members. And, for the most part, they are left to grow up in the ways of the world; in the thought or with the expectation that by and by, in riper years, they are to be converted, and then in due time "join the church," and be admitted to full communion in its membership. And too often, it is to be feared, the children themselves become habituated to this idea, and grow up with no other thought than that they are not expected to live as Christians until by some sudden conversion they are brought into a new life, and then into full communion with the church.

Now let me ask, as a question to be seriously pondered: "Is not this view a mistaken one?" Where is the scriptural authority for some persons being *full* members of the church, while others are but *half-way* members? And if our baptized children are, in some sense, church members, either by birth or baptism, where is the authority or reason for keeping them back from being full members? As they are brought to the ordinance of baptism, why should they not be brought to the Lord's Supper, as soon as they can understand its meaning, just as readily as we would bring them to the hearing of the word preached, or to the meeting of the church for prayer? And if they were so brought, with proper instruction and earnest prayer, just as we would bring them under the influence of all the other means of grace, might we not expect that, from their earliest years, they would grow up as Christians, expecting and endeavoring to live for the Savior, instead of living for years for the world, in the indefinite hope of by and by becoming church members, which is too often thought of as synonymous with being Christians?

Is not this in full keeping with the spirit and teaching of our Confession of Faith, that when our baptized children "come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body," they should be informed "that it is their duty and their privilege to come to the Lord's Supper?" And is it not the practical error of parents, and elders and ministers, that *they put off for too long* these "years of discretion?" What is there more solemn in the Lord's Supper than in baptism; or, in commemorating the death of Christ at his table, than in hearing a solemn sermon on the subject? And why should not the little ones whom Christ invited to himself, in token of his love, come to his table, which so manifests and impresses that love? And if any one who, we believe, is prepared for heaven, has a right to full church membership, are there not multitudes of these little ones, whom we do not think of bringing to his table, who ought to be welcomed there; and who, if not held back, and thus treated as if they were not, and were not expected to live as Christians, would from their earliest years grow up in Christ Jesus?

Are not these views justified and confirmed by the experience of many, both parents and pastors, who have acted in accordance with them? One of the most distinguished and faithful pastors of New England once told the writer that he had received scores of young children into his church, sometimes against the judgment of its other officers; but that they had been found, if anything, more faithful and consistent than those who had united with it at later years. And Spurgeon tells us that of hundreds of little ones whom he had received into his church, he has never known one so living as to become a subject of discipline. President Edwards gives the case of the conversion of a little girl only four years old, who, down to old age, adorned her profession. A Western pastor tells of two little girls, aged six and eight years, who of their own accord asked to be and were received into the church, and who grew up as almost model Christians, and all of whose children, in after years, grew up to walk in the footsteps of their mothers. Seventy years ago a grandmother took charge of her little granddaughter, about three years of age, for a season. Telling her the story of Daniel, the child became deeply interested, and said she would try to be like him. Of her own accord she went by herself to pray three times a day, as Daniel did; and from that early age began and continued to live a Christian life. A Christian student took charge of a little girl two years old, while her mother went to the communion service. To interest her he told her the story of Jesus and his sufferings, as simply as possible. She became deeply interested, and from that early age grew up a disciple of the Savior; and her mother felt, in after years, that the work of saving grace was begun in her heart that Sabbath afternoon. A father speaks of two of his children as very many parents truthfully can of theirs whose Christian life began so early that they could not remember the time when they did not love the Savior.

These are but a few gleanings from a wide and continually widening field. And they show that little children may now come to Christ as of old, when he himself called them and said: "Of such is the kingdom of heaven." And if we were more faithful, not only to teach them, and to pray with them and for them, and to teach them to pray, but to bring them, from their early days, *to all the ordinances of God's house*, should we not find, as is said to be true of the Moravians, that nearly all of our children would grow up as Christians from their earliest years?—*New York Observer.*

Discipline of the Jesuits.

The method elaborated by Loyola and his immediate companions, for securing the organization of a rigidly disciplined and yet admirably pliant body of ecclesiastical warriors, is a theme on which many writers have dilated. It is indeed impossible to consider the series of "regulations" and "constitutions," of minute injunctions and astute exemptions, which make up the code of the society, without becoming greatly impressed with the forethought and sagacity which could devise provisions so intricate and so nicely dovetailed. The law-makers of the society have framed a set of ordinances and of privileges with a skill that is perfectly marvelous. On the one hand, they supply every conceivable guarantee for crushing out any germ of independent impulse that could by possibility allow momentary play in an individual member to some movement of dissent, however suppressed and strictly mental, from any order emanating from his superior. On the other hand, they are studiedly adapted to instill into those intrusted with the supreme direction of the society a sense of discretion so vast, so ample, and so completely freed from all ordinary limitations, that they may become absolutely imbued with the consciousness of duty being wholly centered in the keen observance of whatever at any particular moment might recommend itself as specially expedient for making particular minds acquiesce more readily in their ascendency. To this end faculties are lodged with the supreme authority of the order, which have no parallel in their range; while the whole plan of the extraordinarily protracted training, to which every member is subjected, has been carefully thought out with a view to the particular end of making him a thoroughly supple instrument, ready at an instant to the hand of his superior for any purpose. That powers of so vast a range might possibly be diverted by some superior to other purposes, under dictates of personal ambition, was a danger which did not escape Loyola. No part of his organization is more noteworthy than the chain of checks and counterchecks for keeping each organ of the system, including the highest; to the precise mark of its intended functions, so as to let it neither lag behind nor yet exceed the measure thereof. A mechanism has thus been contrived which, while exceptionally complicated, has yet worked with noiseless smoothness, setting in action a body of forces elaborately disciplined for the attainment of distinctly specified results, under the guidance of motive powers at once steeled into inflexible rigidity as regards ultimate aims, and yet capable of Protean suppleness in the adoption of forms of procedure at the dictate of policy. It will be found that, while the general professedly figures as a mere lieutenant holding a commission from the Pope, he was yet invested with certain faculties in virtue whereof, in particular contingencies, he might consider himself the depository of powers that rendered the order exempt from the authority of an innovating Pope. The same spirit of jealous precaution is manifested in the provisions for securing the maintenance of the principles of the society against a general who might perchance be infected with ideas not conformable to its spirit. Though invested with absolute power in everything relating to the administration of the society, the general is yet under perpetual supervision, and by the rules he would forfeit his powers in certain specified contingencies. It is this chain of self-acting provisions which makes the "constitutions" so wonderful. The system combines in most subtle proportions the elements of despotism, of monarchy, of oligarchy and of democracy. The fully-professed father—who is so closely bound to obedience that he must perforce bow without murmur to any command, no matter what, which he may receive from the general—is yet quite justified in reckoning on attainment, in due course, to a position that will give him influence in the administration of the order, provided only his capacities are adapted to the character of its labors. The general, again, who is enabled to issue at discretion instructions that must be acquiesced in implicitly by every individual member, finds himself yet perforce surrounded by persons imposed upon him by the society, of whose presence it is not in his power to divest himself, and who are forever by his side like shadows—incessant spectres of admonition—that never forsake him for even the shortest interval. Finally, the Pope, who at first sight would appear to be exalted on the pinnacle of the absolute commander of the faithful—lord over a host of myrmidons sworn to unmurmuring obedience to his whispered word—will be discovered, in the case of certain critical emergencies, to be hampered by limitations not very ostensible but very singular, which, whenever they should come into play, must invest the general of the Jesuits toward him with the character rather of a great feudal magnate, strong in chartered rights, than of a mere captain in command of a body guard in the pay of an absolute prince.—*London Quarterly Review.*

The Bible.

Who composed the following description of the Bible we may never know. It was found in Westminster Abbey, nameless and dateless, but nevertheless it is invaluable for its wise and wholesome counsel to the race of Adam:

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It contains everything needful to be known or done.

It gives instruction to a senate, authority and directions to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as the lord of his household, and wife as mistress of the table—tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor and the servant to obey, and promises the blessings and the protection of the Almighty to all that walk by this rule.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust; and promises a father to the former, and a husband to the latter.

It teaches a man to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first-born, and shows how the young branches shall be left.

It defends the rights of all, and reveals vengeance to every defaulter, over-reacher and trespasser.

It is the first book, the best book.

It contains the choicest matter, gives the best instruction, affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; and it brings the very best comforts to the inquiring and disconsolate.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them and all that trust in such; in short, it is a book of laws, to show right and wrong, of wisdom that condemns a folly and makes the foolish wise, a book of truth that detects all lies and confronts all errors, and it is a book of life that shows the way from everlasting death.

It contains the most ancient antiquities and strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial and infernal worlds, and the origin of the angelic myriads, the human tribes and the devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It teaches the best rhetorician, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist and exercises the wisest critic.

It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best that ever will be signed.

THE Danbury *News* man says: "An English physician recently removed a section of a patient's liver, placed it on a plate, scraped it carefully, and returned it to its normal action. This promises to work a revolution in the treatment of disease, and in a few years we will have an addition to domestic literature something like this: 'Husband, I wish you would take John's right lung down to the doctor's this morning, and have the middle valve fixed,' or, 'Will you stop into the doctor's when you come home this noon, and see if he has Mary's liver mended, as she wants to go out to tea this evening.' The practice will become so common in time, we are sure, that none of the neighbors will be in any way startled to see a wife with a vail tied round her head leaning out of a bed-room window and shouting to a receding husband: 'Je-re-*miah!* tell Dr. Scraper to send up Willie's right kidney at once, whether it is done or not. He's had it there more'n a week, and the child might as well be without any kidney, and done with it.'"

How Long to Sleep.

How much sleep is necessary to renew the exhausted energies of the brain and fit it perfectly for its work must be determined by individual experience; but as to children it is safe to say they ought to be indulged to the extent of their inclination. They require more sleep than adults, and old people, if their slumbers are sound, incline to sleep at shorter intervals than persons in the prime of life. The difference in individuals in this respect is very great. Dr. Cooch mentions a man who sleeps only fifteen minutes a day and enjoys good health.

Blaine, in his "Medical Logic," speaks of some missionaries in Cuba who reduced their sleep to the minimum, that they might pursue their labors with the least possible interruption. When forced to rest they threw themselves on a couch with a brass ball in hand over a brass basin. The moment they lost their consciousness the ball dropped from their fingers, and, ringing on the basin, waked them; and this sleep they found afforded all the recruit that nature demanded. Seneca declares that Macenas passed three years without sleeping a single hour; and Boerhaave affirms that he passed six weeks at one time without sleep; but neither of these statements is credible.

Blaine was informed by Gen. Pichegrew that during his active campaign in Holland he never for a year slept more than one hour in twenty-four; and the same is related of Charles the Twelfth, during his wonderful career. Jeremy Taylor, during part of his life, slept only three or four hours in the twenty-four; and Napoleon slept only four or five hours during his military career; but he was able to fall asleep at any time in the midst of his work when he felt drowsy. John Hunter, the great surgeon, slept four hours at night and one after dinner.

Sir John Sinclair gives the history of a man who had reached the advanced age of ninety-one, and all his life had slept but four hours in the twenty-four. Sir Walter Scott had said that he was not entirely himself unless he passed seven hours in total unconsciousness. Southey required ten hours, going to bed at ten and rising at eight. Sir William Jones laid down the rule of life for students in the couplet:

"Seven hours to books, to pleasant slumbers seven,
Ten to the world allot, and all to heaven."

Journal of Commerce.

He Could Not Pray.

Ferdinand Christian Baur has long been known as the founder of the Tubingen School of Theology in Germany. The celebrated Strauss was his pupil, but in this case the pupil is said to have molded the opinions of his master. At least after 1835, when Strauss' Life of Christ, with its "mythical" skepticism, appeared, Baur's views underwent a radical change. He had been a popular preacher before. In 1830 he preached an eloquent sermon at the jubilee of the Augsburg Confession, and again in 1833 he made a great impression by a sermon which he preached on "reconciliation through Christ." But after 1835 he ceased to preach, perhaps from the honest conviction that he could no longer do so conscientiously.

But in abandoning his earlier faith Baur must have abandoned the hopes which it inspired. A distinguished German professor, once his pupil, has related as perfectly authentic an affecting anecdote in connection with his experience. Baur had a tenderly-beloved wife; she was long ill, and he had waited upon her with unwearied attention and care. When near her end she asked him to pray for her. Baur felt he could not; he had lost his faith in the efficacy of prayer; perhaps he did not believe in a Hearer of prayer. Accordingly he sent for a minister, who offered up a fervent prayer both for him and his wife.

Baur was deeply affected by her death; his hair is said to have turned gray. Whether the event had any permanent religious influence, and whether it even tended to recall him in the direction of his earlier belief, we cannot tell. But it is a significant commentary on the practical bearing and value of the theology of that school of which he was the reputed head. Drifting away from the anchorage of his earlier convictions, he sadly illustrated the gloom and cheerlessness of his later faith, or rather skepticism, by sealing his own lips at a moment when the instinctive desires of his dearest earthly friend summoned him to pray.—*New York Observer.*

AN OLD MAN is like an old wagon—with light loading and careful usage it will last for years; but one heavy load or sudden strain will break it and ruin it forever. Many people reach the age of fifty, sixty or even seventy, measurably free from most of the pains and infirmities of age, cheery in heart and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, mended with difficulty. A young tree bends to the gale; an old one snaps and falls before the blast. A single hard lift, an hour of heating work, an evening of exposure to rain or damp, a severe chill, an excess of food, the unusual indulgence of any appetite or passion, a sudden fit of anger, an improper dose of medicine—any of these, or other similar things, may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck.—*Popular Science Monthly.*

MRS. PARTINGTON doesn't see what fun there can be in spelling matches, about which all the Western papers are full. She always spells them m-a-t-c-h-e-s.

THE ass carries corn to mill and gets thistles.

Religious Intelligence.

DURING the recent disturbances at Buenos Ayres the archbishop's palace was sacked, and the houses of the Jesuits were set on fire.

QUESTIONS on the International series of Sunday school lessons are printed monthly in the *Arevdaper*, of Constantinople, published in Armenian, Armeno-Turkish and Greco-Turkish languages.

MR. BAIRD, the great iron-master of Cambusdoon, Scotland, who gave $2,500,000 to the Established Church of Scotland, intends, it is said, to give the same amount to the non-established churches.

AT THE last meeting of the New Testament revisers in the Jerusalem chamber seven members were present, and the company considered proposals of the American revisers on the version of the Gospel of Luke, and revised, for the second time, the version of the first chapter of John.

THE *Independence Belge* states that at Buenos Ayres a church calling itself "Christian, apostolic, universal," has been opened by Dr. Emilio Castro-Boedo, until now a Roman Catholic priest. Other ecclesiastics have joined him, and many persons have signed a declaration concerning church reform. Dr. Emilio Castro-Boedo and his committee are in correspondence with the Old Catholics of Europe, and desire to proceed in full accord with them.

THE friends of the American Tract Society celebrated its fiftieth year in Washington, April 4. Judge Strong, of the Supreme Court, presided. The Rev. Lyman Abbott, editor of the *Christian Weekly*; the Rev. Dr. Bush, of the American Board, and others, made addresses. The total receipts have exceeded $12,700,000, of which one-third was from donations and legacies. The expenditures for grants, colportage and the foreign mission press have exceeded the entire benevolent receipts.

A DISCOVERY of great interest to Egyptologists and antiquarians generally is reported from Port Said. A learned archæologist in that place has just found a monumental stone to Thothmes the Third, under whose reign (1491 B. C.) the exodus of the Israelites is supposed to have taken place. The inscriptions already deciphered contain more than four hundred geographical names, all recognizable, and for the most part belonging to Arabia, Armenia, Nubia and the coasts of the Mediterranean.

THERE is news from Zanzibar that a native insurrection has broken out at Mombaza, a port one hundred and forty miles north of the town of Zanzibar and a mission station. Fears were entertained for the safety of the missionaries. At the request of the Sultan of Zanzibar an English naval ship sailed for the place January 15, in addition to a troop of two thousand men dispatched to Mombaza by the Sultan himself. A missionary paper sent out by the Church of England went to Mombaza last autumn.

THE station of the Church Missionary Society, Metakahtla, is situated on the borders of Alaska. Indians from this American territory have visited the station and have shown great interest in the gospel. From the island, four hundred and fifty miles to the north, earnest appeals have been made to be taught as the Tsimpheans are at Metakahtla. The Greek Church formerly had missionaries in Alaska, but has recently withdrawn them. The Roman Catholics have one missionary stationed in that territory.

MESSRS. WHITTLE AND BLISS, in this country, seem to be destined to accomplish a great revival work. Their success in Louisville, Ky., has been remarkable. Mr. Whittle delivers the addresses, and Mr. Bliss, so well known as the author of many of our Sunday school songs, sings at intervals appropriate pieces. The pair of evangelists have been invited by the Evangelical Ministerial Association of Cincinnati to visit that city. These latter gentlemen are citizens of Chicago, and are pursuing a course similar to that which has marked Mr. Moody's career in Great Britain.

JUDGE GREENE, lately deceased, left by will to our church for the support of Sunday schools in Rhode Island $50,000 of the six per cent. bonds of the States of New York, Pennsylvania, Ohio and Massachusetts. In addition to this he has made the church residuary legatee. It is estimated that the amount that the church will come in possession of at once, or upon settlement of the estate, will be from $60,000 to $100,000, making the whole amount of the fund from $110,000 to $150,000. The presiding elder of the Providence district is designated to receive the property.

TWO JAPANESE CHRISTIANS—Okuno, elder of a church at Yokohama, and Ogawa, elder of a church at Yedo—have been cited before the government to answer the charge of having officiated at a Christian burial, in violation of the law which requires all funeral ceremonies to be conducted by a Buddhist or Shinto priest. In the course of the three examinations which have been held (the case was not yet decided when the letter left Japan) the magistrate expressed himself severely against Japanese subjects who were not content to learn about Christianity, but broke the law by professing the forbidden religion.

BISHOP WELLES, of Wisconsin, preached in Lodi, Wis., lately. There is no Episcopal church there, and the Presbyterian church was offered for the service, the Presbyterian choir also giving its services in conducting that part of the worship. But it is amusing, says the *Presbyterian*, to note how carefully the correspondent who describes the services avoids connecting the words "church" and "Presbyterian" together. It was the "Presbyterian house of worship" that was "loaned." It was "the choir of the Presbyterian organization" that "rendered" the chants. The good manners seem to have been all on the Presbyterian side.

THE full particulars of the massacre of Protestants at Acapulco show it to have equaled in ferocity anything in the bloodiest annals of the persecuting ages. Some thirty assassins, in the interest of the Roman Catholics, at a preconcerted signal, took their places in the church, which was filled with worshipers, and commenced an indiscriminate massacre, which lasted some six minutes. Escape into the street was certain death at the hands of the murderers lying in wait outside, as was shown by the actual facts. Our government has made some inquiry into the matter, and has stationed a war vessel at Acapulco. It is announced that the Mexican government is not to be held responsible for the catastrophe.

SAYS the London *Primitive Methodist*: "The board of guardians at Leigh are very zealous for the Parliamentary church faith, and scrupulously avoid interfering with the creed of the paupers under their care, when it suits their purpose. In the early part of March a minister of the Primitive Methodist Church applied to the board for a young girl as a domestic servant. It does not appear that the minister had any intention of interfering with the creed of the girl, but the board, by a majority vote, decided that, as the girl went to the State church, she could not be permitted to go to service in a Non-conformist minister's house, and therefore rejected the application.

PALESTINE.—Another statement says the evangelical churches, which have long had an existence in Jerusalem, now number about 400 members of different nationalities. Divine worship is held on the Sabbath in seven places, in four different languages, besides meetings for prayer, and the study of the Bible during the week, which are well attended. There is a respectable evangelical church in Nazareth, and several villages in the vicinity have evangelical schools. The number of native Protestants in Galilee is from 500 to 600, and there are as many children in schools. This evangelical mission work in and around Nazareth is superintended by Mr. Zeller, a German missionary, aided by two native deacons and a German catechist. The number of children taught in Protestant schools in all Palestine is estimated at 1,400.

HOW MOODY AND SANKEY CAME TO GO TO ENGLAND.—Mr. Cuthbert Bainbridge, a wealthy English Wesleyan layman, brought into the enjoyment of religion through the labors of Dr. and Mrs. Palmer, in 1859, made the tour of this country in 1873. He spent about six months visiting the chief towns and places of principal interest. While in this city he made his home at Dr. Palmer's. In Chicago he met Mr. Moody, and invited him to go to England, and doubtless offered to meet the expenses incident to such labor. Before Moody reached Newcastle, however, Mr. Bainbridge had sunk under the influence of fever, and gone to his home in the better land. His brother, Mr. Thomas Bainbridge, also a most estimable Wesleyan Methodist, met Messrs. Moody and Sankey, and gave them the heartiest of welcomes. The great work of the American evangelists in Scotland, Ireland and England has followed, or, rather, is following, for the end is not yet.—*New York Christian Advocate.*

ROMANISM IN MEXICO.—A few years ago the rule of the Catholic Church in Mexico was almost absolute. It controlled a revenue of $12,000,000 annually, derived from taxes or tithes and the rentals of real property. It crushed out the life of progress, and kept the people in the densest kind of ignorance, hardly one in a thousand of the peons being able to read. But a change has come, one of the incidental yet important results of the Maximilian invasion. The extent of this revolution may be inferred from the fact that by a recent vote of the Mexican Congress the order of nuns called Sisters of Charity has been broken up and the sisterhood ordered to disperse; and this is the last of those orders upon which the government has laid its hand, the others—and they were almost innumerable—having been previously disbanded. It is stated that prior to the French occupation these orders and the church owned fully one-third of the land in Mexico. To illustrate the character of these institutions, a correspondent, writing from the City of Mexico, states that "most of the friars have become brigands and gamblers, and many of the former nuns are now leading a life of open shame."—*The Standard.*

THE Rev. M. B. Kirkpatrick, D. D., of Dublin, writes of a feature of the revival movement under Messrs. Moody and Sankey which we had not seen remarked upon before: "The labors of these evangelists are said to have produced a deep impression on not a few of our Roman Catholic friends. Many of them, it is believed, attended the services in the Exhibition building, and listened with respectful attention to the gospel message. They never heard the word 'popery,' and scarcely ever even the word Protestantism spoken from the platform; but they heard the truth which is taught to Protestants. They learned, many of them perhaps for the first time, that the Protestant faith is not a mere protest against the Church of Rome, that it is not a mere negation, that it is a creed declaring as its main truth that there is no other name whereby sinners can be saved but the name of Jesus only. They had also the opportunity of learning, in listening to the prayers and addresses from the platform, that there is essential agreement among the various sections of the Protestant community in the truths which concern the salvation of the soul; and that they have been utterly mistaken in supposing that Protestants are as much divided among themselves as they are divided from the Church of Rome. It now remains to be shown that Protestantism is a reality, and that faith in Christ is manifested by love to men as well as by love to God. The teaching of our American visitors has demonstrated that it is the truth spoken in love which is the most effective instrument for subduing the prejudices and winning the hearts of our Roman Catholic countrymen."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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AGENTS—All the members of the Patronizing Conference.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known, as such to the book-keeper, and if they will inform us the accounts will be corrected Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

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$1.25 A YEAR

to all Ministers of the Gospel, traveling or local and widows of deceased traveling preachers.

FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

The Word Asked For.

A good brother, writing from an important pastorate in Mississippi, wishes us to say "a word about whisky." Our paper has occasional selections from the best sources on this subject. Last year Sir John Barley Corn got his lines pretty fully in connection with the discussion on the new rule, and we had supposed enough had been published to satisfy all for a long time to come. We do not know what trouble the brother is in, but we suppose some of his flock may be in danger from indulgence in the accursed thing, or that some of them are remotely connected with the traffic in some way. In the absence of specific information we must be general in the word we have to say, and strike somewhat at random.

If there be whisky-makers or dealers in the church, and if after due reproof they will not mend, then let them be dealt with as offenders. If there be drunkards in the church, the way to dispose of them is clear. If the trouble is to get rid of whisky and intemperance in the community and in the world, we know of nothing better than to keep praying for the coming of God's kingdom, to preach earnestly the doctrines of retribution and holiness, and to warn and teach on this fearful evil of intemperance. The world will certainly become sober in proportion as it becomes regenerated by the gospel and by the Holy Ghost. The only way to cure vice is to bring the soul under the power of divine truth. If any drink whisky as a beverage, and traffic in it for gain, they must surely be in the gall of bitterness, backsliders or never converted; or, if this be too strong, they are laboring under a most grievous and mischievous delusion.

How could we would knock the head out of every whisky barrel, trample to death the worms of all the stills, banish up all the jugs, decanters, bottles and ticklers that hold the poison, and close every store, grocery and grog shop in which it is sold. We would banish it, to the last drop, from the world forever. True, it may be of value for medicinal, mechanical and scientific purposes, but these interests would survive the loss, and the world would be a thousand times happier than it is. But we cannot cast out this spirit of all uncleanness. It is in our world, and likely to stay as long as the devil remains. When the dragon, that old serpent, shall be finally cast into the lake of fire, we suppose that King Alcohol and the prince of darkness will go down together, and all impenitent whisky-sellers along with them perhaps.

It is an old, old story, this evil of drunkenness—nearly as old as the human race. It is one of the aspects of sin, one of the great vices of man and of society, and one of the elements arrayed against virtue and piety. It will be overcome when other sins are, and when all sin is conquered. What can be done? Preach the gospel, aim at the conversion of the people, enforce the discipline of the church, especially warn and instruct the young, and be careful to abstain from all appearance of evil. Preach the whole gospel; the whole duty of man and the necessity of the new birth. The love of money has much to do with intemperance. It is the root of all evil. It nurses and strengthens and promotes every vice, and this most of all. We cannot well kill sins in detail. They will all come down with the depraved tree that bears them, and drunkenness with the rest.

Must be Aroused.

A member of one of our patronizing Conferences writes as follows:

DEAR BRO.: Everything seems depressed. We are having more rain than usual. Crop prospects are gloomy; consequently the institutions of the church are not sustained for the fear that there will not be bread and to spare. Subscriptions to the ADVOCATE are taken reluctantly. Missionary money comes in slowly. The preacher's claim is always thought to be a matter of credit, and can be very easily paid at the end of the year; and if not, he will be more fortunate the next year, and fall into the hands of others that will care more for him. Will our people in the country ever learn to do their duty toward their preacher? I am not complaining myself; but I know of some good brethren in the ministry, devoting their lives with all the strength of manhood to the work, and scarcely receiving enough to keep starvation from entering and abiding. The church must be aroused on this vital question. Let our church papers speak out on the subject plainly, without any uncertain sound, and perhaps they will hear.

The above may have been for our own eye alone, but its publication may do some good. The preachers are not disposed to complain where the people do for them as well as they are able. Hardships must be expected in such times as these, but making due allowance for the straitened condition of the country, there is blame resting somewhere. The preachers are willing to suffer with their people, and cheerfully do they share their misfortunes, but it is shameful that they should be expected to bear more than their part of the burden. Why should the preacher's claim be thought a matter of credit, to be put aside until other claims are met? How can they wait until the end of the year who begin it with nothing in hand? No Methodist is worthy of the name who is not ready to divide his last dollar or his last bushel of corn with his pastor. How any can be content to live and dress well, while the preacher and his family are destitute, is beyond our comprehension.

The people are in fault—the church is withholding the laborer's hire. But the trouble is to fix the responsibility. There are always a few who come up to the measure of their ability. The stewards are generally blamed, but not always justly. The people, whatever this word may signify, think that it is the stewards' business to take care of the preacher and that they will do it somehow. But what can they do if the people do not come up promptly with their contributions? Much depends on the stewards, and may the Lord help them in their hard and often thankless task. Then the preachers themselves may be somewhat to blame. Have they done their duty, and especially have they expounded the Scriptures which bear upon the subject of religious giving? Conversion ought to reach the pocket; but there must be light as well as grace, knowledge as well as piety. We may not be able altogether to explain it, but it seems to be a fact that people may be very religious, after a certain type, and yet be very delinquent in the support of the gospel. We suppose they lack knowledge, and that they have not been faithfully instructed. Many preachers, most faithful in everything else, fail to declare the whole counsel of God in reference to giving, and we fear the blood of many a money-loving, miserly Methodist will be required at their hands.

But with multitudes it is not churlishness, we may hope, nor ignorance, but simply lack of thought—an unintentional negligence. They do not consider how the preacher gets along. They suppose somebody is looking after his wants, or they are waiting to be called on by the stewards. We would be extremely personal here. Supposing any of this class have the heart or taste to read this article—brethren, suffer the word of exhortation. Do not wait for the stewards, do not ask what Bro. Brown has done, do not imagine that God rains manna upon the parsonage lot, but go to the preacher and find out for yourself how it is with him and his family, and do all you can to help him. There are thousands of comfortable and well-to-do members of the church who should never have a night's sleep, nor quiet of conscience for an hour, until they have gone on this errand and devised something generous. There are some most able who do nothing. They love money and intend to keep it. Be it so. Those who are capable of thinking, and have the cause of Christ and the church at heart, must do the more. If without money, lend your credit to the preacher, even as you use it to clothe and feed your own family. If neither money nor credit is available, let the preacher draw on your crib and fields, flocks and smokehouse, as long as you have anything of the kind.

Our brother says: "The church must be aroused on this vital question." We wish we could arouse it. "Let our church papers speak out on the subject, without any uncertain sound." They do this very thing, and perhaps some good comes of it. Get the people into the way of reading our church papers more, and they will promptly do better. A man who has not religion enough, and interest enough in church affairs to take an *Advocate*, is likely enough to be without the grace of giving. Those who need stirring up most probably do not read our church papers. Intelligent, reading, well instructed Christians are usually considerate, generous and thoughtful of their pastor's welfare. We suspect the order is about as our correspondent puts it: "Subscriptions to the ADVOCATE taken reluctantly; missionary money comes in slowly; the preacher's claim a matter of credit—paid at the end of the year, and if not—." People who do not read do not give. As to the hard times, we hope the country has touched bottom, and that with better crops and better consciences the people will take better care of the preachers. Let us, at any rate, hope and pray for brighter skies, and a genuine awakening on the subject of supporting the gospel.

Publicly and Quarterly.

There are four collections to be made in every congregation for connectional purposes, to wit: Foreign missions, domestic missions, the fund for the support of worn out preachers and the widows and orphans of deceased preachers, and the Bishops' fund. In some instances collections are ordered by the Annual Conferences for educational purposes, for the Bible cause and for Sunday schools, but the four above mentioned are connectional and by authority of the General Conference. It is not optional with the preachers whether they shall take them or not, nor has any board of stewards a right to interfere with the presentation of these claims to the congregation. The amount apportioned to each charge is to be raised, or at least attempted, though the plan is left to the wisdom of the pastor and his stewards.

With very few exceptions the best plan is a public collection in the congregation by which all are instructed in reference to the object, and all are given an opportunity to contribute. If we could obtain the money in a private way, or from sources outside the usual ones, we would not do it. It is a wrong to any people to be deprived of this means of grace, and of the information concerning these important interests of the church. Some pastors, fearing the effect of public collections on their own support, may raise something by private solicitation from a very few individuals, or contribute themselves a mere pittance, so as not to come up with a blank report, but the result is usually meager and the moral effect bad. We believe strongly in the public collection, in its educational effects on the people and in its spiritual benefits. No collection should be attempted without cards, or frequently it may be better to call for subscriptions to definite propositions. Sometimes it might be well to call the roll of members, and get a response from each. Never go on the supposition that people have in their pockets the amount they ought to give, and the less chance for dodging the better, even with the best of us.

Besides regarding the public collection as preferable, we would also insist on taking one of these four collections every quarter. Put the most important, as to the amount required, at such periods of the year as are likely to be most favorable; but, as there are four objects to be separately presented, let one be attended to every three months. It is of no use to watch the clouds. If we do we shall never sow. Times are always hard, and by crowding everything into the last quarter there is loss to the whole. Other churches make their collections in this systematic way, and they find it to their account to do so. So it should be with us. Pay but little attention to the financial condition of the country, to the crops, the drouth, floods or worms. Make the appeal in its order and time, and let the people give as God has prospered them. The total of all the collections will be increased largely by this course.

The financial condition of a church—church building and repairs—indebtedness to the pastor, peculiar local embarrassments, should ordinarily have no bearing upon the question of stated collections. Very naturally these circumstances may affect the amounts, but something can be raised and should be. As a matter of course, every church and every member is expected to give something. If a man cannot afford a nickel, let him get the postmaster to turn it into coppers or one-cent stamps, and give one of them. While building a new house you do not stop going to market, and because you have a doctor's bill to pay you do not tell the flour dealer that he must give you bread for nothing. Our Bishops must be supported, the widows and orphans must be helped, our missions are necessary to our very existence. We cannot put off these claims. They must be met, even as we meet every other necessary demand—promptly and to the extent of our ability.

John Quincy Adams.

The memoirs of this remarkable man, edited by his distinguished son, Charles Francis Adams, furnish passages of great interest and instruction. Under the date of Christmas, in his diary, he comments with remarkable candor on the traits of his children, as well as his own:

"No attendance at the office. I gave the day to relaxation, and, with a view to make an experiment upon the taste of the younger part of our present family, after breakfast I read aloud Pope's Messiah, a poem suited to the day, and of which my own admiration was great at an earlier age than that of my son Charles, the youngest person now in my family. Not one of them, excepting George, appeared to take the slightest interest in it; nor is there one of them who has any relish for literature. Charles has a great fondness for books and a meditative mind, but neither disposition nor aptitude for public speaking or correct reading. Charles must teach himself all that he learns. He will learn nothing from others. Literature has been the charm of my life, and, could I have carved out my own fortunes, to literature would my whole life have been devoted. I have been a lawyer for bread, and a statesman at the call of my country. In the practice of the law I never should have attained the highest eminence, for the want of natural and spontaneous eloquence. The operations of my mind are slow, my imagination sluggish, and my powers of extemporaneous speaking very inefficient. But I have much capacity for and love of labor—habits, on the whole, of industry and temperance—and a strong and almost innate passion for literary pursuits. The business and sometimes the dissipations of my life have in a great measure withdrawn me from it. The summit of my ambition would have been by some great work of literature to have done honor to my age and country, and to have lived in the gratitude of future ages. This consummation of happiness has been denied me. The portion of life allotted to me is that of my mortal existence; but, even in this failure of my highest objects, literature has been to me a source of continual enjoyment and a powerful preservative from vice. It would have been a great comfort to me if all or either of my children inherited this propensity. George is not entirely without it. The others have not, and I have found every effort to stimulate them to it hitherto fruitless. Pope says, 'Tis education forms the common mind,' and so it is; but the common mind will be always grovelling in common objects. Then common mind must form itself."

In March, 1821, Mr. Adams expresses the following opinion of Henry Clay, which, considering the intimate relations between the two statesmen a few years afterward may be regarded as one of the curiosities of political life:

"Clay is an eloquent man, with very popular manners and great political management. He is, like almost all the eminent men of this country, only half educated. His school has been the world, and in that he is a proficient. His morals, public and private, are loose, but he has all the virtues indispensable to a popular man. As he is the first very distinguished man that the Western country has presented as a statesman to the Union, they are proportionately proud of him, and, being a native of Virginia, he has all the benefit of that chimnish preference which Virginia has always given to her sons. Clay's temper is impetuous, and his ambition impatient. He has long since marked me as the principal rival in his way, and has taken no more pains to disguise his hostility than was necessary for decorum and to avoid shocking the public opinion. His future fortune and mine are in wiser hands than ours. I have never, even defensively, repelled his attacks. Clay has large and liberal views of public affairs, and that sort of generosity which attaches individuals to his person. As President of the Union his administration would be a perpetual succession of intrigue and management with the Legislature. It would also be sectional in its spirit, and sacrifice all other interests to those of the Western country and the slaveholders. But his principles relative to internal improvements would produce results honorable and useful to the nation."

How to Raise Money for Foreign Missions.

Under this head an esteemed friend of ours furnishes an interesting article to the Nashville *Christian Advocate*, from which we make the following extracts:

1. Do not regard the assessment for your charge as the measure of your efforts, but simply as the base line—the line below which you must not come—the low-water mark for this stream of benevolence.

2. Do not commit the duty of raising money for this cause to private collectors. Other collections of prescribed amounts may and often should be raised in this way, but not this one.

3. Do not rely wholly on your own private efforts from house to house. Some may succeed well in this way, but not many, as I think on this plan many will be missed who attend preaching and would contribute.

4. Do not simply take a basket collection after preaching. Too many will give cents who ought to give dollars. The collection will be too small.

5. Do not simply send round papers in the congregation for a subscription. This will be better than the basket collection above referred to, but still the desired result will not be reached.

6. "I show unto you a more excellent way." 1. When you have a good congregation preach a sermon, as able and earnest as you can, on the subject of giving to the whole world the gospel of Jesus Christ. 2. After preaching take up a subscription, stipulating that the money subscribed may be paid at once, or within a given time, as may best suit the subscribers. Take the subscription in the pulpit, calling for propositions—or for the names of such as will give the largest amounts—or making propositions yourself, the size of the propositions, whether for individual contributions of $100, or $50, or $25, or $10, or $5, depending on the general ability of the congregation. When all the propositions started are carried in this way as far as may be, then send around your best collectors, or go yourself, with the subscription papers, to take the names, with annexed amounts, of the whole congregation. 3. Let this be done at every preaching place.

7. This grand central contribution should be supplemented by private applications to absent ones, by missionary boxes, etc.

8. Let every Sunday school be in itself a missionary society. The collection will thus be increased, and the children at the same time be taught to give.

An Impressive Scene.

During a ministry which has now compassed a score of years we have never witnessed a more inspiring and impressive scene than that which transpired in the Mulberry Street church in this city (Macon, Ga.,) on Sunday night, April 18. After the administration, amid profound solemnity, of the ordinance of baptism to between twenty and thirty candidates, the spacious altar-rail was surrounded, two deep, with candidates for church membership, who were received by the pastor, Rev. Arminius Wright, according to the simple yet solemn and impressive form laid down in the Book of Discipline. There were between sixty and seventy received—the precise number does not occur to us just now. Of this brave company there were less than a half dozen who were unable from personal experience to testify to the power of Christ to forgive sins, and these had furnished satisfactory evidence of their sincere "desire to flee from the wrath to come, and to be saved from their sins." The immense concourse, crowding the lower floor and galleries, were hushed into profoundest silence, and gazed reverently upon the solemn scene—a scene which, while it thrilled the Christian hearts present, doubtless kindled new rapture amid the on looking hosts of the heavenly world. After the "right hand of fellowship" had been extended to these new members with more than usual freedom and cordiality, and they had resumed their seats, an invitation to penitents was responded to by a larger number than we had previously noticed at any one time during the meeting, and before the service closed several professed to find peace in believing in the Lord Jesus. It was a truly remarkable occasion, which we trust will be influential upon the future life of every one who witnessed it.

Circumstances having forbidden a number of candidates from presenting themselves on Sunday night, and almost daily applications for membership being made to the pastor, we hope to witness yet another such scene before this wonderful visitation of divine grace shall pass by.—*Southern Christian Advocate.*

REV. JOEL T. DAVES, superintendent of our missions, reached New Orleans on Thursday, April 29. Bro. Daves has spent the past month in Texas, traveling, preaching and lecturing in the interest of the Mexican mission. He was received most cordially, and much interest was manifested in the cause. Bro. Daves was unexpectedly called to New Orleans by family affliction before completing the tour which he had proposed. He had expected to leave for Mexico May 15, but circumstances may delay his departure until the first week in June. On last Sunday Bro. Daves preached at Louisiana Avenue at eleven A. M., and at the Felicity Street church at night.

WE HAVE but one moment at once; let us improve it.

Workmen Buried.

The following note from Bro. Waugh, of the Holston Conference, tells of the death of two faithful laborers:

MORRISTOWN, TENN., April 29, 1875.

MR. EDITOR: Rev. John M. Crismond, a venerable member of the Holston Conference, was buried near this place yesterday. He was born and raised in the city of Baltimore, and had been a member of this Conference nearly thirty-eight years, having joined it in 1837. He was a holy, pure and useful minister, and greatly beloved; was this year in charge of Morristown circuit. Eleven ministers were present at his funeral. We have lost two ministers in two weeks. Rev. G. W. Martin, of Bakersville circuit, was caught in the machinery of a mill and so badly crushed that he died in a few days; he also was a laborious and successful man. God hurles his workmen, but carries on the work. Say to my brethren in the Alabama Conference that God's cause is prospering gloriously in Holston. Yours,

H. P. WAUGH.

PASTORAL CALLS.—In a little paper issued in connection with the work of the Wellesley church in Massachusetts, an old contributor, Rev. G. S. Phipps, says these good things about pastoral calls:

"Comparatively small value do we attach to these as a mere parish formality. The 'going from house to house,' unless it result in a true acquaintanceship and unvailing of the heart, is but wasted time and effort. A pastor cannot afford mere gossiping calls. He had better be in his study, or even off trouting. But the calls that are valuable, both to himself and his people, which will enable him to 'preach better,' both in the pulpit and out of it, are calls in which the truest and deepest emotions of the soul come to the surface. Therefore be frank with your minister. Tell him your religious thoughts and feelings plainly, clearly, honestly. Through such a call he will know you better, understand your needs spiritually, be better able and far more likely to speak the 'word in season' for your advantage.

"Such a coming together, too, is just as valuable if it take place on the sidewalk or in the cars. Some of the most valuable 'ministerial calls' ever made have had for witnesses only the jolting seat of a wagon load, or the dusty beams of an old barn, or the steaming kettles of the kitchen stove, and apologized-for 'looks' of the unswept room, or the old woodpile where we caught the man with his 'frock' on, and in a twinkle *got our hearts together*—for the moment thought only of the one fact of our being travelers to eternity together, *who might help each other.* Such pastoral calls can never lose the gold out of them. Their memory will make heaven itself the sweeter. Would that we could make more of them! Ah! it takes two to make such calls as those. *You must call on the pastor the same time he calls on you.*"

REV. R. G. PORTER, presiding elder of Macon district, North Mississippi Conference, writing April 26, says:

Our people are suffering greatly. The indications are for a good crop this year. I am now making the second round on my district, and find the finances of the church in a low condition. Some of the preachers are pressed to the last to live, yet they are cheerful and full of hope for a good year's work. No set of men in the world bear financial embarrassment as cheerfully as Methodist preachers. They can go down to the last crumb and last dime in cheerful dependence upon the good providence of God. I am just home from a visit to a cheerful pastor who is in great distress.

WE HAVE received, says the *Western Methodist*, the sad news of the death of our old friend and brother, Rev. John H Mann, formerly of the Tennessee Conference, but for a long time laboring in the Arkansas Conference, and last year in the Indian Mission Conference. He died in the faith, at his residence in Stone county, Ark., April 12, in his sixty-sixth year. He was a holy, self denying, zealous and useful itinerant—one of the old-fashioned pioneers of Methodism, thoroughly conversant with the Holy Bible and Methodist theological works.

THE *Western Methodist* of May 1 says: "Our associate, Bro. Blew—the children's 'Uncle Bob'—has been absent since April 19. A letter from him, written in New Orleans, will be found in another column. He sent us a dispatch on Tuesday last, from Cedar Keys, Fla., with intelligence of the death of his relative, Mr. James W. Robbins, to care for whom was the object of the visit to Florida. Bro. Blew started home on Tuesday, and is expected at the close of this week."

GENERAL ASSEMBLY.—The General Assembly of the Presbyterian Church in the United States will meet in the Pine Street Presbyterian church, St. Louis, Mo., on the third Thursday (twentieth day) of May, 1875, at eleven o'clock A. M. The opening sermon will be preached by the Rev. J. L. Girardeau, D. D., moderator of the last Assembly.

THE State of Pennsylvania spent during the year 1870, for liquors of all kinds, $152,633,945, and for school and school purposes, $55,-860,420. She has engaged in the liquor business 78,000 persons, and but 16 870 school teachers. Her statistics show 24,000 criminals, four-fifths of whom were made so by drink.

REV. J. B. WAKELEY, D. D., of the Methodist Episcopal Church, died recently in New York. He was the author of "Lost Chapters of Methodism," and other popular works.

SEASHORE CAMP GROUND.—The trustees of the Seashore camp ground, with friends and tenters, met on the camp ground, agreeably to public announcement, on the third and fourth instant, to make arrangements for the camp meeting of 1875, which will commence on Wednesday, the fourteenth day of July, and continue eight to ten days.

A goodly number of lots were selected and appropriated by the board for the erection of private tents. Other persons not there present can inspect the plan of the grounds and secure desirable lots by application to either of the trustees: William Otis and John Ellsworth, Mobile; H. C. Vaughn, Moss Point; or W. H. Foster, J. H. Kellor, G. W. W. Goodwyn, R. S. Rickey, P. Hallaran and B. O. L. Rayne, New Orleans.

The grounds are being put in order, and all necessary preparation made for a more extended gathering than at any previous meeting.

A full statement from the trustees, for the information of all parties, may be expected in our next issue.

ATTACK ON CHRISTIANS AT BEYROUT.—The London *Times* publishes the following account, from a correspondent in Beyrout, of an attack on the Christians of that town, and of an assault on the English consul in Damascus:

"On the morning of Tuesday, the ninth of March, a great number of Mohammedans of both sexes and of all ages, armed with knives, sticks and stones, assembled in a suburb of Beyrout and assaulted every Christian they met, breaking the windows of the houses they passed. As all the Christian men of that part (chiefly the laboring classes) were either at work or attending the Lent services in the churches, the women and children were unprotected, and shut themselves up in their houses, fearing that such another massacre as occurred in 1860 was imminent. The roads being in possession of their assailants, there was no means of communicating with the authorities, and the riot continued far more than two hours before any help arrived. At length a body of police came up, and endeavored, but in vain, to drive back the mob, and were forced to retreat a considerable distance. Eventually they were reinforced by a number of horse and foot soldiers, and succeeded in clearing the streets."

MAN'S UNHAPPINESS, as I construe, comes of his greatness; it is because there is an infinite in him, which, with all his cunning he cannot quite bury under the finite. Will the whole finance ministers and upholsterers and confectioners of modern Europe undertake, in joint stock company, to make one shoeblack happy? They cannot accomplish it above an hour or two; for the shoeblack also has a soul quite other than his stomach. The within me have unhappiness is somewhat thus: By certain valuations and averages, of our own striking, we come upon some sort of average terrestrial lot; this, we fancy, belongs to us by nature, and of indefeasible right. It is simply payment of our wages, our deserts; requires neither thanks nor complaints; only such *overplus* as there may be do we account happiness; any *deficit* again is misery. Now consider that we have the valuation of our own deserts ourselves, and what a fund of self-conceit there is in each of us. Do you wonder that the balance should so often dip the wrong way?"—*Carlyle.*

HANS CHRISTIAN ANDERSEN completed his seventieth year on the second day of April, and all the world paid him homage. The King sent on the first day of the month, one of the royal carriages for him to convey him to the palace, where he conferred the Grand Cross of Dannebrog on his illustrious subject. On the next day the princes of the royal family called on him, as also did deputations from all parts of the country, and among them the committee which has collected funds for his statue. Among his presents was a volume containing one of his stories in fifteen languages. Telegrams poured in on him from foreign lands. Blessings on the head of the dear old man! If his stories have charmed the young, he has charmed the old still more by the most beautiful product of his life—the example of his sweet, affectionate nature.—*Methodist.*

PAPISTS AND THE BIBLE.—In a recent letter from Italy, published by William Howitt, the author of "Visits to Remarkable Places" and other charming works, he says that since he has been in Italy he has seen Bibles snatched from the hands of colporteurs by priests and trampled in the dirt. In the rural districts even at this hour the colporteurs are driven out by the priests and the Bibles they have sold in the people are collected and burnt." And yet the Pope, in a recent appeal to these same priests, whines and cants about the "word of God" being "trodden under foot." Of course he was speaking metaphorically, but no metaphor is needed when describing the manner in which he and his ecclesiastics do deride to God's holy word.—*Christian Intelligencer.*

MUCH of our early gladness vanishes utterly from our memory; we can never recall the joy with which we laid our heads on our mother's bosom, or rode our father's back in childhood; doubtless that joy is wrought up into our nature as the sunlight of long past mornings is wrought up in the soft mellowness of the apricot.—*George Eliot.*

TRUTH wears well, and sits easy on the wearer; while new-fangled errors, like new-fashioned clothes, please for awhile, but pinch most hard for the sake of the fashion.

MARRIED.

MABLY—STRIBLING.—At Dover, Miss., on Sunday, April 18, 1875, at twelve M., in the church by Rev. R. D. Norsworthy, Mr. J. O. Mably to Mrs. S. W. Stribling, both of Yazoo county, Miss.

SCOTT—FOSTER.—At the residence of the bride's father, in Jefferson county, Miss., January 13, 1875, by Rev. W. B. Lewis, Mr. Charles W. Scott to Miss —— Foster.

WEST—SCOTT.—By the same, at the residence of the bride, in Jefferson county, Miss., February 18, 1875, Mr. John F. West to Mrs. Athena F. Scott.

COGAN—TRIMBLE.—By the same, at the residence of Mr. Laurance Wade, in Jefferson county, Miss., March 18, 1875, Mr. Rae. Cogan to Miss Martha Trimble.

WEBER—GUICE.—By the same, at the residence of the bride's father, in Franklin county, Miss., April 6, 1875, Mr. Rudolph L. Weber to Miss Imolda L. Guice.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending May 1, 1875.

A—American Sunday School Union, David Ayers two letters $1, Philip Allen, D F Alexander $5.

B—W D Betts 65 cents, J C Bancroft $7.50, C Brett 30 cents, E W Barber, Boorum & Pease, R H Burnett $2.50, J M Bonn $22.15, W F Beers, Robert W Burton, Bowdry & Co $72.55, J W Brand, J W Booth, M A Black $1.35, Jas J Brown, J A Billings, Barnes & Wilkinson.

C—Robert Carter & Bros, William D Chambers $4.50, Lyman Carley $1.55, A O Cassell, James A Carey, Campbell & Co, R Burt & Crawford two letters $9, Beverly Carradine 30 cents, Thomas R Curtis $5, Joseph T Curry $2.50, J Collins $1, C L O Collier, J M Collier.

D—Mrs Fannie H Davis, R E Dalley $1.50, J C DuBose two letters $8.50, R H Dowell & Sons, Donaldson & Co, A M Denham, Robert A Davis two letters, J C Deloach, Charles H Ditson & Co two letters, J H S Davenport, Rufus T Davis $13.70.

E—B H Epps, John Elsworth $1.10.

F—E N Freshman two letters, E A Flowers $1.80, L S Fox, J K Fink.

G—A T Goshorn, H Gwinner & Bro $7.50, W A Gillespie, Ed T Goodwin $14.25, Miss Lizzie Gardner, Malcom M Graham $4.50, T A Graham, Miss H. Ellie Gillis $2.50, W W Gamble, W H A Horton, Thomas Green $2.50, C Holby, Gill & White.

H—H D Howe $8.75, W. B Hines, E J Hale & Sons, E O Herlong, R H Rand $1.05, Mrs M H Hilliard $2, P Howard $2.50, H D Howell $6.15, William Harp two letters, Thomas C Hurdle, Mr. M A Hutchinson, James W Hart, Miss Mary Hill, W E Hollemon, M R Hollister.

I—H nry Isbell.

J—Mrs A R James $2, W F Joseph $2, J W Johnson $4.50, H W Jones $2.50.

K—J D Kenner, W P Kimball.

L—Lloyd Map Company, J B Lippincott & Co, S Lee $6, N W Lawson, Lee, Shepard & Dillingham, W B Lewis 20 cents, R B Lou Jr, B Larson, H C Lankford $2.50, J L Llamas 75 cents.

M—T F Maughan $2.10, H F Marshall $9.15, & C Merriam, Jethro Moore, George W McMurchy, S S Marshall & Bro, O G Moses two letters, J D Murff, T W Mathews, J V M Morris, John A Miller, Lucien Minor, John McCann, W W McGuire, John W McMaster $2, N T McAdory, Mrs M J Monteith, J E Murray $3, M McDuffie $2.50, J T Murphy.

N—Nesconlonguo Paper Company, Thomas Nelson & Sons, Newark Portable Book Rest Company two letters, P S Nash, J D Nettles, Preston Nash.

O—W P Owen $1.50, L C O'Brien, James Ormond.

P—T F Petrus & Bro $2.10, Potter, Aloswerth & Co, Thomas C Pinckard, G W F Price $4.10, J F Patterson $8, S M Pettengill & Co $4.25, Porter & Hambridge, William G Pullen 40 cents, J H Peebles two letters $3.50, R G Porter, N S Perry, W H Pullan.

R—R well & Chesman, M O Ronaldson & Co, A D F Randolph & Co, A H Redford agent, A M Ragland, James S Reacher $9.85, J M Regan, John M Ritchey, E F s Roberts $2.50, George P Rowell & Co, Levi W Reeves, J A O Rabe.

S—E H Spencer 50 cents, Joseph A Smith $2.50, Thomas M Smith, Henry B Smith, Jas M Scott $8.40, C W Smith, George S Scofield, C Simms, J J Smith, C W Scofield & Co, E C Sanders, W P Stott $4.50, T W Stratton 20 cents, Daniel Sims, M O Stockdennoyer, W R Stewart, W D Smith $2.50, J L P Sheppard, St Louis Advertising and Publishing Company, James L Sweet $5.

T—E H Townsend, Mrs Lizzie Terrell $2.50, William Town $1.40, George F Thompson two letters $2.50, P M Torn, W C Tan $7.50, L A Thompson.

U—Thomas J Upton.

V—S W Vaughn, H Vaughn $6.

W—J W Wales, T B White, W J Williams $2.10, Thomas Williams, Richard Williams two letters $4.50, Mrs E F Whitworth, George Watt, Burton Winnerly $1.50, J Weaver & Co, Charles D Winston $1, E M Wailes, W H Woodruff, H P Waugh, W H Watkins.

Y—A F Yerby $1.40, James Yates.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

A COMFORTABLE SHOE.—The wire-screwed boot and shoe is fast taking the place of the sewed manufacture. That they possess many advantages over the latter cannot be denied. In the first place, they are more durable; in the second place, they can be made water-proof; and last, but not least they are cheaper. It has been urged that they injure socks by rust, but we are assured that it is not so in those that are well made. For the preservation of shape they far excel the sewed shoe; consequently they are more comfortable. If the reader wishes to test the economy and comfort of them, we know of no better place than John Hansen's, at No. 83 Canal street.

THE MARBLE WORKS of George Stroud, from 58 to 61 St. Charles street, are well known to the public. We take pleasure in saying that they have given, so far as we have had opportunity of seeing or hearing, universal satisfaction. No one who is a judge of fine work in marble can fail to appreciate the elegant specimens. Mr. Stroud will be found to be an estimable and clever gentleman to deal with.

HATS AND TRIMMINGS.—The late lamented Daniel Gorren had built up a most thrifty and prosperous business at the corner of Chartres and Canal streets. The establishment will be conducted as heretofore, and those wishing an outfit for themselves or children will find a large and elegant assortment from which to select. See advertisement.

TEXAS LANDS FOR EXCHANGE OR SALE.—We call attention to the advertisement of William McMaster, Esq., 75 Canal street, who offers for exchange or sale valuable plantations in some of the best portions of Texas. This affords a good opportunity for those who wish to dispose of their city property for a more productive estate.

FANCY DRY GOODS.—Purchasers of fancy dry goods, of either foreign or domestic manufacture, hosiery, embroideries, silks, linens, etc., should give attention to the advertisement of the Jackson store, corner of Chartres and St. Ann streets. Prompt attention to country orders assured.

AMONG worthy enterprises deserving success and substantial encouragement by the railroads, hotels and merchants generally of the city, we would direct attention to the *New Orleans Semi Annual Trade Guide*, so ably issued for the past nine years by Mr. D. Webster, No. 15 Camp street.

With a view of materially assisting the growth of the South American trade, the *Guide* has taken a new departure, and in connection with its regular fall publication, for the States of Alabama, Mississippi, Louisiana, Arkansas, Florida and Texas, proposes a new field of distribution, and a Spanish edition of the *Guide*, to be sent, through its agents, to all the Yucatan Islands, and the principal towns of South America, beginning at Vera Cruz, and embracing Tampico, Progresso, Merida, Mexico and all other points by which the commerce of New Orleans may be benefited.

To many Spanish-American houses, such as coffee, tobacco, sugar, oil and fruit dealers, having intimate business connections with the points above mentioned, will this be a particularly appropriate medium, and the opportunity so happily presents itself of being enabled to advertise in the language of the country that we think but few of our far-seeing merchants will be so blind to their own interests as to fail adopting this excellent means of communicating with their business friends, and opening and encouraging new avenues of trade.

The *Guide* has not only proved itself a credit to the city, and a remunerative advertising medium to its patrons, but its regular and handsome appearance gives to the merchants of the interior that confidence in our business men and city that is so justly deserved.

The *Guide*, as usual, will be handsomely embellished with cuts of the principal views and attractive places of the city, and the houses of our prominent business men.

We shall again have occasion to speak of this enterprise. Meanwhile we heartily commend it to the public, and hope to hear of its merited encouragement.

COTTON TIES.—Messrs. R. W. Rayne & Co., general agents for the celebrated Arrow Tie, deserve the gratitude of the cotton planters of the South for the revolution which they have been largely instrumental in effecting in the use of cotton ties when we consider the many disadvantages of the rope as a tie. Messrs. Rayne & Co. are worthy and as liable as well as enterprising gentlemen, and have the reputation of being fair and liberal in their transactions with customers.

DELICIOUS SODA WATER.—The citizens of the Fourth District are favored with fresh fruit syrups and delicious soda water at Eckleburg's, on the corner of Washington street and St. Charles avenue. See his advertisement and give him a call.

MR. EUGENE SIMON, photographer, 21 Hospital street, offers liberal terms to those who patronize him.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mto New Orleans, La.

THE CHANGE of seasons and the incoming of new vegetables and fruits render Bowel Complaints, especially in children, very prevalent. There is no *medicine in the world superior to* DR. BRODIE'S ASTRINGENT CORDIAL *for this class of diseases.* It is a specific for Diarrhœa, Summer Complaint, Cholera Morbus, Flux, Cholera, etc. It is pleasant to the taste, and free from any injurious quality. No household should be without a bottle of Brodie's Cordial at any time, but particularly at this season, when attacks of Cholera, Cholera Morbus, etc., are so sudden and require instant treatment. For sale by all druggists.

I. L. LYONS, Proprietor,
ap29 1m Corner of Camp and Gravier Sts.

WE WISH to direct the attention of our readers to an advertisement of Pirrung's patent mop or scrubbing machine. We have seen this article used, and can assure our patrons that it is *no humbug*, but is exactly what it appears to be in the advertisement, to which we direct special attention. my6 1t

MUSIC TEACHERS and Students unacquainted with the merits of Clarke's New Method for the Piano-Forte would do well to examine the work, which has already gained the highest comments and been adopted by thousands of our most successful teachers. Sent by mail for $3.5. Lee & Walker, publishers, Philadelphia, Pa. my6 1t

PIRRUNG'S SCRUBBING MACHINE thoroughly cleans and dries the floor with one stroke, and with the reverse side takes up the dirty water. my6 1t

OUR FOREFATHERS powdered their wigs, but nowadays Tutt's Hair Dye is used to change white hair to a glossy black. It excels all other preparations for that purpose. Sold everywhere. my6 1t

ASK THE recovered dyspeptics, Bilious sufferers, victims of Fever and Ague the once pallid-cheeked patient, how they recovered health, cheerful spirits and good appetite. They will tell you by taking Simmons' Liver Regulator. my6 1t

PIRRUNG'S SCRUBBING MACHINE changes mopping, the most disagreeable of domestic work, into a short and extremely easy task. my6 1t

PIERSON & HEWS, the Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. Merchant visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warrant them to wear and give satisfaction. Letters of remittance acknowledged and returned. my6 1m

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 spruce street, Philadelphia, Pa., has discovered that the extract of camomile and Hemp cures Dyspepsia, Nervous or Sick Headache and Nervous ness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons, druggist, New Orleans, La. ap11 6m

NEW ADVERTISEMENTS.

JACKSON STORE,

CORNER ST. ANN AND CHARTRES STS.,

NEW ORLEANS.

ALL KINDS OF

FOREIGN, DOMESTIC AND

FANCY DRY GOODS,

Linens, Silks, Embroideries, Hosiery, &c.

Depot of Genuine Attakapas. Country orders promptly attended to. my6 1m

DELICIOUS SODA WATER

AND

FRESH FRUIT SIRUPS,

At Eckleburg's,

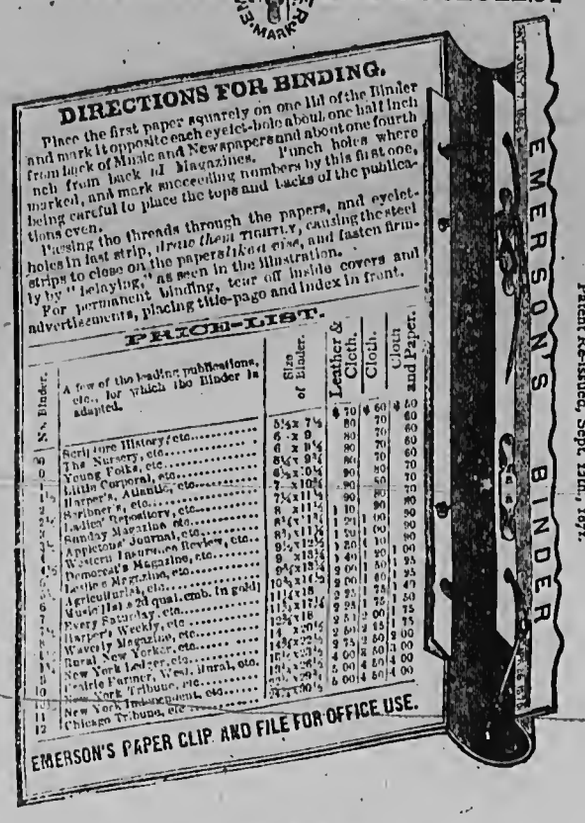
Corner Washington street and St. Charles avenue,
New Orleans. my6 2m

AS MONEY IS SCARCE AND TIGHT, I have concluded to sell my SCOTCH WIRE SHOES at less than any establishment in the city. Country customers will find it to the advantage to examine my large and well-assorted stock of Mens', Ladies', Misses' and Children's Shoes before purchasing elsewhere. I will continue to use in manufacture HAND-SEWED SHOES at the Lowest Prices, and will guarantee satisfaction. Repairing neatly done to Clergymen, and their trade solicited. mail ly

THE TOLL-GATE! Price Lists sent free!! An Ingenious Game! Subscribe to Send Address, with stamp, E. C. ABBEY, Buffalo, N. Y. my1 1y

NEW ADVERTISEMENTS.

Read the Directions.


EMERSON'S TRADE MARK
DIRECTIONS FOR BINDING.
Place the first paper squarely on one lid of the Binder and mark it opposite each eyelet-hole about one half inch from back of Music and Newspapers and about one fourth inch from back of Magazines. Punch holes where marked, and mark succeeding numbers by this first one, being careful to place the tops and backs of the publications even.
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SMITH'S INSTRUCTION BOOK
OR, SECRETS OF DRESSMAKING.
Only 10 cents a year!! Postage Paid.
GIVES HINTS and RULES for CUTTING and FITTING and MAKING-UP LADIES', CHILDREN'S, and MISSES' CLOTHING. Household Notes, Fashions, Shopping, ILLUSTRATIONS OF PATTERNS.
OFFER! THIS DRESS ELEVATOR, and PATTERN, and the INSTRUCTION BOOK, for ONE YEAR, all POST-PAID, for 60 CENTS.
A. BURDETTE SMITH,
914 BROADWAY, NEW-YORK CITY.

3521
Overskirt.
Very Stylish. Price of Pattern with Cloth Model is 6 cents, which includes Smith's Instruction Book.
P. O. Box 5035.

Smith's "Instant Dress Elevator."

This CUT shows the Upper Part of the Skirt (wrong side out), with the "Elevator" fixed in. It keeps the skirt from the filth in Loops the skirt in a Tasteful and Fashionable Manner. It draws all the fullness to the back, making the "straight front." It Saves more than Ten Times its Cost. It can be changed from One Dress to another. Price, 45 cents each.

ap8 4teow

SHADE HATS

—FOR—

Ladies, Misses and Children.

The Largest Assortment in the South.

White and Mixed Straw, and Italian Lace, Fancy Braids, at Low Prices.

BOYS' HATS.

YOUTHS', BOYS' AND CHILDREN'S HATS. A large and varied assortment, Fine and Low-Priced.

LADIES', MISSES' AND

CHILDREN'S DRESS HATS,

Trimmed and Untrimmed. An endless variety, in Leghorn Straw, Chip and Hair.

The most beautiful assortment of French and American ARTIFICIAL FLOWERS to be found in this city.

Also a full line of RIBBONS, NETTINGS, LACES, Buckrams, Laces, Ladies Hair Goods (real and imitation), Ostrich and Coque Feathers, Aigrettes, Bridal Wreaths, Crapes, Trimmings, and

Every Article in the Millinery Line.

The attention of Dealers and Milliners is called to the above, just received by Express and steamer. Country merchants are particularly invited to examine this splendid assortment.

DANIEL CORREN,

91 ..... CANAL STREET ..... 91.

my6 1m Corner Chartres.

IRON COTTON TIES.

The Celebrated Arrow Tie.

BEST IN USE FOR BALING COTTON.

Price Reduced to Five Cts. Per Pound.

with discount on lots of 500 bundles of 2½ per cent., and on lots of 1,000 bundles of 5 per cent.

For sale by
STONE & TUTT, New Orleans.
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PUGH & BOYD, New Orleans.
WM. DILLON, New Orleans.
J. K. BARRAN, New Orleans.
BORLAND & ARCHER, New Orleans.
P. A. BURKY, New Orleans.
N. B.—Arrow Ties put up in bundles, 11 feet, 8 feet 6 inches, at 2½ cents per pound.
H. W. RAYNE & CO., General Agents.
For sale by Agents and Merchants throughout the Cotton States. my4 3m

TWENTY-FIVE CENTS

WILL PAY FOR A BOX OF

INITIAL PAPER,

containing Twenty-four Sheets of Paper and the same number of Envelopes. Mailed to any address, postage paid, on receipt of price.

Address
ROBT. J. HARP, Agent,
my6 2t 110 and 112 Camp street, New Orleans.

TEXAS LANDS FOR SALE OR EXCHANGE for Merchandise or City Property: 618 acres in Red River county, improved; about 300 acres under a good fence and in cultivation; now rented at $4 per acre. The improvements are good.

124 acres in Red River county, improved; 80 acres under fence and in cultivation; 100 acres under fence, in cultivation; now rented at $4 per acre. The Texas and Pacific Railroad, the most substantial branch Texas Pacific railroad goes through the corner of this farm.

Both the above farms rank among the best in the State.

177 acres in Red River county, unimproved. No. 1 land. 2½ miles from railroad.

1,752 acres in Davis county, excellent pine timber, about 2½ miles from the railroad.

1,835 acres in Titus county, good farming land, well watered and timbered.

80 acres in Hopkins county, the best farming land in the State.

1,091 acres on Red River, in Red River county bottom land; 200 acres under cultivation, and now rented at $5 per acre.

For further information inquire of the undersigned. WM. McMASTER, Agent,
my6 1m 75 Canal street.

GEORGE STROUD,

Marble and Granite Works,

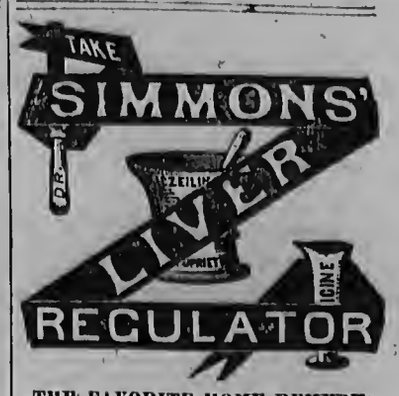
Nos. 158, 160, 162 and 164 St. Charles Street,

NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner. my3 1y

OPIUM MORPHINE Habit, (causing weakness of mind and body) speedily CURED by the only known and SURE REMEDIES. **NO CHARGE** for treatment until cured. Call or send stamp for Confidential Circular of Address to DR. STEVENS, 167 Sycamore street, Cincinnati, Ohio. ap24 4t

MEDICAL.



THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

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In doors or out, it was always the same—
Rattle-te-bang was the way that he came;
Now at the front door and now at the back,
If it don't open quick, give it a whack!

Yes, there's a knocker; but don't you suppose
He must be busy with fingers and toes?
Long before freedom its banner unfurled
He has been making a noise in the world!

Out of the bed he will go with a thump,
Making our hearts and the furniture jump;
Everything into confusion he sends—
Silence and he are not very good friends.

How he delights in the poker and tongs!
Close by an anvil is where he belongs;
There, in the midst of the clatter and clang,
He could go on with his rattle-te-bang.

Girls may be taught to be gentle and quiet—
They have no fancy for rumpus or riot;
But for their ear-splitting, rackeling noise,
I'm very sure that boys wouldn't be boys.

Scolding away at the terrible din,
Nobody thinks of the struggle within,
Nobody knows how ashamed the boy feels
Dragging old rattle-te-bang at his heels.

May be he'll learn to be quiet and kind
When on his manners he settles his mind,
Though just at present so deaf to harangue
And wholly devoted to rattle-te-bang!

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 7.

MY DEAR CHILDREN: In this week's ADVOCATE there is a letter from my little friend Florence, who lives in Shreveport, which the editor says he hopes I will not overlook, in which the little dear complains, in her polite way, that we are so long about getting to the story about "How Barney Milked the Bays' Nest." We must attend to this letter to-night, instead of hearing Tom discourse about moles. What shall we do about it?

"Why, grandpa, do you know who she is?"

Yes, Tom, I have an idea. You see the second childhood differs from the first in this: that it takes in all the little ones in the wide sweep of its love. I should like to have little Florence join our little circle. What do you say, Master Harry?

"It would be capital, grandpa; but do you think she could come?"

Hardly, but she might send us her picture, and we could put it on the table here before us every night, and then she could read the stories in the ADVOCATE, and that would be almost like having her among us. Suppose we ask her.

"But how can she send it, grandpa?"

Oh, that is easy enough. She can send it in a letter to the editor of the ADVOCATE, and he will send it to us, I am sure.

"Won't that be fun?" says Charlie.

Yes, I am sure of it; but we must do something now to make her certain to send it. What shall it be?

"Perhaps, grandpa," says Harry, "you had better tell the story she asked for."

I think I have a better plan than that. I will tell you a story especially on her account, and one which her letter brought to my mind, about a little girl of the same name whom I knew and dearly loved more than thirty years ago, when I was spending a winter in New York. I will call it

BEING A PROVIDENCE.

"Can't I be a Providence, papa?"

My friend, Mr. Hampton, put down his paper and looked over the rim of his spectacles. It was a pretty sight that met his eye. His little daughter Florence was gazing up in his face with a look of intense earnestness that he had never seen in her eyes before. She was a beautiful child, scarcely ten years old, with the brightest of blue eyes and the most golden of golden tresses. "Can't I be a Providence, papa?" she repeated as she met his usually rather stern gaze fixed upon her with an inquiring look.

"Be a what, my child?" he asked, drawing her nearer to him.

I almost thought he would take her into his arms, and wondered how he could help it; but my friend Hampton was a very stern sort of a man, and was usually so engrossed with business cares as to be almost blind to the beauties that were blooming all around him in his charming home.

"Be a Providence, papa?" and there was a wistful look in the blue eyes that the father could not withstand.

"What do you mean, my child?" he asked, taking the spectacles off and putting the paper quite away.

"Why, papa, you see little Nannie Trousdale, who goes to school with me, wears such poor clothes that most of the little girls don't like to play with her, because you see she is very poor; so she looks so sad, and cries all alone by herself. Well, the other day I went up to her, where she was sitting on the back door step of the school-house, with her face hid in her hands, and I said to her: 'Nanuie, don't cry;' but she looked up into my face and only cried the more. So I sat down beside her on the stone, and put my arm round her neck, and I cried too, just for company."

I was watching my friend Hampton very closely from the other side of the table where I sat, and I thought I saw just here a big tear roll out of his eye and run down his face. At any rate, he commenced coughing and looking for his handkerchief, and he stole a quick, half-ashamed glance across at me, as though he was afraid I would see him crying.

"And then you see, papa," continued Florence, "after we had cried awhile I took out my lunch from my pocket, and we sat there and ate it, and Nannie said she never had anything so good before, though it was only bread and butter, and an apple, which we each kept biting out of till it was all gone; and you see, papa, when we had finished I loved Nanuie more than I did before."

I am sure I was not mistaken this time, for Hampton had found his handkerchief, and—yes, he certainly was brushing away a tear. Perhaps, though, he was only crying for company. But he took the little darling up and sat her on his knee, and told her to go on with her story, and tell him what she meant by wanting to be a Providence.

"Why, you see, papa, after this Nannie and I were good friends, and yesterday after school I walked home with her, though I thought she was ashamed to have me know that she lived in so poor a place, and had so little; but she let me go up stairs with her, and a long way up it was too, papa, and the stairs were so narrow and dark I had to hold on to Nannie's hand to find the way, and when we got to the top I couldn't see any door at all, but Nannie knew where it was and opened it, and then it was light, but not very, for there was only one window, and it was a very small one. Nannie was holding my hand and she drew me in, and there I saw a very pale-looking lady sitting right under the window sewing; and, O papa, there was hardly anything in that room at all. The table was nothing but a barrel set upon end, and then there were two old beds, and one or two old chairs not half as good as those in our kitchen, and that was all; and on one of the beds was such a sick-looking man. I didn't want to go in when I saw how poor they were, for I knew then why Nannie was always so poorly dressed; but she drew me in and said: 'Mamma, here is Florence, who was so kind to me.' And Nannie's mamma put down her sewing and said: 'Come here, my darling;' and she drew me up to her and kissed me, and said: 'God will bless you, my child, for being kind to the poor.' And then I cried and Nannie cried, and the sick man beckoned me over to his bed, and took up my hand in his thin hand, and I told him I was sorry they were so poor and that he was sick, and he said: 'Providence will provide;' and then, papa, I thought of all the silver pieces I had been saving up for Christmas, and I said: 'I'll ask papa to let me be a Providence;' and they both said: 'No, no, I mustn't;' but you see, papa, I want to be one so much."

I looked over at my friend Hampton, and I am sure he saw me, but he bent down his head and actually kissed the little darling on the cheek, and then he looked across at me and said: "Shall we go and attend to this matter?" We went.

GRANDPA GOODALE.

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ap8 3m

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—FOR—

THE WARM SEASON.

Provide yonrselves with a

REFRIGERATOR,
WATER COOLER,
ICE-PITCHER,
ICE-CREAM FREEZER,
AND BATHING TUB.

We have on hand and to arrive one of the largest stocks of

Refrigerators and Ice Chests,

for Family or Hotel use; WATER COOLERS, Plain or Fancy, large or small; SILVER-PLATED ICE PITCHERS, Elaborate Design and Elegant Finish, and ICE-CREAM FREEZERS, that can be found in the South, and which we offer for sale at

PRICES TO SUIT THE TIMES.

We are manufacturing in our own establishment

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of all sizes and styles, which enables us to sell at prices below those who import them from the North.

RICE BROS. & CO.,

SOLE AGENTS FOR

The Charter Oak Stoves,

AND DEALERS IN

HARDWARE, HOUSE-FURNISHING GOODS, ETC.,

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GREAT REDUCTION.

$30—Gold and Platinum Sets—$30.
Usual charge, $100.

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Between Camp and St. Charles streets,

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offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anaesthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

LOUISIANA

Seltzer Water Manufactory.

OFFICE—51 POEYFARRE STREET.

VICTOR LETOREY, PROPRIETOR.

Seltzer Water delivered to any part of the city at EIGHTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O Box 106. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap8 1y

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STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTURERS' WAREHOUSE,

No. 91 John Street, New York.

JOSEPH GILLOTT & SON.

HENRY HOE, Sole Agent. se3 1y

TO THE PUBLIC.

Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to

152 and 154 Camp St., cor. Calliope,

WHERE HE CONTINUES TO

BUY, SELL, STORE, REMOVE, PACK

And Repair Furniture

of every description. Pictures and Looking-glasses framed.

JOHN BOIS,
mh4 1y Nos. 152 and 154 Camp street.

NOTICE OF DISSOLUTION.—The firm of L. H. GARDNER & CO., a partnership in commendam, established by articles recorded in the mortgage office of the parish of Orleans, is this day dissolved, L. H. GARDNER having made sale of his interest to the remaining partners. The affairs of the firm will be liquidated by SAMUEL L. BOYD.

L. H. GARDNER,
SAMUEL L. BOYD,
General Partners.
JONAS H. FRENCH,
In Commendam.

NEW ORLEANS, April 1, 1875.

NOTICE.—The undersigned, by articles duly recorded, have this day formed a partnership, in commendam, under the firm name of SAMUEL L. BOYD, to continue the wholesale dry goods business heretofore carried on by L. H. GARDNER & CO., at No. 92 Common and 105 and 107 Gravier street, to this city.

SAMUEL L. BOYD,
General Partner.
JONAS H. FRENCH,
Partner in Commendam.

NEW ORLEANS, April 1, 1875.

I CORDIALLY COMMEND the firm of SAMUEL L. BOYD, who will continue the dry goods business, to the patronage of my friends.

ap8 1m L. H. GARDNER.

CHAMBERS'

STERLING PIANOS.

"SPECIAL SAFE OFFER."

☞ READ! MARK! WRITE! ☜

Before you buy, send for information, circulars and price list. Guarantee unlimited. Pianos sent for approval, and satisfaction assured by our "*Special Safe Offer*." Address CHAMBERS PIANO FACTORY, 306 Fourth Ave., New York. de31 6m

FOR SALE—A large assortment of new and second-hand double-flue Boilers. Boilers made, at short notice, as cheap as they can be got from the West. New and second-hand Tubular Boilers; one Portable Boiler and Engine, 12-horse; one do., 3-horse. Rotary Pumps, small Steam Pumps; one link-motion Engine, 10½-inch cylinder and 16-inch stroke; one Saw Mill Engine, 10½-inch and 20-inch stroke; one do., 7-inch square, will be sold cheap, with or without boilers. Apply to JOHN WARD'S STEAM BOILER MANUFACTORY, corner of Calliope and Peters streets, New Orleans. Postoffice Box 1854. ap15 3m

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CRESCENT STEAM TRUNK

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Depot—36 Magazine Street,

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Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Traveling and Packing Trunks, Valises, Bags, etc. *Cheapest and Finest Assortment in the city.*

Trunks made to order, repaired and covered. Send in your orders. ap29 1m

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CONFECTIONERY, ICE CREAM

AND FRESH PASTRY,

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COOL SODA WATER AND MEAD on draught. All orders promptly attended to. Call and see me. ap22 1m

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MME. C. SAMSON,

605.....MAGAZINE STREET.....605

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WATCHMAKER,

58.....ROYAL STREET.....58

Bet. Bienville and Conti Sts., New Orleans.

Watches and Jewelry neatly repaired. ja21 11m

W. B. STEVENSON,

—DEALER IN—

New and Second-Hand Furniture.

SALE-ROOMS—NO. 62 CAMP ST.

Next to Picayune Office.

Auctions three times a week. Private sales on Commission. Constantly on hand a large assortment of Pictures, Frames, etc. The best Storage at the very lowest figure. ap15 1m

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BOOTS, SHOES, TRUNKS,

VALISES AND BAGS.

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80 CUSTOM HOUSE ST., bet. Exchange alley and Chartres street, New Orleans.

Country orders promptly attended to. ap1 9m

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40, 42 and 44 Claiborne Street,

Opposite the Market.

Patent Metallic Burial Cases, Mahogany, Black Walnut and Plain Coffins always on hand.

Funerals attended to by the proprietor in person, who hopes, by strict attention to business, to retain a share of public patronage. Carriages for hire. ap1 10m

W. N. PACKARD,

STEAM WOOD YARD,

Corner Ursulines and Rampart Streets,

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Pittsburg Coal and Charcoal a specialty. Families supplied with all kinds of Fire Wood at the shortest notice. Wood Sawed and Split to any size desired, at the lowest prices. ap1 tf

D. H. WALLACE & CO.,

COTTON FACTORS AND GENERAL COMMISSION MERCHANTS,

72.....**Carondelet St.**.....72

NEW ORLEANS, LA.

Will give special attention to the sale of Cotton and other Produce, and will fill all orders for goods of every description at lowest cash prices. jy2 1y

JOSEPH BRANDNER,

MERCHANT TAILOR,

34.....BOURBON STREET.....34

Between Customhouse and Bienville,

fe11 3m *NEW ORLEANS.*

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Successor to H. R. Swasey,

BOOK-BINDER AND BLANK-BOOK MANUFACTURER,

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Music-Books and Periodicals bound to any desired style. fe4 1y

A. W. HYATT,

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Orders from the country solicited. ja7 1y

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HEATH & LARA,

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Mirrors, Frames, Molding and Wire Screens,

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LOUISIANA STEAM SASH, BLIND

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DOOR FACTORY,

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ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

COTTON FACTORS AND COMMISSION MERCHANTS,

46 Union Street, New Orleans, La.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. oc5 1y

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Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de17 1y

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DEALER IN WOOD AND COAL,

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Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. oc29 1y

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For Texas, Illinois, Mississippi and other States,

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CHINA AND JAPAN TEAS,

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Parched and Ground Coffees a specialty. Grocery and country orders solicited and promptly attended to. Goods delivered free to all parts of the city. np22 1m

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EMBROIDERY & LACE STORE,

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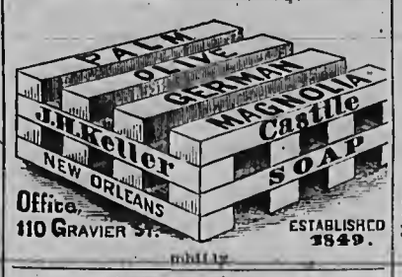
Near Felicity street.

☞ Trimmings, Hosiery and Gloves, Corsets and Fancy Goods. mh18 2m



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OAK, ASH AND PINE WOOD,

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IMPORTERS OF ALL VARIETIES OF

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WATCHES, JEWELRY, DIAMONDS

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Watches and Jewelry repaired in the best manner. Goods sent C. O. D., and returnable if not suitable. Everything guaranteed to be as represented. no19 1y

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WHOLESALE GROCER, COMMISSION MERCHANT,

And Dealer in Western Produce,

NO. 25 DECATUR ST. (LATE OLD LEVEE,)

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WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

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All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anaesthetics administered. de17 1y

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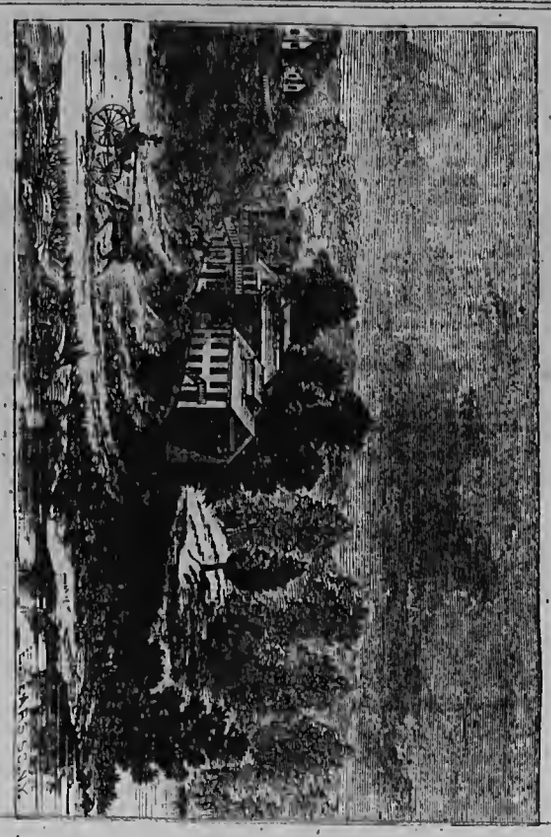

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Cash Orders Solicited.

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TO GRANGERS PURCHASING DRY GOODS.

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OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

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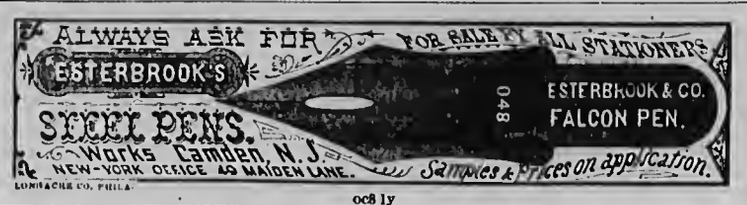
BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings to great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



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STEAM SASH FACTORY,

ROBERTS & CO., PROPRIETORS,

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NEW ORLEANS, LA.

All kinds of SASH ready glazed, or glazed to order. BLINDS and DOORS made to order from well-seasoned Lumber. A large assortment of Moldings, Mahogany and Walnut Newels, Caps and Balusters always on hand or made at the shortest notice. Ten Pins and Balls, Awning Posts, Columns, Patterns, etc., turned in any wood to order. All kinds of Pinoing, Turning, Molding and Sawing executed with dispatch. Packing Boxes and Cases made at short notice. We give special attention to Ceiling and Flooring, and can fill any orders in this line of our business. A large assortment of Rough and Dressed and well-seasoned Walnut, Mahogany, Cypress and Pine Lumber, which we can work up into any shape.

☞ We have received the highest honors in this country and in Europe, in the shape of First Premiums at every Fair or exhibition wherever our wares have been exhibited and brought in competition with similar work. Our awards in this shape consist of twenty-four Diplomas, seven Silver Medals, ten Bronze Medals, numerous Certificates and other Premiums. PLANTATION CABINS of all kinds made and shipped promptly to order. Orders, which will be promptly and satisfactorily filled, are respectfully solicited. Address

ROBERTS & CO.,
mh11 3m Louisiana Steam Sash Factory, N. O.

LADIES' HAIR STORE.

GEORGE T. SHILLING,

381.....DRYADES STREET.....381

Between Erato and Thalia, opposite Jefferson School,

has the pleasure of informing the ladies of New Orleans, as also his numerous country patrons, that having selected his stock of Hair in the best European and New York houses himself, and having his work done under his own supervision, he is prepared to furnish them with Plaits, Switches, Crimps, Curls in all styles, Braidings, Puffs, Wigs, Bandaux, and in fact everything in the Hair line, in all colors, from the lightest to the darkest shades; also a good supply of Natural Red and Gray Hair.

Country and city orders sent to him will be attended to at the shortest notice, and satisfaction guaranteed. No. 381 Dryades street. de17 6m

JAMES S. PATTERSON,

WOOD ENGRAVER,

28.....**Beekman Street**.....28

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LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (and 1y)
76 Fourth street.....LOUISVILLE, KY
152 West Fourth street.....CINCINNATI, O

MISCELLANEOUS.

WILLIAM N. THOMSON,

MANUFACTURER OF

Thomson's Leather-Preserver,

FOR

Boots, Shoes, Harness, Belting & Hose.

ALSO DEALER IN

LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,

Punches, Belt Sets, and all goods connected with the Belting business,

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oc29 9m

MONUMENTAL

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New Designs at Moderate Prices.

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Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

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BELOHER & POVEY,

13 West Broadway, cor. Reade St.,

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Works—Newark, N. J. au13 1y

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GUMMED AND STRAIGHTENED

BY WM. CLELLAND,

222.....MAGAZINE ST.....222

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Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

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102 and 104 East Second St., Cincinnati
mh11 1y

ICE!.....ICE!.....ICE!

J. B. WARNER,

IMPORTER OF MAINE ICE,

31.....FRONT STREET.....31

Above Gravier.

Retail dealers supplied. All orders for packing carefully attended to. ap29 2m

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AND

STEAM POWER LITHOGRAPHIC PRINTER

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IMPORTANT TO PLANTERS.

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R. W. RAYNE & CO.,

(Late Bartlett & Rayne,)

GENERAL AGENTS,

48 Carondelet Street, cor. Union,

de31 6m New Orleans.

LANE & BODLEY,

CINCINNATI, OHIO,

MANUFACTURERS OF STANDARD

PLANTATION

MACHINERY,

STATIONARY & PORTABLE

STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

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THE JAS. LEFFEL Double Turbine Water Wheel,

Manufactured by

POOLE & HUNT,

Baltimore, Md.

7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

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NO. 49 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi no26 1y

UPPER CITY

BLUE BOOT, SHOE AND HAT

ESTABLISHMENT,

578.....MAGAZINE STREET.....578

Opposite the Magazine Street Market,

(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS GIMBEL, Agent.

THE EIGHTH WONDER OF THE WORLD IS THE

LADY CHEAP JOHN,

MRS. D. J. LOEWENSTEIN,

549.....MAGAZINE STREET.....549

Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 30m

ST. BERNARD BLOOD FERTILIZERS

PERFECTED FERTILIZERS.—SUPERIORITY GUARANTEED.—This Fertilizer contains all the chemical properties resulting from the decomposition of blood, as well as those which Prof. George Ville has demonstrated to be indispensable to the cultivation of Sugar-Cane and Cotton; such as Phosphates, Nitrates and Sulphates. Delivered at the factory at $40 per ton. We also manufacture to order all kinds of Fertilizers from the latest formulas of the Professor of the "Jardin des Plantes" of Paris. Apply to P. L. BERNARD, Apothecary, corner Rampart and St. Louis streets. ap15 1m

CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—800 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS, Table and Enamel OIL CLOTHS.
de10 1y A. BROUSSEAU.

New Orleans Markets.

From the New Orleans Price Current.

The river is 4 feet 2 inches below high-water mark.

COTTON.—The following are the arrivals since the thirtieth ultimo:

Mississippi river and bayous	1,402
Red river	1,028
Ouachita river	49
Railroads	2,707
Lake	9
Mobile	481
Texas	412
Total	0,988

On Saturday the market opened with a fair inquiry, and nearly the whole of the day's business was done during the morning, the total being only 1,500 bales. Prices exhibited some irregularity, a portion of the sales being fully up to previous rates, while in most cases, in order to realize, factors accepted offers which they had previously refused. On Monday, with nothing in the dispatches to have any favorable influence—Liverpool being reported quiet, with sales of 12,000 bales, and the New York market quiet at previous rates for spots, and easier for futures—the inquiry during the morning was limited, and the reported sales up to noon were confined to a little over 200 bales, after which the movement exhibited little more animation; but, as one buyer took 700 bales, the entire business embraced 1,850 bales. On Tuesday the market opened under the depressing influence of a decline of 1-16d. at Liverpool, where the sales were only 8,000 bales, and of a falling off of 3 32d@32c. in futures at New York, where spots were dull at previous rates. The sales embraced 1,800 bales.

The above makes an aggregate for the past three days of 4,850 bales, against 6,950 for the corresponding time last week and 12,600 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 961,133 bales, against 1,139,650 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 230,031 bales. The decrease by the reports per telegraph is 232,129—3,354,849 against 3,586,778. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 11,557 bales to Great Britain, and a decrease of 40,945 to France and 177,841 to other foreign ports. We quote:

Ordinary	13½ @ 13⅝
Strict ordinary	13½ @ 14
Good ordinary	14⅝ @ 14⅞
Strict good ordinary	14⅞ @ 14⅞
Low middling	14⅞ @ 15⅛
Strict low middling	15⅛ @ 15⅜
Middling	15⅜ @ 15⅝
Strict middling	15⅝ @ 15⅞
Good middling	15⅞ @ 16⅛
Middling fair	16⅛ @ 16⅜
Fair	16⅜ @ 17⅜

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales	15,923
Arrived past three days	6,988
Arrived previously	1,106 577—1,113,565
	1,129,518
Exported past three days	7,011
Exported previously	1,004,934—1,001,945
Stock on hand and on shipboard	117,573

LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 197 hhds., which were sold at 7¼c. for low common, 7½c. for common, 7⅝@7¾c. for good common, 8c. for low fair, 8⅛@8⅜c. for fair to good fair, 8½@8¾c. for fully fair, 9c. for prime 8⅝@9¼c. for seconds, and 9⅜@9½c. for yellow clarified.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 144 bbls. and 2 half bbls., which were sold at 30@45c. for inferior fermenting, and 50@60c. for reboiled.

RICE.—We quote Louisiana No. 2 at 3¼@4c., common 5¼@5½c. ordinary 6@6¼c., fair 6⅜@6¾c., prime 7⅛@7⅜c. ₱ lb.

CORN.—On Tuesday 3,074 sacks sold at 86c. for mixed and some yellow in burlaps, 87c. for yellow and yellow mixed, and 88c. for white.

OATS.—On Tuesday 876 sacks sold at 73@75c. ₱ bushel.

BRAN.—On Tuesday 1,200 sacks sold at $1.15 ₱ 100 lbs.

PORK.—On Tuesday 200 bbls. heavy mess sold on the landing at $23@23.12½ ₱ bbl.

BACON.—On Saturday 75 casks sold in small lots at 9⅝c. for shoulders, 13⅝c. for clear rib sides, and 13⅞@14c. for clear sides.

DRY SALT MEAT.—The market is quiet but strong at 9c. for shoulders, 12¼c. for clear rib sides, and 12⅝c. for clear sides.

HAMS.—There were sales from first hands on Saturday and Monday of 165 tierces choice sugar cured, on the spot and to arrive, at 14½@14¾c. ₱ lb.; some on private terms.

LARD.—On Tuesday 25 kegs refined sold at 18½c. ₱ lb.

BREAKFAST BACON.—On Saturday 10 boxes and on Tuesday 15 boxes sold at 14½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 115¾@115⅞, against 115½ at New York, and after a fair business closed at the opening rates in both markets.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 108@108½ for American half dollars. Mexican dollars continue to rule at 99@99½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 00
Cultivators, Diam. and shovel-tooth	7 00	10 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	13 00
Shovel plows	3 25	4 00
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	7 00	9 00
English fire	50 00	— —
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	29	30
Tallow	12	15
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	12 50	— —
Western, ₱ bbl	65	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	15	17
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl:		
Double extra	5 75	6 00
Superfine	5 25	5 50
Fine	4 90	5 00
GLASS, ₱ box of 50 feet:		
French, 6 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	24 00	25 00
Choice	27 00	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7¼
Hoop	5	8
Sheet	5	6½
Nail rods	— —	9
Castings, American	4½	6
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	— —
Cement	2 00	2 25
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 15	1 28
Coal oil, in barrels	16	17
Linseed, raw	82	83
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11⅝	11¾
Pulverized	11⅛	11⅜
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	25	— —
Hyson	35	— —
Young Hyson	35	1 40
Pouchong	35	— —
Oolong	35	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	80 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	50 00	55 00

CATTLE MARKET.

NEW ORLEANS, May 4, 1875.

Texas beeves, choice, ₱ head	$40 00	@46 00
Texas beeves, first quality, ₱ head	30 00	@35 00
Texas cattle, second quality, ₱ head	20 00	@25 00
Texas cattle, third quality, ₱ head	— —	@15 00
Western beeves, ₱ lb. net	6 50	@ 7 50
Sheep, first quality, ₱ head	6 00	@ 7 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	80 00	@100 00
Milch cows, ₱ head	35 00	@ 40 00
Calves, ₱ head	7 00	@ 9 00
Yearlings, ₱ head	10 00	@ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D Thompson & Co., St. Louis, Mo.
Bells.
Buckeye Bell Foundery, Cincinnati, Ohio.
Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.
Book-Binders.
Owen Gernon, 58 Camp street.
Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
The Graphic Company, 39-41 Park Place, New York.
Valley Publishing Company, St. Louis, Mo.
Boots and Shoes.
Blue Store, cor. Orleans and Claiborne streets.
J. Estoup, 382 and 381 Dryades street.
Louis Gimbel, agent 578 Magazine street.
John Hansen, 33 Canal street.
William Hogan, 99 and 101 Canal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Mrs. D. J. Loewenstein, 549 Magazine street.
Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54, South Peters street.
Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Carriages.
J. A. Laim & Co., 162 Gravier street.
China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.
Cheomos.
Roe & Simpson, 105 John street, New York.
Coal and Wood.
H. H. Hussman, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
R. D. Wood & Bros., 106 Common street.
Confectionery.
John Meirer, 806 Magazine street.
Cooperage.
P. A. LeBlanc, 22 Front street.
Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.
Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.
Dentists.
Dr. John G. Angell, 152 Julia street.
Dr G. A. Betuncourt, 178 St. Joseph street.
Dry Goods.
Samuel L. Boyd 105 and 107 Gravier street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Jackson Store, cor. St. Ann and Chartres sts.
Levy Bros., 580 Magazine street.
Auguste Marx, 383 Dryades street.
Educational.
Blackman's Commercial College, 131 Caronde let street.
Illiwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.
Embroidery and Lace.
A. D Causse, 538 Magazine street.
Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
N. A. Wilcox, 82 Tchoupitoulas street.
J. B. Wilkinson, Jr., 29 Peters and 4 Clinton st.
Fertilizers.
P. L. Beruard, corner Rampart and St. Louis streets.
Firearms.
Great Western Gun Works.
R. Rhodes, 55 St. Charles street.
Fruit Syrups.
G. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.
Furniture.
John Bois, 152 and 154 Camp street.
W. B. Stevenson, 62 Camp street.
Gameai
West & Lee Game Company.
Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
Grocers.
J. M. Dowling, 25 Decatur street.
J. D. Itcel, 779 and 781 Tchoupitoulas street.
Hair Goods.
George T. Shilling, 381 Dryades street.
Hotels.
Harnum's Hotel, St. Louis, Mo.
Ice.
Louisiana Ice Manufacturing Company, Francis J. Wehner, Secretary, 103 Canal street.
J. R. Warner, 31 Front street.
Leather.
A. F. Ricau, 80 Customhouse street.
Lumber.
Muncy & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.
Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Well-Auger, W. Giles, St. Louis, Mo.
Marble Works.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.
Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Dr. T. F. Burt, 69 William street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Hartwell's Specific, Hartwell & Co., 1272 Broadway, New York.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 240 Canal street.
I. L. Lyons, corner Camp and Gravier streets.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. O. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Chas. T Price, 67 William street, New York.
Rheumatism and Neuralgia Cure, Geo. Sweet ser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.
Men's Furnishing Goods.
B. T. Walshe, 110 Canal street.
Merchant Tailor.
Joseph Brandner, 31 Bourbon street.
Milliners.
Mme. C. Samson, 605 Magazine street.
Millinery and Fancy Goods.
Daniel Gorren, 91 Canal street.
Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 356 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.
Notary Public.
William H. Seymour, 79 Customhouse street.
Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holm, 343 Court street, Boston.
H. B. White & Co., Newark, N. J.
Painting and Gilding.
William Hillsman, 120 Calliope street.
Papee Clips.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.
Papee Fushions.
M. S. Hedrick, 103 Canal street.
Paper Mill.
James Grmond, Atlanta, Ga.
Patent Mop.
William H. Shepard & Co., 106 Camp street.
Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.
Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
Periodicals.
The Metaphysician, 51 Bond street, New York.
Photography.
Eug. Simon, 21 Hospital street.
Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.
Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
Refrigerators.
Rice Bros., 89 and 91 Camp street.
Restaurants.
Four Seasons, John Bosio, 111 Chartres street.
Phœnix Restaurant, Miguel, proprietor, Lake Pontchartrain.
Savings Banks.
New Orleans Savings Institution, 156 Canal street.
Scales.
Fairbanks' Scale Depot, 53 Camp street.
Seeds.
R. Maitre, 602 Magazine street.
Sellace Water.
Victor Letorey, 51 Poeyfarre street.
Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.
Shadines.
McGrath & Compton, 103 Poydras street.
Soap.
J. H. Keller, 110 Gravier street.
Soda Water.
Eckleburg's, cor. Washington and St. Charles streets.
Stationer and Printer.
A. W. Hyatt, 38 Camp street.
Steamships.
L. Grand, Letter H, Gallier Court.
Stoves.
H. Haller, 49 Camp street.
Tea.
Great China and Japan Tea Warehouse, 5 Camp street.
H. Grimes & Co., 440 Dryades street.
Texas Lands.
William McMaster, agent, 75 Canal street.
Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.
Teanks.
A. Ensminger, 36 Magazine street.
Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.
Upholstery.
Heath & Lara, 99 Camp street.
Wanted.
Agents, C. Ross, Williamsburg, N. Y.
R. S. Isbell, Washington, La.
Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.
Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.
Wire Railing, Etc.
Dutur & Co., Baltimore, Md.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,
By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.
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no26 1y

Religious Notices.

HOMER DISTRICT CONFERENCE.—The District Conference for the Homer district will meet in Vienna, La., on Wednesday, August 25, 1875, at ten o'clock A. M.

JOHN A. MILLER, P. E.

THE DELHI DISTRICT CONFERENCE will convene at Trenton, Louisiana, June 3, 1875. The members will report themselves at the drug store of Bro. Jethro Moore to have their homes assigned them.

C. W. CARTER, P. E.
H. O. WHITE, P. C.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Carondelet street	May 3
Moreau street	10
Felicity street	18
Algiers	24
Baton Rouge	29, 30
Louisiana avenue	June 7
Cadiz street	14
Plaquemine and Grosse Tete	20

22 J. B. WALKER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

South Rossier, at Fillmore	Apr. 17, 18
Shreveport	24, 25
North Bossier, at Concord	May 1, 2
Caddo, at Bell's Bower	8, 9
Springville and Webster, at Andrew ch'l	15, 16
Anaconco and Leesville	29, 30
Manny and Natchitoches, at Pine Grove	June 5, 6
DeSoto, at Forest Grove	19, 20
Mansfield, at Pleasant Hill	26, 27

22 S. S. SCOTT, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	Apr. 24, 25
Pattersonville	May 1, 2
Franklin	6, 9
Kimball's chapel	15, 16
Bellevue	22, 23
Plaquemine Brulee	29, 30
Coulee Croche	June 5, 6
Grand Chenieres	12, 13
Sugartown	19, 20
Evergreen, at Bayou Clear	26, 27

22 J. E. COBB, P. E.

MISCELLANEOUS.

1875!

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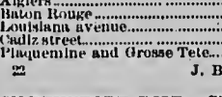

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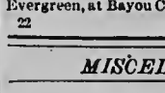

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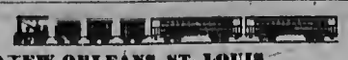

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will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

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We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, MAY 13, 1875. NO. 20.

News of the Week.

DOMESTIC.

WILMINGTON, N. C., May 4.—Judge Brooks, of the United States District Court, in charging the grand jury today, decided that the civil rights bill in its criminal aspect, which was the only shape in which it could come before the grand jury, was unconstitutional and void.

MARSHALL, May 4.—A fire broke out at fifteen minutes past three this morning, in a block of stores northwest of the courthouse. Every building destroyed. Loss roughly estimated at $110,000; insurance from $50,000 to $55,000.

MONTGOMERY, May 5.—Moses, Democrat, for mayor, 484 majority; Smith, Democrat, for city clerk, 548 majority. The Democrats carry every ward, electing every alderman. Among the aldermen elected are Hon. George W. Stone, late justice of the Supreme Court, and Maj. Thomas G. Jones, whose memorial tribute to the Federal dead attracted so much notice at the North last year. Nearly half the colored people voted the Democratic ticket, straight, for the first time since reconstruction.

The city was illuminated last night, and amid cannon firing, band playing and general jubilation almost the whole night was passed. Men heretofore leading white Republicans were serenaded by the bands, and many speeches were made.

In the United States District Court and Circuit Court, Judge Bruck presiding, all cases under the enforcement acts were continued to await the decision of the Supreme Court in the Louisiana cases.

The grand jury of the courts, which was impanneled yesterday, consists of twenty Republicans and three Democrats.

Weather cool. Crops backward.

J. S. Peerin, late Republican member of the Legislature for Wilcox county, testified as follows before the committee now investigating the means by which Senator Spencer secured his election to the United States Senate: "Troops were retained in Alabama before the election on the requisition of myself and others, it having been understood that Spencer had arranged for troops to be put at the disposal of Mayer and other revenue officers wherever intimidation was necessary. These troops were accompanied by United States marshals, who had fictitious warrants with citizens' names prominently displayed, and shown to citizens who would inform; these were paraded in various counties. I shot a hole in my hat and reported that I had been attacked by Ku-Klux. I sent troops to arrest the mythical assailants. I kept the troops as long as I could use them as a political machine. Our purpose was to secure the Legislature at all hazards and elect Spencer."

A number of witnesses testify to the use of money to effect the same purpose.

NEW YORK, May 10.—The new Fifth Avenue Presbyterian church was dedicated yesterday. It seats two thousand one hundred persons and cost a million dollars.

SAN ANTONIO, May 11.—Gen. Edward Hatch, commanding the Ninth United States Cavalry, arrived here to-day and represents the condition of affairs on the Rio Grande as critical, and that summary measures must be taken to prevent the country lying between the Rio Grande and Nueces from becoming the prey of invaders and raiders.

FOREIGN.

CITY OF MEXICO, April 30, via Havana, May 7.—Congress has approved of the construction of railways from Vera Cruz to Zamarana, and from Guawjamas to a place on the northern frontier of Sonora. A subvention has been granted to the constructors of the Merida and Progresso railroad. A new colonization law has been passed, by which private parties are permitted to bring colonists into Mexico.

The revolution, which commenced in Michoacan in consequence of the publication of church reforms and of the expulsion of the Sisters of Charity, is extending and gaining ground in other States. Michoacan is suffering greatly; all business is paralyzed and the inhabitants are leaving.

The village of Jucuba has been pillaged and burned.

The Legislature of Michoacan, alarmed at the progress of the revolution, has been convoked in extra session, which commenced on the twenty-third instant. It will discuss measures for the extermination of the rebels. It was stated that the Legislature would grant the government of the State extraordinary powers for war, and the finance measures of the general government have been neglected to insure the pacification of the State. The strength of the rebels under Morelia is increasing, and is now estimated at two thousand five hundred men, divided into numerous factions.

LONDON, May 5.—Ewald, the German philologist, is dead.

Russia excludes American potatoes and sacks or cases which contained them.

The *Pall Mall Gazette* says a fresh note from Germany has arrived in Brussels. This note, the *Gazette* says, is in connection with a pastoral recently issued by the Bishop of Namur, which is extremely violent in its reference to the German government.

KINGSTON, JAMAICA, May 5, via Havana.—A revolution broke out in Port-au-Prince on Sunday. Gen. Brice was dragged from church and shot. Forty foreigners have been killed. Among the victims is a servant of the British consul general. Buildings were fired and every species of disorder prevailed.

A state of siege has been proclaimed. A British gunboat is there and another will be sent there to-morrow. Steamers were not permitted to enter that port and have landed their cargoes here.

BERLIN, May 7.—The proceedings against the Prince Bishop of Breslau for violation of the ecclesiastical laws has resulted in his removal. He has been conducted to the Bohemian frontier.

SHANGHAI, May 7.—The American Methodist chapel at Quiekang was destroyed by a mob of Chinamen. The Chinese authorities have offered ample reparation for the outrage.

LONDON, May 8.—Intelligence of a shocking marine disaster has just reached this city. The Eagle line steamship Schiller, Capt. Thomas, which sailed from New York, April 28, for Hamburg, by way of Plymouth and Cherbourg, has been wrecked off the Scilly Isles. It is believed that two hundred persons have perished.

Later.—Additional particulars thus far received of the wreck of the steamship Schiller show that the disaster is fully as terrible as at first reported.

The accident occurred at ten o'clock last night, at which hour the steamship struck on the dangerous Retarriere ledges, near Bishop's Rock. A fog prevailed at the time. A boat belonging to St. Agnes, the most southern of the Scilly Islands, has landed some of the survivors of the wreck at St. Mary's island, another of the Scillys. These survivors were picked up while swimming with the tide. They had several narrow escapes from drowning, and were a number of times washed off a rock. They declare the number of lives lost by the disaster is two hundred. A fearful sea is raging, and it is scarcely possible for the boats engaged in searching for the survivors to live. The Scilly lifeboat has put off for the wreck.

BERLIN, May 9.—In the Lower House of the Prussian Diet the bill for the suppression of religious orders was read a second time without amendment, and the bill giving the Old Catholics a share of Roman Catholic church property passed its third reading, by a vote of 202 yeas to 75 nays.

The prince imperial, Frederick William, has returned to Berlin.

Instructions have been sent to the provincial authorities of Prussia to treat the collection of money for priests who have been subjected to legal penalties as a punishable offense.

ST. PETERSBURG, May 9.—The Czar departed at eight o'clock yesterday evening for Berlin.

LONDON, May 9.—All day long details of the Schiller disaster have been coming in. Unfortunately no more persons are reported to be saved. Bodies are constantly being picked up.

Among the bodies recovered are those of George Leonhard, Carl Schmidt, Mrs. Riederer and child, Mrs. Becker, Mrs. Ridgeway and Mrs. Hermine West, and five other men, five women and children.

Altogether, twenty-four bodies have been found.

The total number of lives lost is three hundred and eleven.

LONDON, May 10.—This morning's *Telegraph*, in an editorial article on the meeting of the Emperors of Russia and Germany, says: "It is impossible to conceal the truth. The continental situation wears this morning the very gravest aspect. If we were to say that the question of the future repose of Europe may be practically solved before forty-eight hours have passed we would scarcely go beyond the facts. The tendency at this hour is decidedly pacific."

The other London journals likewise comment upon the meeting, but the thought of war is generally discredited.

Grove St. Mission, Vicksburg, Miss.

MR. EDITOR: Quite a number of your readers have responded to our moderate call. Some have responded to a circular letter asking for $1. Up to the present Bro. Bancroft and I have received $90. Our mission has raised $98, making in all $188. We sincerely thank our friends for their contributions and prayers. The ladies, who are always ready for every good work, have done nobly. Those who are struggling can appreciate kindnesses. Send your contribution of ten cents or $1 at once, and help us to pay the $1,000 debt that weighs so heavily upon us, and you shall not only have our prayers and good wishes, but the blessings of Heaven will be bestowed upon you; for "he that giveth to the poor lendeth to the Lord."

Forward your contributions to Rev. Albert T. Tidwell or Rev. Josiah Bancroft, Vicksburg, Miss.

MAY 6, 1875.

THE law of God cannot be annulled. The gospel is as much a rule of duty as the moral law. The gospel has created additional obligations. The mode of obedience to the law is not changed, but the motive. *Dr. Sparrow.*

TO THE mariner in the wild sea experience is everything. Only to have studied maps at school will prove of little account.

From the Work.

WASHINGTON, ST. LANDRY PARISH, LOUISIANA CONFERENCE.—*Mr. Editor:* We entered upon our work immediately after our return home from the Annual Conference, and it was soon apparent that Washington was the place for me and my family to reside. Another fact was also patent: that a house had to be obtained, either by renting or by purchase. My board of stewards was equal to the emergency, and after thoroughly canvassing the question, with a promptness truly commendable, purchased a comfortable house and grounds, which we immediately took possession of. But you very naturally ask: Is the parsonage paid for? We answer as follows: There are five installments, each of which *will be promptly paid* as it falls due.

Besides purchasing a parsonage, my stewards have devised liberally for the support of the ministry, and my people cheerfully acquiesce in all that has been done. The Conference and missionary claims will be attended to.

We have in Washington a very neat church, but certain repairs must be made *now*, inside and out, if we wish to save the property. The board of trustees will take this matter in hand immediately.

We have on our work brethren truly devoted to every interest of the church. In order to make the burden as light as possible on those brethren who are doing all they can, and to complete certain repairs that must *now* be made, we have concluded to apply for help outside of our charge. Those whom we have addressed on the subject have responded liberally. We wish to raise $200. Will not some of our friends in New Orleans send us immediate aid, or pledge themselves, by letter, to pay us a specified amount during the next Annual Conference, to be held in New Orleans? If they will aid us in either of these ways we can proceed. We await an early reply.

We have under consideration measures for building a neat church on Bayou Bœuf, seven miles from Washington. Of this more anon.

In conclusion, permit me to say that our reception on this work was of the most pleasant character. God bless the people! The Lord has blessed us in many ways. We are having large congregations and refreshing seasons from the presence of our heavenly Father.

ROBT. S. ISBELL, P. C.

MAY 6, 1875.

SOUTHEASTERN ARKANSAS.—*Mr. Editor:* I feel that I ought to give you the passing events of our section of the work in northeastern Arkansas.

1. April passed out with quite a wind over Harrisburg, Ark., on Friday night, uprooting the sturdiest oaks of the forest, unroofing outhouses, and tearing the fences and dead timbers down generally.

2. The spring so far has been very wet; waters high, and but little plowing could be done so far. Everything is backward and unpromising save the wheat crop. In that we have promise of a good harvest.

3. Our preachers are at their posts, trying to do what they can. Rain, high water, and scarcity of money and provisions have greatly hindered the labors of preachers and people in carrying out plans for building up the church; but much has been projected, and we hope as the season advances much may be accomplished for the good of the church.

4. My mission in the Bible work is greatly hindered by the great money pressure. Nothing can be done so long as this state of things continues to exist; and we can hardly hope to be relieved this year.

The growing crop, be it ever so good, cannot put our planters out of debt. Two crops will be needed, at least, to place the country in comfortable condition.

5. The political and civil condition of our section of the State is good; also the industrial. People generally are civil, frugal, and at work harder than ever before for thirty years past. We fear that the labor is not as much mixed with prayer as it should be. Yours truly,

J. M. STEEL.

MAY 1, 1875.

MARION, ALA.—*Mr. Editor:* We have just closed an interesting, and, we trust, profitable meeting at this place. We began with the second quarterly meeting held for this charge, and for the first week were aided by the valuable services of our presiding elder, the Rev. A. J. Briggs. Had it not been for the timely and efficient aid of our esteemed Bro. Raymond, pastor of the Presbyterian church at this place, we would have been without ministerial aid during the second week of our meeting. He and his people entered into the spirit of our services with a willingness and resolution that puts aside all sectarianism, and evinces the fact that souls are worth more than party distinctions. The services of this week were not without success, for several became deeply concerned, anxiously inquiring: "What must we do to be saved?"

The third week brought to our aid the efficient services of Rev. G. Waverly Briggs. His preaching was successful, under which many professed to have tasted the joys of pardoning grace.

As is common in such meetings, the church has been strengthened and revived. Our lines have been lengthened, and we all feel more cheerful and happy.

Twenty-one persons have applied for church membership, most of whom attend the Sabbath school. Others, we hope, are seriously considering this subject. We have not done all that we desired to do, and perhaps we may never do this; but there has been enough accomplished to cause us "to thank God and take conrage." Yours, etc.,

J. E. FOUST.

MAY 6, 1875.

CLOVER HILL CIRCUIT.—*Mr. Editor:* Being returned to this work by the appointing power, I found myself here in due time, and entered upon my duties as best I could in the face of cold, rainy weather, and bad, indescribably bad roads. We are, properly speaking, without a house of worship on this work. We are kindly permitted to use a house in the town for preaching and Sabbath school for the present. How soon the owner may see fit to use it for some other purpose we know not. Certainly no people ever needed a house of worship more than we do here. Whether we will see one commenced this year or not I cannot say, but I will hope. As to the spiritual state of the church, I cannot say anything definitely; but, judging from the interest taken in the Sunday school, and the increased attendance on public worship, I conclude that the indications are good. Our temperance society stands unshaken amidst all the evil surroundings, and labors diligently to suppress the influence of that terror of terrors—drunkenness. I have collected $13.95 missionary funds, besides small amounts for other purposes. *The* ADVOCATE has many readers in this section. More anon.

T. B. WALDEN, P. C.

MAYERSVILLE, MISS., May 3, 1875.

DELHI CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* Not being able to reach Tallulah for my appointment on the last Sunday in April, I preached at a private house six miles south of Delhi. For solemnity and spirituality I was reminded of the services that were held in my father's house in Kentucky, when I was a boy, by the old Methodist preachers. I received two persons into the church, and baptized one adult and two children.

Failing to reach my appointment at Delta on the first Sunday in May, I preached at the Delhi district camp ground. Congregation large; basket dinner; two sermons. Two persons received into the church. Mourners were called and came. Altar exercises were pleasant and profitable.

Let the entire district take notice that the district camp meeting will be held about September. Will each and every circuit and station have one or more tents?

B. F. ALEXANDER, P. C.

P. S.—The water is now failing so fast that I hope to be promptly at all my appointments in future.

B. F. A.

DELHI, LA., May 4, 1875.

RALEIGH CT., MISSISSIPPI CONFERENCE.—*Mr. Editor:* Although the rains and high waters have very much impeded our ministry, or at least the work of the ministry, we held our second Quarterly Conference two weeks ago. On Sunday we had a large audience, and Bro. W. B. Hines preached with great acceptability. After the services from the stand the sacrament of the Lord's Supper was administered. A collection was taken up for the Bishop, but it was small. Finances are very low in this country. I have taken up collections at several churches, and have got but little for the mission and Conference funds. The people of the Raleigh circuit are willing to divide with the preacher as far as they are able, and they promise to come up with their assessment in the fall. JOHN H. EVANS, P. C.

POLKVILLE, May 6, 1875.

Notes of the Field.

The Fiji Islands have recently passed under the protectorate of the English government. This is largely due to the wise persistence of William McArthur, Esq., M. P. for Lambeth. Annexation of Fiji was attempted in 1860, but was declined by the English government chiefly on account of a "want of union under one head of chiefs" in the islands. The March number of the *Wesleyan Missionary Notices* contains a portrait of Henry Maafu, who signed the deed of cession. As he is now an historic character, it may be well to know something of him and his antecedents. I gather from the *Notices* the following facts: He was born at Tonga about ten years before the memorable outpouring of divine grace in 1834. Maafu was the rightful successor of King George, who was one of the notable converts of that meeting. "but many years ago relinquished all claims in the Friendly Islands for much more valuable possessions in Fiji. Under the title of Tui Lau (King of Lau) he was placed at the head of the Lau Confederation; and, all but supreme in the windward half of the group, he became a formidable rival to Cakoban. When the Fijian government was formed the Confederate chiefs of Lau took the oath of allegiance to King Cakobau, and Maafu was appointed Viceroy of Fiji." Now let us learn something of the power and method of the missionary movement from the account of the Viceroy's conversion to Christianity.

"In his youthful days Maafu was wild and wayward. Ambition led him to many wars of conquest. He is a bold and energetic man, formed to be a leading spirit, and has had great influence on Fijian affairs. He is now about fifty years of age. The preaching and pastoral teachings of the Rev. Joel Bulu were made a blessing to Maafu, and after his conversion he became an earnest and liberal Christian, always willing to help the missionary. The Rev. Joseph White has often given testimony to his humble, devout and consistent conduct during times of great trial at Cakaudrove. He has been an acceptable local preacher for some years, and is, in intelligence, far beyond most of his generation."

Who was Joel Bulu? A native converted under the preaching of an English missionary in 1834. He was for many years an able, faithful, untiring preacher of the gospel to his countrymen. Thus the gospel, when it is introduced, propagates itself. Mr. Turner, an English Wesleyan missionary, preached, and Joel Bulu was converted; Bulu preached, and the Viceroy, Henry Maafu, was converted; Maafu preached earnestly and ruled his people well. And the good work is now going on. The church in Fiji is firmly established. There is a Wesleyan Conference there as thoroughly organized as here in middle Tennessee. And it is a very zealous missionary church. Is it better for the world that Fiji should be a civilized, Christianized dependency of the British crown than the Fiji of fifty years ago—a land of foul idolatries, of horrid orgies, of cannibal feasts, and of all uncleanness? The missionaries, preaching the gospel of Jesus Christ, have made the difference. And in less than fifty years!

Though our church has no mission in Japan, we must be interested in whatever efforts others are making to bring the people of this remarkable kingdom to the knowledge of the truth. *The cause is one*, and we may rejoice in the labors of others, although we have not counted ourselves worthy to share in their rewards.

The *Missionary Herald* (organ of the American Board) for April gives us some interesting statements respecting Japan and the mission work that is being attempted there. I make some extracts:

"Japan occupies a wide place in the thoughts and sympathies of American Christians. This is largely owing, doubtless, to the fact that the wall of separation, which for centuries had virtually excluded it from the rest of the world, was thrown down twenty years ago by the energetic yet peaceful measures of our countrymen. When and by whom Japan was *discovered* it is difficult to say; but that it has been more fully *uncovered*, and brought into the family of nations, is due to American pluck and diplomacy.

"The principal islands of Japan are four in number—Niphon, Yesso, Lhikoku and Kinshin. The first is twice the size of New York, and the fourth twice the size of Massachusetts. The territory of the whole empire, embracing 150,000 square miles, is considerably less than the area of California. It is divided into 84 provinces, and 717 districts or counties." Kole is a city on the northern shore of the beautiful "Inland Sea." It contains about 40,000 inhabitants. Here in the spring of 1870 the American Board commenced its work among the Japanese. "Kole has one of the best harbors in Japan, and this fact has made it a center of great commercial activity. One thousand foreign vessels visit this harbor every year. The importations amount in value to $7,000,000 annually. The principal export is tea." Representatives of the Presbyterian and Reformed (Dutch) Churches went to Japan about fifteen years ago, and a little later two men were sent out by the American Episcopal Church. Very little progress was made till 1868, when the dual government came to an end, and the Mikado became sole ruler. Marvelous changes have taken place during the last six years. The eagerness of the people to learn English and to master the methods of Western civilization is astonishing. For instance, the *Herald* says: "Some who were numbered among the nobility ten years ago are willing to enter the service of foreigners for the opportunity it will give them to learn English. We are told that an enterprising Japanese in Yeddo is about to start an English newspaper. If all in that vicinity, who can read such a paper, shall subscribe for it, its success will at once be assured." The following brief statement of the mission work in Japan will be interesting to those who are interested in missions at all. There are twelve societies—English and American—at work in Japan. One hundred missionaries, including ladies, are engaged in Yeddo, Yokohama, Kole, Osaka (recently made a mission station,) Nangasaki and Hakodadi. In five of these cities churches have been formed, the membership being about two hundred. Portions of the Bible have been translated and are being circulated. Mission schools are established and are doing well. Hospitals and dispensaries are important adjuncts. What revolutions may twenty years bring to the enterprising people of these fair and fertile islands!

I close this article with some statements of what two of our sister churches in the South are doing in the foreign mission fields. The Southern Presbyterian Church, through its official journal, the *Missionary*, makes the following showing:

SOUTH AMERICA—*Campinas*—The Rev. G. N. Morton and wife; Rev. Edward Lane and wife, Rev. William LeConte, Mr. John Dobney, Miss Nannie Henderson, Miss M. V. Kirk. *Sococco*—Rev. H. B. Pratt and wife. *Barranquilla*—Mr. A. H. Erwin. *Pernambuco*—Rev. J. R. Smith, Rev. John Boyle and wife.

CHINA.—*Hauchow*—Rev. M. M. Houston and wife, Rev. B. Helm, Mrs. A. E. Randolph, Mr. G. W. Painter, Atse (native helper.) *Soochow*—Rev. J. L. Stuart, Rev. H. C. DuBose and wife, Rev. John W. Davis, Miss A. D. Safford.

GREECE.—*Athens*—Rev. M. D. Kalopothakes and Mr. George Kazacos.

ITALY.—*Milan*—Miss Christina Ronzoni (native.)

MEXICO.—*Matamoras*—Rev. A. T. Graybill and wife.

They have 14 missionaries among the Indians in our own country.

The Southern Baptists make the following showing, taken from the official organ, the *Foreign Mission Journal*, for March:

FOREIGN MISSIONARIES OF SOUTHERN BAPTIST CONVENTION.

CHINA.

Tung Chau—T. P. Crawford, Mrs. Crawford, Mrs. Holmes, Miss Lottie Moon, Miss E. Moon, Woo Tswun Chun and two native assistants.

Chefoo—J. B. Hartwell and Mrs. Hartwell.

Shanghai—M. T. Yates, Mrs. Yates, Wong Fin Sang and two native assistants.

Canton—R. H. Graves, Mrs. Graves, N. B. Williams, Mrs. Williams, Miss Whilden, native pastor, and eight native assistants.

ITALY.

Rome—G. B. Taylor and Evangelist Cocordia.

Civita Vecchia—Evangelist Gardiol.

Bari—Evangelist Basile.

Modena and Carpi—Evangelist Martinelli.

La Tour—Evangelist Enon Ferraris.

AFRICA.

Marshall—G. F. Gibson.

Old Fields—T. Early.

Congo Town—G. Tytler and G. F. Gibson.

Taylorsville—G. Tytler and G. F. Gibson.

Little Bassa—T. J. Tate.

Phillipsburg—M. D. Liberty.

Donogboa—J. Cook.

Monrovia—B. P. Yates.

Edina—J. J. Cheeseman.

At another time I will give a brief statement of the mission fields and mission forces of our own church. At this time it may be considered profitably that there is *a great cry for re-enforcements, and the men are ready to go.* O that those who intend "some day" to do good with their money would do it now! The following incidents from the *Monthly Record*, Church of Scotland, are worth remembering:

"A friend said to me that a good man he named had died and left £30,000.

"I held up my hands and said: 'What a pity!'

"He looked surprised and said: 'What do you mean?'

"'I mean just what I say,' I replied: 'for surely it is a pity, when the man might have sent it on before him, that he should have *left* his £30,000 behind him, for he will very likely never hear of it again.'"

"Duncan Matheson once said: 'If —— were ever getting back to this world for half a day, the first thing I believe she would do would be to break her will.'"

I suspect there are not a few dead Christians who, if they got a chance to return to earth, would do the same.

A. G. H.

MISSION-ROOM, Nashville, May 4, 1875.

A HUMOROUS apothecary in Boston exposes a case of soap in his show-window with the pertinent inscription: "Cheaper than dirt."

The Christian Advocate.

THURSDAY, MAY 13, 1875.

ENOUGH.

BY FRANCES RIDLEY HAVERGAL.

I am so weak, dear Lord! I cannot stand
One moment without Thee;
But oh! the tenderness of Thine enfolding,
And oh! the faithfulness of Thine upholding,
And Thy right hand!
That strength is enough for me.

I am so lonely, Lord! And yet I know
All fullness dwells in Thee;
And hour by hour that never failing treasure
Supplies and fills in overflowing measure
My last, my greatest need; and so
Thy grace is enough for me.

It is so sweet to trust Thy word alone;
I do not ask to see
The unveiling of Thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise roll is all my own—
Thy word is enough for me.

The human heart asks love; but now I know
That my heart hath from thee
All real and full and marvelous perfection,
So near, so human! Yet divine affection
Thrills gloriously the mighty glow!
Thy love is enough for me.

There were strange soul-depths, restless, vast and broad,
Unfathomed as the sea,
And infinite craving for some infinite stilling;
But now Thy perfect peace is perfect filling;
Lord Jesus Christ, my Lord, my God!
Thou, thou art enough for me.

Freedom, Law and Holiness.

MR. EDITOR: I have waited patiently, hoping that some brother who advocates the Calvinistic theory of created holiness would attempt to answer my first proposition; but not one has even mentioned it, and until that is answered my position stands firm. I will restate it: "That God cannot, in the nature and relation of things, create moral holiness or sin." Equilibrium is the utmost limit in the organization of a moral agent; for that which is more than straight must be crooked, and more than equal must be unequal. "God declares his ways are equal." The church in the dark ages taught that the sun ran round the world, and that their geography and religion must agree; and if their geography was proven to be false their religion would be false also. But the earth runs round the sun, and God and heaven and salvation are unchanged. The mistake on created holiness, as with many other doctrines, is traceable to a misunderstood humanity. God formed man, as to his body, in union and harmony with the natural world which he had created; but his life, health and death were all dependent on his strictly maintaining the physical laws under which he was placed. Pain and death were possible conditions of his very nature; not curses, but designed by God to keep the body intact. The soul of man is not in a very important sense a creation, nor is it, like the body, a formation or relation. If a creation, then the Creator is certainly responsible for its success or failure. If a relation, then the soul is the creature of circumstances, influenced by the strongest motives, and at last only a motive. The soul of man, with all its attributes, is an emanation from God. "Let us make man" in our image and likeness. The last analysis of the origin of sin and holiness is found in the constitutional nature of man itself. If Adam was created holy, how could he sin? If the tree is holy the fruit is holy. It may be argued that Adam became unholy in nature before he sinned; but by what law did he become unholy before he sinned? If he became proud or rebellious in heart, did not those buds come from his holy heart? There was nowhere else for them to originate. The devil tempted him; but if the bud and fruit of sin were the devil's, then they grew from the devil's tree, and not from Adam's, and the woman and the devil were the sinners. If Adam was created holy, then a holy tree did bring unholy fruit, or Adam was made a sinner before he sinned.

The Calvinists say that, when professors sin, they never were holy. On this hypothesis, how about Adam? But who tempted the devil when he was an angel of light? There are but two possible ways in which sinners or devils can be made—either God must make them (which is blasphemy,) or they must make themselves, and from themselves. Every man who thinks at all knows that he sins from himself. The fermenting principle in a grape is not a foreign element, but a part of the grape, and the grape would not be a grape without it. The wine-makers could never separate the dregs from the wine but for the fermenting principle in the grape. Without the knowledge of sin and the power to commit it there could not be either sin or holiness. Man is now, by the atonement and the aid of the Spirit, as free as Adam was in paradise, and in a much more hopeful condition, for Adam could sin but once—one offense to condemnation. But the free gift is of many offenses unto justification. The image and likeness of God, as manifested in humanity, stands alone, separate and distinct from all sin and holiness, and proof against all tempters. He may act with motives or against motives, or without motives—stand back of all relations. There is no motive that lies back of ——— 5 00 @ 7 00 @ 10 00 @ 14 00 can compel him to ———

evil. Holiness and sin find their last analysis in freedom. The Lord offers man reasons to be holy, and the devil motives to sin; but neither can compel. God placed before Adam life and death in the tree of the knowledge of good and evil; he chose the evil and "was not deceived." Joshua called on the posterity of Adam to choose between God and idolatry. The whole problem of sin and holiness must have their foundation in freedom and law. God himself works under law, and there is not one holiness for God and another for man, who is the image of God. The God who commands me to be just, is he unjust? The old Calvinist theory that man can only act religiously as he is acted upon, and therefore don't act at all, and at the same time has the God-given power to sin, is so foolish that I will not notice it. St. Augustine taught that Adam was placed under law, but his posterity under grace. Adam was under law without grace, and his posterity under the same law with grace. How can a man be under grace who is not under law? How can grace be exercised where there is no sin, and how can men sin without law? "Do we make void the law through faith?" God forbid. Adam was placed under the eternal law of good and evil, and he had the capacity of knowing and doing good or evil. Holiness was certainly the divine purpose when he gave to Adam his image and likeness. But God himself could not leave him a man and keep him from sin, nor could all the fallen angels have forced him to sin if he but chose the one and refused the other. If God could make a man holy he could certainly keep him from sin; and if he could his would have kept Cain from killing his brother. He would have saved Jerusalem if he could; but he could not, because they would not. If the Christian world would only abandon the unscriptural dogmas of imputed sin and imputed holiness—or, which is the same, created sin and created holiness—then we might teach men the true gospel. The doctrines of imputed sin and holiness were never preached until the days of Augustine. They are not the doctrines of Christ, but of the dark ages. Holiness is compared to a robe, which the righteous had washed in the blood of the Lamb—their robes, not Christ's robe. If holiness is a creation, to what end is the law and the atonement, and all the means of grace? If God can create holiness, why are not all men holy? If he could make one man holy without the law, and without his will or consent, then he can make all men holy. The whole Bible is one continuous exhortation to man to be holy. That is the object of the Bible, and the end of all the doctrines of salvation. "Be ye holy, for I am holy."

S. P. RICHARDSON.

Obituaries.

MEMOIR OF THE HON. STEPHEN H. JOHNSON.

The Christian example of Judge JOHNSON ought to be known and preserved for the benefit of the church. Such is the opinion of those who knew him best, and who have requested the writer to give a sketch of his religious character through a long life. Of his early manhood we know but little, except that he was born in Virginia, April 23, 1792, received a liberal education, and was eminently possessed of those refined and noble characteristics which were the common attributes of an old-style Virginia gentleman. The writer first knew him in the capacity of a school teacher, in the vicinity of Port Gibson, about fifty years ago, during which time he obtained saving faith in Christ and became a member of the church. February 7, 1828, he was happily married to Mrs. Sarah Brown, of Claiborne county, Miss., a pious young widow, with several little children by her first marriage, to whom he made one of the most affectionate and provident stepfathers we have known. Soon after his marriage he moved to Copiah county, then a comparative wilderness, where, as an agriculturist, lawyer and judicial officer, he spent the remainder of his long and eventful life, filling, at different times, many positions of honor and trust. Among his fellow-citizens his unbending integrity and superior intellectual endowments gave him a front rank, which he always maintained with credit to himself and usefulness to his country. His Christian character was finely modeled. Religion with him was an all-important and glorious reality, and was intimately interwoven with his daily life. All the usual forms of private and domestic worship were strictly observed. In the church his light was never hidden. At different times he was class-leader, steward, trustee and secretary of the Quarterly Conferences. But while he was a conscientious Methodist, and willing to be known as such everywhere, he was truly a lover of all good men, and rejoiced in the prosperity of all evangelical churches.

Judge Johnson earnestly sought for the legitimate interpretation of the Holy Scriptures, and was one of the best biblical critics we have ever found among the laymen of any church. Judge Johnson would yield to nothing, either at home or abroad, which he considered anti-Methodistic; but, while he adhered so rigidly to his church principles, there was a suavity in his manners, and such a vein of good humor running through all his social intercourse, as made him a general favorite with all classes of good society. His social qualities were superior to those of most men. He excelled in unstudied repartee, refined wit, and possessed a large fund of amusing and illustrative anecdotes, which he had treasured up from reading and observation, and which, with his fine conversational powers, he often rehearsed to the great delight of his associates. To say that his house was always the welcome home of the itinerant preachers would be altogether too tame and commonplace to express that bountiful, free and home-like hospitality which they so often enjoyed there. Though a man of superior culture himself, he was very kind and condescending to the most uncultivated licentiate in the ministry while he had confidence in his sincerity. He believed in a divine call to the office and work of the ministry, and he had seen so many of those unfledged licentiates grow up in a few years to be able and useful preachers that he was ever ready to counsel and encourage them to perseverance under difficulties. Whether it was natural with him, or acquired by his early profession as a school teacher, or was the spontaneous outburst of his benevolent Christian heart, we need not undertake to decide, but he had a life-time fondness for little children and young people generally, and nothing seemed to add more to his domestic and social pleasure than to see them in the full tide of childish and youthful enjoyment, provided they were properly restricted by the principles of our holy Christianity. As a matter of course, he was a general favorite among the juniors of society. Some old people become repulsive to the young, but this was not the case with Judge Johnson. His kind words of recognition, his attractive wit and humor, with his smiling face, drew them to his companionship to the last day of his active life.

One of the peculiar afflictions, not to say penalties, of extreme old age is the disbandment of our families by death and otherwise. Judge Johnson had lived to see a large part of his immediate family, including his aged and saintly wife, laid in the silent tomb, while the other members of his family had acquired homes of their own, until he was left alone on his plantation near Hazlehurst. He was deeply impressed with the belief that the time of his departure was near at hand, and with his usual calmness and precision settled up all his secular business, wrote his will and prepared for the event. Believing that he needed more protection in the feebleness of old age than he had on his plantation, he fitted up a room at a hotel in Hazlehurst, where he remained until death, most carefully cared for by his stepdaughter, Mrs. B. K. Hawkins, and her family. Some time in January he was attacked with pneumonia, and after an example of the most patient suffering, full of peace and holy hope, he ceased to breathe on Friday night, January 22, 1875, aged eighty-three years. His cough was so violent that he was able to converse only in broken sentences during his illness, but what he said exhibited the most perfect resignation to the will of God, and a full assurance of a better life. His morning prayer before his death was: "Dear Lord, if it be thy precious will, take me home this day."

J. G. JONES.

DIED, at her residence in Fayette, Miss., March 1, 1875, Mrs. PHILADELPHIA SHACKELFORD, aged nearly eighty-four years.

She was born May 30, 1791, in the village of Uniontown, on Coles' creek, in that part of Mississippi within the limits of Jefferson county. She was one of several children born unto William and Pauline Ferguson, who were of Scotch descent, if not nativity. July 4, 1811, Philadelphia Ferguson was married to Edmund Shackelford, a native of Virginia, but then a near neighbor of the Fergusons family. After about twenty-two years had passed, and nine children (eight sons and one daughter) had been born, Edmund Shackelford died, leaving his widow to maintain and educate those of the children who survived him. She was equal to the task. With patience, energy and industry rarely equaled and seldom surpassed, she toiled early and late, hopefully and, above all, successfully. The greater part of the estate of her husband was swept away to satisfy the extortionate demands of a creditor. But little more than a small farm inherited from her parents remained to her out of the abundance she had possessed in the life-time of her husband. But it mattered not. Trustfully and cheerfully she accepted her altered condition and labored to educate her children. And tho duly was well done. Their gratitude and filial affection rewarded her cares and smoothed the pathway of her later years. Two of her children still live—one, the Hon. Thomas Shackelford, of Canton, Miss., late chief justice of the Supreme Court of this State, himself a venerable man beyond threescore years of age; the other, the Hon. George W. Shackelford, of Fayette, for many years judge of the Probate Court of Jefferson county.

About the year 1840 Mrs. Shackelford became a member of the Methodist Church. She joined the church under the ministration of that great and good man, the Rev. B. M. Drake, at Union chapel, in Jefferson county, a few miles from the spot where she was born. She had delayed taking the step for many years, for reasons that were satisfactory to herself, and which no doubt were valid. It made no visible change in her mode of life. It was but the public profession of the faith that had so long sustained her, and enabled her to bear the sorrows, the cares and adversities which had befallen her. She thereby simply confessed before men the Savior she had loved and adored nearly a half century. The step was taken with the quiet dignity so peculiarly her own. Her nature was not demonstrative, and religion never moved her to shout. It was a messenger that brought peace to her soul, while it brought joy to her heart. She loved God because he was good, and she worshiped him "in spirit and in truth."

The writer of this tribute knew and loved her well. An inmate of her home for more than a year, he learned to venerate her character and to regard her as a second mother. She was worthy of all honor. Denied many of the advantages now possessed by the young, and permitted only to obtain the meager schooling afforded in the log school-house of the wilderness, and that in the troublous times of Spanish domination and the change of governments, whose vicissitudes we cannot now appreciate, she, by her perseverance and continued study, stored her mind with treasures of knowledge, and made herself that agreeable companion whom old and young admired and respected. Fearless, she ever upheld the right and turned from the wrong. Herself the embodiment of true nobility of character, she had an utter contempt for all that was mean and ignoble. Humane, her hand was ever open to supply the wants of the needy, and her ear was never deaf to the cry of the distressed. Aged, she yet sympathized with youth, and the young never grew weary of her society. But time and space forbid an extended notice of the admirable qualities of her mind and heart, and we can only sum them up and say that she possessed all those things which adorn old age and make it attractive. Her life illustrated the beauties of faith, hope and charity.

One who knew her intimately writes: "Our venerable friend was a remarkable woman—her very faults were heroic." Another, who stood by and beheld the closing scene, says: "Her step was firm to within a few weeks, and her mind was clear to within a few days of her death. She seemed to be impressed with the belief, three weeks before she died, that she should never get well, although her physician could discover no disease other than a giving way of the whole system. Her death was a quiet sleep, without a struggle." Another says: "O that *I* were as well prepared to meet my God!"

She was perhaps the oldest native of Mississippi. Having outlived by many years the village in which she was born, and nearly two entire generations, she passed away loved and mourned by all who knew her. Full of years and ready to go, she was gathered unto the saints in glory and entered into rest eternal.

M.

DIED, at Hollow Square, Hale county, Ala., January 26, 1875, Mrs. ELMA MELTON, wife of Mr. Eugene Melton, in the twenty-third year of her age.

No eulogy is necessary to commemorate the virtues of her to whose memory is dedicated this last sad tribute of affection. A firm and steadfast friend, a kind and dutiful daughter, a fond and loving wife, is no more. Possessed of all those gentle, winsome, suasive traits which constitute the crowning graces of a noble woman, and weave around the heart silken cords of love stronger than triple brass, she was alike the favorite of her friends and the idol of her family. Guileless and unsuspecting as a child, yet pure as a vestal virgin, meek and gentle as the timid fawn, yet frank and open as truth itself, she added to physical attractions of the first order a mind highly cultivated in every department, a voice touchingly sweet, and a heart responsive to every emotion of sympathy and vibrating to every touch of affection. Though still within the portals of youth, her short life had been checkered with sorrow. Bereavements, trials, misfortunes, all had been hers. Yet, amid happiness and sorrow, she had ever been the same kind, gentle spirit, adding brightness to prosperity, and alleviating adversity by the gladsome sunshine of her genial presence. A consistent member of the Methodist Church, she brought to bear upon the vicissitudes of life that Christian humility and resignation which is only born of a pure spirit consecrated to the will of God. Not strange is it, then, when the dark angel hovered around her bedside, moistening her fair brow with the chilling dews of death, that the victim was ready at the appointed hour. Looking around on the sorrowing family with that calm resignation which can only spring of a bright hope of immortality beyond the grave, and beckoning to her bedside the weeping husband that he might imprint a last fond kiss on her immaculate cheek, she raised her soft eyes in mute adoration toward the far-off abode of the blessed, and while a gentle smile lighted up her fair features her angel spirit took its last long flight across the "dark valley of the shadow of death," over to that bright, shining shore beyond. Wrapped in the spotless folds of her bridal robe:

"Death lay on her like an untimely frost
Upon the fairest flower of all the field."

D. A.

SOLOMON WARD was born in Beaufort, N. C., September 10, 1810. In the prime of manhood he moved to Alabama and settled in Greene county (now Hale.) There he was happily married to Miss Ann Maria Hall, who lives to mourn his loss. In 1857 he moved to Sumter county, same State, where he resided until his death, November 7, 1871.

We mourn to chronicle the death of this excellent brother. In him were blended those virtues which make the genuine man. Dissimulation was no part of his being. His lips never falsified his heart—clear as the sunlight in all his transactions. His ideals of moral obligations were lofty and scriptural, and they ruled him. In soundness and storm he held to his integrity. He was a staunch citizen, a good neighbor, a loving husband, a kind and tender father, and generous and noble in all his impulses. His heart could rejoice with the rejoicing and weep with the weeping. He was always ready and willing to do his part in every good thing. For about thirty-six years he was a blameless member of the Methodist Church. His great diffidence prevented him from engaging prominently in the more public exercises of the church. He always thought others could do better than himself. Bro. Ward was not theoretical but experimental in his religion. He understood and felt the import of the apostolic language: "Being justified by faith, we have peace with God through our Lord Jesus Christ," and "the Spirit itself beareth witness with our spirit that we are the children of God."

For months before his death, at times, he had slight attacks of vertigo. His last illness was brief. No one at first apprehended serious results. I visited him a week or ten days before he died. He then expressed impressions that his "sickness was unto death," and gave assurance that death had no terrors for him. His testimony to the last was clear and satisfactory. While life's current was fast ebbing a brother attending asked him if he was afraid to die. He replied: "I am not." "Do you find the love of God in your heart?" His response was: "I do. Glory to God!" Friends and loved ones then bowed in prayer around his bed. Prayer ended, his spirit, on angels' wings, fled to that land where no death is.

"I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors."

C. B. DUBOSE.

THOMAS JEFFERSON GIBSON, son of David and Frances Gibson, was born in Washington county, Miss., May 12, 1807. He departed this life at ten minutes to twelve P. M., March 23, 1875, after an illness of nineteen days of remarkable suffering, which he bore patiently. Bro. Gibson had been a great sufferer for about thirty years, being subject to epileptic fits, which confined him more or less to his home.

I learned from one who was acquainted with him, whose words I give, that "he joined the church in 1830, and was a consistent member for several years. In 1871 he attached himself to the church again, during the time of Bro. F. M. Featherstun's ministry on South Warren circuit. He always expressed himself as being fully prepared for another world, and always said he had no fears of death, but that it would be a great comfort to him, and that his afflictions here would work out for him a far more exceeding and eternal weight of glory at the right hand of God. On his sick-bed he said all was well with him, and that all appeared beautiful and bright before him. I sang several songs for him, one of which was his favorite:

"What is this that steals upon my frame?
Is it death? Is it death?"

"He died at his post, receiving the welcome plaudit: 'Well done.' During the time of singing he was perfectly calm and composed. A pleasant smile shone upon his face, which bespoke a happiness of soul, or 'peace that passeth all understanding,' and he tried to assist me in singing. He was a kind husband and a devoted father. None knew him but to like him."

J. W. ELLISON, P. C.

MRS. MARTHA E. MILLER, the subject of the following obituary, was born October 6, 1848, and departed this life November 14, 1874, at her father's residence in Wilkinson county, Miss. She married, when quite young, a Mr. Miller, of Woodville, with whom she lived till her family grew to be five in number. Being attacked with pulmonary consumption, she suffered much, but failed not to turn to him who says: "Come unto me, all ye that are weary and heavy laden, and I will give you rest." She joined the Methodist Episcopal Church South in the fall of 1870, and we can testify that her fruits were those of a humble, consistent and earnest Christian. Her trials of faith and afflictions of body and mind were frequent and severe, but out of all she came forth "more than conqueror." A few days before she passed away from earthly afflictions to her home in heaven she expressed a desire to take the sacrament, and to see me, and hear us talk of the Savior and his religion and pray. We administered the sacrament to her and the family, at which time she said: "My Lord sustains me now. Though I have nothing whereof to boast or glory save in the cross of our Lord Jesus Christ, he loves me and sustains me now." She then called her children to her bedside and gave them to the Lord, shaking their hands and kissing their ruby lips, saying: "Farewell, farewell. Father and mother, brothers and sisters, meet me in heaven."

WILLIAM FINN.

W. S. PORTER was born June 19, 1808, in Buncombe county, N. C., and died, just as the sun was setting, December 31, 1874, at Davisville, Calhoun county, Ala.

He joined the Methodist Episcopal Church South in the year 1843. He made a profession of faith in the Lord Jesus some years before he joined our church. He also belonged to the Masonic order, and was buried accordingly. He filled every office in the lodge, perhaps, from the master down, and in the church he occupied her offices from steward down. In all he magnified his office, and sought faithfully to promote the cause of religion. He was a warm and zealous Christian, and was prompt in attendance at church as long as he was able to go. His prayers were full of unction, and generally the "amen" was a hallelujah to God for the witness of the Spirit and for heartfelt religion. He was afflicted for months, but he suffered patiently and meekly. His end was peace.

R. G. RAGAN.

DIED, on the twenty-second of March, 1875, Mrs. ELIZABETH ANN TERRY, of Franklin county, Miss., aged sixty-one years and five months. Her maiden name was Tillery. She was married to Mr. Grilling Claughton in 1829, with whom she lived happily till he was removed by death, which event occurred in 1864. She lived a widow till October 8, 1874, when she was married to Mr. Terry, who survives her. She was a pious woman, and died in peace.

ASA J. GUICE.

THE editor of the *Southern Churchman* is incorrigible on the tobacco question. One of his contributors has been hard on him, and thus he replies, balmy and bland as the purest Principe:

"He used strong language—stronger than any tobacco we ever used. If the editor had not been a user of the weed he would not have let the 'tobacco' article in; but as he knew it was not true, all the other users knew it was not true, and all other readers of the *Southern Churchman* knew it was not true, we did not see why our correspondent could not abuse us a little. We doubt not it did him good. And why should not a poor fellow who can't smoke have some pleasure in the world."

A MAN who was praying said: "O Lord, give us neither poverty nor riches;" and, pausing solemnly a moment, he added, "especially poverty." We fear most persons make this qualification, mentally at least.

Our Young People.

THE CHILD AND THE SEA.

BY MARY MAPES DODGE.

One summer day, when birds flew high,
I saw a child step into the sea;
It glowed and sparkled at her touch,
And softly plashed about her knee.

It held her lightly with its strength,
It kissed and kissed her silken hair,
It heaved with tenderness to know
A little child was in its care.

She, gleeful, dipped her pretty arms
And caught the sparkles in her hands;
I heard her laughter as she soon
Came skipping up the sunny sands.

"Is this the cruel sea?" I thought,
"The merciless, the awful sea?"
Now hear the answer, soft and true,
That rippled over the beach to me;

"Shall not the sea, in the sun, be glad
When a child doth come to play?
Had it been the storm-time, what could I,
The sea, but bear her away—
Bear her away on my foaming crest,
Toss her and hurry her to her rest!

"So I live or death, God willeth me;
And he loveth every soul;
I've an earthly shore and a heavenly shore,
And toward them both I roll;
Shining and beautiful both are they,
And a little child will go God's way."

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 8.

CONCERNING MOLES.

MY DEAR CHILDREN: We promised to listen to-night to what Tom has to say about moles, and, if I am not mistaken, about some other animals; but since the new teacher canje you have had so many lessons to study that our evening chats will have to be shortened; and I expect, as Tom looks very wise to-night, it will take all the evening to tell us what he knows about moles alone. What have you to say, Master Tom?

"Moles," says Tom, "are properly called *Talpidæ*, and are of the order *Insectivera*, which forms an intermediate group between the *Cheiroptera* and the *Carnivora*. They are pre-eminently subterranean and—"

"Please, grandpa," says Harry, "you tell us about them. Tom uses such big words."

"We must know what they are first," says Tom.

Certainly we must; but suppose we let Charlie tell us. Charlie, what are moles?

"Little rats," says Charlie.

Not exactly, my boy. Suppose you try again.

"Little mice," says Charlie.

Tom is disgusted. What is the matter with our zoologist?

"Why," says Tom, "they don't even belong to the same order. Rats and mice are *Rodents*."

Why called *Rodents*, Tom?

"Because they gnaw," says Tom. "But moles are called *Insectivora* because they eat insects."

Well, this is a pretty good start. Now go ahead, Tom, and tell us what you know about them.

"That is all I know, grandpa, except that they dig holes in the ground in which they live, and that men make hats out of their skins."

Can moles see, Tom?

"No, no; they can't see because they have no eyes," the children all cry out; but Tom shakes his head.

"Yes they have," he says, "and quite keen ones; but they are so small and so covered up with hair that you can't see them unless you examine very closely."

Can you tell me, Tom, why the eyes are so small and so well protected?

"Because they were made so, grandpa, I suppose."

Yes, but why were they made so? Shall I tell you? It is because the mole has but little use for eyes, as it lives under the ground most of the time, and its eyes are set way back in its head and covered with hair to keep the dirt out of them when it is digging with its shovel-shaped hands. There are rats in the Mammoth Cave that have no use of their eyes, because they live in the dark most of the time, and yet if caught and left for a few days in the light they can see; but the fish in the cave have no eyes at all, because they never come into the light. Tom is right about moles not being at all like mice except to the careless eye. Indeed its breast bone is more like that of a bird, which projects in birds to give room for the very large muscles used in flight, and in moles for the no less powerful muscles they need to dig into the hard ground. Remember that the all-wise God has given to each creature just what it needs, *and no more*—nothing is wasted. The mole needs just a little sight to depend upon when it comes out of its little house under the ground, and it has two eyes no larger than mustard seed; but its sense of smell is very acute. I have often examined its little house, which is constructed with great skill about a foot under the ground, and sometimes extends for rods, making a sort of underground road for the little creatures to run along, and they can move much faster along this road than above ground. Some people think they do a great deal of harm by their mining operations, but I am inclined to think they do much more good than harm.

"How so, grandpa?"

By keeping the ground loose, and by the destruction of so many hurtful insects on which they feed. I have never found any little creature yet that, when you come to learn all about its habits, does not seem to have a place of its own and a part to perform in the great work of running the world. If I only had time to-night I should like to tell you about some very beautiful moles I have seen, called "golden moles," and another kind called "silver moles," and yet another kind called "star-nosed moles;" but the names themselves give you a good idea of them, and I need only say that the golden moles are quite yellow, and are found in Africa. The silver moles are not quite as bright as silver, but look somewhat like it, and these have white feet and tails. The star-nosed mole has a star on the end of its nose, composed of fleshy filaments, which the mole can move as it pleases, and which serve as delicate organs of touch. These last two kinds are found in this country. They are all pretty little creatures, I assure you. How would you like to have some of them, Harry, to keep with your white mice?

"Very much, grandpa."

I have seen mice that I think better worth keeping than those you have. I saw a mouse once that could sing as well as any Canary bird you ever saw.

"What, grandpa, mice sing?"

Yes, indeed; but I cannot tell you about them to-night, for it is bed-time. So good-night.

GRANDPA GOODALE.

From Our Young Friends.

WETUMPKA, ALA., April 22, 1875.

MR. EDITOR: I reckon you think we little folks are great pests; but, Mr. Editor, I do love the ADVOCATE, especially the Child's Corner. It is a great friend in our family. I love for Saturday to come, so I can gain some new ideas. But what makes Grandpa Goodale keep us in suspense so long? I am so anxious to learn "How Barney Milked the Boys' Nest." Who ever heard of such a thing—"Barney Milked the Boys' Nest!" I do wish Tom would bite his lips when grandpa is talking. Ma says it is for our good that it is put off—says it will cause our minds to expand. But I differ with her; it cramps mine, I think. I will try to be patient, for ma tells us that patience worketh miracles, and I think Barney wrought a miracle when he milked the boys' nest.

Your little friend,

MANIE WHETSTONE.

CRYSTAL SPRINGS, March 23, 1875.

DEAR MR. EDITOR: I am a little girl just eleven years old. I do not know what I would do if it was not for the ADVOCATE to read every week. I read the Child's Corner. I like to read it very much; there are so many pretty stories in it. We thank you very much for the tickets you sent our Sunday school. We have had more scholars to join our Sunday school since. Mr. Tom Moore is the name of our superintendent. I like him very much. We have preaching at the Methodist church once in a month. Our preacher is Mr. Pipes. I like to hear him preach very much. So good-by.

Your friend,

MARY LOU. CHAPMAN.

BE EXACT.—I have seen very serious mischief done through some one's want of care in answering questions. But instead of mentioning serious cases we will take a small one. Suppose a father is going to take two of his children out for a ramble. They are to start by a train at a certain minute, and they are going to botanize at a place where they will be glad to have brought some refreshments with them. The father is working till within a short time of the start. All in good time he tells Bob to ask Jessy to pack the sandwiches, the cake and the coffee in a certain satchel that they well know. "Tell her at once," says he, and Bob does. Within a short time of the hour for starting the father says to Bob: "Has Jessy made up the satchel?" and giddy Bob answers: "Oh, yes." But at the last moment it is found that Jessy has not packed the satchel; the train is missed, and the little holiday has to be put off. What Bob meant to say was that, he having told Jessy to pack the satchel, he took it for granted she had done so.

Now that is not only a little case; it is purely imaginary. Yet things of the kind happen every day, and some of them are very awkward.—*Good Words for the Young.*

"THAT'S HOW!"—After a great snow-storm a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you intend to get through that drift?" asked a man passing along.

"By keeping at it," said the boy cheerfully; "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it.—Do not keep thinking how large or hard it is, but go at it, and little by little it will grow smaller and smaller until it is done.

A LAZY FELLOW once declared in a public company that he could not find bread for his family. "Nor I," replied an industrious man; "I am obliged to work for it."

BEMO'S GRAVE.

BY RACHEL G. ALSOP.

Near a stream in Cherry valley,
By the Kittatinny's side,
While the purple light was resting
On the mountain, Bemo died.

As the golden glow of sunset
Faded from the twilight sky,
So the light of life, once joyous,
Left his half shut, glazing eye.

No more at morn his loud bark's echo
Up our mountain gorge will ring,
Nor his graceful ears at evening
Droop above the crystal spring.

No harsh voice e'er made him tremble,
No strong arm e'er dealt a blow,
And beneath these mountain laurels
Gentle hands have laid him low.

On a knoll in Cherry valley,
'Neath the rhododendron's shade,
Where the hemlock makes sad music,
Is our dear old Bemo laid.

After months of snow and sunshine,
On his grave have mosses grown;
And three little girls, as happy,
Playing in the grove, have come.

All at once they stop to listen
To the story, old and true,
Of the good, brave dog here buried,
And of all he used to do.

How he played "Bo-peep" with David
When he was a little boy;
How he shook the sticks he gave him,
Capered round and barked for joy.

How he kept the robbers from us
Nine long years—till he was old;
Always heard our lowest whisper,
Always did as he was told!

And when he grew old and sickly,
Wandered far away to die,
By the brook in Glenwood meadow,
Where the rushes grow so high.

One bright morning when the sunlight
Tipped the little waves with gold,
There the boys found dear old Bemo,
On the coarse grass, stiff and cold!

Then the little girls who heard this
Went and gathered meadow flowers
For the grave of old black Bemo,
Good and faithful dog of ours.

New York Observer.

Bethlehem and the Moravians.

BY NORMAN FOX.

But three hours' ride from New York, in the beautiful valley of the Lehigh, lies the quaint old Moravian town of Bethlehem.

An interesting history is that of the Moravian Church and of this town. The sect came into being among the followers of Huss, more than half a century before Luther's protest. The "apostolic succession" of its episcopate came through some Waldensian bishop consecrated at the Roman Catholic Council of Basle, and has been recognized as valid by the Parliament of Great Britain. Crushed with the other Protestant bodies of Bohemia in the Thirty Years' war, and lying prostrate for a century, the church was reorganized in Germany in 1722, under the patronage of the pious Count Zinzendorf. Wesley passed some time with this people, and introduced some of their usages into his own church. The zeal for foreign missions which has made the name of the Moravians famous among God's people led them, in 1741, to establish an Indian mission on the Lehigh. It was founded at Christmas, and they gave it the name of Bethlehem. Settlers came to it in large numbers from the old country, and it became the headquarters of the church in America. The settlement suffered much during the old Indian wars, lying, as it were, between two fires, the Indians being jealous of all whites, and the whites suspicious of men who sought the souls of redskins, instead of their scalps. And there were stirring scenes here during the Revolution. The large church structures were used as hospitals, and great numbers of the Continental soldiers lie buried in the suburban fields. Here the wounded Lafayette received the tender care of the Moravian sisters, and another interesting local incident is recalled by Longfellow's "Hymn of the Moravian Nuns at the Consecration of Pulaski's Banner."

The town has several railroads now, has large manufactories, has a new college—the Lehigh University, to which Asa Packer has given over half a million; has elegant modern mansions on its broad, well-shaded avenues, and it claims to have grown to a population of eight or ten thousand, but it still retains the charming quaintness of the olden time. Four-fifths of the names on the street signs show the German descent of the people; the merchant and the physician must still be able to speak "Pennsylvania Dutch;" political gatherings must have German oratory, and church services will be in German part of the day. The prevailing domestic architecture is still of the "old revolutionary" pattern. Still flourishes the old Sun Hotel, where have lodged Adams and Hancock, Gates and Greene, Lafayette and Pulaski, Corn Planter and Red Jacket, Lady Washington, and many others of the celebrities of by-gone days. And the large ancient church, plain but remarkably bright and cheerful, the widows' houses, the venerable seminary building and other such structures attract the attention of the most careless tourist.

The ancient grave-yard is an interesting spot. The graves are in long rows, a little square memorial stone lying flat on each, and all are alike—human pride nowhere seeking to escape the great leveling of death. Far back in the last century are the dates of the decease of some of the "rude forefathers of the hamlet," and the missionary origin of the town is seen in such inscriptions as "Samuel, a Delaware boy, died 1746;" "Jonas, a Mohican;" "Otapawamamud, a Wampano;" and "Chitemoqua, the first convert from the Shawanese."

The venerable but still flourishing female seminary here has a large army of alumni. The Bethlehem Seminary Souvenir, a volume of five hundred pages, will be read with interest by every student of American history. The Moravians have always had an educational as well as a missionary zeal. Their schools are among the oldest in this country. The Bethlehem Female Seminary, and the Boys' School at Nazareth, a few miles distant, were founded in 1785; their Female Seminary at Lititz, Pa., in 1794; their Female Academy at Salem, N. C., in 1802; and the Moravian College and Theological Seminary at Bethlehem in 1807. At all their mission stations day schools as well as Sunday schools are formed. In Jamaica alone over three thousand children are educated in the mission schools. It is hardly necessary to say that the large congregation at Bethlehem has the look of intelligence.

On Sunday, and especially on festival days, the German love of music shows itself in the Moravian church services. The congregational singing—fervent and hearty—consists of old German chorals. The church at Bethlehem has a large and sweet-toned organ, which on special occasions is accompanied by an orchestra of violins and trombones. The choir singing can hardly be equaled in our wealthiest congregations. When a member of the church dies the band of trombonists take their position in the church tower and by appropriate music announce the passing of the soul. At the grave also the trombones play the requiem. In the olden time, when the first field of grain of the season was cut the reapers went forth in procession, the trombones playing joyous music. Strains of glad melody greet the Christmas time. On New Year eve there is a "watch meeting," and as the clock strikes twelve the organ and trombones announce in loudest notes the advent of the new year. And at sunrise on Easter morning the congregation, preceded by a corps of trombonists and singers, moves in solemn procession to the burial ground, and there in sacred worship they celebrate the resurrection of our Lord.

The German love of children shows itself in the Moravian church services. One day of the year is set apart for the children's festival. A school girl's diary of the last century says of one observance of this day: "Early in the morning we were awakened by the sound of the guitar, accompanied by singing. At six the trombonists from the balcony of the Brethren's house proclaimed our festival. At seven we assembled for morning prayer. All of us were draped in white, with pink ribbons in our caps. At nine we met in the children's meeting. After this we led the procession to the meeting-house. At twelve we had an excellent dinner. At two o'clock the trombones summoned us to love-feast, which was opened with the hymn: 'The Lord my faithful shepherd is.' Cakes and coffee were handed around. The choir sang delightfully, and we joined in the antiphon. When this was ended we walked with our tutoresses around town amid the sound of trombones from the balcony of the Brethren's house. We were all draped in white, walking two and two. *We went to bed at night unspeakably happy.*" Of a Christmas it says: "In the morning we attended meeting in the chapel. Toward the close all the children under twelve years received burning wax tapers, and the gallery was illuminated with fifty candles, in commemoration of its being fifty years since Christmas was first celebrated at this place. And at such times are given representations of the stable at Bethlehem and the Virgin mother cradling the infant Savior in the manger by the beasts of the stall.

The church service of the Moravians is liturgical, consisting of a Litany very much like that of the Anglican Church. This fact, together with their acknowledged fervor, is worth noting by those who think a prescribed liturgy tends to cold formality.

The Sunday we were in Bethlehem the text was: "Rejoice in the Lord always." It was a simple, fervent, joyous discourse. In the afternoon, it being a festival day, a love-feast was held. The hymns—some of them German and some English—were printed on programmes scattered through the house. The services were mostly musical. The anthem-singing by the choir, supported by organ and orchestra, was, if anything, more impressive than the military mass at St. Michael's in Munich or the singing of the choir at St. Peter's. It combined what are often "put asunder"—artistic merit and deep spiritual fervor. In the evening was the communion service, which consisted of an hour of almost uninterrupted singing. The minister and his assistants wore white surplices. The bread was dry unleavened cakes, and as the people simultaneously broke their portions it sounded through the church like the clicking of a thousand bayonets fixing for the charge. The wine, poured from glass decanters, was passed in huge glass mugs. The people seemed determined to exalt the privilege of the cup for the laity, for which their Hussite ancestors, the Calixtines (so called from *calix*, a cup,) contended so strenuously in the days of trial. It seemed strange, moreover, to hear the sound of trombones at a communion service.

The community of goods is no longer maintained among the Moravians in this country. The doctrines of their church are those of the other evangelical sects. But they still have an individuality of Christian character which is worthy of study by their brethren in Christ. They are a historic church, a missionary church, an educational church and a joyous church. May their influence not be lost!—*Christian Union.*

The Voice of Animals.

BY PROF. JAMES ORTON.

Aquatic animals are mute. A world of radiates, mollusks and fishes, therefore, would be silent. Insects are about the only invertebrates capable of producing sounds. Their organs are usually external, while those of higher animals are internal. Insects of rapid flight generally make the most noise. In some the noise is produced by friction (stridulation;) in others, by the passage of air through the spiracles (humming.) The buzzing of flies and bees is caused in part by the vibrations of the wings, but it comes mainly from the spiracles of the thorax.

Snakes and lizards have no vocal cords, and can only hiss. Frogs croak and crocodiles roar by the vibration of the glottis. The huge tortoise of the Galapagoe Islands utters a hoarse bellowing noise.

The vocal apparatus in birds is situated at the lower end of the trachea, where it divides into the two bronchi. It consists mainly of a long drum with a cross bone, having a vertical membrane attached to its upper edge. Five pairs of muscles (in the songsters) adjust the length of the windpipe to the pitch of the glottis. The various notes are produced by differences in the blast of air, as well as by changes in the tension of the membrane. The range of notes is commonly within an octave. Birds of the same family have a similar voice. All the parrots have a harsh utterance; geese and ducks quack; crows, magpies and jays caw; while the warblers differ in the quality rather than the kind of note. Some species possess great compass of voice. The bell bird can be heard nearly three miles; and Livingstone said he could distinguish the voices of the ostrich and lion only by knowing that the former roars by day and the latter by night.

The vocal organ of mammals, unlike that of birds, is in the upper part of the larynx. It consists of four cartilages, of which the largest (the thyroid) produces the prominence in the human throat known as Adam's apple, and two elastic bands, called vocal cords, just below the glottis or upper opening of the windpipe. The various tones are determined by the tension of these cords, which is effected by the raising or lowering of the thyroid prominence. The will cannot influence the contraction of the vocalizing muscles, except in the very act of vocalization.

The vocal sounds produced by mammals may be distinguished into the ordinary voice, the cry and the song. The second is the sound made by brutes. The whale, porpoise, armadillo, ant-eater, porcupine and giraffe are generally silent. The bat's voice is probably the shrillest sound audible to human ears. There is little modulation in brute utterance. The opossum purrs, the sloth and kangaroo moan, the hog grunts or squeals, the tapir whistles, the stag bellows, and the elephant gives a hoarse, trumpet sound from its trunk and a deep groan from its throat. All sheep have a guttural voice; all the cows low, from the lion to the musk ox; all the horses and donkeys neigh; all the cats *miaw*, from the domestic animal to the lion; all the bears growl; and all the canine family (fox, wolf and dog) bark, howl and whine. The howling monkeys and gorillas have a larger cavity or sack in the throat for resonance, enabling them to utter a powerful voice; and one of the gibbons has the remarkable power of emitting a complete octave of musical notes. The human voice, taking the male and female together, has a range of nearly four octaves. Man's power of speech, or the utterance of articulate sounds, is due to his intellectual development rather than to any structural difference between him and the apes. Song is produced by the glottis, speech by the mouth.—*Scientific American.*

Talmage's Last Cigar.

After giving his experience with his first cigar in boyhood, Mr. Talmage speaks thus of his deliverance from the vile habit:

"But how about my last cigar? It was three o'clock Sabbath morning in my Western home. I had smoked three or four cigars since tea. At that time I wrote my sermons, and took another cigar with each new head of discourse. I thought I was getting the inspiration from above, but was getting much of it from beneath. My hand trembled along the line, and, strung up to last tension of nerves, I finished my work and started from the room. A book standing on the table fell over, and, although it was not a large book, its fall sounded to my excited system like the crack of a pistol. As I went down stairs their creaking made my hair stand on end. As I flung myself on a sleepless pillow I resolved, God helping, that I had smoked my last cigar, and committed my last sin of night study. I kept my promise. With the same resolution went overboard tea and coffee. That night I was born into a new physical, mental and moral life. Perhaps it may be better for some to smoke, and study at nights, and take exciting temperance beverages; but I am persuaded that if thousands of people who now go moping and nervous, and half exhausted, through life, down with 'sick headaches,' and rasped by irritabilities, would try a good dose of abstinence, they would thank God for this paragraph of personal experience, and make the world the same bright place I find it—a place so attractive that nothing short of heaven would be good enough to exchange for it. The first cigar made me desperately sick; the throwing away of my last made me gloriously well. For me the creaking of the midnight owl has ceased, and the time of the singing of the birds has come."

THE Rev. Edward Irving, the popular minister of the National Scotch Church in London, once managed to inveigle into his church, by talking to him about leather, a cobbler who professed infidelity. Irving's father was a tanner, and his acquaintance with leather was of old standing. "What do ye ken about leather?" was the first word from the cobbler that indicated a breach in his impregnable disdain of the clergy. As the discourse advanced the shoemaker exclaimed: "Odds! you are a decent kind of a fellow! Do you preach?" Finally he was induced to go to church, and he defended himself for so doing by pronouncing the opinion on Irving: "He's a sensible man; he kens about leather."

I BELIEVE that human will is God's grace. Those who say I cannot are those who think I will not. Human sadness! Who has ever consoled like the Holy Spirit? There may be situations where an angel's word would bruise the heart. He—he does not articulate a single word; he only pours, drop by drop, the divine oil upon the wound, and the wound closes.—*Countess de Gasparin.*

KIND words are among the brightest flowers of earth; they convert the humblest home into a paradise.

Religious Intelligence.

THE Congregationalists report in their Sunday schools for 1874 an aggregate membership of 385,338, a gain over the year previous of nearly 13,000.

A LONDON dispatch of April 16 says: "Four crowded revival meetings were held to-day. One, especially devoted to students for the ministry, took place at Spurgeon's Tabernacle. Mr. Moody delivered an address on 'Christian Work,' which was rapturously applauded. Thousands rose at his invitation to go into the streets and work for Christ."

A BOSTON correspondent, in speaking of the present status of the church at West Roxbury, of which Theodore Parker was once pastor, says the result of his teachings "is most distinctly seen in the loss of church-going habits, of reverence for the Sabbath and the Bible, and of faith not only in the authority of the Scriptures, but in the existence of anything supernatural in Christianity."

A PARSEE writes to the Bombay *Guardian* that the only hope of their race, numbering some 80,000 in India, being saved from extinction is in adopting Christianity. That journal states that there are thousands of educated Parsees in Bombay who have entirely lost confidence in their own system of religion, and are perfectly convinced of the truth of Christianity. The writer expects the time when vast numbers of them will come out for Christianity together.

THE Osiout circuit of United Presbyterian churches in Egypt is flourishing greatly. In 10 churches, which are mostly quite young, there are 108 communicants, representing a community of about 2,000 souls. In 13 village schools 459 scholars have been gathered. About 100 students, from many towns in Upper Egypt, crowd the Osiout Academy to overflowing. At this place 11 theological students are finishing their course. The sale of Bibles and other books amounted to nearly $1,000 last year.

THE Vicar of Owston Ferry has been heard from again on the tombstone question. Notwithstanding the advice of the Bishop of Lincoln to yield to the determination of the Wesleyans to enforce their rights, he declines to admit to the churchyard the tombstone which Mr. Keet intends to set up, unless that part of the inscription which he objects to is omitted or varied. Proceedings have accordingly been instituted against him. The vicar is soliciting subscriptions from his fellow-bigots to help him pay the costs of this action.

A PILGRIMAGE of English Baptists, says the *Christian at Work*, has recently been made to Rome. Hitherto Baptists and Unitarians have been especially singled out among Protestant heretics by the Catholics at Rome as unworthy of visiting the Catacombs. But this has been broken through, and on the occasion referred to the Baptists were allowed to view with becoming awe the reputed tombs of the apostles Peter and Paul. The guardian, however, before according his gracious permission, had applied to his superiors to leaven this mass of heterodoxy by sending a number of the faithful to enter at the same time as the strangers.

THE Roman Catholic clergy of the town of Grotte, in Sicily, together with 8,000 of the population, have declared themselves Old Catholics. The occasion of the movement was the excommunication by the Bishop of Girgenti of five priests who refused to accept the dogma of the personal infallibility of the Pope. The other priests of the town, twenty-five in number, took their stand on the side of their brethren, and informed the Bishop that they should henceforth refuse to recognize his authority, and were resolved to sever entirely their connection with Rome. The people followed the lead of their clergy, and in every church of Grotte a Te Deum was sung and worship according to Old Catholic rites commenced.

THE evangelical churches in Jerusalem now number about four hundred members, of various nationalities. Divine service is held on the Sabbath in seven places, in four different languages, besides meetings for prayer and the study of the Bible during the week, which are well attended. There is also a respectable evangelical church in Nazareth, and several villages in the vicinity have similar schools. The number of native Protestants in Galilee is from five to six hundred, and as many children in schools. This evangelical mission work in and around Nazareth is under the superintendence of a German missionary, Mr. Zeller, aided by two native deacons and a German catechist. The number of children taught in Protestant schools in all Palestine is estimated at fourteen hundred.

AMERICAN missionary organizations, with their headquarters at Constantinople, last year expended on account of evangelical work in the Turkish empire $246,635, as follows: American Bible Society, $40,000; Presbyterian Board, $50,000; the American Board, $156,635. Besides this, large amounts were expended for the support of American colleges at Constantinople, Beirut and Aintab. One of the gravest difficulties our missionaries have to encounter is that the Turkish government seeks to disown the promises guaranteeing religious liberty to all its subjects. The *Record* says that the withdrawal of the permit to print Turkish Scriptures, given in April, 1861; the seizure of colporteurs and their books, while engaged in a work recognized by the authorities as legitimate for a quarter of a century; the unjustifiable domiciliary visit of the police to the Bible House, with the intent to seize all books in Turkish; the severe and persistent persecution of converts from Islamism to Christianity, all indicate the temper of the times, and prove that our work is to meet with bitter, determined opposition.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 13, 1875.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

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FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

The Wrath to Come.

The doctrine of everlasting punishment is prominent in the teachings of Christ and of the apostles. The Old Testament gives no uncertain sound on the subject, but is terribly full and explicit. Does this doctrine receive that attention at the hands of our preachers that its importance demands? Are the people faithfully instructed in the scriptural proofs and declarations which attest the eternal misery of the finally impenitent? Do we not too much take it for granted that the people understand and believe it, and go upon the assumption that its frequent statement and defense are practically needless? We fear there is more ignorance and unbelief on this point than many are aware of. Christians who believe it cannot be careless and unconcerned for themselves, nor can they look upon a perishing world with indifference. If the unconverted generally, who come within the range of the ministry and other gospel influences, had clear and strong convictions on the question they would not sit for years unmoved by the appeals and expostulations of divine mercy. Many orthodox Christians hold it with feeble and vacillating grasp, while the world at large either avoids the topic or rejects the conviction altogether.

Universalism is now committed pretty much to the final restoration of the wicked. Once it held to death and glory—that at death all souls alike entered into blessedness. This was so utterly unscriptural and unreasonable, and so much at variance with the moral instincts of mankind, that it finds few defenders at the present time. There are some universalists who hold to the final extinction or annihilation of the wicked, but restorationism is the creed of the most. Long ages of suffering will, they think, end in holiness and happiness for all. Future suffering there will be, but ultimately every soul shall be purified and exalted to heaven. The Roman Catholic dogma of purgatory is a species of restorationism, though limited in its application. It looks in that direction, and is entirely in opposition to the doctrine of the Bible that death ends man's probation. This heaven of purgatory doubtless works somewhat in Protestant minds. Not many years ago we came across an exemplary Methodist who had then been praying seven years for a deceased husband. Of course rationalists materialists, and the entire drift of atheistic doubt, are ranged against the future torments of the ungodly. There is no hell, or, if any, it is of limited duration.

This is the sum of the popular conviction, while in the ranks of professed orthodoxy there is a timidity and laxness which nearly yields the ground. A partial and one-sided gospel is preached, divine love and beneficence are made prominent; and the law of God and its sanctions are kept in the background. The right start was made by Wesley when he announced the one condition of admission into his societies: "A desire to flee the wrath to come, and to be saved from their sins." This is a sound creed and effective. The everlasting punishment of the wicked is fundamental—the awakening element of the gospel, and the conviction which stirs men to action. Salvation from sin is in true repentance and faith as the immediate end, and as the only escape from the coming wrath. The perdition of ungodly men is awful and certain, unless saved from sin through faith in the blood of Christ. The atonement was provided to save the soul from death, and the love of God is manifested in the endeavor to snatch it as a brand from the burning. No man need be damned, none are left without the gracious ministries which make salvation possible, but he that rejects the offer of life must dwell forever in devouring flames.

This is the testimony of God, it is the emphatic teaching of the Savior, and of the apostolic preaching and writings, and the unfoldings of the apocalypse are filled with the lightenings and thunderings of this appalling truth. Sinners will have no desire to flee the wrath to come until they believe that wrath is coming upon them; neither are they likely to seek deliverance from sin until they feel that their sins are sinking them down to hell. They must realize that beyond the normal consequences of guilt and depravity, the self-enkindled fires of remorse and diabolical passion, there is to be a judicial reckoning and punishment, and that the condemned, already on fire with an inward hell, are to be cast into the lake of fire. "It is a fearful thing to fall into the hands of the living God!" We have little faith in a religious interest or revival that does not carry with it, throughout these deep and pungent convictions, "a desire to flee the wrath to come, and to be saved from sin."

We would keep these points steadily in view. It is Methodist theology at any rate, and the key-note of the great awakening in the days of Wesley and Whitefield. It is good and wholesome doctrine for all. Parents would be more faithful and prayerful, our Sunday schools would be more effective, and the pulpit would be mightier if the wrath to come entered more into the staple of our meditations and teachings. How can we drone and doze over our duties, tune our formal songs, let our children grow up unconverted, and allow our neighbors to live and die in their sins, with this startling truth in our confessions? Do we believe in hell? The carefulness, earnestness and activity of our lives must answer. Our zeal for missions, our longing to bring the world to Christ, our giving and praying for the conversion of the heathen, must also answer. Our personal entreaties with sinners, our faithful work in the church, our wrestling with God for the awakening of sinners and for reviving power in believers, must contribute its part in response.

Are we far astray when we declare to the lukewarm professor, to him who is indifferent about missions, to him who hangs on as an appendage rather than as a living member of the church, that he does not believe? Says the Bedford seer: "Then I saw in my dream that there is a way to hell, even from the gate of heaven."

Did John Wesley Die in the Church of England?

The Protestant Episcopalians of the United States are constantly saying he did. They say it with the desire and the design to induce Methodists to connect themselves with the Protestant Episcopal Church. Before showing, as we think conclusively, that Wesley did not die in the communion of the Church of England, we have to say: Suppose Wesley did die in the communion of the Church of England—what is that to us? Mr. Wesley for fifty years invariably retired at nine P. M., and arose seven hours after, at four A. M. Must I adopt the same regimen? Must I be charged with being a heretic if I do not? Mr. Wesley wore a wig, according to the universal clerical fashion of his age. Must we wear wigs too, or be charged with breeding schism? Mr. Wesley held various opinions, psychological and otherwise, which we of the present age are not able to adopt. Whatever he held agreeably to Scripture and right reason, as we apprehend them, we cordially adopt, and no more. We do not mean to be held responsible for Mr. Wesley's opinions only so far as they seem to us to be agreeable to Scripture and sound philosophy.

But to come back to the original question. All who are familiar with Wesley's career and opinions know very well that he was at the outset a member of the Episcopal Church of England, of the straitest sect. He had no idea of organizing a distinct church; but the clergy of the Church of England excluded him from their pulpits; their bishops and other clergy wrote against him, for long years, a series of the most bitter and scurrilous pamphlets. The vast body of the people brought to Christ through his instrumentality refused to receive the ordinances and sacraments from the hands of the clergy of the Church of England because they were, many of them, men of impure lives. In America there were many thousands in the Atlantic States who were gathered from the "world" through the instrumentality of the ministers Mr. Wesley sent out from England. These also desired the sacraments. There were but few Protestant Episcopal ministers in America; but, if there had been, the people desired the sacraments, and would have them from none but the men who, under God, had led them to Christ. For the sake of order, and because he was loth to break with the Church of England, Mr. Wesley desired the bishops of the English Church to ordain some of his preachers, but they would not. Mr. Wesley, long years before this, had been convinced by the arguments of Lord King's "Primitive Church" that there were but two orders of ministers in the primitive church—"deacons" and "elders;" that a bishop was but an officer in the order of elders, like a speaker of the House of Representatives is an officer in that order of men—the first among equals, and nothing more. He had long been convinced, so he distinctly states, that the doctrine of apostolic succession was "a fable." For the sake of order, and no other reason, he hesitated to break with the Episcopal Church. But at last he was convinced that it was the will of Providence, as circumstances clearly indicated, and that it would be for the glory of God that he should do so by proceeding to ordain men to the order of deacons and elders, and setting apart one of these to be a superintendent—an overseer—or a bishop over the church in America. He proceeded formally to organize a church in America by three distinct acts:

First. He drew up a creed. This was in several particulars widely different from the articles or creed of the Church of England. There are thirty-nine articles in the prayer-book; there are but twenty-five in the creed of the Methodist Episcopal Church. An analysis of the articles of the Protestant Episcopal Church and those of the Methodist Episcopal Church shows the following wide differences: The third article of the Protestant Episcopal creed is omitted. A part of the sixth article is also omitted. The eighth article is omitted. More than half of the ninth article is omitted, and some words added in our article not found in the Protestant Episcopal article. A small portion of the eleventh article is omitted. All of the thirteenth article is omitted; so also is the fifteenth article. The sixteenth article is changed in ours from "sin after baptism"—which has a baptismal regeneration leaning—to "sin after justification." The seventeenth article, which teaches predestination, Mr. Wesley rejected and omitted altogether. The eighteenth is omitted. A part of the nineteenth is omitted. The twentieth article is greatly changed. The twenty-third is omitted; so also the twenty-sixth. The twenty-eighth, on baptism, is considerably altered. The twenty-ninth is omitted; so also the thirty-third, the thirty-fourth, thirty-fifth and thirty-sixth. If the adoption and maintenance of the thirty-ninth is necessary to constitute a member of the Protestant Episcopal Church of England, then Mr. Wesley, by the rejection of these articles, had ceased to be a member.

Secondly. Mr. Wesley drew up a ritual for the church he organized in America considerably different from that used by the Protestant Episcopal Church of England. Let us mark the difference between the form of baptism of infants in the Church of England and the form prepared by Mr. Wesley for the Methodist Episcopal Church in America. The Protestant Episcopal requires "sponsors," and requires them to take vows for the child. Ours does not. The Protestant Episcopal Church makes with water the sign of the cross on the child's forehead. We do not. The Protestant Episcopal says the child is "regenerated" in baptism. Ours does not. These are wide differences. Mr. Wesley made them. So in the baptism of adults there is a considerable difference, and a distinct statement that the baptized is "regenerated," which Wesley has left out. In the forms of administering the holy communion there is also a considerable difference; so also in the celebration of matrimony.

Thirdly. In the discipline and church government, and the mode of conducting public worship, there is a wide difference.

Bishop Cummins has been deposed from the episcopal office, and is no longer considered in communion with the Protestant Episcopal Church, for organizing a church much less dissimilar from it than Wesley's organization in America.

Charles Wesley, who was most high church in his ideas of ecclesiastical order, says in a letter to Rev. Dr. Chandler, an Episcopal clergyman, that Lord Mansfield, the highest authority, told him that "ordination was separation" from the Church of England. John Wesley did not wish to admit to himself that he had done a deed that involved separation; but, nevertheless, the logical sequence cannot be escaped. He did by this act, and by the organization of a church different in doctrine, ritual and church government in America, become in the most palpable sense a separatist. So one of the learned Bampton lectures has shown; so Charles Wesley believed.

If, then, my brother, my sister, any clergyman or layman of the Protestant Episcopal Church comes saying to you, according to their wont, "that the Methodist Episcopal and Protestant Episcopal Churches are nearly the same, and that Mr. Wesley never separated from the Church of England, and that you ought to join them," just say that you are "surprised to find them so imperfectly informed; that there is a wide difference in *doctrine*, in the *liturgy*, in the *mode of worship* and in church government." We will not say you may add that you think it rude and ill-bred to ask you to abandon your convictions and principles.

W.

Sunday School Suggestions.

—Helps, not substitutes, for study of the lessons is what all "lesson-helps" aim to be. These are the best "helps" which incite to the most study and individual thought. Not unlikely in many cases the use of lesson expositions, furnished to hand, does tend somewhat to check individuality; but we believe that in a still greater number of instances it tends rather to increase it. That which strongly operates to incite individuals to earnest thinking will surely excite a good deal of individuality of opinions and views. Call that a poor lesson-help which did not make you feel, after studying it, as if it had failed to note a great many thoughts that have flashed upon your own mind. A seed-thought ought to bear fruit many-fold.

Says Mrs. Crafts: "Christ evidently placed the heart-qualities of tenderness and love and faith very high among a teacher's qualifications. By the fire of coals he examined Peter with a view of commissioning him as a teacher. The first question of the examination was: '*Lovest* thou me?' Love, then, is the teacher's first great qualification. The second question will, of course, be in regard to intellectual preparation. Again he speaks: '*Lovest* thou me?' The third question will surely refer to intellectual or natural or social gifts and graces. Yet again comes the question: '*Lovest* thou me?'

"Love, then, is the Alpha and Omega in the teacher's credentials, as a preparation to hear the command: 'Feed my lambs,' 'Feed my sheep.'"

—No part of the teacher's work, says Dr. Cuyler, is so important as the *cultivation of conscience*—a truth too much overlooked. The cultivation of a clear, strong, healthful and imperative sense of *duty* cannot safely be left to haphazard hints. The word *ought* must be made to mean something—to mean everything. Singing songs about the love of Jesus, the "Happy Land, far, far away," "Holding the Fort," etc., cannot be a substitute for a good conscience. "Doing" may be a "deadly thing," according to the intent of the hymn, but a conscience for right-doing is something that, in these naughty times, will bear considerably more stimulation and careful enlightenment. If the next generation of bankers, clerks, politicians, railroad managers, and farmers even, shall show as many unconscionable rogues as the present race of them has, then the much-glorified "International System of Bible Lessons" will have some serious sins of omission, at least, to account for.

—Ralph Wells (and he is good authority) has this to say about preparation for lesson-teaching: "I sit down and think for hours over the lesson, to think out what it means. When I think I am always singing, 'In psalms and spiritual songs:'

> "When all thy mercies, O my God,
> My rising soul surveys,
> Transported with the view, I'm lost
> In wonder, love and praise.'

"How can you teach the lesson without thinking it over till it burns in your soul? Till you find some great burning Scripture thought to arouse your heart you cannot use the teaching of another person. David tried on Saul's armor, but could not wear it. Better take the weapons God has given, if nothing but a pebble-stone from the brook. 'The Lord who delivered *me* out of the power of the lion and the bear will deliver me from the hand of Goliath also.' When the fire burns in my own heart, and I can see the skeleton of the lesson rise before me, the work is more than half done."

—An English Sunday school journal, the *Sunday School Chronicle*, makes a first-rate suggestion respecting week-day classes for the study, either in the form of lessons or popular lectures, on such subjects as Bible natural history, and other such like matters which the Scriptures mention incidentally. This grouping together, around some specific subject, of the mentions made in the various parts of the Bible of animals, of plants, of peculiar social customs, etc., if skillfully done, could not fail of being interesting and of heightening the interest in the word itself. Besides, it would give an increased sense of *realness* to Scripture history. And this feeling of its thorough realness is a next step to the exercise of real faith. Our public day schools cannot be depended upon for much Biblical instruction; the Sunday school—one hour a week—is not enough; there is still a missing link.

—In an excellent address given recently at a large Sunday school convention in London, Dr. Culross spoke of the "effects of the recent religious awakening on Sunday school work." The awakening, he said, demanded, for one thing, that Christ should get his right place in the teaching. He should be the heart of every sermon; still more of every Sabbath school lesson. Our special calling was not to teach the religious history of Joseph, of Moses, of Samuel, of David, or of the chosen people generally; *the* end for which our schools existed was to lead the children into personal acquaintance with Jesus; and these other things were of value only so far as they were helps to this. Just as he is not only *in* the Bible, but is the light that lights it up from beginning to end, so with our teaching; he is not only to be in it; he is to be the reason for it, and the substance of it; everything we do is to bear on the making of him known, and the commending of him to them, so that their hearts may be won for him. Dr. Culross also thought that the awakening ought to have the effect of making the spirit of the teaching brighter, more fresh and joyous.—*Illustrated Bible Studies.*

Plan of Episcopal Visitations for 1875.

BISHOP MARVIN.

Conference.	Place.	Time.
Denver	Helena, Montana	July 29
Western	Council Grove, Kan	Sept. 1
Kentucky	Maysville, Ky.	Sept. 15
North Alabama	Birmingham, Ala.	Nov. 17
Alabama	Greenville, Ala.	Dec. 8
Baltimore	Winchester, Va.	Mar. 2

BISHOP WIGHTMAN.

Western Virginia	Guyandotte, W. Va.	Sept. 15
Tennessee	Fayetteville, Tenn.	Oct. 6
Arkansas	Lewisburg, Ark.	Nov. 24
Little Rock	Mineral Springs, Ark.	Dec. 8
Florida	Quincy, Fla.	Jan. 5

BISHOP DOGGETT.

Illinois	Litchfield, Ill.	Sept. 22
Louisville	Cloverport, Ky.	Oct. 6
Memphis	Paducah, Ky.	Nov. 17
White River	Helena, Ark.	Dec. 1
South Georgia	Americus, Ga.	Dec. 15

BISHOP KEENER.

St. Louis	Salem, Mo.	Sept. 22
Missouri	Glasgow, Mo.	Oct. 6
S. W. Missouri	Neosho, Mo.	Oct. 20
North Georgia	Gridin, Ga.	Dec. 1
South Carolina	Orangeburg, S. C.	Dec. 15

BISHOP PIERCE.

Indian Mission	Atoka, Choctaw N.	Oct. 6
West Texas	San Antonio, Texas	Oct. 20
North Texas	Paris, Texas	Nov. 3
Northwest Texas	Corsicana, Texas	Nov. 17
East Texas	Carthage, Texas	Dec. 1
German Mission	Galveston, Texas	Dec. 8
Texas	Brenham, Texas	Dec. 15

BISHOP PAINE.

North Mississippi	Kosciusko, Miss.	Nov. 24
Mississippi	Canton, Miss.	Dec. 15

BISHOP HAVANAUGH.

Columbia	Brownsville, Ore.	Sept. 15
Pacific	San Jose, Cal.	Oct. 13
Los Angeles	Los Nietos, Cal.	Oct. 27

BISHOP M'TYEIRE.

Holston	Knoxville, Tenn.	Oct. 20
Virginia	Danville, Va.	Nov. 17
North Carolina	Wilmington, N. C.	Dec. 1
Louisiana	New Orleans, La.	Dec. 15

Bishop Keener has charge of the mission in Mexico.

Bishop McTyeire is charged with matters pertaining to the mission in China.

THE editor of the *Western Methodist*, writing from Nashville, says:

During the past two weeks the churches here have received a good many members as fruit of the meetings at the Exposition building, and doubtless will receive more, as there does not seem to be a decrease in the interest. From all that I learn, I judge that much truth has been preached and some dangerous heresies—much good has been done and some harm. There is not much stress laid upon law; the tendency, it is feared, is in the direction of Antinomianism. Repentance is a small thing; faith is not much more than an act of the intellect and will. But I cannot enlarge. I am simply suggesting caution. For all the good done I thank God, and pray for its increase and perpetuity. Mr. Whittle has not yet arrived from Chicago. He is expected to morrow, and will, when he comes, co operate with Mr. Bliss, as at Louisville.

I believe Messrs. Whittle and Bliss have promised to visit Memphis when they close their labors in Nashville. Allow me to say to the friends in our city, charged with the duty of providing a place of meeting, that no church edifice or public hall is large enough to hold the people who will certainly go to hear the preaching and singing of Whittle and Bliss. The best thing to be done is to secure, as was done here, the use of the Exposition building.

The board of trust of Vanderbilt University met to-day—a good attendance of the members. Much business has already been done, but I cannot particularize before next week. All the vacant chairs will be filled during the present meeting, and with the very best men. Only two new professors have as yet been elected, viz.: Prof. Alexander Winchell, of Syracuse University, New York, and Prof. James M. Safford, geologist of the State of Tennessee.

P. S.—This evening the board of trust elected two additional professors, viz.: James A. Harrison, A. M., now of Randolph Macon College, professor of modern languages, and A. A. Lipscomb, D. D., LL. D., late chancellor of the University of Georgia, professor of English criticism and the philosophy of history.

Other professors will be elected to-morrow. It is probable the chair of mathematics will not be filled during the present meeting of the board.

P. S.—This morning, May 4, the board elected the Rev. J. C. Granberry, D. D., of Virginia, professor of pastoral theology and homiletics, and R. M. McIntosh, of Nashville, professor of vocal music.

Education of Mexican Students.

We take the following extract from the forthcoming annual report of the Board of Missions:

"From time to time the superintendent of our mission in the City of Mexico, the Rev. Joel T. Daves, has urged the importance of educating in this country a number of young Mexican converts for the work of teaching and preaching in their own country. The want of money for a long time hindered the experiment advised by the superintendent; but we now report three young men at school in this country, learning English that they may more satisfactorily learn Protestantism and Methodism. It was believed also that familiar association with our people would be of very great advantage to them, giving them a knowledge of our methods of Christian work, and imbuing them with our spirit.

"Two of these young men—Francisco de Villegas and Juan Pardo—are at Emory College, Oxford, Ga., where they have been under efficient instruction since the latter part of January. They are under the special care of Prof. Rufus W. Smith, who reports very favorably of their spirit, application and progress. A gracious revival of religion, which blessed the college and community in March last, greatly interested and profited these young men. Another—Juan S. Valencia, a nephew of the late President Juarez—is at Wofford College, Spartanburg, S. C. He has but recently entered upon his studies. It is expected that another will be sent to Wofford at an early day. We should add, in this connection, that Culleoka Institute, in the Tennessee Conference, agrees to provide for the education of two young Mexican students. It is expected that they will be sent forward by the superintendent during the coming summer. The board is at no expense in the matter of educating these young Mexicans, their traveling expenses to this country and their board and tuition being provided for by the faculties of the institutions where they pursue their studies, by the communities where they reside, and by the help of generous friends."

At this place we add a word that we hope may be taken into consideration: If any of our friends wish to help in this good work—*and help is needed*—let them write to the associate secretary.—*Our Missionary.*

REVIVALS IN VIRGINIA.—The work of revival still blesses our churches in Petersburg. More than a hundred have been converted at High Street, and numbers at Washington Street, Wesley chapel, and at Ettrick's. Let all pray that the work may spread through the entire Conference.

At Charlottesville our church has enjoyed a gracious season. We hope soon to have a full report of the meeting.

Bro. Garland has an interesting revival work in his church at Portsmouth.

Rev. R. J. Moorman writes from Culpeper, Va.:

"The work is still going on. God is blessing us. About fifty have been converted; most of them have joined our church."

In the town of Rocky Mount, Franklin county, Va., is at this time going on a general revival under the auspices of Revs. J. W. Tucker and D. F. Hodges. This meeting has been going on three weeks and is still progressing. Numbers have professed "faith in Christ" already, while about thirty are at the altar begging forgiveness.—*Richmond Christian Advocate.*

THE city churches, 1st Sabbath, says the St. Louis *Christian Advocate* of May 5, were favored with the services of both Bishops Keener and Marvin. The services, we understand, were well attended. Missionary collections were taken up amounting to some $1,000 or $1,500 for foreign missions, and a mass missionary meeting held in the evening, according to notice previously given.

In the afternoon a Rev. Mr. Arthur Millard, from London, greatly edified the Sunday school and a large audience at Chouteau Avenue church by a lecture on the "Rise and Fall of the House of Stuart, Considered in its Religious Aspect."

THE venerable Judge Edward McGehee, of Mississippi, was in our office on Monday last. He was on a brief visit to our city, and left for his home, near Woodville, on Tuesday evening, the eleventh instant. The judge is now half through his eighty-ninth year, somewhat infirm, but still erect, and able much of his time to attend to affairs.

SEE third page for "Our Young People's" department. Agricultural matter will be found on the sixth page.

EVERY ONE has his weak, assailable side, and it is the part of wisdom to learn betimes which it is, and then guard it by every possible defense. Many a promising religious career has been blighted and ruined by what seemed to be at first only a foible, but grew into a millstone about the neck. Christian life is only beautiful when symmetrical and complete.

Books and Periodicals.

TWO SERMONS—one on Creation and the other on Life—preached by Rev. W. S. Harrison, pastor in the Methodist Episcopal Church South, Columbus, Miss., have been received. The scope of these essays is God in nature as seen in the forms and functions of manifold life—adverse to Darwinism and Tyndallism. From a hasty examination we judge the subjects have been touched upon with ability, and very clearly exhibited, so far as possible within such brief limits.

HISTORY OF THE UNITED STATES, FOR SCHOOLS AND ACADEMIES. By Joseph T. Derry. Philadelphia: J. B. Lippincott & Co., 1875.

Mr. Derry is professor of ancient languages in Academy of Richmond County, Augusta, Ga., and the work is written from a Southern standpoint. It brings the history of the country down to General Grant's re-election for President in the fall of 1872. The last event mentioned is the death of Horace Greeley. The events of the late war, and the subsequent reconstruction legislation, are handled with candor and truthfulness. The text is in the form of questions and answers, and well adapted for school purposes. A 12mo of 352 pages, excellent type and binding, and handsomely illustrated. For sale by Eyrich, New Orleans.

DAY THOUGHTS ON THE NEW TESTAMENT. By R. Tennent Shaw. Published for the author by J. B. Lippincott & Co., Philadelphia, 1875.

The title page speaks of "brief notes and instructions, also linking together into a chain of truths Old Testament Scripture with the New, and God's book of nature." We gather from expressions here and there that the author believes in the annihilation of the wicked, the birth of the Spirit, and the atonement in some sense, and that he runs a muck against all rabbis, doctors of divinity and church authorities of every sort. The book is a chaos of Scripture quotations, comments, opinions and nonsense, written in a most intolerable style. We can make neither head nor tail of it. Mr. Shaw must be a crazy monomaniac. His book is worthless—too crude and chaotic to be mischievous. For sale by Eyrich, New Orleans.

WARRINGTON'S MANUAL. By William S. Robinson. Boston: Lee & Shepard, publishers; New York: Lee, Shepard & Dillingham, 1875.

A very handsome little volume, compact, brief and well arranged. It is a concise and practical guide for members of deliberative assemblies in the principles and usages of parliamentary law.

SPAIN AND THE SPANIARDS. By N. L. Thiebin. Boston: Lee & Shepard; New York: Lee, Shepard & Dillingham, 1875.

Mr. Thiebin was sent to Spain by the New York *Herald* after the close of the Franco Prussian war, and the present volume is the result of his sojourn and travels in that country. He is a piquant and lively writer, and treats of the Carlists, Spanish republicanism, social condition, the character of the people, the leading statesmen and soldiers. His views of the Catholic Church and clergy are those of an easy and rather indifferent Catholic, and his estimate of the efforts of Protestant missionaries is in the vein of burlesque and contempt. Superficial and partial as the author is, he is full of vivacity, and his book is entertaining and not without fragments of valuable information.

WE AND OUR NEIGHBORS, OR THE RECORDS OF AN UNFASHIONABLE STREET. A novel. By Harriet Beecher Stowe. With illustrations. New York: J. B. Ford & Co.

This purports to be a "Sequel to My Wife and I." The story came out in the *Christian Union* as a serial. It makes a book of 480 pages. We have not read it, and never expect to, but it is by the author of Uncle Tom's Cabin, and we know that she can write. Mrs. Stowe writes much and very cleverly. The gifts, and perhaps also the grace, of the Beecher family are in her; and we are disposed to think she is about the best of her kin, notwithstanding the travesties, slanders and misrepresentations of Uncle Tom's Cabin.

CHRISTIAN ETHICS, OR THE THEORY OF MORAL MANHOOD AND LIFE OF DUTY. A text book for schools and colleges. By D. S. Gregory, D. D. Philadelphia: Eldridge & Bro., 1875.

Dr. Gregory is professor of moral science, logic and metaphysics in the University of Wooster, Ohio. His book is comprehensive, thorough, in details, and mainly in accord with those works best known in this field of thought and study. The arrangement is excellent and convenient as a text-book. So far as we have been able to examine the work, its teachings are such as we can commend. The author's views of slavery and on some other topics are not to our mind, but, on the whole, it is a work of merit, and adapted to its purpose as a text-book.

BRIGHT, CHEERY AND USEFUL with its fifty-five fine engravings and its multitude of practical articles and suggestions, is the American Agriculturist for May 1. Like every other copy this year, the number before us shows a decided improvement over the previous issues of this journal during its past thirty-three years of publication. It gives much plain, practical, trustworthy information for the household, including the little ones, for the garden, for the farm in all its departments—indeed for all classes. Its bold exposures of humbugs has been a feature of almost every number for many years. The current volume is giving a valuable series of practical articles by Prof. Atwater, showing "How Science Does and Can Aid Cultivators;" also a large number of engraved house plans and descriptions, with items of cost, or "Cheap and Convenient Homes for the People" in country and village. These last are alone worth many times the cost of this journal ($1.60 a year, postpaid.) Orange Judd Company, publishers, 245 Broadway, New York.

THE true philosophy of doing good is, first of all, and principally, to *be* good—to have a character that will of itself communicate good.

MARRIED.

SULLIVAN—GRIFFING.—At the residence of Mr. Daniel M. Griffing, March 17, 1875, by the Rev. E. A. Flowers, Mr. Thomas W. Sullivan and Miss Mary O. Griffing, both of Jefferson county, Miss.

FLOWERS—GRIFFING.—At the same time and place, by the same, Mr. Henry G. Flowers and Miss Alice G. Griffing.

CALDWELL—JONES.—At the residence of D. G. Pepper, Esq., near Richland, Holmes county, Miss., April 22, 1875, by the Rev. J. M. Boon, Mr. J. L. Caldwell, of South Carolina, to Miss Pandie A. Jones, of Mississippi.

PEFFERKORN—MAYO.—April 27, 1875, by the Rev. J. F. Scurlock, Mr. Charles F. Pefferkorn to Mrs. Emma Mayo, all of Opelousas, La.

BOYKIN - PITMAN.—On the tenth of January, 1875, at the residence of the bride's father, Mr. H. F. Boykin to Miss M. A. Pitman, all of Smith county, Miss.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending May 8, 1875.

A—P G Andrews $12.20, American News Company, N W Ayer & Son, J W Arendell, H W Abernathy $6.45, F H Ansley 10 cents, Edwin Atkins John R Allen, Applegate, Pomisford & Co.

B—J B Hilbru, Bigbow & Main, Josiah Barker $2.50, A H Bryant $2.50, J A Billups $6.25, James Bryson 25 cents, W E Ballard, W C Black, Ralph Bradley $2.25, B B Bibal, L H Bell, A Brown 25 cents, L A Benjamin, E C Bennett, J M Baker $1.50 Boorum & Pease, D Ballard $2.50, William Baden $2.50, Josiah Bancroft, W Blackmar, James A Rethune $14.65, W J Braswell 15 cents, A R Beaumont $10.

C—W W Carley, Lyman Curley $1.10, Joseph T Curry, W A Cook 25 cents, John Church & Co two letters, P O Clayton, Beverly Carradine $1.25, T E Cramer, John F Cook $2.50, J Collins 50 cents, Emmett F Cook, Robert Carter & Bros, J A Chapman.

D—Green O Daniel, J J M Dancer, Donaldson & Co two letters $12.50, F H Donaldson 40 cents, W B Dennis, W M Davis 10 cents, Charles H Dixon Celia Dorazan, A Davis, Miles H Dawson $0.25, Ruffin T Davis $5, A McL Douglass $7.50, John B Denton.

E—John W Ellison $2.15, John A Ellis $50, John D Emack.

F—Thomas L Frazier $2.50, W M Francis $10 75, E N Freshman, D N Foose $16.70, William Flan two letters, Hayward Foote 50 cents, J E Foust, Mrs A B Finley $8.50, H W Fauver, D N Foore 50 cents, George T Freeman.

G—F D Galloway, C M Gilmore $2.50, C R Godfrey $6, Thomas G Gilmore $1.50, H Gwinner & Bro, H Griswold, E P Goodwin $1.50, Minor Gamble $11.50, A H Gramling $2.50, W H Germany $1, L O Clayden, W B Gibson, W H Green $2.15, A J Gilchrist, Miss Mary W Gully.

H—J A E Haley, Mrs Sarah E Hunter $2, John M Hamrick, J M Hall, M E Hilliard, W H Harney & Co $16.90, John W Hall, Jasper Halden, Hitchcock & Walden, J W Hearn, M J Hoelcndel $1, Mrs E Hamilton $1.50, J L Harper $1.25, F W Hardt, Mrs F Hoss $6.75, Jeremiah Hobler, Mrs Helen M Holloway, W H Howell $2.50, John S Hall $2.50, E Heffenstall.

I—Robert S Isbell.

J—Benjamin Jones $14.50, John D Johnston, J N Jones, A R James.

K—Joseph Kealhof, J C Kittrell, M S Kirby, Louis Kendall $4.25, J O Keener.

L—F A Lehman, H P Lewis two letters $64, Thomas H Lewis, Joseph W Lewis, J B Lippincott & Co two letters, Lee, Shepard & Dillingham two letters, Thomas A Ledyard $8, J J Ledbetter $2.50, N H Luce $1.50, H R Lackett, Miss C A Liddell.

M—John McKay, W C McDonald, Irvin Miller $1.50, P R Moss $2.50, Mrs E M Montgomery 40 cents, George C Morgan, D F Morris, J J McLemar, J McLester $2.50, W P Martin Jr, W Myers $4.20, John S Moore, J N McIndire, W H May $14.72, Mrs Mary Munding, H & C Merriam, Morgan Envelope Company, John P Morton & Co, Macfeither Smiths & Jordan, Mrs Mary L Marshall $1.50, W T Martin, Wilson McKerall $2.50, Albert G Maxwell.

N—H L Newsom $3.25.

O—A Odlum $4, Oatis & Worrell $65.25.

P—J S Parker two letters $1.35, R V Pierce, Cornelius Pierpont, Bascom T Pierson $2.50, H T Parish $5, J V Painter, J S Pugh, W O Porter, James M Perdue $7.30, J F Patterson $3, John M Pickens $2.10, W C Pipes $3.

R—William H Ross & Co two letters, A Riser two letters $28, M O Ronaldson, A H Redford urgent two letters, J K Randall $19.35, E C Reynolds, D A Rutledge, Robinson & Co.

S—T W Springfield, H A Sibley $10 85, Mrs Sallie Simpson $3.35, J L Skipper, Scribner, Welford & Armstrong, Steel & Avery two letters, Mrs Susanna Snowdon, P B Suffold $8.50, Smith, Dixon & Co, J F Scurlock two letters 40 cents, J H Shockley $2.50, W P Stott, J M Steel, W A Snapey, H R Scott, E J Smith $4.50, W R Stuart, John P Stevens $4.50.

T—Tower, Gildersleeve & Co, Isaac H Tate, S H Thompson; Benjamin Thompson, Taylor & Myers two letters $5, J M Trosper, M P Tucker.

V—Joan S Valencia.

W—Wilson, Hinkle & Co, A L Williams, W C Wilkinson, J S West $2.50, J T Watts, John Williams $1, Wimberly & Ross, W H Worthington, G R Wynn $2.50, J G Wilson, J E Westcott, G R Wilson two letters, George D White $4.50, J Weaver & Co, John F Wynn $21.60, L Wolff & Co, J N Wimberly, F M Williams $10, D F White.

Y—Thomas Varrell & Co $2.

PAY POSTAGE.—Subscribers whose subscriptions have been paid at the old rates—viz.: *two dollars per year*—and whose subscriptions run into 1875, are required under the new postage law, which goes into effect January 1, to pay postage at the office of mailing. The subscription price hereafter includes the postage. Two cents per month each month that the subscription has to run, will be sufficient to pay for the ADVOCATE.

RISKS ON REMITTANCES.—Money may be sent to the publisher of the ADVOCATE in payment of subscriptions, in amounts not exceeding *ten dollars*, by registered letter, at his risk. *Any amounts* may be sent by express or postoffice money order at his risk, provided that in all the above cases the expense of remitting be borne by the person who remits. Otherwise it will be at their own risk.

LIFE INSURANCE.—Should any reader ask our advice in reference to insuring his life, we should certainly advise him to consider the claims of a home company. The many millions which have been expended in paying premiums to companies at a distance, if invested at home, would have given our banks all the deposits they needed to sustain the commercial and agricultural industries and enterprises of our State, and built all the railroads we need. But it has gone from us, *never to return during life.* What excuse is there for this while such a company as the Louisiana Equitable is domiciled in our city, with a board of directors and corps of officers inferior to none on the continent in reliability and capacity. See advertisement in another column.

CITIZENS' SAVINGS BANK.—The above-named institution seems to be rapidly growing into public favor. The gentlemen managing it are, in our opinion, capable and trustworthy. The advantages of banks of deposit for small sums are manifold, and where a small interest can be realized and compounded it is far better to deposit in some safe place, rather than keep our earnings about our persons or in our houses, at much greater risk, and where it is earning nothing. The bank alluded to above is located in Grunewald Hall, on Baronne street. See advertisement in another column.

WHOLESALE GROCERY HOUSE.—We have had many inquiries from correspondents for just such an establishment as that of Messrs. Flash, Lewis & Co., whose advertisement appears in another column. This house is truly a first class house, and the firm may be relied upon to do justice to their customers. Their stock is very large, and their facilities for doing a large business at a small margin will be greatly to the advantage of their customers. See advertisement, or call at 38 to 41 Gravier, and 25 to 32 Peters street, and see their stock.

FIRE INSURANCE.—We call attention with pleasure to the eighteenth annual statement of the Union Insurance Company. We are glad to see that the affairs of the company are in a healthy condition, and that they are able, notwithstanding the many disasters of the year gone by, to declare a dividend. The company ranks deservedly high in public estimation, and we heartily recommend it to the confidence and patronage of our merchants and citizens.

PONTCHARTRAIN RAILROAD.—The above-named road, through the energy, enterprise and skill of the general manager, C. H. Allen, Esq., is being put in a state of thorough repair, and with new cars and rolling stock, and the latest improvements, will offer rare accommodations this season to those making excursions to the lake. See advertisement in another column.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
no19 6mte New Orleans, La.

THE CHANGE of seasons and the incoming of new vegetables and fruits render Bowel Complaints, especially in children, very prevalent. There is no medicine in the world superior to DR. BRODIE'S ASTRINGENT CORDIAL *for this class of diseases.* It is a specific for Diarrhea Summer Complaint, Cholera Morbus, Flux, Cholera, etc. It is pleasant to the taste, and free from any injurious quality. No household should be without a bottle of Brodie's Cordial at any time, but particularly at this season, when attacks of Cholera Cholera Morbus, etc., are so sudden and require instant treatment. For sale by all druggists. I. L. LYONS, Proprietor,
ap29 1m Corner of Camp and Gravier Sts.

MOODY AND SANKEY, creating such a revival furore in Great Britain, doubtless owe much of their success to the popularity of their hymn tunes. Sankey's best efforts are in the "Gospel Singer," Philip Phillips' new book for Sunday Schools. Sample copy by mail, 35 cts. Lee & Walker, publishers, Philadelphia, Pa. ap13 1t

THE patient soon feels as if he had taken a new lease of life, and is overjoyed to find the depressed feeling dissipated, the costive habits corrected, and new streams of health coursing through his veins, by using Simmons' Liver Regulator. my13 1t

A GRAY-HEADED CONVICT escaped from prison by using Dr. Tutt's Hair Dye. It gave him such a youthful appearance that the keepers did not know him. One had better dye than go to prison. my13 1t

WE WISH to direct the attention of our readers to an advertisement of Pirrung's patent mop or scrubbing machine. We have seen this article used, and can assure our patrons that it is no *humbug*, but is exactly what it appears to be in the advertisement, to which we direct *special* attention. my6 tf

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoubler-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. ma11 1y

PIRRUNG'S SCRUBBING MACHINE thoroughly cleans and dries the floor with one side, and with the reverse side takes up the dirty water. my6 tf

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practising physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspepsia, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons druggist, New Orleans, La. de10 1y

PIRRUNG'S SCRUBBING MACHINE changes mopping, the most disagreeable of domestic work, into a short and extremely easy task. my6 tf

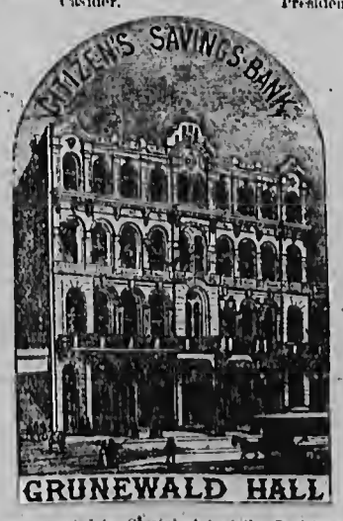
NEW ADVERTISEMENTS.

CITIZENS' SAVINGS BANK,

(A BANK FOR SMALL SAVINGS,)

Grunewald Hall, New Orleans, La.

M. BENNER, Cashier. J. L. GUBERNATOR, President.



Incorporated by Special Act of the Legislature. Exclusively a Savings Bank.

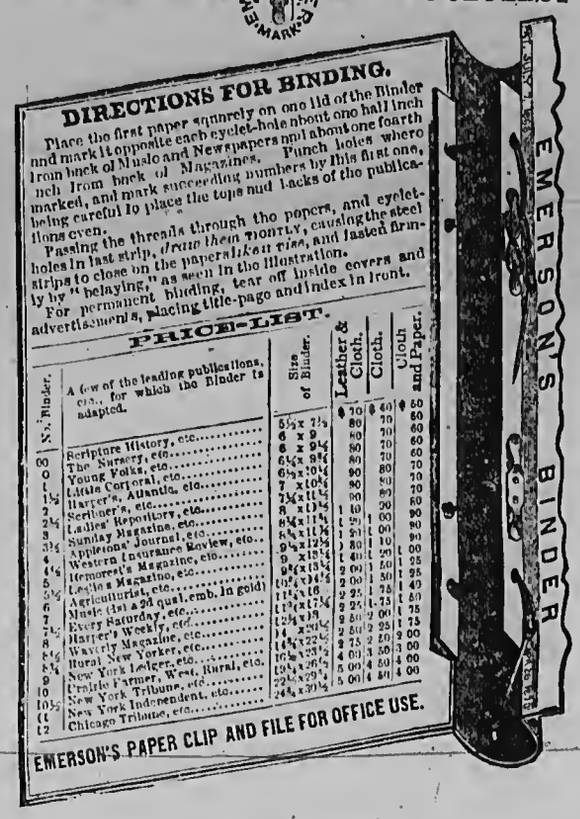
☞ SIX PER CENT. COMPOUND INTEREST paid on deposits.

Money may be withdrawn on any business day without notice.

Special advantages offered to Trustees, Guardians, etc., having in charge trust funds; also Societies, Lodges, Granges, etc. Charter, By-Laws and Regulations, together with all information, furnished on application by letter or in person. my19 1y

NEW ADVERTISEMENTS.

Read the EMERSON'S TRADE MARK BINDING CASE Directions.


DIRECTIONS FOR BINDING.
Place the first paper squarely on one lid of the Binder and mark it opposite each eyelet-hole about one half inch from back of Music and Newspapers and about one fourth inch from back of Magazines. Punch holes where marked, and mark succeeding numbers by this first one, being careful to place the tops and backs of the publications even.
Passing the threads through the papers, and eyelets holes in last strip, *draw them tightly*, causing the steel strips to close on the paper *like a vise*, and fasten firmly by "belaying," as seen in the illustration.
For permanent binding, tear off inside covers and advertisements, placing title-page and index in front.
PRICE-LIST.
EMERSON'S BINDER
EMERSON'S PAPER CLIP AND FILE FOR OFFICE USE.

Patent Re-issued, Sept. 12th, 1871.

FOR SALE BY

ROBERT J. HARP, AGENT,

NOS. 110 AND 112 CAMP STREET, NEW ORLEANS, LA.

ap8 tf

UNION INSURANCE CO.

OF NEW ORLEANS.

Eighteenth Annual Statement

—OF—

THE UNION INSURANCE COMPANY

OF NEW ORLEANS.

Published according to Law and their Charter.

Amount of Premiums received during the year ending April 30, 1875:

Fire Premiums	$90,384 55
River Premiums	13,076 48
Marine Premiums	9,042 32
	$112,493 35
Less Return Premiums	2,425 62
	$110,067 73

Paid Losses during the year:

Fire Losses	$72,089 66	
River Losses	16,122 11	
Marine Losses	816 17	
	$89,027 94	
Reinsurances	4,559 81	
Rent	2,500 00	
Taxes	3,356 35	
Rebate	10,277 05	
Expenses, less discount and interest	6,487 30	
Reserved for unterminated risks	27,171 00	93,804 35
		$16,263 38

The Assets of the company are:

Loans secured by pledge	$5,739 67
Loans secured by mortgage	30,006 13
Bills receivable for premiums	12,460 68
Stocks, Bonds and other securities	141,596 3
Real Estate	5,447 21
Premiums in course of collection	18,100 69
Cash on hand	27,852 84
	$241,413 58

The above statement is a correct transcript from the books of the company.

A. CHIAPELLA, President.
J. M. CRAWFORN, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this eighth day of May, 1875. JAS. FAHEY, Notary Public.

The Board of Directors have declared a dividend of FIVE DOLLARS per share, payable on and after TUESDAY, the eleventh inst. my13 1m

FLASH, LEWIS & CO.,

38, 40, 42 and 44 Gravier St.,

AND

25, 27, 29, 31 AND 33 PETERS STREET,

WHOLESALE DEALERS IN

STAPLE & FANCY GROCERIES,

PROVISIONS, ETC.

Agents for the sale of many of the favorite brands of

FLOUR, TOBACCO AND CIGARS.

Strangers visiting the city are invited to call and examine our stocks of COFFEE, SUGAR, MOLASSES, and other Staple and Fancy Goods which will be found at all times complete, with such articles as our own and other markets afford.

OUR MOTTO—*LARGE SALES, SMALL PROFITS AND QUICK RETURNS.*

Having very greatly enlarged their fine, commodious Stores, and thereby increased their facilities for properly meeting all demands upon their rapidly increasing business, are prepared to respond to the demands of their old customers, and as many new ones as may favor them with orders, and respectfully invite the attention of the entire trade of the South and West.

my13 1m FLASH, LEWIS & CO

OFFICE OF LOUISIANA EQUITABLE LIFE INSURANCE CO.—An annual election for Directors of this company was held on Monday, April 19, 1875. The following gentlemen constitute the Board:

A. Thomson,	E. B. Briggs,
Henry Abraham,	W. H. Schmidt,
David Wallace,	John I. Adams,
J. B. Camors,	Chas. Chatle,
H. J. Vose,	J. B. Lallande,
H. T. Waeltie,	John Henderson,
W. Hemmerson,	Jas. I. Day,
E. A. Tyler,	F. H. Fairchild,
Geo. A. Fosdick,	Henry M. Payne,
J. W. Stone,	S. B. Newman,
Alex. Marks,	John H. Pike.

At the annual meeting of the Board of Directors held on Monday, May 3, the following officers were elected for the ensuing year:

SAMUEL MANNING TODD, President.
WM. B. SCHMIDT, Vice President.
WILLIAM HENDERSON, Secretary.
WILLIAM HENDERSON, Secretary.
NEW ORLEANS, May 4, 1875. my13 1m

DR. HENRY SMITH,

130.....CANAL STREET.....130

Over Eyrich's Book Store.

Consultation hours—11½ to 2 o'clock.

Residence—585 St. Charles street, near Philip. Hours—8 to 9 A. M., 4 and 7 P. M. ja14 1y6p

$250 A MONTH.—Agents wanted everywhere. Business honorable and first-class. Particulars sent free. Address J. WORTH & CO., St. Louis, Mo. ja26 52t

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents. Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City	From the Lake.
6 o'clock ..... A. M.	7 o'clock ..... A. M.
7½ o'clock ..... A. M.	8½ o'clock ..... A. M.
9 o'clock ..... A. M.	10 o'clock ..... A. M.
10½ o'clock ..... A. M.	11½ o'clock ..... A. M.
12 o'clock ..... M.	1½ o'clock ..... P. M.
2 o'clock ..... P. M.	2½ o'clock ..... P. M.
3 o'clock ..... P. M.	3½ o'clock ..... P. M.
4 o'clock ..... P. M.	4½ o'clock ..... P. M.
5 o'clock ..... P. M.	5½ o'clock ..... P. M.
6 o'clock ..... P. M.	6½ o'clock ..... P. M.
7 o'clock ..... P. M.	7½ o'clock ..... P. M.
8 o'clock ..... P. M.	8½ o'clock ..... P. M.

A train leaves the city every Sunday morning at 4.

On Sundays the trains will be run every half hour from 2 o'clock P. M.

Passengers for Gentilly Station must notify the conductor prior to departure of train.

my13 3m C. H. ALLEN, General Manager.

JUST PUBLISHED.

National Hymn and Tune-Book.

Now ready. Adapted for Opening and Closing Exercises in Schools and Seminaries, and for Congregational, Social and Home Singing. 128 pages, 200 choice tunes, 300 hymns. Price but 40 cents, $36 per hundred.

Clarke's Organ Voluntaries **$1 50**
Ballete's Organ Voluntaries **2 50**

Clarke's Reed Organ Companion.

A valuable, useful and brilliant collection of Exercises Airs, Songs and Pieces for Reed Organs. Price, $2.

Strauss Dance Music Violin & Piano. **$1 00**
Winner's Party Dances. Violin and Piano **75**
Winner's Violin and Flute Duets ... **1 00**

Clarke's Dollar Instructors.

For Reed Organs—for Piano—for Violin. Useful, cheap, Instructive Books, with Exercises and numerous attractive Airs for practice.

Sold by all the principal Music dealers. Sent, postpaid, for retail price.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Boston.
ja18 1y

LIVINGSTONE'S LIFE AND EXPLORATIONS

With his famous **LAST JOURNALS**, is now ready! New, complete and authentic life and thrilling adventures in the heart of Africa of the great hero traveler and explorer. *Popularly Illustrated* **5,000 AGENTS WANTED** quickly. IT SELLS! Do you doubt it? Then write for extra terms and we will *prove it*; or, if in haste to begin work, send $1 for complete outfit to LIVINGSTONE PUBLISHERS, St. Louis, Mo. no12 1y

ONLY DIRECT LINE TO FRANCE.

The General Trans-Atlantic Company's Mail Steamships

BETWEEN NEW YORK AND HAVRE.

The splendid vessels on this favorite route for the Continent (being more southerly than any other) will sail from Pier No. 50, North River, as follows:

L'AMERIQUE (Conzels) ..... Saturday, May 15.
VILLE DE PARIS (Lachesnez,) ..... Saturday, May 29.
PEREIRE (Daure) ..... Saturday, June 12.

Price of Passage in Gold, including Wine—First Cabin, $100; Second, $65; Third $50.

Return tickets at reduced rates.

Steerage, $32, with superior accommodations, and including all necessaries without extra charge.

L. DRANT, Agent,
mh25 2m Letter H, Caillier Court, New Orleans.

WILD LIFE IN THE FAR WEST!

A new Illustrated book of the author's own **Thirty Years'** life and adventures among the Indians, in border wars hunting wild animals, etc. Crowded with thrilling incidents and adventures. The best and *only new* and *complete* book on life in the FAR WEST. **Only $2.50.** *Promptly* sent, postpaid, where no agent is known. **Agents Wanted.** Send for liberal terms. F. A. HUTCHINSON & CO., St. Louis, Mo nol2 1y

SHINGLES.....SHINGLES.

CYPRESS LUMBER, ASH WOOD

AND OAK STAVES.

MUNCY & MARCY,

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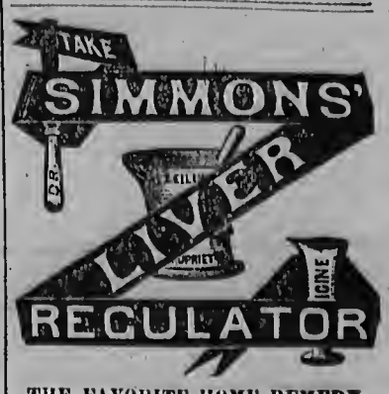

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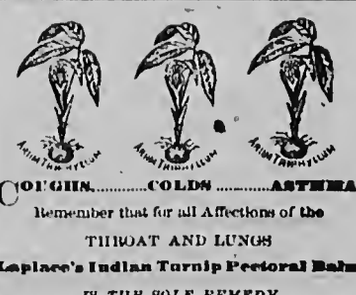

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Farm, Garden and Household.

Cultivation of Watermelons.

The great danger in the cultivation of this vine is the use of too much animal fertilizers. On the one hand, a poverty-stricken soil will yield neither early nor handsome fruit; and on the other hand, much stimulating manure is almost sure to burn them up. A compost of muck and lime will do this if there is not a particle of animal manure in it. It will not answer to mix a large mass—say three or four shovelfuls—in the hill, however nicely you reduce it and incorporate it with the soil. It should be applied the year before it is wanted, or at least six months beforehand.

Broadcasting or cow-penning is much safer than manuring in the hill. It will seem to many that to broadcast for such a crop as watermelons, that may be planted in hills ten or twelve feet apart each way, is a great waste. But if it is, the waste is not so great as when applied in the hill, and the whole crop is lost thereby. Besides, the waste is not so great as it seems when we broadcast; the feeding roots run far and wide, and it is for the health of the plant that it finds its sustenance abroad and by degrees.

Animal manures and lime must be used very sparingly any way, but leaf-mold and finely-decomposed muck may be abundantly employed. Decayed vegetation, especially old crab grass turned under, will greatly promote that mechanical condition of the soil which watermelons require. A heavy rain is very liable to ruin the crop, especially in its later stages. We hear a good deal of "scalding," but the thing which certainly happens with a great rain is the compacting of the soil. The melon vine is very sensitive to this. It is because new land is so porous that watermelons succeed so admirably on them. Straw or grass, mixed with the soil, puts it in something the same state as when it is new and the sod is full of little roots. To throw the land into beds or ridges is ordinarily desirable and often quite necessary, but even this will not avail in our fine sand against the compacting of one of our heavy showers if the earth is not lightened up with an abundance of strawy or peaty matter.—*Bowen Brothers, Mandarin, Fla., in Florida Agriculturist.*

Planting Trees.

Prepare ground for planting. Soil loosened two feet deep dries out less in summer than soil one foot deep. Rich soil grows a tree larger in one year than a poor soil will in three. Under-drained soil is cooler in summer than soil not under-drained. The feeding roots of trees come near the surface; therefore plant no deeper than necessary to keep the tree in the soil. If there be danger of its blowing over, stake it, but don't plant deep. One stake set at an angle is as good as two set perpendicular. Straw or mat set around a tree keeps the bark from rubbing. Large stones placed around a transplanted tree are often better than a stake. They keep the soil moist, admit the air, and encourage surface roots. Shorten the shoots at transplanting. This induces growth, and growth produces roots; and with new roots your tree is safe for another season. Unpruned trees produce leaves, but little growth, and less new roots.

Place the broad-leaved evergreens where they will get no sun in winter, yet away from where the roots of trees will make the ground dry in summer. Deep soil, but shallow planting, is all-important for them. In transplanting, take care of the roots. Good roots are of more importance than good "balls." Balls of earth are useful in keeping fibers moist; but don't sacrifice the best fibers five or six feet from the tree for the few fibers in the ball at the base. When roots are rather dry, after filling a portion of soil, pour in water freely. After all has settled away, fill in lightly the balance of the soil, and let it rest for a few days. This is as a remedy, not as a rule; for watering this way cools the soil, ultimately hardens it, and in other respects works to the injury of the transplanted tree.

Unless inside of a round rug or circular walk, don't plant trees or shrubs in formal clumps. They are abominations in the eyes of persons of taste. Meaningless irregularities form the opposite extreme. Remember "art is nature better understood."—*Gardeners' Monthly.*

Slugs.

Most people are only too well acquainted with slugs, but it is not quite so generally known where to look for their eggs, so as to destroy the coming pests in embryo, and a little attention directed to this point just now might save a deal of future trouble and loss. For those unacquainted with the appearance of the eggs it may be as well to mention that they exactly resemble small, slightly opaque, round, white glass beads, about the sixteenth of an inch in diameter. The most sure lurking ground in which to find what may be described as the nests is in an old neglected cabbage-bed, where the leaves have been allowed to remain lying on the ground, so as to form at once an attraction and a shelter from weather to the old slugs. Here there would probably be found a number of cavities, looking, at first glance, merely like holes in the ground, about the width of one or two fingers. On a closer examination these will be found to be little pits about two inches or more in depth, with edges overhanging at the top, and inside them (sheltered by earth and slime so as to look more than ordinarily disgusting) will probably be from two to five full-grown slugs. By carefully inserting the fingers, so as to remove the earth at the bottom of the hole, the deposit of eggs may be brought to light, usually well covered over with a slight depth of soil, and varying in number from six or ten upward, according to circumstances.

These nests—eggs, slugs and all—might be easily removed with a small trowel, and the whole collection should be completely destroyed. The slug egg is, in some cases, gifted with almost incredible vital powers, and no means short of burning or crushing can be regarded as sure destruction to those of which the eggs of one species can, as mentioned in Jeffrey's Conchology, volume i, page 135, stand being eight times dried in a furnace and yet retain their vitality and develop the young.

Another favorite hiding-place for the deposit of eggs is at the bottom of box borders, which, however ornamental in kitchen gardens, are apt to detract very much from the usefulness of the ground by the network of shelter they afford throughout the whole year, and over the entire area of the garden, to slugs and other garden pests.—*Gardeners' Chronicle.*

Buying and Planting Bulbs.

Whatever other spring flowers we may have, bulbs are essential, and the garden would hardly seem complete without its array of hyacinths, narcissus and all the rest of the bulbs which unite beauty, brilliancy and fragrance as do no other plants. October is the best month for planting bulbs, as they then have time to form roots before cold weather sets in; still, we have had very satisfactory results from planting in November, and have known them to be put in as late as January, by taking advantage of an open spell. We would much rather take the risk of late planting than be without their flowers in spring, and those who have neglected or omitted to provide a stock of bulbs can yet do so, even at this late day. There are some who give special attention to these plants, and they are always on the lookout for novelties; such persons need no advice from us. But to the majority, especially those of moderate means, a hyacinth is just as welcome without a name as with, provided it be of good form and pleasing color. Unless one cares for the named varieties, much more satisfaction may be had for the same money by leaving the selection to the dealer, merely indicating the colors desired, and their proportion. We have had very good results from the assorted bulbs which are sold at much lower rates than the named ones. By sending to a dealer for his catalogue the price can be readily ascertained. Another advantage in getting catalogues is that they give all necessary directions for cultivation, and, besides being a price list, the catalogue of the present day is a clever little hand-book of culture. We do not know how a few dollars can be more satisfactorily invested for the garden than in bulbs.—*American Agriculturist.*

A BIT of glue dissolved in skim milk and water will restore old crape. Half a cranberry bound on a corn will soon kill it. An inkstand was turned over upon a white tablecloth; a servant threw over it a mixture of salt and pepper plentifully, and all traces of it disappeared. Picture-frames and glasses are preserved from flies by painting them with a brush dipped in a mixture made by boiling three or four onions in a pint of water. Bedbugs are kept away by washing the crevices with strong salt-water, put on with a brush. Soft soap should be kept in a dry place in the cellar, and not used until three months old.

HERE is a very practical child Governess—"What did your godfathers and godmothers do for you?" (A pause. The question repeated. Another pause.) Elder brother—"Oh! if you please, Miss Elderberry, Charlie don't know. My godpa bought me a spoon and fork; but his godpa didn't do unything."

WHEN a man is opposed to Christianity it is because Christianity is opposed to him.

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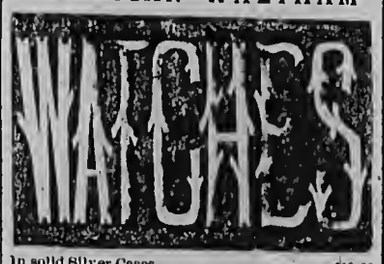

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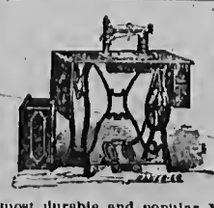

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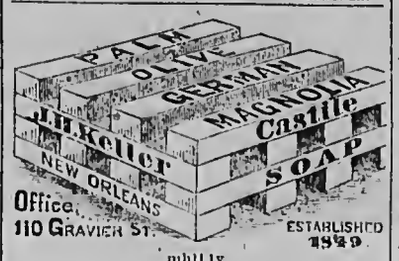

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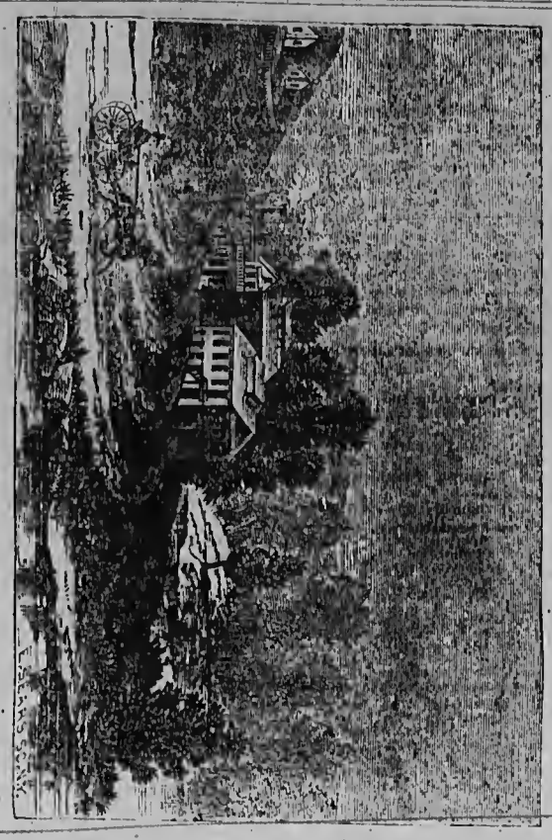

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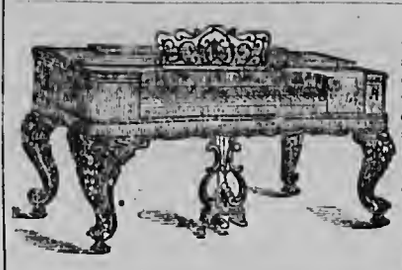

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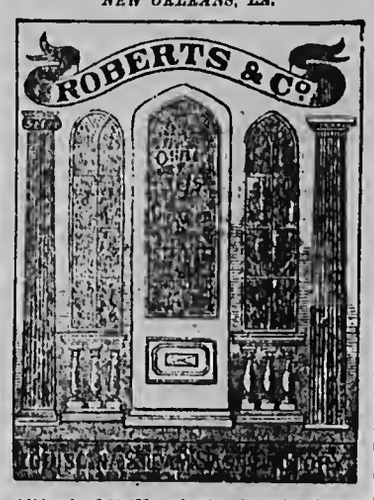

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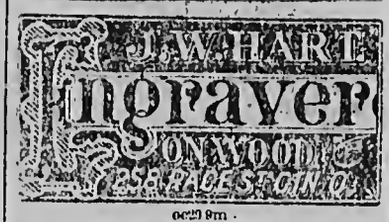

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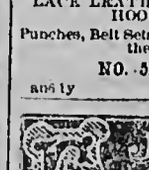

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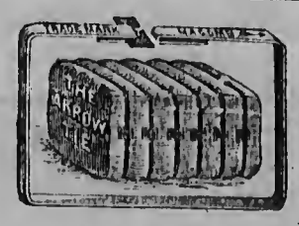
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels send for catalogue. au2 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Staples in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

LANE & BODLEY,
Jy29 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars. mh25 8m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no26 1y

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES. Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.
de10 1y LOUIS GIMBEL, Agent.

THE EIGHTH WONDER OF THE WORLD IS THE
LADY CHEAP JOHN,
MRS. D. J. LOEWENSTEIN,
549.....MAGAZINE STREET.....549

Who has sold out her damaged stock of BOOTS, SHOES AND HATS, and is receiving an extensive stock of NEW GOODS, now arriving direct from the best manufacturers of the North, East and West. Having been carefully selected for this market, and bought for cash, they will be sold at astonishingly low prices—not to be beaten in this city. Then come and see the wonder, which will cost nothing, but you will carry away more Shoes and Boots, for less money, than you imagine. Do not fail to come. Look out for the sign of the WHITE LION. Orders from the country promptly attended to. de17 10m

ST. BERNARD BLOOD FERTILIZERS
PERFECTED FERTILIZERS.—SUPERIORITY GUARANTEED.—This Fertiliser contains all the chemical properties resulting from the decomposition of Blood, as well as those which Prof. George Ville has demonstrated to be indispensable to the cultivation of Sugar-Cane and Cotton; such as Phosphates, Nitrates and Sulphates. Delivered at the factory at $10 per ton. We also manufacture to order all kinds of Fertilizers from the latest formulas of the Professor of the "Jardin des Plantes" of Paris. Apply to P. L. BERNARD, Apothecary, corner Rampart and St. Louis streets. ap15 1m

CARPET WAREHOUSE,
17.....CHARTRES STREET.....17
CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—80 rolls White, Check and Fancy.
WINDOW SHADES, Tubis and Piano Covers.
FURNITURE and GUITAIN GOODS in great variety.
BUTTONS, Table and Enamel OIL CLOTHS.
de19 1y A. BROUSSEAU.

New Orleans Markets.

From the New Orleans Price Current.

The river is 4 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals since the seventh instant:

Mississippi river and bayous	1,042
Red river	571
Ouachita river	252
Railroads	2,124
Mobile	146
Texas	107
Total	3,242

On Saturday the market was inanimate throughout the day, but as three buyers took together 1,300 bales the sales summed up 1,750. A considerable portion of the offerings was held steadily at previous rates, but in some cases factors were willing to accept offers which they had previously refused, and which, in fact, were ⅛c. lower than Friday's rates. A good style of low middling, for example, which could not have been bought previously under 15⅛c. was sold at 15c., and a list previously held at 15⅛c. was offered at 15⅛c. On Monday, under the influence of dispatches from Liverpool and New York not calculated to stimulate the demand, there were but few indications at the opening of even an average business, and the reported sales up to 12.30 P. M. were confined to 500 bales, at prices showing increased weakness, but without any quotable decline, after which, in order to effect sales, factors were compelled to meet the demand more freely, and the entire business summed up 2,650 bales. A high style of good ordinary sold at 14⅝c., strict good ordinary as low as 14⅜c., low middling at 14⅞c., and a high style do. at 15c. On Tuesday 6,300 bales changed hands, mostly at steady prices, neglected kinds alone showing any irregularity and weakness.

The above makes an aggregate for the past three days of 8,100 bales, against 4,950 for the corresponding time last week and 6,950 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 906,132 bales, against 1,147,623 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 243,919 bales. The decrease by the reports per telegraph is 243,669—3,366,054, against 3,909,722. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 30,783 bales to Great Britain, 61,652 to France and 188,901 to other foreign ports. We quote:

Ordinary	13⅜ @ 13⅝
Strict ordinary	13¾ @ 13⅞
Good ordinary	14 @ 14⅛
Strict good ordinary	14⅛ @ 14⅜
Low middling	14⅜ @ 15
Strict low middling	15 @ 15⅛
Middling	15⅛ @ 15⅜
Strict middling	15⅜ @ 15⅝
Good middling	15⅝ @ 16
Middling fair	15⅞ @ 16⅛
Fair	16⅜ @ 17

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales	15,953
Arrived past three days	3,242
Arrived previously	1,115,775—1,119,017
	1,134,970
Exported past three days	6,148
Exported previously	1,015,779—1,021,927
Stock on hand and on shipboard	113,043

LOUISIANA SUGAR.—The receipts on Saturday and Monday comprised 214 hhds., and there were sales and resales on the landing and in the sheds of 425 hhds, at 8⅛@8⅜c. for common, 8¾c. for fair to good fair, 9¼c. for fully fair, 9½c. for prime, 9@9¾c. for seconds, 9¾@10c. for yellow clarified, and 10⅛@10½c. for off-white clarified.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday comprised 185 bbls., some of which was placed in the sheds for higher prices, and the balance, together with some in the sheds, sold at 40@50c. for common, 50@55c. for fair, 55@60c. for prime, 60@65c. for strictly prime, and 65@70c. for choice.

RICE.—We quote Louisiana No. 2 at 3¾@4c., common 5⅛@5¾c., ordinary 6@6¼c., fair 6¾@7c., prime 7⅛@7½c. ₱ lb.

CORN.—On Tuesday 600 sacks sold at 90c. for yellow mixed and 92c. for choice white.

OATS.—On Saturday 450 sacks sold at 71@75c., and on Monday 300 sacks sold at 74@75c. ₱ bushel.

BRAN.—On Saturday 250 sacks sold at $1.14 at the railroad depot, and $1.17½ on the landing.

PORK.—On Tuesday 100 bbls mess sold, on the landing, at $22.50, and 25 at $22.75 ₱ bbl.

BACON.—On Saturday 31 casks sold in lots at 9¾c. for shoulders, 13¼c. for clear rib sides, and 13¾c. for clear sides.

DRY SALT MEAT.—On Tuesday 20 casks shoulders sold, in two lots, at 9¼c. ₱ lb.

HAMS.—On Saturday 20 tierces sold at the railroad depot on private terms, and 25 tierces on the landing at 14¾c. ₱ lb.

BREAKFAST BACON—Is in light supply, and sells slowly at 14¼c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 115⅜@115¼, against 115⅝ at New York, and after a fair business closed at the opening rates in both markets.

Nothing has been reported in silver. Most of the receipts are transshipped to New York. It is quoted at 106@106½ for American half dollars. Mexican dollars continue to rule at 90@90½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 00
Cultivators, Diam. and shovel-tooth	7 00	10 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	13 00
Shovel plows	3 25	4 00
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	7 00	9 00
English fire	50 00	— —
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	29	30
Tallow	12	15
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	65	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	— —	10 00
EGGS, ₱ dozen:		
Western	16½	— —
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosp'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 87½	6 00
Superfine	5 50	— —
Fine	5 00	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	26 00	— —
Choice	27 00	28 00
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	5	8
Sheet	5	6
Nail rods	— —	9
Castings, American	4½	6½
LEATHER, ₱ lb.:		
Sole, bamlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	— —
Cement	2 00	2 25
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 18	1 28
Coal oil, in barrels	16	17
Linseed, raw	82	85
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11¼	11¾
Pulverized	11⅛	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	25	— —
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	80 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	90 00	100 00
Lane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	50 00	55 00

CATTLE MARKET.

NEW ORLEANS, May 11, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality ₱ head	6 00 @ 7 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D. Thompson & Co., St. Louis, Mo.

Bells.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
Rine Store, cor. Orleans and Claiborne streets.
J. Estoup, 382 and 384 Dryades street.
Louis Glubel, agent, 576 Magazine street.
John Jansen, 33 Canal street.
William Hogan, 99 and 101 Canal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Mrs. D. J. Luewenstein, 549 Magazine street.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
J. A. Linn & Co., 162 Gravier street.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
R. H. Russman, 102 Calliope street.
W. N. Packard, corner Ursulines and Rampart streets.
Saml. Smith, 351 Dryades street.
William Veblen, corner Prytania and Philip streets, New Orleans.

Confectionery.
John Meirer, 806 Magazine street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Roht. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr G. A. Retaucourt, 173 St. Joseph street.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Jackson Store, cor. St. Ann and Chartres sts.
Levy Bros., 580 Magazine street.
Auguste Marx, 383 Dryades street.

Educational.
Bleckman's Commercial College, 131 Carondelet street.
Hlwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Embroidery and Lace.
A. D. Causse, 538 Magazine street.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Heekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 48 Union street.
Payne, Keanedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
N. A. Wilcox, 82 Tchoupitoulas street.

Fertilizers.
P. L. Benard, corner Rampart and St. Louis streets.

Firearms.
R. Rhodes, 55 St. Charles street.

Fruit Sirups.
G. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.

Furniture.
John Bois, 152 and 154 Camp street.
W. B. Stevenson, 62 Camp street.

Games.
West & Lee Game Company.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Grocers.
J. M. Dowling, 25 Decatur street.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.
J. D. Reel, 779 and 781 Tchoupitoulas street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hotels.
Baruum's Hotel, St. Louis, Mo.

Ice.
Louisiana Ice Manufacturing Company, Francis J. Wehner, Secretary, 102 Canal street.
J. H. Warner, 31 Front street.

Insurance.
Louisiana Equitable Life Insurance Company.
Union Insurance Company, A. Chiapella, president.

Leather.
A. F. Ricau, 80 Custombouse street.

Lumber.
Muncy & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufactnring Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Lane & Bodley, Cincinnati, Ohio.
Maneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Well-Auger, W. Giles, St. Louis, Mo.

Marble Works.
George Strond, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Dr. T. F. Burt, 69 William street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
Hartwell's Specific, Hartwell & Co., 1272 Broadway, New York.
Kearney's Extract Ruchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 230 Canal street.
I. L. Lyons, corner Camp and Gravier streets.
Dr. McLane's Remedies, Fleulag Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Dr. J. P. Miller, 327 Sprues street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Reck, Cincinnati, Ohio.
Dr. Chas. T. Price, 67 William street, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 163 Spring street, New York.
W. B. Shearer, 101 Camp street.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 16 Murray street, New York.
Vogel & Villers, 9 Camp street.

Men's Furnishing Goods.
B. T. Walshe, 110 Canal street.

Milliners.
Mme. C. Samson, 605 Magazine street.

Millinery and Fancy Goods.
Daniel Gorren, 91 Canal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 300 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holoi, 143 Court street, Bostqn.

Painting and Gilding.
William Dillsman, 120 Calliope street.

Paper Clips.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Fashions.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Mop.
William H. Shepard & Co., 106 Camp street.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Professional.
Dr. C. J. Beckham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Race, Foster & E. T. Merrick, law office, corner Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
Pontchartrain, C. H. Allen, general manager.

Refrigerators.
Rice Bros., 89 and 91 Camp street.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.
Phœnix Restaurant, Miguel, proprietor, Lake Pontchartrain.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier.
J. L. Dubernator, president.
New Orleans Savings Institution, 156 Canal street.

Scales.
Fairbanks' Scale Depot, 53 Camp street.

Seeds.
R. Maitre, 602 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarro street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Oravier street.

Soda Water.
Eckleburg's, cor. Washington and St. Charles streets.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
L. Grand, Letter H, Gallier Court.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.
H. Grimes & Co., 449 Dryades street.

Texas Lands.
William McMaster, agent, 75 Canal street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Trunks.
A. Ensminger, 36 Magazine street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 41 Claiborne street.

Upholstery.
Heath & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.
R. S. Isbell, Washington, La.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Durur & Co., Baltimore, Md.

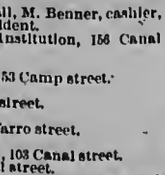
Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,



By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. **Pamphlet of 100 pages Mailed Free. Send your address to us also.**

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.

ho15 1y

Religious Notices.

HOMER DISTRICT CONFERENCE.—The District Conference for the Homer district will meet in Vienna, La., on Wednesday, August 25, 1875, at ten o'clock A. M.

JOHN A. MILLER, P. E.

THE DELHI DISTRICT CONFERENCE will convene at Trenton, Louisiana, June 3, 1877. The members will report themselves at the drug store of Bro. Jethro Moore to have their bonies assigned them.

C. W. CARTER, P. E.
H. O. WHITE, P. C.

MISCELLANEOUS.

SHADE HATS

—FOR—

Ladies, Misses and Children.

The Largest Assortment in the South.

White and Mixed Straw, and Italian Lace, Fancy Braids, at **Low Prices.**

BOYS' HATS.

YOUTHS', BOYS' AND CHILDREN'S HATS. A large and varied assortment, Fine and Low-Priced.

LADIES', MISSES' AND

CHILDREN'S DRESS HATS,

Trimmed and Untrimmed. An endless variety, in Leghorn, Straw, Chip and Hair.

The most beautiful assortment of French and American ARTIFICIAL FLOWERS to be found in this city.

Also a full line of RIBBONS, NECKTIES, PARASOLS, Rucklags, Laces, Ladies' Hair Goods (real and imitation,) Collars and Cuffs, Veilings, Illusions, Bridal Wreaths, Capes, Trimmings, and

Every Article in the Millinery Line.

The attention of Dealers and Milliners is called to the above, just received by Express and Steamer. ☞ **Country Merchants** are particularly invited to examine this splendid assortment.

DANIEL CORREN,

91.....CANAL STREET.....91

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TWENTY-FIVE CENTS

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FOREIGN, DOMESTIC AND

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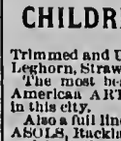
Depot of Genuine Attakapas. Country orders promptly attended to. my6 1m



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HENRY ERBEN & CO.,

ORGAN MANUFACTURERS,

235, 237 and 239 East Twenty-Third St.,

Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. au27 1yeow

PERFEZIONE strengthens, perfects and develops the Limbs. $1, postpaid. DR. VAN HOLM, 143 Court street, Boston, Mass. se24 1y

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NOTICE EXTRAORDINARY.

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THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, Etc.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for..... $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00

A French China (best quality) DINNER SET, same assortment, 124 pieces..... 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from..... $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces..... 4 00

French China TEA SETS, 44 pieces..... 6 50

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Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

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MISCELLANEOUS.

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WALSHE'S $2 SHIRT!

The very BEST SHIRT FOR THE MONEY in New Orleans. Either open back or open front, and made in the most fashionable styles of bosoms and cuffs, either for buttons, studs or eyelets.

THE NEW STOCK OF

MEN'S FURNISHING GOODS

AND

FINER GRADES OF SHIRTS,

both white and in many new patterns in colors, now in store and at moderate prices. A full stock of SEASONABLE UNDERWEAR, of recent importation, at Low Prices for Cash. Call and see at

B. T. WALSHE'S,
ap15 1m5p 110 Canal street, near St. Charles.

Phœnix Restaurant,

MIGUEL.....Proprietor.

Lake Pontchartrain.

☞ *THE BEST* ☜

THE NEW ORLEANS MARKET AFFORDS.

This House has been refitted and refurnished throughout, and combines all the essentials of a first-class Restaurant. ap29 1m

Best Shoe Store South.

BLUE STORE,

Cor. Orleans and Claiborne Streets,

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SHOES AT WHOLESALE PRICES.

COUNTRY ORDERS SOLICITED AND FILLED AT THE SHORTEST NOTICE.

☞ *Give the BLUE STORE a trial.* ap29 1m

ESTABLISHED IN 1856.

Workingmen's Grocery Store.

THE BEST OF EVERYTHING, GOOD WEIGHT AND HONEST DEALING.

EVERYTHING SOLD AT THE LOWEST POSSIBLE PRICES, AND

Exclusively for Cash.

Meats of all kinds, choice Family Flour, Sugar, Tea, Coffee, and all kinds of Fancy Goods, etc. Customers will find that they can save money, even on staples, by purchasing of me. Call and see. Polite attention given to every one.

J. D. REEL,
779 and 781 Tchoupitoulas street,
ap22 1y Bet. Philip and Soraparu, Fourth District.

Gospel Singer

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PHILIP PHILLIPS,

The Singing Book for Sabbath Schools.

JUST ISSUED.

$30 per 100 copies. Sample copy, by mail, 35 cts.

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LUMBER—$7 PER 1,000 FEET,

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SUCCESSORS TO

J. C. POOLEY, 315 JULIA STREET.

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AS MONEY IS SCARCE AND TIGHT, I have concluded to sell my SCREW-WIRE SHOES at less than any establishment in the city. Country customers will find it to their advantage to examine my large and well-assorted stock of Mens', Ladies', Misses' and Children's Shoes before purchasing elsewhere. I will continue to manufacture HAND-SEWED SHOES at the Lowest Prices, and will guarantee satisfaction.

JOHN HANSEN,
At the Old Stand, 33 Canal street,
my0 2m Cor. Peter, opposite the Customhouse.

TEACHER WANTED!

An unmarried gentleman, who is willing to take a small salary at first, board included, to take charge of a School on Bayou Boeuf, seven miles from Washington, La. References as to character and qualification required. A Methodist preferred. Will be expected to take charge immediately. Address REV. R. S. ISBELL,
ap29 4t Washington, La.

THE TOLL-GATE! **Prize Picture** sent free!! An ingenious Game! 50 objects to find! Address, with stamp, E. C. ABBEY, Buffalo, N. Y. my6 1y

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Trains depart and arrive as follows, from Calliope street Depot:

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Express	7:00 A. M.
Mail	6.00 P. M.
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Express	11.00 P. M.
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PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. de3 6m

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Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

5 CAMP ST., ONE DOOR FROM CANAL,

New Orleans,

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00 per lb.
Best BREAKFAST, Souchong	1 20 "
Best IMPERIAL, Green	1 40 "
Best GUNPOWDER, Green	1 60 "
Best YOUNG HYSON, Green	1 40 "

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 60 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post office orders should be made payable to the proprietor, J. J. MARTIN,
No. 5 Camp street, New Orleans.

N. B.—We ship Teas to all points in the Southern States. ho14 1y

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50, 52 AND 54 SOUTH PETERS ST.,

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CANDY MANUFACTURERS,

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AGENTS FOR PURE CALIFORNIA WINES.

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ALL PRODUCTS OF THE SOIL

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SPECIAL AGENT FOR LOUISIANA.

No. 166 Gravier and 17 Union Street,

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J. A. LACROIX,

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Ladies,' Gent.'s, Misses' and Children's

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods, at prices which defy competition.

Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

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RICHARD RHODES, Liq. of F. Charleville,

55 ST. CHARLES ST., NEW ORLEANS.

Articles of All Kinds for Fishermen.

Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail.

GUNS, RIFLES and PISTOLS of every variety and of direct importation. Also Sporting materials of all kinds, Game Bags, Shot Pouches, Flasks, and every article needed by Hunters, will be sold at the lowest prices for cash. Also the celebrated "Dead Shot" Gunpowder, Shot, Eley's Shells, Cartridges, etc., of the best quality, wholesale and retail.

The concern will be continued by
mh25 10m R. RHODES.

CIGAR MANUFACTORY,

311 BURGUNDY, CORNER BARRACKS ST.,

NEW ORLEANS, LA.

A large assortment of Cigars on hand at all times.

DOMESTIC, HAVANA FILLED,

PURE HAVANA,

made of the best Vuelta Abajo Tobacco Leaf, imported by myself. *Warranted pure.*

J. M. JUSTINIANI,
fe18 11m Proprietor.

NOTICE—NOTICE.

The undersigned has purchased the stock in trade formerly owned by DR. J. DERENNEVILLE, and is prepared to offer to the public an entirely new and desirable stock of

Drugs, Medicines, Chemicals,

PATENT MEDICINES, PROPRIETARY ARTICLES AND FANCY GOODS,

and solicits a call from his former customers, and the public for a share of patronage.

W. B. SHEARER,
mh18 tf No. 101 Camp St., cor. of Poydras.

I HAVE THIS DAY SOLD TO MR. N. A. WILCOX my entire interest in the firm of HOYT & WILCOX, he assuming all the liabilities of the late firm, and will hereafter conduct the business in his own name and for his own account.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, MAY 20, 1875. NO. 21.

News of the Week.

DOMESTIC.

NASHVILLE, May 12.—The College of Bishops of the Methodist Episcopal Church South, which had been in session for several days in the city, just before adjouruing *sine die* announced the following committee of fraternization to the next General Conference of the Methodist Episcopal Church: Rev. Lovick Pierce, D. D., Rev. James A. Duncan, D. D., and Landon C. Garland, LL. D.; and in accordance with a resolution of the last General Conference of the Methodist Episcopal Church South the following commissioners, to meet a like commission from the Methodist Episcopal Church, to remove all obstacles to a formal fraternity between the two churches, were also announced: Rev. E. H. Myers, D. D., Rev. R. K. Hargrove, D. D., Rev. Thomas M. Finney, D. D., and Hon. Truston Polk, of Missouri, and Hon. David Clopton, of Alabama, laymen.

SAN FRANCISCO, May 14.—The steamship Cyphrenes, from Sydney, brings intelligence that the New South Wales Parliament has included in the supply bill recently passed £5,000 for representation of New South Wales at the Centennial exhibition at Philadelphia.

CALAIS, ME., May 14.—The Methodist Conference here yesterday ordained six Chinamen as deacons.

SAN FRANCISCO, May 17.—The steamship Alaska brings Hong Kong dates to April 15, and Shanghai to April 17. A Chinese frigate will start on a cruise round the world in September next.

The Viceroy of the Chihli province, the most powerful subject in the empire, has petitioned the throne for the introduction of Western studies into the schools of China, and that candidates for public offices hereafter be examined in the sciences taught in foreign schools. As the Viceroy seriously urges these proposals, the Pekin government will not venture to resist the appeal.

The fighting continues in Formosa between the Southern Aborigines and Chinese troops, to the disadvantage of the latter. Reinforcements have been sent from Foochoo.

The period of official mourning for the late Emperor will terminate April 20, when a new decree of mouruing is expected in memory of the young Empress, who died March 24. The circumstances of her death have aroused general suspicion concerning its cause, and there is but little attempt to conceal the belief that fear of complications in case her expected child should be a son led to the sacrifice of her life.

JEFFERSON CITY, MO., May 17.—The Governor proclaims June 3 as a day of humiliation, fasting and prayer in apprehension of the grasshoppers.

LEXINGTON, May 17.—Gen. John C. Breckinridge is dead.

LEXINGTON, KY., May 18.—Gen. J. C. Breckinridge died of abscess of the liver, combined with consumption. His last hours were quiet and peaceful. On Sunday night his regular physician administered an opiate to him, after which he slept until late next morning. Then he was visited by Dr. Louis R. Sayer, of New York, who dressed the wound made by the operation on Monday of last week. The doctor, seeing that a discharge was taking place from the wound, expressed himself hopeful of the patient's rapid recovery with proper attention. After this the patient took some nourishment.

At three o'clock in the evening a change for the worse was perceptible, and his friends became alarmed. Stimulants were administered, but without effect. He sank rapidly until near five o'clock, when he became speechless, and died at fifteen minutes to six o'clock. He was conscious apparently to within a few minutes of his death.

FOREIGN.

LONDON, May 12.—The *Post* publishes an address from Gen. Aguirre to Navarreso and Basque, Carlists, inviting them to turn their arms against their leaders, who prolong the war to enrich themselves. He declares that the events of the past two years only show the inaptitude of Don Carlos, who has lost the right to the crown before God and the world. Aguirro is exceedingly popular, and it is confidently claimed his entry into Spain will cause a large defection from the Carlist ranks.

The *Daily Telegraph's* Vienna special says Bismarck, with the help of Russia, intends to obtain a public written guarantee of the status created by the treaty of Frankfort. Russia and Austria are ready to support it.

The weather is fair. Boats are plied between the Schiller and the shore. Many bodies, much cargo and twenty-two mail-bags have been recovered.

BERLIN, May 12.—It is stated the instigator of the plot to assassinate Bismarck was arrested abroad.

The papers give a confused statement of his relationship to several archbishops. It is loosely stated that the plot included the assassination of Wilhelm.

The Czar, Gortschakoff and Bismarck had a long conversation today.

The Roman Catholic bishops of Prussia have decided to dissolve even the religious orders which the State tolerates, being unwilling to see them subject to governmental supervision.

PARIS, May 13.—A telegram has been received at the Russian embassy stating that the Czar has left Berlin thoroughly convinced that conciliatory sentiments of a nature to insure the maintenance of peace prevail there. Similar intelligence has been communicated to all the Russian legations in Europe.

LONDON, May 18.—A special dispatch from Madrid to the *Daily News* reports that the papal nuncio has made a formal demand for the restoration of Catholic unity in Spain, and the government replied that it is resolved to maintain liberty of worship.

ROME, May 18.—*Fan Fulla*, a ministerial organ, authoritatively states that the Pope has resolved to convoke the Vatican Council again at an early date, to discuss ecclesiastical reforms.

Improvement of the Mouth of the Mississippi.

THE EADS CONTRACT.

Col. James B. Eads, in pursuance of his contract with the government for improving the mouth of the Mississippi on the jetty system, has sublet a contract for constructing 350,000 yards of fascine work, and 100,000 cubic yards of stone work; also a large amount of timber work, piles, etc. The contractor is Col. James Andrews, of Alleghany City, Pa., who built the stone work of the St. Louis bridge and the tunnel. Col. Andrews is a well known contractor of large means. He is to furnish at his own cost steamers, tugs, barges, boats, pile-drivers, and all necessary appliances, and is to put in 50,000 yards of the work before he receives any pay. As the work progresses he is to receive $300,000, the balance to be paid only after the government pays Capt. Eads. The first payment Capt. Eads is to receive is to be when twenty feet of water shall have been secured. Every time two additional feet, up to thirty feet, is secured he is to receive $500,000 more.

By the terms of the contract with Col. Andrews half of these payments are to be received by him, and the other half, until the completion of the work, will be held to secure the advances made by the South Pass Jetty Company. A company has been formed under this title, with a capital stock of $750 000, but Capt. Eads thinks that it will be necessary to call in only $300,000 of this amount. The company, in consideration of its advances, is to have 10 per cent. interest on them, and 100 per cent. profit, secured like the advances themselves. One condition of Col. Audrews' contract is that he is to do as much as is necessary to insure 26 feet of water, and construct the amount of work specified for $2 500,000. A part of this compensation, however, is only to be paid after 30 feet of water is secured.

The government is to pay Capt. Eads $5,250,000 for the work, on his securing thirty feet of water. Col. Andrews' contract embraces a large part, but not all the work that will be required. There are very strong parties interested in the contract. He is to commence the work as soon as the South Pass Jetty Company's stock is subscribed to the amount of $300,000. A large portion of it is already subscribed, mainly by citizens of St. Louis.—*New Orleans Picayune.*

From the Work.

MONTGOMERY, LA.—*Mr. Editor:* All the friends of the cause of God, and especially the ministers who are acquainted at this place, will no doubt be glad to hear that there is a flourishing Sunday school in the town of Montgomery, La. We reorganized early in the present year, and have plenty of books and a splendid corps of teachers. Both young and old of our town and community have, from the reorganization to the present, manifested considerable interest in the school.

On Saturday, May 1, we had a celebration, the preparations for which were hastily made, but, all things considered, it may be termed a complete success. The school was formed in procession at nine A. M. and marched to a beautiful grove a few hundred yards from the school-room. Our picnic dinner was most excellent. The people were, almost without exception, united in preparing for the occasion.

H. M. RAGAN, Supt.

CENTERVILLE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* The first Quarterly Conference for this circuit convened on the seventeenth and eighteenth instant. Our presiding elder, Bro. Joseph H. Stone, reached the appointed place on Saturday morning. In the evening the Conference was held, and the various interests of the church were considered. The meeting was protracted until Wednesday night. The Lord was with us, manifesting himself in great power. Sinners were convicted and six were brightly converted. The church is powerfully revived. Up to this date six have joined the church. Pray much for us, that this good work may continue to grow till all may find Jesus precious to their immortal souls. Your brother in Christ,

W. R. WHATLEY, P. C.

EDEN, April 30, 1875.

Quarterly Meeting in the Country.

LITTLE BUSINESS, MEAGER MISSION, Louisiana Conference, April, 1875.

MR. EDITOR: A quarterly meeting in your great city is not to be mentioned in comparison of interest with our country quarterly meetings.

In each of your churches you have a *preacher*, and each congregation thinks their preacher is "*the* preacher;" and so when the presiding elder comes around once a quarter it is just a change of preachers and a change of collections.

Your system of finance is so well regulated and sustained, to say nothing of prospective chances in the way of fairs, concerts, and such like perquisites, that the business may be viewed and reviewed in a very short time and with very little excitement—a Tuesday night's meeting in the preacher's office or in Bro. Harp's store, and then an adjournment *sine die*. With us how different! Our presiding elder is a marked man, tall and commanding, and our Quarterly Conferences are great occasions, full of interest, and in interest and occurrence are like angels' visits; for we have known one quarter to make up for a whole year, and very often two stand us instead of four. The notice is given out long before the event, and the church, the world, the flesh and the devil brace themselves for the occasion. The preacher in charge rises gradually in importance as the day approaches; it is his quarterly meeting; but when the elder arrives he then sinks into a state of eclipse, becomes modest and retiring, and takes upon him the office of a servant—the elder's vanishing-point.

On Saturday morning the elder preaches to the church, and at the close of the services gives out the notice: "The official members will meet me here as soon as they possibly can after dinner."

The elder goes to dinner with Sister Brown, and takes the preacher in charge with him. The dinner is worthy of the occasion; but the preacher's heart is too full and his mind too anxious for him to enjoy the dinner as much as he could in calmer moments. He is thinking of the meeting. I wonder if Bro. B. will have time to come? Will Bro. C. find the sun too oppressive? How will they stand the assessment? Then that complaint must be entered against that well-meaning brother who can come into town every mail-day, and yet never remembers the day when the church meets. Then how am I to reconcile this report of the spiritual condition of the church with the report financial? What if the stewards do not bring enough to supplement this meager report? And thus there are a thousand anxieties upon his mind to be endured:

There is a limit to everything, even to a good dinner. The meeting begins.

"A charge to keep I have."

Very good attendance. Three present we hardly hoped to see. No appeals. Any complaints? Yes. Preacher a little embarrassed. Complaint against the stewards for not attending. Mr. Secretary, please make a note of that on the minutes to come up—in your ADVOCATE, Mr. Editor.

We live through somehow to the question: "Any miscellaneous business?" Then every member has his "say," and we all begin to be sociable and more at ease. The climax is reached at the question: "Where shall the next Quarterly Conference be held?" "Little Business" has it, by the third ballot, over the heads of the Big Creeklts and the inhabitants of Palestine.

The Conference ends with the doxology, and "preaching to-night at early candle-light."

Now the meeting begins in earnest. The change is from the serving of tables to the free and priceless gospel, and the interest increases. The elder makes the appeal: "Turn ye, turn ye, for why will ye die?"

Sunday comes—a beautiful day; preaching all day long. Monday, preaching again. I shall not give you a detailed account, but just a few points in reference to the meeting. Every day and every night the theme is Jesus. He is the Christ. Come to him, believe on him, follow him. This is the substance of every sermon.

Now comes "the protracted part of the meeting." Everybody who does not wish to be approached on the subject of religion will find it in order to retire now. We give you a few moments. Some few faint hearts retire—to stand on the outside, where they may still hear and see through the open windows—but many remain, the greater number out of pure motives; they wished to learn of Jesus. Others out of curiosity, and still others to see "the fun." Oh, there was a crowd of souls, thoughtless and earnest, dead and alive, for each one of whom Jesus died and rose again. Now the elder and preachers, and those "who call the Lord their own," go to speak of Jesus to these souls.

Well, this common-sense way of speaking of Jesus and his love took with the people. We found some strangely ignorant of the power of God on earth to forgive sins. Conversion! The great fact was not in all their thoughts. We had to meet ridicule and smiles; but these all ceased when they saw the earnestness of these lovers of Jesus, for they spoke of him and his work as if they really believed and felt all they said of him. The answers of some of them would stir the heart of every one who knew the gift of God. We took our seat by one and asked: "Are you a Christian?" "No; I am a foreigner." He did not know how eloquently true his answer was, nor did he know how exactly he described his state. Yes, true indeed. Without God in God's world! And this is what we speak to you for: that you may no longer be a foreigner, but a citizen of heaven and a member of the household of God.

Our meeting came to a close at the end of eight days, and the result was: Conversions, ——; the church revived, her numbers increased, religion established here on a firmer footing, full hearts and new faces.

Some of us will go in the strength of this meeting for more than forty days. Nay, to some it will be the great epoch in their eternal history.

There were other fruits—sure signs of a true meeting. There were persecutions, opposition, ridicule. A sword entered many a heart, and there were divisions among families—husband against wife. Doors were nailed up against returning worshipers, and frowns and scorn were the welcome where sympathy and love were expected. Many strange things I might tell of persecutions and revilings for Christ's sake, which, if written in a book, the world would not receive. Our next Quarterly Conference will be in July. Come, Mr. Editor, and we will let you room with the elder.

Your brother in Christ,

JOHN SMITH, JR., P. C.

Meeting of the Board of Missions.

The Board of Missions held its annual meeting in the mission-room at the Publishing House, May 7-10. All the Bishops, except Bishop Paine (who was sick,) were present. The session was very pleasant, and a strong purpose prevailed to enlarge, as far as possible, the missionary operations of the church. The board determined to assess for the ensuing year $100,000 for foreign missions, including the weaker Conferences that need help from this board. This sum will be divided among the Conferences, and reported to them at their approaching sessions. The assessments will be made on the basis of those for the support of the Bishops. The appropriations were made not on the ground of the necessities of each mission, but in view of the means the board is able to command. Would that we could have appropriated four times the amount mentioned.

The collections made the past year for domestic and foreign missions exceeded those of any previous year, amounting to $107,570.80. Much to the regret of all the members of the board, Dr. Haygood, the associate secretary, who had been elected for one year twelve months ago, and who was re-elected to serve, declined; but his place has been supplied by the election of the Rev. D. C. Kelley, D. D., who is to serve without any pecuniary remuneration—certainly generous in Drs. Haygood and Kelley to serve the board "without money and without price." The board addresses itself to the work with new zeal, encouraged by the successes of the past. The following are the appropriations for the ensuing year:

China	$7,500 00
Mexico	11,500 00
Indian Mission Conference	2,000 00
German Mission Conference in Texas and Louisiana	4,500 00
Western Conference	2,000 00
Denver Conference	3,000 00
Los Angeles Conference	3,000 00
Pacific Conference	5,000 00
Columbia Conference	4,000 00
Florida, including Cuban mission at Key West	2,000 00
Brazil	1,000 00
Incidental and contingent fund	5,000 00

J. B. MCFERRIN, Sec.

MR. ROBERT BONNER, of the New York *Ledger*, has given the large sum of $100,000 toward the erection of Dr. John Hall's new church in New York.

Assessments of the Board of Missions for 1875-6.

The Board of Missions, at its annual meeting recently held, instructed the committee on estimates, A. H. Redford, D. C. Kelley and John S. Bransford, to make out the assessment of $100,000, for the ensuing year, to the Annual Conferences on the basis heretofore adopted, viz.: that for the support of the Bishops, adopted by the General Conference. The committee have performed their task, and the following is the schedule:

CONFERENCE.	AMOUNT.
Baltimore	$5,625 00
Virginia	6,220 00
Western Virginia	1,040 00
North Carolina	5,830 00
South Carolina	2,920 00
North Georgia	5,620 00
South Georgia	4,160 00
Florida	830 00
Alabama	4,790 00
North Alabama	3,750 00
Louisiana	3,330 00
Mississippi	3,540 00
North Mississippi	3,640 00
Memphis	5,000 00
Holston	2,900 00
Tennessee	6 800 00
Kentucky	4,160 00
Louisville	5,000 00
Denver	208 00
St. Louis	2,250 00
Southwest Missouri	2,250 00
Missouri	4,370 00
Western	416 00
Little Rock	2,500 00
Arkansas	4,250 00
White River	1,270 00
Indian Mission	104 00
Texas	1 820 00
North Texas	1 870 00
East Texas	1,560 00
Northwest Texas	1,730 00
West Texas	1,040 00
Columbia	208 00
Los Angeles	104 00
Pacific	625 00
Illinois	1,040 00
German	420 00
Total	$100,000 00

Board of Missions.

NOTWITHSTANDING the financial gloom which so widely overspreads our beloved South, it is with devout thankfulness to almighty God that we are able to report an advance in the funds of the board. This is not our crowning joy. From all parts of the church assurance comes to us of more intelligent interest and inquiry into our mission work. Added to this, the reports from our missions, almost without exception, are of a most gratifying character, while laborers in abundance are standing ready, saying to the Bishops and board: "Here am I; send me." And this notwithstanding we assure them, as truth compels us to do, that their support will be inadequate, and hardships in many cases great. We regard the missionary spirit in the church, as shown in the willingness of men to *go*, the highest index of church life, and the presence and favor of God. The calls in all our mission-fields are most imperative for additional laborers. The voice of the church, in the form of contributions, will secure a glorious and triumphant expansion. To help forward the tide of church interest the board determined to bring itself, through its secretaries, more directly into contact with the pastors and people. Every pastor in the church, whose postoffice we can obtain, will soon hear from the secretaries, and be furnished with details for so carrying out the assessment plan of the General Conference as to reach every member of the church and congregation. The gospel doctrine that all must help must be made to interpenetrate the church, both in theory and practice. Brethren, we must and can accomplish this. We write on our banner: "Every man a witness;" and, through praying, preaching and methodical labor, must and will make our motto a *fact*. We invite unlimited correspondence upon the part of the friends of missions, specially of Sunday school superintendents and others who desire to do special missionary work. We will take great pleasure in pointing to you particular objects of interest, and giving you reports from time to time of results from your investments. Write, however, definitely, and, as far as may be, concisely.

Dr. Haygood found it necessary to resign the position of associate secretary, to which the board unanimously re-elected him. He had nobly filled his place, and all part with him with deep regret. The undersigned accepted the office, as Dr. Haygood had done, without any salary attached. He cannot give full time, but in the service of the grandest cause of earth, and in the name of the Master, he is ready to render any aid he may be able to the long-tried and trusted veteran senior secretary, Dr. McFerrin.

Our Missionary the board thought it best to discontinue. It will be closed after a short life, as we trust not in vain, so soon as present obligations to subscribers will allow. We shall therefore make heavy drafts on the well-known kindness of our various church papers. We shall often call on them for room for us, and trust they will more often speak from their own warm interest in the cause. "Every man in his sphere a witness."

D. C. KELLEY, Associate Sec., Board of Missions M. E. C. S.

THE salaries of our Bishops for the past year, says the *Western Methodist*, were paid in full out of the collections for the Bishops' fund. So we learn from Dr. Redford, the treasurer. This is most gratifying, and remarkable in view of the general financial pressure.

Fraternal Delegates and Business Commissioners.

Our General Conference, which met in Louisville in May, 1874, received three delegates from the Methodist Episcopal Church (North,) conveying the fraternal greetings of that body to us, and expressing their wish to establish "truly fraternal relations" with their "Southern brethren."

The deliverance and attitude of Southern Methodism on this subject may be seen in the following extracts from the report adopted on the occasion:

"Measures preparatory to formal fraternity would be defective that leave out of view questions in dispute between the Methodist Episcopal Church and ourselves. These questions relate to the course pursued by some of their accredited agents while prosecuting their work in the South, and to property which has been taken and held by them to this day against our protest and remonstrance. Although feeling ourselves sorely aggrieved in these things, we stand ready to meet our brethren of the Methodist Episcopal Church in the spirit of Christian candor, and to compose all differences upon the principles of justice and equity.

"It is to be regretted that the honored representatives who bore fraternal greetings to us were not empowered also to enter upon a settlement of these vexed questions. We are prepared to take advanced steps in this direction, and, waiving any considerations which might justify a greater reserve, we will not only appoint a delegation to return the greetings so gracefully conveyed to us from the Methodist Episcopal Church, but will also provide for a commission to meet a similar commission from that church for the purpose of settling disturbing questions.

"Open and righteous treatment of all cases of complaint will furnish the only solid ground upon which we can meet.

"*Resolved*, That this General Conference has received with pleasure the fraternal greetings of the Methodist Episcopal Church, conveyed to us by their delegates, and that our College of Bishops be and are hereby authorized to appoint a delegation, consisting of two ministers and one layman, to bear our Christian salutations to their next ensuing General Conference.

"*Resolved*, That in order to remove all obstacles to formal fraternity between the two churches our College of Bishops is authorized to appoint a commission, consisting of three ministers and two laymen, to meet a similar commission authorized by the General Conference of the Methodist Episcopal Church, and to adjust all existing difficulties."

At their late meeting the Bishops made the following appointments:

Fraternal Delegates.—Rev. Lovick Pierce, D. D., Rev. Jas. A. Duncan, D. D., and Landon C. Garland, LL. D.

Commissioners.—Rev. E. H. Myers, D. D., Rev. R. K. Hargrove, D. D., and the Rev. Thomas M. Finney, D. D.; Hon. Truston Polk, of Missouri, Hon. David Clopton, of Alabama.—*Nashville Christian Advocate.*

The Bishops' Meeting.

The Bishops at their meeting last week, says the Nashville *Christian Advocate*, made a thorough survey of the work throughout the connection, and laid their plans for the ensuing year. The appointments for the sessions of the Annual Conferences will be found in this issue. Bishop McTyeire has kindly handed us the following items gathered from the minutes of the meeting:

Thanks were heartily voted that eminent artist, Mr. Washington B. Cooper, who has presented to the Bishops' room the portraits of each member of the Episcopal College, and also the portraits of Bishops McKendree, Soule and Early. These likenesses are much admired; some of them are especially striking. The artist's skill is equaled only by his generosity. Messrs. Freeman & Orchard have presented neat gilt frames for these portraits. The work of Freeman & Orchard is well known in our city, and it does them credit anywhere. For this handsome gift they receive, as they deserve, the thanks of the body.

The votes of the Annual Conferences on a change of the General Rules submitted by the last General Conference were submitted by Dr. T. O. Summers, book editor, and counted. The result was found to be: In favor of the proposed change, 1,296; against it, 1,564. The new rule was therefore declared to be lost.

The week of prayer is appointed to begin this year on the eighth of August, the Friday included to be observed as a day of fasting and prayer for God's special blessing upon the missionary labors of the church, and for our institutions of learning.

The Woman's Mission Society of Nashville was commended, in its example and methods, to the membership generally, and the hope expressed that similar associations would be formed in other places.

THE approaching commencement at Trinity College, says the Raleigh *Christian Advocate*, will be a brilliant occasion. Bishop Marvin will preach the commencement sermon, and Dr. Munsey will deliver the literary address. The sermon before the Theological Society on Sunday before commencement is to be preached by Rev. E. A. Yates. The new chapel will be completed by that time, and the crowd will be the largest ever assembled at the college on commencement occasion.

The Christian Advocate.

THURSDAY, MAY 20, 1875.

FOR THE ADVOCATE.

GIVE ME THY HAND, FATHER, GIVE ME THY HAND.

Dedicated to little Reigart Belford Lowry Magruder, whose baby voice, saying, "Gi' me hun', papa, gi' me han'," as he trudged through the sand by his father's side, suggested this prayer as earnest and child-like.

BY REV. PRESTON NASH.

'Tis the last night of bondage my soul owes to sin,
And the door-posts are sprinkled, the passover spread,
And all sandaled and girded I wait to begin
The long journey, by pillar or cloud to be led;
And with staff on the threshold of duty I stand,
Praying: Give me thy hand, Father, give me thy hand.

While the spirit is binding my foes in its might,
That unhinder'd my journey in hope be begun,
I am counting the slow hours that shackle my flight
From the darkness of Egypt to Canaan's glad sun,
And I pray as I tremblingly wait the command:
Only give me thy hand, Father, give me thy hand.

The night-watch will be sunshine, the sunshine be shade,
Both be lost to extremes that I faint not nor fall;
The cleft rocks cool my thirst, and my hunger be staid
By the east winds and dews—thy servitors all—
And my feet never tire as I haste o'er the sand,
If thou'lt give me thy hand, Father, give me thy hand.

Though the sea roll before me in billows of night,
And the mountains refuse me a pathway around;
Though my foes then be madden'd to hinder my flight,
And their cruise pale my cheek with its swift-coming sound,
I will follow the path through the sea as on land,
If thou'lt give me thy hand, Father, give me thy hand.

Are there battles to fight? Can't I flee from my foes?
For my poor coward soul dreads the danger to face;
It will shudder with fear when the clarnet wind blows,
It will cry when the sword its deep, reeking wounds trace;
Yet I'll shout in the fray, when the battle is planned,
If thou'lt give me thy hand, Father, give me thy hand.

And through all of my pilgrim probation in life,
As I flee from the wrath to inherit the rest,
I will shun not the danger, I'll flee not the strife,
I'll be happy in tears, in each woe I'll be blest,
If in these, as my guide through this poor, darken'd land,
Thou wilt give me thy hand, Father, give me thy hand.

And at last when from Pisgah I enter the vale,
And my weary feet stand on the Jordan's cold shore,
Then my glad heart shall swell to the rapturous hail
As it sweeps from that land where I'll wander no more;
And I'll pray one last prayer as I step from the strand;
'Twill be: Give me thy hand, Father, give me thy hand.

WASHINGTON, FLA., May 6, 1875.

Letter from the Country.

MR. EDITOR: It is like seeing the well-remembered face of an old friend to be able to peruse the columns of the ADVOCATE once more. The last copy (April 15) is particularly interesting. On the first page we have "News of the Week," "Conference Items," "Letters," "Revival Notices," and, best of all, the article on "An Old Soldier of the Cross." This, and the poem by the aged Mr. Johnson, was highly appreciated by my mother, who is herself "an old soldier of the cross," in her eighty-second year. She dates her conversion October 17, 1811, and celebrates the anniversary as her second birthday.

On the second page is the poem mentioned above, and "John Smith's" letter to "Jones." "John" is quite facetious, and one cannot help sympathizing with "Jones," especially if he is a married man. Going through "Vanderbilt" did not add much to his greatness, or his stature either, if wind was his only diet. But "John" is not a "croaker." Webster defines croaker: "One who complains unreasonably." Is it not a little unreasonable to say that "some men (that is, some preachers) are leading Methodism to ruin, and that all the flowery reports about revivals," etc., are mere bombast? His eight years of experience have revealed "no broken hearts." "The stylish, *verbatim et literatim* sort of preaching we have" now is not what it used to be. Query: Did "John" ever hear or read one of Bishop Bascom's sermons? They are what he calls "stylish." "John" laughs at "Jones" about going through "Vanderbilt," then quotes Latin and spells *literatim* with two t's. We *like* the ADVOCATE, and do not relish having our editor "hauled over the coals." The Nashville editor will have to defend himself; but we feel like picking up the gauntlet for our "New Orleans man." An editor has more to do than "John" in "his philosophy ever dreamed of," and one of the things is to walk right along in his own well-beaten path, and not try to please all, like the old man in Æsop's Fables, who walked awhile, rode awhile and carried the mule awhile to please everybody, and had to give it up at last. An editor is generally supposed to be ubiquitous, and must go here and there at the beck and call of every one. Often he sits writing by the midnight lamp when he ought to be asleep, like other Christians. And the advertisements help to keep the paper up. If a man sends "his dime" to find out how to get rich, and never hears from it again, he ought to keep "his dime" next time, and learn wisdom by experience. The other articles and the "Obituaries" are very interesting and instructive.

"Heavier the Cross" is a beautiful poem on the third page. "The Red Hat" is ominous of what *may be*. There is a point beyond which endurance ceases to be a virtue, and the sooner the Americans put their veto to this hydra-headed monster, "vaticanism," the better. All on this page is good reading, the "Religious Intelligence" columns especially interesting.

On the fourth page the editorial and the article by Dr. Walker, on the death of Rev. John Wilkinson, brought sadness to many homes and grief to many hearts. The editorial on "The Worry of the World" is rich, suits the time—suits every one. It is hopeful, helpful and encouraging. The other articles pay for a perusal. We find nothing objectionable on the fifth page. Take a loving look in "The Child's Corner," laugh at "Grandpa Goodale's" funny story, find no fault with the advertisements on the seventh and eighth pages, and so ends the review of the ADVOCATE of the fifteenth of April.

L. C. S.

LIVE OAK WOOD,
West Pearl River, La., April 26, 1875.

Obituaries.

DIED, near Kosciusko, Miss., Rev. W. S. WINGFIELD. I was very much pained on receiving a letter from Sister Wingfield, informing me of the death of my dear friend and brother in the gospel. I will take the liberty to give you a portion of her touching letter, which is of itself a very good obituary. She says:

"*Dear Bro.:* It is with a bleeding heart that I address you. I have been called to give up the dearest treasure of my heart. My dear husband died on the seventeenth of this month (March.) He was sick just one week. The last morning he slept so quietly that we did not know he was dying more than an hour or two before. We tried to rouse him, but could not. Oh, the terrible shock, so unexpected to me! I know that he is in a better land; but, oh, it is hard to be resigned. He talked to me a short time before he was taken sick. He said that he might die before I did; that he felt prepared to go; that he would like to live for my sake, and to raise his children, if it was the Lord's will. His health has not been very good for some time, but he was able to attend to his school. I wish you to write his obituary, as you were a dear friend of his, and acquainted with his Christian character. He has been engaged in teaching and preaching ever since he left Toomsuba. He was born in 1818, in the State of Georgia, and came to Alabama. He worked in the Conference until his health became too feeble. I cannot give you the dates, as I have forgotten them. We moved to this place in January; had a good school; lived eight miles from Kosciusko.

E. W."

I first met Bro. Wingfield when he was stationed at Toulmanville, near Mobile. I soon learned to love him, for he was a plain, unassuming Christian minister of the gospel. His modest, pious soul would not suffer him to make a show of himself. He lived several years at Citronelle, Ala., and taught school. Then he moved to Lockhart, Miss., and took charge of a school, but was soon stricken down with a severe attack of rheumatism, and was compelled to give up his school. He so far improved in health that he came to Toomsuba and taught awhile. It was at the latter place that I became more intimate with him. We labored together in the pulpit and altar, and took sweet counsel together: and I must say that a sweeter and more Christian-spirited minister I never met. To know him indeed was to love him. Bro. Wingfield was a child of affliction for several years before his death. He often unbosomed himself to me. He had my earnest sympathies, and I felt that I was made better in his companionship. I often think of a sermon he preached while attending one of my appointments with me. He was at the time under a heavy cloud on account of temporal affairs. His text was: "I waited patiently for the Lord," etc. His soul seemed full of trust in his Father's goodness. His thoughts came fresh from the mint of his soul. He left the pulpit baptized afresh by the Comforter. O how often is it the case that when "we suffer with Jesus we are also glorified together," measurably even in this life!

GEORGE BANCROFT.

MRS. IDA D. DOLLERHIDE was born in the State of Tennessee, March 18, 1836, and removed to Louisiana in early life. She was married to Mr. R. H. Dollerhide July 20, 1854, in the parish of Carroll, State of Louisiana, by William T. Oliver, Esq. Her maiden name was Sessums. She died at home, Delhi, La., April 28, 1875, surrounded by her husband and five children. She joined the Methodist Church at Manticello, Carroll parish, in the year 1859, and continued a faithful, devoted and zealous member of the same during life.

When, during the troubious times, her husband moved to Texas she obtained her church letter and lost no time in affiliating with the church in that State. On their return they sojourned for a few months in Shreveport, and Sister Dollerhide came provided with a certificate of church membership, and in the presence of a great congregation, on Sunday, at a quarterly meeting held by the writer of this notice, then presiding elder of the district, she again witnessed a good profession by identifying herself with the people of God there.

She loved the church, which was to her "the communion of saints;" and hence, wherever she might be, she sought out the people of God, the church of her choice, and said unto them: "Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried."

Though Sister Dollerhide was so zealous for the church and so deeply devoted to God, so guileless in heart and so holy in life, yet such was her diffident estimate of herself, and of her spiritual attainments, that her religious experience was not as buoyant and as full of comfort as her eager spirit longed to know and to enjoy. But "at the evening-time there was light." She saw the "Sun of Righteousness" more vividly than ever; saw that "Christ is all;" "that he is able to save them to the uttermost that come unto God by him;" that unto them which believe he is precious. Among the last words which I heard her lips pronounce was the name of Jesus: "Sweet Jesus! Precious Jesus!" Thus she sweetly fell asleep in the arms of Jesus.

B. F. ALEXANDER.

DELHI, LA., May 4, 1875.

MRS. SARAH A. COONS.

Sister SARAH A. COONS, wife of the Rev. R. W. Coons, of the North Alabama Conference, died February 6, 1875, at Springville, Ala. Sister Coons was left an orphan when a child, and was raised by her uncle, Ezekiel Ornel. She embraced religion and joined the Methodist Church in her eighteenth year. In August, 1857, she was married to her now grief-stricken husband. Sister Coons was a woman of marked characteristics—self-possessed, firm, kind and amiable. Though deprived of the advantages of an early education, yet she had a strong, vigorous intellect, and always took broad, liberal views of every subject. Her Christian character was beautifully symmetrical, being the outgrowth of a clear, deep experience of personal piety. Her faith was strong and simple, firmly fixed on the promises of God. She loved the church and was devoted to all of her interests. She knew what it was to make sacrifices for Christ and his cause; but no one met the sacrifices incident to an itinerant life more cheerfully than did she. In this respect she was not only a helpmate to her husband, but also frequently cheered other itinerants in the hour of trial and gloom. She was peculiarly adapted to the itinerant work, knowing how to provide for her family in the absence of her husband, and how to cheer him when he came home, weary and burdened with the care of the churches. A loving wife, a devoted mother, a consistent Christian, she made friends wherever she went, and made the world better by having lived in it.

Her last illness was protracted, but she bore it with calm, Christian resignation. The last five days of her life were spent in a state of unconsciousness. Her dying testimony was her life; that is enough.

She was the mother of seven children, two of whom preceded her to the better land. The other five, and her devoted husband and a large circle of friends, mourn her loss; but they sorrow not as those who have no hope.

Her remains were deposited in the grave-yard at Pleasant Hill, Jonesboro circuit, by the side of her dead children, there to rest until the resurrection morn.

T. P. ROBERTS.

MRS. CELIA ANN REYNOLDS, seventy-five years old, died April 10, 1875, in Mobile, Ala., at the residence of her son-in-law, J. M. Thomson.

This good woman had been a follower of Christ for sixty years. For fifty years she lived the faithful, happy wife of Joel Reynolds, who preceded her to heaven just three months and thirteen days. The deceased was a woman of mind and culture.

She was fond of writing. Her letters were racy and entertaining. Her religious faith was well defined. Her Christian experience was positive and happy, as her life was decided and uniform.

I became acquainted with Sister Reynolds and her husband in 1870, at their home near Bolton, Miss. She was then unable to attend church. She enjoyed in a high degree the visits of the preachers. She had derived great comfort, the previous year, from the pastoral attentions of Rev. C. G. Andrews. She loved to talk about religion. She loved to tell of the good times and the good preachers in Greensboro, Ala., where she resided from A. D. 1830 to 1850.

From the death of her husband she made her home principally with her daughter, Mrs. Dr. Wallace, near Meridian, Miss. One evening, some two weeks before her death, while Mrs. Wallace and Tommie were singing a Christian song, Sister Reynolds became so full of joy that she shouted aloud the praise of God.

Her death was sudden. In the middle of the night she was waked by difficulty of breathing. All possible aid was afforded. In *fifteen minutes* she was dead. She had time, however, to shout a few distinct notes of Christian triumph. Her last audible words were a prayer she had often uttered, and which was fully answered: "Let me die the death of the righteous."

JOHN A. ELLIS.

DR. J. C. RICHARDSON, the subject of this notice, was born in Hall county, Ga., August 11, 1831. When he was five years old his father, John Richardson, moved to Greene county, Ala., where the doctor grew to manhood. While yet a young man he came to Louisiana. In 1857 he graduated at the medical college in New Orleans, at that time under the direction of the celebrated Dr. Stone. Soon after he commenced the practice of medicine in Ouachita parish, where, and in the adjoining parishes of Jackson and Union, he spent the remainder of his life.

On the sixteenth of June, 1861, he was united in marriage with Miss Martha Eula Vickers. This union proved to be a happy one, and thence their lives flowed in an even, smooth channel, without a single cloud or ripple, until March 25, 1875, when the winged messenger came suddenly, snapped the golden chain, and turned this happy Eden into the house of mourning. Alas! how unsubstantial is all earthly happiness. Heaven hath made it so, that we may learn to look up and desire things eternal.

On the fated day named above he and his partner were riding on the road, attending the sick, when a tree fell suddenly, and the doctor was caught under it and so badly hurt as to produce death in a few hours.

As a practitioner Dr. Richardson was very successful. His skill was not doubted. To his patients he was ever kind, and rarely ever left the sick-room without some word of cheer calculated to comfort all who were interested. As a friend you might confide in him; all was safe. Though a public man, many of his most shining qualities were only known to his most intimate associates. His family loved him very dearly. He was a member of the Methodist Episcopal Church South at the time of his death, and in the midst of arduous duties he found time to read his Bible and pray. He was a firm supporter of the church to the extent of his ability. He made it a point never to charge ministers who were engaged in the regular work.

I made the acquaintance of Dr. Richardson in Downsville, La., during my first year on the Ouachita circuit. Our acquaintance soon ripened into friendship. I learned to respect and love him, as most of the community in which he lived did. This is a dark providence; but God is in the cloud as well as in the pillar of fire, and doubtless it will yet become bright and luminous even to the grief-stricken widow, for God is able to make all grace abound, and faith can and will see light after awhile.

R. T. PARISH.

SUSAN E. SMITH, wife of J. M. Smith, and daughter of James and Lucy Kirby, was born in Spartanburg district, S. C., December 27, 1832, and died in Calhoun county, Ala., March 23, 1875.

She was married to her now bereaved companion November 16, 1849. She professed religion and joined the Methodist Episcopal Church South at Zion church, in South Carolina, in the year 1846. She was not satisfied with her experience of grace at first, but by devotion and fervent prayer all doubts and fears as to her acceptance and change of heart were dispelled, and were succeeded by the most implicit faith, and she experienced the truth: "We know that we have passed from death unto life." In the year 1849 she moved with her husband and parents to Alabama, and they settled in the county where she died.

She joined the church at Union, and was a faithful and devout member until she joined the triumphant church in glory. She was a model woman in all the relations of life, and adorned her profession by being holy in all things. She was a constant sufferer from May, 1873, till released by death from all the ills and afflictions of mortal life. Surely, if it be possible for a mortal to be made perfect through suffering, she was. I have never witnessed such patience and meekness as she manifested during her afflictions. Oftentimes, while her body was racked with pains almost intolerable, her soul was filled with the love of God, and she would shout and praise the Lord. She realized most fully the truths attested by Paul: "I have fought a good fight, I have finished my course, I have kept the faith."

"Oh, death! where is thy sting?
Oh, grave! where is thy victory?"

Thus she lived, suffered and died.

R. G. RAGAN.

DIED, at the residence of his brother-in-law, Mr. Theodore Hailer, in Natchitoches, La., February 14, 1875, JOHN T. PORTER, in the twenty-sixth year of his age.

The deceased was the eldest living of four brothers, whose guide and counselor he became after the death of their father. A young man of energy and ability, of warm affections, though reserved in nature, he won many friends, and his sick-bed was surrounded by them and soothed by their ministrations. His first attack was pneumonia in violent form, from which, after eighteen days of severe and almost hopeless illness, he rallied, and was up and apparently well—better than for some time previous to his illness. After two or three days of health he was again stricken down by a severe chill, which terminated in unconsciousness and paralysis. A few hours and all was over, without a word of farewell or a look of recognition. Doubly hard is it to part with the loved ones thus; but those who loved him best are willing to trust their Father in the darkness as well as the light, for they rest in his love, and know he "does not afflict willingly, nor grieve the children of men." May he sanctify this latest sorrow, more than ever before, to the young brothers and the lonely sister, who have so often wept together over the open graves of their lost.

E. B. F.

BRO. JOHN C. GOIN was born in Stewart county, Ga., October 13, 1850, and died of typhoid fever, at his residence near Abbeville, Miss., April 6, A. D. 1875, aged twenty-four years, five months and twenty-three days. Bro. Goin became a member of Abbeville Lodge, No. 320, A. F. and A. Masons, in October, 1873. Though young in years, he was proverbial for his regular and unremitted attendance upon the lodge, and ever manifested a cheerful willingness in the discharge of every duty imposed on him.

Whereas, It has pleased almighty God, in his inscrutable providence, to remove from our midst our worthy brother, John C. Goin, a member and officer of Abbeville Lodge, No. 320; *And whereas*, We deem it meet and proper that we should give some suitable demonstrations of the sense of this lodge respecting the decease of our beloved brother; therefore,

Resolved, That we do most sincerely deplore the untimely death of Bro. Goin when just fairly entering upon a life promising more than ordinary usefulness.

Resolved, That we bow with humble submission under this dispensation of an all-wise Providence, assured that he doeth all things well.

Resolved, That we extend our most cordial sympathy to the family, and more especially to the grandfather, who has principally raised our deceased brother.

Resolved, That as a slight token of our grief the members wear the usual badge of mourning for thirty days.

Done by order of the lodge.

W. G. MCGILL,
J. C. DELOACH,
J. A. NELSON,
Committee.

DIED, at her residence in Richland parish, La., on Saturday, March 20, 1875, Mrs. ANN ELIZA NOBLE, wife of Fleming Noble, aged sixty-two years. She was a member of the Methodist Episcopal Church for more than forty years. The writer knew her well for more than twenty years. She was noted for her piety and devotion to her church, and many a weary preacher has found her house a pleasant home. She was a kind wife, a faithful sister, a devoted mother and a sincere friend.

From the first hour that her trusting heart could confidently realize its adoption into God's family she lived as a citizen of a better world. The means of grace were privileges rather than duties, and the house of God was a delight. There she went "to behold the beauty of the Lord, and to inquire in his temple." She was ever watchful of the happiness and prosperity of her husband and children, and careful of their present comfort; but the chief solicitude was to secure their eternal inheritance, and lead them on to glory. Her faith was strong. She "staggered not at the promises of God through unbelief," but rested on them as living verities, and realized them in joyous anticipations.

She was stricken with paralysis, and lived but three hours afterward. Her sun of life went down so softly, leaving its brightness upon her evening sky, that you could scarcely realize for awhile that she was gone. "Be ye also ready." May the Lord comfort the hearts of her husband and children, relations and friends, and bring them all to heaven at last.

R. S. TRIPPETT.

MISS SALLIE E. GIBSON, second daughter of Thomas and Emily Gibson, was born December 18, 1858, in Russell county, Ala., and died in Lee county, Ala., February 7, 1875.

It is but seldom that we are called upon to record the death of a young lady who promised more to the church of which she was a member or to the community in which she lived. She professed religion and joined the M. E. Church South about two years since, under the ministry of Dr. J. S. Key, and from then to the day of her death she was an exemplary member of the same. She made it a rule to reprove sin in every shape, and to approve of what was right. To attend the sick and suffering was a duty that she always performed with great pleasure, which gave evidence of the fact that her spiritual attainments were in advance of her years. Her last illness was contracted while attending a sick relative in Columbus, Ga. The writer made her a visit just before her death, and found, as was expected, that she had made the necessary preparation and was submissive to the will of the Lord. Her last distinct utterances were about going home.

W. W. GRAHAM.

MRS. PRISCILLA HOLMES MOORE was born in Oglethorpe county, Ga., July 15, 1807. She was married in 1828, and moved to Caddo parish, La., in 1837, where she died of pneumonia, March 18, 1875.

Sister Moore was blessed with a deeply pious mother, and was the subject of converting grace and became a member of the Methodist Episcopal Church before her marriage. She lived for nearly fifty years a faithful and devoted Christian, raising her children in the nurture and admonition of the Lord. After a long and useful life she has gone to share the bliss of heaven with her two departed children, while the example of her saintly life remains to urge her two surviving children and her many friends onward to the skies.

HER PASTOR.

SHREVEPORT, LA., April 19, 1875.

M. A. PHILLIPS, whose maiden name was Love, was born in Calhoun county, Ala., May 29, 1836, and died in the triumph of faith on the ninth of September, 1874, in Carroll parish, La. She was married January 18, 1859, to P. M. Phillips, who preceded her only a few months to the home of the good.

She professed faith in Christ, and joined the M. E. Church South at Union, in Calhoun county, Ala., in the year 1848, and from this time she was a meek follower of the Lord Jesus till transferred to the church on high. She left her children among strangers, not knowing how they would get to her relatives in Alabama; but she trusted in the God of the orphan—that he would take care of them and be a father to them.

R. G. RAGAN.

MRS. HANNAH E. BUTTRICK died in Gretna, opposite New Orleans, February 8, 1875, aged eighty-four years. She was born in Boston, Mass.; moved to Madison, Ind., in 1815, and in 1839 she came to New Orleans. She was for many years a member of the Felicity Street church, and was a member of that charge at the time of her death. Sister Buttrick was a devoted and exemplary Christian. She loved her Savior, and did what she could for his cause. Although impoverished and alone in the world, she had many friends, and was affectionately cared for in her last illness. Her end was peaceful and triumphant.

LINUS PARKER.

LUCINDA C. WAMACK was born in a fort in the State of Alabama, in the year 1813, and died December 11, 1873. The subject of this notice joined the Methodist Episcopal Church in the year 1828, and lived a consistent member until her death. She was a great lover of the doctrines and usages of the Methodist Episcopal Church. For the last few years of her life the word of God was her constant companion. She was a woman of great faith, and died without leaving an enemy. Lucinda leaves her connections and a large circle of friends to mourn her loss.

JOHN H. EVANS, P. C.

POLKVILLE, May 6, 1875.

DIED, MARY LOU., December 15, 1874, and MARTHA C., April 21, 1875, twin babes of Capt. John N. and Henrietta Pharr, born April 20, 1874.

Our Young People.

WHAT I LOVE BEST.

I love the blue sky,
Where pretty birds fly,
And morning's bright beauty as well;
I love the fresh air,
That blows without care,
And many more things I could tell.

I love the warm sun,
And busy bee's hum,
And walks up the grassy green hills;
I love the fair flowers,
And sunshining showers,
And water that comes from the rills.

I love the tall trees
That wave in the breeze,
And thistles and buttercups too;
I love open day,
And beautiful May,
And all that light brings to my view.

But something beside,
Quite close to my side,
More lovely and precious I call;
'Tis darling mamma,
And dear, good papa,
I love, and I love more than all.

But oh! there is One
More bright than the sun—
More passing fair than the rest;
'Tis Jesus, who shed
His blood in my stead;
Oh! should I not love him the best?

Children's Friend.

Gus.

Dear little Gus grew purer and more lovely every day. Each day something new was revealed in the precious boy to interest his parents. He was so thoughtful about saying his prayers, and, though but three years of age, he could repeat *his* better than his elder brother.

When grandma said grace he would bow his little head, close his eyes and afterward whisper: "Mamma, I've said mine too." He seemed to have a far-off expression in his sweet blue eye that warned us; his abiding-place was not here. The destiny of these dear little ones cannot be foreseen by mortal eyes, so his fond parents built hopes of a fair earthly career for their noble little boy, but could not see the tender blossom was ripening for eternity.

One night his mamma folded him away in his little bed, and kissed him "good-night," as usual. She was awakened in the night by the call: "Mamma, I'm cold." She raised up, took him in with her, and pressed him close to her breast, for he seemed chilled. Soon after she discovered he had fever, and it increased until morning. The bright Sabbath morning found this cherub boy very ill. He got up, but said in his innocent way: "Mamma, I hardly can't walk." Then his mamma had to support him to prevent him from falling. His father became alarmed at his condition and went for a physician. He had not been gone long when the dear child was seized with spasms. The frightened mother called in vain for assistance (for they lived in the country several miles from any neighbors) until he was recovering from the third, when she succeeded in getting a boy to post for his father and the doctor to hurry on. All day they watched for the return of reason. Late in the afternoon he became conscious. Then began that pitying longing for water, "Mamma, give me water," ever and anon, until just before sunrise next morning our heavenly Father called him to drink of the water of life.

It was a sad bereavement to give him up; but his mamma has the sweet consolation in her sorrow that she taught him to love her Savior, who said: "Suffer little children to come unto me, and forbid them not." Perchance the love for dear little Gus will steal away many of his father's thoughts, and lead him to embrace the Savior's love. May his two brothers, who loved him so much, grow to be good and useful men, and meet him "beyond the river."

"Close the door softly,
Bridle the breath;
Our little earth angel
Is talking with death.
Gently he woos him;
He asks not to stay;
His arms are about him;
He bears him away.

"Smooth out the ringlets,
Close the blue eye;
No wonder such beauty
Was claimed in the sky.
Bear him out gently,
This idol of ours;
Let his grave slumbers
Be 'mid sweet flowers."

D.

From Our Young Friends.

LIVE OAK WOLD, April 27, 1875.

DEAR MR. EDITOR: I am a little girl ten years old. I like to read the little letters in the "Child's Corner;" and after reading "Florence's" letter I thought I would write to you. We have plenty of toads and frogs here, but we don't know what a "bays' nest" is. If Grandpa Goodale is ever going to tell us I wish he would please hurry about it. My ma says she thinks it is a bee-hive, and if it is I am sure poor Barney had a lively time of it when he milked one. My pa says he is not at all fond of milking "bays' nests." We have a Sunday school. Mr. Henry P. Bowen is our pastor, and we all love him very much. He has been very sick, but he is better now. If there is room enough in the "Child's Corner" for me may be I will write again.

Very truly yours,

ALICE CARY SADLER.

PORT HUDSON, LA., May 6, 1875.

DEAR MR. EDITOR: My pa takes the ADVOCATE. I am a constant reader of it, and look forward to Sunday with great pleasure, for then I get to read the nice letters from our preachers and our little friends, besides other reading that is very interesting to me. I have often thought I would write to your paper, but I never had the courage until I saw that so many little boys and girls were writing letters. I am thirteen years old. I am making a crop this year, and if I succeed well intend to help the missionaries some. I have been attending the Presbyterian Sunday school, but we are to meet next Sunday to organize one at the Methodist church—Pipkin's chapel. I love the Sunday school very much; attended it regularly last year while at school in Jackson, and received a beautiful prize from my Sunday school teacher, Miss Annie Jones—the words "Remember thy Creator" in beautiful letters, nicely framed.

Your little friend,

WALTER LIPSCOMB.

Hard Knots.

The spot wouldn't come out. The more they rubbed it the blacker it grew, and at last they had to give it up in despair. It was too bad. Mamma told them not to touch it, and they didn't mean to disobey; but Susy asked Katy to let her hold it in her hands a minute, and Katy forgot what mamma said.

"O dear!" said Katy, "mamma told me if I disobeyed in any way to-day I couldn't go to grandma's to-morrow to spend the day; and now I have got to stay at home, and I've got to go and tell mother besides."

"'Tis too bad!" said the girls. "I wouldn't tell," said Mary Rice; "let us go and wash it off, and she never need know."

"But that wouldn't be right," said Katy, "for I really did take it down."

"Well, of course your mother didn't mean you mustn't *touch* it; she only meant you mustn't hurt it," said Mary.

Poor Katy! She didn't feel as if that was just what mamma meant; but she did want to go to grandma's so much that she thought she would just wash it off first, and then tell mamma afterward. She did not see then that this was what Tom Gillies called "tying one of satan's knots" in her life, which always have to be untied by confession and forgiveness before the heart can be free and happy again. So they all ran out in the kitchen, and rubbed the little statue with water and soap till it was streaked all over.

"O dear!" said Katy again; "I feel as if I *couldn't* tell mother."

"Hide it," said Susy, "and she will never know. I guess I can turn it round so the mark won't show."

So they ran back again and put it on its shelf, and put a vase in front of it, and all went into the garden to play.

Katy forgot her Bible verse that mamma had explained so carefully: "He that covereth his sin shall not prosper;" and she tied another of "satan's knots," and a very hard one too. Her heart was heavy all the afternoon, and not all the nice plays of her companions could make her forget that she was hiding something from her dear, kind mamma. She couldn't bear to go in to supper, and when mamma kissed her good-night, and said: "Has my little girl been good all day?" she thought at first she must tell; but she said, "Yes, mamma," and so tied another "knot," and the worst one of all—a lie.

She ran away to bed; but she remembered her verse now, and what Tom had said about satan's making a harder knot each time we do wrong, and she remembered how bravely Tom untied his knots by confessing.

Katy began to think she must tell the truth, and untie her knots too, and have a happy heart again. So she called mamma to her, and told her about it. And though mamma was very sorry Katy had done wrong, and sorry she would have to stay at home from grandma's, she was glad to forgive her little daughter, and explain again to her God's word, that "he that covereth his sins shall not prosper; but he that confesseth and forsaketh them shall find mercy."—*Child's Paper.*

SLEIGH BELLS.—How many boys and girls know how sleigh bells are made? How do you think the little iron ball gets inside the bell? It is too big to be put in through the holes in the bell, and yet it is inside. How did it get there?

This little iron ball is called "the jinglet." When you shake the sleigh bell it jingles. When the horse trots the bells jingle, jingle, jingle. In making the bell, this jinglet is put inside a little ball of mud, just the shape of the inside of the bell. Then a mold is made just the shape of the outside of the bell. This mud ball, with the jinglet inside, is placed in the mold of the outside, and the melted metal is poured in, which fills up the space between the mud ball and the mold.

When the mold is taken off you see a sleigh bell, but it will not ring, as it is full of dirt. The hot metal dries the dirt that the ball is made of, so it can be all shaken out. After the dirt is all shaken out of the holes in the bell, the little iron jinglet will still be in the bell, and it will ring all right.

It took a good many years to think out how to make a sleigh bell.—*Congregationalist.*

SINCE the gospel began to be published, we doubt if it has ever been preached more in harmony with its comprehensive spirit and its generous provisions than at the present time, and it is a matter for congratulation that, amid the unhappy controversies which prevail on points of church polity, there never was a more unanimous agreement in the presentation of the vital doctrine of the atonement.—*Dr. John Hall.*

THE REAL AND THE IDEAL.

Not nobler are the hearts that work than hearts that only dream;
For real as the things that are are all the things that seem.

The waters gleam among the hills, the mirage on the sands,
And yet alike both image forth the self-same Maker's hands.

We sail along a rocky shore—the cliffs are grave and green,
While in the south depths below as lofty cliffs are seen.

We float upon the waves of life, with death at either hand,
And what is false and what is true we may not understand.

We see the shadowy rocks beneath, we see the crags above—
How happy are the hearts that know the name of both is Love!

The American Cardinal.

The Roman Catholics have inaugurated their cardinal with all the pomp of ceremonial which their ecclesiastics know so well how to use. There are none who better understand the art of getting up an imposing spectacle than those who manage these affairs in the Roman Catholic Church. They have made it a special study, and have brought it to a high perfection. The elevation of Cardinal McCloskey gave them an opportunity to do their best in this line; the wish to make a grand impression upon the American people furnished them with a motive. We must admit that no grander ecclesiastical show was ever offered in this country.

The occasion could not fail to attract a good measure of attention and interest. The Roman Catholic population of this city is very large, and that of the whole country is not insignificant. Citizens of that faith felt that the highest honor in the power of man to give had been conferred upon their body and upon the country of their home. They all had a whole-souled personal interest in the affair. Most of them probably thought it was the most important event that had ever taken place in the United States. The public also participated, after a fashion, in this interest. New York will turn out in crowds to see any show, even the smallest—a Masonic funeral, or a man on the street selling a new tooth-wash. Here was the largest show that had ever been brought to the city. A new species was to be created in the United States—a cardinal, such as they had in Europe, but the like of which had never been seen here before; a man who was to be dressed up in red, was to ride in a carriage with red wheels, with a real noble's coat of arms upon it; who would be a prince, and have a hand in making popes. The ceremony was to be participated in by all the bishops in the country, with no end of priests, dressed in bright robes, with all kinds of displays of lights and staffs and exquisite music. There happened to be nothing else going on at the time to engage the curiosity-hunters. The event and the ceremonial took place under the most favorable combination of circumstances that could be asked for.

Our Roman Catholic friends have failed to realize the results which they anticipated from the great effort they made. Their exhibition has made no permanent impression. Now that we look back at it, it seems to have made only an insignificant transient impression—hardly more than any unusual event will give. There was no pressure of matter upon the newspapers, yet they paid comparatively little attention to it. As far as the general public is concerned, the common expression is that it "fell flat." The day after the investiture was made, and the descriptions of it in the morning papers had been read, the public was ready to forget all about it, and to begin to speculate as to what the next curiosity would be.

Whatever the Roman Catholics may think, or try to make the world believe, the creation of a cardinal in the United States is an affair of no public importance. Within their own church it may be one of momentous interest, as it ought to be; outside, it is nothing more to deserve attention than the ordination of a Protestant Episcopal or a Methodist bishop, or the installation of a grand master of the Masonic order. It is clear that all that our people cared about it was to see how the new thing would look. The spectacle being one of unusual grandeur, those who saw it enjoyed it hugely, as they would have enjoyed as good a spectacle on the stage of a theater.

Yet the fact of the appointment of a cardinal is one of some real importance. The functions of his office are not imaginary. In some States they are sources of power. Even in the United States Cardinal McCloskey will be held by the people whose patriarch he is in a degree of reverence which Protestants can hardly appreciate. In most European States such an appointment may become an occasion of commotion, of diplomatic negotiation, perhaps of war. The nomination of Ledowchowski in Posen is regarded as an affair of national significance to the German empire, and the government is ready to exert all its power, if necessary, to prevent its taking effect. In the case of some other States the Pope would ask the consent of the sovereign, and the sovereign would offer his suggestions or express his concurrence; and representatives of the government would figure prominently in their official capacity at the consecration. But when President Grant was invited to attend the ceremony here we all felt that, if anything more was intended than a complimentary courtesy, the managers of the affair had done something very ridiculous. Even in England a degree of interest is shown in reference to the appointment of Cardinal Manning quite different from the careless curiosity which we Americans have evinced.

We owe our freedom from concern in affairs of this character to the complete disconnection of Church and State in our country. The Roman Catholic or any other church may build as many churches, may commission as many priests, bishops, archbishops and cardinals as it pleases, may even bring over the Pope, so that it does not intringe upon our government; and we mean to take care that it shall never do that. In Europe either the church is under the care of the government, or the government is under the care of the church. Whatever one does affects some right or interest of the other. On many points of policy neither can adopt any measure without consulting the other. In the United States, as a rule, whatever the Church or State may do within its legitimate sphere is a matter of mutual indifference.

An attempt has been made to cause the American cardinalate to seem a national affair. It was absurd in the beginning, and has met the failure it deserved. The appointment has been spoken of as an honor conferred upon this country. The honor has been conferred upon the Roman Catholics of the country by their head master. They think much of it, and we are willing they should. As to the people of the United States, as such, it is none of theirs, and they wish none of it.

In some respects we are sorry for Cardinal McCloskey. He will find his honors to be in our country something like a white elephant. He will hardly seek to be called a prince, or "his eminence;" a cardinal's carriage in full style will have an unenviable conspicuity on the streets; as a solitary inhabitant of the continent in a cardinal's suit he can never be anything but a guy.

The appointment will not be attended with any of the political dangers that many apprehend. The new cardinal has already found one of his leading spheres of duty to be performing the marriage ceremony for couples ambitious to have their names associated with his. His influence will be confined to the members of his own church. This church is of foreign growth entirely. It will never be stronger here than it is now. As the Irish immigration falls off, and the original generation of immigrants passes away, its power will wane, and it will cease to be a subject of dread. A cardinal will not be able to help it.—*Methodist.*

Three Great Artists.

Three great men in Italy stood highest in the ranks of art at the highest time of her seeming greatness; closely connected in experience, widely separated in individual character, each showing in various degrees the extraordinary gifts which, in some form, have never died out from the Italian race—all equally affected by the manners and policy of the age, all "mighty men." These three were Leonardo da Vinci, Michael Angelo and Raphael. To be a great artist was by that time a passport both to employment and to popularity. The world had then begun to seek them for themselves as well as for their art. Society had reached that intellectual point when genius is not only patronized, but honored. No one of these three great men was bound by convent rules or fettered by partnerships; each stood individually and alone, though drawing numbers round himself. The outline of their characters, therefore, is lost in no common ground; and no thread of history is more trustworthy to follow than the lives and fates of such men. Two of them, Leonardo and Michael Angelo, were before and beyond their age—the one intellectually, the other morally; while Raphael in both respects stood on a par with it. Leonardo and Raphael were men of the world, supple, courtier-like, swimming with the stream; Michael Angelo was stern and upright, and always in conflict with it. Leonardo was the greater genius; Michael Angelo the nobler spirit; Raphael the happier man. Of one so sympathetic and successful as Raphael it is difficult to give a telling outline. Misfortune did not try him, success did not spoil him, length of life did not weary him; accordingly the course of the man and the painter presents that smoothness on which the moralist can lay little hold. Leonardo's gifts were so incredibly numerous and varied as to hinder the development of his career in any one of them; he was also fastidious, procrastinating and apparently unconscientious; and never was so lofty a fame in art maintained by works so few, so ruined and so uncertain as those he has left behind him. Michael Angelo was the impersonation of laboriousness and conscientiousness, but his time and his genius were wasted by the authority of ignorance and caprice; and it was only by the perseverance of an honest purpose, the energy of a great mind and the opportunity of a long life that he accomplished the stupendous monuments that immortalize him. As to Raphael, the number of his creations, as compared with the shortness of his career, are such as lead us to infer that equal facility and perfection of production were never compatible before or since. Leonardo worked slowly; Michael Angelo furiously; of Raphael's mode of labor we can only be sure that it was a delight to him. In character of art Leonardo and Michael Angelo were both strictly new; Raphael not so new as so perfect. Finally, their portraits are the types of the men. Leonardo, handsome and high-bred, with an Italian's dignity, but a courtier's mask; Raphael, young, beautiful and unruffled; Michael Angelo's the mournfulest countenance we can look upon.—*Edinburg Review.*

THE first years of every man's business or professional life are years of education. They are intended to be, in the order of nature and Providence. Doors do not open to a man until he is prepared to enter them. The man without a wedding garment may get in surreptitiously, but he immediately goes out with a flea in his ear. We think it is the experience of most successful men who have watched the course of their lives in retrospect that whenever they have arrived at a point where they were thoroughly prepared to go up higher, the door to a higher place has swung back of itself, and they have heard the call to enter. The old die, or voluntarily retire for rest. The best men who stand ready to take their places will succeed to their position, and its honors and emoluments.—*Dr. Holland.*

Drugging Liquor.

A farmer adds a little sand to his timothy seed. He injures no one's life; he only cheats a dealer out of four or five dollars. The State employs him at hard labor for ten years. What shall be done with the creatures that poison our sons? In 1866 four houses in New York city palmed off two millions of gallons of these deadly compounds. They buy the meanest whisky or spoiled cider, and "drug" it into the rarest wines in a few hours. It not unfrequently happens that a country seller drives in a few barrels of his spoiled stop, sells it to a manufacturer, does his shopping and in a few hours drives back with a part of the same stuff "drugged" into wine or brandy, for which he paid an advance of four or five gallons. A Frenchman, pointing to a barrel, said: "Tell me what kind of wine or brandy you want, and give me three hours, and I will draw it out of that barrel."

The more costly the liquor the more certain the fraud. The whole champagne district is only twenty thousand acres, and produces only about 800,000 baskets per annum. Of this Russia consumes 160,000 baskets, France 162,000, England 220,000, Germany 146,000, leaving for America and the rest of the world only 112,000. Yet Yankees consume more than 1,000,000 baskets yearly. How dull it is in England and Germany, and France and Russia to imagine that they get any champagne when they consume twenty-five per cent. more than is produced.

Only 30,000 barrels of wine are produced on the Island of Madeira. America buys 50,000 barrels and the rest of the world has a full share.

Port wine is manufactured in Douro valley, in Portugal. The valley is narrow and only sixty miles long. Yet all the world drinks from these vineyards. London alone drinks more than twice as much port wine as is produced, both good and bad. There is consumed annually more than one hundred times as much as is produced. Follow a gallon of pure juice from the press on the banks of the Douro. In the warehouse in Oporto, by the aid of beet whisky, elderberry juice and water it is made into five gallons. In the London Dock warehouse, by the aid of potato whisky, red saunders, and the like, it swells up into twenty gallons. In New York it takes a dose of strychnine, belladonna and spoiled cider, and puffs up into thirty gallons. In the wholesale house in Chicago bad whisky, stramonium and drugs enlarge it to forty gallons. In the retailer's back room it gets another dose and comes out eighty gallons. We receive one drop in eighty, and that is twenty-five per cent. better than the average.

MACAULAY.—It was not until Macaulay stood up that I was aware of all the vulgarity and ungainliness of his appearance; not a ray of intellect beams from his countenance; a lump of more ordinary clay never inclosed a powerful mind and lively imagination. He had a cold and a sore throat, the latter of which occasioned a constant contraction of the muscles of the thorax, making him appear as if in momentary danger of a fit. His manner struck me as not pleasing, but it was not assuming; unembarrassed, yet not easy; unpolished, yet not coarse; there was no kind of usurpation of the conversation, no tenacity as to opinions or facts, no assumption of superiority, but the variety and extent of his information were soon apparent, for whatever subject was touched upon he evinced the utmost familiarity with it; quotation, illustration, anecdote, seemed ready in his hands for every topic. * * * Macaulay is a most extraordinary man, and his astonishing knowledge is every moment exhibited, but (as far as I have yet seen of him, which is not sufficient to judge) he is not *agreeable*. His propositions and his allusions are rather too abrupt; he starts topics not altogether naturally; then he has none of the graces of conversation, none of that exquisite tact and refinement which are the result of a felicitous intuition or a long acquaintance with good society, or more probably a mixture of both. * * * Sydney Smith calls Macaulay "a book in breeches."—*Greville's Memories.*

VERBAL VICES.—Indulgence in verbal vice soon encourages corresponding vices in conduct. Let any one of you come to talk about any mean or vile practice with a familiar tone, and do you suppose, when the opportunity occurs for committing the mean or vile act, he will be as strong against it as before? It is by no means an unknown thing that men of correct lives talk themselves into crime, into sensuality, into perdition. Bad language easily runs into bad deeds. Select any iniquity you please; suffer yourself to converse in its dialect, to use its slang, to speak in the character of one who relishes it, and I need not tell how soon your moral sense will lower down to its level. Becoming intimate with it, you lose your horror of it. To be too much with bad men and in bad places is not only unwholesome to a man's morality, but unfavorable to his faith and trust in God. It is not every man who could live as Lot did in Sodom, and then be fit to go out of it under God's convoy. This obvious principle of itself furnishes a reason not only for watching the tongue, but for keeping ourselves as much as possible out of the company of bad associates.—*Indian Arcana.*

A LITTLE five-year-old boy in Indiana said to a judge who had called at his father's: "Are you going to your store?" "I haven't got any store." "Are you going to your mill?" "I haven't got any mill." "Are you going to your shop?" "I haven't got any shop." "Well, then, how do you make money?" "I make it by my brains." "Well, my papa makes money, and he hasn't got any brains."

A KANSAS editor accuses another of "plagueyism." The spelling school mania has not yet reached Kansas.

Religious Intelligence.

A NEW church building has been erected by the Church Missionary Society at Jerusalem, and has been placed under the charge of a native pastor.

TRINITY Episcopal church, in Boston, is to cost $750,000. The lecture-room is now finished, and the main structure is progressing rapidly. It will be one of the most magnificent churches in this country.

WORD comes from Vienna that the Turks have murdered two hundred and seventy Christians in Roumania and Bulgaria during the last three months, and that the names of the victims have been communicated to the foreign representatives in Constantinople.

MISS FIELDE, a missionary, thus describes the administration of the communion in a large city in the interior of the land of the Celestials: "The chapel is in the midst of the city, and on Sundays the Christians, who chiefly live in the villages, come in, some from ten miles away, to the service, each bringing a little basket or packet of rice to cook for his noon meal. Last Sunday there were sixty at the morning service, and thirty-six partook of the communion. Two of the brethren were under discipline for having helped to carry the appliances of a theater connected with idol worship; and, though they confessed their sin, they were required to abstain from the sacrament for two months. The native pastor, Hu Sin-sey, is doing valuable work here, and there is real growth in morality and piety in the church members."

DESCRIBING the preachers at the recent New England Methodist Conference at Springfield, one of the local papers says: "Most of them had sturdy frames and ruddy faces, which betokened good constitutions and temperate lives, backed up by itinerant habits and camp meeting discipline. The brethren were also characterized by great depth of lung, so that hardly a weak voice was noticed in all the deliberations, and, as the accompaniment of singing was well-nigh universal among them, the singing of the hymns was perhaps the most peculiarly denominational feature of the gathering. The Conference was by no means idle, but held ten business meetings, nine anniversaries, eight prayer meetings, one sacrament of the Lord's Supper, and one love-feast, and listened to five sermons, during its session." Among other business matters the Conference passed resolutions against any change in the Massachusetts tax laws that would leave the churches subject to assessment. After considerable sharp discussion, a motion passed requesting the Bishops not to transfer preachers to that Conference if present members were to be displaced thereby. Strict temperance resolutions were adopted.—*Christian Union.*

IRISH CHURCH PROPERTY.—The Irish Church commissioners have published their accounts. From these we learn that no little of the money that was expected from the disendowment of the Irish Church has gone and cannot be recovered. A large sum has been applied by way of the value of livings upon a remarkably liberal scale. The commissioners have settled with all the dignitaries, about one thousand five hundred incumbents, and nine hundred and seventy curates. The archbishops, bishops and incumbents have taken £5,818,262 2s. 1d.; the permanent curates received the award of £1,730,781 14s. 4d.; and clerks, sextons, diocesan schoolmasters, vicars general etc., swell the total to £8,000,743 18s. 10d. Then the officers of the late ecclesiastical commission have received £28,246 19s. 1d.; the commutation of the Regium Donum cost £615,346 14s. 2d.; of Maynooth, £372,331 6d.; of lay patronages, £39,254 2s. 11d.; while private endowments swallowed £501,040. A few items more, which need not be particularized, and the commutations and compensations amount in all to £10,367,504 6s. 4d. If the expenses do not increase and the lands and tithes sell well, there will still be about five millions balance to be applied to national purposes. This is less by nearly three millions than was originally anticipated.

MISSIONARY NOTES.—In the Waldensian missions in the valleys of Piedmont there are 16 parishes, containing 13,183 Protestants, 145 common schools, 4,400 scholars, 41 Sunday schools, with 1,905 scholars. In other portions of Italy there are 33 organized churches, 13 missionary stations, and 30 places occasionally visited. Their missions extend to Sicily and the Island of Elba, and embrace an Italian colony at Alexandria, in Egypt. The work is attended with great difficulties and sacrifices, and in many instances with much suffering, but the missionaries display great endurance and heroism.——The Moravian mission in Labrador is prospering, under great difficulties, but the Moravians know no discouragement or failure. They are remarkable for their missionary zeal.——In Burmah, where God has wrought such wonders in the conversion of the Karens, the good work is still progressing, and several conversions of more than ordinary interest have taken place.——The Spirit is poured out on the mission work in China in a most remarkable manner. At Canton the Presbyterian mission is receiving large additions. Throughout China, at all the missionary stations, the divine blessing rests richly on the people.——A missionary of Ooroomiah, Persia, says: "Almost every day we hear of some new and interesting case among Mussulmans. There is a growing earnestness for times of refreshing from the presence of the Lord, among both missionaries and native Christians."——In Syria a good work is progressing among the Mohammedans, a number of whom have professed faith in Christ.——Islamism has taken alarm at the advance of Protestant Christianity. The schools are teaching over 2,000 pupils, and the gospel is preached in 59 different places, and the laborers from this country, male and female, number 31, besides 100 native assistants.—*Zion's Herald.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
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THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons willing to pay should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

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The Three Preachers.

Paul, Apollos, Cephas. These men were eminent, especially in the Corinthian Church. They had gifts differing, and each was great in his way. Paul was the planter, the foundation-layer. He was learned, logical, metaphysical and speculative. But he was also practical—entered into new fields, did the rough work of pioneering, and took hold on the lower classes of society as well as the cultivated and refined. He must have been a preacher of great power, and with sufficient flexibility and variety to entertain, instruct and awaken very diverse sorts of people. He was tremendously in earnest, full of tenderness and sympathy, and intent on winning souls. His bodily presence, however, was said to be weak, and his speech contemptible. This was the declaration of certain Corinthians. They admitted that his letters were weighty and powerful, but we suspect there must have been some foundation for the harsh criticism passed upon his presence and speech. His manner and elocution were not agreeable probably, and his person may have been diminutive and without much grace.

Apollos stands in strong contrast to Paul. He came from a city of great culture, and was doubtless a man of literary attainments. He was "an eloquent man and mighty in the Scriptures." He was a waterer, even as Paul was a planter. He was an accomplished orator—a graceful speaker, with a voice perfectly modulated, and of great compass and sweetness. His person was the perfection of manly beauty and strength, his mind was disciplined by study, his descriptive powers were extraordinary, his imagination brilliant, and he possessed a temperament of wonderful magnetism. He was a master in the art of convincing and of persuading. He was "fervent in the Spirit," enthusiastic in his convictions, and most hearty and emotional in his religious experience. He was a man of humility, docile and teachable, as we may learn from the fact that after he began his Christian career at Ephesus he submitted to the guidance of Aquila and Priscilla, who took him "and expounded unto him the word of God more perfectly." His was a great but simple mind, and much like that of George Whitefield. He was not an organizer, not expert in administrative affairs, and not particularly profound in his conceptions. But he had the gift of eloquence. His speech distilled "as the dew, as the small rain upon the tender herb, and as the showers upon the grass." It dropped upon his hearers. They waited for him "as for the rain, and they opened their mouth wide as for the latter rain." Says Paul: "I have planted; Apollos watered." The sermons of Apollos, coming after Paul's thorough indoctrination, and things hard to be understood, and after his right discipline, were as refreshing as a breeze in summer, and as inspiriting as a shower in time of drouth. The manner of his preaching, his voice, style, were utterly different, and to the most more pleasing.

Cephas completes the triumvirate. Not scholarly and profound as Paul, not polished and graceful as Apollos, he was ever rugged, forceful and direct. We may say of him, as some one has said of Krummacher, that he preached like a lion. He was a plain, blunt man, his native qualities not stamped out by grace nor obliterated by inspiration, but purified, exalted and transfigured by the Spirit that dwelt within him. His sermons, fragments of which we have in the Acts, were hot and massive, and he seems to have poured out his words as the volcano pours out red rivers of lava. He was bold and stern, without art, and careless of the embellishments of rhetoric. His style was plain, straightforward, strong. Paul's involved sentences and superhuman reaches of thought were not much to his taste. Certainly he was too natural and too much himself to affect the pathos and polish of the preacher from the schools of Alexandria.

These three men made their mark upon the Corinthian Church. Their powerful ministries had been felt there. Comparisons were inevitable; each had his special admirers. There were dissensions, and then divisions and parties. Some were of Paul some of Apollos and some of Cephas. The grounds of preference or of dislike were probably personal; and based upon the mere manner and style of the men. The disagreement between Peter and Paul, which reached its crisis and cure at Antioch, seems to have had nothing to do with the pulpit critics of Corinth. There is no intimation that Apollos had become tainted with the speculation of Philo and the Gnostics. Some liked the deep and analytical Paul in spite of his contemptible presence and awkward manner. Some delighted most in the sunny spirit and stirring eloquence of Apollos, and some rejoiced more in the brusque ways and tornado-like utterances of Peter. These good men had no intentional agency in awakening contention about themselves. There were no petty jealousies among them, no envy, no wicked ambition. They preached Christ, each in his own way, and with such gifts as God had given.

The people contended because they were carnal, narrow in their views, and profoundly selfish even in their religion. "For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" They were "puffed up for one against another." They thought of men "above that which is written," and evidently thought too little of Christ. They could not appropriate this complete ministry and make it all their own. By their partiality, prejudices, and the disposition to glory in men, they lost the blessings which differing gifts might have conferred. "Whether Paul or Apollos or Cephas, all are yours." All were called of God and sent to edify the church, and it took them all to make a perfect ministry. Each man was the favorite of somebody; possibly there were a few elect spirits who loved and appreciated all of them. If such there were, we may be sure their religion was not rooted in any man, neither was their faith bound up in any man. "So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." God is to be worshiped, Christ is the foundation, and the ministry, with its varied endowments, is the instrument.

Paul, Apollos and Cephas are types of the Christian ministry of to-day. The carnality of the Corinthians is still in the church. The primitive itinerancy developed this kind of friction, and it is still manifested. Notwithstanding, what a rich possession has the church in the variety and manifold gifts of her preachers! "Whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come, all are yours, and ye are Christ's, and Christ is God's."

The Sunday School.

This feature of religious work and activity has reached a high point of development. As a rule, every congregation in the towns and cities has its Sunday school. The good being done is doubtless great. Opportunity for usefulness is given to Christian men and women, and the door opened to them is both agreeable and beneficial to themselves. One of the arguments for the institution is the fact that it gives religious people something to do. The most of those engaged in it would probably do nothing of consequence if this did not exist. Devoted superintendents and teachers have here a rich field in which to sow and reap, and in proportion to their faithfulness and diligence will they be blessed in the enlargement of their own knowledge of the Bible, and in the increase of spirituality in their own souls.

The adult Bible class should be in every school, and in a large room where every member of the church, not engaged in teaching, can be profitably engaged in studying the Scriptures. This would constitute an excellent normal class, from which teachers could be drawn as they are needed.

A good superintendent is even more rare than a good class leader or a good preacher. He must have grace and gifts, and a certain amount and kind of enthusiasm for the work. He must be called of God, and the call recognized by the church through its pastors and representatives. Next to the pastor, he is most responsible for souls, and he has an account to give which should incite him to watchfulness and prayer. If the imposition of hands or any other impressive induction into office would increase the sense of responsibility, we should not object to its adoption. We cannot commit our children to the care of men who are appointed in a haphazard way. We want men of deep piety, of intelligence and wisdom in this position.

Faithful and competent teachers are next to a capable superintendent in importance, and a good superintendent will have no other sort if he can help it. The teacher is in more intimate relation to the children than any one else except the parents. The character, the religious convictions, knowledge of doctrine and experience, and the morals of the children, are very much in the hands of the teacher. Teachers should be devoted, spiritually-minded Christians, thoroughly acquainted with the Bible, and deeply experienced in the things of God. Their example will have its influence. If not religious themselves, and not members of the church, we do not see how they can be intrusted with the spiritual instruction of our children. They are themselves without Christ, and their lives point not to but from him. Our superintendents and pastors should exercise care and vigilance in the appointment of teachers. Better have fewer, or even none, than to have those who are destitute of experimental religion.

A close inspection of some classes in a large school, and perhaps also of some entire schools, will reveal the meagerness of the instruction imparted. In some cases the children are taught almost nothing, and in others what is imparted is fragmentary and far from embracing the essential doctrines of the gospel. The lessons should be selected for the school by capable hands, for the reason that the most of our teachers are not qualified to do it. We care nothing about uniform lessons as such, but to have them prepared, with notes and expositions by an accomplished scholar, is of the very highest utility. Dr. Haygood's lessons and notes are the best we know of, and our schools should use them by all means. To the average teacher they are not only helpful, but they cannot well be dispensed with. In all of our schools there should be a regular and thorough course of catechetical instruction. Part of the time can be devoted to this, and the school publicly examined, at the same time that the uniform lessons are attended to. Every other church has its catechisms, with its distinctive doctrines plainly set forth. If we would have our children thoroughly indoctrinated we must return to our catechisms.

One important object of the Sunday school is the instruction and salvation of children who have no religious training at home. The children of religious parents, who are properly cared for at home and attend preaching regularly, might do very well without the Sunday school. While a good school is a great blessing to them, it is not so necessary as in the case of those who are deprived of pious home influences and discipline. In estimating the actual results of Sunday school work we look especially at what is being done for the children outside of the church. The Sunday school is helpful to the children of the church, but it is by no means the chief nor the essential instrument in bringing them to Christ. It is to the children of prayerless parents, reared without a home altar, and in ignorance of the gospel, that the Sunday school is the greatest boon. The mission of the Sunday school is eminently to this class of children. A school is not doing its whole work, nor its most important work, if it is not bringing these neglected unfortunates to the knowledge of the truth. It is the children out of the church—those who are utterly neglected and ignorant—that our schools should especially seek out and bring into their inclosure.

Here we meet the hardest and most neglected part of Sunday school work. Our schools are composed almost entirely of our own children, while comparatively few of those who most need them are brought within their pale. We would call attention to this feature of the Sunday school enterprise. To hunt up and bring in these unfolded and unsheltered lambs is a work of vigilance, self-denial, courage and toil. Superintendents, teachers and pastors must give their personal attention and time to it, and realize that this is by far the most important part of their labor. In our large cities mission schools located in neglected but populous quarters, and established for the special benefit of the poor and illiterate, are of inestimable benefit. Every strong and live church, besides its own home school, ought to plant and maintain a mission school, or to unite with other charges in its support. The greatest work of the Sunday school lies in this direction, and its grandest results are to be attained by entering this field of self-denying labor.

A general complaint in connection with the Sunday schools is that the children are kept from preaching by the services of the school. We hear this more or less from all quarters of the church. If it be true that a considerable portion of the children is by this means led to neglect the preaching of the gospel, it is a most serious complaint. Here in New Orleans the larger children and all the teachers usually stay to church. Elsewhere it may be otherwise. If it is a choice between the Sunday school and the preaching, we should not hesitate about the course to take. A good sermon and the worship of the congregation are worth more to our children than anything they can learn in an hour's time in the best of Sunday schools. But there need be, and there should be, no conflict. Let the Sunday school session be short, and dismissed in good time, and let teachers, superintendents and pastors do their duty, and there will be no trouble. On the contrary, if properly managed, the Sunday school will help to swell the congregations, and contribute to the profitable hearing of the word.

Old Bibles.

MR. EDITOR: In the ADVOCATE of April 29 is a very interesting letter on Sunday schools by Daniel Webster. In the letter Mr. Webster speaks of spending a Sabbath, many years ago, with Thomas Jefferson, at his residence in Virginia. They discussed the beauties of the Bible, and Mr. Webster says: "I then turned to Jeremiah (there was a fine folio of the Scriptures before me of 1458,) and I read," etc. I raise the point, and question the assertion of there being a Bible at Mr. Jefferson's house, or anywhere else, bearing the date of 1458. The *first* important specimen of printing with metal types was a Latin Bible, of six hundred and thirty-seven leaves, in two folio volumes, finished between the years 1450 and 1455, for it has no date. It has been called the "Gutenberg Bible," from John Gutenberg, the printer, and the inventor of printing. It has been called the "Forty-Two Line Bible," because it has forty-two lines to the page; but it is commonly called the "Mazarine Bible," because a copy was discovered in the library of Cardinal Mazarine at Paris. It is printed in the large Gothic or German character, and is said to be "justly praised for the strength and beauty of the paper, the exactness of the register the luster of the ink, and the general beauty and magnificence of the volumes." Of this Bible only eighteen copies are known to exist—four on vellum, and fourteen on paper. The royal libraries of Paris and Berlin have each a vellum copy, the Grenville collection had a copy on vellum, and at the sale of Mr. Perkins' library, in 1873, a vellum copy was sold for £3,400—nearly $17,000—the highest price ever paid for any single work. A paper copy at the same sale brought £2,000. James Lenox, Esq., of New York, has a Mazarine Bible which cost him £500.

An edition of the Bible is supposed to have been printed by Pfister, at Bamberg, in 1459. It was in 1462 that the printers of the "Mazarine Bible" issued the second Bible. This is in two volumes folio, and is the *first edition with a date*. Faust carried to Paris a goodly number of copies of the Bible of 1462, and as they were on parchment, and the capital letters illuminated with blue and purple and gold, after the manner of the ancient manuscripts, he sold them as such at sixty crowns. In 1462 Faust also printed an edition of the *German Bible*, in two volumes folio, which is the *first* German Bible with a date. There is an older edition, without date, place or printer's name. The first edition of the *whole* of the Hebrew Bible was executed by Abraham ben Chaim, at Soncino, in 1488, folio, with points. In 1535 the first translation of the *whole* Bible ever printed in English was completed abroad, under the direction of Miles Coverdale, and is therefore called Coverdale's Bible.

In 1475 an edition of the Dutch Bible was printed, and I think it was the *first* edition. There is no very early printed French version of the Bible. I cannot find any account of any version of the Scriptures of 1458, dated or without date. So I think *that date* given by Mr. Webster is incorrect. I should be glad to know the date of the oldest Bible Mr. Jefferson possessed, and as his library was sold to Congress, perhaps this fact could be ascertained, unless the fire that destroyed so much of the Congressional Library destroyed also any old Bible of Mr. Jefferson's library. Mr. Jefferson says, in a letter to Thomas Cooper, shortly before his library was sold to the United States: "My library is one of the best selected libraries in the country * * * Fifty volumes contain the Bible, or parts of it, in several languages; more being in Greek than in any other, and of the best editions too." An article on "Libraries in Boston and Its Vicinity," in *Bibliotheca Sacra*, January, 1850, says: "There is in the library of Mr. George Livermore, of Cambridge, a Latin Vulgate, large folio, printed at Basil, 1470. This is believed to be the oldest *printed Bible* in this country, excepting Mr. Lenox's Mazarine Bible. There is also the *first Greek Bible*, printed by Aldus, at Venice, 1518," etc. If any are curious to know about early editions of the Bible, I refer them to Townley's Bib. Lit., Anderson's Annals, etc., Hallam's Middle Ages, Dibdin, Tiraboschi, etc.

D. M. HUDSON.

TUSKEGEE, ALA., May 7, 1875.

Nashville Letter.

MR. EDITOR: Having had the pleasure of reading your paper for many years, and sincerely desiring its success, I thought I would spend a leisure hour in dropping you a few lines about Nashville as it has appeared to me the past week. It has been a week of unusual interest to Southern Methodism. Monday and Tuesday were the days on which the Vanderbilt board of trust held their meetings. A great deal of important business connected with that institution was transacted. Great care was observed in selecting men to complete the faculty. It is thought, as it now stands, that it is not inferior to that of any institution in America. The impression is widespread that Vanderbilt has before it a very prosperous career. It is intended to meet the wants of the entire South in its educational advantages.

In company with several gentlemen I visited the grounds, which are being beautified by extensive improvements. The main edifice is approaching completion, and when finished will cost about $150,000, and will contain forty rooms, suited to every demand. Eight professors' houses have been erected at an average cost of about $3,500 each. The house being finished off for Bishop McTyeire, the president of the board, is a gem of beauty, and of costlier grade than the others. It is a marvel of convenience. The Bishop takes great pleasure in walking over the grounds and discoursing on their beauties. The surroundings are to him an inspiration, and lift him to a high plane of contemplation. He looks for the church and country to reap through the Vanderbilt rich harvests of good. I am told the Bishop has an interesting family. His wife is a noble-looking lady whom I knew in her beautiful maidenhood.

Dr. Summers and wife (the latter of whom retains her fine appearance) I met on the street, and was cordially recognized by them. Long may their useful lives be spared. I had the pleasure of taking tea with my dear old Alabama friends, Profs. Lupton and Dr. Hargrove and their families. The latter introduced me to a lovely daughter, whom he said I had baptized when she was a child. If the training of an intelligent Christian father and mother is a blessing, then she has been blessed, and must make herself a blessing to the world.

I was frequently with Dr. Young, but did not become acquainted with his wife, of whom I heard many kind things. One was that she was as useful as the doctor. Certainly a high compliment. The day before yesterday I dined with Dr. Kelley, and yesterday with Dr. Redford. They are both blessed with elegant wives—so genial, so winsome, so happy, so full of gushing hospitality, and withal so useful. Their sunny presence made me forget for a time the dull cares of life. They know well how to fulfill the mission of woman.

The Publishing House seems to have shaken itself free from its financial shackles, and promises to remain free in the coming years.

Nashville is a lovely city—full of vitality. She anticipates a grand future. Her public buildings are put upon a magnificent scale. Its capitol cost over $2,000,000, built of white marble, and commands an extended and enchanting view. The Fisk University, for negroes, is no mean rival of the Vanderbilt. Its public schools are of a very high order. Old bachelors are taxed to support them. This law may force them to marry in self-defense. This be it said for the comfort of our damsels and dames.

The two leading secular papers are the *Republican Banner* and the *American Union*, which are ably conducted and widely circulated.

Edgefield, opposite to Nashville, and connected with it by a costly suspension bridge, is growing in population and in almost every important interest. These cities are situated in one of the loveliest of countries. Tennessee can hardly be rivaled for its fertile lands, beautiful scenery, valuable stock, and fine-looking men and women. I anticipate for it no second place among the States of the Union.

I have attended several meetings at the Exposition building, conducted by Whittle and Bliss, and assisted by the local ministers. Thousands flock thither day and night to hear the word, and many are turning unto the Lord. The revival spirit is deep and widespread. Mr. Whittle read letters from Mr. P. Smith, now in Berlin, and carrying on a great work. The revival in England continues, it seems, without abatement. May the earth be filled with the glory of the Lord. Whittle preaches and Bliss sings the gospel. The sermons of the one and the songs of the other are strikingly cognate. The latter seem an application and enforcement of the former. Mr. Bliss has a musical voice, and one of great compass and power. The words of his songs, which are full of evangelical truth, are pronounced as distinctly and clearly as those delivered in the sermon. Certain expressions are so emphasized as sometimes to produce wonderful effects. They are not oratorical or brilliant, but evangelical, earnest and practical. They believe in immediate results, and in a genuine work of grace on the heart. The doctrine of the new birth has great prominence in their deliverances.

On Saturday, the eighth instant, I had the pleasure of dining with the Bishops at Bro. Fite's, the son-in-law of Dr. A. L. P. Green, lately deceased. He is a most worthy and influential member of the Methodist Church, and has a charming family. My home is with Sister Hunter, a widowed daughter of Dr. Green—a worthy child of such a father. Here I find Sister Green and her mother, Sister Elliston, both of whom are to me very interesting persons. The latter is in her eighty-seventh year, and retains her intellectual vigor in a wonderful degree.

On Sunday, the ninth, many pulpits were filled by the Bishops and other visiting ministers. I had the pleasure of preaching at eleven o'clock, in the First Presbyterian church, to a very large congregation. I witnessed the reception of sixty members into the church, and enjoyed with them a most delightful communion season. How pleasant it is for brethren to dwell together in unity.

At night Bishop Pierce preached at the large Exposition building, where Whittle and Bliss hold their meetings. The wind and rain and thunder and lightning made the night exceedingly unpromising for religious services, yet the congregation was good, and our Bishop stirred our hearts and sent us home glowing with godly fervor.

I must close, for my pen has already run with a freedom which I did not intend when I began this letter. Yours truly,

C. D. OLIVER.

MONDAY, May 10, 1875.

REV. HARVEY F. JOHNSON, president of Whitworth Female College, Brookhaven, Miss., was on a brief visit to the city last week. We learn from him that Whitworth has a large number of students in attendance, and that the institution is in a prosperous condition. Bro. Johnson informs us that they have the promise of good crops in Mississippi, and that there is some improvement in financial affairs. He is hopeful of a large advance on the missionary collections of last year in his section.

WE ARE INDEBTED to the pastor, Rev. M. W. Trawick, for complimentary tickets to the entertainment for the benefit of the Presbyterian church on Canal street. The entertainment will be given at St. Patrick's Hall, May 31 and June 1, 2, 3, 4.

HE that stays in the valley shall never get over the hill.

Catechisms and Uniform Lessons.

Anent this subject we quote from the New York *Christian Advocate:*

It has been our misfortune sometimes to disapprove of some things said or done by one or more of our Bishops, but much more frequently we have had the pleasure of agreeing with them. Some will have it, however, that we make very free with our criticisms of these venerable "superintendents," and are almost ready to grant us a patent for that sort of productions. We should not be at all inclined to accept anything of the kind were we certain that the thing would be wisely used by others—of which the following is not quite assuring. On the last page of the *Normal Class* for May we find the following, for which we must hold the editor responsible, though the matter is chiefly taken from another paper:

"The *National Sunday School Teacher* thus irreverently states a mortifying fact: 'Last year the Methodist Bishops in their pastoral address expressed the conviction concerning the International lessons that, 'important as they are, yet there is a liability that the time and attention of the school may be too much given to the study of these lessons.' This year their utterance is not much more satisfactory. They regard the Sunday school as 'a most important agency for the moral and religious education of the young,' yet they deem it advisable to call attention to that paragraph in the Discipline which enjoins the use of catechisms in Sunday schools and families, and the instruction of the children in the doctrines of the church. That 'yet' takes away all the force of the commendation. We shall begin to think that Methodist Bishops merely regard themselves as brakes upon the wheels of Sunday school progress, instead of the leaders that pull them forward.'"

Now, with all our defect of reverence for the censured church officials, we confess to some little satisfaction in finding that they so decidedly second what has long been with us a painful conviction. With all our admiration of the Berean lessons—and we do admire them—we are still painfully impressed that they are sadly deficient in the matter of definite presentation of the great basal truths of Christianity, and that, unless supplemented by a faithful use of the catechisms in our Sunday schools, they lead to a theory of definite religious knowledge in the church. The caution of the Bishops is timely and called for.

THE BISHOPS' FUND.—Dr. Redford, the bank agent, has been the treasurer of the Bishops' fund, and has managed that interest with great success. Last week he tendered his resignation, whereupon the College of Bishops—as reported to us by Bishop McTyeire, the secretary—adopted unanimously the following resolution:

"*Resolved*, That the College of Bishops respectfully decline to accept the resignation of our honored friend, Dr. Redford, as treasurer of the Bishops' fund, just tendered by letter; and we take this occasion to express to him the high estimation of his past services in the relation he has held to us, and our grateful sense of obligation to him, and we request him to continue as treasurer.—*Nashville Christian Advocate.*

THE Christian Convention met in London, at the Haymarket Theater, May 5. Mr. Moody was chosen chairman. Canon Bateshy, of the See of Carlisle, Canon Fremantle, chaplain to the Archbishop of Canterbury, Lord Cholmondely, the Rev. Mr. Aiken, and many hundred other delegates representing the principal towns in the kingdom, were present. The Rev. Mr Kellman, of Edinburg, in his address, stated that the results of Moody and Sankey's preaching in that city were truly marvelous. Three thousand persons had been converted, and the number of drunkards and theater-goers who had been reclaimed was remarkable. A delegate from Rome gave an interesting account of the progress there. Addresses were also delivered by other delegates from the Continent.

THE death of Gen. John C. Breckinridge will be deeply regretted by the people of the South. He was a gallant soldier, an able and honest statesman, and a jurist of extensive attainments. Cultivated, refined and noble, there was no blot on his escutcheon. He was the son of John Breckinridge, who filled the posts of United States senator and Attorney General. He was born in 1821, served with distinction in the Mexican war, elected to Congress in 1851, elected Vice President in 1856. In 1860 he was the Democratic candidate for President, and in 1861 he was a member of the United States Senate. He entered the Confederate army with the rank of brigadier general at the close of 1861, and in January, 1865, was appointed Secretary of War. After the war he resided for two or three years in Europe. He died at his home in Lexington, Ky., May 17.

REV. W. H. MILBURN, the noted blind preacher, passed through New Orleans a few days ago. He had an engagement to lecture at Vicksburg on the eighteenth, and will make quite an extensive lecture tour through the State of Mississippi. Mr. Milburn is widely celebrated as a finished orator, and an accomplished and entertaining lecturer.

THE notice of the Seashore camp meeting will be found at length on the eighth page. All interested should read it carefully. The time has been changed from the fourteenth to the twenty-first of July.

MARRIED.

NORGRASS—TALLEY.—By Rev. R. F. White, at the residence of H. Hart, April 20, 1875, Mr. Joseph Norgrass to Miss Missouri A. Talley, both of St. Martins parish, La.

YEATMAN-NICHLESON.—At the residence of the bride's father, in Choctaw county, Ala., May 12, 1875, by Rev. D. J. Wright, Mr. M. L. Yeatman to Miss Virginia D. Nichleson.

DANNIEL—BROCKWELL.—May 13, 1875, at the residence of Mr. E D. King, near Conkaville Miss., by the Rev. A W. Langley, Mr. Dempsey Dannlel, of Stonewall, Ala., and Miss Hettie Brockwell, of Noxubee county, Miss.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending May 15, 1875.

A—Mrs Harriet Armstead, Advocate Publishing Company, D Askew, D Appleton & Co, Philip Allen, Enoch Allen, American Sunday School Union, J G Austin 25 cents, Thomas Y Armstrong.

B—J F Barbour & Son 50 cents, Boorum & Pease, Mrs Mary A Barnes, Mrs C Banning, George W Brown (of Kossuth,) W F Beers, Brewer & Tilestion, D P Bradford 25 cents, M E Butt $7, H S Boyd, T C Bradford, J Harvey Brigham $13.05, W E Ballard $5.50, Bryant & Roberts, Hilford Bridges, A H Butler & Co, James Bryson, W C Black, T J Benson, Robert Babington.

C—Mrs J F Caller, J H Cook, Absalom Carr $2, R E Cox, Cassell & Baughn, A E Clay $1.50, C W Campbell, D M Cantrell, John Chambers $1.80, J E Cox, S J Crisler, A W Crawford $2, H Copeland.

D—A S Dickenson, R H Dowell & Sons, W A Dinkins $5, R A Davis, Miss V F Drake $2.50, E S Drake, Cumidson & Co two letters, H W Dillehay $2.50, N H Duncan $2.50, M M Dawson, S C Doss, A Dowling $5, John S Davis (of Texas) $6.50, William J P Delaney & Co.

E—John H Evans, Willie J Elder, E C Elton.

F—H G H Fink, E N Freshman four letters $40, J M Franklin $1.85, A G Frere 80 cents, J E Foust $2.50, John L Ferguson, G W Farr $6.50, S Frank.

G—James A Goza $2.50, E A Gray, H Gwinner & Bros, Thomas Gibbs, G M Gilmore $2.50, W H Gilkmer Jr $1, G & White $2.65, W W Graham $1.20 David W Gillis.

H—E J Harwell $6.50, Mrs Mary B Holmes 50 cents, F T Horton $1.40, George M Herndon, J C Hilliard, F G Hocut $4.25, Mrs Sallie H Henderson, Robert Himan, A J Hanna, L M Horton, Miss Cornelia Hanna 25 cents, E Houston, W W Hopper J Harvey, John Howard $2.10, H S Holcombe $2.50, C L Harris 50 cents.

I—Ivison, Blakeman, Taylor & Co, Robert S Isbell.

J—L V Jenkins $2.50, John A R Jones $25, Larkin Junior, R J Jones $4, J C Jolly, H F Johnson P A Johnson, John C Jackson.

K—W E Kennedy $2.50, Mrs J Kirkwood, Mrs Mary E Kirk, Theodore E Kelly, H C Kelley, Mrs Susan Kuhl $6.50.

L—George M Liverman $8.50, Samuel Lee, Mrs E J Lassiter, John W Lipscomb $5, J H Lawrence, W C Lewis, J T Labatt, Lee, Shepard & Billingham, L H LeGette.

M—Victor E Munger, John Maze, W H Murphy, Timmons H Mc Iendon $5, Morgan Envelopes one penny two letters, A M Moore $ 0, W B May, W M Manly $5, N Tom J Murrer, P H Morse, P McDonald $2, John A Mabry $10, J E McFerrin, Charles Mixer, J W Martin $5, A McDonald, T H Moore, Mrs Mary E Mask $4.50.

N—R H Norsworthy two letters $2.50, Joseph D Newsom.

O—James Ormond, W B Owen $5, W P Owen two letters $15.

P—J S Peavey $2, A Phillips & Co, Miss Sallie E Potts, J W Poston, Pierce & Terry $16.05, C Pierson, B T Peterson, Charles Pollock.

R—J K Randall $6.25, Anson D F Randolph & Co, A H Redford agent two letters, Ira H Robertson $2.50, W A Rice, Thomas S Randle $12.50, Edmund Rose, D A Redding.

S—Joseph S Sharp $2.50, J K Seale $2.50, R E Lee Strumer $1.30, J R K Smith, Smith, Dixon & Co three letters, Mrs E N Spencer $1.50, George H Schoen, L T Sanders two letters, L R Smith, John S Shaw, J F Scurlock $5.75, W F Schneider & Co, G W Swofford $7.15, Skinner & Stone, John L Scales, George S Scofield.

T—M C Turrentine $2.50, Edward Todd & Co, J T Toms, L Travis 50 cents, E M Turner, S D Terry $1, John R Turner, L A Thompson $1.55, C W Taylor & Son $2.50 Mrs H N Taylor.

U—H Urquhart $2.45.

V—Juan S Valencia.

W—W Wood $5, John Watts, James M Weaver $9.10, Willy Walbach three letters, W C Whitlow, Charles L Worrell, J W Wilde, Miss Lizzie Warner, W Wadsworth $1, Mrs Mary C Walker, Tammas White $1.50 F M Williams $2.25, Edward Ward, C W Wasson 10 cents, A M Wolfe $1.25, W Williams.

Z—J H Zeilin & Co.

Look at the Letter List.

Correspondents are requested to look for the acknowledgment of their letters and remittances in the letter list, and if, after a sufficient time has elapsed, they do not find them acknowledged in the proper place, to advise us. All business letters are acknowledged. The publisher upon the mails himself and makes up the list for the letter column before any other entries are made. By examining these lists we can ascertain the number of letters and remittances from each correspondent for the past four years.

We find lately that the failure of the letters of agents and subscribers to reach us has been the cause of many misunderstandings in accounts, but we cannot be held responsible unless notified in a reasonable time.

AMONG worthy enterprises deserving success and substantial encouragement by the railroads, hotels and mercantile generally of the city, we would direct attention to the *New Orleans Semi-Annual Trade Guide*, so ably issued for the past nine years by Mr. D. Webster, No. 15 Camp street.

With a view of materially assisting the growth of the South American trade, the *Guide* has taken a new departure and has connection with its regular fall publication, for the States of Alabama, Mississippi, Louisiana, Arkansas, Florida and Texas, proposes a new field of distribution, and a special circulation of the *Guide*, to be sent, through its agents, to all the Spanish Islands, and the principal towns of South America, beginning at Vera Cruz, and embracing Tampico, Progresso, Merida Mexico and all other points by which the commerce of New Orleans may be benefited.

To any Spanish-American houses, such as coffee, tobacco, sugar, oil and fruit dealers, having intimate business connections with the points above mentioned, will this be a particularly appropriate medium and the opportunity so highly presents itself for being enabled to advertise in the language of the country that we think but few of our far-seeing merchants will be so blind to their own interests as to fail adopting this excellent means of commanding with their business friends, and opening and encouraging new avenues of trade.

The *Guide* has not only proved itself a credit to the city, and a remunerative advertising medium to its patrons, but its regular and handsome appearance gives to the merchants of the Interior that confidence in our business men and city that is justly deserved.

The *Guide*, as usual, will be handsomely embellished with cuts of the principal views and attractive places of the city, and the houses of our prominent business men.

We shall again have occasion to speak of this enterprise. Meanwhile we heartily commend it to the public, and hope to hear of its merited encouragement.

CANDY MANUFACTORY.—Messrs. Miller & Dielmann are manufacturing candy and fruit syrups on a large scale. They keep on hand an extensive stock of candy and cigars.

MR. A. DURIEU, at the Blue Store, corner of Orleans and Claiborne streets, offers shoes at wholesale prices. Read his advertisement.

COAL.—Messrs. B. D. Wood & Bros., 106 Common street, whose advertisement may be found elsewhere, are extensive dealers in coal, and may be relied upon for fair and honorable transactions. Planters and others on the coast who wish to make engagements for the delivery of coal at their plantations could not, in our opinion, deal with better men.

UNDER the head of Business Notices will be seen the notice of Brodie's Astringent Cordial, a specific for diseases of the bowels. For sale by I. L. Lyons, corner of Camp and Gravier streets.

PRODUCE COMMISSION BUSINESS.—We call attention to the copartnership notice, in another column, of the Messrs. Matthews Bros., in the produce commission business at 71 Poydras street.

WOOD AND COAL.—Samuel Smith, at 351 Dryades street, keeps the best articles of wood and coal, and we have found him correct in all his dealings. See his advertisement elsewhere.

FOR dry goods at reasonable prices we advise our readers to go to Levy Bros.', 580 Magazine street. See advertisement for particulars.

FOR ICE we refer our readers to the advertisement of M. B. Childress. Special attention given to orders from the country.

BUSINESS NOTICES.

MILLS, Bristow, Carter, and hundreds of other popular musicians and teachers, heartily indorse and commend Clarke's New Method for the Piano-Forte as being in all particulars the best. Sent by mail—post paid—for $3.75. Lee & Walker, publishers, Philadelphia, Pa. may20 1t

A TIMELY WARNING.—When you have Nausea, Headache, Yellow Cast of the Skin and Eyes, Loss of Appetite, Heartburn, Vertigo, Pain in the Back and Limbs, General Debility, take Tutt's Pills and ward off a spell of sickness. They will do it. may30 1t

TAKE Simmons' Liver Regulator. It will remove all indigestant feelings and make you well. Prepared only by J. H. Zeilin & Co., Macon, Ga. my30 1t

THE CHANGE of seasons and the incoming of new vegetables and fruits render Bowel Complaints, especially in children, very prevalent. There is no medicine in the world superior to DR. BRODIE'S ASTRINGENT CORDIAL for this class of diseases. It is a specific for Diarrhea, Summer Complaint, Cholera Morbus, Flux, Cholera, etc. It is pleasant to the taste, and free from any injurious quality. No household should be without a bottle of Brodie's Cordial at any time, but particularly at this season, when attacks of Cholera Morbus, etc., are so sudden and require instant treatment. For sale by all druggists. I. L. LYONS, Proprietor, my30 1m Corner of Camp and Gravier Sts.

PIERUNG'S PATENT MOP is rapidly superseding all other kinds of mops and scrubbing brushes. my2 1f

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods 43 and 145 Carondelet opposite City Hotel, New Orleans, Louisiana. We invite the visitors from the interior to examine our stock and prices. We confine to sell first-class goods as low as can be afforded and live. We sell the celebrated Snowbird-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to clergymen, and their trade solicited. may11 1y

PIERUNG'S SCRUBBING MACHINE thoroughly cleans and dries the floor with one stroke, and with the return stroke takes up the dirty water. may2 1f

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 227 Spruce street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp cures Dyspepsia, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons druggist, New Orleans, La. de10 1y

PIERUNG'S SCRUBBING MACHINE changes mopping the most disagreeable of domestic work, into a short and extremely easy task. may2 1f

NEW ADVERTISEMENTS.

MILLER & DIELMANN,

50, 52 AND 54 SOUTH PETERS ST.,

(Late New Levee,)

CANDY MANUFACTURERS,

AND MANUFACTURERS OF

LEMON SUGAR AND FRUIT SIRUPS.

IMPORTERS OF CIGARS.

AGENTS FOR PURE CALIFORNIA WINES.

my20 2m

A GREAT OFFER! HORACE WATERS & SONS, 481 BROADWAY, NEW YORK will dispose of 100 PIANOS AND ORGANS of first-class makers, including WATERS', at EXTREMELY LOW PRICES for cash, DURING THIS MONTH; or part cash and balance in small monthly payments. The same to let.

WATERS' New Scale PIANOS are the best made. The tone's elastic, and a fine singing tone, powerful, pure and even.

WATERS' CONCERTO ORGANS cannot be excelled in tone or beauty; they defy competition. The Concerto Stop is a fine imitation of the Human Voice. Agents Wanted.

☞ A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. Special inducements to the trade. Illustrated Catalogues Mailed. my 20 1y

COPARTNERSHIP NOTICE.—The undersigned have this day formed a copartnership, under the name and style of WM. H. MATTHEWS & BRO., for the purpose of carrying on a Produce Commission business, 71 Poydras street.

WM. H. MATTHEWS.
GEO. H. MATTHEWS.

NEW ORLEANS, May 11, 1875. my20 2m

WOOD.....COAL.....WOOD.

SAM. SMITH, NO. 351 DRYADES STREET, between Clio and Erato streets. Best quality of Oak, Ash and Pine Wood at reduced prices. Sawed and Split Wood at one-fourth the usual charge. Pittsburg and Anthracite Coal and Charcoal at the lowest market rates, delivered free of drayage to all parts of the city. Orders left at 262 Calliope street will receive prompt attention. Satisfaction guaranteed. (my20 10m) SAM. SMITH.

COAL.....COAL.....COAL.

B. D. WOOD & BROS.,

106 Common St., opposite City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied my 20 1y

HARD TIMES

for Agents in any one's living that are not selling our goods. We have work and money for all men and women, whole or spare time, at home or travelling. The grandest chance ever offered. Samples, 25 cents. For ILLUSTRATED Catalogue and Shop Address FAVORITES' UNION, New Bedford, Mass. my20 1y

M. B. CHILDRESS,

ICE DEPOT,

42.....CARONDELET ST.....42

Corner of Union, New Orleans, La.

Ice in hogsheads, tierces and sacks. City and country orders solicited and filled with dispatch. Send in your orders. Faithful supplied. my22 1f

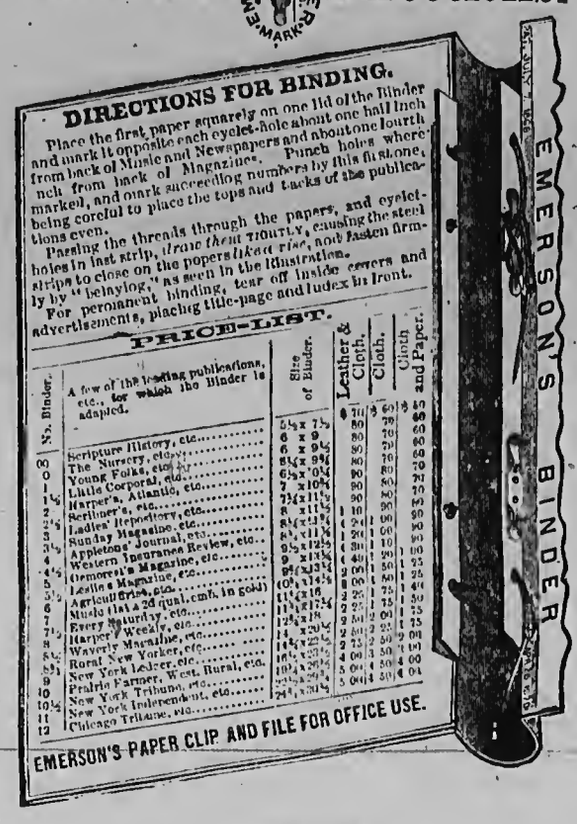
AGENTS WANTED to sell the Graphic Reproductions of Steel Engravings. Big pay. Send for terms. THE GRAPHIC COMPANY, New York. my21 thsw

AS MONEY IS SCARCE AND TIGHT, I have concluded to sell my SPLENDID STOCKS at less than any establishment in the city. Country customers will find it to their advantage to examine my large and well-assorted stock of Mens', Ladies', Misses' and Children's Shoes before purchasing elsewhere. I will continue to manufacture HAND-SEWED SHOES at the Lowest Prices, and will guarantee satisfaction.

JOHN HANSEN,
At the Old stand, 320 Canal street,
(Cor. Peter, opposite the Custom-house.

NEW ADVERTISEMENTS.

Read the EMERSON'S TRADE MARK BINDER Directions.



Patent Reissued, Sept. 12th, 1871.

FOR SALE BY

ROBERT J. HARP, AGENT,

NOS. 110 AND 112 CAMP STREET, NEW ORLEANS, LA.

ap8 1f

SMITH'S INSTRUCTION BOOK OR, SECRETS OF DRESSMAKING.

Only 10 cents a year!! Postage Paid.

GIVES HINTS and RULES for CUTTING and FITTING and MAKING-UP LADIES', CHILDREN'S, and MISSES' CLOTHING, Household Notes, Fashions, Shopping, ILLUSTRATIONS OF PATTERNS.

OFFER! THIS DRESS ELEVATOR, and PATTERN, and the INSTRUCTION BOOK, for ONE YEAR, all POST-PAID, for 60 CENTS.

A. BURDETTE SMITH,
914 BROADWAY, NEW-YORK CITY.

Overskirt. Very Stylish. Price of Pattern with Cloth Model 15 Cents, which includes Smith's Instruction Book.

Smith's "Instant Dress Elevator."

This CUT shows the Upper Part of the Skirt wrong side out, with the "Elevator" fixed in. It keeps the skirt from the filth it Loops the skirt in a Tasteful and Fashionable Manner, it draws all the fullness to the back, making the "straight front." It Saves more than Ten Times its Cost. It can be changed from One Dress to another. Price, 25 cents each.

ap8 4reow

UNION INSURANCE CO.

OF NEW ORLEANS

Eighteenth Annual Statement

—OF—

THE UNION INSURANCE COMPANY

OF NEW ORLEANS

Published according to Law and their Charter.

Amount of Premiums received during the year ending April 30, 1875:

Fire Premiums	$90,384 55	
River Premiums	13,0 8 44	
Marine Premiums	9,062 32	
		$112,483 31
Less Return Premiums		2,473 62
		$110,009 73

Paid Losses during the year:

Fire Losses	$72,189 66	
River Losses	16,422 11	
Marine Losses	8.6 17	
	$89,427 91	
Reinsurances	4,5 9 81	
Rent	2 501 00	
Taxes	3 35 53	
Rebate	10..77 15	
Expenses, less discount and interest	4 493 30	
Reserved for unterminated risks	27,17 60	
		$10,267 38
		$243,414 38

The Assets of the company are:

Loans secured by Cotton	$5,720 07
Loans secured by mortgage	30,000 00
Bills receivable for premiums	23,491 78
Stocks, Bonds and other securities	131,596 37
Real estate	5,0 0 29
Premiums in course of collection	18,0 0 49
Cash on hand	27, 23 81
	$243,414 38

The above statement is a correct transcript from the books of the company.

A. CHIAPELLA, President.
J. M. CRAWFORD, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this eighth day of May, 1875.

JAS FAHEY,
Notary Public.

The Board of Directors have declared a dividend of FIVE DOLLARS per share, payable on and after TUESDAY, the eleventh inst. my18 1m

FLASH, LEWIS & CO.,

38, 40, 42 and 44 Gravier St.,

AND

25, 27, 29, 31 AND 33 PETERS STREET,

WHOLESALE DEALERS IN

STAPLE & FANCY GROCERIES,

PROVISIONS, ETC.

Agents for the sale of many of the favorite brands of

FLOUR, TOBACCO AND CIGARS.

Strangers visiting the city are invited to call and examine our stocks of COFFEE, SUGAR, MOLASSES and other Staple and Fancy Goods which will be found at all times complete, with such articles as our own and other markets afford.

OUR MOTTO—*LARGE SALES, SMALL PROFITS AND QUICK RETURNS.*

Having very greatly enlarged their fine commodious stores, and thereby increased their facilities for properly meeting all demands upon their rapidly increasing business, are prepared to respond to the demands of their old customers, and as many new ones as may favor them with orders, and respectfully invite the attention of the entire trade of the South and West.

my2 1m FLASH, LEWIS & CO.

DR. HENRY SMITH,

130.....CANAL STREET.....130

Over Eyrich's Book Store.

Consultation hours—11½ to 2 o'clock.

Residence—685 St. Charles street, near Philip. Hours—8 to 9 A. M., 4 and 7 P. M. Jan4 1y6p

PERFEZIONE strengthens, perfects and developes the Limbs. $1, postpaid. DR. VAN HOLM, 141 Court street, Boston, Mass. ap24 1y

OFFICE OF LOUISIANA EQUITABLE LIFE INSURANCE CO.—An annual election for Directors of this company was held on Monday, April 19, 1875. The following gentlemen constitute the Board:

A. Thomson,	E. B. Briggs,
Henry Abrahams,	W. B. Schmidt,
David Wallace,	John I. Adams,
J. C. Camors,	Chas. Chaffe,
H. J. Vose,	J. H. Lallande,
B. T. Walshe,	John Henderson,
W. Henderson,	Jas. I. my,
E. A. Tyler,	F. H. Fairchild,
Geo. A. Fosdick,	Henry M. Payne,
J. W. Stone,	S. B. Newman,
Alex. Marks,	John R. Wike.

At the annual meeting of the Board of Directors held on Monday, May 3, the following officers were elected for the ensuing year:

SAMUEL MANNING TODD President.
WM. B. SCHMIDT, Vice President.
WILLIAM HENDERSON, Secretary.
WILLIAM HENDERSON, Secretary.
NEW ORLEANS, May 4, 1 75. my13 1m

JUST PUBLISHED.

National Hymn and Tune-Book.

Now ready. Adapted for Opening and Closing Exercises in Schools and Seminaries, and for Congregational, Social and Home Worship. 128 pages, 200 choice tunes, 300 hymns. Price but 40 cents, $36 per hundred.

Clarke's Organ Voluntaries..... **$1 50**
Batiste's Organ Voluntaries..... **2 50**

Clarke's Reed Organ Companion.

A valuable, useful and brilliant collection of Exercises Airs, Songs and Pieces for Reed Organs. Price, $2.

Strauss Dance Music Violin & Piano..**$1 00**
Winner's Party Dances. Violin and Piano..... **75**
Winner's Violin and Flute Duets... **1 00**

Clarke's Dollar Instructors.

For Reed Organs—for Piano—for Violin. Useful, cheap, instructive books, with Exercises and numerous attractive Airs for practice.

Sold by all the principal Music dealers. Sent, post paid, for retail price.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Boston.

ap18 1y

ONLY DIRECT LINE TO FRANCE.

The General Trans-Atlantic Company's Mail Steamships

BETWEEN NEW YORK AND HAVRE.

The splendid vessels on this favorite route for the Continent (being more southerly than any other) will sail from Pier No. 50, North River, as follows:

L'AMERIQUE (Pozzi le).....Saturday, May 15.
VILLE DE PARIS (Lachesnez).....Saturday, May 29.
PEREIRE (Danre).....Saturday, June 12.

Prices of Passage in Gold, including Wine—First Cabin, $100; Second, $75; Third $30.
Return tickets at reduced rates.
Steerage, $22, with superior accommodations, and including all necessaries with out extra charge.
L. GRAND, Agent.
mh25 2m Letter H, Gallier Court New Orleans.

SHINGLES.....SHINGLES.

CYPRESS LUMBER, ASH WOOD AND OAK STAVES.

MUNCY & MARCY,

WHOLESALE DEALERS,

126.....Delord Street.....126

P. O. Box 2298. (ap1 2m) New Orleans.

SEND Three Cent Stamp for ILLUSTRATED CATALOGUES and Revised Rules of the Great Lawn Game,

CHIVALRIE!

Prices Reduced. Good sets, $3. Elegant sets, $5 to $10. Agents wanted. WEST & LEE GAME CO., Worcester, Mass.

ap1 17t

ROGERS' EFFERVESCING CITRATE OF MAGNESIA,

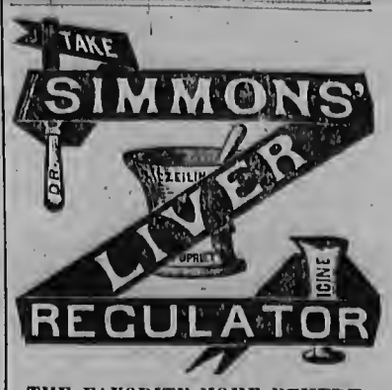
in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 183 Spring St., N. Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans. au27 1y sow

THE "DOMESTIC" PAPER FASHIONS

represent the leading and most elegant styles. Being perfect in fit, and neatly put together by the most experienced, they answer the requirements of the family better than any other Patterns. Patterns sent, postage paid, to any address on receipt of the price. For sale at the store of

M. S. HEDDEN,
101 Canal street, New Orleans, La.
Domestic Sewing Machines. ap1 1m

MEDICAL.



THE FAVORITE HOME REMEDY.

This norivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

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A Plum Curculio-Proof.

Travelers on the North Pennsylvania railroad from Philadelphia during early autumn can enjoy the rather novel sight of whole trains of cars loaded with plums. Every farm along the line of the road for some distance has its complement of trees, and the amount of fruit is annually swelled to hundreds of baskets. The variety grown is a seedling from the old Blue Damson, and originated in Bucks county, where it is called the Richmond. The fact that it is almost curculio-proof is the great reason for its popularity in this section, because it is very far from first quality in point of flavor. In size it is somewhat larger than its parent, and has a reddish purple skin covered with a bright bloom. Although not first-class, the flesh is sweet, juicy and refreshing. It is well adapted for the kitchen, and this accounts for the Philadelphia market.

The tree is a straight, upright grower, quite hardy, and an early and regular bearer. It is generally propagated from suckers, a method not to be recommended; far better to have them budded upon non-suckering stocks. We know that in some sections of the country where the curculio is not so plentiful, and where the fruit men can save their crops by jarring the trees, that this plum would be entirely ignored as worthless; but for the majority of our farmers and small places one or two trees will always yield sufficient for family use, and will answer quite well while experiments are going on with the thin-skinned, delicious varieties that fail in the majority of localities. Do not understand that we wish to discourage any one from fighting the "little Turk" from his plum orchard; but where one industrious cultivator, like the horticultural editor of the *Country Gentleman*, can save his crops, hundreds of others, through lack of perseverance, never obtain a solitary specimen; and to this latter class we recommend the Richmond.—*New York Tribune.*

SWEEPING.—A correspondent of the *Country Gentleman* says: "It is surprising how few understand this daily necessity, and in consequence it has become a great dread not only to housekeepers themselves, but to the entire family.

"Its object is to remove dirt and dust, and not to raise it in the air to settle again over everything. There are various ways for its accomplishment; many are good, but of course I can only give you mine, which is as follows, choosing the family sitting-room for my illustration: The time, before breakfast if possible, if not, after the children are off to school, and your gentlemen at their various places of business.

"1. Protect your head from the dust, and your hands with a pair of old gloves.

"2. Pick up everything that is out of place; remove table covers; cover your lounge or sofa with a sheet, and other articles that you can.

"3. Take your dust-pan and broom, removing the litter round the stove, work-table and plant-stand.

"4. Open at least two windows or doors, move all articles from the wall, and, after making the corners and edges of your carpets clean, put each article in its place. Then take up carefully all the dust you have dislodged, and then proceed with the center of the room. Do not throw your broom high, but let your motions be quiet as well as thorough.

"After the dust has well settled begin to dust, taking your stove, mantles and most exposed points first; then remove covers, and with feather duster (mine is a nice wing) make your window sashes, door moldings and picture frames tidy.

"As the finishing is essential, I dampen my broom by sprinkling with my hand with clear water, and dust my carpet by a few delicate passes over it.

"After many years of experiment I have adopted the above for my Monday's sweeping, and find, with a little care, the remainder of the week keeps home at least comfortable."

YELLOWS IN THE PEACH.—If you dig around a peach with the yellows you will be first struck with "a mushroomy" smell. Picking out the roots, and examining them with a lens, you will see millions of thread-like fibers, which are the Mycella of fungi. These eat the young fibers, and leave only the main roots, through which all the nutriment of the plant has to be gathered; and as an old root is unable to do much more than draw in water, the tree becomes in a measure starved, and the leaves become yellow, just as they would be if growing in poor soil, which, though the plant might have plenty of roots, furnished nothing for the roots to eat. To have plenty of roots and no food is equivalent to having plenty of food and no roots. The effect on the plant is just the same. Hence remedies which look to the destruction of this root parasite are employed. Hot water has done it; so has a weak solution of salt; others have found a solution of potash succeed. The exact nature of this fungus, so far as we know, has not been investigated to entire satisfaction. Fungi are very polymorphous. This one may enter into the circulation of the plant, and exist in that case as an apparently distinct species, extending through the tissue, and destroying as it goes. This seems likely from some experiments by Mr. Thomas Taylor, of the Department of Agriculture, reported some time ago in our pages.—*Gardeners' Monthly.*

CATNIP FOR BEES.—A correspondent of the *American Bee Journal* writes: "For some years past I have been giving much attention to honey-producing plants, and am constrained to believe that the catnip plant has not received the consideration that its importance justly entitles it to. For three years past I have been sowing the seed on waste places, in all directions, for the distance of a mile or more from my apiary, and I have never seen anything equal it. It commences to bloom here the last week in June, and lasts fully three months, giving a continuous yield from the time the white clover fails till frost.

"It thrives in any part of our country; stands our continuous summer drouths better than any other plant, and never fails. Our bees are on it every moment of daylight there is, from one month's end to another; not even a smart rain will drive them from it. Notwithstanding it is now the driest time that has been known here for many years, the bees make a constant roaring over the little catnip-field which I am cultivating. We shall plant more of it for cultivation next spring, or rather winter. January and February is the best time to sow it. Quinby says: 'If there is any article that I would cultivate especially for honey it would be catnip. I find nothing to surpass it.'"

RED PEPPER AND POULTRY.—A lady correspondent of the *Poultry Bulletin* says: "I do not know if other persons who raise poultry and pet birds are as much dependent as I am on red pepper; but I have found so much benefit from its use in my poultry-yards and bird cages that it may not be amiss to call the attention of others to its good properties. I do not speak of the article that is sold in the drug stores (and sometimes not remarkably fresh,) but of the capsicum that grows in our gardens. I have tried all the different varieties, and that the most pungent and efficacious is the small kind usually known by the name of the 'bird's pepper.' The plant in itself is a beautiful object; it grows about two feet high, and in autumn its bright little scarlet berries look like coral beads peeping from under the dark green foliage. Indeed one plant forms a very pretty ornament for a flower stand. The seeds possess a stimulating and reviving property, and I find that two or three given to newly-hatched chickens, especially if they are weakly, have a most happy effect. If a hen looks feeble after molting, six of those berries or pods, given daily in some corn meal and sweet milk, improve her wonderfully. Last year two of my finest canaries began to droop. Every day I gave them each one seed of the 'bird's pepper,' and in less than a week they were quite well. The same remedy is invaluable for mocking birds."

USEFUL INFORMATION.—Castor oil is an excellent thing to soften leather.

Cream of tartar rubbed upon soiled white kid gloves cleanses them well.

A solution of cyanide of potassium is the best poison to kill insects of any kind.

A pint of mustard seed put in a barrel of cider will preserve it sweet for several months.

A mixture of oil and ink is a good thing to clean kid boots with; the first softens and the latter blackens them.

A simple remedy for removing freckles is a pint of sour milk and a small quantity of horseradish. Let the mixture stand over night, and use it as a wash three times a day until the freckles disappear.

The leaves of geranium are an excellent application for cuts when the skin is rubbed off, and other wounds of the same kind. One or two leaves must be bruised and applied on linen to the part, and the wound will become cicatrized in a very short time.

All sorts of vessels and utensils may be purified from long-retained smells of every kind, in the easiest and most perfect manner, by rinsing them out well with charcoal powder, after the grosser impurities have been scoured off with sand and pot-ash.—*Ohio Farmer.*

THOSE inactive and dilatory creatures who are still essaying and purposing, but never acting and proceeding, resemble St. George, who is always on horseback, but never rides forward.

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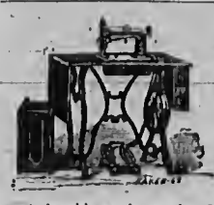

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AND BATHING TUB.

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PRICES TO SUIT THE TIMES.

We are manufacturing in our own establishment

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of all sizes and styles, which enables us to sell at prices below those who import them from the North.

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BEST IN USE FOR BALING COTTON.

Price Reduced to Five Cts. Per Pound,

with discount on lots of 500 bundles of 2½ per cent., and on lots of 1,000 bundles of 5 per cent.

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N. B.—Arrow Ties, Pieced Bands, 11 feet, 8 feet 6 inches, at 3½ cents per pound.

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Usual charge, $50.
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Between Camp and St. Charles streets,

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offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

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WHERE HE CONTINUES TO

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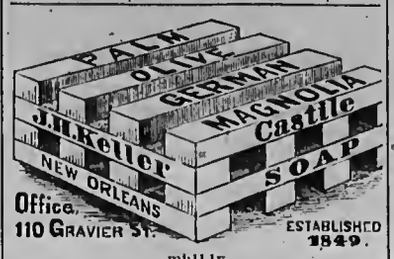

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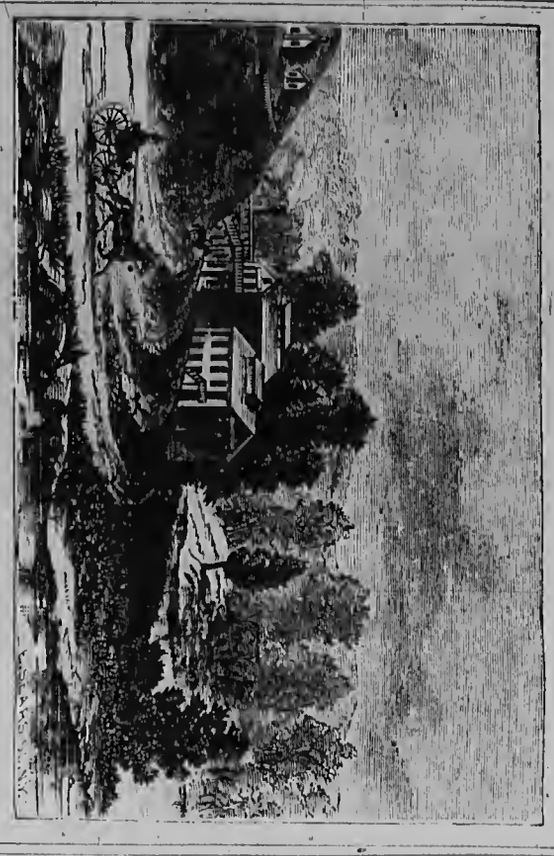

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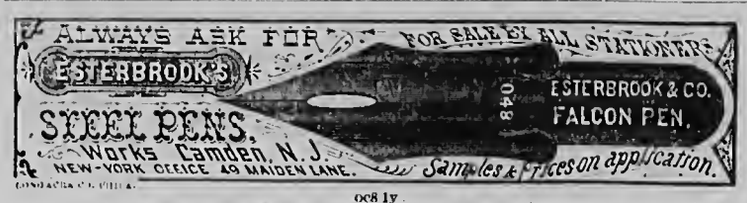

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IMPORTANT TO PLANTERS.

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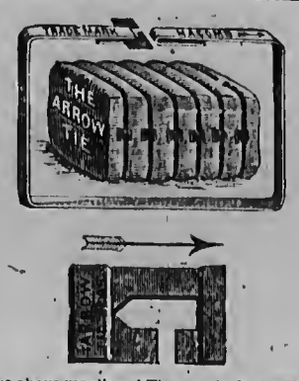

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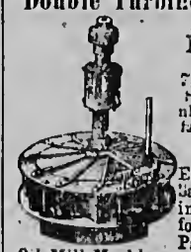

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AND

ORNAMENTAL WIRE WORKS.

DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc oc8 1y

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GLASS STAINERS

CUTTERS, AND EMBOSSERS.

CHURCH WINDOWS A SPECIALTY.

Estimates and Samples on application.

WM. COULTER & SON,

102 & 104 East Second St., Cincinnati, O.

mh18 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 6 feet 3 inches below high-water mark.

COTTON.—The following are the arrivals since the fourteenth instant:

Mississippi river and bayous	991
Red river	304
Ouachita river	14
Railroads	1,459
Mobile	464
Texas	118
Florida	8
Total	3,358

On Saturday, under a decline of 1-32@¼c. in futures at New York, with no encouraging telegrams from Liverpool, the market appeared to be inanimate at the opening, but the sales up to 12 M., nevertheless, reached 1,000 bales, mostly at previous rates, after which the movement continued slack, and the additional transactions reported did not exceed 1,000 bales, making a total of 2,000 bales. On Monday, with no dispatches from Liverpool owing to the Whitsuntide holiday, which continued on Monday, and no change at New York except a falling off of 1-32@5-32c. in futures, the market opened with nothing to stimulate the demand. There was, nevertheless, a fair inquiry, and up to 12 30 P. M. nearly 1,000 bales changed hands at prices indicating no quotable variation. Later in the day, buyers being unable to go on at their limits, the demand subsided and the outlay business was confined to 1,150 bales. On Tuesday, with no dispatches from Liverpool, the market opened inanimate and continued quiet throughout the day, the sales embracing only 900 bales. There was, however, some inquiry, but mostly from buyers who came forward with offers which factors would not accept, the ruling rates being above the limits of most of the pending orders.

The above makes an aggregate for the past three days of 4,650 bales, against 8,100 for the corresponding time last week and 4,950 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 971,940 bales, against 1,155,-538 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 251,909 bales. The decrease by the reports per telegraph is 253,557—3,366,379, against 3,639,936. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 28,488 bales to Great Britain, 37,189 to France and 188,426 to other foreign ports. We quote:

Ordinary	13½ @ 13⅝
Strict ordinary	13⅝ @ 14
Good ordinary	14⅛ @ 14⅜
Strict good ordinary	14⅜ @ 14⅝
Low middling	14⅞ @ 15⅛
Strict low middling	15⅛ @ 15⅜
Middling	15⅜ @ 15½
Strict middling	15⅝ @ 15⅞
Good middling	16 @ 16¼
Middling fair	16¾ @ 16¾
Fair	16⅞ @ 17

COTTON STATEMENT.

Stock on hand Sept. 1, 1874, bales	15,851
Arrived past three days	3,358
Arrived previously	1,122,148—1,125,506
	1,141,459
Exported past three days	26,857
Exported previously	1,025,896—1,052,753
Stock on hand and on shipboard	88,706

LOUISIANA SUGAR.—There were sales on Saturday and Monday of 151 hhds., from first hands, at 8@8¾c. for fair, 8½@8¾c. for fair to good fair, and 8¾c. for good fair; from second hands only 10 hhds. off-white clarified sold by a dealer at 10½c. ₱ lb.

LOUISIANA MOLASSES.—The receipts on Saturday and Monday were confined to 65 bbls. There were only a few dealers' job sales at 40@50c. for common, 5[illegible]55c. for fair, 5[illegible]60c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

RICE.—We quote Louisiana No. 2, according to quality, at 3½@3¾c., common 3¼@3½c., ordinary 6@6¼c., fair 6⅛@6⅜c., prime 6⅝@7¼c. ₱ lb.

CORN.—On Tuesday 3,700 sacks sold at 91c. for white and white mixed at the railroad depot, 92c. for mixed, and 93c. for white and white mixed on the landing, and 94c. for choice white; a small lot of choice white brought 95c. ₱ bushel.

OATS.—On Tuesday 2,050 sacks sold at 76½@77c. ₱ bushel.

PORK.—On Tuesday the market was dull and depressed, and mess sold only in job lots, on orders, at $21.50@$22 ns in weight.

BACON.—On Tuesday 40 casks clear sides sold in three lots at 9¾c. for shoulders, 13¼c. for clear rib sides, and 13¾c. for clear sides.

DRY SALT MEAT.—Shoulders are called for, and a consignment of 10 casks sold on Monday at the advanced price of 9¾c. ₱ lb.

HAMS.—On Tuesday 20 tierces choice sugar-cured sold on orders at 13¾c. ₱ lb.

BREAKFAST BACON.—Dull at 13¾c. A lot of 30 boxes sold on Monday at that price; jobbing at 14c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 115½@116, against 116 at New York, and after a moderate business closed at 116@116¼, against 116¼ at New York.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 106@106½ for American half dollars. Mexican dollars continue to rule at 96@96½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 00
Cultivators, Diam. and shovel-tooth	7 00	10 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	13 00
Shovel plows	3 25	4 00
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	$ 9 00	14 00
Country	7 00	9 00
English fire	50 00	— —
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	25	30
Tallow	12	15
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	32½	35
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	16	17
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	48 00
FLOUR, ₱ bbl.:		
Double extra	6 00	— —
Superfine	5 50	— —
Fine	5 00	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	$ 3 75
French, 10 by 12	$ 3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	21 50	— —
Choice	23 00	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	5	8
Sheet	5	6
Nail rods	— —	9
Castings, American	4½	6½
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	28
LIME, ₱ bbl.:		
Western	1 50	— —
Cement	2 00	2 25
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 50
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 17	1 27
Coal oil, in barrels	16	17
Linseed, raw	82	85
SHARPENER, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11½	11¾
Pulverized	11¼	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	25	— —
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	80 00
Wagon, four-horse	100 00	105 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	90 00	100 00
Cane wagon	120 00	250 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	50 00	55 00

CATTLE MARKET.

NEW ORLEANS, May 18, 1875.

Texas beeves, choice, ₱ head	$40 00 @	$46 00
Texas beeves, first quality, ₱ head	30 00 @	35 00
Texas cattle, second quality, ₱ head	20 00 @	25 00
Texas cattle, third quality, ₱ head	— — @	15 00
Western beeves, ₱ lb. net	— — @	— —
Sheep, first quality, ₱ head	6 00 @	7 00
Sheep, second quality, ₱ head	3 00 @	4 00
Milch cows, choice, ₱ head	80 00 @	100 00
Milch cows, ₱ head	35 00 @	40 00
Calves, ₱ head	7 00 @	9 00
Yearlings, ₱ head	10 00 @	14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D Thompson & Co., St. Louis, Mo.

Bells.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Geruon, 53 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
John E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
Blue Store, cor. Orleans and Claiborne streets.
J. Estoup, 382 and 384 Dryades street.
Louis Ginthel, agent, 57a Magazine street.
John Hansen, 34 Canal street.
William Hogan, 99 and 101 Canal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Bronsseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
J. A. Thun & Co., 162 Gravier street.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hossman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Woon & Bros., 106 Common street.

Confectionery.
John Meirer, 806 Magazine street.

Cotton Ties.
R. W. Boyne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Jackson Store, cor. St. Ann and Chartres sts.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hlwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Wntt, 46 Union street.
William H. Matthews & Bro., 71 Poydras street.
Payne, Kennedy & Co., 64 Bienville street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.

Firearms.
R. Rhodes, 55 St. Charles street.

Fruit Syrups.
G. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.

Furniture.
John Bois, 152 and 154 Camp street.

Games.
West & Lee Game Company.

Glass Staining.
Belcher & Povey, 12 W. Broadway, New York.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Olbson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Grocers.
J. M. Dowling, 25 Decatur street.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.
J. D. Reel, 779 and 781 Tchoupitoulas street.

Hair Goods.
George T. Skilling, 381 Dryades street.

Hotels.
Barnum's Hotel, St. Louis, Mo.

Ice.
Louisiana Ice Manufacturing Company, Francis J. Weimer, Secretary, 102 Canal street.
J. H. Warner, 31 Front street.

Insurance.
Louisiana Equitable Life Insurance Company.
Union Insurance Company, A. Chiapella, president.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Muncy & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Lane & Bodley, Cincinnati, Ohio.
Mendely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Well-Auger, W. Giles, St. Louis, Mo.

Marble Works.
George Stroul, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Dr. T. F. Burt, 69 William street, New York.
Citrate of Magnesia, etc., Hotmann & Co., N. Y.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lethgwell, 230 Canal street.
L. L. Lyons, corner Camp and Gravier streets.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Memphysical Discovery, Mrs. M. O. Brown, 51 Bond street, New York.
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Chas. T. Price, 67 William street, New York.
Rheumatism and Neuralgia Cure, Geo. Sweet ser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 195 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Villers, 9 Camp street.

Milliners.
Mme. C. Samson, 605 Magazine street.

Millinery and Fancy Goods.
Daniel Corren, 91 Canal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Sons, 481 Broadway, New York.
Phillip Werlein, 73, 80, 82 and 90 Baronne street.

Notary Public.
William H. Seymour, 79 Customhouse street.

Novelties.
Cowan & Co., Eighth street, New York.
Taxpayers' Union, New Bedford, Mass.
Dr. Van Holm, 143 Court street, Boston.

Painting and Gilding.
William Hillsmann, 120 Calliope street.

Paper Clips.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Fashions.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Mop.
William H. Shepard & Co., 106 Camp street.

Patent Novelties & Largest Packages.
George L. Felton, 118 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Hr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
Pontchartrain, C. H. Allen, general manager.

Refrigerators.
Rice Bros., 89 and 91 Camp street.

Restaurants.
Four Seasons, John Roslo, 114 Chartres street.
Phœnix Restaurant, Miguel, proprietor, Lake Pontchartrain.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
New Orleans Savings Institution, 156 Canal street.

Scales.
Fairbanks' Scale Depot, 53 Camp street.

Seeds.
R. Maitre, 602 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Soda Water.
Eckleburg's, cor. Washington and St. Charles streets.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
L. Grund, Letter H, Gallier Court.

Stoves.
H. Hiller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.
H. Grimes & Co., 449 Dryades street.

Texas Lands.
William McMaster, agent, 75 Canal street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Trunks.
A. Ensminger, 36 Magazine street.

Undertakers.
T. W. Bottlick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.
R. S. Isbell, Washington, La.

Washing Machines.
Ringen Washer, H. Hiller, 49 Camp street.

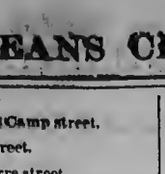
Watches and Jewelry.
A. Boilet, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill 86 St. Charles street.

Wire Railing, Etc.
Dutur & Co., Baltimore, Md.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,



By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 91 Liberty St., New York City, N. Y.

no20 1y

Religious Notices.

SEASHORE CAMP GROUND.—The time of holding the Seashore camp meeting has been changed, and will commence on Wednesday, the twenty-first of July, instead of the fourteenth, as heretofore published, and continue from eight to ten days.

The camp ground is delightfully situated upon the coast, two miles west of Biloxi, Miss., open to and fronting directly upon the gulf, enjoying the healthful and refreshing breezes of the sea. Persons visiting the camp meeting will leave the New Orleans and Mobile railroad at Seashore station, from which a shaded walk of a few hundred feet will bring them to the encampment.

A large number of lots have been selected, and private tents, permanent and commodious, have been built thereon.

Other lots, pleasantly situated, will be furnished free to persons desiring to erect permanent tents thereon.

The trustees will be on the camp ground on Wednesday, the second day of June, when all persons desirous of selecting lots, or otherwise interested, are invited to be present.

All permanent tents erected are required to be of value not less than $40, and shall be completed at least one week before the commencement of the camp meeting. This rule does not preclude the use of temporary tents, constructed of cloth or other material, for which pleasant positions will be assigned to all persons desiring it.

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent with reference to the preservation of the shade trees.

Dr. Griffin, of Moss Point, has advised the trustees that he will send a schooner-load of lumber, suitable for building tents, which will be delivered on the camp ground and sold at reasonable prices, so that persons wishing to build or improve their tents can be supplied at the camp ground with all kinds of lumber.

A limited number of tents of different sizes will be for rent, particulars of which will hereafter be published.

Favorable reductions of fare on the railroads have been secured, which, with particulars of hours of departure, etc., will be published hereafter.

Persons intending to build or make improvements upon their tents are earnestly requested to do so at an early date, so as to be through completely and ready for the meeting when it commences.

Persons desiring to attend the camp meeting are recommended to make arrangements for their comfort, before the date of the camp meeting, by application to any of the board of trustees; William Otis and John Ellsworth, Mobile; H. C. Vaughn, Moss Point; R. S. Rickey, P. Hallaran, J. H. Keller, B. O. L. Rayne, G. W. W. Goudwyn and W. H. Foster, New Orleans.

HOMER DISTRICT CONFERENCE.—The District Conference for the Homer district will meet in Vienna, La., on Wednesday, August 25, 1875, at ten o'clock A. M.

JOHN A. MILLER, P. E.

THE DELHI DISTRICT CONFERENCE will convene at Trenton, Louisiana, June 3, 1875. The members will report themselves at the drug store of Bro. Jethro Moore to have their homes assigned them.

C. W. CARTER, P. E.
H. O. WHITE, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Enon circuit, at Augusta	June 5, 6
Westville circuit and Taylorville mission, at Westville	12, 13
Rankin circuit, at Clear Creek	19, 20
Mount Carmel circuit, at Mount Moriah	26, 27
Columbia circuit, at Columbia	July 3, 4
Pearlington circuit, at Pearlington	10, 11
White Pinhas circuit	24, 25
Ocean Springs station and Handsboro mission, at Handsboro	31, Aug. 1
East Pascagoula circuit	Aug. 8, 9
Chickasawha and Greene mission	15, 16

20 C. F. GILLASPIE, P. E.

BRANDON DIST.—THIRD ROUND.

Morton circuit, at Grange church	June 12, 13
Trenton circuit, at Independence	19, 20
Raleigh circuit, at Mount Zion	26, 27
Fannin circuit, at Shiloh	July 3, 4
Lake and Forest circuit, at Carr's	10, 11
Philadelphia circuit	17, 18
Garlandsville circuit, at Garlandsville	24, 25
Walnut Grove circuit	31, Aug. 1
Brandon station	Aug. 8, 9
Hillsboro circuit	15, 16
Centerville circuit	22, 23

The District Conference will be held at Mutual Union, five miles south of Morton, August 27-30.

20 WILLIAM B. HINES, P. E.

THE TOLL-GATE! Prize Picture sent free!! An ingenious gem! 50 objects to find! Address, with stamp, L. C. ABBEY, Buffalo, N. Y. my6 1y

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS, TOILET SETS,
TEA SETS, TETE-A-TETE SETS,
CHAMBER SETS, SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for $15 00

to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	6 Meat Dishes,
12 Dinner Coffee Cups and Saucers.	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance and much more durable,) same assortment as above. $18 00

A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces 4 00

French China TEA SETS, 44 pieces 5 50

French China Decorated TEA SETS, 44 pieces 7 50

Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

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BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
de17 1y New Orleans.

MISCELLANEOUS.

SHADE HATS

—FOR—

Ladies, Misses and Children.

The Largest Assortment in the South.

White and Mixed Straw, and Italian Lace, Fancy Braids, at Low Prices.

BOYS' HATS.

YOUTHS', BOYS' AND CHILDREN'S HATS. A large and varied assortment, Fine and Low-Priced.

LADIES', MISSES' AND

CHILDREN'S DRESS HATS,

Trimmed and Untrimmed. An endless variety, in Leghorn, Straw, Chip and Hair.

The most beautiful assortment of French and American ARTIFICIAL FLOWERS to be found in this city.

Also a full line of RIBBONS, NECKTIES, PARASOLS, Bucklings, Laces, Ladies' Hair Goods (real and imitation), Collars and Cuffs, Vallings, Illusions, Bridal Wreaths, Crapes, Trimmings, and

Every Article in the Millinery Line.

The attention of Dealers and Milliners is called to the above, just received by Express and Steamer.

☞ Country Merchants are particularly invited to examine this splendid assortment.

DANIEL CORREN,

91 ..... CANAL STREET 91
my6 1m Corner Chartres.

Phœnix Restaurant,

MIGUEL ..... Proprietor,

Lake Pontchartrain.

THE BEST

THE NEW ORLEANS MARKET AFFORDS.

This House has been refitted and refurnished throughout, and combines all the essentials of a first-class Restaurant. ap29 1m

Best Shoe Store South.

BLUE STORE,

Cor. Orleans and Claiborne Streets,

NEW ORLEANS, LA.

SHOES AT WHOLESALE PRICES.

COUNTRY ORDERS SOLICITED AND FILLED AT THE SHORTEST NOTICE.

☞ *Give the BLUE STORE a trial.* ap29 1m

ESTABLISHED IN 1856.

Workingmen's Grocery Store.

THE BEST OF EVERYTHING GOOD WEIGHT AND HONEST DEALING.

EVERYTHING SOLD AT THE LOWEST POSSIBLE PRICES, AND

Exclusively for Cash.

Meats of all kinds, choice Family Flour, Sugar, Tea, Coffee, and all kinds of Fancy Goods, etc. Customers will find that they can save money even on staples, by purchasing of me. Call and see. Polite attention given to every one.

J. D. HEEL,
773 and 781 Tchoupitoulas street,
ap22 1y Bet. Philip and Soraparu, Fourth District.

Gospel Singer

BY

PHILIP PHILLIPS.

The Singing Book for Sabbath Schools.

JUST ISSUED.

$30 per 100 copies. Sample copy, by mail, 35 cts.

Lee & Walker, 922 Chestnut St., Philadelphia.

mh4 12t

TEACHER WANTED!

An unmarried gentleman, who is willing to take a small salary at first, board included, to take charge of a School on Bayou Boeuf, seven miles from Washington, La. References as to character and qualification required. A Methodist preferred. Will be expected to take charge immediately. Address REV. R. S. ISBELL, Washington, La. ap29 1t

RAILROADS.

NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Grent Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.00 A. M.
Mail	6.00 P. M.
ARRIVE.	
Express	11.00 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. de3 6m

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents.

Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City	From the Lake.
6 o'clock ..... A. M.	7 o'clock ..... A. M.
7½ o'clock ..... A. M.	8½ o'clock ..... A. M.
9 o'clock ..... A. M.	10 o'clock ..... A. M.
11½ o'clock ..... A. M.	11½ o'clock ..... A. M.
12 o'clock ..... M.	1½ o'clock ..... P. M.
2 o'clock ..... P. M.	2½ o'clock ..... P. M.
3 o'clock ..... P. M.	3½ o'clock ..... P. M.
4 o'clock ..... P. M.	4½ o'clock ..... P. M.
5 o'clock ..... P. M.	5½ o'clock ..... P. M.
6 o'clock ..... P. M.	6½ o'clock ..... P. M.
7 o'clock ..... P. M.	7½ o'clock ..... P. M.
8 o'clock ..... P. M.	8½ o'clock ..... P. M.

A train leaves the city every Sunday morning at 4.

On Sundays the trains will be run every half hour from 2 o'clock P. M.

Passengers for Gentilly Station must notify the conductor prior to departure of train.

C. H. ALLEN,
my13 3m General Manager.

MISCELLANEOUS.

T ..... T ..... T

Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

5 CAMP ST., ONE DOOR FROM CANAL,

New Orleans.

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00 per lb.
Best BREAKFAST, Souchong	1 20 "
Best IMPERIAL, Green	1 40 "
Best GUNPOWDER, Green	1 60 "
Best YOUNG HYSON, Green	1 40 "

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 40 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post office orders should be made payable to the proprietor,

J. J. MARTIN,
No. 5 Camp street, New Orleans.

N. B.—We ship Teas to all points in the Southern States. je18 1y

N. D. WETMORE,

COTTON, SUGAR AND TOBACCO

FACTOR,

AND

GENERAL GRANGE AGENT,

For the Purchase and Sale of

ALL PRODUCTS OF THE SOIL

And all Articles of Manufacture.

SPECIAL AGENT FOR LOUISIANA.

No. 166 Gravier and 17 Union Street,

de17 1y *NEW ORLEANS.*

J. A. LACROIX,

PROPRIETOR OF THE

Pontchartrain Cheap Store,

COR. FRENCHMEN AND VICTORY STREETS.

Ladies,' Gent.'s, Misses' and Children's

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods at prices which defy competition.

Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

SPORTSMEN'S DEPOT.

RICHARD RHODES, Lkp. of F. Charleville,

55 ST. CHARLES ST., NEW ORLEANS.

Articles of All Kinds for Fishermen.

Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail.

GUNS, RIFLES and PISTOLS of every variety and of direct importation. Also Sporting materials of all kinds, Game Bags, Shot Pouches, Flasks, and every article needed by Hunters, will be sold at the lowest prices for cash. Also the celebrated "Dead Shot" Gunpowder, Shot, Eley's Shells, Cartridges, et

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, MAY 27, 1875. NO. 22.

News of the Week.

DOMESTIC.

ST. PAUL, May 19.—Destructive fires are raging in the woods along the Lake Superior and Mississippi railroad, near the North Pacific junction. Over thirteen hundred cords of wood burned, and several lumbering outfits destroyed.

Advices from Winnepeg say myriads of grasshoppers are hatching out.

CHICAGO, May 19.—Mary Lincoln, widow of the martyr President, was adjudged insane by the Cook county court this afternoon. The strictest secrecy had been maintained respecting the affair, and very few persons besides those directly interested were in attendance. The proceedings were at the instance of her son, Robert Lincoln. The unfortunate lady appeared in court neatly attired in the deepest mourning, and requested Isaac N. Arnold, one of Mr. Lincoln's foreign ministers, to act as her attorney. A jury was chosen from among the most intelligent citizens, Congressman Farwell being one. The testimony left no room for doubt.

CHICAGO, May 20.—Mrs. Lincoln, upon petition of her son Robert, was sent to the insane asylum. Her property exceeds $75,000, which she is incapable of managing.

CHARLOTTE, May 20.—There was a grand celebration to-day. Guns were fired and miles of people formed the procession. Some of the most notable men of the Old North State addressed the vast crowd, giving them the history of a hundred years ago.

Gov. Chamberlain, of South Carolina, Gov. Hendricks, of Indiana, ex-Gov. Walker, of Virginia, H. M. Polk, of Tennessee, ex-Gov. Vance, of North Carolina, and others, are speaking to acres of people. There is immense enthusiasm, and cheer after cheer rends the air amid occasional discharges of sky-rockets and other pyrotechnic displays.

OSCEOLA, PA., May 21.—A fire broke out at eleven o'clock yesterday. All the public buildings except the Catholic and Methodist churches burned. About two hundred houses are also destroyed. Twelve hundred people are houseless. Escape was cut off by the woods taking fire. No lives lost. Loss over $2,000,000.

TYRONE, May 21.—The fires are still raging furiously through the woods in the neighborhood of Osceola Mills, Pa. About two hundred houses were consumed in Osceola and four hundred families rendered homeless. Great praise is due to Mr. D. D. Wood, train-master at Tyrone, who, through his heroic conduct and presence of mind, saved a great many lives. He got a lot of box cars, and, after loading them with men, women and children, sent them through the burning forest at an extremely fast speed to Philipsburg. Four such trips were made, and about one thousand people taken to a place of safety. Great excitement and consequent confusion prevailed among the people.

ST. PAUL, May 21.—The *Pioneer Press* publishes dispatches from a considerable number of localities in all parts of the State relative to the grasshoppers. There are no grasshoppers in the district devastated by them last year, nor in any part of Minnesota, except in a very small area and in comparatively small numbers, confined to the group of counties and the great bend of the Minnesota river.

ST. LOUIS, May 21.—The General Assembly of the Presbyterian Church of the South met again this morning, Moderator Hoge in the chair. The usual standing committees were appointed. The committee of sustenance made a report. Rev. William Brown, D. D., chairman of the committee on friendly relations between the Northern and Southern churches, made a lengthy report, which was laid over for further consideration.

SCRANTON, PA., May 22.—The school-houses and nearly all the residences in the villages of Evergreen, Stoddardsville and Goldsboro are burned. A thousand acres of forest are flaming. Other settlements and saw mills are threatened. Three miles of the Pennsylvania Coal Company's gravity road, on the celebrated Highland range, twelve miles from Scranton, are destroyed. Immense coal and passenger traffic completely embargoed. Without rain, one thousand four hundred square miles of forest lands are doomed. This section, from its beauty, is known as the American Switzerland.

OSCEOLA, May 22.—The Methodist and Catholic churches, with a few buildings in the vicinity, have been saved. The rest of the town is totally destroyed. A thousand or fifteen hundred people lost everything.

The village of Housdale burned, and hundreds of woodsmen lost their homes. The losses in the region, including Housdale, reach $3,000,000. The fire swept ten or eleven townships in Pike county. The fire originated by tramps breaking into a hut and firing it.

KANSAS CITY, May 23.—Grasshoppers have penetrated the heart of the city, moving in a vast army, going north. Trenches are being dug and millions are slaughtered, but nothing can stop the red-legged pests in their march. Many drive them from their grounds with water from hydrants. Their depredations are becoming very serious, lawns being stripped of grass and garden truck destroyed. Nothing can be raised except in green-houses.

MEMPHIS, May 24.—The memorial ceremonies to-day were the grandest ever witnessed in the South. Despite the threatening weather, at an early hour the streets were filled with people, bearing flowers wherewith to deck the graves. Business was almost entirely suspended, while from the numerous buildings National and Confederate flags were hung out, which, with the brilliant uniforms of the State Guards, gave the city a holiday appearance. At noon the procession was formed at the corner of Main and Exchange streets, and moved down Main.

The procession was over a mile in length, and as it passed through the principal streets, which were crowded with people bearing flowers, they gave vent to their feelings as objects of special interest were seen. At the head of the mounted ex-Confederates rode Gen. Forrest and the surviving members of his staff, while the Mexican veterans were led by Gen. Gid. Pillow. In one carriage were two large flags—Federal and Confederate—made entirely of flowers, the latter partly furled, the National flag flung to the breeze. The number of ex-Federals participating in the procession was about one hundred, representing nearly every State in the Union, among whom were Lieut. Col. George Gibson, United States army.

WASHINGTON, D. C., May 24.—The Young Men's Christian Association of this city held its annual meeting in Lincoln Hall. The annual report shows 240 new members during the year. The total membership is 820. Receipts for the year, $8,496; disbursements, $7,831. The association has made arrangements to attend the convention in Richmond on Thursday. A special train will leave here at six o'clock in the morning and return by the next morning.

LACKAWANNA, May 24.—The fires raging in the counties of Pike, Wayne and Monroe, Pa., and Orange, N. Y., checked by Friday's rain, are again gaining strength.

ST. LOUIS, May 25.—The St. Louis Presbyterian General Assembly, to whom was referred the matter of friendly relations between the Northern and Southern churches, reported that while they greatly regretted that the conference at Baltimore, last January, was unsuccessful in bringing two great bodies together in friendly and cordial relations, they heartily indorsed the position of their committee as the only one they could have taken under the circumstances.

CLEVELAND, May 25.—In the Presbyterian General Assembly an unsuccessful effort was made to have the action of the Assembly on the report of the conference committee with the Presbyterian Church South reconsidered.

FOREIGN.

BERLIN, May 25.—The upper house of the Prussian Diet passed bills for the suppression of convents and relative to the administration of church property.

ROME, May 25.—The Pope is seriously ill.

From the Work.

MONTGOMERY CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* I have just closed my third round on this circuit. I arrived at Atlanta on the last of January. The stewards procured me a comfortable home. I received a cordial welcome at all the appointments, and am well sustained so far. Have eleven appointments. A revival spirit pervades the entire work. Sinners are converted in the church, and some in their fields even while plowing. On last Sabbath evening you could have heard twenty-five persons shouting aloud, while sinners were crying: "What must we do to be saved?" Up to date fourteen have joined the church. There are many others waiting for a convenient season. God grant that the time may soon arrive when the blessed cross of Jesus shall have been lifted to every mortal gaze.

D. A. BODDIE, P. C.

ATLANTA, May 4, 1875.

HAZLEHURST, MISSISSIPPI CONFERENCE.—*Mr. Editor:* We have just closed a meeting in our church at this place, which resulted in a gracious revival and eleven accessions to the church. We received four members just prior to the meeting, making a total of fifteen this year.

J. M. WEEMS, Pastor.

MAY 17, 1875.

HUNTSVILLE FEMALE COLLEGE, HUNTSVILLE, ALA.—The commencement sermon, June 6, by Dr. J. B. McFerrin, of Nashville. Literary essays on Monday, in college chapel. Tuesday, in chapel, address on Beauty, by Hermon Humphrey, Esq. Wednesday, grand prize day, in college chapel. Public invited to all these exercises.

In Opera House, on Monday night, a beautiful melodrama, and on Tuesday night concert, introducing splendid new pipe organ, built by Profs. E. and J. Schuelder for the occasion. Fee, Monday night, fifty cents; Tuesday night, twenty-five cents. Wednesday night, in Opera House, graduation exercises, free to the public. Preachers are specially invited.

GEO. W. F. PRICE, Prest.

DUTY cannot be plain in two diverging paths.

AD ODE TO SPRIG.

Welcub, welcub, birthful sprig;
Happy birds are dow od wig,
Flittog about frob tree to tree,
Filling the air with belody.

The brooks dow break their icy bads,
Ad rushing, tearing through the lads,
Break dowd dabs, ad such like things,
As though they were daught but gossaber wigs.

Widter, with its storbs ad slows,
Has gode, but left a gode id by dose;
The sky ad people all look blue,
Ad every wud says: "Ca-choo ad ca-choo."

New York Mail.

Vanderbilt University.

The Nashville *Advocate* furnishes the following interesting sketch which we reproduce for the information of our readers:

The site is the most eligible of the many fine ones about Nashville—a rising ground in West End, on a level with Capitol Hill, and on the extension of Broad street, nearly a mile from the corporation limits. The plot of land contains 74 acres, and lies in an oblong square, the Harding road running by its north line, and the Hillsboro road its southern boundary. In front is the city, and the meanderings of the Cumberland river may be traced from the upper stories of the university. In the rear are the elevations—a lowlander would say mountains—that stand around the City of Rocks, with the distant hills of Harpeth glimpsed between their openings. The views on all sides are fine, and the conditions of salubrity may be said to be perfect.

The excavations for the foundation were begun September 15, 1873, Bishop McTyeire lifting the first spade of earth with: *Nisi Dominus ædificat domum, in vanum laboraverunt qui ædificant eam.* The corner-stone was laid by Bishop Pabne, April 28, 1874, Bishop Wightman making the address. The building has moved steadily on, and up to this time there has been no adversary nor any evil occurrent. The shape of the building is cruciform, this being considered best for light and ventilation. The width of each projection or wing is 56 feet, and the length of the northern, southern and western 60 feet. The cut does not show the last, in the second story of which is the chapel. The east and west elevations present a front of 176 feet each in length, with a height of 60 feet from the ground to the top of the cornice. The north and south elevations show 133 feet—*i. e.*, from the face of the greatest projection on the east front to the face of the greatest projection on the west front. The central projection on the east front, in which is the main entrance, is flanked by a tower on each side, which affords two additional entrances to the basement story and main floor. The towers also contain the stairways leading to the upper stories. From the east to the west front there is a continuous corridor, 14 feet wide, intersecting a central corridor, 20 feet wide and 52 feet long, to the line of the stair halls, the latter being 15 feet wide. The area embraced in the plan of basement is partitioned off into lecture-room, laboratories, apparatus-rooms, offices for the department of chemistry and natural philosophy, together with water-closet apartments, and a room for coal and heating apparatus. All the apartments will be warmed by steam, with 2 boilers of 30 horse-power each.

The basement is 13 feet high, with 9 feet above the ground level. The first floor above the basement contains the chancellor's office, faculty-room and cloak-rooms, together with 6 lecture-rooms for the professors of ancient and modern languages, and moral philosophy, etc. There are offices for the use of professors on this floor also, and convenient to their respective lecture-rooms, and one for the janitor.

The second floor above the basement is arranged for a chapel, library, an office for librarian, and lecture and recitation-rooms for the department of mathematics and civil engineering, etc. The chapel will seat on its main floor 600 students comfortably, and the library is of sufficient capacity to contain 10,000 volumes.

On the third floor are two society halls, the museum and cabinet, and the lecture-room for natural history, etc. The museum is of the same size as the library, and is over it. The society halls are spacious. It is designed to encourage these literary gymnasia, where the American youth learns the practice of manly debate—to contend for the truth—to think standing on his feet—to become familiar with and subject to parliamentary law. No countenance will be given to those "secret societies" which within the last generation have bred many disorders, and been well-nigh fatal to the literary societies that once had such just renown in the older American institutions of learning.

The corridors, except where cut off by the chapel, library and museum, are the same in every story. The central corridor in every story is made octagonal at the four corners, in which are niches. The heights of the several stories, commencing with the basement, are as follows: Basement, 13 feet; first story, 16 feet; second story, 15 feet; third story, 14 feet; and the towers are 150 feet high. In the south tower will be a clock and bell. The foundation and basement walls are of stone, and 10 feet above the surface of the ground. The class of masonry used is hammer-dressed rubble and hammer-dressed coursed work. The superstructure is of brick, with white stone dressing, such as window-caps, sill courses, etc. The thickness of the wall of the first story is 26 inches, or three brick. The second story, 21½ inches, or two and a half brick. The third story, 17 inches, or two brick. A portion of the roof is covered with slate, and the remainder with iron, and has at the top an ornamental cresting of iron. The main corners of all projections are strengthened with buttresses. The stairways are 6 feet in width, with massive balustrades.

Two tanks in the attic, of 4,000 gallons each, rest upon strong cross walls.

The building was planned by practical teachers for its specific uses. Being called in consultation, they agreed what was wanted, and then turned over the matter to the architect, Mr. W. C. Smith. It is a commodious house—larger than it looks. It contains six rooms 31 by 40 feet, twelve 18 by 28 feet, six 17 by 40 feet, eight 15 by 16 feet, four 14 by 18 feet, two 40 by 52 feet, and two 30 by 52 feet, besides a chapel 52 by 76½ feet, with an end gallery.

It is a strong house. It is said that the only addition Mr. Vanderbilt ordered made, when the plan and specifications were submitted to him, was this: "In the construction of this building the best materials to be used." Time has been allowed for these materials to knit together and settle firmly. Altogether it is the largest and noblest building dedicated to learning in the Southern States. May it stand for centuries, a worthy monument to him whose name it bears, and to whose generosity our people are indebted for it in the day of their adversity! May it be owned and blessed of the Master to the benefit of the church and of the world for coming generations!

Temperance.

MR. EDITOR: I see that Mr. Walford, of New York, has given to the world some very startling statistics, compiled from government returns, of the capital annually invested in manufactures in the United States.

He specifies seven different and most important industries, viz.: Liquors, flour and meal, cotton goods, boots and shoes, clothing, woolen goods, and books, newspapers and job printing. The first consumes yearly $129,000,000 more than all the other six mentioned. His figures are as follows:

Liquors, $739,000,000; flour and meal, $224,000,000; cotton goods, $115,000,000; boots and shoes, $90,000,000 clothing, $70,000,000; woolen goods, $69,000,000; books, newspapers, etc., $42,000,000. Total, $610,000,000. Showing the enormous amount of $129,000,000 more expended in the manufacture of liquor than in that of six of the largest and most important productions of our great country. Let us look at this enormous sum used simply in the *manufacture* of liquor annually: 1. If in bills of one dollar each it would reach around the world about three times. 2. At an average of one dollar per gallon, it shows eighteen and a half gallons consumed yearly by each man, woman and child in the United States. 3. Averaging the grown men at one-fifth of 40,000,000 inhabitants, it shows that each man drinks on an average 92 gallons per annum. 4. Supposing that only two-thirds drink, it will give for each tippler's allowance 138 gallons, or about one-third of a gallon each per day. 5. At $30,000 per mile it would build a railroad around the world, or 24,633 miles long. 6. It would build and supply with every apparatus 1,000 colleges, each costing $339,000, and each endowed with $400,000, which would educate 100,000 youths and maidens in the highest style of modern education. 7. It would give a good home, of 160 acres each, to 3,695,000 families, at $1.25 per acre.

Let us remember, however, that $739,000,000 in cash is the *small* item in the bill. It is also $739,000,000 worth of crime, $739,000,000 worth of shame, $739,000,000 worth of suffering, $739,000,000 worth of *hell*, yearly introduced into the human soul. No wonder we are called a "nation of drunkards." No wonder there is poverty, suffering, wailing and crime in the land. This amount doubtless employs 500,000 agents directly in the nefarious work. It is only in the fact that "one can chase a thousand" that the Christian has hope of success in working for the overthrow of this mighty evil.

B. F. WHITE.

"LYING is like trying to hide in a fog—if you move about you are in danger of bumping your head against the truth; as soon as the fog blows up you are gone anyhow."

THE real indwelling of God's Spirit imparts the sweet fragrance of holiness to the believer's heart, and tempers words and works.

JOKES are like nuts—the drier they are the better they crack.

A Delusion.

MR. EDITOR: I attended the baptism of a little boy about three years old, recently, in an Episcopal church, and I was greatly impressed with the terrible delusion which must obtain in many cases under such teachings.

After other ritualistic ceremonies, and putting water upon the child and crossing his forehead, the minister read from the book of prayer, page 281, as follows, viz.: "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church, let us give thanks unto almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning."

Again, on the same page: "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit," etc. On page 282 the following charge was delivered to the godfather and mother, viz.: "You are to take care that this child be brought to the bishop, to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer and the Ten Commandments, and is sufficiently instructed in the other parts of the church catechism set forth for this purpose."

Here is a soul, bound for eternity, informed that by the act of a preacher and the application of water he is *regenerated by the Holy Spirit*, and the only other requisite to church membership is to learn the Creed, the Lord's Prayer, the Ten Commandments, and conformity to other catechism instruction. Never one sentence about repentance, faith, conversion or justification as *indispensable* when the subject arrives at years of accountability.

Christ said to Nicodemus: "Marvel not that I said unto thee, You must be born again."

Are baptized and confirmed children ever converted, born again? If so, when and where? I never heard of revivals and conversions in Episcopal churches. They baptize and confirm, and there it ends. Should not the word of God be lifted up against such a delusion?

SPECTATOR.

The Southwestern Bible Society.

TWENTY-FIFTH ANNUAL REPORT.

MR. EDITOR: Some days ago I received from A. H. Nelson, corresponding secretary, a report of the board of directors of the Southwestern Bible Society for 1874. I presume this report has been generally circulated. It is of no special consequence that I should have received a copy, except that I was one of the committee on the Bible cause at the late session of the Mississippi Conference, and the report of said committee seemed to censure the administration of the society somewhat for the paucity of material out of which to make such report to the Conference as would be satisfactory or profitable. If that "report" had any influence at all to provoke the circulation of the "report of the Southwestern Bible Society," I for one am glad; for while I am sure there was no design to criticise, but simply to state the facts in the case, again I say I am glad if the result has been to place in the hands of every member of the Conference this annual report, even though Bro. Nelson may have felt a "little hurt" on account of our committee's report. Hope he will forgive us. We ask pardon.

Just such a publication as the one before me was needed, and every Christian man and woman in the land ought to read it. It is such an appeal as must reach the heart of every one who loves God and desires the salvation of man. Salvation is by faith. "Faith cometh by hearing, and hearing by the word of God." The experience of every minister of the gospel, aye, of every Christian, is that there is nothing like the Bible—the pure "word of God"—as an instrument for good. Other books are good to edifying; but only God's book can convert a soul. Sermons, essays, treatises, biographies, all have their place; but God's word only is life—his word only can give life.

There is an alarming destitution of the Bible in our land. Every man, woman and child ought to have a Bible. But, alas! there are hundreds and thousands of grown-up people, without including the children, who have no Bible—have not seen or read the Bible perhaps for years. Well might the great Head of the church say now, as in former years: "My people perish for lack of knowledge."

The Southwestern Bible Society commends itself to our people especially as worthy of support. It is not a sectarian establishment by any means—not denominational, but eminently catholic. It is domiciled in our own loved South, managed by Southern men, and the churches of the South will prove recreant if they fail to yield a hearty support to this noble institution. If all our preachers will take hold of the matter in good earnest, our committee on the Bible cause at the next Conference will have more than *one dollar* to report as the collections for the year. As one of the committee of last year, in the Mississippi Conference, I will promise, with God's help, to do better myself. God bless and prosper the Southwestern Bible Society!

H. J. HARRIS.

Support of the Bishops.

It will be gratifying to the church to learn that, notwithstanding the extreme stringency in the monetary affairs of the country, our Bishops have been paid in full for the year ending with the last of the present month. When we consider that the support of the Bishops is intrusted to the voluntary contributions of the people, we know of nothing connected with the financial affairs of the church which indicates more fully the purpose of the membership to sustain every interest dependent on their liberality. To every department of the church our people are warmly attached, but no other has a warmer place in their heart than the episcopacy. "Abundant in labors," mingling freely with the people, untiring in the pulpit, and constant in their devotion to the work committed to them, we cannot but rejoice that a proper appreciation of their toils and sacrifices is shown by the support which they have just received. Deriving, as we do, a satisfaction from the year now closing, we take this occasion to suggest to the Conferences that there be no deficiency during the next year. The support of the Bishops is intrusted to the presiding elders to a great extent, whose duty it is to see that the amount apportioned to their respective districts be fully paid. We appeal to them, and to the preachers and people everywhere, to see to it that no deficiency is reported, but that the amount necessary be raised.

Any money collected on account of the Bishops' salary may be paid to either of the Bishops, or forwarded to me at Nashville.

A. H. REDFORD,
Treas. College of Bishops.

THE London *Methodist* says: "Our American evangelists have now entered on the second month of their metropolitan campaign; and even the pessimists who foretold their failure must confess that hitherto there have not only been no signs of collapse, but that, on the other hand, both as to numbers and force, the movement has definitely gained ground. Whether it will bear transplanting, and especially whether it will bear dividing, remains to be seen. Meetings at Islington, at Bow-road, in the East End, and at her majesty's Opera House, Haymarket, are now to be held simultaneously; so that the respectable middle class of north London, the hard-handed toilers of the East End, and the fashionable 'upper ten thousand' in the aristocratic West, have this special evangel brought to their very doors. William Taylor, 'the California street preacher,' takes charge of the Agricultural Hall; Stevenson Blackwood holds forth at the Haymarket; while Messrs. Moody and Sankey itinerate all round."

PIUS THE NINTH has published a papal brief eulogistic of the late Dom Gueranger. The London *Independent* says the *Weekly Register* has published what it declares to be an "exact translation," which contains the following astounding passage: "Amidst the plaudits of the Christian people, by a solemn decree, we *confirmed to the holy mother of God the celestial privilege of her immaculate conception.*" Suppose the same manufacturer of titles and dogmas, or one of his successors, should take it into his head to repeal the decree confirming the "celestial privilege" aforesaid, the question arises whether the dogma of the immaculate conception was operative during the interval between its confirmation and repeal, and if not, whether the blessed virgin is any better or worse in consequence.—*Christian Intelligencer.*

DIED, in Landlea, the *Prayer Meeting*, aged one year. The health of this meeting was poor most of the year, and its life was despaired of; but anxious friends kept it alive, and sometimes it would so revive as to encourage them. Discouragements, however, at last prevailed, and the prayer meeting is dead. It died from neglect. Not a Christian was present when it died. Over forty are living within a mile of it, and not one was there. Had two only been there its life might have been saved, for where two are agreed as touching anything they shall ask it shall be done for them. Two-thirds of the forty might have been, had they been so disposed, but they were not, and the prayer meeting died.

The Christian Advocate.

THURSDAY, MAY 27, 1875.

A LITTLE WHILE.

Beyond the smiling and the weeping
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the blooming and the fading
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, rest and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the rising and the setting
I shall be soon;
Beyond the calm and the fretting,
Beyond remembering and forgetting,
I shall be soon.
Love, rest and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the gathering and the strowing
I shall be soon;
Beyond the ebbing and the flowing,
Beyond the coming and the going,
I shall be soon.
Love, rest and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the parting and the meeting
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's throbbing beating,
I shall be soon.
Love, rest and home!
Sweet hope!
Lord, tarry not, but come.

Beyond the frost-chain and the fever
I shall be soon;
Beyond the ever and the never,
I shall be soon.
Love, rest and home!
Sweet hope!
Lord, tarry not, but come. *Bonar.*

"Rejoinder" Examined.

OZARK, ALA., April 30, 1875.

REV. LINUS PARKER, D. D.—*Dear Brother:* The following communication was sent to the *Alabama Baptist* for publication, but was returned. I hope you can give it a chance in the ADVOCATE.

The long space between the appearance of Mr. Callaway's communication in the *Baptist* and the date of my reply is owing to the fact that he *bushwhacked* me—that is to say, he fired at me and concealed his whereabouts, till I hunted him up by the smoke of his powder.

Yours in Christ,

A. DOWLING.

FOR THE ALABAMA BAPTIST.

"REJOINDER" EXAMINED.

MR. EDITOR: In your issue of February 16 Rev. P. M. Callaway replies to a communication of mine which appeared in the NEW ORLEANS CHRISTIAN ADVOCATE of January 7. There are some points in the "reply" which deserve attention and examination. The first point that I shall examine is that concerning Novatian. Mr. Callaway says: "While it is admitted that the Novatian churches derived their name from Novatian, yet it is not true that Novatian was their founder," etc. This certainly is a remarkable statement, to say the least of it. Its most remarkable feature, however, is the want of historical verification. In "Jones' Church History," page 181, he quotes from Robert Robinson, in his "Ecclesiastical Researches," page 126, as follows: "In the end Novatian *formed a church*, and was elected bishop. Great numbers *followed his example*, and all over the empire *Puritan churches were constituted* and flourished through the succeeding two hundred years." Speaking of Novatian, in "Hayward's Book of All Religions," the following language is held forth, pages 305, 303: "He (Novatian) was never acknowledged Bishop of Rome, but was condemned and excommunicated. He still, however, taught his doctrine, *and became the head of the party that bore his name.*" "Mosheim's Ecclesiastical History" settles the question. On page 96 he says: "Novatian upon this (the election of Cornelius to the bishopric of Rome) separated himself from the jurisdiction of Cornelius, who, in his turn, called a council at Rome, in the year 251, and cut off Novatian and *his partisans* from the communion of the church. This turbulent man, being thus excommunicated *erected a new society*, of which he was the first bishop," etc. But why does Mr. Callaway try to get rid of Novatian? Benedict and other Baptist historians claim him and his in the line of succession. It may be because the Novatians held the "dogma" of "baptismal regeneration." In order to get rid of the logical force of Novatian doctrine and practice he (Mr. Callaway) gives us a most gratifying definition of the apostle's mode of baptism. Hear him, ye doubtful ones: "Ray's Baptist Succession (chapter 7) clearly establishes the fact that the churches called the Novatian churches did not originate with Novatian of historic fame, who was the first man to make an innovation upon apostolic baptism by affusion, upon the ground of expediency," etc. In this definition he says that the "*apostolic baptism*" was "*by affusion.*" It may be he did not *intend* to say this; however, he did say it, and *now* it is in print.

The next point that I will examine is that of the church founded in 1639, by Roger Williams. It seems from the way Mr. Callaway struggles to throw off historical facts that he is getting rather sick of some of the links in the Baptist chain. Of the Roger Williams church he says: "There is abundant proof that the Williams church only existed four or five months, and came to nothing," etc. Why did he not give us some of the "abundant proof?" Mr. Callaway endeavors to prove that the "Williams church came to nothing" by proving that John Clarke organized a church in 1638. Wonderful logic! Relative to the "Williams church," Mr. Benedict, the Baptist historian, makes the following record: "Then he (Williams) baptized the rest of the company, and thus laid the foundation for the first Baptist church in Providence, and on the American continent." Again: "It would be difficult at this day to make a complete list of the Baptist communities which have sprung from this prolific mother." And again: "This church shot out into diverse branches as the members increased, and the distance of their habitations made it inconvenient to attend the public worship in the town." According to this authority the Roger Williams church was the "*first*," the "*prolific mother*" "Baptist Church," which "*shot out into diverse branches*" upon the American continent. Could all this have been accomplished in "four or five months?" However, Mr. Callaway declares non-fellowship for this church, and claims fellowship with the "Newport church," organized by John Clarke. Who was this Mr. Clarke? Where and by whom was he baptized? According to "Backus' Church History" it is doubtful whether Mr. Callaway has fellowship with this church. On page 109 Backus says: "A small church was formed out of that (the Newport church) in December, 1671, holding to the seventh-day Sabbath, which yet continues." Does Mr. Callaway hold fellowship with the "Seventh-Day Baptist" of this country? If not, the "Newport church" avails him nothing. He has already renounced the Williams church, the "first," the "prolific mother" church. What, therefore, will he do?

Touching "the dogma of baptismal regeneration," Mr. Callaway makes an effort to shun and fly from the historical facts I brought to bear upon him in my communication, to which he attempts a reply by calling upon me to show that the Baptist Church in convention or association ever did "indorse such a dogma." I will answer this by his own logic. Where and when did the Baptist Church in national or State convention or in association ever *renounce* the "dogma of baptismal regeneration?" Will he give the book and page?

In all this controversy Mr. Callaway has manifestly felt the weakness of his position or of himself and has therefore been persistent in his attack upon the character of John Wesley. I say character, because he is held by this accuser (Callaway) of the brethren as radically wrong in the doctrine of regeneration. To support his position in the attack upon Mr. Wesley Mr. Callaway makes two or three quotations from a "Treatise on Baptism," which he alleges was written by Mr. John Wesley, and indorsed by the General Conference of the Methodist Episcopal Church in the year 1812. Now, upon the two propositions of authorship by Wesley and indorsement by the Conference, I join issue with Mr. Callaway. The "advertisement" of "Doctrinal Tracts" in which the "treatise" is found reads thus: "*Several* of the following tracts were formerly published in the form of Discipline; but, as this undergoes a revision once in four years, the General Conference of 1812 *ordered these tracts to be left out of the Discipline;* and, that *they* might still be within the reach of every reader, directed *them* to be published in a separate volume. They have been accordingly prepared and published in this form, in a stereotyped edition." This quotation shows all that the General Conference did. The Conference simply *ordered* the tracts, which had been published with the Discipline, to be left out of it, and "directed" *that these same* tracts *be published in a separate volume.* This "Short Treatise on Baptism" *was never* published in the Discipline, and was therefore not referred to at all by the General Conference, and consequently not indorsed by that body. This treatise was put into the Doctrinal Tracts by the publishers—B. Waugh and T. Mason—and upon their responsibility as publishers, and not by the direction or indorsement of the General Conference. However, Mr. Callaway may not see this truth, as he cannot quote correctly from the treatise itself, and cannot tell the number of pages in the whole treatise.

As to the authorship, I emphatically say that it was not written by the Rev. *John* Wesley. The name "John" cannot be found in connection with the treatise, neither in the advertisement nor in any note or statement in connection therewith. Besides, Mr. John Wesley never taught the doctrine of regeneration by baptism after his conversion. Before this grand and glorious event he believed in "baptismal regeneration" and "baptismal justification." "But after the *metanoia* took place in him these views passed away. He struck out the dark and damning clause which suspended 'God's wrath and damnation', over the infant world, and *laid aside forever the dogma of 'baptismal justification,'* as he called it, from which that awful clause flows as a logical sequence or corollary."—*Southern Review*, April, 1874. The above extract is from the pen of A. T. Bledsoe, LL. D., one of the most learned historians upon the American continent. He supports his statements by reference to Wesley's works, volume 9, page 157. Can Mr. Callaway unsettle the proof of Dr. Bledsoe?

The treatise in question was written by Mr. John Wesley's father—Mr. Samuel Wesley—as is shown in a volume of "Pamphlets for the People, Series 1," published in Nashville, Tenn., 1857, "edited by Thos. O. Summers, D. D." In Pamphlet No. 10, page 9, it is stated that John Wesley "*reprinted in his works*" "*his father's 'Treatise on Baptism.'*" Samples are given of this treatise which identify it with the treatise published in the "Doctrinal Tracts." In the year 1872 this treatise was the subject of controversy between a Campbellite minister and a Methodist. They agreed to submit it to the decision of Bishop Kavanaugh, of the Methodist Episcopal Church South. That decision was published in the St. Louis *Christian Advocate*, and, although extensively circulated, was never disputed from. Some time back I wrote to the Bishop for that opinion or decision. He writes me from Louisville, Ky., April 2, 1875, as follows: "Yours of the eighteenth ultimo has been on hand for some days, asking an opinion of mine, some time since expressed, in regard to Mr. Wesley's authorship of a pamphlet entitled 'Wesley's Treatise on Baptism.' It was on the authority of Rev. Thomas Jackson, of England, one of the most learned and talented of the Wesleyan Methodists, who stated that Mr. Wesley was not the author of all the Doctrinal Tracts that were published by him. Among those specified by him as not written by Mr. Wesley is the Treatise on Baptism.

"Very few of our old English divines seem to have studied the subject of baptism closely. In my reading I have only met with two, and they are Edwards and R. Watson.

"Mr. Wesley is responsible for that pamphlet only so far as his having published makes him so."

The Rev. Thomas Jackson, in the above, was the first editor of Mr. John Wesley's works, and therefore had better opportunity and right to know what Mr. Wesley wrote than any editor since; and he says the "Treatise on Baptism" was "*not written by Mr. Wesley.*"

Now what says Mr. Callaway about his "dilemma with only one horn?" Unfortunately for him, *his dilemma is without "horn" or head.*

The "steam power press" project I seem to like right well, and will enter into proposed partnership under the following condition: "That I will obligate myself to furnish the *water* if Mr. Callaway will the *fire.*"

Mr. Callaway's playfulness and good humor about "letting off gas" is suggestive, particularly when it is remembered that "*gas*" is always let off through "*a tank of water.*"

ANGUS DOWLING.

OZARK, ALA., April 15, 1875.

P. S.—I think Mr. Callaway is due the editor of the NEW ORLEANS CHRISTIAN ADVOCATE an apology for the manner in which he speaks of him when he refers to his dollar sent to the ADVOCATE. He says: "The polite and accomplished gentleman robbed the dollar, but returned the manuscripts," etc. That word *robbed* means cheated. Does Mr. Callaway receive the ADVOCATE? If so, his money was not "robbed." A. D.

(NOTE BY THE EDITOR.—For the dollar sent by Mr. Callaway his name was entered on our mail-books as a subscriber for four months, and a receipt was sent him by our bookkeeper. The paper was afterward stopped, we suppose by his order or by the postmaster. We hope the above article from Bro. Dowling will end the controversy so far as the ADVOCATE is concerned.)

IN THE Rondout Methodist church, on a recent Sunday morning, the usual donning of overcoats was proceeding amid considerable confusion, but had not been completed when the pastor, Rev. J. J. Beau, arose to pronounce the benediction. He paused a moment and said: "Brethren, I guess I will put on my overcoat hereafter during the benediction, so as not to lose any time."

A TOURIST who was asked in what part of Switzerland he felt the best most, replied: "When I was going to Berne."

Obituaries.

THE Methodist Church has grown old enough to derive benefit from households whose successive generations were taught its doctrines and trained in its usages. St. Paul was filled with joy when he remembered that the faith which he was persuaded dwelt in Timothy "dwelt first in his grandmother Lois and his mother Eunice," intimating, not obscurely, that ancestral piety constituted no inferior portion of the heritage of children. And why not? Even the extremest notions of hereditary depravity recognize the restraining, purifying, elevating tendency of religion, and authorize the belief that established parental characteristics are transmissible to posterity. If so, we may look for Christian households upon the ground that genuine Christian parents possess the mind of Christ, and that the influence of their example and teaching will be beneficially felt in the training of their children. The character and life of Mrs. DELIA GOFF CHAMBERLIN, who was born September —, 1832, and died at Ocean Springs, Miss., May 20, 1874, are illustrative of the truth we have suggested. The sweet-spirited mother, who lingers among the orphaned children, and waits the call of the Master, had given her to God at her birth, and with steady, prayerful spirit had sought help from above to train and guide the child of her vows in the nurture and admonition of the Almighty. Childhood's earliest lessons were of Jesus, its devoutest wish to live in the favor of God, and its most confiding trust found comfort and strength in the precious promises of his word. From her very earliest years she felt that she was "a sinner saved by grace," and all along through a cheekered life she exhibited a gentle, cheerful courage, which bore her above adversity, and gave to poverty and wasted health a charm which toil and disease could not dispel.

In 1819 she became the wife of Rev. W. C. Chamberlin, father of Rev. C. Chamberlin, formerly of the Mississippi, now of the California Conference, who was for many years a successful merchant in Natchez. How well she performed the hazardous duties of a stepmother they will testify to whom she supplied a mother's love; how liberally and how discreetly she employed wealth her thousand charities shall witness. Unselfish, suggestive, cheerful, no interest of the church, no claim of humanity appealed to her in vain. The war swept away their fortune, and, despairing of the country, Bro. Chamberlin removed with his family, in 1867, to British Honduras. Without a murmur—more: with an alacrity few have ever equaled—he met the privation and labor of exile, and for three years made their wilderness home happy and hopeful. In 1870 they returned to the United States, and in 1872 opened a hotel in Ocean Springs, where, on the fifteenth of July, 1872, Bro. Chamberlin died. A widow, frail, poor, with five helpless children, yet trusting in God, with an energy that overtaxed her declining health she administered the perplexing affairs of the establishment until the twentieth of May, 1874, when she was suddenly called to resign her charge. Faith in God had chased all fear of death away; and, longing for fuller visions of the eternal city, while mother, children, friends wept that she must die, she waited exultingly to join the friends upon the other shore.

Blessing upon the memory of a Christian mother, and blessings upon the loved ones so sadly bereaved.

W.

A GOOD YOUNG MAN GONE.

Died, in great peace, at his father's residence in Sebastian county, Ark., March 7, 1875, S. J. BREWSTER, son of C. C. and Mary Brewster, aged twenty-six years. Bro. Brewster was born in Mississippi, professed religion and joined the Methodist Episcopal Church South in Louisiana in his sixteenth year, and lived an acceptable member until death, the last four years as an active public member in Arkansas. He was indeed a young man of many lovely and noble traits of character—gentle, kind, meek, dutiful as a son, affectionate as a brother, warm-hearted and true as a friend, beloved by all who knew him; indeed he was a general favorite in the community. Upon his manly and generous arm his aged and doting parents hoped to lean in life's hastening decline; but the Master called, and he went to live in the better land.

Although in his last sickness he suffered much excruciating pain, yet he murmured not. When asked by his mother if he was willing to die, he said if it was God's will he was ready. Although he would like to live to take care of and comfort his aged parents, still he was submissive to God's will. When the physician told him he must die he was not the least alarmed, but called his brothers and sisters around him, and kindly exhorted them not to grieve for him, but to meet him in heaven. "I cannot come back to you, but you can come to me." Twenty minutes before he died he asked the writer to pray with him, and frequently responded, "Amen! God grant it," during the prayer. When we arose from prayer he was shouting, saying: "Bless God, oh, my soul!" We then sang "The Mercy Seat" and "Am I a Soldier of the Cross?" with the chorus, "Must Jesus bear the cross alone?" in which he joined with heavenly joy. He said heaven was blooming over him. Just before he died he said: "Pa, I cannot see how you look now." His last words were: "My ma, my ma." He was very much devoted to his parents and brothers and sisters.

A FRIEND.

DIED, of pneumonia, February 18, 1875, at his residence on Bayou Courtableau, St. Landry parish, La., WILLIAM S. FOOTE, in the sixtieth year of his age. He was born in Prince William county, Va., March 1, 1815, and when at school in Warrenton, Va., in the fifteenth year of his age, professed conversion and joined the M. E. Church. He emigrated to Mississippi in 1836, and being cast among strangers, where religion was not much thought of, he went back to the world. After a few years he again joined the church of his youth, and for the last twenty-five or thirty years he was a consistent, devoted follower of Christ. For many years he was an exhorter, class-leader and local preacher. On his death-bed he said he was willing and prepared for death; felt assured that his sins were pardoned; that all was well with him. The great struggle with him was the thought of leaving his children in poverty and want. He prayed to the last moment of his life, and his constant prayer was that his heavenly Father should take care of his children. On his death-bed he called his children around him and made them promise to endeavor, by the grace of God, to meet him and their sainted mother in heaven. He then quietly fell asleep in the arms of his Savior.

His mother, father, brothers and sisters were all members of the same church. A brother and sister alone survive, and the writer of this can well remember when our father's house, fifty years ago, was the home of the Methodist preacher, when Collins, Silcer, George Rozzell, Sr., of the Baltimore Conference, and many others of equal note, were wont to sit around the hospitable board and pour religious instruction into our youthful minds. These early impressions may be crushed for awhile, but loving, holy, religious feelings imbibed in youth will again spring up and bear immortal fruit.

H. F.

THOMAS WIGGINS BEASLEY, the subject of this sketch, was born in Copiah county, Miss., November 16, 18—, and died in Evergreen, La., June 22, 1873. He spent most of his life near Crystal Springs, where his host of friends now reside. In early life he was deprived of a mother's care, but her prayers in behalf of her dear boy were sealed with the promise of her Savior, in whose hands she placed him in her dying hour. Thomas was thrown providentially in the hands of his uncle and aunt to raise, with whom he lived until his death. He was naturally of a pious disposition—was never known to complain under any circumstance; was loved by all his schoolmates and associates. At a protracted meeting held in Crystal Springs by the Rev. J. W. McNeil, and under the influence of a sermon preached by him, he was converted and joined the Methodist Church, of which he remained an acceptable member until death. Thomas, like other young men in the bloom of youth, had many bright prospects in view until he was called to die. On Saturday before his death he called his aunt to his bed and said he believed he was going to die. He was sorry to leave his uncle in his old days, but it would be best. "I have thought I was taken sick to die. I am so glad that I am ready. I have been afraid that when I saw death I would be afraid; but I have prayed for faith. Now if I die all is well with me. This world is a very small thing in my sight now. I never was so happy, so full of love to God; and if I die, write to my friends at home. Tell them I am safe." The last night of his suffering he endured the most excruciating pain until a short time before his departure. He bid adieu to his friends with composure, and requested them to meet him in heaven. Then with his dying breath he prayed for all the world, and as the sun rose in the morning his pure spirit took its flight.

MRS. S. F. BEASLEY.

MR. ISAAC C. PATRICK was born in the city of Jackson, Miss., August 14, 1850, and died in Jackson, Miss., of spinal meningetis, at five o'clock P. M., April 13, 1875.

In the death of this eminently good young man we record the joyful release of a soul made perfect through suffering—one who has gone up out of great tribulation, and who now rejoices in the fullness of victory and the blessedness of perfect rest after a short but painful struggle. He was a man of happy spirit, always cheerful and earnest and honest in every pursuit. As a citizen his example was not only blameless, but praiseworthy, and his consciously exerted influence always in behalf of what was for the general good of the community. During the last few moments of his life his continued exclamation was: "God is good to the last. In him I have trusted all along." Whenever the delirium caused by pain and fever left him at all conscious, God's goodness and love was his theme. Blessed be God that he at length entered into rest, his worn and tortured body the very temple of the Holy Ghost unto the last. May God, our heavenly Father, strengthen and sustain the bereaved and heart-broken widow, and preserve her pure and true to him, as he did that husband in the midst of bodily and spiritual trial and peril, so that, after having lived and loved, sorrowed and suffered together here, they may be reunited in heaven.

WILL. H. MARTIN.

WILLIAM A. BARKER was born October 8, 1840, in Houston county, Ga.; emigrated to Mississippi, in 1844, with his parents; joined the Methodist Episcopal Church South in the spring of 1858, at Spring Hill, Rankin county, and professed religion in the summer of 1859; was married in 1865; was class-leader for awhile in the church at Pelahatchie about 1868. He served four years in the late war, and came to Issaquena county about 1872 or 1873. Death robbed him of his dearest companion soon after he came here, and on the sixteenth of last January (1875) he received the summons, "Come up higher," which he was doubtless ready to obey. He died on Reserve Plantation, in Issaquena county, Miss., of pneumonia. His last illness was brief, and his departure was sudden and unexpected. He was a faithful member of the Friends of Temperance, a true Mason and member of the Patrons of Husbandry, and, above all, a most devoted, conscientious and consistent member of the church, strictly pious, and devoted to God in heart and practice. He lived and died a Christian. God bless and comfort his aged father and orphan child.

His pastor, T. B. WALDEN.

JOHN M'KINDLEY.

The subject of this notice was an upright, moral man; and, though he had never became a member of any church, he gave evidence of his acceptance with God before he died. John McKindley was a native of Clarke county, Alabama; was born January 23, 1820, and died at Blount Springs, Ala. The writer became acquainted with him when he first grew up to manhood, and has the evidence personally of knowing him in all that time to be a good moral, upright man in all his dealings, as school teacher, merchant and commission merchant, in which capacities he has spent his life. In Clarke county, in Mobile, and at Blount Springs he was engaged in merchandising, where he had only two or three years ago gone to recruit his failing health, when he died. His sister and brother-in-law are both members of the Methodist Episcopal Church South, and they have written me that he had given them the pleasing evidence of his acceptance with God before his departure.

P.

JAMES H. BENTON was born in Robinson county, Tenn., April 25, 1807; moved to Claiborne county, Miss., in 1825, and died, at his residence in Lawrence county, Miss., April 1, 1875. Bro. Benton was a good man. He was a member of the Methodist Episcopal Church South for a number of years. He was not an impulsive man, either in temporal or spiritual things, but ever moved steadily along—not like a comet, giving a brilliant light and then disappearing; but like an unnoticed star; nevertheless giving light, but missed most now that he is gone. He was even-tempered and kind in his family, and charitable in his views toward all. He was unable to talk after he grew dangerously ill, hence he left no testimony in his last sickness as to his future state; but while in health he often expressed himself to his wife as ready—all was well. P. A. JOHNSTON.

THE Southern Presbyterian Synod of Nashville has brought suit against the Synod of Tennessee (North) to recover possession of the Maryville College property.

IT IS a comfort that nothing but fidelity is required of stewards; not talents, nor inventive powers, nor manifold activity, nor success.—*W. F. Besser.*

The Christian Advocate.

THURSDAY, MAY 27, 1875.

THE NINETY AND NINE.

AS SUNG BY MR. SANKEY IN GREAT BRITAIN.

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold,
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, thou hast here thy ninety and nine;
Are they not enough for thee?"
But the Shepherd made answer: "This of mine
Has wandered away from me;
And although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry—
Sick and helpless, and ready to die.

"Lord, whence are those blood-drops all the way,
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They are pierced to-night by many a thorn."

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven:
"Rejoice! I have found my sheep!"
And the angels echoed around the throne:
"Rejoice, for the Lord brings back his own!"

Assyrian Discoveries.

The discoveries among Assyrian remains, effected by Botta, Layard, Rawlinson, Hincks and other explorers, have thrown much and valuable light on a portion of antiquarian science of great interest to every scholar, and especially to biblical students. The recent work by George Smith, of the British Museum, published here by Scribner, Armstrong & Co., presents a fair account of the progress thus far made in excavating among the ruins of Nineveh, and the results secured. Mr. Smith was sent in 1873-74 by the London *Daily Telegraph* to prosecute a further search for Assyrian tablets and sculptures, from which the history of the elder Babylonian empire might be deciphered. The results of his journey are embodied in an octavo volume of four hundred and sixty pages, well and neatly illustrated. The author first gives an account of the incidents of his travels, the difficulties he encountered, the operations he conducted, and the manner by which he secured at last a safe transmission to England of the antiquarian treasures he was able to collect.

Of the importance of the field in which his investigations were carried on he speaks with becoming fervor of conviction:

"The interest attaching to the valley of the Euphrates and Tigris is of the widest kind, and, excepting the land of Palestine, no other part of the globe can compare with it in the importance of traditions, its history and its monuments. It is the home of man's earliest traditions, the place where Eden was supposed to have been; some of its cities are stated to be older than the flood; it is the land of the deluge and of the Tower of Babel, and is the birthplace of the great race of Israel, which has acted so important a part in the religious history of the world. In Babylonia arose the first civilized State, and its arts and sciences became the parents of those of the Greeks, and through them also of our own."

We condense from Mr. Smith's narrative a brief account of the rise and progress of Assyrian discoveries, which may be acceptable to our readers.

M. Botta was sent as consul from France in 1842. He went to Mosul, a town on the Tigris, opposite the site of Nineveh. Soon after his arrival he commenced excavations at Kouyunjik, which, however, he soon abandoned, and went to Khorsabad, where he had the satisfaction of finding "chambers and halls faced with slabs of gypsum carved over with mythological figures, battle scenes, processions and similar subjects. Long inscriptions in cuneiform, or arrow-headed characters, ran along the middle of these slabs." The palace discovered by M. Botta was built by Sargon, King of Assyria, 722 B. C., and is an excellent example of Assyrian architecture. His researches ended in 1845. The sculptures and tablets which he collected are in the Louvre, Paris.

Mr. Layard, by the aid of Sir Stratford Canning, English minister at Constantinople, was enabled in the same year (1845) to begin his work in the mound of Nimrod. He found in the progress of his labors the palace of Sennacherib, and also the palace of Esarhaddon, monarchs connected with Jewish history. Colonel (afterward Sir) Henry Rawlinson continued the investigations begun by Layard. The key to the reading of the Persian inscriptions was found by Grotefued, but to Rawlinson is due the credit of using that key with eminent success. In 1851 he published his work on Assyrian inscriptions, in which is contained an account of the capture of Samaria by Sargon, the war against Hezekiah by Sennacherib, and the names of persons and places mentioned in the Bible. Next after Sir Henry Rawlinson came Dr. Hincks, who, being versed alike in Egyptian and Assyrian antiquities, was thus able to contribute very much to the unfolding of the long-buried mysteries in the Mesopotamian plain.

In 1866 Mr. Smith, having deciphered a curious inscription of Shalmaneser the Second, was encouraged to go on in his studies of the inscriptions which had been brought to the British Museum by Layard and others. He translated cylinders containing the history of Assurbanipal—the Sardanapalus of the Greeks. Proceeding with the narrative of his induction into this world of antiquities, he says:

"I now again took up the examination of the annals of Tiglath Pileser, and had the good fortune to find several new fragments of the history of this period, and discovered notices of Azariah, King of Judah, Pekah, King of Israel, and Hoshea, King of Israel. In the same year I found some new portions of the Assyrian canon, one with the name of the Shalmaneser, who, according to the Second Book of Kings, attacked Hoshea, King of Israel. In 1868, continuing my investigations, I discovered several accounts of an early conquest of Babylonia by the Elamites. This conquest is stated to have happened 1635 years before Assurbanipal's conquest of Elam, or before Christ 2280 years, which is the earliest date yet found in the inscriptions. In the year 1869 I discovered, among other things, a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days or Sabbaths are marked out as days on which no work should be undertaken."

In the latter half of this most curious and instructive work we have, in serial and chronological order, translations of inscriptions concerning the flood; of early Babylonian texts narrating exploits of kings; biographies of Tiglath Pileser, of Sargon, the Babylonian Moses, of Sinacherib, Essarhaddon and other famous warriors, including Nebuchadnezzar. The inscriptions, thus far traced, disclose many matters relating to the government of the Assyrian empires, the relations between Nineveh and Babylon, the religious rites and ceremonies, the arts and sciences of the ages which they cover. Some new light has been acquired also concerning the Hyksos, the shepherd race which subdued Egypt. The date of that event is fixed at about 1700 years before Christ.

With respect to the chronology of the Babylonian records, Mr. Smith observes:

"It is quite uncertain how far back these records reach. The lists of the kings are too imperfect to construct any satisfactory scheme from them; but it is certain that they reach up to the twenty-fourth century before Christ, and some scholars are of opinion that they stretch nearly two thousand years beyond that time. Certainly a civilization, literature and government like that which we find in Babylonia two thousand years before the Christian era could not have arisen in a day, and it will probably require many expeditions to the country before we ascertain its primitive history."

The author says it is the opinion of the majority of Assyrian scholars that the civilization, literature, mythology and science of Babylonia and Assyria were not the work of a Semitic race, but of a totally different people, speaking a language quite distinct from that of all the Semitic tribes. Mr. Smith's Assyrian discoveries have been prosecuted with the simple aim to find truth, correlate facts, and draw out historic evidences from the long-buried records of vanished empires. His labors have contributed very much aid to those who are engaged in studies intended to elucidate and vindicate Bible history; and, with key in his hand to unlock the secrets of the remote past, all will wish him many years through which he may extend his inquiries into the depths of the Assyrian and Babylonian remains. Mr. Smith sometimes dwells too much on details, especially on matters of minor importance, suggestive of a desire to make a large volume; yet his book is one of great interest, and should be read by all who would keep informed as to the wonderful results of antiquarian research.—*The Christian at Work.*

Deterioration in Plants.

CARE IN SELECTION.

If it take twenty generations of systematic crosses and careful breeding to produce a family of cattle or horses that will breed true to the type selected, it will take but three generations to so seriously deteriorate them by neglect and bad feeding that the originals from which they sprung would not be recognized except by the critical breeder.

So with plants and useful grains—patient and persevering cultivators, by careful selection and high culture, will bring any given variety, in the course of five or six years, to such a state of superiority that the unobservant man will declare that it is not an old variety, but one entirely new. So, in some respects, it is, for it has gained increased vitality under the system of cultivation, and therefore the seed, tuber, bulb or fruit will not only be largely increased in size, but the plant also will have acquired increased power of germ formation or reproductive powers. Indeed some of our older cereals are not now recognized through the wild specimens of the same family, and of the later ones the potato is a pretty good exemplification of the effect of cultivation. Indeed nearly all of our garden vegetables, which must, perforce, be given excellent culture, and have perfectly clean soil, with a fine tilth, to produce satisfactory results, may be cited as instances.

Indian corn, which, under the modern system of cultivation, has made the West the granary of the world in this cereal, would, if allowed to grow among weeds, fail to produce ears enough per acre to pay the cost of husking and cribbing.

We all know that each year brings its ever-increasing list of new varieties of grains, vegetables and fruits. Ninety-nine out of one hundred are no better than their predecessors have been. Many of them are old acquaintances under a new name. Thus by careful selection, and the best condition as to selection, a variety of wheat is doubled and trebled in its yield. It is widely advertised and sent out, and bought by farmers, and for a short time the inherent vitality it has acquired, and perhaps superior cultivation, enable it to produce crops superior to the varieties which the farmer then has; but in the course of two or three years it begins to degenerate, and finally is no better, perhaps not so good, as the variety cultivated previously. Who is to blame—the originator who, by his careful cultivation, and as careful selection of the best grains from particular heads for seed, has brought the grain to perfection, or the farmer who has allowed it to deteriorate on his hands? Undoubtedly those into whose hands the seed had fallen. If they had taken the same pains in keeping it so that the originator did in bringing the seed to perfection, the produce would have remained identical with the samples received, or if they had used due care in saving only the choicest of the product for reseeding, and had given proper cultivation, the standard would have remained good enough.

In England, where the best cultivation is necessary in order to pay the cost and profits in raising a crop, the average of wheat is fully four times what it is with us under our system of cultivation. With us, again, the careful wheat-grower will get two or three times the average produce that the ordinary one does. It is a fact that, as a rule, the majority of our farmers, because the soil is virgin, do not give their attention to the best conditions essential to the production of full crops.

The point we wish to make is just here. To insure satisfactory results in farming, as in any other business, we must use every means in our power toward that end. Some farmers, while giving great attention to the preparation of the soil, often neglect to give care in saving absolutely plump and sound seed. While it is true that inferior seed, sown on thoroughly prepared soil, will produce far better crops than the best seed sown on weedy or ill-prepared land, it is as undeniably true that sound, selected seed, combined with thorough and clean culture, may mark the difference between the really good farmer and the indifferent one.

We have heretofore given directions how to select seed by a system of screening out the smaller though plump seeds, and blowing out the larger and more spongy ones. If, now, the farmer who has followed this plan with good results make a new departure and begin this year to select the largest ears and heads, and give them extra culture, he will find that this pays also. We believe this plan, if followed, will go further to prove the economy of high tillage than any other one thing. It is true it is only the reading farmer who can take full advantage of the practical experience of others, but we are happy to say that this number, small as it lamentably is compared to the whole, is yearly increasing.—*Western Rural.*

A Word to Mothers.

Each mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. That history each mother shall meet again and read with eternal joy or unutterable grief in the coming ages of eternity. The thought should weigh on the mind of every mother, and render her deeply circumspect, prayerful and faithful in her solemn work of training up her children for heaven and immortality.

The minds of children are very susceptible and easily impressed. A word, a look, a frown, may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You may walk along the sea shore when the tide is out, and you form characters or write words or names in smooth white sand, which is spread out so clear and beautiful at your feet, according as your feet, according as your fancy may dictate; but the returning tide shall in a few hours wash out and efface all that you have written. Not so the lines and characters of truth and error which your conduct imprints on the mind of your child. There you write impressions for the everlasting good or ill of your children, which neither the floods nor the storms of earth can wash out, nor death's fingers erase, nor the slow-moving ages of eternity obliterate. How careful, then, should each mother be in the treatment of her child! How prayerful and how serious, and how earnest, to write the eternal truths which shall be his guide and teacher when her voice shall be silent in death and her lips no longer move in prayer in his behalf, commending her child to her covenant-keeping God.

FACTS BETTER THAN ARGUMENT. When a man feels the power of the Holy Spirit or the power of the inner life he does not care to argue; he has a homespun philosophy of facts which answers his purpose better. Though others may round upon him and say, "You are not learned," he feels that it does not need learning to prove that which is a matter of personal consciousness, any more than we need proof that sugar is sweet when we have a piece in our mouths. Do you doubt the gospel? Try it. The men who speak against the Bible, as a rule, have never read it; those who rail against Christ do not know him; and those who deny the efficacy of prayer have never prayed. Nothing is more convincing than fact. Get out of the realm of word-spinning and wind-bag-filling into practical Christian life, proving personally that these things are so, and you will soon be convinced by the blessed witness of the Spirit, the water and the blood.—*Spurgeon, in "The Three Witnesses."*

CURIOSITIES OF LANGUAGE.—The Hindoos are said to have no word for "friend." The Italians have no equivalent for our "humility." The Russian dictionary gives a word the definition of which is "not to have enough buttons on your footman's waistcoat;" a second means to "kill over again;" a third "to earn by dancing." The Germans call a thimble a "finger-hut," which it certainly is, and a grasshopper a "hay-horse." A glove with them is a "hand-shoe," showing that they wore shoes before gloves. The French, strange to say, have no verb "to stand," nor can a Frenchman speak of "kicking" any one. The nearest approach he, in his politeness, makes to it is to threaten to "give a blow with his foot," the same thing, probably, to the recipient in either case, but it seems to want the directness, the energy, of our "kick." The terms "up stairs" and "down stairs" are also unknown in French.

A STATISTICIAN estimates that courtships average three tons of coal each.

Religious Intelligence.

A PROPOSITION is made for centennial celebrations, throughout the State, of the organization of Methodism in North Carolina. Methodist societies were first established in that State in 1775, and a circuit was formed in 1776.

CHRISTIANITY tends to worldly prosperity. The *Japan Mail* says the wealth in the single line of warehouses between Cornhill and Regent streets, London, would buy up the whole of Yeddo, Japan, and possibly five times over.

THE work which missionary ladies are carrying on in the zenanas is a very quiet one. It adds few if any members to the visible church as yet; even the names of converts cannot be mentioned. Within the secluded zenana walls, however, the light of Christ is rising on many a miserable life. In the *Missionary Herald* (English Baptist) we find mention of numerous cases of conversions and simple trust in Jesus under difficult circumstances. One of these missionaries in a city of north India remarks: "The women are getting more earnest in their inquiries, very eager for religious teaching, and bolder in avowing their belief in the truth."

A CORRESPONDENT of an English Wesleyan paper wants the Lord's Prayer to be repeated by the people at the close of public prayer in churches, and suggests that the commandments should be similarly repeated also. The London *Recorder* seconds the motion, saying: "As to the commandments, is it not a burning shame that in any Methodist chapel they should not be read more than two or three times in twenty years? Where is discipline, where is old Methodism? If the superintendents have been asleep, can it be that no local preacher has been awake and in his senses? Such an observance is in accordance with the inmost spirit of Methodism, which still continues to teach that it is first the law which awakens; then Christ who saves from the legal curse; then the law again, obeyed from a heart renewed and freed—an unfailing rule of life to those who believe the gospel."

THE *Evangelical Christendom* has a full account of the attack recently made at Huchau upon missionaries connected with the Chinese Inland Mission. Huchau is about one hundred miles from Shanghai. The Chinese Inland Mission has had several native laborers stationed there for some time. Learning that their brethren were in some danger, through the plottings of the Chinese literati, two European missionaries, Messrs. Meadows and Douthwaite, came from Shanghai for their protection. During the stay of these missionaries at Huchau the mob made an attack upon the mission premises, in which one of the native laborers lay dangerously sick. The house was completely sacked and the missionaries were obliged to flee for their lives. As the local authorities seem indisposed to make any redress, the matter has been brought to the notice of the higher officials at Shanghai.

POPE PIUS THE NINTH, having proclaimed "the great jubilee of 1875," it was formally announced recently in the Roman Catholic churches of the various dioceses in this country. The jubilee is a sort of imitation of the jubilee of the ancient Hebrews. The first jubilee was proclaimed by Pope Boniface the Eighth, in the year 1300. For some time it was observed every fiftieth year, but in the time of Urban the Sixth was changed to the thirty-third year. Pope Paul the Second fixed its return at twenty-five years, which still remains the custom. The last jubilee was observed in 1825. The 1850 one was omitted, owing to the exile of Pope Pius, and the generally sorrowful condition of the Romish Church. The faithful who desire to receive the indulgence incident on the jubilee are to make a good confession, receive the communion, fast a certain number of days, and visit once a day, for fifteen days, certain churches named in the pastoral letters of the archbishops. The time for these devotional exercises extends from the day of the public reading of the proclamation and pastoral letters to the thirty-first of December of this year.

A STATEMENT of the situation in Alaska is condensed into these two head-lines by one of our New York daily papers: "About twenty thousand souls wanting missionaries and teachers—No need of troops." As a piece of current Indian news this is somewhat out of the usual run; as an item of information it is acceptable and refreshing. Fuller details are given in a letter from Collector Carr, at Mangel, Alaska, to Hon. E. P. Smith, Commissioner of Indian Affairs at Washington, in which he describes an interview he has had there with the native chiefs. It appears that the tribes in that part of the Territory are about twenty thousand in number, mostly settled in villages along the shores, and that their pursuits are fishing, hunting and fur trading. Collector Carr says that they are anxious to improve their condition, and that at the interview the chiefs volunteered the offer that if teachers and ministers were sent to instruct them they would build churches and school-houses at their own cost and labor, which they are competent to do, as they are all expert in log architecture on primitive principles. They have long been envious of their neighbors on the British side of the line, at Fort Simpson, known as the Metla Katla tribe, who have advanced in civilized habits and education, by the efforts of English Protestant missionaries, quite up to the standard of the older Christian communities of the sea coasts. They have a church, school-house, etc., all erected by Indian labor, and now have native pastors and school teachers severally ministering to them. The assembled chiefs requested Mr. Carr to prepare a petition for them to the Great Father at Washington, to which they attached their signs manual, asking for ministers and school teachers to be sent among them, and it is probably by this time in the President's hands. The next thing is to answer this appeal.—*Christian Union.*

Our Young People.

THE SINGING SCHOOL.

BY CARRIE W. THOMPSON.

Three little cats in a row,
These are the pupils, you know,
Pretty nice thing
Learning to sing.
This is the way the notes go:
"Do mi fol do!"
Strictest attention the little cats pay,
Dandy and Winkle and Kitty-kin Gray.

Very small boy in a row,
This is the teacher, you know—
Teacher from choice:
Very big voice,
Rolling out splendidly, so:
"Do do do do!"
Breathless with rapture the little cats look
At a fly who is traveling over the book.

Now the time jumps very low,
So do the cats in a row;
Rather dull thing
Learning to sing;
Time is exceedingly slow.
"Mew mi ow ow."
Of course the school's out when they all run away.
Dandy and Winkle and Kitty-kin Gray.

Little Corporal.

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 9.

CONCERNING RATS AND MICE.

MY DEAR CHILDREN: Have you seen the compliment paid our zoologist, Tom, in the last number of the ADVOCATE by our young friend Manie? She wants you to bite your lips, Tom, and let me do the talking. I told you that you used too long words for little folks.

"But, grandpa, I use just the very words I find in my books. How can I help their being long?"

Well, can't you tell us something to-night about rats and mice that little folks can understand? You see they are getting impatient to hear "How Barney Milked the Bays' Nest," and I can't tell them till you get all these subjects in natural history cleared up. I tell you, Tom, it is your fault, for I try my best to get to it. Now tell us what are rats and mice.

"They are," says Tom, "of the order *Rodentia* and the family *Muridæ*, which is divided into two geographical groups, one of which is called the *Mures* or Old-World rats and mice, and the other the *Sigmadontes* or New-World rats and mice. I'm sure, now, that's plain enough, grandpa."

Can you understand him, Charlie?

"Not a word," says Charlie.

Suppose you try, Charlie. What are rats?

"Big mice," says Charlie.

And what are mice, Charlie?

"Ittle rats."

Harry laughs and Tom looks triumphant.

Tom, are rats and mice natives of this country?

"It is thought," says Tom, "that they were brought here from Europe in ships."

What, then, are the New-World rats and mice of which you just spoke?

"I don't know, grandpa."

Well, I will tell you. The common rats and mice that infest our houses were brought from Europe, as you say, but the kind you call by that long name, *Sigmadontes*, which means having teeth shaped like the Greek letter *Sigma*, which resembles the capital E with the side bent in, were here when America was discovered. Some call them "wood mice and rats," because they live in the woods. Some of these little mice have been caught and kept in cages, where they sing almost as well as Canary birds. But the kind of rat I must tell you about to-night is the "*Norway rat*" or *Lemming*. This little animal resembles a Guinea pig very closely, except that it is black; and if it would not bite you would make a very pretty pet. They live in Norway, which, you know, is a very cold country, where every one must in the summer lay up a store of food for winter. But the *Lemming* is not a very thoughtful animal, and does not care for to-morrow, so only he has enough for to-day. But, notwithstanding, when winter comes they manage, by eating bark and twigs, and burrowing under the snow where they eat the dead grass, to get through the winter, and even multiply so fast that every ten or twelve years they become so numerous that there is not food in all the country enough to keep them alive. What do you suppose they do then? Why they all get together in one place and select out certain ones that must give their lives for the others, and then these martyrs form a long procession, countless thousands of them, often extending for more than a mile in length and for rods in width, a living stream of rats, and they start in a bee line for the distant sea. When this journey is once begun woe betide any living thing that gets in their way; if a man, they bite his legs and cover him all over, and he has to run to one side of them, for he might kill a thousand of them, and still there would be many thousands more to kill. On, on they go in their steady march to death, eating up all the grass and every green thing in their track, and being eaten themselves by thousands by birds which hover in flocks over them, and by fishes in the streams which they cross—on, on to the sea, into which those who remain alive all plunge and swim till they are all drowned. Doesn't this remind you of "The Pied Piper of Hamelin," by Browning? I think it is by your reader, Harry.

"Great rats, small rats, lean rats, brawny rats,
Brown rats, black rats, gray rats, tawny rats,
Grave old plodders, gay young friskers,
Fathers, mothers, uncles, cousins,
Cocking tails and pricking whiskers,
Families by tens and dozens,
Brothers, sisters, husbands, wives—
Followed the piper for their lives.
From street to street he piped advancing,
And step for step they followed dancing,
Until they came to the river Weser,
Wherein all plunged and perished."

I would advise you to read all of this beautiful poem before our next chat; but now I must say good-night.

GRANDPA GOODALE.

From a Young Reader in British Honduras.

DEAR LITTLE READERS OF THE ADVOCATE: I have been living in this country over six years, and have seen a great many curiosities and interesting things. I was quite a small boy when I first came here. You little boys and girls that live in the States cannot imagine how different living here is from living in the States. Everything seems different. We never have any cold weather here. The trees and everything are fresh and green the whole year round.

I am always glad to see the old ADVOCATE come. It goes away up to New York and by Jamaica before we get it. A long journey! I think if one of us were to take that route we would see a great many things to interest us; but it never tells anything it saw on the way. All it tells is what the editor commands it to tell.

I want to tell you about a trip I took to the Sarstoon river. The Sarstoon is the boundary line between British Honduras and Guatemala. We live about three miles from the sea side, and it is about twenty miles from Toledo (our landing) to the mouth of the river. It is down the coast south of here. I dare say many of you would have been frightened going on the salt water in small boats, and many fair faces would be painted quite red by the reflection of the sun on the water if all of you could have just taken that trip. The Sarstoon is quite a large river. I suppose it is at least a half mile wide at the mouth. There is a little island in the mouth, and we could sit in the middle of the river and see two different countries—two foreign governments at once. We found a great many iguanas. I will have to explain to you what they are. They are nothing but a large lizard, and people eat lizards. Yes, the people in this country eat them and think them very nice. They only live along the rivers, and they eat leaves and grass. At a certain time in the year they scratch holes in the ground, I don't know how far, and deposit their eggs, and come out at another place. That is the time they catch them—when they dig into the ground—if they have not deposited their eggs. They will catch them and tie their feet over their backs, and carry them home alive; but if they have deposited their eggs they will turn them loose, as it is the eggs they want mostly. I have known them to contain as many as six dozen eggs. The eggs are a little larger than partridge eggs, and are all yellow inside. I do not like them quite as well as fowl eggs, but they are very nice. I suppose a large iguana will measure three feet from the head to the end of his tail, and weigh five pounds. They seem very harmless, hardly ever attempt to fight, and they are sometimes caught with a string looped on the end of a pole. The Spaniards think they are better to eat than almost any kind of meat. One will sell very readily for twenty-five cents.

I saw other things which I will not mention now.

Your friend,

JAY B. COPELAND.

APRIL, 1875.

TO THE BOYS:—"*Don't be laughed out of your money or your prayers.*"

A distinguished English admiral, who rose to the high station as the effects of his meritorious exertions, used to be fond of relating that, on first leaving an humble lodging to join his ship as a midshipman, his landlady presented him with a Bible and a guinea, saying: "God bless you and prosper you, my lad; and as long as you live never suffer yourself to be laughed out of your money or your prayers." The young sailor carefully followed this advice through life, and had reason to rejoice that he did so, while thousands have unavailingly regretted that they have pursued a different course.

AN old man, who for years walked every Sunday from Newhaven to Edinburg to attend the late Dr. Jones' church, was one day complimented by that venerable clergyman for the regularity of his appearance in church. The old man unconsciously evinced how little he deserved the compliment by this reply: "Deed, sir, it's very true; but, aboon a', I like to hear the jingling o' the bells and see a' the braw folks."

FAITH is not reason's labor, but repose.—*Young.*

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 25
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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Three Months	80

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to all Ministers of the Gospel, traveling or local, and widows of deceased traveling preachers.

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Grasshoppers and Prayer.

"The Governor of Missouri has proclaimed June 3 as a day of fasting and prayer in apprehension of the grasshoppers." Such is the telegram as we find it in the dispatches. It reminds us of Old Testament times and the simple faith of the prophets. Then the Lord sent locusts in judgment upon the people. So Moses believed and taught. Amos says: "Thus hath the Lord showed me; and behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and lo! it was the latter growth after the King's mowing." One verse in Joel contains reference to the locust, as Dr. Clarke thinks, in its different states or progress from embryo to full growth: "That which the palmer worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten." Bishop Newcome translates in this order: Grasshopper, locust, devouring locust, consuming locust.

The proclamation of the Governor of Missouri is in perfect accord with the ancient call in the character of the evil deprecated: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. Alas! for the day!" The grasshopper is an ancient pest, and one that the Lord used for the correction of the people. Another visitation in the regions where they prevailed last year would be utterly ruinous. And how widely the devouring insects may spread over fresh fields who can tell? The course of the grasshoppers' empire may be eastward and southward, until the entire land is been swept and every green thing destroyed. There may yet be a plague that would astonish Pharaoh himself if he were here to see it. If God made the grasshoppers in the olden time, we suppose he forms them in these days. Solomon says: "The locusts have no king, yet go they forth, all of them, by bands." The invisible Hand must direct their movements and order their course. To fast and pray, in view of the alarming invasion of these irresistible hosts, is certainly scriptural. A gentleman recently from Kansas says that he saw the advanced generation, very minute as yet, hopping about in the streets of Leavenworth. Later advices tell of their appearance in full battle strength.

None but devout people, and not all of them, have thought of God in connection with these living clouds of destruction. It was a chance that happened to them. They were no worse than the inhabitants in more prosperous and favored places. In this manner people reason about all their local tribulations. Famines in India, Persia, floods in the Mississippi valley, financial wreck over the whole land, the drouth that withers the corn, the frost that blights the wheat, the worm that destroys the cotton, all come to us as by blind fate, with no divine voice in them, and awaken no sense of sin in us. Considering the general and great wickedness of the people—their profanity, Sabbath-breaking, drunkenness and forgetfulness of God—what reason have we to expect fruitful seasons and smiling harvests? "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

It is doubtless owing to the prayer that is made that the world is kept from utterly going to pieces, and that existence on the earth is possible. More prayer would bring greater blessings, and if the people generally would repent and turn to God many judgments would be averted. It is the prevailing wickedness of the country that gives us most apprehension. We should have little fear of storms, pestilence or famine if the people were God-fearing and upright, and if the households of the land were homes of prayer and praise. The salt of piety is very little in comparison with the great mass of moral putrefaction. The light of Christian example is much, and all the light there is, but it is like the scattered lamps in a great city. There is much complaining in our streets and in our fields, but are the people forsaking their sins and seeking the favor of God?

Some Reasons for Hope.

The depression in business here in New Orleans is very great, and there is no little destitution, especially among the laboring classes and employees generally. Our city finances are in a deplorable condition, and State affairs financially almost desperate. Taxes are enormously high, and thousands of property-holders must sell property in order to pay.

On the other hand, there is peace in the political arena, with a tolerable prospect of improved legislation in the future, and that the State government will be administered with some regard to the general welfare. Capt. Eads is moving in the great enterprise of opening the mouth of the Mississippi, which will lead to the disbursement of a good deal of money, and the employment of many laborers within a few months, and, as is confidently predicted, will give a sufficient depth of water, within a year's time, for the largest merchant vessels.

The Louisiana Pacific Railroad Company is about to be organized. The object of this organization is to build a road to Texas, through the Red river valley. Our business men seem to be in earnest about it, and we are informed that there is now good assurance that something will be done. It is a question of life and death. We must have this road, and if it should take one-half of the capital and real estate of New Orleans to build it, it would still be a good investment. These two enterprises—the opening of the mouth of the river, and railroad communication with the Red river valley and Texas—will in themselves go a long way toward restoring prosperity to the Crescent City.

The Congressional appropriation for the rebuilding of our levees was lost by a single vote at the late session. It is now probable that the general government will at no distant day take charge of the levees of the Mississippi valley, and thus assure the protection of this rich and productive region. There are these elements of hope in the situation, and under their inspiring influence real estate is beginning to recover, and stocks of our local institutions have been more active than for years past.

The crop prospects are generally good. In the sugar regions the cane is doing remarkably well, and there is promise of corn and cotton in abundance. The overflow has touched us lightly this year, and the season has been propitious, in the main, for agricultural pursuits. The grange organizations are, we believe, exerting a wholesome influence upon our planting and farming interests. White immigration is being encouraged and successfully induced in some sections, and the governments of most of our Southern States are being restored to those who alone are capable of conducting them.

With industry, economy and vigilance the Southwest will gradually recover from its present prostration, and become what our soil, climate and people should make it—one of the most productive and thriving sections of the American Union.

Not the Time to Stop.

These be trying times to newspapers, and especially to religious newspapers. The territory within which is the most of our circulation has suffered more than any other part of the South. It has a sparser white population, and has been more injured by political influences. Alabama, Mississippi and Louisiana have been peculiarly cursed with negro and carpet-bag rule, and with military despotism. Floods, drouths and other calamities have done much damage. There has been extreme impoverishment, and great straitness still exists. How our paper has kept afloat during these years of trial is better known to the publisher than it is to us.

We have many faithful and laborious agents among the preachers, and some thousands of subscribers who pay punctually. Thanks to them. We wish to remind them and all that their hearty co-operation was never more needed than now. Don't stop your paper if you can help it. Generally it can be helped. A religious paper in the family is as necessary as food and clothing. There is not likely to be intelligent piety and active usefulness without it. The best plan is to pay up every year, and then it comes comparatively easy. New subscriptions are coming in daily, we are told, but there are also orders to stop "till the times get better." We wish to help our people in these times, and to aid them in getting through. We are sure these are the times when they most need the ADVOCATE—the times of all other when they can least afford to be without it. It is the time when, for the sake of all the interests of the church, the canvass for subscribers should be pushed with the utmost vigor.

The editor is cheered and encouraged in his work by many expressions of love for the paper. Here is an extract from a letter from a widow lady who is in a great strait. It is a sample of several that have come to our knowledge during our editorial experience. What Bro. Harp did about this particular case we do not know, but we imagine the paper has not been stopped. We will underwrite for those noble boys, as we will for all boys and girls who prize the ADVOCATE and read it.

When I received your letter we began to try to devise some means by which you might be paid. Even to my youngest child—a little girl ten years old, who is as constant a reader of your paper as myself, the Child's Corner in particular—entered into the subject. I at last concluded that it was a sore grief, but I would have to give it up and write to you to stop the paper, and spoke to my children about it. (I have been a widow now nearly eleven years, and have no one else to advise with. They are young, but sometimes their advice is good. I have two boys, the eldest sixteen, the youngest thirteen.) My youngest little boy said: "Mamma, don't do that, but write to him that you have two boys who are large enough to work, and they will pay it if he will continue the paper. We can't do without it." Now, Bro. Harp, if you think the children's advice is good, and are willing to trust us, you can continue the paper, for which we will be ever grateful.

Moody and Sankey.

The labors of these evangelists in Scotland, Ireland and England have attracted the attention of the whole Christian world, and excited an interest unequaled since the early days of Christianity. Thousands have been converted, and the churches everywhere revived, through their influence. Several circumstances worthy of remark, connected with this movement, ought to be more generally known.

1. There is nothing in the men—Moody and Sankey—to attract general public interest. Mr. Moody, the chief speaker, is a man of very limited education and culture; not specially prepossessing in personal appearance, abrupt, rapid, sharp and colloquial in speech and manner, with no effort at finished or elaborate composition. The elements of his power seem to be chiefly a profound earnestness, simplicity and directness of address, with a vein of pathos and humor, giving a sprightly and tender cast to all he says. He illustrates points of personal experience by striking incidents, which often not only elucidate important truths, but impress them on the mind with great force. But in all this he has many superiors among the ministry in Europe and America. We cannot suppose these qualities to invest him personally with any great power over the immense audiences of refined and intelligent people whom he addresses. Some greater factor must be introduced before the problem of his success is solved. If we allow all that is claimed for what some denominate "mental magnetism," or the mysterious influence which orators exert over masses of men, still the explanation is unsatisfactory. We are forced to admit an element of mightier force. What is this mightier element? Is it that nameless psychological force which moves communities of men like the tides of the ocean? That which gave Peter the Hermit power over the thrones and populations of Europe? Is it religious enthusiasm? I think not. The temper of our times, the character of the people influenced, and the quiet intelligence which holds in restraint the turbulent fanaticism of former ages, renders this supposition improbable. A degree of enthusiasm will always attend a profound religious movement; but it is an effect, not a cause. Mistaken views of doctrine and duty may inflame weak minds, and excite to extraordinary labors, but such enthusiasm is always characterized by narrowness and bigotry. All sect or party enthusiasm—the *esprit de corps* which stimulates partisan zeal—is uncharitable, and never operates upon large masses of enlightened people. The present movement is catholic in spirit, evangelical in sentiment, and full of good fruits. All denominations of Christians join in it except those whose creed fences out all but their own communicants. The cool, critical Scotchman, the impulsive Irishman, and the sober, order-loving Englishman, are all alike enlisted in it. The mania of a sentiment, the enthusiasm of a cause, will not answer the demand. The Spirit of God is the only agent known to us capable of producing such tremendous results. With this explanation we are satisfied. The same power which astonished the Jewish and Gentile world on the day of Pentecost is still in the church, and, when the interests of evangelical religion demand it, exhibits its wonder-working energies.

If we admit "the power to be of God," the question of agencies sinks into one of minor importance. "Who, then, is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." Who, then, is Mr. Moody, and who is Mr. Sankey? It is a matter of indifference who they are, except that they are God's chosen instruments in the present work—the lay Paul and Apollos of this great revival.

Without seeking "to be wise above what is written," or presuming to interpret the purposes of God beyond what appears in the "signs of the times," we may, I think, safely infer that God intends a lesson for his people, and for the unbelieving world. I would suggest as some of the lessons which may be deduced the following:

1. That this great evangelical movement furnishes a kind of evidence that God's Spirit is in the world, "reproving it of sin, of righteousness and of judgment," which all the scientific infidelity and atheism of our times can neither "gainsay nor resist." It is an answer to Tyndall "on prayer," to Huxley on "the new life," and to Herbert Spenser on "a personal God," as articulate and as authoritative as if it had been uttered by the thunders of heaven.

2. It is as emphatic against the mummeries of ritualism as it is against the materialistic nonsense of the scientists. It is a most emphatic indorsement of the great doctrine of the New Testament and of the Reformation, the doctrine of "the priesthood of the people"—that which Mr. Wesley recognized in his "lay preachers." Christ was himself a layman, and he committed to his church as a whole, ministry and laity, the work of "preaching the gospel to every creature."

3. It illustrates the power of a simple ministry of truth—the plain preaching of the gospel—"repentance toward God and faith in the Lord Jesus Christ." The "Jews require a sign," and "the Greeks seek after wisdom," and learned doctors strive to gratify them. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty." God so works his wonders among men "that no flesh can glory in his presence." May his word still "have free course and be glorified."

W. G. E. C.

KNOXVILLE, TENN., May 17, 1875.

The Fraternal Messengers and Commissioners.

We find the following in the *Southern Christian Advocate*. Dr. Kennedy gives our views most completely. He says:

The press telegrams inform us that the Bishops, in discharge of the trust committed to them by our last General Conference, have made the following appointments: Fraternal messengers to the General Conference of the Methodist Episcopal Church, to meet in St. Louis, Mo., in 1876: Rev. Lovick Pierce, D. D., Rev. James A. Duncan, D. D., and Landon C. Garland, LL. D. For commissioners to treat concerning disputed property, with similar parties designated by the Methodist Episcopal Church: Rev. E. H. Myers, D. D., Rev. R. K. Hargrove, D. D., Rev. T. M. Finney, D. D., Hon. Trusten Polk and Hon. David Clopton.

The announcement of these appointments will fall favorably upon the ear of the entire church, and will be regarded, in the main, as good as could have been made. Independent of more important considerations, there is a poetic propriety in the designation of Dr. Pierce for the distinguished position assigned him, which will be universally recognized. At present he exhibits wonderful vitality for one of his extreme age, and the church will not fail to pray that he may be spared to crown his illustrious life with this eminent service. Dr. Duncan possesses just the temper and tongue for the delicate duties to which he is called by the Bishops, and will do honor to his church by the manner in which he represents it on this interesting occasion. Dr. Garland, in intellect and devotion to the church, ranks a prince among our laymen, and is every way worthy to attend his distinguished clerical associates upon this important mission.

With a year's reflection and counsel the Bishops could not have made a more judicious selection for the leading position on the board of commissioners. Dr. Myers is thoroughly conversant with every phase of the property question, having studied its history and bearings more thoroughly perhaps than any other man in the connection. Of sound judgment, and by no means impracticable on the vexed questions to be adjudicated, he is at the same time not apt to lose his equilibrium under a tide of emotion that would sweep most men from their balance. Drs. Hargrove and Finney, the one from Missouri and the other from Tennessee, are familiar with the property question in its practical aspects, and are well qualified for the work to which they are called. Ex-Governor Polk and Hon. David Clopton, distinguished jurists, are zealous laymen, alive to all that concerns the welfare of their church, and eminently fit for a dispassionate and Christianly discussion and adjustment of the points in issue between the two Methodisms. On the whole, we think the selections made by the Bishops will be almost unanimously approved by the public opinion of the church. May divine wisdom direct in the contemplated negotiations, and may the issue redound to the glory of God and the increased prosperity of his church!

OUR CHURCH AT SAN JOSE.—While attending the District Conference at Rucker's chapel recently, says the *Pacific Methodist*, we found time to visit San Jose and see the new church erected on the corner of San Fernando and Second streets by our congregation. It is a handsome and imposing structure. The auditorium is forty by seventy feet, with a chancel eight by fourteen feet. The basement is commodious, with rooms in the rear for classes and a study for the pastor. The architects, Messrs. Birket & McKee, deserve praise for their beautiful plan, and the building committee, Bros. McCabe and William Lovell and Mrs. Dr. Stone, deserve the very highest commendation for the economy and skill they have shown in the construction of the house. Bro. Hopkins is a very modest man, and we forbear telling of his heroic endeavors and self-sacrificing labors in the undertaking. The truth is, the effort of building this beautiful temple has made the whole congregation heroic, from Father Hicks—who, we believe, is the Nestor—to the youngest of the Sunday school. How the ladies have labored and toiled and saved and invented! And with what pride they now look upon the fruition of all their work! We rejoice with them. They have the finest-looking church in San Jose and the finest in our connection on the coast. The auditorium is not yet quite completed, but when Conference meets in October they hope to have everything ready with the exception of furniture for this room.

THE revival at Centenary, in Lynchburg, says the Richmond *Christian Advocate* of May 13, continues with great power. Dr. Rosser has worked with untiring energy and with the zeal of an apostle. The ministerial brethren of that city have nobly labored for the good of souls, and upon them all God has sent rich blessings.

There is a good work in progress at our church in Manchester, under the labors of the pastor, Bro. McGee, assisted by Bro. White, of Coalfield circuit.

At Centenary, in this city, there are signs of a gracious revival. Several have been converted, and the meetings are increasing in interest.

Bro. Wright, at Wesley chapel, in Petersburg, Va., has concluded a series of services at his church, which resulted in over forty conversions.

Washington Street church, in Petersburg, has been blessed with fifty-two conversions. Bro. Duncan received *forty-eight* into the church.

From all parts of the church we continue to learn of seasons of refreshing from the presence of the Lord. The Spirit is demonstrating its work and power in an unusual degree—sinners are being saved and lukewarm Christians revived.

THE Pittsburg *Christian Advocate*, in an article on Ultramontanism or Vaticanism, closes with the following significant paragraph:

The state of affairs in Europe demands a passing notice. In England the government is providing for an army of 450,755 men for land service. These consist of regulars, militia, volunteers, enrolled pensioners, yeomanry and army reserve. The estimates for the navy are not yet made out. The army at home in England is much larger than at any time since 1810; and we may say that the whole continent of Europe is a camp. It resounds with preparation from east to west, from north to south. And all this preparation may be traced to Vaticanism. Shall our own country escape this outlay of money, and the restlessness arising from the disturbing character of Ultramontanism? The appointment of a cardinal and the election of a Roman Catholic senator from the great State of New York answer the question in the negative. Shall Protestants sleep any longer? God forbid. "Awake, thou that sleepest;" the enemy is thundering at the gates.

SUNDAY, MAY 9, was a red-letter day for the Presbyterians of New York. On its morning the successor of Dr. Adams, the Rev. W. J. Tucker, filled for the first time the pulpit of the Madison Square church. He comes from Manchester, N. H., and with a high reputation for oratorical power. On the same morning the Rev. Dr. John Hall's new church on Fifth avenue and Fifty-fifth street was dedicated. The edifice has some peculiarities which, for the benefit of building committees, we will here note. It is finished throughout in light wood, ash or oak. There is consequently no "dim religious light," a species of illumination with which Protestantism has properly no sympathy. A skylight running more than half the length of the auditorium gives light from above; in this, colored glass is used. For evening services, besides the reflectors in the ceiling, there are also reflectors attached to the side walls. Vents for the emitting of heat are placed in the floors of the pews. The galleries come well around to the pulpit, and are reached by staircases in the rear of the auditorium. The organ is high over the pulpit. The precentor's gallery, which is large enough to hold six or eight persons, hangs directly over the pulpit, so that its ceiling serves well as a sounding board. The aisles descend for about two-thirds of the depth of the auditorium, and then ascend again; why this is done, unless it be to symbolize the ups and downs of human life, we are at a loss to determine. The wall painting is mainly in sober tint, and harmonizes well with the shade of the wood. The whole effect is cheerful, and befits a cheerful, joyous Christianity.—*Methodist.*

PROGRESS AMONG THE INDIANS.—An intelligent clergyman, who has recently visited the reservations of the Choctaw, Chickasaw and Creek Indians, writes to the *National Baptist*, speaking in high terms of their general character. He found consistency of life and zeal for souls prevalent among them. The great body of them are poor, mainly because they have very little confidence that they will be able permanently to retain any country that they may improve. Thus a great motive to industry and accumulation is lacking among them. Two facts that this observer mentions are especially noteworthy—namely, the comparative freedom of these Indians from the vices and crimes which prevail in other parts of our country, and their temperance. On this last point the writer states that there is not a liquor saloon in all that more than sixty thousand square miles, nor among all the sixty thousand population dwelling there. And he pertinently asks: "Is the like of this to be found anywhere else in this land or in any other civilized land on the globe? This is Indian civilization; and in respect to temperance, as well as other morals of which we might speak, we claim it may shame all other civilizations that it has been our fortune to meet." *Christian Intelligencer.*

AMERICAN BIBLE SOCIETY.—At the April meeting of the board of managers of the American Bible Society one new auxiliary society was recognized in Texas. The board ordered the preparation of new plates for a reference Bible in agate type, 16mo, which will be published in the course of this present year, and will be known as the Centennial Bible. Corresponding plates in the Spanish language will be made at the same time. Numerous grants were made to auxiliary societies, missionary boards and individuals for distribution and sale at home and in foreign lands. The number of copies included in these grants is about 38,000, of the value of about $10,500. Funds were also granted to the amount of $3,340 for expenditure in Bible work in France, Bulgaria, China and Japan. The receipts for April were $18,373; copies issued, 55,702.

WE HAVE received the circular of Hiwassee College, also an invitation of the senior class to attend commencement exercises on May 27, 1875. We are glad to learn that the present year has been the most prosperous one in the history of the college. This institution is healthfully located in east Tennessee, and is under the care of the Holston Conference, Methodist Episcopal Church South. The president, Rev. J. H. Brunner, can be addressed: Hiwassee post-office, Monroe county, Tenn.

REV. H. P. LEWIS writes us of the death of a most estimable Christian lady. He says:

Mr. Editor: Sister Mary E. Howard, wife of Rev. P. Howard, of the Mississippi Conference, died near China Grove, Pike county, Miss., on the twenty-third instant, at three o'clock P. M. Sister Howard was born on the twenty-third of August, 1838, in Carroll county, Miss., and was married to Rev. P. Howard on the twenty-second of March, 1863. A more extended notice of her Christian life and triumphant death will be given in due time.

THE *Northern Advocate*, published for the Methodist Episcopal Church at Syracuse, N. Y., claims that it, with the New York *Advocate* and *Western Advocate*, are the only papers of the church which are paying expenses. The New York *Advocate*, with fifty thousand subscribers, shows a profit of only $10,000.

THE revival on the Santa Clara circuit, says the *Pacific Methodist* of May 7, is a glorious work of grace. We learn incidentally that the meeting has been moved from Rucker chapel to Cambria, and that many conversions have been reported. The work is of the soundest character.

THE physician in chief of the Pennsylvania Hospital for the Insane stated that over six hundred patients were admitted to that institution whose insanity was directly traceable to intemperance.

Books and Periodicals.

THE PEOPLE'S COMMON-SENSE MEDICAL ANVISER. By R. V. Pierce, M D.

This is a volume of over 800 pages, treating of physiology, the nature and treatment of the diseases to which human flesh is heir. Published at the World's Dispensary printing office and bindery, Buffalo, N. Y.

WHAT YOUNG PEOPLE SHOULD KNOW. By Burt G. Wilder. Boston: Estes & Laurnt.

Prof. Wilder is professor of comparative anatomy and zoology at Cornell University, and lecturer on physiology at the medical school of Maine. His book treats of the reproductive function in man and the lower animals. For grown young people it may be safe and useful. It is evidently prepared with care, and to subserve the interests of purity and health.

ST. NICHOLAS, Scribner's Illustrated magazine for girls and boys, has swallowed up The Little Corporal, The School-Day Magazine, The Children's Hour, Our Young Folks, and The Riverside Magazine. It stands now almost without a competitor, and is the finest illustrated periodical for the young published in America. The June number is splendidly illustrated, and has a marvelously rich and varied table of contents.

FROM John Church & Co., publishers of Church's Musical Visitor, Cincinnati, O., we have received the Song Premium and the Piano Premium, two volumes of music, offered as premiums to subscribers to the Musical Visitor. The volumes are handsomely bound, and the music is said to be excellent.

SCRIBNER'S MONTHLY for June has: In the Latin Quarter, First-Born, a poem, The Mysterious Island, The Story of Seven Oaks, Beds and Tables, Stools and Candlesticks, A Visit to Benares, A Farmer's Vacation, Concerning Maxims, Recollections of Charles Sumner, and other articles. The illustrations in this number are numerous and generally good.

THE Journal of Agriculture for May is an excellent number. Published by the Journal of Agriculture Company, St. Louis. One dollar per annum.

Publisher's Department.

Look at the Letter List.

Correspondents are requested to look for the acknowledgment of their letters and remittances in the letter list, and if, after a sufficient time has elapsed, they do not find them acknowledged in the proper place, to advise us. All business letters are acknowledged. The publisher opens the mails himself and makes up the list for the letter column before any other entries are made. By examining these lists we can ascertain the number of letters and remittances from each correspondent for the past four years.

We find lately that the failure of the letters of agents and subscribers to reach us has been the cause of many misunderstandings in accounts, but we cannot be held responsible unless notified in a reasonable time.

OCEAN SPRINGS HOTEL.—We have never found a more pleasant watering-place, north or south, than Ocean Springs. We were not surprised, a few days since, to learn that every available house in the town had been engaged for the summer, with the exception of one which was just being fitted up. We are much pleased to learn that the accomplished proprietor, Mr. J. P. Longley, has opened the Ocean Springs Hotel for the season, and that those who wish to enjoy the best sea bathing and purest air on the sea shore can at the same time be well provided with the comforts and luxuries of life. Thousands will endure great fatigue to reach northern resorts, and after the exhaustion of a long trip will find themselves far less comfortable than those who breathe the pure airs of the gulf at Mr. Longley's spacious hotel. See advertisement.

SHOES AND BOOTS.—R. F. W. Bachman, at No. 18 Camp street, under the City Hotel, enjoys an enviable reputation as a fair and honorable dealer. Mr. Bachman has been known to us for many years, and we know of no dealer in any line of business that we take more pleasure in recommending. He has a large number of country customers—merchants, farmers and mechanics—who have learned to entrust him with filling their orders, and who have perfect confidence that all will be right, and are not disappointed. See his advertisement elsewhere.

THE State Line of steamships, running from New Orleans and New York to Belfast, and the White Star Line, sailing to Liverpool via Queenstown, are offering liberal inducements for European voyages. Their extraordinary accommodations, the fine condition of the vessels of these lines, and the freedom from serious accidents, indicate good management, and give assurances of safety to those who embark on them. From our excellent and very obliging fellow-citizens, A. K. Miller & Co., all further information may be obtained. See advertisement elsewhere.

D. H. WALLACE & CO.—This firm, so long and favorably known in the commission business, is still at 79 Carondelet street, where any of our readers who have produce to dispose of, or goods to purchase, may rest assured that their interests will be carefully attended to.

DRUG STORE.—Mr. P. L. Cusachs has removed his drug store to 37 Royal street, between Bienville and Customhouse. Mr. Cusachs is an experienced druggist, and has a long-established reputation for keeping fresh and pure drugs. See advertisement in another column.

WE NOTICE a change in the arrival and departure of trains on the Jackson route. Hereafter the express will depart at 8 A. M., instead of 7, and will arrive at 7.40 P. M., instead of 11, as heretofore. Travelers will note this fact.

RED SHOE STORE.—We call attention to the advertisement of Estoup's Red Shoe Store, at 382 and 384 Dryades street, near the Dryades Market. His shoes are marvelous for cheapness.

GROCERIES.—We call attention to the advertisement of the very complete grocery store of Mr. John L. Lavelle, No. 361 Dryades street, one door north of Erato.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending May 22, 1875.

A—A S Andrews, J E Adams $8, American Lead Pencil Company, N W Ayer & Son, M S Andrews, John H Andersun, Edwin Alden, John H Appell, Thomas Armstrong, E H Adams $1, J Atkinson, J B Ashley $21.

B—W C Black, D P Bradford, W E Ballard, J H Brigham, A M Barrington $5, P M Bouchille 25 cents, Boorum & Pease, Biglow & Main, George W Brown (of Pearlington) $5, D A Boddie, Mrs C Boning $7.80, Robert W Burton, J Lano-Borden two letters, W T Beers $1, William H Brearley, J C Brogan, J Waverley Briggs, A Barker, M C K Benhow, Bryant & Roberts $50, Mrs Georgie L Boykin W M Brown $2.50, Ritchie J Briggs, W W Boling, James M Boland, J W Braxen.

C—Robert Carter & Bros, Thomas Cotton, Samuel D Cerium 40 cents, W W Compton, J T Cunningham $10.95 W W Conger $11.50, H H Chandler & Co $3.24, W W Campbell $5, E P Cleveland $1.50, J Cross, John Collins $1, C W Campbell $3.50, Alfred E Cl s $2.50, N E Cornell, Claxton, Remsen & Haffelfinger.

D—Donaldson & Co $10.86, Joel T Daves $11, Charles H Ditson & Co, J W Dawson $7, James E Dancer, R A Davis, Mrs S H Dunnington $5, W P Davis $2, Dodd & Mead, W H Dennis, D DeLaughtry.

E—J W Ellison $2.50, B F Easterling, L B Ellis.

F—J L Futrell two letters, J L Ford $4.10, C T Fitzpatrick, W W Flowers, C M Fayg, J W Flowers $1.60, E A Flowers $2.40, M B Franklin & Co.

G—George Gaskins, David W Gillis, B D Gayle two letters $1.25, O L Graham, W W Graham, Thomas W Grayson, S L Guice, H B Grahum & Bro, M M Goodwyn, W W Gamble, J H Gregory $2.

H—J B Hargrave, Samuel Harper, Mrs C A Higgenbotham $7, Robert J Halliday, Alexander Hood, James A Hutchinson $2.25, S B Harris, Mrs Martha J Harwell, S J Hawkins $20, W J Herring $2.50, J H Holland $5.25, Joseph H Hall $1.50, Francis M Hayes $6.50.

I—Ivison, Blakeman, Taylor & Co, Robert S Ishell.

J—R L Jackson, H F Jackson two letters, W L Jones, Emanuel Jacobs, Mrs Sarah James.

K—Miss Annie Kent 25 cents, T G Kilgore, W J Kiernan, L V Kemp 25 cents, W P Kimball two letters $5, Theodore E Kelly $2.50, Robert W Kennon.

L—N W Lawson, E A Lauler, A W Langley, A J Lamar, Lee, Shepard & Dillingham three letters, James A Lee $4.50, J C Lamplier, H P Lewis, W C Lewis $21.

M—J J McLemore, R E May, J H McIntosh $5, W W. Muse $1.15, James N McIlaille $2.50, L P Meador, J V M Morris, A H Moss, Meek & Purcell, P A F Martin, William M Moody $1, H D Moore, W Hargrove Morris, A Q Melton, H H Montgomery $5, J A Moody $2.50, James E McGehee, J D Murff, Morgan Envelope Company, Mrs E M McClelland, W M McKie.

N—Joseph D Newsom, New England Valentine Company, R B Norsworthy three letters $11, V H Nelson, Joseph Nicholson, J A Neely, Preston Nash.

O—Mrs J L Oatis, W P Owen $4, Mrs James Odum.

P—John R Peavey, R T Parish, Bascom T Pearson, Zenas Preston, J H Parker, Potter, Ainsworth & Co, J W Poston, John A Peterson, J A Pelham, J L Poston, W H Patton $1.50, J F Patterson two letters $1.25, G J Penn.

R—George P Rowell & Co, Reed & Lathrop, A H Redford agent two letters, T G Regan, C A Rice $16.85, J W Rush, J P Rembert $4, Robert Randle, J K Randall.

S—J H Stone, R A Sibley $2.50, W W Sharpe, C Sims $1.50, P W Smith, C M Sitman, James Stewart, Samuel H Schroeder, Smith, Dixon & Co, A G Stollenwreck, Mrs N Staton $2.10, Mrs M A Shurpe $2.50, T Smith $1.25, S S Stafford.

T—Tower, Glidersleeve & Co, Mrs J C Thomas, H J Tomlry & Co. J F Thompson, Thos L Terry, Walter Taylor, E M Turner, W C Tait agent 25 cents, H G Townsend.

U—Thomas J Upton, Unknown (Yazoo City) $2.

V—M A Van Hook $2.50, D Vnn Nostrand, L H Venables $2.50.

W—Wilson, Hinkle & Co, William Wilson $2.50, E H Walles, W A Wright, R S Woodward two letters $8.75, B F White $2.50, Samuel Weaver, W H Willey, J L Wright $2.10, John J Weeks, H E Williams, Jere S Williams, B S Wakely $5, James Wilkinson 50 cents, John F Wynn, Uriah Williams, W Wadsworth $8.

TO NEW YORK IN TWO DAYS AND A HALF.—We see that the general ticket and passenger agents of the Pennsylvania, Pan-Handle, Cincinnati Short Line, Louisville, Nashville and Great Southern have agreed upon a plan of economizing time at way stations so as to make the time between this city and New York only a little over two days.

Passengers leaving New Orleans by the evening trains reach New York at 10.25 in the morning, instead of 7.35 in the afternoon, as heretofore; Baltimore 7.35 A. M.; Washington 9.02 A .M ; Philadelphia 7.35 A. M., and Boston 9.05 P. M., by rail only at this time, but will also connect with Long Island Sound steamers at their usual starting-time. This fast time from this city is made in connection with the train that arrives at Louisville at 3 A. M. and Cincinnati at 7.15 A. M.

In connection with the above fast time over the route mentioned, Pullman palace sleeping coaches will be run direct from this city to Cincinnati, arriving at Cincinnati, as mentioned, at 7.15 the second morning, making but one change from here to New York, and that change at Cincinnati, instead of Louisville, as heretofore. This shortening up of time over such a trunk route as above mentioned is a desideratum that the traveling community cannot but be thankful for.

THE TOLEDO BLADE.—The card of the Toledo (O.) *Blade* appears in another column of this issue. The *Blade* has attained an enviable reputation as one of the very best family papers in the land, and the enterprising and liberal spirit manifested by its publisher leaves no room to doubt that it will continue to maintain its supremacy in the future. It is carefully edited, and contains a number of special departments, affording much valuable information to the general reader. Price, $2 a year, postage free. J. P. Jones, publisher, Toledo, O.

INSURANCE.—We call attention to the twenty-sixth annual statement of the Crescent Mutual Insurance Company. Few companies in this or any other country have a better record than the Crescent, or a more reliable board of trustees or better officers. After paying a dividend of ten per cent on capital stock their net profits for the year amount to $62,133.12.

LOCK-STITCH SEWING MACHINE. M. S. Hedrick, Esq., at 103 Canal street, is identified with our earliest knowledge of sewing machines, and perhaps there is no man in the South who has furnished the people with more good machines than Mr. Hedrick. See advertisement of the Wilcox & Gibbs.

YEAST POWDERS.—We are informed by persons who have tested the Louisiana Yeast Powders manufactured by Thomas Egan, Esq., at No. 311 Common street, that they have given entire satisfaction.

BUSINESS NOTICES.

THE CHANGE of seasons and the incoming of new vegetables and fruits render Bowel Complaints, especially in children, very prevalent. There is *no medicine in the world superior to* DR. BRODIE'S ASTRINGENT CORDIAL *for this class of diseases.* It is a specific for Diarrhea, Summer Complaint, Cholera Morbus, Flux, Cholera, etc. It is pleasant to the taste, and free from any injurious quality. No household should be without a bottle of Brodie's Cordial at any time, but particularly at this season, when attacks of Cholera, Cholera Morbus, etc., are so sudden and require instant treatment. For sale by all druggists. I. L. LYONS, Proprietor, ap29 1m Corner of Camp and Gravier Sts.

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons, druggist, New Orleans, La. de13 1y

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
my27 6mtc New Orleans, La.

PHILIP PHILLIPS did a good work in the cause of the Sunday schools with his singing-book, the "Gospel Singer," which has already been successfully introduced into thousands of Sunday schools—cheerful words and beautiful melodies. Sample copy by mail, 35 cents. Lee & Walker, publishers, Philadelphia, Pa. my27 1t

USE Dr. Tutt's Hair Dye, because it is harmless, because it contains no sulphur, because it contains no sugar of lead, because it has no bad smell, because it cannot be detected, because it leaves the hair soft and glossy. Sold everywhere. ap27 1t

VERY valuable on plantations as a preventive for Fever, Chills, etc. Simmons' Liver Regulator will keep the hands healthy, so they may lose no valuable time during the busy sickly season. my27 1t

PIRRUNG'S PATENT MOP is rapidly superseding all other kinds of mops and scrubbing brushes. my20 1f

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

PIRRUNG'S SCRIBBING MACHINE thoroughly cleans and dries the floor with one side, and with the reverse side takes up the dirty water. my6 1f

PIRRUNG'S SCRUBBING MACHINE changes mopping, the most disagreeable of domestic work, into a short and extremely easy task. my6 1f

NEW ADVERTISEMENTS.

TWENTY-SIXTH

ANNUAL STATEMENT

OF THE

Crescent Mutual Insur. Co.

Total premiums for year ending April 30, 1875		$355,767 75
Earned premiums, less reinsurances and return premiums		276,187 31
Fire, Marine and River losses	$140,318 89	
Taxes, expenses, rebate in lieu of participation, less interest, etc.	73,745 33	214,051 22
Leaving (after paying 10 per cent. on capital stock) net profits		$62,133 12
Total assets		$610,884 91

The Board of Trustees resolved that, after paying the Annual Interest of ten per cent. on the Capital Stock of the Company, a dividend of THIRTY PER CENT. be paid in CASH, on and after the fourteenth day of June next, to those parties insuring with the company entitled to receive the same.

TRUSTEES.

Thomas A. Adams,	Samuel B. Newman,
Samuel H. Kennedy,	C. T. Biddecke,
John Phelps,	Adam Thompson,
Henry Abraham,	P. N. Strong,
Victor Meyer,	Jos. Bowling,
Edw. J. Gay,	Andrew Stewart,
Simon Hernsheim,	George Martin,
Jos. B. Wolfe,	L. U. Jurey,
Edward Pilsbury,	George W. Sentell,
Frederick Camerden,	John M. Sandidge,
Simon Forchelmer,	R. B. Post,
John E. King,	J. L. Harris,
Joseph stone,	Alfred Moulton,
Edward Naile,	A. Levi. my27 3m

P. L. CUSACHS

HAS REMOVED HIS

DRUG STORE

—TO—

37.....ROYAL STREET.....37

Between Bienville and Customhouse, one block from Canal street,

where he will, as heretofore, continue his well-known business of importation of

DRUGS, CHEMICALS, ESSENTIAL OILS, DISTILLERS', DYERS' AND TANNERS' MATERIALS, ETC. my27 2m

TARRANT'S SELTZER APERIENT. TARRANT & CO. NEW YORK.

What Are Your Symptoms? Are they pain in the right side, yellowness of the eyes, nausea, debility, irregularity of the bowels and headache? If so, your liver is wrong; and to set it right, and give tone and vigor to your system, the one thing needful is

Tarrant's Seltzer Aperient.

SOLD BY ALL DRUGGISTS. my27 2t

OCEAN SPRINGS HOTEL,

J. P. LONGLEY, PROPRIETOR.

OCEAN SPRINGS, MISS.

This delightful Summer Resort is now open for the reception of guests. Those in quest of sea bathing, pure air and good living will find the Ocean Springs Hotel inferior to none of the watering places in the South. The proprietor will devote his whole attention to the comfort and pleasure of his guests. TERMS.—Per month, $80; per week, $15; per day, $3. Special rates for families remaining the entire season. Apply at St. James Hotel my27 2m

THE DOMESTIC

LOCK-STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

M. S. HEDRICK,
my27 1y 103 Canal street, New Orleans.

HOME MANUFACTURE.

Egan's Louisiana Yeast Powder.

EQUAL TO THE BEST MADE.

Guaranteed to give entire satisfaction. For sale by all Grocers.

THOS. EGAN, Manufacturer,
my27 1y 311 Common street, corner Robertson.

WM. H. MATTHEWS. GEO. S. MATTHEWS.

WM. H. MATTHEWS & BRO.,

GENERAL

Produce Commission Merchants,

71.....POYDRAS ST.....71

NEW ORLEANS, LA.

Prompt country orders solicited. my3e2m

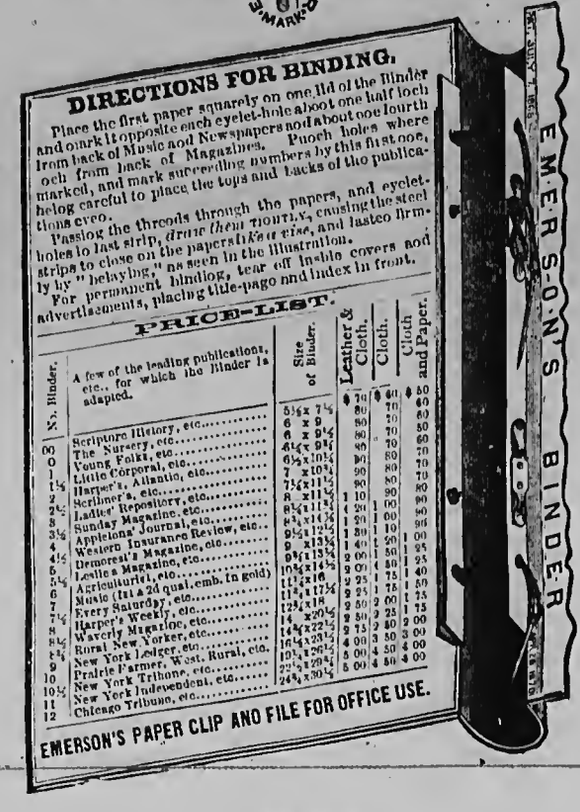
$25 A DAY guaranteed using our **Well Auger and Drills. $100** a month paid to good Agents. Auger-book free. JILZ AUGER CO., St. Louis Mo. my27 6teamsfsp

HEARTH AND HOME, the brilliant, popular *Illustrated Story and Home Weekly*.—Only $2.50 per year; 6 cents per copy; six weeks on trial, 25 cents. THE GRAPHIC COMPANY, Publishers, New York. my27 tfeow.

THE TOLL-GATE! **Prize Picture** sent free!! An ingenious game! 50 objects to find! Address, with stamp, E. C. ABREY, Buffalo, N. Y. my6 1y

NEW ADVERTISEMENTS.

Read the EMERSON'S TRADE BINDER MARK Directions.


DIRECTIONS FOR BINDING.
Place the first paper squarely on one lid of the Binder and mark it opposite each eyelet-hole about one half inch from back of Music and Newspapers and about one fourth inch from back of Magazines. Punch holes where marked, and mark succeeding numbers by this first one, being careful to place the tops and backs of the publications even.
Passing the threads through the papers, and eyelet-holes to last strip, *draw them tightly*, causing the steel strips to close on the papers *like a vise*, and fasten firmly by "belaying," as seen in the illustration.
For permanent binding, tear off inside covers and advertisements, placing title-page and index in front.
PRICE-LIST.
No. Binder.
A few of the leading publications, etc., for which the Binder is adapted.
Size of Binder.
Leather & Cloth.
Cloth.
Cloth and Paper.
Scripture History, etc.
The Nursery, etc.
Young Folks, etc.
Little Corporal, etc.
Harper's, Atlantic, etc.
Scribner's, etc.
Ladies' Repository, etc.
Sunday Magazine, etc.
Appletons' Journal, etc.
Western Insurance Review, etc.
Demorest's Magazine, etc.
Leslie's Magazine, etc.
Agriculturist, etc.
Music (in 1 & 2 qual. emb. in gold)
Every Saturday, etc.
Every Weekly, etc.
Harper's Weekly, etc.
Waverly Magazine, etc.
Rural New Yorker, etc.
New York Ledger, etc.
Prairie Farmer, West. Rural, etc.
New York Tribune, etc.
New York Independent, etc.
New York Witness, etc.
Chicago Tribune, etc.
EMERSON'S PAPER CLIP AND FILE FOR OFFICE USE.
EMERSON'S BINDER
Patent Reissued, Sept. 14th, 1875.

FOR SALE BY

ROBERT J. HARP, AGENT,

NOS. 110 AND 112 CAMP STREET, NEW ORLEANS, LA.

ap8 1f

THE

STATE LINE,

sailing from New York to Glasgow, via Belfast, every alternate Wednesday.

White Star Line, sailing from New York for Liverpool, via Queenstown, every Saturday.

Inman Line, sailing from New York for Liverpool, via Queenstown, every Saturday.

Rotterdam Line, sailing from New York for Rotterdam every fortnight.

Red Star Line, sailing from New York and Philadelphia alternately every Wednesday.

American Line, sailing from Philadelphia for Liverpool, via Queenstown, every Thursday.

Through tickets from New Orleans to any point in Europe.

Prepaid tickets from any point in Europe to any in the United States.

Excursion tickets, good for twelve months, at a great reduction.

Drafts issued, from £1 up, at current rate of Exchange.

All rates as low as can be had in New York. Every facility and information given. Berths secured by telegraph.

A. K. MILLER & CO., Agents,
35 Carondelet St., New Orleans.

P. O. Drawer 423.

N. B.—THE STATE LINE will dispatch their magnificent Passenger Steamship STATE OF ALABAMA direct from New Orleans to Liverpool on the fourteenth of July. To secure good berths book early. my27 3m

THE TOLEDO BLADE.

Of *National Reputation* as a *Family Paper*. The Largest and Best Weekly in the country. Contains Every desirable feature of *News, Politics, Science, Domestic, Agricultural* and *Horticultural affairs*. Our Special Departments worth subscription price. BLADE, one year, $2 till Jan. 1, 1876, $1. Five *Blades*, 3 mos., $2.25. Smith's Bible Dictionary, Last edition, price, $4.50 (800 pp., 125 Illustrations.) And *Blade* one year, $4.25. All papers postage free. Do not fail to send stamp for specimen copy. Edited carefully in all departments. Address

J. P. JONES, Publisher,
my27 4t Toledo, Ohio.

JOHN L. LAVELLE,

GROCER,

361.....DRYADES STREET.....361

One door north of Erato, New Orleans, La.

Butter and Tea a specialty. Goods delivered free of drayage. my27 1m

GLORIOUS NEWS!

SAVE YOUR MONEY!

If you want to buy SHOES cheap go to

Estoup's Dryades Market Red Store,

382 AND 384 DRYADES STREET.

There you will find the finest stock of Shoes in the country, such as LADIES', MISSES' AND CHILDREN'S SHOES of the very latest style, which cannot be surpassed. No humbug. Please give me a call.

Also a fine stock of GENTLEMEN'S AND BOYS' SHOES. I guarantee all of my Shoes to wear as well as any that come to this market.

The Green Car from the corner of Canal and St. Charles streets passes the door. my27 1t

BOOKS OF BOUND MUSIC.

Containing the *Gems de la Crem* of all

Vocal and Instrumental Music.

PAGES FULL SHEET-MUSIC SIZE.

Price of each Book—In Boards, $2.50; in Cloth, $3; Gilt, $4.

Gems of German Song, 216 pp	Vocal.
Gems of Scottish Song, 200 pp	Vocal.
Gems of Sacred Song, 200 pp	Vocal.
Wreath of Gems, 200 pp	Vocal.
Gems of Strauss, 250 pp	Instrumental.
Operatic Pearls, 200 pp	Vocal.
Shower of Pearls, 200 pp	Vocal Duets.
Silver Chord, 200 pp	Vocal.
Home Circle, Vol. I, 216 pp	Instrumental.
Home Circle, Vol. II, 250 pp	Instrumental.
Piano at Home, 250 pp	Piano Duets.
Musical Treasure, 225 pp	Vocal and Inst'l.
Piano-Forte Gems, 220 pp	Instrumental.
Pianist's Album, 231 pp	Instrumental.
Organ at Home, 200 pieces	For Reed Organ.

The above books are uniform in style and binding, are wonderfully cheap for the contents, are sold by all principal music dealers, and will be sent to any address for retail prices.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Boston.
je15 1y

MILLER & DIELMANN,

50, 52 AND 54 SOUTH PETERS ST.,

(Late New Levee.)

CANDY MANUFACTURERS,

AND MANUFACTURERS OF

LEMON SUGAR AND FRUIT SIRUPS.

IMPORTERS OF CIGARS.

AGENTS FOR PURE CALIFORNIA WINES.

my29 9m

PEFFEZIONE strengthens, perfects and develops the limbs. $1, postpaid. BIT. VAN HOLM, 143 Court street, Boston, Mass. se24 1y

UNION INSURANCE CO.

OF NEW ORLEANS.

Eighteenth Annual Statement

—OF—

THE UNION INSURANCE COMPANY

OF NEW ORLEANS.

Published according to Law and their Charter.

Amount of Premiums received during the year ending April 30, 1875:

Fire Premiums	$90,384 55
River Premiums	13,066 48
Marine Premiums	9,042 52
	$112,493 35
Less Return Premiums	2,425 62
	$110,067 73

Paid Losses during the year:

Fire Losses	$22,189 66
River Losses	10,122 11
Marine Losses	816 17
	$33,127 94
Reinsurances	1,589 81
Rent	2,500 00
Taxes	3,350 35
Rebate	10,277 95
Expenses, less discount and interest	6,487 30
Reserved for outstand'g risks	27,171 00—91,504 35
	$16,293 35

The Assets of the company are:

Loans secured by pledge	$5,739 67
Loans secured by mortgage	31,066 13
Bills receivable for premiums	12,469 98
Stocks, Bonds and other securities	143,598 75
Real Estate	5,447 21
Premiums in course of collection	18,161 69
Cash on hand	27,982 84
	$243,434 38

The above statement is a correct transcript from the books of the company.

A. CHIAPELLA, President.
J. M. CRAWFORD, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this eighth day of May, 1875. JAS. FAHEY, Notary Public.

The Board of Directors have declared a dividend of FIVE DOLLARS per share, payable on and after TUESDAY, the eleventh inst. my13 1m

A GREAT OFFER! HORACE WATERS & SONS, 481 BROADWAY, NEW YORK, will dispose of **100 PIANOS AND ORGANS** of first-class makers, including **WATERS'**, at **Extremely LOW PRICES** for cash, **DURING THIS MONTH**, or part cash and balance at small monthly payments. The same to let.

WATERS' New Scale PIANOS are the **best made.** The **touch elastic,** and a **fine singing tone, powerful, pure** and **even.**

WATERS' CONCERTO ORGANS cannot be **excelled** in **tone** or **beauty;** they **defy competition. The Concerto Stop** is a fine imitation of the **Human Voice. Agents Wanted.**

A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. Special inducements to the trade. **Illustrated Catalogues Mailed.** my29 tfu

DR. HENRY SMITH,

130.....CANAL STREET.....130

Over Eyrich's Book Store.

Consultation hours—11½ to 2 o'clock.

Residence—565 St. Charles street, near Philip. Hours—8 to 9 A. M., 4 and 7 P. M. ja14 1y5p

SHINGLES .....SHINGLES.

CYPRESS LUMBER, ASH WOOD

AND OAK STAVES.

MUNCY & MARCY,

WHOLESALE DEALERS,

121.....Delord Street.....126

P. O. Box 2298. (ap1 2m) New Orleans.

SEND Three-Cent Stamp for ILLUSTRATED CATALOGUES and Revised Rates of the Great Linen Guard.

CHIVALRIE! Prices Reduced. Good sets, $5. Elegant sets, $25 to $1,000. Agents wanted. WEST & LEE GAME CO., Worcester, Mass. ap1 17t

STAINED GLASS —AND— Decorative Art Establishment,

GIBSON'S BUILDING,

Broadway & Thirteenth St., New York.

Established in 1831.

The Designs of Architects and Amateurs artistically carried out. Designs for Memorial Windows a specialty. (ap27 1y) WM. GIBSON.

GEORGE STROUD,

Marble and Granite Works,

Nos. 158, 160, 162 and 164 St. Charles Street,

NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner. my6 1y5p

MEDICAL.

TAKE SIMMONS' LIVER REGULATOR

THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion.

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice* and *Nausea*

IT HAS NO EQUAL.

It is the Cheapest, Purest and Best Family Medicine in the world! *Manufactured only by*

J. H. ZEILIN & CO.,
MACON, GA., AND PHILADELPHIA.
Price, **$1.** *Sold by all Druggists.* no19 1y5p tc

DR. TUTT'S VEGETABLE LIVER PILLS.

A MILD APERIENT AND GENTLE PURGATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street New York.

DR. TUTT'S HAIR DYE

is easily applied, imparts a beautiful black brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. oct 1y5p

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.

Price, $1. Sold at all wholesale and retail drug stores in New Orleans, and by the proprietor,

B. LAPLACE, Chemist,
Nos. 23 and 25 Elysian Fields St., New Orleans.
Depot in Mobile, at J. C. DuBose & Co.'s, No. 20 Water street.
Depot in St. Louis, at Richardson & Co.'s, 709 North Main street. ap29 1y6p

CONSUMPTION CURED.

To the Editor of the Christian Advocate:

ESTEEMED FRIEND—Will you please inform your readers that I have a positive

CURE FOR CONSUMPTION,

and all disorders of the Throat and Lungs, and that by its use in my practice I have cured hundreds of cases, and will give

$1,000

for a case it will not benefit. Indeed, so strong is my faith, I will send a *Sample Free* to any sufferer addressing me.

Please show this letter to any one you may know who is suffering from these diseases, and oblige.

Faithfully yours, DR. T. F. HURT,
nov25 6m 69 William street, New York.

MISCELLANEOUS.

A CARD.

THE UNDERSIGNED would like to call the attention of city and country readers to their

NEW GOODS,

JUST RECEIVED, SUCH AS

BLACK GRENADINES, Plain and Striped,
BAREGES, LINEN LAWNS,
BLACK, WHITE, SWISS, BISHOPS' AND VICTORIA LAWNS,
NAINSOOK PARASOLS,
CORSETS, HOSIERY, ETC., ETC.,

all of which we offer at EXCEEDINGLY LOW PRICES. Please give us a trial order.

LEVY BROS.,
ap29 1m5p 580 Magazine St., New Orleans

VOGEL & VILTER'S

(FORMERLY WITH I. L. LYONS)

PRESCRIPTION PHARMACY

AND FAMILY MEDICINE STORE,

9.....CAMP STREET.....9

Near Canal.

A complete assortment of choice Perfumery at reasonable prices. Prescriptions for indigent persons, recommended by their physician, put up free of charge. nov18 6m5p

THE "DOMESTIC"

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It seems to be inherent in the honey-bee to be constantly employed, probably instinctively, in the several avocations that give employment to all the laborers in the hive. While there is honey to gather, in a pleasant, fine day for business there will be few idlers found about the hive except the drones. A colony that is favorably located and healthy will generally commence breeding so early in the season as to have a crowded hive by March, April, May or June, depending upon the latitude further north or south. In New England, reckoning from the southern to the northern part of the country embraced in those States, the swarms vary in their commencement from early in May at its southern parts to some time in June at the northern parts.

Divide the colony, when the hive is filled with bees, into three equal parts, placing each part in a hive, giving enough room for full stores for winter, for each of the three colonies, and very little surplus can be secured. Give in surplus boxes the same room that is embraced in the two additional hives, and let the colonies unite in their energies, gathering in one hive, and we obtain a surplus amounting to from seventy-five to two hundred pounds or more, depending upon the field and the season. It is very easily apprehended that three-fold energies, put forth in one hive instead of three, give these favorable results in surplus. With such arrangements made that the force from two or even three old colonies may be concentrated into one colony, with surplus boxes equally convenient for storing six hundred pounds of surplus in one hive, why may not that amount be taken from one hive, with the triple force of workers, just as readily as two hundred pounds by one-third of the force?

To secure this result it is only necessary to unite colonies in one hive (which is suited to this object, with only room in the breeding apartment for wintering the common product of the queen in the fall season) preparatory to winter. The one or two ailing colonies would be thus reduced by the transfer to one main colony. Might not the plan work favorably? I have so much confidence in it that I think the plan worth a trial. If one colony give two hundred pounds, why may not two colonies, with equal facilities, give four hundred pounds? Or why may not three colonies, thus united, give six hundred pounds? Each breeding department of each hive may go into winter quarters with its winter stores, or be fed if there was any lack, and be ready with full force to enter upon its harvest the next season.—*Jasper Hazen, in the Country Gentleman.*

WHY CLOVER IMPROVES THE SOIL. Prof. Vœlker thus explains the action of clover in increasing the fertility of the soil:

"All who are practically acquainted with the subject must have seen that the best crops of wheat are produced by being preceded by crops of clover grown for seed. I have come to the conclusion that the very best preparation, the best manure, is a good crop of clover. A vast amount of mineral manures is brought within reach of the corn crop, which otherwise remains in a locked-up condition in the soil. The clover plants take nitrogen from the atmosphere, and manufacture it into their own substance, which on decomposition of the roots and leaves produces abundance of ammonia. In reality the growing of clover is equivalent, to a great extent, to manuring with Peruvian guano."

Take, for instance, red clover, the best of all green manures. The great English chemist, Prof. Way, of the Royal Agricultural College, at Cirencester, made a perfect analysis of dry red clover, and found every one hundred parts to contain as follows:

Silicia,	0.50
Lime,	22.32
Magnesia,	4.08
Oxide of iron,	0.26
Potash,	25.54
Soda,	10.00
Chloride of potassium,	2.39
Chloride of sodium,	2.53
Carbonic acid,	23.47
Phosphoric acid,	6.71
Sulphuric acid,	1.35
	99.45

SINGULAR PROPERTIES OF THE AUTUMNAL CROCUS (COLCHICUM AUTUMNALE.)—The strong resemblance of the Colchicum autumnale to the Crocus family, though it does not belong to it generically, will cause that popular name to cling to it in preference to that of Colchicum. This plant has been recently found to possess curious properties, which our readers will be interested to hear of and to experiment on. The flowers, without absolute contact, are found to communicate a bright saffron-yellow to the fingers when they are held over them at a certain distance, and the color so imparted remains permanently established for a considerable time, in spite of washing. The entire face, held over the flowers at a certain period of their development, assumes a jaundiced yellow of very pronounced character, upon which soap and water have no effect; but it generally disappears after a few hours, though in some instances it lasts much longer. The near proximity to these flowers affects also the palate—a slight but astringent bitter taste being very perceptible. Some constitutions are so sensitive to the influences given off by this plant that the ends of the fingers become perfectly numbed by actual contact with the flowers. But these influences rapidly disappear when the inflorescence has passed its zenith. As is well known, the flowers appear in August and September, without leaves, the foliage having developed itself in spring, and died down before the appearance of the flowers. The spring leaves also appear to possess very strong properties as well as the autumnal flowers.—*London Garden.*

LEAF AND FLOWER IMPRESSIONS. A correspondent of the *Scientific American* gives the following simple instructions for printing impressions of flowers and leaves: "Take a small quantity of printer's ink, thinly put it on glass, or on the lid of a blacking box, as I did, evenly distributed. The end of the index finger will serve as the printer's ball, to cover one side of the leaf uniformly; then lay it to the exact place where you wish the print to be; lay over it a thin, soft paper, large enough to cover it; then, without moving the leaf, press all parts of it with the end of the thumb firmly, and you will have a perfect impression, that no engraver can excel; and by adjusting the leaves at the proper points, accurate prints can be taken, and, added with the brush or pen, the stem and whole plant can be shown. I have excellent specimens of impressions of barks of trees, made by slicing the bark; and with a little care the stems can also be taken as well as flowers. I have many such; and when colored with the aniline colors they are like colored engravings.

CARTER'S GREEN GAGE TOMATO.—The Messrs. Carter say of this: "We have much pleasure in offering, for the first time, our new tomato, 'Carter's Green Gage.' It was exhibited before the fruit committee of the Royal Horticultural Society on Wednesday, October 7, 1874, and awarded a first-class certificate for its very fine flavor and clearly defined and distinct character. It is very prolific, bearing clusters of fruit of a beautiful citron color, irregularly penciled with steel-colored flakes on the upper surface, which renders it very ornamental. In a raw state it has the agreeable acid of an American cranberry, with a fine sugary flavor. This variety, selected by us at our own seed farms from Huthaway's Excelsior, is very early, and ripens readily in our English climate out of doors. It is quite distinct in color, form and flavor from any other tomato."—*Gardeners' Monthly.*

HABITS OF MOLES.—M. Flourens and other French naturalists have experimented with moles to ascertain their true habits. It has been found that they will starve to death in presence of abundant vegetable food, refusing to touch it, but that they will greedily devour cutworms, earthworms, mice, and even small birds, when nearly starving in an inclosed jar. Of the birds they only devoured the inside, but they devoured indiscriminately their own weight each day of snails, insects, larvæ, chrysalides, caterpillars, adders, glowworms and lizards. Mr. Carl Vogt relates an instance of a land proprietor in France who destroyed every mole upon his property. The next season his fields were ravaged with cutworms and his crops totally destroyed. He then purchased moles of his neighbors and stocked his fields, and afterward carefully preserved them as his best friends.

APPLE JOHN.—Pare, quarter and core enough apples to fill a three or four-quart crock. Make a batter a little thicker than for pancakes; put a layer of apples on the bottom of the crock, then pour over some of the batter; then another layer of apples, then batter, and so on until all is used; then put a thick soda crust on the top and bake three hours. To be eaten with a sweet sauce. Very nice.

MAY it not be said that happiness had a centrifugal attraction which diffuses us wholly without, detains us, dissipates us, would evaporate and restore us to the elements, if we wholly abandoned ourselves to it? Pain, on the contrary, if experienced at one point, brings back all to the center, knits closer, prolongs, insures and fortifies existence.—*Michelet.*

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David Wallace,	John L. Adams,
J. B. Cannon,	Chas. Chaffe,
R. J. Vose,	J. B. Labatide,
B. T. Walshe,	John Henderson,
W. Henderson,	Jas. I. Day,
E. A. Tyler,	F. H. Fairfield,
Geo. A. Fosdick,	Henry M. Payne,
J. W. Stone,	S. B. Newman,
Alex. Marks,	John H. Pike.

At the annual meeting of the Board of Directors held on Monday, May 3, the following officers were elected for the ensuing year:

SAMUEL MANNING TODD, President.
WM. B. SCHMIDT, Vice President.
WILLIAM HENDERSON, Secretary.
WILLIAM HENDERSON, Secretary.
NEW ORLEANS, May 4, 1875. my13 1m

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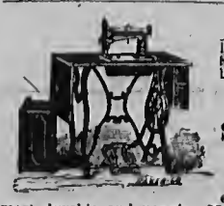

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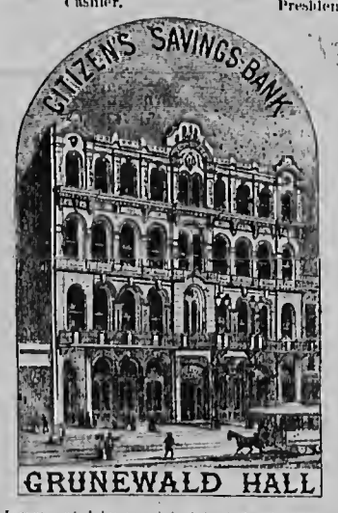

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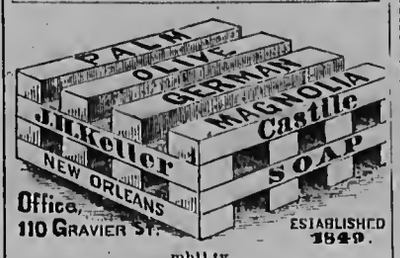

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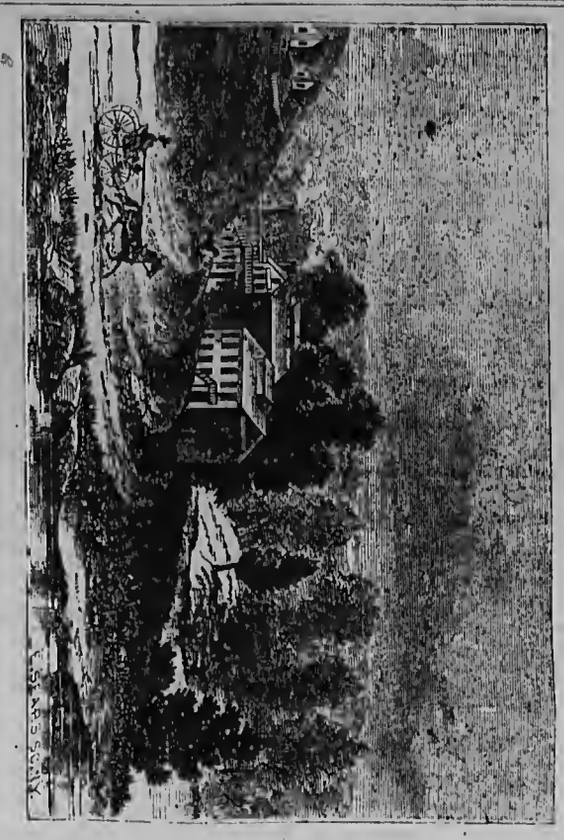

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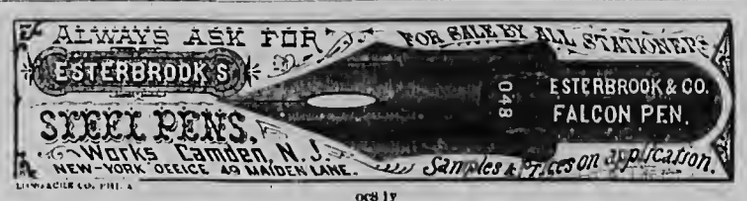

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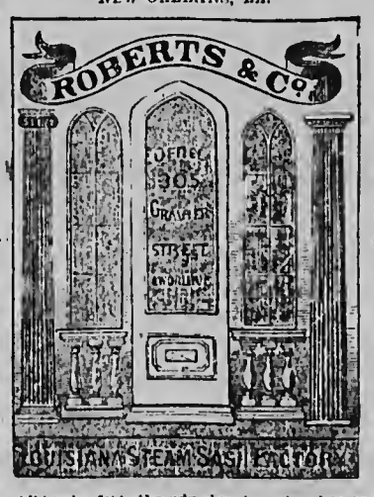

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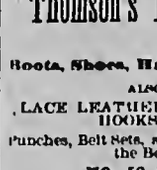

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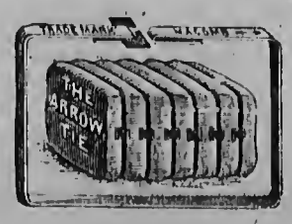
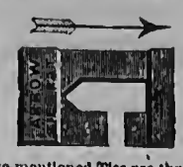
IRON COTTON TIES





The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

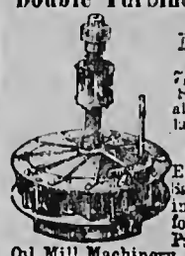
R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL
Double Turbine Water Wheel,



Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.
Manufacturers also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS.
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no26 1y

SCHOOLS AND COLLEGES.

HIWASSEE COLLEGE.—SAID TO BE the best and cheapest school for boys in the Union. Patronage the past year, 170, from ten States. Under care of the Holston Conference, M. E. Church South. Founded in 1849. Seven miles from Sweetwater, on the East Tennessee, Virginia and Georgia Railroad. Send stamp for twenty-four page catalogue. Address the President,
REV. J. H. RUNNER, A. M.,
je1 1y Hiwassee College, East Tenn.

J. W. BLACKMAN'S
COMMERCIAL COLLEGE,
NO. 131 CARONDELET ST., NEW ORLEANS.

This is the only Commercial College in this city where students from the country can board in the family of the principal. Terms reduced twenty per cent. Send for circular. Address
J. W. BLACKMAN,
je18 1y New Orleans, La.

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES. Cheaper than the Cheapest. A call is all that is asked, and convince any one that this is the cheapest and best place to purchase for ladies, misses and children in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Hats at the very lowest prices. All work warranted to be of the best material.
de9 1y LOUIS GIMBEL, Agent.

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.
DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Hand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

GLASS STAINERS
CUTTERS AND EMBOSSERS.
CHURCH WINDOWS A SPECIALTY.
Estimates and designs on application.
WM. COULTER & SON,
102 & 104 E. 2d St., CINCINNATI, O.
mh18 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 4 feet 9 inches below high-water mark.

COTTON.—The following are the arrivals since the twenty-first instant:

Mississippi river and bayous	638
Red river	600
Ouachita river	38
Railroads	903
Mobile	955
Texas	389
Lake	30
Total	3,453

On Saturday the dispatches reporting sales of only 6,000 bales at Liverpool, and no change in quotations at either Liverpool or New York, except a slight improvement in futures at the latter, the market was extremely quiet at the opening. There was, however, some inquiry, and up to noon 500 bales had changed hands at easy prices, without any quotable variation, after which there was no material change, the additional transactions embracing 1,450 bales, making a total of 1,950 bales, against 3,100 prior to Friday. On Monday the market opened with a better feeling, inspired by the Liverpool dispatch which reported that market firmer, with sales of 12,000 bales, against only 6,000 on Saturday. The sales during the morning reached 1,000 bales, after which there were further transactions to the extent of 800 bales, making a total of 1,800. On Tuesday the market opened under the depressing influence of a decline of $^1_{16}$c. in spots at New York, with a further falling off in futures, and Liverpool reported dull at previous rates. The inquiry was consequently limited, and up to 12.30 P. M barely 500 bales had changed hands, after which there were further sales of 150 bales, making the trifling total of 650 bales.

The above makes an aggregate for the past three days of 4,350 bales, against 4,700 for the corresponding time last week and 8,100 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 976,729 bales, against 1,183,772 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 280,082 bales. The decrease by the reports per telegraph is 283,781—3,401,913, against 3,685,694. In the exports from the United States, to foreign countries, as compared with the same date last year, there is a decrease of 15,369 bales to Great Britain, 39,810 to France and 183,822 to other foreign ports. We quote:

Ordinary	13$^7_8$ @ 13$^{15}_{16}$
Strict ordinary	13$^{15}_{16}$ @ 14$^1_8$
Good ordinary	14 @ 14$^1_4$
Strict good ordinary	14$^3_8$ @ 14$^1_2$
Low middling	14$^3_4$ @ 15
Strict low middling	15 @ 15$^1_8$
Middling	15$^1_4$ @ 15$^3_8$
Strict middling	15$^1_2$ @ 15$^5_8$
Good middling	15$^7_8$ @ 16
Middling fair	16$^1_4$ @ 16$^3_4$
Fair	16$^3_4$ @ 17

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales	15,953
Arrived past three days	3,453
Arrived previously	1,129,228—1,132,681
Exported past three days	13,859
Exported previously	1,057,539—1,071,380
Stock on hand and on shipboard	77,245

LOUISIANA SUGAR.—On Saturday and Monday 249 hhds. were received, some of which was sold previously on plantation. On Monday some 53 hhds. sold, on the landing, at 5$^3_4$@6c. for inferior to common, and 8$^1_2$c. for good fair. The market is quoted: Common 7$^1_2$@8c., low fair 8$^1_2$@8$^3_4$c., good fair 8$^3_4$@9c., fully fair 9$^1_4$c., prime 9c., strictly prime 9$^1_2$c., yellow clarified 9$^1_4$@9$^3_4$c., off-white 10$^1_2$@10$^3_4$c. ₱ lb.

LOUISIANA MOLASSES.—There were only a few small denters' job sales on Saturday and Monday at 40@45c. for common, 50@55c. for fair, 58@60c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

RICE.—We quote Louisiana No. 2, according to quality, at 3$^1_2$@4$^1_4$c., common 5$^1_4$@6c., fair 6@7$^1_4$c., prime 7$^1_4$@7$^3_4$c. ₱ lb.

CORN.—On Tuesday prices ruled more in favor of buyers, and 5,100 sacks sold at 65c. for white mixed, 67@68c. for choice white, and 83c. for yellow mixed.

OATS.—On Monday 1,100 sacks sold at 75@76c. ₱ bushel.

PORK.—On Saturday 250 bbls. sold here, July delivery in Chicago, at $20.75, and 250 bbls., September delivery here, at $21 ₱ bbl.

BACON.—On Saturday only 25 casks sold, in several lots, at 13$^1_4$c. for clear rib sides, and 13$^3_4$c. for clear sides.

DRY SALT MEAT.—On Tuesday 5,000 lbs. shoulders, loose, sold, at 9c., and 10,000 lbs. at 9$^1_4$c., and 10 casks shoulders, to arrive, at 9c. ₱ lb.

HAMS.—On Tuesday 25 tierces choice brought 13$^1_2$c., though some were offering at 12$^1_2$@13c. without finding buyers.

MONETARY.

Gold opened on Tuesday at 115$^7_8$@116$^1_4$, against 116$^1_8$ at New York, and after a limited business closed at 115$^7_8$@116$^1_4$, against 116 at New York.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 108@109 for American half dollars. Mexican dollars continue to rule at 90@90$^1_2$ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 00
Cultivators, Diam. and shovel-tooth	7 00	10 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	13 00
Shovel plows	3 25	4 00
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	7 00	9 00
English fire	50 00	— —
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	29	30
Tallow	12	15
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21$^1_2$	— —
COAL, ₱ ton.		
Anthracite	— —	— —
Western, ₱ bbl	32$^1_2$	35
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	18	21
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	8 25	— —
Superfine	5 37$^1_2$	5 50
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	25 00	— —
Choice	27 00	28 00
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7$^1_2$
Hoop	5	8
Sheet	5	6
Nail rods	— —	9
Castings, American	4$^1_2$	6$^1_2$
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	— —
Cement	2 00	2 25
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	17	1 25
Coal oil, in barrels	16	17
Linseed, raw	87	88
SHARPENS, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11$^1_2$	11$^3_4$
Pulverized	11$^1_8$	11$^3_4$
TEAS, ₱ lb.:		
Imperial	35	— —
Gunpowder	25	— —
Hyson	25	— —
Young Hyson	25	1 40
Ponchoug	25	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	80 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	90 00	100 00
Cane wagon	180 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	50 00	55 00

CATTLE MARKET.

NEW ORLEANS, May 25, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	6 00 @ 7 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D Thompson & Co., St. Louis, Mo.

Bells.
Buckeye Bell Foundery, Cincinnati, Ohio.

Beltlag.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Lee & Walker, 922 Chestnut street, Philadelphia.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Blue Store, cor. Orleans and Claiborne streets.
Louis Glaibel, agent, 578 Magazine street.
John Hansen, 33 Canal street.
William Hogan, 99 and 101 Canal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Cards Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
J. A. Lum & Co., 162 Gravier street.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Phillip streets, New Orleans.
R. D. Wood & Bros., 106 Common street.

Cotton Ties.
R. W. Bayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Jackson Store, cor. St. Ann and Chartres sts.
Levy Bros., 580 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Hiwassee College, Rev. J. H. Brunner, prest.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 62 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 48 Union street.
William H. Matthews & Bro., 71 Poydras street.
Payne, Kennedy & Co., 61 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.

Firearms.
R. Rhodes, 55 St. Charles street.

Fruit Syrups.
G. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.

Furniture.
John Bois, 152 and 154 Camp street.

Games.
West & Lee Game Company.

Glass Stainlog.
Fletcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Grocers.
J. M. Dowling, 25 Decatur street.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.
John L. Lavelle, 361 Dryades street.
J. D. Reel, 779 and 781 Tchoupitoulas street.

Hair Goods.
George T. Shilling, 331 Dryades street.

Hotels.
Ocean Springs Hotel, J. P. Longley, proprietor.

Ice.
Louisiana Ice Manufacturing Company, Francis J. Wehner, Secretary, 102 Canal street.

Insurance.
Crescent Mutual Insurance Company.
Louisiana Equitable Life Insurance Company.
Union Insurance Company, A. Chapelin, president.

Leather.
A. F. Bleau, 80 Customhouse street.

Lumber.
Money & Morey, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Chellman, 222 Magazine street.
Jiiz Anger Company, St. Louis, Mo.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Well-Anger, W. Giles, St. Louis, Mo.

Marble Works.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Dr. T. F. Burt, 69 William street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusachs, 37 Royal street.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. L. Lettingwell, 230 Canal street.
L. L. Lyons, corner Camp and Gravier streets.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Dr. Chas. T. Price, 67 William street, New York.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 183 Spring street, New York.
Simmons' Liver Regulator, J. H. Zellin & Co., Philadelphia.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.

Millinery and Fancy Goods.
Daniel Gorren, 91 Canal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 396 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Sons, 481 Broadway, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Newspapers.
The Blade, Toledo, Ohio.

Novelties.
Cowan & Co., Eighth street, New York.
Importers' Union, New Bedford, Mass.
Dr. Van Hohn, 143 Court street, Boston.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Clips.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Fashions.
M. S. Hedrick, 103 Canal street.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Mops.
William H. Shepard & Co., 106 Camp street.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
E. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 150 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
Pontchartrain, C. H. Allen, general manager.

Refrigerators.
Illce Bros., 89 and 91 Camp street.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.
Phœnix Restaurant, Miguel, proprietor, Lake Pontchartrain.

Savings Banks.
Citizens', Brunswick Hall, M. Benner, cashier.
J. L. Gubernator, president.
New Orleans Savings Institution, 156 Canal street.

Scales.
Fairbanks' Scale Depot, 53 Camp street.

Seeds.
R. Maitre, 602 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Soda Water.
Eckleburg's, cor. Washington and St. Charles streets.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
The State Line, A. K. Miller & Co., 35 Carondelet street.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Texas Lands.
William McMaster, agent, 75 Canal street.

Tobaccos and Cigars.
J. M. Justiniani, 311 Burgundy street.

Trunks.
A. Eisminger, 36 Magazine street.

Undertakers.
T. W. Bohlck, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Wagner, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Bottet, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Dular & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 311 Common street.

Special Notices.

INFORMATION WANTED.—Emanuel Jacobs (colored) wishes to know the address of his son, Solomon Jacobs, formerly a slave of Daniel R. McNeel, of Hardy county, Va., and sold to Southern traders. Address

EMANUEL JACOBS (Colored.)
my27 1t Keyser, Mineral County, West Va.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,

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WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to

DR. J. BALL & CO., (P. O. Box 9574
No. 91 Liberty St., New York City, N. Y.
mu26 1y

Religious Notices.

SEASHORE CAMP GROUND.—The time of holding the Seashore camp meeting has been changed, and will commence on Wednesday, the twenty-first of July, instead of the fourteenth, as heretofore published, and continue from night to ten days.

The camp ground is delightfully situated upon the coast, two miles west of Biloxi, Miss., open to and fronting directly upon the gulf, enjoying the healthful and refreshing breezes of the sea. Persons visiting the camp meeting will leave the New Orleans and Mobile railroad at Seashore station, from which a shaded walk of a few hundred feet will bring them to the encampment.

A large number of lots have been selected, and private tents, permanent and commodious, have been built thereon.

Other lots, pleasantly situated, will be furnished free to persons desiring to erect permanent tents thereon.

The trustees will be on the camp ground on Wednesday, the second day of June, when all persons desirous of selecting lots, or otherwise interested, are invited to be present.

All permanent tents erected are required to be of value not less than $40, and shall be completed at least one week before the commencement of the camp meeting. This rule does not preclude the use of temporary tents, constructed of cloth or other material, for which pleasant positions will be assigned to all persons desiring it.

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent with reference to the preservation of the shade trees.

Dr. Griffin, of Moss Point, has advised the trustees that he will send a schooner-load of lumber, suitable for building tents, which will be delivered on the camp ground and sold at reasonable prices, so that persons wishing to build or improve their tents can be supplied at the camp ground with all kinds of lumber.

A limited number of tents of different sizes will be for rent, particulars of which will hereafter be published.

Favorable reductions of fare on the railroads have been secured, which, with particulars of hours of departure, etc., will be published hereafter.

Persons intending to build or make improvements upon their tents are earnestly requested to do so at an early date, so as to be through completely and ready for the meeting when it commences.

Persons desiring to attend the camp meeting are recommended to make arrangements for their comfort, before the date of the camp meeting, by application to any of the board of trustees: William Otis and John Ellsworth, Mobile; H. C. Vaughn, Moss Point; R. S. Hickey, P. Italiaran, J. H. Keller, B. D. L. Bayne, G. W. W. Goodwyn and W. H. Foster, New Orleans.

COMMENCEMENT EXERCISES OF MANSFIELD FEMALE COLLEGE, MANSFIELD, LA.—The examination of the young ladies of this institution will begin on Friday, June 25, and close on Tuesday, the twenty-ninth.

The commencement sermon will be preached on Sunday, June 27, by Rev. A. E. Goodwyn.

Monday night, June 28—Juvenile exhibition.

Tuesday night, June 29—Junior exhibition.

Wednesday, June 30—Graduating exercises, and an address by Maj. William A. Seay, of Shreveport, La.

The public generally, and the members of the Louisiana Conference in particular, are invited to attend.

THOS. ARMSTRONG, President.

HOMER DISTRICT CONFERENCE.—The District Conference for the Homer district will meet in Vienna, La., on Wednesday, August 25, 1875, at ten o'clock A. M.

JOHN A. MILLER, P. E.

THE DELHI DISTRICT CONFERENCE will convene at Trenton, Louisiana, June 3, 1875. The members will report themselves at the drug store of Bro. Jethro Moore to have their homes assigned them.

C. W. CARTER, P. E.
H. O. WHITE, P. C.

AS MONEY IS SPARCE AND TIGHT, I have concluded to sell my SCREW-WIRE SHOES at less than any establishment in the city. Country customers will find it to their advantage to examine my large and well-assorted stock of Mens', Ladies', Misses' and Children's Shoes before purchasing elsewhere. I will continue to manufacture HAND-SEWED SHOES at the Lowest Prices, and will guarantee satisfaction.

JOHN HANSEN,
At the Old Stand, 33 Canal street,
my6 2m Cor. Peter, opposite the Customhouse.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Enon circuit, at Augusta	June 5, 6
Westville circuit and Taylorville mission, at Westville	12, 13
Rankin circuit, at Clear Creek	19, 20
Mount Carmel circuit, at Mount Moriah	26, 27
Columbia circuit, at Columbia	July 3, 4
Pearlington circuit, at Pearlington	10, 11
White Plains circuit	24, 25
Ocean Springs station and Handsboro mission, at Handsboro	31, Aug. 1
East Pascagoula circuit	Aug. 8, 9
Chickasawha and Greene mission	15, 16

29 C. F. GILLASPIE, P. E.

BRANDON DIST.—THIRD ROUND.

Morton circuit, at Grange church	June 12, 13
Trentun circuit, at Independence	19, 20
Raleigh circuit, at Mount Zion	26, 27
Fannin circuit, at Shiloh	July 3, 4
Lake and Forest circuit, at Carr's	10, 11
Philadelphia circuit	17, 18
Harlandsville circuit, at Harlandsville	24, 25
Walnut Grove circuit	31, Aug. 1
Brandon station	Aug. 8, 9
Hillsboro circuit	15, 16
Centerville circuit	22, 23

The District Conference will be held at Mutual Union, five miles south of Morton, August 27-30.

29 WILLIAM B. HINES, P. E.

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for	$15 00
to wit:	
12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.
A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above	$18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces	30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from	$30 up.
White Granite CHAMBER SETS, 11 pieces	4 00
White Granite TEA SETS, 44 pieces	4 00
French China TEA SETS, 44 pieces	6 50
French China Decorated TEA SETS, 44 pieces	7 50
Good Table GOBLETS, from 50 cents per set up.	

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
de17 1y New Orleans.

MISCELLANEOUS.

SHADE HATS

—FOR—

Ladies, Misses and Children.

The Largest Assortment in the South.

White and Mixed Straw, and Italian Lace, Fancy Braids, at Low Prices.

BOYS' HATS.

YOUTHS', BOYS' AND CHILDREN'S HATS. A large and varied assortment, Fine and Low-Priced.

LADIES', MISSES' AND

CHILDREN'S DRESS HATS,

Trimmed and Untrimmed. An endless variety, in Leghorn, Straw, Chip and Hair.

The most beautiful assortment of French and American ARTIFICIAL FLOWERS to be found in this city.

Also a full line of RIBBONS, NECKTIES, PARASOLS, Ruchings, Laces, Ladies' Hair Goods (real and imitation,) Collars and Cuffs, Veilings, Illusions, Bridal Wreaths, Crapes, Trimmings, and

Every Article in the Millinery Line.

The attention of Dealers and Milliners is called to the above, just received by Express and Steamer.

☞ Country Merchants are particularly invited to examine this splendid assortment.

DANIEL CORREN,

91 ..... CANAL STREET 91
my6 1m Corner Chartres.

Phœnix Restaurant,

MIGUEL ..... Proprietor,

Lake Pontchartrain.

☞ THE BEST ☜

THE NEW ORLEANS MARKET AFFORDS.

This House has been refitted and refurnished throughout, and combines all the essentials of a first-class Restaurant. ap29 1m

Best Shoe Store South.

BLUE STORE,

Cor. Orleans and Claiborne Streets,

NEW ORLEANS, LA.

SHOES AT WHOLESALE PRICES.

COUNTRY ORDERS SOLICITED AND FILLED AT THE SHORTEST NOTICE.

☞ Give the BLUE STORE a trial. ap29 1m

HENRY ERBEN & CO.,

ORGAN MANUFACTURERS,

235, 237 and 239 East Twenty-Third St.,

Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. au27 1yeow

RAILROADS.

NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	8.00 A. M.
Mail	6.00 P. M.
ARRIVE.	
Express	7.40 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. de3 6m

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents. Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City	From the Lake.
6 o'clock A. M.	7 o'clock A. M.
7½ o'clock A. M.	8½ o'clock A. M.
9 o'clock A. M.	10 o'clock A. M.
10½ o'clock A. M.	11½ o'clock A. M.
12 o'clock M.	1½ o'clock P. M.
2 o'clock P. M.	2½ o'clock P. M.
3 o'clock P. M.	3½ o'clock P. M.
4 o'clock P. M.	4½ o'clock P. M.
5 o'clock P. M.	5½ o'clock P. M.
6 o'clock P. M.	6½ o'clock P. M.
7 o'clock P. M.	7½ o'clock P. M.
8 o'clock P. M.	8½ o'clock P. M.

A train leaves the city every Sunday morning at 4.

On Sundays the trains will be run every half hour from 2 o'clock P. M.

Passengers for Gentilly Station must notify the conductor prior to departure of train.

C. H. ALLEN,
my13 3m General Manager.

MISCELLANEOUS.

T ..... T ..... T

Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

5 CAMP ST., ONE DOOR FROM CANAL,

New Orleans,

will save from Twenty-five to Seventy-five cents on every pound of Tea they consume, besides getting a more palatable article into the bargain. The following are a few of our leading varieties:

Best OOLONG, Black	$1 00	per lb.
Best BREAKFAST, Souchong	1 20	...
Best IMPERIAL, Green	1 40	...
Best GUNPOWDER, Green	1 50	...
Best YOUNG HYSON, Green	1 40	...

We guarantee all of the above to be strictly A1 Teas. Our prices for Oolong and Imperial Teas range from 50 cents per pound upward.

We have a good strong, well-flavored Black or Mixed Tea at 50 cents per pound, which we recommend to large consumers.

Orders from the country, unaccompanied with the cash, will be shipped by Express, to be collected on delivery of goods. Checks, drafts and post office orders should be made payable to the proprietor,

J. J. MARTIN,
No. 5 Camp street, New Orleans.

N. B.—We ship Teas to all points in the Southern States. je5 1y

N. D. WETMORE,

COTTON, SUGAR AND TOBACCO

FACTOR,

AND

GENERAL GRANGE AGENT,

For the Purchase and Sale of

ALL PRODUCTS OF THE SOIL

And all Articles of Manufacture.

SPECIAL AGENT FOR LOUISIANA.

No. 166 Gravier and 17 Union Street,

de17 1y NEW ORLEANS.

J. A. LACROIX,

PROPRIETOR OF THE

Pontchartrain Cheap Store,

COR. FRENCHMEN AND VICTORY STREETS.

Ladies,' Gent.'s, Misses' and Children's

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods, at prices which defy competition.

Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

SPORTSMEN'S DEPOT.

RICH

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, JUNE 3, 1875. NO. 23

News of the Week.

DOMESTIC.

ST. LOUIS, May 26.—A Kansas City special to the *Republican* says: "Three hundred farmers of Jackson county met in Independence to-day to devise means to afford relief to the destitute and sufferiug. Reports from all parts of the county were that the grasshoppers were destroying all the crops and fruits.

"The meeting resolved to issue an address calling on the people of the county to assist the helpless. Farmers are cutting down trees for their stock to eat the leaves, straw being fed to cattle. One farmer said half of the farmers will be objects of charity in three months."

A meeting was held at Jefferson City last night to consider what can be done to render aid to the sufferers, and Gov. Hardin issued a brief address, setting forth that there was much destitution in various parts of the State, and asking the churches to take up contributions for the needy on the third of June, which has been proclaimed a day of fasting and prayer, and he asked that subscriptions be made by the benevolent throughout the State for the same purpose.

CLEVELAND, May 26.—In the morning session of the Presbyterian General Assembly to-day the report of the committee on foreign missions was received and discussed. The board asks for $545,000 for foreign missions for next year. It was agreed to publish the correspondence between the commissioners of the Northern and Southern General Assemblies in the appendix of the minutes.

In the Presbyterian General Assembly a resolution was adopted regretting that the negotiations relating to fraternal correspondence with the Southern Church had failed. The Assembly, however, deem it inexpedient to press the question through another committee, and at the same time expresses unequivocally its confidence in the integrity and Christian character of the brethren of the Southern Church.

BALTIMORE, May 27.—The twenty-seventh biennial session of the synod of the Evangelical Lutheran Church is now being held here. The reports show there are over a hundred thousand members and seven hundred ministers.

The ninety-second annual convention of the Protestant Episcopal Church, diocese of Maryland, is in session. Bishop Smith, of Kentucky, and Bishop Whittingham, have failed to take action arraigning the rectors of Calvary church.

ST. LOUIS, May 30.—After two days' argument and discussion of the Wilson case in the Presbyterian General Assembly, a vote was reached last night. The question was on sustaining the complaint of J. J. Cook against the Louisville Presbytery, and the vote resulted as follows: Sustained in part, 38; not sustained, 67.

SPRINGFIELD, MASS., May 30.—Forty buildings, including a number of business houses, were burned today. Loss, $250,000.

ST. LOUIS, May 31.—In the Presbyterian General Assembly to-day, on motion the headquarters of the committee of foreign missions was transferred from Columbia, S. C., to Baltimore. An effort to change the sent of the committee on sustentation from Columbia to Baltimore failed.

Dr. Girardeau was unanimously elected to the chair of didactic and polemic theology of the Theological Seminary at Columbia, S. C.

FOREIGN.

LONDON, May 29.—Twenty-five hundred persons perished in Asia Minor during the earthquake.

The Prince of Wales, the Marquis of Tweeddale and Gen. John Fitzgerald are gazetted as field marshals.

The Duke of Wellington has granted the use of Wellington Riding School for revival purposes.

The revival meetings of Moody and Sanky continue to attract thousands of persons, and great numbers continue to become converts. The movement is regarded as most remarkable.

SENOR CASTELAR TO THE RECTOR OF THE UNIVERSITY OF MADRID.—Emilio Castelar has addressed the following letter to the rector of the University of Madrid:

"I am a partisan of liberty and law. As soon as, in the course of historic events, I see a sect attack the principles of freedom I combat it. That course is now of exceptional importance, especially since the decrees of the Vatican Council have imprinted on the church a stamp of absolutism full of danger for political institutions. Never shall I advise that this absolutism should be opposed by force; for its semi-Asiatic power is based on the human conscience, in the moral depth of which authority does not penetrate. But as a man—as a member of one of those associations which are called universities, and which represent eternal science—I demand that to estimate and judge those institutions should be left that plenitude of intellectual liberty which I received from nature and which the law has sanctioned. As long as I do not possess that full and entire freedom I shall not renounce my chair, the inalienable rights of which are constantly menaced by the purely administrative powers of the first comer who happens to be minister at the moment."

LABOR is the law of the world, and he who lives by other men's means is of less value to the world than the buzzing, busy insect.

From the Work.

ALEXANDRIA AND PINEVILLE, LOUISIANA CONFERENCE.—*Mr. Editor:* The Church Conference met by appointment at nine o'clock A. M.

The Rev. C. Keener read a letter from J. B. Walker, D. D., presiding elder of the New Orleans district, stating that Bishop Paine, owing to the death of Rev. John Wilkinson, had transferred C. Keener to Baton Rouge, and Thomas Mullett from Rapides circuit to Alexandria and Pineville.

R. J. Bowman Esq., proposed the following resolutions, which were unanimously adopted:

Resolved, That while we submit with resignation to the dispensation which has deemed it to the interest of the church to take our minister, C. Keener, to another field of labor, it is with the deepest regret and profoundest sorrow that we witness his removal from us.

Resolved, That our church in Pineville and Alexandria is the result of his faithful and able ministry, and we will ever cherish his memory with that love and reverence which is due to one to whom we owe our beginning.

Resolved, That we tender him, in the new field of labor to which he is called, our warmest sympathy for his success and happiness, our warmest love for his faithful ministry of three years among us, and our constant prayers that when his course is finished he may be able to exclaim with that Christian warrior of old who bore the marks of many a hard-fought fight: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

R. J. BOWMAN, Sec.

PINEVILLE, LA., May 19, 1875.

CLOVER HILL CIRCUIT.—*Mr. Editor:* Our second Quarterly Conference was held last Saturday, the fifteenth. Our presiding elder made us glad with his presence this time. (He failed, on account of high water, at our first.) The Conference passed off pleasantly on Saturday, with but few members present. We appointed a committee of five active members on church building, which is a move in the right direction. On Sabbath the presiding elder preached to a large and attentive audience from Revelations xxii, 17. Oh, if we could have such a sermon as that was every Sabbath, how much easier it would be to "keep ourselves in the love of God!"

We raised $12 for the Bishops—the amount assessed. Our finances at the end of the second quarter (May 15) stand as follows: For presiding elder, $20; for preacher in charge, $149.05; for missionary, $15; for Bishops, $12; for Sunday school, about $11; for the mission church in Vicksburg, $4.

Crop prospects are fine; health good; river falling fast; weather pleasant.

May the blessings of God rest on this people this year. Our Sunday school is still growing in interest, and the Temperance Society is taking deeper root in the community.

T. B. WALDEN, P. C.

MAYERSVILLE, Miss., May 22, 1875.

COLUMBIA, LA.—*Mr. Editor:* Our second quarterly meeting for Columbia came off on the fifteenth and sixteenth of this month, and was protracted until Wednesday night. The result was very encouraging to the lovers of Zion. Some nine persons were added to the church, and about the same number found peace in receiving the Savior. The interest here is not of a spasmodic or momentary character, but has taken deep hold upon the heart of all classes of the community. The church is alive—a band of workers. Bro. Wynn, the pastor, already has the confidence of the entire community. With the religious state of feeling now existing, and such hearty co-operation of his church, we expect the good work to go on, and that he will be able to bring in a good report for the Master. J. H. STONE.

COLUMBIA, LA., May 20, 1875.

P. S.—We raised $11.15 for foreign missions on Sabbath. J. H. S.

COLUMBIA, LA.—*Mr. Editor:* Bro. Stone gave you a short account of our quarterly meeting, which was held in the town of Columbia, and resulted in an addition of nine members to the church, and fully as many conversions.

On the following Sabbath Bro. J. S. Davis preached at Trione, four miles above Columbia, and, as usual, held prayer meeting at night. The power of God came down, and several were happily converted, his youngest son among the number.

The next night we held prayer meeting again, and the result was glorious. At the two prayer meetings, and through the day Monday about twelve persons were converted and eight members added to the church.

Up to date we have received twenty-one persons into our branch of the fold, and about the same number have been brought into the spiritual fold of the great Shepherd.

May thousands this year be brought to Christ within the bounds of the Louisiana Conference.

JOHN F. WYNN.

APRO. 26, 1875.

FRANKLIN, LA.—*Mr. Editor:* I am glad to say that some religious awakening has taken place in Franklin. Two weeks of protracted effort, with the able assistance of Bros. Cobb and Mathews a part of the time, and Bro. Sawyer during the whole of the latter week, has considerably aroused some of us from our lethargy. Only a few have professed conversion and joined the church, yet a general impression for good has doubtless been made, and, if properly followed up, will doubtless yield fruit in days to come.

Yours truly,

J. W. MEDLOCK.

FRANKLIN, LA., May 21, 1875.

Camp Meetings.

HOW TO MAKE CLOTH TENTS.

To construct a tent for a family of six or eight persons, proceed as follows:

1. Select the site, and grade a space twelve feet square to an exact level.

2. Plant three posts for each side of the tent, and nail a board on the bottom, and a strip along at a height say of just five feet. The board at the bottom will prevent the necessity of bringing the cloth to the ground, thereby exposing it to mildew, and the strip at the eaves is the plate. The space between may be filled with cloth running longitudinally.

3. Take forty yards of such factory cloth as you shall want for family use subsequently, and divide it into eight equal strips of five yards each. Then run four strips together, and you have the first roof, which you are to throw over the ridge-pole, and draw down, and tack to the plate.

4. The other four strips run together in the same way to make the second roof, or fly. This you throw over the first roof, and let it rest on it at the ridge; but the eaves are to be fastened in another way, to wit: Hem the cloth at the eaves, and insert a small scantling or pole. Then attach a cord to the pole at each corner and at each seam. These cords are to be fastened to stakes so as to strain the cloth well, and raise it at the eaves say about one foot above the other roof. Let the ridge pole be just four feet higher than the plates; or, if more "pitch" of roof is desired, it can be obtained by building the tent narrower—say eleven, or even ten; however, if built upon the above plan it will shed rain perfectly if thoroughly constructed.

The above is taken from the "Camp Meeting Manual," published by H. V. Degen. RENWOD.

Increased Missionary Collections.

MR. EDITOR: I am rejoiced to find that some are anxious to see the church doing something worthy of itself in the missionary cause, and also to know that some parts of our connection are aroused to action in this matter.

The whole of the Brookhaven district, consisting of thirteen appointments, gave $280.35 for the cause of missions last year (Minutes of 1874.) Up to this date I can furnish reports from two of these thirteen. About one month since Rev. H. F. Johnson made an address at Hazlehurst, and took up a collection amounting to $170, besides $60 in the Sunday school. On last Sunday there was an address by the same gentleman at this place, and a collection amounting to $17 in cash and $133 in good subscriptions. Bro. Johnson has been at work in this cause at other points, but at these two places alone the collections amount to more than the whole district last year, as shown by the Minutes of 1874, and these have not finished paying yet. Brethren, let us take up double the amount, at least, of last year. H. S.

BROOKHAVEN, May 25, 1875.

THE Reformed Episcopal Church last week completed its articles of religion, and elected Rev. Lutane and Rev. Dr. Nicholson as missionary bishops. Dr. Nicholson is at present rector of the Reformed Episcopal church in Philadelphia.

Our Mission in China.

In answer to intelligent and interested inquiries from Georgia and Missouri, we give a condensed statement of our mission work in China. We are glad to be questioned about our missionary work, and happy to answer definitely and explicitly.

We have two American missionaries in the field—the Rev. J. W. Lambuth and the Rev. Young J. Allen. Bro. Lambuth is superintendent of the mission, and has co-operating with him five native preachers, who occupy stations at Soochow, Shanghai, Nazlang and Karding. At three of these places we have church buildings and established congregations. At Soochow we rent a place for preaching. We have two other native preachers who have been laboring, one of them with the Presbyterian mission at Soochow, and one with the English Methodists at Tientsin. We propose to employ these two men so soon as we can procure funds. Our plan is to enlarge the native agency. With a few foreign missionaries to superintend the work, we are confident of native preachers enough for expansion. Bro. Lambuth, beside visiting monthly to all these stations, and traveling and preaching extensively elsewhere, is biblical professor to all these native preachers—is engaged in preparing, printing and circulating tracts and books—has under his care two boarding schools and one day school, viz.: a boys' boarding school at Soochow, and a boarding school for girls and a mixed day school at Shanghai. You readily perceive that the work of this man is intense and immense activity; while for ten years every plan and project for advancement has been dwarfed, and his heart made sore because we have not been able, in the annual meetings of the board, to see our way clear to appropriate the funds asked for and demanded by the work; and, what has been more harassing, we have not been able to remit at regular intervals or in full the amount appropriated.

Bro. Lambuth proposes to establish a new station at Qumsaw, a city between Shanghai and Soochow. All the points mentioned are considerable cities—all, with the exception of Karding, larger than Nashville. A round of monthly meetings involves on the superintendent travel of over six hundred miles by oar and sailboats and wheelbarrow. To accomplish all this work the board has only been able to appropriate in our currency $7,500. Salary of superintendent and five native preachers, $2,850; two Bible women, $160; rent of chapel at Soochow, $250; three schools, $2,000; three teachers, $300; enlarging girls' boarding school, $500; building church in Karding, $500; sexton, and books and tracts, $440. Change this from currency into Mexican silver dollars, and you have the value of these amounts in China. Where else on earth can you do so much labor with so little expense? Mrs. Lambuth, without any salary, is a most efficient helper in the schools and work of the Bible women. Bro. Allen is a professor in a government college, receives his pay from the Chinese government, and has generously released us from all payment of salary to him. Though, beside his work in translating and teaching for the Chinese government, he preaches every Sabbath, or oftener, in connection with our mission work, has a day school under his supervision, and is editor of the *Chinese Globe Magazine*, containing thirty-six pages. The Rev. W. A. P. Martin, D. D., LL.D., president of the Peking University, calls it the *Great Pastor*—equal to five missionaries. To aid this magazine, which reaches all classes in China, and has a circulation of 94,000, we this year appropriate $500. Heretofore Bro. Allen has assumed all risk and expense as well as labor—and what labor! We thank God that he has given us two such laborers.

It is asked further: Is it intended to re-enforce the mission this year? We answer: Three young men who are highly recommended are ready to go. The Bishop in charge of the mission is ready to take into consideration these applications, and, if found satisfactory, to appoint them. He regards the sending out of one recruit at this juncture highly important, and asks: Can the funds be procured? The secretaries reply: We know of but one way in which you can be justified in sending another man this year, viz.: If a Conference or individual will undertake the support of such missionary for two years, then, and only then, can we see our way clear. In the event that a Conference can say we will take a missionary's salary for two years, this must be outside of the assessment on said Conference. A single man can be supported on a yearly salary of $750. Will either of the Conferences from which men are ready to go say we will be responsible for your support for two years?

Mrs. Lambuth, the earnest missionary wife of our superintendent, is daily expected to reach this city. Her visit might be utilized to procure the funds, and the man appointed might return with her. We will be glad to answer other questions. I put before the eye, in closing, a schedule:

China Mission.—Foreign missionaries, 2; native missionaries, 5; native teachers, 3; Bible women, 3; schools, 4; pupils, 61. Mission stations, 5—Shanghai, Soochow, Karding, Nazlang, Qumsaw. Churches, 3, and 1 rented house; church members, 86 (not including probationers); periodicals published, 1; books and tracts, indefinite; whole amount appropriated for the work for 1875 76, $7,500, including church building, repairs, etc.

D. C. KELLEY,
Associate Sec. B. M., M. E. C. S.

Mansfield, La.

FEMALE COLLEGE AND OTHER MATTERS.

MR. EDITOR: The board of managers of the Mansfield Female College, at a meeting held on the thirteenth instant, unanimously elected Thomas Armstrong as president of the college for another year. The board has also had the college property insured for $10,000.

The president presented to the board his programme for commencement exercises, to be held the last of next month, and among other things to be done the Rev. A. E. Goodwyn is to preach the commencement sermon; and the Hon. Mr. Seay, of Shreveport, is to deliver the literary address to the graduating class.

The college is doing well considering the oppressed state of the country. A part of the contract made by the board with the president is that he is to educate the daughters of the traveling preachers of the Louisiana Annual Conference in the regular course free of tuition cost, and three of them in the entire course. This should be a sufficient incentive to influence the preachers to use extra efforts in presenting its claims to the public, and to secure for it a greater amount of patronage.

We are having fine seasons, and the prospect for crops was never better; also an abundant fruit crop of almost every kind. We ought to be very grateful and do better. In the East they have been wrecked by storm and flood, and in the West the grasshopper has eaten them up, while we in the midst have been peculiarly spared.

We are having a quiet and pleasant time on our circuit, and hope that we will have a revival to report before the year closes.

JOHN PIPES.

MANSFIELD, LA., May 20, 1875.

THE New York *Observer*, commenting upon the dissatisfaction expressed by the disciples of John Stuart Mill with the qualified recognition of a divine existence expressed in writings published since his death, adds:

"It is rather humiliating to them, when they had supposed that they were sure at least of Mr. Mill, to find that he is slipping out of their hands. We think they ought to have been satisfied when he conditions divine goodness on divine infirmity, and patronizes the Creator rather reluctantly on the ground that he did the best he could when he made a very clumsy and ill-constructed world. The *Westminster Review*, however, disputes the force of his reasoning. It says: 'Deservedly great as is his authority, and naturally disposed as we are to feel its persuasive force, we think we see good reason for questioning not only the correctness of this inference, but for dissenting from the general estimate of the design argument which he has placed before us. The genius, the philosophical power, the logical acuteness, the religious (?) aspiration of Mr. Mill have not, in our judgment, enabled him to rescue natural theology from the fate which appears likely to overtake it.' We must leave Mr. Mill in the hands of his friends, to do with him as they like. They may cast him out if they will, but, if so, he will bear off with him a good share of that atheistic unanimity in which his school seem so much to have prided themselves. They are evidently weakened by such a secession, and they may perhaps find it best, before going much further, to settle, on some better ground than they have yet indicated, the question which Mr. Mill has raised."

THE series of revival meetings in this city (Memphis,) conducted by Messrs. Whittle and Bliss, with the aid of the pastors and leading laymen of the evangelical denominations, is still in progress. An immense number of people attend—so many that the place of meeting has been changed to the Exposition building for the accommodation of the multitude. Much good, we trust, has been done, though as yet not many persons have professed conversion. We pray that a general interest may soon be manifest among us. Mr. Bliss, whose singing was a great attraction to many, left on Tuesday last, to meet an engagement elsewhere. Mr. Whittle remains, and will be with us for some time if the progress of the good work justifies it. Such a union of hearts as Christians of our city are now showing we have not seen at any previous period.—*Western Methodist, May 29.*

SIX national camp meetings are advertised: Washington, D. C. (Tabernacle,) May 30; Fernwood, near Philadelphia, June 23; Cedar Rapids, Iowa, July 8; Urbana, Ohio, July 22; Orchard Beach, Maine, August 5; Newburg, N. Y., August 25.

Books and Periodicals.

A GROUP OF POETS AND THEIR HAUNTS. By James A. Harrison. Hurd & Houghton, New York; H. O. Houghton & Co., Boston: the Riverside Press, Cambridge.

The author, Prof. Harrison, is the son of our well-known merchant and citizen, J. P. Harrison, recently deceased. He fills at present the professorship of Latin in Randolph-Macon College, Virginia, and but a few weeks ago was elected to the chair of modern languages in the Vanderbilt University. The volume comprises a series of papers on the following writers and subjects: 1. The Sorrows of Home. 2. Italian Haunts of Lord Byron. 3. An Aquarelle of Boccaccio. 4. The Rome of the Marble Faun. 5. In Tasso's Garden. 6. Beneventum—a leaf from a diary. 7. A Vendee of the Vikings. 8. A Swedish Improvisatore. 9. Jasmin the Troubadour. 10. Beranger. 11. Andre Chenier. 12. Alfred De Musset. 13. Boisdelaise.

Mr. Harrison has much of the spirit of poetry in his own nature, he has traveled extensively, visiting the scenes which he describes, and is thoroughly conversant with the languages and literature of modern Europe. He writes *con amore*, in perfect sympathy with his themes, and with that fullness of information which the undertaking demands for its satisfactory execution. His insight of character, critical acumen, and power of appreciating and exhibiting the most subtle and delicate elements, and shades of thought and sentiment, are remarkable. The style is rich in imagery, exuberant, overflowing with descriptive beauties, but never tawdry or commonplace. The publishers very truly say: "Reading, travel, observation, criticism, are drawn upon in the production of these literary miniatures, and it is seldom that a book issues from the American press so charged with a fine feeling for artistic literature." If there is any room for adverse criticism it is that the moral delinquencies of some of these men of genius are treated with too much leniency, and sometimes in an apologetic tone. They are noted and condemned, but perhaps not with as much emphasis as they should be. We have found the book an exceedingly fascinating one—fresh, instructive and entertaining. It will prove a delightful treat to all who can appreciate literary excellence and the beautiful in art. As the work of a young Southern author, it does honor to our section of the country, and we doubt not it will meet with a hearty welcome, and have a wide and permanent circulation. We believe that a limited edition only has been printed, and copies should be secured at once.

THE New Orleans Medical and Surgical Journal for May has been received. This able journal, edited by Dr. S. M. Bemiss, and published by James A. Gresham, deserves an extensive patronage. To medical practitioners in the South it is invaluable. Published bi-monthly, at $5 per annum.

THE American Artisan is a publication of great merit. It is the best journal in its special departments of science, mechanics, inventions and art that we are acquainted with. The May number is a very superior one. Published by Brown, Allen & Co., New York. Price, $2.25 per annum.

MAP-DRAWING MADE EASY is the title of a little work by James Monteith, published by A. S. Barnes & Co., New York and Chicago. It contains written exercises, and is admirably adapted for its purpose. Price, eighteen cents.

PETERSON'S LADIES' NATIONAL MAGAZINE for June is filled with fashion plates and light literature, and also with practical information for housekeepers. Published by Charles J. Peterson, Philadelphia. $2 a year.

THE Way of Holiness is the title of a new monthly sheet published at Albany, Ga. Willis M. Russell and George J. Griffiths, editors. Price, $1.25 per annum.

THE Reformed Episcopal Church Council was in session at Chicago, May 22. The General Synod of the Reformed Church of America sent a delegate to extend its official and Christian greeting. This is the first official recognition given to this church. Last Monday two additional missionary bishops were elected—Dean Edward Hodges, of British Columbia, and Rev. James A. Latane, of Wheeling, W. Va.

NEVER think that which you do for religion is time or money misspent.

The Christian Advocate.

THURSDAY, JUNE 3, 1875.

TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die
Gently and silently to pass away—
On earth's long night a dreamless slumber lie,
Than wake in the eternal glorious day.

Teach me that joy—for lesson how to live
To serve thee in the darkest paths of life;
Arm me for conflict and fresh vigor give,
And make me a—— than conqueror in the strife.

Teach me to live! 'Tis self and sin no more:
But use the time remaining to me yet,
Not mine own pleasure seeking, as before,
Wasting no precious hours in vain regret.

Teach me to live! No killer let me be,
But in thy service whate'er my employ,
Prepare to do this duty cheerfully—
Be this my highest—truly holiest joy.

Teach me to live—thy daily cross to bear,
Nor murmur though I bend beneath its load,
Only be with me. Let me feel thee near
Thy smile sheds gladness on the darkest road.

Teach me to live!—and find my life in thee
Looking from earth and earthly things away,
Let me not falter, but untiringly
Press on, and gain new strength and power each day.

Teach me to live, with kindly words for all—
Wearing no cold, repulsive brow of gloom:
Waiting, with cheerful patience, till the call
Summons me to my heavenly rest and home.

The Rev. Eugene V. LeVert.

As has already been announced through the press, this veteran servant of God breathed his last, in Marion, Ala., April 19, 1875. He was born in King William county, Va., October 20, 1795. His father, Dr. Claudius LeVert, was a Frenchman by birth, and came to America as flag sergeant in DeRochambeau's army. He afterward entered upon the practice of medicine, but died in the prime of life, leaving a wife and seven children. After the death of his father the subject of this sketch apprenticed himself to a carpenter in the city of Richmond, where he labored at his trade till the breaking out of the war in 1812. Being of a chivalrous disposition, he entered the army in an artillery company, which was stationed at Charleston, S. C. Having served six months as a soldier—the time for which he enlisted—he returned home, and with his mother's family moved to Russell valley, Ala., and in partnership with an older brother began business as cabinet workmen in the town of Huntsville. On the thirteenth day of September, 1819, he was happily converted to God while kneeling at the root of a large tree, and immediately after this occurrence he joined the Methodist Church. From this time forth he was a new creature. His conversion was thorough, satisfactory and powerful. Soon after experiencing a change so wonderful he felt called of God to the work of the ministry; and, though a very timid man, he debated the matter only a sufficient length of time to satisfy him as to the proper course of duty. On the twentieth of July, 1821, he was licensed to preach, and was employed immediately by his presiding elder, the Rev. Thomas Nixon, on the Jones Valley circuit. At the close of this year he was admitted on trial in the Mississippi Conference, which then embraced the Territories of Alabama and Mississippi. When the appointments were read out he was announced as junior preacher under Samuel Patton, on the Tuskaloosa circuit. Having proved himself to be an efficient preacher by the labors of this year, he was placed the next year in charge of the Alabama circuit, where he labored with such indefatigable zeal that his health gave way, and he was compelled to retire from active service for the next two years.

In the fall of 1825, his health having improved, he again entered the Conference and was assigned to the New River circuit, and the next year he had charge of the Cahaba Valley circuit. At the end of this year, from excessive labors, his health had again failed, and he reluctantly retired the second time from active Conference duties.

Some of the older ministers yet living know that circuits in those days were almost as large as districts now are. The work to be done by a circuit preacher at that time was immense, and required constant travel, and preaching almost every day in the week. Such was the labor which Bro. LeVert performed. He often rode all day, through snow or rain, without a morsel to eat from breakfast till night, and several times in his life he traveled through such days, and at night lay down supperless at the root of some spreading oak, and rested his head upon his saddlebags, while his bed was made of an overcoat and saddle blanket. For these physical hardships he received but little pecuniary compensation. The whole amount received one of these years was one dollar and twenty-five cents; and the fifth of this was given to him by an old colored woman who delighted to listen to his preaching.

Having improved his health by a year's rest, he re-entered the Conference in the fall of 1828. From this time on to the day of his death his name remained on the Conference roll, and up to the year 1832 he had traveled the Tuskaloosa, Ocmulgee and Marion circuits. At the end of this year the Conference was divided into the Mississippi and Alabama Conferences, and he, having chosen the latter, was placed upon the Tuskaloosa district. From this time to the year 1872 he traveled circuits, filled stations and presided over districts with great usefulness and acceptability. Greensboro, Marion, Summerfield, Uniontown, Dayton, Macon and Glenville have all shared in the benefits of his ministry. As a presiding elder the Tuskaloosa, Greensboro, Selma and Demopolis districts remember him kindly and affectionately. In 1840 he represented his Conference at the General Conference held at Baltimore, where he stood up manfully against the tide that was then rising between the Methodists North and South.

In stature he was about six feet high; his appearance was commanding, his face symmetrical, his features bold and manly, his eye keen and expressive, and his mouth was the ready expression of fluency. In his latter days he was rather inclined to corpulency. He was generally cheerful, though at times, of late years, he appeared to be rather gloomy, which was mainly owing to the fact that he was unable to work, and consequently was generally confined at home, to which he was unaccustomed. He was naturally endowed with a strong mind, and had he enjoyed the advantages of an early education he might have been second to none in literary attainments. About three months in a country school was the extent of his early advantages, except a rudimentary knowledge of the French language, which his father taught him when a very small boy. Though his early training was thus limited, by diligent application he gained a wonderful store of information. His knowledge of theology was extensive, accurate and rich, and his acquaintance with nearly all subjects was extensive and diversified. He was an original and independent thinker. His mind was very active and strictly logical, his imagination was vivid, and his memory remarkable. He was fond of reading, but did not read indiscriminately; his selections were from the best authors, and he utilized much of what he read.

As a preacher he was evangelical, earnest and eloquent. His talents were far above mediocrity. In the pulpit his person was attractive, his actions deliberate, his manner graceful and earnest, his language gorgeous, his voice pleasant, and his elocution faultless. It was in the pulpit that he exhibited his greatest powers. His sermons were the result of careful preparation. He brought forth out of his treasury things new and old. At times, when his soul was fired with his theme, his glowing sentences would take fire and burn at white heat, and he, standing transfigured before his hearers, would pour forth the anathemas of a violated law and the awful scene of the judgment till they would appear as terrible realities. Those who enjoyed the pleasure of listening to him when in the vigor of life pronounced him one of the most powerful preachers they ever heard. Thousands have listened with almost breathless silence to his impassioned discourses, and hundreds have been awakened and brought to Christ through his instrumentality. The church in middle Alabama is more indebted to him as a minister than any other of his day. For nineteen years of his ministry he filled the place of presiding elder, during most of which time he seemed to have been set for the defense of the doctrines peculiar to Methodism. In the field of debate he was a powerful and successful polemic, and sometimes, when logical truth failed to convince his opposers, he would turn upon them with such a volley of sarcasm as would put to silence his most violent antagonists.

On the twenty-third of January, 1823, he was married to Miss Martha Patton, by whom he had fifteen children, only six of whom now survive him. The mother of his children having died, July 9, 1846, he was afterward married to Mrs. Fletcher, widow of Dr. Fletcher, of Perry county, Ala. In 1872, while stationed at Glennville, his wife's health failed, and he returned with her to Marion, Ala., where, on the third day of November, of the same year, she died. This proved to be his last appointment, for at the next session of the Conference he was superannuated. He seemed to have lost the use of his lower limbs to some extent, and his partial paralysis made it unpleasant and inconvenient for him to be moved any distance from home, though he continued to preach with his usual earnestness and eloquence as opportunity was afforded him. His last sermon was preached at Newbern, and on that day he filled the pulpit three times, and preached an elegant discourse each time.

For several months previous to his death there were visible indications of his approaching dissolution. The extreme feebleness of his lower limbs, and the bending form of his body as he was occasionally seen on the streets, seemed to say that his race was well-nigh run. He had occasional attacks of paralysis, which made him fear to leave home; for he seemed to feel, and often expressed the feeling, that he would die suddenly. Whenever he felt able he was at church on Sabbath morning, and always when present he closed the services with prayer, which for earnestness and appropriateness was peculiar to himself.

His last visit to the church was at the time of our last quarterly meeting. At the close of the morning sermon he was called upon to administer the communion. He arose, trembling with feebleness, and made a few remarks appropriate to the occasion, prayed the consecration prayer, and then gave the elements to the ministers present. It was a time not soon to be forgotten. This was his last official act. On Tuesday after he complained of a trouble about his heart, saying to his son, who was going off on business: "Don't stay long, my son, for I feel unusually unwell to-day." On Wednesday morning about three o'clock he was attacked with violent pain in the region of his heart, which continued till some time in the day on Thursday. After this he seemed to be better, except occasionally he would have sinking or fainting sensations. All the while he felt premonitions of his approaching end, and frequently said to his children that he felt that he was "on the verge of the river, and would soon be on the other shore." The day before he died his consciousness of the near approach of death grew stronger, and he said to his daughter: "I may live to see the morrow's sun rise, but I don't think I shall see his setting." The next morning he appeared much better, and ate a piece of toast and drank some milk, remarking that it was very good. But soon after eating he complained of feeling worse, and expressed a desire to see the doctor, who came in about that time; and while feeling his pulse and counting with him he threw his hand over his heart, the pulsations ceased almost instantly, and without a struggle or groan he passed into the scenes of a bright future.

Thus has passed away an honored hero of the cross, who for more than a half century has gone in and out before the people, ministering to them the consolation of that grace which finally gave him triumph in the dying hour. He died in the midst of his brethren, surrounded by children and friends, who carried his remains to the Marion cemetery, and there deposited them to rest till the resurrection morn.

"The pains of death are past,
Labor and sorrow cease;
And life's long warfare closed at last
His soul is found in peace.

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

J. E. FOUST.

MARION, ALA., May 19, 1875.

Obituaries.

REV. DUGALD CARMICHAEL.

MR. EDITOR: It becomes my mournful duty to inform you of the death of the above-named brother, which took place at his residence in Dallas county, Ala., April 15, 1875. I learn from his bereaved wife that he was born in Marion district, S. C., May 7, 1820. He must have joined the church in early life, as the perfect fruit of maturer age gave token of early planting. He was licensed to preach in 1844, and joined the Alabama Conference in 1846. For twenty-one years he was a faithful and efficient itinerant, serving the church upon missions, circuits and stations, and as presiding elder of the Camden district for four years. As a preacher he was clear, comprehensive and logical, aiming more at permanent usefulness than the ephemeral fame of a brilliant orator. Under a false impression, doubting his willingness cheerfully to comply with itinerant requirements, he was located, during his absence, at the session of the Mobile Conference in 1867. This action ever afterward was to him a source of grief, and in obedience to his heart's desire he would have returned to his brethren in the regular work had not gradually failing health for fifteen years foreshadowed his approaching end. And yet, though many years a victim of disease, and conscious of approaching dissolution, when the summons came he was aware that "the feast was ready." While eating dinner at home, surrounded by his family, the Master called him, no doubt, to sup in heaven at night. And thus he passed to the bosom of his God without a word declarative of his triumph and consolatory to his family. But a life of godliness must needs break upon the eternal shore, and the legacy of an honored name and the charm of holy character, adorned and beautified by clustering virtues, must shed a glow of consolation where sorrow hangs its drapery. We knew him but a short while, but "to know him was to love him." Such meekness, such patience, such Christ-likeness as he manifested during his sufferings would have won a savage to his breast. Truly can we say of him, as was said of Dr. Doddridge: he needed not a process of reasoning to convince him that in his afflictions a Father's gentle hand was on him for good. The eye of faith instantly saw it, and a heart at peace with God, with the world and with itself joyfully responded: "Even so, Father, for so it pleaseth thee." But we forbear. To eulogize the sainted dead is among our feeblest efforts. He leaves a wife and seven children, the oldest of whom, a local preacher on our circuit, bears his father's name, and, we trust, will wear his mantle. RITCHIE J. BRIGGS.

MRS. SALLIE K. STEINBACK, consort of Mr. J. L. Steinback, and daughter of Dr. and Sallie E. Tradewell, was born in Holmes county, Miss., September 15, 1853. She was educated at Whitworth College, Brookhaven, Miss.; was married April 20, 1870, and died April 8, 1875. Sister Steinback professed religion and joined the Methodist Episcopal Church South in August, 1869. An incident in the experience of the writer, never to be forgotten: the being attracted, in the midst of a discourse, by a strange face in the congregation, and the feeling of a special message for that one soul. At the close of the discourse penitents were invited, and the person of this strange face, eliciting such peculiar interest, came weeping to the altar and professed religion. I afterward knew her well. She was a lovely woman in all the walks of life where the writer knew her. In social life her ways were attractive and winsome—almost the idol of her parents, the pet of her sisters and brother, a most affectionate wife, and a patient and devoted mother. From her first profession of Christ her walk was consistent, following diligently in the pathway of the saints. She endured affliction with the patience of an old and well trained soldier of the cross, and sustained bereavement with a loving submission to the righteous will of her heavenly Father. Her last sickness was too painful to admit of much connected conversation. She occasionally asked for the reading of select passages of Scripture, such as the fourteenth chapter of the Gospel according to St. John. Her agonizing mother said: "Pray that the Lord may spare you to us a little longer." She answered: "Pray that the will of the Lord be done." Her death was of the peaceful kind, no demonstration heralding a triumph; but as she was beautiful in living she was beautiful in dying. She was the mother of three children, two of whom preceded her to glory.

JOSEPH D. NEWSOM.

DIED, at her home in Morehouse parish, La., on the thirteenth of February, 1875, Sister S. OLIVE HUNTER, wife of Bro. M. S. Hunter.

Sister Hunter was born in Jefferson county, Miss., July 25, 1850, and was baptized in infancy by Rev. B. M. Drake. She moved with her parents, John and —— McCrory, in 1851. She was happily married to Bro. M. S. Hunter May 26, 1869. She professed religion and joined the Methodist Episcopal Church South, under the ministry of the writer, in 1850. She suffered for two weeks with pneumonia uncomplainingly; in fact to complain under any circumstances was what she was never known to do. She was of a meek, quiet and submissive spirit, always seeming to feel and say: "It is the Lord; let him do what seemeth him good." Raised by an uncomplaining mother, she followed that mother as she followed Christ. Her father says of her: "She was an exemplary child, earnestly pious throughout her whole life." She was a kind and an affectionate wife, making home the dearest place on earth to her husband—the retreat of quietness and peace. She was always cheerful. "She adorned the doctrine of God, her Savior, in all things." Like her sainted mother, who preceded her to the heavenly world by several years, her most intimate associates never knew her to speak an angry word. Sister Hunter died in her perfect mind, exhorting all who were about her to meet her in heaven. About the last words she spoke were, turning to her physician: "Doctor, meet me in heaven;" after which she quietly fell asleep in the arms of Jesus, and her pure spirit entered the "rest prepared for the people of God." J. L. WRIGHT.

JOHN WESLEY MOORE died February 16, 1875, at his home in Franklin parish, La. Bro. Moore was born in Marengo county, Ala., April 5, 1829. Louisiana had been his home for some years previous to and up to the time of his death.

Bro. Moore united with the Methodist Episcopal Church South at Oakley church, in Franklin parish, La., under the ministry of Rev. James McKee, in the year 1872. But yet with him the force of habit and influence of old associations was strong. He had been bound by a strong man, and the fetters were not broken without a struggle. But when the "Spirit of the Lord came mightily upon him," and remained with him, the sevenfold cord was at last broken, and sin lost its former power to fascinate. He was not wanting in Christian meekness, and deeply felt his unworthiness; and in his last hours, when lamenting his slighted opportunities, he left a message to his Christian brethren, asking their forgiveness for neglecting some of his duties.

When disease began to loosen the cords of his earthly tabernacle his thoughts were divided between earth and heaven. A fond wife and dutiful children craved a father's love and needed a father's care, and his spirit would fain linger with loved ones who were still tenting on earth; but when his Father called him he hesitated not, but was ready and willing to go. When visions of the "happy land" began to brighten he asked for a favorite hymn to be sung; but grief was silent, and he then attempted himself, in a faltering voice, to sing in a low tone:

"Oh, sing to me of heaven."

A. M. W.

BY ACTION of the first quarterly meeting, held at Downsville, Downsville circuit, Homer district, Louisiana Conference of the Methodist Episcopal Church South, the following preamble and resolutions were adopted:

Whereas, It has pleased almighty God to take from us our beloved brother, Dr. J. C. RICHARDSON, who was a member of the Methodist Episcopal Church South; *And whereas*, The providences of God are incomprehensible, making attacks at points, and in places the most tender, taking from us dear friends, from the church and community some of its most useful members; therefore,

Resolved, That while we bow with humble submission under this affliction, yet are we deeply grieved, feeling that the church and community sustained a great loss; but we rejoice to hope he was prepared for the call that came so suddenly from the Master.

Resolved, That we will ever cherish his name, his acts of kindness and charity, associated with a spirit of generous liberality, as evidence of his devotedness to the church and his friends, and that he was ready for the solemn test when the summons came: "Give an account of thy stewardship."

Resolved, That we deeply sympathize with his family, and tender them our earnest condolence.

Resolved, That a copy of the above be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, one sent to his family, and one spread upon the minutes of this Quarterly Conference.

C. W. HONGE, Chairman.

ALEXANDER AVERY, SR., was born in Chesterfield district, S. C., January 16, 1801, and died, at his residence in Bibb county, Ala., May 6, 1875, aged seventy-one years, three months and nineteen days.

Bro. Avery was happily converted at a camp meeting held near Chappel's meeting-house, in Tuskaloosa county, Ala., in October, 1832. He immediately connected himself with the Methodist Episcopal Church; and from that time to the day of his death, a period of more than forty-two years, he showed forth the praise of his Maker by an "orderly walk and a godly conversation." I have known Bro. Avery from the days of my childhood, and, to take him in every way, he was one of the best men with whom I have ever been acquainted. He was a man of considerable wealth, and was ever ready with his means to support the ministry. Under his hospitable roof the Methodist itinerant ever found a warm welcome and a congenial home. He was proverbially the friend of the poor. Many widows and orphans will long remember him with gratitude as their benefactor. He leaves a widow, nine sorrowing children and many friends to mourn his loss. A. H. JAMES, JR.

DEPARTED THIS LIFE, April 18, 1875, in the town of Homer, La., Sister MARY A. BLACKBURN, daughter of Robert A. and Prudence A. Wade. She was born in Enon, Macon county, Ala., May 31, 1848; removed with her parents to Louisiana in January, 1858, and was married to W. J. P. Blackburn December 27, 1866. Sister Blackburn, in company with her husband, visiting her mother and friends, living near Curry's school-house (a preaching point in the bounds of Minden circuit,) attended a protracted meeting held at this place, embracing the fifth Sabbath in August, 1873. It was a time of unusual outpouring of the divine Spirit. Being deeply convinced of sin, she earnestly sought God with all her heart, and we are happy to say that she experienced a corresponding conversion of joy and power. She lived, so far as we know, the religion she then professed to the day of her death. We can never forget the expression of her countenance when she joined the church; neither can we forget her kindness bestowed on us during our stay with the family while attending our District Conference shortly after her conversion.

W. P. KIMBALL.

HANON DUTY was born in Claiborne parish, La., January 23, 1855. Coming from Methodist parentage, he learned to love the doctrines and usages of our church. In October, 1869, at a meeting held in Trenton, La., he was converted and immediately connected himself with the church. As pastor and teacher I had him under my charge for years, and can bear glad testimony to his simple-hearted, earnest Christian character. Unobtrusive in his deportment, all were his friends—none wished him ill. During his long sickness—for he was afflicted for more than a year—his faith in Jesus never faltered. In March, 1875, he rapidly grew worse, and on the twenty-third of that month his guileless spirit ascended on high. In death, as in life, he was more than conqueror through Jesus. While we lament the bereavement of his mother and brothers and sisters, still we rejoice to believe that he is now at God's right hand, where there is fullness of joy and pleasures for evermore. J. LANE BORDEN.

THOMAS J. WOOD was born in Washington parish, April 18, 1844, and died at his residence, in said parish, December 16, 1874. My acquaintance with him dates back to boyhood. He early showed a sweetness of temper and amiability of disposition that endeared him to all who knew him. In the summer of 1871 he united with the church here, and from that time till his death lived a consistent member of it. He suffered much during his last illness, and for a week or so previous to his death his mind was wandering, and he was in a measure unconscious of his approaching end; but, we doubt not, all was well. While it is consoling to our hearts to hear our friends in their last moments express their love for Jesus, and hopes of an immortal crown, yet, after all, a devotion to God in life and health is the only sure basis on which our hopes and faith in the eternal happiness of our deceased friend can safely rest. ROBERT BARINGTON.

FRANCES ANN BROWN, wife of David Bolle, died December 17, 1874, at her home in Franklin parish, La. She was born in the State of South Carolina in the year 1825; from thence moved in her childhood to the State of Mississippi, and later in life to Louisiana, where she measured the remainder of the span of life allotted to her. She joined the Methodist Episcopal Church South in the year 1853, since which time she has led a consistent religious life and kept the faith. Her words were few during her illness, but everything indicated to those left behind that she was "going home." Her death was calm and peaceful, the light gradually faded from her eye, and as kind friends folded her hands to rest the door of the caged bird was opened by angel hands, and her tired, wearied "spirit returned to God who gave it." A. M. W.

HENRY HARDY was born in North Carolina, September 1, 1791, and died at his residence, near Montgomery, Grant parish, La., April 24, 1875. He professed religion and joined the Methodist Episcopal Church South in Lincoln county, Ga., more than forty years before his death. He has for a number of years been deprived of natural sight, but could by faith look beyond the Jordan of death, and read his title to the mansions prepared above. He was a consistent member of the church; and after a sojourn in this life of more than eighty-three years he departed to enjoy that eternal life which was the object of his faith in the Lord Jesus Christ. He leaves an aged consort and quite a number of relatives and friends to mourn his departure.

D. A. BODDIE, P. C.

TRIBUTE OF RESPECT.

Whereas, In the wisdom of God it has pleased him to remove from our school, by death, one of our members, SALLIE STOCKTON, an attentive, prompt and diligent scholar; therefore, be it

Resolved, That while we miss her from her accustomed seat, we acknowledge the hand of God in this dispensation, and would meekly bow in submission to his will.

Resolved, That we accept this visitation as a special call to each and every member of the school to be always ready for the messenger of our Lord when he shall come; "for in such an hour as ye think not the Son of Man cometh."

Resolved, That we tender the bereaved family and relatives our sincere sympathies, trusting they may all be reunited at last, in our Father's home above, to the loved ones gone before. MRS. E. C. NICHOLS

And others.

M. E. SUNDAY SCHOOL,
Hazlehurst, Miss., May 9, 1875.

MARTIN EDGAR, son of P. D. and M. E. Wynne, died May 10, 1875, aged two years, eight months and five days.

The Christian Advocate.

THURSDAY, JUNE 3, 1875.

HOME.

BY O. S. OUTRAM.

Over dark fields, and rivers deep and cold,
And fen-land waste and drear,
Flies the glad message on a wire of gold:
"Home and true hearts are here!"

Pain would I hide me from the icy blast,
But yet it may not be;
So with averted eyes I hurry past
The firelight and the glee.

Home! gasps my home-sick spirit, and I bound
Onward and onward still;
Glad when in distance dies the siren sound
That might have warped my will.

And as at length I fling the wintry gloom
And perils far behind,
The twinkling point becomes a fire-lit room,
And rest and peace of mind.

And happy faces, and a loyal wife,
Whose pulses ever beat
One tune amid the treacherous chords of life,
Unchanging, true and sweet.

So from the lattice in the sapphire keep
(Where lie the treasures true,)
A line of glory threads the hazy deep,
A voice comes out to woo.

Pure is the lamp that guides our feet on high,
And sweet the gentle chill,
So soft around Love's silken fetters lie,
There is no sense of thrall

As to one goal we move, a pilgrim band,
Chastened by tears and pain,
Thorns hedging in the way on either hand
Lest we should run in vain.

The Quiver.

Only Preaching.

One Sabbath morning I was preaching to my people upon the joys of salvation. In the course of my sermon I attempted to show the likeness and the difference in the gladness of a converted son, and that of his mother rejoicing over his conversion—the *one* weeping for joy in the consciousness of sins forgiven, and the indwelling love of Christ; the *other* weeping also, and in some sense with an equal joy, that her son who was lost is found, who was dead is alive.

To illustrate this truth I related a tender and strange incident which occurred in my father's family when I was a child.

My younger brother became, for awhile, utterly blind. A white film gathered over the pupil of either eye, shutting out every ray of light. Everything was tried of which we had any knowledge in those days, but all to no effect. The doctor declared that my brother Nattie was hopelessly blind.

One day brother and I sat on the kitchen floor, opposite to each other, at play. For want of a better ball I got an onion, and so we rolled it from one to the other. I would give it a push to him, and he, feeling it, would roll it back again. In the course of our sport the onion became bruised, and brother's sensitive eyes feeling its power, he involuntarily rubbed them with his fingers, which were wet with onion juice. Instantly the poor child sprang up screaming with pain, but the next moment, as his mother ran toward him, *his agony turned to joy*, and he ran around the room, waving his hands and crying aloud: "I see! I see! I see!" The delicate surgery of the onion had cut off the film, and it had run down with his tears upon his cheeks. His eyes were as bright as stars—as bright as Bartimeus' eyes after the miracle.

I can see mother standing with brother Nattie in her arms, thanking God for the restoration of the sight of her boy, while both were weeping for joy. It is a beautiful vision of my home days, the more precious now as both parent and child have "gone in through the gates into the city."

Well, as I have said, I told this story to my people as illustrative of the twofold joy of a converted son and his mother.

After church, at my house, I sat with my little girl—my Blue Eyes—in my lap. She had heard my sermon and evidently was much interested in the account of my brother's restoration.

Looking up into my face with that child-look that no one may describe, she exclaimed: "That story about Uncle Nattie—was that a true story?" "Why, yes?" I replied, "of course it was!" She answered: "O, it was! *I thought you was only preaching!*"

The next Sabbath, as I went to my church, I thought of the sermon which Blue Eyes preached, with her father's lap for a pulpit, and in my soul I prayed that I might so tell the gospel story that none would say at the close: "Only preaching."

And yet that child declaration is somehow expressive of the unvoiced sentiment of congregations. They give the preacher full credit for sincerity of purpose and know that he speaks the truth, and yet the whole thing to them is a matter of course, the fulfillment of a contract, the decent observance of a proper performance.

At the close of the most thrilling representations of the stage the thought returns: Only a play—only acting. So, when a sermon is ended, in which truths of eternal import have been presented with all holy energy, the retiring audience mingle with their talk of health, weather, music, and the like, expressions of pleasure and praise in regard to the sermon. "How his voice rang out," says one, "when at the close he repeated his text: 'Ye must be born again!'" "How expressive his gestures!" "Yes," says mother, "and what solemnity!" A third responds: "I *do* think he *is* a *splendid preacher!*" Quite likely that each one of those enthusiastic eulogists is of that moment a total stranger to the holy mystery of the *new birth*, without which there is no salvation. But the minister was "only preaching." Only the Holy Ghost can break this strange spell.—*Baptist Union.*

Do You Pray?

Abraham did. And God gave him an heir in whom all nations should be blessed, and promised to his descendants the land of Canaan, and would have spared even Sodom at his request had there been but ten righteous men in it; and make him the honored founder of a mighty nation and an ancestor of the great Messiah.

Jacob did. And as a prince he had power with God and prevailed; and was blessed by him at Peniel; and again at Padan Aram; and was spared through the famine; and richly blessed in his person, his family and his descendants through all the Jewish nation.

Moses did. And God made him the deliverer of his people, to lead them out of their bondage in Egypt, and conduct them through the opening sea and to the very border of the promised land, and to give them his law and his ordinances; and, when his end was come, buried him with his own hand in the valley, after he had died upon the mount.

Joshua did. And he was permitted to go into the promised land and possess it, and overthrow the enemies of his people, and establish them as a nation in their promised possession.

David did. And, though the cares of a kingdom pressed upon him, he still found time for communion with God, and has left us in the Psalms the richest treasury of devotion that the world has ever seen.

Hezekiah did. And his life was prolonged for fifteen years; and the Assyrians were destroyed, a hundred and fifty thousand of them in a single night; and the Babylonish captivity was delayed till he had gone to his rest.

Daniel did. And though the noble of Babylon conspired for his ruin, God kept him in safety, and closed the mouths of the lions that he should not be injured, and gave him the highest honors of the kingdom.

Paul did. And it was the first pulsation of his new life in Christ Jesus. "Behold, he prayeth," was the mark, divinely given, of his conversion and discipleship; from his being the bitter persecutor of the saints to being a saint himself. And his life of prayer led him to a life of labor for his countrymen, for the Gentiles, for the church of Christ, till at last his prayers were merged in the endless praises of heaven.

Our Lord Jesus Christ did. And we should never forget it. Though himself perfect and divine, with no sins to be pardoned, no evil passions to be subdued, no temptations that he could not resist, no weakness that he could not overcome, no enemies that he could not conquer, still, as a man, he prayed. In the desert, in the garden, on the deep, by the wayside, by himself, with his disciples, and on the cross, he prayed. And his prayers were heard and answered in blessings on his followers and the church, and a dying but ransomed world.

With such examples, and with such blessed results in view, do you pray? With all the commands and encouragements and promises to prayer, do you pray? Do you ask, when God has said you shall receive? Do you seek, when he has promised you shall find? Do you knock, when he has declared it shall be opened unto you? When he has said he is more willing to grant his Holy Spirit to them that ask it than earthly parents are to give good gifts to their children, do you come and ask that you may receive that Spirit and so live forever? With all these encouragements and promises in view, do you pray?—*American Messenger.*

Carrier Pigeons.

The large numbers of carrier pigeons used during the Franco-Prussian war for the transmission of dispatches, and their more recent proposed employment for carrying messages during a transatlantic balloon voyage, have been the means of exciting a wider public interest in these curious birds than has existed for many years past. In Holland and France the breed is carefully guarded, and in all the European countries fine specimens of the birds find ready buyers. Prussia has a pigeon communication between her capital city and the fortresses of Metz and Strasbourg. In Paris many of the daily journals receive news of events transpiring in the Legislative Assembly at Versailles through the carrier pigeons, in preference to using the telegraph. The birds traverse the distance in from fifteen to twenty minutes, and the intelligence thus reaches the newspaper offices much more quickly than would be the case were the dispatches obliged to wait their turn for transmission by the telegraph operators, or otherwise delayed by official formalities.

The long employment of the pigeons as news carriers has been the means of proving conclusively that no instinct guides them back to their cotes. On foggy days they will not attempt to return, nor during the night, except at times when there is a clear atmosphere and a full moon. When released, the bird flies upward and then circles around until it sees certain features of the landscape which it recognizes as being adjacent to its home. These it has learned to know during short flights which it is allowed to make during the training period; and therefore the instant the surroundings of its abode, often extending over a radius of several miles, meet the pigeon's eye, it at once travels with wonderful velocity in their direction. It is said that, when a bird fails to remember any portion of the landscape beneath it, it will fly for some miles without any reference to course, and then circle about again, and this will be repeated until a familiar object is caught sight of; or else the bird becomes exhausted, gives up the search and never returns.—*Scientific American.*

A WONDERFUL ISLAND.—Men have often tried to rival nature on her own ground. One remarkable scene of such effort is still sought by tourists in Lake Maggiore, in northern Italy, adjoining Switzerland. In Lake Maggiore lie the Islands belonging to the Borromean family, among which is "Isola Bella," an enchanted ground well worthy of its name. Two hundred years ago the island was a barren rock; to-day, thanks to the freaks of a spendthrift nobleman, it is "a joy forever." Ten terraces built in massive stone piers rise out of the water, earth of sufficient depth to grow the largest trees was brought there, and these many years it has been a little forest of luxurious vegetation for every clime. There flourish the camphor and the India-rubber trees, the bread fruit and the banana, the black bamboo and the American aloe, the cedar of Lebanon, the magnolia, the date palm laden with fruit, and the camelli is fifteen feet high. Every step brings one into contact with new beauties, while statues and wondrous works in stone mingle everywhere with the living green ivies, honeysuckles, trumpet-creepers, and a wealth of ferns and creeping plants. The "spendthrift nobleman" who perpetrated all this magnificence was Count Vitaliano Borromeo, a descendant of the celebrated philanthropist, Archbishop Charles Borromeo, one of the saints of the Roman calendar.

MUSLIN DRESSES, even of the most delicate colors, can be cleaned in ten minutes or a quarter of an hour without loosing their color. Melt half a pound of soap in a gallon of water, empty it into a washing-tub; place near two other large tubs of clean water, and stir into one a quart of bran. Put the muslin in the soap, turn it over and kneal it a few minutes; squeeze it out well, but do not wring it, lest it get torn; rinse it about quickly in the bran for a couple of minutes. Rinse again well for a couple of minutes in clean water. Squeeze out dry and hang it between two lines. A clear, dry day should be chosen to wash muslin dresses. Half a dozen may be done in this way in half an hour. The last rinse may be prepared in the same way as the rinses for woolen fabrics. A colored pattern on a white ground must not be blued. The bran may here be dispensed with. When the dress is dry make the starch; for colored muslin white starch, and unboiled, but made with boiling water, is best for muslin dresses. Stir the starch with the end of a wax candle; dip the dress; hang it again to dry. When dry rinse it quickly and thoroughly in clear water; hang it to dry again; sprinkle and roll up; afterward iron it with very hot irons. Hot irons keep the starch still. This rinsing after starching is called clear-starching; none of the stiffness, but much of unsightliness of the starch is removed in this way. The advantage of thus cleaning dresses, instead of washing them, is: First, if colored, the process is so rapid that there is not time for the colors to run; secondly, the fabric is not rubbed, and therefore not strained and worn out; thirdly, the process saves nearly all labor, and is so quickly done that any lady may manage it for herself in the absence of her laundry maid or a lady's maid.—*Household Guide.*

IN THE course of a recent lecture on "Congregational Psalmody" the Rev. Dr. Allan noticed some of the incongruities that used to occur by the awkward divisions in repetition lines. For instance: "Love thee bet—;" "My poor polluted heart" became "My poor pol—;" "We'll catch the fleeting hour" was sung "We'll catch the flee—;" "And take thy pilgrim home" became "And take thy pil—;" "And in the pious he delights" was sung "And in the pi— and in the pi—;" and "Send down salvation from on high" became "Send down sal—." A soprano in one case sang, "Oh, for a man," and the chorus responded, "Oh, for a mansion in the skies." In one case the soprano modestly sang, "Teach me to kiss;" the alto took up the strain, "Teach me to kiss," while the bass rendered it quite prosaic by singing, "Teach me to kiss the rod."

WHAT FATHER TAKES.—There is food for thought in the story that is told of a young lad who for the first time accompanied his father to a public dinner. The waiter asked him: "What will you take to drink?"

Hesitating for a moment, he replied: "I'll take what father takes."

The answer reached his father's ear, and instantly the full responsibility of his position flashed upon him. Quicker than lightning various thoughts passed through his mind; in a moment his decision was made, and in tones tremulous with emotion, and to the astonishment of those who were acquainted with him, he said: "Waiter, I'll take water."

THERE'S no music in a "rest," Katie, that I know of, but there's the making of music in it. And people are always missing that part of the life-melody, and scrambling on without counting; not that it's easy to count, but nothing on which so much depends ever is easy. People are always talking of perseverance and courage and fortitude; but patience is the truest and worthiest part of fortitude, and the rarest too. I have known twenty persevering girls to one patient one, but it is only the twenty-first one who can do her work, out and out, and enjoy it. For patience lies at the root of all pleasures as well as of all powers.—*Ruskin.*

IN A CHURCH not far from the north of Aberdeen one of the members was in the habit of sleeping every Sabbath during the sermon. One Sabbath, however, the quietness and gravity of the church were fairly upset by the steeper losing his equilibrium, and falling bump right in the passage. The minister, who was an eccentric and quaint, plain-spoken old man, stopped short in his sermon, and, addressing himself to the now awake member, said: "John, ye've gotten mony a soun' sleep in the devil's cradle, but he has fairly coupit it on ye the day."

MACDONALD, the last of the lords of the isles, happening to be in Ireland, was invited to an entertainment given by the Lord Lieutenant. He chanced to be among the last in coming in, and sat himself down at the foot of the table near the door. The Lord Lieutenant requested him to sit beside him. Macdonald asked in his native tongue: "What does the earl say?" On being told that he was desired to move toward the head of the table he replied: "Tell the earl that wherever Macdonald sits, that is the head of the table."

Religious Intelligence.

OF THE 5,797 Wesleyan Sunday schools of Great Britain, 3,433 are without libraries. In one district, containing 255 schools, 188 are thus destitute.

THE Congregationalists report in their Sunday school for 1874 an aggregate membership of 385,338, a gain over the year previous of nearly 13,000.

LIEUT. CONDER, the leader of the English Palestine exploration party, is confident he has discovered the true site of "Bethabara beyond Jordan."

EMMANUEL Reformed Episcopal church, Ottowa, Canada, was opened March 14, with services by Bishop Cheney. The congregations upon each of the day's meetings crowded the church to its utmost capacity.

THE Christian people of Philadelphia are busy with the greatest bazar ever held in that city. It is a "Bazar of all Nations," and is for the benefit of the Young Men's Christian Association, which is about to erect a magnificent building at the corner of Fifteenth and Chestnut streets.

APROPOS of the recent "tombstone" controversy, the Rev. D. Clarke, assistant priest of Belgrave, Leicester, writes to the *Church Review* to offer two guineas out of his stipend of £120 a year toward the expense of resisting the claims of "those plague-spots in every parish, the Dissenting ministers!"

DR. MITCHELL writes from Calcutta that the work in Gujerat, western India, carried on among the Dhers by the Irish Presbyterian mission, is attaining large proportions. The candidates for baptism last year were 686. The work is becoming almost as great as that among the Santhals in Bengal.

IT IS announced that during the past twenty years the Wesleyans have erected 1,923 chapels, at a cost of £2,155,357 (over $10,000,000.) The general chapel committee report that in 1874 sanction was given to the erection of 130 chapels, 9 ministers' houses, 21 schools and 40 organs, besides 82 enlargements and alterations.

CLOSE COMMUNION.—The *Baptist Union* says that the progress of open communion sentiment in their denomination "is surprising and most encouraging. At the rate of growth which has developed for three years past we shall soon reach in America the happy position already attained in England, where the question has ceased to agitate or divide."

MISSIONARY GROUND.—In Maine, it is stated, one-fourth of the Congregational churches have no settled ministers, and a considerable number have no preaching at all. Communion is administered by visiting ministers once a year, but in some of them the Lord's Supper has not been celebrated for years. There is now a proposition made to have the Lord's Supper administered without the assistance of ordained ministers.

THE Roman correspondent of the London *News* says: "The Pope is in a vigorous state of health. To-day (February 4) he blessed the Lenten preachers of Rome. He then revisited, for the first time in four years and a half, the Vatican Basilica, with prelates and cardinals, and prayed there. He approved the mosaic monument commemorating the pontifical jubilee and other works. He reascended the long stairs unsupported."

AT THE general quarterly meeting of the Primitive Methodist Home Mission committee, held recently in London, about fifty missionaries were present. The official returns, so far as they had come to hand, furnished the following net gains in the missions for the year: England and Wales, 637; Scotland, 58; Ireland, 75; Africa, 19; New Zealand, 111. Further reports would probably swell the total to over 1,000. The financial and other returns were encouraging.

THE Abbe McMaster did not believe that it was best for the Roman Catholic Church, in its present circumstances in this country, to have an American cardinal, and intimates that his eminence the cardinal himself agreed with him. But now he says: "The wisdom of God is stronger than men; we renounce our previous judgment, change our mind, see a great deal of good that may come of it, and are sincerely, from the heart, rejoiced at it." So much for infallibility.

IT IS estimated that during the season of the annual religious fairs more people are encamped on the banks of the Ganges than there are inhabitants in the whole of the United States. At some places on the river which are held especially sacred the encampments on either bank extend from three to five miles in length, and are estimated to hold half a million of people. The railway trains are packed with pilgrims, who no longer make the annual pilgrimage on foot.

THE *Foreign Mission Journal* of the Southern Baptist Church states that the interest of Southern Baptists in foreign missions is widening. With smaller resources the contributions are up to the average attained in the years before the war, and come from a much larger number of persons. Last year they amounted to $31,807. Two missionaries have recently been sent to Liberia to make a new beginning with the work in that country. In Italy the Plymouth Brethren seem to be making considerable inroads on the Baptist congregations.

AT THE Wesleyan missionary anniversary, held at Manchester, England, in March last, Rev. J. Nettleton, a returned missionary of Fiji, made the interesting statement that while it was true that the Australian Missionary Society had a right to claim—if it should be found necessary—six thousand or seven thousand pounds a year in aid of missions, yet during the last two years, such had been the marvelous benevolence and liberality of the Polynesian churches, they had demanded no money from, but had remitted six hundred or seven hundred pounds a year to the parent society. Instead of exhausting the society's resources, the Australian Conference had been helping them.

Our Young People.

COUNTING THE FINGERS.

Davy, dear, your fingers hold;
Listen till my story's told.

Thumb's a rogue, and whispers, "Come,
Let us steal the sweets," says Thumb.

Straight First Finger bends to hear:
She's a rogue when Thumb is near.

Second Finger says: "I'll go!"
Cries his Finger: "Count me too.

Little Finger stands alone—
Says: "The sweets are not our own."

Thumb says: "Let no Finger say
Where the sweets have gone to-day."

First Finger then cries out: "No,
Not a word from me shall go."

Second Finger shakes her head:
"She would suffer death indeed."

Finger Third is full of fear
Lest the marks of guilt appear.

Little Finger cries: "For shame!
I shall tell where lies the blame.

"If we all are made to smart,
With the rest I'll bear my part."

And I think that, through and through,
Little Finger's right. Don't you?

From Our Young Friends.

SHREVEPORT, LA., May 17, 1875.

DEAR MR. EDITOR: Please tell Grandpa Goodale, Harry and Charlie that it is not at all convenient to send them my photograph. They might get tired of placing a piece of cardboard "on the table every night." In its stead I will send them a dollar. Perhaps some of them can find a Nannie Trousdale, upon whom they can bestow it.

I ask Grandpa Goodale's pardon for being in such a hurry to hear "How Barney Milked the Boys' Nest." Though it is still a mystery, he has more than supplied its place by telling us about the lovely Florence Hampton. She reminds me of the lamented Mr. Wilkinson's little girl, who wanted to "highway and hedge 'em." I will read Grandpa Goodale's pieces with more pleasure than ever. I still remain your little friend,

FLORENCE.

The History of a Penny.

A FABLE FROM THE GERMAN.

In the mint, where all our pounds, shillings and pence are made, there once was a gold ducat and a penny just coined. There they lay, shining and clean, close together on a table, and the bright rays of the sun glanced and sparkled on them.

Then said the sovereign to the penny: "You jump; get away from me! You are only made of common copper, and are not worthy of the sunlight that shines on you. You will soon be lying all black and dirty on the ground, and no one will take the trouble of picking you up. I am made of costly gold. I shall travel about the world with great lords and princes; I shall do great things, and perhaps some day shine in the Emperor's crown."

In the same room there lay, by the fire, an old gray cat. When he heard this he licked his paws thoughtfully, turned himself around on the other side, and said: "Some things go by the rule of contrary."

And so it proved with the pieces of money. It turned out the very contrary of what the gold ducat expected.

It fell into the possession of an old miser, who locked it up in a great chest, where it lay idle and useless with hundreds of others like itself. But when the old miser found that he should not live much longer he buried all his money in the ground, that no one might get it, and there lies the proud ducat to this day, dirty and black, and no one will ever find it.

But the penny traveled far about in the world, and it came to high honors. And this is how it happened:

First, one of the poor boys at the mint received it in his wages. He carried it home, and, as his little sister was so delighted with the clean, shining penny, he gave it to her.

The child ran out into the garden to show it to her mother, and saw a poor, lame beggar passing by, who begged for a piece of bread.

"I have not got any," said the child.

"Then give me a penny to buy some," said the beggar, and the child gave him her penny.

The beggar limped off to the baker's. Just as he came to the shop an old friend of his passed by, dressed as a pilgrim, with mantle, staff and scrip. He gave to some children who were standing round the baker's door pictures of good and holy men, and the children in return put some money into the little box he had in his hand. The beggar asked: "Where are you travelling to?"

The pilgrim answered: "Many hundred miles away to the city of Jerusalem, where the holy Christ dwelt and died. I wish to offer up my prayers at his grave, and redeem my brother, who is a prisoner in the hands of the Turks; it is for this purpose that I beg for money."

"Then take a mite toward it for me," said the beggar, and he gave his penny to the pilgrim, and would have gone away as hungry as he came had not the baker, who saw all that had passed, given him the loaf that he wished to buy.

And now the pilgrim wandered through many lands, and went in a ship, far over the sea, to the holy city of Jerusalem. When he arrived there he first offered up his prayer at the sepulcher, and then went to the Turkish Sultan, who kept his brother a prisoner. He offered the Turk a large sum of money if he would set his brother free. But the Sultan wanted more.

The pilgrim said: "I have nothing more to offer you but this copper penny, which was given to me by a poor, hungry beggar, out of compassion. May you also have pity, as he had, and this copper penny will secure you a reward."

Then the Sultan took compassion on him, and set his brother free, and he received the penny from the good pilgrim.

The Sultan put the copper penny in his pocket, and after a little while forgot all about it. Now it happened that, after a time, the Emperor of Germany came to Jerusalem to fight against the Sultan. So the Sultan fought bravely at the head of his army, and was never wounded. But one day an arrow was aimed at his right breast; it struck him indeed, but glanced off from his clothes without wounding him. The Sultan was very much surprised, and when his clothes were examined, after the battle, the penny was found in the pocket, and this had caused the arrow to glance off. So the Sultan prized the penny very much, and had it fastened with a golden chain to the hilt of his curved sword. Some time afterward the Sultan was made prisoner by the Emperor, and had to yield up his sword to the conqueror. So the penny came into the possession of the Emperor.

One day, when the Emperor was sitting at the table, and was just in the act of raising his goblet to his lips, the Empress said she was anxious to see the curved Turkish sword. So it was brought in, and, as the Emperor was showing it to the Empress, the penny became unfastened and fell into the goblet of wine. The Emperor saw it, and before drinking the wine he took out the penny. But when he looked at it he perceived the penny had turned quite green. This showed everybody there was poison in the goblet. A wicked servant had mixed the poison, hoping to kill the Emperor. The servant was ordered to execution, but the penny was set in the Emperor's crown. So this penny made a child happy, gave bread to a beggar, delivered a prisoner, saved a Sultan from being wounded, and preserved the life of an Emperor. It deserved to be set in an Emperor's crown. Perhaps it is there to this day, if we could only see the crown.—*Children's Hour.*

I Know Father Loves Me.

"I wouldn't stand it, Willie Bond. I'd just run away if I was in your place," said Dick Allen to a little boy who stood leaning on the gate, looking down the road at a group of boys. "I think your father is real mean not to let you go sailing with us. I don't believe he cares much for you, any way, not to let a fellow have any fun. My father lets me do just as I want to; and if he didn't, I guess I would," continued Dick, with much emphasis. "Come, Will, go with us any way. Your father won't never know anything about it," coaxed the wicked boy.

Willie let go the gate, and, straightening himself up, answered with much spirit: "No, I won't; and my father ain't mean, either. He don't know how to be mean. He don't let me go because it ain't—it ain't best; and that's why, Dick Allen. I know my father loves me, and I'll mind him too; so you needn't wait for me any longer;" and Willie turned and left his tempter to himself. Dick joined the group of waiting boys, and pretty soon Willie heard a derisive shout of "baby boy!" but his father, who had overheard all, thought him a "manly boy."

To tell the truth, Willie had been thinking some pretty hard things about his father before Dick came along, but it quite shocked him to hear such thoughts put into words. Perhaps if he had thought that God heard his thoughts, quite as distinctly as he heard Dick's words, he would have been a little more careful about his thinking.

That anybody should call his father mean was more than Willie could stand. It aroused all his filial spirit at once. His good, noble father mean? Impossible. And then, too, that Dick should say his father didn't care much for him! "I know my father loves me." Yes, Willie was sure of that. He had had too many proofs of it to doubt it. Why, who was it that cared for him, night after night, during his long sickness last winter? His loving father. Who bestowed benefits and kindnesses unnumbered upon him every day but that same kind father? Yes, Willie knew his father loved him; and now that his mind was unbiased by resentment toward him, he could see things in their true light. He recalled many instances when he had been denied some pleasure or coveted thing, and the denial had always proved to be for his best good.

A GOAT FOR A BIBLE.—A Dutch missionary who is among the Hottentots in Namaqualand, South Africa, has written a letter of thanks for the Bibles and Testaments sent to the people in his district. He prefers that they should give something in return for the precious volume. He thinks that the old and young value a thing more if it costs them some trouble to get it, or if they pay a little toward the expense of it. The poor people in England and other countries bring their pennies and their shillings to pay for the Bible, and why should not the Hottentots give something?

But what have they to give?

One young man said to the missionary: "If you will let me have a Bible I will do three days' work in your garden." To this the missionary agreed; and, as he considered the young man's labor was worth a shilling a day, he paid three shillings to the Bible Society in the name of his workman.

Four other people brought goats, worth four shillings each; and two brought lambs, worth three shillings each; and for these they got Bibles.

In the Sunday school, when the missionary said that there were Bibles to be bought, one said: "I have a goat. I shall buy a Bible for myself." Another said: "Grandfather must give me a goat to buy a Bible with." Another said: "I will run and ask my father for a goat." Thus were the goats exchanged for Bibles.—*Child's Companion.*

GOD is so gracious that, although he is the source of all goodness, yet he rewards his servants as if they had done it all.—*Gossner.*

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz:

One year	$2 50
Six months	1 50
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THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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Garments Not Defiled.

Walking in white, in a dirty world, requires no little care. There is uncleanness in every pathway, and the liability to jostle and contact is imminent. The clean and fine linen is easily soiled by the vile rubbish through which the saints have to pick their way to the better land. A capital part of every man's religion is this: "To keep himself unspotted from the world."

Even in our efforts to save people there is a timely admonition: "And others, save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." It would seem that in pulling the fallen out of the ditch there is perilous risk of getting daubed with the slime. There is the possibility that in the effort at rescue we may get burnt. Loving and pitying the sinner, we must keep up a most hearty hatred of the sin. "All things to all men" has this to qualify it: that we hate the spotted garment, and keep clear of any contagion there may be in it. Christians must not soil themselves in their ways and means of reaching and saving the world. The garments of the church—the consciences and character of its members—are sometimes contaminated by dubious expedients. It is the filth of worldliness that is to be avoided—its spirit, frivolity, love of style and gain, its low motives, inordinate selfishness and love of pleasure. Catering to these may seemingly help the finances, and build brick walls and lofty spires, but it defaces and impoverishes the spiritual temple.

It is worldliness, in its decent and respectable ways, that is capable of defiling unawares. The pollen of flowers leaves a stain on the robe that brushes through the garden walks. The very atmosphere of society is laden with the soot of unbelief and wickedness, and its polluting showers fall as silently and as unnoticed as the impalpable dust.

Sardis was a bad place, we have reason to believe, and only a few had escaped damage. It is noted rather as a wonder that any faithful ones should be found there. "Thou hast a few names even in Sardis which have not defiled their garments." There was one family worth saving from the flood, and one man with a portion of his family escaped from Sodom. There are more good people in proportion to the bad now, but the world is very much the same. It defiles the garments of the saints unless the [illegible] of Christ look well to their ways and take heed to their steps. The Christian garb, smirched and mottled with avarice, fraud and lecsing, is an uncomely thing. Nothing is so repulsively untidy as robes pure and lustrous draggled in the mire, limp and begrimed with the foulness of the gutter. The defiled garment of Christian character and profession is a thing that may well excite the aversion, as well as the pity and loathing, of God and angels. Such objects are in every community. The plumage of more than angel-born, the crests of sons are seen drooping, and besmeared with sensuality and diabolism. In the ways of business, of pleasure, of society, these spotted garments are trailed. The livery of what should be a holy and heavenly citizenship is flecked with the touches and pressures of evil associations and practices, and reeks with the odors and fumes of intemperance and lust.

And yet the blessed marvel is with us, in our world and in our day. It is something more than a perpetual miracle, and more extraordinary than if we were to see troops of angels in our fields, highways and business marts—this fact, that there are people who have not defiled their garments. This is the standing demonstration of our religion: the pure hearts and immaculate lives of at least a few who move about in the world, and are not untouched and overwhelmed by its influence. If there is not much goodness, there is some. If not many, there are at least a few who have withstood the strong currents of worldliness and vice, and have kept themselves clean. The power of the gospel to save has its witnesses in every age, in every country and in every community. There are names here and there, bright and untarnished, shining like stars in the firmament, and attesting the greatness of redeeming grace and wisdom. Such exemplary piety may be comparatively rare, and yet there is altogether much of it. If in the worst of places there were a few names, we may believe that the aggregate of true devotion and faith is something to rejoice over. Proportionately there are doubtless far more holy souls and unblemished lives in the world than ever before, and we believe that the average type of our religion is higher and more complete than it was in those times when the few names were left in Sardis.

One of the worst forms of skepticism is that which doubts of all goodness, and cynically scouts at the reality of Christian purity. We are better for believing that there are clean hands and pure hearts, made so by the blood of Jesus and by the work of the Holy Spirit. The fact not only honors God and proves the gospel divine, but it lifts up to us all the possibility and the privilege of a like experience. How beautiful those lives must have been in their singular perfection, surrounded, as they were, by apostate professors and by the voluptuous vices of such a city as Sardis! How surpassingly beautiful are the holy lives we know of, made even more radiant by contrast with the wickedness of the age and by the general ungodliness of the world! It is the most delightful thought we can have in relation to the world that there are good people in it, that there are souls sweet and pure in our midst, faithful ones whose garments show no stain.

It is not strange that the Master's prayer looked to this as the most vital of all interests. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The Savior's concern was for the purity of his followers, the holiness of his church—"not having spot or wrinkle or any such thing." The danger was from the evil of the world, that the garments might be defiled and the moral power lost. The disciples were needed in the world as its light, its salt, its salvation, but to be these they must be kept from the evil. They must keep themselves unspotted from the world, free from its covetousness, inordinate affection and unbridled lust.

It would seem to stand for the highest eulogy upon the Christian that he has not defiled his garments. It means the consistent life, blameless conversation, the upright heart. And it must embrace much that is positive and active in the courageous confession and devoted service of Christ. It is not the life of the cloister, of the habitual recluse, but the stirring work of religious sacrifice, effort and contact with the world in the great battle of Christian duty.

Our Little Friends.

We are glad to hear from them, and we write this article to them. We have a column or two prepared especially for the young people, but we are glad to know that they do not confine their reading to that part of the paper. Children usually sit at table with the grown people, and take their meals with the family. We love to feel that they are interested in the whole paper, and we try to make it all as plain and practical as we can. The editor sometimes forgets himself, and writes articles too long, and some others who write do the same thing. Every week when the printer comes for his copy for the young people, we say in our heart, over and over again: God bless the children! God bless the youth of the church! God bless those whose sharp young eyes shall glisten and sparkle over these columns!

And our chief thought is about their salvation. We hope you have pleasant homes, kind parents, good schools, and things nice and comfortable to wear. But we are more concerned for your souls and for your conversion. Christ has died for you, he blesses all little children, and sends the Holy Spirit to help them to love him and keep his commandments. You have been baptized—never use the word christen—whereby you have been recognized as members of the church and as redeemed by the blood of Jesus. Have you sought and found pardon, and the assurance of it in your hearts? Baptized children are expected to come forward and assume the vows implied in their baptism, and to be recognized as a part of the family of God, to take the Lord's Supper, and to confess the Savior before the church and the world. If children grow up without taking this step, they go out of the church and forsake the Savior, who has loved them and bought them with his own blood. We would impress this duty upon all our young readers. It is your privilege and duty to be Christians now, to seek and obtain the blessing of new hearts, to know that you are converted, and to be known as members of the church. If old enough to do wrong and feel wrong, you are old enough to need and experience the power of Jesus to save you from sin.

Of course you have read about Samuel and Timothy. They were by no means the only instances of early piety that might have been mentioned. We suspect that nearly all the good people in olden times began to serve God in their childhood. Moses, Joshua, Caleb, David and Nehemiah were doubtless good, religious boys. Daniel and his three friends were pious from their youth. However it may have been then, we know how it is now. Nearly all the Christians we are acquainted with were converted in childhood or early youth. It will be so with you. If you pass into your teens and beyond without taking a stand for Christ, you are not likely ever to do so. When older people are converted it is a sorrow they never get over in this world that they were so late in coming to Christ. It is hard for people to learn music, or to take up any new trade or profession, when they are old. You may be sure it is much harder for old people to become religious. But, alas! how few of our little friends will live to be old.

We want you to be safe in the arms of Jesus now, to grow up in his love, and to be ready. It is a chance you have of giving a whole life to God—the bright and fresh morning, and the day and the evening. God loves to have all—the bud, the opening flower, all the sweetness, beauty and fragrance of the heart and life—from early childhood to old age. Religion is not a sad thing, but joyous. It makes happy hearts and glad faces. It does not interfere with the innocent sports and amusements of youth, it does not make young people old. If you know any morose and vinegar-faced professors of religion—Christians of the crab-apple sort—you may be sure it is not religion, but the want of it, that makes them sour. God wants you to be happy, and he knows that you cannot be truly so without his love in your hearts.

Young Christians—boys and girls who are trying to be religious—have their own peculiar temptations and troubles. Some of them grow out of their associations at school as well as at home. In its way the trial is often greater than any that comes from our associations later in life. The editor was a boy once, and he knows it to be so. He has been all along where his little friends are now. You must be firm, courageous, prayerful, and keep close to Jesus. After awhile opposition will be conquered, and every day it will be easier to hold your ground. Read your Bibles, pray and ask God to help you. If you make a mistake, or fall into sin, never give way to discouragement, but go to the Savior and take a fresh start.

We hope a great many of our young people are religious—we know that they are—but we would urge them all to seek and find the pearl of great price. We wish especially to hear of the conversion of the children—of revivals in the Sunday schools. We invite our little friends to write to us about their religious feelings and thoughts, and of their conversion. Have you taken your places as members of the church and as soldiers of the cross? Are you learning to sing, do you listen to the preaching, and do you pray for your preacher? We have but little doubt that the children who read the ADVOCATE are trying to get others to read it, that they are giving something for missions, and that they are always on the watch to bring new scholars to the Sunday school.

A Question.

DEAR SIR: Will you please be so kind as to answer the following through the ADVOCATE:

The other day I attended the funeral ceremony of a child, conducted by a Methodist minister, who in the discourse said that the child was now in heaven in the arms of Jesus; but afterward said that it would *sleep* until the last great day, when it would arise and be received among the blessed in heaven.

Now what I wish to know: Is this the doctrine of the Methodist Church concerning the life after death? and, if so, how does it harmonize this seeming (if not real) inconsistency?

Hope you will not throw this aside, but answer as soon as possible.

The above comes to us from one who seems to be an honest inquirer after truth. We are surprised, however, that he did not state his difficulties to the Methodist minister, whom he regarded as inconsistent in his statements. No doubt the matter would have been cleared up in a few words. The souls of the good at death enter into a state of conscious happiness. The penitent malefactor was assured of being with Christ in paradise on the day of his death. Paul was of this opinion. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Death is a sleep as to the body. Paul, with reference to the resurrection of the body, says: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." We see no inconsistency in this. The soul lives and is happy in paradise. The body sleeps in Jesus, awaiting the resurrection of the just. This, so far as we know, is the view of the Methodist and of all evangelical churches. It is in accordance with our accepted standards, although our Articles of Religion say nothing on the subject.

The First Decade Revival.

Dr. Lovick Pierce wrote the following interesting letter to the Rev. Albert Hunt, D. D., of New York. It was published in the New York *Christian Advocate*. Such a shaking in the valley of dry bones of the present period would be a blessing. Perhaps it may come.

DEAR BRO. HUNT: I will now write of the great revival during the first decade. It was a great phenomenon, about which many conjectures were put forth. It was a confounding sight to infidels; for, after all that science could do or say, the phenomenon could not be woven into either epilepsy or catalepsy. To the old predestinarian professors—and they made up nearly all who professed religious affections or infirmities—it was a provoking mystery, but was Methodist sorcery. The Methodists had first entered that part of our State—South Carolina—in 1801, and in 1803 this astounding phenomenon took place, at our preaching-place, and my father was the first subject of it in the congregation. Many others were also made subject to it. But it was set down as Methodist enchantment, because no such diabolical visitation had ever fallen upon the people until after the Methodist preachers came into the country.

To place the case into the hands of legerdemain anyhow, on that very day Rev. Thomas Darby, then our circuit preacher, said, when he got up: "If my feelings do not deceive me, you will see strange things here to-day." And so we did; but it made him a magician sure. But the bitterness of the pill was mainly in this: that to acknowledge this to be a work of God was to acknowledge that these Methodist preachers were ministers of Christ; and this they could not be, because they were pulling down the old Calvinistic castle and building up a new something. They even held that one of these supposed elect could fall from grace. So they denounced the whole as a grand heresy. The falling down was all affected, and the shouting was all wild-fire and fox-fire, etc. So we agreed that at their next monthly meeting we would close up and worship with them, to show them we were brethren. And so we did.

The minister preached; and, as his wont was, opened the door for the giving in of experience. My brother Reddick, full of faith, not understanding what the invitation meant, and always having something to say for the Lord, rose up in one corner of the house and commenced an exhortation in Methodist style, and in thirty minutes I could have walked over the floor on those coats of the Lord. Such a religious uproar had hardly anywhere come off before. The minister stood in his pulpit, tears streaming. At last he came down crying, and said: "What is this? I never felt so before. I feel as if the big *end* of my heart was up;" and no doubt it was up.

The same thing came off again in another of his churches, under a sermon from the same Darby, who was considered the magician in this reign of frenzy. Thus did God open his own way.

As to the case alluded to by Stevens, in which I am mentioned, it is substantially true. It was in 1806 at a camp meeting six miles from where I am now writing. The congregation was so large we had to preach at three stands. I was mounted on a table, three feet square, with an immense crowd around me. I took for my text Romans vi. 6. I am astonished now at my presumption. But the power of God came down and the people fell in piles. The noise of crying for mercy and praising him for salvation became so overwhelming that I could not be heard, and I sat down cross-legged upon my table and looked on upon the mighty power of God. It was a day never to be forgotten. I never knew how many were converted.

And now, as to the phenomenon itself. I can only give it to you as I saw it, perhaps in a thousand instances. Occasionally it was preceded by a singular rigor, but generally the first that was seen was a simple tumble from the seat as if dead—often without a groan of mental anguish, sometimes with a dreadful shriek, as if death's arrow had pierced them. This condition was evidently for the purpose of making all men see that it was supernatural. It fell upon all classes. Its results in different grades of life were all alike. There was nothing like life in it except heart, pulse and breathing. They were as rigid in their joints as death. Raise them up by the head, they came up like a corpse—still. Most of them were never heard to utter a moan, a groan or a prayer while in this state.

The first change we could see in them was an opening in the muscles of the face, like the beginning of a very rich smile; when, bounding to their feet, they most generally commenced with a loud shout, followed by exhortations of the most extraordinary pathos and eloquence I have ever witnessed. Very few of them ever turned back. I cannot from memory say any of them did. Their new living and good living was proof of its divine order. I saw eleven of this class fall at once under one of my brother's exhortations. But multitudes got religion then just as they do now, only with a hundredfold more anguish for sin than now. This is my unsolved problem.

LOVICK PIERCE.

SPARTA, GA., March 3, 1875.

Passages from Mr. Moody's Sermons.

The reports of the labors of Messrs. Moody and Sankey in London now reach to near the end of the second month. During the greater part of April, says the *Christian World*, services were conducted daily in each of the four divisions of the metropolis. Messrs. Moody and Sankey divided their labors almost equally between the East and the West ends—officiating at her majesty's Opera-House in the Haymarket at the daily noon prayer meeting, and also at an afternoon Bible reading, while in the evening they were generally present at the service in the Bow Road Hall. On two evenings of each week they returned to the Agricultural Hall in Islington.

The *Christian World* has published sixteen of Mr. Moody's sermons in full. We find them abounding in homely illustrations and touching anecdotes.

A SUDDEN CONVERSION.

Here is related the story of a conversion of remarkable quickness: "When I was in Manchester I went into the gallery one Sunday night to have a talk with a few inquirers, and while I was talking a business man came in and took his seat on the outskirts of the audience. I think at first he had come merely to criticise, and that he was a little skeptical. At last I saw he was in tears. I turned to him and said: 'My friend, what is your difficulty?' 'Well,' he said, 'Mr. Moody, the fact is, I cannot tell.' I said: 'Do you believe you are a sinner?' He said: 'Yes, I know that.' I said: 'Christ is able to save you;' and I used one illustration after another, but he did not see it. At last I used the ark, and I said: 'Was it Noah's feelings that saved him? Was it Noah's righteousness that saved him, or was it the ark?' 'Mr. Moody,' said he, 'I see it.' He got up and shook hands with me, and said: 'Good-night; I have to go. I have to go away on the train to-night, but I was determined to be saved before I went. I see it now.' I confess it seemed almost too sudden for me, and I was almost afraid it could not live. A few days after he came and touched me on the shoulder, and said: 'Do you know me?' I said: 'I know your face, but do not remember where I have seen you.' He said: 'Do not you remember the illustration of the ark?' I said: 'Yes.' He said: 'It has been all light ever since. I understand it now. Christ is the ark; he saves me; and I must get inside him.' When I went down to Manchester again and talked to the young friends there I found he was the brightest light among them."

The experience of the Scotch lassie is of a similar kind: "A friend of mine up in Scotland told me of a Scotch lassie who came to the inquiry-room, and the minister talked with her, and he said: 'Young woman, you go home and read the fifty-third chapter of Isaiah.' And the Scotch girl threw up her hands and said: 'I cannot read. I cannot pray; Jesus, take me as I am.' She had got it. Sinner, just give yourself to Christ to-night. Ask him to take you as you are, and he will take you now. My friends, will you not, while I am speaking, just put your trust in Christ? Will you not this night receive the acceptable gift? Christ will take every sin upon him and just receive him as your Lord and Savior."

A DYING CHILD'S MESSAGE.

Speaking to parents, Mr. Moody related an incident of a precious word of a dying child:

"There was a man living in New York city, an elder in one of the Presbyterian churches there. His little boy had been sick some time, but he had not considered it dangerous. He came home one day, and his wife was in great trouble. When he came into the house he found her weeping. 'What is troubling you?' he said. 'Why,' she said, 'there has been a great change in our boy since you left this morning; I am afraid he is dying. I wish you would go in and see him, and, if he is, tell him so.' The father went in and took his seat at the head of the bed; he placed his hands on the forehead of the little boy, and he could see that death was stealing over him. He said to his boy: 'My son, do you know you are dying?' and the little fellow looked surprised, and he said: 'Am I, father? Is this death that I feel?' 'Yes, my son, you are dying.' 'Shall I die to-day?' 'Yes, you cannot live until the night.' And the little boy smiled and said: 'I will be with Jesus to-night, won't I?' 'Yes, my son, you will be with the Savior to-night;' and the father turned away to conceal a tear; and when the little fellow saw the tears rolling down his father's cheeks he said: 'Don't you weep for me, father; when I get to heaven I will go right straight to Jesus, and tell him that ever since I could remember you tried to lead me to him.'"—*Methodist.*

THAT fraud and impostor, known at Canton, Miss., as Horton, and at Wilmington, N. C., we believe, as Warren, has lately appeared in New Orleans. This time as Rev. Mr. Copeland, and as a Baptist minister from Philadelphia. He was called and installed as pastor of the First Baptist church, spent a Sunday here, officiated at a wedding, preached with great acceptability, was discovered, arrested, slipped away. The last we heard of him he was in Memphis, imposing on the railroad ticket agents, giving his name and address as the Rev. Mr. Warren, of Philadelphia, and under the force of exposure leaving his watch and cane as collaterals for his ticket. His sermon on Sunday night, the day before his arrest and flight, was, we are informed, a delightful one, on "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." The fact is, this man, especially to his young lady auditors, preaches divinely. We have no doubt he enjoys the gullability of the good people, both Methodist and Baptist. He certainly counts upon the love of humbug that is in the world. The religious world is his oyster, and he opens it here and there. Where he will break out next we cannot tell, but he is sure to turn up again.

SENSIBLE ADVICE.—The *Western Methodist* says: "We have an interesting communication from Texas—others like it we have received, and published some of them, not only from Texas, but from California and Oregon. But perhaps correspondents forget in part what is due to our own section of the country. Certainly we have not failed to furnish readers a full share of information as to the attractions of Texas, Oregon, California, etc., and we even fear that we may have been indirectly responsible for the removal of persons to those States who will regret it all the days of their lives. Well, our correspondent this time must excuse us—this is not an immigration agency organ for those distant lands, whose lights, more than their shades, are set forth by correspondents. We would greatly prefer to hear from correspondents prepared to state the attractions of Tennessee, Kentucky, Mississippi and Arkansas—sections of the country which we believe to be as desirable as any on the continent. To the people living in these sections, in ninety-nine cases out of a hundred, our earnest advice, if solicited, would be: *Stay where you are.*"

WE HAVE RECEIVED a handsomely printed programme of the commencements of the Chappell Hill Female College and Soule University, Chappell Hill, Texas. The exercises begin on Friday, June 4, and close on Wednesday, June 9. Several distinguished preachers and orators are to contribute to the interest of the occasion. Rev. J. M. Pugh delivers the commencement sermon; Rev. I. G. John is to address the children's meeting; Rev. H. V. Philpott delivers a sermon on Christian Education; W. H. Milburn, the blind preacher, and Rev. R. T. Nubors, deliver literary addresses. Judge J. D. Thomas is to make the baccalaureate address.

SUNDAY NIGHT PREACHING, under the auspices of the Protestant denominations, has been inaugurated in the Academy of Music, of this city. Rev. John Matthews preached there on Sunday night, May 30, to a full house.

A BUSINESS MEN'S daily prayer meeting is held at the Carondelet Street church at twelve o'clock M. This is the second week, and they are well attended and much interest is manifest.

IN THE New York *Methodist* of May 22 Dr. Crooks announces his retirement from the editorial direction of that paper. Prof. D. H. Wheeler is his successor.

SEE eighth page for notice and directions concerning the Seashore camp meeting. Remember the time, July 21.

ON OUR second page will be found an obituary of Rev. E. V. LeVert, by Rev. J. E. Foust.

SEE eighth page for commencement notices, Quarterly Conference rounds and other matters.

Publisher's Department.

HOW TO STOP YOUR PAPER.

At the earnest request af a large number of agents and subscribers not to discontinue the paper without notice, and the assurance that, though they did not always have the amount at the time the year closed, they would pay up when they could, we were led to give notice to our agents and subscribers, about five years ago, that *"no paper would be stopped without an explicit order."* Since that time the fact has been well known to all subscribers, except such as may have paid always before the end of the year, that the paper was continued unless otherwise ordered. Our agents have taken subscriptions with this knowledge.

If a subscriber wishes to stop his paper, do not direct the postmaster to return your paper. That will not stop it. Do not write upon it and return it yourself. That lays you liable to a fine. There are three ways to stop it: 1. When you subscribe state that you wish the paper to stop at the expiration of the time paid for. 2. If you did not so expressly order, send a postal card to reach us any time before the expiration. 3. If you have neglected these two simple methods and the time to which you have paid is past, send a letter including pay for the time since your subscription expired, at the rate of twenty-five cents a month. If your paper does not stop promptly thereupon you may be assured your letter has been miscarried.

We never fail to discontinue when the order to do so reaches us. Postmasters not unfrequently give notice to stop papers, heading the notice "second" or "third notice," when, on referring to our files, we find that no previous notice ever reached us from them. But postmasters have been in many instances mistaken and stopped papers contrary to the wishes of subscribers. *Attend to it yourself if you would stop,* and if it don't stop it is because your letter did not come to hand.

LOOK AT THE LETTER LIST.

Correspondents are requested to look for the acknowledgment of their letters and remittances in the letter list, and if, after a sufficient time has elapsed, they do not find them acknowledged in the proper place, to advise us. All business letters are acknowledged. The publisher opens the mails himself and makes up the list for the letter column before any other entries are made. By examining these lists we can ascertain the number of letters and remittances from each correspondent for the past four years.

We find lately that the failure of the letters of agents and subscribers to reach us has been the cause of many misunderstandings in accounts, but we cannot be held responsible unless notified in a reasonable time.

THE Cairo and St. Louis railroad recently completed, offers a new and delightful line of connection with the West. But few persons realize the grandeur and novelty of the scenery on this line, until scribed to us by eye-witnesses. Quite a number of flourishing young cities are passed on the route; a hugely intelligent, enterprising and hardy people thrive along the line, and afford a large local patronage to the road. The vast coal fields, which supply to a large extent the consumers of St. Louis, are on the line of this road. The coal of these mines is growing in favor, and we are informed that the smelting furnaces find it most admirably adapted to their purposes. This road, we said, transports one thousand tons per day to St. Louis, for the use of that city and points north and west. In reference to the varied and ever-changing landscapes we prefer to substitute an extract from the *Cairo Evening Sun* of April 27, 1875, and which, though it seems extravagant in expression, we are assured, by those who have been eye-witnesses of this scenery, corresponds with the impression made upon others. It is as follows:

"Leaving Jonesboro, and until we reach Murphreesboro, a new character of country, differing from anything we have ever seen east of the Rocky mountains. Is presented for our inspection. A Maybridge or a Watkins might photograph, a Bierstadt might paint, or a Bayard Taylor describe; but the scenery must be seen to be appreciated. I have passed over the Union Pacific railroad, have ridden horseback for months through old and New Mexico, have seen the beauties of the Colorado, and the wonders of the Yosemite valley, but have never yet seen anything to excel the scenery between Jonesboro and Murphreesboro on the Cairo and St. Louis railroad."

As this road runs down the east bank of the Mississippi river for miles before reaching the East St. Louis end, it also affords to passengers a most advantageous view of the great city.

ST. LOUIS, VANDALIA, TERRE HAUTE AND INDIANAPOLIS ROUTE.—Parties going east by way of St. Louis will find this one of the finest lines in the country, as well as one of the shortest. The facilities presented cannot be surpassed. The roadway and rolling stock are as near perfection as to man hand can make them, and, as a consequence, the comfort of the traveler is assured and safety guaranteed. As the season approaches for the usual summer jaunt, the question of routes naturally comes up, and we would suggest to our readers who may have occasion to go east from St. Louis the above line, so ably managed by Maj. John E. Simpson.

GREAT JACKSON ROUTE.—The New Orleans, St. Louis and Chicago Railroad Company have not been wanting in the energy and enterprise necessary to place the roads on their main line and connections in fine condition. The accommodations on this line are unsurpassed, and are equal to any reasonable desire. This is the only route by which the quiet climate spoken of in our last issue can be correspondingly reached. For full information call on A. D. Sheldon, Esq., general ticket agent, corner of Camp and Common streets.

WE CALL ATTENTION to the advertisement of G. W. Dunbar & Sons. These gentlemen put up the purest and best fruit syrups of any in the city. They make a specialty of syrups for family use. Their establishment is at Nos. 10, 12 and 14 St. Louis street, where orders can be sent. It is not convenient to call on them direct, any wholesale family grocery will fill orders at factory prices.

ROUND TRIP TICKETS to Europe can be had for the Inman Royal Steamship Line at the office of the agents, Messrs. C. J. Shepherd & Co. Ticket good for twelve months, over this stanch and strictly first-class line, will greatly cheapen the trip. Every one intending to go to Europe should call on the excellent agents for information. Office, 15 Gravier street.

FINE FURNITURE AT CLOSING OUT PRICES.—Messrs. Mitchell & Rammelsberg, in the Moresque building, corner of Poydras and Camp, are closing out their stock of most superb furniture at cost prices, for the purpose of retiring from business. See advertisement in this issue of the Advocate.

SEE advertisement of C. P. Atmore, headed "Go North and East via the Louisville and Great Southern Railroad Line." The advantages of the route we have spoken of repeatedly and at length before. They can be seen at once by reading the advertisement.

DRUGS AND MEDICINES.—We call attention to the large and well assorted drug store of H. J. Rivet, successor to E. Monteuse & Co., corner of Rienville and Chartres streets. His advertisement will be found in our columns to-day.

WOOD AND COAL.—We can assure those who have not tried the wood and coal furnished by Mr. H. H. Hussman, at 102 Calliope street, that he furnishes good wood, and at reasonable rates. See advertisement.

TRUNKS and valises, well made, and at prices of which we feel sure no reasonable man will complain, can be bought at the steam trunk manufactory depot of A. Ensminger, 36 Magazine street.

CHANCE FOR AN ORGAN.—See advertisement of Philip Werlein, in another column, of fine and large church organ at half price.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending May 29, 1875.

A—J R Allen, Thos Y Armstrong, Josephus Anderson, William F Ashley $4.50, American News Company, H F Adams, D Askew $2.50, H L W Anthony, J N Andrews, Edwin Alden $13.70, J W Arendell, E A Acremon, J W Adkisson, J E Adams, American Tract Society, Collin Adams, John Aldrige.

B—S J Bridges $2, G W Buchman, G N Brewer, Mrs Texana Bright, L R Bell, Mrs C Boning, W C Black two letters, E W Barber three letters, W F Beers, Barnes & Wilkinson, R B Barrica, Horace Bishop, Ritchie J Briggs, M A Black $5, R M Beazley, J W Brown $2.50, W Beynom $6.50.

C—Joseph T Curry, H B Cross, C D Cecil $13.30, M J Cunningham, Mrs Mary A Crisp, Mrs Clarissa Christian $2.50, Cassell & Bunghn, J W Cooley $100, George F Clark, A Campbell Jr & Co, B F Callahan, D F Castleberry, B H Calcking.

D—C L Dohle Donaldson & Co three letters, M J Duty $2.50, John Brian, Dunn & McCain, A M L Douglass $5, S D Dashiell $4.50, John B Deutoo, M M Dawson, Miss Octavia Durke $2.50.

E—Willie J Elder, W H Elliott, D G W Ellis $5, C Ellrey 25 cents, W N Edwards, Milton Eastland.

F—E N Freshman three letters, Mrs H F Fullilove $2.50, T P Fullilove $2.50, J R Ferguson, Farrell & Co.

G—D A Guin, James A Godfrey, Miss Clara M Green $1, W W Graham $5, C H Godfrey $5, W W Guthrie, Miss Maggie F Grant, J H Grounds, Goyne, Harper & Murphy.

H—M A Horton $4, A L Harper, W H Hudsan W W Horner $22.15, R S H Dembe, S F Hamber, 4th $4, J H Harris, Mrs C Hollingsworth 85 cents, R M Hand, W R Hale, J A Harris, Robert Harris, John A Hungerford, Morris L Holman, John M Hamrick 85 cents, Thomas B Hohomon, W Hanse.

I—Robert S Ish $1.

J—R F Johnson, William Johnson, Benjamin Jones $11. 0, Mrs M E Jones, B C Johnson.

K—Mrs Mary C D Kelly, Mrs Sarah Jane Kidd 35 cents.

L—Lee, Shepard & Billingham, R H Long Jr two letters $4, John A Leysath, George M Liverman, W T Larrimore 25 cents, Thomas A Ledyard 75 cents, George R Lynch $2.50, W B Lewis, James H Limerick.

M—J W McLauren $18.50, Irvin Miller $5, Noah Massey $3.45, Wiley P Mangham two letters $2.50, B S Melmond $5.25, Milton, Brady & Co, J W Mollock $7, E H Monniger, P H Moss, Thomas L Melton, Mrs Nancy Mayhen, A H Moss $20.80, L P Meador, W K McCraney, M Miller, A G Maxwell $5, J W McCann $2.50, W & M H sapa, R McPherson, M G Mahoffey, Morgan Envelope Company two letters, W B May $7.75, J H McKinney, J R McFerrin, J W Martin, Thomas H McClendon $5, H W Millsaps $7.50.

N—Ed F Newman, J Nicholson two letters, W K Norton, R H Norsworthy $4.50.

P—R T Parish $2.00, Thomas Pipes, Porter & Ralnbridge, J N Pharr $5, George W F Price, S M Pettengill & Co, J W Perry $11.50, T M J Porter, T G Porter, Charles H Pratt, J M Patton two letters $4.70, John Ploss $6.50.

R—John H Reggon $2.15, A H Redford agent three letters, A M Ragland, U H Riggs, J H Reeves, Reed & Lathrop Anson D F Randolph & Co, W S Record s, Mrs M W Read, George P Rowell & Co E F S Roberts, A L Rentfrop, R G Ragan $2.50, W P Ratliff $8.50, John K Randall.

S—Louis Sturdi $4 cents, Charles A Sedgerry $5, B L Seaman, H M Sutton $2.50, Skinner & Stone $2.70, M B Sadler $2.75, R W Scott, W W Sharpe & Co, Smith, Loxon & Co, M C Smith 25 cents.

T—R A Tummons, L A Thompson $1, Elias Taylor, Mrs Virginia Triay 70 cents, Walter Taylor, M C Turrentine $1.25, A H Thomas, C W Terrell, W S Turner $2.50, W C Tate.

U—H Urquhart $1.95.

W—T B White, Willey Wallach, I. L Whitlock B F Wade $2. 0, H J Wright, R F Walters, H P Wells, James A Walden, W H Wild, P D Wynn, S F Walker $2.50, Gent Warren $4.15, George Woods & Co, W M Wynn $2.50, G W Wrenn $2.50.

Y—G G Young.

DOMESTIC PAPER FASHIONS.—The paper patterns at the establishment of M. S. Hedrick, 103 Canal street, are saving a large outlay for cutting and fitting and putting together of garments, which has now, by the use of his patterns, become a pleasant pastime to the wearer. See his advertisement.

BLYMYER MANUFACTURING COMPANY'S BELLS.—Churches in want of a bell will do well to send to the Blymyer Manufacturing Company, Cincinnati, O., for circular, giving full description and prices.

SCRUBBING MACHINE.—Read carefully the advertisement of Mr. William H. Shepard. The machine which he offers to the public is certainly a great means of saving labor.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear,** and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
my27 6mte — New Orleans, La.

GETZE'S SCHOOL FOR THE PARLOR ORGAN.—The acknowledged popularity of this instrument is a remarkable one, particularly from its increasing sales. Agents everywhere are using and recommending the work. Sent by mail for $2.50 by book and music stores. Lee & Walker, publishers, Philadelphia, Pa. je3 1t

TO BE TAKEN in the place of Quinine or Bitters of any kind. The dose is small, and its virtues undoubted. It will be found cheaper and better than any other remedy for the purpose, and also as a general Protection and Family Medicine Sanitarium. Liver Regulator has stood the test of time. Jel 1t

BILIOUS, Remittent and Intermittent Fevers, which prevail in this and other districts, are no doubt accompanied by a disordered liver. Dr. Tutt's Liver Pills are perfect adapted to such cases. They are a perfect substitute for Calomel. je3 1t

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspepsia, Nervous or sick Headache and Nervousness. Prepared in pills fifty cents a box. Sent by mail by the Depot, kept by I. L. Lyons druggist, New Orleans, La. de10 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded anywhere. We sell the celebrated Smallberg Shirts, warranted to fit, wear and give satisfaction. Liberal reductions to the trade, and those dissatisfied. my30 1y

NEW ADVERTISEMENTS.

A. ENSMINGER'S
ORESCENT STEAM TRUNK
MANUFACTORY.
Depot—36 Magazine Street,
Between Gravier and Natchez sts., New Orleans.

Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Traveling and Packing Trunks, Valises, Bags, etc. *Cheapest and Finest Assortment in the city.*

Trunks made to order, repaired and covered. Send in your orders. je1 1m

ORGAN FOR SALE CHEAP.
ANOTHER
CHANCE FOR CHURCHES.

A fine toned large CHURCH ORGAN will be sold at half its value, and on good terms. Call and examine and hear it at
PHILIP WERLEIN'S Music Store,
76, 78, 80 and 82 Baronne street.
Je3 1m — New Orleans.

NEW ADVERTISEMENTS.

WM. H. SHEPARD,
NO. 106 CAMP STREET,
GENERAL AGENT FOR
Pirrung's Patent Mop
OR SCRUBBING MACHINE.

Patented October 13, 1874.

It is the only machine in the world which takes up the water without a cloth or sponge.

It cleans and dries the floor with wonderful rapidity, and without kneeling, stooping or putting the hands into dirty water.

It changes mopping, the most disagreeable of domestic work, into a short and extremely easy task.

It is durable—made of the very best material, and warranted to give universal satisfaction.

For sale by Stauffer, Macready & Co., Rice Bros. & Co., W. C. Shepard & Co., Samuel E. Moore, Briggs, Payne & Co., Schmidt & Zeigler, and many others. Je3 1m

NEW ORLEANS, ST. LOUIS
AND CHICAGO RAILROAD CO.
(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	8.00 A. M.
Mail	8.00 P. M.
ARRIVE.	
Express	7.10 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping Cars to Eastern cities.

Tickets for sale, and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. Je3 6m

H. J. RIVET,
SUCCESSOR TO E. MONTEUSE & CO.,
DEALER IN
Drugs, Chemicals, Patent Medicines
AND PERFUMERY,
AND IMPORTER OF FRENCH PROPRIETARY MEDICINES,
Cor. Rienville and Chartres Sts.,
Je3 3m — *NEW ORLEANS.*

The Speller's Vade-Mecum.
WEBSTER'S
Pocket Dictionary.

Abridged from Webster's Quarto Illustrated with nearly TWO HUNDRED Engravings. This volume contains a careful selection of **more than 18,000** of the most important words of the language; and contains **Tables of Money, Weights and Measure, Abbreviations, Words, Phrases, Proverbs, etc.** from the Greek, the Latin and the Modern Languages. **Rules for Spelling,** etc.; making the **most complete and useful pocket companion extant.** It is beautifully printed on tinted paper and bound in Morocco, Turks, gilt edges, $1. *For sale everywhere. Sent by mail on receipt of the price.*

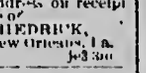
IVISON, BLAKEMAN, TAYLOR & CO.,
Publishers of Webster's School Dictionaries,
138 AND 140 GRAND ST., NEW YORK.
je1 4t

FINE-TONED, LOW-PRICED, WARranted against breakage. Catalogues, containing full particulars, prices, etc., sent free.
BLYMYER MANUFACTURING CO.,
je3 6ty — Cincinnati, Ohio.

THE "DOMESTIC"
PAPER FASHIONS

represent the leading and most elegant styles. Being perfect to fit, and easily put together by the most inexperienced, they answer the requirements of the daily better than any other Patterns. Patterns sent postage paid, to any address on receipt of the price. For sale at the store of
M. S. HEDRICK,
103 Canal street, New Orleans, La.
Domestic Sewing Machines. Je3 3m

INMAN ROYAL
MAIL STEAMERS.



We are prepared to issue Passenger Tickets by the above line of steamers from New York to Liverpool at the lowest rates. Round-trip tickets, good for twelve months. For further information apply to
C. J. SHEPHERD & CO.,
(Successor to) 15 Gravier street.
Je1 3m

MITCHELL & RAMMELSBERG
FURNITURE COMPANY,
103 AND 105 CAMP ST., NEW ORLEANS.
SELLING OUT
TO RETIRE FROM BUSINESS.
Come and get BARGAINS. Je3 1m

H. H. HUSSMAN,
DEALER IN
PITTSBURG COAL,
OAK, ASH AND PINE WOOD,
102.....Calliope Street.....102
Between Magazine and Constance,
Je3 4m — New Orleans.

A GREAT OFFER! HORACE WATERS & SONS, 481 BROADWAY, NEW YORK will dispose of 100 PIANOS AND ORGANS of first-class makers, including WATERS', at extremely LOW PRICES for cash, OR RING THIS MONTH, or part cash and balance in small monthly payments. Please send for list.

WATERS' New Scale PIANOS are the best made. The touch elastic, and a fine singing tone, powerful, pure and even. WATERS' CONCERT ORGANS cannot be excelled in tone or beauty; they defy competition. The Concerto Stop is a fine imitation of the Human Voice. Agents Wanted.

A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. Special Inducements to the trade. Illustrated Catalogues Mailed. my30 1m

WOOD.....COAL.....LUMBER.

No. 851 DRYADES STREET, between Clio and Erato streets. Best quality of Oak, Ash and Pine Sawed and split Wood at lower rates. Pittsburg and Anthracite Coal and Charcoal at the lowest market prices. Also agent for Abbs Mills Lumber sawed to order at the shortest notice. Orders left at my office, 851 Dryades street, or at 232 Calliope street, will receive prompt attention. Satisfaction guaranteed.
my27 1m — SAM. SMITH.

NEW ADVERTISEMENTS.

Go North and East
VIA THE
Louisville and Great Southern
RAILROAD LINE.

This is the Great and Through Line, and the only All-Rail Route from all points in

TEXAS, ARKANSAS,
LOUISIANA, MISSISSIPPI
AND TENNESSEE

TO THE

North, East and Southeast.

It makes QUICKER TIME, with Less Change of Cars, than any other line.

PULLMAN PALACE CARS

Run via this Line both ways, as follows:

Louisville to New Orleans, Without Change.
Nashville to Memphis, Without Change.
Little Rock to Louisville, Without Change.

NO CHANGE OF CARS

From Memphis, Montgomery or Nashville to

LOUISVILLE!!

From Louisville our Connecting Lines run Pullman Palace Cars through to Eastern Cities WITHOUT CHANGE, thus making a great Through,

Continuous All-Rail Route
EAST,
Avoiding all Ferries and Transfers.

MAMMOTH CAVE

the greatest of Natural Curiosities, is located on this line. Passengers can stop over and visit the Cave, and resume their journey at pleasure.

GREAT INDUCEMENTS
TO PARTIES EMIGRATING.

For complete information as to connections, time and accommodation send for the *Louisville and Great Southern Monthly Railway Guide.*

C. P. ATMORE,
Gen. Pass. and Ticket Agent,
je3 1f — LOUISVILLE, KY.

TWENTY-SIXTH
ANNUAL STATEMENT
OF THE
Crescent Mutual Insur. Co.

Total premiums for year ending April 30, 1875	$355,767 75
Earned premiums, less reinsurance and return premiums	276,187 91
Fire, Marine and River losses $193,548 59	
Taxes, expenses, rebate in lieu of participation, less interest, etc.	73,705 33—214,051 22
Leaving (after paying 10 per cent. on capital stock) net profits	$62,133 ½
Total assets	$610,801 91

The Board of Trustees resolved that, after paying the Annual Interest of ten per cent. on the Split 1 Stock of the company, a dividend of THIRTY PER CENT. be paid in CASH, on and after the fourteenth day of June next, to those parties bearing with the company entitled to receive the same.

TRUSTEES.

Thomas A. Adams,	Samuel B. Newman,
Samuel R. Kennedy,	C. T. Rutherford,
John Phelps,	Adam Thompson,
Henry Abraham,	P. N. Strong,
Victor Meyer,	Jos. Bowling,
Edw. J. Gay,	Andrew Stewart,
Samuel Hemsheim,	George Martin,
Jos. B. Wolfe,	L. C. Jurey,
Edward Pilsbury,	George W. Sentell,
Frederick Camerden,	John M. Sadaugh,
Simon Formenner,	R. S. Post,
John E. King,	J. L. Harris,
Joseph Jones	Alfred Moulton,
Edward Neale,	A. Level.

my27 3m

P. L. CUSACHS
HAS REMOVED HIS
DRUG STORE
—TO—
37.....ROYAL STREET.....37
Between Bienville and Custom house, one block from Canal street,

where he will, as heretofore continue his well-known business of importation of

DRUGS, CHEMICALS, ESSENTIAL OILS, BITTERS, DYES AND TANNERS' MATERIALS, ETC. my27 3m

MILLER & DIELMANN,
50, 52 AND 54 SOUTH PETERS ST.,
(Late New Level,)
CANDY MANUFACTURERS,
AND MANUFACTURERS OF
LEMON SUGAR AND FRUIT SIRUPS.
IMPORTERS OF CIGARS.
AGENTS FOR PURE CALIFORNIA WINES
my29 9m

G. W. DUNBAR & SONS,
10, 12 & 14 ST. LOUIS ST., NEW ORLEANS
PREMIUM
FRUIT SIRUPS.

Made exclusively from the Juices of Fruits, for Family use, in every variety, and assorted as ordered in boxes of one dozen quarts.

ORGEAT,	RASPBERRY,	LEMON,
VANILLA,	STRAWBERRY,	HUCKLEBERRY,
BRANDY	BLACKBERRY,	CLOVE,
PINEAPPLE,	NATURAL,	LIME,
PEPPERMINT,	CAYENNE,	SARSAPARILLA,
	RASPBERRY VINEGAR.	

May be ordered from all wholesale Family Grocers throughout the country. my27 3m

HOME MANUFACTURE.
Egan's Louisiana Yeast Powder.
EQUAL TO THE BEST MADE.

Guaranteed to give entire satisfaction. For sale by all Grocers.

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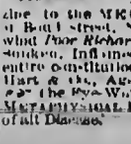

MRS. M. G. BROWN'S Celebrated PEARL OF HARTS EYE WATER prevents and cures CATARRH, and keeps look at Fever. Sunflower Bitters cures the Pneumonia or Muscular Rheumatism. Sold by all druggists. E. J. Hart & Co., Agents. Price, $1. 4 and 25 cents. The Eye Water is one of the three parts of the METAPHYSICAL DISCOVERY, which cures all forms of all Diseases.

NEW ADVERTISEMENTS.

UNION INSURANCE CO.
OF NEW ORLEANS.

Eighteenth Annual Statement
—OF—
THE UNION INSURANCE COMPANY
OF NEW ORLEANS.

Published according to Law and their Charter.

Amount of Premiums received during the year ending April 30, 1875:

Fire Premiums	$90,381 55	
River Premiums	13,006 48	
Marine Premiums	9,042 32	
	$112,493 35	
Less Return Premiums	2,425 62	
		$110,067 73

Paid Losses during the year:

Fire Losses	$22,189 66	
River Losses	16,122 11	
Marine Losses	816 17	
	$39,127 94	
Reinsurances	4,569 81	
Rent	2,500 00	
Taxes	3,350 35	
Rebate	10,277 35	
Expenses, less discount and interest	6,187 30	
Reserved for unterminated risks	27,171 00—	93,801 35
		$16,263 38

The Assets of the company are:

Loans secured by pledge	$5,739 67
Loans secured by mortgage	31,901 14
Bills receivable for premiums	12,160 98
Stocks, Bonds and other securities	140,596 3
Real Estate	5,417 21
Premiums in course of collection	18,060 69
Cash on hand	27, 82 81
	$241,411 38

The above statement is a correct transcript from the books of the company.

A. CHIAPELLA, President.
J. M. CRAWFORD, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this eighth day of May, 1875. JAS. FAHEY,
Notary Public.

The Board of Directors have declared a dividend of FIVE DOLLARS per share, payable on and after TUESDAY, the eleventh inst. my13 1m

BOOKS OF BOUND MUSIC.
Containing the Cream of the Cream of all
Vocal and Instrumental Music.
PAGES FULL SHEET-MUSIC SIZE.

Price of each Book—In Boards, $2.50; in Cloth, gilt, $4.

Gems of German Song. 216 pp.	Vocal.
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Wreath of Gems. 200 pp.	Vocal.
Gems of Strauss. 250 pp.	Instrumental
Operatic Pearls. 200 pp.	Vocal.
Singer of Pearls. 200 pp.	Vocal Duets.
Silver Chord. 200 pp.	Vocal
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Home Circle, Vol. II. 250 pp.	Instrumental
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Popular Gems, 250 pp.	Instrumental.
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Organ at Home, 200 pieces.	For Reed Organs.

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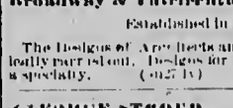

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In six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the delicate sick for sick Headache, Sour or Sick Stomach, and all Febrile cases. Used for all seasons of the year. Prepared by ARTHUR ROGERS, 165 [illegible] New Orleans. my27 1y

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containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion,

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice and Nausea*

IT HAS NO EQUAL.

It is the Cheapest, Purest and Best Family Medicine in the world! *Manufactured only by*

J. H. ZEILIN & CO.,
MACON, GA., AND PHILADELPHIA.
Price, $1. *Sold by all Druggists.* no19 1y5ptc

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VEGETABLE
LIVER PILLS.

A MILD APERIENT AND GENTLE PURGATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street New York.

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is easily applied, imparts a beautiful black brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. oc8 1y5p

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SELTZER
APERIENT.

What Are Your Symptoms? Are they pain in the right side, yellowness of the eyes, nausea, debility, irregularity of the bowels and headache? If so, your liver is wrong; and to set it right, and give tone and vigor to your system, the one thing needful is

Tarrant's Seltzer Aperient.
SOLD BY ALL DRUGGISTS.
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Remember that for all Affections of the
THROAT AND LUNGS
Lapham's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.

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JOHN HANSEN,
At the Old Stand, 64 Canal street,
my6 2m — (Cor. Peter, opposite the Custom house.

Farm, Garden and Household.

When to Harvest Grain.

Perhaps not one farmer of a score harvests his crops at that stage of their development when they will yield the largest quantity of grain and fodder. Wheat, rye, barley and oats all pass through several stages of growth before the grain attains perfect maturity. There is the period of bloom, the period when the grain is in the milk stage of growth, the dough stage, the mature stage of growth, and the dead-ripe condition. If cereal grain of any sort be examined when in the milk state it will be seen that the kernels are larger than they will be at any other period. The bran-envelope of every kernel is distended like a puff ball, with a thick, white liquid. If the crop were harvested at that period the kernels would shrink to about one-fourth their uniform size. After a few days the contents of the kernels pass into a state of soft dough, then to hard dough, and soon every kernel becomes fully matured, although the contents are not yet hard. This is the period to thrust in the cradle, or to start the horse reaper. Harvested at this stage of development, the yield of grain will be larger, the kernels will be heavier, the bran will be thinner, the percentage of flour will be greater and whiter, and a bushel, by measure, will weigh more than if the crop were harvested at any other period. These suggestions will be found to hold correct in regard to every kind of cereal grain. Besides this, if a crop be harvested at the period designated, the straw, if properly cured, will make a larger quantity of excellent fodder.

The old rule with many farmers in judging of the proper period to harvest wheat used to be when the straw, for a few inches above the ground, appeared ripe and of an orange color. But this will be found an incorrect guide with most varieties of wheat. In many varieties this sign will be found entirely wanting. Some farmers wait until most of the ears of wheat, rye and barley bend downward with a graceful bow. But in many instances the ears of wheat maintain an erect position even until every kernel has passed the dead-ripe state. Again, fields of wheat are frequently met with where a large portion of the ears are hanging downward even when the grain is in the milk stage of development.

The color of the straw is always the most reliable guide with many producers of wheat. But this indication of the maturity of the grain will always vary in proportion as the soil, locality and variety differ. Wheat produced on certain mixtures of soil, when one views the crop from a short distance, will often appear quite too green to be harvested, even when the ears are all erect and every kernel has passed the dough stage and appears quite hard.

The correct way to determine when the proper period has arrived to harvest grain is to walk among the standing straw, pluck one ear here and another there, examine the kernels throughout the entire field, and if the grain of many of the small ears is yet in the milk stage, while a large proportion of the heads or panicles indicate a point between the dough stage and perfect maturity of the grain, the crop should be harvested without delay.

The management of the crop after it is cut will have an important influence on the quality of the grain and the straw.

How to Make Good Biscuits.

The following is from Rev. P. M. Goodwyn, the manufacturer of Goodwyn's Eureka Yeast Powders. We commend his powders and his recipe for biscuits:

The whole process of making biscuits, where yeast powders are used, is a *quick one*. The stove or oven should be *well heated* beforehand. If a *strong* and *uniform heat* is not kept up during the process of baking the result will almost certainly be a failure. Biscuits, as soon as baked, should be taken to the table, and not allowed to stand and *dry* and *harden* on the stove.

Having measured into a sieve two pints of flour, put in say a partly heaping teaspoonful of salt; then of yeast powders—*taken directly from the box*—put in two teaspoonfuls, *well heaped up*, mix a little and sift all together; use of lard say a dessert-spoonful or the bulk of a good sized hen egg; time need not be taken to rub it into the dry flour; this, where yeast powders are used, is a disadvantage rather than otherwise. Now take a half-pint dipper, once full and a half of cold water, and pour the whole directly into the flour; mix. Some use a spoon at the beginning, but the hand seems preferable throughout as a mixer. The dough should be *soft*; if found too soft, add a little flour, and work *only enough* to make it smooth; roll tolerably thin; cut out and put into a smooth baking pan, with a fork—a wooden one is best; prick each biscuit twice, then set them in the stove or oven immediately. In three minutes they will be up, and in four minutes more will be baked, after which the stove door should be opened and left ajar for them to "soak," as cooks express it, for about three minutes, when they will be ready for the table.

And now, if anybody will follow the above directions, using at the same time *good* flour, *pure* lard, and a yeast powder whose chemical constituents and proportions are what they should be (and if diligent search is made a powder of this description may be found,) they will be certain to have what everybody wants—biscuits that are elegant, palatable and healthful.

INVITE THE SMALL BIRDS.—We may induce them to come around us by putting up old, discarded fruit and oyster cans, etc. Place them in the trees so that you can fasten them by driving a small nail through the corner of the cans, being careful to place them so they will be shaded when the leaves come out. Or you may place them on the shady side of some building, driving two nails through the edge of the can into the building. These birds will accept such houses for their summer homes, in which to rear their young. All this is cheap. Then why not all enjoy these birds' company and music? All living in the country, in villages or the suburbs of our large cities may do it. I have about two hundred of these bird nests around my buildings and in my orchard of some sixty-five acres. I hope to see them more common elsewhere. These birds harm nothing, but destroy many larvæ, also the perfect insect; and in addition—and this comes in to make up life with me—as I pass through my grounds daily, troubled it may be on all sides, I am also cheered in the midst of my cares by the constant and pleasant company and music of these birds. I bless the Giver of all good for the birds.—*Rural World.*

A SCARECROW.—It is well known that blue and scarlet colors in juxtaposition cause a dazzling effect on the eye. These colors strung on a line and placed over strawberry beds produce a puzzling effect on birds, and no bird will enter the garden while these colors flutter in the air. Pieces of blue and scarlet calico should be cut about one and a half feet in length, and tied to a line one foot apart. An old flannel petticoat will supply a large quantity of inexpensive scarlet strips. This line is to be supported by poles six feet in height from the strawberry beds. To support strawberries, keeping them clean and enabling them to ripen all round, take a piece of stout wire a yard in length, bend it at right angles ten inches from each end, bend the space between the right angles into a curve. Stamp these two ends six inches in depth into the earth close to the strawberry plants; then draw the fruit over the wire, each plant requiring two. To prevent rusting, place the wires in creosote three or four days and then dry them.—*Gardeners' Magazine.*

A TEST FOR EGGS.—Among the minor troubles of city life is the difficulty of procuring a regular supply of fresh eggs. When we cannot remove our woes, the next best thing is to try to understand them. So we devote this paragraph to what will interest all out of hearing of the cheerful sounds of the barn-yard. An egg is generally called fresh when it has been laid only one or two days in summer, and two to six days in winter. The shell being porous, the water in the interior evaporates, and leaves a cavity of greater or less extent. The yolk of the egg sinks too, as may be easily seen by holding it toward a candle or the sun; and, when shaken, a slight shock is felt if the egg is not fresh. To determine the precise age of eggs, dissolve about four ounces of common salt in a quart of pure water, and then immerse the egg. If it is one day old it will descend to the bottom of the vessel; but if three days it will float in the liquid. If more than five days old it will come to the surface, and project above it in proportion to its increased age.

BEE-HIVES.—Of 2,000,000 bee-hives in the United States it is reported: Every hive yields on an average a little over 22 pounds of honey, the average price of which is twenty-five cents a pound; so, after paying their way, the bees present a revenue of $8,800,000. To reckon it another way, they make a clean gain of over one pound of pure honey for every man, woman and child in the United States. Over 23,000,000 pounds of wax are made by these industrious workers. Keeping bees is one of the most profitable investments the people can make of their money. The profits arising from the sale of surplus honey average from 50 to 200 per cent. on the capital invested, says an exchange.—*Boston Cultivator.*

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is the only pure and unadulterated preparation prepared by a prudent, reliable and scientific physician of thirty years' practice. A single trial will convince the most skeptical of its superiority in speedy and permanent cures of **Grivel, Dropsy, Diabetes, Bright's Disease,** and all affections of the **Kidneys** in both sexes. The greatest **Tonic** and **Diuretic** of the age. Be sure and get

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Pleasant and agreeable in taste, and efficacious in its curative qualities.

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Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
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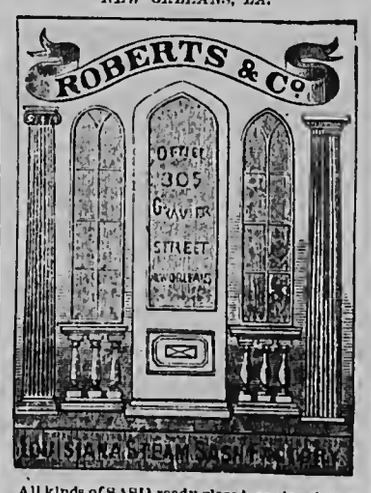

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618 acres in Red River county, improved; about 200 acres under a good fence and in cultivation; now rented at $3 per acre. The improvements are good.

321 acres in Red River county, improved; 100 acres under fence and in pasture; 100 acres under power, in cultivation; now rented at $3 per acre. The Trans-Continental Branch Texas Pacific Railroad goes through the corner of this farm.

Both the above farms rank among the best in the State.

177 acres in Red River county, unimproved No. 1 land, 2½ miles from railroad.

1,792 acres in Davis county, excellent pine timber, about 2½ miles from the railroad.

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700 acres in Hopkins county, the best farming land in the State.

1,280 acres on Red River, in Red River county, bottom land; 2 0 acres under cultivation, and now rented at $5 per acre.

For further information inquire of the undersigned.
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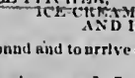
GREAT  REDUCTION.

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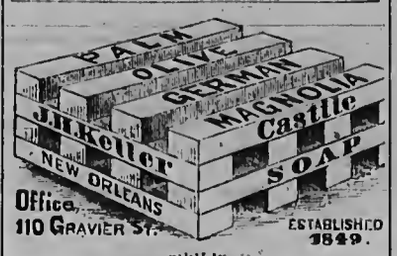

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Agents for the sale of many of the favorite brands of

FLOUR, TOBACCO AND CIGARS.

Strangers visiting the city are invited to call and examine our stocks of COFFEE, SUGAR, MOLASSES and other staple and Fancy Goods, which will be found at all times complete, with such articles as our own and other markets afford.

OUR MOTTO—*LARGE SALES, SMALL PROFITS AND QUICK RETURNS.*

Having very greatly enlarged their fine, commodious stores, and thereby increased their facilities for properly meeting all demands upon their rapidly increasing business, are prepared to respond to the demands of their old customers, and as many new ones as may favor them with orders, and respectfully invite the attention of the entire trade of the South and West.

my4 1m FLASH, LEWIS & CO.

WILLIAM GREGG MRS. ADA BRIGGS.

GREGG'S PURCHASING BUREAU,

NO. 151 CANAL STREET,

Next door to New Orleans Savings Institution.

NEW ORLEANS, LA.

A long acquaintance with the various kinds of

SEWING MACHINES

has inducted us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine only $25. We repair all Machines at low rates. We take old Machines in part payment for new ones.

Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.

MRS. ADA GREGG

respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.

N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.

Second hand Machines, in good order at half price. The best Needles for all Machines.

REFERENCES.—F. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi.

Send for catalogue and circular.

je18 1y GREGG'S PURCHASING BUREAU.

S. M. MARSHALL & BRO.,

MANUFACTURERS OF

STAINED GLASS,

62 Cedar Avenue, Corner Second Street,

ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oct6 1y

CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.

FLOOR OIL CLOTH—English and American.

MATTINGS—500 rolls White, Check and Fancy.

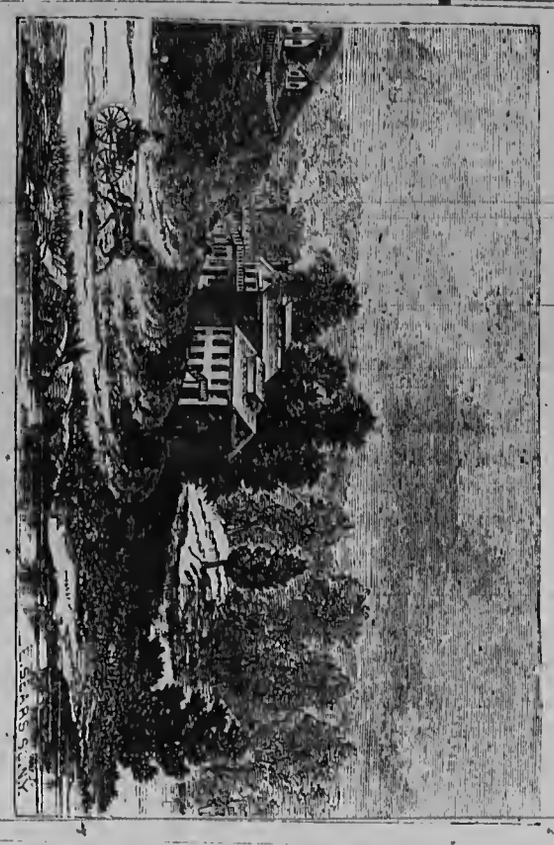
WINDOW SHADES, Table and Piano Covers.

FURNITURE and CURTAIN GOODS in great variety.

BURLAPS, Table and Enamel OIL CLOTHS.

de10 1y A. BIJOU & BRO.

MISCELLANEOUS.



ATLANTA PAPER MILLS.

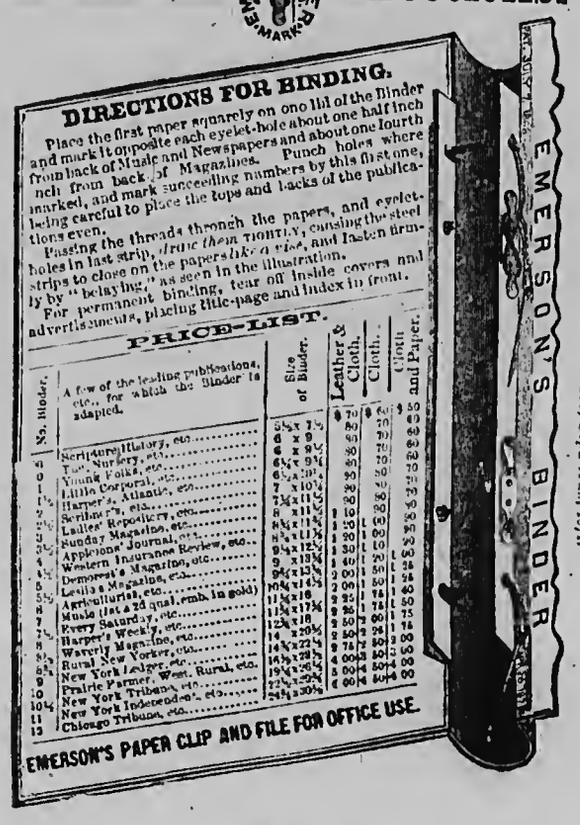
JAMES ORMOND, PROPRIETOR.

OFFICE—NO. 42 BROAD STREET, ATLANTA, GA.

☞ For Specimen of "News" we refer to this issue of this Paper. ☜

Cash Orders Solicited. de17 1y

Read the Directions.


EMERSON'S TRADE BINDER MARK
DIRECTIONS FOR BINDING.
Place the first paper squarely on one lid of the Binder and mark it opposite each eyelet-hole about one half inch from back of Music and Newspapers and about one fourth inch from back of Magazines. Punch holes where marked, and mark succeeding numbers by this first one, leding careful to place the tops and backs of the publications even.
Passing the threads through the papers, and eyelet-holes in last strip, draw them TIGHTLY, causing the steel strips to close on the papers like a vise, and fasten firmly by "belaying," as seen in the illustration.
For permanent binding, tear off inside covers and advertisements, placing title-page and index in front.
PRICE-LIST.
No. Binder. | A few of the leading publications, etc., for which the Binder is adapted. | Size of Binder. | Leather & Cloth. | Cloth. | Cloth and Paper.
Scribner's History, etc. | 8½ x 12½ | $ 70 | $ 60 | $ 50
Our Nursery, etc. | 6 x 9 | 60 | 50 | 40
Young Folks, etc. | 6½ x 9½ | 60 | 50 | 40
Little Corporal, etc. | 6½ x 9½ | 60 | 50 | 40
Harper's, Atlantic, etc. | 7 x 10½ | 70 | 60 | 50
Scribner's, etc. | 7¾ x 11 | 70 | 60 | 50
Ladies' Repository, etc. | 8 x 11 | 70 | 60 | 50
Sunday Magazine, etc. | 8½ x 11½ | 70 | 60 | 50
Appletons' Journal, etc. | 8½ x 12½ | 70 | 60 | 50
Western Insurance Review, etc. | 9¼ x 12½ | 70 | 60 | 50
Demorest's Magazine, etc. | 9 | 70 | 60 | 50
Lesli's Magazine, etc. | 9¾ x 13¾ | 70 | 60 | 50
Artillerist, etc. | 10¾ x 14½ | 70 | 60 | 50
Music (last a 2d qual. crash in gold) | 11¾ x 16 | 90 | 75 | 60
Every Saturday, etc. | 11¾ x 16 | 90 | 75 | 60
Harper's Weekly, etc. | 11¾ x 17¾ | 90 | 75 | 60
Warerly Magazine, etc. | 12¾ x 18 | 90 | 75 | 60
Rural New Yorker, etc. | 14 x 20¾ | 1 00 | 85 | 70
New York Ledger, etc. | 14¾ x 22¾ | 1 00 | 85 | 70
Prairie Farmer, West. Rural, etc. | 15¾ x 22¾ | 1 00 | 85 | 70
New York Tribune, etc. | 17¾ x 25¾ | 1 25 | 1 05 | 85
New York Independent, etc. | 19¾ x 26 | 1 25 | 1 05 | 85
Chicago Tribune, etc. | 24¾ x 30½ | 1 50 | 1 25 | 1 00
EMERSON'S PAPER CLIP AND FILE FOR OFFICE USE.
EMERSON'S BINDER
Patent Reissued, Sept. 12th, 1871.

FOR SALE BY

ROBERT J. HARP, AGENT.

NOS. 110 AND 112 CAMP STREET, NEW ORLEANS, LA.

ap1 1y

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers**, as also all buyers of *Dry Goods*, to

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

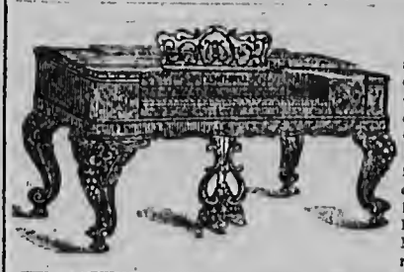
WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

☞ Samples furnished BY MAIL on application. fe1 1y



BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $650, $575, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $16, $20, $75, $100, $125, $150, $175, $190, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackman's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 75, 80, 82 and 84 Baronne street, New Orleans. de31 1y

oc3 1y

MISCELLANEOUS.

WILLIAM N. THOMSON,

MANUFACTURER OF

Thomson's Leather-Preserver,

FOR

Boots, Shoes, Harness, Belting & Hose.

ALSO DEALER IN

LACE LEATHER, RIVETS, BITTS, BELT HOOKS, BELT STUDS,

Punches, Belt Sets, and all goods connected with the Belting business.

NO. 52 RACE STREET,

no6 1y CINCINNATI, OHIO.

GLASS STAINERS

AND BENDERS.

BELCHER & POVEY,

13 West Broadway, cor. Reade St.,

NEW YORK.

Works—Newark, N. J. ap13 1y

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS manufacturer. (late Evans & Watson) 36 Fourth street, LOUISVILLE, KY. 16 West Fourth street, CINCINNATI, O

MISCELLANEOUS.

MONUMENTAL

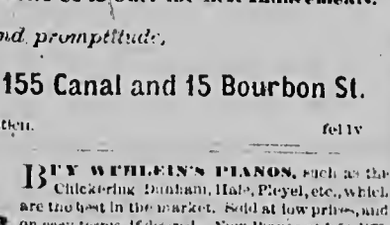
MARBLE WORKS.

New Designs at Moderate Prices.

J. WATERHOUSE,

1821 Arch Street, Philadelphia.

Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc3 1y



oc29 3m

DERFEZIONE strengthens, perfects and develops the limbs, 25, postpaid. DR. VAN HOLM, 149 Court street, Boston, Mass. oc29 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.

IRON COTTON TIES

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,

(Late Hartlett & Rayne.)

GENERAL AGENTS,

18 Carondelet Street, cor. Union,

de31 6m New Orleans.

LANE & BODLEY,

CINCINNATI, OHIO,

MANUFACTURERS OF STANDARD

PLANTATION

MACHINERY,

STATIONARY & PORTABLE

STEAM ENGINES,

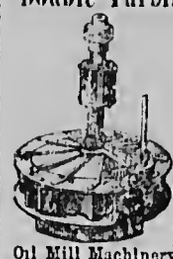
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

LANE & BODLEY,

jy23 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL

Double Turbine Water Wheel,



Manufactured by

POOLE & HUNT,

Baltimore, Md.

7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,

NO 19 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi no26 1y

SCHOOLS AND COLLEGES.

HIWASSEE COLLEGE.—SAID TO BE the best and cheapest school for boys in the Union. Patronage the past year, 187, from ten States. Under care of the Holston Conference, M. E. Church South. Founded in 1849. Seven miles from Swisswater, on the East Tennessee, Virginia and Georgia Railroad. Send stamp for twenty-four page catalogue. Address the President,

REV. J. H. BRUNNER, A. M.,
je1 1y Hiwassee College, East Tenn.

J. W. BLACKMAN'S

COMMERCIAL COLLEGE,

NO. 131 CARONDELET ST., NEW ORLEANS.

This is the only Commercial College in this city where students from the country can board in the family of the principal. Terms reduced twenty per cent. Send for circular. Address

J. W. BLACKMAN,
je1 1y New Orleans, La.

UPPER CITY

BLUE BOOT, SHOE AND HAT

ESTABLISHMENT,

578.....MAGAZINE STREET.....578

Opposite the Magazine Street Market,

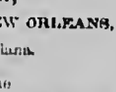
(Sign of the Lady's Boot.) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES. Cheaper than the cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and patronize their Home of Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS GIMBEL, Agent.

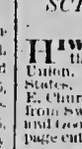
WIRE RAILING  AND

ORNAMENTAL WIRE WORKS.

DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc oct6 1y



GLASS STAINERS

CUTTERS, AND EMBOSSERS.

FURNISH WINDOWS A SPECIALTY.

Estimates and samples on application.

WM. COULTER & SON,

1st & 1st E. 4th St., CINCINNATI, O.

mh18 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 5 feet below high-water mark.

COTTON.—The following are the arrivals since the twenty-fifth instant:

Mississippi river and bayous	476
Red river	54
Ouachita river	143
Railroads	137
Mobile	291
Texas	18
Lake	1
Florida	1
Total	1,121

On Wednesday the market opened under the depressing influence of a further decline in futures at New York, while Liverpool was reported dull at previous rates, with sales of 10,000 bales. We consequently noticed but little inquiry, and up to 12 M. had heard of only one sale of 121 bales at Tuesday's rates, after which, as some factors desired to realize and met the demand more freely, a few buyers came forward, and the entire business summed up 600 bales. During Thursday morning it continued dull, and in the absence of any active competition among buyers factors who desired to realize were compelled to make concessions of ⅛c. On Friday, under discouraging dispatches and the pressure on the market of several crops which were ordered to be closed out by the end of the month, factors met the demand still more freely, and 1,750 bales changed hands at irregular prices, indicating a pretty general falling off of about ⅛c., making the total decline for the three days 1/16@¼c., and in some cases ⅜c. A large part of the stock unsold is held at above the ruling rates, awaiting a favorable reaction.

The above makes an aggregate for the past three days of 3,500 bales, and, adding 100 bales to Tuesday's report, a total for the week of 8,150, against 11,900 last week and 18,050 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 877,540 bales, against 1,191,063 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 285,577 bales. The decrease by the reports per telegraph is 285,191—3,408,108, against 3,693,300. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 10,289 bales to Great Britain, 3,768 to France and 184,065 to other foreign ports. We quote:

Ordinary	13⅛ @ 13¼
Strict ordinary	13⅜ @ 13⅝
Good ordinary	13½ @ 13⅞
Strict good ordinary	14⅛ @ 14⅜
Low middling	14⅝ @ 14¾
Strict low middling	14⅞ @ 15
Middling	15⅛ @ 15¼
Strict middling	15⅜ @ 15½
Good middling	15⅝ @ 15¾
Middling fair	16⅛ @ 16¼
Fair	16⅜ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales	15,953
Arrived past three days	1,121
Arrived previously	1,132,581—1,133,802
	1,149,755
Exported past three days	5,712
Exported previously	1,071,389—1,077,101
Stock on hand and on shipboard	72,651

LOUISIANA SUGAR.—On Thursday a dealer sold 10 hhds. fair at 8¾c. ₱ lb. The stock is well held by dealers at 7⅞@8c. for common, 8@8⅛c. for low fair, 8⅛@8⅜c. for good fair, 8¾@8⅞c. for fully fair, 9¼c. for prime, 9⅜@9½c. for strictly prime, 9⅝c. for yellow clarified, and 10⅛c. for off-white clarified.

LOUISIANA MOLASSES.—Only 11 bbls. were received on Wednesday and Thursday. The market is dull and unchanged, and we quote nominally 40@45c. for common, 5 0@55c. for fair, 55@60c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

RICE.—We quote Louisiana No. 2, according to quality, at 3⅝@4⅛c., common 5¼@6c., fair 6@7¼c., prime 7⅛@7¾c. ₱ lb.

CORN.—On Friday the market was in good supply and dull; 7,000 sacks white sold at 83c. ₱ bushel.

OATS.—On Friday there was a good supply and better demand, and 2,450 sacks sold at 70@73c. ₱ bushel.

BRAN.—On Friday 700 sacks sold at $1 ₱ 100 lbs.

PORK.—On Wednesday 300 bbls. mess sold, to arrive, on private terms, and 100 extra heavy, spot, at $22.

BACON.—On Thursday a grocer bought 5 casks clear sides at 13¾c. ₱ lb.

DRY SALT MEAT.—On Friday 30,000 lbs. shoulders, loose, sold to a dealer at 8¾c. ₱ lb.

HAMS.—On Thursday 10 tierces very choice brought 13¾c., and 5 13¾c. ₱ lb.

LARD.—On Thursday a lot of 50 kegs refined sold at 16c. ₱ lb.

BREAKFAST BACON.—Dull at 13¾c.; jobbing at 14c. ₱ lb.

COW PEAS.—On Friday a dealer sold 25 bags Whippowill at $1.40, and 22 clay at $1.90 ₱ bushel.

MONETARY.

Gold opened on Friday at 115⅞@110⅛, against 116¾ at New York, and after a limited business closed at 116@116¼, against 116⅛ at New York.

Nothing has been reported in silver. Most of the receipts are transshipped to New York. It is quoted at 108@108 for American half dollars. Mexican dollars continue to rule at 96@99½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 00
Cultivators, Diam. and shovel-tooth	7 00	10 50
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	13 00
Shovel plows	3 25	4 00
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	7 00	9 00
English fire	50 00	— —
American fire	— —	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	35	38
Tallow	12	15
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	32½	35
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	30
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	20	22
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 50	— —
Superfine	5 25	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	27 00	— —
Choice	28 00	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	5	8
Sheet	5	6
Nail rods	— —	9
Castings, American	4½	6½
LEATHER, ₱ lb.:		
Sole, hemlock	30	33
Sole, oak	40	44
Harness	38	45
Calf-skins, ₱ dozen	35 00	100 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	— —
Cement	2 00	2 25
Plaster Paris	— —	3 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 17	1 27
Coal oil, in barrels	16	17
Linseed, raw	87	88
SHADINGS, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11½	11¾
Pulverized	11½	11¾
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	35	— —
Hyson	35	— —
Young Hyson	35	1 40
Pouchong	35	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	75 00	80 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	80 00	85 00
Wagon, four-horse	90 00	100 00
Cane wagon	180 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	100 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	50 00	65 00

CATTLE MARKET.

NEW ORLEANS, May 28, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— @ —
Sheep, first quality, ₱ head	6 00 @ 7 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 14 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D. Thompson & Co., St. Louis, Mo.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 82 Race street, Cincinnati, O.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
F. A. Hutchinson & Co., St. Louis, Mo.
Ivison, Blakeman, Taylor & Co., New York.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent 576 Magazine street.
John Hansen, 33 Canal street.
William Hogan, 99 and 101 Canal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dietmann, 50, 52 and 54 South Peters street.

Carpets.
A. Bronsseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
J. A. Lum & Co., 102 Gravier street.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Betancourt, 173 St. Joseph street.

Druggists.
H. J. Hyvet, corner Blenville and Chartres sts.

Dry Goods.
T. H. Holmes, 155 Canal and 15 Bourbon street.
Jackson Store, cor. St. Ann and Chartres sts.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Illwassee College, Rev. J. H. Brunner, pres't.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hurt, Cincinnati, Ohio.
J. S. Patterson, 25 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 48 Union street.
William H. Matthews & Bro., 71 Poydras street.
Payne, Kennedy & Co., 61 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.

Firearms.
R. Rhodes, 55 St. Charles street.

Fruit Syrups.
G. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.

Furniture.
John Bois, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.

Games.
West & Lee Game Company.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Grocers.
J. M. Dowling, 25 Decatur street.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.
John L. Lavelle, 361 Dryades street.
J. D. Reel, 779 and 781 Tchoupitoulas street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hotels.
Ocean Springs Hotel, J. P. Longley, proprietor.

Ice.
Louisiana Ice Manufacturing Company, Francis J. Wehner, Secretary, 162 Canal street.

Insurance.
Crescent Mutual Insurance Company.
Louisiana Equitable Life Insurance Company.
Union Insurance Company, A. Chiapella, president.

Leather.
A. F. Rican, 80 Custom-house street.

Lumber.
Murray & Murry, 424 and 426 Delord street.
Nevers & Hery, 316 Julia street.
Roberts & Co., 303 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Jilz Auger Company, St. Louis, Mo.
Lane & Hotley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Well-Auger, W. Giles, St. Louis, Mo.

Marble Works.
George Stround, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Hall & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusachs, 37 Royal street.
Kearney's Extract Buchu, Kearney & Co., 104 Dunne street, New York.
Laplace's Indian Turnip Pectoral Balm, 21 and 23 Elysian Fields street.
Dr. J. W. Lellingwell, 230 Canal street
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Menphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 129 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. Tatt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vitters, 9 Camp street.

Millinery and Fancy Goods.
Daniel Gorren, 91 Canal street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Sons, 481 Broadway, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Newspapers.
The Blade, Toledo, Ohio.

Novelties.
Cowan & Co., Eighth street, New York.
Importers' Union, New Bedford, Mass.
Dr. Van Holm, 143 Court street, Boston.

Painting and Gilding.
William Hillsman, 159 Calliope street.

Paper Clips.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Mop.
William H. Shepard & Co., 106 Camp street.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Railroads.
Grant Jackson Route, A. D. Sheldon, agent, 22 Camp street corner of Common.
Louisville and Great Southern, C. P. Atmore, general passenger agent, Louisville, Ky.
Pontchartrain, C. H. Allen, general manager.

Refrigerators.
Rice Bros., 89 and 91 Camp street.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gilbermior, president.
New Orleans Savings Institution, 156 Canal street.

Scales.
Fairbanks' Scale Depot, 53 Camp street.

Seeds.
R. Mallre, 602 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Soda Water.
Eckleburg's, cor. Washington and St. Charles streets.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
Inman Royal Mail Steamers, C. J. Shepherd & Co., agents, 105 Gravier street.
The State Line, A. K. Miller & Co., 35 Carondelet street.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Texas Lands.
William McMaster, agent, 75 Canal street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Trunks.
A. Ensslinger, 36 Magazine street.

Undertakers.
T. W. Bobbick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Bonnl, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Dillur & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 311 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES.

By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957) No. 91 Liberty St., New York City, N. Y.

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Religious Notices.

SEASHORE CAMP GROUND.—The time of holding the Seashore camp meeting has been changed, and will commence on Wednesday, the twenty-first of July, instead of the fourteenth, as heretofore published, and continue from eight to ten days.

The camp ground is delightfully situated upon the coast, two miles west of Biloxi, Miss., open to and fronting directly upon the gulf, enjoying the healthful and refreshing breezes of the sea. Persons visiting the camp meeting will leave the New Orleans and Mobile railroad at Seashore station, from which a shaded walk of a few hundred feet will bring them to the encampment.

A large number of lots have been selected, and private tents, permanent and commodious, have been built thereon.

Other lots, pleasantly situated, will be furnished free to persons desiring to erect permanent tents thereon.

The trustees will be on the camp ground on Wednesday, the second day of June, when all persons desirous of selecting lots, or otherwise interested, are invited to be present.

All permanent tents erected are required to be of value not less than $40, and shall be completed at least one week before the commencement of the camp meeting. This rule does not preclude the use of temporary tents, constructed of cloth or other material, for which pleasant positions will be assigned to all persons desiring it.

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent with reference to the preservation of the shade-trees.

Dr. Griffin, of Moss Point, has advised the trustees that he will send a schooner load of lumber, suitable for building tents, which will be delivered on the camp ground and sold at reasonable prices, so that persons wishing to build or improve their tents can be supplied at the camp ground with all kinds of lumber.

A limited number of tents of different sizes will be for rent, particulars of which will hereafter be published.

Favorable reductions of fare on the railroads have been secured, which, with particulars of hours of departure, etc., will be published hereafter.

Persons intending to build or make improvements upon their tents are earnestly requested to do so at an early date, so as to be through completely and ready for the meeting when it commences.

Persons desiring to attend the camp meeting are recommended to make arrangements for their comfort, before the date of the camp meeting, by application to any of the board of trustees; William Otis and John Ellsworth, Mobile; H. C. Vaughn, Moss Point; R. S. Rickey, P. Hallaran, J. H. Keller, B. O. L. Rayne, G. W. W. Goodwyn and W. H. Foster, New Orleans.

CAMP MEETING.—The camp meeting at the Hemulogton camp ground, near Crystal Springs, Miss., will begin on Thursday, August 12, 1875. Preachers and people are cordially invited to attend, and to come in the name of the Lord Jesus Christ. The accommodations for visitors will be enlarged. The meeting will be on what is called "the self-sustaining plan."

H. H. MONTGOMERY, P. E.

THE District Conference of the Summit district, Mississippi Conference, will convene in Amite City on the fifteenth of July, 1875 Bishop Paine is expected to preside.

Will the preachers please forward me the names of their delegates who expect to attend, and how they will come? Our people are ready to accommodate all who can come. We expect to have our church dedicated at that time.

D. P. BRADFORD, P. C.

EAST MISSISIPPI FEMALE COLLEGE COMMENCEMENT.—The regular commencement exercises for the current year, now closing, will begin with the annual sermon on the first Sabbath in June.

Daily examination of the various classes will begin on Monday and continue during the week.

Tuesday evening—School exhibition.
Wednesday evening—Musical concert.
Thursday evening—Commencement exercises.
Friday evening—Annual soiree.

Committee appointed by the Mississippi Conference to visit the college—Rev. U. B. Phillips, Rev Thomas West and Rev. Mr. Leith. We would be glad to see these brethren here, and other friends are invited to attend. J. H. ADRISSON.

MERIDIAN, May 27, 1875.

COMMENCEMENT EXERCISES OF VERONA FEMALE COLLEGE.—The annual sermon will be preached on Sunday, June 20, 1875, by Rev. E. C. Slater, D. D.

Junior exhibition will occur on Tuesday, June 22, at 9 A. M. Literary address on Tuesday at 11 A. M. Children's hour and calisthenic exercises on Tuesday at 3 P. M.

Graduating exercises on Wednesday, June 23, beginning at 9:30 A. M. Concert on Wednesday night, beginning at 8 P. M.

NINETEENTH COMMENCEMENT OF THE ALABAMA CONFERENCE FEMALE COLLEGE, 1875.—Friday, June 11—Anniversary of the Palladian Society.

Sunday, June 13, 10 A. M.—Commencement sermon by Rev. E. L. Laveless, Auburn, Ala.

Monday, June 14, 10 A. M.—Anniversary of the Alumni Society. Address by ——. 8 P. M.—Art exhibition.

Tuesday, June 15, 10 A. M.—Senior class compositions. 8 P. M.—Annual concert.

Wednesday, June 16, 10 A. M.—Commencement exercises. Annual address by Prof. R. J. Walker, Troy, Ala. 8 P. M.—Social reunion of alumni.

HENRY D. MOORE, President.

COMMENCEMENT EXERCISES OF WESLEYAN FEMALE INSTITUTE, STAUNTON, VA. Commencement Sunday, June 13, 11 A. M.—Commencement sermon by Rev. Charles F. Deems, D. D., of New York city.

Monday, June 14, 8 P. M.—Final exercises of the Young Ladies' Christian Association.

Tuesday, June 15, 8 P. M.—Final exercises of the Lee and Jackson Literary Society. Address by Hon. R. Q. Mills, of Texas.

Wednesday, June 16, 8 P. M.—Annual soiree, Instrumental and vocal music.

Thursday, June 17, 8 P. M.—Commencement day. Distribution of gold honors, diplomas, etc.

COMMENCEMENT EXERCISES OF MANSFIELD FEMALE COLLEGE, MANSFIELD, LA.—The examination of the young ladies of this institution will begin on Friday, June 25, and close on Tuesday, the twenty-ninth.

The commencement sermon will be preached on Sunday, June 27, by Rev. A. E. Goodwyn

Monday night, June 28—Juvenile exhibition.

Tuesday night, June 29—Junior exhibition.

Wednesday, June 30—Graduating exercises, and an address by Maj. William A. Seay, of Shreveport, La.

The public generally, and the members of the Louisiana Conference in particular, are invited to attend.

THOS. ARMSTRONG, President.

HOMER DISTRICT CONFERENCE.—The District Conference for the Homer district will meet in Vienna, La., on Wednesday, August 25, 1875, at ten o'clock A. M.

JOHN A. MILLER, P. E.

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for	$15 00
to wit:	
12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.
A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.	$18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces	30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from	$30 up.
White Granite CHAMBER SETS, 11 pieces	$4 00
White Granite TEA SETS, 44 pieces	4 00
French China TEA SETS, 44 pieces	6 50
French China Decorated TEA SETS, 44 pieces	7 50
Good Table GOBLETS, from 50 cents per set up.	

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
del7 1y New Orleans.

MISCELLANEOUS.

SHADE HATS

—FOR—

Ladies, Misses and Children.

The Largest Assortment in the South.

White and Mixed Straw, and Italian Lace, Fancy Braids, at Low Prices.

BOYS' HATS.

YOUTHS', BOYS' AND CHILDREN'S HATS. A large and varied assortment, Fine and Low-Priced.

LADIES', MISSES' AND

CHILDREN'S DRESS HATS,

Trimmed and Untrimmed. An endless variety, in Leghorn, Straw, Chip and Hair.

The most beautiful assortment of French and American ARTIFICIAL FLOWERS to be found in this city.

Also a full line of RIBBONS, NETTIES, PARASOLS, Rouchings, Laces, Ladies' Hair Goods (real and imitation), Collars and Cuffs, Veilings, Illusions, Bridal Wreaths, Crapes, Trimmings, and

Every Article in the Millinery Line.

The attention of Dealers and Milliners is called to the above, just received by Express and Steamer. ☞ Country Merchants are particularly invited to examine this splendid assortment.

DANIEL CORREN,

91.....CANAL STREET.....91

my6 1m Corner Chartres.

OPIUM MORPHINE HABIT—speedily cured by Dr. Beck's well known and sure Remedy.

NO CHARGE

or treatment until cured. Call on or address

112 John Street, DR. J. C. BECK, CINCINNATI, OHIO

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RAILROADS.

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents.

Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City.	From the Lake.
6 o'clock ....A. M.	7 o'clock ....A. M.
7½ o'clock ....A. M.	8½ o'clock ....A. M.
9 o'clock ....A. M.	10 o'clock ....A. M.
10½ o'clock ....A. M.	11½ o'clock ....A. M.
12 o'clock .... M.	1½ o'clock ....P. M.
2 o'clock ....P. M.	2½ o'clock ....P. M.
3 o'clock ....P. M.	3½ o'clock ....P. M.
4 o'clock ....P. M.	4½ o'clock ....P. M.
5 o'clock ....P. M.	5½ o'clock ....P. M.
6 o'clock ....P. M.	6½ o'clock ....P. M.
7 o'clock ....P. M.	7½ o'clock ....P. M.
8 o'clock ....P. M.	8½ o'clock ....P. M.

A train leaves the city every Sunday morning at 4.

On Sundays the trains will be run every half hour from 2 o'clock P. M.

Passengers for Gentilly Station must notify the conductor prior to departure of train.

C. H. ALLEN,
my13 3m General Manager.

STEAMSHIPS.

THE

STATE LINE,

sailing from New York to Glasgow, via Belfast, every alternate Wednesday.

White Star Line, sailing from New York for Liverpool, via Queenstown, every Saturday.

Inman Line, sailing from New York for Liverpool, via Queenstown, every Saturday.

Rotterdam Line, sailing from New York for Rotterdam every fortnight.

Red Star Line, sailing from New York and Philadelphia alternately every Wednesday.

American Line, sailing from Philadelphia for Liverpool, via Queenstown, every Thursday.

Through tickets from New Orleans to any point in Europe.

Prepaid tickets from any point in Europe to any in the United States.

Excursion tickets, good for twelve months, at a great reduction.

Drafts issued, from £1 up, at current rate of exchange.

All rates as low as can be had in New York. Every facility and information given. Berths secured by telegraph.

A. K. MILLER & CO., Agents,
35 Carondelet St., New Orleans.
P. O. Drawer 423.

N. B.—THE STATE LINE will dispatch their magnificent Passenger Steamship STATE OF ALABAMA direct from New Orleans to Liverpool on the fourteenth of July. To secure good berths book early. my27 3m

MISCELLANEOUS.

T.....T.....T

Tea-drinkers ordering their supplies from the

Great China and Japan Tea Warehouse,

5 CAM

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, JUNE 10. 1875. NO. 24

News of the Week.

DOMESTIC.

NEW YORK, June 1.—The forest fires have again broken out in the mountains of Delaware and Sullivan counties, New York, doing much damage. The village of Bethel, Sullivan county, was surrounded by fire for two days, and was only saved after a hard fight.

A prominent and wealthy farmer named William Corbin, of Delaware county, was surrounded by fire, while fighting the flames in his woods, and burned to death. Two other men, similarly engaged, were badly burned and narrowly escaped with life, near Mamaynk valley. In Sullivan county the fire was accidentally started, and in a few hours thousands of acres of valuable timber, a mill and three hundred thousand feet of lumber were destroyed. Near the towns of Fallsburg and Mamakating conflagrations are so fierce that families have been obliged to fly from their homes to save their lives, leaving all their household goods, stock, etc., to be destroyed.

CHICAGO, June 1.—In the National Temperance Convention, this afternoon, Hon. Henry Wilson made a forcible appeal for the cause of temperance. At the conclusion of the Vice President's remarks, which were received with a good deal of enthusiasm, the chairman said "he felt that the presence of Vice President Wilson at this time was an indication that the time was coming when there will be a man in the presidency who will represent the friends of temperance." (Loud and continued applause.)

NEW YORK, June 2.—The dedicatory services of the new Masonic temple in this city begun this morning with a procession of Masons, which was probably the largest, most imposing and most important civic display yet witnessed here. In all directions, along Broadway and Fifth avenue, and the principal streets near these leading thoroughfares, flags and bunting were flung to the breeze. As the time for the procession to move came on, the streets and windows and door-steps of the houses on the line of march were filled with people.

GALVESTON, June 2.—In the civil rights case in the United States District Court yesterday, against Manager Greenwall, of the Opera House, the judge decided that the demurrer be reinstated and the indictment quashed, on the ground of the act being unconstitutional and the indictment not alleging that the complainant was a citizen of the United States. It is thought that the other cases will be decided in a similar manner.

MEMPHIS, June 2.—The *Avalanche* estimates the wheat crop this year in the country tributary to Memphis as the largest since 1859.

LOUISVILLE, June 3.—The damage by the storm last night was quite extensive. Besides the great injury to the Masonic Widows' and Orphans' Home, many small cottages were demolished, roofs blown off and other damages reported. The shops of the Louisville Iron and Bridge Company were blown down, entailing a loss of about $30,000. The estimated loss at the Masonic Home is $30,000.

PORT JERVIS, June 3.—The forest fires continue. Half a dozen villages were destroyed and several lives lost.

OMAHA, June 4.—Reports recently received from those portions of the southwestern part of Nebraska which have been severely afflicted by the grasshoppers this spring show that the grasshoppers are fast taking flight, going northwest. Immense clouds of them are seen daily, very high in the air.

MEMPHIS, June 4.—One hundred bags of new wheat were received from north Mississippi to-day. The crop in that section is reported as universally good.

POTTSVILLE, PA., June 6.—At Mahoney City to-morrow all the collieries that had started last week, and were stopped by raiders, will resume work. The military have made preparations to secure protection to all, and insure the continuance of the work, and with this view all members of the militia who were absent when the orders were given to march have to-day joined their companies, which to-morrow will have their full complement of men. It is thought it may be found necessary to send troops to the vicinity of Glen Carbon and Ashland should the raiders continue as they did on Friday, compelling small mining operatives to suspend work.

SAVANNAH, GA., June 6.—The will of Miss Mary Telfair, who died last week, aged eighty-six years, daughter of ex Gov. Telfair, was filed in the office of Probate and Record on Saturday. Several munificent bequests to societies are made. To the Georgia Historical Society about $175 000; Independent Presbyterian church, Savannah, $80,000; Presbyterian church, Augusta, $30,000, and to the Hodgson Institution, Telfairville, the Christian Church, endowment of Telfair Hospital for Females, endowment of Telfair Academy of Art and Science, and other societies and numerous personal legacies are made, including handsome bequests to the colored family of servants. The estate is valued at over $1 000,000.

MOBILE, June 7.—The Circuit Court of the United States met here this morning, Mr. Justice Bradley and District Judge Bruce presiding. No grand jury being present, District Attorney Duskin announced that he had not asked for one, because since the last term of the court no felony and no serious violation of law had been reported or returned by any commissioner of the district. This district embraces all the counties in which the arrests were made by Hester and Beach last summer and fall.

FOREIGN.

CITY OF MEXICO, May 28.—Congress has approved the contract with David Boyle Blair for extensive railroads and telegraphs in Mexico.

The vote to impeach the President failed by 128 to 10.

LONDON, June 1.—Two hundred houses were destroyed by fire in Cabanal, Spain.

The Aberdeen Iron Company, the failure of which has been announced, gave employment to five thousand people.

Several additional small failures are announced.

LONDON, June 7.—At Lifu, Loyalty Islands, on the night of March 29, there was a sharp shock of an earthquake, followed by others the next day, and on the evening of the third a fearful shock occurred, doing much damage to buildings. It was succeeded by a tidal wave which swept away three villages, causing immense destruction of life and property.

Messrs. Odger and Wicks, delegates appointed by the Federal Union of Agricultural Labor to make an examination of the Mississippi valley for the purpose of ascertaining its suitability for the settlement of emigrants, will leave for the United States in two weeks.

BERLIN, June 8.—A grand banquet is to be given here to-day to Carl Schurz by the American residents of Berlin and members of the Diet and professors of the Berlin University.

From the Work.

PENSACOLA STATION, ALABAMA CONFERENCE.—*Mr. Editor:* I have just closed my missionary collections for the present year. Early in April I made the call for the foreign missions, and raised every cent assessed—$25—the Sabbath school contributing $8 10 of the amount.

Two weeks ago I notified the Sabbath school that we would have a Sunday school missionary meeting, at three P. M., for domestic missions. They responded to the amount of $5. Yesterday the matter was presented to the congregation, and in a very short time the collection amounted to $21 35 $2 having been paid previously, making in all $28 35. The assessment was $25. May the great Head of the church increase the missionary spirit and zeal in the church, and pour his blessings upon them in this charge! You will not be astonished when I tell you that several of my Sabbath school scholars have been brought into the church since the first Sunday school missionary meeting. The Sunday school in increasing every Sabbath.

JOSEPH S. CUBRY.

PENSACOLA, FLA., May 31 1875.

A CABLE DISPATCH of May 25 says: "The Archbishop of Canterbury, writing to a peer, says: 'I have consulted with my episcopal brethren concerning the Moody movement. Although I do not speak in their name, I may say that the consultation has greatly strengthened my views on the subject. It is impossible not to take the deepest interest in the movement which has been so wonderfully successful in drawing great masses of persons to hear simple addresses on gospel doctrines. Those clergymen who have held aloof have not done so from a lack of interest, but because, although they rejoiced that the truth was being urged upon the people's consciences, circumstances attended the movement which they were unable consistently to approve of. I confess that my original objections still remain. I cannot but fear that the counsels given after the meetings are often crude errors of doctrine. It is also reported that the revivalist ignore the full scriptural teaching with regard to repentance. I trust that, if these allegations are true, a friendly remonstrance will induce the missionaries hereafter to avoid these obstacles to their success.'

"The archbishop concludes by quoting from Luke ix, 50, and says: 'I rejoice when Christ is preached whether regularly or irregularly, and trust that the clergy will endeavor to deepen the salutary impressions produced by the revivalists.'"

THE pews in Dr. John Hall's new church on Fifth avenue, New York, were sold on Monday of last week. There are in the church three hundred and fifty-two pews. The assessed valuation per pew ranges from $300 to $6,000. The first choice was bought for a premium of $1,501, by Alexander Stewart, who took a $6,000 pew. One hundred and fifty-five pews were sold at premiums varying from $1,550 to $10, the amount realized in premiums alone being over $71,000. The assessed valuation of all the pews in the church is $600,000. The church is to be supported by an annual assessment on the appraised value of the seats. This assessment is now six per cent., which is to continue until changed by the trustees, and which would give an income of $18,000.

DEATH takes the fairest of our possessions and makes the treasures that remain doubly precious.—*Duff Porter.*

The Pests of the West.

WHAT THE PEOPLE ARE DOING—GREAT DISTRESS.

ST. LOUIS, May 27.—For the past three days the grasshoppers in this vicinity have been marching in a southwesterly direction. Whenever they strike a field or garden they leave scarcely a vestige of vegetation. Whole fields of grain are devoured in a few hours, and the sections which they visit are laid waste. However, their ravages are not universal. They seem to collect in armies and all march in one direction, turning aside for nothing. Some sections are devastated, while others are free from the scourge. Many plans are being devised for their destruction. The most successful appears to be that of digging deep trenches in front of them and driving them into them, and then destroying them. Had this course been pursued from the time they began marching there would have been none. As it is, we fear most of the small grain will be destroyed, although the crops of corn and late potatoes will, it is hoped, be safe.

FORT SCOTT, MO., May 27.—The grasshoppers in this vicinity are not near so plenty as a short time since. What has become of them is not known. The crops are looking forward, and the farmers are a little more encouraged. In the northeast part of the county, around Boonesville, they have done an immense amount of damage, eating everything green they could come across.

NEBRASKA CITY, May 27.—The grasshoppers are beginning to leave this county, and are moving in a southerly direction. The reports from farmers are more encouraging to-day, only a small portion of this county being afflicted with the grasshoppers, and the people have generally been more scared than hurt. Corn can be planted where small grain has been badly damaged, and thus only the seed will be lost. Five miles east of the river all kinds of grain never looked better at this time of year. The farmers in Johnson county met in council at Independence yesterday to devise ways and means to relieve the destitute. Reports from some sections state that the people are living on leaves. A committee was appointed to see the bankers and get money at low rates to relieve the sufferers, and an address was issued calling on the people in the country for help to enable the farmers to replant the crops.

RELIABLE INTELLIGENCE FROM WESTERN MISSOURI.

The grasshopper plague in Missouri still continues to be a subject of interest, and reliable information on the matter has been somewhat difficult to obtain. Many of the stories told seemed exaggerations, and it was difficult to believe that such ravages as those reported could be real. There is no doubt, however, that at least in some portions of the State the accounts have not been overdrawn. Rev. J. K. Martin, of Kingsville, Johnson county, who is in St. Louis on his way to Monmouth, Ill., to procure seed for replanting, confirms the report of the devastation in his neighborhood. He says that four fifths of all the wheat, oats, rye, corn, flax, meadow, wild grass and garden products in his region are utterly destroyed. He mentioned a couple of instances as illustrations. At a meeting of members of his congregation last Wednesday reports were made in regard to the wheat crop of those present. They represented about seven hundred acres, all of which, with the exception of about forty acres, was so utterly destroyed that on a casual inspection it could not be told that any wheat crop had ever grown there. The forty acres left were in the center of a two-hundred acre field, and the patch was surrounded by grasshoppers, making a clean sweep as they converged to the center. At some distance away was a twenty-five-acre field of wheat, a foot high, growing thick and strong, and beside it fifteen acres of pasture. The two fields, being surrounded by plowed ground, escaped attack by the grasshoppers until last Wednesday, when they made an assault on it after cleaning off every green thing in the neighborhood. On Saturday afternoon, when Mr. Martin left for St. Louis, there was not a blade of wheat or grass left of it. The stalks were eaten to the ground so closely that the buts only could be discovered by a close inspection. He reports that many of the grasshoppers, having nothing more to eat, were flying away, but that the larger portion were dying on the ground of starvation. Mr. Martin formerly lived at Monmouth, and his reasons for going there for seed are two-fold: First, it is thought that seed grown in the North will be better adapted to late crops; and secondly, he expects to get the most if not all the supplies gratuitously. The Missouri Pacific Company has kindly agreed to furnish free transportation for these seeds. He will get every kind suitable for planting so late in the season—Northern corn, millet, buckwheat, turnips, etc.

THE Glen Rock *Item*, published at Glen Rock, Pa., says: "Hoffer, the father of Hofferism, which system of religious faith has recently created quite a stir among the people in this section of the country, died in Carlisle, Pa., on the fourteenth of May, aged about thirty-nine years. His death was caused by a hemorrhage resulting in the bursting of a blood vessel."

GREEDINESS digs its own grave with its teeth.

May Festival of the Methodist Sunday School in Opelousas.

MR. EDITOR: I take it for granted that anything which marks the growth of that seed of Christian churches—Sunday schools—cannot be without a certain degree of interest to the readers of the CHRISTIAN ADVOCATE. I will therefore strive to bring before them a pen-picture of the May festival of the Methodist Sunday school in Opelousas.

The fifteenth of May was a perfect day. At an early hour in the morning a stir began in the town and its vicinity, and by eleven A. M. several hundred persons were assembled at the appointed place, in a grove just outside of Opelousas. Of course I followed the crowd, and found myself in a large forest glade, a circular, open space bounded by immense oaks, and magnolias whose great white chalices perfumed the air. Under some fine trees a large platform had been raised several feet from the ground, and, surmounting this platform, a smaller one wreathed and arched by vines and garlands of flowers, with a right royal seat in the midst of it, intended, I understood, for the May Queen. A little after eleven A. M. the melodeon was struck by a skillful hand, and through one of the forest vistas slowly approached a procession of at least fifty children, divided into five classes, each class bearing at its head a white banner, with appropriate scriptural texts emblazoned on both sides. On the leading banner was: "Opelousas Sunday School;" and on the reverse side: "Feed my Lambs."

I have seen many beautiful and gorgeous processions in my life, where all the appliances of great wealth and taste exhausted themselves in the display, but I do not remember to have ever been more deeply impressed than by this simple procession, interpreting, as it did, all that is loveliest and gentlest in the Christian faith. The tender blue May sky bent over it; the patriarchal oaks seemed to stand witnesses on either side; the sun glinted through the branches upon the snowy dresses of the girls; the innocent, reverent faces of the little ones, who with folded hands followed their banners as if the words of God inscribed on them were leading them straightway to some unknown, Pisgah, whence the "beautiful land" would meet them face to face.

As they reached the platform the fresh young voices burst suddenly into that beautiful hymn: "O praise the Lord." They sang it with an enthusiasm which thrilled the crowd beneath them, and touched many hearts which probably never before had felt: "God be praised." It is not preachers who always reach stubborn hearts.

In the prayers and hymns which followed I noticed the same reverence and enthusiasm which had struck me in the procession. Children are admirably taught in a Sunday school who approach sacred subjects with a degree of quiet reverence and attention which are decidedly antagonistic to childish natures. These had evidently been taught to recognize the holy of holies, and with all the powers of their young souls to do it honor. Too much credit cannot be awarded to the Rev. J. F. Scurlock and his able coadjutors, Mrs. Hayes, Miss Donald, Mrs. Stein and Mrs. M. Lewis for their Sunday school work in Opelousas. Under the supervision of Mr. Scurlock the school has increased and is increasing; and more than a mere addition of numbers is the thorough teaching of the scholars, and the zeal and reverence which seems to inspire them. After prayer and hymn came different exercises, declamations and dialogues. "Sabbath Bells," and "Work, for the Night is Coming," were sung admirably.

At the close of the regular Sabbath school exercises a young girl, personating "Spring," delivered a poem, an introduction to another and different procession which was seen advancing from the depths of the forest. With no solemn step, but flower-decked and flower-crowned, smiling and joyful, the May Queen and her court, greeted by a lively carol, took possession of the platform of flowers. In the twinkling of an eye the scene was changed. It was a fairy panorama of light and color framed in by the dark background of the forest-trees. It was what Leigh Hunt calls "color upon color," yet each harmonizing their brilliant contrasts. An exquisite poem—"Bring flowers to crown our lovely Queen"—was recited admirably by one of the boys. Each of the court personated some special flower which she wore in garlands on head and dress. An usher announced them in turn, and from the rose to the clover blossom each was furnished with appropriate addresses in verse, written by a resident of Opelousas. The last, a magnolia blossom, draped in gray Spanish moss, was made the subject of a poem, where the flower, with its funeral garb, was called the type of Louisiana—beautiful through all her grief and desolation. At the close the fairy queen and her court, singing "Heather Bells," passed in procession before the throne—a graceful and final touch to a picture which seemed caught from some "realm of fairie," and unrolled before our delighted eyes.

Of course there followed the usual feasting *al fresco* on every imaginable delicacy.

This May drama, with its influences of sky and earth, its solemn and vital truths, and beautiful, playful fancies, was a greater drama than a careless spectator could well understand. He felt himself impressed with the deep meanings of the little army with symbol banners. It was like a grand fugue rising and swelling through the majestic forest into the fathomless spaces of blue sky. It seemed to interpret for him his higher needs through the innocence and unquestioning faith of the standard bearers; and while the mind was still lifted to heights in whose clear, pure air it could not long remain without a strain of its powers, by a sudden transition the beauty of the earth in the May Queen and her court was brought before us. We felt it was all good. The earth, with its stains and soils, its partings and pains, holds within its bosom many May days such as the one I have striven to chronicle—days full of inward aspirations and outward beauty, where each reacts on the other—days when heaven is nearer and dearer, because a faint shadow of its glory rests on the earth.

M. B. W.

Camp Meeting.

The time appointed for holding the Seashore camp meeting July 21 is fast approaching. It is time to begin to make all needful preparation, to be in readiness, and to be there in time, quietly settled in camp, and prepared to enter with interest and zeal into the very first service of the encampment.

The trustees had an interesting meeting on the grounds on the third instant. They were met there by several preachers and laymen from Mobile, Moss Point and other localities, meeting there to arrange for the better comfort of their families and friends. Not the least interesting part of their meeting was a warm-spirited prayer meeting, in which the success and usefulness of the approaching camp meeting was not forgotten.

The trustees are having the grounds put in more perfect order, and are making important arrangements to secure the comfort and accommodation of the people. There will be an increase of tent-room upon that of last year. Already several new private tents have been contracted for, and will be completed in due time. To this point we call attention: of having all improvements, repairs, etc., completed early, that there be no encroachment upon the time of the public services. Let every one from this time interest himself in the objects of the camp meeting. Make it a subject of conversation among your friends, and get their minds interested also, and come up to this annual gathering in the spirit to work and labor for the success of the meeting and the salvation of souls.

TRUSTEE.

Collections for Missions.

MR. EDITOR: Feeling that we in the Mississippi Conference ought to do more in this good and important work than we have been doing for some years past, we have attempted to inaugurate the plan of having a meeting in behalf of missions in each church, and congregation in the Brookhaven district. Hard as the times are, the results so far exceed the expectations of the most sanguine—are very encouraging. We think the reports to be made at our next Conference session will be very gratifying to all who are interested in the cause of missions.

Will not the presiding elders of our Conference try the plan? Some brethren may be able to do more in that work than others. Such may be utilized by being sent into other pastoral charges to help in this work. Two preachers might assist each other at their meetings. Use every available man in this work, and as often as you can. I have found Rev. H. F. Johnson to be eminently useful in this good work in the Brookhaven district.

H. H. MONTGOMERY.

Seashore Camp Meeting

MR. EDITOR: Your correspondent Benwood has instructed us "How to Make Cloth Tents," and it is to be hoped that the good people of Mississippi and the adjoining States of Louisiana and Alabama will avail themselves of the information at the Seashore camp meeting, soon to be held.

My mind had not been free from doubt as to the wisdom of the rule of your trustees requiring tents to be of "value of not less than $40;" but as this has reference only to "permanent tents;" and "does not preclude the use of temporary tents, constructed of cloth or other material"—which, I suppose, was the intention from the first—I am well satisfied now with the rule for *permanent tents*. I see its propriety in giving to the Seashore camp ground character and permanency.

What I desire by this communication is to call the attention of the people to this point of *temporary tents* in immediate connection with the manner of construction set forth by your correspondent. There are many people not prepared to erect a permanent tent, who can extemporize a very comfortable tent at most moderate expense. Before the war such things were common. Then our good people, and others too, used to travel thirty to forty miles in their wagons, with provisions for man and beast, and spend a holy week in camp. The shadow of a grand old oak or magnolia furnished them tent by day, and the wagon, covered in, afforded lodgings for the night.

Many of our people complain of hard times and want of means, and with good cause, I know; but with all the hardness of the times there are very few who cannot construct themselves a temporary tent at very little cost, and afford to enjoy a week of prayer and praise and worship in the grove.

I hope to meet many at Seashore this year from the interior of the country, coming both by land and rail, and from all along the coast. Brethren, come up to the camp meeting. Come with your families and neighbors and friends. Come praying and expecting the blessings of Heaven upon you and them.

Last year we had a precious meeting, the influence of which yet lives in the heart of many a follower of the Master. Pray, brethren, that the approaching meeting may be yet more glorious because of the presence and power of the Highest to awaken, convert, sanctify and save.

BACK BAY.

Periodicals.

WARE'S VALLEY MONTHLY is the title of a new journal published at St. Louis by Charles E. Ware & Co. William M. Leftwich, editor. The first number is very good indeed, containing a large variety of well-prepared and instructive articles. It promises to be one of our best monthly periodicals, and will doubtless have a large circulation. Price, $3.25 per annum.

PETERSON'S LADIES' NATIONAL MAGAZINE for July is already on our table. It is richly stored with fashion plates, patterns and illustrations interesting and perhaps useful to the ladies. Published by Charles J. Peterson, Philadelphia, at $2 a year.

MORTON'S MONTHLY HOME AND SCHOOL for May has Hawks and Hawkins' History of Astronomy, Decimal Fractions, Longitude and Time, and many other instructive articles.

THE Southern Cultivator for June has been received. It is an excellent number, and well filled with information adapted to the season and to our Southern country.

THE Gardeners' Monthly for June has been received.

RUM gives us a million drunkards, a hundred thousand idiots and insane, and nearly or quite a thousand murders and suicides a year.

The Christian Advocate.

THURSDAY, JUNE 10, 1875.

PASSING BY.

BY THE AUTHOR OF "DOES IT CAN, OUR TUMOR."

'And they told him that Jesus of Nazareth passeth by.'

O rich man, from your lofty seat,
Seeing the cold, the sick, the poor,
Weep not for nothing, or needlessly weep,
To whom even heaven no means can keep:
Why to you, who enjoy all things without measure,
Should mercy or love be so far pleasure,
Let not the blessed moment fly—
Jesus of Nazareth passeth by.

Is there a sinner tired of sin,
Longing a new life to begin?
But a little the gates of hope are past,
And all the world of love are fast:
Earth's best pleasures, like withering grass,
And even the very heavens as brass:
Turn not away so pitilessly—
Jesus of Nazareth passeth by.

Self hardened man of stern scale, blind eagle;
Who runs, with heart like desert isle
And in the sea of deepest cold love,
Whom nothing save the world can move;
At your wife's low, imploring speech,
Your backward thrust no sword can reach,
Look your child lifts a wondering eye—
Jesus of Nazareth passeth by.

Oh, all ye foolish ones, who feel
A sudden fear, like peering steel,
When your dead hearts within you burn,
And pierced me sides "Return, return,"
Why at the sweet impulse flee,
Love's wave wash back from your tired feet—
Knowing not Him who comes so nigh—
Jesus of Nazareth passing by?

He must not pass! Hold Him secure;
In likeness of his lowliness poor;
In many a sick soul, disguised;
In misery of the afflicted one;
Despising quite certain it is he—
In every form of cruelty:
And when the Greatest Him upon high,
Desires he will not pass thee by.

Good Words.

The Moral State of Adam at His Creation.

MR. EDITOR: I see that the brother with whom I have been discussing this question has written another article on the subject. He calls the theory, that God made man holy at the creation, "Calvinistic." If so, then Wesley and Watson were Calvinists in this regard. He says that his first proposition has not even been mentioned, and thus restates it: "That God cannot, in the nature and relation of things, create moral holiness or sin." Of course a holy God cannot create sin. But that he can create holiness, or rather can create a moral agent in a holy state, or with a holy disposition, I think is in perfect accord with both reason and revelation; and I thought I had shown this in my former articles. That holiness which is *a voluntary conformity to law* of course cannot be conferred by any extrinsic power; it must spring from within—from the will of the agent. But this is not the only kind of holiness of which a moral being is capable, or rather the exercise of the will is not the only medium through which holiness may be conferred upon a moral being. There is certainly a holiness of disposition, a holiness of the affections and of the conscience, which God may confer upon a moral being, not against his will, but before there is *capacity* or *time to exercise* the will. There was no violence done to Adam's will in creating him in a holy state, because his will was not then in exercise. It did not bind his will. It did not necessitate his continuance in holiness. He was perfectly free, and possessed the power to continue holy or to become unholy, as he might choose. Where there is capacity or opportunity to exercise the will, God himself cannot force holiness upon a man; but where this capacity does not exist, or there has not been time to exercise the will, he certainly may and does confer holiness. What else does he do in the case *of all who die in infancy?* We believe and teach that all are born with depraved natures; that nothing unholy can enter heaven; and yet that all who die in infancy do go to heaven. How do they obtain a fitness for heaven? They are born unholy; they cannot exercise their wills; cannot perform any condition in order to their becoming holy; cannot possess a voluntary conformity to God's law, either in heart or in life; yet their natures must somehow become holy before they can enter heaven. Of necessity God must himself perform the entire work. The Holy Spirit sanctifies and fits them for heaven some time between their entrance into life and their exit from it. Will any one say that the holiness of the dying infant is only innocence and freedom from depravity, and not an actual conformity of the heart to the image of God?—not a real sanctification of the moral nature? If so, then an adult needs no higher degree or kind of holiness than mere freedom from depravity—needs not to be wholly sanctified. It is true that in the case of an adult there may and ought to be a higher *degree* of holiness than in the case of an infant, but the *kind* is the same, leaving out the element of voluntariness, which is simply an impossible condition in the case of the infant. Now if God can make the dying infant holy, so fit it for heaven, Christ having died to save it, he could certainly have created Adam with a moral nature inclined to virtue, but at the same time endowed with freedom of will, by which he might continue holy or become sinful, as he should choose. The one is as easy and as consistent with reason as the other.

Further, that God could and did create Adam in a morally holy state, when he molded him "in his own image and likeness," is most clearly proved, as I have shown in a former article, by the two following facts: 1. The regeneration and sanctification of the soul, under the provisions of the atonement, is represented in the New Testament not simply as pardon of past sin and removal of depravity, but such a renewal of the moral nature as gives it an actual and positive tendency toward virtue and God, or makes it actually holy. 2. This renewal is represented as simply a restoration to the soul of the image of God in which man was at first created. Thus every soul that rises to the high attainments set before us in the gospel as the birthright of all Christians, viewed in connection with the above-named facts, is a living witness that Adam was created in something higher than a mere state of innocence and freedom from moral corruption.

I must now notice some of the special points made by my opponent. He says: "Equilibrium is the utmost limit to the organization of a moral agent; for that which is more than straight must be crooked, and more than equal must be unequal." He is still clinging to the notion that if Adam was created holy, holiness must have been an essential part of his *very organization*, and not, as it was, simply the *holy state* in which his moral powers were created. It seems to me that Wesley and Watson have made this as clear as the noonday sun, and it is astonishing that any can fail to see it. Besides, if holiness would have made Adam "crooked," then all holy beings—saints, angels, and even God himself—are in this sense crooked. I know he refers only to his moral *organization;* but if a holiness conferred upon man in his creation would render his organization crooked, then any other holiness must have the same effect on all beings possessing it.

Again he says: "The soul of man is not in a very important sense a creation; nor is it, like the body, a formation or relation. If a creation, then the Creator is certainly responsible for its success or failure." Whether we consider the soul a creation, or formation, or relation, or an emanation, it was certainly *brought into existence somehow by God*—it did not come by chance. He is as much the author of the existence of the soul as he is of the body and of the mind; and if we should hold him responsible for the success or failure of the first, we must of the others also. But, however produced, the Bible teaches that it began its career in a state of holiness.

Here is another passage: "If Adam was created holy, how could he sin? If the tree is holy, the fruit is holy." The good tree can produce only good fruit, because it does not possess intelligence and will; but man, possessing both, can do as he pleases, although created holy. So, now, the Christian of highest attainments can sin and fall, because he is free. Adam's being *created* holy no more made it necessary for him *to continue* holy than it is now necessary for the Christian to continue so.

Another: "God himself works under law, and there is not one holiness for God and another for man, who is the image of God." Granted. But are we to suppose there is no holiness belonging to the character of God apart from an exercise of his will in obedience to law? If it were possible to suppose that the existence of God had a beginning, must we suppose that there would be no holiness belonging to his nature until he should have time to develop it by repeatedly exercising his will in obedience to law? Such a supposition is not to be entertained for a moment. His entire nature—his every attribute—independently of any exercise of his will, would be already infinitely holy, already perfectly conformed to the great eternal principles of rectitude; and his will would simply act in accordance with the promptings of his infinite holiness and wisdom. So, I suppose, when God breathed into Adam's nostrils the breath of life, and he became a living soul, "that that soul was endowed with *a holy disposition* before there was time for any exercise of the will; but, from the first moment of his existence, his retaining that holiness depended entirely on his will.

The last remark I notice is: "If God could make a man holy, he could keep him from sin." Not so, unless he could make a moral agent without freedom of will. God, in creating man, could bestow whatever blessing upon him he pleased, but could not force him to keep it.

W. A. MONTGOMERY.

A POOR old man in a country village has been in the habit of receiving from the parson of the parish a pint of milk daily. At his death the old man left a will, in which he bequeathed the daily pint of milk to his brother.

The Sabbath as Regards Missionary Anniversaries, Etc.

MR. EDITOR: The writer protests against the holding of missionary anniversaries on the Sabbath, either in the morning, the afternoon or at night, because he considers the exercises of such occasions unsuitable for assemblies of worshipers on the Sabbath day. The calling of the society "to order," the reading of reports, the taking up the collections, the noise, bustle, and sometimes laughter, attending the collection, and perhaps attending the delivery of some of the speeches, are not calculated to promote the piety of Christians, or to favorably impress persons who are not Christians. Anything ludicrous had better be excluded from the anniversary exercises, no matter when they are held, and especially is the ludicrous unbecoming on the Sabbath and in the house of God.

Some may attempt to justify the holding of the anniversary on the Sabbath by saying that the importance of the missionary enterprise renders it proper that the meeting should be held on that day. But the Bible does not teach us to do evil that good may come, or to sacrifice principle to expediency; and the writer would respectfully ask those who think it proper to hold the anniversary on Sunday to examine the ground which they occupy; to see if they are not in danger of falling into one of the wrongs above mentioned. The work of spreading the gospel is watched over by our Creator. He is not limited as to time or resources, and his people should be careful to avoid displeasing him by doing what may not be right in order to aid his cause.

There are other customs observed by some of our ministers which should be dispensed with, and one of these is the mode of taking up the collections ordered by the Annual Conference. It is not designed to discuss here the propriety of making these collections on the Sabbath, but the means resorted to by ministers in order to obtain a large amount. Take an instance of a collection conducted according to the objectionable plan. After the sermon the minister says to the congregation: "We have decided to take up, on this occasion, the collection for the Conference claimants. Will Bro. K. please stand near me and take the names of subscribers and the amounts subscribed?" Bro. K. takes his place and the minister asks: "Who will give us $20?" If any one responds the name is enrolled and the call is resumed: "Who else will give us $20?" When all the twenty-dollar subscriptions have been placed on the list the minister proceeds to call, in the same way, for ten-dollar and afterward for five-dollar subscriptions. After this the stewards are requested to hand around the baskets to receive smaller contributions. It does seem that this manner of taking up a collection is unsuited to the Sabbath service. Besides, it wearies the congregation, probably causes the people to think of the "hard times"—a subject which daily and nightly harasses them—may occasion harsh remarks about the collection or the minister, and, allowing that the sermon was good, the effects of the services are greatly impaired by the manner of taking up the collections. The writer has heard the above mode of obtaining subscriptions compared to an auction, and he considered the comparison an apt one. If collections are taken on Sunday, let them occupy little time, interfere as little as possible with the services, and be unattended by anything which would justify such a comparison as that above mentioned.

Meetings in the interest of the American Bible Society ought not to be held on Sunday. The remarks about missionary anniversaries and Conference collections are sufficiently applicable here to render additional remarks unnecessary.

Let attention be called to one other grievance, and that is the custom of some ministers of holding Church Conferences on the Sabbath. People need rest on the seventh day from business matters, whether they relate to professional or mercantile life, or to the church, and this rest is not afforded by the business proceedings of a session of the Church Conference. Furthermore, why not with as much propriety hold a business session of a Quarterly or an Annual Conference on Sunday as a session of the Church Conference? PROTESTANT.

(NOTE BY THE EDITOR.—Protestant is entitled to a hearing, and some of his strictures are just. Nevertheless, let us not be deterred from taking up collections on Sunday. Giving to God is as religious a thing as we can do. In almost every church and community there are some who are peculiarly sensitive about collections, but generally the outcry arises more from stinginess than piety.)

WHAT a person has experienced within cannot be argued out.

Boxing Children.

MR. EDITOR: We have noticed in newspapers and medical journals several articles on this subject, the authors treating it only in its physical bearings and results. It is said that the practice is to be condemned because it not unfrequently produces deafness by injuring the delicate organism of the ear. If such is liable to be its result, the practice should be avoided by all parents who would rear physically sound families. But we prefer to let anatomists discuss this phase of the subject, while we give attention to the *moral* tendencies of boxing, or, as it is familiarly called, slapping children. Having thought much on this subject, we ask leave to say a word upon it, hoping that, if we fail to show the error of their way to those who are established in the belief that a quick, sharp, unexpected slap on the ear or cheek is a sure method of driving satan out of the heart, we may at least help some young mother anxiously seeking guidance in training the little immortals committed to her keeping.

That the moral nature begins development as soon as the infant is born is a fact too little considered by mothers. It is taking moral impressions from the mother's looks, words and actions while she is wholly unconscious that she is doing more for it than furnishing the nourishment its body needs.

The little child soon learns to reason in some degree—to trace effects to their causes, and the being whose actions it first watches with desire to know what produces them is its mother. The child, met with an angry brow, an impatient word and a slap for some trifling offense, when an hour before it had committed the same without receiving even a rebuke, is indignant at the wrong; and, though it dare not speak, it has bitter thoughts of its mother, and she loses somewhat of the reverence with which it had regarded her. The child thinks: "Mother is angry; that is why she struck me; but if I strike the cat when I am tired and hungry she says I'm a bad girl. I don't think it's any worse for us children to get angry when we are tired, and strike cats and dogs when they do wrong, than it is for grown folks to treat children so. I wonder if God thinks it's worse?"

So far as we have observed, boxing children indicates more of unsubdued evil in the persons who do the boxing than in the children who are boxed. We have never known any who had learned to rule their own spirits who practiced it. It is the spontaneous expression of an impatient, overbearing, severe spirit. It is degrading to the child upon whom it is practiced, and disgraceful to those who practice it. Unless there be some loving, tender heart to whose sympathy the child thus treated can flee for comfort, the chances that its future will be good or happy are against it.

People who box children always do it from the moment's impulse, not from the conviction that the child has done a moral wrong that cannot be corrected by an appeal to its moral nature. They use brute force because it is easy to use, and affords a quick exit for the pent-up irritability of their unconquered tempers.

Let children be ruled by fear, and they may appear to the observer model children; but he who sees beneath the surface knows what a world of evil lies smoldering there, only waiting to find an opportunity to burst forth and scorch and torture not only their own lives, but also the lives of those who might have taught them to control themselves. Unfortunately, instead of this they have only chained for a time their evil natures, not even showing them by example what it is to have a heart and life disciplined aright.

Ah, how I pity the children who have learned to expect a slap for every offense! How degraded they feel! How strong the inclination to deceive grows in them, and what a life long struggle it will cost them to undo the evils of their early training!

Boxing children is nothing more nor less than the fighting of a weak child by a stronger, who knows he has power, and that the child he strikes has no power to return the blow. It is in no proper sense a means of correcting fault, but only a manifestation of anger or impatience backed by power.

PHILPATDA.

I PRETEND not to explain events, but I do see glorious issues of suffering, and these are enough. Once had I been called upon to create the earth, I should have done as the many would now. I should have laid it out in pleasure grounds, and given man Milton's occupation of tending flowers. But I am now satisfied with this wild earth, its awful mountains and depths, steeps and torrents. I am not sorry to learn that God's end is a virtue far higher than I should have prescribed.—*Channing.*

Obituaries.

MRS. MARY DURR was born in Copiah county, Miss., September 28, 1848. She was the only daughter of William and Mary Millsaps. She was educated at the State Female College, Memphis, Tenn., under the presidency of Rev. Dr. Collins. Her parents and grandparents were members of the Methodist Church. Her sins were pardoned and she received the witness of the Spirit, and joined the church of her parents at Pleasant Valley, at a meeting held by Bro. Lambuth, of precious memory. She was married to Dr. Durr February 18, 1868. Only a few years of wedded life were allotted them. The Lord saw fit to lay his afflicting hand upon her husband, and to remove him to the "better land." After his death she seemed to give herself more fully to the Lord than she ever had done before. Her object in life seemed to be entirely changed, and she only wanted to live to be useful. Although modest and unassuming, her influence was powerfully felt in the Sunday school and in the church. She was just opening into a noble Christian womanhood when consumption—the same disease which had taken her husband off—claimed her as his victim. As soon as her health began to fail, with her usual calmness and thoughtfulness she set herself to work to "put her house in order." Her trust was strong in the Lord. Not a murmur or complaint escaped her lips. She liked for her friends to pray and sing for her. Her favorite hymn commenced: "How firm a foundation, ye saints of the Lord." She seemed to lay down her life, all her hopes and anxieties as a mother, cheerfully, submitting entirely to the will of the Lord. Such triumphs of faith are most glorious. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Her suffering ended on the morning of April 4, 1875, at the residence of her brother, T. E. Millsaps. We can but imagine the scene of reunion with her sainted mother, father, brothers and husband as they gather at the "beautiful river."

W. WADSWORTH.

SAMPSON LOUIS LAMKIN was born in Harrisburg, Ga., November 27, 1802, and died in Holmesville, Pike county, Miss., January 31, 1875, aged about seventy-three years.

He was married to Miss Narcissa Sessions August 19, 1828; moved to Mississippi in 1844, and settled in Pike county. He brought up a family of thirteen children, all of whom lived to be grown. He had seven sons in the Confederate army at one time. Three were killed and four came home.

He joined the Methodist Church on probation, at a camp meeting in Dooley county, Ga., in 1828. He was converted in a class meeting in January, 1832, and was baptized in infancy by the Rev. Stieth Mead. Bro. Lamkin was a decided Christian gentleman, and when stirred up under revival influences was a man of great zeal and power in religious exercises, and was gifted in prayer and exhortation. He was put in trust of office, by both Church and State (never to be betrayed,) till the day of his death.

Bro. Howard, one of our preachers, was on his way to his new circuit, and dined with Bro. Lamkin and family. After dinner they had a pleasant religious talk, and he referred to his own personal experience and the future prospects of the church, remarking at the same time that, old as he was, he might live to see some man like Wesley or Whitefield rise up as a reformer in the Methodist Church. A few minutes afterward he accompanied Bro. Howard to the gate, giving the preacher a warm welcome to his house, as was his manner; and as they parted he turned to walk down the street, and fell dead instantly, without a groan or struggle. His sudden and peculiar death may have been in answer to his own prayers. However bright his prospects may have been beyond the grave, there was in his mind a dread of the hour of dying, of which he often spoke.

A. B. NICHOLSON.

JOHN F. TAGGART, son of David F. and Elizabeth Taggart, was born in Abbeville district, S. C., November 18, 1807. From South Carolina his parents moved to Illinois and remained one year, afterward returning to the old homestead, where John was born and lived until he was twenty-one, when they moved to Mississippi, where they remained only a short time, and moved to Pickens county, Ala., where he was married to Rebecca Neel, a truly good and pious woman, with whom he lived to raise twelve children, ten of whom are now living, and most of them members of the church. After the death of Rebecca Neel he was married to Frances M. Taylor, a true Christian who now lives, with her two orphan children, to mourn his death. Bro. Taggart was converted at the age of twenty-six, and joined the Methodist Church. In our intercourse with him, which was short, he was upright in his walk and conversation; he labored to educate his children, and to train them up in the right way.

He was a man of prayer. Collecting his family night and morning, he consecrated them to God, and invoked his blessings upon them. He was a kind and affectionate husband and father.

We did not converse with him about dying, for his death, which was sudden and unexpected, came without previous sickness. His wife stated to me that he had heart disease, and often spoke to her about dying; that he expected to die at any time, and was prepared to go when his Master saw fit to take him. On the morning of the sixth of May he got up feeling as well as usual, attended to his domestic duties, held family prayer, praying for all his children, most of whom had married and left the parental roof, ate his breakfast, and went out to feed his hogs, accompanied by his little son. While sitting on the pen, calling them, he fell to the ground. His little boy gave the alarm, but before his wife could reach him he breathed his last.

"Be ye therefore ready also, for the Son of man cometh at an hour when ye think not."—Luke xii, 40.

MRS. MARY COLLINS, wife of Sumner Collins, was born in Jasper county, Ga., on the first day of May, 1836. She was converted and joined the Methodist Church in the year 1858. In all the relationships of life she filled her part well. She was a dutiful child, a loving sister, a good neighbor and a faithful wife. As a Christian she feared God and kept his commandments. Her feet never strayed from the narrow way that leads to life. In the use of all the means of grace she was diligent. She loved the social meetings of her church, and filled her place regularly in the great congregation. She was the light of her home and the joy of her husband's heart. Her faith added an increased charm to all her natural endowments—rendered her more and more attractive to her friends and loved ones. She was suddenly attacked by pneumonia about the middle of January. At first her symptoms were not alarming, and no danger was apprehended. But in a few days her condition became alarming, and it was soon perceived that her end was nigh. As death drew near she felt fully prepared to depart and be with Christ. It was a source of much anxiety to her when she saw the grief of her husband and friends; but, bidding them meet her in heaven, and giving to each of them an affectionate farewell, on the morning of the twenty-seventh of January, 1875, she quietly fell asleep in Jesus, in the city of Montgomery, Ala. A. S. ANDREWS.

DIED, March 5, 1875, Mrs. MARY EMMA LEE, of Sabine parish, La., aged eighteen years.

Our beloved sister joined the church in September, 1872. She married her husband, I. E. Lee, January 22, 1874. Sister Lee was a daughter of the late lamented Thomas B. Connerly, who had brought his child up in the fear of the Lord; therefore she did not depart therefrom. Twelve months before her death she seemed to have a presentiment of the approaching dissolution, and was ready. Being in possession of a strong faith, she calmly approached the borders of the cold waters of the Jordan, and even when she had entered its cold stream she called her friends and bid them adieu. Her last words were to her husband, insisting that he should meet her in heaven. Thus she died in the triumphs of a living faith. She leaves a husband and one child (an infant) to mourn her loss.

J. M. F.

DIED, in Copiah county, Miss., May 1, 1875, Mrs. NANCY CARNES. She was born in the year 1793; was married to Ephraim Carnes November 18, 1820; joined the Methodist Church in the early part of her life—so far back in the past that none of her descendants know when she started to be a Christian. When this country was a wilderness she was here, a member of the Methodist Church, to encourage and support, by her presence and prayers, our early ministers. She was one of the links that bind us to the past generation. She has just dropped out, full of years, and is gathered to her fathers. She died fully resigned, waiting patiently for the call of the Master. A. B. NICHOLSON.

I AM cheered by thinking that this is not the only time for exertion. As rest and sleep fit us for the next day's labors, much more may a life of submission and trust and fidelity, under infirmity, be a preparation for a nobler sphere hereafter.—*Channing.*

The Christian Advocate.

THURSDAY, JUNE 10, 1875.

PRIMROSE AND VIOLET.

Primrose and violet, down in the lane,
Trod by our Lord's upstrayed children of old,
I welcome you out of the earth again,
In your shaded purple and sky gold.

Only—if only the warm spring sun
Brought back the dead who died with the flowers!
Ye are so many, and she was but one,
Who faded forever from my earthly bowers.

Closed her blue eyes as the violets slept,
Sank with the primroses into the earth;
None could awaken her, loud though they wept;
She will not joy in the flowers' new birth.

Primrose and violet! one still in death
Those of your kindred she gave to me here;
Granting my prayer for her youthful faith,
And she had withered before they were sere.

Yet I must live, and must live for the right—
It is for her and to see her again;
And you—ye shall be where she lies this night,
And die on her dead heart, as I would fain.

Chambers' Journal.

Hebrew Ladies at their Toilet.

The first thing that would have struck us in examining the garderobe of a Hebrew lady would have been the quantity of dresses. In this age of simplicity such a thing would naturally astonish us. Hebrew women were, indeed, fond of dress, and the luxury among them manifested itself in the richness and variety of dresses; and the quantity of ornaments and the jewelry was soon carried to such an extent that it became necessary to protest against it. There is no doubt that, as the intercourse between the Jewish and other nations increased, the belles felt no longer satisfied with primitive simplicity. The fashions of the clever Egyptians, the elegant Phœnicians and the luxurious Persians were soon eagerly sought after and reproduced. Even patient Job got impatient at the dresses, and all of us have read that magnificent, bold denunciation of Isaiah, as with withering sarcasm he denounces the "women of the period" living for nothing else but dress and flirtation, and having but one desire—"to see and be seen."

Now look first at the undergarment—ketonet tunica. It was worn by men and women, but of course women had things made of the very best material. It was made of wool or linen; white or blue, now and then striped, and afterward—thanks to the Persians—of a silky material. It was worn on the naked body, and a person wearing it is often described as naked, which, in the language of the nineteenth century, means that she was *en negligé*. The Eastern dresses are all very far from being close fits, and the ketonet was at first a loose garment, without sleeves, reaching down to the knees. It is supposed that the poor wore no other dress except the ketonet.

The second article to be found in the garderobe of wealthy people was the *sadiin*, translated fine linen in our version of the third chapter of Isaiah. I suppose that it was worn over the ketonet.

Thirdly, some ladies wore a second undergarment a long, wide tunica, with or without arms, known among the Greeks and Romans, and wore also by the Phœnicians. It was made of costly material, and richly inwoven with flowers and figures. The part around the neck was covered with ornaments, the flowers were generally of the darkest purple, and the borders were trimmed with gold and brilliant colors. Next came the girdle to keep up the dress, so much thought of among all the nations of antiquity, as I need hardly remind the readers of Homer. It was made of different materials, according to the taste, or rather the purse, of the owner. The common girdles were of leather, and very narrow. Some were of silk or gold, and ornamented with silver buckles; they were worn round the loins; women wore them lower and more loosely than men.

The last piece of clothing I shall mention is the upper garment,—a long, wide mantle, with a train that would delight our Western ladies. It seems to have been originally a square piece of cloth, somewhat like a big shawl. At first it was made of camel's hair, afterward it was made of cotton. Those worn in the summer were of light material, like our muslin, while for those in use during the winter a thicker material was generally chosen. The *simlah* was useful and ornamental. It was often used as a carpet or as a covering during the night. Hence the Law of Moses, which regulated several things—for instance, that no mixture of cotton and wool should be used in the making of materials—commanded that if a man through poverty pledged his mantle it should be restored to him after sunset. The simlah was fastened with golden pins to the shoulders, whence it fell in graceful folds over the other garments. Some of the mantles must have been splendid. In the Book of Judges the then living girls are thus described by Deborah: "A prey of divers colors, a prey of divers colors of needlework." "Her clothing is silk and purple," says Lemuel.

Long hair was, of course, considered a great ornament; it is said of Shulamite: "Thy hair is as a flock of goats." Once upon a time it was the fashion to let it hang down and just put a ribbon through it, which is certainly the simplest and by far the prettiest way. Afterward, when people began to make themselves "beautiful forever," they plaited their hair, curled and twisted it in all possible shapes and directions, and poured pots of oil on it or powdered it with gold-dust. Sometimes hair was curled and made up into a gigantic wreath at the back of the head; at other times the hair was rolled in several large curls, which were left hanging on the back. Coquettish girls, or fascinating young widows, let a ringlet glide down gracefully across the forehead, so as to shade the eyebrows. But who can enumerate all the ways in which women try to do their hair? The Hebrew ladies copied other nations; Jezebel was an adept in dressing her hair; she dyed daily, and it was impossible to say in the morning what the color of her hair or her face would be in the evening. The fashionable Hebrew ladies did not dye their hair; they did it up neatly, but how is more than I can tell, for it is known that they had no combs. They painted their faces, as is the fashion of the nineteenth century; their eyebrows and their nails were most ornamental. Veils were considered of great importance; no respectable woman was without them. But women were not then as closely veiled as they are at present in the East. There were several kinds of veils. There was one like a light mantle, which was worn in the way our ladies wear a fichu, and, to mention only one other kind, there was a veil fixed to the covering of the head, which fell on to the brow and then was turned backward; while another veil fixed under the eyes was let down to cover the breast.

The most splendid article of clothing was the turban, for those who could afford it. The poor people had to be satisfied with winding a piece of cloth round their head and fixing it as well as they could. The turbans were of various colors, and wound in different ways; some of them were like a high tower.

Shoes and stockings were unknown, but soles of leather were fastened with two latchets. The ladies, who carried luxury into every department, and who are supposed, even in the present day, to be far from indifferent to a nice, neat foot, or to elegant slippers, had their shoes, or rather sandals, and their latchets made of beautifully colored leather; dark blue, violet and purple were favorite colors. Solomon admired Shulamite's shoes very much, and also the feet which wore them, for he says: "How beautiful are thy feet with *shoes*, O prince's daughter!" Round the ankles bracelets of gold or dainty silver chains and rings, with tiny silver bells, were worn.

Hair nets and head-bands were in great request. The latter were made of gold or silver, and worn under the net, extending from one ear to the other. Ear rings were much thought of; we are told of some that weighed a thousand and seven hundred shekels of gold, and that were so large that a man could easily put his hand through them. Some of the women wore several rings with little bells attached to them. They were generally made of horn or of silver. But the most popular ring was the nose-ring. The left nostril was pierced for the purpose, and a ring made of ivory or of metal was put through it. To our Western taste this practice seems revolting and barbarous, but why it should be more so than the piercing of the ears I am at a loss to conceive.

Bracelets were generally worn on the right arm and some of them were exceedingly large, so that they reached up to the elbow. Rings on the fingers were worn; chains of gold, or strings of pearls with little silver bells or small tinkling bells, were worn around the neck. "Thy cheeks," said Solomon, who knew more about women than most of us do, "are comely with rows of jewels, thy neck with chains of gold." It was customary to attach ornaments to these chains, either with no meaning, as the crosses which our ladies wear, or to serve as amulets; such were round tipes like the moon, small scent bottles, ornaments in the shape of serpents, and little gold or silver plates on which were written words supposed to be possessed of magical power.—*A. J. Schwartz, in S. Paul's Magazine.*

Literary Labor.

A great deal of brilliant work has been done at a dash, and is still done. Byron wrote "The Corsair" in ten days, at the rate of two hundred lines a day, and sent it to press as it was written, published it with hardly a correction. Lope de Vega wrote three hundred dramas for the stage in one hundred days, upon the principle upon which an athlete now and then walks one hundred miles in one hundred hours; and it has been reckoned that the average amount of his work was nine hundred lines a day. Voltaire wrote "Zaire" in three weeks, and "Olympie" in six days; Dryden wrote his "Ode to St. Cecilia" at a sitting. The finest of Elizabeth Barrett Browning's poems, "The Lady Geraldine's Courtship," was the work of twelve hours. It was written to complete the original two volumes of her poetry, and to send out with her proofs to America. But as a rule the best work is not to be done at a dash in this style. "What do you think of 'Olympie?'" Voltaire asked one of his friends, after that work was published; "I wrote it in six days." "You should not have rested on the seventh day," was the answer, and the answer was wise as well as witty.

Shakespeare was not one of those slapdash workers; and Shakespeare, with his thirty four plays, has conquered the world. Dickens, when he intended to write a Christmas story, shut himself up for six weeks, lived the life of a hermit, and came out looking as haggard as a murderer. Tom Moore, with his effervescence and sparkle, thought it quick work if he added seventy lines to "Lalla Rookh" in a week, although living out of the world in his writing box in the Peak. Planche produced his burlesques at an equally slow rate, thinking ten or a dozen lines a day good work. The author of "Paste" and "School" was one of the slowest of workmen. Even Albany Fonblanque often wrote articles in the *Examiner* six times over before he thought them fit to go to press, and sometimes ten times over. Hepworth Dixon, it is said, wrote his "Two Queens" eight times. That exquisite trifle of Kinglake's "Eothen," was rewritten five or six times, and kept in his desk almost as long as Wordsworth kept "The White Doe of Rylstone," and kept, like that, to be taken out for revision and correction almost every day. And that is the way in which good, honest work—work that is to the soul to-morrow and the day after to-morrow—must be written. Scotts and Scribes only turn up once in a century.—*Gentleman's Magazine.*

* Isaiah narrates twenty-one articles of dress.

Fruit After Many Days.

About forty years ago a young minister, on a mission to a distant village from the town in which he resided, was staying for a night at a gentleman's house. A little girl, about four years of age, was very much interested in this minister, and began to chat and play with him. By and by the little girl's mamma told her that it was time for her to go to bed, and so she would ring for the nurse.

In the meantime the minister took the little girl upon his knee, and began to talk to her in a very engaging manner about Jesus.

"Now, my dear," he said, "I'm going to tell you one thing which I hope you will never forget. Will you remember what I am going to say?"

She looked with her bright, clear eyes into his face and said: "Oh, yes; what is it?"

Then, putting his hands gently on her head, he slowly said: "My dear, if you don't love Jesus you never can be happy. Now I will tell you that once more." He repeated the words: "My dear, *if you don't love Jesus you never can be happy.*" And again he asked: "Will you remember that?"

The child said: "Yes."

About thirty years after that visit the minister was called to the same village. When they were seated at the breakfast-table the lady of the house, whose husband and children were also at the table, all at once looked very earnestly at him, and inquired whether he had ever been there before. He could not remember. She then mentioned one or two things, which brought the circumstance to his mind that he was in that village at the beginning of his ministry. Presently he remembered the house in which he was a guest for one night. The lady reminded him how he spoke those impressive words of counsel to a little girl: "If you don't love Jesus you never can be happy." He saw the tears in her eyes. She said: "I was that little girl. Often your words came to my memory, and re-echoed in my mind, when I was giddy and thoughtless: 'If you don't love Jesus you never can be happy.' And these were the means of bringing me, years ago, to love my Savior, since which time I have indeed been happy."

Child Piety.

I pity those who fail to discover piety in a child because it happens to climb a gate or jump over a post. There may be as much religion in a child's games as in a man's business. The body is redeemed as well as the soul; and every manly exercise is a good work—is worship to the Christian; and so may play be to the Christian child. Yet many of these little ones are frowned back because no one perceives the first pulsation of the divine life. A young Christian may live, though he cannot tell the time when he passed from death into life. Existence is the best proof of being. On all tests, the chronological is the worst. But, also, is a contrast one. Christianity is a thing of the heart, not alone of the head. Too many have regarded correctness of creed as the test. It is not what is believed, but the person on whom faith rests, Christ is the life. If there be that love to Christ, do not be afraid, even if there is but little knowledge. They may have but crude notions of morality. Occasional disobedience does not always argue the want of filial love. How often those who are older have to repent! There is much for grace to do for us all. Being satisfied of the conversion of the children, what shall we do with them?

1. Let them be admitted to the church as soon as they manifest the signs of having been the recipients of regenerating grace. But remember the church is a family. Treat the child members in the church as in your homes. Have, if you will, a limit of age before you allow them to interfere in business matters.

2. Take care of them. Have pastor's classes of young converts. Put them in care of deaconesses or other experienced persons, who know how to love and sympathize with the young.—*London S. S. Teacher.*

A GREAT BLESSING.—Oh, what a blessing is a merry, cheerful woman in a household! One whose spirits are not affected by wet days or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a little piece of sunshiny weather. The magnetism of her smile, the electrical brightness of her looks and movements infect every one. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conqueror's spirit. No matter how people worry and annoy him all day, far off her presence shines, and he whispers to himself: "At home I shall find rest." So day by day she literally renews his strength and energy, and if you know a man with a beaming face, a kind heart and a prosperous business, in nine cases out of ten you will find he has a wife of this kind; for nothing is more certain than that the man who is married must ask his wife for permission to be happy and wealthy. *Occident.*

WASHINGTON, says the *Episcopal Methodist*, presents some rather remarkable phases of social life. There is at this time in that city a granddaughter of Thomas Jefferson, who, with her young son, is pleading for an appointment for one or the other as a means of support. The daughter of ex Secretary of the Treasury Robert J. Walker and the daughters of Chief Justice Taney are doing copying as a means of livelihood, and there are the grandchildren of ex-presidents, generals, and hundreds of other distinguished people, pleading for labor, at even the smallest remuneration, so that they may be able to live.

SIXTEEN thousand seven hundred Catholics in the old province of Prussia have turned Protestants the past year.

Religious Intelligence.

THE religious revival at Lexington, Ky., resulted in the accession of one hundred and seventy persons to the various churches of that city.

THE Jesuits are making great efforts to found new establishments, schools and churches. At Beyrout alone no less than twenty sites are about to be built upon.

THE *Catholic Review*, of New York, is shocked at the audacity of the municipal authorities of Rome for sending a water tax bill to the Pope, accompanied with a hint that unless it was paid the supply of water would be shut off.

IN order to vitiate, as far as possible, the consequences of the civil marriage law, the Roman Catholic clergy of Bavaria exhort the parents of their flock to give a dower to their daughter on her marriage only when the ceremony is afterward repeated before the priest.

A GENERAL revival among the Protestant churches of France is a thing hitherto almost unknown. There seem now indications of such an awakening, and united services have been held in Paris, Nimes and other places, attended by the clergy of various bodies and by large congregations.

THE Australasian Wesleyan Missionary Society are shortly to commence a mission in New Britain and New Ireland, large islands near New Guinea, and until recently supposed to be part of New Guinea itself. There is a large population, and they have never been visited by a missionary.

THE Roman Catholic Church has a mission of over fifty priests in Japan, also a mission in the center of the capital, which they owe to the power of France. Their work at present seems to be among their old convents. They have a school of about fifty pupils preparing for the priesthood.

BOHEMIA.—Previous to 1868 there were forty-nine Protestant congregations in Bohemia. Since that time their number has been considerably increased in consequence of the introduction of more tolerant laws. There are seventy-two of them now, four new churches having been opened since New Year.

MR. FOSTER NEWTON, of London, England, who died in January, left several legacies to Wesleyan institutions, and to the president of the Wesleyan Conference five hundred books on theology and divinity, to be selected by him out of his library to aid in forming a local preachers' library for the two London districts.

THERE are four hundred religious journals in the United States. The Methodists have forty-seven, the largest number; then come the Catholics, who number forty one; the Baptists, thirty five; the Presbyterians, twenty nine; the Episcopalians, twenty one; Lutherans, fourteen; German Reformed, fourteen; Jewtone; and Congregationalists, eight.

THE Levant *Herald* announces a large accession to the Protestant community in Damascus, Syria, from the Greek Church. The Greek bishop had appropriated to his own use gifts to church funds, and refused to account for more than £3000. As a means of retaliation, or to bring him to terms, a portion of his flock turned Protestants. Once brought into contact with evangelical teaching, they are now willing to abandon all claims against their former bishop, and to content themselves with the greater riches they have found in the gospel.

A CABLE DISPATCH announces the death of Henry George Augustus Ewald, the celebrated German Oriental and philological scholar, at seventy-two years of age. At the age of twenty he became a professor in the College of Wolfenbuttel, in 1831 professor of philosophy, and afterward of Oriental languages and theology in Gottingen; in 1838 he accepted the chair of theology in the University of Tubingen. About 1848 he began to publish his writings, since which his contributions to literature have been voluminous and exceedingly valuable.

THE Earl of Shaftsbury, at the anniversary of a Bible Christian Sunday school, London, England, delivered an address, in which he argued that if ever England was to be permeated with the knowledge of the word of God he thought such a result must come about through the instrumentality of Sunday school teaching. In view of eliminating the religious element from the day school system, he thought he could foresee the time when the Sunday schools of England would be the only depository of the true knowledge and practice of the word of God. He urged the need of teachers being better qualified, and complimented the American system of Sunday school management.

THE *Episcopal Recorder* says that the Reformed Episcopal Church finds its first foothold in the diocese of Ohio at Put-In Bay. Twelve years ago a regular Episcopal parish was organized here, but with the germs of the new body in its constitution. From the outset it was understood to be fundamental to its existence that its pulpit should be open to all ministers, of Christ, irrespective of their church name. This was at a time when such Christian courtesy was not inconsistent with Episcopal canon law. But more recent legislation put an end to this, and the parish dissolved its connection with the Protestant Episcopal Church, and under the leadership of its pastor, S. S. Weldon, formed itself into an independent body of the Congregational order, using in its worship the liturgy of the old church, revised. Mr. Weldon failed in health and had to retire. Some time afterward the Reformed Episcopal Church came into being; the Rev. William Bower, of that body, was invited to take charge and began his ministry on Easter Sunday. At the parish meeting the next day (Easter Monday) it was resolved unanimously that the parish cast its lot with the new body, and that hereafter it be known as the Reformed Episcopal Church of Put-In Bay.

Our Young People.

LITTLE WHIMPY.

Whimpy little Whimpy,
Cried so more one day
His grandma couldn't stand it,
And his mother ran away.
His sister tore and flew away,
His father went to town,
And cook flew into the pantry
To her Sunday kitchen gown.

Whimpy, little Whimpy,
Stood out on the stair
And cried up at the crickens
And the ducks began to run;
Old Towser in his kennel
Growled in an angry tone,
Then burst his collar and Whimpy
Was left there all alone.

Whimpy, little Whimpy,
Cried and cried and cried;
Soon the sunlight vanished,
Flowers began to hide;
Birds stop sat to sing,
Frogs began to croak,
Darkness came, and Whimpy
Found crying was no joke.

Whimpy, little Whimpy,
Never heeded the day
When grandma couldn't stand it,
And his mother ran away.
He was waiting by the window
When they all came home to tea,
And a bladder has that Whimpy
You never need hope to see.

M. M. D., in St. Nicholas.

A Storm at Sea.

THE RESCUE.

"Mother, you will let me go?"

A terrible storm is sweeping along the wild coast of north Devonshire. The Dymmouth lifeboat is prepared to make its way to a foreign vessel which, at some short distance from the land, is showing signs of dire distress. The lifeboat crew is complete, with the exception of one man. Young Will Carew, a Dymmouth usher lad and an expert sailor, is offering to fill the vacant place. At first he bends down gently to a woman who stands beside him on the dreary shore, and it is his clear, brave voice that we hear above the raging of the storm:

"Mother, you will let me go?"

The mother has been a widow only six short months. Her husband was a fisherman; he put out one bright day last spring, for the last time, in a fishing-boat, upon a delusively calm sea. A sudden squall came on; broken fragments of the boat were seen next morning on the beach, but the fisherman returned no more to home and love. And now the son asks permission to brave the horrors of the sea which his father found so pitiless.

A fierce, passionate refusal rises to the woman's lips. But her sad eyes move slowly toward the distressed vessel; she thinks of the many loved lives in jeopardy within it, thinks, with a sudden pang of agonized pity, of many distant, dear homes in peril of bereavement; she turns to the boy, and her voice is calm and courageous as his own:

"Go, my son. And may God almighty go with you and bring you safe back to your mother's heart."

Hurriedly she leaves the beach, hurriedly seeks her desolate home, and alone she wrestles with the pain of her old sorrow and her new fear.

Morning dawns again. The storm has spent itself. Sullenly the waves are tossing their haughty heads, but the sea's worst fury is over at last. A gallant vessel has gone down upon the waters, but the Dymmouth lifeboat has nobly fulfilled its noble task, and all hands on board the vessel have been saved.

Why does young Will Carew linger in hesitation outside his mother's door? Bravest of the brave he has shown himself throughout the night. Why does he shrink from the proud welcome that awaits him from the heart nearest to his own?

Beside him stands a tall, worn man—a man whom he has rescued from a watery grave—a man whose eyes, full of tenderness never leave his own. Around the two throng Dymmouth villagers; many hands are thrust toward the man in happy recognition.

"Who will dare to tell her?" So speaks a voice well-nigh choked with emotion.

"I will." And Will Carew makes his way through the awe struck crowd. Another moment and he is in his mother's arms. He feels and knows for the first time the whole depth of that wondrous maternal love which Love Omnipotent has chosen as its best earthly token.

"Mother, listen. I have a tale for your ears. May God teach me how to tell it right. One of the men saved last night was a Dymmouth fisherman." The boy's voice is soft and grave, but it is evident that he steadies it only with a strong effort.

"A fearful storm had overtaken him upon the sea, one day not many months ago. He was observed and saved by a foreign vessel. The vessel was outward bound. Away from home, from wife, from kindred, the man was forced to sail; and by wife and kindred he was mourned as dead. He arrived at the vessel's destined port, only to set sail again with the first ship bound for England. Last night he found himself within sight of home; but a wild storm was raging on land and sea, and once more the man stood face to face with a terrible death. Help came in his need—help God sent, God directed. And—"

The boy breaks down now. On his knees, by his mother's feet, he clasps her hands convulsively in his, and his voice comes only through his thick sobs:

"Mother, darling, try to hear the happy truth. When your brave heart—a heart which, in the midst of its own sorrow, could feel for the sorrow of others—sent me forth last night to the succor of the distressed you knew not—how should you know?—that you sent me to the rescue of my dear father's life. God gave him to me, God has given him, mother, back to our grateful love."

Not another word is spoken. Locked in each other's arms, mother and son pour out their hearts in a flood of unspeakably happy tears.

A step is heard; the rescued man stands by his own fireside, remembering, with deep emotion, that his place there has been won for him by the skill and courage of his son.

With a cry of wild joy the mother rushes forward, and her head finds its long-lost place upon her husband's breast.

Ah! Love, supreme, unutterable Strange indeed are the paths through which thy divine wisdom leads thy children to gain happiness! In mute reverence we bow before the mighty tenderness which crowns and blesses earthly love.—*Olive Leaf.*

A LESSON FOR YOUNG MEN.—On passing through one of the wards of the —— prison I accosted an elderly looking convict. He held down his head, as though ashamed to look me in the face. On handing him a tract he said: "I knew your voice as soon as I heard you, sir; I have heard you before to-day, sir."

After a few words of explanation I found that we had been at one time members of the same congregation, and sat under the same faithful ministry. I anxiously inquired how it was that he had fallen so low as to become an inmate of a prison.

"A glass of ale, sir, was my ruin," he replied.

"How could that be?" I asked.

"I was at one period of my life, sir, very intemperate, but was hopefully led to give up drink entirely, although I did not sign any pledge, which I now lament. I became a regular attendant at the place of worship, and joined the congregation. I went on very happily for some years, until one evening I was returning from ——, when I met with some friends from Hull. They prevailed on me to go to the jubilee house to have but 'one glass.' Conscience reproved me, but, having entered upon the enchanted ground, I was readily induced to take more liquor, until I became overcome by it. The next morning I was ashamed to show myself, and left —— for Leeds.

"My old appetite for drink had been rekindled; I became reckless, and joined a set of counterfeit coiners. We were discovered, convicted, and now I am to be transported. O that I had never touched that one glass."—*Band of Hope Review.*

ASTHE TWIG IS BENT THE TREE'S INCLINED.—Ali Schind, one of the Rajahs of India, was noted for the uprightness of his dealings, and for his nice sense of honor even toward the lowest of his subjects. One day while out hunting with his courtiers he became hungry, and ordered some of the game they had taken to be dressed for an immediate repast. This requirement had been anticipated by his attendants, and they had brought with them bread, sauces, plates, and all they needed—all except *salt*, which had been forgotten. There was, however, a village near by, and a boy was hastily dispatched to procure some. The Rajah, hearing the order given, called after the lad to inquire whether he had taken money to pay for the salt. At this his attendants expressed some surprise, wondering that so great a man should trouble himself about such trifles, and adding that those who had the happiness of living under his dominion had no right to murmur if he should claim at their hands gifts of much greater value than a handful of salt. "Justice," replied the Rajah, "is of as much import ance in *little* as in great matters; and the fact of my conferring benefits on my subjects at one time gives me no right to oppress them in the smallest particular at another. All the wrongs and oppressions under which mankind groan began in *little* things, and if we would prevent great sins or great calamities we must strive against the *beginnings* of evil." Let our young readers mark this, and if they desire to become good and great men let them in *childhood* form habits of integrity, virtue and piety.—*Children's Friend.*

PAID HIS DEBT. One day a little son of a well-known bank officer in Wall Street, New York, lost his purse while coming from Central Park, and a stranger, seeing his discomfort, paid his railroad fare, three cents. The boy, thanking him, said: "If you will tell me your name, sir, I will bring it to you to-morrow."

"O no," said the gentleman, "never mind about it."

The boy persisted, saying that his father never allowed him to run in debt.

"I will not give you my name," replied the gentleman, "but I live at No. ——, on —— street." The next morning the door bell rang at that house, and our little hero told the amused servant maid his errand.

"Which of the gentlemen is it?" said she; "there are several in the family."

The boy twisted on his heel, and, after a moment's thought, said: "Have you a photograph-book in this house?"

She brought it, and after a moment's thought he said, pointing to one: "That's my man. Please give him three cents, and tell him the boy who borrowed it in the cars yesterday left it to pay his debt."—*Youth's Companion.*

MAMMA'S HAND AND JESUS' HAND.—A dear little child of three years of age lay dying. Father, mother, physician, friends, had done all in their power to stay the hand of death, but in vain.

The mother bent over him in speechless agony. How could she give him up—her beautiful boy, her darling, her treasure? How lonely the house would be without the little prattler!

But love could not keep him, and the last moments of life were ebbing away. All were watching, in almost breathless suspense, for the silent messenger.

Suddenly the dear child gazes around him, places one little hand in his mother's, and stretches the other one out as if clasping another. His lips move, and he utters the precious words he utters:

"One hand in mamma's and one in Jesus'."

And thus, protected with [illegible] of his two best friends, he takes the short step from one to the other.

"WHAT'S the use, in these days of trying to be honest?" exclaimed a grumbler. "O you ought to try it once and see," replied one of his companions.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of this CHRISTIAN ADVOCATE, including postage, will hereafter be as follows, viz:

One year	$2 50
Six months	1 50
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THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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Christ Over Against the Treasury.

Those chests in the temple, with their trumpet-shaped openings, were suggestive to the throngs coming and going. To the Jewish worshipers they were not offensive, for it was a part of their religion to give. The offering of sacrifices, the prayers of the devout, and all sacred services might be going on near by, but the rattle of coin as it fell wrought no discord. It was in keeping with God's house, although that house was to be a house of prayer for all nations. Christ did overthrow the tables of the money changers and drive out those who converted the holy place into a mart for buying, selling and getting gain, but he looks with complacency upon this arrangement for the support of religion.

He is there over against the treasury, and as he rests from his recent conflict with the Scribes and Pharisees there is something tranquilizing in the scene before him. Intent as he might be on the spiritual character and interests of the kingdom of God, the treasury and its contributors are worthy of his careful notice. His eye is upon those who come with their offerings, and he counts the pieces, and accurately estimates the character of the givers. It was sheer and outright giving—the money was cast into the treasury. Nothing came back in the shape of prizes, confections or spectacular entertainments. The money went into the chests, out of sight, and that was the end of it. It was for God and his temple, a gift out and out, with no discount taken off in the shape of fun and refreshments.

The poor widow is the central figure in the scene. The poorest of the poor, bereft and desolate, she throws in her two mites. It was but a farthing, but it was all her living. Many that were rich cast in much, but it was of their abundance. There might have been some conscience in their act, but there was no self-denial. It was less than convenient, costing no effort, and involving no loss of personal comfort. It did not even remotely touch their costly attire nor trench upon the delicacies of their tables. Their sumptuously furnished homes lost nothing of their splendor. They cast in much, but it was little for them. The only generous giver there was, the one who gave a farthing. In her it seemed a reckless act, to be condemned rather than commended.

To have given nothing, when there were so many rich people able to meet the entire demand, would have been a plausible view of her duty. She should at any rate have kept half, dividing what she had equally between the Lord and herself. This would have more than satisfied the piety of most people. There is an utter abandon in this giving of all—a love and faith that is as unaccountable to us as it was surprising to the Savior. So striking was this instance of consecration that the Master specially calls his disciples to contemplate it. It was a green spot in that arid waste of hypocrisy, ostentation and covetousness. In an atmosphere of greed, self-righteousness and malignant hatred of the truth, this was a relief and an object to dwell upon with peculiar pleasure and satisfaction.

Let us not mistake the lesson. It is the duty and the privilege of the poor to give. It is the privilege of the rich to give much, to build churches, endow colleges and establish asylums, but the poor may give, and even exceed in their giving, though it be absolutely little. The farthing, from those able to give dollars and thousands of dollars, would be an insult to God, while it is commended in those who can do no more. A missionary hen may be much for a little child, while an elephant or a herd of cattle would be a meager offering for many well-to-do people. It was the farthing of the poor widow that Christ dwells upon with so much approval. It was an expression of love and devotion in her, and a blessing to herself. The temple was not built by the mites of the poor, nor do we suppose they went very far toward maintaining the services and supporting the institutions of religion. They helped, no doubt; but then, as now, the contributions of the more wealthy were the chief dependence. The world can never be educated and saved by widows' mites and farthing donations. God expects the Vanderbilts, Drews, Riches, Cornells, and men of large means everywhere, to consecrate their wealth to Christian enterprises.

But, while this is so, it is the duty of the poor to give something. If the cause of Christ could do without their mites they cannot afford to withhold them. The grace that is in them will seek this manifestation, and will be increased and strengthened by it. That poor widow might have truly said to herself: "These mites are much to me, they can be comparatively nothing in the great treasure, and the rich can easily pay it all." But this would never have satisfied her love, nor would her personal obligation have been met. There was a blessing in the duty. She performed it, and while she cast in all that she had she went away rich and content. It is not unusual to encourage small donations by arguing the fact that a dime will pay for a Testament, that fifty cents will give a Bible to some poor heathen, and that a nickel will buy one brick for the church wall. This is well enough, but we imagine the poor widow thought very little about the purchasing power of her farthing. She gave it to God in a way that was customary and open to her. It might go into the oil of the sanctuary, help to pay for the morning and evening sacrifices, or contribute to the adornment and glory of the vestments of the high priest. She probably thought nothing of these things. Christ might have told her that the hierarchy was corrupt and about to vanish, and that her little store was as good as thrown away. It is the giving—the principle of it—that he scrutinizes and commends. Whatever became of the money, she did her duty and got her reward.

Christ is still over against the treasury. If he is present as an interested spectator anywhere it is here. He beholds the givers and weighs them in his balances. His eye is upon the rich and upon the poor. To him character is revealed by what men put into his chests. It is possible to deceive human judgment, and to make a show of piety where there is really no deep love. "The Lord shall judge his people." Christ is sitting in judgment on our collections. No man puts his hand into his pocket for Christ unnoticed by the Lord himself. He beholds *how* the people cast money into his treasury, what proportion it bears to what they have, the motive and the sacrifice in the act. The responsibility is not relative as to what others do, but personal and absolute. The penuriousness of the rich does not excuse the poor, nor does the unfaithfulness of one release another. The poor widow may have gone too far, but Christ commends her devotion. She will, we fear, rise up in the judgment and condemn many, both rich and poor, of this generation.

What is a Bishop?

A layman of Natchez, Miss., sends us a communication under this heading. We give the most of it, as follows:

I and a number of other people are very anxious to know what a *Methodist* Bishop looks like. A Roman Catholic Bishop resides here, and every year an Episcopal Bishop comes; but a *Methodist* Bishop is an unusual sight. Indeed an intelligent young lady recently asserted that the Methodists had no Bishop; at least, she added, none ever come to Natchez. The only reminders that some of our people have of the fact that there are Methodist Bishops are the assessments and collection for their support.

But let us be as serious as the subject we are considering. Think of it! For more than seven years not a Bishop of our church has visited Natchez! For more than twenty years there have been only three episcopal visitations to what was once the most important, and is now one of the most important, stations in Mississippi! Two, if not the three, of those visits were in the discharge of the office of president of the Conference. Is it any wonder that "Natchez station" is not more thriving? Is it to be wondered at that our membership is not as large or as influential as of yore? No! And the Bishops must share the blame. If one of them had accepted the invitation, which was extended to several, and attended our District Conference, preaching such sermons as they can preach, the effect would have been great and lasting. But none came. Will one of them ever come again? We feel the indifference with which we are treated.

This is the substance of the complaints which are made by many in different sections. If our friends will reflect a little they will see that it is simply impossible for the Bishops to visit all of even the more important pastoral charges except at considerable intervals. There are thirty-seven Annual Conferences, extending from Illinois to Mexico, and from the Atlantic coast to the Pacific. We have eight Bishops, two of them aged and infirm. In the distribution of their labors we have no doubt they have regard to the general welfare, and aim to expend their time and strength where most needed. Some places may be unintentionally overlooked in the plans of annual visitation, but representations made directly to the Bishops will always be gladly received and allowed their due weight.

The diocese of a Bishop of the Protestant Episcopal Church is a small affair compared with the episcopal districts of our Bishops. The former embraces a single State, and sometimes less, containing few pastoral charges compared with ours in the same territory, while an episcopal district with us embraces several States, and often four, five and six Annual Conferences. The Anglican and Roman answer to our correspondent's inquiry would reveal a radical difference in their views and ours concerning the nature of the episcopacy. With them Bishops are successors of the apostles, and there can be no church without them. For the purpose of confirmation the Protestant Episcopal Bishop is required to visit each pastoral charge annually. None but he can receive candidates into the communion of the church. His hands must be laid upon them in order that they may receive the Holy Ghost, and be confirmed as members of the one only apostolic and true church. With us the episcopacy is an office of expediency, both scriptural and useful, but not essential to the existence and life of the church. The pastor receives members, and is competent to perform every office needed for the discipline and welfare of the congregation. Our Bishops are felt in the appointment of the pastors, and their acquaintance with the work may be tolerably accurate without a personal visitation.

We concede that they should travel as much as possible and preach, and by personal observation inform themselves concerning the character and requirements of the churches, but the reasons are very different from those which exist in the systems to which our lay friend refers. The work of our Bishops is connectional—they are to preside over the Annual Conferences, ordain the preachers and make the appointments, and, besides these imperative duties, they are to attend District Conferences, and travel during the year, as far as practicable, in order to preach and to oversee the spiritual and temporal affairs of the church.

All this they are doing as best they may, and, as we believe, impartially, and without regard to their own comfort or convenience. To meet the demands which some would make upon them we should need at least twenty instead of eight Bishops. This would entail an expense which we fear would not be met, even if there were no other objections to such an enlargement of our episcopal force. It may be that the distribution of episcopal service is not made with sufficient system, and with the definite purpose of teaching every point within a reasonable period. It is possible that the Bishops might so arrange and systematize their labors as to meet the wishes of the people better than they do, but we suppose they have the whole field in view, and that their plans are carefully and wisely made. They are certainly very busy, rarely at home, and worked up to the full measure of their strength.

We are glad that the people are always anxious to see them, and that every church counts it a great privilege to enjoy their presence and ministry. We must, however, be considerate, remember the vastness of the territory, the manifold labors and cares, and the limited number of our Bishops. A great many circuits and stations are doubtless in the same category as Natchez. Many are much worse off, having never seen a Bishop at all. To have a Bishop among them once in seven years is doing pretty well, all things considered. We give the strictures of our correspondent, as he has a right to be heard, while we do not generally sympathize with the clamors for more episcopal service, nor admit the justice of the complaints which frequently come to our knowledge.

IN BOTH Presbyterian Assemblies—the North at Cleveland, the South at St. Louis—the fraternal union matter has come and been disposed of as was generally anticipated. By a very large majority, almost unanimously, the Northern branch resolved not to appoint another committee of conference at present, but it clothed its resolution in words that sound very much like an offer of the olive branch. Its words are:

"At the same time the Assembly avails itself of this opportunity to affirm unequivocally its confidence in the integrity and Christian character of our brethren of the Southern Church, and to declare that all acts and deliverances of the Northern Assemblies of which they complain are wholly null and void, and of no binding efficacy as judgments of the church we represent, or as rules of proceedings for the presbyteries and church sessions; and that in so far as they or any of them can be supposed to impeach any injurious imputations on the present character and standing of the churches and members of the Southern Assembly as Christians and Presbyterians, such an application of them would be unjust to them, and would be disapproved and regretted by us.

"And, further, we reaffirm explicitly, in harmony with the repeated and emphatic deliverances of former Assemblies, our hearty willingness and our earnest and sincere desire for the re-establishment of fraternal relations between the two bodies on terms and conditions which shall be mutually honorable, and in the spirit of Christian hearty forbearance and brotherly love; and that we await in charity and hope the early coming of the day when we shall again mingle with our brethren of the Southern Church in Christian fellowship and co-operation."

The Southern branch confirms the action of its committee at Baltimore. So far as we gather from telegraphic dispatches, no other very important matters have been reached in either Assembly, though the St. Louis body has had an unusually exciting local case before it—Dr. Wilson's refractory conduct toward the Louisville Presbytery. At Cleveland Rev. Dr. Morris, of Lane Seminary, presides; at St. Louis, Rev. Dr. Hoge, of Richmond.—*Christian Union.*

REVIVAL WORK IN MEMPHIS.—We are satisfied that the religious interest felt in the meetings held at the Exposition building in this city is increasing from day to day. Already a goodly number of persons have professed faith in Christ, and many more are inquiring the way of life and salvation. Multitudes wait upon the word preached by Mr. Whittle, whose labors are earnestly seconded, from time to time, at the meetings, by the city pastors and zealous laymen. The singing has been delightful even in the absence of Mr. Bliss. This gentleman, whose songs, as rendered by himself, have attracted much attention, was expected on Wednesday last, to resume his labors in connection with Mr. Whittle. We bid them God speed, though we, with many others, cannot accept as truth some of the doctrines which they teach the people in sermon and in song; and special instruction on certain points by pastors will be much needed upon the departure of the evangelists. Meanwhile let all co-operate with them. They preach Christ and faith in Christ—they preach the gospel in its leading features, and men are saved by their ministry, the Holy Spirit attending the word spoken by them. We pray that the salvation which is preached may be experienced by a multitude of people during this day of God's visitation.—*Western Methodist, June 5.*

METHODIST GENERAL CONFERENCE.—The third General Conference of the Methodist Church met in Princeton, Ill., May 19. John Burns, of Cambridge, O., was elected president, and H. B. McElroy, of Adrian, Mich., and A. H. Bassett, of Springboro, O., were elected secretaries. Among the special committees appointed was one composed of three ministers and three laymen to consider and report upon the question of the ordination of women in the Methodist Church, and the authorization of that ordination in the word of God and in our Book of Discipline. Another committee was appointed to report a plan for a board of church extension. The question of a change of denominational name was referred to a committee, on domestic union. All the General Conference editors and agents not present as delegates were constituted official members of the General Conference.

ON Thursday afternoon, May 20, Rev. Erwin House, A. M., who for about twenty seven years past has been assistant editor of the *Western Christian Advocate*, Cincinnati, and who on the day in question was at work in the editorial rooms, sank to the floor and died instantly of *angina pectoris.*

A Big Building Not a University.

A very severe criticism of the Syracuse University, says the *Methodist*, appears in the *Evening Post* of this city. The point of it is that there is no occasion for the erection of another school, which, though it may have a high-sounding title, will be likely to prove a mere weakling. The *Post* advocates the concentration of resources upon a few institutions in place of their dispersion among many. There is much to be said on both sides of this question. We shall not need, when the country is fully supplied, fewer institutions than we have already. Some of them will be compelled to take lower rank than they now aspire to hold; but we do not imagine that greater harm will come upon them. Colleges do create a *local* interest in higher education, which may be a necessary preparation for a true university system.

But in organizing Methodist universities we work with a fundamentally false conception. We put the last first, and the first last. The kernel of a great school is a body of superior teachers, and an ample library; all the rest is merely shell. We invariably begin first to get together a huge pile of brick, stone and mortar, and lo! there is the university. It is no more a university than a stick of timber is a fruit bearing tree. It is a cover to keep the rain and cold off from those who shall be the university, and it is nothing more.

We should like to see a Methodist college for once begun at the beginning. First, an endowment of which not one dollar of the principal shall ever be spent. Second, a carefully selected corps of teachers, each one of whom shall have the privilege of a year abroad in order to perfect himself in his special studies. Third, a library so complete that scholars can use it for purposes of investigation. Fourth, the necessary apparatus for the illustration of the physical sciences. Under this method the teaching apparatus would be provided first, and the housing of all would follow after. As to that, rooms could be hired to begin with, and if the teaching were brilliant and effective the little inconveniences in this kind would soon be forgotten. The passion which possesses our founders of colleges for putting up big buildings is something wonderful. It is one of the phenomena of the age.

THE BRITISH WESLEYAN SUNDAY SCHOOL UNION.—Alderman McArthur, M. P., presided at the anniversary, held in Exeter Hall, May 4. The secretary's report stated that great progress had been made during the year. In France interest had been excited in the 900 Sunday schools existing there. Switzerland had still the largest number of schools in proportion to her population. In Holland there were 520 connected schools, 58,000 scholars and 2,111 teachers. A remarkable increase in Sunday schools in Sweden was also recorded. The Associated Sunday School Unions in the British colonies were reported as vigorous and successful in their operations. Reference was made to the extension of the jubilee building, in consequence of the increasing business of the Union, both as regards its trade and benevolent operations. It was stated that Sir Charles Reed had become treasurer of the society in place of Alderman Challis, deceased. The receipts on the sale of publications exceeded those of last year by more than £2,500. Deputations from the committee had visited various parts of England and Wales. In the thirteen metropolitan auxiliaries and 195 country unions there were 1,185 schools, 80,526 teachers and 650,317 scholars, being an increase on the numbers registered last year.—*New York Christian Advocate.*

ARRIVAL OF MRS. LAMBUTH.—Mrs. Lambuth and two children, says the Nashville *Christian Advocate*, reached Nashville safe and sound May 28, though somewhat jaded by their travel from Shanghai, especially the latter part of it—by land from California. Sister Lambuth is brimful of China—her heart is in the missionary work. She has a great deal to say about it—difficulties, successes, plans, etc.,—and brings a great many rare curiosities, about all of which we may have something to say in the future. She stays a few days with Dr. Kelley, and then proceeds to Emory and Henry College to witness the graduation of her eldest son, Walter. We congratulate both on the happy event. We hope when she returns to China she will take with her some re-enforcements for the mission. We have the men. Who will furnish the means? We wish one of the Bishops could go at the same time, as an episcopal visit is much needed.

METHODISM, says the Pittsburg *Christian Advocate*, has contributed some fine stock to the ministry of other bodies. The latest information of this character we find in the *Methodist*. It says Rev. Dr. Parker, the distinguished Congregational minister in London, was once a candidate for the Wesleyan ministry, but the superintendent put him aside for the time, because he could not decry both him and Newson Lorraine. Before another year Parker became a Congregational minister, and Lorraine afterward joined the Established Church. Dr. Stoughton, the eminent Congregationalist, of London, was also once a Methodist.

UNDER the head of "Noble Evangelists" the London *Methodist* says that the Marquis of Cholmondely has been preaching in St. George's Hall, and so has the Earl of Cavan, who is likewise assisting regularly at the meetings of Messrs. Moody and Sankey. Lord Radstock has been preaching on the Sunday evenings at Beresford chapel, Walworth, but is now prosecuting his evangelistic labors in Russia. Lord Carrick is preaching at Castlecomer and other towns in Ireland; while a son of the Earl of Chichester has been occupied in the same way in villages of Sussex, of which county his father is lord lieutenant.

A Private Letter from the Secretaries of the Board of Missions.

DEAR ——: The General Conference which met at Louisville in 1874, after long and mature deliberation upon the part of the committee on missions, and careful and painstaking consideration upon the part of the Conference itself, adopted, as one of the articles of the constitution of the Board of Missions, the following:

"ART. 15. Any person or Sunday school, or church or Conference, may assume, in whole or in part, the support of a mission or a mission school established by the General Board, and send their contributions directly to such mission or school, of which the general treasurer shall be immediately notified: *Provided*, that the Conference in whose territory such moneys may be given shall have credit for the same in settling the apportionment of the General Board."

The board at its recent annual meeting in Nashville, after maturing a scheme for carrying out, as it is hoped, more efficiently the assessment plan, in its application to individual charges, determined to make this article the basis for enlarging the revenues of the board. This action is founded upon the earnest calls and most imperative demands of the work itself. Our heavenly Father has opened the doors to fields ripe to the harvest, and called men to the work who are ready to go. We seek by means *suggested by the wisdom of the General Conference* to arouse the church to furnish the needed supplies of money. Can we induce any individual, Sunday school, or church or Conference, to undertake, in addition to the amount assessed on said church or Conference, some *special* missionary work? Will any Conference propose the support of a single missionary in Mexico ($500?) Brazil ($500?) China ($750?) Will any Sunday school undertake the support of a girl or boy at a boarding school in China, $50 annually for six years? If so, they may give a name they may select to the girl or boy supported by them, and receive semi-annual reports from the missionary in charge of the school. Or undertake the support of a Mexican youth at school in the United States? Several colleges, and communities adjacent, propose to give tuition and board; it will then require $100 additional. The Sunday schools so contributing shall have from the teachers quarterly reports. Will any association of women provide for Chinese girls as above indicated? or take the support of a Bible woman at $60 annually, in China? or a school teacher, at say twice that amount, in Mexico? An association of women in Baltimore and another in Nashville have already undertaken the support of girls and Bible women in China. The board indorsed this policy, and the College of Bishops commended it to the church at large, in their meetings recently in this city. Will an individual or association come to the help of any of our missions in the great West by building a church or supporting a missionary? Money thus judiciously expended will repay the church ten fold in a very few years. We shall from time to time bring specific wants of the mission field to your attention. If we do not get responses to calls through the church papers, we must, as the board has directed, endeavor to reach the great heart of the church by private and individual approaches. This will entail almost infinite labor, but to us it will be a labor of love, and to you, we trust, of blessing; for the larger blessing is ever to the giver. We desire in all cases that money for these specific objects shall pass through or be immediately reported to the treasury, that each Conference may have full credit for all its contributions.

J. B. McFERRIN,
D. C. KELLEY,
Secretaries.

THERE were religious services again at the Academy of Music, in this city, on last Sunday night. Rev. R. Q. Mallard, of the Presbyterian Church, preached. We have been informed that the sermon was able and appropriate, and that there was a full house. The congregation, though largely composed of regular church-goers, comprised many who seldom hear the gospel, and who, moved by the novelty of the enterprise, are brought within the range of divine truth. The purpose of these services is to reach those who cannot be induced to attend the regular church services. The meetings are under the direction of a committee composed of gentlemen representing several of our Protestant denominations. The hymns are on printed slips, distributed throughout the house, two cabinet organs are used, and a large corps of singers are present. Rev. J. B. Walker, D. D., preaches at the Academy of Music on next Sunday night.

WE HAVE RECEIVED the programme of the closing exercises at Whitworth Female College, Brookhaven, Miss., June 21–29, 1875. Rev. J. J. Wheat, D. D., is to preach the commencement sermon. R. A. Anderson, Esq., of Lexington, Miss., is to address the Alumni Association. The annual address will be delivered by Rev. John Mathews, of New Orleans. There will be the usual school exhibition, reading of compositions by the young ladies, and a vocal and instrumental concert. It will be an occasion of great interest.

REV. E. WADSWORTH, D. D., of Mobile, will preach the annual commencement sermon of Greensboro (Ala.) Female College, and Col. Joseph W. Taylor, of Tuskaloosa, has been invited to address the Mary Custis Lee Literary Society.

METHODISM IN AUSTRALASIA.—The second Wesleyan Conference of Victoria and Tasmania was held in Melbourne, January 28 till February 5. Rev. John Harcourt was elected president, and Rev. J. C. Symons, secretary. Among the visitors was Rev. Dr. Antliff, missionary secretary of the British Primitive Methodist Conference, who was most cordially received.

Rev. John Dare, whose visit to this country last year will be remembered with pleasure, was reported to be on his way home, by way of Palestine. His name was read out in the list of stationed preachers.

A plan for the introduction of lay representation was discussed and approved by a unanimous vote. The question now goes to the General Conference.

TROUBLE AMONG THE MARYLAND EPISCOPALIANS.—The diocesan convention of the Protestant Episcopal Church met in Baltimore a few days ago. Ninety clerical and seventy lay delegates were present. There was much excitement arising from the fact that Bishop Whittingham has not taken action on charges duly presented against the rector and assistant rector of Mount Calvary, for alleged violation of a canon of the church by offering prayers for the dead. It was also announced that charges had been presented to the senior bishops of the episcopal college against Bishop Whittingham for maladministration in the case.

REV. S. P. RICHARDSON, presiding elder of Union Springs district, Alabama Conference, says:

We are doing well on the district. They are paying up better, and things generally look more hopeful. Come, if you can, to our District Conference.

REV. HARSLIP, says the Galveston *Christian Advocate*, writes from Jefferson, May 21: "We have just closed a meeting here that resulted in fifty accessions and forty conversions."

"WELL, you have some strawberries?" asked a lady of her guest. "Yes, madam, yes; I eat strawberries with enthusiasm." "Do tell! Well, we haven't anything but cream and sugar for 'em this evening," said the matter-of-fact hostess.

MARRIED.

BOWLAND—PERRY.—At the residence of Mr. R. Arnold by Rev. G. W. Gillmore, May 9, 1875, Mr. S. P. Rowland to Miss Adjenia Perry.

ALEXANDER HOPPER.—At the residence of the bride's father, Mr. D. Hopper by Rev. H. M. Delaney, May 12, 1875, Mr. L. W. Alexander to Miss Mattie Hopper, all of Warren county, Miss.

MORRISON—FARMER.—At the residence of Capt. William Farmer, May 6, 1875, by the Rev. R. S. Trippett, Col. C. H. Morrison to Miss Fannie Farmer, all of Monroe, La.

MILLER—WHITED.—At the residence of the bride's father, May 20, 1875, by Rev. H. O. White, Mr. Alfred E. Miller, of Indianapolis, Ind., to Miss Emma C. Whited of Ouachita parish, La.

INGLISH—MEYERS.—At the residence of the bride's father, C. H. Meyers by Rev. R. Jones, on the 16th inst. of May, 1875, Mr. Henry Colcord to Miss Anna Meyers all of Jackson county, Miss.

HALES—McCRAW.—At the residence of Rev. R. Edwards, on the 16th of May, 1875, by the Rev. J. H. Evans, William D. Hales to Miss Mary McCraw, all of Smith county, Miss.

ARCHER—MANING.—By Rev. William A. Edwards, at Dayton, Ala., May 27, 1875, Mr. Thomas J. Archer and Miss Reeder Maning.

DAVIS—HOLT.—At the residence of the bride's mother, in Prattville, Ala., on the twenty-first of May, by Rev. H. Jay Tate, Dr. H. P. Davis and Miss Fannie H. Holt.

Publisher's Department.

HOW TO STOP YOUR PAPER.

At the earnest request of a large number of agents and subscribers not to discontinue the paper without notice, and the assurance that, though they would always have the amount of the time the year ceased, they would if the whole they could, we were led to give notice to agents and subscribers, a year five years ago, that "*paper would be stopped without notice, the Editor*" Since that time the fact has been well known to all subscribers, except such as may have paid in advance before the end of the year, that the paper was continued unless otherwise ordered. Our agents have taken subscriptions with this knowledge.

If a subscriber wishes to stop his paper, he can direct the postmaster to return your paper. The will not stop it. Do not write upon it and forward it yourself. That lays you liable to a fine. There are three ways to stop it: 1. When your subscription is out that you wish the paper to stop at the expiration of the time paid for. 2. If you did not so express the order, send a postal card to reach us any time before the expiration. 3. If you have neglected the two simple methods and the time to which you have paid is past, send a letter that will pay for the time since your subscription expired, at the rate of twenty-five cents a month. If your paper does not stop promptly thereupon you may look and find your letter has been miscarried.

We never fail to discontinue when the order to do so reaches us. Postmasters not unfrequently give notice to stop papers, heading the notice "Second" or "Third notice," when, in reference to our files, we find that no previous notice ever reached us from them. Not postmasters have been in many instances mistaken and stopped papers contrary to the wishes of subscribers. *Act for it yourself if you want it done*, and if it don't stop it is because your letter did not come to hand.

LOOK AT THE LETTER LIST.

Correspondents are requested to look for the acknowledgment of their letters and remittances in the letter list, and if, after a sufficient time, has elapsed, they do not find them acknowledged in the proper place, to advise us. All business letters are acknowledged. The publisher opens the mail himself and makes up the list for the letter column before any other entries are made. By examining these lists we can ascertain the numbered letters and remittances from each correspondent for the past four years.

We find lately that the failure of the letters of agents and subscribers to reach us has been the cause of many misunderstandings in accounts, but we cannot be held responsible unless notified in a reasonable time.

RECEIVING, FORWARDING AND STORAGE.—To country readers who are shipping or receiving goods through New Orleans, and to city readers who need a safe and reliable place for storage, we commend the Boston and Lafayette warehouses of Mr. H. M. Isaacson.—Those warehouses have been established many years, and have given, so far as we have ever heard, entire satisfaction to customers.

FURNISHING GOODS FOR GENTLEMEN AND CHILDREN.—The very large and well-assorted stock and exceedingly low prices of H. H. Stevens & Co., 135 Canal street, are worthy of attention. A list of leading articles in their line may be seen in their advertisement in another column

Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

For the Week Ending June 5, 1875.

A—John Alpha, E H Adams, J H Adams, J O Andrew, W F Alexander, H F Adams 8 cents, J Aikinson, James A Abney $7.

B—M J Barnet, M L Blythe, W N Berkley, W F Beers, R J Bastham Jr T C Bond and $1, F H Burge, D T Brown, Bryant & Roberts two letters $7.0, J C Brogan, W R Browne $6, O R Blue, A J Bakers 35 cents, J M Boland, S M Black B J Bafriere, H H Brooks $2.50.

C—J W Cooper, Cassell & Baughn, Mrs J W Cooper $11.50, J H Curtis, John R Campbell, S B Carson, W J Compton, S A Campers, Robert Cutler & Bro, John Collins $1.50, John Church & Co, H Clegg $10, J S Clower, John Chambers 70 cents, A W Carroll $2.90, D F Castleman.

D—Mrs S A Dinin and $5, Mrs S O Dicjne $2.50, Rollin T Davis, B F Davis, A Davis $1.10, Donaldson & Co.

E—Sarah A Edwards, Mrs Sarah Ezell $2.70, John H Evans.

F—Mrs Eliza A Fields $22.25, J M Franklin $1.00, E N Freedman, J R Ferguson, M Frazer $2.50.

G—Thomas Garnett $2.50, Mrs M H Grilling $2.50, Charles B Galloway $2.50, Nell Gibbs $1, W W Giddens, A E Goodwyn $2.50, David A Givens $2.50, John A Guice H H Grahum & Bro, W W Gamble two letters, Mrs Martha A Goodlis, F M Graves, R D Gayle $2.50, David W Gillis 50 cents, Sculi Goodloe $6.50.

H—G Hawkins $2.50, J D Harper $1, C L Harris 50 cents, T B Hargrove, W R Howell, F G Heath, Thomas P Harper, Mrs S A E Haley $1.75, William Harp, A J Holoma, F Haworth, James H Hutton.

I—R S Isbell $12.50.

J—N H Jones, H F Johnson two letters, Jeff L Jacobs, W R Johnson $2.25.

K—Louis Kendall $1.25.

L—J B Lippincott & Co, J T Label $1.50, D C Langford, Lee, Shepard & Dillingham, J L Simmons $2.50, George M Livermain, R B Long Jr, N Levy.

M—Morgan Envelope Company three letters, M McGehee, W A Meriwether $5, Magnire $1, Gorton Miller, E H Myers $2.50, N F Morton, W M Motley $7.50, W S Mitchell, C P McHenry, P H Noyes two letters, H H Montgomery, John C Morton, John Moore, W T Merriweather $7.50, T H McClendon $2, F S Mull, John P Morton & Co, John A Miller, J C McNeill, J M McKee $5, John T McDowell $1, O M Marsh $10, A G Maxwell, Daniel Mangan, Meek & Pope $1.50.

N—Joseph D Nichols $1.50, W B Neal W M Neal each 25 cents, R D Newsom, T T Newsom $15.

O—Mrs L Osborne $1.50, Mrs W A Glass.

P—Robert Parvin, Lee Pearce Jack Pearson, J W Powe $4.75, M A Pass.

Q—Quaker Oat Co, Young Hopper 2.

R—Thomas P Rankin $2.50, M O Richardson, Robert Rankin, D Rodgers, J W Rainey, A A Robinson A H Rost elegant bed cords, John A C Roberson, C D Rogers $5, J M Ross.

S—Guy A Sowell two letters $10, J A Sharpton $1.75, Miss Sallie R Sparks, R A Sibley, Smith, Dawson & Co, H Snyder, E J Stillman $3.15, Mrs Mary E Stevens R D Steel J M Sale, Mrs E A Sanders, W R Stewart, St Louis Advertising and Publishing Company.

T—M L Turnstine, Thomas G A Thorp $5.75, S Terrell $2.50, V H Taylor.

U—Unknown from Baton Rouge $2.50.

V—John S Valeche.

W—W S Wade, H J Wright $1, Will on Wadsworth $6, S G Wadley, E A Wyatt, Dates L Worsell, W H Worthington, D W Wray $5, Geo Ray $5, also 25 cents, A Westerfield J W Watson, H O Wilcox for Wamsley & Rea, George R Wilson $10, Loomis F Wade.

MARBLE WORKS.—Some of the most beautiful specimens of marble work we have ever seen were executed at the marble works of our townsmen, Messrs. Kursheedt & Benvenu. Any of our readers who are interested in any kind of marble work or builders' hardware will do well to read the advertisement of Messrs. Kursheedt & Benvenu, whom we take pleasure in recommending after having done business with them for about ten years.

DEPOT OF HOMEOPATHIC MEDICINES AND DENTAL MATERIALS.—Dr. Angell's Homeopathic Pharmacy, established at 152 Delta street, will continue to be a great convenience to those who use the books and specifics. The doctor has earned a favorable reputation among the profession, and may be relied upon, we think, as a purveyor of pure and unadulterated pharmaceutical specifics, and vends most heeded Homeopathic specifics.

VICTOR SCALES AND MARVIN'S SAFES.—Our enterprising neighbors, Messrs Gauthreaux & Wright, have moved into their new quarters at 56 Camp street, which they have tastefully fitted and fitted up for their purpose and now have One of the most handsome stocks of standard scales and safes arranged to greet the visitor. We recommend their establishment to the attention of our readers.

THE DUBOIS FLANGE COTTON GINS.—The well and favorably known firm of Sears, Rose & Co., general agents for the Dubois Flange Cotton Gin, have an advertisement in another column, setting forth very clearly and briefly the advantages of the gin which they represent, and which is recommended by a generation of cotton planters.

CYPRESS LUMBER, ASH WOOD AND OAK STAVES.—We call attention to the card of Messrs. Muncy & Marcy, whose place of business is the above named articles, 321 and 136 Bolivar street. Through most of the year they receive from the firm of Messrs. Muncy & Marcy as much as a perfect satisfaction as any other wood.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, is a superior, under the City Hotel is the largest and best selected stock in the South and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel,
my27 omic — New Orleans, La.

I THINK SIMMONS' Liver Regulator one of the best medicines ever made for the Liver. I have used it myself by my wife and to many others who were sick and nothing known to relieve them. It seems to always benefit.
E. H. SPEARS,
jel0th — Atlanta, Ga.

PIRRUNG'S PATENT MOP is to be humbug. We have used it, and *know* it to be *one of the very best articles* for family use extant.
jel0th

DR. TUTT'S HAIR DYE is superseding all other Hair Dyes. It is exclusively used in all parts of the country with the most satisfactory results. It imparts a natural appearance to the hair. Call and see it. Sold by druggists.
je9 d

NO MORE washing done with the fingers to scrub by those using Pirrung's Patent Mop.
je10 f

HEADACHE AND NERVOUSNESS.—Dr. A. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Eucharis and Henbane cures Dyspepsia, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box, sent by mail by the Doctor, or by L. L. Lyons druggist, New Orleans, La.
de9 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 114 and 116 Camp street, opposite the City Hotel, New Orleans.—Visitors from the Lakes or to examine our stock and prices. We claim to sell best class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited.
my31 1y

PIRRUNG'S PATENT MOPS save time, labor and clothes.
je10 f

NEW ADVERTISEMENTS.

LOOK AT OUR PRICES

AND DON'T FORGET THAT OUR GOODS ARE ALL FRESH, AND STYLES THE LATEST AND BEST.

All-Linen BIB-TEIS at $1.25 and upward.
All-Linen SUITS at $2 and upward.
Blue Flannel SUITS at $7 50 and upward.
Fancy Cassimere SUITS at $5 and upward.
Black Alpaca SACKS and FROCKS at $1.75 and upward.
Black Diagonal DRESS SUITS at $20 and upward.
Boys' All-Linen DUCK SUITS at $2 and upward.
Boys' Jean and Cassimere SUITS at $3 and upward.

A LARGE ASSORTMENT OF

CHILDREN'S CLOTHING

AND

GENTS.' SHIRTS, UNDERWEAR,

NECK DRESSING, ETC.,

equally as cheap, and strictly at one price, and that the lowest.

H. B. STEVENS & CO.,

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je10 21 — NEW ORLEANS.

THE DUBOIS

FLANGE COTTON GIN.

$1.50 — $1.50

By the Flange the Cotton is kept in contact with the teeth on each side, and the fiber is taken from the seed without leaving them to be thrown up by the return motion of the roll, as under the

The Dubois prevents cut, stems, sticks and hard substances from being ginned, consequently making a better sample out of roughly picked cotton than other Gins.

We have sold more than this year than any season of any other Gin for the same length of staple, consequently we can furnish more and better references, and they are warranted to come up to all that is said for them.

We have a large stock on hand all sizes from 10 to 70 SAW STANDS, belt or gear. Prices $4 per saw.

SEARS, ROSE & CO., Sole Agents,
Dubois Flange Cotton Gin Co.
je9 d6m — General Agents 210 Gravier street.

HOMEOPATHIC SPECIFICS.

INDEX. The Cheapest, Most Extensive and Handy existing Medical Work for Homeopaths and Intelligent Laymen. Gives in the clearest and most concise form the Symptoms, Causes, Diagnosis, Pathology, Prognosis, Treatment, Dietetics, Hygiene, Materia Medica, Therapeutics, Repertory, Clinical Experience, Posology, Antidotes, Incompatibles, Synonyms, Bibliography, Glossary, Table of Contents, Table of Remedies, Table of Diseases, Table of Abbreviations, Table of Weights and Measures, Table of Thermometrical Scales, Table of Specific Gravities, Table of Poisons, Table of Antidotes, Table of Incompatibles, Table of Synonyms, Table of Bibliography, Table of

Farm, Garden and Household.

Thoughts for the Month.

This is the critical month on a Southern farm. The May grass must be killed now or never. It ought to have been destroyed before. Just as it reared its first little blade above the earth the unrelenting plow or hoe should have buried it forever out of sight. From the earliest moment a crop can be worked, cultivation should be *very rapid*. The true method of saving labor is never to permit grass or weeds to get a start. Instead of one lick saving time, it will save *ninety-nine*. This is repeated for the benefit of young farmers—all old ones know it well enough, though they may sometimes be caught napping, or, what is worse, with empty cribs, and therefore with insufficient motive power to "speed the plow."

Early corn will be laid by this month, and peas aught, by all means, to be broadcasted at the last plowing. They will be early enough to mature, but a more important consideration is the improvement of the land. One bushel of seed per acre is too little—one and a half to two bushels will answer. Let the peas be thick enough to smother crab grass. Our corn-fields are the nurseries in which this plant perfects its seed and fills our lands with them. If the crop has been properly cultivated, and the last plowing is thorough (not deep,) and a *thick* crop of peas grown on the land, it will be in elegant order for a succeeding crop—clean, mellow, and filled with an abundance of nitrogen.

COTTON.

Give it every opportunity to push forward and make weed now. Bring to a stand at once, if not already done, and plow as often as practicable, with sweep or cultivator where the land is sandy or soft, with shovel where it is hard and stiff. When cotton gets fully under way developing fruit the workings may be at longer intervals and increasingly shallow, as it will then be desirable to moderate the growth of the plant.

HARVEST.

Wheat and oats should be cut before they are dead ripe; portions, however, intended for seed may be allowed to ripen fully. The wheat then makes more and better flour, and the oats are more easily digested by stock. Leave as *high a stubble* as possible; the lower portion of the straw is worth very little as forage, and ought to be returned to the land. The greener it is cut the smaller the bundles in which grain should be tied, and the smaller and more open the shocks in which it is put up; rapid curing and housing are the points to be kept in view. The last remark applies equally to grass and clover hay; house them at the earliest possible moment it can be done with safety. We tried once the plan of storing clover hay, rather green, with salt sprinkled through it, but could not discover that it kept any better than that packed away without the salt. Let it *heat* once, then tear down and expose to the air, and clover may be packed away without danger. Never let clover get wet after it is partially cured. In this connection, we invite attention to the method of preserving green forage by packing it in pits. It seems to be gaining ground in Europe, and must, therefore, give satisfactory results. The pits are dug in high, well-drained spots, and green stuff, not cured at all, packed closely away in them, and then covered with earth to exclude air.—*Southern Cultivator.*

In the *Rural New Yorker* "Daily Rural Notes" has some valuable observations about the improvement of the hickory nut. He says: "Any one who has paid any attention to our native nut-bearing trees is well aware that there are a vast number of natural wild varieties of the same species, some possessing unusual qualities and others quite inferior. The pecan nut of the South and West and our common shell-bark hickory, being the only two species remarkable for the superiority of the nuts, in an edible point of view, it is among these we should look for natural varieties for preservation and propagation. I presume that many choice varieties belonging to both species could be found, if they are not at present known, by searching the forests where these trees abound; in fact I know of several sorts which have a great local reputation, and among the shell-barks (*Carya alba*) none better than Hale's Papershell. There is another quite similar variety still growing on Snake Hill, in New Jersey, near New York city. At least the tree was standing two years ago, the last time I visited that well-known Mecca of botanists." Improved trees must be sought by sowing the best nuts. Grafting has been tried, and may be made to succeed, but it is an uncertain dependence.

The Frying-Pan.—Cooks are very apt to use the frying-pan for what they ought not. Too often they will use it instead of the gridiron to cook a chop or a steak; and if there is one thing in the world utterly spoiled in the cooking, it is a good rump steak cooked in a frying-pan. Yet it will often be found, even in decent houses, that chops and steaks, especially the former, are cooked in this manner. A dish of chops appears, perhaps at lunch, swimming in gravy in which can clearly be tasted the catchup that has been added. After a few minutes the gravy will be seen to be studded with blotches of grease about the size of wafers. The chops taste greasy and sodden, and the roof of the mouth becomes soon coated with hard mutton fat.

How different to a chop properly cooked on a gridiron!—black outside, red in, and brought up on a hot plate, on to which about a teaspoonful of clear red gravy may have run. The first mouthful you take ought to burn your mouth. Such is a mutton chop as it ought to be, and there are often times when an invalid or a person of delicate appetite feels as if there is nothing else he can eat. It requires, however, a tolerable thick gridiron, a clear fire and common sense.

The Best Field Beans.—The *American Rural Home* says that in western New York the Medium and Marrow are most planted, and the White Kidney and Early Pea to a limited extent. The Medium is considered the most reliable, as from its early ripening it is less affected by the vicissitudes of the seasons. It sells for less, however, than the other varieties named. The Marrow is quite a popular variety, and on a strong soil is very productive. It is quoted thirty-five cents a bushel higher than Medium in the Rochester market now, and the same as Kidney. The White Kidney has large stalks, requires a longer season to be matured in, and is more liable to be spoiled in ripening. When everything is favorable, however, it will produce large crops. It will, of course, make a difference in what way the beans are planted as to the quantity of seed required, but farmers generally use about a bushel of the Marrows and Medium to the acre, rather more of the Kidneys, and about one-half as much of the Pea bean.

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Leaving (after paying 10 per cent. on capital stock) net profits	$62,133 12
Total assets	$610,801 91

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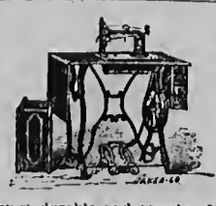

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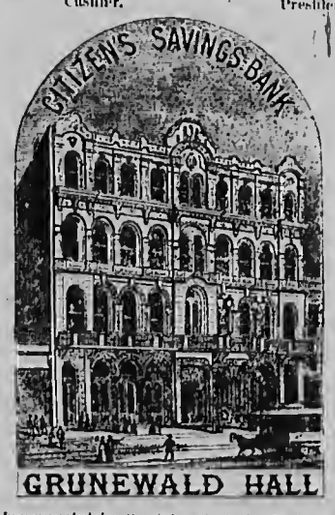

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Nos. 110 and 112 Camp Street, New Orleans.

MAY 27, 1875. my27 1t

MISCELLANEOUS.

LOUISIANA

Ice Manufacturing Co.

OFFICE.....162 CANAL STREET,
THIRD FLOOR.

WORKS—TCHOUPITOULAS STREET, near Louisiana Avenue.

ICE FOR SALE!

Wholesale and Retail Depots:

316 MAGAZINE STREET.
CHR. JULIA AND RAMPART STREETS.
92 CROSSMAN STREET.
68 ELYSIAN FIELDS STREET.

Retail Depots:

J. DONNEY, Magazine Street Market.
F. BIER, Magazine Street Market.
E. BRAUER, 360 Chippewa street.
WM. MYERS, Ninth Street Market.
JAS. McLEHAN, Second Street Market.
SERRUBIS & CO., No. 451 Magazine street.
S. PATTANI, Poydras Street Market.
S. BRAUD, Poydras Street Market.
KELLER MARKET ICE-HOUSE.
F. A. BLUME, 66 St. Louis street.
S. TARANELLE, 9 Dumaine street.
GEO. NIGHTHART, 330 Rampart street.
A. PEDRETTI, 7 Madison street.
F. W. SUTHERER, 267 Rampart street.
W. DASTILLON, Fulton Market.
C. VAN DEN BROUCKE, 88 St. Louis street.
J. BROWN, 109 Mandeville street.

FRANCIS J. WEHNER, Secretary.

aps 3m

HOW TO PREPARE
—FOR—
THE WARM SEASON.

Provide yourselves with a

REFRIGERATOR,
WATER COOLER,
ICE PITCHER,
ICE-CREAM FREEZER,
AND BATHING TUB.

We have on hand and to arrive one of the largest stocks of

Refrigerators and Ice Chests,

for Family or Hotel use; WATER COOLERS, Plain or Fancy, large or small; SILVER-PLATED ICE PITCHERS. Elaborate Design and Elegant Finish, and ICE-CREAM FREEZERS, that can be found in the South, and which we offer for sale at

PRICES TO SUIT THE TIMES.

We are manufacturing in our own establishment

BATHING TUBS

of all sizes and styles, which enables us to sell at prices below those who import them from the North.

RICE BROS. & CO.,
SOLE AGENTS FOR
The Charter Oak Stoves,
AND DEALERS IN
HARDWARE, HOUSE-FURNISHING GOODS, ETC.,
Nos. 89 and 91 Camp Street.

Branch Store—597 MAGAZINE STREET, New Orleans, La. apl 3m

IRON COTTON TIES.

The Celebrated Arrow Tie.

BEST IN USE FOR BALING COTTON.

Price Reduced to Five Cts. Per Pound,

with discount on lots of 500 bundles of 2½ per cent., and on lots of 1,000 bundles of 5 per cent.

For sale by
STONE & TUTT, New Orleans.
DUCEN & BELL, New Orleans.
CHISM & HOYD, New Orleans.
WM. BILLON, New Orleans.
J. H. ROTARMAN, New Orleans.
BORLAND & ARCHER, New Orleans.
P. A. HARDY, New Orleans.
N. B.—Arrow Ties, Placed Bands, 11 feet, 8 feet 6 inches, at 3½ cents per pound.
R. W. RAYNE & CO., General Agents.
For sale by Agents and Merchants throughout the Cotton States. my6 3m

TEETH! .....TEETH!

GREAT REDUCTION.

$30—Gold and Platinum Sets—$30.
Usual charge, $100.
$15—Aluminum and Other Materials—$15.
Usual charge, $50.
$2—Gold Fillings—$2.
Usual charge, $5.
$1—Silver, Amalgam and Gullois Cement Fillings—$1. Usual charge, $3.

DR. G. A. BETANCOURT,
173.....ST. JOSEPH STREET.....173
Between Camp and St. Charles streets,
New Orleans, La.,

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anesthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

LOUISIANA

Seltzer Water Manufactory.

OFFICE—51 POEYFARRE STREET.

VICTOR LETOREY, PROPRIETOR.

Seltzer Water delivered to any part of the city at EIGHTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1066. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. my6 1y

JOSEPH GILLOTT'S
STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. ap3 1y

TO THE PUBLIC.

Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to

152 and 154 Camp St., cor. Calliope,

WHERE HE CONTINUES TO

BUY, SELL, STORE, REMOVE, PACK
And Repair Furniture

of every description. Pictures and Looking-glasses framed.

in1 1y JOHN HOIS,
Nos. 152 and 154 Camp street.

CHAMBERS'
STERLING PIANOS.
"SPECIAL SAFE OFFER."

☞ READ! MARK! WRITE! ☜

Before you buy, send for information, circulars and price list. Guaranteed unlimited. Pianos sent for approval, and satisfaction assured by our "Special Safe Offer." Address CHAMBERS PIANO FACTORY, 306 Fourth Ave., New York. de31 6m

FOR SALE—A large assortment of new and second-hand double-flue Boilers. Boilers made, at short notice, as cheap as they can be got from the West. New and second-hand Tubular Boilers; one Portable Boiler and Engine, 12-horse; one do., 4-horse; Rotary Pumps, small Steam Pumps; one Oak-motion Engine, 10-inch cylinder and 10-inch stroke; one Saw Mill Engine, 10-inch and 20-inch stroke; nine do., 7-inch square, will be sold cheap, with or without boilers. Apply to JOHN WARD'S STEAM BOILER MANUFACTORY, corner of Calliope and Peters streets, New Orleans. Postoffice Box 1854. ap15 3m

LARGEST AND BEST STATIONERY Package in the world mailed for 15 cents. G. L. FELTON, 119 Nassau St., New York. au18 1y

TO THE PUBLIC.

Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to

No. 152 and 154 Camp St., cor. Calliope,

WHERE HE CONTINUES TO

BUY, SELL, STORE, REMOVE, PACK
And Repair Furniture

of every description. Pictures and Looking-glasses framed.

in1 1y JOHN HOIS,
Nos. 152 and 154 Camp street.

BUSINESS CARDS.

A. ENSMINGER'S
ORESOENT STEAM TRUNK
MANUFACTORY,
Depot—36 Magazine Street,
Bet. Gravier and Natchez Sts., New Orleans.

Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Traveling and Packing Trunks, Valises, Bags, etc. *Cheapest and Finest Assortment in the city.*

Trunks made to order, repaired and covered. Send in your orders. ja3 1ot

WOOD.....COAL.....LUMBER.

NO. 351 DRYADES STREET, between Clio and Erato streets. Best quality of Oak, Ash and Pine Sawed and Split Wood at lowest rates. Pittsburg and Anthracite Coal and Charcoal at the lowest market prices. Also agent for Abita Mills. Lumber sawed to order at the shortest notice. Orders left at my office, 351 Dryades street, or at 282 Calliope street, will receive prompt attention. Satisfaction guaranteed.

my20 1ym SAM. SMITH.

WM. H. MATTHEWS. HEG. H. MATTHEWS.

WM. H. MATTHEWS & BRO.,
GENERAL
Produce Commission Merchants,
71.....PRYDRAS ST.....71
NEW ORLEANS, LA.

Prompt country orders solicited. my2 2m

THE DOMESTIC
LOOK-STITCH SEWING MACHINE
WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

M. S. HEDRICK,
my27 1y 103 Canal street, New Orleans.

ICE!.....ICE!.....ICE!

J. R. WAGNER,
IMPORTER OF MAINE ICE,
31.....FRONT STREET.....31
Above Gravier.

Retail dealers supplied. All orders for packing carefully attended to ap29 2m

COAL.....COAL.....COAL.

B. D. WOOD & BROS.,
116 Comona St., opposite City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my20 1y

A. BOITEL,
WATCHMAKER,
58.....ROYAL STREET.....58
Bet. Bienville and Conti Sts., New Orleans.

Watches and Jewelry neatly repaired. ja21 1ym

NEW LEATHER STORE.
A. F. RICAU,
IMPORTER AND DEALER IN
French and American Calf, Kip, Morocco and Sheep Skins,
Shoe Findings, etc.,
89 CUSTOMHOUSE ST., bet. Exchange alley and Chartres street, New Orleans.

Country orders promptly attended to. ap1 9m

THOMAS MARKEY,
UNDERTAKER,
40, 42 and 44 Claiborne Street,
Opposite the Market.

Patent Metallic Burial Cases, Mahogany, Black Walnut and Plain Coffins always on hand.

Funerals attended to by the proprietor in person, who hopes, by strict attention to business, to obtain a share of public patronage. Carriages for hire. ap1 10m

J. M. ELKIN. F. STRINGER.

ELKIN & CO.,
168 CANAL STREET, NEW ORLEANS,
IMPORTERS OF ALL VARIETIES OF
English Carpetings, Rugs, Etc.

Also, Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no19 1y

PAYNE, KENNEDY & CO.,
COTTON FACTORS,
64.....Baronne Street.....66
no26 1y NEW ORLEANS.

D. H. WALLACE & CO.,
COTTON FACTORS AND GENERAL COMMISSION MERCHANTS,
79.....Carondelet St.....79
NEW ORLEANS, LA.

Will give special attention to the sale of Cotton and other Produce, and will fill all orders for goods of every description at lowest cash prices. Jy2 1y

OWEN GERNON,
Successor to H. R. Swasey,
BOOK-BINDER AND BLANK-BOOK MANUFACTURER,
58 Camp Street (up stairs,)
New Orleans, La.

Music-Books and Periodicals bound to any desired style. fe4 1y

A. W. HYATT,
STATIONER, PRINTER, LITHOGRAPHER
And Blank-Book Manufacturer,
38.....CAMP STREET.....38
P. O. Box 508. NEW ORLEANS, LA.

Orders from the country solicited. ja7 1y

K. HEATH. M. LARA

HEATH, PIPPEY & LARA,
Importers and Dealers in
UPHOLSTERERS' GOODS, WALL PAPER, WINDOW SHADES AND CORNICES,
Mirrors, Frames, Molding and Wire Screens,
No. 99 Camp Street,
no26 1y New Orleans.

LOUISIANA STEAM SASH, BLIND
—AND—
DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
301, 303, 305 and 307 Gravier Street,
New Orleans. je11 1y

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,
COTTON FACTORS AND COMMISSION MERCHANTS,
16 Union Street, New Orleans, La.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no5 1y

T. W. BOTHICK, UNDERTAKER.
No. 271 Camp Street, New Orleans.

Metallic, Mahogany, Black Walnut and Rosewood CASKETS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de17 1y

WILLIAM VELDEN,
DEALER IN WOOD AND COAL,
Corner Prytania and Phillip Streets.

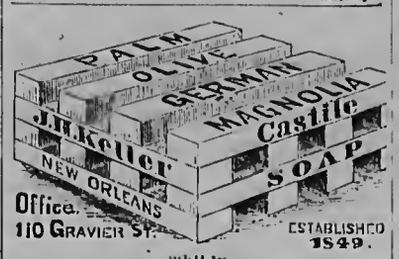
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. oc29 1y

FOUR SEASONS RESTAURANT.—JOHN ROSIA, proprietor of this cold and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Open till twelve o'clock. ap22 9m

BUSINESS CARDS.

A. H. GRISWOLD & CO.,
COR. CANAL AND ROYAL STS.,
WATCHES, JEWELRY, DIAMONDS
AND SILVERWARE.

Watches and Jewelry repaired in the best manner. Goods sent C. O. D., and returnable if not suitable. Everything guaranteed to be as represented. no19 1y



mh11 1y

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Tulon Street.
☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh11 1y

WILLIAM BILLSMAN,
Residence—536 ROYAL STREET,
Shop—120 CALLIOPE STREET, cor. Magazine,
Painter, Gilder and Varnisher.

House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

PROFESSIONAL CARDS.

A. L. TICKER,
ATTORNEY AT LAW,
(Late of Franklin, St. Mary Parish, La.,)
160.....COMMON STREET.....160
de24 1y (Up stairs.) New Orleans.

DR. JOHN B. ANGELL,
DENTAL SURGEON,
152.....Julia Street.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anesthetics administered. de17 1y

DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
New Orleans.

Office Hours—Eight to nine A. M. and three to four P. M. je29 1f

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
ja2 1y New Orleans, La.

E. T. MERRICK, formerly Chief Justice Louisiana. G. W. RACE. W. H. FOSTER.

MERRICK, RACE & FOSTER,
ATTORNEYS, COUNSELORS
AND SOLICITORS,
Corner of Camp Street and Commercial Place,
ap25 NEW ORLEANS.

MISCELLANEOUS.

FLASH, LEWIS & CO.,
38, 40, 42 and 44 Gravier St.,
AND
25, 27, 29, 31 AND 33 PETERS STREET,
WHOLESALE DEALERS IN
STAPLE & FANCY GROCERIES,
PROVISIONS, ETC.

Agents for the sale of many of the favorite brands of

FLOUR, TOBACCO AND CIGARS.

Strangers visiting the city are invited to call and examine our stocks of COFFEE, SUGAR, MOLASSES and other Staple and Fancy Goods, which will be found at all times complete, with such articles as our own and other markets afford.

OUR MOTTO—*LARGE SALES, SMALL PROFITS AND QUICK RETURNS.*

Having very greatly enlarged their line, commodious Stores, and thereby increased their facilities for properly meeting all demands upon their rapidly increasing business, are prepared to respond to the demands of their old customers, and as many new ones as may favor them with orders, and respectfully invite the attention of the entire trade of the South and West.

my1 6m FLASH, LEWIS & CO.

WILLIAM GREGG MRS. ADA GREGG.

GREGG'S PURCHASING BUREAU,
NO. 131 CANAL STREET,
Next door to New Orleans Savings Institution,
NEW ORLEANS, LA.

A long acquaintance with the various kinds of

SEWING MACHINES

has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates The New Under-Feed Buckeye Hand Machine, only $25. We repair all Machines at low rates. We take old Machines in part payment for new ones.

Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.

MRS. ADA GREGG

respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.

N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.

Second-hand Machines, in good order, at half price. The best Needles for all Machines.

REFERENCES.—E. A. Tyler, New Orleans; J. L. Power, Jackson, Mississippi

Send for catalogue and circular.

je15 1y GREGG'S PURCHASING BUREAU.

S. S. MARSHALL & BRO.,
MANUFACTURERS OF
STAINED GLASS,
82 Cedar Avenue, Corner Second Street,
ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oc15 1y

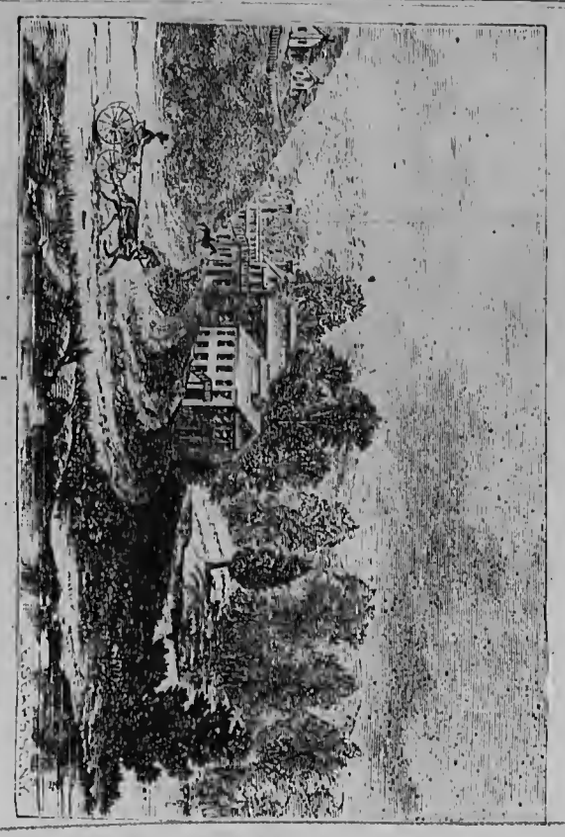
CARPET WAREHOUSE,
17.....CHARTRES STREET.....17

CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—500 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE, and CURTAIN GOODS in great variety.
BURLAPS, Table and Enamel OIL CLOTHS.
de10 1y A. BROUSSEAU.

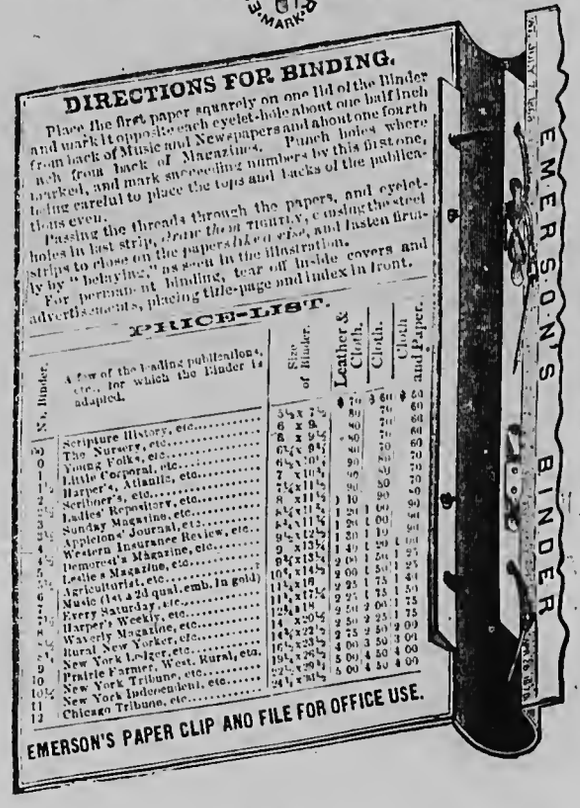
MISCELLANEOUS.

JAMES ORMOND, PROPRIETOR.
OFFICE—NO. 48 BROAD STREET, ATLANTA, GA.
☞ For Specimen of "News" we refer to this issue of this Paper. ☜
Cash Orders Solicited. de17 1y

ATLANTA PAPER MILLS.



Read the EMERSON'S TRADE BINDER MARK Directions.


DIRECTIONS FOR BINDING.
Place the first paper squarely on one lid of the Binder and mark it opposite each eyelet-hole about one half inch from back of Music and Newspapers and about one fourth inch from back of Magazines. Punch holes where marked, and mark succeeding numbers by this first one, taking careful to place the tops and backs of the publications even.
Passing the threads through the papers, and eyelet-holes in last strip, draw them tightly, causing the steel strips to close on the papers, taken edge, and fasten firmly by "belaying," as seen in the illustration.
For permanent binding, tear off inside covers and advertisements, placing title-page and Index in front.
PRICE-LIST.
No. Binder.
A few of the leading publications, etc., for which the Binder is adapted.
Size of Binder.
Leather & Cloth.
Cloth.
Cloth and Paper.
Scripture History, etc.
The Nursery, etc.
Young Folks, etc.
Little Corporal, etc.
Harper's, Atlantic, etc.
Scribner's, etc.
Ladies' Repository, etc.
Sunday Magazine, etc.
Appleton's Journal, etc.
Western Insurance Review, etc.
Demorest's Magazine, etc.
Leslie's Magazine, etc.
Agriculturist, etc.
Music (1st & 2d qual. emb. in gold)
Every Saturday, etc.
Harper's Weekly, etc.
Waverly Magazine, etc.
Rural New Yorker, etc.
New York Ledger, etc.
Prairie Farmer, West. Rural, etc.
New York Tribune, etc.
New York Independent, etc.
Chicago Tribune, etc.
EMERSON'S PAPER CLIP AND FILE FOR OFFICE USE.
EMERSON'S BINDER
Patent Re-issued, Sept. 12th, 1871.

FOR SALE BY

ROBERT J. HARP, AGENT,

NOS. 110 AND 112 CAMP STREET, NEW ORLEANS, LA.
ap8 1f

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers**, as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK
—OF—
DOMESTICS AND STAPLE GOODS,

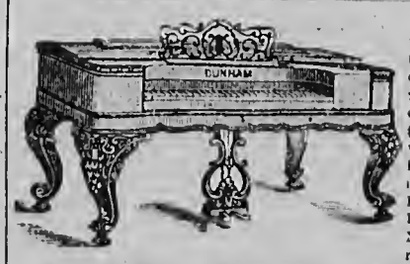
WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

☞ Samples furnished BY MAIL on application. fe1 1y



BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackman's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y

oc8 1y

MISCELLANEOUS.

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
au6 1y CINCINNATI, OHIO.

GLASS STAINERS
AND BENDERS,
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (aug6 1y)
76 Fourth street.....LOUISVILLE, KY
152 West Fourth street.....CINCINNATI, O

MISCELLANEOUS.

MONUMENTAL
MARBLE WORKS.

New Designs at Moderate Prices.

J. WATERHOUSE,
1821 Arch Street, Philadelphia.

Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

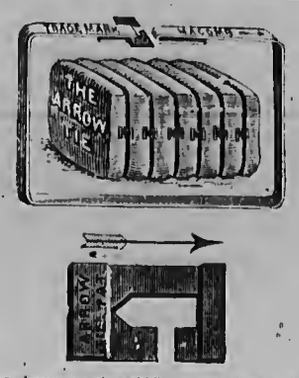
J. W. HART
Engraver
SONWOOD BUILDING
CINCINNATI, O.
oc29 9m

DEREZIONE strengthens, perfects and develops the Limbs. $1, postpaid. DR. VAN HOLM, 143 Court street, Boston, Mass. se24 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans.

LANE & BODLEY,
CINCINNATI, OHIO,

MANUFACTURERS OF STANDARD

PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.

Sole Agent for the
CELEBRATED RINGEN WASHER
in the States of Louisiana, Texas and Mississippi no26 1y

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S
COMMERCIAL COLLEGE,
NO. 131 CARONDELET ST., NEW ORLEANS.

This is the only Commercial College in this city where students from the country can board in the family of the principal. Terms reduced twenty per cent. Send for circular. Address

J. W. BLACKMAN,
jy18 1y New Orleans, La.

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de10 4y LOUIS GIMBEL, Agent.

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.

DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Feeders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc oc8 1y

GLASS STAINERS
CUTTERS, AND EMBOSSERS.
CHURCH WINDOWS A SPECIALTY.
Estimates and Samples on application.
WM. COULTER & SON,
102 & 104 E. 2d St., CINCINNATI, O.
mh18 1y

AS MONEY IS SCARCE AND TIGHT, I have concluded to sell my SCREW-WIRE SHOES at less than any establishment in the city. Country customers will find it to their advantage to examine my large and well-assorted stock of Mens', Ladies', Misses' and Children's Shoes before purchasing elsewhere. I will continue to manufacture HAND-SEWED SHOES at the Lowest Prices, and will guarantee satisfaction.

JOHN HANSEN,
At the Old Stand, 33 Canal street,
my6 2m Cor. Peter, opposite the Customhouse.

New Orleans Markets.

From the New Orleans Price Current.

The river is 6 feet below high-water mark.

COTTON.—The following are the arrivals for the three days ending June 6:

Mississippi river and bayous	441
Red river	61
Ouachita river	144
Railroads	273
Mobile	2
Texas	59
Total	980

On Saturday the market opened under the depressing influence of the dispatches from Liverpool, which reported a further decline of 1-16d, the quotations being 7¾d for middling uplands and 7 15-16d. for Orleans, with sales of only 5,000 bales. New York, moreover, was weak for spot and 1-16 @ 3-32c. lower for futures. Under these circumstances, with no improvement in exchange, buyers were unwilling to go on unless at further concessions, which factors were reluctant to admit. The sales amounted to 1,800 bales. On Monday, under the favorable influence of an advance of 1-32@1-16c. in futures at New York, only partly off-set by a decline of 1-32c. in sterling exchange, factors generally adhered to their previous pretensions or contended for on-side rates, but, as the inquiry continued good, up to noon 700 bales, mid to ringed hands at prices showing no quotable variation; after which, buyers continuing the operations with a fair degree of spirit, 1,150 bales, and to-all changed hands, making a total purchase of 1,900 bales. On Tuesday the movement exhibited but little animation during the morning, when the sales were confined to retail lots, but later in the day, although in the New York dispatches reported a decline of ⅛c. in spot, and a further filling off in futures, buyers came forward with more spirit, and took 1,100 bales, making a total for the day of 1,700.

The above makes an aggregate for the three days of 5,400 bales, against 3,700 for the corresponding time last week and 4,650 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 980,811 bales, against 1,097,761 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 290,691 bales. The decrease by the reports per telegraph is 265,165—3,427 bales, against 3,691,248. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 29,788 bales to Great Britain, and a decrease of 39,429 to France, and of 180,759 to other foreign ports. We quote:

Ordinary	12⅞ @ 13
Strict ordinary	13⅛ @ 13⅜
Good ordinary	13⅝ @ 13¾
Strict good ordinary	14 @ 14⅛
Low middling	14⅜ @ 14¼
Strict low middling	14¾ @ 15
Middling	15 @ 15⅛
Strict middling	15⅛ @ 15¼
Good middling	15⅜ @ 15½
Middling fair	16 @ 16¼
Fair	— @ 17¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales	15,951
Arrived past three days	980
Arrived previously	1,137 399 - 1,138 379
	1, 51,332
Exported past three days	3 772
Exported previously	1,006,563 - 1,010 135
Stock on hand and on shipboard	5,197

LOUISIANA SUGAR.—About 200 hhds. were sold altogether. The market is dull and unchanged, all we quote 7⅝@8c. for common, 8⅝@8¾c. for low fair, 8¾@9c. for good fair, 9@9⅛c. for ddy fair, 9⅛c. for prime, 9⅜@9½c. for strictly prime, 9¾c. for yellow clarified, and 10@c. for off-white clarified.

LOUISIANA MOLASSES.—On Tuesday only 3 bbls. came in, and 20 bbls. good prime fermenting sold to a dealer at 54c. ₱ gallon.

RICE.—We quote Louisiana No. 2, according to quality, at 6¼@6¾c.; common 5¾@6c.; fair 6⅜@7¼c.; prime 7¾@7½c. ₱ lb.

CORN.—On Tuesday there was a fair supply and demand and 3,911 sacks sold at 54c. for ordinary yellow, 57c. for yellow mixed and 58c. for yellow, and 62½c. for white.

OATS.—On Monday 581 sacks sold at 75c., and on Tuesday 1,100 sacks sold at 77½@78c. ₱ bushel.

BRAN.—On Tuesday 300 sacks sold at 90c.@$1 70 ₱ 100 lbs.

PORK.—On Tuesday a lot of 300 bbls., held a month or more, several days ago at $21, ₱ bbl., was delivered, and several lots of 25 bbls. sold to dealers at $21 50 ₱ bbl.

BACON.—On Tuesday 5 and 10 casks clear ribs sold at 13½c. ₱ lb.

DRY SALT MEATS.—Shoulders are held at 9c. loose and 9½c. packed; dealers are bidding at 9c. and 9½c. above these prices. Sides are quoted nominally at 12c. for clear rib and 12½c. for clear.

HAMS.—On Tuesday sixty canvas sugar-cured were illegally shipped after job denied at 13½@14c. ₱ lb.

LARD.—On Tuesday a lot of 50 kegs refined sold at 10¼c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 116⅝@116⅞, against 117 at New York, and after a moderate business closed at 116⅝@116⅞, against 116⅞ at New York.

Nothing has been reported in silver. Most of the receipts are transshipped to New York. It is quoted at 1½@⅝ for American half dollars. Mexican dollars continue to rule at — @ 93 sold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 01	5 00
Cotton sweeps	4 00	5 51
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	13 00
Shovel plows	3 25	4 00
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	8 75
Corn mills, Coleman's	120 00	125 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	11 00
Country	8 00	9 00
English fire	55 00	— —
American fire	3 00	4 00
CANDLES, ₱ lb.:		
Sperm, New Bedford	29	30
Tallow	12	15
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	2½	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	32½	35
COFFEES, ₱ lb.:		
Mexican	— —	— —
Java	— —	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	15	18
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's due-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 50	— —
Superfine	5 00	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 16 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	21 00	— —
Choice	26 00	27 00
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7
Sheet	5	6
Nail rods	— —	9
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	— —	— —
Cement	2 25	2 50
Plaster Paris	2 50	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 17	1 27
Coal oil, in barrels	16	17
Linseed, raw	87	88
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	12¾	— —
Pulverized	12	12¼
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	25	— —
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	74 00	7 00
Wagon, four-horse	100 00	105 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	180 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tobacco cart, complete	125 00	127 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, June 5, 1875.

Texas beeves, choice, ₱ head	40 00	@46 00
Texas beeves, first quality, ₱ head	30 00	@35 00
Texas cattle, second quality, ₱ head	20 00	@25 00
Texas cattle, third quality, ₱ head	— —	@15 00
Western beeves, ₱ lb. net	— —	@ — —
Sheep, first quality, ₱ head	6 00	@ 7 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	80 00	@100 00
Milch cows, ₱ head	35 00	@ 40 00
Calves, ₱ head	7 00	@ 9 00
Yearlings, ₱ head	10 00	@ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information to reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 151 Canal street.
N. D. Thompson & Co., St. Louis, Mo.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Bedding.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Dermott, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
E. A. Hotchkisson & Co., St. Louis, Mo.
Ivison, Blakeman, Taylor & Co., New York.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Newton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Himbel, agent, 578 Magazine street.
John Hausen, 34 Canal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Diehmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brinsseau & Co., 17 Chartres street.
Elkin & Co., 108 Canal street.

Carriages.
J. A. Laon & Co., 162 Gravier street.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Ioor & Simpson, 105 John street, New York.

Coining.
H. B. Stevens & Co., 135 Canal street.

Coal and Wood.
H. H. Hasson & Co., 102 Calliope street.
Sam. Smith, 61 Dryades street.
William Veldey, corner Prytania and Phillip streets, New Orleans.
H. D. Wood & Bros., 106 Common street.

Cotton Ties.
R. W. Boyne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. H. A. Betancourt, 173 St. Joseph street.

Druggists.
H. A. Huyel, corner Bienville and Chartres sts.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Wesleyan Female Institute, Staunton, Va. Rev. W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 45 Union street.
William H. Matthews & Bro., 71 Poydras street.
Payne, Kennedy & Co., 81 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.

Firearms.
R. Rhodes, 57 St. Charles street.

Fruit Stamps.
H. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.

Furniture.
John Hots, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.

Games.
West & Lee Game Company.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York
William Conlier & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Grocers.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.
John L. Lavelje, 381 Dryades street.
J. H. Reel, 779 and 781 Tchoupitoulas street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hotels.
Desoto Springs Hotel, J. P. Longley, proprietor.

Ice.
Louisiana Ice Manufacturing Company, Francis J. Wehner, Secretary, 102 Canal street.

Insurance.
Crescent Mutual Insurance Company.
Louisiana Equitable Life Insurance Company.
Union Insurance Company, A. Chiapella, president.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Murray & Marcy, 424 and 426 Delord street.
Nevers & Hery, 345 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 601 to 601 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dunds Cotton Gin, Golsan Bros., 39 Perdido street.
Jilz Auger Company, St. Louis, Mo.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Jesse Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Well-Auger, W. Gibbs, St. Louis, Mo.

Marble Works.
Karstedeel & Blenvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homœopathic Pharmacy, 152 Julia street.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York, Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Chisarlis, 37 Royal street.
Headache Powder, B. U. Johnson, Paris, Texas.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Lapham's Indian Tincture Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lethingwell, 230 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Villers, 9 Camp street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 245, 247 and 249 East Twenty-third street, New York
Horace Waters & Sons, 481 Broadway, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Newspapers.
The Blade, Toledo, Ohio.

Novelties.
Cowan & Co., Eighth street, New York.
Imparteers' Union, New Bedford, Mass.
Dr. Van Buren 143 Court street, Boston.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Caps.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.

Paper Mill.
Jaques Octound, Atlanta, Ga.

Patent Mop.
William H. Shepard & Co., 105 Camp street.

Patent Nutcrites & Largest Pineapples.
George L. Fellow, 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Professional.
Dr. C. J. Bickhaut, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Stace & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 120 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
Louisville and Great Southern, C. P. Atmore, general passenger agent, Louisville, Ky.
Pontchartrain, C. H. Allen, general manager.

Refrigerators.
Rice Bros., 80 and 01 Camp street.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Bonner, cashier, J. L. Gilbertator, president.
New Orleans Savings Institution, 156 Canal street.

Scales.
Victor, Gauthreaux & Wright, agents, 56 Camp street.

Seeds.
R. Maitre, 602 Magazine street.

Seltzer Water.
Victor Lefevre, 31 Poydras street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Wheel Sewing Machine Company, 206 Canal street.

Soap.
H. Keller, 110 Gravier street.

Soda Water.
Eckleburg's, car. Washington and St. Charles streets.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
Inman Royal Mail Steamers C. J. Shepherd & Co., agents, 49 Gravier street.
The State Line, A. K. Miller & Co., 25 Carondelet street.

Stoves.
H. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Trunks.
A. Eusminger, 36 Magazine street.

Undertakers.
T. W. Hollock, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 89 Camp street.

Wanted.
Agents, C. Ross, Williamsburg, N. Y.

Warehouses.
16 State and Lafayette Warehouses, H. M. Pomeroy, proprietor.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boitel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Dunn & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES, By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE-SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes; and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 9574) No. 91 Liberty St., New York City, N. Y.

my29 1y

Religious Notices.

SEASHORE CAMP GROUND.—The time of holding the Seashore camp meeting has been changed, and will commence on Wednesday, the twenty-first of July, instead of the fourteenth, as heretofore published, and continue from eight to ten days.

The camp ground is delightfully situated upon the coast, two miles west of Biloxi, Miss., open to and fronting directly upon the gulf, enjoying the healthful and refreshing breezes of the sea. Persons visiting the camp meeting will leave the New Orleans and Mobile railroad at Seashore station, from which a shaded walk of a few hundred feet will bring them to the encampment.

A large number of lots have been selected, and private tents, permanent and commodious, have been built thereon.

Other lots, pleasantly situated, will be furnished free to persons desiring to erect permanent tents thereon.

The trustees will be on the camp ground on Wednesday the second day of June, when all persons desirous of selecting lots, or otherwise interested, are invited to be present.

All permanent tents erected are required to be of value not less than $30, and shall be completed at least one week before the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent with reference to the preservation of the shade-trees.

Dr. Griffin, of Moss Point, has advised the trustees that he will send a schooner load of lumber, suitable for building tents, which will be delivered on the camp ground and sold at reasonable prices, so that persons wishing to build or to improve their tents can be supplied at the camp ground with all kinds of lumber.

A limited number of tents of different sizes will be for rent, particulars of which will hereafter be published.

Favorable reductions of fare on the railroads have been secured, which, with particulars of hours of departure, etc., will be published hereafter.

Persons intending to build or make improvements upon their tents are earnestly requested to do so at an early date, so as to be through completely and ready for the meeting when it commences.

Persons desiring to attend the camp meeting are recommended to make arrangements for their comfort, before the date of the camp meeting, by application to any of the board of trustees; William Otis and John Ellsworth, Mobile; H. C. Vaughn, Moss Point; R. S. Rickey, P. Hallaran, J. H. Kether, B. D. L. Rayne, G. W. W. Goodwyn and W. H. Foster, New Orleans.

THE camp meeting at Jones' camp ground, Castor circuit, Homer district, will commence August 18, 1875. We desire all to tent who can. Preachers are especially invited to attend. This camp ground is situated about three miles east of Vernon, in Jackson parish, La., and can boast of some of the finest mineral springs in the country.

F. H. HACUTT.

THE District Conference for the Prattville district, Alabama Conference, will be held in Lowndesboro, Ala., July 21-25. Opening sermon on Wednesday night, July 21, by the Rev. Neil Gillis. J. W. SHORES, P. E.

THE District Conference for the Union Springs district, Alabama Conference, will be held at Fort Deposit, commencing on Wednesday night, the fourteenth of July.

S. P. RICHARDSON, P. E.

CAMP MEETING.—The camp meeting at the Headington camp ground, near Crystal Springs, Miss., will begin on Thursday, August 12, 1875. Preachers and people are cordially invited to attend, and to come in the name of the Lord Jesus Christ. The accommodations for visitors will be enlarged. The meeting will be on what is called "the self-sustaining plan."

H. H. MONTGOMERY, P. E.

THE District Conference of the Summit district, Mississippi Conference, will convene in Amite City on the fifteenth of July, 1875. Bishop Paine is expected to preside.

Will the preachers please forward me the names of their delegates who expect to attend, and how they will come? Our people are ready to accommodate all who can come. We expect to have our church dedicated at that time.

D. P. BRADFORD, P. C.

COMMENCEMENT EXERCISES OF VERNONA FEMALE COLLEGE.—The annual sermon will be preached on Sunday, June 20, 1875, by Rev. E. C. Slater, D. D.

Junior exhibition will occur on Tuesday, June 22, at 9 A. M. Literary address on Tuesday at 11 A. M. Children's hour and calisthenic exercises on Tuesday at 3 P. M.

Graduating exercises on Wednesday, June 23, beginning at 9.30 A. M. Concert on Wednesday night, beginning at 8 P. M.

COMMENCEMENT EXERCISES OF WESLEYAN FEMALE INSTITUTE, STAUNTON, VA. Commencement Sunday, June 13, 11 A. M.—Commencement sermon by Rev. Charles F. Deems, D. D., of New York city.

Monday, June 14, 8 P. M.—Final exercises of the Young Ladies' Christian Association.

Tuesday, June 15, 8 P. M.—Final exercises of the Lee and Jackson Literary Society. Address by Hon. R. G. Mills, of Texas.

Wednesday, June 16, 8 P. M.—Annual soiree, instrumental and vocal music.

Thursday, June 17, 8 P. M.—Commencement day distribution of gold honors, diplomas, etc.

COMMENCEMENT EXERCISES OF MANSFIELD FEMALE COLLEGE, MANSFIELD, LA.—The examination of the young ladies of this institution will begin on Friday, June 25, and close on Tuesday, the twenty-ninth.

The commencement sermon will be preached on Sunday, June 27, by Rev. A. E. Handwyn.

Monday night, June 28—Juvenile exhibition.

Tuesday night, June 29—Junior exhibition.

Wednesday, June 30—Graduating exercises and an address by Maj. William A. Seay, of Shreveport, La.

The public generally, and the members of the Louisiana Conference in particular, are invited to attend.

THOS. ARMSTRONG, President.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Fayette, at Cane Ridge	June 26, 27
Kingston, at Kingston	July 3, 4
Natchez	10, 11
South Warren, at Asbury	17, 18
Cayuga, at Rivers chapel	24, 25
Mount Olivet, at Shaw Creek	31, Aug 1
Clover Hill	Aug. 7, 8
Rolling Fork	14, 15
North Warren, Midgate, Cane Ridge and Sunflower mission	21, 22
Vicksburg and Grove street	28, 29
Rocky Springs	Sept. 4, 5
Port Gibson	11, 12

The District Conference will meet at Crawford Street church August 26, at nine A. M. We expect a Bishop to be with us.

10 F. M. FEATHERSTON, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Beauregard circuit, at Oakland chapel	June 19, 20
Brookhaven station	26, 27
Zion mission, at Zion	July 3, 4
Georgetown circuit, at Mount Pleasant	17, 18
Raymond circuit, at Bolton	24, 25
Spring Ridge circuit, at Oak Hill	31, Aug 1
Hazlehurst station	Aug. 7, 8
Crystal Springs station	14, 15
Providence circuit	21, 22
Brandywine circuit	28, 29
Scotland circuit	Sept 1, 2

The District Conference will be held at Clinton, Miss., July 8-11. Bishop Paine is expected to preside if his health will admit. The local and traveling preachers and all the delegates are most earnestly requested to be present at the opening of the Conference.

10 H. H. MONTGOMERY, P. E.

JACKSON DIST.—THIRD ROUND.

Camden and Scott's chapel, at Scott's chapel	June 19, 20
Madison, at Madison	26, 27
Jackson station	July 3, 4
Brownsville, at Brownsville	10, 11
Vernon mission	17, 18
Dover circuit, at New Hope	24, 25
Yazoo City	Aug. 1, 2
Yazoo circuit, at Locust Grove	7, 8
Silver Creek, at Hunter's	14, 15
Canton	21, 22
Carthage	28, 29
Thomastown	Sept 4, 5
Sharon	11, 12

10 W. E. M. LINFIELD, P. E.

BRANDON DIST.—THIRD ROUND.

Morton circuit, at Grange church	June 12, 13
Trenton circuit, at Ingenheim	19, 20
Raleigh circuit, at Mount Zion	26, 27
Flemm circuit, at Shiloh	July 3, 4
Lake and Forest circuit, at Carr's	10, 11
Philadelphia circuit	17, 18
Carthage ville circuit, at Carthage ville	24, 25
Willard Grove circuit	31, Aug. 1
Brandon station	Aug. 7, 8
Hillsboro circuit	14, 15
Centerville circuit	22, 23

The District Conference will be held at Mutual Union, five miles south of Morton, August 27-30.

20 WILLIAM B. HINES, P. E.

SEASHORE DIST.—THIRD ROUND.

Enon circuit, at Augusta	June 5, 6
Westville circuit and Taylorville mission, at Westville	12, 13
Rankin circuit, at Clear Creek	19, 20
Mount Carmel circuit, at Mount Moriah	26, 27
Columbia circuit, at Columbia	July 3, 4
Pearlington circuit, at Pearlington	10, 11
White Plains circuit	24, 25
Ocean Springs station and Hamsboro mission, at Hamsboro	31, Aug. 1
East Pascagoula circuit	Aug. 8, 9
Chickasawha and Greene mission	15, 16

20 C. F. HILLSMITH, P. E.

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for $15 00

to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable), same assortment as above. $18 00

A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00

Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.

White Granite CHAMBER SETS, 11 pieces $4 00

White Granite TEA SETS, 44 pieces 4 00

French China TEA SETS, 44 pieces 6 50

French China Decorated TEA SETS, 44 pieces 7 50

Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,

Nos. 29 Camp street and 112 Common street, de17 1y New Orleans.

RAILROADS.

NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.50 A. M.
Mail	5.55 P. M.
ARRIVE.	
Express	11.30 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.

E. D. FROST, General Manager. jy4 6m

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Tahti District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents.

Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City	From the Lake.
6 o'clock ..... A. M.	7 o'clock ..... A. M.
7½ o'clock ..... A. M.	8½ o'clock ..... A. M.
9 o'clock ..... A. M.	10 o'clock ..... A. M.
10½ o'clock ..... A. M.	11½ o'clock ..... A. M.
12 o'clock ..... M	1½ o'clock ..... P. M.
1 o'clock ..... P. M.	2½ o'clock ..... P. M.
2 o'clock ..... P. M.	3½ o'clock ..... P. M.
3 o'clock ..... P. M.	4½ o'clock ..... P. M.
4 o'clock ..... P. M.	5½ o'clock ..... P. M.
5 o'clock ..... P. M.	6½ o'clock ..... P. M.
6 o'clock ..... P. M.	7½ o'clock ..... P. M.
7 o'clock ..... P. M.	8½ o'clock ..... P. M.
8 o'clock ..... P. M.	9½ o'clock ..... P. M.

A train leaves the city every Sunday morning at 4.

On Sundays the trains will be run every half hour from 2 o'clock P. M.

Passengers for Gentilly Station must notify the conductor prior to the departure of train.

C. H. ALLEN, my13 3m General Manager.

STEAMSHIPS.

THE STATE LINE,

sailing from New York to Londonderry, via Belfast, every alternate Wednesday.

**White Star Line

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, JUNE 17, 1875. NO. 25.

News of the Week.

DOMESTIC.

NEW YORK, June 8.—The one hundredth birthday of Father Henry Boehm, of the Newark Methodist Episcopal Conference, and the seventy-sixth of his ministry, was celebrated to-day in Trinity Methodist Episcopal church, Jersey City. The church was crowded, the audience including many ministers. The venerable father arrived some time after the commencement of the services and remained until the close. Addresses were made by Bishop Simpson and others. Father Boehm is said to be the oldest minister in the United States. He was born in Lancaster county, Pa.

NEW YORK, June 9.—The representative in this city of the Direct United States Cable Company announces that the laying of their cable has been completed, and communication is thereby established between Ireland and the New Hampshire coast.

The superintendent of the Direct United States Cable Company reports that the new cable is working well, and the signals transmitted are perfect. The line is still in the hands of contractors.

SAN FRANCISCO, June 10.—The steamship City of Takio, from Hong Kong, brings the following: An attack was made, May 1, upon the American Methodist Episcopal church in Kinkiang, in consequence of a superstitious belief among the natives that the children were maltreated by the missionaries.

NEW YORK, June 11.—The steamship Vicksburg, sunk by the ice, was a screw steamer of 2,484 tons gross burden, and was built in 1872. She belonged to the Liverpool, Mississippi and Dominion Steamship Company, of Liverpool, and hailed from that port.

During the winter she usually plied between New Orleans and Liverpool, and in summer in the North American trade. The captain of the State of Georgia says that after taking the five men on board he kept the men at the masthead all day till dark, looking out for the other two boats, all of which time he was passing through icebergs and floe ice.

BROWNSVILLE, TEXAS, June 12.—This morning Capt. McNeely, of the State troops, with a few of his men, pursued and, after a forced march of twenty-five miles, overtook a band of twelve cattle thieves about twelve miles below this place. They showed fight, and in the engagement which ensued the whole band of raiders were killed. McNeely lost one man killed, Berry Smith, two horses killed and one wounded. He recaptured two hundred and fifty head of stolen cattle.

SELMA, ALA., June 12.—S. J. Saffold, a very prominent citizen, died here to-day. He was for several years president of the State Press Association, and formerly editor of the *Daily Times*.

NEW YORK, June 15.—The reception of the intelligence that William M. Tweed had been discharged by the Court of Appeals, at Albany, created a profound sensation here to-day. Tweed received the news from Foster Dewey, his private secretary. He received the announcement calmly, arguing that he was innocent and was willing to meet justice.

He was subsequently informed that a deputy sheriff was in waiting to rearrest him on another suit. He said that did not matter, inasmuch as he was prepared to give the requisite amount of bail.

OMAHA, June 15.—The city is full of grasshoppers, stragglers from the vast army which passed over here yesterday. Private gardens, fruit-trees and all sorts of vegetation have been injured to a great extent.

Dispatches to-night from the principal portions of the State say the grasshoppers are passing northward, and doing little or no damage.

FOREIGN.

CITY OF MEXICO, May 30, via Havana, June 9.—The articles of impeachment brought by Gen. Riva Palacio against the president of the republic specify the violation of several clauses of the constitution. Congress on the tenth instant refused to try the charges by a vote of 128 to 10.

Congress had definitely approved the Plumb International Railroad contract by a vote of 116 to 13. By the terms of the contract the construction of the road must be commenced within three years. The building of this road will do much to put an end to the border trouble.

The foundations have been laid for a monument to the memory of the late President Juarez.

A conflagration in Minatitlan has destroyed thirty buildings. Many families are thereby rendered homeless. The total loss is estimated at $400,000.

Slight shocks of an earthquake have been felt at Jalisco.

Quicksilver is still found in abundance in the Zacatecas mines, but the yield is falling off and will soon be reduced to $50 per quintal.

LONDON, June 9.—The steamship with the Sultan of Zanzibar and suite on board has arrived at Gravesend.

The Paris correspondent of the *Times*, alluding to the rumors of a Republican movement in Madrid, says those who are watching the course of affairs in Spain are satisfied that the Alfonsist government is apprehensive.

They assert that the Spanish embassador at Paris has renewed his complaints relative to the tolerance of the Carlists on the frontier, and has warmly protested against ostensible charity fetes, the real object of which is to raise money in Paris for Carlists.

It is supposed France will pay less attention to these complaints than formerly, as Germany at present takes slight interest in the cause of King Alfonso, whose government is too weak to pursue a course agreeable to Germany.

Competent authority—an attache of the Spanish embassy in Paris—officially reports that the Carlists muster forty-five thousand good soldiers, besides an equal number of second-rates, and will continue to be victorious so long as the war is conducted as at present.

A dispatch from Vienna says the Princess Windischgratz has sent three million florins to Don Carlos.

PARIS, June 10.—A violent storm passed over this city yesterday. Much window glass was broken, and thousands of chimneys blown over. Many accidents occurred, and traffic is wholly suspended in the streets. The storm extended to the south of France, and from Pyrenees comes a report that a house was prostrated and eleven persons were killed. The damage in Paris alone is estimated at eleven million francs.

HALIFAX, June 12.—The steamer Virgo, from Halifax, Newfoundland, went ashore on St. Pierre Island, and will probably be a total loss. The passengers and crew were saved and the mails safely landed. The vessel, valued at $75,000, formerly plied between New York and Savannah. Very little cargo was saved.

BERLIN, June 14.—The *Post* says the officers of the United States squadron have received a most cordial welcome in Berlin from the Prince Imperial and the chief of the German admiralty. The American residents are to give a banquet in their honor.

Hon. Carl Schurz will return to America in October. He intends to stay a short time in England.

The upper house of the Prussian Diet has adjourned after finally passing the bill withdrawing State grants from the Roman Catholic clergy, and reading for the second time the bill abrogating three clauses of the constitution.

From the Work.

MANSFIELD, LA.—*Mr. Editor:* In the midst of the general depression I give you a few encouraging items from north Louisiana.

Money is scarce, of course. It is almost impossible to command it for any purpose; and yet for foreign missions Mansfield and Pleasant Hill have overpaid their assessments, and in addition Mrs. Maria Childers and her daughter, Miss M. E. Childers, of Pleasant Hill, gave $50 each, which swells the collection considerably.

Last Friday we had a grand Sunday school demonstration. All the schools in town united in a celebration. There were over two hundred members of the different schools in attendance, besides a large number of visitors, and all seemed delighted. The day was emphatically the *children's day*. They were not tasked beforehand in getting ready to entertain the grown people, and then there was no yawning and writhing under a long, dry speech. Instead of an affliction, it was a pleasure to them, just as such things should be.

Our Sunday school is, of course, the largest, as our church is in the ascendency in the town; and then in the person of Bro. J. L. Scales we have a most efficient superintendent, and he is assisted by a number of faithful teachers. The Mansfield church has a fine "working force," but we have some "elect ladies" that are hardly equaled anywhere.

You have the programme of commencement exercises. I hope everybody will see it, and that everybody interested will attend. Bro. Armstrong closes up his first year very much to the satisfaction of his patrons, and the prospects of the institution are brightening. Bro. Armstrong will travel as extensively as he can in vacation. Will the preachers give him all the help *they* can?

In the fall camp meetings are to be held near here, and as the crops are now promising we hope, under the blessing of God, at the end of the year to be able once more to bring up the finances and report general prosperity. Fraternally,

J. M. BROWN.

JUNE 9, 1875.

GRASSHOPPERS IN THE INDIAN TERRITORY.—Says a Fort Gibson dispatch of the first: "Millions of grasshoppers essayed their new wings on Sunday, rising like swarms of bees, and started in a westerly direction. The air was filled like a cloud over the sun at ten o'clock. The Grand, Verdigris and Arkansas rivers were covered with the dead hoppers that failed to fly across at the start. We bid them adieu without a pang of regret."

A LITTLE GIRL, when asked by her mother about suspicious bites in the sides of a dozen choice apples, answered: "Perhaps, mamma, they have been frost-bitten; it was so cold last night."

AN EARLY SPRING—Jumping out of bed at five o'clock in the morning.

Mission to Brazil.

The Board of Missions, at its session in May, recognized the Rev. J. E. Newman, of Saltinho, district of Limeira, province of San Paulo, as our missionary at that point. Bro. Newman is an old member of the Alabama Conference, well and favorably known to all of the older members of that body. He entered the Conference in the same class with Bishop McTyeire, and is well known to Dr. Summers, both of whom speak in terms of warm commendation of the man and his work. Dr. Haygood had written, some months since, to Bro. Newman, and we have just received his reply. His letter is a long one, and highly encouraging. Of the government he says that full toleration is guaranteed to all Protestant churches. He assures us that the people, on considerations which he details with skill and evidently sound practical observation, are peculiarly open to Protestant preaching. As a general rule the Brazilians are a kind and hospitable people. There are hundreds around me who have no place of worship nearer than twelve miles. He further says: "The population of this empire is estimated at 12,000 000. I suppose there are not more than one-half, if so much, of pure European descent. Quite one-half of the population is negro or mulatto, or negro-Indian. The number of negro slaves is probably 1,500,000, and the laws passed to extinguish slavery will effect that object within twenty-five years—I think not sooner. This province has a population of nearly 1,000,000—over 100,000 of that number are slaves. The population of this province, and of the two south of it, Parana and Rio Grande do Sul, have a less mixture of races than those farther north. The province of Parana has a population of 150,000. Rio Grande do Sul over 500 000, with perhaps 90,000 slaves. Minas Geraes has a population of 1,500,000, with perhaps 150,000 slaves. This province joins San Paulo on the north, as also the province of Rio de Janeiro does. This latter has a population of nearly 1,000 000, with some 200,000 slaves. A very large portion of this province, and also the provinces of Parana and Minas Geraes, is table-land, with an elevation of from 4,000 to 5,000 feet above the sea, with a climate as pleasant and healthy as any part of the globe. In all this region the thermometer seldom rises above 84°, and with very light frost in winter; indeed, large districts are entirely free from frost. This province has a fine soil, and every production known in the Southern States grows finely here. It is easier to make two bushels of corn here than one in Alabama; besides, on plowed lands the corn seldom or never fails. I have been in the province nearly six years, and there has not been one year when fair crops of corn were not made, from 25 to 30 bushels per acre on good lands; indeed, all crops are much surer than in Alabama and Georgia. The common roads are not so good as in some parts of the States. Quite a number of railroads are being built in various parts of this province, and also in others, on all of which there are more or less American or English contractors and skilled laborers.

"There are numerous towns in this province containing from 3,000 to 15,000 inhabitants, and in almost all those towns there are many Germans. Some of them are Catholics, but much the larger portion are Protestants; and hence if you could send us a man who could preach in German he could have access to many hundreds who have no pastor to care for them. I know of but two German ministers in this part of the province, and they are the only dependence for religious instruction to probably 15,000 Germans, comprising three or four counties. Those counties, or districts, are about as our counties in the States. Nearly all the towns in this province have enough of German population to gather a congregation for preaching. The great majority of them are Lutherans in sentiment, and they are peculiarly accessible to our German Methodist preachers; and if you can send us one that can preach in German and English, he can be supported from the start. The plan is to preach one Sabbath in each month to our Methodist church near Santa Barbara, and the balance of his time to the Germans in Santa Barbara, in Rio Clara, Piricacaba, and other towns within reach. I think there are at least 1,500 Germans in the two last-named towns and vicinity. The two German Lutheran ministers here are evangelical, and are supported by those to whom they preach; and if you will send us a good and competent man we can support him and his family, if they are not very burdensome. Here we have no fears about the provision for his family. Thank God, we have but little trouble here about supplies for our tables. I mean we can and do easily make plentiful supplies of good plain food—corn, meat, rice, milk, butter, potatoes, and all kinds of vegetables, with many varieties of fruit, especially oranges and bananas. We want you to send us one German minister of the right kind, and I think *he* will soon write to you for several more. Here, then, is an open door for you, and it will cost you but little, except the expense of getting your men here. The field is new, and no one has yet entered it except the two Lutherans I have named. They will co-operate with you. There is room for perhaps a dozen men now in this province, and if we manage wisely this work will require very little money. Again, a sprightly young German can, within two years, while preaching to his own people, learn Portuguese, and preach in that language too. I therefore especially and earnestly commend this German feature of the work to your attention. I am sure the work will prosper from the start if you can find the right kind of men. Send men of pure piety and good common sense, and God will bless their work.

"The two divisions of the Presbyterians are certainly succeeding well here—and they work in perfect harmony—and would be glad to see us in the field. The Southern have a church in Campinas of nearly 100 members, with a school of 150 pupils, and I think two other small churches. So far they work chiefly in Campinas. They are starting, too, at Pernambuco. The Northern Presbyterians have, in addition to some four or five Americans, some six young men, Brazilians or Portuguese, now actively engaged in preaching. They are extending their work a good deal, and are much encouraged.

"As to your recognition of myself as a missionary, I will merely say I would have been much gratified with this some years ago, but we tried to get recognition in some way two years ago, but could not then attract the slightest notice. But our little church is as truly loyal to Southern Methodism as though we had the most flattering recognition from 'home;' and I am sure there is no part of the church at 'home' that will do as much as our little band, in proportion to our strength, to plant our common Methodism in this goodly land. We number but 29 or 30 members, but we keep our discipline in the church, and often, very often, our hearts are made glad by the divine presence. We are not anxious for numbers, but for a pure and living church.

J. E. NEWMAN."

Bro. Newman encourages us to send to certain points, which he mentions, young men, thoroughly educated, who are competent to teach; gives a plan by which they can be employed in teaching while they are acquiring the Portuguese language, and getting ready for preaching. He further indicates that a limited number of such men, carefully selected, could be supported almost at once. We are very fortunate in having a man such as Bro. Newman on the ground, with seven years of residence, and due opportunity and capacity for observation.

Here is a field on our own continent, of favorable climate, on whose sympathy we of the South have the strongest claims—a stable government, strongly inclined to education and progress—*a people who, as education increases, are growing out of Romanism into infidelity.* The call upon the church has the Macedonian ring. There are two young men ready to go. Can the board, with pledges on hand beyond collections of previous years, dare to make an advance? Who will cut the knot? Who will say: "Here is five hundred dollars; send the two men?" If you make the pledge for one year, make it for three, and the board will take into favorable consideration the offer.

D. C. K.

NEW ORLEANS PACIFIC RAILROAD.—*Formation of the Directory.* It is gratifying to learn that the furtherance of this road is being taken into serious and practical consideration, and that there is now a definite prospect of an early communication with Texas. For some time past several prominent gentlemen have been actively engaged in bringing the preliminaries to a focus, and on yesterday they succeeded in electing the following officers and board of directors:

E. B. Wheelock, president; Dr. H. Kennedy, vice president; S. H. Kennedy, treasurer; E. L. Raulett, secretary.

Board of Directors—S. H. Kennedy, John Phelps, Cyrus Bussey, Emory Clapp, John H. Kennedy, Louis Schneider, George Jonas, Julius Weis, E. L. Raulett, David Wallace, E. B. Wheelock, G. W. R. Bayley, Dr. H. Kennedy, W. T. Schmidt, James Girdner.

Messrs. Kennard, Howe and Prentiss were elected attorneys of the road.

From the above names it may be safely expected that the work will be pushed forward with all possible rapidity, and with the intelligence and completeness which such an array of prominent and reliable citizens suggests. A plan will shortly be presented of the manner in which the company proposes to prosecute the undertaking, and one which will be well worthy of the practical consideration of the citizens generally.—*New Orleans Picayune, June 12.*

A CARD.—At a meeting of the officers and teachers of the Algiers Methodist Episcopal Church South Sunday school, held in the school-room, May 30, 1875, it was unanimously

Resolved, That this school tender their grateful acknowledgments to Capt. Kouns and officers of the steamer Oriole for the very pleasant and agreeable trip made on their boat on Saturday, May 22, 1875, to and from the picnic grounds, fifteen miles below the city.

Resolved, That this card be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

C. W. MACKY, Sec.

A MAN may forget his business, his family, and all the sacred obligations of life, but he always remembers where he got that counterfeit bill.

The Evangelists in Memphis.

MR. EDITOR: In Memphis there is a pastors' association, composed of Presbyterians, Methodists (North and South,) Baptists, Congregationalists, Lutherans, Cumberlands and Campbellites. The pastors of these several churches—about twenty-three in all—are the exponents of about sixteen thousand people. It required years of effort to effect this union, but it was effected. Some laymen of these several churches took it into their heads to invite Messrs. Whittle and Bliss to hold a series of meetings in Memphis. They replied that they could not entertain the request unless the pastors indorsed it. This the pastors did unanimously. Then Messrs. Whittle and Bliss appointed the day on which they would begin. They also directed that the interval be employed as follows: First, that a union prayer meeting be held daily. Second, that each church hold two or three prayer meetings weekly. Also that posters announcing the meeting be struck off and sent to every house in the city, and that the largest building possible be obtained in which to hold their meetings. These directions were followed to the letter. The prayer meetings in the churches were held. The union prayer meetings were held. Pretty soon it appeared that no denominations attended these meetings. People lost sight of being Methodists or Baptists or Presbyterians. Before the revivalists appeared the victory had been achieved—a complete union of church effort. Then Messrs. Whittle and Bliss began—the former to preach, the latter to sing. While I cannot indorse all of Mr. Whittle's theology, yet I must confess I never heard such a preacher. There is more gospel and less preaching in his sermons than I ever heard—that is, his sermons are made up of reading and expounding of Scripture. Mr. Bliss excels all men in song I ever heard. Every word is distinctly uttered, the emphasis is duly placed, and all in a rich, deep, sweet voice.

Pretty soon the Greenlaw Opera House was too small to hold the vast crowd. They moved into the Exposition building, and that has been filled. Not less than four thousand people assembled to hear the word. The results may be gathered from Jews and Gentiles, Catholics and Protestants, saints and sinners. Hundreds have been converted, and thousands have been awakened, and yet the work seems to be only in its incipiency.

S.

MEMPHIS, June 8, 1875.

Eight Don'ts.

FOR CHURCH MEMBERS.

1. Don't call your preacher "*parson*."

2. Don't turn critic of the sermon at the dinner-table.

3. Don't wait for your pastor to say, "Can I pray with you?" when he visits you.

4. Don't expect your preacher to raise all the tunes at prayer meeting.

5. Don't spend the dollars for tobacco, cigars, etc., and give the nickels to your pastor.

6. Don't join in any kind of slander or small talk against your preacher.

7. Don't get mad should the sermon or exhortation draw a blister on your conscience. It will do you good.

8. Don't go to sleep in church. Keep awake. It will improve the sermon and add to "good looks."

EIGHT DON'TS.—FOR PREACHERS.

1. Don't scold your people.

2. Don't spit tobacco on the pulpit.

3. Don't go on the street with a pipe in your mouth, or the stem of one sticking out of your pocket.

4. Don't say, "One word more and I have done," unless you stop "at the time."

5. Don't deal in "slang" in the pulpit, or out of it.

6. Don't say of your brother: "He's a poor preacher." Others might think otherwise.

7. Don't scream when you preach. "Preaching is earnest talking."

8. Don't linger your watch-chain or thrust your hands into your pockets while preaching.

WARREN.

SUFFERING WITH CHRIST.—Shall I not be ashamed of the roses around my brow when I see him and all the princes of his kingdom with the crown of thorns?

A GREAT nature reveals itself less by its escapes than by its recoveries, as sickness shows the native vigor of the constitution.—*W. T. Clarke.*

A Question.

DEAR SIR: Will you please be so kind as to answer the following through the ADVOCATE:

The other day I attended the funeral ceremony of a child, conducted by a Methodist minister, who in the discourse said that the child was now in heaven in the arms of Jesus; but afterward said that it would *sleep* until the last great day, when it would arise and be received among the blessed in heaven.

Now what I wish to know: Is this the doctrine of the Methodist Church concerning the life after death? and, if so, how does it harmonize this seeming (if not real) inconsistency?

Hope you will not throw this aside, but answer as soon as possible.

Will the editor suffer me to reply to the above question, which I cut from the ADVOCATE of June 3, not at all contradictory to, but a little different from the answer which you gave it?

1. Neither our church nor any other has any creed or affirmative doctrine on the question here presented, for the reason that it lies entirely beyond the domain of the human understanding. We have some knowledge of this present mode of existence, but *none whatever* of that in the next world. The matter is not explained in Revelation, for the reason that Revelation is addressed to mere human intellect. Our ideas of periodicity are exclusively confined to this present mode of life, and have no meaning whatever when attempted to be applied to the mode of life over yonder. Therefore all words implying periodicity, such as "now," contrasted with some other period, "afterward," "until the last great day," "when," "after," etc., are absolutely without meaning in the human mind when predicated of something in the other world. Time belongs exclusively to this world; the next is eternal; and a periodical eternity is a contradiction destroying the very idea of an eternal state. We must content ourselves to use human faculties only.

2. It may be said the Scriptures use such terms as I exclude. Of course they do, but not in a scientific or philosophical or polemical sense, but solely in an accommodated sense, as we would dilute and modify language when addressing children. It would be unpardonably pedantic and hypercritical to subject Scripture language, when instructing us in things verging out upon the infinite, to philosophic and scientific rules of criticism.

The error of your inquirer is in supposing that the mode of existence in the other world is necessarily periodical, as in this. You very properly remind him that his supposed "inconsistency" of his "preacher and Scripture" is in accordance with our accepted standards.

This subject is enlarged and elaborated a little in a paper headed "Eternity," in, I believe, the July number (1850) of the *Southern Methodist Quarterly Review*, then edited by Bishop Bascom. By mistake, the lamented death of the Bishop occurring soon after the publication, that essay has generally passed as his production, though it was written by myself.

R. ABBEY.

POSTOFFICE ADDRESS OF THE SUPERINTENDENTS OF OUR MISSIONS.—In those Annual Conferences added by the board at Nashville the presiding elders of the respective districts are the superintendents. See Annual Minutes.

China Mission.—The Rev. J. W. Lambuth and the Rev. Young J. Allen may be addressed at Shanghai, China, *via* San Francisco, Cal.

Mexican.—Rev. Joel T. Daves, superintendent. Address: Sr. D. Joel T. Daves, No. 17 Calle San Andres, Vevinda 6, Mexico.

Rev. A. B. Sutherland, superintendent of a district bordering on Mexico, and including several missions in Mexico, may be addressed at Corpus Christi.

Brazil.—Rev. J. E. Newman, care Wright & Co., 129 Rue Quintardo, Rio Janeiro, Brazil.

Indian Mission.—Rev. John Harrell, Van Buren, Ark.

The Rev. Young Ewing is superintendent of the Asbury Manual Labor School, Eufaula, Creek Nation, Indian Territory.

The Rev. E. R. Shapard, superintendent, New Hope Academy, Oak Lodge, Choctaw Nation, Indian Territory.

Those wishing to correspond with our German brethren can address the Rev. J. B. A. Abreus, New Orleans, La., or the Rev. E. N. S. Blogg, Baltimore, Md.

VANDERBILT ANNOUNCEMENT.—Many inquiries are made as to the time of opening, the course of study, the plan of organization, the terms of admission, etc., of Vanderbilt University. The circular or announcement is now in press, and a copy can be obtained by addressing the undersigned.

R. A. YOUNG,
Agent and Secretary.

NASHVILLE, TENN.

The Christian Advocate.

THURSDAY, JUNE 17, 1875.

THE NARROW HOUSE.

A narrow home, but very still it seemeth
A silent home to stir of mirth there.
Who wins that pillow of no sorrow dreameth,
No whirling cosines lar his sealed ear.
The tired hand lies very calm and quiet.
The weary foot no more hard paths will tread,
The great world may revolve in clashing riot.
To this loud summons keeps not heart nor head.

The violets bloom above the tranquil sleeper,
The morning dew fall gently on the grass.
And Dorcas kneels the lonely weeper,
He knows not when her footsteps pass
The autumn winds sigh softly o'er his slumber,
The winter piles the snowdrifts o'er his rest:
He does not care the living year to number—
The narrow home contents his silent guest.

No hallest hope can haunt, no doubt perplexes,
No parted love the dear repose can chide.
Nor pity care can ask, nor trouble vexes;
From misconstruing lips his lonel heart is safe.
Free from the weariness of worldly fretting,
From sin and all it does—its toil and strife,
From the cold wintry coldness of vain regretting,
He dies, whose course had passed away from life.

A narrow home, and far beyond it lieth
The land whereof no mortal lips can tell.
We strain our sad eyes as the spirit flieth,
The fairer vision however, he shall dwell.
God shuts the door no mortal lip unclosing,
They whom Christ raised no word of guidance said,
Only the cross speaks where our dust reposes:
"Trust him who calls unto his rest our dead."

All the Year Round.

A Chapter on Reason and Faith.—No. 1.

BY REV. W. SPILLMAN, M. D., ENTERPRISE, MISS.

When Adam was made it was in the image of God, and he was endowed with the faculty of reasoning, of tracing cause to effect, and *vice versa*. This was the greatest gift that an all-wise God could have bestowed upon him; and while he remained in a state of purity the exercise of this faculty always led to the development of truth. By it he was enabled to enjoy the riches and beauties of nature; to rise from the wonders of creation to the omnipotent Author of all beings, and was thus placed in a rank far superior to that of any other subluinary creature. But when he, by violating the law of God, fell from his purity, and thus brought upon himself the awful penalty of *spiritual death*, his understanding became darkened, and all the faculties of his mind obscured, so that his reasoning did not at all times and under all circumstances lead to truth; and this is evident from the fact that reasoning led him to believe that he could hide himself from the presence of the Lord. This darkness of the understanding and obscurity of the faculty of reasoning has been transmitted to all his posterity, leading first one and then another into the labyrinths of doubt and darkness—errors great, sins gross, and limited ideas of the Almighty.

It is evident, however, that there is no faculty given to man for which he should be more thankful to his Creator, not one that he should devote more constantly and zealously to the service of God, than that of reason; but this unfortunately is but seldom the case. There are men of strong reasoning powers, and their name is Legion, who make it their chief business of life to carry on an open warfare against the Almighty. There are men who are not thankful to their Creator for the faculty of reasoning, but proud of the power of their minds and of their intellectual attainments, professing—and may I not say even boasting?—that they reject everything that they cannot reduce to a mathematical certainty. Consequently they do not hesitate to arraign the Almighty at the bar of reason, and refuse to obey his commands, because in their limited judgments they seem unreasonable. Hence, as expressed in the book of Job: "Great men are not always wise; neither do the aged understand judgment."

As to the uncertainties of reason and the judgment of men, there are ample proofs in his past history. A review of the past will show that the errors of one have been overthrown not always by truth, but by the errors of another; while science in reality has principally been collated in fragments found in a confused mass of errors. In the immense and trackless regions of metaphysics there can be but little found but uncertainty and doubt; and with a compass no truer than metaphysics, and a pilot no safer than reason, man's frail bark is often in great danger of a wreck upon the shoals of error. In a word, so limited and obscured are all the faculties of the mind of man "that the extent of his virtues borders upon vices, and the extent of his wisdom upon error."

It is, however, by reason alone that man is so eminently distinguished from the balance of animal creation; and when bereft of this important gift he sinks even below the level of the brute. Reason is the mainspring, when associated with hope, of all the laudable actions of man, and the only inherent guide to the discovery of truth. But while this consideration induces man to make it the source of his judgment, the facility with which it may lead him into error should ever put him upon his guard against its conclusions in matters that are in their nature far above the comprehension of man, and also to seek after that "understanding that cometh by the inspiration of the Almighty."

The discovery of truth, even in a temporal point, is of the utmost importance to man. It was in part that he might attain so desirable an end that he was endowed with the power of reasoning. It is by comparing several ideas, one with another, that man is enabled to determine whether they agree or disagree, and then to draw his conclusions accordingly. Therefore his judgment originates in his ideas, and the truth or fallacy of the former is dependent upon the correctness or incorrectness of the latter. Were it in the power of man to acquire a perfect knowledge of the nature of things, and to attain a clear perception of truth at all times and under all circumstances, reason could not then lead him into error. But such is the ignorance and limited powers of his judgment that it is often conjectural, and frequently erroneous. The ideas upon which judgment is founded are transmitted to the mind through the medium of the senses—through a medium which is proved by daily experience to be in a great measure deceptive. Hence we find that the opinions of men are at variance upon things temporal.

If, then, reason cannot enable man to see and understand things and circumstances as they are in reality, in matters that fall within the boundaries of their senses, how shall they venture to take it as an infallible guide on subjects that are in their nature far above human comprehension, glimpses of which can only be gained by that *understanding* which cometh to the aid of reason by the "inspiration of the Almighty." Even when reason proceeds upon the most incontestable data it is liable to wander far from the paths of truth, and can seldom attain to anything like certainty. Hence those who take it as their only guide as to what they should believe, are apt to adopt opinions not less absurd than contradictory, and therefore opposite to truth. Calvin, for instance, by taking into consideration the infinite justice of God, concluded that a definite portion could only be saved, and the balance, to vindicate the justice of God, must suffer eternal punishment; while the founders of Universalism, looking alone at the enduring mercy of God, concluded that all men, regardless of their conduct here, would be saved. In a word, all the skepticism and infidelity in the world originated in an undue estimate of the faculty of reasoning.

In what a vortex of difficulties are men often placed who admit reason as the only judge of what they must believe! As an illustration of this truth, we need only look at the history of France in the time of her infidelity, when the Goddess of Reason was placed upon the ruins of the tabernacle, and a new *Pantheon* of deified passions sprang from the ashes of the churches; when the gospel of Jesus Christ was trampled to the ground, and the most impious and licentious effusions circulated from every press; when the shout of victory was heard from the temple of Reason; when philosophy was enshrined upon the altars, and the name of Christianity obliterated; when to be a worshiper of the true God was a crime, to be a follower of him who died on Calvary a disgrace, and his church, with all the holy institutions, together with the Sabbaths of the Lord, were regarded as a farce. And then look at what followed! The tempest, that gathered and hung in all its horror over France, burst upon the heads of her devoted inhabitants.

The discovery of truth is of infinite importance to man; so very important that he should use every appliance within his power to avoid being led into an error. But man is more inclined to credit what he knows, or thinks that he knows, than what reaches him through the testimony of others. It would be, without the least shadow of doubt, unreasonable to deny the existence of a thing or the truth of an assertion because neither one nor the other are consonant with preconceived ideas of probabilities or improbabilities. The concurring testimony of respectable eye-witnesses, and the certainty that they could have no interest in deceiving others, is sufficient ground to command credence in their testimony, however improbable the thing or circumstance may seem. Hence Hume's argument against miracles is an absurdity, for "all witnesses do not lie." Again, it is an absurdity for a man to say that he will not believe in, be made a partaker of or countenance anything, though affirmed by many witnesses, if it be "contrary to his own experience" or preconceived opinions. In such a case a man would be bound to starve to death because it would be impossible for him to fully understand how the food he eats is assimilated, and made flesh, tissues, glands, nerves and bones. He would refrain from eating a sour or sweet apple because he could not comprehend the mysterious chemical laboratory of the apple-tree, by which one takes up sweetness from the earth and another acids. Man is surrounded by mysteries, and it will not do for him to so glory in his reasoning powers as to reject everything that he cannot comprehend. Daniel Webster was once asked by a skeptical friend if he could comprehend how Jesus Christ could be both God and man. "*No, sir*," was his reply, and then added: "I should be ashamed to acknowledge him as my Savior if I could comprehend him. Such is my sense of sin, and consciousness of my inability to save myself, that I feel that I need a superhuman Savior—one so great and glorious that I cannot comprehend him."

The inclination to believe or disbelieve generally depends upon the tenacity of the prejudices and extent of the knowledge of the man. For instance, take an illiterate man, who has been reared up in one of the tropical islands, and tell him that water can be congealed into crystals beautiful as diamonds, and that it often falls from the clouds in feathery flakes whiter than the down on a swan's breast, and he will not believe you. And wherefore? Because it is contrary to his experience, and, according to his mode of reasoning, impossible. Since, then, knowing that things apparently impossible do exist, man as a rational being should be sensible of the necessity of credence in the testimony of respectable and unprejudiced witnesses.

It then betokens ignorance and a defect in reasoning for a man to say: "I believe in nothing which I cannot see and comprehend; and as I cannot see or comprehend an intelligent, immaterial and invisible existence, therefore I cannot believe in such a being."

How to Support the Preacher.

MR. EDITOR: Much has been written of late upon the support of the ministry. The duty of the church and people to contribute of their substance to those who minister to them in holy things has been presented and inculcated in the strong light of Scripture precept and example; and doubtless every true Christian assents to the propriety of his pastor's giving himself "*wholly* to the ministry of the word and to prayer."

The responsibilities of the stewards have been expatiated upon at great length. They stand between the people and their pastor, and his efficiency as a preacher depends greatly upon their efficiency as stewards. If they are delinquent in their office the pastor's thoughts must be turned to the cares of this world; and in proportion as this is the case his usefulness is limited. The success of the gospel is therefore, to a great extent, committed into the hands of the stewards. Hence their position becomes one of weighty responsibility. This, of course, is felt by every intelligent steward, and no other man should ever be elevated to that office. What remains to be done, therefore, is to supply practical suggestions, that the unpractised stewards—and their name is Legion—may see how to carry out their convictions of duty.

I propose to present a few suggestions of this sort. In the first place, go yourself to your preacher and ascertain his circumstances. Find out how much provision he has on hand—how much flour, meat, molasses, etc.; find out how much corn he has to feed his horse. Perhaps he needs a barrel of flour, one hundred pounds of meat, ten gallons of molasses and ten bushels of corn; also $25 in money. To discover these facts will require no expenditure of time. Ten minutes before preaching or at your own fireside, or at your table, will suffice for this purpose. The next thing to be done is to raise these amounts. This is the difficult part. Here your heart begins to fail you. You begin to think: "I can't collect anything, and I dislike to try. I wish the people would pay without being urged to do so." But don't despair. Summon up courage. Perhaps the people are just waiting for you to let them know what they are expected to pay. At the next appointment, if it will not be too late, at some suitable time, tell the brethren your preacher's circumstances. First he needs a barrel of flour. Secure one thing at a time. But the times are hard, and the brethren say they have no money. There you say: "We had as well quit at once." By no means. Say to the brethren: "Can't one of you, or two, or even three of you, go to your merchant and get our preacher a barrel of flour?" Nine times out of ten this will be sufficient. The flour will be secured. The next thing is one hundred pounds of meat. Let two or three unite, and that will be secured. Then comes ten gallons of molasses. Say to the brethren: "Can't ten of us furnish one gallon each from what we have on hand?" This will be secured in less than the same number of minutes. So with the ten bushels of corn.

Now perhaps the preacher has no way of getting these things home. Ask some brother, who has a wagon and team, if he can't find a spare day in which he can take these things to the preacher's home. Some one will go.

But how about the $25? The cry is: "Money is scarce and hard to get." Money in large quantities is always scarce; but in the hardest times almost every person has some. Ask if there are not ten persons who can pay $1 each—if not to-day, some time next week. That will be secured. Then there are $15 yet to be raised. Call for thirty persons who will pay fifty cents each. Enough will respond, without doubt. So there you will have the entire amount provided for, and no extra exertions required.

This is a practicable method of bringing the tithes into God's storehouse, and wherever it is tried it will succeed. It is much better to provide for the support of our preachers in this way than for them to have to go in debt, and pay a large per cent. for credit. Besides, the people can pay much more in this way than at the end of the year in cash. If any think this a good method in theory, let them try it and it will prove a good method in practice. Brethren, try it.

ONE IN EARNEST.

Obituaries.

MRS. KEZIA E. STOCKING, relict of the Hon. John Stocking, Jr., formerly of Mobile, Ala., was born in the State of Georgia, April 29, 1805. She was the daughter of Capt. Henry Beard, formerly of Georgia, but for many years a resident of Baldwin and Mobile counties, in the State of Alabama. Our mother always had religious convictions from an early age, but not until 1841 or 1842 did she make a public profession of religion and attach herself to the Methodist Church. She at once took high ground in reference to duty and privilege. Though a widow, and not one of her household religious at the time, she erected the family altar at her hearthstone, and regularly morning and evening, there went up the smoking sacrifice to the living God. This she continued as long as her physical ability permitted. She was gifted in prayer, and though naturally timid, and modest almost to suffering, her voice, whenever called for, was heard in the class-room prayer meeting, and even in the great congregation, in seasons of awakening in the church. She was the leader of a female class for many years in Mobile, and also of a ladies' prayer meeting. She was diligent in all works of charity and mercy. An excellent nurse, she was constantly in requisition at the bedsides of suffering, administering to their bodily wants, pointing the erring to the merciful Savior, or cheering the pilgrim Christian, as he entered the dark valley, by recalling the precious promises made to such. She had an unshaken trust and confidence in her God and Savior. She believed God without any reservation. The writer hereof owes his conviction for sin and call to the ministry to the answer to a *night, a whole night*, of prayer, offered by this holy woman on her knees, wrestling for this one thing—the conversion and call to the ministry of her first-born son, who was at that time a wild, irreligious, dissipated boy. She has often told me since that satan frequently, during the night, tempted her to give over the struggle, on the ground that I was too wicked myself, and had such associations as to make the thing impossible; but she had read in her Bible that Christ said: "Whatsoever ye shall ask the Father in my name, I will do it;" and she believed it. Just before the day broke she had the blessed assurance that her faith had prevailed, and ere many suns had risen and set she had the joy to have that boy brought home to her a weeping penitent, struck down, Saul-like, on the highway. Rev. Lovick Pierce and Bishop Keener will both remember something of this.

After her removal to Texas, thirty odd years ago, she was deprived, in a large measure, of the privileges of God's house; but her faith never faltered. She lived to glorify God. She started for heaven alone—not one of her family in the church—a widow with six children. Such was the force of her pious example, godly admonition, and constant prayerfulness and unwavering faith, that she had the happiness, years ago, to see every one of her children happily converted, and members of the church of her choice.

I make this record to-day: that I never saw in my mother an action or heard a word from her lips that was not in accordance with Christian propriety.

Had she lived sixteen days longer she would have completed the full measure of threescore years and ten. Ever of a frail constitution, none of her family or friends thought she would live half that period. She was active in her habits of life, and, loving everything that was good and beautiful, she spent much time in the culture of flowers, in which she took great delight; and I doubt not the time spent among her flowers added many years to her life. She died of heart disease. She had had an attack, but recovered and was about the house again. On the morning of the thirteenth of April, 1875, she calmly announced to her daughter, who was in attendance on her: "Darling, I am dying; but don't grieve so for me." Perfectly composed and in her right mind, she stretched her feeble hands heavenward, and, gazing intently upward, said: "Come, Lord Jesus, come!" and without a struggle or a groan she sweetly fell asleep in Jesus, at the residence of her son-in-law, Mr. James P. Magee, in Chambers county, Texas. She has left her family and the church a rich legacy in a well-spent life and a victorious death.

E. A. STOCKING.

DEPARTED this life, in the full assurance and triumphs of a living, evangelical and saving faith in the Lord Jesus, Miss MARTHA J. TAYLOR, aged twenty years, ten months and seven days.

The subject of this notice, Sister M. Taylor, was born in Randolph county, Ala., on the twenty-second day of January, 1854, and died in the town of Tallassee, Elmore county, Ala., on the twenty-ninth day of April, 1875.

Sister M. Taylor was converted last fall at the Cold Water camp meeting, and on her return to Tallassee from that meeting she connected herself with the Methodist Episcopal Church South. She was a very consistent, pious, devoted Christian, and a worthy example of holy living to all her young companions and associates. She was raised by a very pious Christian mother, a member of the Baptist Church, who died in great peace and triumph, of consumption, in January, 1874.

Sister Mattie was attacked with that fatal scourge of our race—consumption—in December, 1874, and she continued to sink under the disease gradually until she was relieved from her sufferings by the cold embrace of death.

I visited her as her pastor in her early sickness, and continued to do so nearly every day, and frequently, in the latter part of the time, two, three and four times a day. When I first called on her I found her very calm and composed, her mind stayed on the blessed Jesus, filled with the peace of God and joy in the Holy Ghost, perfectly resigned to the divine will, whether to live or to die. In this frame of mind I always found her, during all her sickness, except in one solitary instance, a few days before the Lord took her home. I called to see her, and I found her very low and sinking fast to her end. I said to her: "Sister Mattie, it is a serious thing to die. You seem to be very weak and sinking. Do you find your way perfectly clear? Are there no clouds obstructing your passage?" She replied: "I don't know." This quite shocked me at the time; for always prior to this, in my pastoral visits, I had said: "It is a fearful thing to die;" when she would always reply: "Yes, I know it is a serious thing; but death has no terrors for me." I called back the same afternoon to see her, found her perfectly composed and tranquil, and I repeated to her what she had said in the morning. She was much astonished, and asked: "Did I say that? I have no recollection of having said it." Hence I saw that she was not exactly herself when making that remark. I said again to her: "It is a serious thing to die." She instantly replied: "Yes, I know it is a serious thing, but death has no terrors for me; for in passing through the gate on the other side of the river I shall shake hands with my dear mother."

I have been in the constant habit of visiting the sick and dying during my long labors in the ministry for fifty odd years; but among the many hundreds of cases which I have witnessed, of both old and young, I have never before seen such an instance of the perfect triumphs of an evangelical faith in the Lord Jesus as in the case of Sister Taylor. She was always calm and patient under her sufferings, never a murmur or complaint escaping her lips, but most perfectly resigned to the will of God, and ready to live or to die at all times. Ah! what will not Jesus do for those who love him, and walk in all his commandments blameless.

Oh, that all the young people were, *in life and deportment*, like dear Mattie Taylor!

M. C. TURRENTINE.

DR. JAMES M. SCAIFE died at Arizona, Claiborne parish, La., May 4, 1875. He was born in DeKalb county, Ga., February 28, 1820; was married to Sallie C. Blackman, in Harris county, Ga., March 4, 1848; embraced religion and joined the Methodist Episcopal Church South in August, 1849, and removed to Claiborne parish, La., in January, 1850. He leaves a wife, a widowed mother, one brother, many relatives and a large circle of friends to mourn their loss. His disease was consumption, with which he suffered for many years, but bore it all with patience, and died in great peace, leaving to his surviving friends the strongest testimony that he has gone to rest. Dr. Scaife was the kindest of husbands, and warm in his attachment to friends. He practiced medicine in Claiborne parish for twenty-four years, and was always ready to administer to the suffering, help the needy and comfort the bereaved. He will not soon be forgotten by those among whom he practiced. A man of untiring energy, failure in any undertaking seemed never to enter his mind. "What his hand found to do, he did it with his might."

When not professionally engaged his seat in the church was always filled. He was able in prayer, and ready at all times to speak words of comfort to those inquiring the way of salvation. The writer of this visited him the day before he died. During religious service all present seemed conscious of the divine presence. On this occasion he said: "If I am not prepared to die, I am the worst deceived man in the world." The community has lost a good physician, the church a liberal member, and his family their benefactor and their guide.

J. L. W.

Southern Christian Advocate please copy.

THOMAS R. MORGAN was born in South Carolina, February 15, 1797, and died in Butler county, Ala., May 23, 1875. He made a profession of his faith in Christ, and lived a consistent Christian in the Methodist Church for more than fifty years, and was at the time of his death the oldest member of Spring Hill church, of which he had been a member since its foundation in 1837. He was one of the five trustees to whom the land was deeded, and was the survivor of them all. Patillo, Brown and Collins had all preceded him to the better land; and now together they are resting beneath the sod near the church which their labors had consecrated to God.

He was a man of firm principle and decided judgment. Diligent in business, he had gathered much of this world's goods, but the war swept away most of his property. He was a man of peace, and the community in which he lived was blessed with an obliging neighbor. The past few years of his life were years of suffering. Old age was fast making impressions upon his mental faculties, and at times his mind would waver, and for a few weeks before his death he seemed unconscious of all things. He died peacefully.

His aged wife still waits her departure. May the same kind Savior give her his grace while she lives, and his presence when she dies.

P. H. Moss.

DIED, at his residence in New Orleans, on the thirtieth of May, 1875, Mr. SAMUEL ALLISON, aged eighty-five years and four months. The subject of this notice was a native of the State of New York, where in early life he embraced religion and united with the Presbyterian Church. He subsequently lived in Texas, and a few years since removed to this city. About three years ago he joined the Cadiz Street charge of the Methodist Episcopal Church South. He was a man of great devotion, enjoyed much the privileges of the house of God, and was always found in his place when able to get there. He seems to have maintained a very even, consistent and blameless Christian character all through his protracted life. Having lived such a life, as might have been expected, he died the calm, hopeful death of the righteous, and evidently rests in Christ.

EX PASTOR.

ROBERT LEE, son of John Wesley and Mary Elizabeth Moore, died at his father's home, in Franklin parish, La., on the fourteenth of August, 1874, of congestion. He was born in Natchez, Adams county, Miss., June 3, 1864. He was a kind, dutiful son, and an affectionate brother. A short while before his death he said to his mother: "I am going to heaven."

A. M. W.

THE following is a literal copy of an Irish schoolmaster's circular: "Mr. D O'Dowd, from Trinity College, Dublin, begs leave most respectfully to announce to the mail and femail branches of both sexes that he has opened a classic academy, where he teaches all branches of perlite learning on a plan never before practised. Perspectives of his sistum may be had by dropping a line to me, Notey beney, I am a Home Rooler."

BETTER deal with a whole fool than with half a one.

The Christian Advocate.

THURSDAY, JUNE 17, 1875.

CROSS-BEARING.

BY DR. H. BONAR.

I am crucified with Christ—
With Him nailed upon the tree;
Not Do cross, then, do I bear,
But the cross it beareth me,
Solemn cross it—which I died,
One with Him, the Crucified.

Shall I take that blood-stained cross,
Cross of agony and shame,
Cross of Him who fought my fight,
Cross of Him who overcame?
Shall I deck myself with thee,
Awful cross of Calvary?

Shall I drag thee through the crowd,
'Mid the laughter that is there;
Whirl thee through the giddy waltz,
Round upon my neck or hair?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I make that lowly cross
Minister of woman's pride,
Drawing eyes to me that should
Fix upon the Crucified?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I call this glittering gem,
Made for show and vanity—
Shall I call this gaud a cross,
Cross of Him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

The Unanswerable Argument.

The central and distinctive feature of the religion of Jesus Christ is found in its life-originating and life-sustaining power. He who spake as never man spake, said: "The words that I speak unto you, they are spirit, they are life." It is eminently noteworthy that our Lord did not present himself as a dialectician, expert in logical formulas and subtle in spinning verbal sumes for an opponent. He attempted no intellectual dalliance with skepticism, no theoretical disentanglement of any kind of error. His method was infinitely wiser—it was practical and personal. To Matthew, the publican tax-farmer, he went not with an elaborate demonstration of his divinity, but with the simple command: "Follow me." And by following him Matthew soon learned to look, out of heaven-born experience, upon Christ in his true character and mission. Christ's words *obeyed* wrought Matthew's regeneration; and now, as the result of that regeneration, the very being who in the beginning appeared probably as only a very remarkable man, shone out as the Wonderful, the Counselor, the mighty God, the everlasting Father, the Prince of Peace. Here, then, is the divine way of dealing with hardened and erring sinners. The argument that reaches them is practical. If they doubt, the remedy is given not in the form of hair-splitting distinctions and lofty word theories addressed to the speculative reason, but in precepts that require a change of purpose and conduct. And the precept is always life-inspiring. "If any man will *do* his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The only true test, therefore, of the truth, the divinity and the blessed results of Christianity lies in a practical application of its principles to our character and performance. Precisely as men decide upon the utility and value of a machine, not by a consideration of the ingenuity displayed in its construction, but by asking, "How does it work? what will it accomplish?" so Jesus invites them to make a personal trial of his doctrine, and to take its fruits in their renewed and uplifted life as the proper evidence of its origin and authority. Was there ever a method so simple, so satisfactory, so adapted to all minds and to every generation? There can be no room for doubt or failure here. Who questions the truth of the beatitude: "Blessed are the pure in heart, for they shall see God?" Surely the first and only thing for him to do is to make himself pure, according to Christ's directions, and then, in the inevitable and consequent fact of seeing God and experiencing blessedness, he can no longer doubt; the darkness of skepticism vanishes from the heart thus irradiated with the glory of an indwelling shekinah.

To imitate Christ, then, in inducing lost men to practice the truth, is the one great task of the preacher, as it is also his only hope and the secret of his strength. He who can so touch hearts on Sunday as to influence them to carry the gospel rule of life into the secular transactions of Monday is a far better and more successful divine messenger than he who strives to entertain the curious with learned and nibelt eloquent disquisitions in reply to some errorist or other who is endeavoring to manufacture science into a weapon against the Bible. Tyndall made at Belfast an assault in the name of science on the spirituality of the soul and the existence of Deity. The latter part of this assault he has indeed recently retracted, or at least shown himself, happily, so inconsistent as to deny the logical conclusion of his own elaborately-proclaimed doctrine. But of the myriad answers that have already been uttered by the Christian press and pulpit to this assault, where are we to look for the one and infallible answer? Not, indeed, to any word-argument at all, but to the immense and wonderful revival that followed the practical preaching of God's truth to the people of Belfast immediately after the departure of Tyndall and his brother materialists. Verily God uses the weak things of this world to confound the mighty. Messrs. Moody and Sankey are illiterate, and, according to human vision, utterly unable to meet such mental and accomplished gladiators as Tyndall and Huxley. But Mr. Moody, in his simple way, unfolds and enforces everlasting and regenerative truth in the very place where science had just lifted her voice in pride and apparent triumph against it. And what is the result? Thousands are converted, and in their new and sanctified lives the truth is divinely vindicated. One breath of the Holy Ghost is more powerful than the entire host of the British Scientific Association. God's ways are not our ways. Let us, however, follow his ways, and have more unanswerable arguments.—*Christian at Work.*

The Brown Towel.

"They must be very poor who have nothing to give," said Mrs. Jarvis, as she deposited a pair of beautiful English blankets in a box that was being filled by the ladies of the church to be sent to the poor.

"And now, ladies, as you are nearly through, I would like to tell you an incident in my history. I was once very poor."

"You once very poor!" said a lady.

"Yes; I was once *very poor*. There came to our village a missionary to deliver a lecture. I felt very desirous to go; but, having no decent apparel to wear, I was often deprived of going to church, although I was a member.

"I waited until it was late, and then slipped in and took a seat behind the door.

"I listened with streaming eyes to the missionary's account of the destitution and darkness in heathen lands. Poor as I was, I felt it to be a great privilege to live in a Christian land, and to be able to read the Bible.

"It was proposed by our pastor that the congregation should fill a box and send it out with the missionary on his return.

"Oh! thought I, how I would like to send something. When I returned home my poor children were still sleeping soundly, and my disconsolate husband waiting my return; for he had been out of employment for some time. After he had gone to bed I went to looking over my clothes, but I could find nothing that was suitable that I could possibly spare; then I began looking over the children's things, but could find nothing that the poor dears could be deprived of; so I went to bed with a heavy heart, and lay a long time thinking of the destitution of the poor heathen, and how much better off I was.

"I got to thinking over my little stock again. There was nothing I could put into the box except one brown towel.

"Next day I got my towels, picked out the best one, and, when it was almost dark, put on my bonnet, went to the church, slipped my towel into the box, and came away thinking that the Lord knew that I had done what I could.

"And now, ladies, let me tell you it was not long after that till my husband got into a good situation, and prosperity has followed us ever since. So I date back my prosperity to this incident of the brown towel."

Her story was done, and as the carriage was waiting at the door she took her departure, leaving us all mute with surprise that one so rich and generous had been trained to give, amid poverty.—*Christian Woman.*

Elephants at Sea.

The hoisting into the air, and lowering elephants into the hold of a ship, is not only an unusual sight to most men, but also a strange experience to most elephants. They were lashed with strong ropes, slung as far as practicable in slings, hoisted up with cranes with threefold tackles, and lowered into the steamer's hold like bales of cotton. When in the hold they were placed in penfolds of strong teak-timber balks, bolted to the ship's side to prevent them from breaking loose. The fear the animals suffered was the only pain they underwent; and by watching the eyes of the poor beasts their terror was very manifest. Tears trickled down their mild countenances, and they roared with dread, more especially when being lowered into the hold, the bottom of which was sanded for them to stand upon. We are told that one timid female elephant actually fainted, and was brought to with a fan and many gallons of water. At sea it appears that the animals got into a curious habit of occasionally—evidently with a preconcerted signal—setting to work rocking the ship from side to side, by giving themselves, simultaneously, a swinging motion as they stood athwart the ship, the vessel rolling heavily as if in a seaway. This they would do for a spell of an hour or more, and then desist for several hours until the strange freak took them again. When they reached port they were hoisted out of the hold and swam on shore, thirty-five being thus safely landed without any accident whatever. When they were released from the slings it was a supreme moment for the mahout who was always on the elephant's neck from the time of its touching the water to letting go. As the word was given to let go, each of the elephants, either from the lightness of his heart at being freed from his floating prison, or from his own weight, we are not sure which—lightness of heart, like lightness of head, causes elephants and men to play pranks—plunged down deep into the water, the mahout on his neck. The anxiety on the face of the mahout, just one second before the plunge, was a study; so, too, was it when elephant and man rose to the surface again, the former blowing water from his trunk and the latter from his nose.—*Calcutta Englishman.*

Packages Forwarded Eight Miles in Two Seconds.

On Sunday, February 28, the pneumatic mail system was opened for public use in the city of Vienna, and for the few days of its working it appears to have been eminently satisfactory. By this method letters and packages not exceeding two ounces in weight can be sent from one end of the city to another—a distance of about eight miles—in something less than two seconds, so that, adding to this the time necessary for making up packages, assorting them, and delivering them, the whole is just about one hour. But this only covers extreme distances, and the managers of this system in Vienna say that in a short time the time between the receipt and delivery will be greatly reduced. In fact, between stations only two or three miles distant from each other, such packages are even now delivered within twenty minutes after being deposited. As the general postoffice in Vienna is also in the building of the general telegraph office, powerful steam engines are constantly at work compressing atmospheric air in a mammoth reservoir, from which the double system of cast-iron pipes, laid three feet under the surface of the streets, are fed. One system of pipes serves for carrying packages, and the other for pushing them ahead in the other direction. At the seven principal stations, in various parts of the city, similar engines are kept at work day and night drawing the air from the pipes, and creating a vacuum in front of the packages, which are thus more readily pressed forward by the expansive force of the compressed air behind them. The sixty sub-stations are connected not only with the two central offices, but also with each other by this double system of pipes. The dispatch of each package is announced by telegraph to the office to which it is sent, and to all intervening offices, to advise the latter not to stop it on its way. The pipes are six inches in diameter, with a perfectly smooth polished inner surface, and the packages are made up in India-rubber cylinders of various lengths. The postage on mail matter must be prepaid at the rate of two kreutzers (one cent) for each half ounce or fraction, which is evidently much cheaper than the two-cent postage for the city letters in this country.—This is the first instance of a large city—Vienna has about nine hundred thousand inhabitants—giving its people such facilities of correspondence at a moderate cost.—*New York Mercury.*

Carvosso's Experience.

1. Perfect love admits of a direct and satisfactory testimony from the Spirit as to the time when God accomplishes the great work within.

2. Faith alone is the condition and instrument of its application.

3. It does not make a man independent of the atonement; but, on the contrary, increases the believer's consciousness of its necessity and inestimable worth; inasmuch as the holiness of God, the purity and extent of the law, the sinfulness of sin, and the defects of our lives are better understood.

4. A present profession of enjoyment of the blessing is not responsible for failures past or to come. He that can now say, "In me verily is the love of God perfected," may have grieved the Spirit since he first knew this salvation by experience, and may again cast away his confidence and feel a return of the carnal mind; for he stands only one moment at a time, and that moment by a faith whose life depends on his constancy in watching unto prayer.

5. In the time of temptation, when the soul is stripped of the joyous witness of the blessing, it is our privilege and our duty to go at once to the atoning sacrifice and exercise a bold and firm reliance on Christ for present and full salvation, and this brings that blessed inward witness, the absence of which was a little before so sensibly felt.

6. When the believer has sustained a spiritual loss, and is conscious he has given way to sin, on the first perception of it he should humbly but instantly fly to the blood that makes the wounded whole, resting therein, and agonizing in prayer till the soul be again completely restored.

7. Although the enjoyment of perfect love does not admit of outward or inward sin, properly so called, yet it does admit of a strong conviction of the presence of numberless shortcomings and infirmities; and requires a vivid perception of the evil of fallen, unregenerate nature, the aggravation of actual sins that are past, and judgment for which they are continually calling, should we be found one moment separate from the atoning blood.

The Greenwich Observatory.

The Royal Observatory of Greenwich takes the lead, for its past labors as well as for its present position, over the other establishments of the same kind possessed by the English. It was founded in 1675. The interest of the marine was the controlling motive that determined the foundation of this establishment. The ordinance of 1673 decrees that "the astronomer royal shall devote his time to rectifying the tables of celestial bodies and the positions of the fixed stars in order to obtain the means of finding the longitude at sea." To indicate in a precise manner the position of the stars, to predict with certainty the course of the moon in relation to these fixed data, is the great work reserved for sedentary astronomy in the progressive improvement of the art of navigation. The heavens constitute, as it were, a revolving dial-plate, on which the moon, making her way from star to star, marks for the navigator the absolute time, the time at Greenwich, while the height of the sun above the horizon furnishes the time of the place where he chances to be, and it is by comparison that he finds out his longitude—that is, the meridian under which he is passing. The regular and long-continued observation of the fixed stars, sun and moon was then traditional in this illustrious establishment of Greenwich, which has had for directors such astronomers as Flamsteed, Halley, Bradley, Maskelyne, Pond, and George Biddell Airy, who has been director since 1835. It is there that the first foundation of modern astronomy has been laid—that is to say, the astronomy of precision. Far from seeking an easily obtained glory in the discoveries, more brilliant than really important, that strike the mind of the crowd, the Greenwich astronomers have invariably applied themselves to the laborious investigation of those minutiæ upon which the edifice of science reposes, and where often the trace of great unknown laws is revealed.—*Emma M. Converse, in Popular Science Monthly.*

HAVE the courage to acknowledge your ignorance rather than seek knowledge under false pretenses.

Religious Intelligence.

—The receipts of the American Bible Society for March reached the sum of $99,297.97; and the volumes issued were 63 390. The total receipts for the fiscal year ending March 31 were $577 569.80. The whole number of volumes issued for the year from the Bible House, not including those issued abroad, was 727,537.

—There is enormous industrial power in heathen lands. Much of it needs intelligent direction. The labor expended on the great wall of China, the grand canal, the walls of the cities, and the network of canals throughout the south and middle of the empire, would have been enough to construct all the railways of the world, tunnels, bridges and all.

—The Reformed Church (Dutch) complains that its receipts, especially for missionary purposes, have fallen off alarmingly, the receipts for December being smaller than were ever known before. The cause is the panic. When men begin to economize they seldom select their luxuries or their pastimes. They begin with a religious newspaper, the rental of their pews, and donations.

—The Fiji Islands, just become a colonial dependency of Great Britain, during the forty years they have been occupied as a missionary field by the English Wesleyans, have grown from the revolting cannibalism of 1835 to the following condition: The statistics of the Wesleyans are 1,414 schools, with 46,732 scholars, 1,000 places of worship, 109,250 hearers, and 224,413 consistent church members.

—According to statistics by the London *Methodist*, during the last half century Methodism in the agricultural districts of England is gaining on the population, and in almost a stagnant population, so far as increase goes, it has doubled its membership in fifty years. It says: "These facts should forever dissipate any fears that any one may have felt that we are losing our hold on country districts."

—May 4, for the first time in fifteen years, religious services were held in Pohick church, Fairfax county, Va. It was built in 1773, through the exertions of George Washington. During the late war it was occupied by Federal troops as a stable. It was very dilapidated, until within the past year some gentlemen of New York, learning of its condition and animated by a desire to preserve this old link which connects us with the past, had it rebuilt and refurnished in a substantial and handsome manner.

—The receipts of the American Home Missionary Society for December were $31,335. Of this sum $5 000 is from the Massachusetts Home Missionary Society, and $11 051 from the legacy of Mrs. H. E. H. Patton, of New Haven. We have the gratifying statement that no one of the home missionaries has been obliged to wait for his salary this winter. But then "grants have been cut down to the lowest figure," and an unusual amount has been received from legacies, which are a most uncertain resource.

—Social prayer meetings are held in different parts of Wurtemberg. At the beginning of the meeting each person takes a piece of numbered paper from the table. Number one prays first, and is followed by number two, and by others according to the numbers they have drawn. The object is to prevent embarrassment and a painful waiting one for another. There are many such gatherings found there. They form what are called the inner circles. The sexes do not meet, but women's prayer meetings are also held.

—The Rev. J. P. Cook, of France, writes to a friend in this city concerning the recent meetings for holiness in France: "I did not myself attend the meetings for holiness in Nimes. I know thousands attended them, with rather more than one hundred ministers of different denominations. The meetings lasted four days, and at one time, in the afternoon, four places of worship were opened and filled at the same time. I suppose hundreds were sanctified and as many perhaps converted. But there has been nothing very special in the services or in the preaching. It has simply been an outpouring of the Spirit, which, thank God, we have had of late in many other places, though not perhaps to such an extent—thus, at Montmeyron, Marsellies, Bourdeaux, Dieu le-fit, Nyons, Montauban, Die, and in Switzerland at Basle, Berne, Zurich, Geneva, Lausanne, etc. The Lord has sent down his Spirit, and never were the evangelical prospects of our continent more hopeful in this respect."—*Methodist.*

PROGRESS.—The Rev. B. Helm gives some striking instances of the success of the gospel in China, of which we only quote two: "Canton has long been noted as one of the most difficult fields in China. Whether or not this arises from that most unrighteous opium war of Great Britain, it is hard to say. But the naturally rugged disposition of the Cantonese has been long annoyed against foreigners and their religion. After thirty years' labor the Presbyterians only had a membership of forty-eight. But last year, in answer, in part no doubt, to special prayer, the Spirit was poured out and fifty-two were gathered in. A part of this blessing is owing to the faithful labors of a number of ladies among the women. In Fat Shan, a large market town west of Canton, a station was established a few years since by the *native churches* of Canton and Hong Kong. After a time rumors were started about Christians dropping magic pills in the wells, and a mob tore down the chapel. As they attacked it during the time of service, some of the Christians barely escaped with their lives. The heathen then piled rubbish on the lot, as they do on one where a fire has originated and burned down other houses, to prevent the owners rebuilding. But they were obliged eventually to indemnify the sufferers, who leveled off the heap and erected a chapel on a more conspicuous elevation. The church now numbers fifty members."

Our Young People.

A SONG OF A NEST.

BY JEAN INGELOW.

There lives once a nest in the hollow
Drawn in the grasses and knit grass pressed,
Soft lined warm and full to the brim
Yet the nest never held in a summer quest
The bushes among.
Shall never I get on a prouder sight,
A fairer nestful the eye can know
A softer sound than their tender twitter,
That wind-like did come and go.

I had a nestful once of my own;
Ah! happy, happy I;
Right dearly I loved them; but when they were grown
They spread out their wings to fly;
Oh, one after one they flew away,
Far up the heavenly blue,
To the better country, the upper day,
And—I wish I was going too.

I pray you, what is the nest to me,
My empty nest?
And what is the shore where I stood to see
My boat sail down to the west?
Can I call that home where I sighed so yet,
Though my good man has sailed?
Can I call that home where my nest was set,
Now all hopes have failed?

Nay, but the port where my sailor went,
And the land where my treasure lies,
There is the home where my thoughts are sent,
The only home for me.

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 10.

MY DEAR CHILDREN: You know I have been "under the weather," as the sailors call it, for a few days, and hence had to forego the pleasure of our evening chats. I tried to get Tom to write a letter in my place, and he got along pretty well. I have his copy here. You see I told him that now we had got all the toads and frogs and rats and mice cleared up, I thought we had better go right to work at once on "How Barney Milked the Bays' Nest." Tom has heard the story before, and could have told it, I suspect, better than I can; but Tom said: "Why, grandpa, we must tell them first about the *Bees* and *Hornets*, and *Wasps* and *Bumble-bees*, and all the other *Hymenoptera*." So I told Tom he could just go and write out an account of them, and if he would try hard to make an interesting story of it I would read it to you. I charged him particularly to leave out all the long words. Here is

TOM'S STORY.

"The *Hymenoptera* resemble the *Neuroptera* in the membranous character of their four wings, though the posterior wings are usually smaller than the anterior, and the nervures are fewer in number and are not as closely ramified as in the *Neuroptera*. Although the *Hymenoptera* are mandibulate insects, yet they imbibe their nourishment by suction. They are also provided with an *ovipositor* as well as a *sting*, and undergo a complete metamorphosis. This order is divided into two sections—the *Terebrantia* and the *Aculeata*. The former section is again divided into the *Phytiphaga* and the *Entomophaga*; while the latter section is also divided into the *Predones* and the *Mellifera*."

When Tom had got this far he brought it to me to read, and as I didn't feel well enough to pass judgment on it I told him to call in Charlie and read it to him, and if he could understand it I would agree that it was all right. Tom looked as though he didn't like this test very much, but he went out in the "live oak grove," where he found Charlie playing "house-building" with some blocks I had given him, and he read him his piece, or as much of it as he had finished, and then he came back to me with a black spot just over his eye, where, he said, Charlie had hit him with one of his blocks. Tom said Charlie would not even let him finish reading the piece, but burst out with:

"Tall that a 'tory, Tom? It's all 'tall." And when Tom kept on reading he commenced pelting him with his blocks. So I told Tom he must explain all the long words, or I couldn't adopt his piece; and after awhile he came back with this:

"*Hymenoptera* means 'membranous winged;' *Neuroptera* means 'nerved winged;' *Terebrantia* means 'borers;' *Aculeata* means 'having a sting;' *Phytiphaga* means 'feeding on vegetables;' *Entomophaga* means 'feeding on insects;' *Predones* means 'robbers,' and *Mellifera* means 'producing honey.'"

I told Tom that somehow his explanation didn't seem to me to clear the matter up much; but he insisted that it was as clear as his natural history, and then I thought perhaps it would be a good idea to have children write books so as to see if we couldn't leave out the long words, and I sent for Harry and told him to sit down by my table and write down all he knew about bees. So Harry put the medicine bottles one side, and got some paper and a pencil, and this is what Harry wrote:

CONCERNING BEES.

"Bees are little insects with long stings in their tails. Bees sting boys if they poke them with sticks. There are black bees and yellow bees and bumble-bees. Hornets ain't bees, neither are wasps. When a bee stings a man he has to die (I mean the bee;) but a yellow-jacket can keep on stinging five or six times. Bees make honey; wasps don't. Honey is good. I'd rather be a bee than a wasp. This is all I know about bees."

I thought, as I was not able to talk much, I would just give you these two stories by Tom and Harry, and see which one you like the better.

GRANDPA GOODALE.

From Our Young Friends.

MOBILE, June 1, 1875.

DEAR MR. EDITOR: If my letter to Grandpa Goodale is not too long, and it will not trouble you, please print it in your paper, or give it to Grandpa Goodale for me, please.

Auntie wrote the letter for me, but I told her what to say. I am a little fellow just seven years old, and I cannot write very good yet.

I wish you lived in Mobile, so that I could go to see you. I love you because you print such pretty stories for us little folks.

Your friend, WILLIE OTIS.

FOR GRANDPA GOODALE.

MOBILE, June 1, 1875.

DEAR GRANDPA GOODALE: I was thinking about writing to you when that letter from Florence came out. Then I said: "I am glad that I did not write, for he will mind a little girl quicker than he will a little boy." I do not know why, but everybody minds girls better than they do boys. I have a little brother four years old, and a little sister three years old, and mamma makes us boys give up to her in everything.

Since Florence wrote several little boys and girls have written, and I think it is all Tom's fault that we have not heard about "Barney and the Bays' Nest" long ago.

I like frog stories and rat stories and mice stories, but I do not like Tom's stories. I do not understand the hard names he calls them. Auntie does. She has a heap of curious things in the parlor. She has given me a little sea-horse for Tom. I will send it in a letter if he will promise not to talk next time, but let you tell us about "Barney and the Bays' Nest." How old is Tom?

Your little friend,
WILLIE OTIS.

WOODLAND, CLAIBORNE PARISH, LA., June 4, 1875.

DEAR MR. EDITOR: I think my time has come round to write to you to let you know how I appreciate your ADVOCATE, and especially your interesting stories in the Child's Corner. I am a little girl—just entered my ninth year. I have only one brother and one dear sister. Mamma teaches me at home. I get my Sunday school lessons, and then I study my Third Reader, arithmetic and spelling. Mamma reads to me, and helps me read the ADVOCATE mostly of nights and Sunday evenings. I help mamma do most of her house work. We have just gotten home from Sunday school. Father is our superintendent, and mamma is our teacher. I do love singing, and we have it every Sunday. We are needing some song-books very much. By some unknown cause we failed to get our song-books after the children had thrown in money enough to buy them. Bro. Kimball preached for us to-day, and had a great deal to say about the little folks; said that he had been trying to serve God ever since he was ten years old. I do love to hear him preach. Our circuit preacher, Bro. Manley, is a blind man, and one of the best preachers I ever heard. He comes to see us frequently, and oh! what good prayers he can pray. I will never forget him. Our home has always been a home for the preachers. I fear I will weary your patience by writing so much, but I must say a little about the Grandpa Goodale stories. They are all interesting, but I am gratified to learn so much about the mole; and especially to learn that they are of some benefit, for I have always considered them very destructive. I hope to learn more about the singing mice in our next week's paper. How delighted I would be to hear from you, Mr. Editor. I love to read your paper. Good-by.

Your little friend,
MARY HUNTER LANE.

P. S.—I live ten miles from Homer and twelve from Minden.

FORT SMITH, ARK., May 31, 1875.

MR. EDITOR: As so many little girls and boys are writing to you, I thought I would write again. Is Grandpa Goodale going to write any more? His stories are very interesting. I wish he would tell his story of "How Barney Milked the Bays' Nest." Master Tom's talks are very interesting, and have a great deal of information in them, but if he would use words that we little ones could understand it would be better; but then he explains them afterward, and that makes it all right. I liked the piece entitled "Ants" very much. Well, I will close.

I am your little friend,
ANNIE GRANADE.

P. S.—I hope Grandpa Goodale will continue to write his letters.

ANNIE.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

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to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

The Bible at Home.

With many Bible-reading is a mere service, gone through with as something that cannot be omitted with a good conscience, but at the same time with no real pleasure. It is more as a penance than a privilege, and kept up with the superstitious notion that there is a mysterious virtue in it, whether the word be understood or not. The Scriptures are read hurriedly, when half asleep, and with but little attention to the meaning. Then they are not read with much regard to the order and connection, dipped into here and there, and slurred over in the most careless and irreverent way. The whole Bible has been read regularly through by comparatively few Christians of mature years. Many of them will die having no acquaintance whatever with some of the books of the inspired volume. Their reading has been confined mainly to the Psalms and the Gospels, and perhaps of these they have no very accurate knowledge. God's book was given us to be read. Some parts are more important and edifying than others, but every part is worth attention, and none should be neglected. It should be gone through in regular course, from Genesis to Revelation. Portions adapted to our immediate condition and wants should be selected as occasion arises, but the habit of reading the Bible regularly through should be maintained.

A reference Bible is always the best, and, in reading, the passages referred to should be examined with care. Comparing Scripture with Scripture is always profitable, and sometimes absolutely necessary to bring out the meaning. Every Bible reader should have a good commentary at hand, and a concordance also, and not be too indolent to use them. The commentary especially is a necessity if we would understand the sacred writings. Much, doubtless, can be understood without them—enough, perhaps, for the salvation of the soul, and for the practical purposes of a godly life; but the reader loses a great deal, and misses the import of many rich passages, if he seeks no assistance from them. A thorough, accurate and intelligent understanding of the Bible is simply impossible to the ordinary reader, or to almost any reader, without a commentary. No devout and earnest Christian should be satisfied to forego the possession and industrious use of one. Every family ought to be supplied with a work of the sort. Otherwise there will not be much enlightened study of the Holy Scriptures. Next to the Bible itself is a judicious commentary.

The Bible should not be merely read—it should be studied, meditated on, and searched in a prayerful spirit. In general, we imagine Christians take too little pains in this matter, and that they devote too little time to it. Other books have usurped the place of *the* book, and newspapers, magazines and novels leave but a fragment of time for the word of God. It is a busy age, and many are occupied over-much with the affairs of life. Remember, however, that the busiest must die, and that the treatment of God's book will be brought up in the judgment. The Bible is entitled to our greatest care; it must be first not only in our reverence, but in our actual use. Our observation is that the members of our churches, in the main, are culpably ignorant of their Bibles. They do not read them enough, and they do not use the notes and commentaries as studiously as they should. To read a chapter occasionally for conscience' sake, and to depend for the rest upon what we may hear from the pulpit, is to treat the book with criminal neglect. Really spiritual people love the Scriptures. Their delight is in the law of the Lord, and in it they meditate day and night. The Scriptures are more to be desired than gold, and they are "sweeter also than honey and the honeycomb." But this taste for Bible-reading—this appetite for it, this hearty satisfaction and delight in it—how rare it is.

Surely, if the word is precious, it will be read through and through, and no trivial circumstances will be allowed to divert us from the habitual and devout study. Sir Walter Scott, when dying, called for a book to be read, and, when asked what book, replied: "There is but one book." Happy if in life, youth and health we could find this out that there is pre-eminently for us but one book. Let us not wait till the dying hour to give it its rightful place or to learn its infinite value.

What we write now is for Christians in their private home-life. How are you treating the Bible, how much do you read it, how much do you know of it and about it? We like to see Bibles about the house well worn, showing use, and with the signs of wear on the binding and gilding, and the pages opening with facility almost anywhere. Every one should have his own Bible, and be familiar with the location of its chapters and paragraphs. A neighbor's house may be just like ours, but we are more at home in our own. There are margins, fly-leaves and marks that we appropriate, and the volume comes at length to have a history and many blessed associations. It is an old traveling companion, it has witnessed many trying ordeals in our lives; there are upon its pages the stain of storms and shipwreck, and the print of tears.

But the main thing is to read it understandingly. "Understandest thou what thou readest?" Do not pass over a verse without letting this question have its full force. Determine to find out the mind of the Spirit as far as possible, and bring all your thoughts to bear upon the words under your eye. A little self-examination will probably expose our ignorance and carelessness, and show how unworthily we have handled the word of life.

The reading will be a means of deepening piety, and the soul will be fed as it can be fed nowhere else. Without familiarity with the Bible the Christian cannot pray to much purpose, nor can he get the largest benefits from the preaching and ordinances of God's house. To be eminently useful, to have a uniform and stable experience, and to be truly happy in our religion, we must see to it that the word of Christ dwells richly in us. To stand and to be panoplied for the holy war, first of all the loins must be girt about with truth. To young Christians and to the old, to all who would keep themselves in the love of God, and persevere till the crown is gained, Bible-reading is of first importance. There can be no permanent, vigorous, growing spiritual life without it.

Revival Expedients.

The fact that the churches are deeply exercised on the question of saving the people is a most hopeful sign. It is a token for good that they are casting about for means to reach those who have drifted away from their pales, and those who have never been brought within the immediate range of gospel influences. It must not, however, be concluded that the regular preaching and the usual organizations are failures. The basis of all is the church, with its ministry, Sunday schools, and its trained and disciplined agencies. Let it be remembered that the lay evangelists, the missionaries, and all extraordinary movements issue from this center, flowing from it as from a fountain, and deriving their vigor and power from this great reserve of material support and spiritual force. The work of evangelists would not exist but for the churches, and the immediate fruits of their labor are greatly owing to the seed already sown by others. The results would not be permanent if there were no pastoral care and no organizations for the instruction and oversight of those who have been awakened and converted.

The expedients resorted to cast no unfavorable reflection upon the old and tried methods of conserving and spreading the truth. Solid and doctrinal preaching to comparatively small congregations, pastoral visiting, and the careful instruction of the children, are as much as ever a necessity. Whatever may be effected by novel ways—by peculiar modes of presenting the gospel, by singing and anecdotes, and tact in the manipulation of various means—there will always be need for the patient laborer, and for those who work steadily in the old-time way. Many are doubtless tempted to ask: "What is the use of preparing and preaching sermons, and of going through all the painstaking toil of the average pastor, when such men as Hammond, Moody and Varley so far outstrip them in attracting and saving the people?" Their ministry is necessarily transient in its operations, passing rapidly from one field to another. It is not likely that their measures in any one place would command unabated interest if continued year after year. Their ministry is also incomplete, directed almost exclusively to the awakening and conversion of sinners, while the work of edification—the training and maturing of Christian character—is necessarily left to others. Pastoral care and church discipline are needed to secure and perfect the fruits. Without these the results would be almost as inappreciable and evanescent as the morning dew.

They are not displacing nor doing the work of the regular ministry. Their expedients, however valuable for their special object, may not be as good for all purposes as those with which we are familiar. It is not unlikely that they would prove less enduring and effective in the long run. Our camp meetings are exceedingly useful in arresting popular attention, in awakening sinners and in quickening the spirituality of believers; but they are accessory and supplemental as related to our regular church work. The expedients for the awakening of sinners are attended by preaching specially adapted to the unconverted. Let us not fall into the habit of directing our efforts too exclusively in this one channel. The precepts and doctrines of the gospel are very largely addressed to Christians, and no inconsiderable part of the pastor's business is to feed the Savior's sheep. Preachers must not neglect to feed the flock of God over which the Holy Ghost hath made them overseers. Christ's commission to Peter was: "Feed my lambs, feed my sheep." The life of the church must be nourished and kept up. In our reaching out after the aliens we must at the same time give due attention to the household of faith. Under too much preaching to the unconverted the church grows cold, and by our very attempts to raise the dead the living are killed. Warning and teaching go together, and in no other way can we present every man perfect in Christ Jesus. The most direct road to a revival of awakening power is through a deeper work of grace in the church. A vigorous and healthy life here is sure to make itself felt in the conversion of souls. The wise housewife looks to the quality of her leaven as well as to the manner of its use. More spiritual preaching, the presentation and enforcement of personal consecration, and the necessity of holiness and communion with God, are needed.

It is a great mercy to a community already well stocked with churches, Sunday schools and preachers, for some flaming evangelist to come along with new and peculiar methods to stir the people and to draw them to Christ. But are we to depend upon these means? Cannot every preacher save souls, and cannot every church have salt in itself? But few men can handle the popular expedients which are so effective in the hands of Moody and Sankey. They cannot tell anecdotes, they cannot sing much, they have not the wonderful tact, the histrionic art. Some are no doubt endowed and called to a special work, but surely every devoted man may be wise to win souls, and every church may be the source and center of saving power. Churches and the religious people of a community, wondering at the success of certain revivalists, may be waiting for them, and underrate their own means for awakening religious concern among the people. God is not dependent upon any class of measures or agents, and if we have the spirituality and the faith his abundant blessings will be showered upon us.

With all let us not lose sight of the fact that the measures of the modern evangelists are very much after the old Methodist way. Our field preaching, experience meetings, assurance, sudden conversions, direct and pungent appeal, the offer of a present salvation, and going out after the common people, are the things once roundly condemned but now being taken up by the churches. We should be careful to keep up the primitive fire, and by all means hold on to the methods which have been so effective throughout our history. Revivals are going on in various quarters of our Southern Church—in Virginia and Georgia especially—of remarkable power. The whole Christian world is exercised and expectant. It is a time to look for a general refreshing. All our resources of prayer, all our efforts as Christians, all tried and lawful expedients should now be brought to bear upon the great work of arousing the world and of seeking a Pentecostal baptism.

A Way of Doing Good.

The ADVOCATE costs the subscriber about five cents a week—a trifle less than this. This is a small sum for the amount of reading-matter furnished. There is nothing in the shape of tracts or other literature as cheap as this. We doubt whether the amount could be expended in a way to do more good. There are few who are not able to pay for a paper if they really want it, but there are some. A generous man, having the means, could confer a lasting benefit upon the poor by paying the subscriptions of a certain number annually, or by remitting to the publisher a sum for the purpose. In every community and congregation are individuals and families in indigent circumstances to whom the ADVOCATE would be a valued gift. To intelligent and benevolent persons here is an open door. Are there no poor widows, no families in straitened circumstances, no worthy young people struggling for a living within your knowledge, to whom you may send the paper? If none of this sort, there may be those little interested in religion, and with no taste for reading, to whom an ADVOCATE sent might be the means of awakening an interest in religious matters, and perhaps in leading them to Christ. Once introduced, in many cases those hitherto indifferent would learn to prize and love the paper, and continue it at their own expense.

With our observation of the benefits of religious newspapers, and our knowledge of the fact that scarcely one-half of our church members ever see one, if we had the means we should give freely in this direction. We know of no form of beneficence that promises more for the general welfare, or that is likely to tell more upon the prosperity of the church. Our friends who have the ability should avail themselves of this means of usefulness. Send the paper to your children, to distant kindred, and to the poor of the church, and to your neighbors who might be benefited by its weekly visits. Some time ago we gave an extract from a letter written by a widow lady about her subscription. That was only a specimen. The writer represents a considerable class of those who want the ADVOCATE, and who are hard pressed to spare the money to pay for it. Referring to that letter, a brother who enjoys doing a kind act, and is ever looking for the occasion of a benevolent deed, writes as follows:

PROVIDENCE, LA., June 3, 1875.

DEAR BRO. HARP: I read in your issue of the twenty-seventh: "My youngest little boy said: 'Mamma, don't do that, but write to him that you have three boys who are large enough to work, and they will pay it (for the ADVOCATE) if he will continue the paper. We can't do without it.'"

Stop that paper, Bro. Harp? Never! God bless those pious, noble boys and their precious mother! Send them the ADVOCATE, and send the bill to me for payment.

Yours fraternally,

M. DUBOSE.

Job says: "The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." The blessing of that widowed mother and her orphan children will come upon the considerate friend who has come forward for their relief. We had determined that the paper should go. Now there is no doubt about it.

A Word for Mississippi.

MR. EDITOR: Your indorsement of the new departure of the *Western Methodist*, to encourage immigration instead of emigration, is hailed with strange delight. Texas, California, Oregon and the Territories have had such voluble championship that no one could get a word in, or had the temerity to try an editor's patience on a claim for the old States.

Let me, before this unexpected tide retreats, put in a word for *Mississippi*, for the territory included in the Jackson district—Hinds, Madison, Yazoo and Leake counties. The agricultural capacities and resources of this section of the State are known to few outside of these counties. The soil and climate favor the cultivation of the entire vegetable and floral and fruit production of the temperate zone.

Here are wheat, oats, corn, cotton, rice, cane and tobacco in close juxtaposition. The Irish and sweet potatoes, turnips, carrots, cabbage, beats and parsnips grow to perfection. The peach, the pear and the apple—the glory of the world of their kind—are produced here. By the middle of May we have the Irish potato and all the vegetables of the garden for the table. The oat and the wheat crop is taken in in May, and much of the corn is "laid by" in June. We have the range of the fruit crop until October. The same labor and skill employed here will yield a greater variety and supply for domestic use, and a larger cash product for the market, than any country in the world. This I say with maps and statistics before me. The price of lands is within the reach of every able-bodied man who can make a hand on a farm. A large country is open and waiting population. The owners will sell and make terms easy—as easy as industrious and thrifty people will ask or need. The health condition cannot be surpassed. The mortality list will compare favorably with the choicest parts of the earth, and in those spots where the life risks are greatest the products of the soil are fabulous. A sight of the growing crops of this section at this moment would be more persuasive to immigration than any description of the country. A white population is wanted, and would be welcomed from any part of the world. Facilities for schools or churches are as ample as an enterprising people can ask to start with. Everything is open to improvement. Nothing exists here but will yield to the spirit of progress. From Canton to McComb City, on the New Orleans, St. Louis and Chicago railroad, a live man can find a good settlement, either for a city garden, for fruit, vineyard or a farm. With a good solid, industrious white population a man could not make a superior choice to Mississippi in the world. Very truly,

W. E. M. LINFIELD.

An Interesting Letter.

MR. EDITOR: Mrs. F. A. Butler, of Knoxville, has presented to the Historical Society of the Holston Conference a number of interesting letters found among the papers of her father, Rev. Thomas Stringfield. Among them is one addressed to her grandfather, Rev. Thomas Wilkerson, written by Bishop Asbury at Baltimore, Md., in 1806. I send you a copy for publication in your paper, as I suppose it will interest many of your readers. It is genuine—full of the spirit of the man and the Methodism of his time. Yours, etc.,

W. G. E. CUNNYNGHAM.

KNOXVILLE, TENN., May 10, 1875.

BALTIMORE, March 13, 1806.

MY DEARLY BELOVED THOMAS: We have no greater joy of a social nature than to hear that our children walk in truth. The presiding elders have a great charge—they are the eyes, the ears, the hands, of the Conference and superintendency; and the guardians of good order among the preachers and the people. We have had great seasons at all our Conferences. Harmony, order and increase are the prominent features of each. We have added 37 preachers, but we have a drawback by locations; 4,176 increase in the three Conferences; 100 if not 200 souls under operation in Norfolk and Portsmouth. Every district and circuit rising. We have great things in Delaware district; some think 5,000 have been added in the course of the year. Camp meetings carried to the highest tone of good order and success. We have a circular letter from Dr. Coke; he wishes the yearly Conferences to act upon his coming to reside or not in America, with me, or at my death or debility. If with me, to divide the Conferences, and take them by turns. It is a proper plan. We have a complete life of Fletcher, Wesley's improved, from our press; if you have them, well; if not, the sooner you get them the better. Fletcher himself is the portrait. Bro. Cooper's here; he says Mr. Wesley's notes, in two volumes, on the New Testament will soon be ready. We or Bro. Neal shall possibly print Hawe's Church History, the greatest defense of Methodism in America, without the author's design or knowledge of our plan. He sufficiently proves to my satisfaction that we have been formed on the apostolical plan. Take me right—that no church, ancient or modern, has copied so near primitive days. I have had great weakness in my eyes. I can only write one short letter in a day. I am, as ever, thine.

F. ASBURY.

Holston Methodist.

MRS. MARY LOUISE LIGON, daughter of our friend, Dr. W. G. Austin, died at the residence of her parents, in this city, on Tuesday, June 15. Mrs. Ligon was an exemplary member of the Methodist Church from her childhood, and a devoted Christian. Her end was peace. She sleeps in Jesus.

A Good Resolve.

A devoted layman of Mississippi in the following note tells us of his purpose to work for the ADVOCATE. We trust that many others will be of like mind, and help to extend our circulation. Much can be done by our brethren if they will give a little time and effort to the work. It is a work of piety and benevolence, and the fruits will be great and lasting. Get the people to reading, and a taste will be created and a habit formed productive of manifold benefits. Our subscription ought to be doubled in every community. It can be with such effort as our preachers and laymen are capable of making.

AT HOME, June 6, 1875.

REV. L. PARKER—*Dear Brother*: Since writing the within to Bro. Harp, being kept from church by rain, I have read the last number of our paper (June 3,) and take this method of expressing my thanks to you for the edification and good received. I am astonished that your paper has not a wider circulation. I have been advancing its claims, but find members spending money for whisky, tobacco and secular papers too poor to take it. What sort of Christians are they? Please send me five or ten numbers of the above date, and I will put forth a Herculean effort at our next quarterly meeting. Your brother in Christ,

T. G. MOORE.

DR. WHEELER, the new editor of the *Methodist*, has this suggestive paragraph for his contributors and correspondents:

We are receiving communications with requests to publish "the whole just as it is." Now there are very few articles that we can use in that way. This paper is not as big as all outdoors, and the editor must pick and choose according to his judgment. It often happens that part of an article is timely and "in our line," while the rest is either useless or less valuable than something else. We have had about twenty years of practice in cutting "the best passages" out of college orations, and we expect that the very finest points in our correspondents' letters will perish under our remorseless pencil. We mean to be fair and just in the use of material, but please keep anything you have that is too precious to be submitted to our judgment for such use as you may think best.

LONDON METROPOLITAN CHAPEL BUILDING FUND.—The annual meeting in behalf of this fund was held in City Road chapel, London, May 9. Mayor Firth, of Sheffield, an esteemed layman of another branch of the Methodist family, presided. Rev Gervase Smith read a record which showed that since its establishment, in 1861, forty-four new chapels, with 41,000 sittings, have been erected by its aid. The report also showed that since the commencement of the fund more than seventy smaller places of worship, including school-rooms, iron chapels and halls, providing 15,634 sittings, have been built or hired independently of the fund; so that increased accommodations to the extent of 56,642 sittings have been secured in the metropolitan districts during the last twelve years.

"THE POOR POPE."—There are in Italy 240 Roman Catholic bishops, in addition to an interminable list of other official ecclesiastics. According to the *Voce della Verita*, a reliable authority, 120 of these have directly received aid from the Pope during the past year. The amount allowed to each was about 6,000 francs, or a total of over 600,000 francs per annum. How much is directly contributed from the papal treasury to the support of other church functionaries is not stated. Verily, it pays the Romish ecclesiastics to keep up in the ears of Bridget and others in this country the cry of poverty and persecution. Well may Pius the Ninth favor the church in the United States with a cardinal's hat.

BRITISH AND FOREIGN BIBLE SOCIETY.—The annual meeting of this society was held in Exeter Hall, London, May 5. The Archbishop of Canterbury presided. Addresses were made by the chairman, by Earl Fortescue and Dr. W. M. Punshon. Mr. Spurgeon also made a brilliant speech, as did also Dr. Lachlin Taylor, of Canada. The reports showed that the receipts from ordinary sources for the year ending March 31 amounted to the sum of £222,062, £102,968 being receipts for Bibles and Testaments. Total net receipts, £222,191 5s. 6d.; total net payments, £217,390 13s. 1d. The total issues of the society now amounted to 73,750,538 copies.

REV. JOEL T. DAVES left for Mexico on Saturday, the fifth instant. His address is City of Mexico. He left in good health, and expects that the improvements on our church in the City of Mexico will be completed in a few weeks. It will be a handsomely-finished and commodious building, with a spacious audience-room, and conveniences for a school.

DEATH OF A MINISTER.—We have just heard, says the *Southern Christian Advocate*, of the death of Rev. James Spence, a superannuate of the South Georgia Conference. He had been in failing health for a year or more, and his release from suffering was not unexpected. We have received no particulars of his last hours, but presume a suitable obituary notice will be furnished us.

WOE to falsehood! It affords no relief to the breast, like truth; it gives us no comfort, pains him who forges it, and, like an arrow directed by a god, flies back and wounds the archer.—*Goethe.*

Books and Periodicals.

GOD'S WORD THROUGH PREACHING. The Lyman Beecher lectures before the Theological Department of Yale College. By John Hall, D. D. New York: Dodd & Mead, publishers.

The volume contains ten lectures and an appendix. The treatment is comprehensive but not exhaustive. The style is clear and simple, and the method excellent. Dr. Hall's good common sense is apparent in nearly every line. He begins with the church, shows the relation of the ministry to it, and enlarges upon the work of the pastorate. He believes strongly in pastoral visiting, and shows that mingling with the people is helpful and even necessary to profitable preaching. He advocates expository preaching, keeping to the text, and gives his testimony in favor of preaching without the manuscript. He recommends a brief written preparation, but the delivery is not to be memoriter in any accurate or burdensome degree. The point of emphasis is fidelity to the word of God—the mind of the Spirit exhibited and applied to the understanding and conscience. We have found the work exceedingly suggestive and instructive. To young preachers especially it will prove a valuable assistant, in the pastorate and the pulpit. For sale by R. G. Eyrich, New Orleans.

CONDITIONS OF SUCCESS IN PREACHING WITHOUT NOTES. By Richard S. Storrs, D. D., LL. D. Dodd & Mead, New York, 1875.

This volume contains three lectures delivered before the students of the Union Theological Seminary, New York, in January last. Dr. Storrs draws largely upon his own experience, and tells how, after many years of struggle, he became emancipated from the manuscript. He gives his method of preparation—brief notes—and the delivery with memory unburdened, and the mind left free to the inspiration of the occasion, and the unfolding of the subject under the quickening influences of telling the gospel message to dying men. With very meager written preparation—the barest outline—his plan is to fill himself with his subject, and then to pour out the results in words that come as they are wanted. He is particularly explicit in his disapproval of memorizing sermons. The memory must not be overtaxed, as the effort to recollect paralyzes and weakens the action of the other faculties, and leads to a loss of power only less than reading. The conditions of success are stated clearly—care of the health, mental discipline, and, above all, spirituality. His plan, all in all, is that which most Methodist preachers, especially those of an early day, have always followed. Dr. Storrs' lectures are not as comprehensive as those of Dr. Hall, as he proposes to cover only the ground indicated in their title; but on this particular point of preaching without notes he brings in much valuable accessory material. It is a work of great utility, and we have found it both entertaining and instructive. Dr. Storrs is an eminent and successful preacher, and he tells in these three lectures what he has gained from a long experience. For sale by Eyrich, New Orleans.

THE American Agriculturist for June is replete with useful information, and copiously illustrated.

MARRIED.

THOMSON—HOOVER.—At the Felicity Street church, New Orleans, on the evening of June 8, 1875, by Rev. Linus Parker, Mr. William H. Thomson and Miss Carrie S. Hoover.

FLOWERS—PIERCE.—By the Rev. George Bancroft, at the residence of the bride, in Sumter county, Ala., Mr. Goodman Flowers to Mrs. Margaret A. Pierce.

Publisher's Department.

QUICKEST TIME TO NEW YORK.—The time for summer travel is at hand. Hundreds of our citizens will leave in the next few weeks to visit the East and North on business or pleasure. In this connection we would direct attention to the Louisville, Pan Handle and Pennsylvania railroad route, under the new short-time schedule.

Should passengers wish to loiter on the way, this route offers rich attractions—the Mammoth Cave, the various watering-places in Ohio, the mountain retreats in Pennsylvania; and the Pennsylvania railroad has convenient connections with all the Atlantic watering-places. Double track stone ballasted roads, iron bridges and every precaution against danger, as well as every protection from dust and exposure that is practicable. Those wishing to press through will save time and money by this route.

NEW ORLEANS AND TEXAS RAILROAD.—Mr. C. H. Allen, the general manager of the above road, has lately put several new coaches on this line, and we are informed by those who have passed over the road that it is in fine condition to Donaldsonville. The ride up the coast, through orange groves and sugar plantations, is very delightful. See advertisement.

THOSE going to New York are referred to the card of the Hoffman House on this page. This hotel is situated on Madison square, and is convenient to the business portion of the city. All guests are assured of polite attention from Mr. G. R. Read, the proprietor.

GUMMING SAWS.—Millers and others using circular saws will do well to observe the card, in another column, of William Clelland, who has an establishment at 222 Magazine street for the purpose of straightening and gumming circular saws.

MRS. OHER, 123 Poydras street, will do fine dressmaking and ordinary work at reasonable prices.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

For the Week Ending June 12, 1875.

A—American News Company two letters, A S Andrews, Philip Allen three letters $5, Applegate Pomeroy & Co, American Tract Society, T K Armstrong, R Abbey, Advocate Publishing Company, C G Andrews, M S Andrews, T V Armstrong, B F Alexander two letters $5, Collin Adams, Thomas Armstrong.

B—R W Blew, George W Brown, Henry Bainbridge & Co, H C Benner, Bryant & Roberts four letters, W E Ballard two letters $2, Berry & Co, D P Bradford, Barnes & Wilkinson, W C Black, Brewer & Tileston, Biglow & Main, G W Blocker $4.50, C W Black $25, Betts & Craw, R S Burke, J H Brunner, W P Brewer, George P Brandt 30 cts, C H Burnside, B W Beardsley, W V Blackmar, E W Barber, Robert K Bridges, Mrs S J Blanchard, Bourum & Pease.

C—John Church & Co, L Carley 55 cents, R H Catching $2, Beverly Carradine, E E Carr, C S Collard, Commade Hotel, C H Cecil $4.15, R W Coons $4.38, G W Connolly, Mrs Matilda Caldwell $2.

D—G W Davidson, Charles H Dilson & Co, C B DuBose two letters, Donaldson & Co two letters, J R Dunnavant $5, M DuBose, Dodd & Mead two letters, R B Dowell & Sons, W J C Dulany & Co, R A Davis, Miles M Dawson $4.50, N Duckworth, John Dunlap $10.

E—S A Eason, Eagle Pencil Company, D O W Ellis, A T Edwards, John D Emack.

F—N E Fair, J L Futrell two letters $20, J R Ferguson, Jesse Fulton, John L Ferguson, Mrs Eliza A Fields, C T French $2 25, J S Frazer, E N Freshman, J B Ford & Co.

G—W H Goodale, C J Gray $6.50, Mrs E L Gray, W A Gill & Co $6.10, J H Garner, W W Graham, Malcom M Graham.

H—W H Harney & Co three letters, John W Hinsdale, G Hawkins $2.50, Robert J Harp, E J Hale & Son, A H Hart & Co, P Howard $2.15, Mrs Hattie E Hale 50 cents, Mrs D C Hardee, Louis Hadden $6.50, W H Hosty, John Holland, James H Houston $1, Asa Holt, Hull & Garrison, Hollohan Bros $5.

I—Ivison, Blakeman, Taylor & Co.

J—H F Johnson, three letters $50.25, Jesse G Johnson $1.10, W C Johnson $1.60, John A H Jones.

K—Miss E Knox 50 cents, John G Krauter $25, D A Kirr, Theodore E Kelly, J O Keener $1.25.

L—J B Lippincott & Co, Mary Custis Lee Literary Society, Lee, Shepard & Dillingham two letters, Samuel Lea, W M Lovelady $2.60, H P Lewis $7.50, J O Lloyd $1.25.

M—W R Malone Victor E Mauger, J P Miller, J R Miller, John Merchant, E H Mounger $5, Mrs M T Morrison $1.50, J S McGehee, T G Moore, J M Mills 50 cents, J M McKee two letters, W S Maddox $2, A H Mitchell two letters $12, O M Marsh $2, J M Mason, William Mason $2.50, Morgan Envelope Company, W M Mothey $2.50, W C McDonald $2.50, H S McDonald.

N—New England Valentine Company, J T Newcomer two letters $10, Richard J Nugent $125, J Nicholson, Samuel Norwood, W F Norton, R D Norsworthy, J H Nubins.

O—W P Owen $7.50, A Osborne Jr.

P—T O Washington, D C, $2.50, R B Powell $2, Thomas A Philig $3 60, J M Patton $2.50, Robert Parvin, N A Patterson, T C Parrish, Potter, Ainsworth & Co, Francis M Peterson, C J Phillips, Ira W Porter, Phillips & Garnett $37.25, Juan M Pardo, L G Polk, Rascom T Pearson, J F Patterson $7.50, W C Palmer.

R—M J Rollins, Samuel Raynor & Co, Mrs M F Robertson $6, Samuel Riggs, Reed & Lathrop, E F S Roberts, A H Redford agent.

S—John B Smadbon, Samuel S Stafford, Mrs Susan M Sullivan, Mrs C A Sharp $2.50, H A Sibley $2, Smith, Dixon & Co, Mrs L E Stockett, W L Sibley, S B Surratt, John Stewart, C J Smith $2 50, J B K Smith $2.65, N Simpson, T O Slaughter, George S Scofield, John B Stevenson $1.25, Jacob Schreiner $4 15, H E Smith $3.95, John L Scales, I N Squar & Co.

T—Miss Lollie Taylor 55 cents, S C Tucker, John W Todd $2.50, George F Thompson, W M Thomas, Taylor & Smith, E M Turner, W C Tait $18.

U—Thomas J Upton.

V—George Vest, Miss Gussie Vaughn 25 cents, Vose & Sons.

W—W H Woodruff, George Woods & Co, Edward Wadsworth, Willy Wallach, J M Weems, A S Wier $2 50, J M Wright $5 10, J T Watts, Benjamin F White, James L Wright $2.50, H O Waite, Charles R Williamson, James A Walkup, Jere S Williams, George D Wade $4 25, J H Willing $4.25, T S West, Albert M Willes $15.50.

Y—R A Young.

HOW TO STOP YOUR PAPER.

At the earnest request of a large number of agents and subscribers not to discontinue the paper without notice, and the assurance that, though they did not always have the amount at the time the year closed, they would pay up when they could, we were led to give notice to our agents and subscribers, about five years ago, that "*no paper would be stopped without an explicit order.*" Since that time the fact has been well known to all subscribers, except such as may have paid always before the end of the year, that the paper was continued unless otherwise ordered. Our agents have taken subscriptions with this knowledge.

If a subscriber wishes to stop his paper, do not direct the postmaster to return your paper. That will not stop it. Do not write upon it and return it yourself. That lays you liable to a fine. There are three ways to stop it: 1. When you subscribe state that you wish the paper to stop at the expiration of the time paid for. 2. If you did not so expressly order, send a postal card to reach us any time before the expiration. 3. If you have neglected these two simple methods, and the time to which you have paid is past, send a letter inclosing pay for the time since your subscription expired, at the rate of twenty-five cents a month. If your paper does not stop promptly thereupon you may be assured your letter has been miscarried.

We never fail to discontinue when the order to do so reaches us. Postmasters not unfrequently give notice to stop papers, heading the notice "Second" or "third notice," when, on referring to our files, we find that no previous notice ever reached us from them. But postmasters have been in many instances mistaken, and stopped papers contrary to the wishes of subscribers. *Attend to it yourself if you want it done*, and if it don't stop it is because your letter did not come to hand.

LOOK AT THE LETTER LIST.

Correspondents are requested to look for the acknowledgment of their letters and remittances in the letter list, and if, after a sufficient time has elapsed, they do not find them acknowledged in the proper place, to advise us. All business letters are acknowledged. The publisher opens the mails himself and makes up the list for the letter column before any other entries are made. By examining these lists we can ascertain the number of letters and remittances from each correspondent for the past four years.

We find lately that the failure of the letters of agents and subscribers to reach us has been the cause of many misunderstandings in accounts, but we cannot be held responsible unless notified in a reasonable time.

ATTORNEYS AT LAW.—Gov. John McEnery has entered into a copartnership with T. C. W. Ellis and E. John Ellis as attorneys at law. Those gentlemen are well known throughout the State, and their talents will command respect and patronage. Gov. McEnery is a man of strong character and sterling integrity, and will be found reliable and worthy of confidence by any who may intrust their business to his hands. Their office is at 56 Camp street.

NOW THAT the heated season has arrived there is nothing so pleasant as a ride to the lake over the Pontchartrain railroad. Those who have not been there are advised to go without delay. Mr. C. H. Allen is the manager of this road.

H. B. STEVENS & Co., the popular clothiers on Canal street, have reduced their prices to suit the times. At their store everything in the clothing or gentlemen's furnishing goods can be found. See advertisement.

SASH, BLIND AND DOOR FACTORY. The steam sash, blind and door factory of Messrs. Roberts & Co., located at 301 to 307 Gravier street, has an enviable reputation for fine and faithful work. The proprietors are deservedly classed among our best and most worthy business men, and their resources are ample to execute any order in their line that can be done in this country. Country customers may rely upon their faithfulness and fairness in filling orders sent them. See advertisement in another column.

STAPLE AND FANCY GROCERIES.—The establishment of Messrs. Flash, Lewis & Co., on the corner of Peters and Gravier streets, is one of the largest and best assorted in the city. The growth of their business has justified the enlargement of their accommodations, and we have pleasure in commending them to the attention of our readers as worthy and honorable dealers and thorough merchants. See advertisement in another column.

COMMERCIAL BAKERY.—Messrs. Baumgarden & Langles, at the corner of Common and Tchoupitoulas streets, are building up a thriving business in superior crackers and bread, of which they keep a stock to supply grocers, hotels steamers and eating-houses. The Orchard bread which they make is especially commended to the attention of dyspeptics. See advertisement.

RUSSIAN VAPOR BATHS.—The establishment of Mr. Jacob Klock, at which he gives the vapor baths, is fitted up for the season. Invalids wishing to enjoy the advantages of these medicated vapor baths are referred to his advertisement. Ladies will take notice that the hours allotted to serving them are from eleven A. M. to one P. M.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel.
my27 6mnc New Orleans, La.

THE dreadful yellow disease is raging in this country. Death stares you in the face. Why do you delay? Go to the drug store and get a package of Simmons' Liver Regulator for one dollar, and remove the cause of this fatal disease. Keep your Liver in proper order and there is no danger of your being afflicted. je17 tt

A FACT THAT CANNOT BE DENIED. Our bodies need repairing as much as the houses we live in. Constant use gradually wears them out, and we must renew them when they show signs of decay. In Dr. Tutt's Pills the dyspeptic, the Bilious, the Debilitated and the Nervous will find the most genial restorative ever offered to the invalid. je17 tt

PIRRUNG'S PATENT MOP is no humbug. We have seen it used, and *know it to be one of the very best articles* for family use extant. je10 tf

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspepsia, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyon druggist, New Orleans, La. de10 ly

NO MORE getting down on the knees to scrub by those using Pirrung's Patent Mop. je10 tf

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 ly

PIRRUNG'S PATENT MOPS save time, labor and clothes. je10 tf

NEW ADVERTISEMENTS.

HOFFMAN HOUSE
—AND—
RESTAURANT,
MADISON SQUARE.....NEW YORK.

Said by all Travelers to be the best Hotel in the world.
je17 tf C. H. READ, Proprietor.

GRAHAM BISCUITS.

OUR GRAHAM BISCUITS, an hygienic during the summer months, can be had from the principal Grocers, and at our Depot, corner of Common and Tchoupitoulas streets. A large assortment of Crackers and Biscuits on hand.

BAUMGARDEN & LANGLES,
PROPRIETORS COMMERCIAL BAKERY,
Nos. 5, 6, 7, 8 and 9 Triangle Buildings.
je17 3m NEW ORLEANS.

NEW ORLEANS AND TEXAS RAILROAD.
AS FAR AS DONALDSONVILLE, ETC.

The steamer FRANK MORGAN will leave the foot of Bienville street DAILY at 7.45 A. M. for Westwego, with passengers for all stations on the New Orleans and Texas Railroad. Returning, will arrive at 6 P. M.

Freight received at the same place up to 2 P. M. each day will be delivered at its destination next morning. C. E. PAYNE, Agent.
C. H. ALLEN, General Manager. je17 2m

CIRCULAR SAWS
GUMMED AND STRAIGHTENED
BY WM. CLELLAND,
222.....MAGAZINE ST.....222
Between St. Joseph and Delord streets,
je17 3m NEW ORLEANS, LA.

LOUISIANA STEAM SASH, BLIND
—AND—
DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
303, 303, 305 and 307 Gravier Street,
Country orders solicited. (je17 3m) New Orleans.

A GOOD SCHOOL.

REGULARLY CHARTERED. Founded in 1858. Patronage from thirteen States. The favorite place for Boys of moderate means. Located in the quiet country, among thrifty farmers, seven miles from Sweetwater, East Tennessee, Virginia and Georgia Railroad. Instruction thorough and practical. Under care of the Holston Conference, Methodist Episcopal Church South. Session begins AUGUST 2. Send for information to J. H. RHENNER, at "Hiwassee College, Tenn" Mails every day except Sunday. je17 3m

Kenmore University High School
AMHERST C. H., VA.

PREPARATORY to the University of Va. H. A. Strode (Math. Medalist, U. Va.) Principal and Instructor in Mathematics. H. C. Bronk, B. Lit., U. Va. (recently Asst. Prof. Latin, U. Va.) Instructor in Greek, Latin, French and German. This is one of the leading high schools of Virginia, and presents many advantages incomparable with those of others. Course embraces Gymnastics and Horsemanship. New session begins Sept. 15, 1875. For catalogue address the Principal. je17 13t

NEW ADVERTISEMENTS.

FLASH, LEWIS & CO.,
38, 40, 42 and 44 Gravier St.,
AND
25, 27, 29, 31 AND 33 PETERS STREET,
WHOLESALE DEALERS IN
STAPLE & FANCY GROCERIES,
PROVISIONS, ETC.

Agents for the sale of many of the favorite brands of
FLOUR, TOBACCO AND CIGARS.

Strangers visiting the city are invited to call and examine our stocks of COFFEE, SUGAR, MOLASSES and other Staple and Fancy Goods, which will be found at all times complete, with such articles as our own and other markets afford.

OUR MOTTO—*LARGE SALES, SMALL PROFITS AND QUICK RETURNS.*

Having very greatly enlarged their line, commodious Stores, and thereby increased their facilities for properly meeting all demands upon their rapidly increasing business, are prepared to respond to the demands of their old customers, and as many new ones as may favor them with orders, and respectfully invite the attention of the entire trade of the South and West.
je17 2m FLASH, LEWIS & CO.

JOHN MCENERY. T. C. W. ELLIS. E. JOHN ELLIS
McENERY, ELLIS & ELLIS,
ATTORNEYS AT LAW,
56.....CAMP STREET.....56
je17 3m NEW ORLEANS, LA.

BATHS!.....BATHS!.....BATHS!
NO. 102 CONTI STREET.
Russian Vapor Baths on Sunday, Tuesday, Thursday and Saturday. For Ladies from 11 A. M. to 1 P. M.; for Gentlemen from 1 P. M. to 5 P. M.
Sulphur and Fresh-Water Baths at all hours every day.
Polite and special attention to guests.
je17 1m JACOB KLOCK, Proprietor.

For Music Teachers.

Now examine and select books for the next season's campaign. In our catalogue (sent free) you will find all you need, and of the best quality. We now recommend you of our

SONG MONARCH,
(Seventy-five cents.) Unequaled as a class-book for Singing Schools.

American School Music Readers.
Book 1 (thirty-five cents.) Book 2 (fifty cents.) Book 3 (fifty cents.) Excellent graded books for schools.

Richardson's New Method
FOR PIANO-FORTE.
($3.75.) The greatest and best of Piano Instruction-books.

CLARKE'S NEW METHOD
FOR REED ORGANS,
($2.50,) which occupies very nearly the same position with respect to books of its class as Richardson's does to other Piano-Forte Methods.

And if, as is likely, you are a leader of a choir or musical society, you will find excellent material in our new books: **Thomas' Quartets and Anthems** ($2.50,) or **Perkins' Anthems** ($1.50,) or **Four-Part German Songs** ($1.50) **for Mixed Voices**, or **Bank's Anthem Services** (Episcopal,) $2.50.

Sent, postpaid, for retail prices. Sold by all principal music dealers.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
je18 1y Boston.

The World is in Bloom. Nature wears her Summer smile. But the victim of Nervous Debility is like a blighted branch in the sunshine. Let him revitalize, tone and purify his system with
Tarrant's Effervescent Seltzer Aperient,
And within a week he will feel like a new man.
SOLD BY ALL DRUGGISTS.
je10 2t

A GREAT OFFER! HORACE WATERS & SONS, 481 BROADWAY, NEW YORK, will dispose of 100 PIANOS AND ORGANS of first-class makers, including WATERS', at Extremely LOW PRICES for cash, DURING THIS MONTH, or part cash and balance in small monthly payments. The same to let.

WATERS' New Scale PIANOS are the best made. The touch elastic, and a fine singing tone, powerful, pure and even.

WATERS' CONCERTO ORGANS cannot be excelled in tone or beauty; they defy competition. The Concerto Stop is a fine imitation of the Human Voice. Agents Wanted.

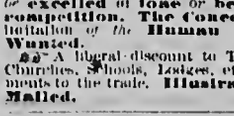
A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. Special Inducements to the trade. Illustrated Catalogues Mailed. my20 1m

ORGAN FOR SALE CHEAP.
ANOTHER
CHANCE FOR CHURCHES.
A fine and large CHURCH ORGAN will be sold at half its value, and on good terms. Call, examine and hear it at
PHILIP WERLEIN'S Music Store,
78, 80, 82 and 90 Baronne street,
Je3 1m New Orleans.

MITCHELL & RAMMELSBERG
FURNITURE COMPANY,
103 AND 105 CAMP ST., NEW ORLEANS.
SELLING OUT
TO RETIRE FROM BUSINESS.
Come and get BARGAINS. Je3 4m

H. H. HUSSMAN,
DEALER IN
PITTSBURG COAL,
OAK, ASH AND PINE WOOD,
102.....Calliope Street.....102
Between Magazine and Constance,
Je1 4m New Orleans.

SHINGLES.....SHINGLES.
CYPRESS LUMBER, ASH WOOD
AND OAK STAVES.
MUNCY & MARCY,
WHOLESALE DEALERS,
121.....Delord Street.....126
P. O. Box 2298. (Je10 3m) New Orleans.



IF YOU WANT THE DEVIL (the "*Roaring Lion*") kept out of your house, send for The Metaphysician! the greatest Magazine of the age. Every family is socially dying without it. Published by the METAPHYSICAL UNIVERSITY, 51 Bond street, New York. Edited by Mrs. M. G. Brown and her daughter, Elizabeth. Price, $1 a year. Single numbers, thirty cents. Sold by Booksellers and Newsdealers everywhere. *Two Rare Presents to each Subscriber.*
oc8 1y5ow

ROGERS' EFFERVESCING
CITRATE OF MAGNESIA,
In six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring st., N. Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans, au27 1yeow

NEW ADVERTISEMENTS.

Victor Standard Scales
OF EVERY DESCRIPTION.
Portable Platform, Counter, Coal, Railroad and Depot Scales.
A VALUABLE IMPROVEMENT.
FIRST PREMIUMS over all competition WHEREVER exhibited.
SPRING SCALES AND
PATENT MONEY DRAWERS.
TRUCKS OF ALL KINDS.

MARVIN'S SAFES.
FIRE AND BURGLAR PROOF.

The *Scientific American* of May 3, 1873, says: "Since the Boston fire we have given some attention to the real merits of various Safes, with a view of supplying our own office with the best article in the market, and have accordingly made selection of a dry-filled Alum and Plaster Safe, manufactured by MARVIN'S SAFE CO."

GUARANTEED DAMP PROOF.
Never Lose their Fire-Proof Qualities.

GAUTHREAUX & WRIGHT,
GENERAL AGENTS,
56 CAMP STREET, NEW ORLEANS.
Send for descriptive Catalogues. Je10 2m

LOOK AT OUR PRICES
AND DON'T FORGET THAT OUR GOODS ARE ALL FRESH, AND STYLES THE LATEST AND BEST.

All-Linen DUSTERS at $1.25 and upward.
All-Linen SUITS at $2 and upward.
Blue Flannel SUITS at $7.50 and upward.
Fancy Cassimere SUITS at $5 and upward.
Black Alpaca SACKS and FROCKS at $1.75 and upward.
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Boys' All-Linen DUCK SUITS at $2 and upward.
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A LARGE ASSORTMENT OF
CHILDREN'S CLOTHING
AND
GENTS.' SHIRTS, UNDERWEAR,
NECK DRESSING, ETC.,
equally as cheap, and strictly at one price, and that the lowest.

H. B. STEVENS & CO.,
135.....CANAL STREET.....135
Je10 2t NEW ORLEANS.

H. J. RIVET,
SUCCESSOR TO E. MONTEUSE & CO.,
DEALER IN
Drugs, Chemicals, Patent Medicines
AND PERFUMERY, AND
IMPORTER OF FRENCH PROPRIETARY MEDICINES,
Cor. Rienville and Chartres Sts.,
Je3 3m NEW ORLEANS.

MILLER & DIELMANN,
50, 52 AND 54 SOUTH PETERS ST.,
(Late New Levee,)
CANDY MANUFACTURERS,
AND MANUFACTURERS OF
LEMON SUGAR AND FRUIT SIRUPS,
IMPORTERS OF CIGARS,
AGENTS FOR PURE CALIFORNIA WINES.
my30 9m

SEND
Three-Cent Stamp for
ILLUSTRATED CATALOGUES
and Revised Rules of the *Great Lawn Game*,
CHIVALRIE!
Prices Reduced. Good sets, $3. Elegant sets, $25 to $100. *Agents wanted.* WEST & LEE GAME CO., Worcester, Mass.
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STAINED GLASS
—AND—
Decorative Art Establishment,
GIBSON'S BUILDING,
Broadway & Thirteenth St., New York.
Established in 1833.
The Designs of Architects and Amateurs artistically carried out. Designs for Memorial Windows a specialty. (au27 1y) WM. GIBSON.

GEORGE STROUD,
Marble and Granite Works,
Nos. 158, 160, 162 and 164 St. Charles Street,
NEW ORLEANS,
Every description of Cemetery and Building work executed in the best manner. my21 1y5p

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
au13 1y NEW YORK CITY.

LUMBER—$7 PER 1,000 FEET,
AT
NEVERS & HERY'S,
SUCCESSORS TO
J. C. POOLEY, 345 JULIA STREET.
mh13 1y

BLYMYER MANUFACTURING CO'S BELLS.
CHURCH FIRE ALARM
FINE-TONED, LOW-PRICED, WARRANTED against breakage. Catalogues, containing full particulars, prices, etc. sent free.
BLYMYER MANUFACTURING CO.,
Je3 1yeow Cincinnati, Ohio.

MRS. M. G. BROWN'S Celebrated POOR RICHARD'S EYE-WATER prevents and cures CATARRH, and keeps back all Fevers. Send ten cents, or thirty cents for the Pamphlet or Magazine, to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, that you may learn what *Poor Richard's* Eye-Water will do for Blind, Sunken, Inflamed and Weak Eyes; also for the entire constitution. Sold by all druggists. E. J. Hart & Co., Agents. Price, $2, $1 and 25 cents. The Eye-Water is one of the three parts of the METAPHYSICAL DISCOVERY, which kills the Root of all Disease. oc8 1yeow

MEDICAL.

THE FAVORITE HOME REMEDY.

This unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

For Dyspepsia or Indigestion,

Armed with this ANTIDOTE, all climates and changes of water and food may be faced without fear. As a Remedy in *Malarious Fevers, Bowel Complaints, Restlessness, Jaundice and Nausea*

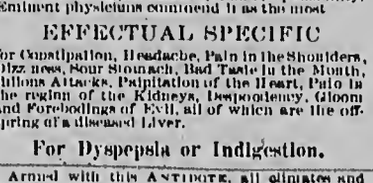
IT HAS NO EQUAL.

It is the Cheapest, Purest and Best Family Medicine in the world! *Manufactured only by*

J. H. ZEILIN & CO.,
MACON, GA., AND PHILADELPHIA.
Price, $1. *Sold by all Druggists.* no19 1y8ptc

A MILD APERIENT AND GENTLE PURGATIVE.—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street New York.

DR. TUTT'S HAIR DYE
is easily applied, imparts a beautiful black brown, and acts like magic. The best in the world. Sold by all druggists. Price, $1 a box. Office—18 Murray street, New York. oc8 1y5p



COUGHS.....COLDS.....ASTHMA.
Remember that for all Affections of the
THROAT AND LUNGS
Laplace's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY.
Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.
Price, $1. Sold at all wholesale and retail drug stores in New Orleans, and by the proprietor,
B. LAPLACE, Chemist,
Nos. 23 and 25 Elysian Fields st., New Orleans.
Depot in Mobile, at J. C. DuBose & Co.'s, No. 20 Water street.
Depot in St. Louis, at Richardson & Co.'s, 709 North Main street. ap24 1y5p

MISCELLANEOUS.

SPORTSMEN'S DEPOT.
RICHARD RHODES, Liq. of F. Charleville,
53 ST. CHARLES ST., NEW ORLEANS.
Articles of All Kinds for Fishermen.

Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail.

GUNS, RIFLES and PISTOLS of every variety and at first importation. Also Sporting materials of all kinds, Game Bags, Shot Pouches, Flasks, and every article wanted by Hunters, will be sold at the lowest prices for cash. Also the celebrated "Dead Shot" Gunpowder, Shot, Eley's Shells, Cartridges, etc., of the best quality, wholesale and retail.

The concern will be continued by
je10 2m R. RHODES.

VOGEL & VILTER'S
(FORMERLY WITH I. L. LYONS)
PRESCRIPTION PHARMACY,
AND FAMILY MEDICINE STORE,
9.....CAMP STREET.....9
Near Canal.

A complete assortment of choice Perfumery at reasonable prices. Prescriptions for indigent persons, recommended by their physician, put up free of charge. mh18 6m5p

DR. HENRY SMITH,
130.....CANAL STREET.....130
Over Eyrich's Book Store.
Consultation hours—11½ to 2 o'clock.
Residence—585 St. Charles street, near Philip. Hours—8 to 9 A. M., 4 and 7 P. M. Ja14 1y5p

JOHN L. LAVELLE,
GROCER,
361.....DRYADES STREET.....361
One door north of Erato, New Orleans, La.
Butter and Tea a specialty. Goods delivered free of drayage. my27 1ur

OCEAN SPRINGS HOTEL,
J. P. LONGLEY, PROPRIETOR,
OCEAN SPRINGS, MISS.

This delightful Summer Resort is now open for the reception of guests. Those in quest of sea-bathing, pure air and good living will find the Ocean Springs Hotel inferior to none of the watering places in the South. The proprietor will devote his whole attention to the comfort and pleasure of his guests. TERMS.—Per month, $90; per week, $15; per day, $3. Special rates for families remaining the entire season. Apply at St. James Hotel my27 2m

Farm, Garden and Household.

POTATO DISEASE.—The report of the potato disease committee of the British Royal Agricultural Society has been recently published. It will be recollected that three years ago Earl Cathcart offered a prize of £100 for essays on the prevention of the disease. Although no fresh practical information was elicited, and it may perhaps be said no direct good came from this well meant offer, the society took the subject up and offered prizes for potatoes reported to be proof against disease. Two prizes were offered for the commencement of this year, for potatoes of varieties already known, and two are to be awarded five years hence for varieties that may be produced by cultivation before that period. Six different varieties were sent in, one ton (twenty bags of one hundred weight) of each. The society arranged to have these practically tested. Twelve stations in England, four in Scotland and four in Ireland were selected, and one hundred weight of each variety sent for planting of these so-called disease-proof potatoes. During the summer the botanic referee of the society visited all the localities, and in all cases disease was found. Much valuable information is likely to arise from the statistics that have been collected, for although it seems that no indication is given of how the disease can be prevented, yet under certain conditions, principally influenced by moisture, its effect is but small.

A NEW GRASS.—After Gen. Sherman made his march to the sea, all in the wide track of waste and desolation that he made with the tramp of his footmen and the iron feet of his cavalry, there sprang up a new and unknown grass from the soil, which the farmers called "Sherman clover." It would grow up in the most unexpected places, and it is said would root out Bermuda grass; and, as a strange similarity, we now hear that after the Franco-Prussian war of 1870-71 in many districts of France a new vegetation sprang up, evidently the result of the invasion. It was believed that this vegetation would become acclimatized, but very few of the species introduced in this way appear likely to flourish. In the departments of Loir and Loir-et-Cher, of one hundred and sixty-three German species, at least one-half have already disappeared, and the surviving species diminish in vigor each year. Scarcely five or six species appear to manifest any tendency to become acclimatized. Can any of our naturalists account for it?—*Savannah Advertiser.*

ARTICHOKES.—A few days ago we dug up fifteen hills which yielded two and a half bushels, thus yielding at the rate of eight hundred bushels per acre. When we take into account the ease with which this tuber is grown, its immense yield, and that all manner of stock eat and thrive upon it, is it not strange that more of it is not grown? Hogs will almost fatten on them and do their own digging. They can be put in a cellar, buried out of doors, or left in the ground to grow until spring. Frost does not hurt them. They are not only good for stock, but are quite a favorite with many as a pickle. I can testify to the fact in one family. There are two varieties, one growing quite large, round and full of bumps, while the other is long and thin, usually pointed at one end. The former yields most, is much easier to gather, and not hard to get rid of, while the latter is a perfect nuisance when once planted, and nothing short of hogs will rid the ground of them.—*Colman's Rural World.*

DESTROYING CURCULIOS.—A correspondent of the Germantown *Telegraph* says:

"I have seen various methods for keeping these insects off plum-trees, but none so simple nor yet so effectual as the following: Soak corn-cobs in sweetened water until thoroughly saturated, then suspend them to the limbs of the trees a little while after blossoming, being sure to burn the cobs after the fruit ripens, as they will be found full of young insects. A good plan is to change the cobs every few weeks. My theory is this: That the insects deposit their eggs in the cobs in preference to doing so in the young plums. The first season I tried it upon one or two only, and in the summer was rewarded by a good crop of as fine plums as ever ripened, while those on the other trees fell off when about half grown. Next spring found sweetened corn-cobs dangling from the limbs of all my plum trees, and the summer found them full of delicious fruit."

HASTENING THE RIPENING OF FRUIT.—Acting upon the principle that renewal of the earth immediately surrounding the roots increases their activity, and accelerates the maturing of all parts of the plant, including the fruit, Mr. Stull removed the earth about an early pear-tree, eight weeks before the normal period of ripening, for a space thirteen to fifteen feet in diameter, and to such an extent as to leave a depth of earth over the roots of only about two and one-half inches, which would be thoroughly warmed by the sun. He was surprised not only by the ripening of the fruit in the middle of July, but also by its superior juiciness and flavor. In another experiment the removal of the earth from the north side of the tree alone caused the fruit on that side to ripen several days earlier than on the south side. Frequent watering was, of course, necessary in the above experiments.

KEEPING PEARS.—When mid-autumn pears are so plentiful as not to "pay" the growers for sending them to market, they should have recourse to heat for the purpose of keeping them out of the market, and thus regulate the supply. Let a quantity be picked off the trees a fortnight before they are ripe, and exposed to the sun; if under glass, so much the better. Let them lie until the skins are shriveled a little; then store them in a dry room, and they will not soften and be ripe till a month or six weeks after their usual time of ripening. The loss of water they have sustained by evaporation renders them less disposed to soften too rapid ripeness, yet their sugar and flavor remain good.

FOR INSECTS.—Hot alum water is said to be valuable as an insecticide. Two pounds of alum dissolved in three or four quarts of boiling water and applied to all cracks and crevices, will keep out and destroy all red ants black nuts, cockroaches, spiders, chinch bugs, fleas, etc. Travelers in strange countries should always carry a small package of powdered alum or borax with them, to scatter around their pillows where they suspect strange bed fellows.

TRIFLE.—In the bottom of a deep glass bowl place bits of sponge cake, it matters not how stale, cut into squares or strips; a small piece of preserved citron, also cut into very thin slices, interspersed with the cake. Soak these in a gill of some sort of pleasant sweet wine. Then fill up the bowl to within half an inch of the top with boiled custard, rich and cold. Lastly, heap the bowl up high with whipped syllabub.

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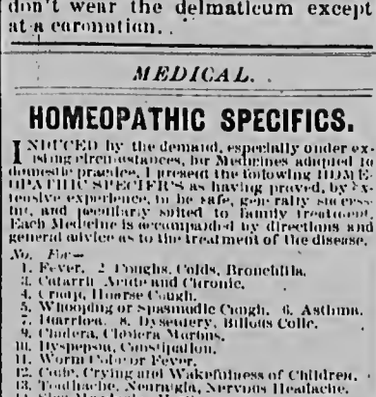

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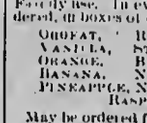

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Earned premiums, less reinsurance and return premiums	256,187 74
Fire, Marine and River losses paid	146,548 80
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Leaving (after paying 10 per cent. on capital stock) net profits	$62,133 42
Total assets	$600,801 90

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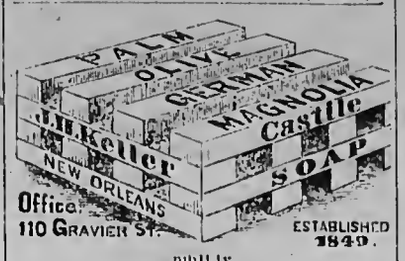

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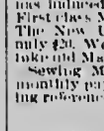

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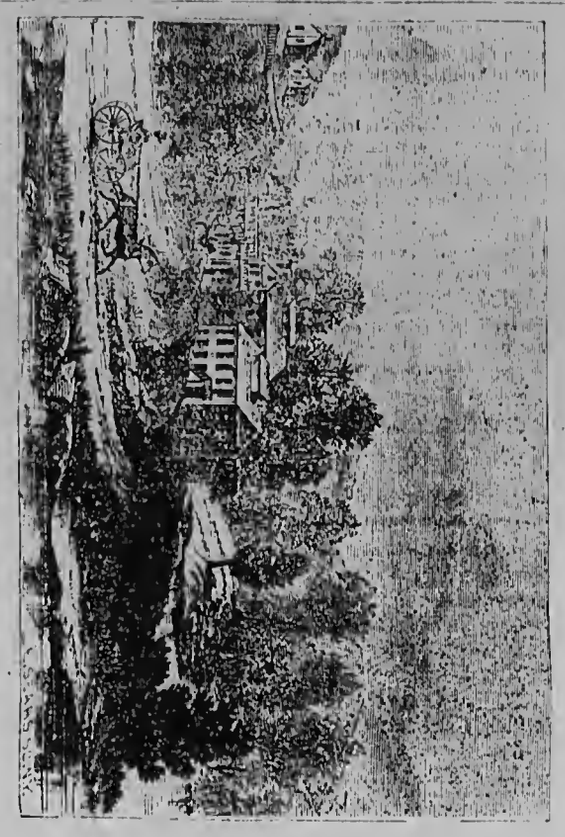

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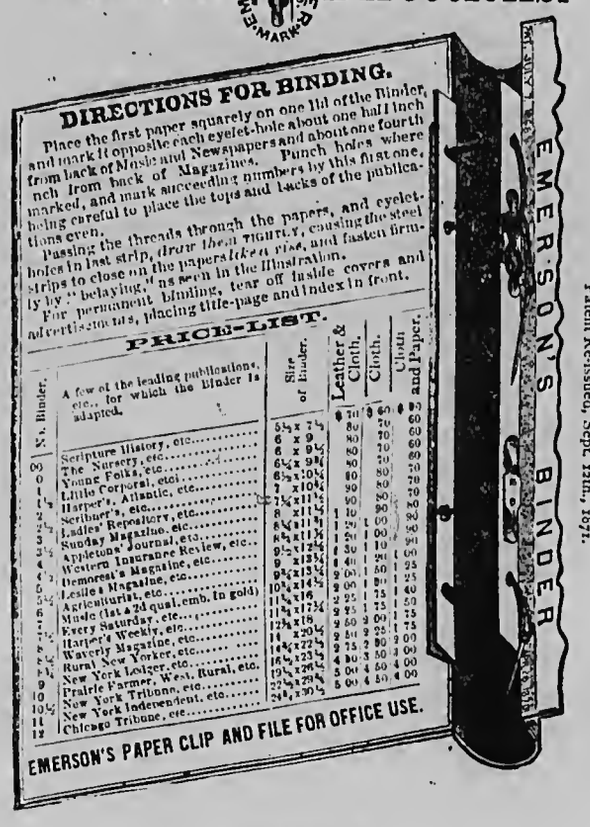
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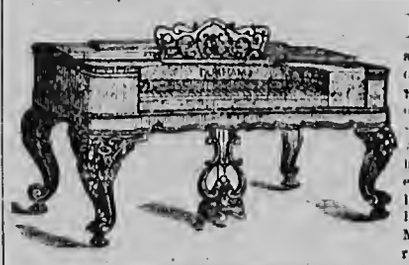

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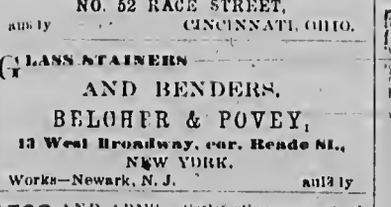
LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (au6 1y)
76 Fourth street.....LOUISVILLE, KY
152 West Fourth street.....CINCINNATI, O

MISCELLANEOUS.

MONUMENTAL
MARBLE WORKS.
New Designs at Moderate Prices.
J. WATERHOUSE,
1821 Arch Street, Philadelphia.

Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y



oc29 9m

PERFEZIONE strengthens, perfects and improves the Liquor. $1 postpaid. LIE VAN HOLM, 143 Court street, Boston, Mass. se24 1y

MACHINERY, TIES, ETC.

THE DUBOIS
FLANGE COTTON GIN.

$1.50. $1.50

By the Flange the Cotton is kept in contact with the teeth on each side, until the lint is taken from the seed, without a bowing thum to be taken up by the return motion of the rail, as in other Gins.

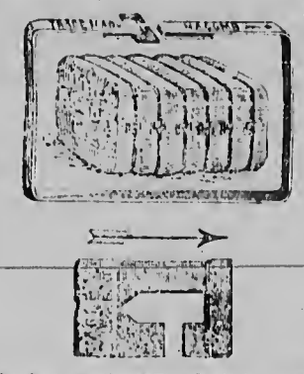
The Flange prevents nubbs, stems sticks and hard substances from being cut, consequently making a better sample out of roughly picked cotton than other Gins.

We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to remain up to all that is said of them.

We keep constantly on hand all sizes, from 40 to 80 SAW STANDS; left or right. Price, $1.50 per Saw. GOLSAN BROTHERS,
je16 1m General Agents, 20 Perdido street.

IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Bailing Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Bailing Goods in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
de31 6m New Orleans.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

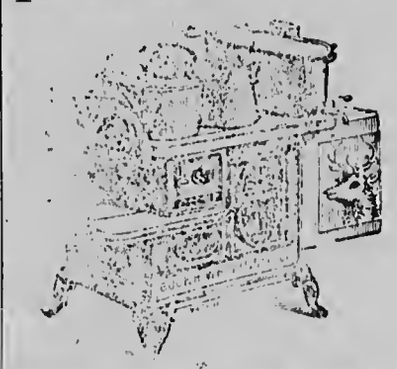
THE JAS. LEFFEL
Double Turbine Water Wheel,
Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers also of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Bearings accurate and of very best finish. Send for Circulars mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED



BUCK'S BRILLIANT STOVE.

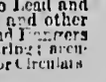
Every Brilliant is Fully Guaranteed.

H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.

Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no26 1y

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S
COMMERCIAL COLLEGE,



NO. 131 CARONDELET ST., NEW ORLEANS

This is the only Commercial College in this city where students from the country can board in the family of the principal. Terms reduced twenty per cent. Send for circular. Address
J. W. BLACKMAN,
je18 1y New Orleans, La.

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.

DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

AS MONEY IS SCARCE AND TIGHT, I have concluded to sell my SCREW WIRE SHOES at less than any establishment in the city. Country customers will find it to their advantage to examine my large and well-assorted stock of Mens', Ladies', Misses' and Children's Shoes before purchasing elsewhere. I will continue to manufacture HAND-SEWED SHOES at the Lowest Prices, and will guarantee satisfaction.

JOHN HANSEN,
At the Old Stand, 334 Royal street,
my6 2m Cor. Peter, opposite the Custom-House.

New Orleans Markets.

From the New Orleans Price Current.

The river is 7 feet 2 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending June 15:

Mississippi river and bayous	222
Red river	199
Railroads	91
Lake	1
Mobile	102
Texas	204
Total	819

On Saturday the dispatches received during the morning reported a decline of 1-16d. at Liverpool, with sales of only 5,000 bales, and a slight falling off in futures at New York but most factors continued to adhere to their previous pretensions, and up to 12 M. the sales were confined to 300 bales, at prices indicating no quotable variation. The entire sales embraced 600 bales. On Monday, with more encouraging telegrams from Liverpool and New York, the market opened with a better feeling, which was subsequently strengthened by the later dispatches from the latter, reporting an advance of ⅛c. in spots, and the entire improvement in prices was realized. The demand was only moderate, the business being again confined to 650 bales, but the movement no doubt would have been on a more liberal scale had it not been checked by the stringent pretensions of factors. On Tuesday we noticed a continuation of the previous inquiry, but the movement was restricted by brokers being unable to find the kinds wanted, only a portion of the stock usually being offered, and the actual supply comprising an unusually unsatisfactory assortment. The sales summed up 1,300 bales.

The above makes an aggregate for the past three days of 3,200 bales, against 5,400 for the corresponding time last week and 3,700 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 989,198 bales, against 1,200,723 bales to the same date last year, and the decrease in the receipts at all the ports up to this latest mail dates, as compared with last year, is 286,069 bales. The decrease by the reports per telegraph is 288,862—3,441,094 against 3,730,956. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 34,669 bales to Great Britain, and no decrease of 39,711 to France, and of 182,408 to other foreign ports. We quote:

Ordinary	12⅝ @ 12¾
Strict ordinary	13 @ 13¼
Good ordinary	13⅜ @ 13⅞
Strict good ordinary	13⅞ @ 14⅛
Low middling	14⅛ @ 14⅜
Strict low middling	14⅜ @ 14⅝
Middling	15 @ 15⅛
Strict middling	15⅛ @ 15⅜
Good middling	15⅜ @ 15⅝
Middling fair	16⅛ @ 16¼
Fair	— @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	819	
Arrived previously	1,135,077	
Amount allowed by Exchange for city ginnings, linters and loose	11,939 -	1,147,839
		1,163,812
Exported past three days	2,671	
Exported previously	1,100,184 -	1,102,855
Stock on hand and on shipboard		60,957

LOUISIANA SUGAR.—The market is dull and weak, though there were sales from first hands of 58 hhds. on Monday at 7¼c. for common, and 8¼c. for good fair. On Tuesday a dealer sold 40 hhds., part to a grocer and part for shipment, at 8⅞c. for fully fair, and 9¼c. for yellow clarified.

LOUISIANA MOLASSES.—The market is dull and unchanged, and we quote nominally 40@45c. for common, 50@55c. for fair, 60@65c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

RICE.—Louisiana No. 2, according to quality, sells at 3½@4c., common 5½@6c., ordinary 6¼@6¾c., fair 6¾@7c., prime 7¼@7½c. ℔ lb.

CORN.—On Tuesday 1,200 sacks sold at 88c. for mixed, 90c. for yellow, and 93c. for white.

OATS.—On Tuesday the market was dull, and only 800 sacks sold, in lots, at 73, 74@75c. ℔ bushel.

BRAN.—On Tuesday 200 sacks sold at $1 ℔ 100 lbs.

PORK.—On Tuesday 37 bbls. light weight mess, original, sold at $20.50, and 50 bbls., 13 lbs. over weight, at $21.50 ℔ bbl.

BACON.—On Saturday 15 and 12 casks clear rib sides sold at 12¾c. ℔ lb. A dealer sold 6 casks clear rib sides to the government, on time, at 13¼c. ℔ lb.

DRY SALT MEAT.—On Monday a lot of 50,000 lbs. shoulders, in boxes, sold at 8c. ℔ lb.

HAMS.—On Monday a lot of 15 tierces choice sugar-cured sold for export at 13½c. ℔ lb.

LARD.—On Monday only 50 tierces choice refined sold, in job lots, at 14¼c., and 57 kegs, also in job lots, at 15½c. ℔ lb.

HERCULEAN BACON.—Is dull and held at 13@13¼c. ℔ lb., and very little doing.

MONETARY.

Gold opened on Tuesday at 116½@116⅝, against 116⅝ at New York, and after a limited business closed at the up-hing rates in both markets.

Nothing has been reported in silver. Most of the receipts are transmitted to New York. It is quoted at 1½@¾ for American half dollars. Mexican dollars continue to rule at — @ 93 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 01	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	13 00
Shovel plows	3 25	4 00
Half da., with cutters	6 00	10 00
Manly's double-shovel plow	5 00	6 75
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ℔ M:		
Lake	9 00	14 00
Country	8 00	9 00
English ilre	55 00	— —
American fire	35 00	40 00
CANDLES, ℔ lb.:		
Sperm, New Bedford	21	30
Tallow	12	17
CHOCOLATE, ℔ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ℔ ton:		
Anthracite	— —	— —
Western, ℔ hhl	35	— —
COFFEE, ℔ lb.:		
Mexican	— —	— —
Java	— —	34
COTTON SEED:		
Rough, ℔ ton	— —	— —
In sacks	10 00	12 00
EGGS, ℔ dozen:		
Western	16	18
FERTILIZERS, ℔ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ℔ bbl.:		
Double extra	5 25	— —
Superfine	4 75	— —
Fine	— —	— —
GLASS, ℔ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ℔ ton:		
Prime	23 00	— —
Choice	26 00	— —
IRON, ℔ ton:		
English, ℔ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7
Sheet	5	6
Nail rods	— —	9
Castings, American	5½	5
LEATHER, ℔ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ℔ dozen	35 00	75 00
Texas, rough, ℔ lb	24	26
LIME, ℔ bbl.:		
Western	— —	— —
Cement	2 25	2 50
Plaster Paris	2 50	2 75
LUMBER, ℔ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	12 00	14 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	16 00	12 00
Shingles, ℔ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ℔ gallon	1 10	1 12
Coal oil, in barrels	16	17
Linseed, raw	78	85
SHADINES, ℔ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ℔ lb.:		
Crushed	12¼	— —
Pulverized	12	12¼
TEAS, ℔ lb.:		
Imperial	28	— —
Gunpowder	28	— —
Hyson	28	— —
Young Hyson	28	1 40
Pouchong	28	— —
Oolong	28	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	74 00	75 00
Wagon, four-horse	100 00	150 00
Wagon, two-horse, thin skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, June 15, 1875.

Texas beeves, choice, ℔ head	$40 00 @ $46 00
Texas beeves, first quality, ℔ head	30 00 @ 35 00
Texas cattle, second quality, ℔ head	20 00 @ 25 00
Texas cattle, third quality, ℔ head	— — @ 15 00
Western beeves, ℔ lb. net	— — @ — —
Sheep, first quality ℔ head	5 00 @ 6 00
Sheep, second quality, ℔ head	3 00 @ 4 00
Milch cows, choice, ℔ head	80 00 @ 100 00
Milch cows, ℔ head	35 00 @ 40 00
Calves, ℔ head	7 00 @ 9 00
Yearlings, ℔ head	10 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
Gregg's Purchasing Bureau, 154 Canal street.
N. D Thompson & Co., St. Louis, Mo.

Baths.
Jacob Klock, 102 Conti street.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Bellhanging.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
W. A. Hutchinson & Co., St. Louis, Mo.
Ivison, Blakeman, Taylor & Co., New York.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent 578 Magazine street.
John Hansen, 33 Canal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Bronsseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
J. A. Lum & Co., 162 Gravier street.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Clothing.
H. B. Stevens & Co., 135 Canal street.

Coal and Wood.
R. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
R. D. Wood & Bros., 100 Common street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr G. A. Betancourt, 178 St. Joseph street.

Druggists.
H. J. Rivet, corner Blenvills and Chartres sts.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Blackmun's Commercial College, 131 Carondelet street.
Wesleyan Female Institute, Staunton, Va. Rev W. A. Harris, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
William H. Matthews & Bro., 71 Poydras street.
Payne, Kennedy & Co., 64 Baronne street.
D. H Wallace & Co., 71 Carondelet street.
N. D. Wetmore, 103 Gravier street.

Firearms.
R. Rhodes, 55 St. Charles street.

Fruit Syrups.
H. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.

Furniture.
John Hots, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.

Games.
West & Lee Game Company.

Glass Stainers.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Graham Crackers.
Baumgarden & Langles, 5, 6, 7, 8 and 9 Triangle buildings.

Grocers.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.
John L. Lavelle, 361 Dryades street.
J. D. Reed, 778 and 781 Tchoupitoulas street.

Hair Goods.
George T. Shilling, 381 Dryades street.

Hotels.
Hoffman House, Madison Square, New York.
Ocean Springs Hotel, J. P. Laughlin, proprietor.

Ice.
Louisiana Ice Manufacturing Company, Frauces J. Wehner, Secretary, 182 Canal street.

Insurance.
Crescent Mutual Insurance Company.

Leather.
A. F. Rican, 80 Custom house street.

Lumber.
Nunez & Marcy, 424 and 426 Delnrd street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Golsan Bros., 39 Perdido street.
Ellis Auger Company, St. Louis, Mo.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Well-Auger, W. Giles, St. Louis, Mo.

Marble Works.
Karstaedt & Blenvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusachs, 37 Royal street.
Headache Powder, B. C. Johnson, Paris, Texas.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Leilingwell, 230 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rheumatism and Neuralgia Cure, Geo. Sweetser, 120 Wall street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 183 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Sons, 481 Broadway, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Newspapers
The Blade, Toledo, Ohio.

Novelties.
Cowan & Co., Eighth street, New York.
Importers' Union, New Bedford, Mass.
Dr. Van Horn, 143 Court street, Boston.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Clips.
Emerson & Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.

Paper Mill.
James Ormond, Atlanta, Ga.

Paint Mop.
William H. Shepard & Co., 100 Camp street.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Portraiture.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 56 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Texas, to Donaldsonville, C. H. Allen, general manager.
Pontchartrain, C. H. Allen, general manager.

Refrigerators.
Rice Bros., 89 and 91 Camp street.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
New Orleans Savings Institution, 156 Canal street.

Seales.
Victor, Gauthreaux & Wright, agents, 56 Camp street.

Seeds.
R. Maitre, 602 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Soda Water.
Ecklebarg's, cor. Washington and St. Charles streets.

Stationer and Printer.
A. W. Hyatt, 33 Camp street.

Steamships.
Inman Royal Mail Steamers C. J. Shepherd & Co., agents, 103 Gravier street.
The State Line, A. K. Miller & Co., 35 Carondelet street.

Stoves.
R. Haller, 49 Camp street.

Tea.
Great China and Japan Tea Warehouse, 5 Camp street.

Tobaccos and Cigars.
J. M. Justiniani, 311 Burgundy street.

Trunks.
A. Ensminger, 36 Magazine street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 41 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Wanted.
Agents. C. Ross, Williamsburg, N. Y.

Warehouses.
Richmond Lafayette Warehouses, H. M. Isaacson, proprietor.

Washing Machines.
Klugen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boitel, 58 Royal street.
A. H. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

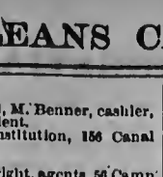
Wire Railing, Etc.
Dular & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!



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Religious Notices.

SEASHORE CAMP GROUND.—The time of holding the Seashore camp meeting has been changed, and will commence on Wednesday, the twenty-first of July, instead of the fourteenth, as heretofore published, and continue from eight to ten days.

The camp ground is delightfully situated upon the coast, two miles west of Biloxi, Miss., open to and fronting directly upon the gulf, enjoying the healthful and refreshing breezes of the sea. Persons visiting the camp meeting will leave the New Orleans and Mobile railroad at Seashore station, from which a shaded walk of a few hundred feet will bring them to the encampment.

A large number of lots have been selected, and private tents, permanent and commodious, have been built thereon.

Other lots, pleasantly situated, will be furnished free to persons desiring to erect permanent tents thereon.

The trustees will be on the camp ground on Wednesday, the second day of June, when all persons desirous of selecting lots, or otherwise interested, are invited to be present.

All permanent tents erected are required to be of value not less than $10, and shall be completed at least one week before the commencement of the camp meeting. This rule does not preclude the use of temporary tents, constructed of cloth or other material, for which pleasant positions will be assigned to all persons desiring it.

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

The Rev. William M. Jardon is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent with reference to the preservation of the shade trees.

Dr. Griffin, of Moss Point, has advised the trustees that he will send a schooner-load of lumber, suitable for building tents, which will be delivered on the camp ground and sold at reasonable prices, so that persons wishing to build or improve their tents can be supplied at the camp ground with all kinds of lumber.

A limited number of tents of different sizes will be for rent, particulars of which will hereafter be published.

Favorable reductions of fare on the railroads have been secured, which, with particulars of hours of departure, etc., will be published hereafter.

Persons intending to build or make improvements upon their tents are earnestly requested to do so at an early date, so as to be through completely and ready for the meeting when it commences.

Persons desiring to attend the camp meeting are recommended to make arrangements for their comfort, before the date of the camp meeting, by application to any of the board of trustees; William Otis and John Ellsworth, Mobile; H. C. Vaughn, Moss Point; R. S. Rickey, P. Hallaran, J. H. Keller, B. O. L. Rayne, G. W. W. Goodwyn and W. H. Foster, New Orleans.

THE camp meeting at Jones' camp ground, Castor circuit, Homer district, will commence August 18, 1875. We desire all to tent who can. Preachers are especially invited to attend. This camp ground is situated about three miles east of Vernon, in Jackson parish, La., and can boast of some of the finest mineral springs in the country. F. G. HOCUTT.

THE District Conference for the Prattville district, Alabama Conference, will be held in Lowndesboro, Ala., July 21-25. Opening sermon on Wednesday night, July 21, by the Rev. Neil Gillis. J. W. SHORES, P. E.

THE District Conference for the Union Springs district, Alabama Conference, will be held at Fort Deposit, commencing on Wednesday night, the fourteenth of July.

S. P. RICHARDSON, P. E.

CAMP MEETING.—The camp meeting at the Hennington camp ground, near Crystal Springs, Miss., will begin on Thursday, August 12, 1875. Preachers and people are cordially invited to attend, and to come in the name of the Lord Jesus Christ. The accommodations for visitors will be enlarged. The meeting will be on what is called "the self-sustaining plan."

H. H. MONTGOMERY, P. E.

THE District Conference of the Summit district, Mississippi Conference, will convene in Amite City on the fifteenth of July, 1875, Bishop Paine is expected to preside.

Will the preachers please forward me the names of their delegates who expect to attend, and how they will come? Our people are ready to accommodate all who can come. We expect to have our church dedicated at that time.

D. P. BRADYORN, P. C.

COMMENCEMENT OF THE CENTENARY FEMALE COLLEGE, SUMMERFIELD, ALA.—Commencement sermon, Sunday, June 27, 1875, by Rev. O. P. Blue.

Exercises of the Male Institute, at 10 o'clock A. M., Monday, June 28, 1875.

Concert and exhibition, at 8 o'clock P. M., Monday, June 28, 1875.

Address before literary societies, Tuesday, June 29, 1875, at 10 o'clock A. M., by Prof. Darly Calloway.

Junior exhibition, 10.45 A. M., June 29, 1875.

Commencement concert, Tuesday, June 29, 1875.

Doors open at 8 o'clock. Tickets 50 cents.

Commencement day—Graduating exercises, 10 o'clock A. M., Wednesday, June 30, 1875.

Exhibition of societies, 8 o'clock A. M., Wednesday, June 30, 1875.

The board of trustees meet at 8 o'clock on Monday, June 27, 1875.

A. D. McVOY, President.

THE District Conference for the Demopolis district, Alabama Conference, will be held at Demopolis, commencing at nine o'clock on Thursday morning, July 15. It is expected of the pastors and delegates to be punctual in their attendance. A. H. MITCHELL, P. E.

COMMENCEMENT EXERCISES OF MANSFIELD FEMALE COLLEGE, MANSFIELD, LA.—The examination of the young ladies of this Institution will begin on Friday, June 25, and close on Tuesday, the twenty-ninth.

The commencement sermon will be preached on Sunday, June 27, by Rev. A. E. Goodwyn

Monday night, June 28—Juvenile exhibition.

Tuesday night, June 29—Junior exhibition.

Wednesday, June 30—Graduating exercises, and an address by Maj. William A. Seay, of Shreveport, La.

The public generally, and the members of the Louisiana Conference in particular, are invited to attend.

THOS. ARMSTRONG, President.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SUMMIT DIST.—THIRD ROUND.

Franklinton, at Bonner's Creek	July 10, 11
Amite City	17, 18
Holmesville	24, 25
St. Helena circuit	27, 28
Amite circuit	31, Aug. 1
Montlcello	Aug. 4, 5
China Grove	7, 8
Hammond	14, 15
Meadville	21, 22
Homochitto	24, 25
Summit	28, 29
East Baton Rouge	24, 25

17 A. B. NICHOLSON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Fayette, at Cane Ridge	June 26, 27
Kingston, at Kingston	July 3, 4
Natchez	10 11
South Warren, at Asbury	17, 18
Cayuga, at Rives' chapel	24, 25
Mount Olivet, at Short Creek	31, Aug 1
Clover Hill	Aug. 7, 8
Rolling Fork	14, 15
North Warren, Mulldale, Cane Ridge and Smallower mission	21, 22
Vicksburg and Grove street	28, 29
Rocky Springs	Sept. 4, 5
Port Gibson	11, 12

The District Conference will meet at Crawford Street church August 26, at nine A. M. We expect a Bishop to be with us.

lo F. M. FEATHERSTON, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Beauregard circuit, at Oakland chapel	June 19, 20
Brookhaven station	26, 27
Zion mission, at Zion	July 3, 4
Georgetown circuit, at Mount Pleasant	17, 18
Raymond circuit, at Bolton	24, 25
Spring Ridge circuit, at Oak Hill	31, Aug 1
Hazlehurst station	Aug. 7, 8
Crystal Springs station	14, 15
Providence circuit	21, 22
Brandywine circuit	28, 29
Scotland circuit	Sept 4, 5

The District Conference will be held at Clinton, Miss., July 8-11. Bishop Paine is expected to preside if his health will admit. The local and traveling preachers and all the delegates are most earnestly requested to be present at the opening of the Conference.

10 H. H. MONTGOMERY, P. E.

JACKSON DIST.—THIRD ROUND.

Camden and Soule chapel, at Soule chap'l	June 19, 20
Madison, at Madison	26, 27
Jackson station	July 3, 4
Brownsville, at Brownsville	10, 11
Vernon mission	17, 18
Dover circuit, at New Hope	24, 25
Yazoo City	Aug. 1, 2
Yazoo circuit, at Locust Grove	7, 8
Silver Creek, at Hunter's	14, 15
Canton	21, 22
Carthage	28, 29
Thomastown	Sept. 4, 5
Sharon	11, 12

10 W. E. M. LINFIELD, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Wilmsburg, at Oakley	July 3, 4
Lind Grove, at Providence	10, 11
Monroe, at Monroe	17, 18
Floyd and Lothron, at Round Hill	24, 25
Delhi, at Delta	Aug. 1
Trenton, at Colony	7, 8
Providence, at Pecan Grove	14, 15
Waterproof, at Waterproof	21, 22
Bluff River, at Alto	28, 29
District camp meeting	Sept. 1
Tensas	11, 12
Oak Ridge, at Pine Grove	18, 19
Bastrop, at Island	25, 26

Preachers in charge will please take some pains in publishing these appointments.

17 C. W. CARTER, P. E.

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for		$15 00
to wit:		
12 Dinner Plates,	1 Soup Tureen,	
12 Tea Plates,	1 Sauce Boat,	
12 Soup Plates,	1 Salad Dish,	
12 Preserve Plates,	2 Covered Dishes,	
12 Butter Plates,	2 Vegetable Dishes,	
12 Tea Cups and Saucers,	4 Meat Dishes,	
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.	
A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above		$18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces		30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from		$30 up.
White Granite CHAMBER SETS, 11 pieces		$4 00
White Granite TEA SETS, 44 pieces		4 00
French China TEA SETS, 44 pieces		6 50
French China Decorated TEA SETS, 44 pieces		7 50
Good Table GOBLETS, from 50 cents per set up.		

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

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No. 29 Camp street and 112 Common street,
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RAILROADS.

NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.50 A. M.
Mail	5.50 P. M.
ARRIVE.	
Express	11.30 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. je3 3m

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents.

Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City	From the Lake.
6 o'clock ..... A. M.	7 o'clock ..... A. M.
7½ o'clock ..... A. M.	8½ o'clock ..... A. M.
9 o'clock ..... A. M.	10 o'clock ..... A. M.
10½ o'clock ..... A. M.	11½ o'clock ..... A. M.
12 o'clock ..... M.	1½ o'clock ..... P. M.
2 o'clock ..... P. M.	2½ o'clock ..... P. M.
3 o'clock ..... P. M.	3½ o'clock ..... P. M.
4 o'clock ..... P. M.	4½ o'clock ..... P. M.
5 o'clock ..... P. M.	5½ o'clock ..... P. M.
6 o'clock ..... P. M.	6½ o'clock ..... P. M.
7 o'clock ..... P. M.	7½ o'clock ..... P. M.
8 o'clock ..... P. M.	8½ o'clock ..... P. M.

A train leaves the city every Sunday morning at 4.

On Sundays the trains will be run every half hour from 2 o'clock P. M.

Passengers for Gentilly Station must notify the conductor prior to departure of train.

my13 3m C. H. ALLEN, General Manager.

STEAMSHIPS.

THE

STATE LINE,

sailing from New York to Glasgow, via Belfast, every alternate Wednesday.

White Star Line,
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, JUNE 24, 1875. NO. 26.

News of the Week.

DOMESTIC.

BOSTON, June 16.—To-day has been given up to the reception of the visiting military bodies, and from early morning the streets have been alive with gay uniforms and resonant with stirring strains of martial music. The people of Boston, with much of the enthusiasm of the war period, have given themselves over to hospitality, and have welcomed the military and civic bodies with an ardor quite in unison with the patriotic spirit of the day, forgetting the differences of the past. The crowds who thronged the principal streets through which the visiting military paraded on their way to the hotels bestowed the heartiest applause on the men from the South, and a wave of cheers swept along the masses crowded on the sidewalks and filling every available space from roof to pavement.

The arrival of the Norfolk Artillery, escorting as their guest Gen. Fitzhugh Lee, afforded the cheerful spectacle of the loyal people of Boston paying an ovation to an ex-Confederate officer. Gen. Lee bowed again and again as applause greeted him on every corner. The tattered battle-flag of a Pennsylvania regiment, as it passed State street, was also sainted with rounds of applause, and the spectacle of such an era of reunion and fellowship was one never to be forgotten.

OMAHA, June 16.—Grasshoppers, in still greater numbers than any day yet, have been flying at a very great height northwest throughout this State to-day. The damage thus far is comparatively small, and it is only in occasional localities that any damage is done. The market gardeners around here have suffered extensively.

LEAVENWORTH, June 16.—The grasshoppers have disappeared from this region. The air for the past four days has been black with them going north. The farmers are preparing to replant.

BOSTON, June 17.—The Union Volunteers, under Gen. Banks, presented regimental colors to the Fifth Maryland. Seventy-five thousand strangers are here. The Southern soldiers have the lion's share of the hospitality.

BOSTON, June 17.—The day is cloudless. Entering trains are swarmed with visitors. Teams are prohibited from the streets. Notwithstanding the crowds, the order is excellent. But few arrests have been made. The State troops led the parade. The most hearty shouts were reserved for the Philadelphia regiment clad in gray, the Maryland Fifth. Charleston Light Infantry and New York Seventh. The Maryland Fifth bore the elegant flag presented to it yesterday.

ATCHISON, KAN., June 17.—Vast swarms of locusts are passing north. Their general course seems northwest. But few of the pests remain in town. Reports from five-sixths of the State promise immense crops. It is estimated that the Arkansas valley will produce two million bushels of wheat, and northwestern Kansas as much more in rye, barley and oats.

ST. LOUIS, June 17.—The wind, rain and hard storms have greatly damaged the crops in the central portions of the State. There are reports from Lexington and Lafayette counties of the appearance of millions of toads and grasshoppers.

ST. LOUIS, June 18.—One of the most violent and destructive rainstorms that has ever visited the city was that which struck St. Louis about three o'clock this morning. The lightning accompanying the storm was so constant that the heavens appeared as one blaze of fire, and at one time during the storm a newspaper could be distinctly read by the light of the electricity. At two o'clock the storm-clouds reached a point immediately over the city, and about three the rain began to descend in a solid block of water.

Shortly after the commencement of the rain the wind came in furious gusts. The rain continued to pour down steadily for two hours. In the lower portions of the city cellars and basements, and in some instances the first stories, of many houses were completely flooded, damaging furniture, family supplies and merchandise.

CINCINNATI, June 18.—Indiana had an earthquake to-day. At Sidney a druggist's shelving was thrown to the floor. The inhabitants fled to the streets.

CHICAGO, June 18.—There was a slight earthquake throughout the State.

NEW YORK, June 19.—A special dispatch says the insurrection at La Paz has been successful: Since the second of June the military governor and all the Federal Mexican officials have been made prisoners, and the Federal troops stationed at San Antonio have fallen back before the revolutionists. Senor Baru is the leader of the revolution.

SAN FRANCISCO, June 19.—Advices from Shanghai say: Intelligence has been received from Chin Klang that a body of native soldiery insulted the United States consul and his wife. Two of the aggressors were arrested and temporarily confined in the British consulate, when a mob of soldiers surrounded the building and endeavored to effect the rescue of their companions. The Europeans here hastily mustered and prepared to defend the consulate, but the Chinese authorities succeeded in quieting the mob. The British and American consuls at this city have left for Chin Klang. The United States man-of-war Palos and the British war ship Thalia will follow them.

FORT LARAMIE, June 22.—A party from the Black Hills arrived here today bringing the following intelligence: Prof. Jennings' party and the expedition under Col. Dodge have formed a prominent camp on French creek, near Harney's Peak, which they have called Camp Harney.

Gold seems to have been found in abundance. Nearly a hundred miners were found there in different camps, who have made claims and done considerable work in building sluices, digging ditches, etc. Some of the party report that the soldiers in the command have panned out gold-dust of rich quality. The command is reported in good condition.

FOREIGN.

BERLIN, June 16.—The session of the Prussian Diet is formally closed.

Bismarck, before leaving for the country, received the foreign representatives, and gave each one assurances of the peaceful disposition of Germany.

MONTREAL, June 16.—The union of the Presbyterian Church and the Church of Scotland has been consummated. The united church is to be denominated the Presbyterian Church of Canada.

EDINBURG, June 16.—Rev. William Arnott, an eminent author and divine, is dead.

PARIS, June 17.—The Assembly passed the university education bill by a majority of 54 votes. An amendment of M. Paris was adopted providing that degrees be awarded by a board of examiners, to consist half of State and half of free professors. This is regarded as a victory for the Ultramontanes, as the free professors are clericals.

LONDON, June 18.—The Moscow *Gazette* says: "England having declined to enter into intimate relations with Russia unless the Central Asian States are placed under the protection of international law, Russia has no reason to leave the alliance of the three Emperors and enter into league with that country."

PARIS, June 19.—Mr. Firman, an American spiritualist who professed to photograph deceased persons, has been convicted of swindling and sentenced to six months' imprisonment.

LONDON, June 21.—In the House of Lords to-day the Marquis of Bath asked Baron Lyttelton, one of the governors of Eton College, whether it was true that the head-master and governors had given their sanction to the students' meetings contemplated by certain revival preachers. Lord Lyttelton replied that the governors were to consider the matter to-morrow. He read several letters, one of which stated that a protest had been circulated in the school against Moody and Sankey's proposed revival meetings, and up to last Saturday evening it had received one hundred and fifty signatures, including those of two school captains. The head-master of Eton writes that, hearing Messrs. Moody and Sankey intended to hold a service in the neighborhood,' he did not feel that he was bound to place restrictions on the boys, but when informed that these gentlemen proposed to stay several days at Eton he immediately wrote to them that he could not allow the students to attend their meetings. He received answer from Moody and Sankey that one service only was to be held.

Lord Overstone deprecated the attendance of students at such meetings.

The Earl of Shaftesbury objected to a debate without notice, and the subject was dropped.

In the House of Commons Capt. Baillie Cochrane gave notice that he should ask Mr. Gladstone whether he gave Mr. Moody a letter of introduction to the authorities of Eton.

LONDON, June 22.—At the last moment Messrs. Moody and Sankey have been notified that they will not be permitted to hold their services at Eton. Accordingly they have given up their appointment there, and will go to Windsor and preach in the town hall there at half-past two o'clock this afternoon.

THE MEXICAN UNION.—The Mexican union is composed of 27 States, with a federal district, and the territory of Lower California, having a total population of 9,343,470. The annual revenue of the Federal government in 1872-73 was about $15,296,755, of which $9,265,700 was collected at the maritime customhouse; $2,217,275 was realized from the sale of stamped paper, used by law for legal documents, receipts, etc.; $10,236 from the tax of carriages and $474,819 from the postal service. The army consists of 15,407 infantry, 5,140 cavalry, 1,453 artillery, 93 coast guards and 284 invalid corps—in all 24,387—which costs, with a slight expenditure for the repair of fortifications, and with their arms, uniforms, etc., upward of $8,000,000 per annum, or more than half of the revenue. Formerly church bells and drums sounded the way to distinction in Mexico, but now only the drums remain. There are many indications, however, that this epoch of martial glory is about at an end, and that the Mexicans see that republicanism can exist without the support of bayonets.

WHAT, already satisfied! This is self-deception;—Satisfaction, without hungering and thirsting, comes only when we behold God's face in righteousness and awake in his likeness.—*W. T. Besser.*

FEARLESS minds climb soonest unto crowns.—*Shakespeare.*

From the Work.

DELHI DISTRICT CONFERENCE.—*Mr. Editor:* This body has just closed its annual session, having assembled in Trenton, La., June 3, 1875. Owing to the high stage of the water in parts of the district only about half of the preachers were present; and, as this time of year is a busy one for farmers, we had but few lay delegates present. As usual in north Louisiana, no Bishop was in attendance, but Bro. C. W. Carter, our presiding elder, was on hand; so we have no right to complain. The spiritual condition of the church was fully inquired into. The attendance upon the ordinances and social meetings of the church is improving, and from many places reports of refreshing from the presence of God were related. Missionary collections are good. Of the total amount assessed to the charges represented in the Conference, both for foreign and domestic, only a few dollars is uncollected. Another encouraging fact is that all except $10 was given to send the gospel abroad.

The Sunday school cause is gaining strength, several new schools having just commenced.

Our magazines and lesson papers seem to have given satisfaction in all schools where they are used, with one exception.

The finances of the church, if we would judge according to quarterage received by the preachers, are in a terrible condition. Several preachers with families have received less than $100 each, and the year half gone. Comment is unnecessary. Some had done much better, but none up to the mark. Over seven-eighths of the entire assessments are still behind.

The temperance cause is gaining ground. From all sides we hear of good results, and the people of our church seem to have less to do with this accursed evil than ever before.

Our district camp meeting will commence, near Delhi, on the first Wednesday in September.

THE NEW ORLEANS CHRISTIAN ADVOCATE has a large subscription list, and in the opinion of the people of this district there is no better church paper published. There is, however, much complaint about the subscription department. Many well-authenticated instances were adduced where the publisher had sent out his *own* receipts, and yet duns months afterward were sent to the same subscribers.

To sum it all up, our Conference was a success. We met in Christ and he in us; and in our sessions, in the love-feast, in the preached word and in the Lord's Supper, we received many precious tokens of his communion with us.

J. LANE BORDEN,
Secretary.

MONTGOMERY CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* The second Quarterly Conference of the Montgomery circuit was held at Atlanta, in Winn parish, on the last Saturday in May. It had the largest attendance of stewards, local preachers and brethren ever witnessed, I dare say, within the bounds of the Alexandria district since its organization as such. Bro. Boddie, the preacher in charge, has gone into this work *body* and soul. The Quarterly Conference was left by the presiding elder and the preacher in charge with assessments pocketed, and the valuable accession of twenty-seven members to the church. The preacher in charge is grateful for the most abundant provision made for himself. At Atlanta a parsonage, neat, ample and *elegant*, has been purchased. At Winnfield means have been collected and the contract let for the building of a new church. At Montgomery negotiations are being made for the purchase of the Catholic church of that place, long since abandoned by them on account of the advancing inroads of Protestantism. But, more remarkable than all, there was preparation for *three* camp meetings at different points on the circuit—all this year.

But while this was the most remarkable, yet it was not the most grateful feature of this Quarterly Conference to the writer. The zeal and earnestness of the children in the Sunday school, at their celebration at Atlanta, under the skillful management of Bro. Daniel Barr; their superintendent, moved my profoundest emotions. Oh, these Sunday schools! Their efficiency is the best proof of fidelity. In the fact that so many have consecrated their lives to their Father's business is their vindication. It is the divine evidence that where *his* word has been taught it is shown in hearts quickened and aroused "about their Father's business." Verily, "they that turn many to righteousness shall shine as the stars forever and ever." J. S. WHITE.

P. S.—In the town of Natchitoches everything seems to be favorable. I have large congregations and a Sunday school amply equipped.

J. S. W.

NATCHITOCHES, June 5, 1875.

NORTH WARREN CIRCUIT, VICKSBURG DISTRICT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The second Quarterly Conference for this work convened at Wesley chapel May 25, and passed off profitably to the church, closing on Sabbath evening. Spiritually this circuit is in a healthy and prosperous state. The crop prospect is very flattering, and the people are cheerful. The health of the country is remarkably good. We have a pleasant circuit and many good people—some holy men of God; and, thank God, we have a few good men and women here on this circuit who seem to study and look after the wants and comfort of the preacher and his family, as well as the workings and interests of the church. God bless the people of North Warren. We are praying and looking for better times here, and we trust that the brethren will join us in this prayer. The information that we have from the presiding elder of this district is that the district is in a promising and prospering condition.

G. M. GILMORE, P. C.

JUNE 11, 1875.

WARRINGTON, FLA.—*Mr. Editor:* We are still progressing with our little Sabbath school and church. Yesterday we had a great and glorious time. We met at nine o'clock in the morning, and sang praises to God from the Sacred Harp till eleven. After that we heard a splendid sermon preached from the first chapter of Haggai by the Rev. L. A. Jones. We felt the Spirit of God in our midst, and we all received a great blessing. Bro. Jones called for mourners, and nearly all in the house went up. Nine applied for membership. We believe that Jesus Christ hath power on earth to forgive sins, and is doing it too. It is a beautiful sight to see our friends, neighbors and neighbors' children go up to the altar and give their hearts to God. It fills our hearts with gratitude to God, and makes us rejoice in the hope of our Lord Jesus Christ. We pray God to revive his work in our midst, and that this may be the commencement of a great and glorious revival.

Respectfully,

THEODORE E. KELLY.

JUNE 14, 1875.

RUTLEDGE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* The second Quarterly Conference for the Rutledge circuit, Alabama Conference, was held at Mount Pleasant on the fifth and sixth of June.

Rev. S. P. Richardson, our presiding elder, was with us, preaching with much power and great acceptability. For a country church, the congregation was immense. The Holy Ghost was with us in his reviving power. The church was blessed. A large number took the sacrament of the Lord's Supper, and five persons united with the church.

The various reports to the Conference were encouraging. The finances, notwithstanding the hard times, are coming up better than any one expected in the beginning of the year. The preacher is getting a fair support, and the presiding elder is by no means forgotten.

A. M. JONES.

RUTLEDGE, ALA., June 11, 1875.

GRAND BAY MISSION, MOBILE DISTRICT, ALABAMA CONFERENCE. *Mr. Editor:* We have not held any protracted meetings on this work as yet, but we have good times at most all of the appointments. We have received upward of twenty-five members this year. The Sabbath schools and class meetings are doing well. Bro. H. Farnell says that his Sabbath school at Pleasant Valley church will raise the full amount assessed the whole work for foreign missions. Three years ago we had no church at this place, and but two members. Now we have a good church, worth $600, a live membership and a good Sabbath school. We are building at other places. H.

PATTERSONVILLE, LA.—*Mr. Editor:* On last Saturday, the twelfth instant, I organized a church, fifteen miles from Brashear, with about twelve members; all new accessions to the church; four by baptism, the rest by form. Oh, what a mission-field there is here! I was called to this place, to marry a couple. While there we organized a church. We hope to accomplish good in the name of the Lord. Pray for us.

Yours fraternally,

R. H. DAVIS.

JUNE 14, 1875.

Huntsville Female College Commencement.

MR. EDITOR: On Sunday, June 6, the sermon for the occasion was preached by that true and noble preacher of the gospel, Dr. John B. McFerrin, of Nashville, Tenn. If the doctor's reputation does extend from New York to San Francisco, it lost nothing by his effort on this occasion. He gave us the gospel. The old people—to many of whom he preached forty years ago—cried for joy, and the children heard with gladness his fearless declarations on the evil of lying, and the beauties and glory of truth. It is hoped that that vast assembly of hearers left the church quietly saying: "*I'll never lie again.*"

On Monday morning at ten o'clock, in the college chapel, an elegant audience was seated to hear the essays and readings of the sub-seniors and juniors. To understand how girls and young ladies could be trained to perform their parts with such ease and skill before so select an audience is itself a *mystery*. It was explained by President Price, without taxing or straining his modesty, when he announced that the young ladies had been exclusively trained by Mrs. Kate Thompson, a teacher of rare merit and peculiar gifts, in the college.

That evening, in the City Hall, was the annual concert. *It is worth a year's patience to hear such music.* On this occasion two eminent German musicians, Messrs. J. and E. Schneider, accomplished gentlemen as well as superior teachers, introduced their new organ, manufactured by themselves, in the college, expressly for Prof. Price. Its tones are rich, and almost heavenly in sweetness. The superior vocalization evinced by the young ladies at the concert is mainly due to the toil and skill of Mrs. Fannie Ferguson, widow of Rev. Fred. Ferguson, of the old Alabama Conference. In her department she has no superior, and the good wishes and prayers of hosts of friends go with her to Nashville, Tenn., her future home.

Passing by some exercises, we come to Wednesday, the great day—the graduating hour. In the morning there was a contest in spelling for a Webster's Unabridged Dictionary, which had been offered as a prize by that big-hearted agent, Mr. Robert E. Park, of Macon, Ga., in behalf of those most celebrated educational publishers, Ivison, Blakeman, Taylor & Co., of New York city. While the defeated spellers were sobbing and crying over their loss, Miss Sally Parton ascended the stage and received the dictionary. Other prizes at this hour, awarded for various successful performances, were bestowed, accompanied by short addresses from different gentlemen, selected previously for the purpose, all of whom acquitted themselves handsomely.

On Wednesday evening, in the City Hall, a vast concourse assembled to witness the closing graduating ceremonies. Dressed elegantly and beautifully for the occasion, twelve blooming young ladies, having completed the full course, were presented for diplomas. Their compositions were audibly read and clearly enunciated, the listening audience drinking in the golden lessons of truth as they fell from the lips of those interesting young creatures. At last came the "farewell chorus" by the new graduates, who suddenly ceased to be school girls, and as suddenly became women, abandoning the school stage, and entering with hope and buoyancy upon the great stage of human life. Then the scene closed, the curtain fell, and all dispersed to our homes, wiser, happier and better than we had witnessed the twenty-first annual commencement, and the third under President Price, of the Huntsville Female College.

The people of south Alabama, south Mississippi and Louisiana, and even of Texas, will be proud to read this account of a Methodist school, located in such a city as Huntsville, Ala., noted for its healthfulness of location, the elegance of its churches, and the refinement and culture of its people. They need not send their daughters to North Carolina and to Virginia, not even to Tennessee and Kentucky, to enjoy mountain air and good schools. We have as good as the best, here in this beautiful city, resting in the valley of the Tennessee river. The past year one hundred and fifty young ladies have attended. Next year let two hundred and fifty occupy and grace its spacious halls and elegant grounds. This is the wish of a PATRON.

HUNTSVILLE, ALA., June 12, 1875.

Constitution of Sunday School Missionary Societies.

The last clause of article 18 of the Constitution of the Board of Missions is as follows: "It shall be the duty of the preacher in charge to form a missionary society in every Sunday school or church of his work, and whatever moneys are raised in these societies shall be exclusively for the General Board." Quite a number of inquiries came to the secretaries in reference to a form of constitution for such societies.

We would recommend that the whole school be considered members of the society—the teachers a board of managers. Let the society elect, say, the pastor president, the superintendent vice president, one of the members secretary, another treasurer. Place one of our juvenile cards, or one ruled to suit the views of the board of managers, in the hands of a member of each class elected by the class; let the collector so elected get a subscription from each member of the class, and any other friends not members of the church—collections to be made monthly. Say once a quarter hold a meeting of the society, let the collector from each class, as the class is called by the secretary, advance to the treasurer's table, hand in the card, with names attached. Let the money collected accompany the card—that from the infant class in a box, from the other classes in envelopes. Let the treasurer keep a record of the names and amounts in a well-bound book. After the cards and money have been handed in let there be singing and speeches from juvenile and adult members previously selected, followed, if the audience justifies, by a collection. This is simple, and if earnestly worked will be found effective.

J. B. MCFERRIN,
D. C. KELLEY,
Secretaries.

Missionary Blanks.

The secretaries have, during the two weeks just passed, sent to every presiding elder in the church a package containing, first, blank reports, to be filled up by the pastors and returned to the mission-room, at Nashville, before the sessions of the Annual Conferences of which the preachers are members. The sooner these blanks can be filled up and returned, the better for the secretaries. A permanent record will be kept of these reports, from which the relative care of preachers and the missionary spirit of churches can be readily ascertained. The changes from year to year will mark the advance or retrogression of church life. Statistics are admirable spiritual thermometers. Secondly, books for collectors, ruled so as to allow the subscriptions to be collected monthly, as we are sure is best at many places now, and we doubt not will become more and more the successful method. Accompanying these books are certificates which, to save postage, can be pasted in other books, ruled as the specimen sent. Also cards for juvenile collectors. These may be used as is suggested in the accompanying form of missionary constitution for Sunday schools, or where there is no such organization in the Sunday school, then placed by the pastor in the hands of such young persons as he may select. All these aids we offer as assistants to pastors in the work of reaching, and, where it can be done, expanding collections beyond the assessments on the various charges. They will, as the board believes, greatly aid in giving method to our collections, and have an influence to reach *every* member of the church—the point toward which our energy is now being bent. A letter without special address accompanies the packages, which we hope will induce efforts to assist in specific missionary work on the part of individuals, Sunday schools, women's societies, etc.—these specific contributions to be beyond the assessments on the pastoral charges. The board, June 16, determined to send out to the aid of the Rev. J. E. Newman, in Brazil, a young member of the Tennessee Conference—the son of one of our best-known and most beloved presiding elders. Who will come forward and propose to assist in bearing his expenses? We hope this will be done at once by liberal friends of the church. If you will take the trouble to inform yourself about the open door in Brazil, we are sure there can be no delay. The money must be ready by the session of the Tennessee Conference.

D. C. KELLEY,
Associate Sec., B. M.

"MY DEAR," said a husband to his wife, on observing new red stockings on his only heir, "why have you made barber poles of our child's legs?" "Because he is a little *shaver*," was the neat reply.

The Christian Advocate.

THURSDAY, JUNE 24, 1875.

OUR BURIED FRIENDS CAN WE FORGET?

Our buried friends can we forget?
Although they've passed death's gloomy river,
They live within our memory yet,
And in our love must live forever.
And though they've gone awhile before,
To join the ransomed hosts in heaven,
Our hearts will love them more and more
Till earthly chains at last be riven.

I saw them bid this world adieu;
I saw them on the rolling billow;
Their far-off home appeared in view,
While yet they pressed a dying pillow.
I heard the parting pilgrim tell,
While passing Jordan's loosely river:
Adieu to earth, now all is well—
Now all is well with me forever.

O how I long to join their wing,
And range their fields of blooming flowers!
Come, holy watchers, come and bring
A mourner to your blissful bowers.
I'd speed with rapture on my way,
Nor would I pause at Jordan's river;
With songs I'd enter endless day,
And live with my loved friends forever.

A Chapter on Reason and Faith.—No. 2.

BY REV. W. STILLMAN, M. D., ENTERPRISE, MISS.

Notwithstanding man's faculty of reasoning has been greatly weakened and obscured by the fall of his federal head and representative, still it is an inestimable gift—noble in itself when viewed alone as it relates to his temporal wants, and that relation which he bears to other men. But when we view it in its intimate relation to God and our spiritual good it assumes a more elevated rank. It is the only innate faculty that bears a likeness of man's Creator. Its power knows no boundary in the investigations of natural things. It enables man to determine the size, density and orbits of the planets; to approximate the distance to the fixed stars, which are hung out as lamps along the pathway to the spirit world; to trace the blazing comet in its erratic and far-off course; and to read the name of God in the "things that are made." Still, with all its greatness, it is not sufficient of itself to unite man in harmonious concord to the Almighty, to soothe his sorrows in the hour of affliction, or open the gate of heaven to his soul.

It having been shown, then, that the exercise of reason alone cannot exalt man to a harmonious fellowship with God, what, therefore, does man need in order that he may be united to God, and have a more extended view, a clearer perception and a more convincing evidence of things unseen by mortal eyes? It is *faith*. Not simply belief, which is nothing more than an act of the understanding, and consequently liable to various changes; but faith, which is an active, moving and abiding principle, embracing all the intellectual and moral powers of the man—his head and his heart—and which is to its possessor the "evidence" or conviction "of things not seen." Theologically the term *faith*, according to St. Paul's definition of it, or as the original or Greek text may be rendered, means a strong persuasion, and a clear demonstration of things hoped for and of things invisible. The power of exercising this faith is bestowed upon man by the Almighty to supply what the faculty of reason lacks. It is the combined action of the whole mind and heart, and commences where both reason and testimony end, and becomes testimony itself, assuring its possessor of what reason alone could not do.

This faith, then, being the combined action of the whole mind and all the powers of the soul, it may, if doubted by those who hold to the doctrine that faith is a mysterious, abstract principle, and is strictly a gift of God, be illustrated by the combined power of all the lenses of a well-constructed telescope, which, when used separately, are nothing but magnifying glasses, by which objects near at hand may be examined. But let these lenses all be made clean, and properly arranged, and the tube drawn out to its required length, and it will enable a man, by looking through the combination of lenses, to see and to some extent understand things which to his natural vision were invisible, and far beyond his faculty of reasoning. So reason and all the other powers of the mind, when used separately, only enable the man to investigate things in the range of his senses; but let them all be combined with all the moral faculties, let them be properly adjusted, made clean from the dust of sin, and the tube of hope drawn out to its fullest extent, and the man can look through it and behold the glory of God, and the end and reward of those who love and serve him:

Surely, then, faith is the "evidence of things not seen" or comprehended by our natural senses, and is the appendix to reason, or the climax of all the mental and moral powers of the man. Charles Wesley well understood both the nature and power of faith when he wrote that beautiful and heart-cheering hymn on the "Work of Faith," and especially as expressed in the fifth and sixth stanzas. His language is:

"The things unknown to feeble sense,
Unseen by reason's glimm'ring ray,
With strong, commanding evidence,
Their heavenly origin display.

"Faith lends its realizing light,
The clouds disperse, the shadows fly,
The Invisible appears in sight,
And God is seen by mortal eye."

This view of faith, requiring the combined action of our intellectual and moral powers, with that of the centralization of our affections on God, is evidently the reason why it is impossible to please him without faith; and may we not at least infer that it is the reason why the Almighty, in his wisdom, instituted faith as the condition on the part of man of justification? It is the only act that man is able to put forth that requires the combined energy of the whole mind and heart. Nothing short of this can be well-pleasing in the sight of God. Faith, then, is not an abstract principle, to be sought after as one would seek after a lost pearl, nor to be waited for with the hope that God will in some supernatural manner bestow it upon us. It is to be found within us, by the combined action of the powers that God has already bestowed upon us; consequently every man is without excuse who fails to exercise these powers, to make the effort, and stretch forth the "withered hand."

Created Holiness.

MR. EDITOR: In your issue of the thirteenth Bro. Richardson assumes "that God cannot, in the nature and relation of things, create moral holiness." If by the "nature and relation of things" he means the nature of man as it now is, and his relation to God as he now stands, we are agreed. Job xiv, 4: "Who can bring a clean thing out of an unclean? Not one." No more can the descendants of an unholy man, by their nature and relation to him, be holy than can an evil tree bring forth good fruit, or an impure fountain emit pure water. But to say that because this inherent cause in the present moral status of man necessarily produces a corresponding effect in the moral nature of his offspring—that therefore God cannot, in his own "nature and relation to things," create moral holiness—is simply absurd.

The existence of Cain, Abel, and indeed the successive generations of mankind, is the result of a *mediate* and not an *immediate* creation of God. It is, then, absurd to ask: "If God can create holiness, why are not all men holy?" As well might he stand on the banks of a stream flowing from a bitter fountain and ask: "If God can create sweet water, why does he not cause sweet water to flow from the fountain that emits this stream?" Indeed the communication in question has the appearance of a mass of conglomerated theological ideas, without clearness in anything. He says: "Created and imputed holiness are the same." This can no more be established in the mind of the theological world than it can be proven that the moral and relative relation of man to God at the time he determined to create him "In his own image," and that existed after man's transgression, are the same; and these two states are as widely divergent as the effulgence of a noonday sun is to the gloom of a midnight darkness. The one is the result of the divine will when he determined to create man in his own image; the other is "conceived in sin and brought forth in iniquity." The first holiness is the result of a pure and holy cause, and the other is said to be "the righteousness of Christ so attributed to man as to become his own, and that he is therefore justified by it." The first is a result of the hypothesis of his creation, and is therefore an inherently existing principle; the second is the attributing to him that which belongs to another, and is therefore an accident.

But to say that God did not create Adam holy evolves one of two theories—either that God himself is not holy, or that a holy tree can bear unholy fruit. But if God is holy, we ask: "How, 'in the nature and relation of things,' could he create Adam without holiness?" "Do men gather grapes of thorns, or figs of thistles?" Can light produce darkness? Can love produce hate, or purity impurity? As well may we expect to see any or *all* of these impossibilities come to pass as to suppose that a holy God could create Adam in his own likeness, and yet without holiness.

But if Adam was without holiness, then we are no longer surprised that he transgressed the law of God; for the law was holy, and Adam was required to perform a holy obedience; and as none but a holy person can perform holy obedience to a holy law, and Adam was without holiness, we see at once that his transgression was *necessitated*. But that he was created holy is easily proven by the Scriptures. Ephesians iv, 24: "And that ye put on the new man, which after God is created in righteousness and true holiness." Colossians iii, 10: "And have put on the new man, which is renewed in knowledge after the image of him that created him." Now take these two quotations in connection with Genesis i, 27: "So God created man in his own image, in the image of God created he him." Thus Moses tells us that Adam was created in the image of God, and St. Paul tells us that that image consisted in "*knowledge, righteousness* and *true holiness*." But Bro. Richardson says those who contend that Adam was created holy are in the ranks of the Calvinists. Then farewell, my brother; but we must be permitted to name some of our company. Dr. Watson says: "If likeness to God in man consisted in bodily shape, this would not have been an argument against human representations of the Deity; but it imports, as Howe well expresses it, that 'we are to understand that our resemblance to him, as we are his offspring, lies in some higher, more noble and more excellent thing, of which there can be no figure; as who can tell how to give the figure or image of a thought, or of the mind or thinking power?' In spirituality, and consequently immateriality, this image of God in man, then, in the first instance consists."

Dr. A. Clark says: "God is holy, just, wise, good and perfect; so must the soul be that sprang from him; there could be in it nothing impure, unjust, evil, low, base, mean or vile. It was created in the image of God."

Mr. Wesley says: "In the image of God was man made, holy as he that created him was holy."

Drs. McClintock and Strong say: "Adam was formed immediately by God, as was the humanity of Christ. In each the nature was spotless, and richly endowed with knowledge and true holiness."

With these reflections we leave the subject for the present.

MEMNON.

HAZLEHURST, MISS., May 19, 1875.

Consistency and Inconsistency.

MR. EDITOR: Should a man's *practice* be consistent with his *theory?* Again, is a man's theory always consistent with his practice? And yet again, should it not be to result in the good intended and in the way intended? I do not much like calling a thing by one name and using it by another; that is the same as not to use it at all. Now, Mr. Editor, I got to thinking the other day—about the church chiefly—and thought as follows: I thought that all churches are not what they used to be in the preaching of their doctrines—*i. e.*, in "faith and order"—or that they were most outrageously misrepresented. If they were as said to be formerly, some of them, there has been a considerable qualification somewhere. When I was a child "our preachers," as I used to call them, were considered good pluck if they dared to preach "free grace," "faith," "apostasy," and "the possible salvation of *all* men" in the neighborhood of *some other churches*, for fear of the cry of "Wolf in sheep's clothing," "hypocrite," "heresy." But now these *some other churches* preach "all these notions," and, I reckon, believe somewhat in them. And the strangest of all is they have not revised their *creed* to correspond with their "pulpit ideas." They seem to hold tenaciously to their first creed, but I suppose it is only theoretically so. Is this consistency? I wish I could remember names and dates and places; I could then save you the trouble of answering so many queries.

But, again, was not that man's name Wesley who started such a rumpus over there in London on the religious question? And was he the founder of a "society" or "band" called Methodists? They tell me he was a *consistent* man—preached what he really believed to be Bible truth, notwithstanding his mother church was opposed by him. Wouldn't it be well if everybody else would yield to their convictions in Bible doctrine, and not believe a thing simply because it is their church's *ipse dixit!* There are a good many of this sort of people in our world. I reckon the Methodist Episcopal Church in America was founded or organized by this Mr. Wesley. I just guess, from what I can learn, that it is very consistent in what it believes and preaches. What I mean by *consistent* is that its *faith* and preaching harmonize. As soon as this little Methodist "society" came into being some of the excitable churches began to search among the musty records of the past for true church rites and claims; not, as I suppose, to see if *they* were truly orthodox, but to see if these little "societies" were not really heterodox. But, however, they did not make their "apostolic succession" search a very happy success, did they? Some say they did; others say they did not. Mr. Wesley, in getting out of this hobbie of "formalism," spiritual dead ism, and some other equally dangerous isms—as, for instance, "unconditional election-*ism*," etc.—showed to the thinking world a sickly set of religionists. Theorists then and even since then would remind one of an "election-day bully." On this score things are not like they used to be. It has done a great deal—this Wesley consistency—in establishing and setting the religious world right. Wesley, I think it was, said the "world is my parish." This was the theory he set out with; and, *consistent* with the saying, he has almost touched, and I think eventually will touch, all the points of the compass through his own and other churches, modified by his consistency. I reckon that his and our consistency in theory and practice is what has done so much in making the "Methodist house of worship" popular to an intelligent world. How can any one consistently place "salvation by faith" and "unconditional election" in conjunction?—holding to the latter *in creed* and *preaching* the former? Yet this is the case. As well had we place darkness and light together, and call them one and the same thing. I wish to state here that these "other churches" are—well, I can't say what; only that they preach *what I believe*, and I do not belong to them either. I sometimes hear them, and they preach good old-fashioned Methodist doctrine, if I may judge. *They* tell me that there is only a *slight* difference between *them* and *me* in the "non-essentials." But right here that thing consistency pops its head up again. If they were to harmonize faith and practice, and I do the same, I do not see how there could be so *slight* a difference in essentials or non-essentials.

I have but one more query. Does *your church* stand in *statu quo*, as from the beginning, upon doctrine? If it does, I reckon it has had a great deal to do with "taking the starch out" of *some* churches. These are thoughts I had, and of which I intended to speak to you the very first chance. If consistency and inconsistency are not put in their proper places I will not join them, very sure.

A.

Beautiful Star.

Walking abroad on a clear, starlight night, we view the firmament with feelings of awe and wonder. So mighty and grand, so sublime, so beautiful! Upon the background of the deepest, darkest blue are countless myriads of shining worlds emblazoned, varying in brilliancy from the feeble and fickle glow of the firefly to the steady blaze of the world's center light. In wavering, uncertain lines we trace constellation after constellation, occupying the limitless space above, grateful in our hearts to those who, by years of patient toil, have been enabled to give us some insight into the movings of these heavenly bodies, and from the depths of our soul wells up a reverence and adoration for the divine Origin of this magnificent spectacle which mere words are inadequate to express. God of the universe! how supremely glorious are the workings of thy omnipotent power! and yet how sweet are thy tender mercies! The fiery lightning and heavy thunderbolts are balanced by soothing sunshine and dewy showers! To we poor worms of earth, how kind thou art! Hast not thou implanted within us the noble desire to gain immortality beyond the grave? The germ of life has its root within our hearts, and thy holy word is the guide by which we may be transformed into shining angels of light, like "gems of purest ray."

God's people, as a class, display as great variety of character as the celestial bodies vary in brilliancy. The indolent Christian—if there *is* such a Christian—resembles the satellite, while the working Christian may well be denominated a bright and shining light, illuminating all around him with the glow of charity and piety radiating from his own breast. Which will you choose, brother? Which do you admire, sister? Will you be the insignificant star that rises and sets, and revolves in the multitude, without any peculiar brilliancy? Or will you be that bright, that beautiful star, whose light is the climax of glory and whose form is the climax of beauty? Faith and zeal will give us this eminence. Let us train our hands to work right. Let us train ourselves to act and our minds to think right. Yes, "dare to do right, dare to be true," and you may be that beautiful star, the beacon light from whose fair countenance radiates truth, mercy and wisdom.

EMMIE K. BAILEY.

From a Reader.

DEAR CHRISTIAN ADVOCATE: You first made your appearance in my humble home about two years ago, and were your visits discontinued I should miss you sadly. I have often wondered who the kind friend could be who sends me such a treasure every week. How often I pray: "God bless the one who sends me the CHRISTIAN ADVOCATE!" I find great pleasure in reading the contents of this sweet messenger, this friend of the poor and afflicted, this noble advocate of Christ's kingdom among men. I read much that is comforting and encouraging in your columns, and I have rejoiced with some and wept with some in reading of their blessings and sorrows. You tell me of those who have died in the Lord, of souls born to God, and you bring me the words of the missionary in far-off heathen lands. You have endeared many to this sad, afflicted heart whose faces I have never seen—Bishop Keener, Bro. Daves and many others. I long to take your dear editor by the hand and thank him for what he has written for *me*—an invalid. God bless the editor! God speed the ADVOCATE, and may it find a welcome in *every* Methodist household.

I am not worthy of a space even in the Child's Corner, but I would like to tell your little readers about my wonderful "Church Belle," if agreeable to you. Farewell!

INVALID.

HOME, May 13, 1875.

Obituaries

REV. JOHN H. DAVIS was born in Tennessee, A. D. 1807. In early life he was married to Miss Nancy G. Franklin. He spent most of his life in Fayette county, Ala., where he brought up his family of ten children. Seven of these yet live, one of whom is the wife of Rev. John C. Brogan, of the Mississippi Conference. His second marriage was to Mrs. Ferguson, late in life. His third marriage was in December, 1874, to Mrs. Boyd, of Marion, Miss., where he died May 9, 1875.

The Sabbath before his death he rode eight miles to fill his appointment at Lockhart. Against the protest of Dr. Perkins, he attempted to preach. He read his text (Matthew vii, 3) and paused, too sick to proceed. He read the text again and was forced to abandon the effort. After a song and prayer by Bro. Brown, he stood by the pulpit and delivered an affectionate and impressive talk. He "thought his end was near, but was not afraid; had been in the service *fifty-two* years, and was now ready."

Forty years a local preacher, Father Davis was zealous and useful to the last. Several years he was selected by presiding elders as a supply. In this relation he was happy and useful. He was requested last spring to supply a circuit. It troubled him that he could not. His last intelligible words to Bro. Brogan were: "Write to Bro. —— to get me that circuit." It was his "loved employ"—persuading men to be saved. He excelled in exhortation and moved many souls to the better life.

I deem it one of the precious privileges of my life that for a few days last year I was brought into intimate association with Father Davis. At the Brandon District Conference and at Pilgrim's Rest camp meeting I was drawn to him by his beautiful spirit of Christian simplicity and love. He was one of the most unsophisticated men I ever saw. His very presence blessed me and made me better. It was an era in my Christian life. I begged him to come to my house. I wanted my wife and children to be blessed by the presence and prayers and the remembrance of so good a man. The camp meeting was a delightful occasion. Many souls were saved. Other preachers were there, and good people; but Father Davis was the soul of the meeting. So it seemed to me. I thought him an example of scriptural sanctification. In private I drew from him an expression on this subject. I found him a modest professor of this grace. I think he enjoyed and practiced it.

The following paper was adopted by the Quarterly Conference of Marion circuit, May 29, 1875.

JOHN A. ELLIS.

Nashville *Christian Advocate* please copy.

Whereas, It has pleased almighty God, in his wise providence, to remove out of our midst our most worthy and beloved brother, John H. Davis, for four years a member of this Quarterly Conference and a local elder in the Methodist Episcopal Church South; therefore, be it

Resolved, That in his death the church has lost a faithful minister, the Quarterly Conference a zealous member, and Christianity a devoted advocate.

Resolved, That we offer our tenderest sympathies to the bereaved family, and pray God that their affliction may be sanctified to their ultimate good, as they sorrow not as those having no hope.

Resolved, That these resolutions be spread on the minutes of this Quarterly Conference, and a copy be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. MARY J. QUINE, daughter of Thomas and Martha J. Bovard, was born in Yazoo county, Miss., July 24, 1834, and died in East Baton Rouge parish, La., March 10, 1875.

She was married to William J. Quine September 18, 1851. Soon after this they moved to East Baton Rouge parish, La. She joined the Methodist Episcopal Church South in early life, and was a devoted Christian lady. Sister Quine was devoted to all the interests of the church. She was prompt in her attendance at preaching and the social meetings of the church; always found at the altar on communion days, gladly commemorating the death and passion of her Savior.

It seemed to be her delight to provide for and entertain the ministers of the gospel. The itinerant preachers felt at home when at the house of Bro. and Sister Quine. She was untiring in nursing the sick, giving them attention day and night. She possessed a comprehensive mind, being always able to assist her husband with her counsel in his business affairs.

Only a short time before she died she called her family to her and made special requests of each one, and gave directions to her children respectively. She did not forget the NEW ORLEANS CHRISTIAN ADVOCATE. In consequence of the failure of crops for the last two years, and the consequent scarcity of money, Bro. Quine had spoken of discontinuing his paper, but she asked him to renew his subscription and keep the ADVOCATE in the family.

She had lived in the discharge of Christian duty, and when the summons came she was ready to meet death. As she neared the river of death her peaceful, triumphant composure was a source of wonder and astonishment to many who witnessed her departure.

She leaves four children—three sons and one daughter—with a sorrowing husband, to mourn their loss. Two children died in infancy, and passed on to the heavenly world before her.

N. B. YOUNG.

JAMES P. HARRELL, eldest son of Kearny and Marin B. Harrell, was born in Madison county, Ala., October 31, 1844, and died in Osyka, Pike county, Miss., February 9, 1875, aged thirty years, three months and nine days. Few young men have left a better example of untiring industry, of temperance and frugality, which not only led to a competency, but won the respect and confidence of his employers, as well as all who knew him. A soldier in the Confederate army, he was left at its close, like hundreds of others, penniless; but, being no idler, he soon secured a situation on the Jackson railroad, where he continued up to the time of his death. He filled faithfully all duties assigned him, proving, to all that not the position, but the manner in which it is filled, brings the honor. Our friend was not a member of any church, although we often spoke to him on the subject of religion, the importance of seeking the Lord while it was today, and of availing himself of every means of grace to that end. He said he liked to go to church, and did attend whenever an opportunity offered. His moral character was irreproachable. He was taken suddenly and violently ill away from home, and died after four days' illness, and those near him know not that he was dangerously ill until he was speechless, which was a few hours before he died; consequently he left no message.

A FRIEND.

ADA LOU., second daughter of A. G. and Mary E. Loudon, was born October 4, 1871, and died January 25, 1875. Yes, little Ada has gone to him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

F.

LITTLE HENRY LEE SMITH, son of H. L. and L. H. Smith, ceased to suffer April 8, 1875, aged nearly four years. Little Lee has gone to meet his father, who preceded him to the better land but a few months.

A FRIEND.

NORMA, infant daughter of Charles and Susan Hubb, was six months and one day old when she sweetly fell asleep in the arms of her Savior, on the twenty-seventh day of April, 1875.

N. B. YOUNG.

THERE is now on sale in London a remarkable memorial of papal blood-thirstiness—a fac-simile of the medal caused to be struck by Pope Gregory the Thirteenth, to commemorate the slaughter of seventy thousand Protestants in France on the twenty-fourth of August, 1572, by the French King Charles the Ninth. The medal bears on one side the likeness of the Pope, and on the other the effigy of the destroying angel, surmounted by the inscription: "Ugonottorum strages, 1572" (the slaughter of the Huguenots.)

THE Bishop of Lincoln having affirmed that "episcopacy is an institution of God himself," Mr. Matthew Arnold supposes that even before the words, "Let there be light," might have been said, "Let there be bishops."

IN deciding questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

The Christian Advocate.

THURSDAY, JUNE 24, 1875.

THE SILENT CITY.

There is a fair, fair city
Under the moon to-night,
Where every tower and portal
Is pearly, pearly white;
Pale flowers are softly kissing
Each pillar's marble foot,
And grasses tilt the dew-drops
Like fairy, gem-like fruit.

Sweetly on dome and turret
Is shed the lustrous glow,
With purest radiance flooding
The silent nooks below;
And tracery rich and fruitless,
Woven of light and shade,
Gleameth in moveless beauty
Along each dim arcade.

The world is full of voices
Its rushing will not stay,
But at this enarmed inclosure
The echoes melt away.
There is no sound of music,
No footstep's passing fall—
They of the moon-lit city
Are sleepers, sleepers all.

When summer nights are fairest
My spirit waits and wakes
To walk the silent city,
Beloved, for your sakes.
I kneel with tears and blessing
Where those low tablets stand,
And give once more my darlings
To their Redeemer's hand.

The Banner.

A Methodist Hero One Hundred Years Old.

One of the most interesting events recorded in the history of American Methodism was the celebration of the one hundredth anniversary of the birth of the Rev. Father Boehm, which took place, according to arrangements made by the Newark Conference, on Tuesday, June 8, at Trinity church, Jersey City, N. J. Long before the hour for the meeting the church was filled in every part.

During the singing Father Boehm entered the church, assisted by his friends and attended by his physician, Dr. Walter Hadden, and entered the pulpit. The patriarch looked remarkably well, and appeared very young for his years. At the conclusion of the singing Father Boehm was introduced, the congregation rising with him. He spoke as follows: "I rejoice to meet you, my brethren in the Lord, and that I am permitted to see the wonderful progress of the gospel of Christ in the land. There was no town here in 1809, when I passed through. There were no houses but the ferry-house, I think. Blessed be God for his wonderful work throughout the land. I cannot say much, but I commit the rest to my 'venerable' Bro. Atkinson." This was received with great laughter by the audience, and Mr. Atkinson, in rising, appeared somewhat embarrassed, and stated that this was a festive occasion, and Father Boehm was disposed to be festive also. He then read the following autobiographical sketch which had been prepared by Father Boehm:

FATHER BOEHM'S LIFE HISTORY.

I was born in Lancaster county, Pa., on the eighth of June, 1775—one hundred years ago this day. I was one year a subject of King George, as it was not until I had attained that age that the American people renounced their allegiance to the British government by proclaiming the Declaration of Independence. The noise of the battles of Concord and Lexington had scarcely died away when I drew my first breath, so that my history includes nearly the whole of the period of the Revolutionary war. I was a cotemporary of the fathers and founders of the republic, and have lived under the administration of all the Presidents of the United States. I clearly remember the days of Washington's presidency, and I cast my first vote for his successor, John Adams, in 1796. I lived through almost a quarter of the last century, and have lived thus far through the present one, and I have witnessed with my own eyes the rise, progress and present grand development of the United States of America.

The changes and progress of the country within my recollection have been so vast and overwhelming I scarcely know how to speak of them. When I became a man there were only thirteen States. Early in this century Ohio became a member of the Federal Union, and then the star of our empire moved westward until it shone upon the waves of the Pacific ocean. I witnessed the system of slavery in the Southern States, and I have been permitted to see it swept from the land, and the banner of impartial freedom waving triumphantly over every State. Bless the Lord! I well remember the days when a steamboat was unknown, and the railroad unthought of. The winds of heaven wafted our commerce, and horses furnished our swiftest means of travel by land. I myself have traveled over a hundred thousand miles on horseback.

I have witnessed the progress of the nation in population and wealth to a degree that seems incredible to have been attained in one man's lifetime. I have seen the increase of the eldest cities, and the founding and wonderful growth of newer ones. I have observed the advancement of our people from a comparatively rude and pioneer condition to their present high status of intelligence, wealth and refinement. When, in 1809, I first stood upon the site of the city in which we are this day assembled I think there were no buildings upon it except the ferry-house and the farm-houses which here and there dotted it. To-day its streets and buildings cover a territory many miles in circumference, and its population exceeds one hundred thousand souls. Then the city of New York only reached to Canal street and Brooklyn was a very small town. Cincinnati had then only commenced its history, and Chicago was yet to be.

I have seen wonderful progress in the religious world in my time. I was born nine years after the introduction of Methodism in New York by Barbara Heck and Philip Embury, and nine years before the organization of the Methodist Episcopal Church, and the election of its first bishops, Coke and Asbury. When my life began there were probably scarcely a half score of Methodist houses of worship on this continent, and there were only 3,148 members and nineteen travelling preachers. When I commenced my public life Methodism was still small, both numerically and financially. There were very few commodious churches except in the large cities, such as St. George's in Philadelphia, Light street in Baltimore, and John street in New York. Our best churches of that day were very inferior compared with those of the present. Our meetings were mostly held, at the time I began to preach, in private houses, in barns, and wherever we could obtain shelter. There was much opposition shown toward us, and I have had stones hurled at me while preaching.

I joined the Methodist Episcopal Church in 1797, in Boehm's chapel, I being at the time twenty-two years of age. My father, Martin Boehm, was many years a minister among the United Brethren, and was a bishop in that church. He was for a long time a warm personal friend of Bishop Asbury, and toward the close of his life he united with our church. Boehm's chapel is still standing in good condition, and is now the church of the neighborhood where it stands. My father's influence contributed much toward its erection. Bishop Whatcoat furnished the plan of the edifice. It was built in 1791, was the first Methodist church in Lancaster county, and it was one of the early fortresses of American Methodism.

I was licensed to preach January 6, 1800, by the Rev. Thomas Ware, who was then presiding elder on the Chesapeake district, and who at the same time appointed me to travel Dorchester circuit, on the eastern shore of Maryland. Therefore I was never a local preacher, though I have been a witness of the great usefulness of that numerous and honored corps of gospel heralds, whose unremunerated and zealous labors have done so much for the evangelization of this nation. In the days of my effective ministry the local ministry was an indispensable adjunct of our itinerant system.

About four months after I was licensed to preach I attended the General Conference of 1800, in Baltimore. I was present at Richard Whatcoat's ordination as Bishop, in the presence of that body in Light street church, and heard Dr. Coke's sermon on that occasion. I also was a witness of and a participant in the wonderful revival which prevailed in Baltimore during that General Conference. People fell under the mighty influence that rested upon them as they walked the streets. After the General Conference closed I attended the Philadelphia Conference at Smyrna (then Duck Creek,) where the revival work went forward with great power. It extended, in fact, over the whole peninsula. When I traveled Annamessex circuit, in 1801, with William Colbert, we received eight hundred persons into the church in that circuit alone.

Methodism was very prosperous on the peninsula in that day, and included among its members many of the first people of that section. Dr. White, Harry Ennalls, Gov. Bassett, of Delaware, an eminent lawyer and judge, and a member of Congress in 1787. Dr. Sellers and others, gave influence and strength to the denomination in those early times. The social position of our church has hardly been relatively higher anywhere in this country at any time in its history than it was in the peninsula in the beginning of this century. That region furnished many of our best and most successful preachers in the days when there were giants among us; for truly there were giants in those days. Among the great men of that period was Dr. Chandler, a man of commanding intellect, of large executive capacity, a powerful preacher, a mighty evangelist, greatly successful in winning souls. Jesse Lee, one of the church's noblest and brightest names, was then in his ripe maturity, and lost the bishopric by only one vote at the first General Conference I attended. I was with him in his last hours, heard his rapturous and triumphant utterances as he met his final foe, and at his own request I closed his eyes after the great soul had departed. William Colbert, one of my early colleagues, was a man of low stature but of high usefulness, indefatigable in labor, and among the first in success.

That portion of my life in which I was the traveling companion of Bishop Asbury has probably the most public interest, because I was in that capacity the representative of the denomination at large, and was the most intimate and daily associate of a man, the purity and greatness of whose character, and the vastness and value of whose work must forever place him among the foremost servants of God and mankind.

Bishop Asbury chose me to be his traveling companion in the spring of 1808—which choice the Philadelphia Conference ratified—and I ceased traveling with him at the Conference of 1813, when he appointed me presiding elder of the Schuylkill district, which comprised the whole territory from Wilmington to Stroudsburg, between the Susquehanna and Delaware. My first tour with Bishop Asbury was from a point between Baltimore and Fredericktown, Md.—a spot historic in Methodism, Pike Creek, where Strawbridge built his log church—thence westward. We crossed the Alleghany mountains on our way, and the ascent occupied thirty-nine hours. I have since crossed the Alleghanies several times in express trains in a much shorter time. I had previously accompanied Asbury to the Alleghanies in 1803, where I left him to pursue his westward journey, while I returned to my work. Having passed the mountains, we made our way to Wheeling, and through Ohio, Kentucky, Tennessee, and thence pursued a southerly course, visiting the Conferences in the Southern States. During the western portion of this tour we visited the Territory of Indiana, which was a vast wilderness. We traveled in it thirty-six miles and saw in all that distance only six human habitations. Among the noted and worthy laymen whose acquaintance I formed, and by whom I was entertained on this my first journey with Bishop Asbury, were Gov. Tiffin and Gov. Worthington, both of Ohio, who were exemplary and devoted members and representatives of our church. During our progress through Tennessee we were joined by Bishop McKendree, who had just been elected a Bishop at Baltimore, and who was on his first episcopal tour. He accompanied us through the South, presiding with Asbury over the Southern Conferences.

I became acquainted with the Southern Methodist preachers at that time. Lovick Pierce, but a few years my junior, was then conspicuous for the purity and beauty of his character, and his popular talents as a preacher, and he yet lingers with me behind our beloved early colaborers who have gone on before. William Capers, beautiful in person and eloquent in speech, was at that time received on trial by the Conference. He was afterward one of the most distinguished men in our connection, and became a Bishop of the Church South after we were divided. The Southern Methodists at that time were remarkable for their spiritual fervor, and Christian friendliness and hospitality. There were among them many noble examples of the great virtues produced by our faith. I learned to love the South, and I have now fond memories of my friends whom I once cherished there. I knew the South when there was but one Methodism in America. I wept when in 1844 we were rent asunder; and now, as I stand amid the thronging memories of a century, I plead and pray that Methodism North and South may become one again. I am in some sense at least a representative of the fathers of the church, of the preachers and bishops who toiled and sacrificed to lay the strong foundations of our beautiful Zion, and I am sure I do not misrepresent them when in their name and as almost their sole survivor I plead for a united Methodism throughout this great land. This desire and prayer leaps strong and warm out of my heart, which, after beating for a hundred years, still beats as true and strong as ever for the welfare of the church to which its best love and zeal have been given.

During the first tour with Bishop Asbury I saw the Virginia Conference. It was composed of a fine body of men. There was one striking fact connected with it. Of the eighty-four members of the body, the two Bishops and the travelling companion of the Bishops, all were bachelors except three. Our early preachers were compelled to deny themselves largely of the pleasures and endearments of domestic life in order that they might do the work of evangelists and make full proof of their ministry. At this time I made the acquaintance of and was entertained by Edward Lee, at Petersburg, Va. He was a brother of Jesse Lee and father of the Rev. Dr. Leroy M. Lee, now and for a long time a distinguished representative of Southern Methodism.

From the Virginia Conference we proceeded over the Blue Ridge to Harrisonburg, where we attended the Baltimore Conference, thence to the Philadelphia Conference in St. George's, Philadelphia, Bishops Asbury and McKendree alternately presiding. Though attending all the Conferences, I was a member of this Conference and was at home again with my brethren. When my name was called in Conference the brethren said: "None but the Bishops can tell whether there is anything against Bro. Boehm." The Bishop rose and said with much gravity: "Nothing against Bro. Boehm." This Conference has given many noble and industrious ministers and laymen to the church.

After the Philadelphia Conference we proceeded onward through New Jersey, which Bishop Asbury had not visited for twenty-five years, and we missed our way in the pines, and, reaching a church where the Bishop had an appointment to preach, we found that as a result of our delay the services had been commenced by the preacher in charge of the circuit. The house was crowded. Bishop Asbury immediately entered the pulpit, and, after talking a brief time, he stepped backward and said: "I cannot preach, Henry; you must get up and preach." I immediately rose and the passage came to my mind: "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." If the passage had not come to my mind I should have been dumb, but as it was I preached from it and had a good time. After I finished, the Bishop arose and delivered a warm exhortation. This was in the coast region of south Jersey, in 1809.

Proceeding toward New York, we were joined by Bishop McKendree again at Elizabeth, and at Elizabethport we saw for the first time a steamboat. It excited our curiosity. We passed on to Powles Hook, now Jersey City. Here for the first time I saw the noble Hudson, and crossed it to New York, where we met the Conference in John Street church. Bishop McKendree was then first introduced to the New York Conference. I traveled many hundreds of miles with McKendree during my five years' journeyings with Asbury, and heard him preach probably at least a hundred times. He was a very powerful preacher. He often preached great sermons, and seldom preached a poor one.

From the New York Conference we proceeded to New England, attending the only Conference in that section; after which we proceeded again on our Western and Southern tour. But it is impossible for me on this occasion to recount the many scenes and events I witnessed during my long journeyings with that great man whose memory is ever green in my heart.

It was my office to attend upon and minister to him for five years. I frequently lifted him upon his horse and helped him to alight. I gave him his medicine when he was sick, and watched with him at night. It was my privilege to attend Bishop Whatcoat in his last illness, at Gov. Bassett's, in Delaware, in 1806. I have been personally acquainted with all our Bishops, from Coke to Peck, but to none have I been so endeared as to Bishop Asbury. I guarded him in his journeys when it was unsafe for him to be without a companion, and I shared with him the perils of the wilderness.

In North Carolina, coming on from Wilmington toward Newbern, Bishop Asbury's horse became frightened and ran away. He was in a sulky and I was on horseback. I suffered great apprehension of mind, not knowing what to do. I did not dare to pursue after him lest I should increase the horse's fright, and so add to the Bishop's peril. I began to pray—and if ever I prayed I prayed then—that God would deliver the Bishop from the destruction with which he was threatened. Suddenly the horse stopped, and became quiet and docile; and I rode up to the Bishop and found him in much trepidation, but safe and thankful.

The Lord is good—a stronghold in the day of trouble, and he knoweth them that trust in him. As I attended and guarded and nursed Asbury, so am I attended, nursed and tenderly cared for by my beloved daughter in my weakness and age. My hope is bright, and I expect soon to meet my colaborers on high.

The last of my dear friends who have preceded me was the Rev. Dr. Wakeley, my intimate associate for many years. He was to me a true and loving friend. He was with me on my last birthday, and participated in the service when I preached my centennial sermon at the last session of the Newark Conference. He then expected to be here to-day, but he is not here—he has gone on before. I shall see him soon, and Asbury and others dear to me,

Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
And anthems of rapture eternally roll,
And the smile of the Lord is the feast of the soul.

Methodist.

Religious Intelligence.

—A dispatch from St. Petersburg says that secessions from the Catholic to the Orthodox Greek Church continue on a large scale in Russian Poland.

—The chief of the Delaware Indians is said to be a Baptist minister, and of 1,000 persons composing his congregation 330 are members of his church.

—The Methodist churches in Sweden which have received and are still receiving aid from the American Bible Society have determined to solicit funds for the society in the future.

—A correspondent of the Richmond *Christian Advocate* says the children of the Methodist Episcopal Church give more to missions than the entire Methodist Episcopal Church South.

—The American Home Missionary Society's last year was a year of financial success. The aggregate cash receipts were $398,896.82, or $14,329.96 in advance of the highest aggregate ever reached by the society in any year of its history.

—The Baptists of Kentucky have secured nearly $200,000 as their quota of the endowment fund of the Southern Baptist Theological Seminary to be located at Louisville. Rev. Dr. J. P. Boyce has secured liberal subscriptions from the citizens.

—At a recent meeting of the Royal Geographical Society of England Sir Henry Rawlinson and other members referred to the death of the Rev. Charles New, the Methodist missionary in Africa, as a great loss not only to the Geographical Society, but also to the cause of Christianity.

—We understand, says the *Watchman*, that at the meeting of the committee of the Wesleyan Methodist Missionary Society, held recently, it was announced that the income of the society for the year is upward of £184,000. Nearly £20,000 arises from legacies and lapsed annuities. But on the regular receipts from ordinary resources there has been a very encouraging increase.

—The old South Society of Boston, at its annual meeting, voted an appropriation of $60,000 to finish the new church. This church will be one of the finest edifices in New England, and will cost, exclusive of land, $457,000. The annual income from rentals was reported at $33,000. The able and efficient pastor, Rev. Dr. Manning, is to have a salary of $6,000, with the use of the parsonage.

—The conversion to Protestant Christianity of twelve Rajout Mohammedans in India, during the past year, gave rise, for the time, to a bitter controversy as to the right of the Christians to the use of the wells. The matter has been recently settled by a decision from three distinguished Mohammedan doctors of the Punjaub, to the effect that it is lawful for a Mohammedan to eat and drink with Christians, and to draw water out of the same well with them.

—The fiftieth anniversary of the American Tract Society was held recently in Philadelphia. According to the annual report, during the half century now closed, 10,000,000 publications have been issued, and of them more than 500,000 were volumes. Two hundred and twenty colporteurs were employed last year at a cost of $50,000. Grants of publications were made to the amount of $45,000, and also of other gifts $11,000. More than 4,000 publications have been issued abroad, in 143 languages, and since the society was organized it has expended more than $600,000 in co-operating with American missions.

—The London *Watchman* reports a very interesting meeting of leading laymen held in Manchester, April 15, to arrange for the erection of a denominational building on one of the principal streets (Oldham) of the city, containing a chapel for daily religious services, a reading-room, library, a memorial hall, and offices for Wesleyan societies. It was proposed to erect a building that would honor the body for whose official and religious purposes it is to be provided, and it was justly urged that the undertaking, when brought to a completion, would be a lasting blessing to Methodism in Lancashire and the connection at large.

Our Young People.

TRUSTING EVER.

BY JANE DIXON.

The prophet was weary
Of wandering far,
But faith shone within him
As clear as a star;
Around him spread silence
Her shadowy shroud,
Yet through it there glimmered
One rose-colored cloud.

All lonely looked Cherith;
The sun had gone down,
And night gazed on twilight
With ominous frown;
Dark spirits were coming
The harp of the wind,
They wailed like a token
Of woe to mankind.

The faith of Elijah
Glowed steadfastly on,
Though his feeble flesh fainted,
And comfort seemed gone;
He watched for the ravens,
And swift through the air
They flew to the desert,
And nourished him there.

Oh, children of sorrow,
Long shaken by fears,
"Be careful for nothing,"
And say ye through your tears:
Have faith in the ravens!
The Father of all
Still hears his own people,
And answers their call.

Little Folks.

A Letter from Grandpa Goodale.

THE FLORENCE FUND.

To all Readers of Our Young People's Column in the ADVOCATE:

You noticed in "our column," a few weeks ago, that "Florence," of Shreveport, sent me $1 to be presented to some "Nannie Trousdale," if I could find one. This act, small as it may seem to some of you, touched my young-old heart very tenderly, and made me desire very much to make the best possible use of this dollar. Perhaps you know that there are many more people in the world, old as well as young, who will *desire* to do a really charitable act than who will really *do* it. Now Florence is the kind of a girl who goes right to the root of the matter at once, instead of wasting time in talking about it. *She sent the dollar.* I confess I was a little disappointed at receiving the picture of George Washington—though he was a very great man, and told the truth about the cherry-tree—instead of the picture of Florence herself, which all of us "young folks" were so anxious to have. But when the dollar came I determined to put it to the *very best possible use.* So I called a council of war, and Tom and Harry and Charlie each had their suggestions to make; but none of them seemed to meet my strong desire to make this dollar do the work of fifty. But in *Our Missionary* of June, which came to hand this morning, I found a suggestion that seems to cover the case exactly. It is in these words:

"Will any Sunday school undertake the support of a girl or boy at a boarding school in China, $50 annually, for six years? If so, they may give a name they may select to the girl or boy supported by them, and receive semi-annual reports from the missionary in charge of the school."

I told the children—the other children I mean—that this was the very plan. We will make Florence's dollar the nucleus of a fund to be called the "Florence fund," and call for names of forty-nine more children, of all ages, each of whom will send to the editor of the ADVOCATE $1, and when the number is complete we will call a "council of war" (war against evil, you know) again and decide whether the choice shall be a boy or a girl, and what the name shall be. Now who will respond? All you Toms and Harries and Charlies and Florences that have young hearts, charged brim full of love for God's work, send in your names and your dollars for the "Florence fund."

But Tom, who is very careful, as you know, and exact about everything, wants to know how about the six years. He is afraid to look so far ahead. Well, my boy, if next year or the year after you find you cannot raise a dollar, or—yes, I will even say if you don't want to do so—just write to Grandpa Goodale and tell him so, and he will find some one else to pay it. Why can't the readers of "Our Young People's column" support and educate a missionary as well as a Sunday school? Come! We wait for your names and your dollars; and here is one from

GRANDPA GOODALE.

Up, Down and On.

A STORY FOR SLEEPY THREE-YEAR-OLDS.

BY EDWARD AGBOTT.

Once there was a ship, a large, beautiful ship, sailing over the blue sea. The ship had tall and tapering masts, and white and glistening sails. And the winds blew against the sails, and the sails bore against the masts, and the masts bore upon the ship, and the ship glided on through the waves, on and on and on and on.

Down in the water, under the ship, there was a great fish swimming along. While he was wondering what that black-bottomed thing was moving through the water above him a sailor let down a long line. On the end of the line was tied a sharp hook, and on the sharp hook was a piece of bait, and the baited hook floated right before the fish's mouth. Then the fish gave a bite, but while he caught the bait the hook caught him, and the sailor began to pull him up. And he pulled and pulled—and pulled—and pulled; up and up—and up—and up, higher and higher—and higher—and higher—

Are you asleep yet?

No? Not yet?

Well, up in the air above the ship there was flying a bird, a great heavy bird, with monstrous flapping wings, and a long hooked beak. While he was wondering what that white-capped thing was moving over the water below him a sailor on the deck leveled his gun and fired. Whiz went the bullet through the air and struck the bird, and down he began to fall. And he fell and fell—and fell—and fell; down and down—and down—and down; lower and lower—and lower—and lower—

Asleep yet?

No?

Not quite.

Well, on sailed the ship, on and on; blown by the winds, rocked by the waves; first this way, and then that way—now up—and now down—over here—and over there; rolling—and rocking; pitching—and pinging; on and on—and on—and on—

Now are you asleep?

Yes.

Hush—h—h, then.—*Congregationalist.*

Stockings.

Once upon a time people did not know what a tight-fitting knitted stocking was; they wore hose, or trowsers made of cloth, that buttoned at the ankle, and never thought of dressing each foot by itself.

But when people began to think more of dress they went to the tailor's to make them a pair of stockings, and he brought some like the gaiters little children wear now.

At last a king of England had a fine pair of knitted black silk stockings sent him from Spain. He thought himself so grand in them that he only wore them at state balls.

When his daughter became Queen Elizabeth she also had a present sent to her of a pair of knitted silk stockings (or silk shanks, as they were called,) which she liked so much that she would wear no other kind, and gave a great price to get some more like them. The nobles of her court wished they could buy some too; but they were very scarce, for no one in England could make them, until a young man borrowed some silk stockings, and knitted a pair like them in wool, which he sold to the Earl of Pembroke. These were the first woolen stockings made in England.

In the hot countries of the East people leave their slippers, shoes or boots at the door when they enter a room, and keep on their head-dress, just the opposite to what we Europeans do. We take off our hat, and keep on our boots; but then we must remember that these people do not sit in chairs, but on mats or cushions, with their feet doubled up under them; so that they would make their clothes dirty, and find their seat very uncomfortable at the same time. The Turks, who are not Christians, but followers of Mohammed, do not allow any one to enter their mosques, or holy shrines, with shoes on, as they consider it a mark of disrespect. As they wear long, loose garments, you would not notice whether they had stockings on or not; and as in these hot climates folks bathe a great many times a day, this easy style of going about with only a loose pair of slippers on, and no stockings to trouble about, must save the lazy Orientals some exertion.

This explains why Moses, the great law-giver, put off his shoes when he stood before the burning bush from whence the Lord spoke to him. He knew it was holy ground, and this was his way of showing respect.—*Little Folks.*

THE WARNING CRY.—I was returning from Soenpoh, a great plain about forty miles from Ningpo, where we have out-stations; and I reached the city of Z-ky'i (where also we have a mission chapel) at about ten o'clock at night. Riding through the dark streets in a sedan chair I overtook a young man and a boy, the boy about ten years of age. The young man had a deep-toned gong, which he struck three times; and then the boy, with a loud, mellow and long-sustained voice (such as I have seldom heard in China,) shouted out: "*Oh, o, o, tsiao ho cohjin!*"—that is to say: "Oh, oh; oh! Take care of fire and candle! Oh!" So they went gonging and shouting through the streets of the city. The reason was that, from the long-continued drouth, fires were frequent; and so these lads were engaged by some benevolent gentleman to go about warning the people of their danger of carelessness with fire. It struck me that all Sunday school children, whether they have loud voices or no, can do something better than that Chinese lad did; and by prayer or work, money or collections, or by giving themselves to preach in God's good time, warn the dwellers in a world which, with all that it contains, shall be burned up, to "flee from the wrath to come."—*Macedonian.*

THOU SHALT NOT STEAL.—This means more than that we must not take what belongs to others; we should always take care of the property of others.

A boy once ran half a mile trying to stop a stranger whose trunk was in danger of being lost from the carriage. That was according to the eighth commandment.

Farmer Bolt turned the cattle out of neighbor Heck's field, fixed the fence a little, and then left word at the house. And this was according to the commandment: Go thou and do likewise.

ST. LANDRY PARISH, LA., June 3, 1875.

MR. EDITOR: The Sunday school children generally are very anxious about the milk in the bays' nest. Tell Grandpa Goodale to stick to his text, and not to scatter so much; and if there is any milk in the bays' nest, to let the children have it.

READER OF THE ADVOCATE.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JUNE 24, 1875.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates, including postage:

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$1.25 A YEAR

to all Ministers of the Gospel, traveling or local; nd widows of deceased traveling preachers.

FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

Meeting of the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE are requested to meet at the Seashore camp ground on Thursday, July 22.

Missions in Catholic Countries.

In England and in the United States Catholicism is reached for the most part only in an indirect way by Protestant agencies. The number of converts from the Roman religion is not great. Our Protestant churches, especially in the large cities, are surrounded by Catholic people, our preaching, Sunday schools and pastoral work are going on in their midst, and our schools and colleges are operating in easy access, but not much seems to be done in affecting this class of the population. The Catholic people in this country are more under the control of the priesthood, and more completely hedged about and isolated from evangelical influences, than in almost any other country in the world. Romanism in America has not yet revealed its true character as fully as elsewhere, and it has not borne those fruits which have led to its decay and loss of power in Mexico, South America and Europe. Our free institutions, popular education and general enlightenment have had their influence, and it is doubtful whether the growth of Catholicism in the United States is equal to the actual immigration of Catholic-born people to the country. We have no doubt the time will come when the Protestant churches will gather large results here at home from evangelical efforts directed to the conversion of Catholics.

The first reaction from Romanism is to indifference and infidelity. Ignorant of the Bible and of evangelical truth, the corruptions, errors and superstitions of Rome naturally lead to skepticism and the rejection of all religion. This is the fact in Italy, Spain, and especially in Mexico. Protestantism finds the people in these countries drifting into atheism, materialism and rationalistic views. The effect of ages of Roman teaching and Jesuitical intermeddling with national affairs and domestic relations has been to unsettle all religious belief, and, among the more intelligent classes, to bring Christianity into suspicion and contempt. Catholicism, though waning, and stripped of its former power with the governments, is not dead, but is moving with stealthy steps, and with adroit and carefully-laid plans. It is a great thing in itself that Protestantism is tolerated in countries that have for centuries been under the yoke of Rome. The field is open, but the work of evangelization has great obstacles to surmount. A measure of present success may be realized, but there are many adversaries, and there will be need of patience and persevering effort. As between the Latin races and their Catholic civilization, and such pagan countries as India and China, the former may be more open to the gospel, and more readily brought to Christ, but we must not underrate the obstacles to be overcome.

The time has fully come to give the gospel to Mexico and to Brazil, and to organize and strengthen Protestant missions in all the Central and South American States. As Catholicism is losing its hold, a pure evangelism must be supplied before there is a return toward Rome, or the final abandonment of Christianity altogether. It is the set time, the opportune hour to move vigorously southward, and to meet the tide that is rising against the dominion of the papal hierarchy. We shall be criminally obtuse if we do not discern the signs of the times, and enter the open doors to which the finger of Providence unmistakably points.

In view of the need of fit men for these fields, the young men in our colleges and theological schools, preparing for the ministry, should study Spanish, French and Portuguese, and thoroughly post themselves in the history and literature of Catholicism, and its methods and agencies. We have three Mexican young men at college in this country. This is a beginning, but we ought to have a hundred. We must prepare for the work of missions in Catholic countries with patience and care. The results will be manifest after awhile. It is not a work of romance, of novelty, of sight-seeing, but of hard, self-denying labor for Christ. Men offering for Brazil and other distant fields should prepare themselves, and consecrate their lives to this special work. Nothing requires more circumspection than the organization and manning of missions in the regions we have under consideration. The men that offer are not always the men to be sent. The fit man may have to be sought. Our ideal of a foreign missionary is that of a first-class man every way. He should be well educated, thoroughly informed, with administrative capacity, a discerner of spirits in his intercourse with men, and, withal, possessed of an absorbing consecration—a Pauline faith and enthusiasm.

There should be no discouragement on account of seeming slowness in the progress of the gospel. Mexico will not be evangelized in a day. It may take fifty years to plant pure Christianity, so that it shall have self-sustaining roots and boughs that shall cover the land. If we go to Brazil let us go to stay, with the conviction that neither this generation nor the next may witness a complete triumph. Good will be done beyond all it costs as we go along, and the foundations of an ultimate conquest will have been laid. As in all mission enterprises, this must have its day of small things. Obstacles peculiar to it will be developed, but it is our duty to begin and to heed the loud call of Christ to preach his gospel where the conditions of success are most encouraging. Our men should be sent to fields which promise results, and our money should be expended to the best advantage in bringing the world to Christ.

But, after all, our business is more with duty than success. It is for us to give the gospel to the world, to preach it to every creature. Here our responsibility begins and ends. Whether the world shall ever be converted or not has little to do with the account which we must render. Our marching orders are clear, and by them we shall be judged. Money is greatly needed. The missions we have are terribly straitened, crippled for lack of means. The appropriation by our board to Mexico is not half enough, and no appropriation whatever could be risked for Brazil. Read Bro. Newman's interesting communication in the ADVOCATE of last week, and see how favorable the opening is, how pressing the demand. God in his providence has prepared the way. There are people waiting and asking for the gospel. The board is right in not anticipating its receipts and in declining to go in debt. But we must raise more money for foreign missions. Our people must read more on this subject, pray more, and the obligation to give liberally must be pressed home upon the conscience. With all due allowance for our poverty, and the stringency of the times, the sad fact remains that our interest in missions is far from being as hearty and earnest as it should be. There will be no lack of men and money when Christian people become imbued with the constraining love of Christ.

A Time of Peace.

If we were now living under the old Roman republic the temple of Janus might be shut. Such profound quiet has not prevailed in our country for many years. Even in political circles there is little apparent strife. Our long-distracted Southern States are wonderfully tranquil. The people are busy in their fields, and lawlessness and oppression are yielding to the better principles of industry and sobriety. There are unmistakable signs of increasing good will between the sections. Bitterness and animosity are gradually passing away. Wisdom, justice and moderation on the part of the North and South will in a few years, it is to be hoped, remove the last vestiges of intolerance and hatred.

The nations of the earth are generally at peace. The civil wars in Spain and Cuba continue, but these must shortly come to an end, and in any case their influence is not much felt beyond the immediate countries in which they are carried on.

Next year in this country will be a year of great political excitement. The presidential election will stir the whole nation, and the present quiet is the prelude of the gale. It will, however, be a political conflict, attended by speech-making, conventions, platform constructions, and the public mind will be wrought up to the highest pitch of fervor. The peace of Europe, it is thought by many, will not last long. It is suspected that France, under the MacMahon government, is arming for the purpose of revenge upon Germany, and in behalf of the Church of Rome. The Ultramontane Catholics would be glad to see the power of Germany broken, and to witness the humiliation and overthrow of Bismarck. The undercurrent of affairs in Europe is strongly religious. Papal intrigue and Jesuitical craft are at work, and when the outbreak comes this feature of the complication will doubtless be manifested. The volcano is only temporarily in repose. The fires are burning far below the surface, and at any time the lava may overflow and carry death and devastation far and wide. A long peace is scarcely possible in Europe. So long as Russia, Germany, Austria and England maintain a good understanding, tranquility may be maintained, but war at no distant time is almost certain. It is now a time of peace most remarkable in the history of the world.

A favorable time it should be for the arts of peace, and especially for the progress of the gospel of peace. The whole world seems ripe and waiting for the sickle of truth. There is peace political, national and world-wide, but the war with sin goes on. The tares are being sown, the devil is not idle, and the mystery of iniquity is at work. When political and national questions excite the public mind the churches are usually more alert and watchful. While peace has its advantages, and in many respects is favorable to the advancement of the gospel, it has also its dangers. There is the temptation to relax vigilance and effort, and to fall into a comparative quiescence in the work of God.

German Student Life.

Dr. T. O. Summers, Jr., is writing some excellent "Notes from Germany" to the Nashville *Christian Advocate*. The following extract concerning German student life will be read with interest:

The German student is a psychological peculiarity. There is nothing like him in the world. Once registered or matriculated at the university in Berlin, and most of the universities in northern Germany, the student is no longer under the jurisdiction of the city, so far as orderly conduct is concerned. He is amenable only to the University Court for civil offenses, and is punished by confinement in the university prison. Thus, to begin with, the university is a realm within itself, and the student is to that extent differentiated from the outside world. Among those whose object is really to work, and carry off the degrees of the university, there exists a fellow-feeling which makes them wondrous kind. This class may generally be known by their little blue-back lecture-books, without which, during the day, you will rarely see them on the street. But there is another class of students who do not come to learn, but to spend money and to fight. You can recognize them by their uniform, which indicates the verein or club to which they belong. It is utterly inconceivable how grown-up men can make such fools of themselves as do the members of these clubs. The sole object of their organization is to fight. They use for weapons the rapier generally, sometimes the saber. The breast is defended by an impenetrable cover, the eyes are also protected, the arms bandaged, and the hands gloved. They fight for twenty minutes, or until one is so wounded that he is judged *hors de combat*. You can at any time on the streets see the scarred faces of the heroes, so called, who bear proudly these marks of honor.

The intercourse between professors and students is very limited, as from the nature of the case it must be. Hence, says Prof. Hyrtyl, of Vienna, "the larger universities of Germany are not the places for those who wish to learn anatomy." The same remark applies to other branches. The student here must be already well versed in his subject to be much benefited by the lectures of the professor. I will give you one example. As Prof. Virchow was lecturing, a few days ago, he came to a point in his subject upon which he questioned those students who were near him. I did not expect them to answer, as he had said nothing in the whole course concerning the point in question. On their failure to do so, however, he seemed vexed, and said, rather petulantly: "Gentlemen, have you studied nothing at all about anatomy?" The student who succeeds here must do his own work—he receives very little help from the professor.

The number of *Auslander* or foreign students is on the increase every year. I am pleased to find that the Americans are so well received. It is said—and from what I have seen I am satisfied that it is so—that they are the best students in the university. They mingle but little with each other generally, and confine themselves closely to their work.

Dissipation is rare among the students of the German universities. It is true they drink beer freely, but I have never seen a student in the least intoxicated. Their respect for authority is proverbial, and the neatness which strikes every one who enters these halls bespeaks the orderly and gentlemanly demeanor of those who frequent them. No *smoking* is allowed, and *nobody chews in Germany*—that is, no decent gentleman, so far as I have seen. My next I will send from Vienna, where I now close this.

The American Cardinal and His Work.

"The office or dignity of a cardinal is not now what it once was; it no longer brings with it wealth or powers, or great influence in the world. It has no longer anything in it that can justly excite the jealousy or the envy of kings or princes or people. It is an office of dignity, which is in these days, I may say, a post of danger. He who is now appointed cardinal, in receiving that great and high office has assumed great and heavy burdens, and among the first of the duties that he has to fill is that when the day of trial or the day of danger comes he must show himself in the vanguard. (Applause.) And I may say, in the sentiments expressed by my eminent brother not long since, Cardinal Archbishop Manning (applause,) that it is for the very reasons I have just alluded to that I accept more readily and more freely the dignity conferred upon me. (Applause.")

We quote the above from a speech of Cardinal McCloskey, made on the occasion of the magnificent reception given to him and to the papal legation, a few days ago, at Delmonico's in this city. Just what the "trials" and the "dangers" are the cardinal did not state. Perhaps we must find them in the preparations now going forward for an onslaught upon the Protestant institutions in this country. The following text of the oath taken by the Roman Catholic cardinals previous to their installation, and quoted from a copy furnished by the British minister at Turin, may not be without interest in this connection:

"I, ——, Cardinal of the holy Roman Church, do promise and swear, from this time to my life's end I will be faithful and obedient unto St. Peter, the holy apostolic Roman Church, and our most holy lord, the Pope, and his successors, canonically and lawfully elected; that I will give no advice, consent or assistance against the pontifical majesty and person; that I will never knowingly or advisedly, to their injury or disgrace, make public the counsels intrusted to me by themselves, or by messengers or letters (from them;) also that I will give my assistance in retaining, defending and recovering the Roman papacy and the regalia of Peter, all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend against all their honor and state; that I will direct and defend, with due form and honor, the legates and nuncios of the apostolic see, in the territories, churches, monasteries and other benefices committed to my keeping, and I will cordially co-operate with them, and treat them with honor in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them; that I will by every way and every means strive to preserve, augment and advance the rights, honors, privileges, the authority, of the holy Roman Bishop, our lord the Pope, and his before-mentioned successors; and that at whatever time anything shall be decided to their prejudice, which is out of my power to hinder, as soon as I shall know that any steps or measures have been taken (in the matter) I will make it known to the same our lord, or his before-mentioned successors, or to some other person by whose means it may be brought to their knowledge. That I will keep and carry out, and cause others to keep and carry out, the rules of the holy father, the decrees, ordinances dispensations, reservations, provisions, apostolic mandates and constitutions of the holy Pontiff Sixtus, of happy memory, as to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose [persecute and fight against; Latin: *omni conatu persecuturum et impugnaturum*] heretics, schismatics against the same our lord the Pope, and his before-mentioned successors, with every possible effort."

The remainder of the oath provides in detail not to sell or give away, or otherwise alienate, any church property without due authority; to maintain the "constitution of the blessed Pius" of 1567, and the declarations of his successors, particularly those of Innocent the Ninth, 1591, and those of Clement the Eighth, 1592. It also engages to maintain the papal claims to various Italian cities, and closes with the words: "I will not seek absolution from any of the foregoing articles, but reject it if it should be offered me [or in any way accept it if offered.] So help me God and these most holy gospels."—*New York Christian Advocate.*

East Mississippi Female College.

MR. EDITOR: The closing exercises of this institution of learning, June 6-11, were very good, and gave general satisfaction. The examinations of the various classes were thorough, and evinced fine training and close application on the part of the pupils. The essays of the young ladies were rhetorical, logical, practical, and equal to many of those who make greater pretensions in composition. The exhibition on Tuesday evening manifested thorough preparation, and was witnessed by a large and appreciative audience. The musical and vocal concert, under the direction of the accomplished Mrs. J. S. Malone, was a brilliant success. The address of Hon. T. H. Woods, delivered on Thursday evening to the graduating class, we did not have the pleasure of hearing, but have learned that it was original, profound, novel and eloquent (the theme was lying—rather a departure from the old beaten track,) but was well received and enthusiastically applauded. Thus the college has reflected great honor upon herself, and is taking rank with our best female colleges. It is under the auspices of the Mississippi Annual Conference of the Methodist Episcopal Church South, but is not sectarian. Its president, Rev. J. W. Adkisson, brings to the great work of female education long experience in the art of teaching, a well-disciplined and fully-stocked mind, and a hearty love of his noble profession. The college is located in Meridian, Miss., a town noted in east Mississippi for its health, beauty, and social and religious advantages, on the Mobile and Ohio railroad, and at the junction of several other railroads running in various directions, and is convenient of access from all parts of the surrounding country.

THE BOARDING DEPARTMENT,

under the supervision of Mrs. Annie Adkisson, is most excellent; and by her kind words, as well as by her motherly attention to the young ladies intrusted to her care, in health as well as in sickness, she makes the college to them a pleasant home.

COURSE OF STUDY.

The curriculum embraces all the departments of science and literature taught in female colleges. We cannot do better than to give the president's own words in this behalf, as set forth in his annual catalogue: "The course has been adopted upon the suggestion of long experience and candid respect for the scholarship and educational dignity of the pupil and teacher. While especial attention is given to the primary and practical branches, it is intended that pupils graduating to the various degrees shall be worthy of the honor conferred, and that their educational attainments shall be equal to the best." The college is every way worthy of patronage, and expenses are very reasonable. The prospects are very flattering for an increase in pupils next session, which will commence September 13. Parents and guardians should have their girls ready to enter the first day of the session. Send for a catalogue. Address Rev. J. W. Adkisson, Meridian, Miss.

U. B. PHILLIPS.

ENTERPRISE, MISS., June 11, 1875.

MEETING OF THE PUBLISHING COMMITTEE.—It is now two years or more since the committee representing the patronizing Conferences has met. It was thought by the publisher, and by the local executive committee, that the Seashore camp ground would be a convenient and agreeable place, as most of the members are likely to be in attendance at the camp meeting. The second day of the camp meeting, Thursday, July 22, has been designated. We trust that there will be a full attendance.

AT THE recent commencement of Soule University, Chappell Hill, Texas, the degree of doctor of divinity was conferred upon Rev. I. G. John, editor of the Galveston *Christian Advocate*, and Rev. H. V. Phillpott, of the Texas Conference. Most worthily bestowed.

OUR WEEK OF PRAYER.—The Bishops of the Southern Methodist Church, at their late meeting in Nashville, appointed a week of prayer, beginning August 8, for a special blessing on our missionary labors and for our institutions of learning.

THE notice of the Tuskaloosa Female College came too late for insertion. Sorry we could not be there.

KEEP THE ADVOCATE IN THE FAMILY.—In an obituary of an estimable Christian lady, received a few days ago, the writer says: "She did not forget the NEW ORLEANS CHRISTIAN ADVOCATE. In consequence of the failure of crops for the last two years Bro. Quinn had spoken of discontinuing the paper, but she asked him to renew his subscription and keep the ADVOCATE in the family." We are prepared to believe all the excellent things said about that sister. She lived usefully, and died in peace. As Wesley said of the Methodist people, so say we of our subscribers: They die well. That was a request worth making, even in a dying hour: "Keep the ADVOCATE in the family." Yes, keep it in the family. Let a great many other things go before you stop the ADVOCATE. It will be a blessing to the household—to husband and children—when the sainted wife and mother is gone. Keep it in the family. No well-regulated Christian family can afford to do without a religious paper. Don't stop it even when you die, but leave it as a boon to your children.

CENTENARY COLLEGE.—Our readers are referred to the notice on the eighth page for programme of the commencement exercises of Centenary College, Jackson, La. Commencement sermon, Sunday, July 11, will be preached by Rev. J. B. Walker, D. D. Rev. C. W. Carter delivers the address to the literary societies on commencement day, July 13. We expect the friends of this old and popular institution will be out in great force. For numbers, for talent, beauty and hospitable entertainment the commencements at Centenary have always been noted. The coming commencement will doubtless be among the best in the history of this old institution. The board of trustees meets on Monday, July 12. A full attendance is desired.

THE PRAYER TEST AND THE GRASSHOPPERS.—The grasshoppers threatened a sore visitation to Missouri this spring. The farmers fought them in every way, but were worsted in the conflict. In this extremity the Governor of Missouri issued his proclamation, inviting the people to pray to God to help when man could do nothing. The recommendation was ridiculed by many of the daily papers with the choicest wit. But soon afterward the rains came to the help of the farmers, and to the discomfiture of the grasshoppers and the witty editors. A correspondent of the *Western Recorder* calls attention to the fact that the same number of the Cincinnati *Commercial* contained an editorial ridiculing the people for beseeching the God who rules the powers of nature to remove the plague, and a telegram announcing its cessation. The best commentary on the late rains is found in the following text: "If I shut up heaven that there be no rain, *or if I command the locusts to devour the land*, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, *and pray*, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and *will heal their land*."—Second Chronicles vii, 13, 14.—*Christian Observer.*

THE Bishop of the diocese of northern Texas writes:

"The church has but *three* tabernacles in all my jurisdiction! I am thus compelled to borrow the buildings of some of the many denominations by which this country is possessed and overrun."

Has the good Bishop never heard certain advice about not looking a gift-horse in the mouth, or abusing the bridge that carries you over? No doubt these non-conformist "meeting-houses" are pests, but so long as they are placed at the disposal of the Bishop would an acknowledgment of the courtesy be out of place, and would it not be in quite as good taste as to speak of other denominations than his own as he does? "I pray your courtesy," says Sir Reginald. If he had said that at this day to the Texan Bishop, would not Sir Reginald be a very foolish fellow?—*Christian at Work.*

THE GOSPEL MEETINGS IN MEMPHIS.—On Sunday night last, at the Exposition building, says the *Western Methodist* of June 19, Mr. Whittle preached his closing discourse to an immense audience—estimated to be five thousand persons—and it was an occasion of absorbing religious interest. These meetings, we believe, have done great good—how much will be known only in eternity. We glorify God's grace, and pray that his blessings may ever be upon his servant who has so faithfully delivered the gospel message to the people of our city. Daily prayer meetings are still in progress at the Court Street Cumberland Presbyterian church, and we hope the good work of God will continue to advance among us.

On Monday last Mr. Whittle left for Little Rock, where, we trust, his labors will be crowned with signal success.

WE HAVE RECEIVED an invitation to attend the commencement exercises of Carnatz Institute. The exercises are to be held at Minerva Hall, in this city, on Thursday, June 24, at seven o'clock P. M. Judge Thomas Cooley presents the diplomas.

THE furnace of affliction is often the means which Heaven uses to purify the soul from the dross of pride and sensuality.

Books and Periodicals.

BREAKFAST, LUNCHEON AND TEA. By Marion Harland, New York.

A fine book for housekeepers, and very agreeably written. Along with cooking and housekeeping duties there are reflections and stories to diversify the scene and to entertain the reader. A good many passages seem to be designed for the instruction of husbands in their duties. It may be well for the heads of families to buy the book for their wives and daughters, and to read some parts of it themselves. A handsome volume of 459 pages, with copious index. For sale by Eyrich, Canal street, New Orleans.

GERMAN FOUR PART SONGS FOR MIXED VOICES, WITH ENGLISH WORDS. Edited by N. H. Allen. Boston: Oliver Ditson & Co.

This is a volume of 151 pages, and contains 126 songs with the notes. The selections are from the works of the most eminent modern German composers. Those interested in part songs will find this work one of great interest and value.

THE Christian Messenger is the title of a new monthly paper published in this city. It is not sectarian, but devoted to the spread of evangelical truth, and the promotion of religion in the community. It is the organ of the Christian Mite Society, published by F. F. Hansell. The number for June has been received. It is creditable in appearance, and filled with profitable reading matter. We wish it success and great usefulness.

MORTON'S MONTHLY HOME AND SCHOOL for June has: The Bridge of Sighs; Bears; Illustrated; Evolution of Genius, Illustrated; Latin Pronunciation; The Great Desert, and other articles. Morton's Monthly is a periodical of solid merit, and should have a wide circulation. Published at Louisville, Ky. Price, $1.50.

OUR Sunday school periodicals for July are to hand—of good quality, and handsomely printed and illustrated. The Magazine is particularly good. The opening article, Counsels to Teachers, by Rev. W. M. Punshon, LL. D., is excellent.

WE HAVE RECEIVED the catalogue of the fortieth session (1874-75) of Randolph Macon College. We observe that there are two hundred and fifteen students, and that there are representatives of fifteen different States among them.

WIDE AWAKE is the title of a new magazine for girls and boys, published by D. Lathrop & Co.; Boston, and edited by Ella Farman. It is very handsomely illustrated, and filled with entertaining matter.

THE American Artisan for June is, as usual, replete with useful and latest information on scientific, mechanical and artistic subjects. The diagrams and drawings are numerous and valuable.

THE Journal of Agriculture for June is an excellent number. Published at St. Louis, Mo., at one dollar per annum.

WE ARE INDEBTED to Philip Werlein, 81 Baronne street, New Orleans, for a piece of music entitled the Heart Song.

THE law for the reform of the church which was recently passed by the Mexican Congress contains the following provisions: All the Roman Catholic Church buildings are made the property of the State, and only a certain number are allowed to persons of the Roman Catholic faith in each city or town. Sunday is made a legal day of rest; public feast days are abolished; the Sisters of Charity are banished, and in the future no man or woman can wear a religious habit in the street; the clergy are forbidden to receive property or gifts of any description for services to the sick and dying, and all members of the church are given the same right of petition as bishops and other church dignitaries.

THE *Tablet* (Roman Catholic news paper of this city) says, and it is worth repeating:

"An immense preponderance of electoral power is in the hands of the Catholics of this city, so that their united action would secure the success of any party or any question on behalf of which it should be secured."

That is the game, and politicians understand it. The only safety for civil and religious liberty in this country is in the union of Protestant patriotic citizens against the enemies of freedom—the Romish priests and their subservient followers.—*New York Observer.*

MARRIED.

PENDER—BRIEN.—At the residence of the bride's father, by Rev. O. M. Gilmore, June 8, 1875 Mr. S. S. Pender to Miss Rachie A. Brien, both of Warren county, Miss.

SAULS—WOOD.—At the residence of the bride's father, in Monticello, Miss., on the sixth of May; 1875, by Rev. E. R. Strickland, Dr. R. L. Sauls and Miss Emma E. Wood.

HOLCOMBE—LUKER.—At Pleasant Valley church, by the Rev. J. H. James, June 17, 1875, Mr. W. H. Holcombe to Miss Shannon Luker, all of Mobile county, Ala.

FLETCHER—SANDIFORD.—At Pleasant Valley church, by the Rev. J. H. James, June 17, 1875, Mr. Jefferson Fletcher to Miss Emma Sandiford, all of Mobile county, Ala.

WOOD—PRITCHARD.—On Thursday, June 3, 1875, at the residence of Mrs Martha W. Magee, by Judge John Wadsworth, J. P. Wood to Miss Emma Pritchard, both of Franklinton Washington parish, La.

BARINGTON—MAGEE.—On Monday, June 7, 1875, at the residence of the bride, by Judge John Wadworth, William W. Barington to Mrs. Mattie W. Magee, both of Franklinton, La.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

For the Week Ending June 19, 1875.

A—W F Alexander, American News Company, C H Andrews, B F Alexander two letters, J H Appell $3, John H Allen, J N Andrews $4.75, E A Acraman $72.25, J R Adams, T D Agee, G L W Anthony, American Sunday School Union, W F Alderman $4, L G Aldott.

B—J M Brown, E W Barker, L M Boyd, T C Bradford $1, W E Ballard $2.50, Bryant & Roberts $10, Barnes & Wilkinson, Mrs C Bonny, Bowdry & Co, Bryant & Roberts two letters $20, Bloghom & Rich, H F Blow, John H Bonner, J H Bass & Bro, J J Billingsley.

C—Inman W Cooper, W H Chapman, Robert Carter & Bros two letters, J C Calhoun 13 cents, Lyman Carley, W H Chick & Co, John H Chappell $6, Benjamin H Catching, Alfred E Clay, Mrs M Crow $2.50, D C H Connerly, C W Campbell, S H Cox, C W Carter, A G Copeland, W J Canty $2.50, Cassell & Baughn two letters, D L Cogdell, P Craven, Thomas H Curtis $22.35.

D—Donaldson & Co, H W Davis, Angus Dowling two letters $2.50, Thomas F Dixon, Lucien E Dodez, Richard H Day, B M Davis, M M Dawson $2.50, A L Dyer, M M Dunn.

E—F Elizey, Eastland & Co $64.15, G S Ellis, J F Exnin $6, T G W Ellis.

F—E K Foster, A G Frere, J R Ferguson two letters, E N Freshman $31, Hamilton Fleming.

G—H H Graham & Co, John Gibson, John B Gregory, William Graham, J S Glassgaw $2.50, Grand Union Hotel.

H—J D Harper, E J Hale & Son, A J Hulman, W H Harney & Co, W H Hogan, W E Holloman $30.87 George P Harlow, A Herring, S A Hayden two letters $1.50, W A Huckler $2.50, John M Howard $2.75, F W Hardt, W R Howell, Mrs M C Hunt $4.50, Albert T Hyatley $4.

I—H R Ivey $2.50, R S Isbell.

J—J M Johnson, Benjamin Jones, A M Jones.

K—C Keener, Theo E Kelly, Mrs J C Keener $30, William Keller.

L—A U Larche $2.50, H F Larrabee, A J Lamar, Lane & Bodley $25, W H Leith, W H Lewis, R B Lang Jr $30, J R Landers, J M Lipscomb.

M—A D McVoy, J V Mitchell, B Merchant $2.05, W A Millsaps, W A Montgomery, Thomas Mullett, E H Myers $2.50, John S Mathis, L P Meador two letters $2.50, E H Monnier, Henry Moore $9.50, Mississippi Valley Company $17.64, Mrs Mary J Moss $2.15, J W Medlock, R V McDonald $2, A L McBryde, H P Myers secretary, W H Morris, J W McLauren, E B Myers, L H Moore, George W McMurphy, A G Maxwell.

N—W A Norred, J T Newcomer two letters, J W Newman, R A Nowlin cents, V H Nelson, Joseph H Newsom.

O—James Orand two letters, W P Owen $2.10.

P—T J Porter two letters $7.37, W I Powers, Potter, Ainsworth & Co, Robert Parvin two letters $18.20, H T Parish, J M Porter two letters $6, Geo F W Price $5, S A Pilley, S E Phillips $2.10, C A Powell $6.70, W C Pipes $2.25, W H Patton $2.50, J F Patterson two letters $35.50, John Pipes.

Q—W J Quinn.

R—Hiram Read, J E Haydel $19.85, Robinson & Co, V E Rush, S J Robindon, George P Rowell & Co, A H Redford agent, Ira H Robertson, J C Reed, John A G Riche, Reed & Lathrop, H Reinhardt.

S—E Sterne, Mrs Lizzie H Smith, M H Stallings, John L Scales, J F Scurlock, M C Smith $1.75, Smith, Dixon & Co, L S Strait $2.45 E R Strickland $6.65, N D Stockley 75 cents, J B Stevenson, S S Stafford, W H Spencer $2.50, Mrs P R Steel $4.95, R A Sliney, J J Saville, M B Salter.

T—J M Trosper, W J Tison, L A Thompson, R H Thompson 75 cents, Mrs F M Taylor, Mrs M D Tatum, William Town, S D Taylor, R A Timmons.

U—Thomas J Upton.

V—Verry & Kent.

W—William M Winn two letters $2.50, Mrs R F Warren J S White two letters, J A Walden, J L Williams 50 cents, H F Wilde $2.50, Western Methodist Book Concern, J L Webb & Co, Thomas Williams, A Watson, W H Wilder, T C Wier, W Williams, W H Woodruff, John F Wynn.

From Selma, Ala, unknown, $5.

HOW TO STOP YOUR PAPER.

At the earnest request of a large number of agents and subscribers not to discontinue the paper without notice, and the assurance that, though they did not always have the amount at the close the year closed, they would pay up when they could, we were led to give notice to our agents and subscribers, about five years ago, that "*no paper would be stopped without an explicit order.*" Since that time the fact has been well known to all subscribers, except such as may have paid always before the end of the year, that the paper was continued unless otherwise ordered. Our agents have taken subscriptions with this knowledge.

If a subscriber wishes to stop his paper do not direct the postmaster to return your paper. That will not stop it. Do not write upon it and return it yourself. That lays you liable to a fine. There are three ways to stop it: 1. When you subscribe state that you wish the paper to stop at the expiration of the time paid for. 2. If you did not so expressly order, send a postal card to reach us any time before the expiration. 3. If you have neglected these two simple methods and the time to which you have paid is past, send a letter inclosing pay for the time since your subscription expired, at the rate of twenty-five cents a month. If your paper does not stop promptly then or you at once assured your letter has been miscarried.

We never fail to discontinue when the order to do so reaches us. Postmasters not unfrequently give notice to stop papers, heading the notice "second" or "third notice," when, on referring to our files, we find that no previous notice ever reached us from them. But postmasters have been in many instances mistaken and stopped papers contrary to the wishes of subscribers. *Attend to it yourself if you want it done*, and if it don't stop it is because your letter did not come to hand.

LOOK AT THE LETTER LIST.

Correspondents are requested to look for the acknowledgment of their letters and remittances in the letter list, and if, after a sufficient time has elapsed, they do not find them acknowledged in the proper place, to advise us. All business letters are acknowledged. The publisher opens the mails himself and makes up the list for the letter column before any other entries are made. By examining these lists we can ascertain the number of letters and remittances from each correspondent for the past four years.

We find lately that the failure of the letters of agents and subscribers to reach us has been the cause of many misunderstandings in accounts, but we cannot be held responsible unless notified in a reasonable time.

A GOOD SCHOOL.—One of the most thoroughly alive and vigorous educators we know of is the Rev. J. H. Braun, of Hiwassee College, seven miles from Sweetwater, in east Tennessee, near the East Tennessee, Virginia and Georgia railroad. The Holston Conference of the Methodist Episcopal Church South has the care of this institution, which we think is a guarantee for its proper management. But to the vigor, energy and perseverance of the president they are doubtless indebted for the popularity of the institution and the extension of its patronage into thirteen States, the territory over which the ADVOCATE circulates, contributing a liberal share. See advertisement in another column.

WE ARE under obligations to Messrs. Chick & Co., 111 North Second street, St. Louis, for one of their "Patent Lightning Receiving Hip Churn and Egg Beaters." We see from the circular that this invention has taken the following premiums during the year 1874, viz: Large silver medal, Indiana State Fair; diploma, Iowa State Fair; diploma, Jerseyville, (Ill.) Fair; diploma, Pinetown (Miss.) Fair. We have tried it with entire success.

COTTON FACTORS.—Messrs. Joseph H. Wallis & Co., whose card appears in our issue today, are worthy of entire confidence as factors, and we heartily commend the firm to the attention of our readers. They have been for many years agents for Pratt's celebrated cotton gins, an advertisement of which will appear next week, when we shall have occasion to say more about the firm than we have room for at present.

BUSSEY & CO.—We take pleasure in recommending the above firm to our readers. It is constituted at present of Cyrus Bussey and L. H. Gardner. Both of these gentlemen are well and favorably known in business circles. Mr. Bussey, who is accustomed to business operations on a large scale, has passed through all the financial revulsions since the war unscathed. He has protected his creditors and patrons in business; and, as an evidence of the confidence and respect of the business men of the community, he has been chosen to represent them as president of the Chamber of Commerce. Mr. L. H. Gardner, formerly of L. H. Gardner & Co., of this city, one of the largest and most popular wholesale dry goods establishments in the Southwest, is also well known throughout the South and Southwest. To those who have known the firm alluded to it would be superfluous to add a word; but to those not familiar with that firm we may add that Mr. Gardner enjoys an enviable reputation as a wide-awake and thoroughly competent business man of high-toned principles and liberal views. We think we hazard nothing in saying that the claims of this firm to public favor and confidence are of the highest order. Among our new advertisements will be found their business card as cotton factors and commission merchants, at 188 Gravier street.

THE GREAT JACKSON ROUTE.—The traveling public are much indebted to the indomitable energy and skill of the general manager, Col. Frost, for so fully restoring this route to its original condition of security and good order. The trains leave daily, and travelers may be sure that the improvements of the facilities and provision for the comfort of passengers has kept pace with the most advanced enterprise of the country. Maj. S. E. Carey, general ticket agent, will be found to be a most courteous and obliging officer, a cultivated gentleman, and fully acquainted with the duties of his position.

BARGAINS FOR THE HARD TIMES.—We are informed that the Crescent Store, at No. 17 Bourbon street, is selling dry goods at surprisingly low figures. The advertisement appears in another column, headed "Dry Goods Sacrificed." Our readers will find the prices of some well-known and staple articles, which will enable them to form an idea of prices in general.

SCREWED AND SEWED BOOTS AND SHOES.—See the advertisement of Mr. John Kenz, No. 20 Royal street, in another column. Call and interview him as to prices, and see his stock and the character of his manufactured goods, which speak for themselves, and only require to be seen to be appreciated.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 184 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
Is Camp street, under City Hotel
my27 6mtc New Orleans, La.

STOP those Chills that have been harassing you so long, as they sometimes end in that fatal disease called by some the "Up-Country Yellow Fever." They can be very easily stopped by taking Simmons' Liver Regulator. Do not delay; go at once to your druggist and get a package and be cured. je24 tt

OLD AGE IS HONORABLE, but few like to look old. To prevent it use Dr. Tutt's Hair Dye. It causes a man sixty years old to look as if he was but thirty, and it is impossible to detect it. Easily applied. Warranted harmless. je21 lt

PIRRUNG'S PATENT MOP is no humbug. We have seen it used, and *know it* to be *one of the very best articles* for family use extant. je10 tf

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by T. L. Lyons druggist, New Orleans, La. de10 1y

NO MORE getting down on the knees to scrub by those using Pirrung's Patent Mop. je10 tf

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

PIRRUNG'S PATENT MOPS save time, labor and clothes. je10 tf

NEW ADVERTISEMENTS.

NEW MUSIC-BOOKS.

The Chorus Choir.—By DR. EBEN TOURJEE.

A new book of sterling merit, for the use of Musical Societies and "Chorus Choirs," which are now forming quite common. 240 pages, and about 150 pieces.

Price, $2. Per Dozen, $18.

Loreley.—An Unfinished Opera by MENDELSSOHN. 60 cents. Per dozen, $5.40.

A beautiful fragment, which, however, is complete in itself.

How Shall I Teach? OR HINTS TO TEACHERS.

A pamphlet by Dr. Lowell Mason, with a concise description of his mode of instruction. Much sought for. 48 cents.

First Walpurgis Night.—MENDELSSOHN. Cloth, $1.25. Boards, $1. Paper, 80 cents. For Musical Societies.

Curtis and Behr's New Method FOR THE ZITHER. $1.50.

The Zither is an instrument like a Guitar, but much more powerful, and well worth learning.

Sold by all music dealers. Sent, post free, for retail price.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
je21 lf Boston.

Greensboro Female College.

GREENSBORO, N. C.

THE FALL SESSION will begin on the Eighteenth of AUGUST.

TERMS REDUCED.

CHARGES PER SESSION OF 20 WEEKS.

Board, exclusive of washing and lights..... $75 00
Tuition in regular English course..... 25 00
Charges for extra studies moderate.

For catalogues, containing particulars, apply to T. M. JONES, President.

N. H. D. WILSON,
je21 2t President Board of Trustees.

RICHARD RHODES,

LATE F. CHARLEVILLE,

SPORTSMEN'S DEPOT,

55 ST. CHARLES ST., NEW ORLEANS.

Articles of All Kinds for Fishermen.

Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail.

GUNS, RIFLES and PISTOLS of every variety and of direct importation. Also Sporting materials of all kinds, Game Bags, Shot Pouches, Flasks, and every article needed by Hunters, will be sold at the lowest prices for cash. Also the celebrated "Head Shot" Gunpowder, Shot, Eley's Shells, Cartridges, etc., of the best quality, wholesale and retail.

mh27 1ym R. RHOADS.

NEW ADVERTISEMENTS.

CYRUS BUSSEY. L. H. GARDNER.

BUSSEY & CO.,

COTTON FACTORS

AND

General Commission Merchants,

NO. 188 GRAVIER STREET,

Je24 6mSpAc *NEW ORLEANS.*

DRY GOODS SACRIFICED

ON ACCOUNT OF

HARD TIMES,

AT

THE CRESCENT STORE,

No. 17 Bourbon St., near Canal.

White COTTONS at 6¼ cents a yard.
Black GRENADINES at 5 and 10 cents a yard.
Colored GRENADINES at 8 and 10 cents a yard.
Colored GRENADINES at 15 cents, worth 35.
JACONETS at 10c. to 15 a yard.
LINEN CHECKS and DRILLS at 15c. a yard.
BOBINET BARS at $1 apiece.
Ladies' Hem-Stitched HANDKERCHIEFS at 75 cents a dozen.
Ladies' HOSE at 40 a dozen.
CORSETS all sizes, 50 cents a pair.
LINEN SHIRT FRONTS at 10 cents apiece.
And a full line of STAPLE and FANCY GOODS at the very lowest prices. je21 1m5p

JOS. B. WOLFE & CO.,

COTTON FACTORS,

50.....CARONDELET ST.....50
NEW ORLEANS.

Liberal cash advances made on shipments of Cotton. je24 1y

JOHN KENZ,

MANUFACTURER OF

Screwed and Sewed Boots and Shoes,

NO. 20 ROYAL STREET,

Between Canal and Customhouse streets,

Je24 2m NEW ORLEANS.

TARRANT'S SELTZER APERIENT.

Bottled Bliss.—It is impossible to conceive of a more refreshing drought than is afforded by

Tarrant's Effervescent Seltzer Aperient,

which combines the advantages of a luxury with those of the purest, safest and most genial alterative and tonic ever administered as a cure for Dyspepsia and Bilious Affections.

SOLD BY ALL DRUGGISTS.
je24 2t

H. J. RIVET,

SUCCESSOR TO E. MONTEUSE & CO.,

DEALER IN

Drugs, Chemicals, Patent Medicines

AND PERFUMERY, AND

IMPORTER OF FRENCH PROPRIETARY MEDICINES,

Cor. Bienville and Chartres Sts.,

Je24 3m *NEW ORLEANS.*

A GREAT OFFER! HORACE WATERS & SONS, 481 BROADWAY, NEW YORK, *will dispose of* **100 PIANOS AND ORGANS** *of first-class makers, including* **WATERS'** *at* **Extremely LOW PRICES** for cash, **DURING THIS MONTH,** *or* part cash *and* balance by small monthly payments. The same to let.

WATERS' New Scale PIANOS *are the best made. The tone is elastic, and a fine singing tone, powerful, pure and even.*

WATERS' CONCERTO ORGANS *cannot be excelled in tone or beauty; they defy competition. The Concerto Stop is a fine imitation of the Human Voice. Agents Wanted.*

☞ A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. Special inducements to the trade. **Illustrated Catalogues Mailed.** my26 6m

ORGAN FOR SALE CHEAP.

ANOTHER

CHANCE FOR CHURCHES.

A fine and large CHURCH ORGAN will be sold at half its value, and on good terms. Call, examine and hear it at

PHILIP WERLEIN'S Music Store,
78, 80, 82 and 90 Baronne street,
Je3 1m New Orleans.

MITCHELL & RAMMELSBERG

FURNITURE COMPANY,

103 AND 105 CAMP ST., NEW ORLEANS.

SELLING OUT

☞ TO RETIRE FROM BUSINESS. ☜

Come and get BARGAINS. je1 6m

H. H. HISSMAN,

DEALER IN

PITTSBURG COAL,

OAK, ASH AND PINE WOOD,

102.....Calliope Street.....102

Between Magazine and Constance,

je3 4m New Orleans.

SHINGLES.....SHINGLES.

CYPRESS LUMBER, ASH WOOD

AND OAK STAVES.

MUNCY & MARCY,

WHOLESALE DEALERS,

124.....Delord Street.....126

P. O. Box 2298. (je16 3m) New Orleans.

MRS. M. G. BROWN'S DESIRABLE SCALP RENOVATOR requires only a trial to convince that it *Removes Dandruff, Prevents Hair from Falling, Lengthens and Strengthens the Hair, Cools the Head,* and Prevents Neuralgia. Observe its opening operations in your system. It is the most sure and *Gentle Cathartic* in the world. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1, 50 cents and 25 cents per bottle. ☞ The Scalp Renovator is one of the *three* parts of the Metaphysical Discovery. The Life of the World is in the use of the Metaphysical Discovery. oct5 1y eow

HENRY ERBEN & CO.,

ORGAN MANUFACTURERS,

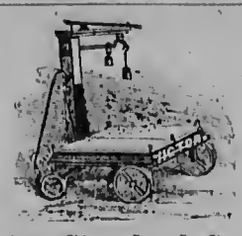
235, 237 and 239 East Twenty-Third St.,

Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. jan27 1y eow

MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the rain does for the *earth* (the *body* is *earth*.) It gives *sovereign* to the head and trunk, removing all obstructions and purging from the system. It cleanses the Lungs, Heart and Liver, braces up the worst cold, and does wonders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1 $1 50 and 50 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oct5 1y eow

NEW ADVERTISEMENTS.



Victor Standard Scales

OF EVERY DESCRIPTION.

Portable Platform, Counter, Coal, Railroad and Depot Scales.

A VALUABLE IMPROVEMENT.

FIRST PREMIUMS over all competition WHEREVER exhibited.

SPRING SCALES AND

PATENT MONEY DRAWERS.

TRUCKS OF ALL KINDS.

MARVIN'S SAFES.

FIRE AND BURGLAR PROOF.

The *Scientific American* of May 3, 1873, says: "Since the Boston fire we have given some attention to the real merits of various Safes, with a view of supplying our own offices with the best article in the market, and have accordingly made selection of two dry-filled Adams and Plaster Safes, manufactured by MARVIN'S SAFE CO."

GUARANTEED DAMP-PROOF.

Never Lose their Fire-Proof Qualities.

GAUTHREAUX & WRIGHT,

GENERAL AGENTS,

56 CAMP STREET, NEW ORLEANS.

☞ Send for descriptive Catalogues. je10 2m

FLASH, LEWIS & CO.,

38, 40, 42 and 44 Gravier St.,

AND

25, 27, 29, 31 AND 33 PETERS STREET,

WHOLESALE DEALERS IN

STAPLE & FANCY GROCERIES,

PROVISIONS, ETC.

Agents for the sale of many of the favorite brands of

FLOUR, TOBACCO AND CIGARS.

Strangers visiting the city are invited to call and examine our stocks of COFFEE, SUGAR, MOLASSES, and other Staple and Fancy Goods, which will be found at all times complete, with such articles as our own and other markets afford.

OUR MOTTO—*LARGE SALES, SMALL PROFITS AND QUICK RETURNS.*

Having very greatly enlarged their line, commodious Stores, and thereby increased their facilities for properly meeting all demands upon their rapidly increasing business, are prepared to respond to the demands of their old customers, and as many new ones as may favor them with orders, and respectfully invite the attention of the entire trade of the South and West.

Je17 2m FLASH, LEWIS & CO.

HOFFMAN HOUSE

—AND—

RESTAURANT,

MADISON SQUARE.....NEW YORK.

Said by all Travelers to be the best Hotel in the world.

Je17 6m C. H. READ, Proprietor.

MILLER & DIELMANN,

50, 52 AND 54 SOUTH PETERS ST.,

(Late New Levee.)

CANDY MANUFACTURERS,

AND MANUFACTURERS OF

LEMON SUGAR AND FRUIT SIRUPS.

IMPORTERS OF CIGARS.

AGENTS FOR PURE CALIFORNIA WINES.

my2 6m

SEND
Three-Cent Stamp for
ILLUSTRATED CATALOGUES
and Revised Rules of the *Great Lemon Game*,

CHIVALRIE!

Prices Reduced. Good sets, $5. Elegant sets, $25 to $1,000. Agents wanted. WEST & LEE GAME CO., Worcester, Mass.

ap1 17t

STAINED GLASS

—AND—

Decorative Art Establishment,

GIBSON'S BUILDING,

Broadway & Thirteenth St., New York.

Established in 1833.

The Designs of Architects and Amateurs artistically carried out. Designs for Memorial Windows a specialty. (jan27 1y) WM. GIBSON.

GEORGE STROID,

Marble and Granite Works,

Nos. 158, 160, 162 and 164 St. Charles Street,

NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner. my24 1y5p

JAMES S. PATTERSON,

WOOD ENGRAVER,

28.....Beekman Street.....28

ap18 1y NEW YORK CITY.

LUMBER—$7 PER 1,000 FEET,

AT

NEVERS & HERY'S,

SUCCESSORS TO

J. C. POOLEY, 315 JULIA STREET.

mh18 1y

CIRCULAR SAWS

GUMMED AND STRAIGHTENED

BY WM. CLELLAND,

222.....MAGAZINE ST.....222

Between St. Joseph and Delord streets,

Je17 3m NEW ORLEANS, LA.

HOME MANUFACTURE.

Egan's Louisiana Yeast Powder,

EQUAL TO THE BEST MADE.

Guaranteed to give entire satisfaction. For sale by all Grocers.

THOS. EGAN, Manufacturer,
my27 1y 311 Coliseum Street, corner Robertson.

BATHS!.....BATHS!.....BATHS!

NO. 102 CONTI STREET.

Russian Vapor Baths on Sunday, Tuesday, Thursday and Saturday. For Ladies from 11 A. M. to 1 P. M.; for Gentlemen from 1 P. M. to 5 P. M.

Sulphur and Fresh-Water Baths at all hours every day.

Polite and special attention to guests.

Je17 1m JACOB HOCK, Proprietor.

MEDICAL.

THE FAVORITE HOME REMEDY.

This universal Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver and Bowels.**

Simmons' Liver Regulator or Medicine

is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

After over Forty Years' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians commend it as the most

EFFECTUAL SPECIFIC

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THE METHOD OF PRESERVING GRAPES.—A French vine-dresser preserves grapes through the entire winter, their freshness, beauty and savor remaining unimpaired even until the month of April. He for a long time kept secret the process, but has lately given it to the world. The grapes are left upon the vine as late as possible, care being had, however, to cut them before the first frost. The bunch, in cutting, is not detached from the stalk or cane, but the latter is cut so that the cluster has attached to it, after cutting, two or three knots and joints below the cluster and two above. The upper end is then covered with wax, to prevent the evaporation of the fluids contained within the pores of the wood. All grapes not absolutely healthy are carefully removed from the cluster, after which the lower end of the stock is thrust through the hole in a perforated cork, and down into a bottle filled with water. In the water is a little wood-charcoal, which prevents it from becoming impure. The cork is crowded into the mouth of the bottle as closely as possible, and then covered with sealing-wax around the stalk, so as to close the bottle, water and air-tight. The bottles are then placed upon tables or shelves in a dry chamber, in which the temperature never falls below the freezing-point. The bottles are supported in any convenient way, so as to prevent their being tipped over by the weight of the clusters, and are placed at such intervals that the bunches do not come in contact with each other. The bunches must be, from time to time, carefully examined, and such single grapes as show symptoms of spoiling must be removed.

RED MANGE.—*Col. Sam Hatch's Remedy.*—First rub the dog with a dry brush, tie him in a clean place, and then annoint him with a preparation made of equal portions of sulphur, lard and tar. To properly make the salve or ointment, melt the sulphur, lard and tar over a slow fire, stirring all the while, even after it has been taken from the coals, and until it has lost heat enough to allow you to put your hand into it without burning. Unless you stir in this wise the mixture will not be thorough. One, and at the furthest two, applications will cure the worst case of red mange. Col. Hatch also has a remedy for distemper, which he has used with great success for many years: Make the dog squat on his hind legs, then open his mouth and throw a handful of dry salt down his throat, following it with about a gill of water. The salt will make the dog vomit very freely, and will render him so miserable, for about two hours, that he will wish he were dead. But when he gets on his pins again no trace of the distemper will be left. Both of these are simple remedies, and they are perfectly safe.—*Turf, Field and Farm.*

REMEDY FOR THE POTATO-BUG.—The Buffalo *Live Stock Journal*, in answer to several inquiries as to the best remedy for this pest of the potato, says that, from trial of several different ones, it finds sulphuric acid (oil of vitriol,) diluted with fifty times its weight of water and sprinkled over the vines, a perfect remedy, killing the bugs and not injuring the vines. This is much safer than Paris green, as, after diluting as above, it is perfectly safe to handle, and may be sprinkled on with a common watering-pot. The acid is not always of the same strength, so a little caution seems necessary. The druggists' acid may take seventy parts of water. If the above remedy is harmless to the vines, and at the same time death to the bugs, we do not see why the application should not be valuable in the case of other insects which infest vegetation, both in the field and in the garden.

MOWING LAWNS.—Many lawns suffer by mowing too late in autumn, which exposes the roots of the grass to injury by the severe cold of winter. It is always best to allow the grass to grow several inches in length, and as cold weather approaches it lies flat and serves as a good protection. This is more particularly important in exposed places; under trees it is not necessary. Lawns are sometimes badly disfigured by top-dressing at this time of year with coarse manure, left in large lumps upon the surface. Old, well-pulverized manure or compost, which may be spread from the shovel like the sowing of seed, answers the purpose much better, and has not the strong and offensive odor of fresh manure. But if it becomes necessary to use the latter or none, break it up fine and spread it evenly with a steel rake in a small yard, or with a smoothing harrow on more extended grounds.

POULTRY DIET.—Cayenne pepper mustard or ginger can, with great benefit, be added to the food of fowls, to increase their vigor and stimulate egg production. This apparently artificial diet will be seen to be natural, if we remember that wild birds of the gallinaceous species get access to very many highly-spiced berries and buds—articles that give the "game flavor" to their flesh. The ordinary food of the domestic fowl is not indeed entirely without some such addition, since there is more or less of an aromatic principle in wheat, Indian corn and all other grains. Nevertheless, it is not sufficient in quantity to supply the place of the stronger spices, a taste for which is part of the fowl's inherited constitution. A moderate quantity of cayenne, etc., added to the ground grain is always productive of health and thrift in poultry.—*Poultry World.*

GERANIUMS ARE OBNOXIOUS TO SNAKES.—Every species of snakes may be permanently driven away from an infested place by planting geraniums. In South America the Caffir people thus rid their premises of snakes. A missionary of south Africa had his parsonage surrounded by a narrow belt of geraniums, which effectually protected the residence from any kind of snake. A few yards away from this geranium belt a snake would occasionally be found. It is well known that the whole geranium genus is highly redolent of volatile oils—lemon-scented, musk-scented and peppermint-scented. What, therefore, is a very pleasant nosegay for man is repugnant to the serpent tribe.—*Rural Sun.*

A TREE PROTECTOR.—There was on exhibition at the New England Fair, at Narragansett Park, a model of a very simple elastic guard for keeping horses from gnawing the bark from roadside trees. It is a simple pulling of slats to surround the trunk; but instead of being nailed to the tree or set on the ground to rot, it was suspended by elastic springs which would give as the body of the tree enlarges. We consider it well worthy the consideration of owners of roadside shade-trees. It is utterly absurd to spend time and money in planting trees along our streets, when the first horse that comes along is allowed to stop and leisurely make a dinner from the bark, while the owner is perhaps thoughtlessly smoking a cigar at a neighboring saloon. The invention, we believe, originates from Woonsocket, R. I.—*New England Farmer.*

TOMATO CATSUP.—Half a bushel ripe tomatoes, not peeled, one quart vinegar, one pound salt, quarter pound black pepper, twelve pods red pepper, quarter pound allspice, one ounce cloves, three boxes good mustard, a little garlic, if you have it, six onions, two pounds brown sugar, one handful peach leaves. Boil until the right consistency, being careful not to let it burn; then strain through a wire sieve when cool enough. I always have to rub it through. The ingredients are all put in together and thoroughly cooked. When done it will be pretty thick.

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Earned premiums, less reinsurance and return premiums		276,187 21
Fire, Marine and River losses	$140,318 83	
Taxes, expenses, rebate in lieu of participation, less interest, &c.	67,705 81	214,054 22
Leaving (after paying 10 per cent. on capital stock) net profits		$62,133 12
Total assets		$610,801 91

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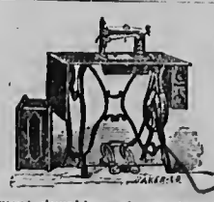

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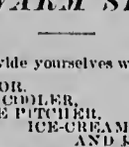
GREAT  REDUCTION.

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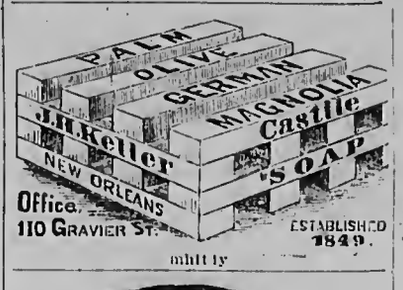

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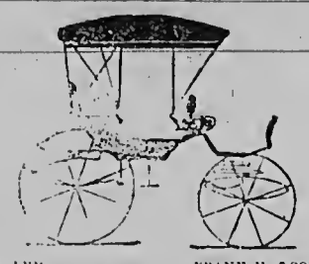

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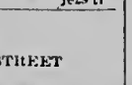
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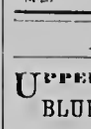
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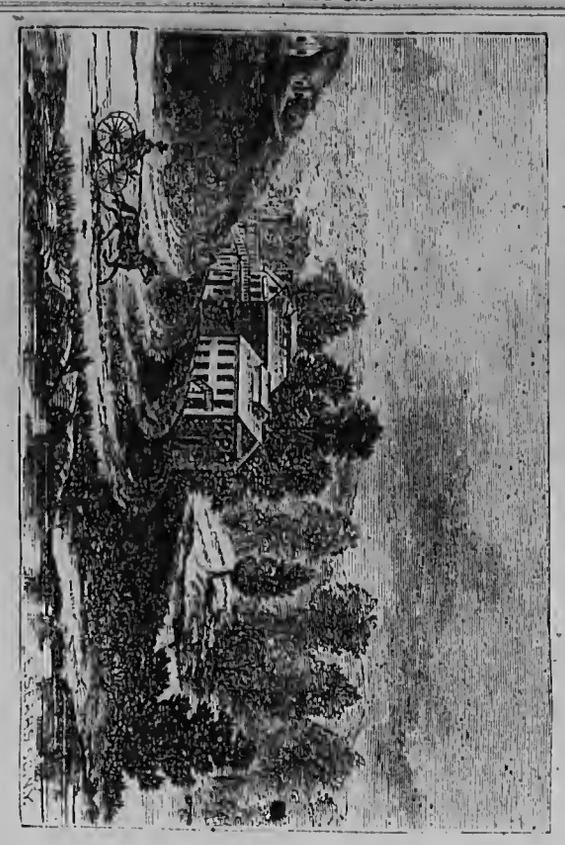

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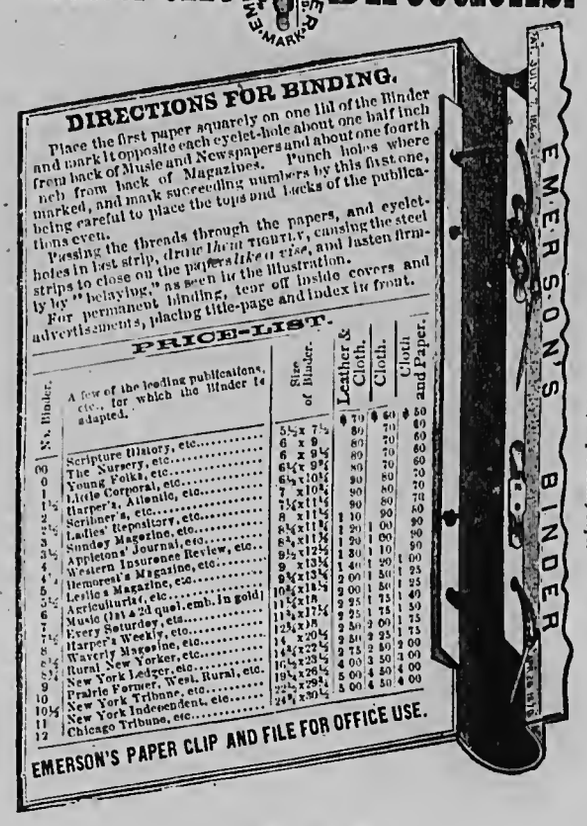

DIRECTIONS FOR BINDING.
Place the first paper squarely on one lid of the Binder and mark it opposite each eyelet-hole about one half inch from back of Music and Newspapers and about one fourth inch from back of Magazines. Punch holes where marked, and mark succeeding numbers by this first one, being careful to place the tops and backs of the publications even.
Passing the threads through the papers, and eyelet-holes in last strip, draw them TIGHTLY, causing the steel strips to close on the papers like a vise, and fasten firmly by "belaying," as seen in the illustration.
For permanent binding, tear off inside covers and advertisements, placing title-page and Index in front.
PRICE-LIST.
A few of the leading publications, etc., for which the Binder is adapted.
Size of Binder.
Leather & Cloth.
Cloth.
Cloth and Paper.
No. Binder.
Scripture History, etc.
The Nursery, etc.
Young Folks, etc.
Little Corporal, etc.
Harper's, Atlantic, etc.
Scribner's, etc.
Ladies' Repository, etc.
Sunday Magazine, etc.
Appleton's Journal, etc.
Western Insurance Review, etc.
Demorest's Magazine, etc.
Leslie's Magazine, etc.
Agriculturist, etc.
Music (3d & 2d qual. emb. in gold)
Every Saturday, etc.
Harper's Weekly, etc.
Waverly Magazine, etc.
Rural New Yorker, etc.
New York Ledger, etc.
Prairie Farmer, West. Rural, etc.
New York Tribune, etc.
New York Independent, etc.
Chicago Tribune, etc.
EMERSON'S PAPER CLIP AND FILE FOR OFFICE USE.
EMERSON'S BINDER
Patent Re-issued, Sept. 12th, 1871.

FOR SALE BY
ROBERT J. HARP, AGENT,
NOS. 110 AND 112 CAMP STREET, NEW ORLEANS, LA.
ap8 tf

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers**, as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK
—OF—
DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

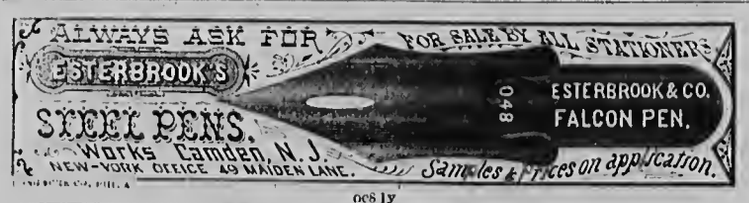
Buying and Selling for Cash Only Enables Us to Offer the Real Inducements.

All Orders filled with care and promptitude.

D. H. HOLMES, 155 Canal and 15 Bourbon St.

Samples furnished BY MAIL on application. fe1 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed notions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



oc8 1y

MISCELLANEOUS.

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
au6 1y CINCINNATI, OHIO.

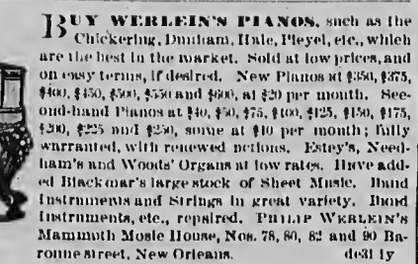
GLASS STAINERS
AND BENDERS.
BELOHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer. (au6 1y)
76 Fourth street.....LOUISVILLE, KY
152 West Fourth street.....CINCINNATI, O

MISCELLANEOUS.

MONUMENTAL
MARBLE WORKS.
New Designs at Moderate Prices.
J. WATERHOUSE,
1824 Arch Street, Philadelphia.

Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y



oc29 9m

PERFEZIONE strengthens, perfects and develops the Limbs, 11, postpaid. DR. VAN HOLM, 13 Court street, Boston, Mass. se24 1y

MACHINERY, TIES, ETC.

THE DUBOIS
FLANGE COTTON GIN.

$4.50 $4.50

By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.

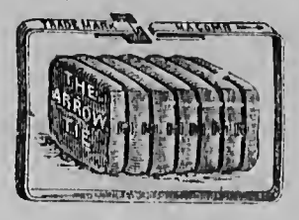
The Flange prevents hulls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly picked cotton than other Gins.

We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.

We keep constantly on hand all sizes, from 40 to 80 SAW STANDS, left or right. Price, $4.50 per Saw. HOLLAN BROTHERS,
Je10 4m General Agents, 39 Perdido street.

IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Eulau,
de31 6m New Orleans.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,

Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.

LANE & BODLEY,
Jy23 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.

Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no26 1y

SCHOOLS AND COLLEGES.

A GOOD SCHOOL.

REGULARLY CHARTERED. Founded in 1849. Patronage from thirteen States. The favorite place for Boys of moderate means. Located in the quiet country, among thrifty farmers, seven miles from Sweetwater, East Tennessee, Virginia and Georgia Railroad. Instruction thorough and practical. Under care of the Holston Conference, Methodist Episcopal Church South. Session begins AUGUST 2. Send for information to J. H. BUNNELL, at "Hiawassee College, Tenn." Mails every day except Sunday. Je17 3m

Kenmore University High School
AMHERST C. H., VA.

PREPARATORY to the University of Va. H. A. Strode (Math. Medallist, U. Va.,) Principal and Instructor in Mathematics. H. C. Brook, B. Lit., U. Va. (recently Asst. Prof. Latin, U. Va.,) Instructor in Greek, Latin, French and German. This is one of the leading high schools of Virginia, and presents many advantages incomparable with those of others. Course embraces Gymnastics and Horsemanship. New session begins Sept. 15, 1875. For catalogue address the Principal. Je17 13t

AS MONEY IS SCARCE AND TIGHT, I have concluded to sell my SCREW-WIRE SHOES at less than any establishment in the city. Country customers will find it to their advantage to examine my large and well-assorted stock of Mens', Ladies', Misses' and Children's Shoes before purchasing elsewhere. I will continue to manufacture HAND-SEWED SHOES at the Lowest Prices, and will guarantee satisfaction.

JOHN HANSEN,
At the Old Stand, 33 Canal street,
my6 2m Cor. Peter, opposite the Customhouse.

New Orleans Markets.

From the New Orleans Price Current.

The river is 7 feet 8 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending June 22:

Mississippi river and bayous	286
Red river	88
Railroads	401
Lake	11
Mobile	452
Texas	259
Total	1,631

On Saturday the market opened with a good feeling, inspired by Liverpool being steadier, and New York firm for spots and 1-16@1-16c. higher for futures. Factors consequently evinced increased confidence, and were stringent in their pretensions for middling to good middling inclusive, the demand running mostly on the former. Nothing transpired with regard to the medium and lower grades, except that low middling was firm, and the poorer qualities unchanged. The sales embraced 1,000 bales. On Monday the movement commenced under the encouraging influence of increased firmness at Liverpool, where the sales were 15,000 bales, against 10,000 on Saturday, and New York steady for spots and higher at the opening for futures, although the latter subsequently gave way and closed at a net falling off of 1-16@3-16c. Factors were consequently firm in adhering to their previous pretensions, while operations were restricted by brokers being unable to find in the limited supply offering the kinds wanted, and the sales were confined to 425 bales, at stiffer rates for the higher grades, without any quotable advance. On Tuesday the movement was partially suspended by brokers being unable to find the kinds wanted unless at prices above both the ruling rates and the limits of their orders, and the business was consequently confined to a little over 225 bales. Middling sold at 15¾c., but was generally held higher.

The above makes an aggregate for the past three days of 1,650 bales, against 3,250 for the corresponding time last week and 5,430 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 980,637 bales, against 1,204,426 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 265,627 bales. The decrease by the reports per telegraph is 294,950—3,458,027 against 3,742,977. The exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 42,219 bales to Great Britain, and a decrease of 37,288 to France, and of 181,919 to other foreign ports. We quote:

Ordinary	12¾ @ 12¾
Strict ordinary	13 @ 13¼
Good ordinary	13¾ @ 13¾
Strict good ordinary	13¾ @ 14⅜
Low middling	14⅜ @ 14⅝
Strict low middling	14⅝ @ 14⅞
Middling	15⅛ @ 15⅜
Strict middling	15⅜ @ 15⅝
Good middling	15⅝ @ 15¾
Middling fair	— @ 16¼
Fair	— @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales	15,953
Arrived past three days	1,631
Arrived previously	1,137,043
Amount allowed by Exchange for city ginnings, lintens and loose	11,963 - 1,150,637
	1,166,590
Exported past three days	8,915
Exported previously	1,107,436
Consumed by Lehman, Abraham & Co.'s mill, from Sept. 1, 1874, to June 17, 1875, inclusive	1,150—1,117,501
Stock on hand and on shipboard	49,089

LOUISIANA SUGAR.—On Monday dealers sold to grocers 4 hhds. fully fair to prime at 9¾c., and 10 common at 7½c., and 33 hhds. sold from first hands at 7¾c. for common, not refilled, and 8c. for low fair.

LOUISIANA MOLASSES.—On Monday a dealer sold 35 bbls. common at 35c. ₱ gallon.

RICE.—Louisiana No. 2, according to quality, sells at 3¼@4c., common 5⅛@6c. ordinary 6¼@6¾c., fair 6¾@7c., prime 7¼@7⅝c. ₱ lb.

CORN.—On Tuesday there was quite a good demand, and prices appeared to have reached their lowest point, when 6,578 sacks sold at 81@83c. for ordinary white mixed, 85 @ 86c. for white, and 88@90c. for yellow.

OATS.—On Tuesday the market was dull, and only 800 sacks sold at 70@71c. ₱ bushel.

PORK.—On Tuesday 175 bbls. mess sold, to arrive at $20.25 bbls., in store, at $20.50, and 25 at $20.25 ₱ bbl.

DRY SALT MEAT.—A lot of 10 casks shoulders sold on the landing on Monday at 8¾c. They are quoted at 8¾c. loose. Dealers are jobbing them at 9@9¼c. ₱ lb.

HAMS.—On Tuesday fresh choice sugar cured were in light supply and in demand at 13@13¼c. ₱ lb; 25 tierces sold at 13c. ₱ lb. Ordinary brands are quoted at 12@12¼c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 117¼@117½, against 117½ at New York, and after a limited business closed at 117¼@117½, against 117¼ in that market. Nothing has been reported in silver. Most of the receipts are transshipped to New York. It is quoted at 103@103¼ for American half dollars. Mexican dollars continue to rule at —@98 gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	235 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	9 00
English fire	55 00	— —
American fire	35 00	40 00
CANDLES, ₱ lb.:		
Sperm, New Bedford	23	38
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	— —	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	10	15
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's flae-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 25	— —
Superfine	4 75	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	8 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	25 00	— —
Choice	28 00	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	11	19
Castings, American	5½	8
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calfskins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	— —	— —
Cement	2 25	2 50
Plaster Paris	2 50	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	18 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 12
Coal oil, in barrels	16	17
Linseed, raw	77	82
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	12	— —
Pulverized	12	
TEAS, ₱ lb.:		
Imperial	25	— —
Gunpowder	25	— —
Hyson	25	— —
Young Hyson	25	1 40
Souchong	25	— —
Oolong	25	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	1-5 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	120 00	125 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, June 22, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality ₱ head	5 00 @ 6 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Agencies.
N. D Thompson & Co., St. Louis, Mo.

Baths.
Jacob Klock, 102 Conti street.

Bells.
Illymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 82 Race street, Cincinnati, O.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
F. A. Hutchinson & Co., St. Louis, Mo.
Ivison, Blakeman, Taylor & Co., New York.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent, 578 Magazine street.
John Hanger, 33 Canal street.
John Kenz, 20 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
I. A. Lum & Co., 162 Gravier street.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Veiden, corner Prytania and Phillip streets, New Orleans.
H. D. Wood & Bros., 100 Common street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr G. A. Betancourt, 173 St. Joseph street.

Druggists.
H. J. Rivet, corner Bienville and Chartres sts.

Dry Goods.
Crescent Store, 17 Bourbon street.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Tlawassee College, Tennessee, J. H. Brunner, president.
Kenmore University High School, Amherst C. H., Va., H. A. Strode, principal.
Female Academy, Greensboro, N. C.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hurt, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 89 Gravier street.
William H. Matthews & Bro., 71 Poydras street.
Payne, Kennedy & Co., 61 Baronne street.
H. H Wallace & Co., 79 Carondelet street.
N. D. Wetmore, 166 Gravier street.
Joseph H. Wolfe & Co., 59 Carondelet street.

Firearms.
H. Rhodes, 55 St. Charles street.

Fruit Syrups.
G. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.

Furniture.
John Bois, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.

Games.
West & Lee Game Company.

Glass Staining.
Fletcher & Pavey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Graham Biscuits.
Bonuga deu & Langles, 5, 6, 7, 8 and 9 Triangle buildings.

Grocers.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.
John L. Laveille, 361 Dryades street.
J. H. Reed, 779 and 781 Tchoupitoulas street.

Hotels.
Hutchman House, Madison Square, New York.
Ocean Springs Hotel, J. P. Longley, proprietor.

Ice.
Louisiana Ice Manufacturing Company, Francis J. Wehner, Secretary, 102 Canal street.

Insurance.
Crescent Mutual Insurance Company.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Muney & Marcy, 424 and 426 Delord street.
Nevers & Illery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Bitzpyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Golsan Bros., 39 Perdido street.
Jilz Ager Company, St. Louis, Mo.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Turbine Water-Wheel, Poolo & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Well-Auger, W. Olles, St. Louis, Mo.

Marble Works.
Korsheedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Casaehs, 37 Royal street.
Headache Powder, B. C. Johnson, Paris, Texas.
Kearney's Extract Buchu, Kearney & Co., 104 Dunne street, New York.
Laplace's Indian Tarnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lathigwell, 250 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Sprace street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zellin & Co., Philadelphia.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Villiers, 9 Camp street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Horace Waters & Sons, 481 Broadway, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Novelties.
Cowan & Co., Eighth street, New York.
Importers' Union, New Bedford, Mass.
Dr. Van Holin, 163 Court street, Boston.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Clips.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Fruitions.
"The Domestic," M. S. Hedrick, 103 Canal st.

Paper Mill.
James Ormond, Atlanta, Ga.

Patent Mop.
William H. Shepard & Co., 106 Camp street.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 50 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Texas, to Donaldsonville, C. H. Allen, general manager.
Pontchartrain, C. H. Allen, general manager.

Refrigerators.
Idee Bros., 89 and 91 Camp street.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Orunewald Hall, M. Benner, cashier, J. L. Oubernator, president.
New Orleans Savings Institution, 158 Canal street.

Scales.
Victor, Gauthreaux & Wright, agents, 56 Camp street.

Seeds.
R. Maitre, 802 Magazine street.

Seltzer Water.
Victor Letorey, 51 Pooyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Soda Water.
Eckleburg's, cor. Washington and St. Charles streets.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
Inman Royal Mail Steamers, C. J. Shepherd & Co., agents, 195 Gravier street.
The State Line, A. K. Miller & Co., 35 Carondelet street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Trunks.
A. Ensminger, 36 Magazine street.

Undertakers.
T. W. Hothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Wanted.
Agents, O. Ross, Williamsburg, N. Y.

Warehouses.
Boston and Lafayette Warehouses, H. M. Isaacson, proprietor.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Dufur & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

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no26 1y

Religious Notices.

SEASHORE CAMP GROUND.—The time of holding the Seashore camp meeting has been changed, and will commence on Wednesday, the twenty-first of July, instead of the fourteenth, as heretofore published, and continue from eight to ten days.

The camp ground is delightfully situated upon the coast, two miles west of Biloxi, Miss., open to and fronting directly upon the gulf, enjoying the healthful and refreshing breezes of the sea. Persons visiting the camp meeting will leave the New Orleans and Mobile railroad at Seashore station, from which a shaded walk of a few hundred feet will bring them to the encampment.

A large number of lots have been selected, and private tents, permanent and commodious, have been built thereon.

Other lots, pleasantly situated, will be furnished free to persons desiring to erect permanent tents thereon.

The trustees will be on the camp ground on Wednesday, the second day of June, when all persons desirous of selecting lots, or otherwise interested, are invited to be present.

All permanent tents erected are required to be of value not less than $10, and shall be completed at least one week before the commencement of the camp meeting. This rule does not preclude the use of temporary tents, constructed of cloth or other material, for which pleasant positions will be assigned to all persons desiring it.

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent with reference to the preservation of the shade-trees.

Dr. Orillin, of Moss Point, has advised the trustees that he will send a schooner-load of lumber, suitable for building tents, which will be delivered on the camp ground and sold at reasonable prices, so that persons wishing to build or improve their tents can be supplied at the camp ground with all kinds of lumber.

A limited number of tents of different sizes will be for rent, particulars of which will hereafter be published.

Favorable reductions of fare on the railroads have been secured, which, with particulars of hours of departure, etc., will be published hereafter.

Persons intending to build or make improvements upon their tents are earnestly requested to do so at an early date, so as to be through completely and ready for the meeting when it commences.

Persons desiring to attend the camp meeting are recommended to make arrangements for their comfort, before the date of the camp meeting, by application to any of the board of trustees; William Otis and John Ellsworth, Mobile; H. C. Vaughn, Moss Point; R. S. Rickey, P. Hallaran, J. H. Keller, B. O. L. Rayne, G. W. W. Goodwyn and W. H. Foster, New Orleans.

THE District Conference for the Montgomery district, Alabamn Conference, will meet at Salem on Thursday night, the fifth of August. The opening sermon will be preached on Thursday night, by Rev. A. S. Andrews, D. D.

WM. A. MCCARTY, P. E.

THE camp meeting at Jones' camp ground, Castor circuit, Homer district, will commence August 18, 1875. We desire all to tent who can. Preachers are especially invited to attend. This camp ground is situated about three miles east of Vernon, in Jackson parish, La., and can boast of some of the finest mineral springs in the country.

F. O. HOCUTT.

THE District Conference for the Prattville district, Alabama Conference, will be held in Lowndesboro, Ala., July 21-25. Opening sermon on Wednesday night, July 21, by the Rev. Neil Ollils.

J. W. SHORES, P. E.

THE District Conference for the Union Springs district, Alabama Conference, will be held at Fort Deposit, commencing on Wednesday night, the fourteenth of July.

S. P. RICHARDSON, P. E.

CAMP MEETING.—The camp meeting at the Hemmington camp ground, near Crystal Springs, Miss., will begin on Thursday, August 12, 1875. Preachers and people are cordially invited to attend, and to come in the name of the Lord Jesus Christ. The accommodations for visitors will be enlarged. The meeting will be on what is called "the self-sustaining plan."

H. H. MONTGOMERY, P. E.

THE District Conference of the Summit district, Mississippi Conference, will convene in Amite City on the fifteenth of July, 1875, Bishop Paine is expected to preside.

Will the preachers please forward me the names of their delegates who expect to attend, and how they will come? Our people are ready to accommodate all who can come. We expect to have our church dedicated at that time.

D. P. BRADFORD, P. C.

THE District Conference of the Selma district, Alabama Conference, will convene at Choctaw Corner, July 14, 1875. The preachers will announce the time and delegates elected to their respective congregations.

A. J. BROOKS, P. E.

THE District Conference of the Selma district will meet at Choctaw Corner, Ala., July 14. The delegates on their arrival will report at Charles Pool's store, where they will be met by a committee, who will direct them to their homes. Preachers will please forward me the names of the delegates.

J. M. CAEWS, P. C.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE OF LOUISIANA.—Examination of classes in the Preparatory Department, July 5, 6. College classes, July 7, 8, 9.

Meeting of the board of trustees, July 12.

Commencement sermon, July 11, by Rev. J. B. Walker, of New Orleans.

Exhibition of Preparatory Department, Monday night, July 12.

Exhibition of literary societies, Tuesday night, July 13.

Orations from selected members of the junior class on Wednesday, July 14. To conclude with an address to the literary societies from the Rev. C. W. Carter, of the Louisiana Conference.

The next session begins on the first Monday in October next.

C. G. ANDREWS, President.

COMMENCEMENT OF THE CENTENARY FEMALE COLLEGE, SUMMERFIELD, ALA.—Commencement sermon, Sunday, June 27, 1875, by Rev. O. R Hine.

Exercises of the Male Institute, at 10 o'clock A. M., Monday, June 28, 1875.

Concert and exhibition, at 8 o'clock P. M., Monday, June 28, 1875.

Address before literary societies, Tuesday, June 29, 1875, at 10 o'clock A. M., by Prof. Darly Calloway.

Junior exhibition, 10.45 A. M., June 29, 1875.

Commencement concert, Tuesday, June 29, 1875. Doors open at 8 o'clock. Tickets, 50 cents.

Commencement day—Graduating exercises, 10 o'clock A. M., Wednesday, June 30, 1875.

Exhibition of societies, 8 o'clock A. M., Wednesday, June 30, 1875.

The board of trustees meet at 8 o'clock on Monday, June 27, 1875.

A. D. MCVOY, President.

THE District Conference for the Demopolis district, Alabama Conference, will be held at Demopolis, commencing at nine o'clock on Thursday morning, July 15. It is expected of the pastors and delegates to be punctual in their attendance.

A. H. MITCHELL, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SUMMIT DIST.—THIRD ROUND.

Franklinton, at Bonner's Creek	July 10, 11
Amite City	17, 18
Hidmesville	24, 25
St. Helena circuit	27, 28
Amite circuit	31, Aug. 1
Monticello	Aug. 4, 5
China Grove	7, 8
Hammond	14, 15
Meadville	21, 22
Homochitto	21, 25
Summit	28, 29
East Baton Rouge	21, 24

17 A. B. NICHOLSON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Fayette, at Cane Ridge	June 23, 27
Kingston, at Kingston	July 3, 4
Natchez	10, 11
South Warren, at Asbury	17, 18
Cayuga, at Hyest chapel	24, 25
Mount Olivet, at Short Creek	31, Aug 1
Clover Hill	Aug. 7, 8
Rolling Fork	14, 15
North Warren, Middale, Cane Ridge and Sunflower mission	21, 22
Vicksburg and Grove street	24, 25
Rocky Springs	Sept. 1, 5
Port Gibson	11, 12

The District Conference will meet at Crawford Street church August 26, at nine A. M. We expect a Bishop to be with us.

10 F. M. FEATHERSTON, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Beauregard circuit, at Oakland chapel	June 19, 20
Brookhaven station	26, 27
Zion mission, at Zion	July 3, 4
Georgetown circuit, at Mount Pleasant	17, 18
Raymond circuit, at Bolton	24, 25
Spring Ridge circuit, at Oak Hill	31, Aug 1
Fluzieluzi station	Aug. 7, 8
Crystal Springs station	14, 15
Providence circuit	21, 22
Brandywine circuit	28, 29
Scotland circuit	Sept 4, 5

The District Conferences will be held at Clinton, Miss., July 8-11. Bishop Paine is expected to preside at the above District Conferences.

The local preachers, elding preachers and all the delegates are most earnestly requested to be present at the opening of the Conference.

10 H. H. MONTGOMERY, P. E.

JACKSON DIST.—THIRD ROUND.

Camden and Soule chapel, at Soule chapel	June 19, 20
Madison, at Madison	26, 27
Jackson station	July 3, 4
Brownsville, at Brownsville	10, 11
Vernon mission	17, 18
Dover circuit, at New Hope	24, 25
Yazoo City	Aug. 1, 2
Yazoo circuit, at Locust Grove	7, 8
Silver Creek, at Hunter's	14, 15
Canton	21, 22
Carthage	28, 29
Thomastown	Sept. 4, 5
Sharon	11, 12

10 W. E. M. LINFIELD, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—THIRD ROUND.

Whistler	June 19
St. Paul's	20
Mount Vernon	26, 27
Franklin street	July 3, 4
St. Francis street	10, 11
Grand Bay, at St. Elmo	17, 18
Mount Pleasant, at Red Hill	24, 25
Eastern Shore, at Daphne	Aug. 1
Pollard and Black Water, at Coon Hill	7, 8
Pensacola	14, 15
Warrington	Tuesday. 17
Milton	21, 22
Bladon	28, 29
St. Stephen's	Sept. 4, 5

24 S. H. COX, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Harrisonburg and Sicily Island	July 24, 25
Columbia circuit	Aug. 7, 8
Montgomery circuit	Sept. 4, 5
Caldwell circuit	11, 12
Centerville circuit	25, 26
Pineville and Alexandria	30
Raddes	Oct. 2, 3
Trinity	9, 10

The district meeting will be held at Columbia, August 12-15.

24 J. H. STONE, P. E.

DELHI DIST.—THIRD ROUND.

Whinsboro, at Oakley	July 3, 4
Lind Grove, at Providence	10, 11
Monroe, at Monroe	17, 18
Floyd and Cothron, at Round Hill	24, 25
Delhi, at Delhi	Aug. 1
Trenton, at Colony	7, 8
Providence, at Pecan Grove	14, 15
Waterproof, at Waterproof	21, 22
Bayou River, at Alto	28, 29
District camp meeting	Sept. 1
Tensas	11, 12
Oak Ridge, at Pine Grove	18, 19
Bastrop, at Island	25, 26

Preachers in charge will please take some pains in publishing these appointments.

17 C. W. CARTER, P. E.

MISCELLANEOUS.

N. D. WETMORE,

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AND

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(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.50 A. M.
Mail	5.50 P. M.
ARRIVE.	
Express	11.30 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. je1 6m

NEW ORLEANS AND TEXAS RAILROAD.

AS FAR AS DONALDSONVILLE, ETC.

The steamer FRANK MORGAN will leave the foot of Bienville street DAILY at 7.45 A. M. for Westwego, with passengers for all stations on the New Orleans and Texas Railroad. Returning, will arrive at 6 P. M.

Freight received at the same place up to 2 P. M. each day will be delivered at its destination next morning.

C. E. PAYNE, Agent.
C. H. ALLEN, General Manager. je17 2m

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents.

Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City.	From the Lake.
6 o'clock ..... A. M.	7 o'clock ..... A. M.
7½ o'clock ..... A. M.	8½ o'clock ..... A. M.
9 o'clock ..... A. M.	10 o'clock ..... A. M.
10½ o'clock ..... A. M.	11½ o'clock ..... A. M.
12 o'clock ..... M.	1½ o'clock ..... P. M.
2 o'clock ..... P. M.	2½ o'clock ..... P. M.
3 o'clock ..... P. M.	3½ o'clock ..... P. M.
4 o'clock ..... P. M.	4½ o'clock ..... P. M.
5 o'clock ..... P. M.	5½ o'clock ..... P. M.
6 o'clock ..... P. M.	6½ o'clock ..... P. M.
7 o'clock ..... P. M.	7½ o'clock ..... P. M.
8 o'clock ..... P. M.	8½ o'clock ..... P. M.

A train leaves the city every Sunday morning at 4.

On Sundays the trains will be run every half hour from 2 o'clock P. M.

Passengers for Gentilly Station must notify the conductor prior to departure of train.

C. H. ALLEN, General Manager.
my13 3m

STEAMSHIPS.

THE STATE LINE,

sailing from New York

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, JULY 1, 1875. NO. 27.

News of the Week.

DOMESTIC.

WASHINGTON, June 26.—A dispatch to the Navy Dspartment from Key West reports one death from and an additional case of yellow fever there.

SAN FRANCISCO, Juue 26.—Tho captain of the steamer Vasco de Gama, from Lower California, reports the revolution at La Paz in full tide of success. Four hundred Federal troops have been sent to quell the movement. The situatlen is very critical. The United States ship Narragansett is lying off La Paz.

WASHINGTON, June 28.—A dispatch to the Navy Department reports one death from yellow fever and two or three uew cases at Key West.

WASHINGTON, June 29.—A dispatch received here to-day from Pensacola announces that the German bark Von Moltke arrived at that place yesterday with several cases of yellow fever on board. One death had occurred. She was subjected to a strict quarantine. There was no apprehension thatths fever would reach ths navy-yard or city.

NEW YORK, June 29.—A dispatch from J. V. Harris, health officer at Key West, Fla., dated Juns 28, reports one death from yellow fever to-day. Dr. Harris adds: "I am serry to have to inform you ef the prevalence of this disease as an epidsmic at this place."

FOREIGN.

LONDON, Juue 23.—The King of Burmah has granted to Great Britain the right to send forces through his demlulons to western China, if requisite for future expeditions.

It is officially announced that the King ef Burmah has given satisfactory explanation of his course of action to Douglas Fersyth, British envoy. War is uew considered impossible.

Advices from China say that disorder in Chin-Kiang, growing out of the arrest of two native soldiers for the insulting of the American consul and his wife, has subsided. The Chinese have partially satisfied demands for rsparation.

The *Sun* says it has undoubted authority for stating that after repeated conferences Mr. Gladstone has promised to resume the leadership of the Liberal party next year.

The House of Commons to-day, at the close of an animated debate, rejected the bill to repeal the contagious diseases act by a vote of 308 to 126. The government opposed the bill on the ground that the act it sought to repeal afforded great protection.

The Bishop of Chichester, in a speech at a luncheon which followed the laying ef the corner-stone of a chapel at Ardlugly, expressed regret that Messrs. Moody aud Sankey had been allowed to hold a meetiug neaf Eton. He contrasted the weakness of the authorities there now with the vigor which had been shown lu former times. "Then," he remarked, "Moody and Sankey might have fallen on their knees before such a privilege as that recently obtained by them would have been given."

LONDON, June 24.—It is reported that the Marquis of Lorne and his wife, the Princess Louise, intend making a tour to the United States.

The revivalists have closed their meetings in Liverpool. The expenses exceeded the contributions $8,000.

Lady Franklin is hopelessly ill. She bade farewell yesterday to the commander of the Pandora, which went in search of relics of the Franklin expeditlen aud on another exploring voyage.

The Carlist committee here announce that they have received information of a victory by their forces over the Alfonsists in Castile. Nine of the Alfonsist officers are said to have been captured.

BERLIN, June 24.—The case ef Count Von Arnim was decided by the Kammergericht to-day. He was convicted of abstracting, with intent, State papers of the character of public deeds intrusted to him, and sentenced to nine months' imprisonment, including one month that has already expired. The count declares that there was no ground for the charge of embezzlement or offenses against public order.

PARIS, June 25.—The loss of life by the flood at Toulouse is appalling. In the St. Cypriel quarter two hundred and fifteen corpses have already been found. The violence of the torrent frustrated the efforts to rescue the unfortunate inmates of the houses. Several men were drowned in the attempt. Twenty thousand persons are deprived of the means of subsistence in Toulouse alone. Tho disasters elsewhere are of almost equal magnitude.

The lower part ef the city of Lolslac, on the Tarn, is hidden under water. At Trelaullet, in the department of Arriege, five houses only remain standing out of four hundred. In the district of Felix, in the same department, villages are completely submerged and many bodies have been found. Crops of all kinds throughout the inundated district have been destroyed.

LONDON, June 28.—A telegram to the *Times* says nine hundred persons perished in the flood at Toulouse alone. The outbreak of an epidemic is feared. It is believed two thousand six hundred houses have been swept away with the town and environs. The damage there is estimated at from twelve to fifteen million pounds sterling.

The Paris correspondent of the *Times* makes an appeal to British charity in behalf of the sufferers.

The *Daily News* special telegram says the lowest estimate of deaths in the flooded districts is two thousand.

The *Standard* reports fearful inundations in Bohemia and Moravia.

To the Public.

The board of directors of the New Orleans and Pacific Railway Company wish to briefly explain their intentions in regard to the early and efficient construction of a railroad from Alexandria, on Red river, via Natchitoches and Mansfield to Texas, preliminary and in aid of the greater plan of an all-rail connection with this city.

They propose to obtain from the property owners, incorporated institutions, professional gentlemen, merchants, traders and persons of every calling, as generous subscriptions for stock as possible, and will immediately call upon them for that purpose, making the periods for payment run over as long a time as can be done.

Until $150,000 have been subscribed, however, no contract for construction of the road can be made; but this sum obtained, the first section—the line namely, that between Alexandria and Natchitoches—of about sixty miles, will be immediately put under contract, and it is confidently believed the same will be ready for transportation of passengers and freight by the first of January next, and the entire road to the objective point in Texas by the following September, 1876.

Can our fellow-citizens doubt our success, or hesitate to assist liberally in the execution of so great an enterprise—one indissolubly linked with the future prosperity of New Orleans?

E. H. WHEELOCK,
President N. O. and P. Railway Co.
NEW ORLEANS, June 28, 1875.

A MALAGASY SUNDAY SCHOOL.—The first regular Sunday school in Madagascar has been gathered at Antananarivo. An interesting sketch of it appears in the London *Sunday School Chronicle*: An English printer, connected with the Friends' mission, is its superintendent. A native superintendent seemed out of the question, for "the Malsgasy, even those who know a good deal, have not the smallest idea how to rule or keep order. An English child of ten could keep order in a large school of boys as well as any of these people." On the first Sunday six hundred and thirty boys and girls crowded into "the boys' school Ambohijatova," a building about thirty feet square. It was not an easy matter to enroll the new scholars, for, according to the report of one of the teachers, "their names are very queer, and the girls *will* cover up their mouths with their lambas when they are asked a question, so that it is almost impossible to make out what they say, and if I asked them to repeat it they would all laugh. These people have no surnames, so we get plenty of the same name, and have to number them—especially such names as Raketaka, for that only means 'youngest child;' Raketabas, which means 'the newborn youngest child;' Ramatoa, 'the eldest child;' Razafy—*i. e.*, 'a grandchild;' Razallmanga—*i. e.*, 'Miss Blue grandchild.' It seems funny to hear of Miss Blue or Miss Red, though I don't know why it should be worse than Miss White or Miss Black. Some names are much longer, such as Rasoamanadino, Ramanauzanahary."

THERE was a good deal that was farcical and much that was profane, says the *Christian Intelligencer*, in the way in which the eighty-fourth birthday of the Pope was celebrated at Rome, recently, by adherents of the papacy. As if he were the only man in the world enjoying good health at the advanced age of eighty-four, some of the faithful declared that the Pope was "a standing miracle." A large number of presents were showered upon him, some of which were elegant and some intrinsically ludicrous; among them being a richly-wrought chalice of silver, a valuable diamond ring, a bracelet, a necklace (the three last named would have been more appropriate if there were a *Mrs.* Mastai Ferretti,) and a number of "precious and eloquent pieces of money." Some "pilgrims" from Germany, in the absence of this sort of eloquence, presented an address in which they made up in fulsomeness what they lacked in coin, and said, "Submission to the Roman pontiff is absolutely essential to the salvation of every creature," evidently forgetting the words of the psalmist, "Vain is the salvation of man," or these other words of Peter when he said of the Savior: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

SHE said: "Papa, won't you buy me a new dress?" "What, buy you a new dress, Suay?" "Yes, papa, won't you?" "Well, I'll see. I'll speak to your mother about it." Elongation to an alarming extent rapidly spread over that little countenance, but a thought suddenly struck her, and with a smile she looked up into her father's face and said: "Well, papa, if you do speak to mamma about it, touch her easy, or she may want the new dress herself!"

A FEW days since a dun called on a young gentleman and presented him a bill, when he was somewhat taken aback by the gentleman taking him aside and blandly saying: "My dear sir, call next Thursday and I'll tell you when to call again."

From the Work.

A SUNDAY SCHOOL ORGANIZED.—*Mr. Editor:* All the friends of God and the church, and especially the ministers of the gospel who have labored among the people here, will rejoice to know what a prosperous and flourishing Sabbath school we have at the Mount Pleasant Methodist Episcopal Church, on Bluff Creek. On the first Sabbath in this month almost the entire community—parents and children—assembled at the church for the purpose of organizing a permanent Sunday school. Officers were elected to conduct and supervise the school. Teachers were selected and appointed. The Rev. C. J. Phillips made a few appropriate and suggestive remarks, illustrating the advantages and good of a well-conducted Sunday school to a community, which were highly appreciated. The school was then called to order, the scholars arranged into classes, and teachers assigned and officers elected. Rev. Irvin Roberts was unanimously elected superintendent.

The school now numbers over one hundred regular scholars. Bro. C. J. Phillips, our circuit preacher, visits the school once a month, and takes delight in giving words of praise and encouragement to all. In a short time this Sunday school will compete in character with any school in the State. Bro. Irvin Roberts deserves great credit for the untiring zeal and assiduity with which he labors for the interest and promotion of the school. Last Sabbath all the officers were present. Eight teachers answered to their names. One hundred and twelve scholars were present and twelve applied for admission. Yours truly,

SITROP.

BLUFF CREEK, Jackson Co., Miss., June 24, 1875.

LOUISVILLE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* The revival spirit spoken of in our last letter still remains with us. Every Sabbath witnesses some new demonstration of God's power to save, and no Sabbath sun sinks in the west but with tender regrets from many hearts that another day of rest—burdened with gracious privileges, hallowed with prayer and praise, mellowed with riper Christian experience, and pregnant with a foretaste sweet of heavenly bliss—has gone. Last Sunday we received into fellowship eight, making in all since our last report fourteen. We number probably more conversions than accessions. Thus the work of the blessed Master goes quietly but earnestly and persistently on in this out-of-the-way part of the vineyard.

Our hopes are bright as to the future, for we have some luscious clusters of grapes from Ashcol as yet untouched—protracted meetings, camp meetings, etc. By that time we expect to hear a universal outbursting shout of "Let us go up at once and possess the land, for we are well able."

Your brother in Christ,

A. E. CLAY, P. C.

JUNE 23, 1875.

ST. PAUL'S, MOBILE.—*Mr. Editor:* We are in the enjoyment of a delightful season of refreshing from the presence of the Lord at St. Paul's. Nine ten new members have been added to the church within the last few days, and we have six candidates for church membership. We think that at least thirty-five dead souls have been made alive during the revival. We are much indebted to Revs. Joshua T. Heard and Alexander Hood for laborious and efficient service during our meeting.

I have written the above solely for the encouragement of any of my brethren in the ministry who may be doubtful of the propriety of beginning a protracted meeting during the "heated term." It takes only two to make a revival of religion—God, who is always willing, and the soul whom Jesus died to save.

JOSIAH BARKER.

MOBILE, June 21, 1875.

GEORGETOWN CIRCUIT, BROOKHAVEN DISTRICT.—*Mr. Editor:* We wish to report to the friends of missions that we have succeeded in raising subscriptions to the amount of $225 on the Georgetown circuit, Brookhaven district, Mississippi Conference. No man has paid more than $10. Almost the entire membership have done something. The prospect for crops was never more flattering. The largest crop of oats has been harvested that perhaps ever was gathered in this country. The spiritual condition of the circuit is pretty good. Protracted meetings will begin soon. Yours truly,

BASCOM T. PEARSON, P. C.

CRYSTAL SPRINGS, Miss., June 26, 1875.

Letter from Texas.

MR. EDITOR: As I have had the pleasure of a visit to our institutions of learning, it is about these you shall hear.

In company with Revs. I. G. John and R. T. Nabors, of Galveston, I left this place last Saturday to attend the commencement exercises of Chappell Hill Female College, and Soule University, at Chappell Hill. The commencement sermon was preached by Rev. J. M. Pugh, of Calvert, Texas. Notwithstanding the rain, we had a fine congregation, and they were well paid for coming in the sermon. Bro. Pitts, the president of the female college, had arranged to have a children's meeting at three P. M., and again the people had the rain to contend with; but still we had a fine audience of children to listen to the addresses, delivered by Rev. I. G. John and Judge Thomas. These men are known through our State as great Sunday school workers, and they are able to meet the expectations of the people. As the Rev. W. H. Milburn failed to be present, and we had been disappointed the night before in hearing a sermon from Rev. H. V. Philpott, on Christian education, on Monday, after the young ladies had read their compositions, we then were permitted to listen to Bro. Philpott upon the above subject. No better subject could have been selected upon the occasion, and he proved himself equal to the task. We hope to see that sermon in print, and then hope every Methodist in the South who has children to educate will get a copy and read it. It is calculated to do much good in every circle.

In the evening the juvenile exhibition of Soule University took place. This institution is in charge of Capt. McNeely, from Alabama, and from what we saw he has been very successful since he came to this place. The *boys* are not lost sight of for the *young men*. He has recently had the buildings repaired, and everything is now in a condition to offer advantages to young men inferior to none in Texas.

On Tuesday we witnessed the prize declamation by the young men of Soule University, and we have listened to many upon such occasions, but have heard none that excelled these. The prize was awarded to Mr. J. W. Mercer, of Washington county. After this the literary address was delivered by Rev. R. T. Nabors, of Galveston, selecting for his subject "Character;" and, doing justice to his theme, you may know we were well entertained. The day closed with a musical entertainment given by Sister Pitts and her music class, twenty-nine in number; and, judging from the order in the audience, we have never attended one that gave as much satisfaction as this.

On Wednesday the young ladies of the graduating class read their compositions. The baccalaureate address was delivered by Hon. J. D. Thomas; and his theme being appropriate for the occasion, the ability of the man for such a task gave the audience great expectations, which were fully realized in the address; after which the diplomas were delivered by Capt. McNeely with a very appropriate address. The board of trustees of Soule University, at their regular meeting, conferred the honorary degree of doctor of divinity on Rev. I. G. John, of Galveston, and Rev. H. V. Philpott, of Austin.

We have reason to rejoice over the success of our church institutions. The trustees of these institutions have come up through many difficulties; but, thanks be to the great Head of the church, we are getting out of darkness and enjoying the light of day. Your brother,

I. Z. T. MORRIS.

HOUSTON, TEXAS, June 11, 1875.

THE Garrett Biblical Institute, Evanston, Ill., graduated thirteen candidates for the ministry last week. The professors are Drs. Bannister, Hemmenway, Raymond and Nlude. A large number of able theological and philosophical papers were read before the Ministerial Union during the week—a grand supplement to the theological course.

"WISDOM, wisdom, ready understanding, science, learning out of a thousand books!" Such is the cry of the world. An evil sound is in the churches and the schools. One thing is needful—one book, one Christ.—*Hedinger.*

The Greenville College.

MR. EDITOR: At the last session of the Alabama Conference, held in Opelika, the Collegiate Institute of Greenville, Ala., was recognized as one of our institutions of learning. It closed its session last Friday. It has on its catalogue the names of one hundred and sixty-seven students. It has a faculty consisting of a president and eight teachers. It is located in the county seat of Butler, in a town which shows evidences of thrift and energy and refinement, and has a population of five thousand.

To this flourishing institution I made a visit last week, and on the thirteenth instant preached the commencement sermon. The Methodist church in Greenville is a spacious and very beautiful edifice, and is really an ornament to the town.

On Monday night Col. Herbert, of Montgomery, delivered the annual oration before the literary society of the college. It was full of excellent counsels, and very highly valued by the crowded audience. Rev. Dr. A. S. Andrews, of Montgomery, delivered an oration on Thursday night, of which the *South Alabamian* speaks in terms full of praise and admiration. I left Greenville on Tuesday and returned to my home in Mobile, and on this account I can make no report of the exercises of the college after Monday night.

Maj. Dunklin is the president, and he deserves much praise for the energy and skill which he exhibits in the management of the college. The valuable service rendered by him is gratuitous. Greenville is his home, and he is striving to make it a town in which all the facilities for religious and literary culture may be found; and the signs of success are encouraging. Rev. H. Urquhart and Rev. T. W. Dyer are professors. They are alumni of the Southern University, and practical and skillful teachers. The other members of the faculty are educated ladies, whose capacity is unquestioned.

The presiding elder of the district in which Greenville is situated, Rev. S. C. Richardson, is worthy of much commendation because of his zeal in the cause of education and religion. At the last Conference he reported sixteen schools in operation in his district, under the patronage of the church of which he is an honored minister; and he now reports that he has forty teachers at work.

In that region of Alabama the Methodist Church is doing much to educate and elevate and save the people. The fruit will be seen and enjoyed by future generations.

If we could introduce our church papers into all the families that wait on our ministrations, and have them read carefully, and then influence the members of the church to talk about our work, so that all the people might know what we are doing, the rank of the Methodist Church would be recognized as of great elevation. In this State of Alabama we are doing a great work, and God is granting us his blessings.

E. WADSWORTH.

MOBILE, June 22, 1875.

MEETING OF GRAND COUNCIL.—*Mr. Editor:* The meeting of the Grand Council of United Friends of Temperance of North Louisiana will be held at Farmerville, Union parish, La., on the third Wednesday (twenty-first) of July, 1875. All officers and members of sister councils are respectfully invited to attend.

J. D. CALHOUN, M. D.,
Grand Scribe U. F. of T.,
North Louisiana.

ARIZONA, La., June 18, 1875.

ABANDONMENT OF ICELAND.—The abandonment of Iceland is more probable than ever since the tremendous volcanic eruption which during the winter and spring has been spreading ruin over a large part of the east firths of the island. It was preceded by great earthquakes, and then mountain peaks began vomiting fire and showering ashes and scoriæ, until in March the whole region of the Myreth mountains was one blazing fire. On March 29 the ashes fell in such enormous quantities that the sunny day was transformed to one of absolute darkness—"that might be felt," most assuredly, for when the wind shifted the ashes lay six inches deep all over the country side. The fountains and streams were dammed with them, and every mountain stream ran dark and thick between banks covered with drifts of ashes. All the pasturage, which is the reliance of the Icelandic farmers, is of course destroyed, and the farmers have fled with their cattle in search of other pasture.

—The Emperor William has signed the bill withdrawing State grants to the Catholic Church.

Children of the Church.

We take the following from the reported proceedings of the Southern Presbyterian Assembly, which recently met at St. Louis:

SESSIONAL RECORDS.

An overture from Bethel presbytery, asking, first, that the column for baptized non-communicants be removed from the form for statistical reports; and, second, asking that a column be added to it for the losses by death or removal. Both requests were answered in the negative.

CHILDREN OF THE CHURCH.

An overture from East Hanover presbytery contained three questions:

"1. Are all baptized non-communicants, resident within the bounds of a congregation, to be enrolled without respect to any limit of age or to moral character and deportment?

"2. Are those to be enrolled, one of whose parents, at least, is a member of the Presbyterian Church, but who have been baptized by ministers and in churches of other evangelical denominations?

"3. What shall be the rule of enrollment where one parent is a member of the Presbyterian Church and the other of some other evangelical church?"

To the first question the answer recommended is that all baptized children under parental training, and all who bring certificates from other churches, shall be reported. To the second and third questions the answer was yes, provided they are under the training of our church.

Rev. H. A. Brown, of Charlotte county, Va., asked at what age the baptized non-communicating church member is to be dropped. At twenty-one? The (first) question of East Hanover presbytery is not answered, because the committee does not tell us the age when the baptized child ceases to be a church member. The usage of sessions may differ. The answer of the committee seems to me to leave the question in the same position.

Dr. Girardeau said that the committee saw the infinite difficulties in settling the question as to the age *in thesi*. There is little difficulty in settling the question practically. Those who are under parental training shall be counted, no matter what may be their character.

Rev. Dr. Stuart Robinson was struck with the wisdom of the committee's answer. This action of the last Assembly reduces the theory of our church in reference to baptized children to practice. The theoretical principle is attended with infinite difficulties. But the practical questions are surrounded with none.

Rev. Dr. J. B. Shearer would like the phrase added to the answer: "Such baptized adults as are willing." This would largely increase church rolls.

Dr. Robinson called attention to the technical meaning of the phrase, "Children of the church," which, without reference to age, includes all the seed of the covenant: "I am one of the children of the church, and I consider it a great privilege."

A member of the committee remarked that the committee spent two hours in considering this question and framing this answer.

Mr. —— thought the children of the church were entitled to be considered minors until they were born again and received their spiritual birthright.

The report was adopted by a hearty vote.

REMARKING on the close of the Moody services at the London Opera House, the *Freeman* says: "When the history of the work in Britain comes to be reviewed, we question if it will contain a more striking chapter than that which tells of the strong hold the evangelists took of the fashionable quarter of London—the very last place where one would have expected them to make an impression. There can be no doubt that they have been instrumental in doing a great amount of good at the West End. This week the Archbishop of Canterbury has allowed a letter to be printed in which he speaks thankfully of the work of Messrs. Moody and Sankey, though he takes care to qualify his praise, after the usual Episcopal fashion of diluting every expression of opinion. Less reserved was the utterance of Lord Shaftesbury, who, at a meeting of one of the great Episcopal societies, thanked God that Mr. Moody had not been educated at Oxford, and declared his belief that the Chicago preacher had effected more good by a few addresses in a tent than was ever accomplished by all Canon Liddon's 'grand sermons' in Whitehall and in St. Paul's. The outspoken earl, on the same occasion, cited some words of a similar import spoken to him by the Lord Chancellor. On Wednesday there was a striking scene at the Opera House, when Mr. Moody addressed nearly two thousand blind people of all ages. Many members of the aristocracy were present, and the simple discourses of the preacher brought tears to many eyes."

THE Boston School of Theology reports that during the year two courses of special lectures have been given, the one by Dr. W. B. Anderson, on "Scientific Method," the other by Bishop Foster. The Spanish language has been taught, with particular reference to missionary labor in Mexico and other Spanish-speaking peoples. One lady, Miss Anna Oliver, has been admitted to the regular course.

The Christian Advocate.

THURSDAY, JULY 1, 1875.

THE LIGHTHOUSE.

I.

The scene was more beautiful far to the eye
Than if day in its pride had arrayed it;
The land-breeze blew mild, and the azure-arched sky
Looked pure as the Spirit that made it.

II.

The murmur rose soft as I silently gazed
On the shadowy wave's playful motion;
From the dim, distant hill the lighthouse fire blazed
Like a star on the midst of the ocean.

III.

No longer the joy of the sailor-boy's breast
Was heard in his wildly-breathed numbers;
The sea-bird had flown to her wave-girdled nest,
The fisherman sunk to his slumbers.

IV.

One moment I looked from the hill's gentle slope;
All hushed was the billow's commotion;
And I thought that the lighthouse looked lovely as Hope,
That star on Life's tremulous ocean.

V.

The time is long past and the scene is afar,
Yet when my head rests on its pillow
Will memory sometimes rekindle the star
That blazed on the breast of the billow.

VI.

In life's closing hour—when the trembling soul flies,
And death stills the heart's last emotion—
O then may the seraph of mercy arise
Like a star on Eternity's ocean!

"Do Good Unto All Men,

ESPECIALLY UNTO THOSE OF THE HOUSEHOLD OF FAITH."

This is a Scripture precept. As such its authority is as plenary as that of any other command. It is just as binding upon us as the command: "Remember the Sabbath day to keep it holy." It demands as implicit obedience as: "Honor thy father and thy mother." Yet in an experience of twenty years I have never heard a minister of any denomination preach on this duty, nor have I known a layman who in any strict sense practiced it.

Before proceeding further let us inquire: What does the precept mean?

No better definition can be given than that contained in our excellent Book of Discipline. It means: "*Employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them only.*"

Now I would ask: Who of our preachers advocates this from the pulpit, and in his intercourse with the people? And who of our laymen practice it?

Are not our churches often built and painted and plastered by the carpenter, the painter and the plasterer who have no respect for the God worshiped in them, and who never pay one cent toward the support of the gospel? Is not the same true of our private residences? Are not our families treated by physicians who fear not God, who often regard not the rights of man, who never contribute of their means to the advancement of Christ's kingdom, but rather stand as obstacles in the way? May not the same also be said of the men from whom we purchase our groceries and dry goods? On the other hand, have we not brethren in all of these avocations in life who are just as competent as those? Then why not give them the full benefit of our patronage and influence?

What would be the consequences? Many women who are now struggling hard to keep their children decent by turning old clothes wrong-side out and making new ones out of them, and many men who are almost in despair, not knowing where to obtain bread for their wives and children, would not only have enough for home consumption, but would be able to contribute their share toward the furtherance of all the enterprises of the church.

Suppose the contract for building that church had been given to that Christian mechanic—would he not cheerfully have contributed $50 to the missionary cause? But it was given to a man who neither knows nor cares if there be a missionary cause.

If that wealthy steward had given his job of painting to his poor brother, would he not gladly have paid his assessment? But he gave it to a man whose name never has been on an assessment roll, and in all probability never will be.

If that good man who professes to "love the brethren" had paid that five-hundred-dollar check to a Christian physician for professional services rendered, would he not joyfully have subscribed $25 or $50 of it to the support of the widows and orphans? But he paid it to a man who would not turn on his heel for a widow or an orphan without his fee being well secured beforehand.

So on I might go to the end of the list; for these are not fancy sketches. These facts can be gathered any day by any one who will take the trouble to inquire. Let me illustrate the good results which would flow to the church if the membership thereof could be prevailed upon to practice the precept under consideration. Look at that great and good though much-abused people, the Jews. Who ever saw a Jewish pauper? And why not? Because they regard a pauper as a reproach to Israel, and because one of the cardinal doctrines of their religion is to *help one another in business*. We as Christians can accomplish the same desirable end if we will use the same means. The Jews have not only banished paupers from their midst, but as individuals their average wealth exceeds that of any other people on the globe. This explains why they support their ministry and all their church enterprises without ever being seen on the streets soliciting contributions, and selling tickets to those peculiarly Christian (?) institutions—fairs, concerts and spelling matches. This, then, solves the problem of church finance. They support their benevolent enterprises liberally, because they are all able to contribute. We have a hard struggle to keep the machinery of our churches moving, because a large proportion of our membership is too poor to pay anything.

Let us see how the Savior magnifies this duty of doing good, especially to those of the "household of faith." He says that in the great day of judgment the Judge will say: "Come, ye blessed of my Father, inherit the kingdom," etc. Why? Because "when I was hungry ye gave me meat, when I was naked ye clothed me," etc. When? "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." This decision of our Savior entirely overturns our common notions of our duty to our fellow-Christians. We are in the habit of thinking that if we love our brethren and pray for them, and give them good advice, we have discharged our whole duty. But the Savior does not even mention these things, but decides our destiny for eternity by the bread which we have given them to eat, and the clothes we have given them to wear. We think that if we provide food for their souls their bodies may be left to take care of themselves. We vainly imagine that we can weave for ourselves wedding garments of the gossamer of our prayers and songs and pious counsels, but he teaches us that they must be constructed from the coarser but more substantial fiber of the bread and clothing which we have provided for those of the "household of faith."

This may seem strange at first view, but it will not after more mature reflection. The greater always includes the lesser. It requires more religion to help a brother in business than it does to pray for him. The Savior saw that the same spirit which leads us to help a man provide for his wife and children will necessarily prompt us to pray for him. Let us therefore fear lest, when we imagine ourselves clothed in purple and fine linen, and ready for the marriage, the Bridegroom should say unto us: "Friend, how camest thou in hither, not having on a wedding garment?" Then shall we say: "Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" But he will say: "Depart from me, for I never knew you;" for "I was hungry and ye gave me no meat, naked and ye clothed me not." "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me."

Let us, then, as Christians, laying aside all denominational differences, come together and organize a grand Christian brotherhood. Let us get up a Christian business directory. Let it contain only the names and occupations of those who are in good standing in our churches; and let us pledge ourselves to patronize one another in business at all times. Thus will we "bear one another's burdens, and so fulfill the law of Christ." And the time will not be far distant when our churches will all be out of debt and our pastors well supported. This plan is a perfect success with the Jews, and it will succeed just as well with us. The church will then march forward as an army with banners, crushing every obstacle and routing every enemy. The world, looking on in amazement, will be forced to exclaim, as it did of old: "See how these Christians love one another!"

L.

Fun and Amusement.

MR. EDITOR: Down our way things are so dry that something is required to stir a breeze. The roads and fields are dry, the creek branches even look thirsty, and even the church is hankering for moisture. The former demand rain, the latter requires oil, to work the joints. The King who is head over the church has a large reservoir full of the needful oil, but somehow the conducting pipes are out of connection, and the machine is about to stop for lack of oil. He has said: First *seek me*, and then these side wants will be satisfied; but somehow our church in "Little Business" reverses the order of proceeding, and is set upon looking after the side things first, in hope by and by to reach the most important item. So there being a great drouth of spiritual riches, the Sanhedrim was called to meet in order to devise ways to meet the crisis, and secure a supply of the needful. The consultation developed the fact that *in the church* there was no financial moisture. The war, the worm, bad government and various other enemies had pumped it dry as the desert, and the only road to recuperate the empty treasury was a resort to a flank movement to secure victory and fill the chest. So, like adroit and skillful generals, they masked their real intentions from the enemy, and put forth a banner inscribed "Fun and Amusement," and the result justified the mode of attack; for Big creek overflowed its banks, and Dry creek looked anything but dry. Alluvial town and Sand-hill town rang with the shouts of rejoicing. Hill responded to hill, and the plains were made glad, for the church had laid aside her white robes, and put on colored calico in token of good will to the King's enemies.

But in the midst of this jubilee I saw Modesty, Godliness and Sobriety avoiding every form of evil, Humility following Jesus, Prayerfulness keeping unspotted, Non-conformity to the world, and ever so many faithful servants of the King take refuge beneath the shadow of a great rock; for they are lovers of peace, and shun temptation.

But the people of "Little Business" cared not for this. It was the clearest evidence that these absentees were over-righteous and pretty full of bigotry. Could not a puro-minded church member dance till day, and then bow the knee to God with as much reverence and spiritual comfort as one of these preacher-ridden people? Was not the church the rightful inheritor of all things, and was she not by this right of inheritance entitled to *every innocent amusement and all joyous fun?* Thus it is "Little Business," being intent mainly on self-gratification, uses the church as the string upon which to make its music, and as the bridge over which it marches to victory.

To enter into all the details of the battle, to point out the maneuvers employed to insure success to mammon, would require the hand of an artist. He would need a profound knowledge of music, both serious and comic; then of the adaptation of comedy to the promotion of spiritual life; then of the special and specific action of pnuch in promoting holiness of heart; and lastly, the quickening power which inheres in dancing to raise our affections heavenward, and increase our growth in grace, and in the knowledge of our Lord and Savior Jesus Christ. Too much learning for one poor piny woods dweller! I tell you, Mr. Editor, that were some of your *learned* brethren to pay me a visit (I am close to the north fork of Bear creek) and look on at the resthetic doings in "Meager mission," they would gather up valuable items; among which would be how to run the church on anti-scriptural principles; how to convert the corrupting influences of the world into a pure oil with which to lubricate the soul-machinery of every member; how to build up the membership in *pure and undefiled religion* without watching and praying, without cross-bearing, without giving up one iota of this world, and yet follow the meek and lowly Jesus. Does your philosophy reach so high?

Being an "Innocent," may I ask you whether, in our Father's kingdom above, "cotillion and round dances, jigs and balance to your partners," are indulged in? Are earthly Ganymedes translated to heaven to ladle out punch, and are the followers of this evil world's ways named as among the white-robed throng who stand before the throne?

Is it any wonder that judgment, spiritual dearth, dishonesty and evil living are the current objects in the field of vision, and the valley full of dry bones, and, though hell is but a breath removed, the sleepers are not awakened? Is the kingdom of Christ to be made supreme in every land and over every people by the use of such means, and are they in truth his disciples who lower their standard to the plane of the world?

God to-day is moving in glorious majesty in portions of the world, and the power of his Spirit is causing formalism to appear in its true nature, and *his* spiritual children to rejoice; and we, so highly favored, are winking at all these foreign elements creeping into the church, and are afraid of putting them aside lest we offend some. "The earth also is defiled, and the inhabitants thereof," because they have transgressed the laws, changed the ordinance and broken the everlasting covenant. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate."

JOHN SMITH, JR.

YOU had better be poisoned in your blood than in your principle.

Freedom, Law, Holiness.

MR. EDITOR: I do not write for the purpose of preserving Bro. Richardson's patience, although he seems to be fast getting in the condition of the little folks who are pleading so piteously that Grandpa Goodale would tell them "How Barney Milked the Bays' Nest." Nor do I write because I am "a Calvinist," but because I think the good brother is about as much "at sea" and "out in the wilderness" as the dear children are about what Grandpa Goodale is going to tell them. A great deal that he says is true, and would contain no error if it were said in some other connection. But standing as it does, it wonderfully bewilders, and may mislead; while some things he says, we respectfully submit, are not true at all. When the brother says that "Adam was placed under the eternal (?) law of good and evil, and had the capacity of knowing or doing good or evil," and that "holiness was certainly the divine purpose when he gave to Adam his image and likeness"—this sounds well enough if it were not for the intended reference to that restated proposition that "God cannot, in the nature and relation of things, create moral holiness or sin." And even this proposition would itself be true if it were not intended to teach what it does not say, but what the brother does say elsewhere—*i. e.*, "If God could make a man holy he could certainly keep him from sin." The question is not whether God can "create moral holiness," but whether God can and did "create a holy man." Holiness is a state or condition of a moral being. It is not essential to the existence of a moral being, but it is the right condition of every moral being, because every moral being should be like God, and "God is holy." Now if God made Adam in another condition or state than that which "the eternal fitness of things" calls for, this was certainly his "strange work."

"The Preacher" (see Ecclesiastes vii, 29) says: "So, this only have *I* found, that God hath made man upright; but they have sought out many inventions." But Bro. Richardson says *he* has found "that God did *not* make man upright" or holy. The question is not whether God made Adam perform holy acts, or made him perform sinful acts, after he had created him; but in what condition was he when created? He was under no obligations to acquire anything which he did not possess, but only to use what was given him. If God "could not make Adam holy," Adam could not make himself holy; and if he was not holy in himself he could do no holy thing, for holy actions can only proceed from holy beings.

St. Paul says we are to be created anew in righteousness "and true holiness." Now why call this *new* creature, or creation, holy, if the old creation was not "holy?" But Bro. Richardson asks with an air of triumph: "If God can create holiness, why are not all men holy?" I answer: God cannot create holiness as an entity or essence, neither can man. But God can create or *recreate* man holy, or a holy man; and when so created, and only then, man can, like God, "be holy," and perform holy actions.

Adam "*was* made a sinner before he sinned," satan tempting him, and he assenting thereto. No man can sin until he is sinful. The moral condition of the soul is established before its expression in the act. So man must be holy before the expression or putting forth of a holy life is possible.

After reading all that Bro. Richardson has said, I am still in the condition of "the Preacher" above referred to: "Only this have I found, that God made man upright."

Respectfully,

F. T. MITCHELL.

HUNTSVILLE, TEXAS, May, 1875.

Obituaries.

MOTHER MARGARET REBECCA GRIFFING died, at her residence in Claiborne county, Miss., on the sixteenth of April, 1875. She was born March 19, 1803. She was first married to a Mr. Hawley. After his death she was again married, on the fifteenth of November, 1837, to our well-known and much-loved brother, James Griffing, who passed over to his reward July 11, 1858, since which Mother Griffing and an only brother have lived on the old homestead, both full of faith, until death came and claimed her as his victim. The only brother, two years her senior, still lingers, waiting for the Lord to "wipe away his servant's tears and take his exile home." Mother Griffing joined the Methodist Episcopal Church South in 1835 or 1836, and was converted about the same time, which conversion was ever bright and clear, and was fully demonstrated to all who knew her by all her after-life. She was indeed a "light in the world and the salt of the earth." Mother Griffing, after her marriage to Bro. Griffing, became the stepmother of a large family, that seemed to love her as a mother. She told her pastor that she loved them as her own—that she knew no difference.

Her health had been declining for some months before her death. Although she was aware of it, she was not alarmed, but was cheerful and happy. As she was impressed that she would be removed soon, she would get very happy in view of the immortal crown awaiting her beyond the skies. As it was evident that her declining health would prevent her from attending church, her pastor and neighbors agreed to meet at her house for service, instead of at the church in the vicinity. When told of the appointment she seemed very much rejoiced, but expressed a good deal of doubt as to being present, saying that it made no difference, as she was living by the hour—was ready to go, even anxious to go, at any time the Lord called. Some two weeks before the time for the appointment came a slow fever took hold upon her; and several times she was reminded of the appointment in order to cheer her, as she would always brighten when the gospel of Jesus was mentioned. On these occasions she remarked that they would be disappointed, as they would have a funeral instead of a sermon on that evening. And so it was. At precisely the hour for preaching the sad friends and neighbors were assembled to pay the last tribute of respect to her, while the spirit had gone to join the disembodied saints in heaven. If one had been there who was not acquainted with that assembly he would have thought that there were many near relatives there. But not so; for there was but one brother, there or elsewhere, in this vale of tears. All had passed over before her. We will not attempt a description of the greetings of the three children and the many other dear ones as they hailed her in "triumph ascending the skies." She lived so near the cross daily that

"Her lips and life expressed
The holy gospel she professed."

She often said that she was confident that, as her blessed Lord had given her so many victories over the world, the flesh and the devil, he would give her the victory over death.

The weary itinerant, who always met a hearty welcome from her, will miss her now; and the minister who labors there will look in vain for that face glowing with appreciation and desire for the success of the word, and will feel that there is one less there to pray for him and for his success. All who knew her loved her. But while we sorrow, we "sorrow not even as others which have no hope."

May God give grace to the lonely and bereaved brother, and to the friends and relatives of the departed loved one, that all may meet her where parting is no more.

HER PASTOR.

TRIBUTE OF RESPECT.

The following resolutions were adopted by the Franklin Street Sunday school, Mobile, Ala., upon the death of Mrs. DELLA SIMS, wife of Thomas W. Sims:

There is a vacant seat in our midst, which reminds us that another Christian worker hath gone from our number. Another string of the lyre, which sounded in the great anthem of praise three Sabbaths ago, now sounds on earth no more. Another heart, which so recently beat in sympathy with the poor and the suffering, is now still in the quiet grave. A family, united to us by the ties of friendship and brotherhood, has been deprived of the light and joy of all that rich cluster of blessings combined in the Christian wife and mother.

Sister Della Sims is dead! The Master called for her on Friday morning, the eleventh of June, at one o'clock. He found her, like the wise virgins, with her lamp trimmed and burning, ready to enter with the Bridegroom into the marriage feast above.

"Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say:
'How blest the righteous when he dies.'"

While we take comfort from the firm belief that it is well with her, we are, nevertheless, made sad by the fact that her family is deeply bereaved, that the Sunday school has lost a faithful teacher, that the church militant has been dispossessed of a true soldier, and that the community at large has been deprived of a valuable member.

Whereas, It hath pleased almighty God, in his wisdom, to afflict us thus in the death of our sister; therefore,

Resolved, That it is meet and right that we, the Sunday school of which she was a member, give this public testimonial of our appreciation of her worth, and that we mourn for her as a fellow-teacher, and as a sister faithful and beloved.

Resolved, That we bow in submission to the holy will of him who "doeth all things well," that we sorrow not as those who have no hope, and that we give thanks to God that she was able to leave us the testimonial that she died the death of the righteous.

Resolved, That a copy of these resolutions be sent to Bro. Sims as a token of our sympathy and brotherly regard, and that a copy be also sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

JOHN MASSEY,
WILLIAM OTIS,
H. L. HOPPER,
Committee.

MOBILE, ALA., June 20, 1875.

MRS. NANNIE ADAIR, the wife of my brother, James M. Adair, lost her life during a terrible storm which passed near Columbia, La., March 19, 1875. At the same time her little son, John David, an affectionate and a peculiarly thoughtful child six years old, came to his death in the same manner. My sister was a daughter of Uncle David Masters, a man of precious memory, and a long-time member of the Methodist Church South. She was born December 27, 1841, and was thirty-four years old at her death. She professed religion and joined the church at Centerville in 1857, during the ministry of Bro. Robert Parvin, of this Conference. In her religious life she was steady, devout and uniform, ever adhering closely to the rules and regulations of the church she loved the best of all others. In her the church has lost a member indeed—one whose house was always the cheerful home of piety, and the pleasant resort of her brethren, sisters and ministers. Though not so demonstrative as many pious people, yet none more ardently enjoyed their religious privileges than she.

But, alas! the sweetest of enjoyments end, and the brightest links of affection are rudely broken by the Destroyer. The silvery stream of life is often suddenly lost in the yawning abyss of death. But an hour after she was in the glow of life she was a crushed, yes, almost a mangled form, struggling in the unrelaxing grip of death. She lived only seven hours and a half, but was rational to the last, displaying a calmness and a serenity sufficient to drive all dismay and alarm to the winds. In the midst of the most excruciating agonies she read her title clear to mansions in the skies, and exhorted her friends and children to follow her as she had Christ. Her earthly mission is ended, but her memory and her influence are among us yet, and they will remain until we join her above. Farewell, dear sister! We will not deplore thee, for thou art gone to the better land beyond the chilling river, where skies are always bright, and storms come no more forever. That God may give us all grace to follow on, and that we may meet again in the midst of everlasting joy, is the prayer of an affectionate BROTHER.

GREENWOOD, La.

MRS. MARY ANN DAY, consort of M. P. Day, was born in Queen Anne county, Md., September 10, 1827; was married to Minous P. Day, in Cherokee, Logan county, O., February 3, 1847, and departed this life on the fifteenth day of March, 1875.

The subject of the above sketch was stung by a wasp on the wrist, the pain running up the arm. A short time afterward a pain struck her in the heart and in five or ten minutes she was lifeless. She asked: "Can no one help me?" But, alas! all that could be done by man could not restore her to consciousness. She sleeps in the silent tomb at Columbia, La.

Hers was a checkered life, with fightings without and fears within. She joined the Methodist Episcopal Church South and professed conversion in 1856, and was a member when she died. She was a sympathetic friend, a devoted wife and an affectionate mother. Was a neighbor sick? It was her delight to administer to his wants. It was her hand that smoothed the pillow, and with words of kindness and deeds of love cheered and comforted the afflicted one. She desired to accomplish all the good she could. Few, except those who were intimately acquainted with her, knew of her great desire to be more religious, and of the profound respect in which she held the profession of religion. If she thought one was acting contrary to the principles of the blessed religion of Jesus she was ready to warn, and give a sweet, gentle reproof. Often has the writer admired her profound respect for religion and its comforts.

How true that "In the midst of life we are in death!" It is hard for one wasted by disease to meet death. But, oh! when he comes to the strong frame, in comparative health, and snatches the beloved without a moment's warning, how hard and fearful for the living to realize it!

R. A. DAVIS.

I WILL govern my life and my thoughts as if the whole world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbor, when to God, who is the searcher of our hearts, all our privacies are open?—*Seneca.*

The Christian Advocate.

THURSDAY, JULY 1, 1875.

SATURDAY EVENING.

How sweet the evening shadows fall,
Advancing from the west,
And ends the weary week of toil,
And comes the day of rest!

Bright o'er the earth the star of eve
Her radiant beauty sheds,
And myriad sisters calmly weave
Their light around our heads.

Rest, man, from labor! rest from sin!
The world's hard contest close;
The holy hours with God begin—
Yield thee to sweet repose.

Bright o'er the earth the morning ray
Its sacred light will cast,
Fair emblem of the glorious day
That evermore shall last.

Sleep, and How to Procure It.

I have no hesitation in saying that the proper thing to do is to go to sleep immediately, or at least very soon, after the meal of the day. All animals always go to sleep, if they are not disturbed, after eating. This is especially noticeable in dogs; and the great John Hunter showed by an experiment that digestion went on during sleep more than when the animal was awake and going about. This is his experiment: He took two dogs and gave them both the same quantity of food. One of them was allowed to go to sleep, the other was taken out hunting. At the end of three or four hours he killed both of these dogs. The food in the stomach of the dog which had been asleep was quite digested; in that of the one which had been hunting the food was not digested at all.

This fact, I think, shews the advisability of going to sleep immediately after eating. This ignored fact always occurs to my memory when I see old gentlemen nodding over their wine. Nature says to them: "Go to bed." They will not go to bed; but still nature will not allow her law to be broken, so she sends them to sleep sitting in the chairs. People therefore who feel sleepy after dinner ought to dine late, and go straight to bed when a sleepy feeling comes over them.

Most good folks, however, do the worst possible thing imaginable—they retire altogether into the drawing-room, and then, to make matters worse, they drink tea and coffee. Now I regard tea and coffee, when taken at night, to be poison to certain constitutions. It is very well in the morning, but it is very bad at night. The reason why tea and coffee should not be taken at night is that the one contains an alkaloid called theine, and the other contains an alkaloid called caffeine. These two alkaloids, taken into the system, stimulate the brain and do not allow it to go to rest. I speak of this matter from experience. If I thoughtlessly take a cup of tea or coffee after five o'clock in the evening, going to bed about eleven, I cannot go to sleep; the alkaloid will wake me up in about an hour or two. Sleeplessness, therefore, is usually caused by tea or coffee, though strange to say that tea and coffee actually send some people into sound slumber.

I well recollect the late Dr. Wilberforce, then Bishop of Oxford, telling my father, then most actively engaged as Dean of Westminster, of his patent way of going to sleep. It is better than the old-fashioned prescription of watching sheep jumping through a hedge, one after another, ships sailing out to sea, etc. The Bishop's prescription was to repeat very slowly the vowels A E I O U. In doing this they were to be faintly pronounced with each inspiration and expiration. It will be found easy to do this without moving the lips; but the vowel U must not be pronounced, for to do this the muscular actions of the lips necessarily take place, and sleep comes not. I advise my readers to try this plan.

The deepest sleep is always just before dawn. It is, I believe, probable that some change takes place at this time in the atmospheric condition, as the hour just before dawn is selected by savages to make their attack, and it is at this time also, I believe, that a great proportion of the children are born. When staying at a country house, unfortunately, the visitor not accustomed to country sounds gets woke up. The abominable cocks begin their horrible crowing, called in Herefordshire "cock shoot." I recollect on one occasion, after the wretched cocks had gone from the fowl-house to feed, I fell asleep, and then there came a most awful cry of agony; in fact, the farmer killed a pig under my window—enough to wake anybody. This pig was most vociferous, but as he was immolated in honor of my arrival I could not say much.

I now venture to suggest a new but simple remedy for want of sleep. Opiates in any form, even the liquor opii sedat, and chloriodine, will leave traces of their influence the next morning. I therefore prescribe for myself—and have frequently done so for others—onions; simply common onions raw, but Spanish onions stewed will do. Everybody knows the taste of onions; this is due to a peculiar essential oil contained in this most valuable and healthy root. This oil has, I am sure, highly soporific powers. In my own case they never fail. If I am much pressed with work, and feel I shall not sleep, I eat two or three small onions, and the effect is magical. Onions are also excellent things to eat when much exposed to intense cold. Mr. Parnaby, Troutdale Fishery, Keswick, informed me that, when collecting salmon and trout eggs in the winter, he finds that common raw onions enable him and his men to bear the ice and cold of the semi-frozen water much better than spirits, beer, etc. The arctic expedition, just now about to start, should therefore take a good stock of onions. Finally, if a person cannot sleep, it is because the blood is in his brain, not in his stomach; the remedy, therefore, is obvious: call the blood down from the head to the stomach. This is to be done by eating a biscuit, a hard-boiled egg, a bit of bread and cheese, or something. Follow this up by a glass of milk, or even water, and you will fall asleep.—*Land and Water.*

Do Missions Pay?

Dr. Reid, one of the missionary secretaries of the Methodist Episcopal Church, alluded to this question in a recent address in Cincinnati. We give some of his remarks, as reported by the *Western Christian Advocate:*

Dr. Reid said there were two parties engaged in carrying on the work. They are God and man. God's part will be well performed; the only doubt is whether we will be found doing our part. Our great Leader has gone ahead of us; but we have lagged behind till it becomes a most important question whether we must not call him back, saying that we are not prepared to go so fast.

INDIRECT RESULTS.

Look now at some of the results of all the past toil. Looking at merely the human side of missions, they pay. The missionary work is eminently humanitarian, and necessarily so. The humanitarian results are so blessed that they are sufficient of themselves to pay for all the sacrifices that have been made. A few years ago we heard of mothers casting their children into the Ganges. We hear of that no more. Not long ago Hindoo widows were burning on the funeral pyre of their deceased husbands. They burn no longer. It was one of our missionaries in a South American republic who drew up the bill, which passed the Legislature, prohibiting bull-baiting and cock-fighting in that country.

IMPOVERISHING THE COUNTRY.

We are sometimes told that we are sending large sums of money out of the country, and are impoverishing it. But look at the facts. In a commercial point of view missions pay. In my boyhood the Sandwich Islands were a heathen country, with no commercial intercourse with other nations. They are now Christianized. They have more wants now, and those wants furnish a market for our productions. They also produce more to supply our wants. Last year our commerce with the Sandwich Islands amounted to $5,000,000. The profit on their commerce was $700,000. The total cost of the missions which produced this commerce was not more than $1,200,000. So you see two years' commerce pays all the cost of Christianizing the islands, and leaves a profit of $200,000, and all the profit of commerce thereafter is clear gain.

Dr. Reid showed that a similar profit had accrued to England from her efforts to Christianize Africa. The Modoc war cost $1,000,000; but one-tenth of that sum spent ten years ago in an effort to Christianize the Modocs would have prevented, in all human probability, the war. All these are only temporal aspects of the case. Of course the spiritual results are the results aimed at in the bestowment and outlay of missionary money, and these stupendous results mainly all other results.

The Apostles' Creed.

HISTORY OF ITS USE IN PUBLIC WORSHIP.

The apostles' creed can be traced down to the second century. Its authorship has been erroneously attributed to the apostles, and even to Christ himself. It was not composed by one person at a particular time, but received additional articles and modifications of its form of expression from time to time, until it was completed in the form in which it has been transmitted by the ancient to the modern church.

It is called the apostles' creed not because it can be shown that they composed it, but because it was compiled by the fathers from their writings, and constitutes a summary of the truths they taught.

Luther says concerning its origin and character: "We have neither made nor conceived this confession, nor did the ancient fathers; but as the bee seeks her honey from numerous breathing flowers, so has this symbol been collected from the books of the blessed apostles and prophets—that is, from the entire Holy Scriptures, in a compendious form, for children and illiterate Christians. For this reason a person may safely call it the Symbol of Faith of the Apostles, for it is so arranged that no one can compose a better and more excellent one in so brief and clear a style. And the opinion has prevailed in the church from ancient times that either the apostles composed it themselves, or it was composed by their best scholars from their writings or sermons."

In the primitive church the apostles' creed was classed among its mysteries, and hence it was not introduced into public worship. But so weak were the considerations for restricting the use of the creed to the catechumens in the presence of the faithful alone, at their baptism, and so strong were the reasons for the confession of Christ by his disciples before all men by the use of this "form of sound words," that its use in the public services of the sanctuary could not be long delayed. Peter Fullo, a bishop of Antioch, is said to have been the first who introduced the custom of regularly reading the creed into the Christian church, in the year A. D. 474. His example was followed by Timothy, Bishop of Constantinople, in 511. The Council of Toledo, which met in 589, under the advice of the King, resolved that the Nicene creed should be repeated in all the churches of Spain and Gaul, as it had become customary in the worship of the Eastern churches. Hence this practice spread through France and Germany under the Emperor Charles the Great, but failed to find entrance into Rome. Leo, the Pope, was opposed to the custom, and advised Charles to abrogate it, but without success. And it was not until the year A. D. 1014 that the repetition, or rather the singing of the creed, became an integral part of the mass, or liturgical service of the Romish Church, and in which it has been retained until the present time.

Luther approved of the use of the creed in the public worship of the evangelical churches. He composed the hymn, "*Wir glauben all an einen Gott,*" and recommended the singing of the creed or its repetition in both his liturgies. Zwingle retained the use of the creed in his liturgy, and Calvin did the same in his Genevan order of worship. And, in imitation of the example of these reformers, the Reformed churches of France and Germany, and the Episcopal Church of England, as well as the Lutheran Church on the Continent, have given the singing or repetition of the apostles' or Nicene creed a place in the public worship of God.—*Lutheran Observer.*

A GOOD HAMMER.—Twenty-nine years ago, when David Maydole was a roadside blacksmith, at Norwich, N. Y., six carpenters came to the village from the next county to work upon a new church, one of whom, having left his hammer behind, came to the blacksmith's to get one made, there being none in the village store.

"Make a good one," said the carpenter—"as good a one as you know how."

"But," said the young blacksmith, who had already considered hammers, and had arrived at some notion of what a hammer ought to be, and had a proper contempt for cheapness in all its forms, "perhaps you don't want to pay for as good a hammer as I can make."

"Yes, I do; I want a good hammer."

And so David Maydole made a good hammer, that perfectly satisfied the carpenter. The next day the man's five companions came, each of them wanting just such a hammer, and when they were done the employer came and ordered two more. Next the storekeeper of the village ordered two dozen, which were bought by a New York tool merchant, who left standing orders for as many such hammers as David Maydole could make. And from that day to this he has gone on making hammers, until now he has one hundred and fifteen men at work. He has never advertised, he has never pushed, he has never borrowed, he has never tried to compete with others in price, because other men had done so. His only care has been to make a perfect hammer, to make as many such as people wanted and no more, and to sell them at a fair price.

DEATH OF TREGELLES AND EWALD. The *Christian World* of May 14 says: "Two distinguished scholars have recently passed away, leaving behind them important results of their literary activity. Dr. Samuel Prideaux Tregelles, the eminent classical and biblical scholar, who died at the age of sixty-three, had occupied himself more than thirty years in the preparation of a new edition of the Greek Testament. A considerable portion of his time was spent abroad in collating the ancient uncial manuscripts. He had barely completed the last chapters of Revelation when he was struck by paralysis, and the pen literally dropped from his hand. On the fifth instant Prof. Ewald, the celebrated Orientalist, died at his native town of Gottingen, in the seventy-second year of his age. At twenty he was nominated professor at the College of Wolfenbuttel, and subsequently held professorships at Gottingen and Tubingen. His 'History of the People of Israel up to the Advent of Christ' has been translated into several European languages; and his Hebrew grammar is a popular text-book. After the suppression of the kingdom of Hanover by Prussia Prof. Ewald espoused the cause of the fallen dynasty with so much vehemence that he was tried for high treason, but acquitted, and subsequently became a member of the North German Parliament."

LONG SERMONS.—As the weather grows warmer some people think sermons should *grow* shorter. I think the length of a sermon may be left to the judgment of the preacher, who, if he is a man of sense, will learn rightly to divide the word. An English clergyman has recently adopted a novel method of curing sleepiness under his discourses. Just as the people were rousing themselves at the end of the sermon he said, very quietly: "Well, my friends, that sermon does not seem to have interested you. I am very sorry for it; but there is a remedy for all things, and I have another in my pocket, which you will perhaps like better!" Then, to the dismay of the people, he proceeded to begin again, and preached another sermon steadily through to a more wakeful audience than he had seen for many a week.

A good story is just now told of the deacon of one of the colored Baptist churches in Virginia. He was asking a man to tell him where he could find a "fuss-rate new minister." "Why," said the man, "I thought you had a minister." "So we have," replied the colored deacon, "but you see we've just sent him in his resignation." We have known white congregations to do the same, but they didn't call it by that name exactly.—*Irenæus, in New York Observer.*

JOSEPH CURRY, who says he is Christ, and not long ago was driven out of Georgia for forming a free-love colony, has started a new religious society in Springfield, Mass. A negress is worshiped by him and his followers as Queen of Earth and Heaven. He and this woman now represent themselves as fasting forty nights, and they have nearly starved themselves in a vigorous observance of the rite. They are terribly emaciated, and so weak that they can hardly walk. Curry says that at the end of the forty days they will be transported to heaven in a chariot of fire.

HE that loses his conscience has nothing left that is worth keeping. Therefore be sure you look to that. And, in the next place, look to your health; and, if you have it, praise God and value it next to a good conscience; for health is the second blessing that we mortals are capable of—a blessing that money cannot buy. Therefore value it and be thankful for it.

LIVING on excitement is very expensive living.

Religious Intelligence.

—Twenty-five years ago the Universalists had five churches in Boston, and now they have but two.

—Dr. McCosh estimates that there are in the world 8,497,815 Presbyterian communicants, including Reformed.

—The police authorities of Posen have given notice to the Ursuline sisters who are not natives of Germany to leave the country within two months.

—The Evangelist churches in Jerusalem have about 400 members; the native Protestants in Galilee number from 500 to 600; there are 1,400 children in the Protestant schools in all Palestine.

—Drs. Ryerson, Wood, Green and other ministers of the Methodist Church in Canada officiated, April 26, in laying the corner-stone of a new church in the west end of the city of Toronto.

—A new religious belief is said to be gaining ground in Ohio. Its adherents are called Eternalists. They hold that the soul is immortal, and occupies a succession of bodies on earth, both of men and animals.

—Rev. R. Huzelton, of the Irish Contereuce, has been appointed to visit Canada and the United States on behalf of the new educational institution projected in Dublin. The proposed cost of the new building is $50,000.

—A writer in the *Friends' Intelligencer* raises the question of abolishing the women's meeting, which has long been a distinctive feature of government among the Quakers. He wants but one meeting, composed of both sexes.

—The Old Catholics have received a considerable addition to their numbers by the adhesion of the inhabitants of Grotte, a town of Sicily. They and their clergy, numbering about 8,000, have, it is stated, adopted the Old Catholic rite.

—The *Reformed Presbyterian* states that, in accordance with a request from the Board of Missions, an occasional visit will be made by the United States naval vessel to Latakieh, Syria, where the oppressive hand of the Turkish authorities has of late been felt so heavily.

—Another modern illustration of "the sacrifice of masses" comes to us from Germany. At Altotting, a celebrated pilgrimage place, 40,810 masses were ordered in 1874, and paid for with 20,405 florins. The average price of a mass was thus ten pence, and there were over 110 read daily.

—The Rev. W. H. Johnson, of South Carolina, who recently resigned the Protestant Episcopal ministry to join the Reformed Episcopal Church, and then changed his mind, has been restored to his old standing by Bishop Howe. The *Southern Churchman* intimates that it would not be sorry to see Mr. Latane go back.

—The Lutherans from the north of Europe have in this country eight synods, viz.: four Norwegian, three Swedish and one Danish, with 317 ministers, 907 congregations and 109,443 church members. They have also six colleges or theological seminaries, and eight religious newspapers, viz.: four Norwegian, three Swedish and one Danish.

—The German government has commenced a correspondence with several other governments in regard to the ambiguous character of the Pope's present relation to foreign governments. It is urged that he must be either a sovereign or a private person, and cannot be permitted to occupy an ambiguous and irresponsible position.

—Dr. Budington, of Brooklyn, delivered his twentieth anniversary sermon, April 25. When he came to the church in 1855 it had 100 members, and 1,200 more have been added to it; 100 have died; 500 have gone to other churches. A new house of worship has been built; the people have given $275,000 for the support of the worship at home, and $250,000 for benevolent work.

—Travelers from Europe report a marked change in the old Roman Catholic countries, Protestant preaching now prevailing in every important place, even in Spain, last to yield to the spirit of toleration. The new elements tell upon society and education, as well as upon religion and theology. In Rome a Baptist church is opened within the walls of the old city, and Garibaldi attends to express his great satisfaction at the progress of free principles and good fellowship.

—The Supreme Court of Ohio has just decided a case of importance to all churches, though having special reference to the Catholic Church. The treasurer of Hamilton county, O., decided that only church and school property was exempt from taxation, while Archbishop Purcell contended that the dwellings of the priests were included, and so the Superior Court of Cincinnati decided. The case was carried to the Supreme Court, which reversed the decision below, holding that residence property is taxable.

—The *Christian Register* says well: "Last Sunday the Rev. Dr. Ewer, in preaching on the defeat of Dr. DeKoven, claimed a victory for the Ritualistic party. He wondered that so early in the career of Catholicity 'twelve dioceses have dared to vote for a Catholic and twelve dioceses have presumed to vote against a Low Churchman.' Some people will think that Dr. Ewer is crazy because he derives comfort from such a signal defeat, but we discern a formidable method in his madness."

—There are 71 Congregational churches in Missouri, 66 of them having been formed within ten years. There are connected with them 51 ministers and 3,406 members, 836 having been added last year. In 1874 $16,379 was raised for benevolence, and $52,493 for parish expenses, which was an average of less than $800 for each church. There are two Congregational colleges—Thayer, at Kidder, in the north, and Drury, at Springfield, in the south part of the State. They are further apart than Yale is from Bowdoin, and are doing an important work.

Our Young People.

TRAINING-TIME.

Supper is over,
Now for the fun,
This is the season
Children must run.
Papa is reading,
Says of those boys:
"Pray did you ever
Hear such a noise?"

Riding on "camels"
Over the floor;
See, one's a squirrel
Climbing the door.
There goes the baby
Flat in his nose;
Brother was trying
To tickle his toes.

Little he minds it;
Though he would cry,
Changed it to laughter
As Lyn galloped by.
Order is nowhere,
Fun is the rule;
Think they are children
Just out of school.

Home is their palace;
They are the kings,
Let them be masters
Of just a few things.
Only one hour
Out of all day
Give them full freedom,
Join in their play.

Do not be crusty,
Do not forget
You liked to manage—
Sometimes do yet.
Home will be sweeter
Till life is done
If you will give them
One hour of fun.

Ghost Stories.

BY REV. C. H. SPURGEON.

We lived at one time among a people many of whom devoutly believed in apparitions and wizards and witches, and all that horrible rout; and often have we heard the most thrilling stories—stories, we believe, in more senses than one. We had sent us for review, some little time ago, a book upon apparitions, which claims to be a narrative of facts; and, as we read it through, we said: "Yes, these were facts where they were done;" and we put the book aside, to be looked up somewhat nearer the end of the year, when our Christmas number might excuse our inserting one or more of the aforesaid facts.

We are afraid our readers will think us rather a Sadducee, but we are nothing of the kind, nor a Pharisee either; but we do not believe that in nine out of ten ghost stories there is a ghost of truth, and we are not quite sure that we believe the tenth one. The Wesley family undoubtedly were favored with a very noisy visitant of some sort, and we have no idea what it was; only there is no accounting for the noises which rats make in old houses any more than for the foul gases in new ones.

When we meet with a thing which puzzles us we pry into the cause as far as we can, and generally find it out; and if we cannot read the riddle we lay it by to be solved another day, never flying to the old-fashioned resort of dragging in the supernatural. We traced a spirit song, after much investigation, to a foot-warmer filled with hot water, which was being used by an invalid. We found a band of celestial visitants who whispered to us all night in a country house, and they turned out to be a nest of birds in a hole in the plaster of the wall at our bed-head, which hole nearly came through into the room.

Nothing supernatural has ever been seen by our eyes, nor do we think we shall ever be blessed with such visions while in this body; for after seeing Robert Houdin and other wonder-workers we are case-hardened against the whole set of tricks and sham spirits, and these are the parents of most of the marvels which set silly people's hair on end. As a general rule, when we hear of an apparition, or anything of the kind, we do not believe it to be other than an illusion or a falsehood. The most wonderfully well-attested narratives seldom bear investigation; they are built up upon hearsay and tittle-tattle, and will not endure a strict examination; like most rumors, they fall, like card-houses, as soon as the hand of truth touches them. Perhaps a few of them appear to be so far true that we may safely say that they are not yet accounted for except upon a supernatural hypothesis, but we should hesitate to say more. Some are evidently the result of strong imagination, and are true to the parties concerned, affecting their fears, and stamping themselves upon their minds too firmly to allow them to doubt.

In many cases religious delusions and errors create a tendency to visions and the like, and the most vigorous repression should be exercised by ministers and other persons of influence. A woman once called upon us in great trouble, for she had seen a human form at the foot of her bed. We suggested that it might be her own gown hanging on a peg. No, that could not be; she believed it was either the Lord Jesus or satan. We remarked that it did not matter a pin which it was, for many saw the Lord when he was on earth, and our Lord himself saw the devil, and yet was none the worse. To her, however, it was a test matter, and she informed us that she should have known all about it if she had seen its head. We inquired how that was, and to our astonishment she told us that she had a likeness of the Savior, and she should have known him by it, and thereupon pulled out of her pocket a small wood-cut, which was supposed by her to be like the altogether lovely One. Our reply was an urgent entreaty to burn the horrid thing at once, and to feel certain that if ever she saw anybody at all like that she might be sure that it was as likely to be Lucifer himself as the Lord Jesus. She was evidently greatly surprised, and we fell fifty per cent. in her estimation, for she had expected to have had the opinion of her own minister, a Methodist, contradicted by our authority. We told her that her minister was a very sensible man, and had dealt faithfully with her in telling her not to be deceived by optical illusions; we question, however, whether we shook her faith, for she had a budget of other wonders to tell us—only our declaration that they were "stuff and nonsense," and our plain statement of the spiritual character of true religion, made her cut the interview very short. Half-crazy people come to us in any quantity with such marvels, and we hope we have cured a good many by a little kindly raillery; but a considerable number leave us with the impression sadly confirmed in our minds that there are more lunatics abroad than there are in the asylums.

We do not affirm that ghosts have never been seen, for no one has any right to hazard so broad a statement; but all spirits, as such, must be invisible; and the two sorts of human spirits which we know of are both by far too seriously occupied to go roaming about this earth rapping on tables or frightening simpletons into fits. As for angels, though they also as spirits are not cognizable by the senses, no doubt they have been made visible to men; and there is no reason why they should not be made so now if God so willed it. It would certainly be a wonder, but we do not see that any of the laws of nature need to be suspended to produce it. We can readily believe that those messengers who keep watch around the people of God would be rendered visible to us and to others if some grand purpose could be accomplished thereby, and if the safety of the saints required it. Whether in these days angels or departed spirits ever do assume forms in which they can be seen is the question, and we have as yet seen nothing to lead us to believe that they do. Others assert that they have seen such things, but, as they generally admit that they would not have believed unless they had seen for themselves, we hope they will allow us to exercise the same abstinence.

Stories of St. John.

It was while St. John was residing at Ephesus that various stories were told of him which we do not find in the Bible. We cannot be certain that these stories are quite correct therefore, but they accord with all that was known of St. John, and they agree with the letters and epistles which he wrote at that time.

One of these stories is this: There came one day to Ephesus a sportsman who had heard so much of this wise old man that he went out of his way to see him, and his surprise was great when he found St. John engaged in gently stroking a partridge which he held in his hand. The sportsman could not help saying how surprised he was to see so great a man employed on anything so small. Then St. John said: "What have you in your hand?" "A bow," replied the sportsman. St. John asked: "Why is it not bent?" The sportsman replied: "Because, if always bent, it would lose its strength." "That is just the reason," said St. John, "why I play with the partridge. It is that my mind may be kept strong by not being always at work." What do we learn from this story, my dear children? We learn from it that St. John, and great and good men like him, are glad now and then to see you at play, and to play with you. We learn that kindness to dumb animals is a thing that God expects of us. There was an aged lady, very excellent, wise and wonderfully learned, who lived to be nearly as old as St. John was when he died; she was the famous Mary Somerville, who died last year in her ninety-second year. A very short time before her death she said: "I hope that the time may come when children shall be taught that mercy to birds and beasts is part of religion." Yes, it ought to be a part of our religion, and I trust that we shall make it so. Play too with your companions like St. John, remembering that all play and all holidays are given by God, like the unbending of the bow in the story, to help them to work better for the future.

There is another story told of St. John: When he was very old indeed—when he was almost one hundred years of age—he used to be carried into the market-place, and the people, old and young, used to gather around him to hear the farewell words of their venerable teacher whom they loved so much. He would say to them: "Little children, love one another." They would ask for something else, and he would say again: "Little children, love one another." Yet they would still ask for something more, and his reply every time was: "Little children, love one another." At last they said: "Why do you always say this and nothing else?" He said: "Because this is the best thing I have to say. If you really love one another, that is all that I have to tell you." What do we learn from this? We learn that the thing St. John was most anxious to teach was love to one another. This is the love which Jesus Christ wished to see in all his apostles, old and young. Keep it on as years advance. Always bear in mind that the first thing to be done is to try to help and befriend some one else. That will make you generous and just. That will make you active and courageous. That will make you feel how wicked it is to do wrong. That will help you to do good to men when yourselves grow up to be men. That will enable you to be the better able to do good. That will enable you to love God, who can only be loved by those who love their fellow-creatures. Therefore I end this address to you, as St. John ended his long life, by saying: "Little children, love one another."—*Dean Stanley.*

HOW TO DO GOD'S WILL.—A teacher was explaining to her class the words concerning God's angels, "Ministers of his who do his pleasure," and asked: "How do the angels carry out God's will?"

Many answers followed.

One said: "They do it directly."

Another: "They do it with all their heart."

A third: "They do it well."

And, after a pause, a quiet little girl added: "*They do it without asking any questions.*"

HE who wishes to have a part in the heavenly paradise must first consent to form part of God's earthly farm, and suffer himself to be plowed and sowed and reaped.—*Hedinger.*

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
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THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates, including postage:

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to all Ministers of the Gospel, (traveling or local) and widows of deceased traveling preachers.

FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

Meeting of the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE are requested to meet at the Seashore camp ground on Thursday, July 22.

Not Sectarian.

This is the commendatory clause in the notices of some institutions. Religious newspapers and other publications are described as without sectarian bias, and even some churches claim to be sailing under a neutral flag. There are institutions and publications that are evangelical without being sectarian. The American Bible Society, as it deals only in Bibles without note or comment, may be clear in this respect, and it should be. Schools and colleges under denominational control may be managed so as to give little offense to patrons of differing religious views. A church not sectarian is set off into a sect by the very profession. It is a not sectarian sect, however contradictory such terms may seem.

It is a very difficult thing not to be sectarian, even when we try. It is not so hard to be charitable and to find agreement in the most essential points of doctrine in our intercourse with our fellow-Christians. There may be love and the communion of saints at the same time that differences are recognized and held in a spirit of kindness and toleration. Let the churches get near to each other, work together, and keep the unity of the Spirit in the bonds of love, but let them also be honest in the maintenance of what they believe to be the truth.

Some things ought to be sectarian. Our preaching should be the exposition of the doctrines as we hold and understand them. Our children should be taught them according to the Methodist standards, and they should be made to comprehend what is peculiar to us in matters of doctrine and church polity. The points which differentiate Methodism from other denominations should not be ignored *in our* catechisms and Sunday school instruction. Schools and colleges under church control are supposed to be pervaded by an atmosphere somewhat denominational as well as Christian. The preaching, religious instruction and devotional exercises necessarily have something of a sectarian cast. It is both fair and expedient to display our own colors. Many people are looking for schools where the religious influence is decided, and where the doctrines imbibed are in accord with their own convictions. While our children are at home it matters little whether the schools they attend are anything more than means of mental discipline, and literary and scientific attainments. The public schools, as institutions of the State, and maintained for the benefit of all classes, are necessarily without religious character. But when our children are sent from home the religious training becomes all-important. As Methodists, our preference is naturally for a Methodist institution, in which the teachers are of our own way of thinking, and where the religious instruction and all the moral influences are in accord with our own conceptions of the gospel. The attempt to conduct a Methodist school so as to suit Jews, Catholics, and all denominational creeds, must be surrounded with great difficulties, and if successful is likely to be at the expense of those who wish their children to be brought under the doctrinal convictions of Methodism.

Sectarianism is not altogether a bad thing. The attempt to eliminate it from our pulpits, Sunday schools, colleges and literature is unwise, and is sure to lead to weakness and religious decay. Religious breadth and charity consist perfectly with strong sectarian convictions. To be without a spice of sectarianism is generally to be without any decided religious opinions whatever. Usually the most zealous and spiritual are those who have reached well-defined views, and who have a strong and enthusiastic affection for some one branch of the church. An organic union of all the denominations would lead to far greater evils than any which grow out of the abuse of sectarian differences. Their separation is a powerful testimony against the papal dogma of corporate union as essential to salvation. Even the controversies and competition of the churches tend, on the whole, to purity of doctrine and to increased activity in spreading the gospel. In its reason to be a church looks to its doctrines and government; but through these, and beyond them, is an end which they subserve in striking at the root of a great error, and in preventing that corruption which a vast and world-wide organization would engender.

Not sectarian is a motto capable of abuse and misapplication. It is a flag sometimes run up as a disguise; sometimes it floats on the wrong craft, and indicates a doubtful policy. Let us by all means be Christian, let us eschew bigotry and rejoice in a common faith. But at the same time let us not neglect the doctrines and usages which belong peculiarly to the life and history of Methodism. Our people and their children must have Methodist theology, Methodist experience, and they must be trained in the use of our peculiar means of religious life. While striking hands with all who love the Savior, and joining with all in an alliance, offensive and defensive, against sin, let the Methodist flag fly at the fore of our own ship, and let us sail under our own colors.

Education Devoted to Christ.

The measure of devotion demanded is uniform. There is, however, some leading exhibition. It strikes with special power upon the best and the greatest things we have. If there is anything in us more eminent than another it is that which God singles out as his peculiarly. If wealth is the distinguishing possession, consecration lies chiefly in the use of it for Christ. If it be genius, talent, eloquence or learning, this particular distinguishing gift or endowment is the offering required of us. Our best things—our highest capabilities—are the exponents of our entire religious character. If these are laid at the feet of the Savior, they carry all else with them. If they are withheld, all other offerings are expressions more of selfishness than of love.

Education is a gift capable of usefulness in higher degrees, and in more ways than any other. It is probably as often withheld from God and wasted on selfish ends as riches. Not unfrequently it is retired from every profitable use, and is buried in idleness or in pursuits which afford no sphere for its improvement. It is a possession which lies fallow, or, if actively employed, it is exclusively directed to worldly ends. Cultivated minds, trained in the discipline of colleges and universities, can do much in the promotion of the gospel. They are qualified to be more effective witnesses and more efficient workers for Christ than those who have had no opportunities of liberal scholarship. They should be foremost in the enterprises of the church, and the advantages they have enjoyed should be made to tell in many ways.

It is not always so. Often the educated men of a congregation are the last to assume responsible places, and to enter heartily upon the more onerous offices and duties. Education may be the means of procuring wealth, of securing social position and influence, and through these of contributing to the spread of religious truth. The educated man can write, he can teach, he can preach the gospel. But, leaving these directions of activity out of the account, the educated layman is needed in the several departments of church work. In the Sunday school, as superintendents and teachers, there is demand for the highest intelligence and cultivation. For stewards and class leaders men of the best abilities are needed. We covet for the church, in her devotional services, in her social assemblies, and in all her personal work, the educated men, many of whom, though members, are scarcely known or felt in her affairs. We would bring them into more direct and vital connection with the performance of religious duties, and make their gifts more potent and available in the cause of religion.

The superior usefulness of educated men, where they are spiritual and zealous, makes us more anxious to see this element of good fully developed and laid upon the altar. It is a mighty power when combined with spirituality and brought under the control of consecration to Christ. In our educational enterprises much depends upon the zealous and liberal co-operation of those who know their character and value. Educated Christian men are to leaven the mind of the church on this subject, and to lead in the patronage and endowment of institutions of learning. They know their value better than others, they more perfectly comprehend the necessity of a high grade of education. An appeal to them should require but little argument. They have the intelligence and experience that enable them at once to appreciate the subject. In all the great interests of the church—in missions, in church-building and organization, and in the business of our Conferences—there is need of laymen who have breadth of view, well-disciplined faculties, large intelligence and sound judgment.

Men of this class are generally busy, absorbed in professions or other important pursuits, and often, for this reason, are kept aloof from active participation in church affairs. Perhaps the greatest trouble with many is that they fail to realize their peculiar obligations as educated men, and that the church has special need of their services. The buried talent is not money alone, nor is it the native intellect prostituted to ignoble ends, but it is education and its capabilities withheld from Christ.

As our young men leave college with their well-merited diplomas, let them pause upon the threshold before they depart, and put their education upon God's altar as probably the most precious thing they can devote to his service and glory. Whether the chosen pursuit be law, medicine, literature or agriculture, determine to meet manfully the first and highest responsibility. However education may prepare for success in life, and be the means of securing wealth and fame, it must above all contribute to our influence and usefulness as Christians. As it fits men to lead in secular callings, so it should be the means of eminent good in the religious life, and place its possessors in the van for liberal devising and self-denying labor.

Catholic Unity in Spain.

If the news from Madrid which we printed yesterday is to be believed, the papal cabinet has made an outrageous demand, and met with a deserved repulse in an unexpected quarter. It is stated that the Pope's nuncio has formally demanded the restoration of Catholic unity in Spain, and that the government of King Alfonso has replied that it was determined to maintain the liberty of worship guaranteed by the constitution of 1869. Catholic unity is a sufficiently innocent phrase, but it means the absolute prohibition and outlawry of every other form of religious worship in the kingdom. It was energetically enforced by Charles the Fifth and his pious son, Philip the Second, who killed some forty thousand thinking men in the cause of unity. This put a stop to thinking in that country for several hundred years. Even so recently as the late reign of Queen Isabel the Second, if you wanted to pray in any form not recognized by the authorized missals you had to lock your doors and take good care of the key-holes, or you ran the risk of being denounced for keeping a disorderly house. There was no pretense whatever of any public form of worship other than that enforced by the law. A few rebellious spirits adopted and held on to the evangelical faith all the more persistently because it was unlawful, and several of the leaders passed most of their time in jail for circulating Bibles and trying to hold prayer meetings. The secret Protestant propaganda never gained much real foothold in the Peninsula, but there was so much discussion among foreigners and among those revolutionary Spaniards who passed a great proportion of their time in exile, and thus became infected with foreign ideas, that when the Queen was driven away in 1868 it was taken as a matter of course that religious liberty to a certain extent should be incorporated in the new constitution. Not that it was especially demanded by any considerable number of Spaniards in the interest of Protestantism, but because it seemed required by the spirit of the age and the very nature of modern civilization. In the debates in the Cortes which led to the adoption of that article in the constitution no one affected to speak for the Protestants. The article was defended principally by rationalists, and attacked by Jesuits and Carlists. After it was adopted it was considered rather a theoretical than a practical provision. One liberal Spaniard said: "I think it well enough to have this article in the constitution, but I cannot conceive of a Spaniard who shall not be a Catholic." This impression was general in the Cortes, and led to the singular phraseology of the article providing for religious liberty. It gives foreigners in Spain the right of practicing their own religion, whatever it may be, and adds that if any Spaniards should profess any other faith than Catholic they shall have the same privileges in Spain as foreigners. We have no evidence that the new system of toleration fostered Protestantism to any great extent. A young American established several churches and Sunday schools in Madrid and other places, but it was doubtful if all of them together would have afforded an audience for Mr. Moody.

When Don Alfonso came back his government did all they could to discourage the Protestants and strengthen the church. They turned over to the ecclesiastics the control of the schools, and dismissed from their chairs in the university the most famous writers and scholars in the country, because they protested against these reactionary measures. Still they did not think it wise to offend and alienate the sympathy of the great powers of the North of Europe by absolutely abolishing religious liberty in fact and in form. Nothing would have been gained by such a performance, and it would have brought down the severest remonstrances from England, Germany and Russia. Yet, if this report is true, what the corrupt and bigoted cabinet of Madrid was too prudent to do has been demanded by the Roman curia. It can only seem to all laymen an egregious blunder. It was not needed. The church is sufficiently powerful in the Peninsula without the assistance of laws or the prosecution of heresy. There is no heresy to speak of, and the outlawry of the little that exists would only give it strength and vigor. Besides, at a time when the church is engaged in a mortal struggle in Germany against the State, it is the worst possible policy to disclose a plan of tyranny and persecution in a country where it is practically master of the field. The wisest friends of the church have long seen that its best interests were subserved by an entire separation from the civil authority everywhere. The attempt to abolish religious liberty in Spain, and to grasp at the school fund in the United States, is not harmonious with the claim made in Germany that the church is there fighting merely for spiritual freedom.—*New York Tribune, May* 19.

Books and Periodicals.

LOVE ENTHRONED. Essays on Evangelical Perfection. By Daniel Steele, D. D. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden, 1875.

The subject is Christian perfection. The views are mainly those held by Wesley, Fletcher and other early Wesleyan writers. An infection of nature, or inbred corruption, remains in believers after justification, regeneration and adoption. Perfect love is a second and distinct blessing, in which this corruption is removed. Dr. Steele states the subject with great clearness, and is accurate and discriminating in his definitions. The metaphysics and philosophy of this experience are exhibited with much acumen, and the exegeses of Scripture in support of the theory are plausible if not conclusive. The author writes from the fullness of a personal experience, and his work breathes the spirit of moderation and love. The chapter on deliverance from artificial appetites savors to us of extravagance. The grace of God in the conversion of the soul we believe to be the only sure deliverance from bondage to the appetites; but the physical miracle involved in an instantaneous deliverance from the taste for whisky or tobacco is hardly to be credited. The instances, however, are given, and may go for what they are worth. There are allusions to the late war which we regard as in bad taste—an overstraining of Scripture to support a theory—and some rather serious typographical errors. On the whole, Dr. Steele's book is, for clearness of statement and method, for spiritual insight, and for exemption from fanaticism, the best we have seen for a long time in support of this theory of Christian perfection. We have read it with much pleasure and profit.

ALL FOR CHRIST. By Rev. Thomas Carter, D. D. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden, 1875.

The author gives a brief statement of the nature of perfect love after the old Wesleyan manner, showing what it is not, and what it is. The object, however, is to treat especially of consecration as the means of attaining perfect love. Dr. Steele says that consecration bears the same relation to entire sanctification that repentance does to justification. So Dr. Carter affirms that "a perfect consecration must always precede the reception of a pure heart." Dr. Carter declares that a certain amount of knowledge after conversion is necessary to the attainment of perfect love, and that perfect consecration cannot be made at the time of justification. Whether the relation of perfect consecration to the author's theory of perfect love be right or wrong, his exhibition of the duty of Christian consecration cannot be otherwise than instructive and beneficial to devout readers. In separate chapters he treats of Life Consecrated, Time, Thought, Words, Food, Dress, Integrity in Business, Social Tastes, Money Consecrated.

OUR KING AND SAVIOR, OR THE STORY OF OUR LORD'S LIFE ON EARTH. By Daniel Wise, D. D. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden

This life of Christ is written especially for youth. The style is simple, and the story of the Savior's life is told in a manner to interest and attract the young. It is an excellent work for Sunday school libraries, and for the young people at home. A mother can find few better books to read to her children on Sunday afternoons. Excepting, of course, the head of Christ which disfigures the frontispiece, the numerous illustrations are pleasing and helpful, and the typography and paper are of the best.

COMMENTARY ON THE OLD TESTAMENT. Volume 4. Kings to Esther. By Rev. Milton S. Terry, A. M. D. D. Whedon, LL. D., editor. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden, 1875.

This is the fourth volume of a projected commentary on the Old Testament, to be issued by the Book Concern of the Methodist Episcopal Church. The whole is to consist of eight volumes, uniform with Dr. Whedon's Commentary on the New Testament. This volume is the only one of the series on the Old Testament that we have seen. It is necessarily much condensed, but there is good judgment and sound scholarship in the choice and use of material, and for popular use the work meets a want long felt. It is a volume of 534 pages duodecimo, contains notes on seven books, is copiously illustrated with cuts and maps, and embraces the best results of biblical investigation down to the present time.

THE LIVING WESLEY, AS HE WAS IN HIS YOUTH AND IN HIS PRIME. By James H. Rigg, D. D. With an introduction by John F. Hurst, D. D. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden, 1875.

In a 12mo of 269 pages Dr. Rigg has given us perhaps the truest portrait of Wesley of any of the many biographers of this extraordinary man. Part 1 is a notice of Wesley's biographers and critics, in which he gives a very just estimate of their merits. Part 2 treats of Wesley's character and opinions in his earlier life, to the period of his evangelical conversion. Part 3 discourses of John Wesley after his conversion in the maturity of his powers. We believe no new material appears in this volume, but there is much sound criticism in what has been presented by others, and a truer construction put upon facts which have been long before the public. "The Living Wesley" announces the author's purpose. It is to give the real character, the actual life, and to ascertain the precise significance of circumstances and events that have been exhibited in detail in the voluminous work of Tyerman. Good judgment, clear and forceful discrimination, and a deep and just insight of character are exhibited throughout. The work is a valuable contribution to the extensive store of literature on this apparently inexhaustible subject, and, so far as it goes, is the most judicious and satisfactory of all.

QUADRATUS. A tale of the world in the church. By Emma Leslie. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden.

A story on church history, in which we have a narrative of personal interest connected with the annals of Christianity in the days of Athanasius, Chrysostom and Augustine. The religion of the book is sound and instructive, and the historical information is presented in an entertaining form. We do not regard this as the best way to teach religious history, but it may be the means of awakening interest where simple histories and biographies would be neglected. Certainly it is infinitely better than the godless and aimless trash with which the press of the day is teeming.

ESSAYS ÆSTHETICAL. By George H. Calvert. Boston: Lee & Shepard, publishers. New York: Lee, Shepard & Dillingham, 1875.

A purely library volume, in which the author treats of The Beautiful, What is Poetry, Style, Dante and His Latest Translators, Sainte Beuve, the Critic, Thomas Carlyle, Errata, National Drama and Usefulness of Art.

FLAVIA, OR LOYAL UNTO THE END. A tale of the church in the second century. By Emma Leslie. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden.

Another historical tale detailing the trials of Christians in the times of Marcus Aurelius, and exhibiting the courage and fidelity with which they met persecution and death. We have a description of the church in the catacombs, an account of the death of Polycarp, and much historical information interwoven in the thread of the story. It is well written, a wholesome and instructive book for young people, and well adapted to strengthen their faith and religious convictions.

BINNEY'S THEOLOGICAL COMPEND IMPROVED. By Rev. Amos Binney and Rev. Daniel Steele, D. D. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden, 1875.

This is a new edition of a little volume first issued nearly forty years ago. It is a very convenient work of reference for Bible classes, preachers, and all who wish for a brief summary of the evidences, doctrines, morals and institutions of religion. The Scripture proofs are given in connection with the statement of the subjects. It is a small and cheap volume, but packed with Bible truth, presented in a clear and methodical order. The very thing for Sunday school teachers, and for all who wish for a condensed view of systematic theology.

WOLF RUN, OR THE BOYS OF THE WILDERNESS. By Elijah Kellogg. Boston: Lee & Shepard, publishers. New York: Lee, Shepard & Dillingham, 1875.

Mr. Kellogg is a prolific writer in the way of stories for the young. Not much merit in his books, and nothing particularly objectionable in them. Wolf Run has a great deal in it about frontier life, Indian fights, bears and wild adventures. For sale by R. J. Harp, Depository, 110 and 112 Camp street, New Orleans.

OCEAN-BORN, OR THE CRUISE OF THE CLUBS. By Oliver Optic. Boston: Lee & Shepard, publishers. New York: Lee, Shepard & Dillingham, 1875.

The sixth and last volume of the Yacht Club Series. It is a story of adventure on the sea, of love, romance and most improbable incidents. It may be entertaining, but it is scarcely worth the time of even a young person to read it. This flood of story-books is really appalling. For sale by R. J. Harp, Southern Methodist Depository, 110 and 112 Camp street, New Orleans.

THE MORALS OF ABOU BEN ADHEM. Edited by D. R. Locke. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham, 1875.

D. R. Locke is the Petroleum V. Nasby of the press. This book is in short chapters, on all sorts of subjects, treated with wit, humor, sarcasm and some wisdom. It is very well described as Eastern fruit on Western dishes. For sale by R. J. Harp, Depository, 110 and 112 Camp street, New Orleans.

OUTLINE OF CHURCH HISTORY. By John F. Hurst. New York: Nelson & Phillips.

The Outline contains 98 pages 12mo, is designed for the use of teachers and advanced classes in Sunday schools, and embraces the entire history from the apostolic period to the present day. It is emphatically *multum in parvo*.

THE GALAXY comes out with the July number in an entirely new costume, and the effect of the new type and fine tinted paper admirably corresponds with the freshness of the contents, gratifying the eye as well as the mind of the reader. Contents: Dear Lady Disdain, chapters 16, 17 and 18, From a Convent, Alexandre Dumas, A Remembered Critic, Can the Trip to Europe be Shortened? My Experiences, A Napoleonic Legend, English Lecturers in America, A Nuptial Sonnet, Leah—a Woman of Fashion, chapters 27, 28 and 29, On Some Pictures Lately Exhibited, Bunker Hill, Parrot Wheezers, Driftwood, Scientific Miscellany, Current Literature, Nebulæ.

ST. NICHOLAS for July will charm the young people by its beautiful pictures, and its delightful and instructive articles. We have in this number: Jack's Independence Day, How the Grasshoppers Came, American Orators, The Wild Sheep and the Tame, The Young Surveyor, How to Make a Boat, and many other excellent things. Our boys are always delighted—nearly crazy with joy—when St. Nicholas comes.

WARE'S VALLEY MONTHLY for July has: Vaticanism and Public Schools, The Future of the South, A Horoscope of Society, Woman's Ambition and Work, Tragedy of Lucretia Borgia, Gambling in Grain, and other articles of value. This is the second number issued, and shows much improvement on its predecessor. The Valley Monthly is edited by W. M. Leftwich. Charles E. Ware & Co, publishers, St. Louis. Terms, $3 a year in advance.

SCRIBNER'S MONTHLY for July is very liberally and handsomely illustrated. In the table of contents we note: Kearny at Seven Pines, The City of the Golden Gate, The Girl at Studder Grange, A Farmer's Vocation, The Story of Seven Oaks, Darwinism.

A PRIVATE NOTE from Rev. Joel T. Davis, dated June 16, advises us of his safe arrival in the City of Mexico, on Saturday, June 12. He speaks of missionary interests as moving forward finely.

THE uses and importance of the religious newspaper are pertinently stated by the Chicago *Advance:*

"The newspaper is already in every family; the religious journal must be there too. The pulpit, with its hour of admitted reguancy on Sunday, can do much, but it cannot do all. The preacher cannot follow his flock to their homes, and into all their several vocations throughout the week, as the newspaper can. The religious paper, therefore, if it is such as it ought to be, will be for the minister and the evangelist as the right arm of their power. True, the religious press will be likely to have small enough circulation in a place where there is no Christian pastor; but, on the other hand, the pastor, however faithful, without the religious paper in the families of his parish will find his best efforts balked and crossed, and set back at almost every turn, by adverse influences from other sources. If it be said that religious journalism might be improved, we will not contradict; only add that, modestly spoken, the same may be said of the pulpit. But there cannot possibly be any jealousy between the two. They are co ordinate factors, with most intimately allied functions in the gloriously inspiring work of bringing the gospel of Christ and human society into accord."

DEATH OF DR. LORE.—It is our sad duty, says the New York *Christian Advocate*, to announce the decease, on Sunday morning last, June 20, of Rev. Dallas D. Lore, D. D., editor of the *Northern Christian Advocate*. He was stricken with apoplexy and paralysis on Thursday last, at about five o'clock P. M., at his country home in Owasco, near Auburn, N. Y.

At the time of the attack he was apparently in his usual health, and was working about his grounds. Suddenly he left his work and started for the house, moving with an unsteady and faltering step. He seemed aware of the terrible nature of his symptoms, saying to his wife as she came to his assistance: "This is paralysis." These were his last words. In a short time the right side was entirely paralyzed, and he was unable either to see or hear. He continued to give indications of consciousness until about ten o'clock at night. From that time he remained wholly unconscious.

On Saturday morning his symptoms were thought to be a little more favorable, though not enough so to warrant any hope of his recovery. He lingered until Sunday, when, in the presence of his grief-stricken family and other friends, his spirit passed to the excellent glory.

SEASHORE CAMP MEETING.—A full and final notice of everything necessary to be known concerning this meeting will be found on our eighth page. All information will be found in that notice, and our readers are referred to it. Some people neglect to acquaint themselves with the arrangements until the last moment, and even start to the camp ground knowing nothing about the terms or means of entertainment. Let all read the notice, and cut it out and paste in a memorandum-book. There are many little details to be attended to, and almost certain to be forgotten unless well studied. Tent-builders and tent-holders should take time by the forelock, so that they may be free from worry, and well rested when the services begin on Wednesday, the twenty-first of July. Everybody should be in their tents and waiting to hear the blowing of the horn on Wednesday morning.

A GOOD SUGGESTION.—A friend, whose opinions we value, offers the following suggestion in reference to the best method of reading the Bible:

Mr. Editor: I have just arisen from the perusal of your article on Bible-reading. Will you allow me to suggest, too, that the various books of the Bible ought to be read chronologically? This, I am persuaded, is better than consecutively, as they stand in the book.

WE HAVE RECEIVED the programme of commencement exercises of Greensboro (Ala.) Female College. Rev. Dr. E. Wadsworth, of Mobile, delivers the commencement sermon on Sunday, July 4. The commencement exercises take place on Monday, July 5.

WE HAVE received the report of the Board of Commissioners of the Fifth Cincinnati Industrial Exposition, 1874; also rules and premium list of the sixth exposition, which opens September 8 and continues until October 9, 1875.

OUR WEEK OF PRAYER.—The Bishops of the Southern Methodist Church, at their late meeting in Nashville, appointed a week of prayer, beginning August 8, for a special blessing on our missionary labors and for our institutions of learning.

REV. DR. M. S. ANDREWS, of Selma, Ala., sends us an excellent sketch of Rev. W. C. Robinson, which will appear next week.

REV. JOSEPH E. A. VANDUZER, missionary to the Cubans in Key West, Fla., died June 7.

UNHAPPY he who desires to do so long as there remains to him one sacrifice to make, one joy to create, troubles to prevent, tears to dry.—*Madam Swetchine.*

YOUR own family should be a picture of what you wish other families to be.—*Cecil.*

DR. ANDREWS, under date of Selma, June 23, says:

We are moving on pleasantly here. Crop prospects are the best we have had for years. Recent copious and pretty general showers make a good corn crop almost certain. Our people are taking heart again, and we begin to hope that the long night of disaster and gloom is about over.

THE union prayer meeting is held daily, at twelve M., in Dr. Palmer's church. The attendance and interest are reported to be increasing.

MARRIED.

LIDDELL—SCOTT.—At Ebenezer Grange Hall, in Jefferson county, Miss., by Rev. W. B. Lewis, April 21, 1875, William D. Liddell and Miss Olive S. Scott.

Publisher's Department.

HOW TO STOP YOUR PAPER.

At the earnest request of a large number of agents and subscribers not to discontinue the paper without notice, and the assurance that, though they did not always have the amount at the time the year closed, they would pay up when they could, we were led to give notice to our agents and subscribers, about five years ago, that "*no paper would be stopped without an explicit order.*" Since that time the fact has been well known to all subscribers, except such as may have paid always before the end of the year, that the paper was continued unless otherwise ordered. Our agents have taken subscriptions with this knowledge.

If a subscriber wishes to stop his paper, do not direct the postmaster to return your paper. That will not stop it. Do not write upon it and return it yourself. That lays you liable to a fine. There are three ways to stop it: 1. When you subscribe state that you wish the paper to stop at the expiration of the time paid for. 2. If you did not so expressly order, send a postal card to reach us any time before the expiration. 3. If you have neglected these two simple methods, and the time to which you have paid is past, send a letter inclosing pay for the time since your subscription expired, at the rate of twenty-five cents a month. If your paper does not stop promptly thereupon you may be assured your letter has been miscarried.

We never fail to discontinue when the order to do so reaches us. Postmasters not unfrequently give notice to stop papers, heading the notice "Second" or "third notice," when, on referring to our files, we find that no previous notice ever reached us from them. But postmasters have been in many instances mistaken, and stopped papers contrary to the wishes of subscribers. *Attend to it yourself if you want it done*, and if it don't stop it is because your letter did not come to hand.

LOOK AT THE LETTER LIST.

Correspondents are requested to look for the acknowledgment of their letters and remittances in the letter list, and if, after a sufficient time has elapsed, they do not find them acknowledged in the proper place, to advise us. All business letters are acknowledged. The publisher opens the mails himself and makes up the list for the letter column before any other entries are made. By examining these lists we can ascertain the number of letters, and remittances from each correspondent for the past four years.

We find lately that the failure of the letters of agents and subscribers to reach us has been the cause of many misunderstandings in accounts, but we cannot be held responsible unless notified in a reasonable time.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, will leave, July 1, for a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

STONINGTON LINE, BETWEEN NEW YORK AND BOSTON.—The readers of the ADVOCATE visiting Boston this summer will find the above line the most desirable route leaving New York. There are two departures in the day, one boat leaving Pier 21, East river, in the morning, and reaching Boston in season for a good night's rest. The other leaves at five o'clock, from Pier 33, North river, reaching Boston at six A. M. These steamers are among the largest, fastest and most elegant afloat, having all the modern conveniences and appliances for safety and comfort. Those who are seeking pleasure, and prefer the morning boat, will have an opportunity to enjoy a delightful inland sea voyage by daylight, and to avoid the suffocating dust of the cars. This line has no equal for promptness, dispatch and safety among the lines to Boston. It is presided over by D. S. Babcock, and Mr. E. A. Devean is the efficient agent of the company.

LOUISIANA SAVINGS BANK AND SAFE DEPOSIT COMPANY.—This reliable institution is located at 51 Camp street, and is under the efficient control of E. C. Palmer, president, John S. Walton, cashier, and the board of directors, whose names will be seen by referring to the advertisement on this page. Parties who wish to deposit their bank boxes can have the use of the magnificent safe for the low rate of $15 per annum. Deposits received and six per cent. per annum interest paid.

VANDALIA LINE.—Parties going North by way of St. Louis will bear in mind that the above line will land them in New York several hours in advance of any other road, being perfectly free from dust, etc., with double track and stone-ballasted roads, and every precaution against danger that is practicable. Col. Simpson is the general superintendent, who is considered one of the best railroad men in the country.

THE ARROW TIE.—On this page will be seen the advertisement of the unrivaled Arrow Tie. These ties are so well known throughout the cotton States that it is unnecessary for us to do more than call attention to the fact that Messrs. R. W. Rayne & Co. have lately reduced the price for them. The firm above named are the general agents for the United States, and have their office at 48 Carondelet street.

PRATT'S COTTON GIN.—Elsewhere in to-day's paper will be seen a cut of the improved "Revolving Head" Cotton Gin. This is a late patent, and it is claimed that the market price of cotton is materially enhanced by its use. The price is $4.50 per saw. Messrs. Jos. B. Wolfe & Co., 50 Carondelet street, are the general agents. Any letters addressed to them will be promptly and satisfactorily attended to.

MARTHA WASHINGTON COLLEGE. This superior school for young ladies is in Abingdon, Va., among the mountains, twenty-one hundred feet above the sea level. The location is healthful and terms moderate. The sixteenth annual session begins September 16. Maj. R. W. Jones is president, and Rev. H. P. Myers secretary. For further information read the advertisement.

WE TAKE PLEASURE in calling attention to the card of Dr. C. J. Bickham. The doctor is well known as a skillful physician. His office and residence are at the corner of Magazine and Second streets.

WE REFER our readers who have goods to be stored to the advertisement of H. M. Isaacson, of the Boston and Lafayette warehouses. Goods of every description stored at reasonable rates.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending June 20, 1875.

A—Edwin Alden, American News Company, P Allen two letters $1.25, C G Andrews, American Sunday School Union, J O Andrew, J E Adams $2.50, J R Adams two letters $2, John H Appell $2, J N Andrews, Thomas W Adams.

B—A J Briggs, A S Barnes, B G Blackwell, Thos H Brenan $1.25, W C Black, B R Bridges $5.50, J W Burke & Co, D F Boyd, W P Burton $3.95, T C Bradford $1, Thomas W Brown $0.50, Mrs C Boning, J W Brynn $5, Mrs Mary Ann Barnes, G J Bahlo $1.25, Robert W Burton, Mrs Texana Bright.

C—J W Conper, J H Collins, Joseph F Curry, J E Crews $1, G W Christian $5, J G Calhoun, S N Clark, A S Campbell, H H Chandler & Co, R B Crawford $5, Robert Carter & Bro., Alfred E Clay $1.40.

D—Charles H Dilson & Co, P H Dieffenwierth $10, C B Dullose, J J Davis, Donaldson & Co three letters, Allen Y Davis, Harry B Denham, Mrs E Kate Daves, Joel T Daves, J D Dunnivant $2.70, J W Dawson $4.50, F A Dicks & Co $13 95, Oliver Ditson & Co $21, Simon Day $4.10, Davis & Harris, Dixon Donley, Derby Paper Mills.

E—Eagle Pencil Company, George M Eldridge $5.

F—J R Ferguson, J Smith Felder.

G—H B Graham & Bro, David A Given, H T Gillmore, James M Gann two letters $4.15, James A Godfrey $6.50, W W Graham two letters $2.45, John B Gibson $2.50.

H—G Hawkins, Mrs M A Hutchinson, A Herring, Charles M Hallberg, S J Harmon $4.50, Alexander Hood, A L Harper $4.10, J C Haskell, W H Horney & Co, John Holland, A C Hundley $5, S B Herrick, T B Holliman, J H Holland $2.50, John S Herring, A H Harrell, W W Hunt.

J—J M Johnson, Joseph H James $15, Jack & Pearson, H F Johnson three letters, A P Johnson, Frank James.

K—Mrs J A Kaigler, W L Kennedy $7.20, W C Kingsbury, Mrs M A Kecuer, John W King, John O King $3.

L—James R Longston, D C Langford two letters $7, Lee, Shepard & Dillingham two letters, George A Lewis & Co, James A Lee $2.80.

M—C T Mulholland, J L Murray $5, George W McFee $4, Daniel McNeil $1.60, T Edward Madden $20, James P Murphy, T R Moore, J W Martin, John H McGow, William Monk $64, E H Mounger, William McArthur 50 cents, Mrs E A Morris, David Merchant, Mrs Mary E Mauldin.

N—G W Norwood, J T Newcomer two letters $20, Ed F Newman $5, J Nicholson.

O—James Ormond, W P Owen.

P—W H Piper, D A J Parker, J W Powell & Co, Mrs Ike Pickens $1.70, J F Patterson $2.50, Potter, Ainsworth & Co.

R—L B Rushing, William N Rains $5, A H Redford agent, Mrs F W Rayner, Reed & Lathrop two letters, I M Roberts, S A Rawles $3.35, Robinson & Co.

S—S S Stafford, J L Skipper, H Sinclair $2.50, William M Stockley $2, Jacob Schreiner $30, Robert Smilie, H J Sutratt, John S Shaw, H J Stafford, E W Storey $1.25, J W Snudell, Smith, Dixon & Co, A W Smith.

T—Heval K Talor, Thomas L Terry, William M Thomas, C W Thomas, Benjamin Trimble $6, James Tharp.

U—Thomas J Upton.

W—J J Walker, S G Worley, H J Wright, Amous Whately $2.50, Geo W Wakefield, Theo F Webb, Wimberley & Ren, M L White, T L Whitsell $5, W Wadsworth, Price Williams $2.50, T F Wallace, Willy Wallach, J Weaver & Co, John Williams, Thomas Williams.

PLANTERS and others interested are referred to the card of Messrs. W. C. Watts & Co., cotton factors, Liverpool, England. This firm is represented in New Orleans by our friends, Messrs. D. A. Given & Son, and in New York by D. Watts & Co.

OUR READERS will be interested in hearing that J. R. Warner, at 31 Front street, keeps constantly on hand Maine ice in any quantity. Orders for packing and shipping carefully attended to. See his card.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENTS', MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mtc New Orleans, La.

COME OUT OF THE JAWS OF DEATH. Throw off that despondent spirit, crush that feeling of despair, be cheerful, happy and well. Take Simmons' Liver Regulator. It is no humbug. Its virtues can be proved by hundreds right here at home. Examine the certificates. It has cured the worst cases of Dropsy, Dyspepsia, and prevents Chills, Fever, etc. jy1 1t

THE GRAND SECRET OF BEAUTY is health. This secret of health is the power to eat, digest and assimilate a proper quantity of wholesome food. Dr. Tutt's Pills give that power. They remove all impurities and give tone to the digestive organs. jy1 1t

PIRRUNG'S PATENT MOP is no humbug. We have seen it used, and *know it* to be *one of the very best articles* for family use extant. je10 tf

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons druggist, New Orleans, La. de10 1y

NO MORE getting down on the knees to scrub by those using Pirrung's Patent Mop. je10 tf

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

PIRRUNG'S PATENT MOPS save time, labor and clothes. je10 tf

NEW ADVERTISEMENTS.

LOUISIANA SAVINGS BANK AND SAFE DEPOSIT COMPANY, 51 Camp Street.

CAPITAL.....$500,000

E. C. PALMER, President.
JAS. JACKSON, Vice President.

DIRECTORS.

ED CINKRY, FRED'K WING,
J. R. KELLER, W. H. THOMAS,
W. B. SCHMIDT, JAS. JACKSON,
E. C. PALMER.

This Company insures against loss by Burglars, Thieves and Fire at low rates, and its capital gives security to Depositors.

On all Deposits received and Six per cent. Interest per annum, paid semi-annually.
jy1 1y JOHN S. WALTON, Cashier.

ICE!.....ICE!.....ICE!

J. R. WARNER,
IMPORTER OF MAINE ICE,
31.....FRONT STREET.....31
Above Oravier.

Retail dealers supplied. All orders for packing carefully attended to. jy1 2m

W. C. WATTS & CO.,
21 BROWN'S BUILDINGS,
LIVERPOOL, ENGLAND,

solicit consignments of Cotton, and orders for the purchase or sale of future shipments or deliveries. Advances made on consignments, and all information afforded by our friends, Messrs. D. A. GIVEN & SON, 54 Baronne St., New Orleans, and Messrs. D. WATTS & CO., 51 Stone St., New York. jy1 3m

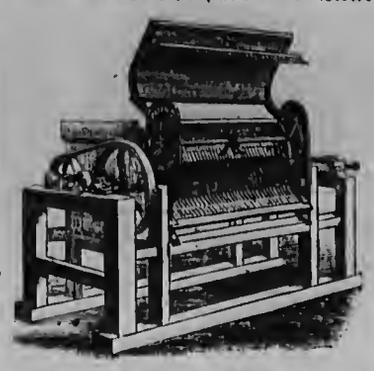
NEW ADVERTISEMENTS.

PRATT'S IMPROVED

"Revolving Head" Cotton Gin.

PATENTED JULY 15, 1873.

Price Reduced to $4.50 Per Saw.

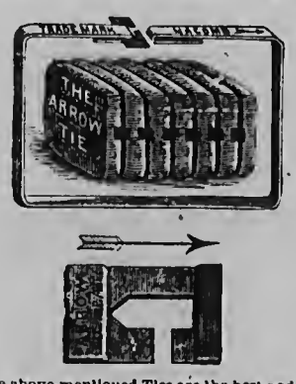


THIS GIN has been in use for the past two seasons, and some recent improvements added. It obviates all friction in the cotton box, prevents the rolls from breaking, and gives a larger yield of lint than any other Gin in use. The seed being ginned very close, the length of the staple is increased, and in consequence the market price of the cotton is enhanced materially. This increased value, given by length of staple and extra production of lint, more than covers the cost of the Gin in every one hundred bales ginned. Testimonials sent by mail on application.

JOS. B. WOLFE & CO.,
GENERAL AGENTS.
50.....Carondelet St.....59
jy1 4m6ptc NEW ORLEANS, LA.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.



The above-mentioned Ties are the best and most popular Ties in use for Bailing Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Bailing Stuffs to New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
jy1 6m New Orleans.

Martha Washington College,
FOR YOUNG LADIES,
Abingdon, Virginia.

THE Sixteenth Annual Session opens SEPT. 16, 1875. Course of study thorough. Standard of scholarship high.

TERMS.—Board and Tuition for twenty weeks, $110, in advance. Modern Languages, Music, Drawing and Painting extra. For these the charges are moderate.

To any person who will pay, at the beginning of the session, $210 we give board, tuition, washing, lights, fuel, furnished room and Modern Languages for forty weeks.

The situation is a lovely one amid the mountains of Virginia, 2,100 feet above the sea level. The atmosphere is pure and invigorating. The healthfulness is unsurpassed.

For catalogue or further information address
R. W. JONES, President, or
REV. H. P. MYERS Secretary,
jy1 3m Abingdon, Va.

DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
NEW ORLEANS.

Office Hours—Eight to nine A. M. and three to four P. M. jy1 tf

MONEY! AND HOW TO MAKE IT.

AGENTS WANTED.

This country has money for everybody—for Workingmen, Business Men, Farmers, Young Men, Boys, Women, and all—and this book shows how to get it. Just the book for the times, and will sell fast. Send for circular and terms to agents. P. W. ZIEGLER & CO., 201 South Clark St., Chicago, Ill. ap8 13t

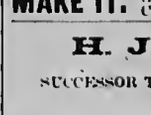
H. J. RIVET,
SUCCESSOR TO E. MONTEUSE & CO.,
DEALER IN
Drugs, Chemicals, Patent Medicines
AND PERFUMERY, AND
IMPORTER OF FRENCH PROPRIETARY MEDICINES,
Cor. Bienville and Chartres Sts.,
Je3 3m NEW ORLEANS.

LUMBER—87 PER 1,000 FEET,
AT
NEVERS & HERY'S,
SUCCESSORS TO
J. C. POOLEY, 315 JULIA STREET,
mh18 1y

MITCHELL & RAMMELSBERG
FURNITURE COMPANY,
103 AND 105 CAMP ST., NEW ORLEANS.
SELLING OUT
TO RETIRE FROM BUSINESS.
Come and get BARGAINS. Je3 4m

ORGAN FOR SALE CHEAP.
ANOTHER
CHANCE FOR CHURCHES.

A fine and large CHURCH ORGAN will be sold at half its value, and on good terms. Call, examine and hear it at
PHILIP WERLEIN'S Music Store,
78, 80, 82 and 90 Baronne street,
Je3 1m New Orleans.



MRS. M. G. BROWN'S Celebrated POOR RICHARD'S EYE-WATER *prevents and cures* CATARRH, and keeps back all Fevers. Send ten cents, or thirty cents for the Pamphlet or Magazine, to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, that you may learn what *Poor Richard's* Eye-Water will do for Blind, Sunken, Inflamed and Weak Eyes; also for the entire constitution. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $2, $1 and 25 cents. The Eye-Water is one of the *three* parts of the METAPHYSICAL DISCOVERY, which kills the Root of all Disease. oc8 1yeow

AGENTS WANTED to sell our newly Patented Novelties and Chromos. Catalogues and samples, 15 cents. GEO. L. FELTON & CO., 119 Nassau street, New York. au13 1y

NEW ADVERTISEMENTS.

CYRUS BUSSEY. L. H. GARDNER.

BUSSEY & CO.,

COTTON FACTORS

AND

General Commission Merchants,

NO. 188 GRAVIER STREET,

Je2 1t 6m5pt5c NEW ORLEANS.

Victor Standard Scales

OF EVERY DESCRIPTION.

Portable Platform, Counter, Coal, Railroad and Depot Scales.

A VALUABLE IMPROVEMENT.

FIRST PREMIUMS over all competition WHEREVER exhibited.

SPRING SCALES AND

PATENT MONEY DRAWERS.

TRUCKS OF ALL KINDS.

MARVIN'S SAFES.

FIRE AND BURGLAR-PROOF.

The *Scientific American* of May 3, 1873, says: "Since the Boston fire we have given some attention to the real merits of various Safes, with a view of supplying our own office with the best article in the market, and have accordingly made selection of a dry-filled Alum and Plaster Safe, manufactured by MARVIN'S SAFE CO."

GUARANTEED DAMP-PROOF.

Never Lose their Fire-Proof Qualities.

GAUTHREAUX & WRIGHT,
GENERAL AGENTS,
56 CAMP STREET, NEW ORLEANS.
Send for descriptive Catalogues. Je1 2m

DRY GOODS SACRIFICED

ON ACCOUNT OF

HARD TIMES,

AT

THE CRESCENT STORE,

No. 17 Bourbon St., near Canal.

White COTTONS at 6¼ cents a yard.
Black GRENADINES at 5 and 10 cents a yard.
Colored GRENADINES at 8 and 10 cents a yard.
Colored GRENADINES at 15 cents, worth 34.
JACONETS at 10 cents a yard.
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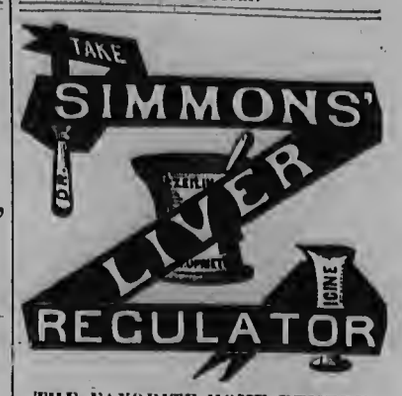

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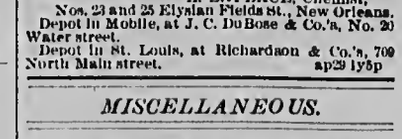

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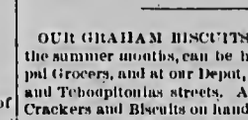

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Farm, Garden and Household.

Seasonable Hints About Fruits and Vegetables.

If large fruit is wanted, thinning assists. Strawberries are increased in size by watering in a dry time. Fruit-trees should be allowed to bear only according to their strength. If a transplanted tree grows freely it may bear a few fruits; but bear in mind that growth and great fruitfulness are antagonistic processes.

Handsome forms are desirable in fruit, as in ornamental trees. No winter pruning will do this exclusively. It may furnish the skeleton, but it is summer pinching that clothes the bones with beauty. A strong shoot soon draws all its nutriment to itself. Never allow one shoot to grow that wants to be bigger than others. Equality must be insisted on. Pinch out always, as soon as they appear, such as would push too strongly ahead, and keep doing so till the new buds seem no stronger than the others. Thus the good gets equally distributed.

When the strawberry crop is about to ripen, mulch with clean straw, to prevent rain soiling the fruit. Short grass from the lawn is often used; but it mildews as it decays, and detracts from the flavor of the fruit. Hot suns increase flavor, and strawberry tiles were once in fashion to put around the hills, which, by absorbing heat, added greatly to the fruit's rich quality. All that we have said of strawberries supposes them to be fruited on the hill system, with the runners kept off. Those who desire the best results will grow them in no other way, but many grow them very successfully in beds, believing that, though they may not have as many large fruits, they have a greater weight in proportion to the labor bestowed.

Where water can be commanded, there is nothing so profitable as to well soak the soil about the small fruits; first about the time that they have set their fruit. Much of the value of this operation, however, will depend on the nature of the soil. The advantages are least in a tenacious, and greatest in porous soil. It is said that an animal derives most benefit from food, when it is hungry, before it begins to eat; it is certainly so with plants. Water applied to soil already wet is an injury; and water never has so telling an advantage on vegetation as when every leaf is about to wither up for the want of it. A plant that never seems to want water is in a very doubtful condition in regard to its health.

Blackberries and raspberries, set out in spring, may kill themselves by overbearing. It is pardonable to wish for some fruit the first year. If a tree seems to be growing freely, some fruit may be left. Cut out black knot, or any symptoms of disease that may appear, and as they appear.

In the cultivation of garden crops, the hoe and rake should be continually at work. Weeds should be taken in hand before they are barely out at the seed-leaf, and one-half the usual labor of vegetable gardening will be avoided. Hoeing or earthing up of most garden crops is of immense advantage in nearly every case. One would suppose that in our hot climate flat culture would be much more beneficial; but a fair trial, say on every other row of a bed of cabbages, will show a great difference in favor of the earthed-up plants.

Cabbage, cauliflower, and brocoli are now set out for fall crops, and endive sown for winter salad. Lettuce also for summer and fall use. This, however, must be sown in very rich soil, and in a shaded situation, or it will go to seed. Peas, beans and other crops should be sown every two weeks. They do much better than when a large crop is sown at one time, and then have too many on at one time to waste.

Melons, cucumbers, corn, okra, squash, beans, sweet potatoes, Lima beans, pepper, egg-plants, tomatoes and other tender vegetables that do not do well till the sun gets high and the ground warm, should go into the soil without delay. Bean-poles should be set before the beans are planted; and near cities, where they are comparatively high-priced, their ends should be charred. This will make them last some years. Many find them to last as long when gas-tarred. Mr. Periam, of Michigan, uses no poles, but cuts off the runners as they appear, and the plant bears abundantly as a bush. Tomatoes do well tied to poles. In sowing seeds it is well to remember that, though the soil should be deep and finely pulverized, a loose condition is an favorable to good growth. After the seeds are sown a heavy rolling would be a great advantage! The farmer knows this, and we have often wondered that the practice never extended to garden work.—*Gardeners' Monthly.*

WATERPROOF PAPER.—French papers speak of a method of rendering paper extremely hard and tenacious by subjecting the pulp to the action of chloride of zinc. After it has been treated with the chloride it is submitted to a strong pressure, thereafter becoming as hard as wood and as tough as leather. The hardness varies according to the strength of the metallic solution. The material thus produced can be easily colored. It may be employed in covering floors with advantage, and may be made to replace leather in the manufacture of coarse shoes, and is a good material for whip-handles, the mounting of saws, for buttons, combs and other articles of various descriptions. An excellent use of it is in large sheets for roofing. Paper already manufactured acquires the same consistency when plunged, unsized, into a solution of the chloride.—*Journal of Applied Chemistry.*

VALUE OF EVERGREEN TREES AMONG FRUIT-TREES.—A full-grown evergreen tree gives off continually an exodium of warmth and moisture, that reaches a distance of its area in height; and when the tree planters advocate shelter belts surrounding a tract of orchard of fifty or more acres, when the influence of such belt can only reach a distance of the height of the trees in said belt, they do that which will prove of little value. To ameliorate climate, to assist in prevention of injury against extreme climatic cold in winter, and of the frosting of the germ-bud of the fruit in spring, all orchards should have planted in and among them indiscriminately evergreen trees at distances each of not more than one hundred and fifty feet apart. Such a course pursued, we have no doubt, will render greater health to the trees, and be productive of more regular and uniform crops of fruit.

TOMATO CULTURE has been an important feature of farming in New Jersey for several years past, owing principally to such large quantities being used by the canning factories; but we have been informed by reliable parties that the demand for packing the coming season is likely to be very greatly diminished, there being so large a stock of the canned goods yet in the hands of the manufacturers and dealers, which are being sold at much less than they cost. The estimate of canned tomatoes on hand in Philadelphia alone at this date is over two hundred thousand cases of two dozen each, or four million eight hundred thousand cans.

WATERING MILK.—A conscientious New Hampshire milkman, who wants his cows to yield plenty of milk, but does not like to go to the pump after milking, gives them all the salt they care to eat, and allows each to drink all the water she wants—that is, generally about six pailfuls a day. The water is made tepid in winter. The annual gross receipts from these watered cows are $125 apiece, but it costs fifteen or twenty cents a day to keep each animal, so that very handsome profit must be cut down by $73 or less. That is certainly an unobjectionable way of diluting milk.

A SCOTCH DUKE who owns vast tracts of mountain land, of little value heretofore, has made them worth a rental of $2.50 per acre by planting acorns for bark alone. The acorns are planted thickly, and the growth cut when in the condition of "coppice wood," which is what we should call "underbrush." The bark on this small timber is more valuable than that from large trees, and the twigs are worth even more than the bark.

AN old manuscript book of "The Laws and Ordinances of Harvard College" has turned up in the hands of a Massachusetts man. It bears the date of 1665, and contains several queer things, among them the following:

"No scholar shal goe out of his chamber without a Gown, Cloak or Coat; and every one everywhere shal were modest and sober Habits, without strange, ruffian-like, or new-fangled fashions, without all lavish Dress, or excess of Apparel whatsoever, nor shal any wear Gold or Silver or jewels without just permission; nor shal any wear Long Haire, Locks, Foretops, Curlings, Crispings, Partings, or Powdrings of ye Haire.

"Nor shal any without the like reason take Tobacco; or bring, or suffer to be brought, into his chamber strong-beer, strong-water, or other inebriating Driuk.

"No Student shal, upon any pretense whatsoever, seeke the company, familiarity, or acquaintance of Persons of unjust or Dissolute life.

"Every undergraduate shal be called by his surname, except he be ye Son of a Nobleman, a Knights oldest Son, or a Fellow-Commoner.

"Every Fellow-Commoner shal bring a piece of silver plate to ye value of 3lb. at least, which he may have the use of while he shal abide at the College; and shal leave it to the Propriety of the College when he departeth from it."

THE CREATION OF WOMAN.—A prince once said to Rabbi Gamaliel: "Your God is a thief; he surprised Adam in his sleep, and stole a rib from him."

The rabbi's daughter overheard this speech, and whispered a word or two in her father's ear, asking his permission to answer this singular opinion herself. He gave his consent.

The girl stepped forward, and, feigning terror and dismay, threw her arms aloft in supplication, and cried out: "My liege, my liege, justice! revenge!)"

"What has happened?" asked the prince.

"A wicked theft has taken place," she replied. "A robber has crept secretly into our house, carried away a silver goblet, and left a golden one in its stead."

"What an upright thief!" exclaimed the prince. "Would that such robberies were of more frequent occurrence!"

"Behold then, sire, the kind of thief that our Creator was; he stole a rib from Adam, and gave him a beautiful wife instead."

"Well said!" avowed the prince. *Talmud Sanhedrim.*

A COMPETITIVE examination was lately held for the purpose of appointing fit persons to some of the government offices in England. One of the candidates inadvertently spelled the word Venice with two *n's*—thus, Vennice. The examiner—a clever man, but not always a correct speaker—sternly inquired: "Do you not know, sir, that there is but one *nen* in Venice?"

"Then eggs must be very scarce there!" was the ready reply.

The candidate passed.

EVERY true hero grows by patience. People who have always been prosperous are seldom the most worthy, and never in moral excellence the most strong. He has not been compelled to suffer, has probably not begun to learn how to be magnanimous, as it is only by patience and fortitude that we can know what it is to overcome evils, or feel the pleasure of forgiving them.

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WM. H. SHEPARD,

NO. 106 CAMP STREET,

GENERAL AGENT FOR

Pirrung's Patent Mop

OR SCRUBBING MACHINE.

Patented October 14, 1874.

It is the only machine in the world which takes up the water without a cloth or sponge.

It cleans and dries the floor with wonderful rapidity, and without kneeling, stooping or putting the hands into dirty water.

It changes mopping, the most disagreeable of domestic work, into a short and extremely easy task.

It is durable—made of the very best material, and warranted to give universal satisfaction.

For sale by Stauffer, Macready & Co., Rice Bros. & Co., W. C. Shepard & Co., Samuel E. Moore, Briggs, Payne & Co., Schmidt & Zeigler, and many others. je3 1m

TWENTY-SIXTH

ANNUAL STATEMENT

OF THE

Crescent Mutual Insur. Co.

Total premiums for year ending April 30, 1875		$355,767 75
Earned premiums, less reinsurance and return premiums		276,157 34
Fire, Marine and River losses	$140,315 89	
Taxes, expenses, rebate in lieu of participation, less interest, etc	73,705 33	214,051 22
Leaving (after paying 10 per cent. on capital stock) net profits		$62,133 12
Total assets		$610,861 91

The Board of Trustees resolved that, after paying the Annual Interest of ten per cent. on the Capital Stock of the Company, a dividend of THIRTY PER CENT. be paid in CASH, on and after the fourteenth day of June next, to those parties insuring with the company entitled to receive the same.

TRUSTEES.

Thomas A. Adams,	Samuel H. Newman,
Samuel H. Kennedy,	C. T. Buddecke,
John Phelps,	Adam Thompson,
Henry Abraham,	P. N. Strong,
Victor Meyer,	Jos. Bowling,
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Simon Hernsheim,	George Martin,
Jos. H. Wolfe,	L. C. Jurey,
Edward Pilsbury,	George W. Sentell,
Frederick Camerden,	John M. Sandidge,
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my27 3m

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10, 12 & 14 ST. LOUIS ST., NEW ORLEANS.

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FRUIT SIRUPS.

Made exclusively from the Juices of Fruits, for Family use. In every variety, and assorted as ordered, in boxes of one dozen quarts.

ORANGE,	RASPBERRY,	LEMON,
VANILLA,	STRAWBERRY,	GOOSEBERRY,
ORANGE,	BLACKBERRY,	GINGER,
BANANA,	NATURAL,	ROSE,
PINEAPPLE, NECTAR,		SARSAPARILLA,
RASPBERRY VINEGAR.		

May be ordered from all wholesale Family Grocers at our factory prices. ap15 3m

AGENTS WANTED in every town in the South for the celebrated

WEED SEWING MACHINE.

The easiest learned, lightest running, most durable and popular Machine made. *Special inducements offered.* Address WEED SEWING MACHINE CO., No. 207 Canal street, New Orleans.
fe18 6m

MISCELLANEOUS.

FLASH, LEWIS & CO.,

38, 40, 42 and 44 Gravier St.,

AND

25, 27, 29, 31 AND 33 PETERS STREET,

WHOLESALE DEALERS IN

STAPLE & FANCY GROCERIES,

PROVISIONS, ETC.

Agents for the sale of many of the favorite brands of

FLOUR, TOBACCO AND CIGARS.

Strangers visiting the city are invited to call and examine our stocks of COFFEE, SUGAR, MOLASSES, and other Staple and Fancy Goods, which will be found at all times complete, with such articles as our own and other markets afford.

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Having very greatly enlarged their line, commodious Stores, and thereby increased their facilities for properly meeting all demands upon their rapidly increasing business, are prepared to respond to the demands of their old customers, and as many new ones as may favor them with orders, and respectfully invite the attention of the entire trade of the South and West. je17 2m

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READ THIS THROUGH!

THEN READ IT AGAIN!

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WATCHES

In solid Silver Cases..... $18 00
The same, but Stem-Winders..... 25 00
In solid Gold Cases..... 60 00
The same, but Stem-Winders..... 80 00
Ladies' size, solid Gold Cases..... 55 00
The same, but Stem-Winders..... 70 00

All the above are SUBSTANTIAL, ACCURATE WATCHES, *Guaranteed Two Years.* Sent by Express—collect on delivery.

I will send the following by mail on receipt of price: Gold Collar Button, small, $1; large, $1 50. Gold Studs, spirals or backs, $3.50. Gold Sleeve Button, small size, $1; large size, $6. Keys that wind any watch, 50 cents. Gold Pens, small, $1; medium size, $1.50; large, No. 7, $2 50. Pens repointed for 50 cents. Address

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Gold Pen Maker and Jeweler,
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Between Bienville and Customhouse, one block from Canal street,

where he will, as heretofore, continue his well-known business of Importation of

DRUGS, CHEMICALS, ESSENTIAL OILS, DISTILLERS', DYERS' AND TANNERS' MATERIALS, ETC. my27 2m

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Said by all Travelers to be the best Hotel in the world.

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This delightful Summer Resort is now open for the reception of guests. Those in quest of sea-bathing, pure air and good living will find the Ocean Springs Hotel inferior to none of the watering-places in the South. The proprietor will devote his whole attention to the comfort and pleasure of his guests. TERMS.—Per month, $50; per week, $15; per day, $2.50. Special rates for families remaining the entire season. Apply at St. James Hotel. my27 2m

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REGULARLY CHARTERED. Founded in 1849. Patronage from thirteen States. The favorite place for Boys in moderate means. Located in the quiet country, among thrifty farmers, seven miles from Sweetwater, East Tennessee, Virginia and Georgia Railroad. Instruction thorough and practical. Under care of the Holston Conference, Methodist Episcopal Church South. Session begins AUGUST 2. Send for information to J. H. BRUNNER, at "Hiwassee College, Tenn." Mails every day except Sunday. je17 3m

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AMHERST C. H., VA.

PREPARATORY to the University of Va. H. A. Sindle (Math. Medalist, U. Va.,) Principal and Instructor in Mathematics. H. C. Brook, B. Lit., U. Va. (recently Asst. Prof. Latin, U. Va.,) Instructor in Greek, Latin, French and German. This is one of the leading high schools of Virginia, and presents many advantages incomparable with those of others. Course embraces Gymnastics and Horsemanship. New session begins Sept. 15, 1875. For catalogue address the Principal. je17 13t

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HOMEOPATHIC SPECIFICS.

INDUCED by the demand, especially under existing circumstances, for Medicines adapted to domestic practice, I present the following HOMEOPATHIC SPECIFICS as having proved, by extensive experience, to be safe, generally successful, and peculiarly suited to family treatment. Each Medicine is accompanied by directions and general advice as to the treatment of the disease.

No. For—
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16. Ear Discharges, Deafness.
17. Sore Throat, Quinsy.
18. Urinary Affections, Wetting the Bed.
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20. Suppressed, Scanty or Delaying Periods.
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22. Painful Periods, Itching, etc. 23. Piles.
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28. Debility, Physical Weakness, Nervousness.
29. Biliousness.
30. Nervous Debility, Seminal Emissions or Weakness, 31. Chronic Congestion, Headache.
32. Disease of Heart, Palpitation, etc.

Mailed free on receipt of price. Fifty cents each. Phosphorated Bitters, and Chill Drops for Ague and Fever.

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EXTRACT BUCHU

Is the only pure and unadulterated preparation prepared by a prominent, reliable and scientific physician of thirty years' practice. A single trial will convince the most skeptical of its superiority in speedy and permanent cures of **Gravel, Dropsy, Diabetes, Bright's Disease,** and all affections of the **Kidneys** in both sexes. The greatest **Tonic** and **Diuretic** of the age. Be sure and get

KEARNEY'S EXTRACT BUCHU.

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Scientific.

—Specimens of the remains of the great extinct beaver, *Castoroides Ohioensis*—an animal closely allied to the beaver of modern times, but of giant size, being about five or six feet in length, and weighing probably from two hundred to four hundred pounds—have been exhibited before the Lyceum of Natural History, New York. This specimen was found at Nashport, on the Ohio canal, in a bed of peat, which was buried under strata of clay and sand, and apparently belonged to the same age as the forest bed found in the middle portions of the drift deposits of Ohio.

—According to Pliny, a gum which he calls benzoin was obtained from a plant named *Silphium*. Linnæus, however, gave the name to a North American genus of plants. There are none of these *Silphiums* in the Old World. The true *Silphium* of Pliny is believed by some to be the *Thapsia Garganica*, and the gum yielded by it is still one of the most valued products of Algeria. With the Arabs beauty in women is closely associated with fatness. Angelica Kauffman's "Vestal Virgin" would be despised. This *Silphium* is used by them for feeding wives, in order to produce the popular *embonpoint*.

—A Russian engineer named Sakhovsky has invented an apparatus—a kind of differential gauge—of very simple construction, which is said to have been found to work admirably at the Moscow terminus of the Nijni railway, and on several other lines. The apparatus consists of a beam about five feet long, provided at one end with an articulated lever, on the shorter arm of which is a stud that presses, by means of a spring, against the inner face of one of the rails, and at the other with a fixed stud; the beam is drawn along the rails by a man by means of shafts, or it may be attached to a truck. As the gauge proceeds along the line the deviations from the normal width between the rails is shown by the longer arm of the lever, which moves against a dial-plate.

WHAT MAKES THE SKY BLUE.—The ethereal blue color of the sky is due to minute particles of matter which float in the air. Were these particles removed the appearance of the sky would be dead black. It is a fact in optics that exceedingly fine portions of matter disperse or scatter the blue rays of light, coarser portions scatter red rays, still coarser portions scatter all the rays, making white light. The atmosphere is full of aqueous vapor, the particles of which diffuse white light in all directions. When the particles are enlarged they become visible in the form of clouds. That the diffusion of light in our atmosphere, the blue coloring of the sky and the colors of the clouds, are due to the presence of matter floating in the air, has been conclusively proven by Tyndall. On passing a beam of sunlight through a glass tube the beam is rendered brilliantly visible by the reflection of light from the dust particles floating in the air contained in the tube. But on removing the dust particles, which is done by filtering the air by cotton, wool, or causing the air to pass over a flame, the beam of light is no longer visible in the tube.—*Scientific American.*

THE COST OF PET BIRDS.—Some curious person has figured up the number of pet birds in the country, and what it costs to feed them, and arrives at the following result: The estimated number of canaries imported into the different ports of America prior to 1871, 200,000; in 1871-72 there were imported 150,000; in 1872-73, 350,000; in 1873-74, 300,000; total number imported, 900,000. The number of birds raised yearly in America about equal the number lost through various causes, so that the total of 900,000 is substantially correct for the number of canaries now in this country. Of all other birds, both song and plumage, there are about 100,000. The following estimate of seed consumed is based on actual observation of the actual amount of seed fed to 100 canaries: Clear canary seed, 117,000 bushels; rape seed, 20,250 bushels; hemp seed, 9,750 bushels, which cost the owners of the birds, at retail price, per annum, $223,000. The other 100,000 birds consume, in bushels, per annum, of various seeds, comprising millet, maw, lettuce, padda, cracked corn and wheat, fully 18,750 bushels, which cost $150,000, making a grand total of bushels consumed per year, 174,750, costing $373,000.

—Among certain persons—and the class is rather a numerous one—that which is comfortable is unconsciously considered to be wrong, and objectless self-mortification assumes the character of a virtue. Such persons never wear a topcoat, never have a fire in their bed-room, always shave with cold water, break the ice in their tub of a morning in order to bathe. They are apt to boast of these feats, and to look down upon their weaker fellow-creatures who do not imitate them. There is probably a remnant of old ecclesiastical terrorism in this—a trace of the "hair shirt and no shoes" of the pilgrims—which is singularly out of place at the present day. In the matter of the morning tub alone the absurdity is well shown. Our boasting friends loudly rejoice that they are not as other men are—the season makes no difference to them as regards their morning tub. Now granted that the cold-water bath is a good thing, I must be remembered that whereas in summer they immerse themselves in water about 20° or 30° cooler than their blood, in winter the difference of temperature may amount, as it has done lately, to no less than 50° or 60° Fahrenheit. To be consistent they should raise the temperature of the bath in winter to that which it has in summer. As they are inconsistent, they suffer very often from muscular rheumatism.—*Lancet.*

THERE is something great in the power of a Christian freeman; but nowhere does the devil build his little chapels more cunningly than right by the side of the temple of Christian liberty.—*Besser.*

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SHINGLES.....SHINGLES.
CYPRESS LUMBER, ASH WOOD
AND OAK STAVES.
MUNCY & MARCY,
WHOLESALE DEALERS,
424.....Delord Street.....425
P. O. Box 2298. (je10 3m) New Orleans.

KURSHEEDT & BIENVENU,
MONUMENTS, TOMBS,
HEADSTONES, TABLETS, MANTELS, CEMETERY RAILINGS;
And all kinds of Marble Work,
111.....CAMP STREET.....120
je10 1y New Orleans.

A. ENSMINGER'S
ORESCENT STEAM TRUNK
MANUFACTORY.
Depot—36 Magazine Street,
Bet. Gravier and Natchez Sts., New Orleans.
Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Traveling and Packing Trunks, Valises, Bags, etc. *Cheapest and Finest Assortment in the city.*
Trunks made to order, repaired and covered. Send in your orders. je3 1m

WOOD.....COAL.....LUMBER.
NO. 351 DRYADES STREET, between Clio and Erato streets. Best quality of Oak, Ash and Pine Sawed and Split Wood at lowest rates. Pittsburg and Anthracite Coal and Charcoal at the lowest market prices. Also agent for Ahlla Mills. Lumber sawed to order at the shortest notice. Orders left at my office, 351 Dryades street, or at 282 Calliope street, will receive prompt attention. Satisfaction guaranteed.
my20 10m SAM. SMITH.

WM. H. MATTHEWS. GEO. R. MATTHEWS.
WM. H. MATTHEWS & BRO.,
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Produce Commission Merchants,
71.....POYDRAS ST.....71
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Bet. Bienville and Conti Sts., New Orleans.
Watches and Jewelry neatly repaired. ja21 11m

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A. F. RICAU,
IMPORTER AND DEALER IN
French and American Calf, Kip, Morocco and Sheep Skins,
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80 CUSTOM HOUSE ST., bet. Exchange alley and Chartres street, New Orleans.
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Patent Metallic Burial Cases, Mahogany, Black Walnut and Plain Coffins always on hand.
Funerals attended to by the proprietor in person, who hopes, by strict attention to business, to obtain a share of public patronage. Carriages for hire. ap1 10m

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Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no19 1y

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COTTON FACTORS,
61.....Baronne Street.....66
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D. H. WALLACE & CO.,
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Corner Prytania and Philip Streets.
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Liberal cash advances made on shipments of Cotton. je24 1y

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Between Canal and Customhouse streets,
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DEALER IN
PITTSBURG COAL,
OAK, ASH AND PINE WOOD,
102.....Calliope Street.....102
Between Magazine and Constance,
je3 4m New Orleans.

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DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
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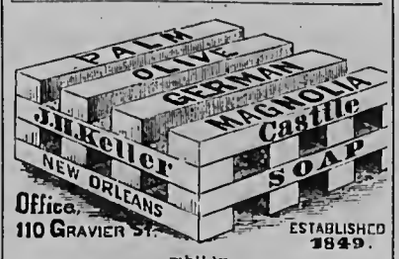

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(Late of Franklin, St. Mary Parish, La.,)
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Estimates and Samples on application.
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mh18 1y

CARPET WAREHOUSE,
17.....CHARTRES STREET.....17
CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—800 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
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BURLAPS, Table and Enamel OIL CLOTHS.
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—OF—
DOMESTICS AND STAPLE GOODS,
WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.
Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.
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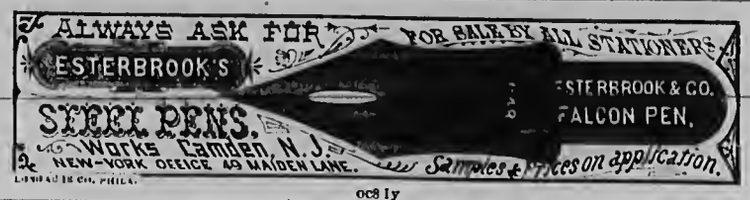
D. H. HOLMES, 155 Canal and 15 Bourbon St.
Samples furnished BY MAIL on application. fe1 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y

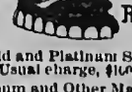


oc8 1y

MISCELLANEOUS.

LOUISIANA
Ice Manufacturing Co.
OFFICE.....102 CANAL STREET.
THIRD FLOOR.
WORKS—TCHOUPITOULAS STREET, near Louisiana Avenue.
ICE FOR SALE!
Wholesale and Retail Depots:
316 MAGAZINE STREET,
COR. JULIA AND RAMPART STREETS,
42 CROSSMAN STREET,
68 ELYSIAN FIELDS STREET.
Retail Depots:
J. DONNEY, Magazine Street Market.
F. HIER, Magazine Street Market.
E. DRAGER, 460 Chippewa street.
WM. MYERS, Ninth Street Market.
JAS. McGEHAN, Second Street Market.
SCHUMOS & CO., No. 450 Magazine street.
S. PATTANI, Poydras Street Market.
S. BRAUD, Poydras Street Market.
KELLER MARKET ICE-HOUSE.
F. A. RLUME, 66 St. Louis street.
S. TARANELLE, 9 Dumaine street.
GEO. NOHTHEART, 350 Rampart street.
A. PEDRETTI, 7 Madison street.
F. W. SCHERER, 237 Rampart street.
W. DASTILLON, Felton Market.
C. VAN DEN BROUCKE, 88 St. Louis street.
J. BROWN, 10 Mandeville street.
FRANCIS J. WEHNER, Secretary.
ap8 3m

HOW TO PREPARE
—FOR—
THE WARM SEASON.
Provide yourselves with a
REFRIGERATOR,
WATER COOLER,
ICE PITCHER,
ICE-CREAM FREEZER,
AND BATHING TUB.
We have on hand and to arrive one of the largest stocks of
Refrigerators and Ice Chests,
for Family or Hotel use; WATER COOLERS, Plain or Fancy, large or small; SILVER-PLATED ICE PITCHERS, Elaborate Design and Elegant Finish, and ICE-CREAM FREEZERS, that can be found in the South, and which we offer for sale at
PRICES TO SUIT THE TIMES.
We are manufacturing in our own establishment
BATHING TUBS
of all sizes and styles, which enables us to sell at prices below those who import them from the North.
RICE BROS. & CO.,
SOLE AGENTS FOR
The Charter Oak Stoves,
AND DEALERS IN
HARDWARE, HOUSE-FURNISHING GOODS, ETC.,
Nos. 89 and 91 Camp Street.
Branch Store—397 MAGAZINE STREET, New Orleans, La. ap1 3m

TEETH!.....TEETH!
GREAT  REDUCTION.
$30—Gold and Platinum Sets—$30. Usual charge, $100.
$15—Aluminum and Other Materials—$15. Usual charge, $50.
$2—Gold Fillings—$2. Usual charge, $5.
$1—Silver, Amalgam and Quillois Cement Fillings—$1. Usual charge, $3.
DR. G. A. BETANCOURT,
178.....ST. JOSEPH STREET.....178
Between Camp and St. Charles streets,
New Orleans, La.,
offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.
Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.
Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Bell Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
au6 1y CINCINNATI, OHIO.

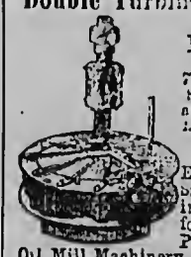
TO THE PUBLIC.
Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to
152 and 154 Camp St., cor. Calliope,
WHERE HE CONTINUES TO
BUY, SELL, STORE, REMOVE, PACK
And Repair Furniture
of every description. Pictures and Looking-glasses framed.
JOHN BOIS,
mh4 1y Nos. 152 and 154 Camp street.

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (au6 1y)
76 Fourth street.....LOUISVILLE, KY
152 West Fourth street.....CINCINNATI, O

MACHINERY, TIES, ETC.

THE DUBOIS
FLANGE COTTON GIN.
$4.50 $4.50
By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.
The Flange prevents hulls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly-picked cotton than other Gins.
We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.
We keep constantly on hand all sizes, from 40 to 80-SAW STANDS, left or right. Price, $4.50 per Saw. DOLSAN BROTHERS,
je10 4m General Agents, 39 Perdido street.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.
Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 6m

IRON COTTON TIES.

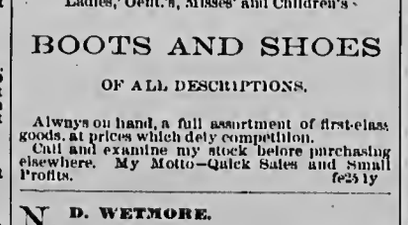
The Celebrated Arrow Tie.
BEST IN USE FOR BALING COTTON.
Price Reduced in Five Cts. Per Pound,
with discount on lots of 500 bundles of 2½ per cent., and on lots of 1,000 bundles of 5 per cent.
For sale by
STONE & TITT, New Orleans.
ODDEN & HELL, New Orleans.
CHISM & ROYD, New Orleans.
WM. DILLON, New Orleans.
J. R. BOARMAN, New Orleans.
BORLAND & ARCHER, New Orleans.
P. A. HARDY, New Orleans.
N. B.—Arrow Ties, Pieced Bands, 11 feet, 8 feet 8 inches, at 3½ cents per pound.
R. W. RAYNE & CO., General Agents.
For sale by Agents and Merchants throughout the Cotton States. my8 3m

JOSEPH GILLOTT'S
STEEL PENS.
SOLD BY ALL DEALERS.
MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. se3 1y

J. A. LACROIX,
PROPRIETOR OF THE
Pontchartrain Cheap Store,
COR. FRENCHMEN AND VICTORY STREETS.
Ladies,' Gent.'s, Misses' and Children's
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand, a full assortment of first-class goods, at prices which defy competition.
Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

N. D. WETMORE.
COTTON, SUGAR AND TOBACCO
FACTOR,
AND
GENERAL GRANGE AGENT,
For the Purchase and Sale of
ALL PRODUCTS OF THE SOIL
And all Articles of Manufacture.
SPECIAL AGENT FOR LOUISIANA.
No. 166 Gravier and 17 Union Street,
de17 1y *NEW ORLEANS.*

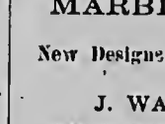
MONUMENTAL
MARBLE WORKS.
New Designs at Moderate Prices.
J. WATERHOUSE,
1321 Arch Street, Philadelphia.
Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y



oc29 9m

FOR SALE—A large assortment of new and second-hand double-line Rollers. Rollers made, at short notice, as cheap as they can be got from the West. New and second-hand Tubular Rollers; one Portable Boiler and Engine, 12-horse; one do., 3-horse. Rotary Pumps, small Steam Pumps; one link-motion Engine, 10½-inch cylinder and 16-inch stroke; one Saw Mill Engine, 10½-inch and 20-inch stroke; one do., 7-inch square, will be sold cheap, with or without boilers. Apply to JOHN WARD'S STEAM BOILER MANUFACTORY, corner of Calliope and Peters streets, New Orleans. Postoffice Box 1854. ap15 3m

GLASS STAINERS
AND BENDERS.
BELOHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y


BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
mh11 1y

THE TOLL-GATE! Prize Picture sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. ABBEY, Buffalo, N. Y. my6 1y

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no26 1y

MISCELLANEOUS.

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans.
This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.
Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.
We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.
de10 1y LOUIS GIMBEL, Agent.

LOUISIANA
Seltzer Water Manufactory.
OFFICE—51 POEYFARRE STREET,
VICTOR LETOREY, PROPRIETOR.
Seltzer Water delivered to any part of the city at EIGHTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1063. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap8 1y

CIRCULAR SAWS
GUMMED AND STRAIGHTENED
BY WM. CLELLAND,
223.....MAGAZINE ST.....223
Between St. Joseph and Delord streets,
je17 3m NEW ORLEANS, LA.

HOME MANUFACTURE.
Egan's Louisiana Yeast Powder.
EQUAL TO THE BEST MADE.
Guaranteed to give entire satisfaction. For sale by all Grocers.
THOS. EGAN, Manufacturer,
my27 1y 341 Common street, corner Robertson.

BATHS!.....BATHS!.....BATHS!
NO. 102 BIENVILLE STREET.
Russian Vapor Baths on Sunday, Tuesday, Thursday and Saturday. For Ladies from 11 A. M. to 1 P. M.; for Gentlemen from 1 P. M. to 5 P. M.
Sulphur and Fresh-Water Baths at all hours every day.
Polite and special attention to guests.
je17 tm JACOB KLOCK, Proprietor.

AS MONEY IS SCARCE AND TIGHT, I have concluded to sell my SCREW-WIRE SHOES at less than any establishment in the city. Country customers will find it to their advantage to examine my large and well-assorted stock of Mens', Ladies', Misses' and Children's Shoes before purchasing elsewhere. I will continue to manufacture HAND-SEWED SHOES at the Lowest Prices, and will guarantee satisfaction.
JOHN HANSEN,
At the Old Stand, 33 Canal street,
my6 2m Cor. Peter, opposite the Customhouse.

New Orleans Markets.

From the New Orleans Price Current.

The river is 6 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending June 29:

Mississippi river and bayous	161
Red river	179
Ouachita river	48
Railroads	87
Mobile	336
Texas	174
Total	985

On Saturday the market was inanimate throughout the day, only a few buyers coming forward, and the movement being checked by factors holding above the limits of pending orders. The sales were consequently confined to 225 bales. On Monday the demand continued limited, only four buyers participating in the business, but there was some inquiry from brokers, who were unable to find the kinds wanted at the ruling rates. Notwithstanding the decline of 1-16d. at Liverpool and the falling off in futures at New York, factors adhered to their previous pretensions. The sales were confined to 325 bales. On Tuesday the market opened under the influence of a further decline of 1-16d. at Liverpool, where the sales were only 7,000 bales, and a reduction of ⅛c. in the quotations for spots at New York, only partially offset by easier freights and a slight improvement in foreign exchange. There was, nevertheless, some inquiry, but at prices which factors would not accept, and the sales were confined to 150 bales, at prices indicating that in some cases, when instructed to realize, factors were willing to make satisfactory concessions. Strict middling, for example, sold at 15½c., and good ordinary even lower in proportion.

The above makes an aggregate for the past three days of 700 bales, against 1,650 for the corresponding time last week and 3,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 991,758 bales, against 1,206,763 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 284,131 bales. The decrease by the reports per telegraph is 287,092—3,406,899 against 3,753,991. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 5,781 bales to Great Britain, and a decrease of 28,725 to France, and of 179,491 to other foreign ports. We quote:

Ordinary	12½ @ 12¾
Strict ordinary	13 @ 13⅛
Good ordinary	13⅜ @ 13⅝
Strict good ordinary	14 @ 14⅛
Low middling	14⅜ @ 14¾
Strict low middling	14⅞ @ 15
Middling	15⅛ @ 15½
Strict middling	15⅜ @ 15¾
Good middling	15⅝ @ 16
Middling fair	16⅛ @ 16½
Fair	— @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales	15,953
Arrived past three days	985
Arrived previously	1,131,863
Amount allowed by Exchange for city ginnings, flatens and loose	11,933
	1,160,774
	1,168,474
Exported past three days	5,981
Exported previously	1,119,424
Consumed by Lehman, Abraham & Co.'s mill, from Sept. 1, 1874, to June 17, 1875, inclusive	1,150
	1,126,555
Stock on hand and on shipboard	41,919

LOUISIANA SUGAR.—A lot of 56 hhds. on the landing sold, from first hands, at 6¼c. for yellow clarified, and 9½c. for yellow to off-white clarified, and a dealer sold 50 hhds. in the sheds at 9½c. for fully fair not refined.

LOUISIANA MOLASSES.—The market is dull and unchanged, and we quote nominally 40@45c. for common, 50@55c. for fair, 58@60c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

RICE.—Louisiana No. 2, according to quality, sells at 3¾@4c., common 5⅛@6c., ordinary 6¼@6½c., fair 6¾@7c., prime 7⅛@7¼c. ℔ lb.

CORN.—On Tuesday 2,400 sacks sold at 87c. for white mixed, 88c. for white, and 90c. for yellow mixed.

OATS.—On Saturday 400 sacks sold at 67@68c., and on Monday 1,650 sacks sold at 66@67c.; 200 choice Galena commanding 70c. ℔ bushel.

BRAN.—On Tuesday 255 sacks sold at 82½@85c. ℔ 100 lbs.

PORK.—On Tuesday 50 and 100 bbls. mess sold at $21.25; 30 bbls. prime mess sold at $19, and some small sales of repacked mess were made to dealers at $19.75.

BACON.—On Tuesday 20 packages sold, of which 5 casks shoulders at 9¾c., 5 at 9¼c., and 10 boxes clear rib sides at 13¼c. ℔ lb.

HAMS.—On Monday 25 tierces choice sugar-cured sold at 12¾c. ℔ lb.

MONETARY.

Gold opened on Tuesday at 117¼@117⅜, against 117¼ at New York, and after a limited business closed at 117¼@117⅜, against the opening rate in that market.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 100@100¾ for American half dollars. Mexican dollars continue to rule at 91@91½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Colsman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ℔ M:		
Lake	0 00	14 00
Country	8 00	9 00
English fire	55 00	— —
American fire	35 00	40 00
CANDLES, ℔ lb.:		
Sperm, New Bedford	22	88
Tallow	12	17
CHOCOLATE, ℔ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21¼	— —
COAL, ℔ ton.		
Anthracite	— —	— —
Western, ℔ bbl	35	— —
COFFEE, ℔ lb.:		
Mexican	— —	— —
Java	— —	34
COTTON SEED:		
Rough, ℔ ton	— —	— —
In sacks	10 00	12 00
EGGS, ℔ dozen:		
Western	15	10
FERTILIZERS, ℔ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ℔ bbl.:		
Double extra	5 00	— —
Superfine	4 50	4 62½
Fine	— —	— —
GLASS, ℔ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ℔ ton:		
Prime	21 00	— —
Choice	26 00	— —
IRON, ℔ ton:		
English, ℔ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7⅞
Nail rods	9	10
Castings, American	5½	6
LEATHER, ℔ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ℔ dozen	35 00	75 00
Texas, rough, ℔ lb	24	26
LIME, ℔ bbl.:		
Western	— —	— —
Cement	2 25	2 50
Plaster Paris	2 50	2 75
LUMBER, ℔ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	16 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	— —
Scantling	16 00	12 00
Shingles, ℔ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ℔ gallon	1 16	1 10
Coal oil, in barrels	16	17
Linseed, raw	77	82
SHADINGS, ℔ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ℔ lb.:		
Crushed	12	— —
Pulverized	12	— —
TEAS, ℔ lb.:		
Imperial	25	— —
Gunpowder	25	— —
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	35	— —
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, June 29, 1875.

Texas beeves, choice, ℔ head	$40 00 @ 46 00
Texas beeves, first quality, ℔ head	30 00 @ 35 00
Texas cattle, second quality, ℔ head	20 00 @ 25 00
Texas cattle, third quality, ℔ head	— — @ 15 00
Western beeves, ℔ lb. net	— — @ — —
Sheep, first quality, ℔ head	— — @ 5 00
Sheep, second quality, ℔ head	3 00 @ 4 00
Milch cows, choice, ℔ head	80 00 @ 100 00
Milch cows, ℔ head	35 00 @ 40 00
Calves, ℔ head	7 00 @ 9 00
Yearlings, ℔ head	10 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Baths.
Jacob Klock, 102 Conti street.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
F. A. Hutchinson & Co., St. Louis, Mo.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
H. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent, 578 Magazine street.
John Hansen, 33 Canal street.
John Kenz, 20 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
J. A. Lunt & Co., 102 Gravier street.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
R. D. Wood & Bros., 106 Common street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
Dr. G. A. Retaneourt, 174 St. Joseph street.

Druggists.
H. J. Hirel, corner Bienville and Chartres sts.

Dry Goods.
Crescent Store, 17 Bourbon street.
D. H. Holmes, 135 Canal and 15 Bourbon street.

Educational.
Centenary College, Jackson, La., C. G. Andrews, president.
Female Academy, Greensboro, N. C.
Hiwassee College, Tennessee, J. H. Brunner, president.
Kenmore University High School, Amherst C. H., Va., H. A. Strode, principal.
Martha Washington College, Abingdon, Va., R. W. Jones, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hurt, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.

Factors and Commission Merchants.
Aiken & Wutt, 46 Union street.
Bussey & Co., 188 Gravier street.
H. A. Given & Son, 84 Baronne street.
William H. Matthews & Bro., 71 Poydras street.
Payne, Kennedy & Co., 64 Baronne street.
H. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Firearms.
H. Rhodes, 55 St. Charles street.

Fruit Syrups.
G. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.

Furniture.
John Bids, 152 and 154 Camp street.
Mitchell & Rummelsberg Furniture Company, 103 and 105 Camp street.

Games.
West & Lee Game Company.

Glass Staining.
Fletcher & Povey, 13 W. Broadway, New York.
William Comter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Graham Biscuits.
Baumgarten & Langles, 5, 6, 7, 8 and 9 Triangle buildings.

Grocers.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.

Hotels.
Huffman House, Madison Square, New York.
Ocean Springs Hotel, J. P. Longley, proprietor.

Ice.
Louisiana Ice Manufacturing Company, Francis J. Wehner, Secretary, 102 Canal street.
J. R. Warner, 31 Froot street.

Insurance.
Crescent Mutual Insurance Company.

Leather.
A. F. Ricau, 80 Custom house street.

Lumber.
Muncy & Marcy, 424 and 426 Delord street.
Nevers & Hery, 316 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Golsan Bros., 39 Perdido street.
Jilz Auger Company, St. Louis, Mo.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.

Marble Works.
Kursheedt & Bienvenu, 114 and 120 Camp street.
Georga Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Chiachis, 37 Royal street.
Headache Powder, B. C. Johnson, Paris, Texas.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Ledlingwell, 230 Canal street.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 103 Spring street, New York.
Simmons' Liver Regulator, J. H. Zellin & Co., Philadelphia.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Livar Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 76, 80, 82 and 90 Baronne street.

Novelties.
Cowan & Co., Eighth street, New York.
Importers' Union, New Bedford, Mass.
Dr. Van Holm, 143 Court street, Boston.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Clips.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.

Patent Mop.
William H. Shepard & Co., 100 Camp street.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Professional.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 56 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Texas, to Donaldsonville, C. H. Allen, general manager.
Pontchartrain, C. H. Allen, general manager.

Refrigerators.
Illce Bros., 89 and 91 Camp street.

Restaurants.
Four Seasons, John Boslo, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

Scales.
Victor, Gautbreaux & Wright, agents, 53 Camp street.

Seeds.
R. Maltre, 802 Magazine street.

Seltzer Water.
Victor Letorey, 51 Foeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Soda Water.
Eckleburg's, cor. Washington and St. Charles streets.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
Inman Royal Mail Steamers, C. J. Shepherd & Co., agents, 105 Gravier street.
The State Line, A. K. Miller & Co., 35 Carondelet street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Trunks.
A. Ehninger, 36 Magazine street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 98 Camp street.

Warehouses.
Boston and Lafayette Warehouses, H. M. Isaacson, proprietor.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Dular & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

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By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

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no26 1y

Religious Notices.

SEASHORE CAMP GROUND.—The annual camp meeting on the Seashore camp ground will commence on Wednesday, the twenty-first day of July, and continue from eight to ten days.

The camp ground is delightfully situated upon the coast, two miles west of Biloxi, Miss., open to and fronting directly upon the Gulf of Mexico, enjoying the healthful and refreshing sea breeze. Persons visiting the camp meeting will leave the New Orleans and Mobile railroad at Seashore station, from which a shaded walk of a few hundred feet will bring them to the encampment.

A large number of lots have been selected, and private tents, permanent and commodious, have been built thereon.

Other lots, pleasantly situated, will be furnished free to persons desiring to erect permanent or temporary tents thereon.

All permanent tents erected are required to be of value not less than $10, and shall be completed at least one week before the commencement of the camp meeting. This rule does not preclude the use of temporary tents, constructed of cloth or other material, for which pleasant positions will be assigned to all persons desiring it.

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent with reference to the preservation of the shade-trees.

Dr. Griffin, of Moss Point, has sent to the camp ground a large amount of lumber suitable for building tents, to be sold at reasonable prices to persons wishing to build or improve their tents.

A number of tents are built for rent to individuals or families, some twelve feet by fourteen, at $10, others twelve feet by twenty-five, at $15 for the period of the camp meeting.

Provision is made for good and satisfactory board at the reasonable price of fifty cents each for breakfast, dinner and supper, or $1 25 per day. Lodging accommodations are provided at fifty cents per night.

Arrangements have been made with the railroads for conveyance of passengers, at reduced prices, by the New Orleans and Mobile road, from New Orleans for $2.50, and from Mobile for $2, for the round trip, and proportionate prices from all the way stations. By Morgan's Louisiana and Texas road, the New Orleans, St. Louis and Chicago road, and the Mobile and Ohio road, at half the usual price of regular fare. The first two of these roads will issue a special camp meeting ticket, with return ticket. The other roads will furnish the ordinary ticket, which, punched by the conductor, will be retained by the passenger; and at the office of the camp ground the tickets will all be stamped by the secretary to make them good to return on. In New Orleans tickets can be had at the ticket office, corner of Camp and Common streets, and at the depot, at the head of Canal street; and in Mobile at the depot, foot of Government street, and at all the way stations on the roads.

Passenger trains will leave New Orleans at 8 o'clock A. M., and 3.15 and 4.40 P. M.; and Mobile at 6.15 A. M. and 5.30 P. M., all stopping at all the way stations, including camp ground station, except the 4.40 P. M. express train from New Orleans, which will stop at the camp ground and all the principal stations.

Freight trains will leave the depot, at the head of Girod street, New Orleans, and at the foot of Government street, Mobile, at 5 o'clock P. M., and take freight to and from the camp meeting at half the usual rates of charge.

Persons desiring to attend the camp meeting are recommended to make their own arrangements for their comfort, before the date of the camp meeting, by application to any member of the board of trustees, to wit: William Otis and John Ellsworth, Mobile; H. C. Vaughn, Moss Point; R. S. Rickey, B. O. L. Rayne, J. H. Keller, G. W. W. Goodwyn, P. Hallahan and W. H. Foster, New Orleans.

From this date to the commencement of the camp meeting some one or more of the trustees will be on the camp ground almost daily.

W. H. FOSTER, President.

P. HALLAHAN, Secretary.

THE District Conference for the Prattville district, Alabama Conference, will be held in Lowndesboro, Ala., July 21-25. Opening sermon on Wednesday night, July 21, by the Rev. Neil Ollis. J. W. SHONES, P. E.

THE District Conference for the Union Springs district, Alabama Conference, will be held at Fort Deposit, commencing on Wednesday night, the fourteenth of July.

S. P. RICHARDSON, P. E.

CAMP MEETING.—The camp meeting at the Hemingston camp ground, near Crystal Springs, Miss., will begin on Thursday, August 12, 1875. Preachers and people are cordially invited to attend, and to come in the name of the Lord Jesus Christ. The accommodations for visitors will be enlarged. The meeting will be on what is called "the self-sustaining plan."

H. H. MONTGOMERY, P. E.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE OF LOUISIANA.—Examination of classes in the Preparatory Department, July 5, 6. College classes, July 7, 8, 9.

Meeting of the board of trustees, July 12.

Commencement sermon, July 11, by Rev. J. R. Walker, of New Orleans.

Exhibition of Preparatory Department, Monday night, July 12.

Exhibition of literary societies, Tuesday night, July 13.

Orations from selected members of the junior class on Wednesday, July 14. To conclude with an address to the literary societies from the Rev. C. W. Carter, of the Louisiana Conference.

The next session begins on the first Monday in October next. C. G. ANDREWS, President.

THE camp meeting at Jones' camp ground, Castor circuit, Homer district, will commence August 16, 1875. We desire all to tent who can. Preachers are especially invited to attend. This camp ground is situated about three miles east of Vernon, in Jackson parish, La., and can boast of some of the finest mineral springs in the country. F. G. HOCUTT.

THE District Conference for the Montgomery district, Alabama Conference, will meet at Salem on Thursday night, the fifth of August. The opening sermon will be preached on Thursday night, by Rev. A. S. Andrews, D. D.

WM. A. MCCARTY, P. E.

THE District Conference of the Summit district, Mississippi Conference, will convene in Amite City on the fifteenth of July, 1875. Bishop Paine is expected to preside.

Will the preachers please forward me the names of their delegates who expect to attend, and how they will come? Our people are ready to accommodate all who can come. We expect to have our church dedicated at that time.

D. P. BRADFORD, P. C.

THE District Conference of the Selma district, Alabama Conference, will convene at Choctaw Corner, July 14, 1875. The preachers will announce the time and delegates elected to their respective congregations.

A. J. HUMES, P. E.

THE District Conference of the Selma district will meet at Choctaw Corner, Ala., July 14. The delegates on their arrival will report at Charles Pool's store, where they will be met by a committee, who will direct them to their homes. Preachers will please forward me the names of the delegates. J. M. CREWS, P. C.

THE District Conference for the Demopolis district, Alabama Conference, will be held at Demopolis, commencing at nine o'clock on Thursday morning, July 15. It is expected of the pastors and delegates to be punctual in their attendance. A. H. MITCHELL, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DIST.—THIRD ROUND.

Whistler	June	19
St. Paul's		20
Mount Vernon		26, 27
Franklin street	July	3, 4
St. Francis street		10, 11
Grand Bay, at St. Elmo		17, 18
Mount Pleasant, at Bell Hill		24, 25
Eastern Shore, at Daphne	Aug.	1
Pollard and Block Water, at Coon Hill		7, 8
Pensacola		14, 15
Warrington	Tuesday	17
Milton		21, 22
Bladon		28, 29
St. Stephen's	Sept.	4, 5

24 S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Enterprise station	June	26, 27
Shubuta circuit and Ellisville mission, at Shubuta	July	3, 4
Chunkey circuit, at Spring Hill		10, 11
Enterprise circuit, at Hebron		17, 18
Waynesboro circuit, at Waynesboro		24, 25
Wayne circuit, at Liberty		31, Aug. 1
Paulding circuit, at Philadelphia	Aug.	7, 8
DeSoto circuit, at McGowan's		14, 15
Marion circuit, at Bethel		28, 29
Meridian station	Sept.	4, 5
DeKalb circuit, at Scooba		11, 12
Spring Hill circuit, at Linwood (a camp meeting)		25, 26

1 JOHN A. ELLIS, P. E.

SUMMIT DIST.—THIRD ROUND.

Franklinton, at Bonner's Creek	July	10, 11
Amite City		17, 18
Holmesville		24, 25
St. Helena circuit		27, 28
Amite circuit		31, Aug. 1
Monticello	Aug.	4, 5
China Grove		7, 8
Hammond		14, 15
Meadville		21, 22
Homochitto		24, 25
Summit		28, 29
East Baton Rouge		24, 25

17 A. B. NICHOLSON, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Spring Creek, at Fellowship	Aug.	7, 8
Evergreen		14, 15
Opelousas		21, 22
New Iberia		28, 29
Washington	Sept.	4, 5
Franklin		11, 12
Pattersonville		16, 19
Vermillionville, at Junction		25, 26
Abbeville, at Prairie Gregg	Oct.	2, 3
Lake Charles and Grand Cheniere, at Leesburg		9, 10

1 J. E. COBB, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Harrisonburg and Sicily Island	July	24, 25
Columbia circuit	Aug.	7, 8
Montgomery circuit	Sept.	4, 5
Caldwell circuit		11, 12
Centerville circuit		25, 26
Pineville and Alexandria		30
Rapides	Oct.	2, 3
Trinity		9, 10

The district meeting will be held at Columbia, August 12-15.

24 J. H. STONE, P. E.

DELHI DIST.—THIRD ROUND.

Winnsboro, at Oakley	July	3, 4
Lind Grove, at Providence		10, 11
Monroe, at Monroe		17, 18
Floyd and Cothron, at Round Hill		24, 25
Delhi, at Delta	Aug.	1
Trenton, at Colony		7, 8
Providence, at Pecan Grove		14, 15
Winterproof, at Winterproof		21, 22
Bayou River, at Alto		28, 29
District camp meeting	Sept.	1
Tensas		11, 12
Oak Ridge, at Pine Grove		18, 19
Bastrop, at Island		25, 26

Preachers in charge will please take some pains in publishing these appointments.

17 C. W. CARTER, P. E.

MISCELLANEOUS.

MILLER & DIELMANN,

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AND MANUFACTURERS OF

LEMON SUGAR AND FRUIT SIRUPS.

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(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.50 A. M.
Mail	5.50 P. M.
ARRIVE.	
Express	11.30 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.

E. D. FROST, General Manager. je3 3m

NEW ORLEANS AND TEXAS RAILROAD.

AS FAR AS DONALDSONVILLE, ETC.

The steamer FRANK MORGAN will leave the foot of Ellenville street DAILY at 7.45 A. M. for Westwego, with passengers for all stations on the New Orleans and Texas Railroad. Returning, will arrive at 0 P. M.

Freight received at the same place up to 2 P. M. each day will be delivered at its destination next morning. C. E. PAYNE, Agent.

C. H. ALLEN, General Manager. je17 2m

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents.

Fare to and from Bentilly Station, 15 cents each way.

Trains will run as follows:

From the City.	From the Lake.
6 o'clock ..... A. M.	7 o'clock ..... A. M.
7½ o'clock ..... A. M.	8½ o'clock ..... A. M.
9 o'clock ..... A. M.	10 o'clock ..... A. M.
10½ o'clock ..... A. M.	11½ o'clock ..... A. M.
12 o'clock ..... M.	1½ o'clock ..... P. M.
2 o'clock ..... P. M.	2½ o'clock ..... P. M.
3 o'clock ..... P. M.	3½ o'clock ..... P. M.
4 o'clock ..... P. M.	4½ o'clock ..... P. M.
5 o'clock ..... P. M.	5½ o'clock ..... P. M.
6 o'clock ..... P. M.	6½ o'clock ..... P. M.
7 o'clock ..... P. M.	7½ o'clock ..... P. M.
8 o'clock ..... P. M.	8½ o'clock ..... P. M.

A train leaves the city every Sunday morning at 4.

On Sundays the trains will be run every half hour from 2 o'clock P. M.

Passengers for Bentilly Station must notify the conductor prior to departure of train.

C. H. ALLEN, General Manager.

my13 3m

STEAMSHIPS.

THE STATE LINE,

sailing from New York to Glasgow, via Belfast, every alternate Wednesday.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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News of the Week.

DOMESTIC.

BROOKLYN, July 2.—At 11.17 A. M. the jury came into the court, which was densely crowded, and stated they were unable to agree, when they were discharged. The jury stood nine for acquittal and three for conviction.

NEW YORK, July 2.—Admissions wrung by the reporters from the jury indicate that they were divided as follows: For Beecher—Messrs. Carpenter, Case, Thayer, Hall, McMurn, Halstead, Whelan, Taylor and Titler. For Tilton—Messrs. Jeffrey, Fiatte and Davis.

Mr. Taylor, in an interview with an *Eagle* reporter, said when the jury went out they stood pretty even. After the first day the average balloting stood eight to four, and finally the vote settled at nine to three. Their debates at times were very violent and demonstrative, but there was nothing like coming to blows.

NEW YORK, July 3.—Plymouth lecture-room was crowded to excess. Beecher's entrance provoked a loud ovation. Shearman led in prayer. He hoped Plymouth would join him in pledging their fidelity to Beecher, and, God helping, they would never leave him. No voice uttered from the press or pulpit could make them leave him, and ten thousand juries could not make them doubt his word. Beecher then gave out a hymn, pronounced the benediction and the audience dispersed. Mr. Beecher's address was confined wholly to church matters, including a running history of Plymouth.

Robert Dale Owen, the celebrated spiritualist, is insane.

WASHINGTON, July 3.—A telegram to the Navy Department from Key West reports one death and two new cases of yellow fever there to-day. The atmosphere and present indications are unfavorable.

NEW YORK, July 5.—To-day is one of general celebration here, though much firing was indulged in yesterday, when there were a number of accidents, as there will also be to-day.

A Key West dispatch reports there were no deaths from yellow fever on the third, but on the fourth there was one death, and a few new cases reported.

HARTFORD, July 5.—Rev. Robert G. Vermilye, D. D., for eighteen years professor of the Hartford Seminary, is dead.

FOREIGN.

LONDON, June 30.—A special to the *Daily News* says the number of men, women and children drowned in Toulouse alone is roughly estimated at two thousand.

Gladstone, in a magazine article, argues strongly that the Church of England is worth preserving.

The King of Burmah refuses to allow British troops to pass over his country. It is believed this condition will be insisted upon by the British.

PARIS, June 30.—The subscriptions received for the sufferers by the inundations are unprecedentedly large. Total to date, $200,000. The list opened by President MacMahon has already reached $40,000. It is announced that ten thousand persons will be wholly dependent upon public charity for months to come.

The damage to Toulouse and environs exceeds $26,000,000. Relief is passing in from all parts.

The Pope has sent $4,000 for the relief of the sufferers by the inundations.

PRAGUE, June 30.—Ex-Emperor Ferdinand is dead.

PESTH, June 30.—The loss of life from the tempest exceeds the first estimates. One hundred and twenty dead have been taken from the Danube. Doubtless many have floated down.

MADRID, June 30.—An ordinance was issued banishing members of Carlist juntas and all families of which any member is in the Carlist service, and confiscating their property.

It is officially announced that Gen. Martinez Campos has occupied positions on the river Ebro in order to prevent the escape of the Carlists from Valencia and Arragon into Catalonia.

BERNE, July 2.—The National Council voted twenty-five thousand francs to defray the expenses of a proper representation of Swiss products and industry at the Philadelphia Centennial exhibition.

Of the larger European States Russia is the only one which has declined to encourage a participation in the exhibition.

PARIS, July 2.—It is estimated that the destruction of property by the inundations in the southwestern portion of this country will amount to three hundred million francs. The number of persons who perished is estimated at three thousand. President MacMahon continues his tour through the inundated districts.

LONDON, July 3.—A *Times* special dispatch from Madrid says: Gen. Jovellar reports the defeat of the united bands of Dorregaray, Cuoula and Villa Lalne, between Visla Velle and Vieia Franca. The Carlists suffered heavy losses and fled in disorder toward Yglesula. The chief, Villalain, was killed. Gen. Campos reports a success in Catalonia. Gen. Loma has defeated Carlists who attacked Gacadello and Berberara.

The Madrid government is showing great rigor toward the Carlists.

Dispatches from Madrid confirm the reports of Gen. Jovellar's victories over the united Carlist bands of Dorregaray, Cucula and Villalain.

Gen. Martinez Campos, with the army of Catalonia, effected a junction with Jovellar yesterday, and the combined forces are now making preparations to attack Cantarieja.

Mrs. Frances Parke Butler.

We are called upon to chronicle the death of that distinguished lady, Mrs. Frances Parke Butler, wife of our esteemed friend, Col. E. G. W. Butler, of Dunboyne, parish of Iberville, but for the past four years a resident of Pass Christian, Miss.

The deceased, one of the most gifted and accomplished women of her time, was born at Mount Vernon, November 27, 1707, and was the daughter of Lawrence Lewis and Eleanor Parke Custis, of Woodlawn, Fairfax county, Va. Lawrence Lewis was the son of Fielding Lewis and Elizabeth Washington, only sister of Gen. Washington, and was one of the executors of his uncle's estate. Eleanor Parke Custis was the youngest daughter of John Parke Custis, only son of Mrs. Washington by her first husband, Daniel Parke Custis, and her mother was Eleanor Calvert, of Maryland, granddaughter of Lord Baltimore; and she, in common with her brother, George Washington Parke Custis, of Arlington, father of the late Mrs. Robert E. Lee, was adopted by the General and Mrs. Washington, at the death of their father, at the close of the Revolution. Her eldest son, Edward George Washington Butler, resigned his position as secretary of legation at Berlin, and fell at Belmont as major of the Eleventh Louisiana Regiment, requesting Gen. Polk to say to his father that he died like a Butler—in the discharge of his duty.

Her second son, Maj. Lawrence Lewis Butler, served, during the late civil war, on the staff of Lieut. Gen. Polk, and now resides in St. Louis, Mo., as a member of the house of Edward J. Gay & Co.

The eldest daughter, Isabel, married Col. George Williamson, of Louisiana, present United States minister in Central America, and died soon after the close of the late war; and her youngest daughter, Caroline Swanwick, married the late William B. Turnbull, of Louisiana, and has resided with her parents since the death of her husband.

Her younger sister, Angela, married the Hon. Charles Conrad, of Louisiana, and at her death left two sons, Charles A. Conrad, of New Orleans, and Lawrence Lewis Conrad, of Baltimore.

The deceased was the nearest living relative of the Father of his Country, and with Mrs. Com. Kennon and George Washington Peter, of Maryland, was the nearest living relative of Mrs. Washington.—*Picayune, July 3.*

YELLOW FEVER IN PENSACOLA BAY.—The Pensacola *Gazette* of the first instant thus refers to the reports concerning the prevalence of yellow fever in that city:

"Our exchange papers from various cities come to us by this morning's mail with Associated Press dispatches announcing the existence of yellow fever at Pensacola, and in the case of a New Orleans paper stating 'there was apprehension that the fever would reach the navy-yard or city.' The facts are as follows:

"Since our last issue the bark Von Moltke arrived at this port with several of her crew sick with yellow fever, and one of them died while the vessel was being taken to quarantine. She was anchored two and a half miles further up the sound than the remainder of the fleet, and rigorously isolated by every precaution that could be used. Since then two deaths have occurred aboard of her. She is about eight miles from the city, two bodies of water and a mile or so of land intervening, and a greater distance from the navy-yard. Practically this fever is as far from Pensacola as if it had remained in Havana, and no danger of its being communicated is apprehended."

HE WAS an Irishman, and took the obviously economical view of the subject. It was on the train from New York to New Haven. The conductor on reaching him said, with brevity and blandness: "Ticket?"

"Well, begorra," answered the Irish party, "I guess I've made a bit of a mishtake. I wanted to go to Easthampton, Mass., and I have bought a ticket for Easthampton, Conn."

"Why didn't you buy the right ticket?" said the conductor.

"Well, I saw the two of them, but the one to Easthampton, Conn., was the cheapest, and so I bought that one."

It was cheaper by $1.05, but ye conductor squeezed it out of Patrick. *Harper's Magazine.*

THEY have a good joke on a "professor of ventilation" down East, who, being put into a room at a hotel with another guest, asked the latter to raise a window at night, as the air was so close. "I can't raise it," said the guest, after working at the window for awhile. "Then knock a pane of glass out," said the professor, which was done. After awhile the professor got up and knocked out another pane; then he was able to sleep. But in the morning he discovered that he had only broken into a book-case.

WITH deep regret, and sympathy for the bereaved family, says the *Western Methodist*, we record the death of the wife of Rev. William M. McFerrin, of the Memphis Conference. Our beloved sister and friend was sorely afflicted for twelve months and more, but she was a resigned and patient Christian through all her protracted sufferings, which ended in death on the nineteenth of June, at the family residence, in Fayette county, Tenn.

From the Work.

GREENVILLE DISTRICT, NORTH MISSISSIPPI CONFERENCE.—*Mr. Editor:* I have been requested to furnish you with a short notice of our District Conference, which met at Concordia, Bolivar county, Miss., on Friday, June 18, 1875. In the absence of a Bishop the chair was occupied by the Rev. James P. Dancer, presiding elder.

From the reports presented by the pastors it appears that the district is in a much better condition than it was a year ago. Several of the appointments have been blessed with gracious revivals of religion. The social meetings of the church are for the most part well attended. The class meeting, which had almost fallen into disuse, is being revived. Three new churches have been erected this year. Financially I suppose we stand as well as any district in the Conference.

The religious services of the session were interesting and profitable. The Conference sermon was preached by the Rev. B. F. Phillips. It was a clear exposition of and an earnest call to Christian duty.

Sunday was "the great day of the feast." In the morning the children of the Sabbath school met to hear an address. At eleven o'clock the Rev. John F. Truslow, a veteran soldier of the cross, preached to a large congregation. His theme was "the afflictions of the righteous."

In the afternoon the love-feast was held, conducted by the presiding elder. It was indeed a feast of love.

At night, by request of the Conference, the Rev. D. O. Hughes, pastor at Concordia, occupied the pulpit. The Lord was present in power, and several persons professed to find peace.

The following brethren were elected delegates to the next Annual Conference: B. Jarnigan, I. Van Eaton, E. J. James and S. C. Blanchard. Alternates—R. J. Nugent and W. B. Smith.

Greenville was chosen as the place of meeting next year.

JOS. S. OAKLEY, Sec.

FARMERVILLE, LOUISIANA CONFERENCE.—*Mr. Editor:* Under a cloud of disaster do we attempt to drop you a few lines. On the night of the twenty-third instant we were aroused by an alarm of fire in Farmerville, at eleven o'clock at night, which soon consumed one-half of the business part of town. Loss over $40,000. We moved out, but the wind was in our favor. The fire consumed up to within one door of us. We took in and sheltered as many as we could of those who were turned out of doors.

Yesterday, the twenty-seventh instant, we preached at Shiloh, twelve miles west, in our elegant new church, which was an ornament to the town and country. It was worth $3,000, and the debt on it was all provided for; but the painful tidings has just reached us that it was consumed by fire last night, by the explosion of a lamp, while the congregation was present at prayer meeting. Sister Tabor, who was the principal contributor, has gone to heaven, and the few who are left had exhausted their present means. Our membership is houseless, and we feel discouraged. But by the help of the good Lord we will try to look up and do the best we can to get another house.

Our congregations are large and attentive. We have appointed three camp meetings for this year. We went beyond the bounds of the circuit, where there was no circuit, and appointed two of them. One of them is in what is known by the name of Dark Corner. The other, beyond Spearsville, is in what we call the "regions beyond." One-half of the preachers' tent will be in Arkansas and the other in Louisiana. Our rule for having camp meetings is: if we can find some one or two who will feed six preachers and their horses, we then announce the meeting, all to come provided with their own tents and provisions. Brethren, try it.

The fire consumes, but we will work and pray, hoping to get to heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

R. PARVIN.

JUNE 28, 1875.

IT belongs to every large nature, when it is not under the immediate power of some strong, unquestioning emotions, to suspect itself and doubt the truth of its own impressions, conscious of possibilities beyond its own horizon.

Whitworth Female College.

MR. EDITOR: Being on the visiting committee appointed to visit Whitworth College, at Brookhaven, Miss., I attended the last examinations and commencement of that institution. Permit me to say a few words, through your columns, in behalf of this school.

Upon becoming acquainted with the young ladies there, one is struck with their apparent contentment. There is a rare and significant air of cheerfulness visible. A large number of college students generally leave before commencement day. But the students of Whitworth, with scarcely an exception, remained until after commencement, and the greater part until after the "sociable." This is a good indication, reflecting credit on the management. Dr. Garland once said to me that if students love their teacher, and confide in his capacity, you may safely say he is a good teacher. This is exemplified at Whitworth.

An item of more than pecuniary interest is the plainness with which the young ladies dress. Here the best of the land show their independence and their freedom from the slavish dominion of fashion, which is a shame to any woman. Even the graduating class appeared on the rostrum in plain calico dresses, with white aprons, and did so on principle. It was their own choice. The elegant simplicity of their appearance elicited the admiration of every appreciative spectator.

Another good feature is the absence of everything like self-praise and empty boasting—an absence sadly needed at most places of the sort. Here they appreciate the mission of a college. They regard the end and methods of education as too serious and too important for them to dispense with candor, sincerity and thoroughness in its pursuit. Hence they aim at substantial good, actual development. I saw nothing superficial. What is done is well done. Strict, rigid analysis is uniformly required through the session. This is the way they prepare pupils for severe written examinations. A large class competing for the medal in geometry demonstrated a proposition, selected by the committee, in the fourth book, then the propositions on which it depends, and so with these, thus tracing it back to definitions and axioms. They did this with surprising facility. Here the pretensions of the catalogue were fully realized. This is an example of the thoroughness of the instruction received in *this* department; and I am credibly informed it is true of *all*.

The president rules firmly and benignantly; hence he has excellent discipline. The past session has been a very prosperous one. More than two hundred students have attended, and have been orderly and studious. They are cared for by Mrs. Johnson with a mother's sympathy and interest, and all love her much.

The commencement exercises were very interesting. One could reasonably except to very little. The selections for the concert were well adapted to the end in view, viz.: the entertainment of the audience. It is objectionable to be overshot on such occasions, which is usually done. This concert was successful because it hit the mark. An artistic performance of real classic music is frequently lost on most of the audience. It was astonishing to see how well the pieces were performed. The delicate touch, the exact time—even when fifty hands were at work—the expression, etc., spoke well for teacher and pupils. Little children, whose feet were far off from the pedals, kept perfect time and played with creditable self-possession.

The graduating class had chaste, well-written compositions, and all read them impressively.

An address was delivered by Col. Anderson, of Lexington, Miss., which was a review of the progress of mind in subduing the world. Rev. John Mathews, of your city, made a *new* speech on an *old* subject. It was characteristic, unique and original. Long may it live in the memory of every hearer!

At the annual meeting of the alumni a well-written essay on amusements was read, which failed to accomplish its object, because its object cannot be accomplished even by wiser ones than the fair essayist. I am not histrionic critic enough to do justice to the recitation of the Prisoner of Chillon.

After a week's observation I cordially commend this college to the patronage of all, especially Methodists. It belongs to us, and for this reason we should patronize it. But it can stand on its merits. Our people are beginning to believe—what has long been a fact—that our own schools can furnish better educations than Romish schools can, and with much less danger to morals. It must be gratifying to every friend of education to know that we have here at home an institution which gives promise of such benefit to the daughters of the country. One great desideratum in female education has been a sufficient amount of severe mental discipline, such as mathematics affords, to give it strength and stability. Too much blandishment and love of applause, too much sacrifice of the substantial and enduring for the seeming and evanescent, have been the bane of female education. Rightly may we welcome the day whose light reveals a hope of better things. The world must now believe that woman may become real mistress of science. And who knows but it remains for Whitworth to graduate some Mary Somerville, who shall take her place in the galaxy of illustrious mathematicians? May I enjoy another commencement season there! Brookhaven cannot be too proud of having such a school in their midst. *Esto perpetua!*

C. J. NUGENT.

Brazil.

This new and inviting field for Christian effort is already attracting considerable attention throughout the church. The Rev. J. J. Ransom, of the Tennessee Conference, a young man well adapted to the work, has offered himself for Brazil, and been accepted by the board.

The following letter from the Rev. J. T. Curry, of the Alabama Conference, will be read with interest, and we trust will be promptly responded to by the friends of missions.

A. H. REDFORD, Treas.

PENSACOLA, FLA., June 14, 1875.

DR. A. H. REDFORD, Treasurer: In the *Advocate* of the twelfth instant I see the appeal of Bro. J. E. Newman, of Brazil, South America, for young men for that important field, to which Dr. D. C. Kelley responds: "There are two young men ready to go. Who will say: Here are $500—send the two men? If you make the pledge make it for three years."

I propose to be one of a hundred persons who will pledge ourselves for the required amount, by paying each $5 a year, for three years, payable on the first of August.

I send the following names with which to begin the list. Can we not have the number to the times specified?

Jos. T. Curry, Alabama Conference.
Mrs. Lou. K. Curry.
Mr. Wise L. Wittich, Pensacola, Fla.

JOSEPH T. CURRY.

Hydrophobia.

M. CASSAR'S METHOD OF TREATING THE BITE OF A RABID DOG.

The following has the recommendation of one of the most distinguished physicians of France, and is further supported by facts of a convincing character. We republish it from the *Picayune* of March 11, 1875:

"Take two tablespoonfuls of fresh chloride of lime, mix it with half a pint of water, and with this wash keep the wound constantly bathed and frequently renewed. The chlorine gas possesses the power of decomposing this tremendous poison, and renders mild and harmless that venom against whose resistless attack the artillery of medical science has been so long directed in vain. It is necessary to add that this wash should be applied as soon as possible after the infliction of the bite. The following are the results of this treatment: From 1810 to 1824 the number of persons admitted into Breslau Hospital was 184, of whom only two died; from 1783 to 1824 there were admitted into the hospital at Zurich 223 persons bitten by different animals (128 by dogs,) of whom only four died."

AMITE DISTRICT CONFERENCE.—*Mr. Editor:* I wonder if any of the preachers on the Summit district do not take the ADVOCATE? I requested them to inform me whether their delegates would attend the District Conference, and how they would come, but have only heard from one preacher. Please publish this, that they may know that I am *anxious* to hear, that necessary arrangements may be made for their accommodation. By so doing you will oblige yours, etc., D. P. BRADFORD.

AMITE, July 3, 1875.

DR. LORENZO D. HUSTON, formerly pastor of Trinity Methodist Episcopal Church South, Baltimore, is in Florida, where he is arranging for the purchase of a home.

THE expenses of the special meetings held by Mr. Moody and others in London since March will amount to nearly $150,000.

Alabama Conference Female College Commencement.

TUSKEGEE, ALA.

The annual sermon was preached on last Sunday, in the college chapel, by the Rev. Mr. Loveless, of Auburn. A very large and remarkably intelligent congregation was in attendance, and the discourse was universally commended for its ability and instructiveness.

On Monday occurred the anniversary celebration of the Alumni Association, the principal feature of which was an address by A. A. Wiley, Esq., of Montgomery. "Home and its Refining Influences" was the theme announced by the orator, and was discussed in a style as elegant and admirable as its selection was judicious and apposite.

Monday night was the occasion of the art levee. After a brief but very interesting exhibition, consisting of recitations and music by some of the undergraduates of the institution, the audience were invited to inspect at their leisure the large collection of paintings and drawings, the products of the department, which were arranged with great taste and judgment along the walls of the beautiful chapel. Many of these specimens are productions of genuine merit, evincing that beauty of conception and delicacy of finish which ever characterize the handiwork of the true artist. The audience were well pleased with the exhibition, while warm encomiums were elicited even from the lips of the professed connoisseurs. Mrs. Moore, the wife of the president, who presides over this department, is assuredly a most accomplished and competent instructress.

The exercises on Tuesday consisted of the reading of compositions by the young ladies of the graduating class, seven in number, viz.: Misses Jennie Dowdell, V. Rogers, Jennie Jackson, Emma Hoffman and Viola Varner, of Tuskegee, and Misses Lila Smith, of Prattville, and Mollie Solomon, of Villula. Each acquitted herself in a manner highly creditable to her and satisfactory to her friends, and the lines of distinction, if there existed any, were so faint as to be scarcely appreciable.

The annual grand concert by the pupils in the department of music, on Tuesday night, furnished to a large and cultivated audience a most pleasurable entertainment. The concert proper was preceded by the performance of a beautiful operetta enacted by the pupils, and directed by their accomplished instructress, Miss Alice Adams, one of the loveliest of Tuskegee's lovely daughters.

Wednesday was the commencement day proper. First in the order of exercises was a well-written and handsomely rendered salutatory address by Miss Mollie Solomon, of the graduating class. A highly finished and deeply affecting valedictory was then delivered by Miss Lila Smith, whose pathetic tenderness of expression, purity of thought and gentle demeanor won the hearts and carried with her the sympathies of the entire audience. The valedictory was appropriately responded to, on the part of the graduates, by Miss Lula Doster, of Prattville. President Moore then came forward, and in a brief address, full of sober thought and wise admonition, released the graduates from his authority and announced to them the close of their school-girl days. The diplomas were neatly delivered by Miss Lucy Howard, and the alumni badges by Miss C. Menefee, both of Tuskegee.

The most interesting, as it was certainly the most notable, event of this commencement occasion was, however, yet to come. It had been arranged by the Alumni Association that an address of welcome to the graduates should be delivered by one of its members, and that duty was most happily devolved upon Miss Mattie Ligon, a beautiful and accomplished daughter of our distinguished fellow-townsman, Lieut. Gov. Ligon. And right admirably did she perform the part allotted her. At the conclusion of this ceremony the annual literary address was delivered by Prof. Walker, of Troy. Those who were so fortunate as to have been able to hear him characterize his effort as a very able and eloquent one.

Before the retirement of the audience Lieut. Gov. R. F. Ligon, chairman of the board of directors, announced that the exercises of the college would be resumed at the usual time in September. He also stated that President Mooro had tendered his resignation, but at the urgent solicitation of the board had consented to remain in charge until the close of the fall term; in the meantime arrangements would be made to secure the services of a successor, and no interregnum would occur. The reluctance of the directors to part with President Moore, and the unanimity and warmth with which he is commended by the committee of visitors on the part of the Conference, and by his patrons generally, furnish high testimonials to his ability and efficiency, and it is much to be regretted that he should have found it necessary to sever his relations with the college. In the meantime we earnestly trust that a generous public will bestow on him an encouraging and remunerative patronage.

M.

TUSKEGEE, June 17, 1875.

THE following is the Central Pennsylvania Conference resolution on the presiding eldership. It passed by a vote of 115 for to 33 against.

Resolved, That we request the General Conference of 1876 to make the office of presiding elder elective.

The Christian Advocate.

THURSDAY, JULY 8, 1875.

KNEELING AT THE THRESHOLD.

I'm kneeling at the threshold, weary, faint and sore,
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.

A weary path I've traveled, 'mid darkness, storm and strife;
Bearing many a burden, struggling for my life;
But now the morn is breaking, the toil will soon be o'er;
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand
Singing in the sunshine, in the far off sinless land.
O would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song!

The friends who started with me have entered long ago,
One by one they left me struggling with the foe;
Their pilgrimage was shorter, their triumph sooner won;
How lovingly they'll hail me when all my toil is done!

With them the blessed angels, that know no grief nor sin,
I see them by the portals prepared to let me in.
O Lord, I wait, thy pleasure—*thy time and way are best!*
But I'm wasted, worn and weary—O Father, bid me *rest!*

Guthrie.

Jones Replies to John Smith.

DEAR JOHN: Your letter has been read with more than usual relish, and after a long silence I proceed to reply. I like a correspondent like yourself, to whom I can unbosom myself. This itinerant life would be a bitter pill, from a worldly point of view, had it no such sugar coatings. Some things you struck at in your letter are, to my mind, greatly in need of a wholesome ventilation. Somebody who "strains at gnats and swallows camels" thought you were laughing at me because I had received an education, and commiserating me because I was not married; but, John, they did not know what friends we are. In fact they "went off at half cock," for I have never graduated, and, better still, I have passed the bounds where I am "in demand," as you say. John, next time be sure and put one "t" in *literatim*, or we will send you back to where you graduated. As I never graduated, I can spell it as I please. As you dressed up the *Advocates*, let me tongue and groove some of the correspondents. For instance, Bro. Snub writes an article upon the subject of "Created or Acquired Holiness" for the edification of the whole world in general, and the rest of mankind in particular. In this wonderful production, which should set the question forever at rest, Bro. Squib sees a monstrous theory (!) which he characterizes as a dangerous doctrine (!) if not a damnable heresy (!) He spurs himself and does his own kicking as he tries to play logician, though really acting the part of the pedant. He uses such pugilisms as "I assert," "therefore," "conclusive" and "hence." Snub is demolished—not even two brickbats of him left together. But look out! In the next few numbers the way Snub comes back at him is enough to wake up everybody not otherwise engaged. Mr. Editor is the unfortunate screen behind which each combatant stands, and through which he shoots his arrows. Thus the spirit of controversy is aroused in the church, and from such small beginnings often comes forth one of those schisms which in its unfortunate effects lasts as long as church history has a page upon which to record the sad occurrence. Now what does it matter to me whether Adam was created holy, or whether he acquired it? It does me no good. All I know about it is all that is certain: that "by one man sin entered into the world, and death by sin." I do think it is a burlesque for little backwoods Methodist preachers like you and I, or for city preachers (and very ordinary men too) like Drs. Suave and Finical, to be continually charging into print about something that is not worth five cents to the interests of Christ's kingdom, or to anything else.

John, from your earliest boyhood you have heard the expression: "The fields are whitening unto the harvest." Now I do not know whether the great Illustrator was pointing to a wheat or to a cotton-field, but one thing I do know: it is a blessed thing the spiritual year is longer than the temporal one, or the crop would rot in the fields, so slow has the process of harvesting become. I believe you are right, in the main, in your estimate of revivals. Bishop Pierce, the most eloquent of the eloquent, once said the same thing: "People nowadays get religion too easily." By their fruits ye shall know these revivals. Converts under the old *regime* performed specific duties after their season of penitence at the mourners' bench had given place to joy inexpressible. They sang, prayed, gave in their experiences, and spoke often one to another. Under the new *regime* they "come through" and "feel better," and that ends their experience, as a general thing.

Your allusions to preaching are highly appropriate. I'll tell you in a word what I think the matter is. We are endeavoring to preach *sermons*, instead of preaching the *gospel*. It is just the difference between the oration and the exhortation, between the *sermon* of Cicero and the gospel of Luther and Wesley. One is simply a chaste, faultless speech upon the main features or topics, "which lie hidden in the text like lustrous diamonds in the gloomy depths of the mine," while the other is a proclamation of glad tidings of great joy. I hope the day will come when topical preaching will be in the main defunct. I wish to see in vogue the style of preaching exemplified by Peter on the Pentecost, when he said: "Men and brethren, let me speak to you *freely*." Freely!—that is the style.

How are the times with you financially? They are pretty hard here indeed. I think this itinerant system is not well oiled in some of its joints (and it joints right on me,) and it is going to rub through somewhere. Not more than one in every ten of our preachers is half supported. When I meet the stewards and the Church Conferences they reply to my pressing needs in this wise: "Well, Bro. Jones, if this is a good crop year, and the people get out of debt, we can raise you some money toward fall." Live, horse, for the grass will grow in the spring.

You hope for a new work next year. Then you reflect that the financial soil there has been worked to its utmost extent, that there is only just so much in it, and that, one year with another, the minutes tell you its strength to a dot. It will be so, too, just so long as Christians give a stated amount—say one, five, ten, twenty or fifty dollars—a year quarterage, instead of giving liberally and systematically in small sums, as they can spare, and as God severally prospers them.

I have examined the tunes you cited me to, and I fully agree with you as to their excellence. We want singing in our congregations as bad as we want preaching in our pulpits. Let us lay aside the rostrum and the opera, and take up the pulpit and the song again, as in the days of yore. I expect the Savior excelled in the accomplishment of sacred song. "And when they had sung an hymn, they went unto the Mount of Olives." I wish we had that hymn and tune to sing just before a sacramental service, and that we might grasp the solemnity of the associations connected with it. I wish to recommend you some very fine tunes in our new tune-book: Boyiston, Nauvenia, Clay Street, Judkins, Regent Square, Portuguese, Forest, Cuthbert, Lebanon and Duke Street. If you wish something excellent from the Miscellany, get Sister Smith to try Bright Canaan, He Leadeth Me (solo) and "Over There" on the melodeon. Sweet Rest in Heaven is a beautiful piece also. For dismissal nothing is comparable to "Trisagion," in case you can have all the parts, which makes it sound like an angel song. Let us go to work and teach our congregations how to sing more than two or three hymns and tunes. Even J. R. Graves, the arch enemy of Methodism, admitted the power of its songs. He said the world would have been poorer had Charles Wesley not lived to sing: "Jesus, lover of my soul." He said that John planted Methodism, but that Charles sang it into life. A beautiful idea indeed. I must close. Give my regards to all your loved ones.

As ever, yours in Christ,

TOM JONES.

TERRAPIN NECK, Lagoon Conference, June 5, 1875.

The Gospel of John.

The question is often asked: Why four gospels or biographies of Jesus, the Christ? Why would not one full history of "the things Jesus began both to do and teach" have been sufficient? Space and time at present forbid a formal answer. At some future time the peculiarities of the four gospels may be noticed, showing that in these several accounts of the life of Jesus there are no contradictions, but a harmonious *unity* in variety. I have only to notice the last of these writings, and shall try to be brief.

For the next six months four millions of Christian workers will be studying the Gospel of John. Every Sunday, from the first in July to the last in December, most of the Sunday schools in the United States, from Maine to California, will be studying the life and character of Jesus by John, the beloved disciple.

Matthew, it is supposed, wrote his gospel primarily for the Jews; Mark, under the direction of Peter, for the Romans; Luke for the Gentiles. John writes at a later period than either of the others, and is more of "the *divine* biography." A careful computation of the facts and incidents recorded by the evangelists shows that of one hundred parts there are in Mark ninety-three common to the other biographies, in Matthew fifty-eight, in Luke forty-one, but in John only eight. In these few facts—as his retirement into Galilee after John the Baptists' imprisonment, the feeding of the five thousand, and the last days of Jesus—how many, how important and interesting details are added by John. How grandly he begins: "In the beginning was the word!" In order to thoroughly understand a writer, we must first ascertain his design; hence the preface to nearly all works. John furnishes us with this in giving us the first fourteen verses of the first chapter: The "word was God. All things were made by him. In him was life, and the life was the light of men. The word was made flesh, and dwelt among us, full of grace and truth." In the end we have the key to all this gospel in these words: "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name."

This gospel has well been called the "heart of Christ," as being the history of him by the disciple whom he loved. The events and teachings peculiar to this gospel are the most precious heritage of the Christian. None of the other evangelists gives us such full and perfect views of the divinity of Christ, the necessity of the new birth, the love of God, the offices of Christ, the offices of the Holy Ghost as the promised Comforter, the privileges of believers, and the tender love of the risen Savior, as we find in John. The other evangelists begin with the child Jesus. John begins with the eternity of the Godhead—the "word was God." Matthew, Mark and Luke present more of the man Jesus, his labors about the Sea of Galilee and its cities being prominently presented. John clusters the acts of Gethsemane and Calvary. Is this Jesus, of whom Matthew, Mark and Luke wrote, the Christ, the Son of God? John's gospel is the complete and final answer. What would the world and the church do were it not for "the Well of Water," "the Bread that came down from heaven," "the Way, the Truth, the Life?"

Sunday school teachers and Christians, read, reread, study and memorize this last evangel—this most important link in the Savior's life. It is a tribute of love, from the disciple of love, to the Savior who bought him with his own precious blood. Let us take the lesson: If God so loved the world, if Christ so loved us, let us, as little children, love one another.

R.

The Greenville Collegiate Institute.

MR. EDITOR: This institution of learning, under the auspices and control of the Methodist Episcopal Church South, at Greenville, Ala., is now one of the most prosperous and permanently established institutions in the Southern States. Being, as it is, under the supervision and entire control of the Methodist Episcopal Church, it is with it a co-worker in the great cause of education and religious enlightenment. In this age of progression and awakening to the true interests of humanity, and intellectual culture, it behooves the church to take the work of education into its own hands, and esteem it a duty to forward its interests in every way in its power. The two are kindred in their natures, and go hand in hand. It has been noted that those institutions under the kindly care and influence of churches are in themselves more free from the immorality common to students than those not so surrounded.

Every church ought to esteem its school but a branch of itself and labors. We have an evidence of the success of this plan in this institution. Its commencement was indicative of the fact that the true purposes and ends of education are now coming properly before the public mind, and that the advanced theories of great educators will soon be accepted and acknowledged by the public mind as superior. The commencement exercises were inaugurated by Dr. Wadsworth, of Mobile, on the second Sunday in June. The day was fine and the house crowded. The sermon was one of this well-known divine's finest efforts. By its convincing power the congregation was moved heavenward. The address before the society of the college was delivered by Col. H. A. Herbert, of Montgomery, a man of known ability as a finished orator. His address was replete with gems of thought, and noble advice to the young men and women in this age of trial and endurance. The junior class was as fine as it has ever been my good pleasure to witness, as was likewise the senior, but not so large. The graduating exercises were at night, and represented to us the beauty of education in the development of the highest type of woman in mind, soul and heart. The results of education rest not alone in mere mental improvement, but in the development of the God-like powers and noble sentiments given to us by our Maker. The baccalaureate address was delivered by Dr. A. S. Andrews, of Montgomery, before a large audience. He placed woman in her true orbit, and enjoined her to occupy that high and exalted position entitled her by her nature, and acknowledged by the great and wise in all ages. The art address was delivered by Mac. A. Smith, Esq., of Prattville, Ala., evincing a thorough knowledge and appreciation of the beauties of form and color.

The school has been during the past year under the control of Maj. J. H. Dunkin, and his efficient management and liberality have placed the institution upon a firm basis, and entirely free from financial embarrassment. He has, without remuneration, borne the heavy burden of president, and with his own means paid the college out of debt; and long will his bounteous liberality be remembered by the people of Greenville. Having resigned his position as president, the board of trustees have elected Prof. T. W. Dyer, of New Orleans, an educator of known ability and deserved reputation, under whose management we can but predict a bright and prosperous future for the college.

S. P. R.

GREENVILLE, June 28, 1875.

Obituaries

REV. WILLIAM C. ROBINSON.

MR. EDITOR: Death has been busy with the old men of the Alabama Conference this year, and our large list is being rapidly diminished. The fifth one has fallen since Conference. Rev. William C. Robinson died in Texas, April 16, having lived more than threescore and ten years.

The statistics of his life which have been furnished me are somewhat confused, and may perhaps be a little inaccurate. From these it appears he was born in Washington county, Ga., November 2, 1802. On the twenty-ninth of August, 1820, he was converted, and on the tenth of the following September joined the Methodist Church. During the year 1821 or 1822 he married Henrietta A. Maddox. In a year or two after his conversion he was appointed class-leader and exhorter. Having settled in Putnam county, Ga., he was licensed to preach in 1826. In 1835 he was ordained deacon, and elder in 1839.

It appears, from the information I have, that as a local preacher he was very laborious and useful, having regular appointments every Sabbath. In 1836 he settled in the eastern part of Alabama. At that time that section was mostly a wilderness, as the Indians had just been removed to the West. As it was a most beautiful and inviting country, situated between Georgia and what was called old Alabama, it was settled up with unusual rapidity. Bro. Robinson being among the first on the ground, was impressed that he ought to exert all his strength to meet the coming tide, and mold the heterogeneous elements into a beautiful and symmetrical Christian community. Hence, though verging toward the meridian of life, and with an expensive family, mostly daughters, on his hands, he determined to give himself entirely to the work of the ministry. The Alabama Conference needed laborers, for it had not then attained to anything like the vast proportions of after years. The door was open, and, though temporal interests pulled strongly in a contrary direction, he did not hesitate, but gave himself fully to the itinerant work. His first appointment in the Conference was for the year 1838. I have not the Minutes at hand, but suppose he joined during the winter of 1837-38. His first work was the Lafayette circuit, which he filled two consecutive years. It was then, during my early boyhood, that I first knew him; and well do I remember the esteem in which he was generally held.

Quiet, easy and dignified in his bearing, devoted in his ministry, consistent in life, and managing the affairs of the church with excellent judgment, he contributed no little toward establishing the enlightened moral and religious tone which has ever since characterized the people of that part of the State. He had the hearty support and co-operation of many wealthy and influential personal friends and relatives, which doubtless promoted his efficiency.

His preaching was not ornate, but eminently judicious and practical, and sometimes very unctuous, causing the people to desire and pray for more of the Spirit's influence. It is likely that later in life his efforts in the pulpit were not equal to those of his first years in the Conference. In 1840 he was on Tuskegee circuit, and during 1841 and 1842 was on the Glennville circuit. For five years following he served negro missions, at that time no mean part of the itinerant work in Alabama.

Having lost his wife, he married a lady in Texas, which caused his location and removal to that State. Some years afterward she died, and he, having returned to Alabama, reentered his old Conference at the session held at Macon, Miss., December, 1858, and from that time till December, 1872, was effective, filling acceptably many circuits and missions, among them Elba, Geneva, Clayton, Campbellton and Mount Ida. At the Conference held in Eufaula, December, 1872, he was superannuated. It will be observed he was in the itinerant work about a quarter of a century, and served the church as a local preacher nearly as long.

He had his trials, and some that were peculiarly heavy, but the spirit of meekness and trust with which he entered into the itinerant work never forsook him. He came out of the flames without the smell of fire upon his garments, so far as the purity of his life and his good name were concerned. He was a sincere, uncomplaining Christian gentleman and minister. His daughter writes me: "I have no recollection of ever having heard father murmur at his lot, though sometimes it seemed hard."

We are not astonished to learn that his end was more than peaceful—it was a grand triumph. At the prospect of release from protracted and painful sufferings, and in full view of his crown, his feelings found expression in loud shouts of exultation and praise.

After he was superannuated he went to live with his son-in-law, Nelson Waters, in Cass county, Texas, at whose house he died. Rev. J. J. Davis, of the North Texas Conference, knew him intimately, and was with him frequently during his seventeen weeks' illness of dropsy of the heart. He writes me that no murmur escaped the lips of the dying saint, though at times he prayed for an early release from his excruciating sufferings, if God so willed. A short time before he died he said to Bro. Davis: "I have to-day been trying to retrospect my past life closely, as I know I cannot live long, and to test my feelings in regard to my past conduct. I am conscious of no intentional wrong, but of a purpose, all through life, of trying to do the best I could, and I feel I have lived up to that purpose. I have nothing to regret. I have a conscience void of offense toward God and man."

How few, in a retrospect of the past, in the immediate presence of death, can find nothing to regret!

He also "testified to the sweet comforts of religion," and to the fact that it could sustain one even under varied and severe trials. He greatly desired to meet his old comrades of the Alabama Conference once more, and said: "Say to them: 'All is well; you are very near my heart.'" He closed his own eyes, and with a shout of praise and triumph passed over the river. Hamilton, Scaife, Perdue and LeVert had preceded since Conference. Who will be the first to follow? "Help, Lord, the godly man ceaseth."

M. S. ANDREWS.

Texas and *Southern Christian Advocates* please copy.

MRS. MARY LOUISA LIGON, daughter of Dr. William G. and Martha E. Austin, was born in Woodville, Miss., July 23, 1846, and died at the residence of her parents, in New Orleans, June 8, 1875. In December, 1867, she was married to Mr. George V. Ligon. Her husband and an infant son survive her.

Sister Ligon was religious from her earliest childhood. In her tenth year she obtained assurance of sins forgiven, and was received into the church. She joined the Felicity Street Methodist Episcopal Church South, of New Orleans, in 1855, and was for years under my pastoral care. I have rarely known a more consistent and conscientious Christian, or one that seemed to realize more deeply the import of the vows assumed in the public profession of faith. She was blameless and harmless—a child of God without rebuke. She exhibited wonderful strength and firmness in adhering to her religious convictions, and in the performance of duty. After her death were found among her papers notes and memoranda detailing her innermost thoughts and feelings, and showing that she habitually walked with God. Dead to the world, her life was hid with Christ in God. She evidently enjoyed intimate communion with God, and toward the close of life especially her experience was one of remarkable clearness and power.

At the Seashore camp meeting, last summer, she was greatly comforted and blessed, and during its progress said to her mother: "I am often led to thank God, from the depths of my soul, for trials and crosses. They have been sent in mercy to reveal the light of God's countenance to me. My motto is: 'Nearer, my God, to thee.'"

Her last illness, of a few days' duration, was attended with great suffering, but her mind was clear, and the closing hours painless and tranquil. Fully conscious of her condition and of the near approach of the end, she named her child at its baptism by her bedside, talked composedly of her departure, requested the family ministering about her to make no violent demonstrations of sorrow when the end should come, and joined with them in singing: "Rock of Ages."

God was peculiarly gracious to his suffering child in the strong support given, and in permitting her to render a testimony so sublime and beautiful. She met death not as its cowering and reluctant victim, but as a conqueror treading upon a vanquished foe, and ready to be crowned. All the promises in their fulfillment seemed to gather in rich and glowing clusters about that dying scene. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

LINUS PARKER.

A MOTHER IN ISRAEL HAS GONE.

MRS. NANCY ENLOW, the consort of the Rev. Hiram Enlow, departed this life on the twenty-fourth of May, A. D. 1875. She was born at Dead Man's Bend, near the Mississippi river, in Wilkinson county, Miss., March 9, 1814; was married to Hiram Enlow August 1, 1830, and joined the M. E. Church in December, 1832. Her physician pronounced her disease typhoid fever. Her affliction was short but severe. She was the mother of thirteen children—four sons and nine daughters—all of whom she lived to see married save her youngest son, and all members of the church of her choice. Sister Enlow, from her conversion to her death, was a Methodist of the old stamp. She lived in spiritual enjoyment and communion with Christ. I have known her for nearly twenty years, and in all the relations of life I do not think I have ever known her superior, and especially in her attachment and care for the orphan. She was philanthropic indeed and in truth. This was shown in her kind and constant attention to them. As a wife she was everything to her husband that the Bible required. As a mother she was mild and loving, and at times a little indulgent, but firm, requiring of her children obedience to her advice. She early led her children to the temple of God, and by precept and example taught them that to serve God was the first and greatest duty of man. The result of her pious example has been the means of bringing all her children to God, and all of them are members of Christ's church. She was a model mother. She feared God and walked in the way of his commands blameless. Nothing was ever permitted to rise above her duty to God and her church. This was exemplified in her constant attendance upon the means of grace, for even while she had a large family and many domestic duties to discharge her seat for many years was never vacant when it was possible for her to be present. She was prompt at church, class and prayer meetings. I was her pastor for five years. Having been intimate with her as a friend and a Christian for nearly twenty years, I will say I have never known any superiors, and but few equals, in all the relations of Christian life and duty. In conclusion, she died as she lived.

WILLIAM FINN.

THACKERAY ON DANCING PARTIES.—The system of evening parties is a false and absurd one. Ladies may frequent them professionally with an eye to a husband, but a man is a fool who takes a wife out of such assemblies, having no other means of judging of the object of his choice. You are not the same person in your white crape and satin slip you are in your morning dress. A man is not the same in his tight coat and feverish glazed pumps, and stiff white waistcoat, as he is in his green, double-breasted frock, his old black ditto, or his woolen jacket. And a man is doubly a fool who is in the habit of frequenting evening parties, unless he is forced thither in search of a lady to whom he is attached, or unless he is compelled to go by his wife. A man who loves dancing may be set down to be a fool; and the fashion is greatly going out with the increasing good sense of the age. Do not say that he who lives at home, or frequents clubs in lieu of balls, is a brute, and has not a proper respect for the female sex; on the contrary, he may respect it most sincerely. He feels that a woman appears to most advantage not among those whom she cannot care about, but among those whom she loves. He thinks her beautiful when she is at home making tea for her old father. He believes her to be charming when she is singing a simple song at her piano, but not when she is screeching at an evening party. He thinks by far the most valuable part of her is her heart; and a kind, simple heart, my dear, shines in conversation better than the best of wit. He admires her best in her intercourse with her family and her friends, and detests the miserable, twaddling, slipslop that he is obliged to hear from and utter to her in the course of a ball, and avoids and despises such meetings.

To invest the pursuit of truth with the sanctity of a religious duty is the true reconciliation of religion and science.—*Stanley.*

The Christian Advocate.

THURSDAY, JULY 8, 1875.

EVENING ON THE COAST.

BY CONSTANCE GRAY.

A sweet, calm, restful moment free from care,
Filled for silent prayer;
A murmur low and gentle from the sea,
A monotone chanted unceasingly,
By things that worship there.

Faint is the evening starlight on the shore,
And by my cottage door
The west winds 'midst wistaria blossoms play,
And weeping branches of the willow sway
Pensive, for daylight's pier.

My cottage by the sea a shelter seems
From winds and waves; and dreams
Like sprite of the sea-shell on the beach,
Or clinging sea-weed flung ashore, still teach
My memory's restless streams.

Distant yet darkly seen the hills arise,
Veiled by the misty skies;
The boundaries of this narrow world are they,
Until, soul-freed, we spread our sails away
With limitless emprise.

A burst of glory from the full round moon
Comes like an added boon
To mortals, pouring down the streaked wave
A track of living light, bright beams that pave
The depths, then fade too soon.

A ship with moonlit sails that waits to seize
The loped-for, favoring breeze:
Beautiful on the deep, like some fleet bird
That, weary, droops her wing, but half unfurled—
Such are life's restless!

Thus many travelers, homeward bound, still wait,
Storm-tossed by adverse fate,
Patiently hoping to regain some day
The haven safe, where billows cannot play,
And calm come, sweet though late.

And for that better shore, not circled by these bars,
Where life's rude shocks and jars
Are all unfelt, we look out for the tide
To drift us surely, voyaging to the untried
Safe port beyond the stars.

The Churchman.

Yam Feast of New Caledonia.

Among the various days set apart by the New Caledonians for special solemnities, the feast of the gathering of yams is one of the most important. It takes place, according to M. Vieillard's account, of which this notice is an abstract, at different but predetermined periods in different tribes, and is attended by persons from fifteen to twenty miles round. For some days previous a smaller *fete* is celebrated by the women themselves, and on this occasion they are allowed to take a certain number of yams from the field, and to indulge in dancing, of which they are passionately fond.

Some time before the day appointed the chief of the principal tribes sends invitations to those of the smaller neighboring tribes with whom he is on friendly terms. Each village is obliged to supply a contingent of yams and other provisions proportionate to its rank and importance; and from this obligation the chief himself is not exempt. On the day of the feast the inhabitants of the villages, headed by the chiefs, make their way to the place appointed, the women bearing the provisions. The chief, surrounded by the elders of the tribes, then makes his way to the sacred tree, where are then brought to him yams, sugar-canes, and taro (the tubers of Caladium esculentum,) as well as the results of the fishing expedition which always takes place the evening before the feast. A fire being lighted, the fruits are cooked, and a portion of them is placed by the chief in an appointed place, with a solemn invocation to "the spirit," requesting his protection, and a plentiful supply of yams and fish.

The inhabitants of the different villages being assembled, the examination of the provisions is proceeded with. To this end one of the inferior chiefs, assisted by one of the elders of the tribe, takes his seat upon an eminence from which he can survey the whole assembly, and gives the order for the untying of the packages. Those of the principal chief are first opened. A native takes a yam and presents it to the presiding chief, who, after stating that it is from the great chief, holds it up so that all may see it, and says in a monotonous voice, "One?" to which the assistant elder answers in the same tone: "Yes." The yam being placed on the ground, the same native takes another, and the same formalities are gone through, and so on until ten have been offered, when the ceremony is recommenced.

This monotonous performance continues for a considerable time, as all the provisions have to be inspected in a similar manner. At its conclusion the yams are arranged in an octagonal column six or seven yards high, the base of which is formed of sugar-canes and cocoanuts; the whole is supported by long poles bound together with the tough, pliant stems of climbing plants.

In many tribes the arrangement is different, and as many lots of yams, taro, sugar-canes, cocoanuts, etc., are made as there are chiefs present. If strange chiefs are in attendance their part is the first selected, and is the finest; then comes that of the principal chief, then that of the second, and so on, ending with those of the chiefs of each village. These lots arranged, the principal chief makes a speech and then distributes them. Each petty chief then proceeds to a second distribution among his subjects, reserving a good share for himself; a lot is preserved for the women, but, contrary to our notions of politeness, it is always the poorest and most meager. The heads of families then distribute their shares among those under them, and, the business of the day being thus concluded, the assembled company devote themselves to dancing and other amusements.—*London Gardeners' Chronicle.*

The Bible in Madagascar.

At the recent anniversary of the British Foreign Bible Society the Rev. Dr. Mullens made an address in which he gave a touching account of the earnest spirit and devotion of the Christians of Madagascar. After relating an incident which showed unusual anxiety and exercise of self-denial to get Bibles, he said:

"You know the story of the burning of the idols in 1869. You have heard of the great revival that the Spirit of God had given to the religious life of the Malagasy people—to the Christian people and to those who were outside the church. Well, that is a real revival. There is a real spirit of inquiry; there is a real searching after God, not merely in the minds of a few, but in the minds of multitudes of the Malagasy people; and we cannot forget that if with all your heart ye seek him ye shall surely find him. And God has honored their faith and honored their efforts; and Christianity is growing among them every hour. I had the pleasure of paying two visits to parts of the country scarcely known to English missionaries. We were proposing to place missionaries in those retired corners because they have had so little instruction. One of them is a province scarcely known to Englishmen, and not known to geographers at all. We found in the province thirty-one churches, and we found excellent Christian teachers and pastors among the officers. The pastor of the principal church in the province, and who was a native of the province, had, while a boy, been in the government office, but he had been forbidden, under the rule of the former Queen, to read or to learn, and he had been unable to get any school education; but, like some of the children in this country, he taught himself. He read the subscription of the government letters, knowing what was written on them, and he compared word with word, and one letter with another, and so he got to know that a certain sign meant this and another sign meant that; and so he learned, at first by words, and not by individual letters, and so in a great measure he taught himself to read. Having learned so much, the rest was very easy, and he set himself to work to study carefully. He made himself master of the laws and customs and regulations of the province, and the consequence was that a man so willing and so able could not be lost sight of. The government officers made him one of the local magistrates and judges, but the Christian people said: 'But he is the best man we have in the province; he must be our pastor too.' And so there he is, a local preacher, a layman, set apart as the pastor of the church, and one of the judges of those petty matters which are brought before the civil authorities. In this way these Malagasy Christians try to turn everybody to account. They want the best man that can teach them, and they sit at his feet as the most willing scholars.

"A thing happened just before I was in Madagascar that we cannot but think of with great pleasure. Four soldiers came up to the capital after a long journey. They were found by the superintendent of our press, Mr. Parrett, and they said that they had come right away from a province in the southeast of the island. They said: 'Some years ago some of our officers came down from the capital, and they brought a New Testament with them, and we have service, and keep chapel, and read the Bible, but we have only two Bibles among us, and a few pages of the New Testament, and we have heard a distant rumor that at Antananarivo there are riches of knowledge without end. We hear that there are here abundance of books, and people who understand them, and people from whom we can learn new hymns and new tunes.' 'Well,' Mr. Parrett said, 'you have come to the right place. We can do everything for you.' Bibles, hymn-books, Testaments, and soon, were placed in their hands, and they were sent back to their corner of the country happy and rejoicing. That was purely native effort. No Englishman had ever been there. The Malagasy had believed, and therefore they had spoken, and the gospel had been spread. I have no doubt that something of that kind may be found among every branch and class of the civilized tribes of the island."

Reaching the Poor.

Rev. Henry Tarrant, at one of the London meetings, said:

The question is how to reach the masses. There are two ways very simple, and yet very sure. First, go to them on their own ground; second, invite them to meet you on your ground. That has been tried in Leeds. I am sorry there is no time to tell you of its success; but let me show you how it has been done. At least a hundred employers of labor have been solicited to have a mission service on the works, and I think, with about three exceptions, they have said willingly: "Come and speak to our men. We will give them the time—we will give them half an hour;" and in many of the works it has cost the masters from £50 to £100. These services have been wonderfully successful. A man the other day said to me: "Do not mind if you are a little insulted, because two-thirds of my hands are Roman Catholics;" but I am glad to say I never had a more patient and attentive congregation than that lot of working people listening for half an hour to the simple story of the cross of Christ. Last Saturday night, at the invitation of the proprietor of the Victoria Race Ground, I went to speak to the race people. He said: "I will keep them if you come at six o'clock, when the sports are over;" and on the race cards—a thing I never saw until last Saturday—was this extraordinary notice: "No heats run after six o'clock, in consequence of the mission service." (Laughter and applause.) These men were most attentive, and as the result a number of sporting men have come to the Lord Jesus. We have gone to them on their ground; we have given them an invitation not to any one particular place of worship, but to the place nearest their own homes, and the consequence is a number of them have come. Just go to them on their own ground, and then invite them to yours. Would it be too hard to ask our ministers to say to their congregations on Sunday morning: "My dear friends, will you meet me at half-past five in the deacons' vestry?" Let the minister and his wife go, and the deacons and their wives, and you will see if there are not a hundred people gathered together. Then, after a quarter of an hour's praying for a blessing, let them go forth to the back slums, and say to the poor people: "Come with us and we will do you good." Why, we have had scores at my place of worship, if not hundreds, who have just been invited, every Sunday night since last January, and they have come—some that had not entered a place of worship for fifteen years; and in the after-meeting it is good to see such men as these kneeling down and saying: "What must I do to be saved?" It will well repay you, my dear friends—it will fill the empty chapels; and if you will give them a hearty welcome you will find a host of these workingmen thoroughly accessible. They are waiting to be asked, and they will respond immediately to your invitation.

A "COLLECTION" INCIDENT.—Dr. Punshon, in a speech made in London a few days ago, just before the collection was called for, told this incident: About a month previous, as Mr. Spurgeon was sitting down in his orphanage, one of the little waifs and strays came up and said: "Mister Spurgeon, please may I speak to you?" "To be sure, Bob, you may." "Please may I come between you and that ere gentleman there?" "Yes, Bob." So he came forward and said: "Now, Mister Spurgeon, supposin' there was an orphanage with a great many boys in, and holiday-time came, and the mothers and aunts and sisters came and brought the boys a lot of money and good things." "Well," said Mr. Spurgeon, "I dare say, Bob, that would be a good thing." "Suppose one little boy hadn't got no mother, and no aunt, and no sister to bring him anything, don't you think somebody ought to give that little boy sixpence?" Well, said Mr. Spurgeon, there was a plain, straightforward logic in that appeal which he felt it impossible to resist, and he was obliged to confess that it would be a desirable thing that somebody should, under those circumstances of disadvantage, give the boy sixpence. "Well, then," said the child, "'cause that's me." Well, he (Dr. Punshon) wanted to make the application. When he asked them to give a good collection to that fund they must not think he was speaking to some one else, but each one take it to himself.—*New York Christian Advocate.*

DR. HARRIS, author of "The Great Teacher," "The Great Commission," and other most excellent works, is both an example and an illustration of the truth that each man must judge for himself how to use best in the pulpit his own special talent. The *English Independent* quotes from a recent biography a paragraph upon Dr. Harris, from which we take this:

"No one could listen to Dr. Harris for five minutes without being impressed with the fact that he was a first-rate man. His sermons realized to the full the expectations which his books had created. Though he read his discourse, it was no great drawback to the lovers of extemporaneous speaking. Compared with his reading, his free speech was considered impotency itself. The latter was not his sphere. He had nothing to do with the platform; the pulpit was his throne, and there as a reader. In reading, his hearers listened, admired and profited. All was easy, natural and agreeable, while the mind was carried away with the delicacy of his person, the unartificial character of his action and his attitude, the elegance of his style, the calmness of his spirit and the quiet splendor of his conceptions. There was something celestial in the man, the manner and the matter."

THE *Congregationalist* has the following in relation to the work of an American evangelist in Berlin:

"Mr. Pearsall Smith, of whose wonderful work in Berlin we have given a brief narrative in another column, is a member of a glass manufacturing firm in Philadelphia. At the close of one of his conferences in Berlin Dr. Hegel, the son of the great philosopher, and president of the Consistory of Brandenburg, addressed him in these words: 'Sir, I rise, not in my official but in my personal capacity, to thank you in the warmest and sincerest manner for the words addressed to us last night, and again this morning. In doing so I am sure I echo the feelings of hundreds who have heard you. No one can feel and know so clearly and vividly as I what the anxieties and difficulties of God's church in this province and in the whole country are. At the present moment our hands and hearts have been discouraged. But you point us to the imperishable source of our strength, the life of God within, and we have been strengthened and cheered. We bid you welcome and thank you.' Considering that this evangelist speaks no other than the English language, and that his words have to be interpreted, his success is one of the extraordinary facts of modern times."

BISHOP MCQUADE insists that the overthrow of the common school, as it now exists in this country, is the question in American politics. And "Catholics," he says, "must avoid side issues. The Spanish Inquisition punished with torture; the Bismarck inquisition punishes by throwing men into dungeons; the American Inquisition punishes by taxation." Irish, German and American Catholics, he threatens, will not be so patient as their fathers have been. The platform of the schools is not new for them. It is for Jews, for infidels, for Protestants; "but we are under it. Suppose we get strong enough to rise up. Remember the platform is on us; where will the platform be then? Men will learn that we have something more to do than praying; we must vote, and the laymen must work. There is a jealousy of the priests which will not have force against the earnest, persistent labor of the laymen."

GRACE is glory militant, and glory is grace triumphant. Grace is glory begun, and glory is grace made perfect. Grace is the first degree of glory—glory is the highest degree of grace.

Religious Intelligence.

—The Montreal *Witness* says that Bishop Bourget and forty-six ladies of Montreal have recently been converted.

—A Free-Will Baptist minister, church and membership have come over to the Methodist church at Taunton, Mass.

—The advocates of a religious amendment to the constitution propose to hold a grand convention at Philadelphia next year.

—The Methodists of Chicago have purchased a tract of land on the lake shore, for relocating their camp grounds from Des Plaines.

—The Baptist city mission of New York city supports seven mission stations, five ministers, three Bible readers and eight Sunday schools.

—A newspaper published in Rome, Italy, says President Grant is preparing to celebrate the elevation of the archbishop of New York to the cardinalate.

—Though Great Britain is nominally Christian, its subjects rank numerically as follows: 1. Pagan. 2. Mohammedan. 3. Protestant. 4. Roman Catholic.

—A dispatch from St. Petersburg, April 5, says: Secessions from the Catholic to the Orthodox Greek Church continue on a large scale in Russian Poland.

—The Central Pennsylvania Conference, at its late session, passed a resolution requesting the General Conference to make the presiding elder's office elective.

—The General Association of the Liberal and Free Communion Baptists is to meet in Columbia, Ind., in November, 1875, to organize benevolent and church enterprises.

—A movement is started to celebrate the centennial of Methodism in North Carolina, the first society being organized there in 1775, and the first circuit formed in 1776.

—The Liberia Conference has five presiding elders, 2,300 members and 40 local preachers—an increase of 268 over last year. Bishop Roberts died while the Conference was in session.

—George Smith, the distinguished historian, has found in his Assyrian tablets a history of the creation and the fall of man essentially the same as that of Genesis, but longer and fuller.

—The Russian government has refused to permit the promulgation of the papal encyclical announcing the year of jubilee. This will prevent the celebration of the jubilee by Russian Catholics.

—The annual cost of sustaining the Methodist Metropolitan church, Washington city, is over $10,000. The sale and rent of pews will bring in, this year, a very much larger amount than any previous year since its organization.

—Dr. Schweinfurt, in his well-known book of travels, entitled "The Heart of Africa," often speaks of the influence of Mohammedanism as being only for evil. On this question his views agree thoroughly with those of Livingstone.

—The Old Dutch church property, New York, the block bounded by Nassau, William, Fulton and Ann streets, including the rooms where the daily prayer meetings were held, was leased last week for a term of sixty-three years.

—At a Varley meeting, held at Dr. Armitage's church (Baptist,) New York, on Sunday afternoon, April 11, $1,000 were raised for the Publication Society, to send two colored missionaries to the freedmen, to be known as the Varley missionaries.

—Germany's latest ecclesiastical legislation was the passage of the bill withdrawing the State grants from Roman Catholic Bishops. Bismarck took part in the discussion, and insisted that it was not the duty of the State to pay fomenters of insurrection.

—It was stated at the recent meeting of the American Colonization Society at Washington, according to the *Chronicle* of that city, that some five thousand voluntary applicants for passage to Liberia are awaiting the ability of the society to send them there.

—Most of the Greeks who had attended the Protestant services at Damascus, on account of their financial difficulties with their patriarch, have gone back again. They reported "that the Protestants had nothing to give them but the gospel." Some have, however, remained.

—Dr. R. S. Storrs, of Brooklyn, recently preached the sermon at the rededication of the Congregational church at Longmeadow, Mass. It is a singular fact that just a hundred years ago Dr. Storrs' grandfather preached the sermon at the foundation of the same church.

—The Rev. Henry Morgan, of Boston, has engaged a corps of twenty young men to go round aiding the poor with prayer, comfort and occasional donations. They report at three o'clock in the afternoon, receive $50 a month among themselves, and distribute a like sum among the poor.

—At the first annual meeting of the Scottish Disestablishment Association, just held in Edinburg, it was stated that a new constitution had been adopted with a view of enabling Free Churchmen and Liberationists to co-operate in a movement for the disestablishment of the Scotch Church.

—The Old Catholic movement has definitely passed the formative period. The reform now counts 200,000 communicants, representing 200 parishes, and for these there are as yet only 60 to 80 priests. This shows that the people, as in the days of Luther, are more ready for reform than the clergy.

—The Reformed Episcopal Church is steadily growing in Newark, N. J., and now numbers about one hundred and fifty. In Wheeling, W. Va., a movement is being made for the formation of a new congregation. The work of this denomination is growing in strength and power. A new church has been organized in Chicago.

Our Young People.

A CHILDREN'S HYMN.

From the sunny morning
To the starry night,
Every look and motion
Meets our Father's sight.

From our earliest breathing
Till our latest year,
Every sound we utter
Meets our Father's ear.

Through our earthly journey,
Wherever'er we go,
Every thought and feeling
Does our Father know.

Let us, then, be careful
That our looks shall be
Brave and kind and cheerful
For our Lord to see.

Let us guard each accent
With a holy fear,
Fit our every saying
For our Lord to hear.

Let no thought within us,
Hidden or confessed,
Ever bring a sorrow
To our dear Lord's breast.

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 11.

CONCERNING BEES.

MY DEAR CHILDREN: We seem to be getting at last quite close to the story which we started so long ago to tell—"How Barney Milked the Bays' Nest." We have had Tom's account of bees, and Harry's also, and now if nothing turns up to prevent I think we can get at it pretty soon, and satisfy the curiosity of all the little folks, and the "Reader of the ADVOCATE" who thinks we "scatter" too much. But as Tom's and Harry's account are both somewhat imperfect, I think I must first post you a little upon the habits of bees.

You have all seen my bees in the glass hives, or rather the hives with glass fronts, and have noticed how closely I watch them. I have found the study of these little insects a matter of great interest, and a very pleasant pastime for my leisure hours. I have learned much of their habits from my own observation, but, in common with most people, am indebted for nearly all that I know of them to the industrious labors of a blind man who lived a long time ago. I must tell you about him. His name was

FRANCOIS HUBER.

Somewhat more than a century ago, had you been living in Geneva, Switzerland, you might have been acquainted with a bright-eyed boy of this name. I don't know that you would have noticed anything particularly remarkable about him except his fondness for study, and particularly for the study of the natural sciences. In this respect he somewhat resembled our Tom, for he commenced very early in life making collections of beetles, bugs and butterflies, and watching the habits of spiders and small creatures generally, and reading books on natural history, which, by the way, were not nearly so numerous in his day as now. In particular he had devoted much attention to the study of the habits of the honey-bee, and had read the works on this subject which were recognized as authority at that time, and were written mainly by two very learned men named Reaumur and Bouuet. He would first read these books and then go and watch his bees, and see if his own observation confirmed the statements made in the books. You see he was one of those boys who liked to prove everything. Well, some of the statements which he found in the books he could not verify, and after close and repeated examination he came to the conclusion, when not more than twelve or fourteen years old, that the books were wrong. Francois was, you will see, a very precocious lad, for he not only dared to differ with the books, but he actually ventured a much more hazardous experiment—that of falling in love with a young lady, a Miss Lullin, who reciprocated his affection, and the young couple became engaged before he was fifteen years of age. Let me see—this was in 1764, I think, for Huber was born in 1750, and became blind when fifteen years of age. His parents were wealthy, and as he was a young man of promise and good family the parents of Miss Lullin were not at all opposed to the match, though they must have thought it a very early age for them to get married. But about this time his health began to fail and his eyesight to grow dim, some say from too close attention to his studies. At first but little was thought of it, but after awhile his friends getting anxious, he was taken to Paris and placed under the treatment of the most celebrated physicians of that city, and I might as well say of the whole world, for Paris was then, even more than now, the center of art and science, and the place to which the learned in all the professions congregated. But their treatment had no other effect than to restore his general health, unless, indeed, as has frequently happened, it was the cause of his entire loss of sight, for his eyes gradually grew worse, and at the age of eighteen he became totally blind. When he returned home the parents of Miss Lullin became violently opposed to the match, as they did not wish their daughter to marry a blind man; but their affection for each other had been strengthened by his affliction, and, despite the objections of her parents, they were married. You see my story is somewhat romantic.

"But what can a blind man do?"

This was the question, I imagine, which Huber asked himself when he had had time fairly to grasp his situation. His was a brave heart, and he determined to win an honorable distinction, and be of real service to the world of science, in spite of his blindness. Fortunately for him he was not under the necessity of struggling for a mere subsistence, for his father at his death had left him in easy circumstances so far as mere money matters were concerned. His selection of a life-work was eminently characteristic of the man. Most would have chosen a calling in which the use of the organs of sight would be least demanded. He chose one which had hitherto baffled the scrutiny of the keenest observers. He determined to devote his life to the investigation of the habits of the honey-bee. Before this he had carefully read all that had been written on the subject, and some of these writings were very old. Do any of you children remember any mention of honey or bees in the Old Testament?

"Yes, I do, grandpa," says Harry; "I remember Samson's riddle."

"And I," says Tom, "remember that it says somewhere in the Bible: 'Butter and honey shalt thou eat.'"

Yes, and you may remember also that on the return of the spies to the camp of the Israelites they reported that Canaan was "a land flowing with milk and honey." So you see it would be quite impossible to go back to a time in the history of men at which they did not have honey. John the Baptist, you know, lived on locusts and wild honey; but I am almost afraid to speak of this lest Tom should want to tell you what he knows about locusts, and keep us from our story about the "bays' nest." Our Savior also, we are told, even after he had risen from the dead, ate a piece of broiled fish and a honeycomb. You must have read, Tom, in the fourth book of the Georgics, the summary by Virgil of what the ancients claimed to know about bees, though I must say that their knowledge was very imperfect. The greatest philosopher of Greece (Aristotle) thought that bees sprang from the leaves of trees, and some very learned men thought they would only come into existence from the body of a young ox killed with violence, while others held that bees that came from the carcass of a lion, like those of Samson, were braver than any others. It would seem that they should have known better, for Pliny says that Aristomachus and Philiscus devoted nearly all their lives to the study of these insects, living in the forests for this purpose alone.

But just before Huber's time, in 1712, one Maraldi, a mathematician of Nice, had invented the glass hive, by means of which the bees could be much better observed than when in stumps and hollow trees, and he and the others, whose names I have given you, had written down the observations which Huber had found so full of errors. Huber had some of these hives made, and how and what he saw I must tell you next time, for it is so late now I must really say: Good-night.

GRANDPA GOODALE.

From a Young Friend.

JUNE 26, 1875.

DEAR MR. EDITOR: I am a little boy ten years old. I go to school and learn very fast. Mr. Editor, please tell Grandpa Goodale to finish telling us about "milking the bays' nest," and then he can go on telling about the rest of the stories; and tell Tom to please not to put such long words in his stories, for I can't half make them out. I love to read the ADVOCATE, for there are so many pleasing little pieces in it. Good-by.

Your friend,

ALECK P. STEWART.

WHAT IS THE BIBLE LIKE?—It is like a large, beautiful tree, which bears sweet fruit for those that are hungry, and affords shelter and shade for pilgrims on their way to the kingdom of heaven.

It is like a cabinet of jewels and precious stones, which are not only to be looked at and admired, but used and worn.

It is like a telescope, which brings distant objects and far-off things of the world very near, so that we can see something of their beauty and importance.

It is like a treasure-house—a storehouse of all sorts of valuable and useful things, and which are to be had without money and without price.

It is like a deep, broad, calm, flowing river, the banks of which are green and flowery, where birds sing and lambs play, and dear little children are loving and happy.—*The Well-Spring.*

WE throw our influence into the world—good, bad or indifferent—and then step out and are forgotten.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JULY 8, 1875.

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CHANGE OF RATES.

In conformity with an agreement between the several papers published in the interest of the Methodist Episcopal Church South, the subscription price of the ADVOCATE, including postage, will hereafter be as follows, viz.:

One year	$2 50
Six months	1 50
Three months	80

THE SUBSCRIPTION PRICE of the ADVOCATE is *One Dollar and a Quarter per year* to ministers of the gospel, and the same to the widows of deceased itinerant preachers. Where bills have been sent charging them more than that amount it was owing to the fact that they were not known as such to the book-keeper, and if they will inform us the accounts will be corrected. Should they have already paid we will credit the amount overpaid on subscription, or dispose of it as they may order.

LOOK OUT FOR ACKNOWLEDGMENTS.—Subscribers and other persons writing to us should look in the letter list for the acknowledgment of their letters. The letters which reach us on or before Saturday of each week are acknowledged in the issue of the following Thursday.

RATES.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates, including postage:

One Year	**$2 50**
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$1.25 A YEAR

to all Ministers of the Gospel, traveling or local, and widows of deceased traveling preachers.

FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

Meeting of the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE are requested to meet at the Seashore camp ground on Thursday, July 22.

Prayer in the Family.

The first church was a family church, the first priesthood and ministry were over a household, and the first social prayer was doubtless in the home circle. It is not needful to be argued out, or set forth in the form of scriptural proof, that there should be prayer in the house. Our Methodist rules assume that it is one of several other duties which the Spirit writes on truly awakened hearts." Such persons may neglect it, they may decline the performance from lack of courage, or from fancied incapacity, but they cannot be clear in their consciences.

It is good for the whole family—wife, children, guests and servants—to worship God in this way. Even the cats and dogs, and other domestic animals, come to recognize the usage, and seem the better for it, though they may not understand the import as fully as their masters. Servants may avoid participation, but they feel the influence, and are conscious that God is under the roof as well as above it. Careless and ungodly neighbors come to know it, and in spite of themselves look upon that house as different from theirs, and better. It is a testimony to the world without, witnessing for the truth, and preaching in a humble way. Going to church is in the line of respectability, and deep piety need not be supposed, but prayer and praise daily at home indicate more than conformity to the habits and fashion of a community. Can that be called a religious home in which there is no family worship? The world says nay, and so say we. There may be pious individuals in it, but there is no church in the house. It does not stand in the aggregate as a religious household, and its testimony in this capacity is wanting.

The family is a good place in which to learn to pray. One can afford to pray indifferently here till practice gives greater facility and self-possession. It is a good school of training for the prayer meeting and the public congregation, and for the sick-room. People who do not pray in the family usually pray nowhere except in secret. Shrinking from the cross at home, it cannot be borne elsewhere.

After all endeavors to excuse themselves, we imagine that this omission rests as a cloud upon the consciences of many fathers and mothers. They cannot be quite satisfied, nor altogether easy, and there is a shade of God's displeasure upon them. They are living in the neglect of a means of grace, and of an ordinance which is necessary for the welfare of their children. Without estimating the degree of guilt, or condemning too severely, we are persuaded that heads of families often lose ground and finally fall away altogether for the want of this most helpful assistant to godly living. The sons and daughters of a prayerless house cannot be expected to go out into the world braced for the inevitable conflict with sin, and fortified against temptation. They have never heard the father pray, they have never heard him read the Bible, they have never felt the gracious dews which distill about the home altar. Their filial reverence and affection have never been raised and purified by the noblest exhibition of paternal dignity and love. The father who does not pray with his family never rises to the highest and best realization of his position as the head of his household.

Prayer operates as a restraint upon doubtful and hurtful pastimes. It gives a sanctity to the home which rebukes and excludes reveling and pernicious games. Dancing and cards are not likely to be allowed where the morning and evening sacrifices are regularly offered. The houses of professors of religion may sometimes be desecrated by these practices, but not the homes that are hallowed by family worship. They cannot well exist in the same atmosphere, and be indulged in the same hour with prayer. Whatever is hurtful to the Christian life will be banished by the erection of the family altar.

Prayer in the family requires a deep and consistent piety. Wife, children and servants know us better than we are known in the church or in the community. Conscious inconsistency in temper, language and manners is an embarrassment which reaches its closest quarters at home. It is hard to pray with those who know our faults too well. Careful living and much grace are the conditions of free and comfortable praying in the family.

As to the manner, there should be time, each one should take part in reading the Scriptures, and all should join in the Lord's Prayer. If not always, yet occasionally let the commandments, and the apostles' creed as given in connection with the vows of baptism and church membership, be repeated by all. Singing should not be omitted. At least sing the doxology to Old Hundred or Sessions. Let there be always this much of praise. The Scripture lesson should usually be short, attended sometimes with brief exposition and questions, and let the prayer be short. Do not weary and disgust the children by prolixity in anything, and let the whole service be lively and cheerful. It is family worship, the church in the house, the children are all members, and let all have something to do. There are no aliens, no outsiders, no strangers here. The promise is to you and to your children: "Thou shalt be saved, and thy house." It is the place to gather the family under the wings of Jehovah, and to adore and praise him who hath "set the solitary in families."

Maintaining Good Works.

From the many precepts enjoining the performance of good works we may justly conclude that they are important in themselves, and that there is danger of neglecting them. Titus was reminded of the care to be taken in this direction by such words as these: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." The working side of religion must be insisted on. Justification by faith is the noble corner-stone of doctrine; the inward work of the Holy Spirit cannot be too strongly presented, and the heart must be kept with diligence. But the outward life, in its positive development, must not be overlooked.

In the related experiences of Christians we seldom hear much concerning shortcomings of this sort. There is much about tempers, frames of mind, lack of comfort and notes of inward backsliding, but rarely any sense of guilty omission in the path of active usefulness. Good works—such as helping the poor, visiting the sick, and personally laboring for the religious welfare of the people—are supposed to flow from faith as the stream runs from a spring. Love is scarcely compatible with idleness in the Savior's vineyard. Still it would seem that there are those who are so absorbed in looking within, and so intent on the mere enjoyment of certain emotional frames, that they find neither time nor disposition for active efforts to do good. There were some in Paul's day who abused the doctrine of justification by faith, and who fell into Antinomianism of set conviction, or from sheer carelessness. So it may be now.

From looking too exclusively upon the condition of pardon, and the grace which purifies the heart, Christians fall into this perversion. A one-sided religious habit is formed, and all the care is directed to the processes of the interior life. Besides, good works are in conflict with our indolence, love of ease and covetousness, and they sometimes carry us in range of worldly prejudice and opposition. To maintain them requires care. They are overlooked in the strain put upon the subjective elements of religion, and in the natural indisposition to do that which costs in the way of sacrifice and toil.

We do not know that our preaching is defective at this point, and yet it may be. Paul thought it needful to give Titus special instructions lest he should slight this capital part of a complete ministry. It may be needful to enlarge more upon the justification by works, and to present that side of the gospel which James enforces with so much stress. It is a thing to be affirmed "constantly that they which have believed in God might be careful to maintain good works." Without doubt the trouble is mainly practical. There is no speculative error, no warping and wresting of doctrine in the most, but simply negligence and partial views of the truth. Partly the preacher's fault it may be if he has kept back the counsel of God in this respect, or failed to affirm constantly the necessity of good works in the justified. Not for justification, in the sense of pardon, are works to be preached, but they are to be put in their true relation as the fruits of faith and love, and as a responsibility which, if not met, entails the loss of that acceptance which faith secured. It is assumed that truly converted people will work anyhow, and that love will seek this method of expression. It may be so, but light and guidance are needed, and the consciences of believers must be quickened and instructed.

Carefulness to maintain good works would seem to imply something more than a readiness to do a good and benevolent act, when the occasion is forced upon us, and conditions are favorable. It is something to be studied, to be searched out, and the opportunity to be made. Not to be busied in this way—not to be habitually occupied, to be out of work—should awaken concern. To be quiet and satisfied, and no good work on hand, is an alarming state for a Christian to be in. Carefulness should be directed to this as well as to the inward frame of the soul. The pulse of religious fervor and of enjoyment may be felt, and the state of the heart inquired into; but shall we not look without and see what we are actually doing? What about this carefulness in maintaining good works? We take it for granted that believers are zealous for faith as the justifying condition, that they are harmless, but here is something positive, outward, active, to be maintained with care.

Bishop Paine.

Our readers will be glad to hear from Bishop Paine. His recent long and severe illness has been the occasion of universal sympathy and anxiety. We are glad to know that he is better. May God spare him to us for many years. The following letter from the Bishop we take from the *Western Methodist*:

ABERDEEN, MISS., June 27, 1875.

DEAR BROTHER: This note is intended to answer the inquiries of many brethren and friends who wish to know the state of my health.

I was taken ill on the eleventh of April, in New Orleans, but left there immediately for home. At Mobile I was compelled to call for medical treatment, and Drs. Webb and Mastin promptly attended and administered to my relief; and I left at night for home on the Mobile and Ohio railroad. The trip aggravated my disease greatly, and I got home quite ill. I thought I had suffered in former sickness as much as one can endure and survive, but my agony during nearly two weeks was beyond all I had felt before, and my life hung in a balance. And now, although I suffer but little acute pain, and am gaining in strength, yet I am still too feeble to leave my house and yard. Once only I have ridden out in a carriage, and this is my second attempt to write a letter after ten weeks of confinement. From the nature of my disease—which I fear will be chronic—my physicians and friends enjoin it upon me to desist, for the present, from attempting to travel and labor—"to be quiet and try to get well." They accuse me of bringing on my sufferings by doing too much. I feel that I have done but little, and done it very imperfectly. Whether I shall be able to serve the cause of my Master effectively in any way hereafter I leave to him "whose I am, and whom I serve." *His will is mine.* I hope to be able to get out to a few meetings, and to attend the sessions of the two Annual Conferences—North Mississippi and Mississippi—assigned to me by my colleagues. Should I be unable to do so, I am assured my place will be supplied by one of them. Pray for me, as I do for all who love our Lord Jesus Christ, to whom be glory forever!

Your brother, R. PAINE.

The Delhi District Conference and the Naughty Publisher.

The publisher of the CHRISTIAN ADVOCATE is a man of limited powers and acquirements, and, being painfully conscious of this, he has tried to limit his efforts to those narrow bounds to which his efficient action is confined for want of greater versatility and capability of endurance. Some of his advisers who take pleasure in arraying his supposed shortcomings in

ITALICS

may be, and doubtless are, much more richly endowed of nature and by acquirement, and are able to decide on the genuineness of signatures, and thus "authenticate" business transactions sufficiently to lay them before the public in official documents, without waiting for explanations, or for the formality of counsel or of experts to examine and compare bills and receipts. The humble publisher, however, is confined to a much more tedious and plodding process. The burden of one department of business devolves on him as a necessity—that of seeing that over $400 per week is forthcoming to meet current expenses, and afford his patrons a paper well gotten up and with good materials. He does not feel that, even if relieved from all other responsibilities, he could take charge of the composing-rooms, the engine and press, or the folding-room, and much less the department of accounts, far more difficult than any. Each department of business has its head or foreman, selected for his supposed fitness for the position, who is held responsible for the work in his department; and the publisher does not interfere with the routine workings of any department so long as he finds its work satisfactory. He does not even go into their rooms except to give some new instructions or to obtain information, and in that case he seeks it from the foreman in charge.

Those who may erroneously suppose that the publisher keeps the accounts are assured that he does not spend, on an average, five minutes per day in the ADVOCATE office; that he has not made an entry in the books or made out a bill, to the best of his knowledge and belief, in three years; that he never *sends out* receipts except in the absence of the book-keeper, and then upon the information contained in his books. When at Conference or elsewhere out of reach of the accountant and the books, he issues receipts upon the best information at hand, usually upon the representations of the agent or person settling. If in such cases mistakes are made it would not be surprising. In case the mistake should be to the prejudice of the subscriber, he is ready at any time to refund when the fact is known, if the mistake is against the office. He knows that, although he may not have put E. & O. E. at the bottom, "*errors and omissions*" are always *excepted* by honorable men, and he is not afraid that any subscriber will screen himself from the payment of a debt, justly due, behind a receipt erroneously given in full of account. But in the official report the use of the *italics* makes the matter of the "well-authenticated instances" personal with the publisher, and not by a *per pro.*, and the receipts those "sent out." The official report does not say that the duns sent "months after" were for the same time and amounts for which receipts were given; but this is the inference. Now we offer to send the *paper free* for one year to *four* widows or other worthy but indigent persons, to be selected by the presiding elder of the Delhi district, for every such *receipt*, with bill dated "months afterward," made out and signed by us personally, and "*sent out*" from this office, and make full reparation for any loss; and if

TEN SUCH INSTANCES

can be produced he will send it free for one year to *one hundred*, as above.

The publisher, who had yielded five years ago to the almost universal request for indulgence to subscribers; owing to the stringency of the times and the destitution of the people, and had been *drawn* into the credit system, became fully satisfied, some months since, that there was no possibility of straightening out the accounts, so as to return to the cash system, by any other means than sending the statements of accounts, as they stood on the books, direct to the subscribers. That some of these accounts would not tally with the recollections of subscribers, or with receipts held by them, was expected. The number of remittances made *cautiously and lost*; the letters *without name or address* containing money; the *advice* of money orders in the postoffice, which *orders* never reached us, and of which no information ever came to hand, together with *errors* and *omissions* in forwarding subscriptions and renewals during five years, in which many subscribers had not seen a statement of account, were expected to provoke many expressions of surprise and dissatisfaction; hence he selected to assist in the special work of bringing up these accounts a

BOOK-KEEPER

of well-known experience and capacity, and distinguished for his patience and fidelity, who had for many years conducted the business of one of the oldest houses in the city, and wound it up after the death of the proprietor, to whose general knowledge of business was added a thorough acquaintance with our agents and their manner of doing business, he having been a traveling preacher and presiding elder himself for about twenty years. When it is known that we allude to the Rev. Lewis A. Reed there will be no question, in the minds of those who know him, as to the propriety of the choice for such a work. Our regular book-keeper was for several years intrusted with the entire charge of one of the stores of the wealthiest and most successful merchants in the State, from whom he has a testimonial certifying, in the strongest and most unqualified terms, his capacity, reliability and fidelity. When it is stated that he is the son of the late lamented J. D. Adams, of our Conference, and in point of honor and integrity an exact duplicate of the father, those who knew the father will know how to appreciate the son. Such were the men who labored, with the accounts and files of letters of five years before them, to bring up the statements, and it is due to them to say that, while no work connected with the publication of the paper has been so difficult and arduous, none has been performed more faithfully, patiently or efficiently, and that the complaints have been far less numerous than we anticipated.

To the good common sense of the subscribers we are greatly indebted. Some of them think their accounts not correct, but appreciate our difficulties, and agree with us that the only means of finding out where errors exist is to continue to send statements. A large number have written, thanking us in the heartiest manner for our indulgence till now. A number have sent *ten dollars* for arrears and *five* in advance for the future. Altogether, our good opinion of

OUR SUBSCRIBERS

has been greatly strengthened since sending out the statements of accounts. Those who have snarled at the idea of statements being sent them, to show how their accounts stand on our books—which a few have called "*duns*"—can be counted on the fingers of our hands.

It may be that complaints are made to other ears than ours by a few persons who are not anxious to state the grounds of complaint at the proper place for investigation; but we cannot think that there is any respectable number among our subscribers who would make *alleged* errors in accounts a subterfuge for not making inquiry in view of settlement with a creditor who has generously indulged them.

The causes of errors in newspaper accounts are too numerous even to mention in one article. We propose to offer a few of the most common. One trouble is

LOSS OF MEMORANDUMS.

About $130 have been paid to us in Louisiana of which we never received any knowledge of the parties to whom it should be credited till it was received from the subscribers themselves after sending statements. Wherever our book-keeper received a reply from a subscriber, stating that he held a receipt from either of certain parties, and found by reference that he was in the bounds of the proper circuit, he put his amount down as one of the lost memorandum payments, until nearly or quite all have been traced. Another trouble is

INATTENTION TO NAMES.

An agent will remit $2 for F. B. Jones in 1871; his successor remits, in 1872, $2 for Buck Jones; in 1873 another remits the same amount for Col. F. Buchanan Jones, and in 1874 the gentle-hearted Mrs. Jones comes out of the church, at the close of the last meeting, and hands the amount to an agent, without thinking any explanation necessary, and we receive an order to enter the amount to the credit of "Sister Patsey Jones." As neither the word "renewal" nor "O. S." is used in either instance, a new name goes down each time, and no one has ever advised the publisher, until statements are sent, that F. B. and Buck, and the Col. and Mrs. Martha Jones, were nothing more than Col. Franklin Buchanan Jones and his wife, to whom four ADVOCATES are going. No wrong was intended by any one; but the book-keeper was bound to follow the text of his instructions, and the publisher has to pocket the loss.

INATTENTION TO DATES

is a cause of temporary misunderstanding. A subscriber sends us a bill which he pronounces wrong, because he paid on the fifth of the month, without noticing that the statement was dated on the first, and showed how his account stood five days before he paid.

Another sent a bill to the ADVOCATE with an expression of his mind about our account-keeping. When we opened it we found it was not an ADVOCATE bill at all, but a bill for another account, which he found all right on being returned to him.

Another became excited over his statement, and declared the footing utterly erroneous; but when pointed to the fact that the amount at the bottom was a credit, instead of a debit, he rejoiced to find himself that much richer than he had supposed.

POSTOFFICES

are often given erroneously. A letter commences, for instance, with, "Credit the following persons at this office," and proceeds, having three for that office and some for two others. The first three are all right; but, failing to put in the proper place the names of the other offices, the names all go to one place. Some of them, as new subscribers, get the credit of the money, while bills are sent to those who had paid it. Yet the book-keeper had followed the strict grammatical construction of the order. Attention to

OLD ACCOUNTS

would often save subscribers from hasty conclusions. A subscriber complains that he has a bill sent him for 1874. He "has all his receipts; never destroys any; paid C. in 1872, P. in 1873, S. in 1874; owes for 1875." Our entries show that these amounts came to hand and were credited; but there being no credit for 1871, the payment each year was for the year previous, he having fallen one year behind. But the above are only a few of the causes of trouble which grow out of hastily-written instructions and innocent omissions of indispensable information for correct entries by the best and most self-sacrificing set of men now living; and yet, withal, no other class except those educated for or experienced in business pursuits would do better.

In conclusion, I hope my brethren of the Delhi district will pardon me for saying that not one of the errors to which my attention has been called, within the bounds of that district, so far has resulted from negligence or incompetency in the account department here; and I am always willing and ready to demand the vouchers or authority for any entry which my book-keepers make when my attention is called to it in a respectful manner by the proper persons.

PUBLISHER.

Seashore Camp Meeting.

The time is fast approaching. In less than two weeks the people will have gathered upon the encampment where they have found the presence of the mighty One in former years.

We are glad to see that a good degree of interest is manifested, and our people are getting ready for departure, and some have already gone over and taken up their abode in the tents of Seashore.

To-day the trustees send out posters to be put up all along the lines of the railroads. The rates of fare have been reduced, and the invitation is: *Come!* With opportunities thus afforded, many of the people of the interior can get to Seashore with greater facility and convenience than to any other camp meeting.

Camp meeting tickets will be issued and on sale on and after Monday, July 19, in New Orleans and Mobile.

THE Sunday night services at the Academy of Music, in this city, are still kept up. The attendance is large, and the utmost decorum of deportment prevails. Hundreds not accustomed to attend church hear the gospel there, and it is believed that some have been led to repentance through the preaching. Rev. Dr. Markham, of the Presbyterian Church, delivered an appropriate and profitable sermon to a large auditory in the Academy on Sunday night last.

WE CALL ATTENTION to the notice of Plaquemine Brulee camp meeting, St. Landry parish, La., which will be held September 9. That is a camp meeting country, and they are pretty sure to have a good time. We thank the brethren most heartily for an invitation to be present. We shall try. For particulars see eighth page.

THE greatest misfortune of all is not being able to bear misfortune.

Read and then Lend.

MR. EDITOR: It is nothing new for you to hear of the comfort and pleasure your paper brings to the households which have the privilege of reading it. I have noticed, too, that in some instances it has been sent by charitable, generous persons to those who could not afford the price of subscription, and I have felt that no kindness could be more judicious and more productive of good to the recipients. Yet there are many who, with every inclination to do likewise, are hampered by the want of means, which barely allows them to pay their own subscription. To those thus situated I wish to make a brief suggestion.

After reading my ADVOCATE I send it to two persons alternately, neither of them in circumstances to subscribe for it. Three families are thus benefited by the one paper, and the day on which it reaches their hands is literally a day of rejoicing. Instead of destroying the paper, which many do after reading it, why will not each subscriber (I mean those who are not able to take two copies of the ADVOCATE) send their paper regularly to some one or two of their poor neighbors? It is very little to do I know, but is anything insignificant which will gladden the hearts of a single human being in this great chain of humanity? It may not only gladden, but strengthen and elevate, as the ADVOCATE so often does its attentive readers. Thus many of those whose power of doing good is limited by stern necessity may bring a blessing to some poor man's heart by this simple little act of kindness. It brings with it no expense, little trouble, and strengthens the bond of love and sympathy with neighbors.

M. L.

DR. HOLLAND, in *Scribner's Monthly*, says of the Roman Catholic demand on the schools:

"At some future time, we presume, the public will learn the reason of the recent attempt on the part of the Catholic parochial schools in this city and elsewhere to secure a portion of the public moneys for the sustentation of those institutions. This attempt could not have been made with any expectation of success. If a man, wearing a sober and friendly face, should approach his neighbor in the street with a polite request that that neighbor should accommodate him by committing suicide, he would hardly do it with the expectation of hearing an immediate report of a pistol in execution of his demand. The neighbor might possibly maintain a show of politeness, but he would go off wondering what the request was made for, and what was to come of it. He certainly would not suppose that the man who made it expected it to be granted. He would judge this request was the preliminary of some other request, or of some movement to which he intended to bring it into relation.

"This is precisely the request that the parochial schools have made of the public schools. 'Will you be kind enough, for our accommodation, to commit suicide?' The specific request of the Catholic authorities is not in this form, of course, but it just as distinctly involves the question as if the question were distinctly stated. The moment the public authorities recognize the right of a sect to public money, for the special purpose of holding its children together for sectarian instruction, they destroy the public schools, so far as any action of theirs can accomplish that end. One sect has no more rights in America than another, and the result of consent would be the abandonment of the public schools, and the transformation of our Board of Education into a Board of Apportionment. We have no State religion. We never ought to have, and we never shall have one."

REV. L. A. REED, pastor of the Methodist Episcopal Church South, Algiers—on the opposite side of the river from this city—reports an encouraging revival in his church. Twenty have been received on profession within the last month, and as many have been converted.

ATTENTION is called to the card and notice of the State Female College. This institution is located near Memphis, Tenn. It is under the presidency of Rev. C. Collins, D. D., and is a very complete institution in all its appointments. We can most heartily commend it to the patronage of our people.

OUR WEEK OF PRAYER.—The Bishops of the Southern Methodist Church, at their late meeting in Nashville, appointed a week of prayer, beginning August 8, for a special blessing on our missionary labors and for our institutions of learning.

MARRIED.

GOLDIN—JOHNSON.—On the seventeenth of June, 1875, at the residence of the bride's father, by Rev. Irvin Miller, Dr. John E. Goldin to Miss Mollie M. Johnson, both of Walnut Grove, Miss.

ROBERTSON—BRAZEALE.—In DeSoto parish, La., June 27, 1875, by Rev. John Pipes, Mr. William J. T. Robertson and Miss Mary B. Brazealo.

MESSRS. POOLE & HUNT, of Baltimore, manufacture the James Leffel Turbine Water-Wheel, which is claimed to be the best in use. This firm also manufactures machinery of every description, and we can assure our friends who may have dealings with them that they will be found prompt and reliable in all their transactions. For particulars see their advertisement.

Publisher's Department.

AMOUNTS WHICH WE CANNOT CREDIT.

Most of the irregularities and omissions of correspondents can be explained by reference to the mail lists, to the letters of correspondents at offices at which envelopes are postmarked, or by writing or waiting for inquiries from parties for their receipts; but there are a few from whom we have not been able to hear or obtain the information necessary to enable us to know to whom or to what purpose amounts should be applied:

Nov. 15, 1874—From Shreveport, La.	$2 00
Nov. 10, 1874—From Canton, Miss.	2 00
June 18, 1875—From W. B. Spencer	2 50
June 14, 1875—From Selma, Ala.	5 00
Nov. 24, 1874—From Mrs. Mattie M. Irvine	2 00
Nov. 27, 1874—From John Walker, New Iberia	4 00
Dec. 3, 1874—From Jas. Williams, Iancy, Ala.	5 00
Apr. 16, 1875—From C. C. Manning	6 10
Apr. 5, 1875—From Mrs. Hattie E. Winn	2 00
June —, 1875—From Baton Rouge, La.	2 50
May —, 1875—From Yazoo City, Miss.	2 00

None of the above are accompanied with instructions; some have no address; others *have neither*. We only know where the envelopes were mailed by the postoffice stamp on the back. If this should come to the attention of parties interested they will oblige us by forwarding the necessary instructions to whom the amounts are to be credited, and for what purpose. If for the ADVOCATE, give name and postoffice.

NOTICE TO CORRESPONDENTS.

As many do not seem to understand the importance of writing separate letters to the ADVOCATE and book departments, we reproduce an article which appeared some time ago in the paper:

JUST AS IT SHOULD BE.—Some of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelope, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both in the same letter. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

HOW TO STOP YOUR PAPER.

At the earnest request of a large number of agents and subscribers not to discontinue the paper without notice, and the assurance that, though they did not always have the amount at the time the year closed, they would pay up when they could, we were led to give notice to our agents and subscribers, about five years ago, that "*no paper would be stopped without an explicit order.*" Since that time the fact has been well known to all subscribers, except such as may have paid always before the end of the year, that the paper was continued unless otherwise ordered. Our agents have taken subscriptions with this knowledge.

If a subscriber wishes to stop his paper, do not direct the postmaster to return your paper. That will not stop it. Do not write upon it and return it yourself. That lays you liable to a fine. There are three ways to stop it: 1. When you subscribe state that you wish the paper to stop at the expiration of the time paid for. 2. If you did not so expressly order, send a postal card to renew it any time before the expiration. 3. If you have neglected these two simple methods, and the time to which you have paid is past, send a letter inclosing pay for the time since your subscription expired, at the rate of twenty-five cents a month. If your paper does not stop promptly thereupon you may be assured your letter has been miscarried.

We never fail to discontinue when the order to do so reaches us. Postmasters not unfrequently give notice to stop papers, reading the notice "Second" or "third notice," when, on referring to our files, we find that no previous notice ever reached us from them. But postmasters have been in many instances mistaken, and stopped papers contrary to the wishes of subscribers. *Attend to it yourself if you want it done*, and if it don't stop it is because your letter did not come to hand.

LOOK AT THE LETTER LIST.

Correspondents are requested to look for the acknowledgment of their letters and remittances in the letter list, and if, after a sufficient time has elapsed, they do not find them acknowledged in the proper place, to advise us. All business letters are acknowledged. The publisher opens the mails himself and makes up the list for the letter column before any other entries are made. By examining these lists we can ascertain the number of letters and remittances from each correspondent for the past four years.

We find lately that the failure of the letters of agents and subscribers to reach us has been the cause of many misunderstandings in accounts, but we cannot be held responsible unless notified in a reasonable time.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, will leave, July 1, for a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

THE National Railway Publication Company, Philadelphia and Chicago, issue the *Travelers' Official Guide*, which will be found almost indispensable to those traveling by rail in the United States. It has been adopted as the standard in the Quartermaster's Department in Washington in preference to Appleton's, used heretofore. The time-tables of the different roads are published in its columns, with maps showing the lines of the several roads. A general map of the whole country accompanies the *Guide*. Subscription, $1 per annum; single copies, fifty cents. Address as above.

LOUISIANA NATIONAL BANK.—In another column may be found the semi-annual statement of one of the most prosperous corporations in our city. This bank, under the able and liberal management of Mr. J. H. Oglesby, has increased its business with astonishing rapidity. Mr. Oglesby deservedly ranks as one of our most vigorous and thoughtful financiers, and is assisted by a corps of excellent officers. We know of no bank officer, in our estimation, more capable, more faithful or more courteous than Mr. A. Luria, the cashier.

WE CALL ATTENTION to the advertisement of Messrs. Baumgarden & Langles, of the Commercial Bakery. These gentlemen have long been known throughout this section as liberal and upright in their dealings, and we can assure satisfaction to any of our friends who purchase from them. The Graham Biscuits are made a specialty. They also have constantly on hand a large assortment of crackers.

DR. BARNUM.—We refer our readers to the card of Dr. J. W. Barnum, which appears in this week's issue. We have had personal experience of Dr. Barnum's skill as a dentist, and can recommend him most heartily. His terms are as reasonable as any could wish where good work is done. Our friends from the country in search of a first-rate dentist will do well to consult him.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending July 3, 1875.

A—William F Alexander, J B Ashley $257.58, American News Company, J R Adams, J Atkinson 50 cents, W A Austin, C G Andrews, L R Amis.

B—J Beasley, Charles W Blow, Mrs E G Boyd, Brynnt & Roberts two letters $50, Botts & Lambert, G W Buchanan, W T Brooks 55 cents, W E Ballard $2.35, Horace Bishop, T C Bethune, Henry Bainbridge & Co, J M Bantyn, Berry & Co. $7.55, Bowdry & Co, J A Booty $2.50, Mrs C Boning two letters $5, W H Brearley, M E Butt $2.50, Boston and Maine Railroad.

C—J D Calhoun, C F Conerly, N S Cornell, Hobt W Caldwell $1.60, George S Chevis, Robert Carter & Bros, J C Cresteel, Thomas R Curtis, E B Cox $2, B H Catching $3 60, D E Calvert.

D—Charles H Ditson & Co, Donaldson & Co, Robert A Davis.

E—John D Emack, W Ellison & Co $4.

F—George L Felton & Co, J L Futrell $10, H H Frazee, Mrs R O A Falconer $2.50, J R Ferguson $2.40, Thomas S Freeman, Jesse Fulton, Fleming Bros $37.50.

G—Noll Gillis, B Griswold, John A Guice, J S Gillis $1, J Gallners, B D Gayle, D W Gillis $2.50, J M Gann $3, Graham, Hilliard & Spiller.

H—A Herring two letters $2, J W Hearn, W K Howell $20.80, William Hart, J D Harper 20 cents, Abel Hoffpauir $6.60, Hamilton & Flournoy, F A F Harper, W W Hopper, H P Hubbard, W H Harney & Co $52 25, A C Harrison, Charles A Hutchinson.

I—Robert S Isholt.

J—M Jones, R W Jones, R J Jones, Miss E D Jones.

K—D C Kelley, Mrs M A Keener $20.

L—Lee, Shepard & Dillingham, George M Liverman, J B Lippincott & Co, A J Lamar $5, J P Laird $3.90, Mrs Annie Lone, E M Lazenby $7.75, D A Little, O Edgar Lothrop, W J Lam, H M Littell.

M—Albert Mason publisher, R T Miller, D McArthur, Mays & Holland, Jesse Murphy, Victor E Mauger, W W McGuire two letters $2, J M McKee two letters, B Melton 25 cents, C N McLeod, J Meek $1.25, George Menefee, W A Montgomery, Morgan Envelope Company, J M Maxwell $8.50, A H Moss, O M Marsh, Irvin Miller, W H May, H A McLeod $2.50, T H McCleadon $6.75, T F Mangum, P H Moss, H H Montgomery $6.50, W T Melugin, W T Merriwether.

N—Nash & Bynum.

P—Poole & Hunt $25, T C Parrish $5, D M Proctor, J T Porter Jr, James S Parker, John Pipes two letters $10.50, J F Patterson two letters $5.30, Postmaster, Birmingham, Ala, J M Parkeman.

R—Rowell & Chesman, Mrs M W Head, A H Redford agent five letters, Lee H Randle, A Riser $20.45, J W Rush, O C Rives $4 50, C W Reed, F M Richardson, J K Randall.

S—Alex P Stewart, J Schreiner, A M Stein 50 cents, E H Strickland, John C Sutton 53 cents, Geo S Schofield, S Spencer $10, E S Smith, Seay & Seay, Mrs Mary A Stevens.

T—L A Thompson two letters $1.30, Taylor & Myers.

U—Thomas J Upton.

W—John G Whitehead, Thomas S. West, Orville Whitaker, J C Wilkinson, A J Wright, H J Wright, Charles D Wharton 50 cents, T S West $2.50, J L Wimberly, G B Wilson, A H Wood, J O Woodward $12.10, W H Woodruff.

Y—W D Young.

WE WOULD again call attention to the house of Messrs. Wallace & Co., cotton factors and commission merchants, at 79 Carondelet street. We bespeak for them the favorable attention of our readers.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT.'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mtc New Orleans, La.

DR. TUTT'S IMPROVED HAIR DYE possesses qualities that no other dye does. It is in general use among the fashionable hair-dressers in every large city in the United States. It is harmless, natural and easily applied. Sold all around the world. jy8 1t

AN INVALUABLE remedy for emigrants and persons traveling or temporarily visiting malarious districts is to be found in Simmons' Liver Regulator. If taken occasionally it will prevent Chills, Fevers, and injurious effects from change of water. jy8 1t

HEADACHE AND NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the Extract of Cranberries and Hemp cures Dyspeptic, Nervous or Sick Headache and Nervousness. Prepared in pills. Fifty cents a box. Sent by mail by the Doctor, or by I. L. Lyons druggist, New Orleans, La. de10 1y

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

NEW ADVERTISEMENTS.

SEMI-ANNUAL STATEMENT

OF THE

Louisiana National Bank

OF NEW ORLEANS,

At the Close of Business, June 30, 1875.

RESOURCES.

Loans and discounts	$1,671,074 56
United States bonds	108,000 00
Other bonds	236,914 41
Real estate	211,422 45
Current expenses and taxes paid	42,993 25
Due from reserve agents	294,662 22
Due from banks and bankers	261,030 19
Cash on hand	1,288,126 30
United States Certificates of Deposit for Legal Tenders	40 000 00
Five per cent. redemption fund	13,800 00
Total	$4,972,993 78

LIABILITIES.

Capital stock	$1,000,000 00
Surplus fund	200,000 00
Profit and loss	163,816 70
Individual deposits	2,640,553 70
Circulation	787,821 00
Due to banks and bankers	180,022 38
Dividends unpaid	780 00
Total	$4,972,993 78

jy8 1m A. LURIA, Cashier.

Greensboro Female College.

$85 WILL PAY Board and Tuition in ALL the Departments for the Fall Term of three months, opening OCTOBER 4. Address SECRETARY OF FACULTY, Greensboro, Ala.

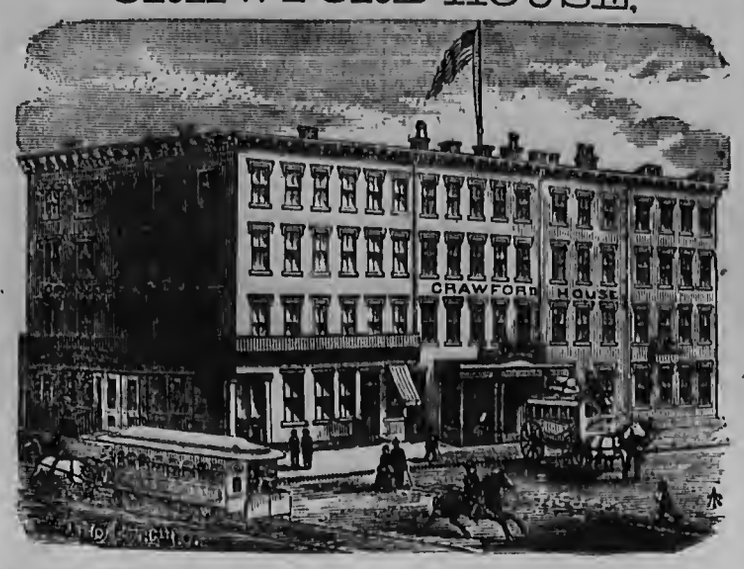
TIOS. WARD WHITE, President.
MRS. M. B. B. STAFFORD, Associate. jy8 4t

D. H. WALLACE & CO.,
COTTON FACTORS AND GENERAL COMMISSION MERCHANTS,
79.....Carondelet St.....79
NEW ORLEANS, LA.

Will give special attention to the sale of Cotton and other Produce, and will fill all orders for goods of every description at lowest cash prices. jy8 1y

NEW ADVERTISEMENTS.

CRAWFORD HOUSE,



FRANK W. BUSKIRK, Cashier.....JOHN McINTYRE, Book-Keeper.
JOEN B. CONNELLY, Clerk.

Cor. Sixth and Walnut Streets, Cincinnati, Ohio.

I pride myself in providing for my Guests the *best living, cleanest house* and *more civility* for less money than any other house in the city. ☞ COME AND SEE ME. ☜

jy8 1t FRANK J. OAKES, Proprietor.

STATE FEMALE COLLEGE,

Three Miles S. E. of Memphis, Tenn.

REV. C. COLLINS, D. D., President.

Assisted by Twelve Professors and Teachers.

LOCATION beautiful and pre-eminently healthy. No epidemics ever have prevailed in this suburb of the city. The Thirty-Sixth Semi-Annual session will begin on Monday, the THIRTEENTH OF SEPTEMBER next.

Prices reduced to suit the times. We claim to have the cheapest school in the State of equal privileges. For catalogues and terms address the President. jy8 8t

TARRANT'S SELTZER APERIENT.

Reject all Violent Purgatives. They ruin the tone of the bowels and weaken the digestion.

Tarrant's Effervescent Seltzer Aperient

is used by rational people as a means of relieving all derangements of the Stomach, Liver and Intestines, because it removes obstructions without pain, and imparts vigor to the organs which it purifies and regulates.

SOLD BY ALL DRUGGISTS.
jy8 2t

JAMES W. BARNUM,
SURGEON-DENTIST,
508.....MAGAZINE STREET.....508
Near the Market,
jy8 1y *NEW ORLEANS.*

MUSIC-BOOKS

FOR

THE SEASIDE, THE MOUNTAINS,

FOR

Hours of Leisure at Home or Abroad.

The following collections contain the best and most popular of all published songs, Vocal or Instrumental Duets, Rondos, Waltzes, Polkas, Quadrilles, etc., and furnish unfailing entertainment to all lovers of Music:

Musical Treasure	Vocal and Instrumental.
Moore's Irish Melodies	Vocal.
Gems of Scottish Song	Vocal.
Gems of German Song	Vocal.
Gems of Sacred Song	Vocal.
Wreath of Gems	Vocal.
Shower of Pearls	Vocal Duets.
Operatic Pearls	Vocal.
Silver Chord	Vocal.
Piano at Home	Four-hand Pieces.
Gems of Strauss	Instrumental.
Organ at Home	Reed Organ Pieces.
Home Circle. Vols. 1 and 2	Instrumental.
Piano-Forte Gems	Instrumental.
Pianist's Album	Instrumental.

Large, handsome Books, which are for sale by all prominent dealers.

Price of each book: Boards, $2.50; Cloth, $3; Full Gilt, $4.

Sent, post free, for retail price.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Boston.
je24 tf

HISTORICAL COLLECTIONS OF LOUISIANA AND FLORIDA.

SECOND SERIES. BY COL. B. F. FRENCH.
One Volume 8vo. $4.

"The archives of France and Spain have furnished the author with manuscripts of priceless value, and he has used his materials to the best possible advantage."—*Brooklyn Eagle.*

"A model of exquisite typography."—*Louisville Courier Journal.*

The Story of a Workingman's Life, or *A Narrative of Forty-Four Years of Missionary Life Among the Burmans.* By the late REV. FRANCIS MASON, D. D.

ALBERT MASON, Publisher,
se3 1y 13 Astor Place, New York.

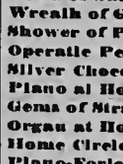
DR. HENRY SMITH,
130.....CANAL STREET.....130
Over Eyrich's Book Store.
Consultation hours—11½ to 2 o'clock.
Residence—565 St. Charles street, near Philip.
Hours—8 to 9 A. M., 4 and 7 P. M. jal4 1y5p

MITCHELL & RAMMELSBERG
FURNITURE COMPANY,
103 AND 105 CAMP ST., NEW ORLEANS.

SELLING OUT

☞ TO RETIRE FROM BUSINESS. ☜

Come and get BARGAINS. je3 4m



MRS. M. G. BROWN'S DESIRABLE SCALP RENOVATOR requires only a trial to convince that it *Removes Dandruff, Prevents Hair from Falling*, Lengthens and Strengthens the Hair, *Cools the Head*, and Prevents Neuralgia. Observe its opening operations in your system. It is the most sure and *Gentle Cathartic* in the world. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1, 50 cents and 25 cents per bottle. ☞ The Scalp Renovator is one of the *three* parts of the Metaphysical Discovery. The Life of the World is in the use of the Metaphysical Discovery. oct5 1yeow

HENRY ERBEN & CO.,
ORGAN MANUFACTURERS,
235, 237 and 239 East Twenty-Third St.,
Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. ☞ au27 1yeow

CYRUS HUSSEY. L. H. GARDNER.

HUSSEY & CO.,

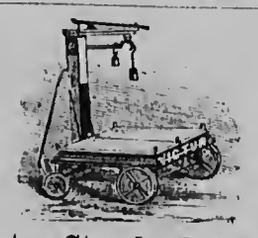
COTTON FACTORS

AND

General Commission Merchants,

NO. 188 GRAVIER STREET,

je24 6m5pt5c NEW ORLEANS.



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is eminently a Family Medicine; and by being kept ready for immediate resort will save many an hour of suffering, and many a dollar in time and doctor's bills.

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for Constipation, Headache, Pain in the Shoulders, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Pain in the region of the Kidneys, Despondency, Gloom and Forebodings of Evil, all of which are the offspring of a diseased Liver.

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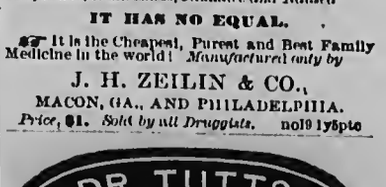

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To any person who will pay, at the beginning of the session, $250 we give board, tuition, washing, lights, fuel, furnished room and Modern Languages for forty weeks.

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Farm, Garden and Household.

Potatoes Mixing in the Hill.

There are many farmers, intelligent and well-informed on most subjects, but unacquainted with vegetable physiology, who firmly believe that different varieties of potatoes (Irish and sweet) will, if planted together, mix with each other so as to partake of the characteristics of both. But this is not so; it does not and cannot happen.

Potatoes or tubers are not seed in the proper sense of the word, but parts of a plant, and having the same inherent qualities as other parts of the plants; and new plants propagated from tubers, roots, vines, branches, buds or leaves will be the same in all respects as the plants from which they were taken, and of which they are in reality only a divided part. New varieties in nature are produced by seed. But plants, from some cause, do sometimes vary in some part—in color or habit of growth—which may be confined to a single branch or root; these are called bud variations or sports, and occur uninfluenced by other plants growing near. Art takes advantage of these sports to produce new varieties. A branch may assume a pendulous habit, or the leaves may become variegated; the gardener takes this sportlog branch and buds or grafts it on some congenial stock, and produces a weeping or variegated plant, as the case may be.

The same is true with tubers. A red potato may be planted, and in ten acres there may perhaps be one plant that may produce yellow potatoes, or a part yellow and a part red, or but a single tuber showing but a stripe of yellow; this is a sport and can be perpetuated. If a tuber is bedded that is part red and part yellow, the eyes on the red part will produce plants that will produce red potatoes, while those coming from the yellow part will produce yellow potatoes. I find one or more such sports nearly every year; this year I found one hill of red Spanish that was part red and part yellow, and on two different occasions I found the red Bermuda showing sprouts, which I propagated for awhile, but, finding it like the red in all respects but color, I discarded it; and now another party has the same thing—dubs it with his name and sends it forth into the world as a new thing. This may gratify personal vanity, but the world gains nothing, for the change is only in color. These sports are not caused by contact with other plants, as it happens with me every year that plants of two different varieties will be planted together (accidentally, as I never plant more than one in a place intentionally,) and they are as distinct when dug as others not in such close contact.—*Rural World.*

Mad Ants.

Don Francisco Velasques informed me in 1870 that he had a powder which made the ants mad, so that they bit and destroyed each other. He gave me a little of it, and it proved to be corrosive sublimate. I made several trials of it, and found it most efficacious in turning a large column of ants. A little of it sprinkled across one of their paths in dry weather has a most surprising effect. As soon as one of the ants touches the white powder it commences to run about wildly, and attack any other ant it comes across. In a couple of hours round balls of the ants will be found all biting each other; and numerous individuals will be seen bitten completely in two, while others have lost some of their legs or antennæ. News of the commotion is carried to the formicarium, and huge fellows measuring three-quarters of an inch in length, that only come out of the nest during emigration or an attack on the nest of one of the working columns, are seen stalking down with a determined air, as if they would soon right matters. As soon, however, as they have touched the sublimate all their statelliness leaves them; they rush about; their legs are seized hold of by some of the smaller ants already affected by the poison; and they themselves begin to bite, and in a short time become the center of fresh balls of rabid ants. The sublimate can only be used effectively in dry weather. At Colon I found the Americans using coal tar, which they spread across their paths when any of them led to their gardens. I was also told that the Indians prevent them from ascending young trees by tying thick wisps of grass, with the sharp points downward, round the stems. The ants cannot pass through the wisp, and do not find out how to surmount it, getting confused among the numberless blades, all leading downward. I mention these different plans of meeting and frustrating the attacks of the ants at some length, as they are one of the greatest scourges of tropical America, and it has been too readily supposed that their attacks cannot be warded off. I myself was enabled, by using some of the means mentioned above, to successfully cultivate trees and vegetables of which the ants were extremely fond. Notwithstanding that these ants are so common throughout tropical America, and have excited the attention of nearly every traveler, there still remains much doubt as to the use to which leaves are put. Some naturalists have supposed that they use them directly as food; others, that they roof their underground nests with them. I believe that the real use they make of them is a manure, on which grows a minute species of fungus, on which they feed—that they are in reality mushroom growers and eaters.—*Naturalist in Nicaragua.*

A Bird of Prey.—The *Southern California* states that the blue heron (*Ardea Herodias*) serves a most useful purpose in California in dieting upon gophers. These last little pests are the worst enemy that the farmer on the Pacific slope has to contend with. It throws up myriads of mounds in every field, thereby utterly deranging the plans of the agriculturist. But where these mounds are thickest there the blue heron statlous itself with its long neck on the stretch, and all its senses alert, watching for the appearance of the mound-builder. No sooner does the latter thrust its nose out of the ground than the heron, with a lightning stroke, sends his bill through it like a dirk, and lifts it out as on a skewer. The bird seldom misses its mark, but when it does, as though overcome with disgust, it spreads its wings, and, with its long legs streaming out behind, takes its flight to another field. It is also said that when the black birds swoop down in flocks upon the newly-sown grain the heron often stalks, in among them, and, standing motionless, waits until the unwary birds come within reach, then with a sudden dive transfixes one on its beak, and makes a feast of the dainty morsel.

Directing the Tops of Fruit Trees.—If you wish to have flavor in fruit you must hang it outside the tree. Inside fruit, or fruit grown in the shade, is sure not to mature. It will lack color; it will lack fragrance and flavor; will be less crisp and juicy. It is less healthy also. All fruit should be kept on the outside of the tree and distributed uniformly. It is no excuse to say the orchard is large. What pays in one tree will pay in a thousand. We may as well have good fruit, *all* of it, as not. Some trees will do their own thinning; but many will not, and must be attended to if good, fair and uniform fruit is desired.

By thinning and distributing the tree will be strengthened for future bearing. It will have a good look, with the fruit all visible and all alike, and all as good as sun and air can make it, and it is not so apt in a rainy time to become moldy.

Where the top is dense and the circumference close there should be an opening made at the apex—a thinning out of the branches. Some trees will do this of themselves, but if not it must be done by the primer—this not only to let the moist air out, but the moisture from the ground where the branches reach it, the tree seeming like an inverted cup, holding the moisture. Fruit inside of this in a wet season will necessarily be spoiled. There must be air and light, and a degree of dryness for the fruit. If a little sun gets through the apex or elsewhere it will not hurt any. It breaks the monotony also, and adds to the beauty of the tree. An orchard may thus be treated artistically and esthetically, and be made an object to the eye, while at the same time beauty will be heightened by the sense of the profit. Utility is always a good foundation for beauty.—*Cultivator.*

Walking vs. Trotting Horses. A writer in the *Prairie Farmer* complains that all the premiums offered at agricultural fairs for the performance of horses go for trotting or running, and none for walking. He says the various agricultural societies "say nothing of walking, which the farmers are most interested in. I have often wondered why that was overlooked, and had hoped that some one would bring it before the societies. What benefit is a race-horse to a farmer? If he wants to run or trot him for premiums or stakes, it will not do to work him as farm horses have to work. Besides, fast horses generally are not able to stand heavy work, and are not apt to be extra walkers. What the farmer wants is a close-made, muscular horse, weighing one thousand to one thousand two hundred pounds, that can walk at least four miles an hour with a cultivator, or at that rate crossing the field. It costs no more for a hand to drive a team that will plow three acres per day than it would to drive one that would plow only two acres." And why not offer premiums for fast walking oxen, which are needed as much as fast horses?

Cleanse the Manger.—The mangers of horses, cows and oxen, when supplied with cut fodder and meal, frequently become offensively sour in consequence of the decomposition of the wet meal that adheres to the corners of the feed boxes. This is apt to be the case especially when animals do not lick the corners entirely clean. If a small portion of feed is allowed to remain in the manger only a portion of a warm day it will become sour, and the offensive effluvia will taint the entire manger, so that an animal will often refuse to eat his accustomed allowance, unless compelled by keen hunger. The true way to manage mangers is to scrape the corners clean at least twice per day, removing every particle of rejected food. Then, if the manger does not smell as a butter-bowl, let the corners be washed out with hot water, wiped clean, and a handful of caustic slaked lime be sprinkled in the manger. If mangers are kept clean they will seldom become offensively sour. If an animal leaves a portion of his feed a new mess should never be given on the rejected feed.—*New York Herald.*

Training Petunias.—A writer in the London *Garden* says that a fine effect is obtained by his method of training petunias. He procures a number of hazel rods, each about two feet long, bends them like croquet hoops, and drives both ends into the bed, placing them at suitable intervals all over it. On these he ties and trains his petunias, which blossom more abundantly than usual under this treatment. Petunias have been successfully treated as if they were sweet pea vines, and trained on a slanting trellis. The trailing habit of this plant, especially late in the season, is not always sufficiently considered.

We have no flower among our annuals that keeps up a more constant, fresh and cheerful bloom, all through the season, until killed by frost, than the petunia.

Remember that that man's religion is worth little or nothing which has no dwelling-place but in his brain.

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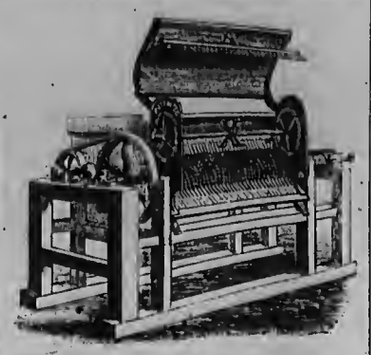

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TWENTY-SIXTH

ANNUAL STATEMENT

OF THE

Crescent Mutual Insur. Co.

Total premiums for year ending April 30, 1875.....	$455,767 75
Earned premiums, less reinsurance and return premiums.....	276,187 34
Fire, Marine and River losses, $140,431 89	
Taxes, expenses, rebate in lieu of participation, less interest, etc.....	73,705 31—214,054 22
Leaving (after paying in per cent. on capital stock) net profits.....	$62,133 12
Total assets.....	$610,801 91

The Board of Trustees resolved that, after paying the Annual Interest of ten per cent. on the Capital Stock of the Company, a dividend of THIRTY PER CENT. be paid in CASH, on and after the fourteenth day of June next, to those parties insuring with the company entitled to receive the same.

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Charges.—Tuition, per session of forty weeks, in College, $60; Tuition, per session of forty weeks, in Preparatory Department, $40; Contingent expenses, $5. A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

Board.—Board, including lodging, washing, lights and fuel, can be had in the best families for $20 per month. Day-boarding with the same families, $12 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

Location.—This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its humid and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

When Founded.—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

Alumni.—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

Apparatus and Cabinet.—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

Literary Societies.—There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

Buildings.—The Trustees are determined to continue the repairs on the buildings till completed. The grand Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of seven hundred feet.

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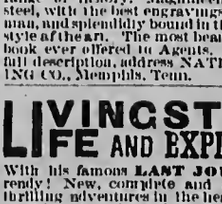

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—The *Engineer* gives an account of an invention by which railway carriages may be lighted with gas, even on the longest journeys. The chief difficulty hitherto has been that of storage, and even where, as on the London Metropolitan railway, the journeys are so short that a sufficient quantity can be carried, the impossibility of guaranteeing the gas against mixture with air, which seriously impairs its lighting power, considerably diminishes its superiority over oil. For long journeys the ordinary gas reservoir would be too cumbrous, and if this defect is met by the device of pumping the gas into strong retorts under pressure, so as to carry it in a smaller space, coal gas deposits carbon, loses nearly all its lighting powers, and has a way of escaping through what are called air-tight vessels. To Herr Julius Pintsch, of Berlin, belongs the honor of having conquered these difficulties. He abandons coal gas altogether, and makes his gas from oil. He packs it in iron retorts at a pressure of ninety pounds to the square inch, and supplies it to the lamp through a very ingenious regulator. Some few of the Continental railways have already adopted this system of lighting. In England an experimental carriage has been fitted with it on the London and Northwestern railway, and has been running some weeks. The *Engineer* tells us that it carries gas enough in a receiver, made of wrought iron three-eighths of an inch thick, five feet ten inches long, and one foot four and a half inches in diameter, at five atmospheres pressure, to run twice to Holyhead and back, sufficient gas being left for a further run to Chester, if necessary. In other words, the carriage carries gas for over one thousand miles.

—The operation called transfusion of blood, which consists of pumping blood from the veins of one person into those of another, is growing in favor with the best physicians. It has proved particularly successful in cases of exhaustion from hemorrhage, and somewhat so, though in a less degree, in cases of chronic disease. Dr. Flint, an excellent authority, thinks the operation perfectly practicable, and advises that it be employed not only in desperate cases as a last resort, but in any case of a severe hemorrhage.

—The *American Chemist* says that a Western farmer discovered many years ago that wood could be made to last longer than iron in the ground. Time and weather, he says, seem to have no effect on it. The posts can be prepared for less than two cents a piece. This is the recipe: Take boiled linseed oil and stir into it pulverized charcoal to the consistency of paint. Put a coat of this over the timber, and, he adds, there is not a man who will live to see it rot.

—A Philadelphia man is laboring on a new motor. He says that with two gallons of water he can generate force enough to draw a train of cars from Philadelphia to San Francisco and back again. He claims already to have developed a pressure of seven thousand pounds to the square inch with the machine he is constructing. It remains to be seen whether the new invention will necessitate the selling of our present locomotives for old iron.

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—A medical journal says that if a few drops of carbolic acid be added to the tincture of iodine, the iodine will not stain the human skin.

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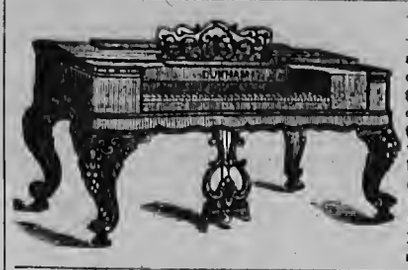
D. H. HOLMES, 155 Canal and 15 Bourbon St.
Samples furnished BY MAIL on application. fe1 1y



BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y

oc8 1y

MISCELLANEOUS.

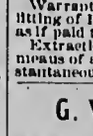
LOUISIANA
Ice Manufacturing Co.
OFFICE.....102 CANAL STREET,
THIRD FLOOR.
WORKS—TCHOUPITOULAS STREET, near Louisiana Avenue.
ICE FOR SALE!
Wholesale and Retail Depots:
316 MAGAZINE STREET,
COR. JULIA AND RAMPART STREETS.
12 CROSSMAN STREET,
68 ELYSIAN FIELDS STREET.
Retail Depots:
J. DONNEY, Magazine Street Market.
F. HIER, Magazine Street Market.
E. DRAUER, 490 Chippewa street.
WM. MYERS, Ninth Street Market.
JAS. McGUIRAN, Second Street Market.
SCRUGGS & CO., No. 439 Magazine street.
S. PATTANI, Poydras Street Market.
S. BRACO, Poydras Street Market.
KELLER MARKET ICE-HOUSE.
F. A. BLUME, 66 St. Louis street.
S. TARANGLE, 3 Dumaine street.
GEO. NIGHTHART, 330 Rampart street.
A. PEDRETTI, 7 Madison street.
F. W. SCHERER, 247 Rampart street.
W. DASTILLON, Fulton Market
C. VAN DEN BROUCKE, 88 St. Louis street.
J. BROWN, 10 Bladeville street.
FRANCIS J. WERNER, Secretary.
ap8 3m

TEETH! .....TEETH!
GREAT REDUCTION.
$30—Gold and Platinum Sets—$30.
Usual charge, $100.
$15—Aluminum and Other Materials—$15.
Usual charge, $50.
$2—Gold Fillings—$2.
Usual charge, $5.
$1—Silver, Amalgam and Gullois Cement Fillings—$1. Usual charge, $3.
DR. G. A. BETANCOURT,
173.....ST. JOSEPH STREET.....173
Between Camp and St. Charles streets,
New Orleans, La.,
offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.
Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.
Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

G. W. DUNBAR & SONS,
10, 12 & 14 ST. LOUIS ST., NEW ORLEANS.
PREMIUM
FRUIT SIRUPS.
Made exclusively from the Juices of Fruits, for Family use. In every variety, and assorted as ordered, in boxes of one dozen quarts.
ORGEAT, RASPBERRY, LEMON,
VANILLA, STRAWBERRY, GOOSEBERRY,
ORANGE, BLACKBERRY, GINGER,
BANANA, NATURAL, ROSE,
PINEAPPLE, NECTAR, SARSAPARILLA,
RASPBERRY VINEGAR.
May be ordered from all wholesale Family Grocers at our factory prices. ap15 3m

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
an6 1y CINCINNATI, OHIO.

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans.
This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.
Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.
We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.
de10 1y LOUIS GIMBEL, Agent.


GLASS STAINERS
CUTTERS, AND EMBOSSERS.
CHURCH WINDOWS A SPECIALTY.
Estimates and Samples on application.
WM. COULTER & SON,
102 & 104 E. 2d St., CINCINNATI, O.
mh18 1y

CIRCULAR SAWS
GUMMED AND STRAIGHTENED
BY WM. CLELLAND,
222.....MAGAZINE ST.....222
Between St. Joseph and Delord streets,
je17 3m NEW ORLEANS, LA.

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (au1 1y)
76 Fourth street.....LOUISVILLE, KY
132 West Fourth street.....CINCINNATI, O

MISCELLANEOUS.

IRON COTTON TIES.
The Celebrated Arrow Tie.
BEST IN USE FOR BALING COTTON.
Price Reduced to Five Cts. Per Pound,
with discount on lots of 500 bundles of 2½ per cent., and on lots of 1,000 bundles of 5 per cent.
For sale by
STONE & TIFT, New Orleans.
ODDEN & REID, New Orleans.
CRISM & RAYD, New Orleans.
WM. DILLON, New Orleans.
J. R. BOARMAN, New Orleans.
ROBLAND & ARCHER, New Orleans.
P. A. HARDY, New Orleans.
N. B.—Arrow Ties, Pieced Bands, 11 feet, 8 feet 6 inches, at 3½ cents per pound.
R. W. RAYNE & CO., General Agents.
For sale by Agents and Merchants throughout the Cotton States. my6 3m

JOSEPH GILLOTT'S
STEEL PENS.
SOLD BY ALL DEALERS.
MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. se3 1y

J. A. LACROIX,
PROPRIETOR OF THE
Pontchartrain Cheap Store,
COR. FRENCHMEN AND VICTORY STREETS.
Ladies,' Gent.'s, Misses' and Children's
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand, a full assortment of first-class goods, at prices which defy competition.
Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe23 1y

N. D. WETMORE,
COTTON, SUGAR AND TOBACCO
FACTOR,
AND
GENERAL GRANGE AGENT,
For the Purchase and Sale of
ALL PRODUCTS OF THE SOIL
And all Articles of Manufacture.
SPECIAL AGENT FOR LOUISIANA.
No. 166 Gravier and 17 Union Street,
de17 1y NEW ORLEANS.

MONUMENTAL
MARBLE WORKS.
New Designs at Moderate Prices.
J. WATERHOUSE,
1821 Arch Street, Philadelphia.
Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

oc29 9m

FOR SALE—A large assortment of new and second-hand double-flue Rollers. Rollers made, at short notice, as cheap as they can be got from the West. New and second-hand Tubular Rollers; one Portable Roller and Engine, 12-horse; one do., 3-horse. Rotary Pumps, small Steam Pumps; one link-motion Engine, 10½-inch cylinder and 16-inch stroke; one Saw Mill Engine, 10½-inch and 24-inch stroke; one do., 7-inch square, will be sold cheap, with or without boilers. Apply to JOHN WARD'S STEAM BOILER MANUFACTORY, corner of Calliope and Peters streets, New Orleans. Postoffice Box 1854. ap15 3m

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au11 1y

RUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
mh11 1y

THE TOLL-GATE! Prize Picture sent free!! An ingenious gem! 548 objects to find! Address with stamp, E. C. ABBEY, Buffalo, N. Y. my6 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
jy1 6m New Orleans.

THE DUBOIS
FLANGE COTTON GIN.

$4.50 $4.50
By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.
The Flange prevents bulls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly-picked cotton than other Gins.
We have sold more from this point than any agency of any other Gin for the crop of 1873-74, consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.
We keep constantly on hand all sizes, from 40 to 80 SAW STANDS, left or right. Price, $4.50 per Saw. DUBOIS BROTHERS.
Je10 4m General Agents, 39 Perdido street.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.
Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER.
In the States of Louisiana, Texas and Mississippi no26 1y

MISCELLANEOUS.

TO THE PUBLIC.
Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to
152 and 154 Camp St., cor. Calliope,
WHERE HE CONTINUES TO
BUY, SELL, STORE, REMOVE, PACK
And Repair Furniture
of every description. Pictures and Looking-glasses framed. JOHN BOIS,
mh4 1y Nos. 152 and 154 Camp street.

LOUISIANA
Seltzer Water Manufactory.
OFFICE—51 POYDRAS STREET,
VICTOR LETOREY, PROPRIETOR.
Seltzer Water delivered to any part of the city at EIGHTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1066. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap8 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 8 feet below high-water mark.

COTTON.—The following are the arrivals for the three days ending July 8:

Mississippi river and bayous	245
Red river	47
Ouachita river	30
Railroads	267
Mobile	187
Texas	531
Total	1,307

On Saturday, in the absence of dispatches from New York, the sales were confined to 125 bales, divided among four brokers, presenting too limited a business to serve as a basis for quotations. On Monday, telegraphic communication being still interrupted, the market continued quiet; but one buyer taking 220 for Havre, and another 270 to ship by the steamship Memphis, about clearing for Liverpool, the business summed up 625 bales. Nothing transpired to indicate any change in prices. Good cottons, with staple, fully maintained their previous position, and other descriptions exhibited no material change. Strict good ordinary sold at 13¾c., do. stained, with good staple, at the same, middling at 15c., and strict middling, with good staple, at 15¾c. On Tuesday there appeared to be little or no movement during the morning, but later in the day a few buyers came forward, and, two of them taking together 350 bales, the entire sales summed up 550 bales. The dispatches being, on the whole, considered as more encouraging, factors exhibited increased confidence, while there were fewer small lots pressing on the market and prices hardened accordingly, rendering it necessary for us to raise the inside figures for the medium and lower grades 1/8c., and the outside quotations for the better qualities to the same extent.

The above makes an aggregate for the past three days of 1,300 bales, against 700 for the corresponding time last week and 1,650 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 992,762 bales, against 1,208,905 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 280,356 bales. The decrease by the reports per telegraph is 272,190—3,469,614 against 3,761,834. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 59,196 bales to Great Britain, and a decrease of 19,357 to France, and of 179,231 to other foreign ports. We quote:

Ordinary	12⅛ @ 12⅞
Strict ordinary	12⅝ @ 12¾
Good ordinary	12⅞ @ 13⅛
Strict good ordinary	13⅛ @ 13⅜
Low middling	13⅜ @ 13⅝
Strict low middling	13⅝ @ 13¾
Middling	13¾ @ 13⅞
Strict middling	13⅞ @ 13⅞
Good middling	13⅞ @ 14
Middling fair	14⅛ @ 14⅜
Fair	— @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	1,307	
Arrived previously	1,141 238	
Amount allowed by Exchange for city ginnings, lintens and loose	11,93—1,151,528	
		1,170,481
Exported past three days	3 278	
Exported previously	1,133,355	
Consumed by Lehman, Abraham & Co.'s mill, from Sept. 1, 1874, to June 17, 1875, inclusive	1,150—1,137,783	
Stock on hand and on shipboard		32,698

LOUISIANA SUGAR.—On Saturday there were sales from dealers to grocers of 137 hhds., mostly on private terms, and some at 8¾c. for fair and 9c. for fully fair.

LOUISIANA MOLASSES.—The market is dull and unchanged, with u stock in the sheds, held by dealers, of 2,681 bbls. and 31 half bbls., who have only a small job trade at 40@45c. for common, 50@55c. for fair, 55@60c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

RICE.—Louisiana No. 2 3¼@3½c., common 4¼@5c., ordinary 5¼@5¾c., fair 6¼@6¾c., prime 7¼@7½c. ₱ lb.

CORN.—On Tuesday there was a good supply and fair demand at steady prices, and 3,250 sacks sold at 87@88c. for yellow mixed, 88@89c. for white, and 90c. for choice yellow.

OATS.—On Tuesday 1,200 sacks sold at 68c. ₱ bushel.

HAY.—On Tuesday 100 sacks sold at 95c. ₱ 100 lbs.

PORK.—On Tuesday a lot of 100 bbls. heavy mess sold at $21.75 ₱ bbl. Dealers are jobbing original at $22.25@$22.50 ₱ bbl., as in weight and time of payment.

LARD.—On Tuesday 50 kegs refined sold at 11¼c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 117@117¼, against 117⅛ at New York, and after a limited business closed at the opening rates in both markets.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 100@103½ for American half dollars. Mexican dollars continue to rule at 93@93½ gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	9 00
English fire	55 00	— —
American fire	35 00	40 00
CANDLES, ₱ lb.:		
Sperm, New Bedford	22	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	—	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	33	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	15	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₱ bbl.:		
Double extra	5 00	— —
Superfine	4 50	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 6 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 15 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	25 00	— —
Choice	25 00	26 00
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	28
LIME, ₱ bbl.:		
Western	— —	— —
Cement	2 25	2 50
Plaster Paris	2 50	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 12
Coal oil, in barrels	16	17
Linseed, raw	77	82
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	12	— —
Pulverized	12	— —
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	40	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	17½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	125 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, July 6, 1875.

Texas beeves, choice, ₱ head	$40 00	@$46 00
Texas beeves, first quality, ₱ head	30 00	@ 35 00
Texas cattle, second quality, ₱ head	20 00	@ 25 00
Texas cattle, third quality, ₱ head	— —	@ 15 00
Western beeves, ₱ lb. net	— —	@ — —
Sheep, first quality, ₱ head	— —	@ 5 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	80 00	@100 00
Milch cows, ₱ head	35 00	@ 40 00
Calves, ₱ head	7 00	@ 9 00
Yearlings, ₱ head	10 00	@ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Banks.
Louisiana National, A. Luria, cashier.
Baths.
Jacob Klock, 102 Conti street.
Bells.
Hlymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.
Book-Binders.
Owen Gernon, 58 Camp street.
Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
F. A. Hutchinson & Co., St. Louis, Mo.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Himbel, agent, 578 Magazine street.
John Kenz, 21 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Candy Manufacturers.
Mitller & Diehlmann, 50, 52 and 54 South Peters street.
Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Carriages.
J. A. Lum & Co., 162 Gravier street.
China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.
Chromos.
Roe & Simpson, 105 John street, New York.
Coal and Wood.
H. H. Rassman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
H. D. Wnsl & Bros., 100 Common street.
Cotton Ties.
R. W. Rayne & Co., 48 Caroudelet street.
Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.
Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr C. A. Belancourt, 173 St. Joseph street.
Druggists.
H. J. Hivet, corner Bienville and Chartres sts.
Dry Goods.
Crescent Store, 17 Bourbon street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Educational.
Centenary College, Jackson, La., C. G. Andrews, president.
Hiwassee College, Tennessee, J. H. Brunner, president.
Kenmore University High School, Amherst C. H., Va., H. A. Strode, principal.
Martha Washington College, Abingdon, Va., H. W. Jones, president.
State Female College, Memphis, Tenn., Rev. C. Collins, D. D., president.
Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussee & Co., 188 Gravier street.
D. A. Given & Son, 64 Baronne street.
William H. Matthews & Bro., 71 Poydras street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 70 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.
Firearms.
H. Rhodes, 55 St. Charles street.
Fruit Straps.
O. W. Dunbar & Sons, 10, 12 and 14 St. Louis street.
Furniture.
John Rols, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.
Games.
West & Lee Game Company.
Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
Graham Biscuits.
Baumgarden & Langles, 5, 6, 7, 8 and 9 Triangle buildings.
Grocers.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.
Hotels.
Crawford House, Cincinnati, O.
Hoffman House, Madison Square, New York.
Ocean Springs Hotel, J. P. Longley, proprietor.
Ice.
Louisiana Ice Manufacturing Company, Francis J. Wehner, Secretary, 102 Canal street.
J. R. Warner, 31 Front street.
Insurance.
Crescent Mutual Insurance Company.
Leather.
A. F. Ricau, 80 Custombouse street.
Lumber.
Muney & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Graviar street.
Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Goisau Bros., 39 Perdido street.
Jliz Auger Company, St. Louis, Mo.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Marble Works.
Kursheedt & Hienveau, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.
Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Artificial Limbs, Charles M. Evans, 78 Fourth street, Louisville, Ky.
Dr. J. Hall & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusachs, 37 Royal street.
Headache Powder, B. C. Johnson, Paris, Texas.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turaip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Leilingwell, 230 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Dr. J. P. Miller, 327 Spruce street, Philadelphia, Pa.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Villers, 9 Camp street.
Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Henry Erben & Co., 236, 237 and 239 East Twenty-third street, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.
Novelties.
Cowan & Co., Eighth street, New York.
Importers' Union, New Bedford, Mass.
Dr. Van Holm, 143 Court street, Boston.
Painting and Gilding.
William Hillsman, 120 Calliope street.
Paper Clips.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.
Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.
Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.
Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
Periodicals.
The Metaphysician, 51 Bond street, New York.
Professional.
Dr. C. J. Buckham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
McHenry, Ellis & Ellis, attorneys at law, 56 Camp street.
Merrick, Race & Foster, law office; corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.
Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Texas, to Donaldsonville, C. H. Allen, general manager.
Pontchartrain, C. H. Allen, general manager.
Restaurants.
Four seasons, John Bosio, 111 Chartres street.
Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Guberator, president.
Louisiana Savings Bank and Safe Deposit Company, 31 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.
Scales.
Victor, Gaulbreaux & Wright, agents, 56 Camp street.
Seeds.
H. Maitre, 602 Magazine street.
Seltzer Water.
Victor Letorey, 51 Poeyfarra street.
Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Weed Sewing Machine Company, 207 Canal street.
Soap.
J. H. Keller, 110 Gravier street.
Stationer and Printer.
A. W. Hyatt, 38 Camp street.
Steamships.
The State Line, A. K. Miller & Co., 35 Carondelet street.
Stoves.
H. Haller, 49 Camp street.
Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.
Undertakers.
T. W. Bathick, 271 Camp street.
Thomas Markey, 40, 42 and 41 Claiborne street.
Upholstery.
Heath, Pippey & Lara, 99 Camp street.
Warehouses.
Boston and Lafayette Warehouses, H. M. Isaacson, proprietor.
Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.
Watches and Jewelry.
A. Boitel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 56 St. Charles street.
Wire Railing, Etc.
Butler & Co., Baltimore, Md.
Yeast Powders.
Thomas Egan, 311 Common street.

Special Notices.

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THROW AWAY your SPECTACLES,
By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.
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Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to
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no26 1y

Religious Notices.

SEASHORE CAMP GROUND.—The annual camp meeting on the Seashore camp ground will commence on Wednesday, the twenty-first day of July, and continue from eight to ten days.

The camp ground is delightfully situated upon the coast, two miles west of Biloxi, Miss., open to and fronting directly upon the Gulf of Mexico, enjoying the healthful and refreshing sea breeze. Persons visiting the camp meeting will leave the New Orleans and Mobile railroad at Seashore station, from which a shaded walk of a few hundred feet will bring them to the encampment.

A large number of lots have been selected, and private tents, permanent and commodious, have been built thereon.

Other lots, pleasantly situated, will be furnished free to persons desiring to erect permanent or temporary tents thereon.

All permanent tents erected are required to be of value not less than $10, and shall be completed at least one week before the commencement of the camp meeting. This rule does not preclude the use of temporary tents, constructed of cloth or other material, for which pleasant positions will be assigned to all persons desiring it.

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent with reference to the preservation of the shade-trees.

Dr. Griffin, of Moss Point, has sent to the camp ground a large amount of lumber suitable for building tents, to be sold at reasonable prices to persons wishing to build or improve their tents.

A number of tents are built for rent to individuals or families, some twelve feet by fourteen, at $10, others twelve feet by twenty-five, at $15 for the period of the camp meeting.

Provision is made for good and satisfactory board at the reasonable price of fifty cents each for breakfast, dinner and supper, or $1 25 per day. Lodging accommodations are provided at fifty cents per night.

Arrangements have been made with the railroads for conveyance of passengers, at reduced prices, by the New Orleans and Mobile road, from New Orleans for $2.50, and from Mobile for $2, for the round trip, and proportionate prices from all the way stations. By Morgan's Louisiana and Texas road, the New Orleans, St. Louis and Chicago road, and the Mobile and Ohio road, at half the usual price of regular fare. The first two of these roads will issue a special camp meeting ticket, with return ticket. The other roads will furnish the ordinary ticket, which, punched by the conductor, will be retained by the passenger; and at the office of the camp ground the tickets will all be stamped by the secretary to make them good to return on. In New Orleans tickets can be had at the ticket office, corner of Camp and Common streets, and at the depot, at the head of Canal street; and in Mobile at the depot, foot of Government street, and at all the way stations on the roads.

Passenger trains will leave New Orleans at 8 o'clock A. M., and 3.15 and 4.40 P. M.; and Mobile at 8.15 A. M. and 5.30 P. M., all stopping at all the way stations, including camp ground station, except the 4.40 P. M. express train from New Orleans, which will stop at the camp ground and all the principal stations.

Freight trains will leave the depot, at the head of Girod street, New Orleans, and at the foot of Government street, Mobile, at 6 o'clock P. M., and take freight to and from the camp meeting at half the usual rates of charge.

Persons desiring to attend the camp meeting are recommended to make their own arrangements for their comfort, before the date of the camp meeting, by application to any member of the board of trustees, to wit: William Otis and John Ellsworth, Mobile; H. C. Vaughn, Moss Point; R. S. Hickey, B. O. L. Rayne, J. H. Keller, G. W. W. Goodwyn, P. Hallaran and W. H. Foster, New Orleans.

From this data to the commencement of the camp meeting some one or more of the trustees will be on the camp ground almost daily.

W. H. FOSTER, President.
P. HALLARAN, Secretary.

CAMP MEETING.—The camp meeting at the Hemlington camp ground, near Crystal Springs, Miss., will begin on Thursday, August 12, 1875. Preachers and people are cordially invited to attend, and to come in the name of the Lord Jesus Christ. The accommodations for visitors will be enlarged. The meeting will be on what is called "the self-sustaining plan."

H. H. MONTGOMERY, P. E.

THE camp meeting at Jones' camp ground, Castor circuit, Homer district, will commence August 18, 1875. We desire all to lent who can. Preachers are especially invited to attend. This camp ground is situated about three miles east of Vernon, in Jackson parish, La., and can boast of some of the finest mineral springs in the country.

F. G. HOCUTT.

THE District Conference for the Montgomery district, Alabama Conference, will meet at Salem on Thursday night, the fifth of August. The opening sermon will be preached on Thursday night, by Rev. A. S. Andrews, D. D.

WM. A. MCCARTY, P. E.

CAMP MEETING.—A camp meeting will be held at the Plaquemine Brulee camp ground, near Plaquemine Brulee church, Opelousas district, parish of St. Landry. The meeting will begin on Thursday, September 9, 1875. It will be *strictly on the self-sustaining plan.* Persons are expected to come prepared to take care of themselves. The public are cordially invited, and preachers solicited to be present. A large and commodious shed will have been erected for preaching purposes. There will be one or two tents where board may be obtained by visitors wishing it at the most reasonable rates. Ministers expecting to be present will please inform me as early as practicable. For further information address ROBERT S. ISBELL, P. C.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE OF LOUISIANA.—Examination of classes in the Preparatory Department, July 5, 6. College classes, July 7, 8, 9.

Meeting of the board of trustees, July 12.

Commencement sermon, July 11, by Rev. J. B. Walker, of New Orleans.

Exhibition of Preparatory Department, Monday night, July 12.

Exhibition of literary societies, Tuesday night, July 13.

Orations from selected members of the junior class on Wednesday, July 14. To conclude with an address to the literary societies from the Rev. C. W. Carter, of the Louisiana Conference.

The next session begins on the first Monday in October next. C. G. ANDREWS, President.

THE District Conference of the Summit district, Mississippi Conference, will convene in Amite City on the fifteenth of July, 1875. Bishop Paine is expected to preside.

Will the preachers please forward me the names of their delegates who expect to attend, and how they will come? Our people are ready to accommodate all who can come. We expect to have our church dedicated at that time.

D. P. BRADFORD, P. C.

THE District Conference for the Prattville district, Alabama Conference, will be held in Lowndesboro, Ala., July 21-25. Opening sermon on Wednesday night, July 21, by the Rev. Neil Gillis. J. W. SHOARS, P. E.

THE District Conference for the Union Springs district, Alabama Conference, will be held at Fort Deposit, commencing on Wednesday night, the fourteenth of July.

S. P. RICHARDSON, P. E.

THE District Conference of the Selma district, Alabama Conference, will convene at Choctaw Corner, July 14, 1875. The preachers will announce the time and delegates elected to their respective congregations.

A. J. BRIGGS, P. E.

THE District Conference of the Selma district will meet at Choctaw Corner, Ala., July 14. The delegates on their arrival will report at Charles Pool's store, where they will be met by a committee, who will direct them to their homes. Preachers will please forward me the names of the delegates. J. M. CREWS, P. C.

THE District Conference for the Demopolis district, Alabama Conference, will be held at Demopolis, commencing at nine o'clock on Thursday morning, July 15. It is expected of the pastors and delegates to be punctual in their attendance. A. H. MITCHELL, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—THIRD ROUND.

Georgiana circuit, at Bethel	July 3, 4
Brewton mission, at Bethea's	10, 11
Prattville station	18, 19
Lowndesboro circuit, at Lowndesboro	24, 25
Camden circuit, at Allenton	31, Aug. 1
Pleasant Hill circuit, at Snow Hill	Aug. 7, 8
Monterey circuit, at Monterey	14, 15
Sepulga circuit, at Asbury	18, 19
Evergreen circuit, at Purvearville	21, 22
Monroeville circuit, at Monroeville	22, 23
Pineville circuit, at Bell's Landing	28, 29
Clinton mission, at Clinton	Sept. 4, 5
Randolph circuit, at Sandy chapel	11, 12
Autaugaville circuit, at Sabeu	18, 19

8 J. W. SHORES, P. E.

SELMA DIST.—THIRD ROUND.

Summerfield, at Pea Ridge	July 3, 4
Marion station	9
Brush Creek	10, 11
Saggsville, at Amity	22
Peachtree, at Mount Pleasant	24, 25
Newbern, at Mount Carmel	31, Aug. 1
East Selma, at Benton	Aug. 7, 8
Selma	9
Orrville, at Center chapel	14, 15
Uniontown	21, 22
Dayton, at Linden	28, 29
Hembert Hills, at Octagon	31
Choctaw Corner, at Airmount	Sept. 4, 5
Grove Hill, at camp ground	11, 12

The District Conference meets at Choctaw Corner, at three o'clock, July 14.

8 ANDREW J. BRIGGS, P. E.

MOBILE DIST.—THIRD ROUND.

Whistler	June 19
St. Paul's	20
Mount Vernon	26, 27
Franklin street	July 3, 4
St. Francis street	10, 11
Grand Bay, at St. Elmo	17, 18
Mount Pleasant, at Red Hill	24, 25
Eastern Shore, at Daphne	Aug. 1
Pollard and Black Water, at Coon Hill	7, 8
Pensacola	14, 15
Warrington	Tuesday 17
Milton	21, 22
Bladon	28, 29
St. Stephen's	Sept. 4, 5

24 S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Enterprise station	June 26, 27
Shubuta circuit and Ellisville mission, at Shubuta	July 3, 4
Chunkey circuit, at Spring Hill	10, 11
Enterprise circuit, at Hebron	17, 18
Waynesboro circuit, at Waynesboro	24, 25
Wayne circuit, at Liberty	31, Aug. 1
Paulding circuit, at Philadelphia	Aug. 7, 8
D'Soto circuit, at McGowan's	14, 15
Marion circuit, at Bethel	28, 29
Meridian station	Sept. 4, 5
DeKalb circuit, at Scooba	11, 12
Spring Hill circuit, at Linwood (a camp meeting)	25, 26

1 JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

South Bossier, at Pleasant Valley	July 3, 4
Caddo, at Friendship	10, 11
North Bossier, at Walker's chapel	17, 18
Amacura and Leesville, at Oak Grove	21, 25
Shreveport	Aug. 14, 15
DeSoto, at Keachie	21, 22
Many and Natchitoches, at New Hope	Sept. 4, 5
Mansfield, at Spring Hill	11, 12
Springville and Webster, at Coushatta camp ground	18, 19

The District Conference for the Shreveport district will be held at Keachie, commencing on Thursday, August 19, 1875, and will continue until the twenty-second. A full attendance of all the members is desired.

8 S. S. SCOTT, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Spring Creek, at Fellowship	Aug. 7, 8
Evergreen	14, 15
Opelousas	21, 22
New Iberia	28, 29
Washington	Sept. 4, 5
Franklin	11, 12
Puttersonville	18, 19
Vermilionville, at Junction	25, 26
Abbeville, at Prairie Gregg	Oct. 2, 3
Lake Charles and Grand Cheniere, at Leesburg	9, 10

1 J. E. COBB, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Harrisonburg and Sicily Island	July 24, 25
Columbia circuit	Aug. 7, 8
Montgomery circuit	Sept. 4, 5
Caldwell circuit	11, 12
Centerville circuit	25, 26
Pineville and Alexandria	30
Rapides	Oct. 2, 3
Trinity	9, 10

The district meeting will be held at Columbia, August 12-15.

24 J. H. STONE, P. E.

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$25 A DAY guaranteed using our **Well Auger and Drills.** $100 a month paid to good Agents. Auger-book free. JILZ AUGER CO., St. Louis, Mo. my27 6tomsls

RAILROADS.

NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.
(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.

Express	7.50 A. M.
Mail	5.50 P. M.

ARRIVE.

Express	11.30 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. je3 6m

NEW ORLEANS AND TEXAS RAILROAD.
AS FAR AS DONALDSONVILLE, ETC.

The steamer FRANK MORGAN will leave the foot of Bienville street DAILY at 7.45 A. M. for Westwego, with passengers for all stations on the New Orleans and Texas Railroad. Returning, will arrive at 6 P. M.

Freight received at the same place up to 2 P. M. each day will be delivered at its destination next morning. C. E. PAYNE, Agent.
C. H. ALLEN, General Manager. je7 2m

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents.

Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City.	From the Lake.
6 o'clock A. M.	7 o'clock A. M.
7½ o'clock A. M.	8½ o'clock A. M.
9 o'clock A. M.	10 o'clock A. M.
10½ o'clock A. M.	11½ o'clock A. M.
12 o'clock M.	1½ o'clock P. M.
2 o'clock P. M.	2½ o'clock P. M.
3 o'clock P. M.	3½ o'clock P. M.
4 o'clock P. M.	4½ o'clock P. M.
5 o'clock P. M.	5½ o'clock P. M.
6 o'clock P. M.	6½ o'clock P. M.
7 o'clock P. M.	7½ o'clock P. M.
8 o'clock P. M.	8½ o'clock P. M.

A train leaves the city every Sunday morning at 4.

On Sundays the trains will be run every half hour

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, JULY 15, 1875. NO. 29.

News of the Week.

DOMESTIC.

BROOKLYN, N. Y., July 7.—A large meeting of Plymouth church pewholders unanimously advanced Mr. Beecher's salary from $20,000 to $100,000.

GALVESTON, July 8.—A *News* Brownsville special says a force of fifty cavalry and twenty custom-house guards, under command of Col. Parrat, escorted Cortina and prisoners to Bagdad. They shot and hung Maurico Portiguls, who had threatened to shoot officers of the Ninth Cavalry near Matamoras.

The gunboat Juarez, with the prisoners, sailed yesterday. She had on board arms and ammunition. Permission was granted to discharge her at Brazes Santiago, and bring them through Brownsville.

The Mexican papers claim the removal of Cortina will permit the authorities of Matamoras to execute the law.

WASHINGTON, July 9.—The executive committee of the Grangers agreed to remove headquarters to Louisville by a vote of three to two; also resolved to hold the next national grange at Louisville on the third Wednesday in November. The headquarters will be removed to Louisville within a month or six weeks.

ST. LOUIS, July 9.—Gen. Frank P. Blair expired last midnight, surrounded by his family and a few intimate friends. He had been in a precarious state for several months, but under the blood-transfusing treatment had begun to grow stronger, and was generally supposed to be steadily improving. During the last few days he has taken frequent rides, and yesterday walked down stairs. His death came suddenly, and will be a painful surprise to his many friends who had confident hopes of his recovery.

KEY WEST, July 9.—Two deaths occurred here yesterday from yellow fever.

WASHINGTON, July 10.—Commodore George H. Cooper, in command of the Pensacola navy-yard, telegraphs to the Navy Department today that there are no new cases of yellow fever at quarantine there. The nine patients from the German bark Von Moltke are convalescent. No deaths have occurred since the last dispatch. There are no cases at the navy-yard.

A telegram received here this morning from Key West reports three deaths from yellow fever and two new cases yesterday.

CHICAGO, July 10.—Rev. S. D. Osgood, D. D., district secretary of the American Baptist Missionary Union, is dead.

ATLANTA, GA., July 10.—Gen. Henry L. Benning, of Columbus, Ga., died to-day.

LONG BRANCH, July 11.—Mrs. Algernon Sartoris, daughter of President Grant, gave birth this morning to a fine boy, weighing twelve and a half pounds. The happy household immediately telegraphed the news to the President, who is at present at Cape May. He immediately sent congratulations, and a father's blessing, by telegraph. Many friends arrived during the day to congratulate the happy mother, but by special instructions from her physicians none were permitted to see her except near and dear relatives. This evening mother and son were doing well.

NEW YORK, July 12.—Letters from Havana say the cause of the sudden departure of Gen. Valmaseda from Havana on the twenty-first ultimo was the news of eight hundred rebel cavalry having captured a Spanish convoy between Holquin and Gobora, in which the Spanish loss was eight hundred killed. The rebels afterward captured a fort in the town of Majagua, in which the Spaniards had taken refuge, and after executing the garrison blew up and burned the fort and houses.

FOREIGN.

PARIS, July 6.—Col. Long, formerly of the United States army and now in the Egyptian service, has arrived in Paris from his second expedition to the Nhum-Nhum country, where he is extending the authority of the Khedive. He brought to Cairo five specimens of the anthropophagi, including a female of the Akka or Ticke-Ticke dwarf race. The Khedive decorated with the order of Medjidye two negro soldiers who aided Col. Long in a desperate encounter at Lake Meroole, which Col. Long believes to be one of the many sources of the Nile. Col. Long leaves shortly for the United States.

MADRID, July 10.—Among the prisoners taken by the Alfonsists is a Carlist brigadier general and one hundred and seventy officers.

The Carlist Gen. Dorregaray is being actively pursued by the Alfonsists. It is believed he will attempt to take refuge on French territory.

An official dispatch to the government gives the following details of military operations:

The fighting on Wednesday near Nanclares, in the province of Alava, lasted five hours. The Carlists were under Perula and Carlos. They numbered eighteen battalions of infantry, with twelve guns and four hundred and fifty cavalry. Their loss was one hundred and forty killed, many wounded and a number of prisoners.

The Alfonsist Gen. Contreas twice brilliantly charged the Navarese with a body of eighty lancers, sowing death in their ranks and creating a panic.

LONDON, July 11.—Moody and Sankey had their closing meetings to-day. The attendance was enormous. Many persons were on their way to Camberwell as early as five o'clock this morning. Thousands were unable to obtain admission to the evening services.

LONDON, July 12.—Moody and Sankey's farewell meeting took place at Midway's Hall to-night. The Earl of Shaftesbury and Canon Samuel Morley, M. P., Right Hon. Cowper Temple, Mr. McArthur and seven hundred clergymen were present. Speeches were made full of praise of the eminent revivalists for the fresh life and energy they had introduced in the churches, and the steadfastness of converts.

A suggestion was made that a memorial of some kind be presented to Moody and Sankey, but Mr. Stone on their behalf said it would not be accepted, and nothing would give them more pain than such a step.

From the Work.

PENSACOLA AND WARRINGTON.—*Mr. Editor:* Pensacola has accomplished wonders in the way of home industry and steady progress. Not having the advantage of a cotton trade to cause her wares and productions to be daily quoted by telegraph throughout all the length and breadth of the land, she has been compelled to rely, in a great measure, upon the never-ending quantities of timber produced by the vast forests surrounding the town. Hence we are somewhat proud of our turpentine, heart timber and sawdust territory, and claim for it an even place with cotton in the commercial highways of the South.

Not alone to commerce, however, does Pensacola owe her great prosperity. Education and religion have contributed most wonderfully to the good cause of improvement; and to these mighty motors of a nation's prosperity we ascribe all praise. Our city is blessed with good schools, under good teachers, who seem always desirous of promoting a sound and healthy feeling in social and religious circles. The churches of Pensacola and Warrington have good cause to be proud of and well pleased with their pastors. Mr. Curry, the pastor of the Methodist church here, is a good man, in every sense of the word. He is a zealous worker, and has the hearty confidence and cooperation of all the members. Rev. Preston Nash, pastor of the Methodist Episcopal Church South at Warrington, is greatly beloved, and is forward in every good word and work. His name has become a household word, and his coming is joyfully greeted.

The members at the navy-yard have recently completed their new church, and a few weeks ago it was dedicated with imposing ceremonies by the Rev. J. T. Curry, of this place. Dr. Shapard, of Mobile, had given his promise to be present and deliver the dedication sermon, but for some reason failed. The house was filled at an early hour by citizens, members and visitors from the officers' quarters of the naval station, and the most absorbing interest was manifested by all. When the dedication came the most profound silence reigned, and the mass of people there assembled felt indeed that they were in the house of God. The solemn words being ended, the organ pealed forth an ocean of melody, and, the congregation uniting, praises to the eternal One on high were sung. Afterward the benediction was pronounced, and the visitors and all left the newly-consecrated building and wended their way to the Masonic lodge, where a handsome collation of ice cream, lemonade and cakes was served. The building is an exceedingly neat frame structure, say about thirty by sixty feet—possibly larger. Neatness and a quiet elegance are at once apparent, and the general appearance reflects much credit upon the Methodists of Warrington. The interior is, however, the main beauty, the walls being high, and pierced at regular intervals by a series of large and handsomely constructed windows, admirably adapted for ventilation in summer, and for keeping out the rudor blasts of winter. Well-executed wainscotting, with dark walnut moldings on the walls and overhead, relieves the tedium of "bare whiteness" so common in our churches and dwellings. The seats are soft, springy slat pews—models of ease, comfort and beauty. Overhead, hanging from the ceiling, is a magnificent twelve-light chandelier, which, with the soft porcelain light over the pulpit, fills the house with a flood of illumination. The pulpit, while simple—being raised only ten inches—is a marvel of beauty. It is light and airy in shape, and painted pure white, with gold bands, panels and moldings, resting, under an exquisitely embroidered cushion of crimson velvet, holding the Bible. The interior of the pulpit (the floor) and the altar are covered with a velvet Brussels carpet, into which the foot sinks noiselessly and softly. The altar proper is inclosed with a graceful railing, also covered with rich crimson velvet. Taking it altogether, the Methodist church at Warrington is "a little beauty," and the people over there are justly proud of it.

SANDY MERLIN.

PENSACOLA, FLA., June 28, 1875.

SHREVEPORT DISTRICT.—*Mr. Editor:* We have just closed our second round on the Shreveport district. The old story of hard times is running round in front and rear of the preachers; but, despite of this, there are enough of the "never-failing sort" to keep the preachers bravely moving forward. The work, in the main, we believe to be in a healthy condition. The greatest deficit in finances we found in the Anacoco and Leesville work, and this is not for want of resources. They have thousands of cattle, horses and hogs, and immense forests of rich grass, with beautiful clear-running and never-failing streams, small and large—the finest water power in the Southwest. The country is dotted over with small farms, but generally good, where they make plenty. And with all of these resources they are poor—that is, have but little money. If they would husband their resources, and turn their surplus into money, I do not know a country that would be more independent or better able to give a preacher a good living.

Many of the preachers are now looking forward to camp meetings. Some have camp grounds already built, and others are in the prospective.

We are just in receipt of plans for the collection of missionary money from Messrs. McFerrin and Kelley, secretaries, which we hope to have in practical operation soon. Some of the preachers have already obtained handsome collections.

From present indications we believe the future of the district to be encouraging. The crops have been well worked, and are good where they have had rain. We have enjoyed the pleasure of attending the examination at Mansfield Female College, which was very satisfactory. President Armstrong is the right man in the right place. He seems to have a peculiar adaptation to the education of young ladies.

S. S. SCOTT, P. E.

MINDEN, LA., July 1, 1875.

Atlanta, Ga.

MR. EDITOR: I have been wishing for a cool and pleasant day to write, after my desultory manner, of our own highly-prized CHRISTIAN ADVOCATE. We have suffered extremely, even in Atlanta, the city of winding streets and picturesque buildings, environed with the beautiful shade-trees that give perpetual verdure and freshness to all around. In fact everything wears a cheerful aspect. Houses are new and tasteful; fine carriages and splendid horses passing all the time. How does this happen? Why these Georgia people are full of energy.

There is a revival spirit prevailing to a remarkable extent in this town and in the villages near by. I suppose that at least five hundred have been added to the three leading Protestant churches. In the Baptist church there have been many remarkable conversions. High and low, rich and poor, have caught the flame; and, thank God, it spreads abroad. The most excellent pastor of Trinity church, Dr. Scott, was encouraged by a gracious revival among his congregation. We attended some of those prayer meetings at half-past eight in the morning, and found them a blessing to all zealous in behalf of that service which brings us nearer to the cross. Throughout the week they gathered at night to supplicate a throne of mercy, and many have been added, who, we trust, will be an ornament to the church. Atlanta is blessed with a noble band of young men—the Christian Association.

Yours in Christian fellowship,

ELIZABETH W. CHEVES.

ATLANTA, GA., July 6, 1875.

BEST of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.—*Gossner.*

BASHFULNESS is often like the plating on spoons—when it wears off it shows the brass.

Port Gibson Collegiate Academy.

MR. EDITOR: Among the institutions of learning, honored and useful, which are the boast of the church and the land, this one occupies a prominent place. Its history, marked with great prosperity, extends back to the times before the war. Throughout this whole region are to be found many cultivated ladies who were taught and trained here. The buildings also, ample, well planned and substantial, are a monument of the success heretofore attained. But amid the general depression which came upon this section of the country it became necessary to close the doors of the school. There was an interruption of a considerable period, until one year ago, when Rev. J. A. B. Jones was elected to the presidency of the institution. After much consideration the way of duty seemed to be that he should accept it; so the task was begun, but with no brilliant predictions of success by those who saw the difficulties in the way. Bro. Jones has been efficiently assisted by Misses Eugenia and Matilda Jones, daughters of Rev. John G. Jones, of the Mississippi Conference.

The session, which has just closed, has happily terminated all doubt as to the success of the undertaking. The closing exercises, from the twenty-fourth to the twenty-ninth of June, both by examinations and exhibition, set forth what had been accomplished in the months of study previous. To say that these exercises elicited much admiration, that they were eminently pleasing and satisfactory, would be only faint praise where much is due.

The local patronage of the school has been good, but its benefits should not be confined to this immediate community. These comfortable and capacious rooms and halls should be filled with pupils from abroad. Port Gibson is accessible, having daily communication with the Mississippi river, seven miles distant, by rail. It is healthy, lying just outside the malarial region, and yet at hand, that daughters may not be too far distant from their parents. This place, long settled, is noted for its churches, and for its intelligent and refined society. The charges of the college are moderate, which, with the small expense of travel in reaching here from any point in Mississippi or Louisiana, is a matter of importance in the present times.

The instruction here given is honest and thorough. Mental and moral training are both regarded,

> "That mind and soul, according well,
> May make one music as before,
> But vaster."

Mrs. Jones, the quiet lady who presides over the boarding department, will insure a delightful home to all the pupils who may come.

The musical department is under the charge of Miss Belle Tilden, who is well skilled and successful in teaching.

With these various advantages it is hoped and believed that Port Gibson Collegiate Academy will meet with that approbation and success which it so eminently deserves. The next session begins on the fifteenth of September, 1875.

E. H. MOUNGER.

Seashore Camp Ground.

MR. EDITOR: Those who have visited the grounds are aware of its location, and the ample preparation for the multitude in the past. To those I can only say that there have been and are now rapidly being completed many improvements, the erection of new buildings, and a general preparation, under the personal supervision of the board of trustees.

Many private tenors are now on the ground, building. Some of them from New Orleans and Mobile are erecting quite large and permanent buildings. From all the indications this is to become a favorite seashore resort from the dust and din of the city, and where, free from toil and care, the weary soul may rest awhile.

I have been a sojourner here for the past month. Many families have arrived since then, and their numbers are rapidly increasing. Many will remain to enjoy rural life in this beautiful forest upon the gulf, and drink the excellent spring water, for months after the meeting closes.

Mr. Editor, you have been expected before this, in occupancy of that cozy cottage in that cluster of New Orleans tents, many of which are occupied. The Mobile delegation are also coming in. It would seem that as the Christian grows older his heart grows, too, in liberality. Religious services were commenced more than a month ago, at the first regular meeting of the trustees, conducted by Dr. Wadsworth, of Mobile. Since then the services have been conducted by faithful laymen, and participated in by fathers and mothers in Israel, full of faith and sweet song. That God may be honored and the people blessed very abundantly at the meeting is the prayer of all.

A SOJOURNER.

JULY 6, 1875.

Letter from the Rev. Y. J. Allen.

My Dear Bro. Haygood, As. Sec. For. Miss. Board: Since writing to you relative to the *Wan Kwoh Kung Pau*—my Chinese magazine—I have availed myself of the presence of S. Wells Williams, LL. D., at Shanghai, to ascertain his views as to the usefulness of the magazine in question, and the propriety of our Missionary Board fostering it as a missionary agency.

Dr. Williams has been forty-three years in China, during which time he has been left in charge of the Peking (ministerial) legation, to which he is secretary, nine times; has written a great many books on and for China. He is the author of the "Middle Kingdom," was editor of the Chinese Repository, the best series of works on China extant; has compiled several dictionaries, among them his last, recently finished, and nearly the size of Webster's, is regarded as his *magnum opus*, and is indeed a *chef-d'œuvre*.

The doctor was originally connected with the American Board, for a long time was superintendent of their printing establishment in the early days of missionary labor in China. He is perfectly familiar with the Chinese language, whether written or spoken, and has an intimate knowledge of the character of the people, whether in the medium or highest circles, and perhaps is more competent to express an opinion as to the value and usefulness of such a periodical as the one mentioned than any other person in China. I have much pleasure, therefore, in adding his testimony to those already furnished you. Dr. Williams, in reply to my note stating that I had appealed to our board for assistance, and asking his views as to the usefulness of the paper, and the propriety of a Missionary Board becoming identified with the enterprise, writes as follows:

"SHANGHAI, April 13, 1875.

"*My Dear Mr. Allen:* I have received your note of yesterday, asking my views respecting the usefulness of the weekly Chinese newspaper which you have conducted for several years past.

"It seems to me that the question before your society is not whether such a newspaper is useful among this people, so much as whether a Missionary Board should include the management in its plan of operations. I think the practice of the American Board of Commissioners for Foreign Missions has been to encourage its agents to edit and print newspapers as one of the most promising means of reaching the minds of natives. I remember that, as long ago as 1844, when I was at Bombay, the powerful influence exerted by Mr. Hume's paper, the *Dnyanodya*, was regarded as very promising for the cause; and a paper started at Urumiah was one of the best means of exciting the attention of the Nestorians. The support of the paper soon becomes the best test of its usefulness, for the people in heathen or ignorant lands are not disposed to buy reading matter until they take an intelligent interest in its details and topics. Your paper has gone through this stage, and has vindicated its position and proved its usefulness by an increasing subscription list. But its discussion of religious topics makes it a constant preacher to most attentive readers, and thereby serves as a directly missionary agent. This people are wide-awake enough in their temporal affairs; but they know nothing of spiritual things, and a newspaper gives them line upon line as they can bear it, together with accurate information upon hundreds of other topics. I have sent your paper to the highest officers in this land, who, I have no doubt, have there read much they can never, in their present position, hear.

"I should greatly regret, therefore, to have such a religious weekly as yours go into hands who would gradually eliminate all its religious teachings. A missionary society does well to lend its countenance and support to a religious newspaper, through whose pages truth circulates to the remotest corners of the land; and when you can yield the management into the hands of competent natives you may well rejoice at this result of your labors. Believe me, most truly yours, S. WELLS WILLIAMS."

I have now, my dear Bro. Haygood, laid before you testimonials from nearly all the highest and most experienced authorities on the subject in China. I hope they will suffice, especially as there is a wonderful unanimity of sentiment expressed, and that the board will feel perfectly satisfied that they have done well in adopting it, or that they will, should they do so. And I shall therefore look to you for such support as will enable me to make it the best and widest circulated agency in China for promoting the enlightenment and civilization and Christianization of this great people.

I want to secure good and accurate illustrations for its pages, and also desire to have sufficient funds to secure good and able correspondents in various parts of China. Ten or twenty dollars per month, as a subsidy to writers, will enable me to secure such native correspondents, and it will greatly enhance the interest and circulation of the paper to have the remotest corners of the empire represented from week to week by regular correspondents. As a matter of course, there will be anyhow a great deal of occasional correspondence for its columns; but my object is to have all China represented regularly, and thereby increase the personal interest in the success of the enterprise until it becomes general, not only among the foreigners and native Christians, but among the "*outsiders.*" A bright future awaits the magazine, and I only hope the board will be liberal in its aid. Of course I shall not relax my efforts to make it self-sustaining, if possible, and what I ask of the board is not with a view to abate my interest and efforts, but to enable me to work in hope, and without the fear of having to embarrass myself to keep pace with the increased demands of the paper. It has now already won a place, a name and a character among the Chinese and the foreigners resident in China, and my object is to yield to none in generous and liberal efforts in such a cause as it serves.

YOUNG J. ALLEN.

SHANGHAI, CHINA, May 1, 1875.

Preaching in the Academy of Music.

MR. EDITOR: The seventh service of preaching and song was held in the Academy of Music on last Sunday, July 11. Rev. John Mathews preached an able and convincing sermon from the text contained in Matthew's gospel, ninth chapter and twelfth verse: "They that be whole need not a physician, but they that are sick." The truth contained in this text was presented, with all the peculiar diction and illustration of the speaker, to a large and attentive audience. He dwelt especially on the sickness of the heart from sin, and presented the remedy—Jesus, a certain and positive balm. After preaching for an hour with peculiar force, the words being delivered in demonstration of the Spirit and power, the minister requested those who wished to be cured of their sickness to repeat, not audibly but to themselves, the lines:

> "Here, Lord, I give myself away;
> 'Tis all that I can do."

Then, before announcing the hymn, he requested all interested in the salvation of their souls to stand up, when about fifty arose for prayers. He then gave out a hymn, and called on all those determined, from this time, to serve God to come forward and he would take them by the hand as a pledge of consecration. More than a hundred arose from their seats in different parts of the house, and went forward and gave their hands in token of their purpose to seek the salvation of their souls. This movement was not confined to any particular class or age, but old and young, men and women, pressed forward, anxious to show their desire to be saved. New Orleans has never seen such a sight before. The audience were attentive and sincere listeners from first to last. The work, begun seven weeks ago, is gradually growing and extending. Good is being done—seed sown which will bring forth fruit to everlasting life.

In connection with these Academy of Music meetings there is kept up a daily prayer and conference meeting. About one hundred and fifty was the average attendance last week. God is hearing the prayers of his people, and will bless New Orleans. Droppings from the cloud of mercy are already descending. The Methodist church in Algiers has been revived and about twenty souls converted. The Coliseum Baptist church is having a gracious work; about forty additions in two months, and the interest still continues. There is still hope for a revival of all the churches and a general outpouring of the Spirit. Let the church abroad pray for us. S. K. R.

OLD CATHOLICS IN MEXICO.—An Episcopal minister in Mexico writes as follows:

"An Old Catholic movement was initiated in Mexico more than ten years ago. The Old Catholic movement in Mexico is rapidly ripening into a well-organized branch of the Christian church that holds the faith in its primitive purity and integrity. There are now over fifty congregations in different parts of the republic of Mexico connected with this Church of Jesus. Two of these congregations hold their services in two beautiful former Roman Catholic church buildings in the City of Mexico, while another church building, the finest in the capital after the Roman Catholic cathedral, has been secured for the future use of this church. The Christian faith, love and zeal of its members impart a special interest to this Church of Jesus in Mexico. This church is very rapidly growing in numbers, in spite of the cruel and embittered persecutions that have assailed it—persecutions that have opened several martyrs' graves and impoverished many a family."

The Christian Advocate.

THURSDAY, JULY 15, 1875.

THE WIDOW'S PRAYER.

Father, the way is rough,
The path I cannot see;
My eyes are blinded by my tears:
Oh, Savior, comfort me!

The heavy clouds disperse,
And let the sun appear;
Or help me in the tempest wild
My Father's voice to hear.

Oh, Father of the fatherless,
My little ones defend,
For thou hast promised in thy word
To be the orphan's friend.

Oh, walk thou by my side,
And by thy presence cheer;
With thee for Counselor and Guide
I shall have naught to fear.

Oh, help me bear the cross
Sent to me from above;
For he who wounds can heal again—
He chastens but in love.

WINNIFRED.

My Christian Experience.

MR. EDITOR: My Christian experience is this: I know both the *time* and *place* the Lord *converted* my soul. And, having this knowledge of my conversion, and seeing that it agrees with all the Christian experiences recorded in the New Testament, I have never doubted my conversion for one moment, from the day of my conversion down to the present time. I am perfectly satisfied with it, and believe now that it is right, the views and sayings of Bro. George Bancroft and Bro. R. Abbey to the contrary notwithstanding; for all they say against my Christian experience, in the NEW ORLEANS CHRISTIAN ADVOCATE, bears with equal force against the Christian experience of all those recorded in the New Testament, for they all knew both the time and place of their conversion to God; for wherever a conversion is recorded in the New Testament the time and place it occurred are also recorded. If it be true, as Bro. Abbey says, that "the time and place of conversion, in my Christian experience, is a new-fangled theology, unsupported by reason, and unknown to revelation, and is extremely dangerous," then the Christian experience of all the conversions recorded in the New Testament is also "a new-fangled theology, unsupported by reason, and unknown to revelation, and is extremely dangerous." There are more than eight thousand of them, and their Christian experience is precisely the *same* that mine is as regards the time and place of conversion. I will add to these New Testament saints the Christian experience of millions of others, now living on earth and in heaven, who all *know* the time and place the Lord converted their souls. If my Christian experience is "a new-fangled theology, unsupported by reason, and unknown to revelation," theirs likewise is the same thing.

Now this argument is conclusive, and proves, as clear as noonday, that this saying of Dr. Abbey is unfounded and absurd. "But hold," says the doctor. "I have my own Christian experience, and the Christian experience of three-fourths of the *best* Christians in Christendom, to sustain it, who all testify and say they know that they are converted, but do not know the time and place the Lord converted their souls." Very well, doctor; but how can this be true when reason and common sense say that if a man has sense enough to know he is converted, he has sense enough to know when and where the Lord converted his soul? But if the man has not sense enough to know when the Lord converted his soul he cannot have sense enough to know he is converted to God. Hence I conclude that it is impossible for a man to *know* he is converted and not *know when* he was converted; for a knowledge of the work being done necessarily implies a knowledge of the time and place it was done. This must be true, unless the man was converted in eternity, before he had a being, or in time, in an unconscious state. Now if you say eternal personal election "is not the faith of your church," but that "three-fourths of the *best* Christians in Christendom" do not know when nor where the Lord converted their souls, because they were converted in infancy, and cannot recollect it—to this I answer: This assertion you cannot prove, doctor, and I am not willing to take your bare word for it in a matter that involves the salvation or damnation of immortal souls. But, for the sake of argument, suppose I admit your assertion "that three-fourths of the best Christians in Christendom were converted in infancy, and cannot recollect the time and place it was done." They must have been converted either before they were rational, without faith, or after they became rational, by faith. If the former be true, they were converted in unconscious infancy; and, if converted in unconscious infancy, how can they now know, in their conscious adult state, that they are converted?—that they were converted in an unconscious state of being? It does seem to me that for them to know in adult age that the Lord converted their souls in unconscious infancy is a moral impossibility. And, moreover, to suppose these adult Christians to have been converted before or soon after they were born, in their unconscious state, would be to suppose that all infants are converted in an unconscious state, without faith. And then what would become of the fundamental doctrines of our church, the depravity of the human soul, and the necessity of its regeneration by the Holy Ghost, in adult age, through faith? If the latter be true, they were converted after they became rational, and capable of exercising faith in Christ, and of knowing *when* the Lord converted their souls.

I believe in the conversion of children when quite young, because I have seen many of them, as I believe, converted. They said they were converted, and their actions, words and looks proved that they were converted and were happy in the Lord. If we will only let our little children solve the problem of conversion themselves there is no danger. But here lies the danger: we too often, in our zeal for the cause of Christ, and the love we have for these dear children, tell them they are converted when they are not, and they grow up to be men and women in the church of God, laboring under the *fatal delusion* that they are the spiritual children of God, when they are not. These respectable and useful members of the church, in many respects, are the men and women who do not know where nor when the Lord converted their souls, because they have been deceived on the point of their conversion from childhood. Their preacher, father, mother or some other dear friend has done it by telling them they were converted, when they were not. We ought to be very careful, Mr. Editor, how we deal with children on this point, for we are dealing with immortal souls. Let them tell us they are converted and happy in the Lord, and not we tell them. If we will do this they will always remember the time and place the Lord converted their souls; for I as firmly believe, as I believe that I have a soul to be saved or lost, that the true reason why so many of our preachers and people do not know when nor where the Lord converted their souls is that he has *never done it*. And I also believe that no truly converted man, who knows when the Lord converted his soul, will teach in the pulpit or in the press, at home or abroad, that any rational man or woman can be converted to God and not know when nor where it was done; for this would be to teach that the great work of God in regenerating the soul of fallen man was a solemn nothing; that the sinner's soul could be regenerated, and he not know when it was done. This is an *exceedingly* dangerous doctrine to preach.

Again, I cannot believe that any man can know when the Lord called him to preach the gospel who does not know when the Lord converted his soul. He may know that his friends have persuaded him to preach the gospel, and that the church has authorized him to preach, and that sinners love to hear him preach; but he cannot know when the Lord called him to preach if he does not know when the Lord converted his soul. He may know that men have called him to preach, but he cannot know that God has called him to preach the gospel; for the Lord converts the soul of a man before he calls him to preach the gospel. Ministers of this class, who do not know when nor where the Lord converted their souls, the *spiritual* children of God do not want to hear preach, because they believe that such ministers as these are neither converted to God nor called by the Holy Ghost to preach the gospel.

Once more and I am done. The Bible knows but one saving Christian experience. But Bro. Bancroft and Bro. Abbey present *two saving* Christian experiences. This they do, by fair implication, in their theories of Christian experience. I will call Bro. Abbey's theory of Christian experience a *strong-minded* and *weak-minded* theory. The strong-minded part of his theory only saves "strong-minded men, with lion-hearted faith," like St. Paul, the New Testament saints and John Wesley, who all knew the time and place the Lord converted their souls. But the weak-minded part of his theory of Christian experience saves all such men as Nicodemus was when he came to our Lord by night, Simon Magus, George Bancroft and Dr. R. Abbey, who all know nothing at all about the time and place of their conversion to God. And as this is precisely the Christian experience of all *sinners* in Christendom, the weak-minded part of the doctor's theory of Christian experience *saves* them all. This is *Universalism*. His *two* different and conflicting Christian experiences among the people of God, who are his spiritual children, is *Polytheism*. Bro. Bancroft's theory of Christian experience is a harmonizing theory of Christian experiences, and leads to the very same consequences — *Universalism* and *Polytheism*.

JAMES SHANKS.

Irreverence.

The faithful embassador of Christ is often pained at the want of reverence that displays itself in the congregations to whom he preaches. Irreverence is want of respect for superiors, and especially for the divine Being. Reverence, it is admitted by all writers, moralists and philosophers, ancient and modern, heathen and Christian, is due from inferiors to superiors. It is conceded, further, that the degree of reverence should be proportioned to the elevation of the character to whom it belongs. According to this, how profound should be our reverence for God, the most exalted of all beings! Irreverence is a sin most heinous and offensive to God, and yet it is alarmingly prevalent. It displays itself at church in the conduct of those who should be worshipers, but instead are mockers and insulters of God. It is not confined to the young, giddy and wicked, but is indulged by the old, and even by members of the church. It arises from one of two causes, or from the combination of the two—that is, from ignorance of the claims of God, or from disregard to the moral obligation arising from an apprehension of these claims. If it proceeds solely from the first-named cause we can excuse it, precisely on the ground that we excuse it in idiots and irrational animals. But if it arises in whole or part from the second cause it is inexcusable. Will the thousands of irreverent, undevout mockers, who throng our churches in city and country, feel themselves complimented by such an apology? If not, we have no resort but to ascribe their irreverence to a bad moral condition. They know their duty, but obstinately refuse to do it; therefore "they shall be beaten with many stripes." As long as such a spirit is maintained it operates as an insuperable bar to salvation. We can cherish no hope of the repentance of an undevout, irreverent man. No appeal can reach him, no power, human or divine, can move him, while intrenched behind the impregnable walls of impiety, reared by his irreverence. With the silly exhibitions of this spirit before him in every congregation, is it any wonder that the faithful minister should feel discouraged? He knows that these walls must be battered down, and the Heaven-daring, God-insulting sinners be humbled into becoming awe and reverence before God as an indispensable preparation for the work of salvation. And while he knows this, and Sabbath after Sabbath solemnly proclaims to listless and impatient hearers the truths of the gospel, with no visible effect, he must be sustained by a consciousness of God's approval, or sink under the burden of his ministry.

How refreshing and encouraging to the humble minister to be permitted to preach to a serious, prayerful, devout congregation. I thank God, notwithstanding the prevalence of irreverence, that there are some exceptions to the general rule. The fixed attention, the reverent demeanor, advertise to the preacher that he has before him an appreciative audience. It operates as an inspiration to him, and hence he preaches with power, zeal and efficiency. Men do not, perhaps, intend to advertise themselves as wanting in reverence to God by the disrespectful manner in which they treat the services of his house; yet, whether they intend it or not, such is the fact. No one who has a particle of reverence in his composition for the character of God will treat with contempt and disrespect his worship. All conduct that tends to divert attention from the services—which consist in reading the word of God, singing his praises, supplicating his mercies, and expounding his truth—is an exhibition of an irreverent spirit, and an infraction of the common rules of politeness. There are some in every congregation who desire to worship quietly the God of their mercies, and any one who by his conduct disturbs these sincere worshipers, and thereby frustrates their pious intentions, betrays his want of reverence for God and his want of politeness to his worshipers.

D. G. W. ELLIS.

GOOD ADVICE.—President Porter, of Yale College, recently gave the following laconic advice to the students in the course of an extended address: "Don't drink. Don't chew. Don't smoke. Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be earnest. Be self-reliant. Be generous. Be civil. Read the papers. Advertise your business. Make money, and do good with it. Love God and your fellow-men."

A Glance at the Other Side.

MR. EDITOR: I have read from time to time, through your columns, the interest manifested by the stewards and people for the support of their preachers. While I do not think it has made me envious, yet it has made me long to dwell among such a people, and labor with them in the Master's vineyard. I am spending my fifth year in the itinerancy, and while I have not suffered the privations of many of my colaborers, mine has not been a cup filled with sweets. The first three years of my ministry I remained on one circuit, during which time I received $450, an average of $150 per year. The question will necessarily arise: How did I support my family, four or five in number? I can tell you. I preached on Sunday and hurried back home on Monday to the plow. On one occasion one of the stewards passed through the neighborhood and called to see me. Of course, being a lover of the Methodist Church, and all of her officials, we placed before him the best we had for dinner. Not long after that the question of preachers' support was brought up by the stewards, when this good brother remarked that he would do nothing, because "the preacher lived better than he did." Of course his church did scarcely anything that year. At the close of the third year my appointment was changed, which necessitated my first move since joining the itinerancy. I am now living in a beautiful place, among some noble, good-hearted people; but the great difficulty I find is that the people wait for the stewards to say how much and what they ought to do for the preacher. And hence we suffer from the effects of *few doing*. I rent my own house, and if the stewards have anything to say it is only to ask me what I gave for it. I pay the rent out of a meager assessment, and a little over half of that paid. Never yet has a steward asked me what was in my store-room. Mr. Editor, I do not wish to expose the names of these circuits, but only wish our people to have a page in the history of itinerant privations.

PREACHER.

Obituaries.

HON. JOHN WATTS died, at his residence in Newton, Newton county, Miss., on the twentieth of May, 1875, aged about seventy years. The deceased had, from his early manhood to within a short period before his death, been in official position in this State, of which he had been a citizen from his childhood. He has filled with honorable acceptability the position of legislator, district attorney, and for over twenty years the high position of circuit judge; and in all these distinguished positions, as well as in all his public and private relations, his dignified deportment, urbanity and fidelity endeared him to his fellow-citizens; and in his domestic relations the same characteristics secured the most devoted affection and confidence of his family. But it was not only the civil positions that Judge Watts so creditably filled that have marked his career in life. He had devoted more than thirty years of his life to the service of God; and in the church, and for the cause of Christ, he lived and labored. He embraced religion and joined the Methodist Episcopal Church in 1841. In 1842 he was licensed to preach, and after several years' service as local preacher he was ordained deacon by Bishop Andrew; and again, after four or five years, was ordained elder at Jackson, Miss., by Bishop Pierce. In the Sunday school, in the social and official meetings of the church, and in revival meetings, he was always prompt, earnest, energetic and active. His warm exhortations and earnest prayers will be long remembered by many who have often worshiped with him in these portions of the Master's vineyard.

Judge Watts seemed to be impressed, from the beginning of his last illness, that his end was drawing near; and when Dr. West—who was at his bedside for several days before death came—informed him that his condition was very critical, and there was but little hope of his recovery, he replied that he knew it and was ready. After giving directions as to some of his affairs he resigned himself to the hands of his Savior, and calmly awaited his summons to the spirit land. He is gone, and we miss his presence from among us; but we sorrow not as those who have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Our lamented brother and honored fellow-citizen has laid aside the civic wreath that so long graced his brow for the "crown of glory that fadeth not away." And now, while we refer to his honorable life and the distinguished positions he so meritoriously filled, we are constrained to exclaim: "The best of all is, God was with him!"

His mortal remains were followed to the grave-yard at Garlandsville by his weeping family and a large concourse of his sorrowing fellow-citizens, and were committed to the keeping of the grave with appropriate ceremonies by the Masonic fraternity, of which he was long a member.

God, his Redeemer, lives,
And even from the skies
Looks down and watches o'er his dust,
Till he shall bid it rise.

G. W. CHATFIELD.

MRS. MARY ELIZA HOWARD.

It becomes our painful duty to record the untimely death of this estimable Christian lady. This sad event occurred at China Grove, Pike county, Miss., May 23, 1875.

Mrs. Howard was the eldest daughter of N. S. and M. M. Neal. She was born in Carroll county, Miss., August 23, 1838. Her parents were members of the Presbyterian Church. In her girlhood she was converted and was received into that communion. She was married to Rev. P. Howard, of the Mississippi Conference, March 31, 1863. After her marriage, by the advice of her mother, she transferred her membership to the church of which her husband was a minister, thinking she could be more useful in her capacity as a minister's wife by so doing. And truly she was a helpmate to her husband in his self-sacrificing labors as an itinerant Methodist preacher.

God blessed them with seven children, but quickly took four of them back, and with them he drew more than ever the heart of this Christian woman to heaven. Under these bereavements she rapidly ripened for the good world. Her piety became deep and uniform, while her patient submission to the will of God was remarkably beautiful.

At the session of our last Annual Conference Bro. Howard was appointed to East Baton Rouge circuit, but was afterward transferred to China Grove circuit. Mrs. Howard, during her residence at China Grove, made many warm friends.

On Sunday, May 16, she was at church in her usual health, both at eleven A. M. and at eight P. M. The next day, while on a visit to a friend, she was taken sick. She returned home saying she apprehended that if she did not go home then she would never get there again. Her husband, who was absent, was sent for, medical aid was procured, friends gathered in, and every effort was made to avert the dreadful event, but all in vain. The Master had called, and it was beyond the power of man to revoke the call. She spoke calmly of death as being fully prepared for it, gave full directions concerning her children, and said to her weeping friends around her bed that her stay among them had been short and sweet. And it had been as sweet to them as to her. They miss her from their circle, and feel that they have lost a friend and sister in her death. She died on Sunday, May 23, after six days' illness. Her husband, with the three little children, are left sad and lonely. May they have the sympathies and prayers of his brethren in the ministry.

W. B. LEWIS.

MISS EMMA CAMERON was born in Pickens county, Ala., May 27, 1844, and died at Guntown, Miss., May 22, 1875. She was converted and joined the Methodist Episcopal Church South at the early age of nine years, and thereafter led a life of piety and consistency, ever evincing the truth that the youthful affections are capable of Christian influences, and that the young and tender heart may in very early life be touched and refined by the operations of the blessed Spirit. But, notwithstanding her life was blameless in the eyes of all her associates and friends, she felt the need of a deeper work of grace in the heart, and with diligence and faith she sought for a more perfect state of acceptance, and about seven years ago she realized that Jesus has power to cleanse from all sin. She reached a degree in that "higher life" that we believe is attainable by all Christians, whereby she could daily rejoice in God, and that enabled her to let her light so shine that an emanation of beauty ever attended her pathway. More than three months ago the hand of affliction was laid heavily upon her, and she patiently endured the will of her heavenly Father, bearing with meekness and quietness her extreme suffering, and expressing her implicit trust in that Savior in whom she always confided, till, a few days previous to her death, disease gained the mastery over her mind, and she passed from the sufferings of earth unconscious of weeping friends; and we fully believe she is now realizing the precious promises of God to those who put their trust in him. To the members of her church we say: "Though her seat is vacant in your earthly sanctuary, she is filling her place in the church triumphant;" and to her associates, whom she met so frequently in the temperance hall: "Though you have lost one of your truest members, you still have her beautiful example left you." We will miss her in the congregation, in the Sabbath school, at the sick-bed, yet we rejoice that our loss is her eternal gain.

A FRIEND.

PERMELIA F. WILLIAMS, daughter of Rev. G. and Margaret Winn, was born December 3, 1824, and died at her residence, near White Plains, Calhoun county, Ala., May 15, 1875. She joined the Methodist Episcopal Church South when a child. Having been taught the principles and doctrines of our holy religion by her parents, who were deeply pious, she grew up to be a faithful Christian and a devoted member of the church.

March 24, 1842, she was united in marriage, by Rev. T. Moody, to James E. Williams, and for twenty-one years they lived and toiled and labored together most happily, when Bro. Williams was called to his reward above, and left her with eight children to train for the church and for God, one of whom has since gone to the church above, and seven are in the church below. She was a Christian of the true type, performing faithfully all the duties of a true disciple of Christ. She was greatly afflicted for two years before she died—one whole year confined to her room; but she was a patient, resigned sufferer. While confined to her bed she read her Bible, taught her children, communed with her Savior, and often, though with a feeble voice, she sang the praise of God. For some time before she died she was not able to talk; but for an hour before the soul was borne by seraph wing to realms above she admonished her children, and praised the Lord with supernatural strength. In her very last moments she repeated many of the promises of the Savior and parts of favorite hymns, and in perfect consciousness died gloriously happy.

R. A. TIMMONS.

MISS JULIA E. WRIGHT, daughter of David and Irena Wright, was born February 11, 1861, in Cobb county, Ga., and died in Calhoun county, Ala., June 25, 1875. It is but seldom that we are called upon to record the death of a young lady who promised more to the church of which she was a member, or to the community in which she lived. She professed religion and joined the Methodist Episcopal Church South about three years since, under the ministry of Dr. T. G. Slaughter, and from that time to the day of her death was an exemplary member of the same. In all the relationships of life she filled her part well. As a Christian she feared God and kept his commandments. She was the light of her home, and the joy of her parents' heart. She attended regularly all the ordinances of the church. The Bible was her constant companion, and she practiced in her daily life its blessed truths. Two years before her death she seemed to have a presentiment of the approaching dissolution, and often expressed to her devoted mother her willingness "to depart and be with Christ." Thus she lived in the triumphs of a living faith.

She leaves a large circle of friends and relatives to mourn her loss. May the Lord comfort their hearts, and bring them all to heaven at last.

JOHN L. FERGUSON.

WILLIAM DENNY, son of Dr. James I. and Mrs. Caroline A. Brumley, was born in Port Gibson, Miss., November 22, 1870, and died near Brandywine, Claiborne county, May 26, 1875. Willie was an only child, bright and intelligent beyond his years, and a source of great joy to his parents. He had been carefully trained in the ways of religion, and before his death he talked much about going to be with the Savior in heaven.

A FRIEND.

DIED, In Harrisonburg, La., on the seventh of December, 1874, in the freshness and innocency of childhood, JAMES DEKALB, infant son and only child of Mr. S. L. and Mrs. Abby C. Elam. Little Jimmie was born in Franklin parish, La., on the eleventh of September, 1871, was baptized during the year 1873, and was born again on the seventh of December, 1874.

A LONDON JOURNAL says: "If the name of the inventor of the penny post is required, almost everybody would answer 'Hill.' But the invention is at least a couple of hundred years old. In Macaulay's History we read (chapter 3:) 'In the reign of Charles the Second an enterprising citizen of London, William Dockwray, set up, at great expense, a penny post, which delivered letters and parcels six or eight times a day in the busy and crowded streets near the Exchange, and four times a day in the outskirts of the capital.' Does London contain any monument to so remarkable a citizen as William Dockwray?"

THE best thing in the world is to live above it.

The Christian Advocate.

THURSDAY, JULY 15, 1875.

I'M GROWING OLD.

BY JOHN G. SAXE.

My days pass pleasantly away,
My nights are blessed with sweetest sleep,
I feel no symptoms of decay,
I have no cause to mourn or weep.
My loss are impotent and shy,
My friends are neither false nor cold,
And yet of late I often sigh:
I'm growing old!

My growing talk of olden times,
My growing thirst for early news,
My growing apathy for rhymes,
My growing love for easy shoes,
My growing hate of crowds and noise,
My growing fear of catching cold,
All tell me in the plainest voice—
I'm growing old!

I'm growing fonder of my staff,
I'm growing dimmer in the eye,
I'm growing fainter in my laugh,
I'm growing deeper in my sigh;
I'm growing careless of my dress,
I'm growing frugal of my gold,
I'm growing wise, I'm growing—yes—
I'm growing old!

I feel it in my changing taste,
I see it in my changing air,
I see it in my growing waist,
I see it in my snowing hair;
A thousand hints proclaim the truth,
As plain as truth was ever told,
That even in my youthful youth
I'm growing old!

Ah, me! my very laurels breathe
The tale in my reluctant ears;
And every boon the hours bequeath
But makes me debtor to the years.
Even Flattery's honeyed words declare
The secret she would fain withhold,
And tell me in "How young you are!"
I'm growing old!

Thanks to the years whose rapid flight
My somber muse too sadly sings;
Thanks for the gleams of golden light
That blot the darkness of their wings—
The light that beams from out the sky
Those heavenly mansions to unfold,
Where all are blest, and none may sigh:
"I'm growing old!"

The Moravian Church In Germany.

BY MRS. F. M. BLANCHARD, BUNKER HILL, ILL.

There is a good old saying that "the blood of martyrs is the seed of the church." The Reformed Church of the Moravians sprung from the blood of John Huss, certain of whom were his followers, and preserved his doctrines through long years of severe persecutions. In the year 1722 these suffering people found a kind friend in a certain German nobleman, Count Zinzendorf. He sheltered and protected them on his own estate of Bertholdsdorf, in Lusatia, and bestowed on them a piece of ground near Hutberg, or Watch Hill, which afterward became the famous village of Herrnhut (watch of the Lord.) The count became their director, and formed them into a church on their own principles and discipline. Hundreds flocked here for protection. The Saxon government became alarmed, and forbade the count to receive any more. On this he left Herrnhut, took holy orders, and became a kind of missionary. Some others were sent to carry the gospel to Greenland. The missionary spirit increased among them. They began to scatter abroad to preach the gospel in other lands, and ever since this time their untiring efforts in missionary lands have excited the admiration of all interested in the cause. Some of their practices are peculiar. They have brotherhoods and sisterhoods, although this does not prevent their marriage. Often their wives are chosen by lot. For instance, when a brother is about to go abroad as a missionary and has no helpmate, and has no particular preference, he refers the matter to the elders of his fraternity, who make it the subject of special prayer, that the Lord will direct their and his choice. Then they select a certain number of names of the females whom they judge most suitable, and he draws one by lot. She on whom the lot falls is not compelled to marry against her will, but she usually accepts, and the marriage seldom proves unhappy. They have numerous festivals, on account of which they have almost daily services, and their services are greatly enhanced by the beautiful hymns, which they sing with great effect. They have the finest collection of hymns in existence. The children begin to memorize them at an early age, and this becomes a part of their daily task. They claim their ordination to have descended in regular succession from the ancient Bohemian church, which claims its derivation from the apostles. When the Lord's Supper is administered each communicant exchanges the kiss of peace with his next neighbor, right and left, before receiving the bread and wine, which they receive standing. The elements are distributed by the pastor, sometimes assisted by his wife, she carrying the plate and cup for him. The men and women occupy separate sides of the church. Their festal services are very impressive. On Easter morning they assemble at an early hour, "while it is yet dark," and, if the weather permits, the whole congregation proceed to the burial ground in remembrance of Mary Magdalene, and there sing the latter part of the litany among the tombs. They have no very poor among them, as they help each other, and consider it no sin to work for the poor on the Lord's day, maintaining that it is a work of charity and love, and therefore not wrong. They have several schools for boys and girls under the supervision of the brothers and sisters. Here the young receive a liberal education, and the heart is cultivated as well as the head. Religion becomes the chief source of their daily enjoyments. Under the tutorship of these pious men and women the young are reared to become, in their turn, missionaries, teachers and Christian parents.—*Interior.*

A Calamity In Iceland.

About six weeks ago there was a heavy rain of ashes and cinders along the northern coast of Norway, covering the ground several inches deep. Investigations revealed the fact that these strange materials, coming from a northwesterly direction like immense clouds through the air, were of volcanic origin. It was at once thought that there must have been an eruption of Mount Hecla, in Iceland. A steamer was dispatched from Copenhagen, and that vessel has returned from Rejkjavik with news of an unparalleled disaster. It seems the outbreak began on Christmas, and has continued ever since with scarcely any interruption. For seven weeks before Christmas the inhabitants were terrified by subterraneau noises like thunder, which extended through nearly two-thirds of the Islands. Early in January followed earthquakes in all directions, and at last an old volcano near Vatnayskud opened, and for four weeks continued to eject immense quantities of liquid fire, lava, ashes, and a muddy fluid mass at boiling heat. The village, and smaller hamlets and farms within a radius of twenty miles, were destroyed, and over a thousand people had to flee for their lives.

After four weeks this volcano ceased; but at that moment another extinct volcano, nearly a hundred miles away, near Myvatu, sent its burning mass upon the peaceful habitations around. This eruption lasted several weeks, the village of Myvatu became a prey to the fiery elements, and the whole country for more than fifty miles around was devastated. More than eight hundred of the people are reported as having been rendered homeless. Early in March there seemed to be a general upheaval of the earth in the whole central portion of the island. New mounds, as it were, rose to the surface, some to the height of several hundred feet, and over a thousand feet in diameter at the base, amid tremendous shocks of thundering beneath. They split open at top and vomit forth their burning contents upon the surface around them, covering a distance of two hundred miles. Ten thousand people are said to have lost nearly all their possessions, and the remainder, who live nearer to and along the coast, some forty thousand in number, are themselves too poor to support such a vast number of needy people. Several hundred persons are also reported to have perished. The world-renowned geysers have dried up since the terrible eruption began, and instead of water these mysterious funnels emit immense quantities of hot smoke and ashes, which during the night, rising several thousand feet in the air, appear like gigantic columns of fire, visible for hundreds of miles. It is said that no historic record of any volcanic eruption anywhere in the world compares with this, either in territory over which it extends, the number of newly-opened craters, or the time of its duration. The Copenhagen government has issued an appeal for aid in behalf of the sufferers.

Faithful Dogs.

Yesterday morning we gave an account of a child wandering away from home on Thursday last, accompanied by two dogs. The whole neighborhood had turned out and searched night and day, without success, at the time we wrote the account.

From Mr. Carroll, the popular baggagemaster of the Lexington passenger train, we learn the following particulars of the discovery of the child yesterday morning, which certainly shows the wonderful sagacity and faithfulness of the dogs which accompanied him.

As in our account yesterday, the last seen of the child was in a fence-corner with his dogs. From there, it seems, he wandered into the woods belonging to Judge Woods, eight miles from Lexington and three miles from his home. Here, probably, night overtook the little wanderer, and darkness closed upon him, cold, tired and hungry, with none to aid him but his faithful four-footed companions. The nights at this time of the year are too severe for a robust man to be exposed, and certainly a tender child, almost an infant, would surely succumb to the biting temperature.

But there is a watchful Providence above, and his interposition in this case seems miraculous. The faithful dogs, with an instinct that seems equal to human intelligence, went to work and scratched together a bed of leaves. Into this the boy crept, and then the intelligent animals laid down, one on each side of him, and kept him warm through the night with the heat of their bodies.

Morning broke with the boy safe, his shaggy guardians remaining at their post. Though rested and refreshed, he was almost famished with hunger. Again the wonderful instinct of the faithful dogs was equal to the emergency. They set out foraging, chased and killed a rabbit, and brought it to their young charge, laying it at his feet. The boy eagerly ate of the raw meat, and when discovered was busily engaged in appeasing his hunger.

When the party who discovered him endeavored to approach the child the dogs became exceedingly ferocious, and would not let one of them approach him. The boy's father and dogs' master had to be sent for before they could get the child from his noble protectors.

The joy of the parents can be easily imagined, and we will guarantee to say that all the wealth of Lafayette county would not purchase one of these dogs.—*Sedalia (Mo.) Democrat.*

Shrewd Retorts.

A preacher of the gospel, on being introduced to a skeptic, with the explanation that the man was a skeptic, in the midst of an extended circle of friends, said to him:

"I suppose, then, you do not believe anything."

"O yes," replied the skeptic, "I do believe many things."

"Will you, then," said the preacher, "be so good as to tell me what you do believe?"

The skeptic replied: "I do not believe that old story of the Bible about Cain obtaining a wife in the land of Nod, where there was nobody living."

"Never mind what you *don't* believe," said the preacher; "no doubt there is much of that; but tell us what you *do* believe."

The skeptic rallied and said: "Well, I will tell you. I don't believe the account given by Moses that God commanded the Midianites to be destroyed."

"I am not inquiring for what you *don't* believe, but what you *do* believe."

Recovering himself a little, and clearing up his voice, he made a desperate effort, saying: "I don't believe that old fable of the Bible that God commanded the Canaanites to be destroyed."

His belief was all disbelief. It commences all the time with "I don't believe."

A Romanist once said to a Christian: "You Protestants could not prove your Bible if it were not for the Holy Catholic Church and her great men."

"True," said the Christian, "for the Bible predicted that there would be such an apostate church and priesthood, and here you are, just as the Bible said."

After hearing a discourse, in which much was said by the preacher about God, a skeptic said to him: "What is this God about whom you have been saying so much?"

The preacher replied: "God is a Spirit."

The skeptic fiercely followed up: "What is a Spirit?"

The preacher quickly turned on him and inquired: "What is a cornstalk?"

"Why—why—why—it is a cornstalk."

"Yes, sir," replied the preacher, "a spirit is a spirit, and if you cannot tell what a cornstalk is, which you have seen thousands of times, and know has an existence, why do you ask me to tell you what Infinite Spirit is, or doubt his existence?"

EVERY ONE WILL GET TO HEAVEN WHO COULD LIVE THERE.—This saying of an old divine was probably suggested by such Scripture truths as these: "There shall in no wise enter into it anything that defileth;" "Without holiness no man shall see the Lord." If heaven were a Mohammedan paradise, then a voluptuary might enjoy it. If heaven were a region for digging and amassing gold and silver, a miser might enrich himself there. If heaven were an arena of contests for superiority, an ambitious man might become great in it. If heaven's services consisted of showy externals, a formalist would be an acceptable worshiper. But if heaven is inhabited only by the pure in heart, the unregenerate, the unholy, would never feel at home there. They would find nothing to do, nothing to delight in. They would weary of its pure and sacred scenes and services, and would long to be gone; and away they must go to some more congenial abode of unholy beings like themselves, even to their "own place." "Except a man be born again he cannot see the kingdom of God." "Blessed are the pure in heart, for they shall see God."

THERE is one noble means of avenging ourselves of unjust criticism; it is by doing still better, and silencing it solely by the increasing excellence of our works. This is the only true way of triumphing; but if, instead of this, you undertake to dispute, to defend, or to criticise by way of reprisal, you involve yourself in endless troubles and disquietudes, disturb that tranquillity which is so necessary to the successful exercise of your pursuits, and waste in harassing contests that precious time which you should consecrate to your art.—*Canova.*

"TWO THINGS a master commits to his servant's care," said one—"the child and the child's clothes." It will be but a poor excuse for the servant to say: "Sir, here are all the child's clothes, but the child is lost!" So with the account that many will give to God of their souls and bodies at the great day. "Lord, here is my body; I was very grateful for it; I neglected nothing that belonged to it; but as for my soul, that is lost and cast away forever. I took little care and thought about it."—*Flavel.*

IN THE office of one of the hotels recently a gentleman snapped his finger to a boot-black, and as he put his foot on the box he said: "You look like a good, smart boy." "See here, mister!" replied the boy as he rose up, a brush in either hand, "I've had that game played on me a dozen times, and now I want to know whether this is a cash shine or whether you're going to pat me on the head when I'm through and tell me that I'll be Governor of Michigan some day?"—*Detroit Free Press.*

A BENEVOLENT gentleman from Vermont applied to a Boston gentleman for aid in sending a Vermont missionary to Turkey. The reply was as follows: "I have invested much in Vermont securities, and lost many thousands by the acts of your railroad men, sustained by the people and the courts. I have also lived in Turkey and had much intercourse with her people. I would far rather give my money to send Turks as missionaries to Vermont."

AFTER dinner one day, at a Liverpool *table d'hote*, a young man was reading how he had miraculously escaped from a fearful shipwreck. "Yes," said he, "fifteen of my friends were on board. The vessel went down, and they were all lost." "But how," asked a listener, whose interest was painfully excited, "did you manage to escape?" "Oh," was the calm reply, "I was on board another vessel."

PRAYER, if I may speak so boldly, is intercourse with God. Even if we do but lisp, even though we silently address God without opening our lips, yet we cry to him in the inmost recesses of the heart, for God always listens to the sincere direction of the heart to him.—*Clement of Alexandria.*

HOW deeply rooted must unbelief be in our hearts when we are *surprised* to find our prayers answered.—*Maria Hare.*

NEVER trust your feelings, or the opinions of men, if they contradict God's word.

Religious Intelligence.

—The Society of Friends has 14,199 members in England.

—In Labrador there are 50,057 adherents of the Church of England and 35,099 Wesleyans.

—The Wesleyans of England have had the unusual increase of over 6,000 persons in membership during the past year.

—The Foreign Board of Missions of the Southern Baptists report the receipts for 1874 to be $33,218.35. The Home Board receipts for the same time were $23,478.89.

—The Waldensian mission in Italy reports 180 communicants received during the past year, and 367 candidates under instruction. It has 33 churches and employs 97 agents.

—The Baptist work among the Rabbas and Garos, in Assam, is going on with encouraging results. In visiting the Hill Country Dr. Bronson found old converts steadfast in their renunciation of demon worship, and he baptized a number of candidates. Native teachers have been stationed among them and schools opened.

—The Old Catholics in Italy have rejected the decrees of the Vatican Council and have begun the organization of a National Church. Votes to the number of 2,739 were cast for the first bishop of the church. Among its members are deputies of the National Parliament, members of the bar, priests, literary men and numerous representatives of the working classes.

—Further conversions, says the *Church Times*, are reported from Poland of United Catholics to the Orthodox Greek Church. No less than 243 parishes, with 202 priests (including the cathedral clergy of Chelm) and 236,000 lay members have during the last few months gone over, and only 23 parishes, with 23 priests and 17,000 lay members, remain true to their old faith. Some priests have emigrated to Galicia.

—It is stated that the Channel Islands, Guernsey and Jersey, form the only French-speaking country in the world in which the Sabbath is really observed, and that is due chiefly to Methodism. In Guernsey the Methodists have seventeen chapels, twelve of which are exclusively French; it is supposed that their congregations comprise fully one-fourth of the inhabitants. From these islands Methodism was introduced into France.

—The American Baptist Missionary Union sent out last year seventeen missionaries, men and women, to Assam, Burmah, the Teloogoos and China. The committee report, in the Asiatic missions, 135 missionaries, 547 native preachers, 395 churches and 24,178 members; in Europe and Africa, 139 missionaries, 973 native preachers, 346 churches and 31,389 members. The missions in Germany, Sweden, France and Africa are conducted entirely by native agencies.

—The Turkish Mission Aid Society of England has resolved to undertake to raise $25,000 gold for the endowment of a professorship in the medical department of the Central Turkey College. Of this sum $5,000 has already been given and placed at interest in London. Thus far the paid-up contributions of English friends to the college amount to $20,475. On December 3, 1874, the people of Aintab paid to the board of managers the last installment of the sum which they had pledged to the college; this was 56,564 piasters (about $2,500) in gold and silver, making 160,000 piasters or $7,048 in all given by them.

—The English Baptist Missionary Society carries on its work in India (Bengal, Northwest Provinces, Western India and Ceylon,) China (Shantuug Province,) Africa (Camaruns River,) West Indies (Jamaica, Bahama Islands, Hayti and Trinidad,) Brittany, Norway and Rome. The eighty-third annual report has an unusually cheering tone. Revivals have occurred in various parts of the mission-field and the accessions by baptism have been 3,546—very nearly twice the number of the previous year. In Bengal, which is the chief seat of the society's labors, there has been a marked breaking up of the stagnation so much complained of formerly. The visit of Rev. Dr. Somerville, of the Scotch Free Church, to Calcutta and many of the larger cities of Northern India has greatly quickened the religious interest already existing, and has produced numerous accessions of Europeans and Eurasians to the churches. As the habits of Europeans are closely criticised by the natives, and their vices diligently imitated, these conversions cannot help producing important results among the Hindoos. "It is the opinion of many persons," says the report, "that the greatest of all obstacles at present existing to the spread of the gospel in India is the reckless life, the depravity and the skepticism of no inconsiderable portion of the Europeans residing in the land." The native churches around Calcutta, in Jessore and the Backergunge have been revived, much zeal in prayer has been shown, and numerous accessions have taken place. In Santhalistan the Norwegian missionaries are meeting with wonderful success. During the past year 1,600 Santhals were baptized. The converts built their own simple churches, and the whole body of disciples, old and young, aid by their personal efforts the propagation of the gospel. It is gratifying to learn that even so hard-trodden a field as Delhi and its neighborhood is yielding to the gospel plowshare, as is shown by the usually large and interested audience gathered around the missionaries and their assistants. The work of the society in Europe is chiefly marked by the deep interest in the preaching of the Baptist missionaries in Brittany. The income for 1874-75 was slightly exceeded by the outlay, and amounted to $201,178. The collections for the past two years have indicated a steady growth in the missionary spirit among the Baptist churches of England, and have supported a considerable enlargement of the work of the association.

Our Young People.

THE CAPTAIN AND HIS CHILD.

BY JAMES T. FIELDS.

We were crowded in the cabin,
Not a soul would dare to sleep;
It was midnight on the waters,
And a storm was on the deep.

'Tis a fearful thing in winter
To be shattered by the blast,
And to hear the rattling trumpet
Thunder: "Cut away the mast!"

So we shuddered there in silence—
For the stoutest held his breath—
While the hungry sea was roaring,
And the breakers talked with death.

And as thus we sat in darkness,
Each one busy with his prayers,
"We are lost!" the captain shouted,
And he staggered down the stairs.

But his little daughter whispered,
As she took his icy hand:
"Is not God upon the water,
Just the same as on the land?"

Then he kissed the little maiden,
And he spoke in better cheer;
And we anchored safe in harbor
When the morn was shining clear.

From Our Little Friends.

DEAR MR. EDITOR: I see that you have been so kind as to give the little children a corner in your paper. This is the first time that I have written to you, and now I want to tell you that I'm quite anxious to hear the story of "Barney and the boys' nest." We have a great many little chickens this season, and I wish you lived near enough for me to bake you a large chicken pie, as I have often heard that all preachers are very fond of chickens. But as you live so far you must take the will for the deed from

LITTLE FANNIE MOORE.

P. S.—Mr. Editor, I really don't know whether little girls and boys write to you or not. May be you write them yourself, because they won't write. Fannie Moore is not all of my name. I'm afraid to sign my entire name for fear of being laughed at. I'll tell you, but you must not tell anybody that my name is FANNIE MOORE——."

(NOTE BY THE EDITOR.—We are also anxious about the boys' nest. May know more about it after awhile. Mention of the chicken pie makes us hungry. Many thanks to Fannie for her good will. City preachers, however, don't know much about chickens. Our little friends write their own letters. We will not give Fannie's whole name, as she wishes it to be unknown.)

NEAR TUSKEGEE, ALA., July 2, 1875.

DEAR MR. EDITOR: Will you accept this letter from a little girl seven years old the first day of the year?—having been a New Year gift. My parents live in Tuskegee, but I stay more than half the time with my uncle and auntie, near by in the country. My auntie has no children, and she claims me as her little girl. She taught me to read. When I was five years old I had gone through my first reader. She is now teaching me at home. I am studying reading, writing, spelling, arithmetic and geography.

Ever since auntie has been taking your paper I have been reading your pretty little stories in the Child's Corner. We do not know how we would spend our lonely hours in the country were it not for your paper. Auntie says she has taken several of the *Advocates*, and she likes yours best.

Mr. Editor, we live near a camp ground, and tented last year. I never saw so many people before. We would like so much for you to attend our camp meeting this year. Can't you come? Our good and much-loved pastor, Mr. Mangum, from Tuskegee, was there all the time last year. We hope he will tent again this year. The people love to hear him preach so much. Auntie says she heard some say they had rather hear him than to hear a Bishop.

I like Grandpa Goodale's stories very much. I do not like Tom's very much; he uses too many big words for me. I am rather like Charlie: "It's all 'tuff."

Your little friend,

JANIE BREWER.

Spurgeon's Experience.

A WORD TO THE BOYS.

BY THE REV. CHARLES H. SPURGEON.

When I was just fifteen I believed in the Lord Jesus, and joined the church of Christ; and nothing on earth would please me more than to hear that those I am writing to had been led to do the same. It is twenty-five years ago now, and I have never been sorry for what I then did; no, not even once. I have had plenty of time to think it over, and many temptations to try some other course; and if I had found out that I had been deceived, or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion. I tell you, boys, the day I gave myself up to the Lord Jesus, to be his servant, was the very best day of my life. Then I began to be safe and to be happy; then I found out the secret of living, and had a worthy object of my life's exertions, and an unfailing comfort for life's troubles. Because I would wish every boy who reads these lines to have a bright eye, a light tread, a joyful heart and overflowing spirit, I therefore plead with him to consider whether he will not follow my example, for I speak from experience, and know what I say.

When we are on the side of Jesus, and, having believed in him, are cleansed and forgiven, then our pursuit of joy will be successful; but till then we shall labor in vain, and spend our strength for naught. It is of no use digging for coal where the geological strata show that there cannot be any; and equally useless is it to try after happiness where God's word, and the experience of those who have gone before, assure us that happiness cannot be found. But then it is all the more needful that we should seek it where it can be had, and give ourselves at once to the search. He who believes in the Lord Jesus is blessed indeed.

What hinders you from so believing? Boys, why should you not, while yet you are boys, believe in the Lord Jesus unto salvation? May the Spirit of God lead you to do so!

We are looking to you, boys, for our future teachers, deacons, elders and ministers. As a general rule, I find that the best working Christians were converted when they were young. A tree which has been long planted is the more likely to bring forth much fruit. Our great Captain has found some of his bravest marshals among those soldiers who began as drummer-boys in the army. It is not possible to begin serving the Lord too soon; if we would be eminently useful, the earliest moment is, upon all accounts, the best. To whom are we to look for successors to ourselves and your fathers but to the uprising race of our sons? The grand old banner of the gospel has been carried by your sires unto this day; will you not uphold it as they have done? Soon must we pass away, for our hair is turning white; it will be our greatest joy if we shall know that our sons will take care that the Lord's work goes on. It will make our hearts leap within us if we see you enlisted in the army of the bleeding Savior; but if you prove false to your fathers' God, it were better for you and for us that you had never been born.

Do not imagine that you cannot now be Christians; the gifts of our heavenly Father's love are not reserved for a certain age; boys may be saved, boys may be workers for Jesus, boys may bring great glory to God. Hence it is that just now, at this particular turning-point in your lives, we are anxious to see you resolute for the right way. May the Holy Spirit incline you to resolve to be the Lord's. Others may despise your conscientious choice, and make mirth of your holy carefulness, but what matters it? Some of us have been laughed at for these twenty years, and are none the worse for it; we have had all manner of evil spoken falsely of us for Christ's name's sake, but we are the happier for it. Oh, boys, if you are renewed in heart, and become for life and death the Redeemer's, none can really harm you; all must be right with him who is right with God.

Hold on, then, to the Sabbath school; and when you cease to be taught become teachers. Hold on by the Sabbath services and all the ordinances of the house of the Lord, and say, like Ruth to Naomi: "Thy people shall be my people, and thy God my God."—*Times of Blessing.*

HE COULD BE TRUSTED.—Alfred was missing one night about sunset. Mother was getting anxious, for she always wished him to be home early. A neighbor, coming in, said a number of boys had gone to the river to swim, and he thought it likely Alfred was with them.

"No," said his mother, "he promised me he would never go there without my leave, and he always keeps his word."

But seven o'clock came, then eight, and mother was still listening for Alfred's step; but it was half-past eight before his shout and whistle were heard when he ran in at the gate.

"Confess now," said the neighbor, "that you have been to the river with other boys, and so kept away till late."

How the boy's eyes flashed, and the crimson mounted to his cheeks!

"No, sir; I promised my mother that I would never go there without her leave, and do you think I would tell a falsehood? I helped James to find the cows that had strayed in the woods, and didn't think I should stay so late."

"I think," said the neighbor, turning to the mother, as he took his hat to go home, "there is a comfort in store for you by him. Such a boy as that will make a noble man."—*Youth's Companion.*

A CHILD'S CIVILITY.—When the Emperor of Germany was lately on a visit in a distant portion of his dominions he was welcomed by the school children of the village. After their speaker had made a speech for them he thanked them. Then, taking an orange from a plate, he asked:

"To what kingdom does this belong?"

"To the vegetable kingdom, sire," replied a little girl.

The Emperor took a gold coin from his pocket, and, holding it up, asked:

"And to what kingdom does this belong?"

"To the mineral kingdom, sire," replied the little girl.

"And to what kingdom do I belong, then?" asked the Emperor.

The little girl colored deeply, for she did not like to say "the animal kingdom," as he thought she would, lest his majesty should be offended, when a bright thought came, and she said, with radiant eyes:

"To God's kingdom, sire."

The Emperor was deeply moved. A tear stood in his eye. He placed his hands on the child's head, and said, most devoutly:

"Grant that I may be accounted worthy of that kingdom."

SPECTACULAR religion is what the *Graphic* calls the ecclesiastical parades and exhibitions of millinery, in which the Roman Catholic Church has of late been indulging.

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Meeting of the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE are requested to meet at the Seashore camp ground on Thursday, July 22.

Some Exceptions.

Mr. Whittle, the evangelist, has been successfully at work in Little Rock, Ark., lately. A. R. W., writing to the *Western Methodist*, rejoices in the good done, but is careful to qualify his commendations. He would guard against abuse of this evangelism in its relations to the pastoral work, and also against errors in doctrine and experience. Mr. Whittle's theology, we infer, is Calvinistic, and we suppose this appears in his way of stating doctrine and apprehending experience. He is bound to preach the gospel as he understands it, and we do not respect him the less because he is true to his convictions.

If we are correctly informed, Moody, Hammond, Earle, Smith, and nearly all the most noted evangelists of the day, are Calvinistic. Calvinistic Methodism, after the methods of Whitefield and Lady Huntingdon, seems to have been revived. There is no sectarian bigotry about these men, no purpose in their labors beyond the awakening and conversion of the people. Their oneness with all evangelical Christians in the great basal truths of the atonement, regeneration and assurance is manifest. They have a broad catholic spirit and a single eye. The theological system which is grounded into their convictions, and which underlies their presentation of the gospel, must of necessity crop out here and there.

To unite with them does not mean indorsement of their peculiar tenets. We expect them to be consistent and outspoken in what they hold, and our Arminian folk will be equally manly and candid in their course. Any hurtful leaven of erroneous doctrine—dead fly in the ointment of grace—will, we hope, be eliminated by the healthy spiritual instincts of our people. The strictures of our friend, A. R. W., are, however, both timely and wise, especially so far as they are addressed to his brother ministers. He says "our churches are cursed with an unconverted membership." Dr. Tyng says it is the same with the evangelical churches in New York. Perhaps it is a trouble everywhere. Let us guard the door of admission, and give no rest to these unconverted members until they are saved from sin. But to the extract from Dr. W.'s letter:

Mr. Whittle, the evangelist, accompanied by Mr. Francis, reached our city on last Tuesday morning, and commenced operations at half-past eight A. M., at the Presbyterian church, with a union prayer meeting, and a Bible meeting at half-past four P. M. Owing to college exercises, there was no public service till Wednesday night. Since then there has been, in addition to the morning and evening service, a public service every night at the Presbyterian church, and the large audience-room is filled to its utmost capacity; and there has certainly been awakened in our city a great and almost universal interest on the subject of religion. I have heard Mr. Whittle several times, and while I do not by any means adopt his theological view on imputed righteousness, faith and repentance, and more particularly do I object to his teaching as to what is genuine conversion, or the new birth, still I do most heartily admire his very great simplicity and earnestness. He is certainly consecrated to his work, and deeply in earnest in performing it, and the Master is honoring his servant. Mr. Francis is a fine singer. He sings the gospel as well as Mr. Whittle preaches it, and that is according to their views of it. Certainly good is done. Christ is preached, and herein I will rejoice, and do rejoice; but still I think there is very great danger that by overlooking the great doctrines of depravity, justification by faith, and a real spiritual regeneration, attested by the witness of the Spirit, much of this work will be evanescent, and be followed by a very fearful reaction. Again, I fear we are training our people to look to the extraordinary means and instrumentalities, instead of those wisely appointed by Christ, and which have been mighty, through God, to the pulling down of the strongholds of satan. I have no word against lay evangelism. Mr. Wesley used it himself to great advantage; but I do object to our ministers giving up all authority to an evangelist, as if there were some supernatural power connected with these men. Brother ministers, you can have a revival anywhere, in any town, in any city, where you will unite in simplicity and faith, relying on the inherent power of the gospel, which is God's power unto salvation. There is a Holy Ghost in the world. Unite your forces and seek his power, and don't rely on the power of artistic song and evangelism, but go to work as God's ministers. Doubt yourself till the power divine comes upon your heart; visit your people and talk it to them, and pray with them, till they have the power of faith and consecration; then move your forces forward on the enemy. We need well-drilled and well-disciplined troops. See here! cease catechising the penitents, to tell them they have accepted the Savior. Urge them to a personal knowledge of their acceptance of God through Christ, and of their certain conversion. Our churches are cursed with an unconverted membership. Here is my dread of evangelism, and of latter-day revivals and revivalists. Let no one suppose that I am in the least opposed to revivals. I have been engaged in them for nearly thirty years. I love them, I am not willing to live without them, but I want them prayed down out of heaven, and not "*got up*." I do not insist on either shouting or noise, but I expect both when sinners are cut to the heart, and souls are converted. O for a powerful baptism of the Holy Ghost on Little Rock!

The President's Whisky.

Our patriotic President went to the centennial celebration at Lexington and Concord. There the rebels first resisted, by arms, the excellent government of King George—the best government the sun ever shone upon—and inaugurated a long and bloody war. It was fitting that he who had put down one rebellion, and made so much out of it every way, should honor with his presence another which had proved a grand success. He must needs pass through Boston, and the State, in that now truly loyal but once most rebellious town, could not do less than give the President a sumptuous entertainment and banquet.

It seems that liquors and cigars were furnished on the occasion, and especially liquors. It is not reported that the President indulged in either. No loyal man or woman in Massachusetts believes that Mr. Grant drinks or smokes. The liquor and the cigars got in somehow, in a *pro forma* way, without the least regard to the well-known habits of the distinguished guest. "The day we celebrate" and the customs of 1775 may have been running in the heads of those who were appointed to cater to the President and his party. Certainly, in these days of patriotic fervor, the Yankee banditti had not so much as heard of total abstinence, and prohibitory laws were not dreamed of. Possibly the President, in view of the occasion, wished to get back into the atmosphere of Boston as it was a hundred years ago, and ventured this once to depart from his usually abstemious ways. These centennials are further apart even than Christmas by a hundred times, and why not "let joy be unconfined?" However we may fall to account for the rather strange circumstance, liquor and cigars were furnished at the aforesaid banquet in the town of Boston, the very head and hub of advanced civilization and high moral ideas, and one hundred years after that rebellious bushwhacking of the red coats about Lexington and Concord.

Now there is in the good old Commonwealth a State prohibitory law. Here was a gross inconsistency, the State violating its own statute in doing honor to the chief magistrate. The legislative committee, infringing a plain law, of course, waked up the temperance men, every man of whom probably voted for Grant as the embodiment of sobriety, and may do so again if he concludes to come out for a third term. The State Temperance Alliance holds a pow-wow over the matter. The committee shield themselves under the order given in the usual way for the "best entertainment and the best banquet." It was not the fault of the legislative committee, who are all doubtless staunch temperance men when votes are wanted, but the stupid blunder of those who interpreted their order. Those who are acquainted with the President's temperate habits, and his sacred regard and reverent respect for the rights and laws of the States, will never suspect him of having countenanced this violation of a local statute.

Somebody did it, however—somebody was to blame; the feelings of the temperance men were very justly aroused, and they very properly protest against this grave immorality. Next time the President visits Boston we suppose that "the best possible" will be provided, without either liquor or cigars. Why the Chicago *Times* should head the action of the Temperance Alliance "The President's Whisky," we cannot tell. What had the President to do with it? Why connect the name of our chief magistrate with the vile stuff which the State furnished? We give the item, however, as we find it, heading and all:

THE PRESIDENT'S WHISKY.

BOSTON, June 30.—The State Temperance Alliance to-day discussed the bills for wines and cigars furnished by the State to the President on his visit en route for Lexington and Concord. The committee say that they find no departure from the common and usual routine. The legislative committee gave the order in the usual way for the "best entertainment and the best banquet." The order was understood in the usual way, to the amount of $4,362 for the entertainment of guests, besides what was provided for the banquet, at which liquors were of course furnished. It does not, indeed, seem to have occurred to any one that the "best possible entertainment" and the "best possible banquet" could be given without them. After discussing the moral question of the State supplying liquors to its guests while the prohibitory law was in force on paper, the report concludes: "This provision of liquors by the State demands our attention for two reasons: First, this public example of the State cannot fail to exert a potent adverse influence on every department of the moral work of the alliance; second, because the same want of respect for the laws which permitted the State government to patronize an illegal liquor traffic in this case is sure to show itself under any change of laws, and cannot fail of exerting a most disastrous influence on the interests of the Commonwealth." The report was adopted.—*Chicago Times.*

Salary Advanced.

The press dispatches inform us that Plymouth church has advanced Mr. Beecher's salary from $20,000 to $100,000. This is a very fair salary for a preacher of the gospel. Even twenty thousand would have kept the Brooklyn pastor from pressing want, but one hundred thousand will support him in some tolerable degree of comfort, and leave something to pay lawyers and to aid the destitute. "Verily there is a reward for the righteous," even in this world, and Mr. Beecher's last days promise to be gilded with the brightest rays of a golden sun. He has passed through the fiery furnace, but who shall say that he has not come forth as gold? No matter now what the world says, nor what the jury would not say, this hundred thousand will repay the sorrows of the past, and compensate the damage which his character has sustained.

Virtue in his case has proved to be something more than its own exceeding great reward. It pays to be pure and discreet, and to tread the rugged path of self-denial and personal sacrifice. It is only here and there that the sorely-afflicted come out of the conflict to be blessed as Beecher is. The most must be content to suffer in this life, and to be comfortable in the world to come. No such crown has ever been put upon suffering innocence, or mollified the wounds of martyrdom, as that which the pew-holders of Plymouth church have placed upon the brow of their saintly pastor. What a complacent vacation will be his this summer, with the trial over, the plaudits and worship of his people still sounding, and that hundred thousand passed to his credit! Can even an obstinate and unreasonable public opinion maintain itself against such an *a fortiori* as this?

Beecher has many attempted imitators in his way of preaching, much to the damage of the pulpit, but we trust none will be allured by his success to venture upon such devious and perilous paths as the recent trial has exposed. Such revelations of weakness and indiscretion, if not of crime, would have ruined almost any other Christian minister, and consigned him to infamy. Beecher could not be given up in any event. It would have been, as Gen. Butler declared, "a national calamity" to have convicted him. He was the pillar of too many financial interests, the representative of certain political and social ideas that must not be dishonored, and the center and life of a class that by his fall would have been left as planets without a sun. The Plymouth people may have thought that their pastor had erred somewhat, and that, if guilty, he had repented of his sin. His preaching had prepared them to deal leniently with their own faults and with his. Here was a chance for the application of the everlasting drivel about Christian manhood and the Christ life and true inwardness.

The advanced salary is to show to a doubting world how the Plymouth stockholders have regarded this scandal, and how completely they believe in the man. Whether they staked any money on the verdict we do not know, but, as no verdict could be obtained, this is their way of declaring to mankind what they think it ought to have been.

If the reported increase of salary be true, it will not help Mr. Beecher's reputation, however much it may add to his bank account. His former salary was extravagant and unparalleled, and enough. This advance is coincident with circumstances which will always make it a memorial of the dark shadow which for life must rest upon him. If the church has voted this advance the pastor will be wise to decline it.

The Genius of the Commonplace.

R. H. D., in *Scribner*, says with more wit than wisdom: "Choose any artist you know—the one with the kindliest nature and the finest perceptions—and ask him to give you his idea of the genius of the commonplace, and, my word for it, he paints you a middle-aged woman; the thing, he will say, proves itself. Here is a creature, jogging on leisurely at midday, in sight of all men, along a well-tramped road. The mists of dawn are far behind her—she has not yet reached the shadows of evening."

Yes, it is painfully true and glaringly evident that not only is Euphrosyne's hair growing dun-colored instead of golden, but a similar transformation is taking place within her brain. The fervid fancies which made real those divine phantasmagoria of youth have given place to the literal and unimpeachable teachings of experience.

Many a brown-eyed and dusky-haired knight have the years, with iconoclastic hand, tumbled from his pedestal, and turned his princely beauty into a marvel of inanity, at which she wonders and smiles. And even thus have they "materialized" every spirit which haunted the visions of her youth, till, upon entering the first uninviting luster of the fourth decade, all of fairy land has gone, and only tiresome matter-of-fact remains to be grappled with daily.

Therefore the rose color of cheek and lip has faded into yellow, and the pearl deepened into unsightly patches; it may be even—freckles!—so much has the physical been tinged by that awkward artist, Time, who has marred the finer tintings of her youth; and the "creature who jogs along at noonday" finds the bloom faded and the perfumes exhaled by the heated air. Usually she realizes it with a pang at first—it is dreary to part with anything lovely for aye. But, accepting the inevitable, if she is wise, and divested of those meretricious charms, along that dusty highway she may still make enticing shadows and lovely perspectives, whose tender wooing stillness and softened lights will reflect on her "muddy complexion" hues as beautiful as the rainbow; for are not these tender graces born of tears? And, after all, he who sees only this unlovely change is, to say the least, a careless and untrustworthy observer; he has not found the hidden soul of the departed loveliness shining out, as it may, in far greater beauty than when its impatient wings were fluttering over untried bewilderments of space and expectation.

This merciful genius of the commonplace need not be content with simply growing homely and stale, good only for receipts and bread-making, though this would seem her chief duty, as it appears to be her salient point.

Where is the maiden who can bring more of the deepest poetry of life with her radiant presence than the quiet home-mother disseminates through the gentle ministries which are so "commonplace?" Where is the artist whose heaven-taught pencil can limn forth colors so fair and glowing as the sweet pictures of earnest life which she inspires with soul and warmth, which she, indeed, *creates* in the atmosphere of home, that clear, pure realm where truth and nature show ever freshest and loveliest? What sweet singer can supply more of music than softly chimes through that faithful woman's soul, while, amid the monotonous, harassing round of petty cares and worries, must cheer herself and others with those clear tones the angel of patience teaches through the weary day? Who should be so full of all beauty and purity and truth as she to whom God has intrusted his "fair young souls" for moulding and development, whose fruits are unto eternal life or death? Where is the lever who glows with such worthy devotion as does he who, amid the wrecks of a beauty which in its early freshness won his love, has found one who proves as gold, having been tried in the fires of toil and affliction—the fairest among ten thousand to him? Heaven stoops to watch such holy human love, and in its perfection it is won only by the "middle-aged woman." Well may she glory in a loss which brings her such compensation; well may she rejoice in this fruitage of years and of sorrows. Nor is her life devoid of the most beautiful inspiration to deeds and alms divine;

> "For Christ, who to the Virgin
> Our motherhood has blessed,
> Is near to every woman
> With a baby on her breast."

And this inspiration is breathed into her common toil, until it "makes drudgery divine." Who can thus, out of the material of a daily routine—inevitably monotonous and cramping—evolve a breath of heaven cannot have lost all the elements of the poetic or heroic. Amid the busy bustle of this midday life comes the sweet tumult of the children's voices. "Mother, mother," is called everywhere, and is needed everywhere. Who must be so patient or so wise as she? And what later love comes to the heart of her son more lofty or serene than that for the lonely, toilsome mother, who has lost the halo of her beautiful youth, retaining only the "commonplace," which is as the aureole of an angel to him, so has she spiritualized and sanctified it.

Oh! thus it *should* be, that as the soft, pearly bloom is brushed away by the rude touches of life, *within* a richness and perfecting of all sweetness should be growing in its place. And when, mayhap, the distaff is laid aside, and the tolling one is called to quiet rest before the evening, no brighter crown awaits than hers who has borne the heat and burden of the day, faithful and patient to the end.

E.

A Plan.

The plan mentioned in the extract below, from the Richmond *Christian Advocate*, is one which we have adopted to some extent in this city, and which we had thought of recommending to our preachers. Many would find it easy to pay five cents a week for the paper, receiving the paper and paying for it weekly at the church. In stations the plan is perfectly feasible if the pastors will take an interest in it, and give their personal attention to its execution. The object, of course, is not to supersede sending the paper by mail to regular subscribers, but to accommodate those who may not find it convenient to pay the entire subscription price at once. Nearly every member of the church, however poor, can pay five cents a week. The editor of the Richmond *Christian Advocate* says:

WHO WILL FOLLOW?—Rev. J. H. Crown, of Second Street, and Bro. E. R. Hunter, of Central church, Portsmouth, have adopted a plan by which they circulate every week sixty copies of the *Advocate* in the two churches in addition to the regular subscribers. To Second Street we send thirty, to Central thirty, and the list is growing. The plan is a simple one, and can be worked in every church. We send these brethren so many papers per week at a given rate, and they circulate them and collect weekly for us. This makes the payment easy. Bro. Hunter says they will reach one hundred copies in Central, and that they propose to furnish the paper to every member not able to take it. Who will try this plan? Write for specimen copies and terms, and make a trial.

THE Shubuta *Times*, Mississippi, contains the following notice of the death of a superannuated member of the Mississippi Conference:

Rev. William McCormick died, at his residence in Jasper county, on Thursday evening, June 24, of some disease or diseases that have afflicted him for many years. Notwithstanding so many years of suffering, he had lived to be upward of eighty years old.

The deceased was a good man—a devoted Christian. He joined the church in the prime of life, and had been for many years a faithful follower of his Master. He was one of the old settlers, was industrious, was slow to go in debt, just to his creditors, and earned a good living. His life was most exemplary indeed—was a good husband, kind father, good neighbor, excellent citizen and pious member of the church.

Doubtless his death was tranquil, as his life had been, and passed over the cold stream of Jordan to the joy awaiting him beyond. We imagine to him Death was no unfriendly visitor, but came as a messenger of love to relieve him of the many pains and troubles of body that had pressed upon his old age. His friends will miss him, will mourn his death, but can rejoice in the welcome that he receives in the next life—the life of heaven.

OUR WEEK OF PRAYER.—The Bishops of the Southern Methodist Church, at their late meeting in Nashville, appointed a week of prayer, beginning August 8, for a special blessing on our missionary labors and for our institutions of learning.

Books and Periodicals.

POTTER'S COMPLETE BIBLE ENCYCLOPEDIA. A Universal Treasury of Religious Knowledge. Edited by Rev. William Blackwood, D. D., LL. D. With valuable contributions by eminent divines of the several evangelical denominations. With more than 3,000 choice illustrative engravings. In two volumes.

We have received the eight parts (43-50) which conclude this splendid work. We have heretofore spoken in the highest terms of this publication as the earlier numbers reached us, and now, with the entire work before us, we are more than ever impressed with its great value. It is indeed a universal treasury of religious knowledge, not only in what is strictly biblical, but in theology, church history, biography and ecclesiastical nomenclature. The pictorial illustrations are numerous and well executed, presenting a profusion of artistic beauty beyond any work with which we are acquainted. It is supplied with a copious index of the articles, and a list of the illustrations, which adds much to its value for reference.

WE HAVE RECEIVED the announcement of Vanderbilt University for 1875-76. The organization is now about completed, the professors are nearly all elected, and the course of study of the several departments and schools determined. The university is organized with four distinct departments, as follows: 1. The Department of Philosophy, Science and Literature. 2. The Biblical Department. 3. The Law Department. 4. The Medical Department. The Department of Philosophy, Science and Literature embraces the following schools: School of Latin Language and Literature, School of Greek Language and Literature, School of Modern Languages and English, School of Philosophy and Criticism, School of Mathematics, School of Physics and Astronomy, School of Chemistry, School of Natural History and Geology. The Biblical Department embraces: 1. Systematic Theology. 2. Exegetical Theology. 3. Practical Theology. 4. Ecclesiastical History and Introduction to the Bible. The session of the university opens on the first Monday in October, and continues, without interruption, for nine months. For announcement and all information desired address Rev. Robert A. Young, D. D., secretary of the board of trustees.

WE HAVE RECEIVED the Annual Report of the Board of Missions of the Methodist Episcopal Church South, June 1, 1875. This is a complete exhibition of our mission work, and should be carefully read by our preachers and people. The materials of many good missionary speeches are in it. Pastors, in presenting the cause of missions to their congregations, will do well to study the report as a means of preparation. It is full of facts, but they are not dry to those who love the kingdom of Christ.

THE National Protestant is the title of a new journal to be issued monthly in New York. The first number is an excellent one. It promises to be a consistent anti-Roman Catholic journal. Price, $1 a year. William H. Van Nortwick, managing editor.

WE ARE INDEBTED to the publishers, A. S. Barnes & Co., for a copy of an address before the Association of the Graduates of the United States Military Academy, by Charles Davies, on the Centennial anniversary of the battle of Bunker Hill, June 17, 1875.

THE Co-Operative News is the title of a new weekly paper published in New Orleans by the Co-Operative News Publishing Company, and edited by J. B. Robertson. It is devoted to the Patrons of Husbandry. The first number was issued June 24.

THE catalogue of Martha Washington College, Abingdon, Va., is a model of neatness and typographical finish. We are glad that this excellent institution enjoys such prosperity. Our friend, President Jones, deserves success, and commands it.

LIPPINCOTT'S MAGAZINE for July has: May in June, The Tares of the Black Mountains, Camp-Fire Lyrics, Eight Hundred Miles on an Ambulance, A Night in a Swiss Pension, and other articles. The first article is handsomely illustrated.

WE HAVE RECEIVED the catalogue of the Texas University, Georgetown, Texas, Rev. F. A. Mood, D. D., president. We are glad to see that there are provisions made for instruction in Spanish and German in this institution.

THE Southern Cultivator for July has been received. It is filled with information suited to the wants of our Southern farmers and planters. W. L. Jones, editor and proprietor, Athens, Ga.

THE College Pen, conducted by the members of Neophagen College, Gallatin, Tenn., is a monthly magazine filled with articles of interest. We have received the June number.

ALWAYS put your saddle on the right horse.

A Timely Protest.

The Protestant ministers of Baltimore held a meeting at the large hall of the Methodist Book-Rooms on Thursday, the twenty-seventh ult. It was in accordance with a call issued under the auspices of some members of the preachers' meeting, and was to express ministerial sentiment in relation to donations of public money to sectarian denominations, to aid them in the maintenance of sectarian institutions. At the meeting there were not only over forty clergymen of the Methodist Episcopal Church (North,) but many of the most influential and able ministers of the Methodist Episcopal Church South, of the Presbyterian, Baptist, Episcopalian and other denominations—about 150 in all. One branch of the City Council had made appropriations, amounting to some $21,000, to various Roman Catholic institutions. The "protest" against this sectarian appropriation of the peoples' money was unanimously adopted and sent to the City Council.

This movement on the part of our Protestant brethren of Baltimore is of the greatest importance. We have for some time past feared that our friends were not sufficiently aware of the perils of the hour. This is the great question of the century. It is so regarded in Europe, especially in Germany and England, and it equally concerns the people of the United States. That sterling paper, the New York *Observer*, has recently published an account of the operations of the Jesuits, showing that the peculiar function of the order was to counteract the spirit of Protestantism.

All attempts in the last 340 years to divert the order from its original purpose have been thwarted, and to this hour its energies are concentrated upon the two departments—"missions and education." They have sixteen colleges distinctively their own in the United States, and their emissaries are in chairs of instruction in many institutions not suspected of being under their control. The number of actual sworn members of the order in the United States and Canada in 1874 was 1,062, of whom 251 were in the missions of New York and Canada. Notwithstanding the suppression of the order by the infallible Pope of Rome in 1773, in all the States of Christendom, they have been and are now the most active, powerful and successful adherents of the papal government—the life-blood and the muscle of the Roman Church.

Prof. Morse, the inventor of the telegraph, was in Rome in 1830, and there and then was convinced, by his intercourse with a Roman Catholic dignitary and others, that a conspiracy was in existence, even at that early date, to extinguish the free government of the United States, and to bring the people under papal and despotic rule.

In Paris, on his way to his own country, Prof. Morse was on confidential and very intimate terms with Lafayette, to whom he communicated his knowledge of the intrigues on foot. He found that Lafayette was apprehensive of the same thing, and the great friend of American independence freely expressed to Prof. Morse the sentiment which he afterward put into epigrammatic words: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy." The publication of this testimony of Prof. Morse, and of this opinion of Lafayette, produced an excitement in this country and a discussion that are well remembered by the survivors of the last generation, though there are many now on the stage who were too young at that time to remember the circumstances.

If the conspiracy really had an organized existence, it still lives. If it had no other shape than the general intent and purpose of the order to subdue all the world to the feet of the papacy, it is now as active, real and progressive as it was forty-five years ago; and it has not been like in the last half century, as we have the best reason to know.—*Baltimore Episcopal Methodist.*

Not a Lucrative Business.

If any think that publishing a religious paper is a money-making business, they will do well to glance at the following paragraphs, cut from one week's exchanges:

The actual amount paid for editorial labor on the *Central Christian Advocate*, of St. Louis, last year, including editorial salaries, amounts paid for contributions, and all editorial office expenses, was less than $6,000. We only wonder that they make so good a paper. The *Independent* has found itself able to expend that amount in a single month.—*Independent.*

It is claimed by the *Northern Christian Advocate*, published at Syracuse, N. Y., that it, the New York *Christian Advocate* and the *Western Christian Advocate* are the only papers of the Church North that are paying expenses. The New York *Advocate* has a subscription of fifty thousand, and yet its profits amount only to $10,000 per annum.

The New York *Christian Advocate* says: "The Western Book Concern carries on four weekly papers, at the same number of cities, each with its working force of editors and publishing agents, whose aggregate circulation is only about fifty thousand, and whose expenses as a whole amount to more than their income. It further appears that in 1874 the united circulations of these four papers were some sixteen thousand less than those of three of them ten years before. Now, in view of these facts, it seems to us that the traditional 'policy' of the church in respect to these papers ought not to be perpetuated—that in some way there should be a more economical management of their affairs."

A correspondent of a Boston paper says: "There is some fun in running a religious newspaper, but it costs something. There was a prospect at one time that every minister in New York would have his own organ. But these local papers seem to be breaking up faster than they were formed. Fulton has stepped out of his paper; Hepworth has left his; young Tyng has left the editorial chair, and the old-line denominational papers will soon have it all to themselves. A minister might as well try to have a private railroad as a private newspaper."

SOME Catholic abbots have queer ideas of honesty. The Swiss government has recently suppressed the Convent of "Mariastein;" but the good prior, on taking his leave, thought he would carry with him some pleasant *souvenirs* of his life there, and so he took the abbot's cross and the whole series of the archives of the convent. The government objects to this little pleasantry, and announces that unless the stolen goods are returned the pensions of the monks will be cut off.

MARRIED.

KROHN—SHAPE.—In Algiers, La., July 2, 1875, by the Rev. Lewis A. Reed, Mr. John Krohn to Miss Mary Ann Shape.

Publisher's Department.

SEND ON THE MONEY.

Many of our agents write that they have the money in hand for subscriptions and renewals, but wait till a better opportunity or till Conference to pay it over. We assure them that it is much needed. Last year we were more than $1,000 ahead in the beginning of summer, and by the first of December had consumed this amount and ran more than $3,000 behind. It would save us a vast amount of trouble and expense if we could get our money as we need it. An amount of more than $1,500, we think, is now in the hands of agents, which, if we had in hand, would greatly help us.

AMOUNTS WHICH WE CANNOT CREDIT.

Most of the irregularities and omissions of correspondents can be explained by reference to the mail lists, to the letters of correspondents at offices at which envelopes are postmarked, or by writing or waiting for inquiries from parties for their receipts; but there are a few from whom we have not been able to hear or obtain the information necessary to enable us to know to whom or to what purpose amounts should be applied:

Nov. 15, 1874—From Shreveport, La.	$2 00
Nov. 16, 1874—From Canton, Miss.	2 00
June 18, 1875—From W. H. Spencer	2 50
June 11, 1875—From Selma, Ala.	3 00
Nov. 21, 1874—From Mrs. Mattie M. Irvine	2 00
Nov. 27, 1874—From John Walker, New Iberia	4 00
Dec. 3, 1874—From Jas. Williams, Laney, Ala.	5 00
Apr. 26, 1875—From C. C. Manning	6 10
Apr. 5, 1875—From Mrs. Hattie E. Winn	2 00
June —, 1875—From Baton Rouge, La.	2 50
May —, 1875—From Yazoo City, Miss.	2 00

None of the above are accompanied with instructions; some have no address; others *have neither*. We only know where the envelopes were mailed by the postoffice stamp on the back. If this should come to the attention of parties interested they will oblige us by forwarding the necessary instructions to whom the amounts are to be credited, and for what purpose. If for the ADVOCATE, give name and postoffice.

NOTICE TO CORRESPONDENTS.

As many do not seem to understand the importance of writing separate letters to the ADVOCATE and book departments, we reproduce an article which appeared some time ago in the paper:

JUST AS IT SHOULD BE.—Some of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters to the same envelope, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both in the same letter. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, will leave, July 1, for a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

WESLEYAN FEMALE INSTITUTE, STAUNTON, VA.—We take pleasure in directing attention to the advertisement of this popular seminary for the education of young ladies. It is located in the city of Staunton, in the center of the far-famed Shenandoah valley, in one of the healthiest of climates. It presents attractions unsurpassed in the South. It is conducted by over twenty able and accomplished teachers and officers. Its buildings are home-like and elegant, grounds attractive, scenery grand.

We learn that the last session of this school was attended by pupils from seventeen different States. One of the laudable aims of this school will be, we are informed, to require its pupils to practice economy, especially in dress. To this end a simple uniform is worn. No unnecessary bills are allowed, and the expenses of parents and guardians are to be kept within the lowest possible amount. With these advantages we are not surprised that this popular institution draws its patronage from Maryland and Pennsylvania to Texas. It is indorsed by a host of distinguished friends and patrons throughout the bounds of the South, and for health and comfort, sound learning and graceful accomplishments, it deservedly ranks among the very best of our schools. See advertisement.

TRINITY COLLEGE, NORTH CAROLINA.—The fall session of the above institution opens September 2, 1875. Rev. B. Craven, D. D., is a thorough and most successful educator, fully alive, wide awake, progressive, dignified, methodical and competent, and loved and honored by the students. Happy students and thrice happy community to be able to boast of such an institution, and such a man at the head of it. See advertisement.

THE GRAND EXCURSION to Ocean Springs and Seashore camp meeting, from Montgomery, Ala., is advertised on the fifth page of our present issue, to which we invite the special attention of our readers in those portions of Alabama convenient to avail themselves of the advantages offered for the trip. Those who take the excursion will be well paid for the cost and time, we have no doubt.

FARMVILLE COLLEGE.—This Institution, located in Prince Edward county, Va., on the Atlantic, Mississippi and Ohio railroad, midway between Petersburg and Lynchburg, is under the management of Rev. Paul Whitehead, and to those who know Bro. Whitehead there is no necessity of saying more. He is not the man to be in charge of anything second-rate. See advertisement.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending July 10, 1875.

A—J S Alspaugh & Sister, American News Company, J R Adams $1, N W Ayer & Son, K B Alston, J B Ashley.

B—T T Beall $2, J W Black $1.05, Harksdale & Smith $2.50, Jacob Baier, Biglow & Main, H Bradford 50 cents, T C Bradford $1, Billings & Wheelock, F M Beverly, M Benbrook, Boorum & Pease, Eugene T Bates 50 cents, H P Barron $1.25.

C—Sheldon Collins & Co, C C $1, A J Coleman, G W Carleton & Co, John Church & Co, Thomas H Curtis, Alfred E Clay, Chambers & Co, J Casteel $2.50, Robert Carter & Bros, J H Clark $1.25 John Chambers 50 cents.

D—Oliver Dibson & Co, John D Dullose, M Dubose $6.50, Robert A Davis, M M Dawson.

E—C O Elland; Eagle Pencil Company, A T Edwards $24.30.

F—D N Foose, J M Ford, J M Franklin, E A Flowers $2.40.

G—John Gibson, H B Graham & Bro two letters, T H Greenwood $3, Joseph Gillott & Sons.

H—William Harp two letters, D M Hudson, Asa Holt $24.55, Nat P Hathaway 25 cents, J D Hayes, E G Hall $2.50, F G Hocutt $19.75.

J—I O John, J A H Jones $20, W W Jiz $2.50.

K—R W Kelly, William Kellor, Thos E Kelly $2.50, Bishop J C Keener.

L—J B Lippincott & Co. Lee, Shepard & Dillingham, L B Lafette $30, George Latimer, R H Long Jr, J K Larkin, Samuel Lea $1.50, A J Lamar, George M Liverman $12, R T Lea Jr.

M—Morgan Envelope Company, W B May two letters, B Mays, Mays & Holland $11, C B Moody, Henry D Moore, N C Middleton, J M McKee, Thos J Maugham $15.15, Thomas Mullett, W J Mobley, Mrs Eliza L McCoy, C Miller, C J Mulholland 80 cents, Mrs Sarah McInnis $6.15.

N—Joseph Nisbett, W H Newton, J Nicholson, Newenhagne Paper Manufacturing Company, J T Newcomer.

O—W P Owen.

P—Potter, Ainsworth & Co two letters, George W F Price $8.65, H B Phillips, M S Park $11.25, J W Powell & Co $6.87.

R—W A Rice, A H Redford agent three letters, C M Rogers, Thomas L Ranson.

S—H L Selman, Joseph Smith, J B K Smith, Scribner, Armstrong & Co, W H Skolfield 80 cents, Jacob Schreiner, J S Saint $1.15, E R Strickland, J W Sandell, R A Sibley, L P Smith, E E Sudley.

T—S A Tower, S J Thornton, Albert F Tate 30 cents, Mrs S B Thomas $11.50, W T Tarver, W C Tait, W A Turner.

V—George T Vickers.

W—James Waters, W H Woodruff two letters $2.37, J C Welsh, J S Wilkins $1, H J Wright, S J Wommack $4.10, E A Wilson, T G Williams, Urish Williams, E E Wiley, George D Wade, W M White $2.50, A J Wright, J R Wilson $25.

Z—J R Zellin & Co.

STATE FEMALE COLLEGE, TENNESSEE.—To parents and guardians who are about to select a school for their daughters and wards we propound a few earnest questions:

1. Do you wish for a school whose organization is thorough, and whose course of study is extensive and solid; or will you be satisfied with what is imperfect and fictitious?

2. Do you desire a school whose merit has been proved by long years of success, and whose solid investments in fixed property and general equipments are a pledge to the public of permanency: or will you be satisfied with flashy and ephemeral pretension?

3. Will you choose a school that is provided with costly apparatus, cabinets, maps, charts, globes, and all the appliances needed to explain the more difficult points of science; or will you be satisfied with one that has none of these?

4. Do you want a school whose teachers, by long experience and fidelity, have won high reputation; or will you be satisfied with pedantry and inexperience, making their bid for patronage often on the sole ground of cheapness? Such schools are generally *cheap* indeed.

5. And are you seeking a school where the morals and manners of the pupils receive constant attention, and where they are trained up with those proper habits and just views of life which tend to make them the pride of parents and the ornaments of society; or are you indifferent to these things?

In short, if you want a really good school, of moderate charges, and where the benefits received are equal to the money given, we can safely recommend the State Female College.

EMORY AND HENRY COLLEGE.—The above noble institution, located in Washington county, Va., on the Virginia and Tennessee air-line railroad, is one well deserving patronage; indeed it is an institution of which the whole church should feel proud, for such institutions are the common property of the whole church and country. The superior mental culture received in such an institution is a legacy bestowed upon the generation. Long may Dr. Wiley live to preside over the fortunate classes collected in its halls and lecture-rooms. See advertisement in another column.

HUNTSVILLE FEMALE COLLEGE.—The city of Huntsville is a gem on the mountainside—beautiful to behold at a distance, and does not lose its attractions on near approach. It would be difficult to find a more suitable place for the location of an institution of learning. With the enterprise and indomitable energy of such a president as Rev. George W. F. Price the college ought to have such a patronage as its fine faculty and unsurpassed location deserve. See advertisement.

ALABAMA CONFERENCE FEMALE COLLEGE.—Those who read our last week's issue had a full description of the commencement exercises and the doings of the above-named institution. We were at Tuskegee during the war, and could say much about the hospitality and social refinement of the place if we had space. See advertisement.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel.
my27 6mtc New Orleans, La.

TO "CARRY OFF THE BILE."—Formerly Calomel was thought to be the only thing that would do it. But science has discovered vegetable products that act upon the Liver with greater power and without the least danger. DR. TUTT'S PILLS are composed of these products. jy15 1t

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THE railroad traveler will find a remedy that is pleasant and perfectly harmless, and a sure preventive of the evil effects from Constipation, or change of water and diet, by using Simmons' Liver Regulator. jy15 1t

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PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

NEW ADVERTISEMENTS.

TEACHER.

A SITUATION WANTED by a Lady as Teacher of DRAWING AND PAINTING. She is a regular graduate, and would be willing to teach in any school course. Address

C. C., BOX 16,
jy15 3t Raymond, Hinds Co., Miss.

NEW ADVERTISEMENTS.

Wesleyan Female Instit'e,

STAUNTON, VA.,

WILL begin its Twenty-sixth annual session SEPTEMBER 20, 1875. Rev. Wm. A. Harris, D. D., President, with an able corps of twenty-three teachers and officers.

Modern languages taught and spoken in the college by a European teacher. Music by seven professors and teachers.

This is one of the healthiest climates in the world. Those who come here from the South with feeble constitutions, chills and climatic diseases are entirely restored.

Buildings elegant, fanned by the purest breezes, and commanding the most magnificent rural and mountain scenery, making it one of the most delightful college homes in the Union.

The past session this school was attended by pupils from seventeen different States.

Great economy and simplicity in dress are required. A simple uniform is worn. No unnecessary expense allowed, and none made without express instructions from parents. Strict economy practiced to keep all expenses of pupils within the lowest possible amount.

From Bishop E. M. Marvin, D. D.

"The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music advantages are offered of a very high order."

Terms for Entire Collegiate Year.

Board and tuition in the Collegiate course, including Ancient Languages, **$210.** Music and other extras moderate.

For catalogue address

REV. W. A. HARRIS, President,
jy15 7t Staunton, Va.

Emory and Henry College,

ON THE

Virginia and Tenn. Air-Line Railroad,

WASHINGTON COUNTY, VA.

OUR Collegiate year is divided into two terms of twenty weeks each. The Fall term begins on the NINTH OF SEPTEMBER next, at the close of which the Spring term commences, January 27, 1876. *Two Hundred Dollars, paid in advance*, will meet the expenses for tuition, board, fuel, room-rent, washing, contingent and library fees for the entire year of forty weeks. Those seeking the discipline and culture of a thorough Collegiate, Scientific or Preparatory course are requested to inquire concerning the character of our school of any of the leading men of the Methodist Episcopal Church South, of the professors (by their permission) of the University of Virginia, or of our Alumni, widely scattered over the South. Further information or a catalogue may be obtained by addressing E. E. WILEY, Prest.,
JULY, 1875—jy15 8m Emory P. O., Va.

TRINITY COLLEGE,

NORTH CAROLINA.

THE session commences SEPTEMBER 2, 1875, and continues till June 9, 1876. Large, experienced Faculty. Complete apparatus. Elegant buildings. Rooms and board very superior. Location, near High Point, on the North Carolina Railroad, very healthy.

TUITION—$10 to $50 for ten months.

BOARD—$8 to $12 per month.

A receipt in full for all expenses except clothing and books, for ten months, will be given for $190.

Address the undersigned, at Trinity College, N. C.
jy15 8t B. CRAVEN, President.

$123.50 Pays for 20 WEEKS IN $123.50

Huntsville Female College,

HUNTSVILLE, ALA.—Board, washing, lights, full Literary, Mathematical and Scientific course, Latin, Greek, *French and German by native professors*, class singing and contingent fees. Beginners in Music, $3, in Drawing, $1 per month. Fifteen officers and teachers; beautiful location; perfect health. Twenty-second year begins SEPTEMBER 1, 1875. Send for catalogue.

REV. GEO. W. F. PRICE, Prest., Etc.
$123.50. jy15 8t $123.50.

ALABAMA CONFERENCE

FEMALE COLLEGE,

TUSKEGEE, ALA.

THE Twentieth annual session opens SEPT. 13, 1875. Board, tuition, fuel and furnished room, one year, $210. All Ornamental branches at moderate rates. Location, as to health, society and moral influence, excellent. The plans of education combine the Literary, Esthetic, Scientific and Mathematical, in just and liberal proportions, with the study of Ancient and Modern Languages.

The Faculty is composed of experienced and faithful teachers.

For catalogue or further information apply to

REV. HENRY D. MOORE, Prest.,
jy15 13t Tuskegee, Ala.

FARMVILLE COLLEGE,

Farmville, Prince Edward Co., Va.

On Atlantic, Mississippi and Ohio Railroad, midway between Petersburg and Lynchburg.

REV. PAUL WHITEHEAD (of the Virginia Conference,) President. The next annual session begins SEPTEMBER 15, 1875.

The attention of persons desiring to educate their daughters at a first-class school in Virginia is invited to this institution.

Refer to Rev. James A. Duncan, D. D., President of Randolph Macon College, Ashland, Va.; Rev. J. C. Granberry, D. D., Richmond, Va.

For catalogues, containing full information, address

REV. PAUL WHITEHEAD,
jy15 8t5purm Farmville, Va.

THERE WILL BE

A GRAND EXCURSION

TO

Ocean Springs & Seashore Camp Meeting

FROM MONTGOMERY, ALA.,

on the *Twentieth of July*. Fare for the round trip only $5. Tickets good for ten days. Persons wishing to go will notify, by postal card, "Committee C. S. Excursion," Montgomery, Ala. Persons living on the Western Railroad can get half-fare tickets to and from Montgomery for this Excursion in clubs of ten.

Jy15 2t J. H. LAKIN.

HOFFMAN HOUSE

—AND—

RESTAURANT,

MADISON SQUARE.....NEW YORK.

Said by all Travelers to be the best Hotel in the world.

Jel7 6m C. H. READ, Proprietor.

TARRANT'S SELTZER APERIENT. PATENTED.

Reject all Violent Purgatives. They ruin the tone of the bowels and weaken the digestion.

Tarrant's Effervescent Seltzer Aperient

is used by rational people as a means of relieving all derangements of the Stomach, Liver and Intestines, because it removes obstructions without pain, and imparts vigor to the organs which it purifies and regulates.

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The *Scientific American* of May 3, 1873, says: "Since the Boston fire we have given some attention to the real merits of various Safes, with a view of supplying our own office with the best article in the market, and have accordingly made selection of a dry-filled Alum and Plaster Safe, manufactured by MARVIN'S SAFE CO."

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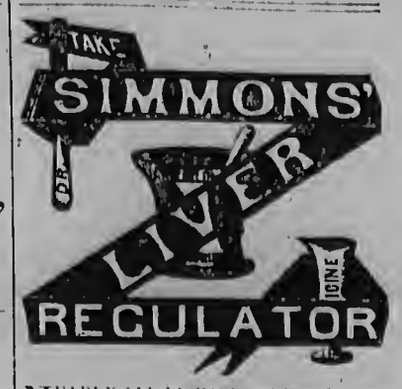

NEARLY ALL DISEASES originate from **Indigestion** and **Torpidity** of the **Liver**, and **Relief** is always anxiously sought after. If the **Liver is Regulated** in its action, health is almost invariably secured. What affection in the Liver causes **Headache, Constipation, Jaundice, Pain in the Shoulders, Cough, Chills, Dizziness,** *Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits or the Blues*, and a hundred other symptoms, for which **Simmons' Liver Regulator** is the best remedy that has **ever been Discovered.** It acts **solidly**, effectually, and, being a simple **Vegetable** compound, can do no injury in any quantities that it may be taken. It is **Harmless** in every way. It has been used for **Forty Years**, and hundreds of the good and great from all parts of the country will vouch for its being the **Purest and Best.**

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Is given with safety and the happiest results to the most delicate infant,
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Takes the place of quinine and bitters of every kind,
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A **MILD APERIENT AND GENTLE PURGATIVE**—Recommended for the cure of all derangements of the Stomach, Liver and Bowels. By their timely use much sickness is prevented. The test of many years has proven them to be the safest, surest and best of all the pills ever offered to the public. They purify the blood, remove all corruptions and restore the diseased system to perfect health. As an antidote to Chills and Fever they have no equal. For Dyspepsia they are a Specific. For Sick Headache and Bilious Colic they are a sure cure. For Constipation, Rheumatism, Piles, Palpitation of the Heart, Pain in the Side, Back and Loins, and Nervousness, a positive remedy. For Female Irregularities, without a rival. When one does not "feel very well" a single dose stimulates the stomach and bowels, restores the appetite, and imparts vigor to the system. Sold everywhere. Office—18 Murray street New York.

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MISCELLANEOUS.

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In six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 183 Spring St., N. Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans. au27 1y*sow

Farm, Garden and Household.

How to Estimate the Profits of a Farm.

The farmer lives in his own house. The use of the house, which he does not pay for, is as much a part of his income as the money which a salaried man pays for rent is of his, and should be counted as such in an estimate of the profits of the farm. All things produced on the farm and consumed on the farmer's table, including the vegetables from the garden, the eggs and milk used in cooking, are as much a part of his income as the money paid for such things out of his salary is of the salaried man. If a farmer gives his wife and children a pleasant ride to town, using his own horses and wagon, the value of their use is part of his income from his farm, as truly as the money the other man pays out of his salary for carriage hire is of his. The correct rule for estimating the income from a farm is substantially this: Give credit for every article produced, used or expended in any way whatever, no matter how small in value, as well as for cash received for products sold, and for increase in the value of farm property, and charge against the farm for interest on capital invested, and for all expenditures. The farmer that will do this from year to year will not so much feel like complaining of the unprofitableness of farming as compared with other pursuits. The fact is that not one in a hundred farmers takes into consideration the luxury and comforts of fresh eggs, butter, milk, fruits, etc., that they would have to pay high prices for if they lived in towns, or do without them. *Farmer's Vindicator.*

CHILDREN'S GARDENS.—I wish every mother in the country knew the great satisfaction to be derived from the little plots of land the children cultivate as their own. No matter how small, it has a peculiar charm, and its mixed and incongruous plantings often yield astonishing results. No radishes so crisp as those your little son will lay beside your plate, the reward for his toil and care. No flowers so beautiful as those your loving daughter brings in some bright spring morning, nurtured and tended by her own hands. The earliest hepatica of the woods grows serenely in the shadow of "May's tree," and wild violets flourish in Annie's gentle care.

In our home each child has a plot of ground and an apple-tree, the fruit of which, always fair and beautiful, is shared generously, and the surplus sold for pocket money. Sometimes an early melon finds its way to our table from the garden of one of our industrious boys, and is praised and appreciated as a reward for his labor. Little two-year-old has a garden too, and while we try to teach him not to pull up the happy family of flowers and vegetables that thrive there, we delight in his glad murmur as he roams like a true Bohemian in the summer sunshine, saying, "My gardee, my gardee," and, taking a whole potato from the cellar, where his restless feet often wander, he plants it just deep enough for the hens to pick out, and, nothing daunted, sows a handful of peas over it. But as he grows older he will learn that this is not the road to success, and try to copy the care and vigilance displayed by his elders. Even "Baby Hope" has a little circle filled with sweet wild flowers, brought from the woods this spring, "to be ready when she can gather them," the children say; and our eager young botanists are ever ready to search for a new flower to transplant into "Hope's garden." By such innocent pleasures home is made happy and beautified.—*Rural New Yorker.*

CONNECTICUT DAIRY DISCUSSIONS. The general conclusions derived from Dr. Sturtevant's lecture before the Connecticut State Board of Agriculture may be summarized as follows:

The butter product is largely governed by food.

The structural limit to the butter capacity of each cow.

When the cow is fed to this limit, increased food cannot increase the production.

The superior cow has this structural limit at a distance from ordinary food, and is more ready to respond to stimuli than the inferior cow.

The superior cow is seldom fed up to her limit, while the inferior cow may be fed beyond her limit.

The character of the food has some influence on the character of the butter, but breed has more.

There is no constant relation between the butter product and the cheese product.

The casein is constant, and does not respond to an increase of food.

The casein is constant, without regard to season.

Increase in the quantity of milk is followed by an increase in the total amount of casein.

Insufficient food checks the production of butter, and tends to decrease the casein and to the substitution of albumen.

Feed superior cows nearer the limit of production than inferior cows.

It is not often that we find so many truths in so small space as in the above. Dr. Sturtevant has given a great deal of attention to the subject, and understands what he is talking about.

COLD POWDER.—We have long been in the habit of using what we call a cold powder, which we have found of great value in breaking up colds when taken in time, and in modifying their force when taken late.

The prescription is as follows: Camphor, five parts. Dissolve in ether to the consistence of cream, then add carbonate of ammonia, four parts; opium powder, one part. Mix and keep in a tightly-corked bottle. The dose is, of course, regulated by the opium, and ranges between three and ten or fifteen grains. We have been accustomed to prescribe it for our friends by the finger-nail full, or as much as one can put on the finger-nail. This powder may be taken in a little water just before retiring, by preference, or at any hour of the day, whenever there is a suspicion of having caught cold. If need be, a moderate dose may be taken several days in succession.

The advantages of this powder are very great:

1. The taste is agreeable, or, at least, is not disagreeable. Even the bitterness of the opium is mostly neutralized by the camphor and ammonia. No child objects to this powder.

2. It is singularly and inexplicably efficacious. We believe it to be more efficient than Dover's Powder, and incomparably more agreeable. In some cases it produces a gentle perspiration; in others, this special effect is not observed. It is so easy to take, and so harmless in small doses, that it is well and safe to take it whenever we become badly chilled.—*Archives of Electrology and Neuralgia.*

OATMEAL AS FOOD.—*Cassell's Magazine* says of oatmeal: "We have called it the food for bone as well as brain, muscle as well as mind. To the laboring or artisan class it commends itself as an article of diet on account of its cheapness, the readiness and economy with which it can be cooked; and, while it is easily digested, it contains, as we have seen, a larger proportion than wheaten bread of the elements that go to form bone and muscle. The best Scotch oatmeal costs two pence a pound, and this contains far more true nourishment, in the opinion of some medical men, than the same weight of Liebig's Extract. It commends itself to literary men, and all workers who earn their bread by the sweat of their brains. There are, as we happen to know, several well-known authors who, though born and bred this side the Tweed, nevertheless swear by oatmeal porridge as a brain-inspiring compound. Then, as to its palatableness, we ourselves have long held the belief that not only is porridge rich in nutritive matter, but, when nicely cooked and eaten with new milk, is simply delicious—a dainty dish—fit, indeed, to set before any king."

TEN RULES FOR FARMERS.—1. Take good papers and read them.

2. Keep an account of farm operations.

3. Do not leave implements scattered over the farm, exposed to snow, rain and heat.

4. Repair tools and buildings at a proper time, and do not suffer subsequent three-fold expenditure of time and money.

5. Use money judiciously, and do not attend auction sales to purchase all kinds of trumpery because it is cheap.

6. See that fences are well repaired, and cattle not grazing in the meadows or grain-fields or orchards.

7. Do not refuse to make correct experiments, in a small way, of many new things.

8. Plant fruit-trees well, care for them, and of course get good crops.

9. Practice economy by giving stock shelter during the winter; also good food, taking out all that is unsound, half-rotten or moldy.

10. Do no keep tribes of cats and snarling dogs around the premises, who eat more in a month than they are worth in a lifetime.

MAKING LIMBURGER CHEESE.—The preliminary steps in the manufacture of Limburger cheese are similar to those employed with ordinary cheese, except that the curd is taken up in a moister state, more whey being permitted to remain, and the mass is heated to a different degree of temperature, thus preserving all the richness which otherwise would be lost. It is then taken from the vat and put in perforated molds five inches square by seven inches in depth, which are placed on the draining-table, where it is allowed to remain for a short time. It is then taken into the cheese cellar below ground and put on the pressing-tables, where it remains about twenty-four hours before it goes to the salting-table. After four or five days it is ready for the shelves, where it is placed in tiers, and changed and rubbed daily for about four to six weeks before it is packed. The packing process is done by rolling it in heavy paper and covering it with tin foil when it is ready for market.—*Saginaw (Michigan) Exchange.*

SWAMP MUCK.—An inquirer of the *Canada Farmer* having asked the effect of applying this substance alone to land, the editor gives the following as his estimate of its value:

"Ordinary swamp muck is largely composed of decayed vegetable matter, and in its dry and pulverized state it is almost identical with the leaf-mold so highly prized by horticulturists. Its absorbing qualities, when dry, are very great—hence its value in the manure heap—while its direct fertilizing action, even when used alone and in its natural state, has, by repeated experiments, been placed beyond all doubt. One of the finest crops of wheat and the best crop of onions we ever witnessed was the result of exactly such an application as that described by our correspondent, and we have no hesitation whatever in advising such of the readers of the *Farmer* as have this really valuable article on their farms to 'go and do likewise.'"

CRANBERRY ROLL.—Stew a quart of cranberries in sufficient water to keep them from burning. Make very sweet; strain and cool. Make a paste, and when the cranberries are cold spread it on the paste about an inch thick. Roll it; tie it close in a cloth; boil two hours and serve with a sweet sauce.

THE fact is, that in doing anything in this world worth doing, we must not stand shivering on the brink, thinking of the cold and danger, but jump in, and scramble through as well as we can.—*Sydney Smith.*

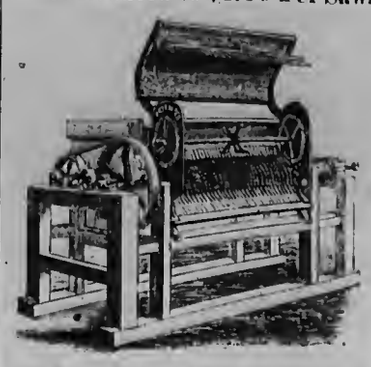
MISCELLANEOUS.

PRATT'S IMPROVED

"Revolving Head" Cotton Gin.

PATENTED JULY 15, 1873.

Price Reduced to $4.50 Per Saw.



THIS GIN has been in use for the past two seasons, and some recent improvements added. It obviates all friction in the cotton box, prevents the rolls from breaking, and gives a larger yield of lint than any other Gin in use. The seed being ginned very close, the length of the staple is increased, and in consequence the market price of the cotton is enhanced materially. This increased value, given by length of staple and extra production of lint, more than covers the cost of the Gin in every one hundred bales ginned. Testimonials sent by mail on application.

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GENERAL AGENTS.
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jy1 4mspte NEW ORLEANS, LA.

TWENTY-SIXTH
ANNUAL STATEMENT
OF THE
Crescent Mutual Insur. Co.

Total premiums for year ending April 30, 1875	$355,767 75
Earned premiums, less reinsurance and return premiums	276,487 34
Fire, Marine and River losses	140,548 89
Taxes, expenses, rebate in lieu of participation, less interest, etc.	73,505 34—214,054 22
Leaving (after paying 10 per cent. on capital stock) net profits	$62,433 12
Total assets	$610,890 91

The Board of Trustees resolved that, after paying the Annual Interest of ten per cent. on the Capital Stock of the Company, a dividend of THIRTY PER CENT. be paid in CASH, on and after the fourteenth day of June next, to those parties insuring with the company entitled to receive the same.

TRUSTEES.

Thomas A. Adams,	Samuel H. Newman,
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Money may be withdrawn on any business day without notice.
Special advantages offered to Trustees, Guardians, etc., having in charge trust funds; also Societies, Lodges, Granges, etc.
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This Company insures against loss by Burglars, Thieves and Fire at low rates, and its capital gives security to Depositors.
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156.....CANAL STREET.....156
Incorporated March 15, 1855.

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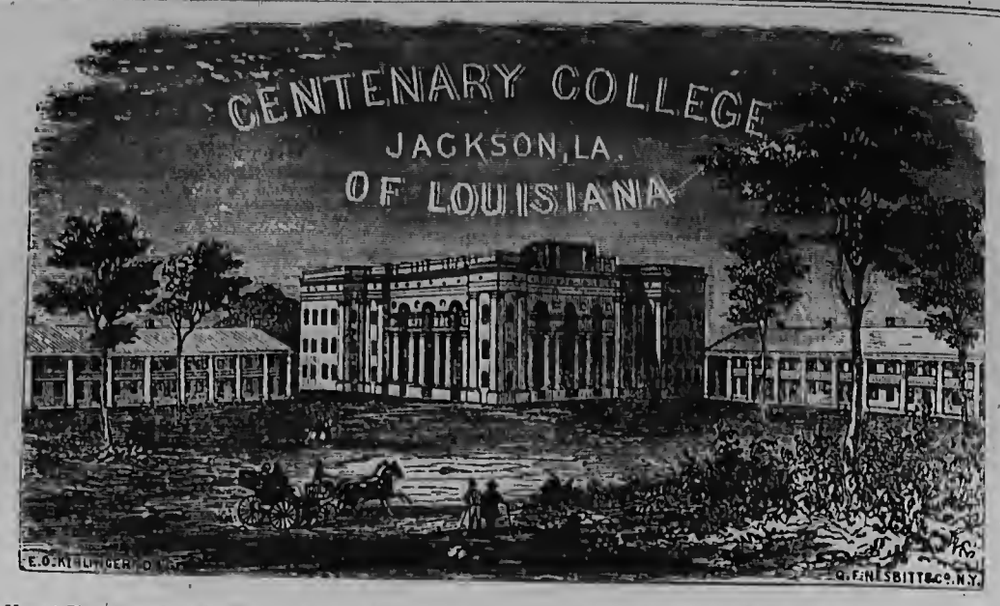

The Next Term of this Venerable Institution Opens on the First Monday in October, 1875.

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Charges.—Tuition, per session of forty weeks, in College, $60; Tuition, per session of forty weeks, in Preparatory Department, $40; Contingent expenses, $5. A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

Board.—Board, including lodging, washing, lights and fuel, can be had in the best families for $20 per month. Day-boarding with the same families, $12 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

Location.—This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

When Founded.—The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

Alumni.—Its Alumni numbers two hundred and three, and they are to be found in the most honorable and useful stations in the land.

Apparatus and Cabinet.—The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

Literary Societies.—There are two regular Literary Societies connected with the Institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and cultivating systematic business habits. Each Society has a convenient hall and a well-selected Library—about one thousand six hundred volumes each, which, added to the College Library of two thousand volumes, makes over five thousand volumes in the college.

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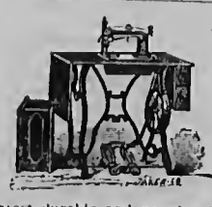

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Scientific.

—It has been found that chloroform vapor will speedily extinguish the flame of petroleum vapor.

—The French Academy of Sciences, it is announced, is about to consider the propriety of adopting the meridian of Greenwich, in lieu of that of Paris.

—Prof. Marsh has returned from his expedition to the Bad Lands, near the Black Hills, bringing with him nearly two tons of fossil bones, most of them rare specimens. The collection goes toward enriching the museum of Yale College.

—A French chemist, M. Anthon, has found that chloride of calcium, added in small quantities to a sugar solution, decreases the yield of molasses; while if added in large quantities it entirely prevents the crystallization of sugar, and the whole product becomes molasses.

—Dr. Alphonso Gusrin, an eminent French surgeon, regards tow-dressings as the best for wounds. The tow appears to act as a filter, which, while it admits the air, prevents the germs floating in it from reaching the wounded part, and so preserves the pus from putrid fermentation.

—An establishment has been started in Berlin for the manufacture of vanilline from the inner bark of the pine-tree. It is declared that a tree of ordinary size will yield about $20 worth of the substance. For flavoring it is said to be fully equal to vanilla, which, if true, will doubtless soon cause it to supersede that article in the market, as it can be sold much cheaper.

—The substitution of metallic for vegetable substances in constructive works has been going on among mankind for a considerable time and with accelerative force, and the movement appears at last to have spread to the lower animals, as at the March meeting of the Asiatic Society of Bengal a crow's nest was exhibited which was constructed of pieces of tin telegraph wire, very ingeniously interwoven, and it was stated that similar nests, and others made of soda-water bottle wire, were not uncommon in the vicinity of the telegraph store-yard.

TELEGRAPH MACHINES BY AIR.—An account is published of an interesting exhibition of telegraph machines, worked exclusively by air, lately given in London by Mr. Gauntaris, the inventor. A number of different instruments were on view. The impulse is produced at the end of a tube by the operator, and performs the mechanical work of the other end, either by ringing a bell or turning a needle round a dial. A rapidity and precision can be made equal to the electric telegraph. Attached to each machine is a bell and dial, and the message is transmitted by the moving of a small lever, which drives the air through a pipe to the other operator. As the lever is moved up and down, the dial, standing where the message is destined for, registers whatever the words may be. Each dial is supplied with a needle; and as each spurt of air is pressed against the words of the machine, the needle is moved exactly the number of times that the lever is pressed. Each instrument can receive or send a message about four hundred yards, and is therefore of special convenience, for private intercommunication.

—The study of the form of the brain in extinct animals is one of much interest, and has been prosecuted with considerable success lately. Some years ago Prof. Lartet, of Paris, pointed out the small size of the brain in Eocene mammalia, as compared with those of the present time. Prof. Gervais has described the characters presented by the skull cast in Toxodon—a remarkable and gigantic animal, whose remains have been found in the post-Tertiary beds of Buenos Ayres. His observations led him to coincide with the view of Owen—that Toxodon represents a distinct order of mammals. Prof. Cope recently pointed out the small size of the brain in the extinct Symborodon, from the Miocene strata of the plains, showing that the greater part of the skull was occupied by immense air chambers. Prof. Marsh, of Yale College, has since compared the brain cavities of various genera of the American Eocene, Miocene and Pliocene periods with existing forms, and finds those of the first-named epoch to be exceedingly small, and that there is a steady increase in size in the subsequent periods. Thus the brain in the gigantic Unitatherium, of the Eocene, is little larger than that of some reptiles. In the lines of the rhinoceros, tapir and horse a regular increase in size from such beginnings can be traced.

—Many people suppose that the photographs which professedly represent moonlight scenes are taken by the light of the moon. But this opinion is shown to be erroneous by Dr. Schrauss, in a paper published in the *Photographic News*. According to his description of the method of preparing these pictures, the landscape which is to appear illuminated by moonlight is photographed in bright sunshine, with a very short exposure, so that strong contrasts are obtained and very deep shadows. The sky of the negative is covered or rendered opaque, and then a vigorous print is taken upon greenish-tinted, albuminized paper. The green paper is of the same kind precisely as other tinted, albuminized paper, which is largely used for portraiture. Or if this tinted, albuminized paper cannot be obtained, then the print is secured on ordinary white paper, and the picture afterward rendered of a greenish hue by means of a water-color or a dye. When an impression of the landscape has been obtained, this is protected by a mask, and then into the sky portion is printed a cloud negative, showing the orb of the luminary. A suitable mask is contrived by cutting out the outline of a print from the same negative, and placing this as a shield over the landscape impression. As in many moonlight pictures the outline of the luminary is to be seen, it stands to reason that the disk has also been secured by artificial means.

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House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

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DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
Corner Magnolia and Second Streets,
NEW ORLEANS.
Office Hours—Eight to nine A. M. and three to four P. M. jy4 1f

JOHN M'ENERY. T. C. W. ELLIS. E. JOHN ELLIS.
M'ENERY, ELLIS & ELLIS,
ATTORNEYS AT LAW,
50.....CAMP STREET.....50
je17 3m NEW ORLEANS, LA.

A. L. TUCKER,
ATTORNEY AT LAW,
(Late of Franklin, St. Mary Parish, La.,)
160.....COMMON STREET.....160
de24 1y (Up stairs,) New Orleans.

DR. JOHN G. ANGELL,
DENTAL SURGEON,
152.....Julia Street.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. de17 1y

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
ja2 1y New Orleans, La.

E. T. MERRICK, formerly Chief Justice Louisiana. G. W. RACE. W. H. FOSTER.
MERRICK, RACE & FOSTER,
ATTORNEYS, COUNSELORS
AND SOLICITORS,
Corner of Camp Street and Commercial Place,
ae25 NEW ORLEANS.

MISCELLANEOUS.

S. S. MARSHALL & BRO.,
MANUFACTURERS OF
STAINED GLASS,
62 Cedar Avenue, Corner Second Street,
ALLEGHENY, PA.
Specimens sent to all parts of the country on application. oc15 1y

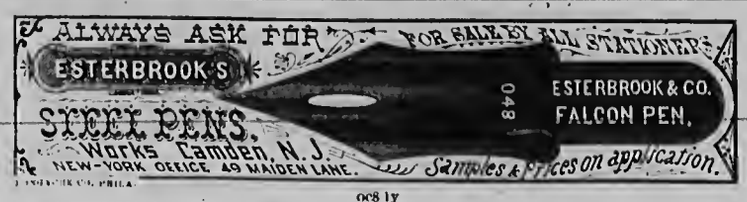
WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.
DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Stand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc oc8 1y

CARPET WAREHOUSE,
17.....CHARTRES STREET.....17
CARPETINGS—Wilton, Axminster, Velvet, Brussels Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—800 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
RUBLAPS, Table and Enamel OIL CLOTHS.
de10 1y A. BROUSSEAU.

MISCELLANEOUS.

TO GRANGERS PURCHASING DRY GOODS.
We claim the attention of the Grangers, as also all buyers of Dry Goods, to
OUR EXTENSIVE STOCK
—OF—
DOMESTICS AND STAPLE GOODS,
WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.
Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.
☞ *All Orders filled with care and promptitude.*
D. H. HOLMES, 155 Canal and 15 Bourbon St.
☞ Samples furnished BY MAIL on application. fe1 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



oc8 1y

MISCELLANEOUS.

FLASH, LEWIS & CO.,
38, 40, 42 and 44 Gravier St.,
AND
25, 27, 29, 31 AND 33 PETERS STREET,
WHOLESALE DEALERS IN
STAPLE & FANCY GROCERIES,
PROVISIONS, ETC.
Agents for the sale of many of the favorite brands of
FLOUR, TOBACCO AND CIGARS.
Strangers visiting the city are invited to call and examine our stocks of COFFEE, SUGAR, MOLASSES, and other Staple and Fancy Goods, which will be found at all times complete, with such articles as our own and other markets afford.
OUR MOTTO—*LARGE SALES, SMALL PROFITS AND QUICK RETURNS.*
Having very greatly enlarged their line, commodious Stores, and thereby increased their facilities for properly meeting all demands upon their rapidly increasing business, are prepared to respond to the demands of their old customers, and as many new ones as may favor them with orders, and respectfully invite the attention of the entire trade of the South and West.
je17 2m FLASH, LEWIS & CO.

TEETH!.....TEETH!
GREAT REDUCTION.
$30—Gold and Platinum Sets—$30.
Usual charge, $100.
$15—Aluminum and other Materials—$15.
Usual charge, $50.
$2—Gold Fillings—$2.
Usual charge, $5.
$1—Silver, Amalgam and Gollois Cement Fillings—$1. Usual charge, $3.
DR. G. A. BETANCOURT,
173.....ST. JOSEPH STREET.....173
Between Camp and St. Charles streets,
New Orleans, La.,
offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.
Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.
Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

G. W. DUNBAR & SONS,
10, 12 & 14 ST. LOUIS ST., NEW ORLEANS,
PREMIUM
FRUIT SIRUPS.
Made exclusively from the Juices of Fruits, for Family use. In every variety, and assorted as ordered, in boxes of one dozen quarts.

ORGEAT,	RASPBERRY,	LEMON,
VANILLA,	STRAWBERRY,	GOOSEBERRY,
ORANGE,	BLACKBERRY,	GINGER,
BANANA,	NATURAL,	ROSE,
PINEAPPLE,	NECTAR,	SARSAPARILLA,
	RASPBERRY VINEGAR.	

May be ordered from all wholesale Family Grocers at our factory prices. ap15 3m

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
au6 1y CINCINNATI, OHIO.

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans.
This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.
Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.
We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.
de10 1y LOUIS GIMMEL, Agent.

GLASS STAINERS
CUTTERS, AND EMBOSSERS.
CHURCH WINDOWS A SPECIALTY.
Estimates and Samples on application.
WM. COULTER & SON,
102 & 104 E. 2d St., CINCINNATI, O.
mh18 1y

CIRCULAR SAWS
GUMMED AND STRAIGHTENED
BY WM. CLELLAND,
222.....MAGAZINE ST.....222
Between St. Joseph and Delord streets,
je17 3m NEW ORLEANS, LA.

MISCELLANEOUS.

IRON COTTON TIES.
The Celebrated Arrow Tie.
BEST IN USE FOR BALING COTTON.
For Sale at 5¼ Cents Per Pound,
with discount on lots of 500 bundles of 2½ per cent., and on lots of 1,000 bundles of 5 per cent.
For sale by
STONE & TUTT, New Orleans.
COHEN & BELL, New Orleans.
CHISM & ROYE, New Orleans.
WM. DILLON, New Orleans.
J. R. BOARMAN, New Orleans.
BORLAND & ARCHER, New Orleans.
P. A. HARDY, New Orleans.
N. B.—Arrow Ties, Pieced Bands, 11 feet, 5 feet 6 inches, at 5½ cents per bundle.
R. W. RAYNE & CO., General Agents.
For sale by Agents and Merchants throughout the Cotton States. my6 3m

JOSEPH GILLOTT'S
STEEL PENS.
SOLD BY ALL DEALERS.
MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. se3 1y

J. A. LACROIX,
PROPRIETOR OF THE
Pontchartrain Cheap Store,
COR. FRENCHMEN AND VICTORY STREETS.
Ladies,' Gent.'s, Misses' and Children's
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand, a full assortment of first-class goods, at prices which defy competition.
Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

N. D. WETMORE,
COTTON, SUGAR AND TOBACCO
FACTOR,
AND
GENERAL GRANGE AGENT,
For the Purchase and Sale of
ALL PRODUCTS OF THE SOIL
And all Articles of Manufacture.
SPECIAL AGENT FOR LOUISIANA.
No. 166 Gravier and 17 Union Street,
de17 1y NEW ORLEANS.

MONUMENTAL
MARBLE WORKS.
New Designs at Moderate Prices.
J. WATERHOUSE,
1821 Arch Street, Philadelphia.
Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

oc29 9m

FOR SALE—A large assortment of new and second-hand double-line Rollers. Rollers made, at short notice, as cheap as they can be got from the West. New and second-hand Tubular Rollers; one Portable Roller and Engine, 12-horse; one do., 4-horse. Rotary Pumps, small Steam Pumps; one link-motion Engine, 10½-inch cylinder and 16-inch stroke; one Saw Mill Engine, 10-inch and 20-inch stroke; one do., 7-inch square, will be sold cheap, with or without boilers. Apply to JOHN WARD'S STEAM BOILER MANUFACTORY, corner of Calliope and Peters streets, New Orleans. Postoffice Box 1854. ap15 3m

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
mh11 1y

THE TOLL-GATE! Prize Picture sent free! An ingenious gem! 50 objects to find! Address with stamp, E. C. AHREY, Buffalo, N. Y. my8 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
jy1 6m New Orleans.

THE DUBOIS
FLANGE COTTON GIN.
$4.50 $4.50

By the Flange the Cotton is kept in contact with the teeth on each side, until the lint is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.
The Flange prevents bolls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly picked cotton than other Gins.
We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.
We keep constantly on hand all sizes, from 10 to 80. SAW STANDS, left or right. Price, $4.50 per Saw. GILMAN BROTHERS,
je10 4m General Agents, 39 Perdido street.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY,
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
jy23 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.
Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no26 1y

MISCELLANEOUS.

TO THE PUBLIC.
Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to
152 and 154 Camp St., cor. Calliope,
WHERE HE CONTINUES TO
BUY, SELL, STORE, REMOVE, PACK
And Repair Furniture
of every description. Pictures and Looking-glasses framed.
JOHN ROIS,
mh4 1y Nos. 152 and 154 Camp street.

LOUISIANA
Seltzer Water Manufactory.
OFFICE—51 POEYFARRE STREET.
VICTOR LETOREY, PROPRIETOR.
Seltzer Water delivered to any part of the city at EIGHTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1868. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap8 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 7 feet 9 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending July 13:

Mississippi river and bayous	75
Red river	45
Ouachita river	6
Railroads	91
Mobile	88
Texas	34
Total	342

On Saturday, with no demand for Liverpool or Havre, the sales were confined to 141 bales, of which 74 were taken by one buyer and the rest divided among six. Nothing transpired to indicate any variation in prices, but the advance at New York of ⅛c. in spots and 1-32@3-32c. in futures was calculated to inspire factors with increased confidence. On Monday, there being no freight-room for Havre, for which there are several orders pending, the demand was confined to a very few buyers, only one of whom was enabled to fill an order of any magnitude, the offers from others of recent ruling rates being declined by factors, who held ⅛c. above the quotations, and refused to make any concessions. The sales embraced 154 bales. On Tuesday the unfavorable tenor of the dispatches was calculated to have a depressing influence, a decline of 1-16d. being reported at Liverpool, with sales of only 8,000 bales, and of ⅛c. in spots and 1-16@⅛c. in futures at New York, while foreign exchange gave way 7-10 per cent., making the entire decline since Friday 1 per cent. Two buyers came forward and took together 550 bales for Mexico and the North, making the entire sales 589 bales.

The above makes an aggregate for the past three days of 875 bales, against 1,350 for the corresponding time last week and 700 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 995,583 bales, against 1,210,771 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 208,932 bales. The decrease by the reports per telegraph is 241,586—3,478,057 against 3,719,643. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 68,355 bales to Great Britain, and a decrease of 15,398 to France, and of 177,738 to other foreign ports. We quote:

Ordinary	12½ @ 12¾
Strict ordinary	12⅞ @ 13⅛
Good ordinary	13⅜ @ 13⅝
Strict good ordinary	13¾ @ 13⅞
Low middling	14⅛ @ 14⅜
Strict low middling	14⅝ @ 14¾
Middling	15⅛ @ 15⅜
Strict middling	15¼ @ 15⅝
Good middling	15¾ @ 16
Middling fair	16⅛ @ 16½
Fair	— @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales	13,313
Arrived past three days	342
Arrived previously	1,143 678
Amount allowed by Exchange for city ginnings, floteus and loose	11,943—1,155,863
Exported past three days	3,245
Exported previously	1,141,865
Consumed by Behman, Abraham & Co.'s mill, from Sept. 1, 1874, to June 17, 1875, inclusive	1,155—1,146,261
Stock on hand and on shipboard	25,676

LOUISIANA SUGAR.—The market is quiet but steady, with a fair demand for the local jobbing trade, and on Monday 38 hhds. sold from first hands at 7¼c. for common not refilled, and 9⅛c. for prime refilled. A dealer sold 30 hhds. fully fair at 9¼c ℔ lb.

LOUISIANA MOLASSES.—None coming in and nothing doing.

RICE.—We quote Louisiana No. 2 at 3¼@3¾c., common 5¾@5¾c., ordinary 5½@6¼c., fair 6¼@7c., prime 7¼@8c. ℔ lb.

CORN.—On Tuesday there was a scarcity of choice and a good supply of inferior descriptions. The demand was fair, and 6,050 sacks sold at 86@86½c. for mixed, 87c. for yellow mixed, 88c. for white mixed and yellow, and 90c. for white.

OATS.—On Tuesday 704 sacks sold, of which 153 choice Texas, in second-hand sacks, at 67c., 200 and 350 choice Western at 68c. ℔ bushel.

BRAN.—On Monday 360 sacks sold at 02½c. at the railroad depot and 95c. on the landing.

BACON.—On Tuesday 54 casks sold, of which 10 casks shoulders at 9½c., 22 and 23 casks clear rib sides, in lots, at 13¼c ℔ lb.

DRY SALT MEAT.—On Tuesday 5,000 lbs. shoulders, loose, on the landing, sold to a dealer at 9¼c., and 5 casks shoulders at 9½c. ℔ lb.

BREAKFAST BACON—is in light supply, and sells slowly at 13½@14c. ℔ lb.

MONETARY.

Gold opened on Tuesday at 115¼@116¼, against 115¾ at New York, and after a limited business closed at 115¼@115⅝, against 115¼ in that market.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 107½@108 for American half dollars, and 93@93¼ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	16 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	6 50	7 25
Corn mills, Coleman's	120 00	225 00
Bradford'n grist mills	150 00	225 00
BRICKS, ℔ M:		
Lake	9 00	14 00
Country	8 00	9 00
English fire	55 00	— —
American fire	35 00	40 00
CANDLES, ℔ lb.:		
Sperm, New Bedford	29	30
Tallow	12	17
CHOCOLATE, ℔ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ℔ ton.		
Anthracite	— —	— —
Western, ℔ bbl	35	— —
COFFEE, ℔ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ℔ ton	— —	— —
In sacks	10 00	12 00
EGGS, ℔ dozen:		
Western	15	18
FERTILIZERS, ℔ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ℔ bbl.:		
Double extra	5 00	6 12½
Superfine	4 50	— —
Fine	4 00	— —
GLASS, ℔ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 13 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ℔ ton:		
Prime	24 00	— —
Choice	25 00	— —
IRON, ℔ ton:		
English, ℔ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ℔ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ℔ dozen	35 00	75 00
Texas, rough, ℔ lb	24	26
LIME, ℔ bbl.:		
Western	— —	— —
Cement	2 25	2 50
Plaster Paris	2 50	2 75
LUMBER, ℔ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	15 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ℔ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ℔ gallon	1 10	1 12
Coal oil, in barrels	16	17
Linseed, raw	77	82
SHADINES, ℔ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ℔ lb.:		
Crushed	12	— —
Pulverized	12	— —
TEAS, ℔ lb.:		
Imperial	90	100
Gunpowder	90	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cana cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	65 00

CATTLE MARKET

NEW ORLEANS, July 13, 1875.

Texas beeves, choice, ℔ head	$40 00 @ $48 00
Texas beeves, first quality, ℔ head	30 00 @ 35 00
Texas cattle, second quality, ℔ head	20 00 @ 25 00
Texas cattle, third quality, ℔ head	— — @ 15 00
Western beeves, ℔ lb. net	— — @ — —
Sheep, first quality, ℔ head	— — @ 5 00
Sheep, second quality, ℔ head	3 00 @ 4 00
Milch cows, choice, ℔ head	80 00 @ 100 00
Milch cows, ℔ head	35 00 @ 40 00
Calves, ℔ head	7 00 @ 9 00
Yearlings, ℔ head	10 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Banks.
Louisiana National, A. Luria, cashier.
Baths.
Jacob Klock, 102 Conti street.
Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.
Book-Binders.
Owen Gerson, 58 Camp street.
Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
F. A. Hutchinson & Co., St. Louis, Mo.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent, 578 Magazine street.
John Kent, 20 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.
Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Carriages.
J. A. Lum & Co., 182 Gravier street.
China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.
Chromos.
Roe & Simpson, 105 John street, New York.
Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
H. D. Wood & Bros., 106 Common street.
Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.
Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.
Dentists.
Dr. John G. Asgell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.
Druggists.
H. J. Rivet, corner Bienville and Chartres sts.
Dry Goods.
Crescent Store, 17 Bourbon street.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Edmentioani.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. D. Moore, president.
Centenary College, Jackson, La., C. G. Andrews, president.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Farmville College, Farmville, Va., Rev. Paul Whitehead, president.
Female College, Huntsville, Ala., Rev. G. W. F. Price, president.
Hiwassee College, Tennessee, J. H. Brunner, president.
Kenmure University High School, Amherst C. H., Va., H. A. Strode, principal.
Martha Washington College, Abingdon, Va., R. W. Jones, president.
State Female College, Memphis, Tenn., Rev. C. Collins, D. D., president.
Trinity College, North Carolina, B. Craven, president.
Wesleyan Female Institute, Staunton, Va., Rev. W. A. Harris, president.
Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
D. A. Givea & Son, 64 Baronne street.
William H. Matthews & Bro., 71 Poydras street.
Payne, Kennedy & Co., 61 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.
Firearms.
R. Rhodes, 55 St. Charles street.
Fruit Syrups.
O. W. Donhur & Sons, 10, 12 and 14 St. Louis street.
Furniture.
John Bois, 152 and 154 Camp street.
Mitchell & Rannuelsberg Furniture Company, 103 and 105 Camp street.
Games.
West & Lee Game Company.
Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.
Graham Biscuits.
Baumgarden & Laagles, 5, 6, 7, 8 and 9 Triaagle buildings.
Grocers.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.
Hotels.
Hoffman House, Madison Square, New York.
Ocean Springs Hotel, J. P. Longley, proprietor.
Ice.
J. R. Warner, 31 Front street.
Insurance.
Crescent Mutual Insurance Company.
Leather.
A. F. Ricau, 30 Customhouse street.
Lumber.
Muney & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.
Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Goisau Bros., 39 Perdido street.
Jilz Auger Company, St. Louis, Mo.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
John Ward's Steam Boiler Manufactory, corner Calliope and Peters streets.
Marble Works.
Kursheedt & Blenveau, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.
Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusachs, 37 Royal street.
Headache Puwder, B. C. Johnson, Paris, Texas.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turuip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 230 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Opium Cure, Dr. J. C. Beck, Cincinnati, Ohio.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.
Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Phillip Werlein, 73, 80, 82 and 90 Baronne street.
Novelties.
Cowan & Co., Eighth street, New York.
Importers' Union, New Bedford, Mass.
Dr. Van Holm, 143 Court street, Boston.
Painting and Gilding.
William Reisman, 120 Calliope street.
Paper Hangings.
Emerson's, Robert J. Harp, Agent, 110 and 112 Camp street.
Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.
Paleal Novelties & Emrgeal Packages.
George L. Felton, 119 Nassau street, New York.
Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
Periodicals.
The Metaphysician, 51 Bond street, New York.
Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 56 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.
Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Texas, to Donaldsonville, C. H. Allen, general manager.
Pontchartrain, C. H. Allen, general manager.
Restaurants.
Four Seasons, John Bosio, 111 Chartres street.
Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gnternalor, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.
Scales.
Victor Gauthreaux & Wright, agents, 54 Camp street.
Seeds.
R. Maitre, 602 Magazine street.
Seltzer Water.
Victor Letorey, 51 Poeyfarre street.
Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Weed Sewing Machine Company, 207 Canal street.
Soap.
J. H. Keller, 110 Gravier street.
Stationer and Printer.
A. W. Hyatt, 33 Camp street.
Steamships.
The State Line, A. K. Miller & Co., 35 Carondelet street.
Stoves.
H. Haller, 49 Camp street.
Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.
Undertakers.
T. W. Bodlick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.
Upholstery.
Heath, Pippey & Lara, 99 Camp street.
Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.
Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.
Wire Railing, Etc.
Dufur & Co., Baltimore, Md.
Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

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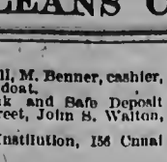
SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,

By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.



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Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 9574) No. 91 Liberty St., New York City, N. Y.

no26 1y

Religious Notices.

SEASHORE CAMP GROUND.—The annual camp meeting on the Seashore camp ground will commence on Wednesday, the twenty-first day of July, and continue from eight to ten days.

The camp ground is delightfully situated upon the coast, two miles west of Biloxi, Miss., open to and fronting directly upon the Gulf of Mexico, enjoying the healthful and refreshing sea breeze. Persons visiting the camp meeting will leave the New Orleans and Mobile railroad at Seashore station, from which a shaded walk of a few hundred feet will bring them to the encampment.

A large number of lots have been selected, and private tents, permanent and commodious, have been built thereon.

Other lots, pleasantly situated, will be furnished free to persons desiring to erect permanent or temporary tents thereon.

All permanent tents erected are required to be of value not less than $10, and shall be completed at least one week before the commencement of the camp meeting. This rule does not preclude the use of temporary tents, constructed of cloth or other material, for which pleasant positions will be assigned to all persons desiring it.

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent with reference to the preservation of the shade-trees.

Dr. Griffin, of Moss Point, has sent to the camp ground a large amount of lumber suitable for building tents, to be sold at reasonable prices to persons wishing to build or improve their tents.

A number of tents are built for rent to individuals or families, some twelve feet by fourteen, at $10, others twelve feet by twenty-five, at $15 for the period of the camp meeting.

Provision is made for good and satisfactory board at the reasonable price of fifty cents each for breakfast, dinner and supper, or $1 25 per day. Lodging accommodations are provided at fifty cents per night.

Arrangements have been made with the railroads for conveyance of passengers, at reduced prices, by the New Orleans and Mobile road, from New Orleans for $2.50, and from Mobile for $2, for the round trip, and proportionate prices from all the way stations. By Morgan's Louisiana and Texas road, the New Orleans, St. Louis and Chicago road, and the Mobile and Ohio road, at half the usual price of regular fare. The first two of these roads will issue a special camp meeting ticket, with return ticket. The other roads will furnish the ordinary ticket, which, punched by the conductor, will be retained by the passenger; and at the office of the camp ground the tickets will all be stamped by the secretary to make them good to return on. In New Orleans tickets can be had at the ticket office, corner of Camp and Common streets, and at the depot, at the head of Canal street; and in Mobile at the depot, foot of Government street, and at all the way stations on the roads.

Passenger trains will leave New Orleans at 8 o'clock A. M., and 3.15 and 4.40 P. M.; and Mobile at 8.15 A. M. and 5.30 P. M., all stopping at all the way stations, including camp ground station, except the 4.40 P. M. express train from New Orleans, which will stop at the camp ground and all the principal stations.

Freight trains will leave the depot, at the head of Girod street, New Orleans, and at the foot of Government street, Mobile, at 8 o'clock P. M., and take freight to and from the camp meeting at half the usual rates of charge.

Persons desiring to attend the camp meeting are recommended to make their own arrangements for their comfort, before the date of the camp meeting, by application to any member of the board of trustees, to wit: William Gris and John Ellsworth, Mobile; H. C. Vaughn, Moss Point; R. S. Rickey, B. O. L. Rayne, J. H. Keller, G. W. W. Goodwyn, P. Hallaran and W. H. Foster, New Orleans.

From this date to the commencement of the camp meeting some one or more of the trustees will be on the camp ground almost daily.

W. H. FOSTER, President.
P. HALLARAN, Secretary.

CAMP MEETING.—The camp meeting at the Hennington camp ground, near Crystal Springs, Miss., will begin on Thursday, August 12, 1875. Preachers and people are cordially invited to attend, and to come in the name of the Lord Jesus Christ. The accommodations for visitors will be enlarged. The meeting will be on what is called "the self-sustaining plan."

H. H. MONTGOMERY, P. E.

THE District Conference for the Montgomery district, Alabama Conference, will meet at Salem on Thursday night, the fifth of August. The opening sermon will be preached on Thursday night, by Rev. A. S. Andrews, D. D.

WM. A. MCCARTY, P. E.

THE District Conference for the Prattville district, Alabama Conference, will be held in Lowndesboro, Ala., July 21-25. Opening sermon on Wednesday night, July 21, by the Rev. Neil Gillis.

J. W. SHORES, P. E.

THE District Conference for the Marianna district will be held in Ozark, Dale county, Ala., September 2-5. Opening sermon at night, September 1. The pastors will please send lists of delegates to Rev. A. Dowling, Ozark. The interest of the District High School requires a full attendance.

M. E. BUTT.

CAMP MEETING.—A camp meeting will be held at the Plaquemine Brulée camp ground, near Plaquemine Brulee church, Opelousas district, parish of St. Landry. The meeting will begin on Thursday, September 9, 1875. It will be *strictly on the self-sustaining plan*. Persons are expected to come prepared to take care of themselves. The public are cordially invited, and preachers solicited to be present. A large and commodious shed will have been erected for preaching purposes. There will be one or two tents where board may be obtained by visitors wishing it at the most reasonable rates. Ministers expecting to be present will please inform me as early as practicable. For further information address

ROBERT S. ISBELL, P. C.

THE camp meeting at Jones' camp ground, Castor circuit, Homer district, will commence August 18, 1875. We desire all to tent who can. Preachers are especially invited to attend. This camp ground is situated about three miles east of Vernon, in Jackson parish, La., and can boast of some of the finest mineral springs in the country.

F. G. HOCUTT.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—THIRD ROUND.

Georgiana circuit, at Bethel	July 3, 4
Brewton mission, at Bethea's	10, 11
Prattville station	18, 19
Lowndesboro circuit, at Lowndesboro	24, 25
Camden circuit, at Allenton	31, Aug. 1
Pleasant Hill circuit, at Snow Hill	Aug. 7, 8
Monterey circuit, at Monterey	14, 15
Sepulga circuit, at Asbury	18, 19
Evergreen circuit, at Purycarville	21, 22
Monroeville circuit, at Monroeville	22, 23
Pineville circuit, at Bell's Landing	28, 29
Clanton mission, at Clanton	Sept. 4, 5
Randolph circuit, at Sandy chapel	11, 12
Autaugaville circuit, at Salem	18, 19

8 J. W. SHORES, P. E.

SELMA DIST.—THIRD ROUND.

Summerfield, at Pen Ridge	July 3, 4
Marion station	9
Brush Creek	10, 11
Suggsville, at Amity	22
Peachtree, at Mount Pleasant	24, 25
Newbern, at Mount Carmel	31, Aug. 1
East Selma, at Benton	Aug. 7, 8
Selma	9
Orrville, at Center chapel	14, 15
Uniontown	21, 22
Dayton, at Linden	28, 29
Rembert Hills, at Octagon	31
Choctaw Corner, at Airmount	Sept. 4, 5
Grove Hill, at camp ground	11, 12

The District Conference meets at Choctaw Corner, at three o'clock, July 14.

8 ANDREW J. BRIGGS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Enterprise station	June 24, 27
Shubuta circuit and Ellisville mission, at Shubuta	July 3, 4
Chunkey circuit, at Spring Hill	10, 11
Enterprise circuit, at Hebron	17, 18
Waynesboro circuit, at Waynesboro	24, 25
Wayne circuit, at Liberty	31, Aug. 1
Paulding circuit, at Philadelphia	Aug. 7, 8
DeSoto circuit, at McGowan's	14, 15
Marion circuit, at Bethel	28, 29
Meridian station	Sept. 4, 5
DeKalb circuit, at Scooba	11, 12
Spring Hill circuit, at Linwood (in camp meeting)	25, 26

1 JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

South Bossier, at Pleasant Valley	July 3, 4
Caddo, at Friendship	10, 11
North Bossier, at Walker's chapel	17, 18
Amaseo and Leesville, at Oak Grove	24, 25
Shreveport	Aug. 14, 15
DeSoto, at Keachie	21, 22
Manny and Natchitoches, at New Hope	Sept. 4, 5
Mansfield, at Spring Hill	11, 12
Springville and Webster, at Coushatta camp ground	18, 19

The District Conference for the Shreveport district will be held at Keachie, commencing on Thursday, August 19, 1875, and will continue until the twenty-second. A full attendance of all the members is desired.

8 S. S. SCOTT, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Spring Creek, at Fellowship	Aug. 7, 8
Evergreen	14, 15
Opelousas	21, 22
New Iberia	28, 29
Washington	Sept. 4, 5
Franklin	11, 12
Pattersonville	18, 19
Vermilionville, at Junction	25, 26
Abbeville, at Prairie Gregg	Oct. 2, 3
Lake Charles and Grand Chenière, at Leesburg	9, 10

1 J. E. CONN, P. E.

MISCELLANEOUS.

SEMI-ANNUAL STATEMENT

OF THE

Louisiana National Bank

OF NEW ORLEANS,

At the Close of Business, June 30, 1875.

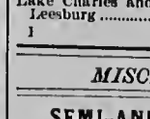
RESOURCES.

Loans and discounts	$1,671,074 56
United States bonds	908,000 00
Other bonds	236,914 41
Real estate	211,422 45
Current expenses and taxes paid	42,963 25
Due from reserve agents	261,662 22
Due from banks and bankers	261,030 10
Cash on hand	1,288,126 30
United States Certificates of Deposit for Legal Tenders	40 000 00
Five per cent. redemption fund	13,800 00
Total	$4,972,993 78

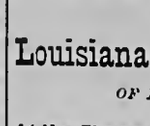
LIABILITIES.

Capital stock	$1,000,000 00
Surplus fund	200,000 00
Profit and loss	163,816 70
Individual deposits	2,640,553 70
Circulation	787,821 00
Due to banks and bankers	180,022 38
Dividends unpaid	780 00
Total	$4,972,993 78

jy8 1m A. LURIA, Cashier.



MRS. M. G. BROWN'S Celebrated POOR RICHARD'S EYE-WATER *prevents and cures* CATARRH, and keeps back all Fevers. Send ten cents, or thirty cents for the Pamphlet or Magazine, to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, that you may learn what *Poor Richard's* Eye-Water will do for Blind, Sunken, Inflamed and Weak Eyes; also for the entire constitution. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $2, $1 and 25 cents. ☞ The Eye-Water is one of the *three* parts of the METAPHYSICAL DISCOVERY, which kills the Root of all Disease. oc8 1yeow



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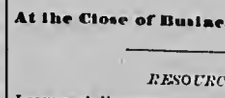
the first week, and am now averaging $36 in a *safe* business. Any man or woman can do the same. ☞ *The secret free.* Write at once to COWAN & CO., au27 1y Eighth St., New York



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PERFEZIONE strengthens, perfects and develops the Limbs. $1, postpaid. DR. VAN HOLM, 143 Court street, Boston, Mass. ne24 1y

RAILROADS.

NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.50 A. M.
Mail	5.50 P. M.
ARRIVE.	
Express	11.30 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. je3 8m

NEW ORLEANS AND TEXAS RAILROAD.

AS FAR AS DONALDSONVILLE, ETC.

The steamer FRANK MORGAN will leave the foot of Illenville street DAILY at 7.45 A. M. for Westwego, with passengers for all stations on the New Orleans and Texas Railroad. Returning, will arrive at 6 P. M.

Freight received at the same place up to 2 P. M. each day will be delivered at its destination next morning.

C. E. PAYNE, Agent.
C. H. ALLEN, General Manager. je17 2m

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents.

Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City.	From the Lake.
6 o'clock ..... A. M.	7 o'clock ..... A. M.
7½ o'clock ..... A. M.	8½ o'clock ..... A. M.
9 o'clock ..... A. M.	10 o'clock ..... A. M.
10½ o'clock ..... A. M.	11½ o'clock ..... A. M.
12 o'clock ..... M.	1½ o'clock ..... P. M.
2 o'clock ..... P. M.	2½ o'clock ..... P. M.
3 o'clock ..... P. M.	3½ o'clock ..... P. M.
4 o'clock ..... P. M.	4½ o'clock ..... P. M.
5 o

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, JULY 22. 1875. NO. 30.

SUMMER MORNING.

To wake of summer morn, and from the gray
Warm roof of slumb'rous vapor, soft and low,
Hear music coming from the quiet bay—
Ethereal beauty, sweetest far away,
Upon the glimmering waters brood and flow;
Divine as is a rose in fullest blow.
With cool dews of the happy dusk of May
Still dreaming on its leaves, in the first glow;
And listening, deem it half a dream, the while
'Tis lost beyond the headland; and, in lieu,
From the open casement where the lilacs smile,
Be visited by airs from beds of blue
Violets and heath. Then rise and walk a mile
By hedges, with the wave-lights dazzling through.

T. C. L., in the Quiver.

News of the Week.

DOMESTIC.

RALEIGH, July 15.—The Cotton States Congress adjourned to-day at one o'clock, after a harmonious and interesting session of three days. The only business of importance transacted to-day was hearing an address, by the appointment of the last Congress, from Col. J. N. Bridgers, of North Carolina, on the general subject of agriculture in the Southern States. There was compelled to be a change of agriculture in this State; population and prosperity were diminishing in quantity and quality. The loss in production from 1860 to 1870 had been enormous, while the loss in area of cultivated land was over seven million acres. He was opposed to the cutting up of the land into small farms as tending to reduce all farming to the forty-acre and mule system. The inert minerals in the earth were sufficient to produce good crops by atmospheric action; this action was to be found in its composition. The South could save $100,000,000 in feeding horses on oats and clover, instead of corn and fodder.

BALTIMORE, July 16.—Chatworch's and Strocker's runs flooded the western portion of the city. A number of wholesale houses in the central portion of the city had their cellars filled.

KEY WEST, July 16.—Yellow fever is abating. No new cases have been reported for several days. We hope soon to be able to report all well.

J. V. HARRIS, M. D.,
Health Officer.

GALVESTON, July 16.—The first bale of new cotton was received today by Dibrell & Hodges. It was shipped from Brownsville, Texas, July 10, by Robert Dalzell, classes good middling, and weighs four hundred and thirty-eight pounds.

WASHINGTON, July 18.—Capt. Eads was recently in Washington on business connected with the jetties which he is constructing at the mouth of the Mississippi river. He says he has now four hundred men employed, and has projected the work toward the deep water to the extent of over three thousand feet. The water is about eight feet in depth over most of the distance so far reached. The improvement is progressing at the rate of nearly two hundred feet a day. The force will soon be increased. Capt. Eads calls what is being built provisional work, which is to be strengthened and materially changed as the work progresses, it now serving as a barrier from mud and water. He expects in one year to reach water deep enough for the largest vessels. He left for New York last night.

NEW YORK, July 19.—A Key West letter of July 9 says: "Among the most prominent persons who have died here of yellow fever are Mr. Allen, telegraph operator; Mrs. Townsend, wife of the deputy collector of customs; Mr. Van Dusen, Methodist clergyman; Mr. Hogan, cigar manufacturer; Mr. Auchinteck, chief engineer of the revenue cutter Seward; Mr. Johnson, lighthouse establishment, and many others of less note."

The first bale of this season's crop of Louisiana cotton, raised in St. Landry parish by Joseph Berand, and shipped to Bliss, Barnett & Co., of this city, was put up for sale today at the Cotton Exchange, and was purchased by Merrill & Co., brokers, at eighteen cents.

FOREIGN.

LONDON, July 15.—Heavy rains have caused much damage in Wales. The River Ogmore, county of Glamorgan, has overflowed its banks, inundating the town of Big End. One person and much live stock drowned. Great damage has also been done to property. The water in a reserve pond for supplying the Monmouthshire canal, at Concannon, burst through its banks, and thirteen persons were drowned by the flood.

There is a flood in the Cherwell valley, near the town of Banbury, county of Oxford, England, and the water is still rising. The crops, especially hay, have suffered severely.

Much damage has been done in Devonshire by the rain-storms. The rivers and streams are swollen, and at a number of places there are inundations.

By the bursting of Monmouthshire reservoir a factory and a number of dwellings were destroyed.

The River Elbro has overflowed. Boats are plying in the main streets of the town of Monmouth. Similar reports of inundations come from Ross and Hereford, county of Hereford, and Carleon, county of Monmouth. Fears are entertained for the safety of the foundations of the railways. At eight o'clock to-night the water in the overflowed streams was still rising. The rivers which pass through Bristol and the lower portion of that city are flooded. Thousands of acres of land lying between the Frome and Severn are also under water.

MADRID, July 16.—Fresh bands of Carlists have taken refuge in France. The French commander at Forbes telegraphed to Paris for instructions. The provinces of Valencia and Castillon are free of Carlists. The insurrection is confined to the mountains in Navarre and Basque and Catalonia provinces. Jovellar's headquarters are at Larinsna.

QUEENSTOWN, July 17.—The whale with which the steamship Scythia came in contact off Roche's Point has been brought here by a tug. It was picked up off Daily Colton. It is fifty-four feet long.

BERLIN, July 19.—The Bavarians elected a college to consist of seventy-seven Liberals and seventy-nine Ultramontanes.

LONDON, July 19.—Lady Franklin is dead.

Robert Dale Owen, the Spiritualist, Insane.

The Chicago *Tribune*, July 1, says: "A dispatch of this morning tells a sorrowful story, Robert Dale Owen has become insane. After a long life of earnest, unselfish effort for the good of mankind, this terrible infliction comes. The cause of it does not lie many months back. When the heartless imposture of the Holmes mediums, the Philadelphia conspirators with 'Katie King,' was exposed, the shock to Mr. Owen was tremendous. He had accepted the pretended manifestations of these rascals with implicit faith. He lived some time in Philadelphia in order to miss none of the seances. The repeated apparitions of 'Katie' were to him conclusive proof of immortality. He pinned his faith in the life hereafter, in reunion with his father and his wife, on what spiritualism, and especially upon what this pretended spirit, showed him. Readers of his article in the *Atlantic Monthly* upon 'Katie King' will remember the syllogism which the good old man painfully constructed therein, by which he proved, to his own perfect satisfaction, that the visitor was indeed a disembodied bit of supernaturalism. The day before the article appeared the fraud was exposed. Mr. Owen wept bitterly, it is said, when a conviction that he had been made the dupe of a trio of knaves forced itself upon him. He telegraphed to Boston to cut out the article, but it was too late. The magazine was already printed. A thin slip of paper, disclaiming any editorial responsibility, and thus ruthlessly increasing that of the author, was prefixed to the sketch. And thus it came to pass that Robert Dale Owen's syllogistic proof that 'Katie King' was a spirit and 'Katie's' own confession that she was a fraud were published together throughout the country. The mind, once so vigorous, could not stand the blow that shook the faith of half a lifetime. The insanity feared at that time has at last come. The sun that rose in splender sets in gloom."

ANOTHER SAD CASE.

The Memphis *Avalanche*, June 30, says: "Charles Lyon, a citizen of Smithland, about thirty-five years of age, an enthusiastic spiritualist, lost his mind not long since and wandered from home. Although a reader of general spiritualistic literature, it is alleged by his relatives that the immediate cause of his insanity was the reading of Dr. Samuel Watson's works on that subject. Leaving home in a mysterious manner, it was believed by his friends that he would come to Memphis, and Mr. C. D. Davis, a half brother of the unfortunate lunatic, also a citizen of Smithland, started in pursuit of him, arriving in this city last Monday. His search led him into the bottoms opposite Memphis, where he found his brother in a deplorable condition—clothed in rags and fearfully emaciated from long fasting. Inquiries, made of people living where the man was found, developed the fact that he had not tasted food for thirteen days, though repeated efforts had been made to induce him to eat. Mr. Davis started for Smithland with him on Monday evening's boat."—*Western Methodist.*

THE NEW YORK *Tablet* recently declared as follows: "It is a remarkable fact that our American republic is the only nation on the globe—the only one, at all events, among the first-rate powers—where the church is not openly persecuted, or under more or less of political restraint. Here only the church is completely free."

Upon this the New York *Evangelist* says:

"Such a concession as this is quite significant. How came this country to be so pre-eminent for its equal justice to all creeds and classes? Was its policy borrowed from Rome? It is but a few years since Protestant liberty was unknown within its walls, and Bible and printing presses were alike proscribed, or virtually suppressed by the censorship. Is it from the church by traditions of the past? We know only too well what they were, and if there was any one thing characteristic of the founders of this republic it was unrelenting repugnance and opposition to them.

"We are not disposed to leave the question an enigma. Nay, it is not an enigma. The truth may be known and read of all men. The germ of what our nation is was visible in the character and institutions of the early settlers, and if there was anything that more than all else molded these, it was the conviction, confirmed by the experience of struggle against civil and ecclesiastical despotism, with its Romish precedents, in the lands from which they came."

WHAT animals are often seen at funerals? Black kids.

The Epidemic of Measles in the Fiji Islands.

An epidemic of measles, introduced at Levuka, it is believed, by the British man-of-war Dido, when that ship returned from Sydney with the King and his two sons last January, has assumed alarming proportions. The Levuka correspondent of the Sydney *Morning Herald*, writing on March 2, says: "The measles have been and are still producing sad distress among the native population. Hundreds have already died, and the ravages of the disease still continue unabated. Ratu Savanca, half brother to Thakombau, and Roko, a governor of the central province of Fiji, one of the most intelligent chiefs, and highly respected by all classes of persons, died a few days ago, and Ritova, the troublesome old chief of Macuata, also died on Saturday evening last, at Nasova. Eight or ten deaths have occurred almost every day for the last fortnight or three weeks. The disease has made its appearance in several of the families of the white residents, especially the children, although some adults have been also visited by it; but as none of the whites have died the natives are greatly perplexed. They say it is big sickness which has come from Sydney, and why do not the whites die as well as themselves? Seeing this is not the case, they have come to the conclusion that, to use their own expression, 'God is angry with them for giving away their land, and so he has sent the sickness and death to punish them.' They say further that the white men brought the sickness to Fiji that the natives may all be killed and the white men get all the land. Under this impression, whenever they are taken sick they refuse to take either food or medicine, or to obey any of the directions given by the medical officers. However much they are cautioned against exposing themselves to the cold, the moment the attendant leaves them they rush out of their houses, jump into the first waterhole they can find, and drink cold water to any extent. The consequence is that they are almost invariably attacked with dysentery, which very speedily carries them off."

The Melbourne *Argus* of the nineteenth of April says: "According to the latest reports from Fiji, by way of New Zealand, the epidemic continues with fearful mortality among the natives. They are paralyzed and refuse to assist each other. All the head chiefs are dead. Three hundred natives have died in the Island of Ovalau alone, and in the other islands a greater number have succumbed. The disease, which is always followed by dysentery, has assumed a form of plague. Several of the native towns are depopulated. At one town the bodies lay for days uncovered and were mangled by pigs. The natives are only burying the bodies a few inches below the surface, and the late rains have washed the soil off. The effluvium emitted is sickening, and the worst results are anticipated. The natives are too panic-stricken to obey the directions issued by the government for the suppression of the malady. Trade is at a standstill."

WOFFORD COLLEGE, SOUTH CAROLINA.—The recent commencement was attended with more than usual interest. The multitude of friends and visitors in attendance exceeded that of any former occasion. The hospitality of the Spartanburg community failed not to meet the agreeable claims of the presence of friends from far and near. The sermon, by Bishop Keener, was preached to an immense audience.

Rev. Dr. Shipp, having been elected professor of exegetical theology in Vanderbilt University, tendered his resignation, which the trustees reluctantly accepted, accompanying their action with very complimentary resolutions.

Prof. James H. Carlisle, LL. D., was unanimously elected to succeed Dr. Shipp in the presidency of the college, retaining his former professorship. Rev. W. W. Duncan, of Virginia, was elected professor of mental and moral science. Daniel A. DuPre, A. M., and Charles F. Smith, A. M., were elected professors, their distinctive chairs to be indicated hereafter. Prof. Warren DuPre was elected treasurer, *vice* Dr. Shipp, resigned.

The reorganization of the faculty by the board of trustees meets with a general and hearty approval. The trustees found the college in excellent condition, and all are hopeful and rejoicing. Yet there is a sadness and regret in connection with the severance of the highly-esteemed and much-loved Dr. Shipp from official connection with old Wofford and his removal beyond the limits of South Carolina.

KENTUCKY CONFERENCE.—*Change of Time.—Mr. Editor*: Please announce that the time of convening the Kentucky Conference is changed from September 15, as at first published, to September 22. This delay of one week is made to accommodate important interests.

E. M. MARVIN.

ST. LOUIS, June 29, 1875.

THE third Quarterly Conference of the Meadville circuit will be held at Beech Grove, on Saturday, July 31, and Sunday, August 1, instead of the third Saturday and Sunday in August (21 and 22.)

C. D. CECIL, P. C.

Centenary Female College, Summerfield, Ala.

MR. EDITOR: The commencement of this institution was of unusual interest. The sermon by Rev. O. R. Blue, of the Alabama Conference, was everything that could be desired—interesting, productive of good, eminently practical. It abounded in rich religious thought, and produced a profound impression upon the audience. The exercises of the Male Institute, the next day, gave great satisfaction, and the speakers acquitted themselves with credit, while some excelled. At night one of the delightful concerts of the occasion took place. A pleasing variety was given. The national air of Wales, sung in chorus, with suitable accompaniments, produced a sensation. The recitation in concert of Jean Ingelow's "High Tide on the Coast of Lincolnshire" was rendered with fine effect, and was worthy of all praise.

On Tuesday the junior exhibition took place, consisting of recitations in poetry, of fresh and choice selections, compositions and music, affording a fine opportunity of judging concerning the advancement of the pupils, which was in every respect satisfactory. Then followed the address of Prof. Darby Callaway, before the literary societies, on the subject: "What Can Woman Do?" It was an able speech, abounding in historical examples and allusions, in choice expressions and elegant rhetoric. The speaker delighted his audience and achieved merited success. The commencement concert at night met the high expectations that had been raised. The calisthenic exercises were of a unique character, consisting of wand, hoop and dumbbell exercises. The raised platforms upon which the girls were placed, one above the other, displayed the movement of every pupil, and the scenes were exceedingly beautiful. The singing of the Marseillaise hymn in chorus, with characteristic representations, was interesting and attractive. The instrumental and vocal performances sustained the high character and proved the great success of the music department.

Wednesday was the great day of the occasion. The graduating class was composed of three—Miss F. Bama Boswell, to whom was awarded the society valedictory; Miss M. Lizzie Eppes, the Latin salutatory; and Miss Lavinia R. Day, of Baton Rouge, La., the valedictory of the class. What this class lacked in numbers they fully made up in excellence and scholarship. The compositions of the class were of high order, evincing careful training, high cultivation, abounding in thought, felicity of illustration, facility and elegance of expression, and they were read with distinctness and grace, with proper emphasis and ease of utterance. The appearance and performance of this class gave the highest satisfaction to the audience. The baccalaureate of the president, Rev. A. D. McVoy, upon delivering the diplomas, was in good taste, highly appropriate, not too long, pure, chaste, elegant in style and beautiful in sentiment, so that everybody was ready to say: "Well, that was well done."

This commencement was considered on all sides as a grand success. The fine impression produced cannot but result in good for the institution. It proved conclusively that this institution, which has such a deep hold upon the hearts of its friends and patrons, is still alive and destined to survive through the pressure of hard times. Its friends are encouraged, and a strong belief possesses them that the institution is a permanency, and continued success awaits it in the near future. The president and his teachers have worked hard and faithfully, and have met with deserved success.

The encouraging prospect for a good crop this fall leads us to expect a large increase of patronage. This, beyond a doubt, is the place where patrons can send their sons and daughters without the risks that are incident to larger places. Here, first of all, health is found. No sickness has occurred this year among the pupils. Everything is done for the pupil to secure health, comfort and proper training.

The curriculum of the institution is comprehensive, the standard high and the teaching thorough. The best moral and religious influences prevail, and all the advantages of religious instruction are secured. What more can be desired?

The president is now entering on his fifth year, and I am happy to say, in my judgment, is in higher esteem with the trustees and community, and with more encouraging prospects in the future, than at any previous period of his connection with the institution. Rev. W. A. Montgomery, of the Alabama Conference, has been elected as the principal of the Male Institute, and will at once enter upon his duties. He has had experience as a teacher, and has met with good success wherever he has taught. The boys will be safe in his hands, thoroughly taught and faithfully trained. The board of trustees would cordially recommend this institution to the confidence and support of all who have children to educate.

A. H. MITCHELL,
President of the Board.

Mansfield Female College.

REPORT OF VISITING COMMITTEE.

The examination of the classes of the Mansfield Female College began on Friday, June 25, and closed on Tuesday, June 29, 1875.

The examination evinced close study on the part of the pupils, and patient as well as thorough work on the part of the teachers. It was so conducted as to test the knowledge of the pupils of the entire course of study over which they had gone during the session. This was done by examining upon different parts of the books studied, the questions being asked in such a way as to elicit answers which showed a thorough and comprehensive knowledge of the subject. We would call special attention to this feature of instruction as characteristic of the institution under its present management. The pupils are not required to commit to memory the answers in the book, but they *are* required to study the subject until it is understood thoroughly, and then give the answer in their own language; and they are questioned until their knowledge is fully tested.

The annual sermon, preached on Sunday by Rev. A. E. Goodwyn, was appropriate, able and impressive.

The exhibitions at night were well attended, and were highly creditable to all concerned.

The graduating exercises were all of the highest order of excellence, and to crown the whole Judge Seay, of Shreveport, delivered an address which was a masterpiece of its kind. His able and scholarly defense of classical studies against the "so-called practical tendencies of the age, and of the Christian religion against the would-be" leaders in scientific studies, ought to be published and read everywhere.

Upon the whole, we are prepared to report the examination and commencement a complete success. The oldest citizens speak of this as "the best commencement for years."

And now, in commending the Mansfield Female College to the confidence of the public, we deem it proper to call attention to the following considerations:

President Armstrong is certainly the man for the position he fills. This is shown by the high appreciation in which he is held by his patrons, and the constant increase of patronage under his administration; so that upon the wreck of the past he has gradually built up, until now the institution approximates and we think will speedily attain its former high position.

The friends of the school are fully aroused to the importance of sustaining it.

The president is determined to employ the best teachers, and to surround himself with the best facilities for teaching.

The location is eminently healthy.

The people of Mansfield, in *substantial refinement* and high tone of moral character, are unsurpassed by any community in the country.

In view of these facts we are persuaded that no young lady need expect advantages elsewhere that cannot be had here, and we therefore present the Mansfield Female College as a worthy rival of any other female school in the South.

JOHN L. SCALES,
For the Visiting Committee.

High School, Mount Sterling, Ala.

MR. EDITOR: The Mount Sterling High School has just closed its sixth session. Circumstances beyond the control of the professor forbade a regular commencement, but it closed with an exhibition, at which we had some most excellent speeches from the young men and compositions from the young ladies, and some good music interspersed. All passed off agreeably and pleasantly, and the exercises far excelled the expectations of a large and appreciative audience. Everything indicated that Prof. S. S. Mellen well understands educating and training the young. He gives that solid and wholesome instruction that suits the exigency of the times. He looks well to the moral and religious culture, and we venture to say that none leave his school without feeling the power of his moral and religious influence. Hence we feel safe in saying that the Mount Sterling High School ranks among the first of our high schools in advancing the cause of education, and we can safely commend it to the future patronage of our people. It is situated in one of the most healthy and pleasant little towns in the State. The people are intelligent, cultivated and refined. Our account of the great financial pressure the school has not been as large as it would have been; but everything promises well for it in the future. Crops are promising and monetary affairs are much easier, and the people of this section seem to be more hopeful and cheerful.

D. J. WRIGHT.

MOUNT STERLING, ALA., July 9, 1875.

Jackson District, Mississippi Conference.

At the late Jackson District Conference the following items of general interest were reported:

Pastoral charges, 12; missions, 1; number of members, 1,616; number of members received this year, 71; number of Sunday school missionary societies, 6; number of weekly class meetings, 11; number of weekly prayer meetings, 10; number of parsonages, 8.

Elected to the Annual Conference: W. L. Nugent, of Jackson, W. G. Kearney, of Vernon, J. T. Cameron, of Madison, and N. H. Lace, of Yazoo City.

The business method followed afforded an opportunity for obtaining an intelligent acquaintance with the *personnel* of the Conference. The preachers in charge are mostly young men, posted in the traditional customs, but gathering their real fitness for their vocation in the exercise of the pulpit and pastorate. The pulpit brings to light the real preaching ability of the man, and the pastorate is the only real test of administrative skill.

The preachers on this district follow the usual diversities, with an exception or so in favor of discipline. Zeal and love, balanced with the Petrine quality of *boldness*, adapt them to exigencies more or less frequent in the work, and mark them for distinguished use. Among even so limited a number of preachers the clerical traits will eke out.

Here is one who in his report is ready and dutifully eager to enter every open door; but it is plain that the man he relies on to open the door is not there. All the interests of the church are scrupulously superintended, but nothing comes of it because there are no suitable persons to do them.

Here is another whose toleration of human infirmities puts John the Baptist to shame, and rather reflects upon Paul's care for quarterage. His patience and endurance would be sublime but for the lurking suspicion that he does not *feel* that he has *earned* much. The feeling as the fruit of labor ought to be in the man to insure respect and support.

Here is another who is anxious to show good reason in the untowardness of the circumstances for the backwardness of the work in his charge—received that, if he does not belong to a type, he ought to have a better opportunity.

Here is another in dead earnest. An ideal of chaste and rigid perfection is before him. He frets at the hinderances to its instant attainment, but labors on with impassioned fervor. His enthusiasm is contagious.

And here is another, shy, unwilling to betray a truth that peeps out of every word he speaks. He *loves* to preach, but has not that feeling for anything else. He is almost sure to make a preacher of distinction, and almost equally sure to lose much of his work for lack of nurture.

Here is another still, who preaches well, does other things well, and has much else to do—a *man of work*—acquiring the ability for turning off much work—one of the best types of a traveling Methodist preacher.

W. E. M. LINFIELD.

The Christian Advocate.

THURSDAY, JULY 22, 1875.

FOR THE ADVOCATE.

MOODY AND SANKEY.

BY ELLEN E. HARRON.

They tell us that men must be learn'd
To talk of religion and God,
That "ignorant people won't do"
To show us the path Christ hath trod.

How strange! O how strange! thus to speak,
When, humble in station and name,
Poor *fishermen* down by the seas
Were those who *apostles* became.

In England, where "priests" in their robes
Are paid by the taxes to pray,
'Twould seem that religion should thrive
And flourish most grandly alway.

But, ah! from the plain, far-off West
Two men "without orders" have gone
To kindle a flame in her breast
That heralds a bright-coming dawn.

O spirit of Wesley! again
Thou deignest to visit the earth;
O spirits immortal! new-born,
Proclaim in your gladness its worth,

And waft to the ends of the world
The message so grand and so high:
The banner of God is unfurled!
Enlist ye for homes in the sky!

VICKSBURG, MISS., June, 1875.

The Itinerancy.

——, ALA., May 14, 1875.

——: *My Dear Brother*—When I read your letter of January 5, in which you said or wrote a good deal about the *itinerancy* of our beloved church, I laid it carefully away, that I might at some convenient time take it up and write you an elaborate reply. To-day I have been writing a sermon on *the blessedness of giving to the Lord* (text, Luke vi, 38,) and so I find it very pleasant to turn away from such arduous labor to spend an hour or so in easy and pleasant chit-chat with a dear brother.

I am not surprised much at your rejoicing because I have had some thought of locating at the end of the present year on account of my wife's delicate health, but I am very much astonished that you are not loyal to our noble Methodist itinerancy, especially since you live in a "fat streak," and are a steward where you always have good preaching, and plenty of money to pay for it. I am afraid the "fat streaks" are so selfish that those who live in them—the laymen particularly—do not lift up their eyes and look abroad in the land to behold what a mighty, grand and glorious instrument or power our itinerancy is for the accomplishment of the world's evangelization. As for me, I can see nothing but *itinerancy* in the Savior's great commission: "*Go ye into all the world and preach the gospel to every creature.*" Can you see anything else in it? Anything like a settled pastorate there? I think not. All the ministers of the New Testament were, to a greater or less extent, itinerants. They went forth under the great commission, and were efficient and useful in the conversion of sinners, and in building up the church. Have you read Haygood's prize essay, entitled "Go, or Send?" The duty of the ministry is to "go"—itinerate the world over; and the duty of the church is to "send" them by their means, their prayers and their mighty faith. As the ministers "go" they must not expect the ravens to meet them and furnish them loaves of bread, nor must they look for the manna to be rained down from heaven to feed them and their families. No! the church that has been organized by them, that "has learned Messiah's name," and has received all the rich fullness of his infinite love, must fill their haversacks, load their provision wagons, and keep them well supplied with all they need. If the church would do all this as it should be done there would be no hinderance to the itinerancy. The grand body—infantry, cavalry and artillery—would move on gloriously to meet and fight and overcome the last armed foe, and bring back the captive world to Christ, to God and to heaven. Ah! here is the trouble: *The church does not support the itinerant ministry.* She has become demoralized in these evil times. Everything is out of joint—the church among the rest. She is either sitting down by the way, neglectful of her great work, and mourning over her lost negroes, lands and money, or she has turned aside from the right way to run wildly and foolishly after the world and the things which it contains. In either case she is doing wrong, very wrong, and is thereby incurring the righteous displeasure of Heaven. God is angry, and hence he has flung his mighty judgments abroad. They are walking through all the earth, and it trembles and shakes to its very center beneath their mighty tread. He has done this not that he would destroy his people, but because he would wake them up, and induce them to turn again unto him, walk in his holy ways and perform his glorious work. "I am no prophet," in the true or original sense of that term, "nor the son of a prophet," but still I believe, and I will venture to say: *These judgments will continue among us and upon us until the church awakes and comes up "to the help of the Lord against the mighty," or until she is swept, as with a besom of destruction, from the face of the earth.* I do not believe God will long love or own his church as she now is. She must amend her ways, or he will cast her off forever. The prospect of Zion, in the direction her eyes are turned, is gloomy enough. Oh! it is dark, dreadfully dark! She is looking earthward—and with sadness I say, hellward too, I fear! But there is a prospect above her which is bright and inviting. Will she turn her eyes and behold and rejoice in it? Ah, Heaven only knows! I hope for the best. Seeing and believing all these solemn and awful things as I do, I am praying for the help of God, and I am lifting my voice among my people like a trumpet. I am troubled, greatly troubled, about them. I can scarcely rest in pleasant sleep as I used to do. I sit up late at night that I may toil in the responsible work of preparing my messages for those over whom God hath made me an humble overseer. Sometimes satan suggests to me that "*it is all of no use;*" but I heed him not. I still go on in my great work, trying to feel that God is my sufficiency, who will enable me and all his suffering itinerants to stand at our posts and win the well-fought day.

You must not suppose that I regard my people as worse than the people of the church are in other places. No; for I believe they are only a sample, and a fair sample at that. I read our church papers regularly, and I think I understand the general condition of the whole church. My heart has been greatly rejoiced at the news of great revivals in numerous important places of late; but will they continue and glow and blaze until their beautiful light shall fill the world with millennial glory? I hope for the better, yet with my hope there is mingled some fear.

God's general plan is: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

These tithes, mark you, are for the support of the ministers—the itinerants, those who give themselves wholly to the holy office and its great work. If they be brought, all of them, the great blessing will come; otherwise it shall not be poured out. These tithes must be brought *first*—before the blessing can descend. We sometimes think it takes *religion* to make us bring the *tithes;* but the truth is the tithes must be brought in order that we may obtain religion, in all its fullness and glory. Religion will not come to the people who do not bring *all* the tithes into the storehouse. *Terrible truths! Nevertheless, they are truths, and cannot be denied.*

But the great question is: *Do the people of the church pay their tithes?* The church pays her *freedmen*, her *book-keepers*, her *clerks*, etc., generally very well; but her *ministers*, her *itinerants*, must live on a mere *pittance*—the crumbs that fall from her tables.

Now the only way to obtain the great "blessing" which God has prepared and is holding on high for the church (I conceive it to be the great fullness of the blessings of the gospel of Christ that shall fill the hearts, homes and nations of the earth with "love, joy, peace and righteousness") is to bring her *means* to the holy altar, and there consecrate them to the Lord for the support and use of his ministers. Will the church do this, and then receive the promised blessing? We shall see!

Itinerancy declining? O no, my dear brother. Those noble men of God are more devoted now than they have ever been. Their devotion has been made perfect "through" the "suffering" they have endured. There may be a few exceptions, but the great body of them are loyal to the itinerancy, and had rather die than give it up. *I can never locate unless I am satisfied the voice of Providence calls me to do so.* I love the church and her glorious itinerancy with all the ardor of my warmest and strongest affection. Having spent the best part of my life—from nineteen to forty—in the itinerant ministry of my beloved church, I must not, I cannot now, without a divine call, turn away and enter something else.

The Baptist, Presbyterian and Episcopal Churches all have *itinerancy*, but they do not call it that; for *I have actually seen ministers of all those churches riding circuits. Their itinerancy is far inferior to ours.* Indeed ours is the only itinerancy that is scriptural and worthy of the name.

Well, well, well! I have fairly preached to you. I am used to doing that everywhere. I cannot help it now. I hope you have paid good attention, and that these seeds will be productive of a good harvest in you. Love the itinerancy, pray for all the good and true men and women that are in it, and continue to do all you can for its support. Wife, babe and all the rest of us are doing well. Our love to all.

Most affectionately, W.

Doctrine and Practice.

MR. EDITOR: The rule of life for the Christian can be none other than the word of God; and this rule partakes of the nature of its Maker. It is perfect, holy, good, and stringently positive. No code of human discipline equals in clearness and positiveness the code of Jesus Christ, for its reach takes in all the motions of the body, mind and spirit. It is positive in the statement of doctrine, but no less so in its statement of practice; and this oneness of statement renders all service nugatory which departs from the doctrine or ignores the practice. Good doctrine may be preached and nobody's conscience be ruffled, and a church may be filled with members and discipline be ignored. How so? Why the doctrine may be weighted with such a wealth of refined language as to hide its true meaning, and the precept bearing on walk and conversation so gently stated as to do away with its positiveness. Do I say that I love Christ? The demand made upon me to prove my sincerity is: Keep my commandments. If I profess to be a disciple, the profound "follow me" becomes the test of my honesty. From these positive requirements—to "keep" and to "follow"—the path of the pilgrim is made very narrow; and what serious reflections should we have, and how earnest should our examination be of our belief and practice!

To be in the church, to attend generally upon the ordinances, to abstain from the grosser pastimes of the world, to aid in support of the gospel, is all very good; but how about prayer at home and in the assembly? How about studying God's word, and making it not the rule of outward conduct only, but the lamp of the heart? How about impressing the spirituality of the gospel upon others by a holy conversation? Are these left aside? Then listen: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The *light* must *shine*. We are commanded to pray, and at all times; we are commanded to love God with all our heart, and to abstain from every form of evil; to be renewed in the spirit of our minds, and not to be conformed to this world. How do we stand in regard to these points? Hearken to the word: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Plain words, plainly spoken. Dare we impugn their authority, or modify the truth they announce for our consideration? Luther denounced justification by works, and the evolution of time has revealed the fact that this same Pelagian error has reappeared and needs to be dealt with. People in these times are boasting of their doing. They go to church, they wish the gospel success, they give something, they don't drink—except now and then—pay their debts when they can; in fact are always doing, and wonder that they have done so much. But come to the point: "Mr. Church Steward, what have you done?" No answer. Bad for the steward. "Church member, are you living in the world and yet not of the world?" Dead silence. Is the poor member deaf? "No, sir; but you have no right to inquire into my way of life. No preacher ever took such a liberty before, and I am too long a member to submit to this sort of pastoral supervision."

"Brother preacher, have you been earnest in preaching the words of Christ, and also in teaching the people how to follow him?" "Well, as to the doctrine, I have been instant in and out of season; but as to discipline I feel rather guilty. You see I found the church thus when I came to the work, and really I did not feel as though it was my duty to rectify the oversight of my brother who had charge before I came. It would cause trouble in the church, hurt my usefulness, and, more than all, reproach my brother minister." We pass the brother.

In all this there is no over-coloring. The fear of man daunts the herald of the cross. Christ says: "The words that I speak unto you, they are spirit and they are life;" but our slurring over these words, and keeping back a most essential part of the truth they teach, accounts for the condition of things in the church.

As the doctrines of the Bible, and the mode of life it prescribes for those who believe these doctrines, are enunciated in the most positive form, by so much the more ought they to be plainly set forth and enforced by the teachers.

In our day men are rather lovers of themselves than lovers of God. They will assume the form of godliness, but deny its power in their lives. The lust of the world crowds out the humility of the gospel, and thus men are led not to "endure sound doctrine." Amusements are indulged in which dwarf the growth of spiritual life in the soul, molding the heart after the spirit of this world, and the foul atmosphere in which professors are willingly living stifles the aspirations of the soul. Prayer becomes a vain repetition of words, and a Christ-like walk and a holy conversation are rare.

The positive side of religion has been hid long enough, and the gospel demands that this omission of duty on the part of all Christians cease, and the true light be once more lighted in the temple.

INDAMORA.

The Village Church.

It is an unpretending little Methodist church, sadly in need of repair; but how dear to the heart of one who has worshiped in it from childhood—one who was there consecrated to God in baptism, who has wept tears of repentance at its sacred altar, and there felt herself accepted with God for Jesus' sake! It was in that dear old church that I united with the people of God, and resolved to serve him; there that I brought my own little ones to be consecrated to him, and around that hallowed altar I have so often received the emblems of my Savior's death and passion. Ah! we have had some happy seasons in that little church—times when refreshing came from the presence of the Lord, when believers were made happy in his love, and sinners "almost and altogether persuaded" to become Christians; and though there have been periods of coldness and darkness, yet there were always a few faithful ones who would not forget Zion, but would repair to her courts, and there plead with God for a renewal of his favor. Should I wander away to distant lands there is one spot more than all others to which my heart would turn with fond regret, and that is our dear old village church.

WINNIFRED.

Commencement of Greensboro (Ala.) Female College.

MR. EDITOR: Allow me a few lines of your valuable space simply to say that our commencement exercises have just closed with great pleasure to all parties concerned.

The commencement sermon was delivered by Rev. Dr. E. Wadsworth, to a densely crowded and highly gratified audience, on Sunday night, in the Presbyterian church.

The commencement exercises on Monday reflected credit on the young ladies, whose compositions were listened to with marked attention by all present.

In the absence of Col. Joseph W. Taylor, of Tuskaloosa, the literary address before the Young Ladies' Society was delivered by Prof. Calloway, of Selma.

The cantata on Wednesday night brought out the whole strength of our town, the audience numbering not less than four hundred persons, all of whom seemed perfectly charmed with the chaste and elegant entertainment.

There seems to be a bright future before us, judging from the week's exercises; and we cannot but hope that our new enterprise, working heart in heart and hand in hand with your noble university, will send forth streams of elegant refinement which "shall make glad the city of God" in our great Southwestern country.

THOS. WARD WHITE,
President.

HOW THE GOSPEL IS SPREAD.—The Rev. George Cousins, a missionary from Madagascar, says: "It is the natives themselves who do the work in Madagascar; it is very rarely that the missionary goes first. The native is the pioneer, taking the gospel in his own hand. The soldiers do it. Sent away on government service, if they are Christians, they take the Testaments with them, and when they find themselves surrounded by heathen, and Sunday comes round, they hold service in their own families, and the heathen join them. After a year or two we get a letter at the capital saying there is a congregation formed at such a place, and they want Bibles, hymn-books, spelling-books and other things, and they want you to come and visit them, and that is the first we have heard of the church. In the same way slaves sent by their masters to mind the cattle in the wilderness follow the same plan, and originate new congregations in distant parts of the island. These are the things that have contributed to the wonderful success that has attended our mission in Madagascar."

FINE sensibilities are like wood-blues—delightful luxuries of beauty to twine around a solid, upright stem of understanding; but very poor things if, unsustained by strength, they are left to creep along the ground.

Obituaries.

MR. EDITOR: It becomes our duty to communicate to you and the many thousands who read your estimable paper the sad intelligence that our Christian brother, Dr. E. J. POELLNITZ, is no more. He was born in Marlboro, S. C., March 29, 1810. On the fifteenth of March, 1832, he was married to Miss Mary Rembert, of Sumter district, S. C., and came to Alabama in December, 1834. He was converted and united with the Methodist Episcopal Church in August, 1840, and died, at his residence near Linden, Marengo county, Ala., April 24, 1875.

To the memory of none could we pay greater tributes of due honor and eulogy than to that of our departed brother. He had many natural and acquired gifts and graces, which gave him eminent fitness and success in every relation he bore. As husband and father he made home a place of beauty and comfort, love and happiness. In the social circle he exhibited with ease and grace every trait of a true and refined gentleman. The poor and illiterate, if honorable, found him a congenial and unassuming companion, a generous benefactor and a ready counselor. The wealthy and wise, the great and noble sought his society and welcomed him to their circles. As a citizen he was loyal and patriotic. Comprehending and appreciating the interests of his country, he loved its institutions, and gave them a hearty and liberal support. As a Christian he was sound and thorough in theory, clear and emotional in experience, and exemplary in practice. He "both knew and loved the Methodist doctrine and discipline," and for many years was a faithful and energetic steward. When all the male members save himself, in his society, had fallen, he long stood alone and bravely hoisted the banner of Israel's hosts, until ordered by the great Chief to drop his mantle, sheathe his sword, and come away to the regions of peace and eternal triumph. Though much reduced by misfortune, he still cheerfully and liberally sustained the financial burdens of his church. Truly many of our itinerant brethren will ever hold him in grateful remembrance for his deeds of love shown to them. For about a year before his death he was a victim of the sorest affliction. His pains bade defiance to every remedy, and held him as by right their destined prey. But, thank God, disease, though of the heaviest kind, could only sound the depths and shock the system of his *mortal* frame. "Thus far," said the great Physician, "shalt thou come, and no farther." His soul gave the strongest symptoms of spiritual soundness and meetness for the great change. Often did he express to the present pastor perfect resignation to the will of God, and a strong desire to cross over the river and rest beneath the shade of the tree. He seemed to have a divine consciousness that there was no suffering for him beyond the Jordan of death. He was conscious to the last, and his death was so easy that he departed before his wife and daughter, sitting upon his bedside, knew that death had come. Thus without a struggle he rolled off the mortal coil, rose to heaven's exalted mount, where Israel's shepherd folds his sheep and spirits bask in golden day, midst fruits of nobler growth and sweeter kind.

Done by order of the Quarterly Conference, whose members bow with resignation to this dispensation of the great Head of the church, and tender their warmest sympathies and earnest prayers in behalf of the bereaved family.

C. H. KELLEY.
J. W. THREADGILL.
B. DEVAN.

HAMPDEN, REMBERT HILLS CT., Alabama Conference, May 22, 1875.

MRS. SUSAN VIRGINIA CARDEN, daughter of J. J. and Sarah E. Davidson, was born in Madison county, Miss., April 10, 1851, and died at her father's residence, near Belmont, Ala., February 16, 1875. She was happily married to Mr. Crawford Carden in December, 1873, and professed religion and joined the Methodist Church in 1869, of which she was a consistent member until the time of her death. Sister Carden, before her union with the church, was often noted for her remarkable piety and interest in Christianity. She was loved by all who knew her, and long will the memory of her bright, beautiful girlhood linger with her many friends. The end of such a life as Sister Carden's could not but be victorious and triumphant, adding living strength to that most sublime declaration: "Blessed are the dead that die in the Lord." She was a loving daughter, an affectionate sister, and a happy and devoted wife. She leaves behind a beautiful infant son. Her life was spared her just long enough to behold her first-born, and then she fell asleep in Jesus. Sister Carden was just in the bloom of womanhood when she was snatched from us. She had such a sweet and amiable disposition that one could scarcely behold her and not admire, or be with her and not love. After she was dead there was such a heavenly expression on her face that she looked as if she were dreaming. Ah, how beautiful is the death of the righteous! Her body sleeps in the quiet earth, beneath the gentle overbending trees, but her soul now basks in eternal glory.

A FRIEND.

TRIBUTE OF RESPECT TO THE REV. M. H. JONES.

At the second Quarterly Conference for the Acton circuit, Weatherford district, Northwest Texas Conference of the Methodist Episcopal Church South, it was announced by the preacher in charge, Bro. J. P. Huise, that one of our number had fallen since the last Quarterly Conference, viz.: the Rev. Milton H. Jones, a local elder of our church; and on motion the presiding elder, Rev. T. W. Hlues, appointed a committee of three to draw up a suitable memoir. Your committee respectfully submit the following:

Whereas, It hath pleased our heavenly Father to call from labor to rest our esteemed brother and father in the gospel, the Rev. Milton H. Jones, who had for nearly forty years stood upon the walls of our Zion; and in Mississippi and in Texas, both as a travelling and local preacher, was considered one of the great leaders of the "host of Israel"—one who preached and enjoyed "perfect love," one whose every-day life was a comment on his profession; therefore,

Resolved, That while we willingly acquiesce in the ways of Divine Providence, we consider that the church, the country, his family and the community in which he lived have suffered a great loss, and we fear we shall never see his like again.

Resolved, That this Quarterly Conference sympathize deeply with his afflicted family, and especially his aged widow.

Resolved, That we carry out the recommendation of the Quarterly Conference by sending a copy of these resolutions to the family, and also a copy to the New Orleans and Galveston *Advocates* for publication, and that a copy be spread on the journal of the Conference.

Respectfully submitted.

W. C. MANLY,
V. S. ANGLIN,
J. P. HULSE,
Committee.

DEPARTED this life, near Mount Willing, Lowndes county, Ala., Mrs. RUTH JANE FEWER, daughter of James and Ellen M. Sullivan, and wife of William L. Fewer. She was born in this county, and in her youth she joined the Methodist Episcopal Church South. On the first of January, 1874, she was married to William L. Fewer. On the second Sunday in June she was taken sick at church, never to return there again. Her suffering was great for forty-one days, but she bore it all with patience, and without complaining or murmuring. On the twenty-fourth day of July, 1874, her spirit took its flight, at 12.55 P. M., aged twenty-two years, eleven months and six days. She was good and kind to all who knew her, and true and faithful to all the duties of the church. She was always at her Sunday school unless she was sick. She always seemed to have a heart to pray and not to faint, and was a strong believer in prayer. She was a true helpmate for her husband. The week after she was married she requested him to hold family prayer at night, and said to him: "Let us try to live right." The altar of family worship was erected, and is continued till this day. She always had the appearance of a very bright Christian, and a true lover and follower of Christ.

W. L. FEWER.

DR. J. P. RICHARDSON was born in Washington county, Ala. December 26, 1854, and died at State Line, Miss., May 28, 1875. His career as a doctor was short. He received his diploma as a doctor from the medical college in Mobile, March 31, 1875, returned to his home, spent a short time there, and went from thence to State Line to practice; but, alas! at an unexpected time the strong arm of death was laid upon him, and there was no defense. We do not grieve for him as for one who had no hope beyond this vale of tears. On the twenty-second of July, 1873, at State Line, he was converted and united with the Methodist Church. He remained a consistent member till his death. On his death-bed he left a bright testimony. The day before he died he had his Bible brought to him. He read a portion of St. Mark, and then bade his friends to sing:

"Jesus, lover of my soul,
Let me to thy bosom fly."

He attempted to join in with them. Afterward he had them sing: "I am going home to die no more." He then admonished his friends to meet him in heaven. May God help them take his advice. May their last words be like his.

A FRIEND.

CUSTOM without truth is but the antiquity of error.—*Cyprian.*

The Christian Advocate.

THURSDAY, JULY 22, 1875.

A MORNING SONG.

I wake this morn, and all my life
Is freshly mine to live;
The future with sweet promise rife,
And crowns of joy to give.

New words to speak, new thoughts to hear,
New love to give and take;
Perchance new burdens I may bear
For love's own sweetest sake.

New hopes to open in the sun,
New efforts worth the will,
Or tasks with yesterday begun
More bravely to fulfill.

Fresh seeds for all the time to be
Are in my hand to sow,
Whereby, for others and for me,
Undreamed-of fruit may grow.

In each white daisy mid the grass
That turns my foot aside,
In each uncurling fern I pass,
Some sweetest joy may hide.

And if, when eventide shall fall
In shade across my way,
It seems that naught my thoughts recall
But life of every day.

Yet if each step in shine or shower
Be where thy footstep trod,
Then blessed be every happy hour
That leads me nearer God.

Chambers' Journal.

A Holy Ministry.

BY PROF. W. C. DAMON.

"Be ye clean, ye that bear the vessels of the Lord," has been an injunction of the first importance throughout all the history of the church of God. The church may have great wealth, and great numerical strength, and great zeal, and great resources of various kinds; but without a holy ministry all her other resources will be of little avail. Unholiness in a minister of Christ is like treason in the general of an army—in either case it will work disaster and ruin to the cause.

The minister of Christ should be holy, because he is the bearer of the water of life to thirsty souls. Pure water may be rendered impure and unwholesome by being brought in a vessel that is not clean. And so, too, the pure water of life may be spoiled for use by being presented to the people in an unclean vessel. So it will not do to say that it is the water that quenches thirst, that it is the truth that saves, no matter how or by whom presented. It does matter much both how and by whom.

Again, the minister should be a holy man, because he must be a reflector of the light and truth of the gospel. Certainly it is right to expect that in him will be exemplified all the beauties and excellencies of Christianity. But if there be sin in his heart he cannot reflect the beauty of Christ. If the windows of his soul are covered with the cobwebs of doubt, and coated with the dust of evil habit, God's pure light is never going to shine through them in such a way as to glorify Christ nor save men. Pure light is what men must have to walk by if they would hope to go aright. Because of darkness men stumble and go astray. And where pure, clear daylight is demanded, twilight will not answer. Surely the minister of Christ should occupy no doubtful ground in this regard. He should be like a city set upon a hill, a candle on a candlestick, that giveth light unto all that are in the house.

He should be holy, because he is the shepherd of the flock of Christ. As such he must lead the flock, and be an example unto them. A pastor, in order to accomplish his mission, must have the confidence of the people. If they confide in him they will follow him; and if he shall go astray, it follows that he will lead his flock astray also. Here is solemn responsibility, here is a sacred charge—to lead the flock of God, through the wilderness and the desert, up to the promised land. This is no trifling matter; this demands earnestness and faithfulness and intelligence on the part of the leader.

Suppose that Joshua had been lifted up with pride and self-assurance, and had led the people in a way of his own choosing, instead of following the guidance of the pillar of cloud and of fire. The result must have been that, instead of going over Jordan dry-shod, and instead of seeing the walls of Jericho fall down before them, he would finally have retreated before an outnumbering and victorious enemy, and the last of his people would finally have perished in the barren and thirsty desert.

And so, too, to-day the leader of God's people must give good heed to follow not the fiery and cloudy pillar, as of old, but, what is not less sure, the written word of God—the precepts and examples of the Savior, that great Chief Shepherd who hath called him to this work and ministry.

He is, we say, not only to be the leader of the flock, but an example to them in all things. Whatever would be wrong for them, single or together, to practice, would be doubly wrong for him to teach and encourage. If it is wrong for God's people to be shiftless and lazy, it is doubly wrong for his ministers to set the example. If it is hurtful for the body of the church to use extravagance and to squander money, or run in debt by living beyond their means, it is doubly sinful in the preacher to encourage such things by his example. If it would disgrace or hinder the church in its work for all its members to use wine and tobacco, then this is sufficient reason why the ministry should shun their use as a thing that God doth hate. If it is bad for a brother in the pew to become irritable and sour, and to lose his temper under trying circumstances, it is worse, far worse, for the man who stands as an example in the pulpit to be carried away by like evil influences. Be careful, ye ministers of God, for great interests are committed to your hands. Let your lives be blameless and perfect before the flock and the world, giving no offense in anything, that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceiver and yet true, as unknown and yet well known, as dying and behold we live, as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things.

If the ministers of God would read these grand words of Paul every week, and pray over them, many of them would find both their usefulness and their enjoyment doubled as the result. They are eminently adapted to give the minister right views of his work, and of his relation to this present life.—*Guide to Holiness, February* 18, 1875.

Baptismal Font in the Church of St. John, at Ephesus.

A Baptist lady, a friend of fine culture and for many years employed in the Baptist mission in Burmah, with whom I often discussed the mode of Christian baptism, used to say to me: "If you ever visit the old ruined churches of the East you will find baptismal fonts large enough for immersion."

When I visited Ephesus my guide took me to see the ruins of the Church of St. John, which stood upon the western declivity of the hill which looks westward to the sea. Here was a vast amphitheater strewn with ruins, and just north of it are the ruins of a large church which tradition calls the Church of St. John. My guide led me to the east end of these ruins, which abut against the hill, and to a vast marble vessel which I at once recognized as the baptismal font of the Church of St. John, and I said to myself: This is worth all my labor and toil of travel of ten thousand miles to see this wonderful stone. There it stands, in the midst of rank grass and weeds and marble blocks, and other ruins strewn around. It was the most wonderful monolith of the kind I had seen in all my journey. It was hewn out of an immense block of marble. It is white, clouded with red and blue, and highly polished. It was circular, and thirteen feet in its greatest diameter. The receptacle for the water was two and a half feet wide from outside of the depression to its inside at the top. This left the elevation in the center part of the stone (which is nearly flat) about eight feet in diameter. A fountain, it seemed to me, might have played up through the center of the stone, though I did not discover the orifice, if such there was. It was three feet high, tapering down to the bottom like a vase, resting upon a solid pedestal. The pedestal was partly visible, but not enough of it to determine whether it was square or round. The font was a little canted over on one side, perhaps about ten degrees from an upright position. The massiveness and beauty of this remnant of Christian antiquity were wonderful to behold. It was perfect in all its parts, so far as I could see; no part of it was broken, and its original beautiful polish still remained, discolored somewhat by the soil and *debris* by which it had been mostly covered. Some excavator had dug out the soil from the upper side, so as to get a view of its formation below and of its pedestal in part.

How happens it that it has been so strangely preserved? I could account for this only by its being covered up almost entirely by the soil, and when found by the Turks it was so massive that no common or ordinary machinery could lift it out of its place. For ages the city has been plundered by the Turks; and its remains, such as could be shipped, have been carried to Constantinople. But this baptismal font was so heavy it could not be carried away. So to this day it has been left.

This font, having a receptacle for the water of only ten inches deep, suggests the impossibility of baptism therein by the mode of immersion; and, from the fact that this receptacle extends entirely around and is near the rim, it would seem that the candidates kneeled around the font, and then the administrator, standing between them and the font, dipped his hand into the water and poured it from his hand upon the head of each candidate in order. We must infer, therefore, that immersion was not the mode of baptism practiced in the Church of St. John, at Ephesus.—*Rev. Dr. S. W. Vail, in the New York Methodist.*

A Cardinal's Oath.

The oath which a Roman cardinal is required to take, and which, as we presume, Cardinal McCloskey has taken, commits him to the absolute supremacy of the Pope in both his pontifical and civil character. Among other things, he must swear that he "will be faithful and obedient to St. Peter, the Holy Apostolic Roman Church, and our most holy lord the Pope, and his successors;" that he "will give them any assistance in retaining, defending and recovering the Roman papacy and the regalia of Peter with all my [his] might and endeavor;" that he "will resist unto blood all persons whatsoever who shall attempt anything against them;" that he "will seek out and oppose, persecute and fight against heretics and schismatics against our lord the Pope;" that he will maintain "the constitution of the blessed Pius of 1567, and the declarations of his successors, particularly those of Innocent the Ninth, 1591, and those of Clement the Eighth, 1592;" that he will maintain the papal claims to various Italian cities; and that he "will not seek absolution from any" of the articles enumerated in his oath.

Such are some of the particulars embraced in the oath which Cardinal McCloskey has taken, committing him in the most complete and abject devotion to the Pope and his successors in office as ecclesiastical and civil potentates. It is well known that Pius the Ninth has never acquiesced in the annexation of the former States of the Church to the kingdom of Italy, that he still claims to be their temporal sovereign, and that he has placed Victor Emanuel under the ban of excommunication for having deprived him of his temporalities. Papacy in the person of the Pope has not relinquished a single one of its pretensions to the civil power. What has been lost in this respect has been lost against its consent, and with no other concurrence than that which necessity has forced. The Pope still insists that he is by right a temporal sovereign; and the cardinalate is theoretically a secular as well as a religious office, and in both aspects it acknowledges the duty of absolute allegiance to the supreme and infallible authority of the Roman pontiff.

In this view of the question, we are not a little at loss to see how Cardinal McCloskey can reconcile his official oath as a cardinal with his duties and obligations as a citizen under the constitution of the United States and of the State in which he resides. If the Pope should attempt to recover his so-called possessions from the King of Italy; if filibustering expeditions were organized in this country to aid his pontifical majesty in the effort; and if the President, as it would be his duty to do, should issue his proclamation forbidding all such organizations, what would Cardinal McCloskey do in such a contingency? Would he merge the citizen in the cardinal, and thus keep his faith with the Pope; or the cardinal in the citizen, and obey the executive authority of the United States? Would his eminence "resist unto *blood* all persons whatsoever who" should by force dispute the civil authority of "our most holy lord the Pope?" Would he help "in recovering the Roman papacy and the regalia of Peter with all" his "might and endeavor?" How about seeking out and opposing, *persecuting* and fighting against heretics and schismatics against "our lord the Pope?"—*The Independent.*

CONVICTED sinners sometimes resort to curious shifts in order to avoid coming into close quarters. The Rev. Mr. Altken, in the course of a recent sermon, related an incident illustrating this point. Preaching on one occasion a stirring gospel sermon, he observed an elderly gentleman with whom the Spirit of God was evidently striving. He sought conversation with him afterward, when the old gentleman confessed that the discourse had deeply interested him, but added: "I am of a very analytical turn of mind, and I should have to weigh and examine your statements before I could receive them." Then, noticing the searching look of inquiry and compassion with which he was regarded, he tremblingly repented: "I am of a very analytical turn of mind, very," and then burst into tears. "Let me call on you to-morrow," said the preacher, and an interview was arranged. When he did so he found the man completely broken down under a sense of his sinful and lost condition, and was enabled to lead him to a saving and most blissful acquaintance with the Lord Jesus. Then the old man remarked: "What a fool I was to talk to you as I did yesterday. I did not know what to say, so I made an excuse of my analytical turn of mind. What I needed was salvation."

SIZE AND HEAT OF THE SUN.—The diameter of the sun is 853,380 miles. A train which travels the earth's circumference in a month would require nine years to do so on the sun. Let a cannon ball represent the earth, and it will take 1,400,000 such balls to represent the sun; but it would require only 300,000 earths to equal the sun in weight. This gives him an excess of mass over all the known planets of the system taken together of 674 times; and therefore he is the great controlling center of every attendant world.

The intensity of the solar light cannot be adequately grasped. One hundred and forty-six balls of lime as large as the sun, intensely luminous as the lime light, would only equal his brilliance; while a calculation of his heat as represented by terrestrial combustion, in a given time, may be computed, but cannot be understood. Of the intense activities thus begotten this earth, despite the enormous energies which animate it, receives but the two hundred and twenty-seven millionth part!—*London Quarterly.*

FROM those I trust God guard me; from those I mistrust I will guard myself.

Religious Intelligence.

—The total number of Sunday school scholars in the Methodist Church in Canada is 96,760.

—The first version of the Gospel of Matthew ever made into the Garo language, spoken by one of the hill tribes in Assam, is about to be issued by the Baptist mission press at Calcutta.

—A terrible massacre of Protestants on one of the Loyalty group of Islands, in the South seas, is reported. Twenty men and fourteen women were killed and horribly mutilated. Priests are said to be the instigators.

—Among the Mohammedan converts received by the Presbyterian missionaries in Persia was a soldier, who stated that two hundred men in the army thought as he did, and were holding secret meetings in regard to the Christian religion.

—A religious war seems to have broken out in England. Over one hundred apprentice boys in the employ of the engine builders, the Messrs. Stephenson, at Newcastle, were fined five shillings each for making a holiday on Ascension day.

—The second synod of the Old Catholics convened at Bonn, May 19. With the approval of the Patriarch of Constantinople, the Greek Church is to be represented at it by delegates. The German Old Catholics number 36 congregations and 17,674 members.

—Father Chiniquy, the converted priest, now of the Presbyterian Church, is laboring very successfully at Montreal. It is stated that more than two hundred persons have formally withdrawn from the Romish Church as a result of what they have heard from his lips.

—The present statistics of the Reformed (Dutch) Church in the United States are: General synod, 1; district synods, 6; classes, 41; ministers, 637; candidates for the ministry, 107; congregations, 1,355; members, 144,351; Sunday school scholars, 73,247; contributions to general and local benevolence in three years, $197,217.26.

—The Waldensian mission in Italy received 108 communicants during the past year, and has 367 candidates under instruction. It has 33 churches, and employs 87 agents, of whom 23 are pastors of congregations. The annual report speaks of a marked increase of spiritual life in Sicily and in some towns of northern Italy.

—The financial statement, for the year past, of the Missionary Union of all the Baptist churches, which held its annual meeting at Philadelphia recently, shows the receipts during the year from all sources to have been $241,970.61. There is a deficiency this year of $25,177.92, which, with an old debt, makes the balance against the treasury $52,056.72.

—Twenty clergymen of the Protestant Episcopal Church have left that communion and joined the Reformed Episcopalian during the past year. Three were connected with the diocese of Virginia, two with Pennsylvania, Pittsburg and Kentucky, and one each with Maryland, Tennessee, Alabama, Albany, Massachusetts, Long Island, Indiana, Colorado, Kansas, Central New York and North Carolina.

—At Oroomiah, Persia, an encouraging movement has commenced among the Jews. A young man returning from Russia, where he has received instruction from a Christian, and read the New Testament, proclaimed his views to his relatives and friends. The result was that some twenty-five families have withdrawn from the synagogue, have asked and received instructors from the Presbyterian mission, attend some of the meetings, and are searching the Scriptures for further light.

TRIUMPH OF CHRISTIANITY.—Dr. Seelye says: "There are twice as many converts to Christianity in India to-day as in the whole world at the end of the first century. After the first thousand years there were only 20 versions of the Bible; now there are 274. The first Bible society was formed in England in 1804; now there are multitudes of them, and they have printed and circulated 31,000,000 copies. In the room where Voltaire wrote his boasts that Christianity would not see the nineteenth century a Bible depository is established. Many times more Bibles are circulated and read in the nineteenth century than in all the centuries before. The history of Madagascar, 1826 to 1834, is an epitome of Christianity in the first century. When the missionaries returned, after banishment, they found 5,000 Christians as the result of Bible-reading, who had remained steadfast in spite of appalling persecutions."

—The Rev. Dr. Wylie writes from Egypt to George H. Stuart, of Philadelphia: "You will be glad to hear that the United Presbyterian mission, now the only one in Egypt, is very prosperous. Its operations are directed principally for the evangelization of the Copts, and there are now about 600 members in the churches they have organized. They have a number of flourishing schools, and a theological seminary, in which they have had twelve students, of whom six are about to be licensed. They have taught the people the duty of contributing to the support of the gospel, and during last year over $3,000 have been received, besides more than $500 paid for tuition. Over 10,000 books have been sold, of which the value is more than $2,500. But with all that has been done, the work is so vast that it seems comparatively little. The population of the country is about 5,000,000, and there is, professedly at least, full toleration for all forms of religion, and the Mohammedans, Jews, Armenians, as well as the Copts, are accessible to Christian efforts. The present ruler of Egypt is evidently desirous to introduce the civilization of European nations, and the course he is pursuing is doing much to break down the prejudices and hostility of the Mohammedans, and prepare the way of the Lord. Soon, we may hope, 'princes shall come out of Egypt,' and 'an altar be erected in the midst of the land unto the Lord.'"

Our Young People.

LITTLE THINGS.

Suppose the little flowers should think
That they are much too small
To be of any use to us,
And so not bloom at all—
How much that's pleasant we should lose;
For as we pass them by
Every little flower that blooms
Is pleasing to the eye.

Suppose the little rain drops thought
That they were much too small
To be of any use on earth,
And so not rain at all—
Then the fruits would never grow,
Nor roses in the bowers;
For all the little rain-drops help
To make refreshing showers.

And so shall little children think
That they are much too small
To be of use to others here,
And do no good at all?
Ah! dearest children, think not so—
For little acts of love
Are pleasing in the sight of God,
And counted up above.

From Our Little Friends.

DEAR MR. EDITOR: I have been thinking for a long while of writing to you, and telling you how much I love the ADVOCATE, especially the Child's Corner, with its charming letters from dear Grandpa Goodale. We live near Woodville, in Wilkinson county, Miss.—rather a secluded spot away from the busy world; but my kind parents keep me supplied with books and papers suited to my years, so that, although we have no schools, I am not altogether without opportunity of improving my mind. I am only ten years old, but have been a member of the church several months, and try not to break any of the vows which I took upon me with the consent and approval of my parents. Do you think I am too young?

I was sorry to see, in the last ADVOCATE, that Grandpa Goodale had been "under the weather." I do love him so much, for I know he loves all little children. How I wish I had his photograph for my album. I am, of course, very anxious for him to tell us "How Barney Milked the Boys' Nest," but it seems like it takes a long time to get to the point, though I am of the same opinion as another of your little readers—that it is all Tom's fault.

I asked mamma yesterday how spiders made their webs, and she told me to write and ask Tom, and doubtless he could tell me all about it; but I thought if I did he would use so many *big words* I wouldn't know any more than I do now.

I have a nice new scrap-book, and in it Grandpa Goodale's letters have a conspicuous place—that is, the most of them; but while my dear mamma, who always takes such excellent care of everything, was very ill, a few weeks ago, some of the ADVOCATES got misplaced. I regret it so much.

Well, this is as much as you will want to hear from a little girl. So good-by. Love to Grandpa Goodale.

Very truly, your little friend,

NANNIE PRESTON WOOD.

The Ice Palace.

The winter of the year 1740 was a very severe one in Russia; poverty and misery abounded in the land, and, in order to give occupation to some of the many thousands of people who were thrown out of work by the inclemency of the season, the Empress Anne planned and caused to be constructed the celebrated ice palace which was built in St. Petersburg.

It was made of the purest and most transparent ice cut out in great masses from the frozen Neva, and brought up to the building site by means of cranes and pulleys. The single blocks were worked out in the most accurate manner, and adorned with various architectural decorations; when two completed ones were to be placed upon each other water was at first poured between them, which, freezing, at once united them in a single mass. Thus the whole building seemed to be cut out of one frozen whole, and the bluish tint of the pure ice made it resemble one of those enchanted edifices carved out of a single diamond, of which we read as children in fairy tales.

The house was forty-six feet long, eighteen broad, and twenty-one high. The front was divided by pillars into compartments, in each of which was a window, the frame-work being painted green; the panes, also of ice, were as transparent and smooth as ground glass; at night they were generally lighted up from the inside, and then the whole house was illuminated by the softest pearly light. The center division looked like an entrance, and was richly decorated, the real inlets being at the back, and consisting of two moderately-sized openings, about which were grouped flowers and trees; on the latter were perched quaint-looking birds, all made of ice, and gayly painted, so as to resemble nature. The roof which surmounted the whole was flat, and surrounded by an ornamental balcony, decorated by statues standing upon low pedestals. Round the house was fixed an elaborate railing, also of ice, which inclosed a broad space for walking. In front of this inclosure stood six guns, three on each side. They were of the size of four-pounders, but, being of ice, they were only loaded with half a pound, and the balls, which consisted of pressed tow, would pierce through a board two inches thick from a distance of sixty steps without bursting the gun. On each side by a dolphin, which threw up lofty jets of naphtha at night, and so formed two beautiful fountains of fire. At both ends of the row of guns, in front of the inclosure, stood two pyramidal buildings, on each of which was painted a sun-dial. They were lighted up at night with great paper lanterns. On the left side of the house was a life-sized elephant; upon his back was a man with a battle-ax, and in front two guides in Persian costume. The elephant was hollow, and spurted from beneath his tusks, twenty-four feet into the air, by day a shower of water and by night a feathered spray of glowing naphtha. At the right side was an enormous bath, made in true Russian fashion, of round blocks of ice.

The interior of the house was divided into three compartments, viz.: a spacious ante-room and two side apartments; one of these was arranged as a bed-room, and contained, in addition to a table borne by two figures, upon which were placed every species of sweet-smelling casket and bottle, a pair of candlesticks, and candles which were dipped in naphtha, and shone at night without melting, a looking-glass, and a little clock on the wall. The bedstead was richly furnished with pillows, blankets, and a beautifully-embroidered coverlid; these were the only things in the whole palace that were not made of ice. On one side was a pretty fireplace and grate filled with ice coals, which were also dipped in naphtha, and shone brightly at night.

The second room might be called the dining-room. The most charming adornment there was a lovely clock, through the transparent case of which the whole mechanical array of wheels could be seen. On all sides were sofas and arm-chairs, and in the corners elegantly-draped figures, as of sculpture. Against the walls stood ice-cupboards, in their transparency as of glass, through which might be seen a goodly stock of dinner paraphernalia, knives, forks, spoons, drinking-cups, as well as every sort of food; all and everything was of ice; some shining brightly, others again painted with the most natural colors of the objects represented.

This wonderful work of art, the enormous cost of which could only be justified by the fact that it did good to many thousands of persons, remained from the beginning of January till the middle of the month of March, when the mild spring sun undermined its supports and slowly consumed its beauty.—*Aunt Judy's Magazine.*

A SILK-LINED HOUSE.—I heard two little boys down by the brook to-day talking about their fathers' houses, and boasting how grand they were. Johnny said his house had a velvet carpet in the parlor, and lace curtains at the windows. Willie said his house had splendid glass chandeliers, they sparkled like diamonds; and the walls were beautifully painted. I thought I would like to tell them about a house very much more wonderful than those they lived in, because it is builded by a small insect.

This house is made by a kind of spider that lives in California, and is called the mason-spider. His house is very marvelous for such a little fellow to make all by himself, without any hammer or saw or trowel or ax or nails or plaster, or any such things as men use in building; and yet his mansion is fit for a little queen, for it is lined throughout with white silk.

This spider's house is nearly as large as a hen's egg, and is built of a sort of red clay, almost as handsome as the brown stone they are so proud of in New York city. It is cylindrical in shape. The top opens with a little trap-door, which is fastened with a hinge, and shuts of itself. The door and inside are lined with the most delicate white silk, finer than the costliest dress ever worn by a lady.

Mr. Spider builds his house in some crevice, or bores a cylindrical hole in the clay, so that all is concealed from view except this tiny trap-door. When he sees any enemy approaching he runs quickly to his silk-lined house, swings open the little door, goes in, and, as the door shuts tightly after him, holds it firmly by placing his claws in two openings in the white silk lining of the door, just large enough to admit his little hands or feet, which ever you choose to call them; and here, nestled in this luxurious retreat, he bids defiance to all intruders.

I heard all about this spider from a gentleman who had been to California, and had brought home one of these red clay, silk-lined houses. He was showing it to some children as they were walking near me. I wish you all could have seen it.—"*Jack in the Pulpit*," *St. Nicholas.*

JUST GOING TO.—"I suppose you mailed my letter in time, Bob," said his father.

"N-n-o-o sir," he answered. "I was just going to run over to the office with it, and the stage drove off."

"Then I must send a telegram; and that will cost several dollars."

"I am so sorry," said Bob; "I will try to be more prompt next time."

But one day soon after, when he was coming home from the mill, he stopped to see Rodney Brown's gray squirrel.

"Your horse seems a little restless," said Mrs. Brown, opening the window; "had you not better fasten him to the post?"

"Yes'm, I was just going back to tie him," said Bob. But at this moment a bit of white paper fluttered over the ground; the horse took fright and ran down the street, breaking the wagon and losing most of the flour. "Oh, dear!" said Bob, "I wish I had started a little sooner." That was the way with him most of the time; he was a little late at table, at school and at church; and people soon began to see that he could not be trusted to do errands.

What kind of a man will the boy make who is only "just going to" do things; and, worst of all, isn't there danger that poor tardy Bob will perhaps be just a little too late in giving his heart to the dear Savior?—*Congregationalist.*

NOTHING is farther than earth from heaven—nothing is nearer than heaven to earth.—*Augustus Hare.*

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Meeting of the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE are requested to meet at the Seashore camp ground on Thursday, July 22.

Centenary College.

Since we were at the commencement, two years ago, some improvements have been made. One of the wings has been covered anew, the campus has been inclosed with a good plank fence, and the brickbats and other debris about the center building have been removed. The interior has received some repairs, but the plaster has fallen in many places from the ceiling and cornices of the spacious chapel, detracting much from the beauty of this splendid auditorium. Bro. Keller's devices for remedying the acoustic defects have been successful to a considerable extent. There is certainly less echo, and there seemed to be little difficulty in hearing. Those long wings, with their columns and galleries and abundant openings, would be imposing but for the scars which time has made upon them. They sadly need repair, and any one who has artistic taste, love for Christ, and money, can hardly look at them without being irresistibly moved to make the needed donation. A few thousand dollars—probably $5,000—would repair the wings, restore the interior of the center building, and make this about the completest and most beautiful mass of college architecture in the country. We never wished so much to be rich as when we looked upon this magnificent property as it stood eloquently appealing for that which would give the finishing touches to its handsome structures.

On Sunday morning, the eleventh instant, the annual commencement sermon was preached in the college chapel by Rev. J. B. Walker, D. D. The assembly was large and the sermon appropriate. At night the Methodist church was well filled, and Rev. W. L. C. Hunnicutt, of the Mississippi Conference, preached a sermon full of gospel meat, at the close of which several persons presented themselves as candidates for church membership. The exhibition of the Preparatory Department on Monday night, and that of the literary societies on Tuesday night, were excellent. The speaking was good almost without exception, and greatly in advance of that which we heard from the same platform two years ago. It has not probably been much excelled during the generation through which the history of the college extends.

The meeting of the Alumni Association on Tuesday, at eleven A. M., was an occasion of more than usual interest. The audience was not as large as it should have been, but those who came enjoyed a treat such as is rarely afforded. Col. Norwood presided, and opened the meeting, after prayer by Rev. R. D. Norsworthy, by a few appropriate words. President Andrews made quite an extended address, and then came the oration by Judge J. G. Kilbourne, of Clinton, La. In matter and manner it had all the elements of excellence. It was a masterpiece in its way, humorous, descriptive, brilliant and instructive. As the address is to be published, we hope to give our readers a taste of it hereafter. Judge Kilbourne was followed by brief impromptu speeches by Dr. Walker and Col. D. C. Hardee. Col. Hardee, claiming to be an outsider, was elected an honorary member of the association—a well-merited compliment to one who has been for many years one of the most active and generous friends of the college. Next year we hope the alumni will be present in full force. This annual reunion may not only be made an occasion of great interest, but it will prove of great service to the welfare of the college.

The commencement exercises on Wednesday were brief, but every way agreeable and entertaining. As there were no graduates this year, we missed the president's usual thoughtful and impressive baccalaureate. Three of the older students delivered well-prepared speeches: T. S. Jones on Affectation; C. W. Barrier on The Fluctuations of Literature; C. Kilbourne on Who is My Neighbor? Rev. C. W. Carter, who had been elected to address the literary societies, was not able to attend. Dr. Walker, however, who always goes prepared for any emergency, supplied the place, and read an admirable address on True Manliness. May its lessons of wisdom and piety be long remembered by the throngs of young people who were privileged to hear it. A few pertinent remarks from Bishop Keener, president of the board of trustees, the benediction, a long blast from the band, and the multitude dispersed.

At the meeting of the board of trustees the following members were present: Bishop J. C. Keener, president, Rev. James A. Godfrey, secretary, Prof. W. H. N. Magruder, Rev. Dr. W. H. Watkins, Col. D. C. Hardee, John H. Keller, Rev. J. L. Forsyth, Rev. C. G. Andrews, Josiah D. Nettles, Rev. J. C. Miller, Rev. L. Parker.

Eighty-nine students have been in attendance during the year. The examining committee reported the examinations to have been very thorough and satisfactory, and exhibiting a decided advance upon the past four years. Mr. T. J. Kernan, principal of the Preparatory Department, has filled his post faithfully and acceptably. President Andrews, and Profs. G. H. Wiley and A. R. Holcombe, are entitled to the highest commendations for the manner in which they have performed their arduous and responsible duties. The college and the country have, we believe, passed through their severest trials. With the promise of better times ahead, the future of Centenary grows brighter, and its permanent success may be regarded as assured.

Our Week of Prayer.

This begins on Sunday, August 8. The special objects which the Bishops have indicated are missions and institutions of learning. In fact the week will be devoted to special religious services, protracted meetings will be inaugurated, and we hope revivals will follow in many places, if not throughout the church. One service of preaching and prayer, given to each of the objects mentioned, would be enough; then the Sunday school might have a day, and in all the outpouring of the Holy Spirit upon the people should be sought.

The subject of missions will, of course, be made prominent. There should be full statements of our missionary work, a survey of the fields occupied, facts connected with their history, and the pressing need of liberal contributions for their support. We cannot pray for our missions intelligently and to much purpose without information concerning their history and operations. Prayer is a mighty force in the conversion of the world. It is connected with the material means and agencies. It is calculated to awaken a deeper interest in the church, and to inspire a spirit of liberal giving. If we can get the people to praying they will be likely to bring offerings along with their prayers. The inconsistency, the shamefulness of asking God to bless a cause to which we have not contributed, will be apparent to the most covetous. Money will come into the treasury in answer to prayer, and an increased concern for the conversion of the world will be awakened.

But besides this the success of missions, after the means and men are abundantly secured, depends upon the blessing of God in his providence and grace. Here prayer acts directly and is essential. God giveth the increase. The Holy Spirit must attend the word preached, and all means will be in vain without his powerful and quickening operations. At this point we are to cry importunately to God that the arm of the Lord may awake, and that he who dwells between the cherubim may shine forth. Let us endeavor to realize the situation of an unconverted world and the relation of responsibility which we sustain to it. Let us pray as our brethren in the heart of China, Brazil and Mexico pray, and as if we were there with them, and wrestling hand to hand with the corruptions, superstitions and misery which surround them. There will be occasion for self-examination and confession. Many will find that praying for missions is to them a new business, that there is lack of feeling, and almost nothing in the way of exact information upon which to base their petitions. As a church we are guilty, verily guilty, concerning our brother. We have restrained prayer before God, we have kept back the tithes, our hearts have not felt the constraining love of Christ. There are enough sins of omission in connection with missions to occupy one whole Friday as a day of fasting and humiliation.

Our institutions of learning are mentioned in connection with missions. Herein the Bishops have exhibited their high estimate of sanctified education. Our schools are vital to the welfare of the church, and important auxiliaries in the work of Christ. Our highest interests, political, social and ecclesiastical, are promoted by them. Catholicism is working its most mischievous perversions, and making its chief aggressions through its schools. There are found Protestants, and even Methodists, who, from motives of convenience or economy, sacrifice their children by sending them to Catholic schools. Infidelity in various forms, and a Christless philosophy are propagating their destructive errors through their schools. Our young men trained in the atmosphere of Harvard, or of the German and French universities, are brought under the influence of modern doubt, and often become confirmed skeptics. If we would save our young people from Romanism and infidelity we must give them the most liberal scholastic advantages in connection with the purest influences and teachings of the gospel. As related to other evangelical denominations, we must have our own seminaries and colleges if we would retain our sons and daughters within our own communion. The strength of Methodism is in her schools almost as much as in her doctrines and polity. We cannot hold our own without them.

They are therefore to be prayed for. We would especially pray that our people may have the grace and good sense to patronize their own institutions, that they may devise liberal things in their support and endowment, and that they may attain to a true appreciation of their importance to the welfare of the church. We should pray especially for the work of grace among the students, that Christ may be made known in the work of faith with power, and that the Holy Ghost may fall upon them. Our presidents, professors and teachers should also be specially remembered at the throne of grace. As a class, they are Christian men and women, devoted to Christ, laboring hard and conscientiously, and but moderately compensated for their toil. They are entitled to our prayers, they need them, they will be grateful for them.

With these special objects distinctly set forth, let our faith, praise, confessions, crystallize about them, while we go beyond and seek for a baptism personal, local, universal and all-embracing. During the week of prayer let the people gather in the churches, let the home altar send up a thicker and more fragrant incense, and let the sick pray upon their beds. In our journeying let silent prayer go up, and in our closets let us wrestle with God for a blessing.

OUR RECENT TRIP to Jackson was a very pleasant one. We had Dr. Walker along, and of course our time on the steamboat passed quickly and agreeably enough. Bro. J. H. Keller and his excellent wife were also of our company, and contributed much toward lightening the expense and enhancing the social enjoyment of the excursion. Bro. Keller gave $1,000 last year to the college, and at one of the most perplexing passages in the deliberations of the board, at its late meeting, another $100 came in like a sunbeam into a dark place.

The William S. Pike is a boat we can recommend—attentive service, considerate officers, and preachers always at half fare. We returned on the Gov. Allen, John G. Benson, master, and John C. Baker in the office. On her we had no occasion to open our wallet at all. A friend had stepped in before us, and we could learn nothing more on the subject. Dr. Walker and the editor were resigned, as they always hope to be under such inscrutable dispensations. Even at full fare we should have spoken well of the Gov. Allen. We love the name, and besides she is a floating palace—elegant, comfortable, and officered by gentlemen prudent and capable.

While in the country we heard much of the fine crops, and saw something of them. The coast from New Orleans up to Bayou Sara is a sea of greenness, covered with a luxuriant growth of corn, sugar-cane and rice. In the interior corn and cotton were generally looking well, and fruits and vegetables were abundant. The prospects of a bountiful harvest have put new life into the people, and hope and cheerfulness prevail.

Jackson is in one of the most beautiful upland countries in the South—a region of undulating surfaces, of hills and valleys, of ravines dark and cool with clambering vines and the shade of beeches and magnolias, of clear-flowing creeks and upper and nether springs, of grand forest-trees, and noble men and women.

The beauty of the country, nowhere more charming than immediately about the college, is in itself a chair of æsthetics in the educational advantages of the institution.

During our sojourn in Jackson we were domiciled in the pleasant home of Prof. G. H. Wiley. To him and to his excellent wife and household we are under lasting obligations. And what more shall we say? The time would fail to tell of the good people we met, the bountiful dinners, the feasts of reason and flow of soul, the abounding hospitality. But we must not fail to mention President Andrews' ponies, the moonlight ride, reaching to midnight, from Bayou Sara to Jackson, and how Master John Ware, one of the college boys, and son of our old friend, Mr. Henry Ware, drove us thither with all safety; and how Master Edward Richardson, another college boy, handled the ribbons deftly on our return. Many thanks to these young gentlemen for their good company and faithful services. May they live long and prosper.

Commencement Exercises of Southern University, Greensboro, Ala.

GREENSBORO

is located on the Selma, Marion and Memphis railroad, about forty miles to the Northwest of Selma, which gives it free and ready communication with the rest of the world. It has a population of say fifteen hundred inhabitants. The liquor prohibition extends five miles every way from the college building. Its inhabitants are intelligent, hospitable and refined—a people of the "first water." "It is beautiful for situation," if it is not the joy of the whole earth. I take it to be as healthy a place, from its appearance and surroundings, as can be found west of the Alabama river and south of the mountains. *It is a city of sunshine and shades.* The dwellings are well back from the streets, and nearly every yard is a beautiful park of native oaks, sycamore, elms, etc., with a lawn of green grass "as soft as downy pillows are." The width of the streets gives it sunshine—the beautiful trees make the shades.

THE SERMON

was preached by Dr. M. S. Andrews, of Selma, which I did not hear, but learned from those who did hear it that it was a perfect success—fully up to the demands of the occasion, and every way worthy of a man of such acknowledged ability. His subject was the Holy Spirit. The sermon was practical, spiritual, and the subject treated in a masterly way.

BELLES LETTRES SOCIETY.

On Monday night the Belles Lettres Society had its exhibition. There were four addresses by members of the society, all creditable, and with the aid of the music the night passed off pleasantly.

ADDRESSES.

On Tuesday morning at half-past ten the addresses before the literary societies and the annual address to the alumni were delivered—the first by Mr. McFarland, of Tennessee, and the other by Mr. Jordan, of Columbus, Miss. Mr McFarland's speech was excellent. The annual address by Mr. Jordan was well prepared, delivered from manuscript, and met with general applause. The speaker ignored too much the utilitarian idea of education to meet my Anglo-Saxon views; otherwise I cordially indorsed it. The utilitarian idea is the Anglo-Saxon idea of education, and through this idea the Anglo-Saxon race will ultimately subdue the world, and plant the standards of democracy and religion in the "regions beyond" and on its uttermost boundaries.

THE CLARIOSOPHIC

exhibited on Tuesday night, with its four orators and appropriate music. The subjects were well selected, the speeches carefully prepared and admirably delivered. All honor to the Clariosophic!

THE COMMENCEMENT DAY.

On Wednesday, at half-after ten in the morning, we assembled in the large, spacious hall or chapel to witness the final exercises of the occasion. There were seven graduates, and eight degrees conferred. It was a class of noble young men. They go forth fully competent to enter any of the avocations of life with every prospect of success.

ACTION OF BOARD OF TRUSTEES.

The board elected, by unanimous voice, Luther M. Smith, of Oxford, Ga., president of the university, and have assurances that he will accept. He was represented as a finished scholar and Christian gentleman, with the very best administrative qualities. A Bishop of our church, who knows more about Oxford than most men do, said that Dr. Smith was the best president that Oxford had ever had. Under his administration that institution had the largest patronage it has had since the war, and its finances were kept in a better condition. Profs. Moore and Casey are so well and favorably known that it is not necessary to say more of them than that they are still in their respective chairs. Prof. Mitchell is a young man in charge of the scientific department. He is the son of Dr. Mitchell, one of the fathers of the Alabama Conference, and is known throughout the bounds of the Southern Church as an educator and divine, and it seems the son has already caught the fire of the sire, and is truly to the "manor born." He is a young man of ability, and has proven himself to be a worthy successor of the illustrious professors that have filled this chair before him.

With Dr. Smith at the head of this institution, with the prestige, fame and ability he brings, and the able corps of professors, who for the most part have helped to make every line of its history, we may predict for the Southern University a more glorious future than she has yet enjoyed—with all her past usefulness—and entertain the hope that it may one day be said of her, as it was of ancient Corinth, that she is the eye of all the South for learning.

WM. A. EDWARDS.

It is with deep regret that we learn of the suspension from the ministry of Rev. John W. Hanner, D. D., of the Tennessee Conference. The final disposal of the case is with the Conference, and we should not now refer to the matter but for the fact that the affair has already attained wide publicity. The following is the finding of the committee, as reported in the Nashville *Union and American* of July 11:

The committee of investigation, called by Bishop McTyeire in the case of the Rev. J. W. Hanner, Sr., met in Murfreesboro, at ten o'clock A. M., July 9, in the Methodist church. Committee: Rev. H. Rivers, D. D., Revs. L. C. Bryan, W. H. Hughes, J. R. Plummer and J. D. Barbee.

The witnesses were examined, after which the accused was given opportunity to speak for himself, and to explain an anonymous letter, the authorship of which was attributed to him, said letter being the basis of the charge of immorality.

The committee deliberated until eleven o'clock P. M. on Friday, and resumed their session at nine A. M. on Saturday, and at twelve o'clock they reached and signed their conclusion, of which the following is the sum:

"The committee called in the case of J. W. Hanner, Sr., have investigated the same with painful and conscientious diligence, and with prayerful reference to their responsibilities to God and his church. They have not been unmindful of the eccentricities that have marked the accused for some years, but which have not been deemed of sufficient gravity and significance to call for formal discipline. His peculiarities have been considered in explanation and mitigation, and are not without weight in estimating some things said and done by him. The frankness and honesty of his confessions and explanations before the committee duly impressed their minds and hearts. Important evidence was given by the accused against himself, while he protests his innocence of certain *intentions*, and would have certain things explained as quizzing and enigmatical only.

"But the committee could not escape the conclusion, from the evidence before them, that John W. Hanner, Sr., is not only guilty of what is improper and reprehensible in the highest degree in a Christian man and a minister, but that his conduct in this affair deserves the formal verdict: *That he is guilty of immorality* in writing a letter to a young lady, dated June 25, apparently designed to corrupt her, and to seduce her from the path of virtue, and couched in terms intimating a readiness to be the instrument of her ruin."

Whereupon the Bishop pronounced the *suspension* of John W. Hanner, Sr., from the ministerial office until the next session of the Tennessee Annual Conference.

THE Rev. E. E. Hoss, says the *Western Methodist*, who went from the Holston Conference, two years ago, to the Pacific coast, we notice, has been called by Bishop Marvin to supply the pulpit of Mount Vernon church, Washington city, which has been vacated by Rev. A. W. Wilson on account of ill health. Our San Francisco *confrere* says, July 2: "Bro. Hoss left this city June 21, with his family, and ere this has reached his new home. For the past year he has occupied the chair of logic, rhetoric and English literature in Pacific Methodist College, and has won the regard of the students, the confidence of the faculty and the good will of patrons. His resignation from the chair is a loss. We wish him unbounded prosperity in his new and responsible position."

REV. CHARLES COLLINS, D. D., a member of the Memphis Conference, and president of the State Female College, located near Memphis, Tenn., died July 10. It is only about two weeks ago that we received a letter from Dr. Collins. How suddenly comes the summons! Dr. Collins was pure, good and great. His death is a serious loss to the church, and especially to her educational force. The *Western Methodist* gives the following particulars of his illness and death:

Dr. Collins became ill during the commencement exercises of the State Female College; but, as the work usually incumbent upon him on occasions of that kind seemed to demand his attention, he continued at his post, hoping that even without rest and medicine his constitution would be able to resist the inroads of disease; and so he hoped for some time after pressing duties had ceased to make their demands upon him. Only a week before his death did he realize the severity and danger of the disease (flux) which was preying upon his strong frame and threatening his life. After that time he grew worse day by day, and notwithstanding the best skill of eminent physicians, and the loving, untiring attentions of wife, son and other relatives and friends, he died on Saturday afternoon last, July 10, his children, who had all been absent except one, arriving at home just at the hour of his departure. He died in great peace, having assured his wife that his whole trust was in Christ, and that he was ready, through the merits of the Savior, to go hence, if such should be God's will; and in dying, the power of speech having been lost, a sweet smile and heavenly illumined his countenance, and left its impress there after the soul had escaped from its earthly tenement and entered the "house not made with hands, eternal in the heavens."

An Example Worthy of Imitation.

We feel assured that Bro. Hawkins will excuse us for inserting the following note:

HAVANA, ALA., June 3, 1875.

REV. R. J. HARP—*Dear Brother:* ——, Havana, Ala., sends you $2.50 to pay for the ADVOCATE one year. I send it in registered letter.

He is about seventy years of age, quite feeble, with none to help him except an afflicted wife and daughter; yet he says he cannot do without his ADVOCATE, and when he brings me his subscription money he also brings envelope and postage to pay its way to New Orleans—an example worthy to be imitated by others. If this good old man can find ways and means to supply his family with a good religious paper, shame upon some who are young and worth thousands, but yet are too poor to take the ADVOCATE.

G. HAWKINS.

The thoughtfulness of our venerable and afflicted subscriber at Havana in paying the expenses of his remittances affords "an example" that we trust *will be followed* by some others. In a few instances we have received remittances from subscribers themselves with $2, "less twenty cents for registering." The twenty cents is not much to them or to us if it occurred but one time; but that amount deducted from each yearly subscription would amount to nearly *eighteen hundred dollars* per year. Most of the preachers bear this expense themselves, which they might not to do, and we do not ask them to do it. It is only because it has not occurred to our subscribers that our subscription price for one year is $2.50 *here at the office* that more of them have not thought to save their pastors this expense.

PUBLISHER.

DEATH OF A MINISTER'S WIFE.—We were surprised and saddened, a few days ago, by the intelligence of the death of Mrs. M. H. Lane, wife of Rev. Patrick Lane, of the Louisiana Conference. Sister Lane was an estimable and gifted Christian lady. Her bereaved husband and son have our deepest sympathy in their great sorrow. A friend furnishes us the following brief notice of Sister Lane's death:

Mrs. Martha Herbert Lane, wife of Rev. P. Lane, departed this life in Baton Rouge, at 9.15 P. M. on Friday, July 2, 1875, aged forty-four years, seven months and five days. The record of her life is with God, who readeth aright, and her excellencies are approvingly remembered by many friends. Christian womanliness is her monument, good deeds her eulogy, redemption in Christ her glory, and the new name and the crown of life her everlasting reward.

MADISON, IND., is in the midst of a revival that is said to have no parallel in its past history. Over seven hundred and fifty souls have professed conversion, the great majority of them young men and young women. Some two weeks ago a few young men of the Young Men's Christian Association went to that city to hold a convention, expecting to remain about three days. The work commenced at once, and has been growing in interest from day to day. Open-air meetings are held two or three times each day, as no church can contain the multitudes that assemble.

OUR WEEK OF PRAYER.—The Bishops of the Southern Methodist Church, at their late meeting in Nashville, appointed a week of prayer, beginning August 8, for a special blessing on our missionary labors and for our institutions of learning.

A MAN may buy gold too dear.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e.	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 20
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Padneah	Doggett	Nov. 17
N. W. Texas	Corsicana	Pierce	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Kosciusko	Palne	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
East Texas	Carthage	Pierce	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
German Mi'n	Galveston	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S Carolina	Orangeburg	Keener	Dec. 15
Texas	Brenham	Pierce	Dec. 15
Mississippi	Canton	Palne	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

THE most high God sees and hears; my neighbor knows nothing, and yet is always finding fault.

MARRIED.

BUCKNER—MYERS.—At Jordan Methodist church, Tensas parish, by Rev. William Hart, July 5, 1875, Capt. William Buckner to Miss Lucy E. Myers, both of Tensas parish, La.

HARRISON—RAGAN.—By Rev. W. J. Atwood, at the residence of A. Vanbook Ragan, Esq., on the second day of June, 1875, Mr. William P. Harrison, of Winn parish, La., to Miss Elmeany V. Ragan, of Montgomery, Grant parish, La.

Nashville *Advocate* and *Western Methodist* please copy.

DYSON—RAGAN.—By the same, at the residence of A. V. Ragan, Esq., Montgomery, Grant parish, La., on the thirtieth of June, 1875, Mr. J. W. Dyson and Miss Tennie A. Ragan, all of Grant parish, La.

Nashville *Advocate* and *Western Methodist* please copy.

Publisher's Department.

SEND ON THE MONEY.

Many of our agents write that they have the money in hand for subscriptions and renewals, but wait till a better opportunity or till Conference to pay it over. We assure them that it is much needed. Last year we were more than $1,000 ahead in the beginning of summer, and by the first of December had consumed this amount and run more than $3,000 behind. It would save us a vast amount of trouble and expense if we could get our money as we need it. An amount of more than $1,500, we think, is now in the hands of agents, which, if we had in hand, would greatly help us.

AMOUNTS WHICH WE CANNOT CREDIT.

Most of the irregularities and omissions of correspondence can be explained by reference to the mail lists, to the letters of correspondents at offices at which envelopes are postmarked, or by writing or waiting for inquiries from parties for their receipts; but there are a few from whom we have not been able to hear or obtain the information necessary to enable us to know to whom or to what purpose amounts should be applied:

Nov. 15, 1874—From Shreveport, La	$2 50
Nov. 16, 1871—From Canton, Miss	2 00
June 18, 1875—From W. B. Stringer	2 50
June 11, 1875—From Selma, Ala	5 00
Nov. 21, 1874—From Mrs. Mattie M. Irvine	2 00
Nov. 27, 1874—From John Walker, New Iberia	4 00
Dec. 3, 1871—From Jas. Williams, Isney, Ala.	5 00
Apr. 16, 1875—From C. C. Manning	6 10
Apr. 5, 1875—From Mrs. Hattie E. Winn	2 00
June —, 1875—From Baton Rouge, La	2 50
May —, 1875—From Yazoo City, Miss	2 00

None of the above are accompanied with instructions; some have no address; others *have neither*. We only know where the envelopes were mailed by the postoffice stamp on the back. If this should come to the attention of parties interested they will oblige us by forwarding the necessary instructions to whom the amounts are to be credited, and for what purpose. If for the ADVOCATE, give name and postoffice.

NOTICE TO CORRESPONDENTS.

As many do not seem to understand the importance of writing separate letters to the ADVOCATE and book departments, we reproduce an article which appeared some time ago in the paper:

JUST AS IT SHOULD BE.—Some of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelope, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both in the same letter. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

MR. LOUIS COOK, proprietor of the John Street Carriage Works, Cincinnati, O., is well known to dealers and others as one of the largest manufacturers in the West. He employs over one hundred men in his manufactory, and turns out both cheap and expensive work. Orders for any style of vehicle promptly filled. For particulars read his advertisement.

THE PURCHASING AGENCY of H. D. Rogers & Co., of Cincinnati, O., has been in successful operation for a number of years. Parties wishing to order goods would do well to consult them, as their facilities are unsurpassed for attending to this business. Quotations furnished on application. See their card.

CARRIAGES.—The large establishment of F. F. Hummel, manufacturer of carriages, buggies, etc., is advertised in the paper of to-day. Parties wishing to purchase can suit themselves in a first-class, expensive piece of workmanship, or can buy a good, substantial, carriage or buggy at a moderate price.

THE ATTENTION of superintendents of Sabbath schools and others is called to four new music-books lately issued by Messrs. John Church & Co., of Cincinnati. Specimen copies mailed on receipt of thirty cents. See advertisement on this page for further particulars.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending July 17, 1875.

A—American Tract Society two letters, American Sunday School Union, J O Andrew $10, American News Company, R H Adair $13.50, B Alexander & Co, B F Alexander, W J Atwood.

B—M E Butt, Bryant & Roberts two letters $25, Thomas W Brown, William B Bradbury, H T Beard $3, W C Black, Paul Busler, George W Brown $1, H P Bowen, R F Broyles.

C—J E Cox $10, B Craven, D J Castleman secretary, John E Cupit, C D Cecil, A H. Creswell $1.50.

D—J W Dawson, Donaldson & Co three letters, Dixon Honley $1, Angus Dowling $10, James Drane 50 cents, Charles Decuer $2, Charles H Dilson & Co, Ruffin T Davis, E A Deveau, Dodd & Mead, R B Downer, Dufur & Co $10.

E—Esterbrook Steel Pen Company, O W Eason Jr, S L Ewing, G F Ellis, John D Emack.

F—J M Ford, W H Ford, E B Featherston $1.50.

G—John A Green, H Gwinner & Bro, Elijah N Ganey $1.50, A D Gaskell, J W Glenn $2.50, R C Guvera.

H—Hitchcock & Walden, William A Harris, W G Higgenhotham $2, E J Hale & Son, Harmon & Moore, J D Hudson $2.50, W P Hollingsworth $11, Miss Mary Harwell $2.50, S B Herrick $1.

J—R D Jackson, E D Jones $2.75, Frank James, H F Johnson two letters $94.50, J C Johnson.

K—Kilgore & Gillett $24.

L—Howard Lockwood, James R Lane $1 25, E T Lewis $10, R B Long, Lee, Shepard & Dillingham, Miss Florence Lewis, B Larson, George R Lynch $2.50, L B LeGette $20.75.

M—Morgan Envelope Company, Victor E Mauker, J D Murff, W B May, John W McMillan $9, H V McDonald, A Martin $1, W K McCraney, H H Montgomery, D McRee & Son, Miss Sallie P Moore $2.50, H A Mears, E L Martin $1.20.

N—W H Newton.

O—James Ormond two letters.

P—W A Pressley $1, D C Pratt, S M Pettengill & Co $22.50, R T Parish $7, Cadesman Pope $8, J S Penn.

R—F T Rawson, Mrs S C Redwood $2.50, Robinson & Co, S G Rodgers, W A Rogers, A H Rosford agent three letters, J M Renss $83.35.

S—T H Sessions, C M Span, William W Smith, S H Smothers $1, A M Shinn, Sheldon & Co, Smith, Dixon & Co, W J Shearnes & Co $2.50, R T Seay, J A Smith, C S Stewart, S S Scott $10.

T—L A Thompson $1.20, A R Taylor, M Tobias, B F Tingle.

V—Francisco Diaz Vallgas, Juan S Valenela, Verry & Kent.

W—Thomas Ward White two letters, T B White, Paul Whitehead $10.37, E A Wilson $4, R J Walker, H G Wunsche, C L Whitsett, H F White, A W Weems, Willy Wallach, Joseph White.

MR. LOUIS HOMANN, of Cincinnati O., makes a specialty of models for inventors and others. In procuring a patent for an invention or in canvassing for orders much depends on the model. This should be built with studied care and neatness. Every bolt or seam should be faithfully represented, and the whole well proportioned. It is evident to every one that this can be best done by any one who has made a special study of such things. Mr. Homann has also a full line of telegraph instruments. For particulars see his advertisement.

WHITWORTH COLLEGE.—This college for young ladies is located at Brookhaven, Miss., one hundred and twenty-eight miles from this city. It is under the control of Rev. H. F. Johnson, the president, and an efficient corps of teachers. It is one of the best schools for young ladies we know of. The next session begins September 22, 1875. For catalogue and terms address the president.

DALTON FEMALE COLLEGE.—The advertisement of the above-named institution will be found elsewhere. Bro. Rogers is an educator of much experience and undoubted ability, and we have no doubt that the college over which he now presides is equal to those institutions in which we have witnessed the fruits of his capacity with so much pleasure.

PORT GIBSON COLLEGIATE ACADEMY.—We are glad to learn that the above-named institution is prospering under the judicious management of Rev. John A. B. Jones and his excellent wife. They are worthy of success and worthy of confidence, and we heartily commend to the attention of our readers the advertisement in another column.

NONPAREIL MILLS.—We call attention to the advertisement, headed as above, in to-day's paper. Ten different sizes of these mills are made for grinding corn, bones, drugs, etc. An illustrated pamphlet will be sent free by the proprietors, Messrs. Sedgeleer, Shepard & Miller, Cincinnati, O.

AS THE Centennial is approaching, and the warm weather is already here, it is in order to buy the Centennial Fan, for which Mr. C. T. Woodrow, 115 West Fifth street, Cincinnati, O., is the sole agent. See his card.

WE CALL ATTENTION to the card of Otto Zeil, general engraver, Cincinnati, O. Mr. Zeil manufactures the book-binders' stamp cutter, and does all work in his line as engraver.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 ilmtc New Orleans, La.

THE FLOWING RINGLET AND BEWITCHING CURL.—The hair is the greatest ornament of the body. Dr. Tutt's Hair Dye changes faded or gray hair to a beautiful glossy black. It acts like magic. Sold everywhere. jy22 lt

THOUSANDS attest its virtues, and from all quarters of the globe come testimonials of wonderful cures performed by Simmons' Liver Regulator. jy22 lt

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh14 1y

NEW ADVERTISEMENTS.

OTTO ZEIL,
GENERAL ENGRAVER,
AND BOOK-BINDERS' STAMP CUTTER.

Gilding and Blank Rolls, Lettering Pallets, etc. Designs made for Side and Back Stamps.

No. 21 West Fourth Street,
jy22 3m CINCINNATI, OHIO.

FARMVILLE COLLEGE,
Farmville, Prince Edward Co., Va.

On Atlantic, Mississippi and Ohio Railroad, midway between Petersburg and Lynchburg.

REV. PAUL WHITEHEAD (of the Virginia Conference,) President. The next annual session begins SEPTEMBER 15, 1875.

The attention of persons desiring to educate their daughters at a first-class school in Virginia is invited to this institution.

Refer to Rev. James A. Duncan, D. D., President of Randolph Macon College, Ashland, Va.; Rev. J. C. Granberry, D. D., Richmond, Va.

For catalogues, containing full information, address REV. PAUL WHITEHEAD,
jy15 815pnrm Farmville, Va.

NEW ADVERTISEMENTS.

CRAWFORD HOUSE,

FRANK W. BUSKIRK, Cashier ..... JOHN McINTYRE, Book-Keeper
JOHN B. CONNELLY, Clerk.

Cor. Sixth and Walnut Streets, Cincinnati, Ohio.

I pride myself in providing for my Guests the *best living, cleanest house* and *most civility* for less money than any other house in the city. ☞"COME AND SEE ME."☜

jy22 3t FRANK J. OAKES, Proprietor.

Sabbath School Books
FOR 1875.

GOSPEL SONGS. The most powerful collection of Songs, old and new, for Revivals, Praise Meetings and Sunday Schools. BY P. P. BLISS.

SONGS OF LOVE. For the Bible School. A very choice collection of Sunday School Music, mostly new, and a concise system for teaching children to sing. BY H. R. PALMER.

GOLDEN GATE. Truly a gem among Sunday School books. It is not excelled in immense circulation. Contains many stirring Songs for Revivals, etc. BY R. SHAW.

EVERY SABBATH. Treasures, old and new, for Sunday Schools, Prayer Meetings, Family Circles and all seasons of devotional interest. BY T. C. O'KANE.

Price—$35.00 Per Doz.; 35 Cts. Each.

Specimen copy mailed, postpaid, on receipt of 30 cts.

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JOHN CHURCH & CO.,
jy22 1y CINCINNATI, OHIO.

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MANUFACTURER OF
CARRIAGES,
BUGGIES, ETC.,
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NOS. 10 AND 12 EIGHTH ST.,
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MODELS FOR Inventors
FINE MACHINERY TO ORDER.
Gear-Cutting Metal Patterns.
Telegraph Instruments and Supplies, Electro-Medical Apparatus, Batteries, etc.
Self-Teaching Telegraphs for Learners.
LOUIS HOMANN,
58 West Fourth St., Cincinnati, Ohio.
jy22 3m

JOHN STREET
CARRIAGE WORKS.
LOUIS COOK,
Wholesale and Retail Dealer.
VEHICLES MADE TO ORDER AT SHORT NOTICE.
N. W. CORNER JOHN AND LAUREL STS.,
CINCINNATI, OHIO.
N. B.—Take John street car to the Manufactory. jy22 3m

MARTHA WASHINGTON
Centennial Fans!
PATENTED BY THE
Women's Centennial Executive Committee of Cincinnati.
C. T. WOODROW, SOLE AGENT,
115 WEST FIFTH ST., CINCINNATI, OHIO.
☞Send for price list jy22 1m

ESTABLISHED 1860.
Cincinnati Purchasing Agency.
H. D. ROGERS & CO.,
(Late of Baker, Rogers & Co.,)
GENERAL PURCHASING AGENTS,
22 W. Fourth St. (Merchants' Exchange Building,) CINCINNATI, OHIO.

Orders for all kinds of Merchandise and Manufactured Goods filled at the lowest market rates; and any information needed regarding prices or other matters connected with the trade promptly furnished.

Our office is the entrance to the Merchants' Exchange, Nos. 20 and 22 West Fourth street, where its many members are constantly passing, gives us the best of facilities for exhibiting samples of Grain, Cotton and Manufactured Articles, which advantage we offer to those desiring our services.

From the Cincinnati Price Current, March 13, 1869.

"We desire to call the attention of merchants in the interior to the card of Messrs. H. D. Rogers & Co., which is published in another column. This firm proposes introducing a new business, namely: filling orders for any kind of Merchandise or Manufactured Goods to be found in this market, charging only a small commission, thus enabling country merchants, manufacturers, farmers, and indeed all classes, to procure any article they may need at the lowest cash price, without incurring the expenses of coming to the city. And as Mr. Rogers is thoroughly conversant with the city trade in all its departments, and one whose integrity and fidelity to the interests of his customers are of the highest order, no doubts need be entertained by those sending their orders to this firm that they will be faithfully attended to."

Quotations furnished on application. Shippers and others forwarding samples will have their value ascertained, and an offer made, if practicable.

With an experience of twenty years in merchandising in this city, we can offer the best facilities and references. jy22 3m

NONPAREIL MILLS.
For grinding Corn and Cob, Cotton Meal, Drugs, Bones, etc. Horse, Hand or Power. Also,
French Cone-Burr Mills, and Cotton-Seed Hullers.
Illustrated pamphlet free. Address SEDGELEER, SHEPARD & MILLER, 181 E. Front Street, Cincinnati, O.
jy22 2meow

NEW ADVERTISEMENTS.

WHITWORTH
FEMALE COLLEGE,
BROOKHAVEN, MISS.,
On New Orleans, St. Louis and Chicago Railroad,
WILL REOPEN SEPT. 22, 1875.

Number of teachers	12
Number of pupils last term	203
Number of music pupils	130

The charges are low, the advantages unexcelled. The pupils must dress plain, study hard and behave well. The continued success of the college is the best evidence that our patrons and pupils are well pleased.

For catalogue address
H. F. JOHNSON,
jy22 3m President.

Port Gibson Collegiate Academy,
FOR YOUNG LADIES,
Port Gibson, Mississippi.

UNDER the present regime the Academy closed a successful year June 23, with very encouraging commendations of patrons.

The next session begins SEPTEMBER 15, 1875, with enlarged facilities.

Tuition, English text-books, board, lights, fuel and washing, from $40 to $60. Charges for optional branches equally moderate. Special terms for daughters of ministers.

For circular and further particulars address
jy22 1m REV. JOHN A. B. JONES.

DALTON FEMALE COLLEGE,
Dalton, Georgia.

THE Third annual session begins on the First Monday in SEPTEMBER. Thorough instruction. Ample facilities in all departments. Experienced instructors. Expenses less than similar institutions. $188 will pay all expenses except for music and books.

REV. W. A. ROGERS, A. M.,
jy22 5t President.

PROVIDENCE & STONINGTON
STEAMSHIP COMPANY.
Consolidation of the STONINGTON Line and PROVIDENCE Line between NEW YORK and BOSTON.

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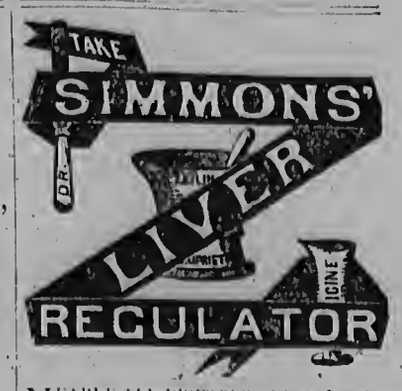

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Thoughts for the Month.

The chief care of the farmer, the present month, is to counteract the effects of *drought*. Most of us are very short-sighted, looking to *present* riddance from trouble, and having little regard for what the *future* may bring forth. To illustrate: A piece of land, grown up in sedge or old-field pine, is to be brought into cultivation. The grass or leaves, or other trash present, is very much in the way of plowing it. The plow must frequently be stopped and cleaned off, and still, after the plowman has done his best, the surface is left so rough that a smoother or harrow has to be run over it, and possibly the plowing and smoothing repeated several times before the land can be gotten in order. But all this trouble at the start can be gotten rid of promptly, without labor and without cost, by the magic of *fire*. Nature's beneficent accumulations of perhaps a score of years are in a few minutes changed into gases and driven off into the atmosphere, a little *ashes* being all that is left upon the soil; and an accusing conscience drives the owner into the theory that the ashes are worth more than all the matter from which the ashes came. But mark the result: In a few years the land loses its open, porous nature, runs together after every hard rain, absorbs and retains but a small fraction of the water which falls upon it, suffers terribly from drought, and ceases to be productive. And then the short-sighted farmer begins to think about improving it by turning under green crops. The moral of our tedious story is that it is impossible, in *July*, to do *all* that should be done to counteract a July drought. The farmer must look years and months ahead—husband all the vegetable matter originally in the soil, and replenish it by judicious rotation—must plow deep and thoroughly during the winter and early spring months; and, having done this, he may then do something to help, even in July, when the summer heat comes upon our fields, as if great convex lenses or burning glasses were suspended over them.

Frequent shallow plowings and flat culture are the means now to be used to prevent the soil from becoming excessively dry. Evaporation is proportioned to surface. If land is in high ridges or beds it would obviously take a longer line to measure the distance between two fixed points, if the line conformed to the inequalities of surface, than if stretched upon a flat surface. And the *extent* of surface in the one case would exceed that in the other in the same ratio that the one line exceeded the other. Flat culture—in other words, low ridges—presents, accordingly, less surface for evaporation, and to that extent retards it.

Keeping the surface finely *pulverized* (the work of frequent shallow plowings) contributes, if anything, still more to the retention of the moisture of the soil. That a soil plowed just after a rain will take much longer to dry off than one unplowed is a fact known to the most unobservant. The pulverized portion acts like a *mulch*, prevents the escape of moisture from below upward, but permits the vapor in the atmosphere to enter freely and become condensed on account of comparative coolness of the soil during the hours of night. At times the last-mentioned source of moisture becomes a very important one. Wide-cutting implements, then—such as sweeps, cultivators or harrows—should be kept constantly running, breaking the crust and destroying weeds and grass as soon as they germinate.

TURNIPS.

Too early yet to plant any variety but the Rutabagas; but it is none too early to begin preparation of land for this crop. When the time comes to plant the seed the soil ought to be perfectly clean—no undecomposed weeds or grass mixed with it—and in the *finest possible tilth*. The latter is absolutely essential to the growth of a large crop. A rather light, sandy soil is the best for the turnip, and the richer the better. The old-fashioned plan of cow-penning a turnip patch, where practicable, is as good as any, if not the best. Plow well, selecting a rather dry time, before turning stock upon it. Every week or ten days plow again (cross)—never plow when the ground is "heavy"—and just before the time to plant run a smoother and harrow as often as may be necessary to pulverize thoroughly. Lay off shallow drills two and one-half feet apart, put in superphosphate at the rate of two hundred and fifty pounds per acre, and bed up—not very high. At planting-time run a scantling (rigged with shafts,) to cut off the top and freshen the surface; do this just after a rain or late in the afternoon. Make a shallow drill by running a light wheel with a V-shaped edge along the freshened ridge, drill the seed and cover by running the scantling lightly over the beds again to cover, and at the same time "firm" the soil, something like a roller. This "firming" is essential to the germinating of the seed if the weather is dry.—*Southern Cultivator.*

Something About Soups.

A correspondent sent us some time ago an account of Prof. Blot's manner of making soup. The recent death of Prof. Blot gives it especial interest. He was earnestly engaged in the attempt to teach our people a better and more economical use of food than is generally practiced, and his loss is greatly to be regretted.

"*Pot-au-feu.*—Six pounds of fresh beef (ribs, knuckles or loin) in a crockery kettle, with five quarts of cold water, salt and a little pepper, on a slow fire. Take off the scum carefully when it rises. Add two white onions, with one clove in each, a small parsnip, a carrot, two middle-sized turnips, half a head of celery, two leeks, two sprigs of parsley, one of thyme, a clove of garlic, a bay leaf and a little caramel to color it. Simmer five or six hours. Dish the meat with the parsnips, turnips and leeks around it, to be served warm after the soup or kept for the next day. Strain the broth, skim off the fat at the top, put back on a good fire, and at the first boiling pour on crotons in the soup-dish and serve."

Thus endeth the professor's receipt. Observe, firstly, that you must use a "crockery kettle"—that is, some good soup kettle. Many are the husbands who expect as good home-made soup as they get at first-class restaurants, and many are the discouraged wives who would gladly cook to please their husbands, but who neither of them dream that anything better than a common iron kettle is necessary in which to make nice soup. So nine times in ten the soup is more or less flavored with iron. Prof. Blot always says "a crockery kettle" or "stew-pan" when he mentions the utensil for cooking any dish, meaning the glazed or enameled ware. Marion Harland tells us never to cook onions in an iron kettle. Observe, secondly, that you are to simmer your soup "for five or six hours." To simmer is to boil gently, yet the boiling should not cease for a moment during those five or six hours. Observe, thirdly, that you must skim off all of the fat. Many people imagine that the melted tallow gives richness to the soup, but all the best cooks agree in saying: "Take off all the fat;" and so, I think, says every educated stomach.—*American Agriculturist.*

TAKE CARE OF YOUR CHINA.—The Boston *Journal of Chemistry* gives the following very excellent practical advice for the treatment of China and glassware, which we copy for the benefit of our young lady readers, some of whom, as we know by experience, make sad havoc, though unintentionally, with the crockery.

In a common dinner service it is a great evil to make the plates too hot, as it invariably cracks the face on the surface, if not the plate itself. We all know the result—it comes apart. "Nobody broke it," "it was cracked before," or "cracked a long time."

The fact is, when the glaze is injured, every time the "things" are washed the water gets to the interior, swells the porous clay, and makes the whole fabric rotten. In this condition they will also absorb grease; and when exposed to further heat the grease makes the dishes brown and discolored.

If an old, ill-used dish be made very hot indeed, a teaspoonful of fat will be seen to exude from the minute fissures on its surface. These remarks apply particularly to common wares.

As a rule, warm water and a soft cloth are all that is required to keep glass in good condition; but water-bottles, in order to keep them bright, must be rinsed out with a little muriatic acid, which is the best substance for removing the "fur" which collects in them. This acid is far better than ashes, sand or shot, for the ashes and sand scratch glass, and if any shot is left in by accident the lead is poisonous.

Richly cut glass must be cleansed and polished with a soft brush, upon which a very little fine chalk or whiting is put; by this means the luster and brilliancy are preserved.

PRESERVING MANURE.—The Boston *Journal of Chemistry* states that the sources of loss in the storage are two: First, the escape of volatile ammonia and other gases; and, secondly, the loss of valuable salts by leaching. The first difficulty may be obviated by covering the excrement with eight or ten inches of good soil or loam, which will absorb all escaping gases. A bushel or so of plaster may be advantageously scattered over the heap before the soil is thrown on. The whole mass should be perfectly covered, leaving no "chimney" for gaseous exudation. The danger of leaching may be avoided by covering the heap with hay or straw sufficiently thick to shed most of the rain. If kept in this way a sufficient time the manure will undergo spontaneous decomposition, the products of which will be ready for immediate assimilation by plants. The usual process is carting manure to the fields in the autumn, to waste, by both the above processes, some of their most valuable constituents.

LADY BURDETT COUTTS has been suggesting, through the *Echo*, that more use might be made of goats than is now done in England for the supply of milk. Goats are among the hardiest of creatures, and their milk, if used fresh, is almost undistinguishable from that of the cow. Every morning and afternoon flocks, heavy with milk, are driven into Naples, and day after day one may see goats mounting the stairs in high houses of the city, followed by their driver, the milkman, who will stop at the door of the "flat" of each customer, and there and then milk the goat "into his own jug." In Greece all the people from the Turkish frontier, to the south of the Morea, use in great part cheese made from goat's milk, and goats provide the sustenance, both of meat as well as of milk, of hundreds of thousands of people in southern Europe and northern Africa.

A GOOD pudding sauce for some kinds of pudding is made with butter and sugar stirred till it is light. A piece of butter as large as a hen's egg for one large cup of sugar is about right. Another: One pint of boiling water, one cup of sugar, butter size of a walnut, one tablespoonful of flour; stir the flour with a little water to keep it smooth, then put it in the boiling water and sugar. Flavor with nutmeg or cinnamon.

THE corn crop of the United States for 1874 is reported by the Agricultural Department at slightly more than eight hundred millions of bushels. This is a reduction of one hundred and twenty millions from the corn crop of 1873, which was itself "not a good year for corn."

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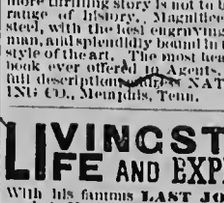

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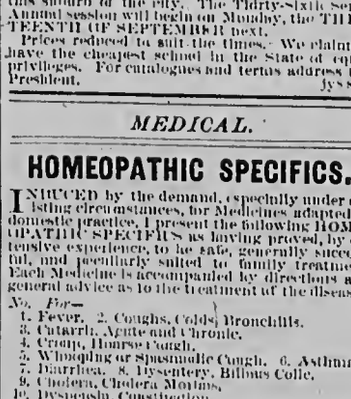

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Scientific.

—Mr. George Smith has discovered, among the Assyrian tablets in the British Museum, the legend of the building of the Tower of Babel. This discovery is quite as important as that of the tablet relating to the deluge, made known last year by the same gentleman.

—A patent has been taken out for an invention by which it is claimed that glass can be used as a building material for house fronts, floors or pavements, superior to marble in durability and economy. It can be made plain or variegated, and its colors are indestructible.

—In lecturing on electricity at the Royal Institution recently Prof. Tyndall made his assistant rub his back with a good-sized fox-brush, while he stood on four tumblers. The result was that Dr. Tyndall became so charged with electricity that his hand emitted sparks, and attracted the electrometer presented to it.

—Vaseline is the name given to a new petroleum product obtained by distilling the crude oil and filtering the residue through animal charcoal. It is a jelly-like substance, free from odor and taste, and becoming liquid at 93° Fahrenheit. It is proposed to use it in medicine as an emollient and a vehicle for disagreeable mixtures.

—The Europeans, it seems, are not to be outdone by the Americans in the matter of great telescopes. Since the successful construction by Mr. Clark of the big refractor for the Washington Observatory a thirty-inch object glass has been begun for the observatory at Paris, and one of the same dimensions for that of Vienna.

—A method of cutting steel rails, recently introduced at the works of Sir John Brown & Co., in Sheffield, is based on the principle of the lecture experiment in which a piece of steel is cut in half by means of a disk of soft iron. By way of experiment Mr. White, the manager of these works, had the teeth removed from an ordinary rail-saw and the disk mounted on a spindle that could be driven at about 3,000 revolutions a minute, which gave, as the disk was three feet in diameter, a peripheral velocity of 27,000 feet a minute, or 150 yards in a second. Sixty-pound rails were cut through in from three to four minutes, and the success of the machine is so thorough and the economy so considerable that a larger saw is to be erected as soon as possible.

—Many of the colors derived from coal-tar are known to possess poisonous qualities, and all of them are looked upon with suspicion by ultra-careful housewives. Mr. Cheyne communicates to the *British Medical Journal* a case of poisoning by these dyes in a relative of his own, a little boy about two years and a half old. The symptoms were of a most puzzling kind, till suspicion fell on a ruby-colored merino frock. Two of these frocks were sent to Dr. Dupre for analysis, and he reports that the darker one contained .018 grain of arsenous oxide per square inch; the lighter one, which had probably been washed, contained only a trace. Both had been dyed, it is believed, with corallin. It would seem that the sale of such goods should be prevented by statute, unless accompanied by a reliable certificate of their freedom from arsenic.

—A new artificial light of great intensity, particularly rich in photographic rays, has been recently invented in France. A quart bottle, with a somewhat large mouth, has a cork with two openings. Through one of these a tube passes to near the bottom of the bottle; through the second a larger tube, packed with iron-scale, issues. Fragments of pumice fill the bottle, and on these carbon disulphide is poured. A current of nitric oxide gas, prepared by Deville's method—by the action of nitric and sulphuric acids on metallic iron contained in a self-regulating reservoir—is passed through the bottle, where it takes up the vapor of the disulphide. It is then led through the safety-tube packed with iron-scale to the burners. Excellent photographs were taken in five seconds with this light, the object being six feet distant. In photographic power the light is asserted to be superior to the magnesium or calcium light, and even to surpass the electric light itself. The products of combustion are noxious and must be gotten rid of.

THE PERFORATING POWER OF ROOTS.—It is indeed wonderful how easily the roots of plants and trees bore through hard, impacted soils in search of nourishment. They use for this purpose a sort of awl, of immense power, situated at the end of the root, and capable, with the aid of the other root machinery, of thrusting aside heavy weights, and getting through almost any obstructions. Yet the awl consists only of a mass of microscopic or absorbent cells formed by protoplasm or vegetable mucus—the fluid in which vital action is first set up. The roots of the elm and the maple will bore through the hardest soil of walks or streets, enter drains, twine about water-pipes, and penetrate through the seams of stone and brick structures. The roots of some plants have been known to pass through eighteen inches of solid brick work, and make their appearance in a wine-cellar below. Plants have a vast power in overcoming obstacles when foraging for food. They are like a hungry animal which no fences can restrain when there is food beyond. The movements of roots in soils proceed on certain principles of utility in connection with the welfare of the plant. Some need much more moisture than others, and the roots will drive through rocks to obtain it; others need silicious food, and will penetrate through a clay bank to reach the desired foraging ground. The urgency with which nature drives plants and animals in pursuit of food is almost irresistible.—*Journal of Chemistry.*

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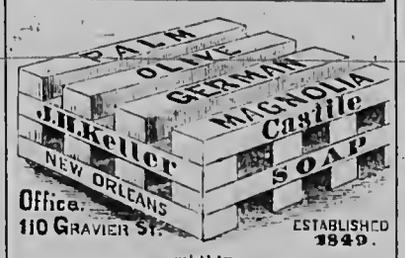
COTTON FACTORS AND GENERAL COMMISSION MERCHANTS,
79.....Carondelet St.....79
NEW ORLEANS, LA.
—Will give special attention to the sale of Cotton and other Produce, and will fill all orders for goods of every description at lowest cash prices. jy8 1y

JOS. H. WOLFE & CO.,
COTTON FACTORS,
59.....CARONDELET ST.....59
NEW ORLEANS.
Liberal cash advances made on shipments of Cotton. je24 1y

H. H. HUSSMAN,
DEALER IN
PITTSBURG COAL,
OAK, ASH AND PINE WOOD,
102.....Calliope Street.....102
Between Magazine and Constance,
Je3 4m New Orleans.

LOUISIANA STEAM SASH, BLIND
—AND—
DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
301, 303, 305 and 307 Gravier Street,
Country orders solicited. (Je17 3m) New Orleans.

A. H. GRISWOLD & CO.,
COR. CANAL AND ROYAL STS.,
WATCHES, JEWELRY, DIAMONDS
AND SILVERWARE.
Watches and Jewelry repaired in the best manner. Goods sent C. O. D., and returnable if not suitable. Everything guaranteed to be as represented. no19 1y



mh11 1y

J. A. LUM. FRANK H. HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
102 Gravier and 13 Union Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh11 1y

WILLIAM HILLSMAN,
Residence—536 ROYAL STREET,
Shop—120 CALLIOPE STREET, cor. Magazine,
Painter, Gilder and Varnisher.
House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

PROFESSIONAL CARDS.

JAMES W. RAHNUM,
SURGEON DENTIST,
508.....MAGAZINE STREET.....508
Near the Market.
Jy5 1y NEW ORLEANS.

DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
Corner Magazine and Second Streets,
NEW ORLEANS.
Office Hours—Eight to nine A. M. and three to four P. M. Jy1 1f

JOHN M'ENERY. T. C. W. ELLIS. E. JOHN ELLIS.
M'ENERY, ELLIS & ELLIS,
ATTORNEYS AT LAW,
56.....CAMP STREET.....56
Je17 3m NEW ORLEANS, LA.

A. L. TUCKER,
ATTORNEY AT LAW,
(Late of Franklin, St. Mary Parish, La.,)
160.....COMMON STREET.....160
de24 1y (Up stairs,) New Orleans.

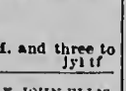
DR. JOHN G. ANGELL,
DENTAL SURGEON,
152.....Julia Street.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. de17 1y

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
ja2 1y New Orleans, La.

E. T. MERRICK, formerly Chief Justice Louisiana. W. H. FOSTER.
G. W. RACK.
MERRICK, RACE & FOSTER,
ATTORNEYS, COUNSELORS
AND SOLICITORS,
Corner of Camp Street and Commercial Place,
ac25 NEW ORLEANS.

MISCELLANEOUS.

S. S. MARSHALL & BRO.,
MANUFACTURERS OF
STAINED GLASS,
62 Cedar Avenue, Corner Second Street,
ALLEGHENY, PA.
Specimens sent to all parts of the country on application. oc15 1y

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.

DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc oc8 1y

CARPET WAREHOUSE,
17.....CHARTRES STREET.....17
CARPETINGS—Wilton, Axminster, Velvet, Brussels Tapestry, Three-Ply, etc.
FLOUR OIL CLOTH—English and American.
MATTINGS—Sea rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS, Table and Enamel OIL CLOTHS.
de10 1y A. BROUSSEAU.

MISCELLANEOUS.

TO GRANGERS PURCHASING DRY GOODS,
We claim the attention of the Grangers, as also all buyers of Dry Goods, to
OUR EXTENSIVE STOCK
—OF—
DOMESTICS AND STAPLE GOODS,
WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.
Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.
All Orders filled with care and promptitude.
D. H. HOLMES, 155 Canal and 15 Bourbon St.
Samples furnished BY MAIL on application. fe1 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $10, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y

oc8 1y

MISCELLANEOUS.

FLASH, LEWIS & CO.,
38, 40, 42 and 44 Gravier St.,
AND
25, 27, 29, 31 AND 33 PETERS STREET,
WHOLESALE DEALERS IN
STAPLE & FANCY GROCERIES,
PROVISIONS, ETC.
Agents for the sale of many of the favorite brands of
FLOUR, TOBACCO AND CIGARS.
Strangers visiting the city are invited to call and examine our stocks of COFFEE, SUGAR, MOLASSES, and other Staple and Fancy Goods, which will be found at all times complete, with such articles as our own and other markets afford.
OUR MOTTO—*LARGE SALES, SMALL PROFITS AND QUICK RETURNS.*
Having very greatly enlarged their fine, commodious Stores, and thereby increased their facilities for properly meeting all demands upon their rapidly increasing business, are prepared to respond to the demands of their old customers, and as many new ones as may favor them with orders, and respectfully invite the attention of the entire trade of the South and West.
Je17 2m FLASH, LEWIS & CO.

P. L. CUSACHS
HAS REMOVED HIS
DRUG STORE
—TO—
37.....ROYAL STREET.....37
Between Bienville and Customhouse, one block from Canal street,
where he will, as heretofore, continue his well-known business of importation of
DRUGS, CHEMICALS, ESSENTIAL OILS, DISTILLERS', DYERS' AND TANNERS' MATERIALS, ETC. my27 2m

TEETH!.....TEETH!
GREAT REDUCTION.
$30—Gold and Platinum Sets—$30. Usual charge, $100.
$15—Aluminum and Other Materials—$15. Usual charge, $50.
$2—Gold Fillings—$2. Usual charge, $5.
$1—Silver, Amalgam and Guillois Cement Fillings—$1. Usual charge, $3.
DR. G. A. BETANCOURT,
173.....ST. JOSEPH STREET.....173
Between Camp and St. Charles streets,
New Orleans, La.,
offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.
Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.
Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose.
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
au6 1y CINCINNATI, OHIO.

UPTOWN CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Foot,) New Orleans.
This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.
Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send for and get one.
We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.
de10 1y LOUIS GIMBEL, Agent.

GLASS STAINERS
CUTTERS, AND EMBOSSERS.
CHURCH WINDOWS A SPECIALTY.
Estimates and Samples on application.
WM. COULTER & SON,
102 & 101 E. 2d St., CINCINNATI, O.
mh15 1y

CIRCULAR SAWS
GUMMED AND STRAIGHTENED
BY WM. CLELLAND,
222.....MAGAZINE ST.....222
Between St. Joseph and Delord streets,
Jc17 3m NEW ORLEANS, LA.

MISCELLANEOUS.

IRON COTTON TIES.
The Celebrated Arrow Tie.
BEST IN USE FOR BALING COTTON.
For Sale at 5¼ Cents Per Pound,
with discount on lots of 500 bundles of 2½ per cent., and on lots of 1,000 bundles of 5 per cent.
For sale by
STONE & TUTT, New Orleans.
OGDEN & BELL, New Orleans.
CHISM & ROYD, New Orleans.
WM. BILLION, New Orleans.
J. R. BOARMAN, New Orleans.
HORLAND & ARCHER, New Orleans.
P. A. HARDY, New Orleans.
N. B.—Arrow Ties, Pieced Bands, 11 feet, 8 feet 6 inches, at 3½ cents per pound.
R. W. RAYNE & CO., General Agents.
For sale by Agents and Merchants throughout the Cotton States. my6 3m

JOSEPH GILLOTT'S
STEEL PENS.
SOLD BY ALL DEALERS.
MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. se3 1y

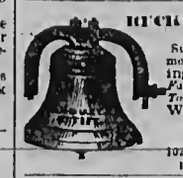
J. A. LACROIX,
PROPRIETOR OF THE
Pontchartrain Cheap Store,
COR. FRENCHMEN AND VICTORY STREETS,
Ladies', Gent.'s, Misses' and Children's
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand, a full assortment of first-class goods, at prices which defy competition.
Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

N. D. WETMORE,
COTTON, SUGAR AND TOBACCO
FACTOR,
AND
GENERAL GRANGE AGENT,
For the Purchase and Sale of
ALL PRODUCTS OF THE SOIL
And all Articles of Manufacture.
SPECIAL AGENT FOR LOUISIANA.
No. 160 Gravier and 17 Union Street,
de17 1y NEW ORLEANS.

MONUMENTAL
MARBLE WORKS.
New Designs at Moderate Prices.
J. WATERHOUSE,
1821 Arch Street, Philadelphia.
Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

oc29 9mt

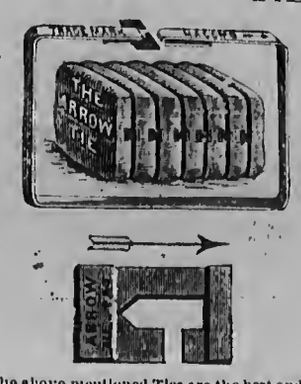
GLASS STAINERS
AND BENDERS,
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y


BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
mh11 1y

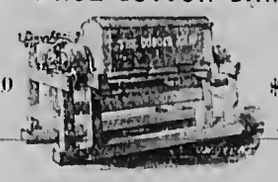
JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels send for catalogue. au6 1y

THE TOLL-GATE! Prize Picture sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. ABBEY, Buffalo, N. Y. my6 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.


The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
Jy1 6m New Orleans.

THE DUBOIS
FLANGE COTTON GIN.
$4.50  $4.50
By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.
The Flange prevents hulls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly picked cotton than other Gins.
We have sold more than this point than any agency of any other Gin in the crop of 1873-74; consequently we can furnish more and better references, and Gins are warranted to come up to all that is said of them.
We keep constantly on hand all sizes, from 10 to 50 SAW STANDS, left or right. Price, $4.50 per Saw. GILSAN BROTHERS,
Je30 1m General Agents, 30 Perdido street.

LANE & BODLEY,
CINCINNATI, OHIO,
MANUFACTURERS OF STANDARD
PLANTATION
MACHINERY;
STATIONARY & PORTABLE
STEAM ENGINES,
Saw Mills, Grist Mills, Shafting Hangers, Pulleys, etc. Our Machinery is strong, simple and well made, and is especially adapted to the wants of Farmers and Planters for Ginning, Sawing, Grinding and Factory use. Send for an Illustrated Catalogue.
LANE & BODLEY,
Jy23 1y John and Water Sts., Cincinnati, O.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.
Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
in the States of Louisiana, Texas and Mississippi no26 1y

MISCELLANEOUS.

TO THE PUBLIC.
Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to
152 and 154 Camp St., cor. Calliope,
WHERE HE CONTINUES TO
BUY, SELL, STORE, REMOVE, PACK
And Repair Furniture
of every description. Pictures and Looking-glasses framed.
JOHN BOIS,
mh4 1y Nos. 152 and 154 Camp street.

LOUISIANA
Seltzer Water Manufactory.
OFFICE—51 POYDRAS STREET.
VICTOR LETOREY, PROPRIETOR.
Seltzer Water delivered to any part of the city at EIGHTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1066. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap18 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 7 feet 5 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending July 20:

[illegible] river and bayous	[illegible]
Red river	1
Railroads	132
Mobile	7
Texas	6
Total	224

On Saturday, with a further decline in gold and foreign exchange, and a dull market at Liverpool, where the sales were only 6,000 bales, factors evinced more disposition to meet the demand at Friday's reduced quotations, and none but strong staple kinds could have commanded outside rates. Strict good ordinary could have been bought at 13c., and middling sold at 15c. The sales were confined to 107 bales. On Monday we did not hear of a transaction. On Tuesday the business was confined to 105 bales, including 100 taken for the North. The downward tendency of gold and foreign exchange, together with a reduction of 7-32@11-32c. in the quointions for futures at New York and a falling off of 1-16d. at Liverpool, appeared to demoralize the market; and although the sales were of too limited extent to serve as a basis for quotations, yet it otherwise transpired that orders could be executed at a moderate reduction from previous figures, requiring a corresponding modification of our quotations, which, however, must be regarded as nominal. Strict good ordinary sold at 12¾c.

The above makes an aggregate for the past three days of 212 bales, against 875 for the corresponding time last week and 1,390 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 993,918 bales, against 1,212,316 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 287,850 bales. The decrease by the reports per telegraph is 279,503—3,484,089 against 3,784,592. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 66,368 bales to Great Britain, and a decrease of 17,329 to France, and of 173,571 to other foreign ports. We quote:

Ordinary	11⅞ @ 12¾
Strict ordinary	12 @ 12⅝
Good ordinary	12¼ @ 12⅝
Strict good ordinary	12⅞ @ 13⅛
Low middling	13¼ @ 13⅞
Strict low middling	14 @ 14⅛
Middling	14⅝ @ 14⅞
Strict middling	15 @ 15¼
Good middling	15⅛ @ 15¾
Middling fair	— @ —
Fair	— @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,933
Arrived past three days	224	
Arrived previously	1,141,475	
Amount allowed by Exchange for city ginnings, linters and loose	11,949	1,153,662
		1,172,615
Exported past three days	1,956	
Exported previously	1,146,047	
Consumed by Lehman, Abraham & Co.'s mill, from Sept. 1, 1874, to June 17, 1875, inclusive	1,150	1,149,153
Stock on hand and on shipboard		23,462

LOUISIANA SUGAR.—On Monday 35 hhds. came in, and 32 hhds. sold from first hands, to a dealer, at 9½c. for prime.

LOUISIANA MOLASSES.—Nothing doing. We quote as dealers' job prices 40@45c. for common, 50@55c. for fair, 58@60c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

RICE.—The market is bare of supplies in first hands. We quote Louisiana No. 2 at 3½@3¾c., common 3@3½c., ordinary 3½@3¾c., fair 4@4¼c., prime 4¼@4¾c. ₱ lb.

CORN.—On Tuesday there was a light supply and moderate demand at previous prices, and 1,750 sacks sold at 85@85½c. for mixed, 88c. for yellow, and 95c. for white.

OATS.—On Monday 400 sacks sold at 66c. for inferior, mixed with wheat, 83c. for St. Louis, 70c. for Texas, and 72c. for choice Galena.

BRAN.—On Tuesday there was very little on hand, and 300 sacks sold at 97½c.@$1.

PORK.—On Tuesday the market was quiet but very strong, with favorable advices from the West, and 100 bbls. Cincinnati sold at $21.50, and 100 Chicago at $21.37½ ₱ bbl.

BACON.—On Tuesday the market was quiet but strong, on 8 20 casks shoulders sold in two lots at 9¾c. ₱ lb.

LARD.—On Tuesday 100 kegs sold in job lots at 14¾c., and 5s tierces, also in lots, at 14c. ₱ lb.

HAMS.—On Tuesday 175 tierces sold in lots at 13⅝@13¾c. ₱ lb., the market closing strong at the outside figures. They are jobbing at 14c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 114@114¼, against 114 at New York, and after a limited business closed at 113½@114, against 113¾ in that market.

Nothing has been reported to silver. Most of the receipts are transhipped to New York. It is quoted at 107½@108 for American half dollars, and 93@93¾ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	18 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	9 00
English fire	60 00	— —
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	23	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	—	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	—	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb.:		
Mexican	—	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	—	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	10	17
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	—	65 00
Stern's fine-ground bone	—	45 00
FLOUR, ₱ bbl.:		
Double extra	5 00	5 12½
Superfine	4 50	— —
Fine	4 00	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	—	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 24	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Primo	22 00	23 00
Choice	20 00	— —
IRON, ₱ ton:		
English, ₱ lb	—	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calfskins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	28
LIME, ₱ bbl.:		
Western	—	— —
Cement	2 00	2 50
Plaster Paris	2 50	2 75
LUMBER, ₱ M feet:		
Boards, yellow pine	—	— —
Boards, cypress	—	— —
Flooring, dressed	16 00	18 00
Flooring, rough	—	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	—	— —
Scantling	10 00	12 00
Shingles, ₱ M	—	3 00
Laths	—	— —
OILS:		
Lard, ₱ gallon	1 10	1 12
Coal oil, in barrels	18	17
Linseed, raw	77	82
SHADINGS, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	12	— —
Pulverized	12	— —
TEAS, ₱ lb.:		
Imperial	30	100
Gunpowder	40	1 50
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, July 20, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— @ — —
Sheep, first quality, ₱ head	— — @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We retain no dead advertisements.

Banks.
Louisiana National, A. Luria, cashier.

Belts.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Oernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
John Church & Co., Cincinnati, Ohio.
F. A. Hotchinson & Co., St. Louis, Mo.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent, 578 Magazine street.
John Kenz, 20 Royal street.
J. A. Lacroix, corner Freuchmen and Victory streets.

Candy Manufacturers.
Miller & Diehmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
Louis Cook, Cincinnati, Ohio.
F. F. Hummel, Cincinnati, Ohio.
J. A. Lahi & Co., 162 Gravier street.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Sloopson, 105 John street, New York.

Coal and Wood.
H. H. Hassman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
H. H. Wood & Bros., 106 Common street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. H. A. Betancourt, 173 St. Joseph street.

Druggists.
H. J. Rivet, corner Blenville and Chartres sts.

Dry Goods.
Crescent Store, 17 Bourbon street.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. D. Moore, president.
Centenary College, Jackson, La., C. G. Andrews, president.
Collegiate Academy, Port Gibson, Miss., Rev. A. A. Jones, president.
Dalton Female College, Dalton, Ga., Rev. W. A. Rogers, A. M., president.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Farmville College, Farmville, Va., Rev. Paul Whitehead, president.
Female College, Huntsville, Ala., Rev. G. W. F. Pride, president.
Howassee College, Tennessee, J. R. Brunner, president.
Kenmore University High School, Amherst C. H., Va., H. A. Strode, principal.
Martha Washington College, Abingdon, Va., R. W. Jones, president.
State Female College, Memphis, Tenn., Rev. C. Collins, D. D., president.
Trinity College, North Carolina, B. Craven, president.
Wesleyan Female Institute, Staunton, Va., Rev. W. A. Harris, president.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.

Engravers.
John Olbson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Otto Zell, 21 West Fourth street, Cincinnati Ohio.

Factors and Commission Merchants.
Aiken & Watt, 48 Union street.
Bossey & Co., 188 Gravier street.
D. A. Given & Son, 64 Baronne street.
Payne, Kennedy & Co., 91 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Fans.
C. T. Woodrow, 115 West Fifth street, Cincinnati, Ohio.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bois, 152 and 154 Camp street.
Mitchell & Rommelsberg Furniture Company, 103 and 105 Camp street.

Games.
West & Lee Game Company.

Glass Staining.
Belcher & Provey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Grocers.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.

Hotels.
Crawford House, Cincinnati, Ohio.
Hoffman House, Madison Square, New York.
Ocean Springs Hotel, J. P. Longley, proprietor.

Ice.
J. R. Warner, 31 Front street.

Insurance.
Crescent Mutual Insurance Company.

Leather.
A. F. Ricau, 80 Costomhouse street.

Lumber.
Milney & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Golsan Bros., 39 Perdido street.
Jliz Auger Company, St. Louis, Mo.
Lane & Bodley, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
Nonpareil Mills, Sedgebeer, Shepard & Miller, 181 East Front street, Cincinnati, Ohio.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.

Marble Works.
Kursheedt & Blenvenu, 114 and 120 Camp street.
George Strand, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Artificial Limbs, Charles M. Evans, 78 Fourth street, Louisville, Ky.
Dr. J. Bail & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cosachs, 37 Royal street.
Headache Powder, B. C. Johnson, Paris, Texas.
Kearney's Extract Buchu, Kearney & Co., 104 Dome street, New York.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 230 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.

Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Mason & Hamlin Organ Company, New York.
Phillip Werlein, 78, 80, 82 and 90 Baronne street.

Novelties.
Cowan & Co., Eighth street, New York.
Importers' Union, New Bedford, Mass.
Dr. Van Holm, 143 Court street, Boston.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Clips.
Emerson & Robert J. Harp, Agent, 110 and 112 Camp street.

Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.

Patent Novelties & Largest Packages.
George L. Felton, 110 Nassau street, New York.

Pens.
H. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 50 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Texas, to Donaldsonville, C. H. Allen, general manager.
Pontchartrain, C. H. Allen, general manager.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens' Mutual Savings Bank, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

Scales.
Victor Gaulhreaux & Wright, agents, 56 Camp street.

Seeds.
D. Landreth & Son, Philadelphia.
R. Maire, 932 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
The State Line, A. K. Miller & Co., 35 Carondelet street.
Stonington Line, between New York and Boston

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 31 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Bottsi, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Dulur & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 30 Common street.

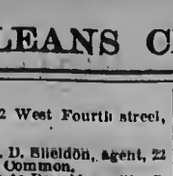
Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,



By sending our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. **Pamphlet of 100 pages Mailed Free. Send your address to us also.**

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 9574) No. 91 Liberty St., New York City, N. Y.

no26 1y

Religious Notices.

SEASHORE CAMP GROUND.—The annual camp meeting on the Seashore camp ground will commence on Wednesday, the twenty-first day of July, and continue from eight to ten days.

The camp ground is delightfully situated upon the coast, two miles west of Biloxi, Miss., open to and fronting directly upon the Gulf of Mexico, enjoying the healthful and refreshing sea breeze. Persons visiting the camp meeting will leave the New Orleans and Mobile railroad at Seashore station, from which a shaded walk of a few hundred feet will bring them to the encampment.

A large number of lots have been selected, and private tents, permanent and commodious, have been built thereon.

Other lots, pleasantly situated, will be furnished free to persons desiring to erect permanent or temporary tents thereon.

All permanent tents erected are required to be of value not less than $40, and shall be completed at least one week before the commencement of the camp meeting. This rule does not preclude the use of temporary tents, constructed of cloth or other material, for which pleasant positions will be assigned to all persons desiring it.

All persons having selected lots for the purpose of building tents are required to report to the trustees, one month prior to the date of the commencement of the camp meeting, whether they intend to occupy the lot; failing so to give notice, the lot will be forfeited and appropriated to other parties.

The Rev. William M. Jordan is appointed surveyor of the camp ground, and allowed $1.50 each for fixing the lines of the lots, to be paid by the lot-holder; and to supervise the location of each tent with reference to the preservation of the shade-trees.

Dr. Griffin, of Moss Point, has sent to the camp ground a large amount of lumber suitable for building tents, to be sold at reasonable prices to persons wishing to build or improve their tents.

A number of tents are built for rent to individuals or families, some twelve feet by fourteen, at $10, others twelve feet by twenty-five, at $15 for the period of the camp meeting.

Provision is made for good and satisfactory board at the reasonable price of fifty cents each for breakfast, dinner and supper, or $1 25 per day. Lodging accommodations are provided at fifty cents per night.

Arrangements have been made with the railroads for conveyance of passengers, at reduced prices, by the New Orleans and Mobile road, from New Orleans for $2.50, and from Mobile for $2, for the round trip, and proportionate prices from all the way stations. By Morgan's Louisiana and Texas road, the New Orleans, St. Louis and Chicago road, and the Mobile and Ohio road, at half the usual price of regular fare. The first two of these roads will issue a special camp meeting ticket, with return ticket. The other roads will furnish the ordinary ticket, which, punched by the conductor, will be retained by the passenger; and at the office of the camp ground the tickets will all be stamped by the secretary to make them good to return on. In New Orleans tickets can be had at the ticket office, corner of Camp and Common streets, and at the depot, at the head of Canal street; and in Mobile at the depot, foot of Government street, and at all the way stations on the roads.

Passenger trains will leave New Orleans at 8 o'clock A. M., and 3.15 and 4.40 P. M.; and Mobile at 8.15 A. M. and 5.30 P. M., all stopping at all the way stations, including camp ground station, except the 4.40 P. M. express train from New Orleans, which will stop at the camp ground and all the principal stations.

Freight trains will leave the depot, at the head of Girod street, New Orleans, and at the foot of Government street, Mobile, at 9 o'clock P. M., and take freight to and from the camp meeting at half the usual rates of charge.

Persons desiring to attend the camp meeting are recommended to make their own arrangements for their comfort, before the date of the camp meeting by application to any member of the board of trustees, to wit: William Otis and John Ellsworth, Mobile; H. C. Vaughn, Moss Point; R. S. Rickey, H. O. L. Rayne, J. H. Keller, G. W. W. Goodwyn, P. Hallaran and W. H. Foster, New Orleans.

From this date to the commencement of the camp meeting some one or more of the trustees will be on the camp ground almost daily.

W. H. FOSTER, President.
P. HALLARAN, Secretary.

THE District Conference for the Marianna district will be held in Ozark, Dale county, Ala., September 2-5. Opening sermon at night, September 1. The pastors will please send lists of delegates to Rev. A. Dowling, Ozark. The interest of the District High School requires a full attendance.

M. E. BUTT.

THE District Conference for the Montgomery district, Alabama Conference, will meet at Selma on Thursday night, the fifth of August. The opening sermon will be preached on Thursday night, by Rev. A. S. Andrews, D. D.

WM. A. MCCARTY, P. E.

CAMP MEETING.—A camp meeting will be held at the Plaquemine Brulee camp ground, near Plaquemine Brulee church, Opelousas district, parish of St. Landry. The meeting will begin on Thursday, September 9, 1875. It will be *strictly on the self-sustaining plan*. Persons are expected to come prepared to take care of themselves. The public are cordially invited, and [illegible] a large and commodious shed will have been erected for preaching purposes. There will be one or two tents where board may be obtained by visitors wishing it at the most reasonable rates. Ministers expecting to be present will please inform me as early as practicable. For further information address

ROBERT S. ISBELL, P. C.

CAMP MEETING.—The camp meeting at the Hemmington camp ground, near Crystal Springs, Miss., will begin on Thursday, August 12, 1875. Preachers and people are cordially invited to attend, and to come in the name of the Lord Jesus Christ. The accommodations for visitors will be enlarged. The meeting will be on what is called "the self-sustaining plan."

H. H. MONTGOMERY, P. E.

THE camp meeting at Jones' camp ground, Castor circuit, Homer district, will commence August 18, 1875. We desire all to lent who can. Preachers are especially invited to attend. This camp ground is situated about three miles east of Vernon, in Jackson parish, La., and can boast of some of the finest mineral springs in the country.

F. G. HOCUTT.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

PRATTVILLE DIST.—THIRD ROUND.

Georgiana circuit, at Bethel	July 3, 4
Brewton mission, at Bethea's	10, 11
Prattville station	18, 19
Lowndesboro circuit, at Lowndesboro	24, 25
Camden circuit, at Allenton	31, Aug. 1
Pleasant Hill circuit, at Snow Hill	Aug. 7, 8
Monterey circuit, at Monterey	14, 15
Sepulga circuit, at Asbury	18, 19
Evergreen circuit, at Fury carville	21, 22
Monroeville circuit, at Monroeville	22, 23
Pineville circuit, at Bell's Landing	28, 29
Clanton mission, at Clanton	Sept. 4, 5
Randolph circuit, at Sandy chapel	11, 12
Autaugaville circuit, at Salem	18, 19

8 J. W. SHORES, P. E.

SELMA DIST.—THIRD ROUND.

Summerfield, at Pert Ridge	July 3, 4
Marion station	9
Brush Creek	10, 11
Suggsville, at Amity	22
Peachtree, at Mount Pleasant	24, 25
Newbern, at Mount Carmel	31, Aug. 1
East Selma, at Benton	Aug. 7, 8
Selma	9
Orrville, at Center chapel	14, 15
Uniontown	21, 22
Dayton, at Linden	28, 29
Rembert Hills, at Octagon	31
Choctaw Corner, at Airmount	Sept. 4, 5
Grove Hill, at camp ground	11, 12

The District Conference meets at Choctaw Corner, at three o'clock, July 14.

8 ANDREW J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

South Bossier, at Pleasant Valley	July 3, 4
Caddo, at Friendship	10, 11
North Bossier, at Walker's chapel	17, 18
Anacoco and Leesville, at Oak Grove	24, 25
Shreveport	Aug. 14, 15
DeSoto, at Keachie	21, 22
Manny and Natchitoches, at New Hope	Sept. 4, 5
Mansfield, at Spring Hill	11, 12
Springville and Webster, at Coushatta camp ground	18, 19

The District Conference for the Shreveport district will be held at Keachie, commencing on Thursday, August 19, 1875, and will continue until the twenty-second. A full attendance of all the members is desired.

8 S. S. SCOTT, P. E.

MISCELLANEOUS.

SEMI-ANNUAL STATEMENT

OF THE

Louisiana National Bank

OF NEW ORLEANS,

At the Close of Business, June 30, 1875.

RESOURCES.

Loans and discounts	$1,671,074 56
United States bonds	208,000 00
Other bonds	236,914 41
Real estate	211,422 45
Current expenses and taxes paid	42,983 25
Due from reserve agents	291,662 22
Due from banks and bankers	261,630 19
Cash on hand	1,288,126 30
United States Certificates of Deposit for Legal Tenders	40 000 00
Five per cent. redemption fund	13,800 00
Total	$4,072,933 78

LIABILITIES.

Capital stock	$1,000,000 00
Surplus fund	200,000 10
Profit and loss	163,816 70
Individual deposits	2,646 553 70
Circulation	787,821 00
Due to banks and bankers	183,022 38
Dividends unpaid	760 00
Total	$4,072,933 78

jy8 1m A. LURIA, Cashier.

HOFFMAN HOUSE

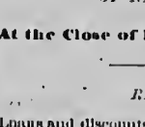
—AND—

RESTAURANT,

MADISON SQUARE.....NEW YORK.

Said by all Travelers to be the best Hotel in the world.

Je17 6m C. H. READ, Proprietor.



MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *rain* does for the *earth* (the *body* is *earth*.) It gives *sewerage* to the head and trunk, removing all obstructions and plugging from the system. It cleanses the Lungs, Heart and Liver, breaks up the worst cold, and does wonders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $3. $1 50 and 50 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oct5 1yeow

HENRY ERBEN & CO.,

ORGAN MANUFACTURERS,

235, 237 and 239 East Twenty-Third St.,

Bet. Second and Third Aves., NEW YORK.

There are seventeen Organs in this city of our make, among them the largest. au27 1yeow

MITCHELL & RAMMELSBERG

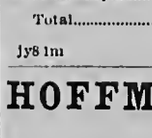
FURNITURE COMPANY,

103 AND 105 CAMP ST., NEW ORLEANS.

SELLING OUT

☞ TO RETIRE FROM BUSINESS. ☜

Come and get BARGAINS. Je3 4m



How I Made $70

the first week, and am now averaging $36 in a *safe* business. Any man or woman can do the same. ☞ *The secret free.* Write at once to COWAN & CO., au27 1y Eighth St., New York

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (au6 1y)
76 Fourth street.....LOUISVILLE, KY
152 West Fourth street.....CINCINNATI, O

RAILROADS.

NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

On and after Sunday, May 30, trains will depart and arrive as follows, from Calliope street Depot:

DEPART.

Express	7.50 A. M.
Mail	5.50 P. M.

ARRIVE.

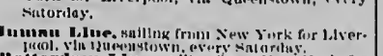
Express	11.30 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
E. D. FROST, General Manager. je3 8m



NEW ORLEANS AND TEXAS RAILROAD.

AS FAR AS DONALDSONVILLE, ETC.

The steamer FRANK MORGAN will leave the foot of Bienville street DAILY at 7.45 A. M. for Westwego, with passengers for all stations on the New Orleans and Texas Railroad. Returning, will arrive at 6 P. M.

Freight received at the same place up to 2 P. M. each day will be delivered at its destination next morning.

C. E. PAYNE, Agent.
C. H. ALLEN, General Manager. jel7 2m

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents.

Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City.	From the Lake.
6 o'clock ..... A. M.	7 o'clock ..... A. M.
7½ o'clock ..... A. M.	8½ o'clock ..... A. M.
9 o'clock ..... A. M.	10 o'clock ..... A. M.
10½ o'clock ..... A. M.	11½ o'clock ..... A. M.
12 o'clock ..... M.	1½ o'clock ..... P. M.
2 o'clock ..... P. M.	2½ o'clock ..... P. M.
3 o'clock ..... P. M.	3½ o'clock ..... P. M.
4 o'clock ..... P. M.	4½ o'clock ..... P. M.
5 o'clock ..... P. M.	5½ o'clock ..... P. M.
6 o'clock ..... P. M.	6½ o'clock ..... P. M.
7 o'clock ..... P. M.	7½ o'clock ..... P. M.
8 o'clock ..... P. M.	8½ o'clock ..... P. M.

A train leaves the city every Sunday morning at 4.

On Sundays the trains will be run every half hour from 2 o'clock P. M.

Passengers for Gentilly Station must notify the conductor prior to departure of train.

C. H. ALLEN,
my13 3m General Manager.

STEAMSHIPS.

THE

STATE LINE,

sailing from New York to Glasgow, via Belfast, every alternate Wednesday.

White Star Line, sailing from New York for Liverpool, via Queenstown, every Saturday.

Inman Line, sailing from New York for Liverpool, via Queenstown, every Saturday.

Rotterdam Line, sailing from New York for Rotterdam every fortnight.

Red Star Line, sailing from New York and Philadelphia alternately every Wednesday.

American Line, sailing from Philadelphia for

The Christian Advocate.

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DON'T CROWD.

Don't crowd—the world is large enough
For you as well as me;
The doors of all are open wide,
The realm of thought is free.
In all earth's places you are right
To choose the best you can—
Provided that you do not try
To crowd some other man.

Don't crowd the good from out your heart
By fostering all that's bad;
But give to every virtue room—
The best that may be had;
To each day's record such a one
That you may well be proud;
Give each his right, give each his room,
And never try to crowd.

News of the Week.

DOMESTIC.

MEMPHIS, July 20.—There is still considerable uneasiness among the planters in the bottom in regard to the apprehended overflow, but the river shows by the gauge that it will require three and a half feet rise to bring it to high water of this spring, when the rivers below were full.

AUGUSTA, July 21.—Up to July 4 the cotton crop prospect was excellent in this section; but the intensely hot and scorching weather since caused the cotton to droop, and in some instances to die. The planters in certain counties held prayer meetings for rain. Unless we have rain in a short time the cotton and corn crops will be seriously injured.

GALVESTON, July 21.—The first shipment of new wheat in bulk has arrived. It is classed No 2, sold at $1.16 on the cars, and will be transferred to the new elevator for foreign shipment. Other large lots are reported en route for this port.

HARTFORD, July 21.—The House of Representatives to-day voted, 102 to 82, to indefinitely postpone the bill giving women the right to vote in a presidential election.

PHILADELPHIA, July 22.—The English Centennial commission broke ground for their buildings, four in number, to-day.

MEMPHIS, July 22.—An *Appeal's* special from Corinth, Miss., says the Democratic convention for the first Mississippi district met there to-day and renominated L. Q. C. Lamar by acclamation as candidate for Congress. Fully five thousand persons were present. Mr. Lamar responded in an eloquent speech.

NEWARK, July 23.—A building erected for the purpose of testing fire extinguishers, while being saturated with oil, exploded from prematurely taking fire, terribly burning D. C. Winegardner, the mayor, Hon. J. B. Jones, Charles Hamilton, street commissioner, A. Bridge, contractor, and fifteen or twenty others, some, it is thought, fatally.

KEY WEST, July 24.—The yellow fever has ceased to be epidemic here. The health of the city is good.

MEMPHIS, July 25.—There is still considerable alarm in regard to the apprehended overflow, and prayers were offered up in the various churches to-day for its abatement. This evening's news from above is regarded as favorable, despite the heavy local rains of last night, as it is believed the nine inches' decline reported by the signal service at Cairo renders danger from the Ohio freshet impossible.

WASHINGTON, July 26.—Commodore Cooper telegraphs as follows from the Pensacola navy-yard to-day:

"Keep strangers away from here. The fever is raging at Barrancas. Sixty-five cases; seven deaths. Strict quarantine upon Barrancas. No communication therefrom except through our quarantine post. The commanding officer's wife is sick. His (the commanding officer's) duties in providing for the sick are arduous. The fever is of a very malignant type. Ladies and children of the post are nearly all down. Please inform the Secretary of War."

GALVESTON, TEXAS, July 26.—Willard Richardson, founder and editor in chief of the Galveston *News*, died this morning.

FOREIGN.

LONDON, July 20.—The council of delegates from all the Presbyterian churches in Christendom met in Regent Square to-day and opened the session. Many representatives of American and Canadian churches were present. The object of the council is to demonstrate unity of belief among Protestants, arrange mission work, concentrate the influence of the church upon educational and social reform, and organize resistance to infidelity and religious intolerance.

MADRID, July 20.—The constitutional committee has, by a vote of 26 against 7, rejected an amendment to the new constitution in opposition to the principle of religious liberty.

SANTANDER, July 20.—The recent detention of Protestant books by the customs authorities here is believed to be part of a coercive scheme to force active Protestants to leave Spain. This plan, inspired by prominent persons in Madrid, is being executed here by the clergy and the civil governor, who hope by indirect pressure to expel the resident American evangelical ministers. The impression also prevails that the Madrid government hope to conciliate the papal nuncio and the moderates with this underhand persecution, while apparently pursuing a liberal policy regarding public worship. Military precautions are being taken in the large cities against Republican risings.

LONDON, July 21.—The delegates attending the Presbyterian conference number one hundred. The following American representatives attended yesterday evening: Rev. Morris, of Cincinnati; Dr. McCosh, of Princeton; Stuart Robinson, of Louisville; Shaan, of Allegheny City, and Schaff and Rogers, of Maine.

In the Presbyterian council to-day the constitution of the future union was discussed. The American delegates favored the formation of a confederation, but a large majority of the council preferred the title and form of an alliance as less restricted in scope, and it was ultimately agreed that an alliance of all the Presbyterian churches of the world should be formed. The delegates dined together this evening in Free Mason's Hall. Several speeches were made. Rev. Dr. Schoff, of New York, expressed admiration of the recent work of Moody and Sankey, and hoped it would be permanently useful. The final sitting of the council will be held to-morrow, when the results of the conference will be formally announced.

MADRID, July 21.—Gen. Martinez Campos is investing Seo de Urgel.

The number of Carlists captured since July 1 is four thousand.

The committee on the constitution have rejected another amendment directed against religious liberty.

PARIS, July 22.—The Assembly, by a vote of 470 to 155, agreed to adjourn from the fourth of August to the fourth of November.

LONDON, July 23.—The constitution adopted by the Presbyterian council has been made public. The name given the new union is: "Alliance of the Reformed Churches of the World." All churches are included which hold to the Presbyterian system and creed. The preamble of the constitution recites that the objects of the alliance are to demonstrate unity of belief among Protestants, to organize mission work, promote educational and social reform, and oppose infidelity and religious intolerance.

The *Times* to-day has an elaborate article on the American Centennial Exhibition, very gratifying to the friends of that enterprise.

BERLIN, July 23.—The list of German exhibitors at the Philadelphia Centennial Exhibition has been officially closed. The number of those who intend to exhibit in the art department is eight hundred. The large manufactories on the Rhine and in Westphalia and Saxony will be especially represented. An Imperial commissioner has been appointed to obtain more room for the German department in the exhibition building.

PARIS, July 25.—Athanase Josue Coquerel, the eminent Protestant minister, is dead.

MADRID, July 26.—Carlists in Catalonia continue to give in their submission to the government. Eight hundred additional submissions have been recorded.

The losses of the Carlists the past three weeks, in killed, wounded and missing, were four thousand.

MADRID, July 26.—The constitutional committee adopted the article establishing religious toleration by a vote of 22 to 8.

From the Work.

PRATTVILLE DIST., ALABAMA CONFERENCE.—*Mr. Editor:* On the fourth Sunday in June I completed my second round on the district, and would like to give a short report. Of the portion of the district which was in my charge last year the church has maintained itself pretty well. The pay of the preachers on half of the appointments is in advance of last year. On the others there has been a falling off in pay. Of the appointments that were not under my supervision last year the church seems to be up, and in the support of the ministry has made some advancement.

On my last round we had a very interesting meeting at Randolph, of a week's continuance, resulting in the conversion and addition of several to the church. There have been additions on most of the charges in the district. Our people have seemed to feel the pressure of the hard times, but we hope for relief, as the crop prospect is generally good; yet where I am living, and for several miles round, we have suffered much for the want of rain.

I had a letter, a few days ago, from the Rev. J. M. Mason, pastor of the Lowndesboro charge—one of the appointments in this district—in which he informs me of a serious accident to himself, in having his leg broken above the ankle, by the falling of a horse. He lay an hour where it occurred before he got word to any one from whom he could get assistance. Bro. Mason was doing well when he wrote to me, but he will be confined to his bed for several weeks. May the great Head of the church soon restore him to soundness and health.

I have been able to do but little recently, having been kept at home by the severe illness of our youngest child. J. W. SHORES.

JULY 15, 1875.

WHISTLER, ALABAMA CONFERENCE.—*Mr. Editor:* It has pleased God to revive his work at this place. We have just closed a meeting of three weeks, and the prospects for good being done are far more encouraging now at the end than at the beginning; so that we have called off, hoping to be able soon to renew the effort. The brethren in the ministry near, and also the presiding elder, gave us timely assistance. Many professed to find God reconciled through faith in Christ. Some were members of the church already. Fifty-five have been added—a large number from the Sunday school, and some are heads of families. The strength of the church is about double what it was, while the increase in members is one-third. The church is encouraged and stimulated.

W. M. WINN.

Letter from Texas.

PARIS, LAMAR CO., TEXAS, June 23, 1875.

MR. EDITOR: I feel that I owe a large debt of gratitude to the publisher for the continued remembrance manifested toward one who has so poorly remunerated him for the NEW ORLEANS CHRISTIAN ADVOCATE. My dear brother, your paper has become one of our household. I feel that I am almost, yes, intimately, acquainted with many of the preachers of the three Conferences so well represented in its columns. We have yet quite an inclination to your city from all northern and eastern Texas, and with the same facilities for reaching New Orleans that we have for Galveston, St. Louis or Memphis you would find a large portion of the produce of this country seeking a market through your agencies. I hope that politically your State is getting into a better condition. You certainly have suffered enough at the hands of your enemies. I feel greatly indebted to the editor for his editorials and book notices; also his news items, and youth's or Sunday school department. If we had money in the country I think perhaps there could be some subscribers obtained here; but, alas! there is none in the hands of the people, or at least it is so said, and it must be true, for I have never seen so little in circulation in any country as I have seen here for the last six months. The crop prospects are flattering. Wheat, perhaps, never was better in this section, and quite a quantity sown last fall. It is now being cut and thrashed, and turning out a good yield. Corn is fine generally, and with one or two more good rains there will be more raised than ever before in one season, as there is so much more planted than usual. Oats pretty good. Cotton is coming out rapidly, and now bids fair to make a good crop. We are wanting rain now in some localities, though not suffering yet. Wishing you success in your enterprise, and an abundant entrance into life eternal, I feel as ever,

Your brother in bonds,

D. M. PROCTOR.

WE GATHER from our exchanges, says the New York *Christian Advocate*, the record of several veteran editors. Mr. John T. Delane, after constant work in the editorial chair of the London *Times* for thirty-five years, is still in excellent health, with apparently a long editorial future before him. The *Times* of this city states that Mr. Delane performs his editorial work daily from nine P. M. to five A. M., and, when it is completed, "finishes off by writing from forty to sixty letters" before leaving the office.

The Philadelphia *Public Ledger* of July 1 has the following:

"On the first day of July, 1840, the first money article appeared in the *Public Ledger* as a department of the paper. The same individual that pens this paragraph prepared that first article, and in all the thirty-five years intervening the two dates named this particular department of the *Ledger* has been in his special charge, and daily contributed by him."

That veteran in journalism, Mr. William C. Bryant, of the New York *Evening Post*, began his editorial work on that paper July 1, 1821. After fifty-four years of editorial work he is still at his *Post*, and in social and literary circles moving about among us with the full cheer and much of the vigor of his earlier years.

IF THOU seest anything in thyself which may make thee proud, look a little further, and thou shalt find enough to humble thee. If thou be wise, view the peacock's feathers with his feet, and weigh thy best parts with thy imperfections. He that would rightly prize the man must read his whole story.—*Quarles.*

THERE is seldom a line of glory written upon the earth's face but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stop not to decipher the spotted and worn inscription of the other, get the lesser half of the lesson earth has to give.

THE second meal makes the glutton, and the second blow or second ill word makes the quarrel.

Letter from Oregon.

MR. EDITOR: I send you another link to my Oregon correspondence. I do not know, however, that it will afford you any interest except as a friend and brother in Christ. But your readers, many of whom I have the privilege of knowing, may perchance get a few small grains of gold from the rough, coarse metal.

NEW ORLEANS CHRISTIAN ADVOCATE.

Your paper is an invaluable and loved weekly visitor to our humble hearthstone. Its discontinuance would be a fruitful source of much unhappiness to our little reading circle. We heartily wish many a blessing upon your head and heart too, not only for eternity, but also for this present world.

STRANGE FACTS.

How strange are some facts in every man's life; and one of the strangest in my own is my removal from the once fair and wealthy Louisiana to this far-off yet sunny land. When the thought of transferring seriously possessed the hearts of my wife and myself we made it the subject of earnest and faithful prayer to God; and we resolved that the whole matter (D. V.) should turn upon one single gold hinge, viz.: if it were his gracious will that we should transfer to this field of labor, that he would place the means to do so in our hands. At this time we were about moneyless, and our stewards and other friends about us were in the same train of human experience. We made every effort to dispose of our little homestead, but could realize nothing for it. And yet in due time the needed funds came; and then, feeling that our proposed transfer was sanctioned by the "great Shepherd and Bishop of our souls" in a substantial manner, we hesitated not for a moment in preparing for our long and tedious journey. And now we are here, with blue skies above us, and a rich green and rosy earth at our feet; and yet we appear to be, in our own estimation, as a vessel far out at sea in a dense fog, so that we cannot see our way as to the work to be done here by ourselves. All the churches are represented here, and almost everything else, including woman's rights lecturers and organizations. The people are, as a general thing, harder to be moved upon religiously than almost anywhere else. They require a higher order of preaching, backed up by a blameless life. And then our church is about the weakest and the most unpopular of all the sects or branches of the "Tree of Life." In view of these and other important facts, we have commenced to rub up the old armor, putting a better edge to the sword, sharpening the spikes on the soles of the war-sandals, putting additional layers on the shield of faith, examining the helmet for rents or weak spots, inspecting the girdle of truth, not forgetting the breastplate of righteousness; and we intend to throw ourselves into the great fight afresh, with a spirit of "all prayer," as St. Paul expresses it.

Dr. Hammond, the revivalist, has been at Portland, in our State, for some time past, holding forth more or less every day; but I have not yet learned definitely as to the results. He contemplates visiting some other parts of our State before he leaves. Many speak in his praise, while there is a large number who call him by unpleasant names. However, none of these things—praise nor blame—move him; neither does he appear to count his life dear unto him, so that he may finish his course with joy.

A HAPPY MEETING.

My fourth Quarterly Conference has met and adjourned to convene again just before our next Annual Conference session, in order to close up the business of the year. It ran into a four days' meeting, and then closed as all such meetings should close. Every lover of the divine Savior was tearful or radiant with joy, while two newly-converted souls added their new praises to the grand chorus of "Glory to God in the highest, peace on earth, good will toward men." These two were added to the church the same day. This meeting took place in the center (so I am told) of the Universalists' stronghold in this State.

BISHOP KAVANAUGH.

We are happy at the prospect of greeting Bishop Kavanaugh as the presiding officer of our next Annual Conference. He has made hosts of friends, outside as well as inside the church, along the Pacific slope; and we hope that his visit will do Southern Methodism great good. The preachers are already arranging an extensive work for the old hero of a thousand battles, and if he goes through only half he will have no idle bread to eat. Bishop Peck, of the Methodist Episcopal Church, is already here, and expects, says report, to stay some months in this State and Washington Territory.

CAMP MEETINGS.

Our season for camp meetings is passing rapidly. This season is June and a part of July—about six weeks. The harvest comes in about the middle of the latter month, and continues, including shipment to market, till time to haul in all the year's supply of wood, when the long rains set in and such work stops. Our Northern brethren at their last Conference, held at Portland August 12-20, 1871, passed "a resolution looking to the union of all the Methodistic denominations within the bounds of the Conference."—See Minutes, page 12. Upon the still fresh tracks of this official act they hold camp meetings and protracted efforts, and give us the "go-by." In some few cases there is a different feeling, which gives birth to a far different course of action. O why are not brethren consistent? Why not make word and act harmonize on the blessed platform of Jesus?

AN ERROR.

Dr. McFerrin, in his last letter to the Nashville *Christian Advocate*, makes a small mistake. In speaking of the new church edifices of Southern Methodism in the bounds of this (Columbia) Conference he places one at Junction City, which is only a "union" affair, if I understand it, and fails to speak of a neat and commodious one at Tangent.

OREGON'S UNFOLDING RICHES.

This country grows upon us all the time. Its climate, so far, has not gone to either extreme of heat or cold. Its magnificent woods are mostly fir, cedar, maple, ash, with some pine and cottonwood. So far I have seen neither hickory, beech nor gum. Its tame and wild flowers "are legion, for they are many." Some of the untamed ones grow on the very top of the mountains, and present a strangely beautiful appearance away up there. Of course there are some peaches which reach far beyond or above the line of roses and green leaves, where the pure snows realize an immortality. There are some beautiful birds, but no martins nor mocking birds, so common to Louisiana and other States. Not a great many tame pigeons; but the blue jay is here, and he is not a whit better than he used to be in our boyhood days. I have met the kingfisher also about the streams, where he still plies his old trade of fishing for a living. The meadow or field lark is common on the broad plains, where he sings the song he used to sing without the change of a single note. The "killdee" is here too, with his polite nods of recognition, and hopping, running steps, while he warbles his monotonous "Killdee, killdee, killdee." "The sparrow hath found a house for her nest" here. So has the bobolink, minus his beautiful song, having become too fat and lazy for this sort of exercise.

FRUITS.

Our numerous fruits are beginning to open to us their ruddy fields of delicious wealth. Just think of the hogsheads of cherries, raspberries, currants, gooseberries, everywhere; while blackberries—strawberries are gone—which are your dewberries, plums, apples, pears, etc., are rapidly maturing. These fruits, if not the finest, are among the finest in the world. The plums are put up in various ways for winter use and shipment, and when dried are equal to prunes, and I expect are sold in the States for that fruit. Not much corn is grown here. People can raise it in some parts quite well, but they do not seem to care much about it; hence corn-dodgers and hoe-cakes are rare, existing mostly in the recollections of the oldest citizens. Horses are fed chiefly on hay and oats; hogs are fattened on wheat. Poultry fares as well, but is not so heavily cultivated as in the States; and preachers do not find fried chickens so common a dish here as there. The people raise more eggs, and therefore less fowls.

GOLD.

Our water courses generally are not large, and are made up from the streams which dash down the sides or through the canyons of the mountains. The water is clear and cold, satisfying the thirst of the weary one. Wells are plentiful, not deep, but the water is excellent. Pumps are almost universal. In nearly all the streams gold is found mixed with the sand and pebbles, but not in sufficient quantities to justify labor for it. There are said to be superior gold mines in the State, which are worked extensively, while others are occasionally discovered and opened.

FISH.

The salmon fishing of the Columbia river is in full blast. The fish go up the numerous feeders or branches of this great river to spawn, and return to the sea, if they escape all the fish accidents and traps incident to their fish-life. I am told that either the skin or flesh will destroy a dog if he eats it, and almost every one will do it if he can get it. I never knew what "salmon color" originated from till I saw the brick red flesh of this remarkable fish. Many curious things are told of this fish which must be waved at this time.

Having thus very briefly looked at these earthly beauties and glories, I look up toward the wondrous heavens, which "declare the glory of God," and there I see old familiar friends, which makes me feel that I am not altogether a stranger here. I see Polaris a little higher apparently than he seems to be in your State, and winding around him and *Ursa Minor* is *Draco*—the dragon; while *Ursa Major*—the Great Bear—still flies from *Bootes* and his dogs. *Arcturus*, in this last constellation, burns just as brightly perhaps as when Job gazed upon it with wonder and admiration. *Scorpio*, too, rises and pursues his fiery path, and looks just as grand here as he did in my old home; perhaps he is a little lower in the southern horizon. O, sir, though I am a stranger to all this people, yet I find old familiar friends in the birds and flowers about my path, and among the stars of heaven. But I must come back to earth and Oregon.

A PARADISE FOR PREACHERS.

If our church were in force here, what a support would be given to our preachers; what fat horses would be theirs; what nice parsonages; how well furnished; and how much quarterage would be gathered, missionary money too, and for other good causes; but, as it is, we must live on a short allowance, and lack some important things in the kitchen, in the dining room, in the larder, in the parlor, if there be one—an ornament I have not possessed since the commencement of my ministry—in the armoir, and everywhere else. As it is, we have a noble little band of Southern Methodists here, and they love their preachers where they are true and faithful. I say true and faithful, because "baits" are sometimes thrown out to catch any that may be a weak vessel in defense of true American Methodism.

IMMIGRANTS.

Many persons are coming into the State as immigrants, and when they have the means can do well. But land is high, ranging from $20 to $40 per acre. There is some public land, but it is generally out of the way. Some rent places and live well; but it is better to own a few acres even in the mountains, or far upon the wooded streams, than to rent a large plantation. But I must close. Dear brethren of the Louisiana Conference, pray for us. Yours truly,

JAMES E. BRADLEY.

BROWNSVILLE, ORE., July 9, 1875.

HARVARD.—The two hundred and thirty-fourth commencement of Harvard College occurred on June 30. The degree of bachelor of arts was conferred on 131 graduates; bachelor of divinity on 4; bachelor of law on 35; bachelor of science on 4; doctor of medicine on 30; doctor of dental medicine on 5; master of mechanical art on 1; master of metallurgy on 1; master of arts on 12; doctor of philosophy on 3; doctor of science on 1.

CONCERNING "hollering" in meeting, Aunt Judy, an old colored woman, said to one of her sisters; "'Taint de true grace, honey; 'taint de sure glory. You hollers too loud. When you gits de love in your heart and de lamb in your bosom you'll feel as ef you was in that stable in Beth'lem, and de blessed Virgin had lent you de sleepin' baby to hold."

A BOY was asked which was the greater of the two, hurting another's feelings or his finger. He said the former. "Right, my dear child," said the gratified questioner; "and why is it worse to hurt the feelings?" "Because you can't tie a rag around them," exclaimed the dear child.

The Christian Advocate.

THURSDAY, JULY 29, 1875.

THE ASCENSION.

From the Spanish of Louis Ponce de Leon.

BY WILLIAM CULLEN BRYANT.

Good Shepherd, will thou leave
In this low vale the flock that was thy care,
Alone to pine and grieve,
While through the purer air
Thou risest up to fields forever fair?

They who, supremely blest,
Until the dawn of this unhappy day
Leaned on thy loving breast,
To whom on earth shall they
Hearken or look when thou art far away?

What comeliness or grace
Can they, whose eyes beheld thy beauty, see
In other form or face?
What music will not be
Harsh to the ears that hearkened once to thee?

Who now upon the deep
Shall look, and curb its fury? Who shall lay
The stormy winds asleep?
What lode star's friendly ray,
When thine is hid, shall guide the vessel's way?

Why change our happy state,
O envious cloud, to helplessness and fear?
How proud of their rich freight
Thy slumbering folds appear!
How blind and wretched those dost leave us here.

Is the Creation of Intelligent, HOLY BEINGS, AND THE DOCTRINE OF FREE AGENCY INCOMPATIBLE?

MR. EDITOR: The discussion going on in your valuable paper upon the subject of holiness may originate, in part at least, from a difference in the understanding of the brethren as to the meaning of the term. Some look upon it as an inward state; others as a relation or result to be worked out by obedience. All, I trust, are aiming at the truth, and nothing but the truth.

That God could create intelligent beings, I judge, none will be bold enough to deny. Our own consciousness tells us we are intelligent creatures, and we know we did not create ourselves; and thus reasoning, *a posteriori*, we arrive at the conclusion that God made us, and not we ourselves.

Having determined to create intelligent beings, an important question would naturally arise in the divine mind: What sort of a character should they have? Either they must be holy or sinful, or possess no moral character whatsoever. But to say that God did or even could create an unholy angel, or an unholy man, to my mind would be little less than blasphemy. It is equally unreasonable to suppose that he would create such beings with no moral character at all.

Could not God create a being in his own image, in this respect among others, that he be holy, in the true and best sense of the term, as implying positive virtue? No one can prove that God could not create such a being. While maintaining his holy character, such a creature would exhibit a nobler manifestation of the divine glory than mere material or even simply intellectual existence.

In the creation of such a being God would reflect some of his highest perfections; and I can look upon him as rejoicing over the act, and declaring it to be very good; and all the holy angels, created before man, rejoicing with him over the formation of a being resembling themselves as well as the great God. To my mind it is the grandest thought connected with the whole subject of creation: that man was made holy; because, starting with this thought, we rise at last to the sublime conception of the moral perfections of God himself.

This view of man's original character, if I mistake not, is clearly established by the word of God. "Let us make man in our image, after our likeness." "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Now, whatever this image and likeness was, it was a creation, an endowment originally bestowed upon man—not a mere emanation, as wisdom flows from God, or light from the sun. Some have placed it in man's body, some in his soul, and some in his having dominion over the other creatures of earth.

Man is evidently a compound being, and hence we do not look for this image in any single element of his nature exclusively. God is a spiritual being, and he has given man a spirit. God is immortal, and he has endowed man with an immortal nature. God is an intelligent being, and he has given to man the faculty of thought. God has freedom of will, and he has bestowed this wonderful property upon man. God is holy, and he made man upright, like himself—holy. In all these respects, the last pre-eminently, the image of God in man consists. Paul, in his letter to the Ephesians, iv, 24, teaches that the change effected in the true Christian by the gospel is a renewal of this image in man, and that it consists in "righteousness and true holiness."

The ability of God to create an intelligent, holy being is furthermore established and confirmed by reference to all those passages of Scripture which attribute the renewal of man's sinful nature to the Holy Spirit. David says: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me."—Psalms li, 10, 11. If the Holy Spirit is not the Author of holiness in man, David certainly did not know what he was praying about. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John iii, 5-7. Here the Savior of mankind attributes the new birth to the operation of the Holy Spirit. Paul tells us, Romans v, 5: "Because the love of God is shed abroad in our hearts by the Holy Ghost given unto us." Here again the love of God, which is the fulfilling of the law, is attributed to the Holy Spirit, Titus iii, 5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost." First Corinthians xii, 13: "For by one Spirit are we all baptized into one body, and have been all made to drink into one Spirit." Ephesians ii, 8-10: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works."

In all these Scriptures—and many others of similar import might be quoted—the regeneration of the soul in righteousness and true holiness is ascribed to God, the Holy Spirit. Indeed who but God can forgive sins, and who but the Holy Spirit can bring a clean thing out of an unclean? If men can make themselves holy by obedience, which seems to be the doctrine of some, away goes the office and work of the Holy Spirit, as well as all those Scriptures which attribute this work to him. O let us not thus grieve the "Holy Spirit of God, whereby ye are sealed unto the day of redemption!" Obedience, as well as all the other acts and exercises of religion, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, is the outward fruit of the inward operation of the Holy Spirit.—Galatians v, 22, 23. "Created in Christ Jesus unto good works."

Now the question arises: Is the view herein set forth incompatible with the doctrine of free agency? I hold that it is not. The angels were created holy, but they were endowed with moral freedom—free to obey God and continue holy, but also free to rebel against the divine government, which some of them did, and thus fell from their first estate. Adam was created holy, but he too was endowed with this wonderful property of freedom, involving power to obey or disobey. He freely chose the latter, and thus brought sin and pain and death into our world, and all our woe. Yes, pain and death. "Wherefore by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned."—Romans v, 12.

Some refer these evils to the violation of the physical laws under which man was placed: others say he would have died any way, whether he sinned or not, and that pain and death are not curses, but rather blessings. As to this I do not know that there was any quality in the forbidden fruit violative of the law of man's physical nature. The woman saw that it was good for food, pleasant to the eyes, and a tree to be desired to make one wise. It might have been a very wholesome fruit for aught I know. But I do know there was something in that act fearfully violative of God's moral government. It was an act of rebellion, and thus began that terrible struggle between light and darkness which has been raging in the earth for nearly six thousand years. It was the transgression of the just and holy and good law of God, and thus began the reign of sin unto death; to counteract which, and again open the door of hope and life and heaven to ruined man, required the sacrifice of no less a being than the eternal Son of God himself, and started the whole machinery of instrumental means, such as the Bible, the gospel and the church, in order to convince the reason and gain the affections of sinful men, and thus bring them back to the paths of virtue and holiness.

Now the very fact that a sacrifice for sin was required, and that means are adopted to bring about its application, and make it efficient, shows at one and the same time that man cannot save himself, and that God does not, cannot force him to be saved. There is no violence done to man's mental and moral nature in the work of the Holy Spirit carried on in the heart. In every respect, and everywhere—in the kingdom of providence, in the kingdom of grace—God deals with men according to the essential and indestructible principles of their nature. Whosoever will, let him take the water of life freely.

G. HAWKINS.

HAVANA, Ala.

The Church I Love.

MR. EDITOR: Our word "church" is derived from two Greek words—"*ek*," out of, and "*kalco*," to call or summon—and signifies the "called out" and "summoned together," and is equivalent to the word "synagogue," which also is derived from two Greek words—"*sun*," together, and "*ago*," I lead—and means the "led-together" or called-together assembly—"*the church*." The use of such terms in ecclesiastical parlance is to signify those "*called out of the world*," and separated from sin and sinners, and gathered together in the name of the Lord Jesus Christ, the great Head of the church, for religious and holy purposes. This language certainly further implies that those who are of the church should find their full fellowship in the church, so that their "*hearts*" might be "*knit together in love*." The full, burdened heart-utterances of Jesus in his last great prayer had such results full in view when he said: "Neither pray I for these alone, but for them also which shall believe on me through their word; *that they all may be one*; as thou, Father, art in me, and I in thee, that they also may *be one in us; that the world may believe that thou hast sent me*." The church cannot "*be one*" until she believes fully on the Lord Jesus, and separates herself wholly from the world and the fellowship thereof. Besides, the world will never believe that Jesus Christ is the Head of the church so long as the church and the world "are hail-fellows well met."

St. John, the beloved disciple, says: "Love not the world, *neither the things that are in the world*. If any man *love the world* the love of the Father is not in him." Love is preference, and there are degrees in this preference. But however difficult for us to outline the slightest degree in the beginning of this preference for the world, yet it may exist, and when such is the fact the love of the Father is withdrawn from that soul. We can usually determine *preference by practice*; and in this sense that old adage, "Actions speak louder than words," furnishes a good rule. Really and truly a man's "faith" is known by "his works."

If the above be the word of God, and a common-sense, practical view of that word, what are we to think of members of the church who think as much or more of some institutions admitted to be of the world than they do of the church and the fellowship of the same? What are we to think of a member of the church who hardly ever can make it convenient to attend the regular services of his church, and yet who never (or rarely ever) fails to attend the meetings of an institution of the "world?" What are we to think of a member of the church who pays little or nothing for missions and Conference claims, and grumbles when called upon to pay his quarterage, and delays the payment as long as possible, and yet meets and pays his *dues* promptly and cheerfully in the other institutions? What are we to think of a member of the church who cannot and will not take his church paper because he is too poor and the times are so hard, and yet can and does take a secular or political paper, and pays for it in advance, and reads it with zest and delight?

Can these things be compatible with hearty, earnest, undivided, full-grown, cheerful, delightful fellowship in the church of God? The meek and lowly Jesus says: "No man can serve two masters; for either he will *hate* the one and *love* the other, or else he will *hold* to the one and *despise* the other." The psalmist was inspired with the true and sublime sentiment upon this subject when he uttered the following language, glowing and blazing with the fervor of love for and devotion to the church: "If I forget thee, O Jerusalem, let my *right hand* forget her cunning. If I do not remember thee, let my *tongue cleave* to the roof of my mouth, if I *prefer* not Jerusalem *above my chief joy*."

The past and present history of the church shows that she has ever been surrounded and tempted by inducements to divide her fellowship, relax her energy and compromise with the world. The strength and influence of such surroundings are shown us by the fearful and appalling facts on record. In the Old Testament, among many others, one terrible fact may be selected. That fact is found in the amazing history of the great and world-famed Solomon. In the New Testament the sickening and almost heart-crushing fact of Judas may be presented. Since that period, on down the ages of time, facts stand forth in bold relief, constituting an almost continuous line, speaking in their combined and blended voices of solemn warning, falling upon the attentive ear with the stunning tones of hurtling thunder! Oh! may we take the admonition and profit thereby.

I love the church of my deliberate and constant preference so dearly that I prefer her doctrines, discipline, polity, sacraments, hymns, songs, vows, ministry, membership, worship and praises above everything else. And when this mortal life shall cease, and I must be laid to rest in the silent grave, I want her funeral service read, her funeral hymns sung, her prayers offered, and to be buried by her loving hands, and then await the coming period, through the rolling years, when the great Head of the church shall bid me come forth and join "*the general assembly and church of the first-born*," amid the swelling anthems of eternal glory.

ANGUS DOWLING.

OZARK, ALA., July 19, 1875.

"Let Us Have Peace."

"Of making of books," says Solomon, "there is no end." The same cause that produces the vast multitude of books will produce interminable warfare in political and religious periodicals, if allowed to operate without let or hinderance. We have an exemplification of this fact in the discussion that has been carried on in the columns of the ADVOCATE, for the last six months, on the subject of "Created Holiness." The theological combatants in this paper warfare have not taken the precaution to settle the meaning of the term holy or holiness, and hence there can be no end to this "vain strife of words." It is simply a war of words. One party in this discussion feels sure that Adam was created holy, while the opposing party feels equally certain that he was not created holy. It may be that all these theological gladiators could be brought to terms if they would just pause long enough to find out what they are disputing about. Each party may be right, and, paradoxical though it seem, both may be wrong. One includes in his idea of holiness goodness in exercise, moral purity in the process of development; hence, according to his idea of holiness, Adam could not have been created holy. Another embraces in his idea of holiness only moral purity, freedom from sin; hence, according to his view of holiness, Adam must have been created holy. The conclusion to which each arrives is just, if his definition of holiness be correct. And, again, each is wrong according to the definition of the other. Do not brethren see that there is no possibility of accommodation until these preliminaries are settled? Why prolong the contest? Come, brethren, let us have an armistice at least, if we cannot have a lasting peace. It will give time for sober, calm thought, and for renewing your wasted energies, which must be well-nigh exhausted after such a long-continued and violent contest. The hopelessness of terminating satisfactorily a boisterous war of words will, I hope, incline you to listen favorably to the suggestion. I make it in the interest of peace. In conclusion I say: "Let us have peace."

D. G. W. ELLIS.

THE ONE FOUNDATION.—There is a word which is used more, I think, with us in France than with you in England, in reference to religious meetings—it is the word "edify." We ask the question oftentimes: "Have you been edified?" Now "edified" does not mean moved or interested, but built up. And if you want to know whether you have been edified here, I can tell you who has been and who has not. Only those have been truly edified who have been building on Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." And no building is worth anything that is not built upon him. Suppose a man should lay a foundation at one corner of a street, and should go on building his house at another corner—that house would not be edified very quickly. Many people have Christ for their foundation, but they try to build themselves upon something else—on doctrines or systems, or on their own emotions. But, brethren, we are learning here to build ourselves upon Christ. Let us, then, lay everything upon him that goes to make up our building. If we get hold of a new truth let us lay it on Christ. If God gives us joy we must lay it there, or if he gives us sorrow we must lay it there; whatever comes, sunshine or shadow, peace or conflict, lay it there. And there are small stones needed in a building as well as large ones; so you must take all the little things of your lives and lay them on him. It is a blessed way to do, it grows wonderfully better every day, and thus we shall truly "build ourselves on our most holy faith."—*Rev. T. Monod.*

AMONG the cannon seized by Col. Sir L. Pelly, on the occasion of the recent arrest of the Guicowar of Baroda, India, were two made entirely of gold, and two of silver. The former are said to have cost £30,000 each. They were covered with red silk cloth, and were in charge of a special corps.

THE best time to eat fruit is half an hour before breakfast.

Obituaries

MARY CAROLINE RAMSEY was born at Oak Hill, Wilcox county, Ala., in October, 1855. She was the daughter of Rev. A. C. and Mrs. Jane E. Ramsey, of Gadsden, Ala., and granddaughter of Rev. E. Hearn, deceased. While on a visit to her uncle, Robert W. Hearn, of Mobile, in the early part of this year, her clothes accidentally caught on fire, and she was so badly burned that death ensued April 9.

She was richly endowed of God in person, mind and heart. She was the object of more than usual affection from family, relatives and friends. The announcement of her death, particularly under such distressing circumstances, was received by all who knew her with sorrow and tears.

To her natural good qualities and graces there were added those which education and religion impart. After receiving the advantages that the schools in her neighborhood afforded, she was sent to Tuskaloosa Female College, where she graduated last summer. I shall never forget with what a joyful spirit she announced to me, by letter, the end of her school-girl days, rejoicing not so much that they had ended as that she had had an opportunity to prepare herself for life's duties and work. She wished to contribute her part of service in the great field of God. She understood, better than many no older than she, the reality and earnestness of life.

The influences surrounding her all her life were calculated to impress her with the importance of personal piety. Several years ago she gave her heart to God and united herself to the Methodist Church. I have known very few who seemed more attached to the church, and more *at home* in the house of God. She enjoyed the means of grace and joined in the work of the church. When she had ended her pupilage in the Sabbath school she became one of its most punctual and faithful teachers.

It was in the sacred precincts of home that her character shone most beautifully. Toward father and mother she was obedient, loving, tender. In the affairs of every-day life she exerted herself to minister to their comfort and happiness. She was not only child, but *companion* to them, walking cheerfully along with them amid life's labors and struggles. Often she enlivened the tediousness of the way with sweetest song and music.

It remains only to add: Her beautiful life ended in a triumphant death. She conversed freely with her mother during the many days and nights of her last sickness. Patiently, calmly, trustingly, she committed all into the hands of God, and awaited the summons. "Though dead, she speaketh."

W. M. MOTLEY.

SISTER TEMPERANCE CASSADY was born in Edgecombe county, N. C., in January, 1807, and died at her residence in Lawrenceville, Henry county, Ala., March 1, 1875.

She was married to Mr. Alexander Cassady in 1826. He preceded her several years to heaven. They had ten children, four of whom, with their parents, have left this vale of tears. The remaining six are all members of our church. Rev. John Cassady, of the Alabama Conference, who died in 1873, was a son of this truly elect lady. In early life Sister Cassady found the "pearl of great price," and unto death she was a true witness for the Master—a worthy example of faithfulness in all the relations she held. In the church she was indeed "a mother in Israel." At home, as a wife and mother, she discharged faithfully and lovingly the high and important responsibilities that devolved upon her, and today six children rise up and call her blessed. The day before the summons came she was in her usual place in the house of God, it being the Sabbath of our first quarterly meeting for the present Conference year; and as she knelt around the altar, where she had knelt so many times before, to commemorate the death and sufferings of her Lord and Master, many of those present noticed how fervently and devoutly she prayed, and when we took the bread and wine from the hand of our presiding elder, and handed the elements to Sister Cassady, we noticed a strange but sweet and almost heavenly smile that was lighting up her whole countenance, and it was with difficulty that she refrained from shouting aloud the praises and power and glory of that name in which she had trusted for these many years, and found it suited to all her wants and sufficient for all her trials. Little did we think that was the last time we should ever hear her voice in prayer, or meet with her in the assembly of God's people; but though we knew it not, yet she was then feeling that life's battle was almost fought, and the victory nearly won, for we were afterward informed that she had told her son and his wife that she was going to church for the last time; and so it proved, for in less than twenty-four hours the rustling of the angels' wings was heard as from their high empyrean they bore down the chariot which was to convey her blessed spirit to the realms above, and a voice was heard saying: "The Master is come, and calleth for thee."

THOS. C. M. GOLLAND,
Pastor.

ASA RANDALL was born October 26, 1801, and after a long and painful illness died of dropsy, June 21, 1875, aged seventy-four years, seven months and twenty-five days. He was born in York district, S. C., and his father moved to Pickens county, Ala., when he was about nineteen years of age, where, at the age of twenty-two years, he was married to Eleanor Hull, with whom he lived a long, happy and profitable life, raising a large family of children, who are all useful members of the Methodist Church. One of his sons, Rev. Jeptha F. Randall, is an itinerant, and a faithful laborer in the North Alabama Conference.

Bro. Randall was a man of strong mind, with firmness and decision of character, which rendered him useful both in the church and as a member of society. He labored until he secured himself a comfortable home, with the comforts and conveniences of life about him. His house was the preachers' stopping-place, and whenever they were in trouble or needed assistance they always knew where to go for help. Methodist books were found in his library, and *Christian Advocates* on his table, and he was ever ready to talk about the history of the church and the great good it had accomplished.

Having been converted soon after his marriage, he was a member of the church nearly fifty years, and served as class-leader for thirty years. I conversed with an aged brother, since his death, who was a member of his class years ago, who testified to his faithfulness, and the good counsel and advice he had often received from him.

He lived a long, useful and laborious life, filling the offices of steward, class-leader and trustee faithfully; and after "serving his own generation well" he died, leaving a bright testimony behind that he was going home to rest from his labor and toil. I conversed with him often during his sickness and just before he died, asking him whether his way was clear. His answer was ever the same: "Jesus is with me. Jesus, my precious Savior!" And though his mind was wandering during his last hours, he was rational to the last on the subject of religion, and was heard to repeat the lines:

"Jesus, thou art my everlasting trust:
Thy goodness I adore;
Send down thy grace, O blessed Lord,
That I may love thee more."

How blest the righteous when he dies!

GEORGE R. LYNCH.

PROVIDENCE, ALA., July 1, 1875.

MRS. LAURA JANE WHITAKER, whose maiden name was Waldrom, was born in Clarke county, Ala., April 3, 1855, and departed this life at Whistler, Ala., July 6, 1875.

She was bereaved of her parents when young, and thus lost their counsel. She grew up, maintaining herself until her marriage. For some time she was a member of the Methodist Episcopal Church South, but did not enjoy the comforts of religion until she was made the subject of affliction. She evinced the deepest repentance and the most unfaltering trust in Christ in the extremity of her life. Her death-bed scene was bright. She suffered under a severe disease, but all that death did was to blow out the candle of her life. As her life was fast ebbing away she began to say, "O death, where," and then stopped, when a friend continued: "Where is thy sting? O grave, where is thy victory?" She said: "Yes, that is it." Her last words, as she passed away, were: "Glory! glory! glory!" And doubtless she continued the same utterance of praise on the other shore.

W. M. WINN.

DIED, on the thirteenth of June, 1875, FREDDIE, only child of Leonard and Cornelia Smith, aged one year, nine months and twenty-one days.

HOW FAIR thou appearest to me, even in my own form, Lord Jesus! Not solely on account of the divine miracle, but also on account of the truth, meekness and righteousness. Blessed is he who narrowly observeth thee, as thou walkest as a man among men, and according to his ability striveth thus to be thine imitator.—*Bernard of Clairvaux.*

UNDER the orderly superintendent all things are orderly; under the noisy superintendent all things are noisy; under the slow superintendent all things are slow; and, reverently be it said, under the spiritual superintendent all things are spiritual. The character of a school indicates the character of a superintendent.—*Dr. Vincent.*

The Christian Advocate.

THURSDAY, JULY 29, 1875.

GROWING OLD.

Softly, oh, softly, the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death did they often bring nigh thee,
Yet they have left thee but beauty to wear.
Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant home light:
Far from the waves that are big with commotion,
Under full sail and the harbor in sight.
Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest,
Past all the currents that wooed thee, unwilling,
Far from the port and the land of the blest.
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy or sorrow
When the bright faces of children are seen:
Never a year from their youth wouldst thou borrow;
Thou dost remember what lieth between.
Growing old willingly,
Gladly, I ween.

Rich in experience that angels might covet,
Rich in a faith that has grown with thy years,
Rich in the love that grew from and above it,
Soothing thy sorrows and hushing thy fears.
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened;
Ready and willing thy hand to relieve;
Many a face at thy kind words has brightened:
"It is more blessed to give than receive."
Growing old happily,
Blest, we believe.

Eyes that grow dim to the earth and its glory
See but the brighter the heavenly glow!
Ears that are dull to the world and its story
Drink in the songs that from paradise flow.
All their sweet recompense
Youth cannot know.

Fourscore! But softly the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death they did often bring nigh thee,
Yet they have left thee but beauty to wear.
Growing old gracefully,
Graceful and fair.

New York Observer.

How Hans Egede Got to Greenland.

The evangelization of the inhabitants of Greenland is the great work of the Moravian missionaries. The first missionary, however, was not a Moravian, but a Norwegian minister of the Lutheran persuasion. His name was Hans Egede, and his history, so far as it is known, is among the most remarkable in the annals of modern missions.

Hans Egede was a pastor of the parish of Vogen. He had heard that a colony of Christians had once emigrated from Norway to Greenland, and he longed to visit them. Greenland became the subject that absorbed him. He had met old sailors who had been there in whalers, but they could tell of little else than shipwrecks, or long winters passed in ice-bound seas. He wrote to the Bishops of Bergen and Drontheim, entreating them to take some means of communicating with their brethren in Greenland. He applied to those who had the charge of the Danish missions, and after thirteen years' praying and planning he found a patron in the King of Denmark.

The way was opened for the fulfillment of a long-cherished desire. But now other troubles began. The people called him a fanatic and many other hard names. They spoke of the sin of taking his wife and children to such a barren and barbarous region as Greenland. His wife's brothers remonstrated, and his wife herself complained. Hans was in great trouble, but he thought of the words of Jesus about leaving father and mother, and all that are dear to us, if we are to be his disciples. His health began to fail; his nights were sleepless. To go to Greenland was a fixed resolution. At last his wife consented to go with him.

A large sum of money was raised, a ship purchased, and about forty persons agreed to accompany the missionary, and establish a colony. The King promised £60 a year to support him, and the Greenland traders were also favorable to the mission. The ship was called "The Hope." It sailed on the second of May, 1721. During the voyage the passengers were exposed to many dangers from storms and ice-mountains.

They did, however, reach land; but such a land! The country was bleak and barren. It had no fields of corn, no waving trees, no blooming gardens. A few herbs and mosses and billberries were all its produce. Its beauties were ice and snow, and rocks and ravines. There were no friends to welcome the missionary and his family, and no house ready to receive them. A hut made of stones and mud was erected in the course of a month, and Hans Egede began to set about the work for which he had come. He expected to find the Greenlanders Christians, but they were perfect heathens, and subject to the worst vices of heathenism. When Hans Egede and his wife had learned the character of the Greenlanders they were glad they had come, and resolved anew that they would spend their life and strength for the improvement of the people.

It was a great resolution. They were in a land where no corn grew, and consequently there was no bread. There were neither vegetables, fruit nor milk. The Greenlanders lived on fish and seals, and they thought the missionaries had come for the sake of blubber. At first Egede could not say a word to the natives. He found out the phrase for "What is that?" and by means of it he acquired the names of all things that could be perceived by the senses. His son Paul could draw, and he made pictures of Scripture subjects, which his father to the best of his ability explained to the people.

In this way the first winter was passed—the long winter which, in those regions, is one continual night of six months' duration. The ship was still in Greenland, and those who had come with Hans Egede were loud in their complaints that he had brought them to such a region of desolation. Their stores were nearly exhausted, and they could not be reconciled to eat the seals' flesh that fed the Greenlanders. The prospect was so gloomy that Hans Egede and his wife at length agreed that if no ship came with provisions they would all return to Norway. The first to break this resolution was Egede's wife. As the fixed day for sailing drew near she forbade the house to be pulled down or anything to be packed up. At last a ship came laden with provisions, sent by the King of Denmark.

Hans Egede's story is told in Norwegian by his son-in-law, Jans Olaf. He was one of the crew that came in the King's ship. Describing their approach to Greenland, he says: "The night of an arctic summer came on as we passed into the river, and I saw for the first time the land we had come to seek. It was all unlike what I had imagined. A magnificent background of mountains stood clear against the glowing crimson sky; but the strange light of midnight in that region bathed the headlands next us in one uniform—that of pearly gray. Not a sound of life was heard along the winding shores, nor a creature seen on the many islets, till a figure that I recognized as Madame Egede suddenly appeared on the brow of a tall cliff. For a moment she sank upon her knees with clasped and outstretched hands, then rose and vanished like a dream." When he landed he soon met the pastor and went to his house. It was a great joy to them all to find that a ship had come with provisions, and that they would be able to stay in Greenland and continue their work. When the pastor came into his hut he clasped his wife and told her he had received letters from the merchants of Bergen, and that the mission was to be supported. His wife exclaimed: "Thanks be to God! He is a shield to them who trust in him." Turning to Olaf, Hans Egede said: "If you had not arrived before the end of June we were pledged to return to Norway, and this is the twenty-seventh." He wrung his hands as he spoke, and then his face beamed with gladness. Olaf replied: "Would it not be best still to return with this ship, as it seems impossible that you should long remain here. I see that the dwellings, which were so strongly built, are already half demolished. All are expressing their determination not to spend another winter on this island. How can you live here alone?"

Madame Egede exclaimed: "We would rather, if no roof is left us, burrow in the earth like foxes than desert this land in which God has given us his work to do."

Olaf looked from the face of the wife to that of the husband, and saw there the same fixedness of purpose that Madame Egede had expressed.

The pastor smiled and said: "It is this Anna that has kept us all to our duty, but starvation was already at work with us. I could not have remained alone to see her and our children perish. Had not your ship reached us this week I must have gone home in the one that brought us, feeling forever a dishonored man."

To learn the language, and become acquainted with the customs of the Greenlanders, Egede and his two sons lived with the people in their huts. This was no pleasant way of living; but the missionary of the cross must be all things to all men. Sometimes Egede took long journeys with his sons, leaving his wife and the girls alone in their hut. One day he came into a valley where were the ruins of some Christian churches. The Christians were dead and lying at peace in the churchyard.

Olaf describes some of the scenes and events in Egede's interview with the Greenlanders. On one occasion they were watching the women rowing the fishing boats, and listening to the songs which they sang in accompaniment to the strokes of the oars. "They are a musical people," said Egede; "how blessed a work it would be to give them a love of Christian melodies, and prepare them to sing the song of Moses and the Lamb!"

The minds of the people were very gross. It was difficult to raise them to anything higher than a love of fish-hooks and harpoons, and delight in the flesh of seals. The missionary was regarded by them as a kind of wizard, who had magical power. The people sent for him to heal their sick, and were disappointed when they were not healed. There was but little prospect of doing any good among them. But Egede persevered. He had begun, and he would not leave while he had strength to go on. The King of Denmark died, and the next King did not support the mission. For two years Egede and his family suffered great hardships; but the mission was again reinforced.

In 1733 the smallpox made great havoc among the inhabitants of Greenland. Three thousand died. Egede and his wife spent their days and their nights in nursing the sick. They took some even into their own houses, gave them medicine, watched over them, comforted them, and prayed for them. But to human strength there is a limit. Egede's wife died, overpowered by anxiety and fatigue. His own health failed, and now he thought that there was no hope for him but to return to Norway. He had been fifteen years in Greenland, and had seen but little prospect of his work ending in the results he expected. He had baptized many children by consent of their parents, who were not themselves Christians. The Lutherans have always attached great importance to the rite of baptism. He had mastered the language of Greenland, and was gaining an influence over the people. There were many under instruction, and improvements were made in the houses and in cultivating the ground, but Egede still complained with the prophet: "Who hath believed our report? and to whom is the arm of the Lord revealed?" He called the people together before he left them, and preached from Isaiah xlix, 4: "I said, I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God."

Hans Egede returned to Norway, but left his son Paul to preach to the Greenlanders. He lived to the age of seventy-three, and to the last his passion was—missionaries for Greenland!—*Luke Hall, in the Day of Rest.*

WHY is a newspaper like a toothbrush? Do you give it up? Because every one should have one of his own, and not be borrowing his neighbor's.

To Build Up a Church.

A SHORT SERMON.

Text—"Rise and build."

I. Encourage your minister. How?

1. Attend every church service and each prayer meeting.

2. Avoid criticism; find no fault; pray much.

3. Co-operate in revival services; call on him socially.

4. Sympathize with him; pay him promptly.

II. Encourage your fellow-members. How?

1. Speak lovingly and hopefully to them.

2. Avoid all contentions; pour oil upon troubles.

3. Know no party; utter no complaint.

4. Distrust no one; be a loving disciple.

III. Encourage the community. How?

1. By always speaking well of church and community.

2. By never retailing the infirmities of your brethren.

3. By inviting and inducing them to come to church.

4. By showing yourself pleased when they attend service.

Application.—Follow these rules strictly, and there will result: 1. Personal growth in grace. 2. Increase in good fellowship. 3. A revival of God's work.—*Bowen.*

THE MARTYRS OF MADAGASCAR. Dr. Mullens says: "I have had the pleasure of seeing many of those places where they hid themselves away and worshiped in secret, or where, through persecutors, they were caused to suffer, and even to lay down their lives before their fellow-countrymen. About fifteen months ago I was in one part of the country and was asking the missionary who resides there whereabouts it was that the martyrs used to gather. We had often heard of those gatherings, and one of his native evangelists who stood by said: 'Why it is just here. I can show you the spot.' And we all went with him, and he led us to a great group of enormous bowlder rocks. He pointed out a little opening between those rocks. It was about two feet from the ground; and we crept into it, and then looked around, and on the left, beneath a big bowlder, the biggest of all, we found that there was a little space of about fourteen or fifteen feet long, and about three or four feet wide, and about two feet high—just such a space as we might find beneath a rather long dining-table. He said: 'We used to meet here—ten or twelve or fifteen of us—on the Sabbath day, to read the word of God. On some occasions we were as many as forty in this little cave. We could scarcely see. The light came in only just at the end. We have met in the evenings. We had only our Bibles or pages of the Bible, and pages of the 'Pilgrim's Progress,' and little hymns printed. And we were particularly glad in our meetings when it rained, because we knew that the soldiers would not be coming after us, and that they would rather let us alone on those unpleasant evenings. And then, what with the noise of the rain and the fears of the soldiers, we felt assured that we could enjoy singing for once in our worship, and so we sent up our thanksgiving before God.'"

A MISSIONARY of the American Sunday School Union, in western Texas, presents the needs and experiences of his work thus: "Since the grass grew so as to furnish subsistence for my team I have made two trips on the frontier, and organized five Sunday schools, and had warm welcomes from the cow-boys and their sisters—a wild kind of humanity. To escape a thundershower, I sought refuge in a cabin among the mountains, where there were three little boys. I asked the eldest who made him? After thinking over it, he answered: 'God.' I asked the next: 'What did God make you for?' He laughed as he replied: 'I 'spect for to raise calves.' I asked the youngest why God made him? He thought it was 'to pick up chips.' I asked the first, who was the first man? This was beyond his depth; grasping a tuft of his yellow hair, he gave it a pull, but the answer did not come. His father, who sat in the corner, puffing tobacco smoke from a corn-cob pipe, became quite excited, and giving a twitch to his pantaloons, and looking as wise as an owl, he yelled out: 'I say, Jim, tell him Job was the first man.' I slept that night in my wagon, and the next evening organized a Sunday school in the neighborhood, and saw those boys and their father enrolling as members. I am delighted with my work as a Sunday school missionary, and would not exchange it for the wealth of an Astor."

AFFECTIONS well placed and dutifully cherished; friendships happily formed and faithfully maintained; knowledge acquired with worthy intent, and intellectual powers that have been diligently improved as the talents which our Lord and Master have committed to our keeping—these will accompany us into another state of existence as surely as the soul in that state retains its identity and its consciousness.—*Southey.*

FAITH addresses itself to man's whole being; it sounds every depth; it touches every spring; it calls back the soul from its weary search within itself, full of doubt and contradiction; it presents it with an object, implicit, absolute, greater than itself—"One that knoweth all things." It provides for every affliction, every want and aspiration.—*The Patience of Hope.*

MAN is so great that his greatness appears even in the consciousness of his misery. A tree does not know itself to be miserable. It is true that it is misery indeed to know one's self to be miserable; but then it is greatness also. In this way all man's miseries go to prove his greatness. They are the miseries of a mighty potentate, of a dethroned monarch.—*Pascal.*

Religious Intelligence.

—The New England Congregational churches received between eleven and twelve hundred additions at their May communion.

—A Sabbath school is reported in Barcelona, Spain, of one hundred and fifty pupils, classified according to the American system.

—Mr. Hammond has commenced union meetings in Portland, Ore. Gen. O. O. Howard is taking a prominent part in the services.

—In the most Catholic nation of Spain, where there are 9 archbishops, 93 bishops, 100,000 priests, 14,000 monks and 19,000 nuns, out of a population of 15,000,000, less than 1,000,000 can read or write.

—Rev. Benjamin Johnson, who left the Protestant Episcopal Church to enter the Reformed Episcopal Church, has been appointed evangelist for Georgia and South Carolina. His work will be largely among colored people.

—An Eastern paper states that it is reported that nine hitherto unknown fragments of the Codex Sinaiticus have been discovered by Prof. Brugsh-Bey, who accompanied the grand duke, heir of Mecklenburg-Schwerin, in his visit to the convent of Mount Sinai.

—The reports of Madagascar missionaries for the last year show that they have been battling hard and with a considerable degree of success against the ignorance and disorder incident upon the wholesale accession to the church during late years. Members are less, but quality is better.

—The missionaries of the American Board have at last been allowed to open their chapel in a building which they had rented in Nlogo, which is a city of sixty thousand inhabitants, and separated from Kobe only by a river. Services were quietly commenced on March 28, and have thus far continued without interference and with growing attendance.

—The agitation among the North of Ireland Presbyterians as to the kind of wine to be used at the celebration of the Lord's Supper is causing discord. One of the ministers has notified his intention of moving his presbytery to ask the Assembly to issue a pastoral letter setting forth authoritatively the views of the Presbyterian Church in Ireland on the question.

—Wesleyan Methodism in London, England, shows healthful signs of growth. The following statistics exhibit its present condition: Total number of members, 21,139; on trial, 1,055; net increase in the year, 578; number of new members received during the year, 2,518. The difference between the numbers received and the net increase is due to deaths and removals.

—The Free Church congregation at Lovedale, South Africa, numbering about 400 members, had 109 candidates for church membership at the close of 1874. This large number is due to the fact that the elders, deacons and many of the members are out daily upon evangelistic work, of which they give some report at their missionary meeting on the first Saturday evening of every month.

—The Pope, in reply to an address presented to him from the students of colleges in America, thanking him for elevating Archbishop McCloskey to the cardinalate, is said to have used these words: "It seems that the harvest in America is ripe, and laborers alone are wanting. You are preparing yourselves for that work. Preach especially by example in order to convert that great nation."

—The revisers of the authorized version of the New Testament met May 11, in Jerusalem Chamber, London, for their fiftieth session, and sat for seven hours. There were present the Bishop of Gloucester and Bristol (who presided,) the Bishop of St. Andrew's, Prof. Moulton, etc.—in all twenty members. The company carried on their revision of the Epistle to the Romans to the middle of the tenth chapter.

—A careful table has been prepared for the *Missionary Advocate*, showing what was contributed per member by each Annual Conference to the cause of Methodist Episcopal missions last year. The average for the whole church was 42⅔ cents per member. In the Alabama Conference the contribution was the smallest, being ⅓ of a cent; in the Philadelphia Conference it was the largest, being $1.25 per member.

—A new lay college, founded by Dr. Cullis, and called "Faith Training College," was dedicated in Boston May 12. Its general aim and course of study are similar to those of Dr. Talmage's Tabernacle Lay College. Dr. Cullis is president, and is assisted by the Rev. W. E. Broadman, Dr. Daniel Steele, the Rev. H. M. Parsons, the Rev. Marcus Ames, the Rev. E. P. Thwing and Prof. F. A. Sawtelle, while Mrs. Cullis superintends the female department.

—No religion so fosters the pride of the human heart as does Buddhism, with its system of meritorious works. Missionaries have consequently found that their labor was hardest and their progress slowest among the Buddhists. The Presbyterians have long been at work among the Buddhists of Siam, with very little result. It is therefore encouraging to hear of a work of grace at Petchaburi, which has already added six to the church, while two were received into the church at Bangkok during the same months.

—The Rev. Antonio Arrighi, says the *Methodist*, writes to us from Florence, Italy: "The Lord is greatly blessing my work in this city. We have now opened a nice hall, right in the center of the city and almost facing the famous Chapel de Medici. Our audiences are indeed very good, and last Sunday I took into full membership fourteen of my young converts. They responded cheerfully to all the questions. Two more will be taken into full membership next Sunday, so that we may have it to say that in Florence we have a *real* Methodist church of sixteen members. New ones are coming in almost every night."

Our Young People.

THE CASTLE BUILDER.

A gentle boy, with soft and silken locks,
A dreamy boy, with brown and tender eyes,
A castle-builder, with his wooden blocks,
And towers that touch imaginary skies.

A fearless rider on his father's knee,
An eager listener unto stories told
At the Round Table of the nursery,
Of heroes and adventures manifold.

There will be other towers for thee to build,
There will be other steeds for thee to ride,
There will be other legends, and all filled
With greater marvels, and more glorified.

Build on, and make thy castles high and fair,
Rising and reaching upward to the skies;
Listen to voices in the upper air,
Nor lose thy simple faith in mysteries.

THE ORPHAN.

An orphan, Lord, to thee I come;
Be thou my Father, and heaven my home.
No parent's hand to help is near,
But thou an orphan's cry wilt hear.
Though weak and helpless, may I see
Father and Guardian both in thee.

Grandpa Goodale Stories.—No. 12.

WHAT A BLIND MAN SAW, AND HOW HE SAW IT.

MY DEAR CHILDREN: You will remember that I told you that Huber was blind, totally blind, and yet he devoted his life to watching the habits of bees; and that, notwithstanding his blindness, he learned and recorded more in regard to them than all who had lived before him knew about these useful little insects. How do you suppose he did it?

"Why, grandpa," says Harry, "he must have got some one to look for him."

That is true, Harry, my boy; but why didn't this some one who did the seeing do all the rest of it, and get the reputation that now attaches to the name of Huber? I see you don't know, so I must tell you. It is the intellect and soul of man that constitute the *real man*, not the body. It is hard to fetter a soul. Men had been watching bees for thousands of years, but it required an intellect like that of Huber to classify and arrange the observations made, to direct inquiry to the right points, and deduce from the observed facts the real truth.

Huber was fortunate in having a servant who was ready and willing to assist him in his work. He was a peasant of the canton of Vaud; and his name was Francis Barnens. He was also assisted by his loving wife, and later in life by his son Pierre, who afterward achieved a distinction almost equal to that of his father by his observations of the ants, which, as Tom told you, are close relatives of the bees.

Looking through the glass in their hives, then, naturalists soon observed that there are three kinds of bees in every hive: First, the queen bee; second, the drones; and third, the workers. You can notice, too, the drones and the workers whenever you choose to look at a hive of bees, but you will see more drones about the month of March than at any other time of the year in this climate. The drones are those large, clumsy bees that make such a noise; but you can catch them in your hand and they won't sting for the best reason in the world—they have no stings. Nor do they gather any honey, though they eat a plenty of it; and you would think that, since they are the male bees, and are so much larger than the others, they ought to help gather the honey, but they don't; and about June, if you will go to the hives and watch you will see that the little workers are tired of having these lazy fellows about eating up all their honey, and you can see them killing them and rolling their bodies out of the hive, just as Huber and his friends saw them. It is right funny to see a little bee march up to one twice her size and sting him to death in spite of all he can do, though it may seem rather cruel at first; and then to see how two or three of them will get behind him, and roll and tumble him till they at last get him quite outside of the hive! I have often seen them at it.

There is only one queen in every hive. This bee is larger than a worker, and not so large as a drone. You might watch a long time and never see one, as they leave the hive only once in their lives, except when they lead off a new swarm. This bee, which some ignorant people call the king, is the mother of all the bees in the hive. She therefore has three kinds of children—queen bees, drones and workers. She is larger than the workers, and not quite so stout, though about as large as the drones. You might think her a most unnatural mother, for she does not take any care of the young bees, but keeps on laying eggs all the year long, putting them in the cells and sticking them fast to the bottom with a kind of glue. She never puts eggs in cells that have honey in them, though she sometimes makes a mistake and puts more than one egg in a single cell, and then the workers go and take out all of the eggs but one and destroy them. She keeps very busy, as you may well suppose, for she lays in her busy season as many as two hundred eggs a day. In a good strong colony there are about twenty thousand bees, about one-twentieth of whom are drones; these are rarely allowed to live more than three months before the little workers kill them; but even this short life is longer than that of the workers, as you saw the last season when I took the queen out of a common hive and put in an Italian queen. Don't you remember that in a very short time there were none but yellow bees in the hive? This shows very clearly, not only how short is the life of a worker bee, but the fact stated awhile ago that the one queen bee is the mother of all the bees in the hive.

But I see that we won't have time to finish about bees to-night. Tom, what are bees for?

"To make honey, I suppose, grandpa."

Wrong, Tom, quite wrong. No bee ever made a drop of honey since the world was created.

Harry, do bees ever get lazy, do you suppose? Worker bees, I mean.

"I don't know, grandpa, but I thought they were always at work."

You are wrong too. They will never work a bit unless compelled to, as I will show you some time; but now it is bed-time, and we must say: Good-night.

GRANDPA GOODALE.

From Our Little Friends.

BUCHALTON, June 18, 1875.

DEAR MR. EDITOR: I have been waiting and waiting for Grandpa Goodale to explain "How Barney Milked the Bays' Nest" until my patience is almost out. I read all of Grandpa Goodale's pieces when he writes them himself, but when he gets Tom to write for him I don't like it one bit. He uses such big words that I get so tired of trying to pronounce them that I almost forget that I am reading about Barney and the bays' nest. I don't like that way of getting some one else to write for you noway. Mr. Editor, don't you think Grandpa Goodale ought to write his own letters next time, and tell us all about it? I do believe he would if you would go to see him and tell him to. I wish you would please say to Tom that we don't want any more about bees and hornets and wasps and bumble-bees. We only want to know "How Barney Milked the Bays' Nest." My pa says he thinks that it is a bee-hive, and that Grandpa Goodale is an Irishman, and can't say bees, but calls it bays. But then we don't call a bee-hive a bee's nest. I do wish Grandpa Goodale would make haste and tell us. But I must close.

I am your little friend,

AMMIE FEATHERSTON.

SATARTIA, Miss., July 1, 1875.

GRANDPA GOODALE—*Dear Grandpa:* I thought that I would write to you to-day, while I am at school. I am very much interested in the Child's Corner of the ADVOCATE, but I love to read "Grandpa Goodale" stories best of all. I do not believe that he is going to tell us "How Barney Milked the Bays' Nest," but I will be patient, and take things as they come; for I think that grown people know better than I do.

I cannot understand Master Tom's long words, but he explained them all to us, as one of the little writers said.

I am ten years old, and am going to school and trying to learn all I can. I am very well pleased with my teacher.

My father is dead, and I often feel sad when I think of him who has gone to heaven before me; but my mother has married again, and I have a kind stepfather, and a little half sister whom I love very much. I have several stepbrothers and sisters.

Hoping you will soon tell us "How Barney Milked the Bays' Nest," I will close by signing myself

Your little reader,

MAGGIE F.

SATARTIA, Miss., July 1, 1875.

GRANDPA GOODALE—*Dear Grandpa:* I will endeavor to write you a few lines to let you know how I like to read your stories. Grandpa, please tell us "How Barney Milked the Bays' Nest." But I know that you are going to tell us before your stories are out, and I must be patient and keep Grandpa Goodale in a good humor, for I know that he does not love naughty children, and I love to have the good will of all.

I love to sit beside the fireside and hear Grandpa Goodale tell stories about the things that happened long ago, and make up funny stories to please the children and make them laugh.

Well, grandpa, I must close my short letter. Come and see us often, and tell us some more funny stories. Good-by, grandpa.

Your little granddaughter,

SUSIE L.

WE OFTEN speak of being settled in life. We might as well think of casting anchor in the midst of the Atlantic ocean, or talk of the permanent situation of a stone that is rolling down hill.

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Assurance.

That the believer should be assured of the forgiveness of sins and of his acceptance in Christ is reasonable. He needs it for his own comfort, and there can be no joy or peace without it. In the nature of things this assurance must come from God. The conflict has been between the sinner and his God. His condemnation has been direct and personal; the reconciliation and the witness of it must also be direct and personal. It is a transaction between the soul and God, and the offended One can alone certify the removal of his displeasure and the restoration of the guilty to favor. The Holy Spirit directly witnesses to the soul. "The Spirit itself beareth witness with our spirit that we are the children of God." In this passage there is a two-fold testimony—the direct witness of the Holy Spirit and the witness of our own spirit. The latter is the testimony of a good conscience, and the consciousness that the inward and outward life are conformed to the will of God. The fruits of the Spirit—holy tempers and an upright conversation—are evidences of a renewed nature, and serve to confirm the direct witness of the Spirit.

Many of the old expositors, and many of the evangelical writers and preachers of the present day, substantially explain away the direct witness of the Spirit, leaving only the indirect or co-ordinate testimony of our own spirit. The Wesleyan doctrine of the direct witness of the Holy Spirit is stated by Wesley in these words: "By the testimony of the Spirit I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God." Twenty years after Wesley put this statement on record he prepares another sermon on the Witness of the Spirit, adopts the same words, and says: "After twenty years' further consideration I see no cause to retract any part of this." It is perhaps as careful, guarded and accurate as is possible, and in conformity with the Scriptures and Christian experience. Watson describes this witness as "a comfortable persuasion or conviction of our justification and adoption, arising out of the Spirit's inward and direct testimony." With us assurance is to the fact of pardon and adoption as a present experience, from which there flows the hope of future and eternal glory. It determines nothing in reference to our final perseverance. It is a present acceptance and sonship which, if not forfeited by unfaithfulness, leads to the heavenly crown.

This witness of the Spirit is to be insisted on in our dealing with penitents and seekers, and as a point of safe and satisfactory Christian experience. None should rest in anything short of this most comforting inward testimony. Lest the souls of some should become discouraged, it is well to explain that there are degrees of assurance, and that there are states of body and mind exceptional in their character, which temporarily interrupt and obscure the evidence, but still it is a blessing connected with pardon, and necessary to any comfortable sense of the divine favor. No doubt many evangelical Christians, truly converted, apprehend the doctrine of assurance differently from the Wesleyan statement, and do not in terms admit of the two-fold testimony at the same time that they have the direct witness of the Holy Spirit. Thousands are born of the Spirit and cry, Abba, Father, with no clear conceptions as to the distinctions between the witness of the Holy Spirit and that of our spirit.

It is, nevertheless, best to explain the doctrine of the Scripture clearly and discriminatingly, lest the people fall into fatal error. Multitudes rest in absolution pronounced by a human priesthood, in the supposed efficacy of baptism to wash away sin, in the laying on of hands for confirmation, or in some other ecclesiastical routine or mystical virtue which they believe to inhere in rites and ordinances. There may be those who are sincerely aiming at a religious life, who are building upon a mere inference connected with repentance and the exercise of faith, but who have never felt the love of God shed abroad in their hearts by the Holy Ghost. It is common for people to connect themselves with the church who desire to be Christians, and who are perhaps too ready to imagine that this step is sufficient in itself. Our children are coming up in the church, they have always been under its discipline, but the religion of their childhood; as they come to years, does not open out into this inward witness of the Spirit. There is abundant occasion therefore to set this doctrine of assurance in the forefront of religious experience, and to insist upon the direct witness. We cannot go around the express declarations of Scripture which affirm that "he that believeth on the Son of God hath the witness in himself;" "and because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying: Abba, Father."

Can there be justifying faith without adoption, and can there be adoption without the Spirit of adoption, crying: Abba, Father? We have met with instances where it seemed to be so, but we believe that in these cases there was at least a low degree of assurance—a twilight not consciously apprehended, and only waiting a stronger faith to open into perfect day. We would encourage the weakest and cheer the least of God's children, but we would not go too far. It is the office of the Spirit to witness, and none other can tell the penitent that his God is reconciled, that his sins are forgiven. No third party can here intervene save the appointed Mediator himself, and there is but one Comforter.

The Father's Good Pleasure.

There are Christians of a fearful disposition who never fully realize that God is most anxious to bless and save them. They seem apprehensive not only of the enmity and wiles of the devil, but of God himself, as if he were on the watch to find occasion against them, and if possible to bring them into condemnation. They do not realize that they have to do with a Father whose love is infinite and tender, but rather with a severe Master, whose delight is more to find fault and punish than to approve and reward. Their carefulness is inspired by fear rather than by love. It does not occur to them that God is their best friend, and that he seeks to help them in their weakness, to bear their burdens, and to shelter them from their enemies.

As an earthly parent does not like to discover faults in his children, and as he rejoices in the manifestation of every noble trait, so is it with the heavenly Father in his relation to his children. God does not aim to thwart the efforts of the soul, or to prevent the successful endeavor to gain the crown of life. Neither is he indifferent to the trials and temptations which beset the path of the good. As he desires the repentance of the sinner, and Heaven rejoices over one sinner that repenteth, so does he seek to confirm and establish the believer, and to bring him safely to the end of his race. God is for us, not against us. He has not made the terms hard and the way difficult because he would cheat us of the promised prize. He does not set the goal so high because he would have us fail in reaching it, nor does he lift the standard of attainment more and more as we advance to tantalize and disappoint. What he requires is needful to our happiness and salvation. The straitness of the way is felt because it is opposed to our sins, and the path is rugged because self-crucifixion is required.

Christ never uttered words more tender and assuring than when he said to his dismayed and feeble followers: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Whatever of hinderances were in their path, whatever severities of self-denial and suffering, and whatever obstacles, they were not to interpret these as indicating the Father's disposition to deprive them of the final reward. It was not a gauntlet they were to run, in which God in his providence would trip and overthrow them, or suffer them to be stricken down by their foes. It is his good pleasure to give us the kingdom. It is his delight to put the crown upon the brow of his suffering child, and to bestow everlasting life upon those who have chosen the better part. He gives not grudgingly, nor with reserve, but out of the fullness of his compassion and love. Whatever may be the strength of our desire to gain the heavenly rest, God is still more concerned for our salvation.

This consideration should dissipate the fears of the timid Christian, and inspire a filial confidence in him who knows our frame and remembers that we are dust. In battling with the world and with temptation, in breasting the storms of adversity and in passing under the cloud of sorrow, let us not misread the lesson or dishonor God by distrusting his goodness. The end is clear to his sight, and he gives the kingdom in toil, care and conflict, because he sees that we would receive it in no other way. Head-winds and opposing currents awaken vigilance, and safety comes from the elements which seem to threaten our destruction. Seemingly baffled and blown far out into the deep, the end is to keep us from the breakers of a dangerous coast, and at length to bring us into the quiet haven of a perfect trust, and a peace passing understanding. The heavenly kingdom is a boon surpassing all our thought, towering above all merit and all unaided human endeavor, but it is the Father's good pleasure to give it.

Seashore Camp Meeting.

The meeting at the Seashore camp ground, near Biloxi, began on Wednesday morning, the twenty-first instant. Rev. Dr. Walker, presiding elder of the New Orleans district, has charge of the religious services. All the other affairs of the occasion are in the care of the board of trustees. There are several new tents this year, and the grounds have been considerably improved since we were here a year ago. Up to the time of this writing (Monday evening, July 26) there have been probably thirty-five conversions, and much interest is manifested. The meeting last night was one of remarkable power. The altar and vicinity were crowded with penitents, and twenty found peace in believing.

The order of services this year is the same as heretofore. Four sermons each day; an experience meeting after the eight o'clock morning sermon, and prayer meeting and altar exercises after the sermon at the other hours. The attendance is probably better than last year. Yesterday (Sunday) there must have been over one thousand under the preaching shed at the eleven and three o'clock services, and nearly as many at the night service. There were scarcely less than fifteen hundred people on the ground during the entire day—some estimate the number as much greater. The daily attendance on week-days has averaged, we judge, about seven or eight hundred.

There has been no disorder among the people, but the best of behavior and the utmost seriousness. About sixty preachers have been present, and nearly forty are still on the ground. The preaching has been excellent throughout, sometimes a little too long, and God has owned and blessed his word. There are a good many people here from Selma and Montgomery, and other parts of middle Alabama, and a strong representation from Mobile.

After the three o'clock sermon today the sacrament of the Lord's Supper was administered to a vast company of ministers and people, the services being conducted by Bishop Keener. The meeting will close on Thursday night, the twenty-ninth instant. Further particulars will be given next week.

A Few Words on Holiness.

MR. EDITOR: If you will permit me I will address a few words to our brethren, the ministers of Christ, through the ADVOCATE, on the subject of holiness. I am but a weak and feeble woman, but God sometimes chooses the weak things of the world to confound the mighty. Why is it that we hear so little from the pulpit on this subject? Is not holiness required of the people of God? And, if so, surely we as a church are living far beneath our privilege and duty. There is a great responsibility resting upon those who proclaim the gospel to declare the whole counsel of God. The people are looking to them for the "bread of life."

There are a few in our vicinity who stand as witnesses that "the blood of Christ cleanseth from all sin." Others are seeking to know this for themselves. Last Friday we had a meeting here for the promotion of holiness, and it was there revealed that some had been inquiring the way of full salvation; and the fact that none of the preachers could give them any experimental knowledge of it had proved a stumbling-block in their way. This is a serious matter. How many throughout the land would enter into this blessed state if their leaders were holy men, filled with the Holy Ghost and with power, and devoted to the work of spreading scriptural holiness! There is no doctrine more plainly taught in the Bible, and yet so little understood in the church generally. "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you."

P.

COLUMBIA, LA., July 7, 1875.

The Superannuate.

The Galveston *Christian Advocate* has a well-written article under the above heading. We give the following extract:

They give him a "superannuated relation." It was a heavy trial. Sometimes he thinks it must have been a grave mistake, but he submits to the law of the church. He manages, with the help of friends and by gathering the remnant of the property his faithful wife brought him on his marriage day, to secure a little home. He tries to make some corn, plants a little patch of cotton, raises some potatoes, and tries hard to make his own pork. He begins life, in a secular point of view, when others end it. He hears the shout of battle, but others lead in the fight. Now and then he preaches, but he feels that he is building on some other man's foundation. He would preach more, but he has to get bread for his family, and the church he served so faithfully in the days of his strength has made but little provision for her servants when they are broken down. No wonder his heart feels sore sometimes; and the pain is deeper that the church he loves inflicts the wound. Forgotten by the church he has helped to build; a listener in churches where his voice was welcome in other days; a cipher in a Conference which once regarded him as its leader. He is human and he feels it. Like Mordecai, he sits at the gate, but the king he served with such fidelity seems to have forgotten him.

It is well there is a home beyond the river, and a book in which the deeds of the faithful man are kept in everlasting remembrance. That fact cheers his heart. He talks it over with his faithful wife and teaches it to his grandchildren. In those days when he poured out his strength like water he was not working for a comfortable home in his old age, but for a crown in his Master's kingdom, and he expects to wear it. That Master will not forget him. He often gets shouting happy over the thought, and if members of a modern stamp or preachers of refined taste do not like it, no matter. They shout sometimes in heaven, unless John was mistaken in what he saw on the Isle of Patmos.

God bless these gray-headed veterans. They have done their work and have almost finished their course. The church owes them a debt. The pittance paid them in the Conference collections is a feeble expression of what is their due. We have but little respect for the preacher who neglects it, or for the people who give it grudgingly. It ought to be the largest in the church, and it would be if the younger preachers would do their duty in presenting it. "Republics are ungrateful," and churches also, but we have never known a people with any genuine religion in their hearts refuse the appeal for the superannuated preachers, and orphans of preachers who died in the work, when properly presented.

The Camp Meeting at Round Lake.

A second fraternal camp meeting was advertised to commence July 1, about a week earlier than that of last year, and to continue until July 14. A goodly company were present at the opening of the meeting, and their number was daily augmented, so that after the Fourth the marshaled hosts of God's elect were counted by the thousand; and still they come.

THE SERVICES.

Three preaching services are held daily, concluding with a prayer meeting. Besides these a prayer meeting is held at six o'clock A. M., another at eight A. M., and another at four P. M. At half-past one P. M. Mrs. Bottome holds a children's meeting, in which the little ones seem deeply interested. At one of these meetings which we attended Mrs. Ex-Gov. Wright and Rev. Dr. Nelson, of our Book-Rooms, made short and touching addresses, which riveted alike the attention of children and adults, and at another Mrs. Amanda Smith, well known in camp meeting circles, spoke to the profit of all. Mrs. Lankford, sister to the late Mrs. Dr. Palmer, holds daily experience and prayer meetings in a commodious frame tabernacle belonging to a West Troy church. Other elect ladies are here working for the Master. Among the prominent ministers present are Bishops Janes, Foster, Harris, Andrews, Kavanaugh, Campbell, Miles, Hosley and Jones; Drs. E. O. Haven, J. P. Newman, F. Bottome, J. Miley, T. H. Pearne, William H. Pearne, L. H. King, J. E. King, Prof. Wheeler (editor *Methodist*,) J. O. Clark (Savannah,) Dr. R. Nelson, Dr. C. D. Foss, Dr. J. B. McFerrin, and Revs. S. V. Leech and B. I. Ives. Others of note are expected.

The services have increased in interest, and the congregations since the Fourth have been very large and attentive. It was estimated that yesterday (Thursday, July 8) there were upward of five thousand people on the ground; and the number will probably be much larger as the meeting progresses.

This attendance, though good, is not as large as at the former meeting, nor are the results thus far as encouraging. The tide of religious feeling has, however, continued to rise, until now a very gracious influence rests upon the encampment, and a goodly number are either seeking pardon or full salvation.

At the close of a precious discourse by Dr. Miley, on Wednesday afternoon, it was announced by Bishop Janes that Bishop Kavanaugh, who had just arrived, and was sitting on the stand unobserved by most of those present, would conduct the prayer meeting. The Bishop briefly expressed his gratitude to God at being permitted once more to behold so many familiar faces, and affectionately exhorted all to gather around the mercy seat and seek pardon and full salvation. A gracious season of prayer followed.—*New York Christian Advocate.*

Opportunities.

How many there are in the church of Christ who sigh for opportunities of usefulness, while they never take hold of those close at hand. They want something to do—some great thing, like Naaman of old, and the simple waters of Jordan are despised by them; but if we remember that life is made up of little things, and the daily consecration of these little things may bring about great results, like the small seeds which, scattered, bring great harvest, we would not look further than our every-day walk and path for means of usefulness. It is said a room may be swept to the glory of God. I am sure it is so. Good living is good preaching, and the heart tuned to the praise of redeeming grace will give forth no discordant music. If these words, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God," be our life motto, we shall not need to sigh for opportunities of usefulness. A pious couple in England, after morning prayers with their children and servants, meet for a few minutes in their own room to ask the Lord for work. "Lord, what will thou have us do to-day? Let us work for thee, O Lord!" and, expecting in faith the answer, their senses are quickened to perceive and seize the opportunities, and they are wonderfully and remarkably blessed. "Ye have not, because ye ask not."

A lady once, writing a letter to a young naval officer who was almost a stranger, thought: "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say: "I seek one to come." In trembling she folded it, and sent it off. Back came the answer: "Thank you so much for those kind words. My parents are dead, I am an orphan, and no one has spoken to me like that since my mother died long years ago." The bow, shot at a venture, hit home, and the young man shortly after rejoiced in the fullness of the blessing of the gospel of peace. Christians, how often do we close a letter as anybody would, when we might say a word for Jesus.—*Mrs. A. Campbell, Quebec, in Daily Witness.*

Tribute of Respect.

The committee to whom was referred the subject of the death of Dr. Hamilton and Judge Byrd beg leave to report:

Whereas, It has pleased almighty God to remove from our midst, by death, two of our number—Dr. Jefferson Hamilton and Hon. W. M. Byrd, the former of whom was one of the original founders, and ever after a warm and efficient supporter of the university, the latter for a number of years a prominent and active member of the board of trustees, and at his death the president of the same; therefore,

Resolved, by this board of trustees, That while we feel the need of their counsels in our meetings, and deeply deplore their loss to the university, and to the cause of education generally, nevertheless we meekly acquiesce in the wisdom and goodness of that Providence which has called them to their higher and better home above.

Resolved, That this report be entered upon the minutes of the board, and that a copy of the same be sent by the secretary to the bereaved families of the deceased.

A. H. MITCHELL, Chairman.

On motion of Dr. Peterson it was ordered that copies of the foregoing resolutions be sent to the New Orleans and Nashville *Advocates* for publication.

D. J. CASTLEMAN,
Sec. Board of Trustees, Southern University.

GREENSBORO, ALA., July 7, 1875.

WATCHING THE JESUITS.—During a debate in the English Parliament, June 10, a notable incident occurred. In response to a question by one of the members, Mr. Disraeli, on behalf of the government, said:

"There is no doubt that there are in this country members of the Order of Jesus, commonly called Jesuits, and there is no doubt that their presence in this country is a misdemeanor under the act of George the Fourth—the Roman Catholic emancipation act. During the period that has elapsed since the passing of that act, now nearly half a century, the government of this country has, I believe, in no instance—certainly in none known to myself—proceeded against any Jesuit under that act as committing a misdemeanor, and, so far as her majesty's government are influenced by the circumstances with which they are acquainted, the same policy will prevail. At the same time I beg it to be understood that the provisions in that act are not looked upon by her majesty's government as obsolete, but, on the contrary, *as reserved powers of the law, of which they will be prepared to avail themselves if necessary.*"

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e	Marvin	Sept. 1
W. Virginia	Onyandotte	Wightman	Sept. 1
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 15
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Sept. 22
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 6
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Las Nietos	Kavanaugh	Oct. 20
North Texas	Paris	Pierce	Oct. 27
N. Alabama	Birmingham	Marvin	Nov. 3
Memphis	Paducah	Doggett	Nov. 17
N. W. Texas	Carsicana	Pierce	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 17
N. Mississippi	Rosedale	Paine	Nov. 24
White River	Helena	Doggett	Nov. 24
N. Georgia	Griffin	Keener	Dec. 1
East Texas	Carthage	Pierce	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
Alabama	Greenville	Marvin	Dec. 1
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
German Miss.	Galveston	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 8
S. Carolina	Orangeburg	Keener	Dec. 15
Texas	Brenham	Pierce	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Londsboro	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Dec. 15
Baltimore	Winchester	Marvin	Mar. 2

BY A CIRCULAR of the Collegiate Institute, Baton Rouge, La., we learn that this old and popular school for boys opens its twenty-first annual session in October next. Prof. W. H. N. Magruder is one of the oldest and most experienced educators in the South, and needs no commendation from us. There are living epistles all over the country attesting the professor's skill to form the character and to discipline the mind. We quote a paragraph from the circular:

A due regard is also paid to the health of the pupils. Hearty exercise, wholesome food and regular hours have combined, with the remarkable healthfulness of situation, to confer upon the school an almost unprecedented immunity from sickness and death. The principal is deeply sensible of his responsibility in this particular, and guards with constant solicitude against the consequences of reckless exercise and imprudent exposure.

The school is a *family*. No effort is spared to foster the home-feeling, and supply, as far as possible, the kindly influence of the domestic circle. This, and its result—the high sense of honor that prevails in the institute—render the harsher measures of school discipline but seldom necessary.

Respect for religion and attention to its duties are expected of all, and every member of the school is required to attend the place of worship selected by his parent or guardian.

LATEST FROM THE LONDON REVIVAL MEETINGS.—*London, July 9.*—The hall in which Mr. Moody is holding his meetings in Camberwell was crowded last night one hour before the beginning of the services. The building was also surrounded by a crowd, which broke through the outside gates, and it was this that created the panic inside the hall, which was only stilled by music. The congregation remained standing while the incoming crowd was quieted by a statement from Mr. Moody that the meeting would not be held unless they retired.

A ministers' meeting, to consult with Mr. Moody as to the future, will be held on Monday next, when Mr. Moody's work here will close. He has met the London committee, who have decided to continue the noon prayer meetings under the management of the best men they can find.

"PETER'S PENCE."—The *Evening Post* recently had the following:

"A case which is interesting to New Haven people is that of an Odd Fellow in that city, who owned a lot in the Roman Catholic cemetery in which two of his children were buried. Last week he died; but the priest denied him burial in his own lot, on the ground that he forfeited his right of burial in consecrated ground by joining a secret society. His widow complained of this, when the priest offered to make it all right if she would sign over to him all the money she should receive in aid from the society; but this she refused to do, and thus the case now stands."

A BAREFOOT SCHOOL.—Mr. Ray, a delegate to the Baltimore convention, related the following incident: "A school was organized in southern Indiana not long ago, and fifty children attended the very first Sunday. The next week not a scholar came! What could it mean? It was soon discovered. Were those boys and girls coming to a Sunday school when the teachers wore shoes, and they had to go barefoot? Not they! The third Sunday found the teachers barefoot too! And they went unshod to that school all summer. Something of that spirit is what we want everywhere in our labors of love for dying souls."

THE telegraph from Waco, says the Galveston *Christian Advocate* of July 17, brings us the sad intelligence that Miss Mamie Connor, the beloved daughter of Rev. W. G. Connor, D. D., presiding elder of Waco district, Northwest Texas Conference, has passed from the home she made bright by her presence to the land beyond the river. The beautiful and the loved are often taken. We extend the sorrowing parents our warmest sympathies. We know how tenderly she was loved, and how sad their hearts must be. May God's grace support them.

OUR WEEK OF PRAYER.—The Bishops of the Southern Methodist Church, at their late meeting in Nashville, appointed a week of prayer, beginning August 8, for a special blessing on our missionary labors and for our institutions of learning.

ANTICIPATED sorrows are harder to bear than real ones, because Christ does not support us under them. In every slough we may see the footsteps of Christ's flock who have gone before us.

FRENCH WESLEYAN CONFERENCE.—This body held its annual session at Dieulefit, June 16. Rev. J. P. Cook was elected president. Seventeen ordained ministers were present at the opening. The report of the principal, Rev. Matt. Gaillenue, concerning the Institution Evangelique, was very hopeful. The Pensionnat Evangelique is also in a promising condition. During the sessions an Evangelical Alliance meeting was held; also a Conference love-feast.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending July 24, 1875.

A—J R Adams, N W Ayer & Son, H N Andrews, American News Company two letters, E A Acreman, W M Allen, B F Alexander, Thomas Armstrong, W H Ardis $2.50.

B—W C Black, Asa Bell $2.50, E W Barber, W F Beers, D A Boddie, Green W Brown, A S Brumley two letters, W H Billingsley $2.50, T C Barton $1.25, Charles Bickler 75 cents, D A Beardsley.

C—Miss Bettie Cloud, W S Chew $2.50, John Church & Co, C C $1.85, S H Cooper, R Carradine $1.25, Chambers & Co, S C Collins & Co, B H Cutching, Miss J J Clark 60 cents, J W Cooley, J E Cox, J H Chappell.

D—Dodd & Mead, James Drane, Joel T Daves, J W Dawson, Donaldson & Co, A M L Douglass, W A Doddy, J S Davis, J J Davis.

E—W H Ellison, A T Edwards.

F—J M Franklin $5.85, J F Funk, Fly & Franklin, H W Featherstun, Louis R Featherstun,

G—H H Graham & Bro two letters, W W Gamble, H Gwinner & Bro.

H—Thomas F Horton, Charles J Harris, G M Hair, J A Hayden, W H Harney & Co, John J Hood, Harmon & Moore, Joseph T Henson $2.60.

J—John A B Jones $15, P A Johnson.

K—John G King, W P Kimball $22.15, John H Kennard $3.50.

L—Howard Lockwood, W S Lagrange, L A LeBlanc 25 cents, P M Loper, William J Lum

M—W M Molley, J M McKee, W F Merriwether, Thomas J Maughan, A H Moss $5.82, Mays & Holland, Charles Mixer, John C Moore, H M Marsh two letters $4, W J Mobley $6, C F McDonald superintendent $10.

N—Thomas Nelson & Sons, J T Newcomer $15, R D Norsworthy.

O—James Ormond.

P—Porter & Bainbridge two letters, J M Pugh 10 cents, George A Pike, John A Penle, E Phillips & Co, Thomas R Porter.

R—A E Russell, Samuel Raynor & Co, W Amos Roberts, M B Rankin $2, A H Redford agent two letters, E E F Ross,

S—William J Spell, St Louis Advertising and Publishing Company, Theodore H Seasions, Samuel H Schroeder, Samuel S Stafford, John F Schrock 50 cents, C W Smith, W B Spencer, H R Singleton, M A Steer 75 cents, R A Sibley, D C Standley, J F Scurlock $2.50, Nancy Skinner $2.40, William W Smith, E Sterne, R T Seay, Smith, Dixon & Co.,

T—John S Taylor, John Talley $2.50, A T Tidwell, M C Turrentine.

V—John S Valence'a, Vogel & Hughes, R S Vaughn.

W—J A Wilburn, A J Williams $1.25, John Walker, Samuel Weaver, Thomas F Webb, W H Wetherby $2, John Ward, D A Welborne, T C Wier $5, P H Walker & Co, Wilson, Hinkle & Co.

SEND ON THE MONEY.

Many of our agents write that they have the money in hand for subscriptions and renewals, but wait till a better opportunity or till Conference to pay it over. We assure them that it is much needed! Last year we were more than $1,000 ahead in the beginning of summer, and by the first of December had consumed this amount and run more than $3,000 behind. It would save us a vast amount of trouble and expense if we could get our money as we need it. An amount of more than $1,500, we think, is now in the hands of agents, which, if we had in hand, would greatly help us.

AMOUNTS WHICH WE CANNOT CREDIT.

Most of the irregularities and omissions of correspondents can be explained by reference to the mail lists, to the letters of correspondents at offices at which envelopes are postmarked, or by writing or waiting for inquiries from parties for their receipts; but there are a few from whom we have not been able to hear or obtain the information necessary to enable us to know to whom or to what purpose amounts should be applied:

Nov. 15, 1874—From Shreveport, La.	$2 00
Nov. 16, 1871—From Canton, Miss.	2 00
June 11, 1875—From Selma, Ala.	5 00
Nov. 24, 1874—From Mrs. Mattie M. Irvine	2 00
Dec. 3, 1871—From Jas. Williams, Toney, Ala.	5 00
Apr. 16, 1875—From C. C. Manning,	6 10
Apr. 5, 1875—From Mrs. Hattie E. Winn	2 00
June —, 1875—From Baton Rouge, La.	2 50
May —, 1875—From Yazoo City, Miss.	2 00

None of the above are accompanied with instructions; some have no address; others *have neither*. We only know where the envelopes were mailed by the postoffice stamp on the back. If this should come to the attention of parties interested they will oblige us by forwarding the necessary instructions to whom the amounts are to be credited, and for what purpose. If for the ADVOCATE, give name and postoffice.

NOTICE TO CORRESPONDENTS.

As many do not seem to understand the importance of writing separate letters to the ADVOCATE and book departments, we reproduce an article which appeared some time ago in the paper:

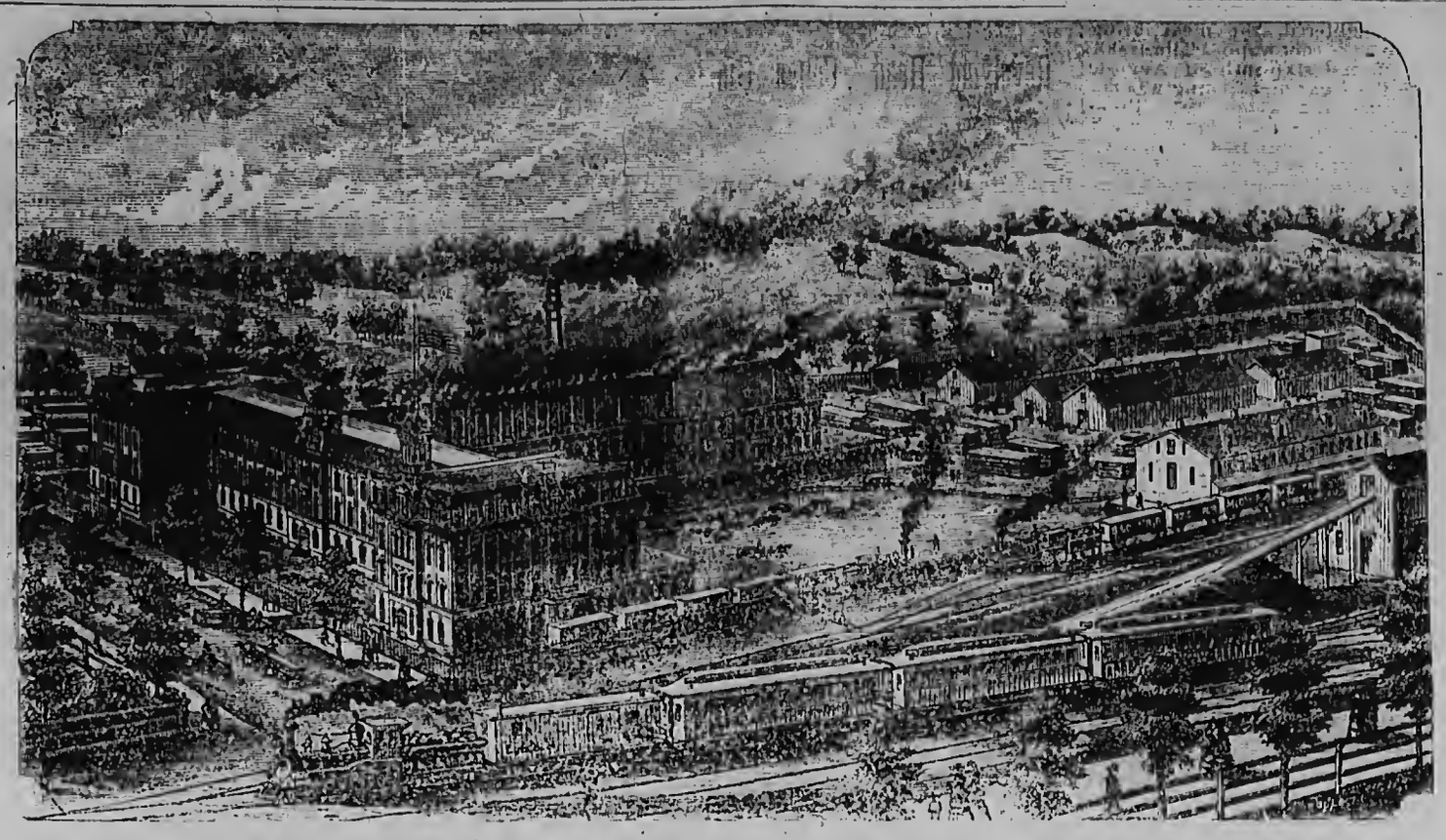
JUST AS IT SHOULD BE.—Some of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelope, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both in the same letter. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

IUKA FEMALE INSTITUTE, at Iuka, Miss., on the Memphis and Charleston railroad, is under the presidency of Rev. D. A. Beardsley, A. M. Board and tuition, for a session of twenty weeks, at the low rate of $100. Music, French etc., extra. The fall session opens on the first Monday in September. For particulars address the president.

MEMPHIS CONFERENCE FEMALE INSTITUTE.—This school is located at Jackson, Tenn., and is under the control of Rev. A. W. Jones, D. D., an educator of known ability. We can heartily recommend it to those who have daughters to educate. See advertisement on 11th page.

NEW ADVERTISEMENTS.



WAGON MANUFACTORY.

STUDEBAKER BROS., SOUTH BEND, INDIANA.

July29 0t

"THE LARGEST WAGON AND CARRIAGE FACTORY IN THE WORLD.—We present on this page an illustration of the factory buildings of the Studebaker Bros. Manufacturing Co., of South Bend, Ind.; of which our energetic and popular citizen, Mr. H. M. Hollingsworth, has become the agent for the Southwest.

"This corporation has made its name and fame not only throughout this country, but also in foreign countries, by the very superior and substantial quality of its work. The brothers Studebaker started business in the year 1852; the number of wagons built then was five in a year, and by perseverance, industry and integrity they have in twenty-three years built up an establishment with a capacity of fifteen thousand wagons a year, which number they are now building to supply the steadily increasing demand

"*The Carriage Department.*—Aside from their very extensive wagon works, this company manufactures a large variety of the very choicest stock of buggies, phætons and carriages the workmanship and materials of which are the best. Mr. Hollingsworth, in adding a full line of their stock to his already large supply of his own manufacture did so to make his stock more complete in variety of pattern and design, as well as prices."

We take the above from the *Home Journal*, and would in addition call attention to Mr. Hollingsworth's advertisement.

WESLEYAN FEMALE COLLEGE, of Macon, Ga., is one of the oldest institutions of the kind in the United States. It is under the patronage of the North and South Georgia Conferences, and as an institution of learning stands deservedly high. Rev. W. C. Bass, D. D., is president, and Rev. C. W. Smith, D. D., secretary. The opening of the thirty-ninth annual session is changed to September 15, 1875. For catalogues address the president or secretary.

MANSFIELD FEMALE COLLEGE.—We take pleasure in calling attention to the advertisement of this institution, which will be found on this page. The college is located in Mansfield, north Louisiana, and is ably conducted by Thos. Armstrong, the president, assisted by an efficient corps of teachers. The fall session opens September 29, 1875.

WE CALL ATTENTION to the advertisement of P. L. Cusachs, druggist, 37 Royal street. Mr. Cusachs imports largely of drugs, chemicals, essential oils, etc., and dealers throughout the country would do well to inspect his stock.

VERONA FEMALE COLLEGE, VERONA, MISS.—The annual session begins on Wednesday, September 15, 1875. For catalogues and further information address the president, Rev. T. C. Wier, A. M.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Pinafore Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mtc New Orleans, La.

DR. TUTT'S LIVER PILLS are the most active and searching medicine in existence. They at once attack the root of disease, and their action is so prompt that in an hour or two after they are taken the patient is aware of their good effects. jy29 1t

SUCH horrid feelings as I experience no one can imagine. I feel despondent, as though something awful was going to happen. Use Simmons' Liver Regulator if you would avoid such feelings. jy29 1t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. ap11 1y

NEW ADVERTISEMENTS.

MEMPHIS CONFERENCE

FEMALE INSTITUTE,

JACKSON, TENN.

REV. A. W. JONES, D. D., President. This old and prosperous institution has a most favorable location, and furnishes the best advantages of female education

TUITION, PER SESSION—Collegiate Department $25. Music, $40. Board, washing, fuel, etc., $80. Other charges moderate. Tuition fees and one-half the board in advance. Send for catalogues. Fall Session begins on the First Monday in SEPTEMBER. Spring Session on the Fourth Monday in JANUARY. jy29 3t

FARMVILLE COLLEGE,

Farmville, Prince Edward Co., Va.

On Atlantic, Mississippi and Ohio Railroad, midway between Petersburg and Lynchburg.

REV. PAUL WHITEHEAD (of the Virginia Conference,) President. The next annual session begins SEPTEMBER 15, 1875.

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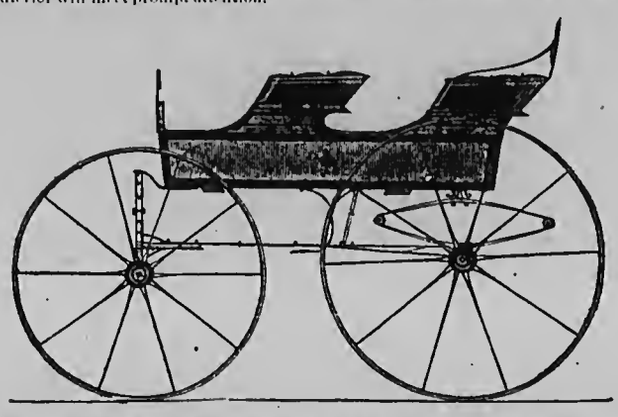

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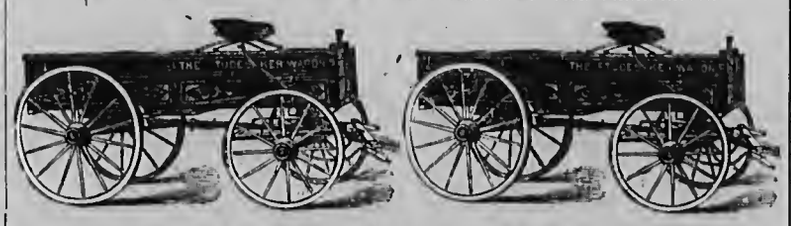

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Farm, Garden and Household.

How to Eat an Orange.—A writer says: "Always on a Southern gentleman's table the dessert of oranges is furnished with small silver fruit-knives and spoons. The orange is held in the napkin—just as you hold an egg—and with the slender point of a knife a circular incision is made in the stem end of the orange, and the stem core is nicely taken out, leaving an orifice large enough to admit the egg-spoon. The orange is held and eaten then just like gourmands eat an egg in its own shell; and the skill and grace with which this is done—that is, without soiling the fingers or napkin—are, as in the same process with the egg, a test of good breeding. I have known the most inexpert person to master the few difficulties in the way after two or three efforts, and their satisfaction was an infinitely pleasant sight. To hostesses who like to have their table preserve in some degree at the close of an entertainment the beauty which dazzled the guests upon entering this method is most desirable. Servants—let me put in a plea for these silent ones, whose interests are too seldom regarded—are spared the tedious duty of gathering up the fragments; and guests, who look with dismay at this tempting apple of the Hesperides, can thus enjoy it as they never did before. Only the delicious nectar of the fruit is eaten, with the more delicate pulp; the tough fiber—of which, indeed, there is very little in an orange plucked from the tree under its own skies—being left in the shell."

Effect of Paris Green on Vegetables.—Whether Paris green used in the destruction of potato bugs and other insects is poisonous to vegetable life is a question of much interest to all. Dr. William McMurtie, of the Agricultural Department at Washington, has devoted considerable time and experiment to the elucidation of this question. Among other experiments he planted peas in boxes of soil impregnated with a solution of arsenic of different strengths, the object being to ascertain if arsenic could be absorbed in sufficient quantity by plants to become injurious to the health of the consumer, and, if not taken up by the plant during growth, whether it exerted a poisonous influence upon the plants themselves. The plants were found to be affected in proportion to the amount of the arsenical compound used, the size of the growing plant decreasing regularly as the amount of the poison was increasing. A chemical test of these plants, after being so affected by this poison, revealed no trace of arsenic, and the conclusion arrived at was that arsenic cannot be absorbed and assimilated by plants in the process of growth, though plants may be injured by the presence in the soil of about nine hundred pounds of Paris green, or about one hundred and fifty pounds of arsenic of potash per acre. With the quantity of Paris green actually used—perhaps five or ten pounds to the acre—no effect upon plants or their consumers is possible.

An Old Receipt Worth Ten Dollars to any Farmer.—Take one part (by weight) resin, one part beeswax, and four parts good fresh or sound lard. Mix and melt together over a slow fire, so as to be sure not to burn the mixture. It makes an ointment that is superior to anything I have ever seen tried for the flesh of either horses or cattle, for either fresh or old sores, and is especially good to remove old, dry scabs. It softens the scab, and it comes off, leaving the skin soft and tough.

I was using a horse a cold, muddy winter day, and the next morning I found him with legs swollen and rough, and so still that it seemed to be very difficult for him to move. I brushed off the dirt and applied the ointment as soon as I could after I found it out. I made the application morning and evening for two days, and the third day one application, and the horse was cured. I was compelled to use the horse a little the first day, and after two hours' light work he worked as well and free as ever, and I kept on using him every day.

The mixture is the best thing I ever used for boots or shoes for outdoor wear, as it makes spongy leather water-proof, and hard leather soft.—*D. S., in Southern Cultivator.*

Points of the Dairy Cow.—Mr. E. H. Seward, of Marengo, N. Y., in giving the characteristics which he most prized in dairy cows, says: "We want a cow low in legs, deep in the chest, and through the lungs a chance for a large flow of blood; this gives health. We want also a great width across loin; this shows great secreting power; the udder should set well up under the body, wide teats and wide quarters. The escutcheon, or milk mirror, should be wide—the wider the better. The hair should be bright, showing a healthy condition." He wanted also a deep shoulder; neck to come out large from the body, tapering finely to the head, the head firm and bony. The head should taper well down to a small muzzle; the skin should always show a yellow color, with a firm, soft feeling. A lively spirit is essential; good cows are not dull, and are apt to be fractious and nervous if ill-used. Dairymen should look carefully to the comfort of the cow. A cow showing a yellow skin, with a yellow inside to the ear, indicates giving rich milk. He would like the hair on the milk mirror soft and firm. He thought a large cow on the same food would give the most milk.

Value of Sugar Beets for Fattening Swine.—An experiment was recently made in New Hampshire upon a Suffolk pig, wherein sugar beets were largely employed in fattening. The animal was about a year old, and the feeding upon boiled sugar beets, tops and roots began on the sixteenth of August, and was continued three times a day until the first of October, after which ground feed was given, consisting of two parts of corn and one of oats, three times a day, till the animal was slaughtered, the meal being mixed with cold water. The result was, on the sixteenth of August, when the sugar-beet feeding was begun, that the weight was three hundred and sixty pounds; September 1, three hundred and ninety pounds; October 1, four hundred and fifty pounds; November 1, five hundred and twenty pounds. This is the substance of the statement given, by which we perceive that the increase the last of August, when fed on boiled sugar beets, was at the rate of two pounds per day. The same rate of increase on the same food continued through September. When fed on ground corn and oats, made into cold slop, the gain for the next fifty days was less than a pound and a half per day.

How to Raise Plums.—There is a secret about plum-raising. We have discovered it in travelling over the country. We never visited a large plum orchard in our life that we did not find plenty of fruit, and we never visited any place with eight or ten trees and found a good crop of this fruit. Now these facts set us to thinking, and the result of our thoughts is this: that it is very easy to have all the plums you want to eat and sell. The secret connected with plum-raising is to plant plenty of trees, so as to give fruit to the curculio and to yourself also. If you plant fifty or a hundred trees you will have fruit enough for everybody. Every such orchard that we ever visited had plenty of ripe fruit. Some even complained that the curculio did not thin out the fruit enough—that the trees were overloaded. So we say to our readers: If you plant plums at all, plant fifty or a hundred trees; then you will be sure to have all the fruit you want, and it is one of the most profitable crops raised.—*Annual of Phrenology and Physiognomy for* 1875.

A Great Yield of Eggs.—I have a flock of twenty-four hens, a cross mostly of White Leghorns and the Light Brahma. They have laid fairly during the past winter, but in three days of the last week of February they laid respectfully fifteen, twenty and twenty-one eggs. Can any one tell me of so large a yield of eggs from this cross thus far? The produce is hardy, of good size, and fuller in the breast than the pure Brahmas, and almost as broad on the back and in the rump. The legs are nearly free from feathers, which is a great improvement to my eye, and they are not such inveterate setters as I find the Brahmas. In fact some do not want to sit at all, and others that do can be broken up in three or four days, instead of as many weeks, as it has often taken me with pure Brahmas, and I have tried every method for this purpose I ever heard of. This cross-breed of hens has proved superior to my Houdans in laying the past winter.—*A. B. Allen, in Country Gentleman.*

Transplanting Plants.—The editor of the *Germantown Telegraph* says: "There is no mode that we ever tried so effectual in transplanting tomato, cabbage, cantaloupe or any other tender plant from the hot-bed, or from one place to another, as to prepare a vessel filled with manure-water and rich soil, about the consistency of thin mush, with which the roots of the plant should be well coated, and set in a hole made with a round piece of wood or dibble. After being rather firmly planted moisten again with manure-water. We have never failed in any transplanting when done in this way, and the trouble is very slight."

Nun's Pie.—Soak one pound of salt codfish in cold water for two hours; put it on the fire to boil, adding a small red pepper and the skin of an orange. Boil eight good-sized potatoes, and, when ready to mash, pick up the codfish, squeeze over it the juice of one orange, and mash all together; add a large lump of butter, put the mixture in a bake-tin, and cover with bread-crumbs; scatter a few small lumps of butter over it, and cover the whole with milk. Bake one hour. If well made it will be as light as a meringue pie, and altogether enjoyable.

Eggs a la Creme.—Hard-boil twelve eggs; slice them thin in rings. Have ready a plateful of grated bread-crumbs. In the bottom of a large baking-dish place a layer of the crumbs, then one of the eggs; cover with bits of butter, and sprinkle with pepper and salt. Continue thus to blend these ingredients until the dish is full; be sure, though, that the crumbs cover the eggs upon top. Over the whole pour a large teacupful of sweet cream, and brown nicely in a moderately heated oven.

The *Canada Farmer* says: "A few simple rules in the arrangement of flower beds will materially enhance the effect produced: 1. Avoid placing rose colored next to scarlet, orange or violet. 2. Do not place orange next to yellow, nor blue next to violet. 3. White relieves any color, but do not place it next to yellow. 4. Orange goes well with blue, and yellow with violet. 5. Rose-color and purple always go well together.

English Guava Jelly.—Two parts apples to one of quinces; stew the apples and the quinces separately, as the latter, being tough, require longer cooking. The apples should be of an acid nature; those known as Sour Johns are the best. Put them together with an equal quantity of loaf sugar; boil till all the fruit will mash against the side of the stew-pan, then strain and put them into pots, with brandy papers over them.

Good Johnny Cake.—Beat one egg with one-third of a cup of sugar, add one tablespoonful of melted butter and one pint of sweet milk, two and a half cups of meal, half cup of flour, a teaspoonful of cream of tartar and half a teaspoonful of soda.

MISCELLANEOUS.

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"Revolving Head" Cotton Gin.

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THIS GIN has been in use for the past two seasons, and some recent improvements added. It obviates all friction in the cotton box, prevents the rolls from breaking, and gives a larger yield of lint than any other Gin in use. The seed being ginned very close, the length of the staple is increased, and in consequence the market price of the cotton is enhanced materially. This increased value, given by length of staple and extra production of lint, more than covers the cost of the Gin in every one hundred bales ginned. Testimonials sent by mail on application.

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GENERAL AGENTS.
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Jy1 4m6ptc NEW ORLEANS, LA.

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ANNUAL STATEMENT
OF THE
Crescent Mutual Insur. Co.

Total premiums for year ending April 30, 1875.....		$355,767 75
Earned premiums, less reinsurance and return premiums.....		276,187 34
Fire, Marine and River losses.....	$140,318 89	
Taxes, expenses, rebate in lieu of participation, less interest, etc.....	74,765 41	214,054 22
Leaving (after paying 10 per cent. on capital stock) net profits.....		$62,133 12
Total assets.....		$660,801 91

The Board of Trustees resolved that, after paying the Annual Interest of ten per cent. on the Capital Stock of the Company, a dividend of THIRTY PER CENT. be paid in CASH, on and after the fourteenth day of June next, to those parties insuring with the company entitled to receive the same.

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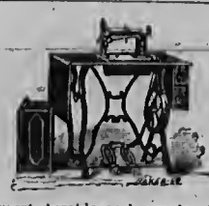

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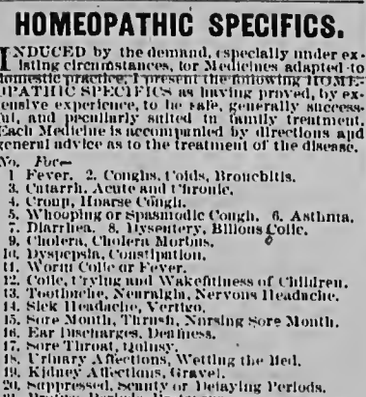

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Scientific.

—Prof. Buckley, State geologist of Texas, announces that the deposits of iron and coal in that State are much greater than has been supposed heretofore, and that both are of a first-rate quality.

—Of the thirty-five hundred new books published in England last year there were two-thirds as many works on science and art as works of fiction. When it is considered how much more restricted in number the readers of science are than those of novels it is a good sign that works of the former class should make so good a show.

—A characteristic effect of snake-poison is rapid decomposition of muscular tissue. From Dr. Weir Mitchel's experiments it appears that after a few hours the wounded muscle becomes almost diffluent, and assumes a dark color and somewhat jelly-like appearance; under the microscope it has the appearance of a mass of minute granules.

—The use of the spectroscope in the testing of metals is extending, and is regarded as of especial value where purity is essential, for which reason it is employed in the coining establishments of Europe, and has recently been introduced into the United States mint. The way in which the instrument detects even the most minute quantity of impurity is marvelous.

—They have a good deal of wind in Holland, and the people make a good deal of money out of it. There are twelve thousand windmills in operation, each doing a six or ten horse-power service through the twenty-four hours. These mills are kept up at an annual cost of $4,000,000, and they perform all the service required of steam engines at one-twentieth the cost.

—A correspondent of the *Builder* gives the result of some observations on the effect of color upon the health of women working in different rooms. He says that those who worked in a room colored with yellow ocher were "inclined to melancholy, and complained of a pain in the forehead and eyes, and were often ill and unable to work," while those who occupied whitewashed rooms (at the same kind of work) were healthy and happy.

—An Italian correspondent of the Philadelphia *Photographer* describes a novel application of photography. He had some fruit-trees that needed pruning, and there was no one in the neighborhood who could attend to the work in season. He therefore photographed the trees, and sent the pictures to an experienced pruner in Turin, who returned them after marking where the branches were to be cut. The artist then pruned the trees himself, following the photographs.

—M. du Moncel has recently communicated to the French Academy his researches on the electric conductivity of badly-conducting substances, especially tissues. He finds that silk, the least conductive of tissues, owes its insulating property simply to its hygrometric insensibility, and that this insensibility is inversely proportional to the charge in the operation of dyeing to which it is subjected. Thus black silk, which bears the greatest charge in dyeing, is the least insulating of silks. Cotton and linen seem to owe their conductive property merely to their hygrometric sensibility.

—The Swiss journals call attention to a very curious phenomenon which has occurred in the course of the upper Danube. The river has suddenly disappeared between Morhinger and Immindingen, on the frontier of the Duchy of Baden and Wurtemberg. On a former occasion, more than half a century ago, it was observed that near the same place a portion of the water escaped into the calcareous rocks, only reappearing near the town of Aach, in the Hobgan, between Enger and Stockbach. At present the whole mass of water is lost near Immindingen. The locality is quite deprived of its waterfalls, and it seems difficult to stop up the holes where the water flows away into the rocky and crevassed ground which forms the separation between the Swiss Jura and the Jura of Swabia.

—The latest proposition in connection with the proposed channel tunnel is that lately presented for the consideration of the French Academy of Sciences by M. Lecomte, who proposed to utilize the ebb and flow of tides for compressing the air which will be required in the proposed tunnel, and especially to take the place of steam in driving the Brunten drilling machines. Whatever may come of the tunnel project, it is to be hoped that the idea embodied in M. Lecomte's suggestion will receive merited attention. In spite of the numerous failures to apply the stupendous forces of both tides and waves, there is yet every reason for believing that the feat will be accomplished, and that our seacoast towns will one day look upon these forces as their greatest industrial allies.—*Appleton's Journal.*

The Brain Left-Sided.—The superior size of the left side of the brain, as well as the fact that it receives a larger share of the blood than the right, shows that it is predominant in our system. This fact is also shown by the prevalence of right-handedness among all races of men. There is no left-handed race among all the races that people the world. But also the left-handed individuals of every race have the brain correspondingly unequal, only that in their case the right side of the brain is more developed, and the right side, instead of the left, controls the faculty of expressing ideas, whether by language or by gesture, and acts chiefly in intellectual operations. The connection between the greater development of the brain, and the control of reason and its expression by the side of the brain so developed, seems conclusively established. The side of the brain which chiefly guides our actions has the greater mass of gray matter, the greater number of convolutions, the most plentiful supply of blood.—*Cornhill Magazine.*

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Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no5 1y

T. W. HOTHICK, UNDERTAKER,
No. 271 Camp Street, New Orleans.
Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de17 1y

WILLIAM VELDEN,
DEALER IN WOOD AND COAL,
Corner Prytania and Philip Streets.
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. oc29 1y

FOUR SEASONS RESTAURANT.—John Bosio, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Open till twelve o'clock. ap22 9m

BUSINESS CARDS.

D. H. WALLACE & CO.,
COTTON FACTORS AND GENERAL COMMISSION MERCHANTS,
79.....Carondelet St.....79
NEW ORLEANS, LA.
Will give special attention to the sale of Cotton and other Produce, and will fill all orders for goods of every description at lowest cash prices. jy8 1y

JOS. B. WOLFE & CO.,
COTTON FACTORS,
59.....CARONDELET ST.....59
NEW ORLEANS.
Liberal cash advances made on shipments of Cotton. Je24 1y

H. H. HITSMAN,
DEALER IN
PITTSBURG COAL,
OAK, ASH AND PINE WOOD,
102.....Calliope Street.....102
between Magazine and Constance,
Je3 1m New Orleans.

LOUISIANA STEAM SASH, BLIND
—AND—
DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
301, 303, 305 and 307 Gravier Street,
Country orders solicited. (Je17 3m) New Orleans.

A. H. GRISWOLD & CO.,
COR. CANAL AND ROYAL STS.,
WATCHES, JEWELRY, DIAMONDS
AND SILVERWARE.
Watches and Jewelry repaired in the best manner. Goods sent C. O. D., and returnable if not suitable. Everything guaranteed to be as represented. no19 1y

mh11 1y

J. A. LUM. FRANK H. HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh11 1y

WILLIAM HILLSMAN,
Residence—536 ROYAL STREET,
Shop—120 CALLIOPE STREET, cor. Magazine,
Painter, Gilder and Varnisher.
House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to graining. All work guaranteed and charges moderate. de10 1y

PROFESSIONAL CARDS.

JAMES W. HARNUM,
SURGEON DENTIST,
508.....MAGAZINE STREET.....508
Near the Market,
Jy8 1y NEW ORLEANS.

DR. C. J. KICKHAM,
RESIDENCE AND OFFICE,
Cornee Magazine and Second Streets,
NEW ORLEANS.
Office Hours—Eight to nine A. M. and three to four P. M. jy1 1f

JOHN M'ENERY. T. C. W. ELLIS. E. JOHN ELLIS.
M'ENERY, ELLIS & ELLIS,
ATTORNEYS AT LAW,
56.....CAMP STREET.....56
Je17 3m NEW ORLEANS, LA.

A. L. TUCKER,
ATTORNEY AT LAW,
(Late of Franklin, St. Mary Parish, La.,)
160.....COMMON STREET.....160
de21 1y (Up stairs,) New Orleans.

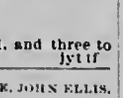
DR. JOHN G. ANGELL,
DENTAL SURGEON,
152.....Julia Street.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. de17 1y

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
Ja2 1y New Orleans, La.

E. T. MERRICK, formerly Chief Justice Louisiana. G. W. RACE. W. H. FOSTER.
MERRICK, RACE & FOSTER,
ATTORNEYS, COUNSELORS
AND SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

MISCELLANEOUS.

S. S. MARSHALL & BRO.,
MANUFACTURERS OF
STAINED GLASS,
62 Cedar Avenue, Corner Second Street,
ALLEGHENY, PA.
Specimens sent to all parts of the country on application oc15 1y

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS,

DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc oc8 1y

CARPET WAREHOUSE,
17.....CHARTRES STREET.....17
CARPETINGS—Wilton, Axminster, Velvet, Brussels Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—500 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS, Table and Enamel OIL CLOTHS.
de10 1y A. ROUSSEAU.

MISCELLANEOUS.

TO GRANGERS PURCHASING DRY GOODS.
We claim the attention of the Grangers, as also all buyers of Dry Goods, to
OUR EXTENSIVE STOCK
—OF—
DOMESTICS AND STAPLE GOODS,
WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.
Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.
☞ *All Orders filled with care and promptitude.*
D. H. HOLMES, 155 Canal and 15 Bourbon St.
☞ Samples furnished BY MAIL on application. fe1 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $10, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music! Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y

oc8 1y

MISCELLANEOUS.

FLASH, LEWIS & CO.,
38, 40, 42 and 44 Gravier St.,
AND
25, 27, 29, 31 AND 33 PETERS STREET,
WHOLESALE DEALERS IN
STAPLE & FANCY GROCERIES,
PROVISIONS, ETC.
Agents for the sale of many of the favorite brands of
FLOUR, TOBACCO AND CIGARS.
Strangers visiting the city are invited to call and examine our stocks of COFFEE, SUGAR, MOLASSES, and other Staple and Fancy Goods, which will be found at all times complete, with such articles as our own and other markets afford.
OUR MOTTO—*LARGE SALES, SMALL PROFITS AND QUICK RETURNS.*
Having very greatly enlarged their fine, commodious Stores, and thereby increased their facilities for properly meeting all demands upon their rapidly increasing business, are prepared to respond to the demands of their old customers, and as many new ones as may favor them with orders, and respectfully invite the attention of the entire trade of the South and West.
Je17 2m FLASH, LEWIS & CO.

ESTABLISHED 1860.
Cincinnati Purchasing Agency.
H. D. ROGERS & CO.,
(Late of Baker, Rogers & Co.,)
GENERAL PURCHASING AGENTS,
22 W. Fourth St. (Merchants' Exchange Building,) CINCINNATI, OHIO.
Orders for all kinds of Merchandise and Manufactured Goods filled at the lowest market rates; and any information needed regarding prices or other matters connected with the trade promptly furnished.
Our office in the entrance to the Merchants' Exchange, Nos. 20 and 22 West Fourth street, where its many members are constantly passing, gives us the best of facilities for exhibiting samples of Grain, Cotton and Manufactured Articles, which advantage we offer to those desiring our services.
From the Cincinnati Price Current, March 13, 1869.
"We desire to call the attention of merchants in the interior to the card of Messrs. H. D. Rogers & Co., which is published in another column. This firm proposes introducing a new business, namely: filling orders for any kind of Merchandise or Manufactured Goods to be found in this market, charging only a small commission, thus enabling country merchants, manufacturers, farmers, and indeed all classes, to procure any article they may need at the lowest cash price, without incurring the expenses of coming to the city. And as Mr. Rogers is thoroughly conversant with the city trade in all its departments, and one whose integrity and fidelity to the interests of his customers are of the highest order, no doubts need be entertained by those sending their orders to this firm that they will be faithfully attended to."
Quotations furnished on application. Shippers and others forwarding samples will have their value ascertained, and an offer made, if practicable.
With an experience of twenty years in merchandising in this city, we can offer the best facilities and references. Jy22 3m

TEETH: .....TEETH:
GREAT REDUCTION.
$30—Gold and Platinum Sets—$30. Usual charge, $100.
$15—Aluminum and Other Materials—$15. Usual charge, $50.
$2—Gold Fillings—$2. Usual charge, $5.
$1—Silver, Amalgam and Gullfois Cement Fillings—$1. Usual charge, $3.
DR. G. A. BETANCOURT,
173.....ST. JOSEPH STREET.....173
Between Camp and St. Charles streets,
New Orleans, La.,
offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.
Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.
Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. Ja21 1y

WILLIAM N. THOMSON,
MANUFACTURER OF
Thomson's Leather-Preserver,
FOR
Boots, Shoes, Harness, Belting & Hose,
ALSO DEALER IN
LACE LEATHER, RIVETS, BURS, BELT HOOKS, BELT STUDS,
Punches, Belt Sets, and all goods connected with the Belting business,
NO. 52 RACE STREET,
au6 1y CINCINNATI, OHIO.

GLASS STAINERS
CUTTERS, AND EMBOSSERS.
CHURCH WINDOWS A SPECIALTY.
Estimates and samples on application.
WM. COULTER & SON,
102 & 104 E. 2d St., CINCINNATI, O.
mh18 1y

CIRCULAR SAWS
GUMMED AND STRAIGHTENED
BY WM. CLELLAND,
222.....MAGAZINE ST.....222
Between St. Joseph and Delord streets,
Je17 3m NEW ORLEANS, LA.

MISCELLANEOUS.

IRON COTTON TIES.
The Celebrated Arrow Tie.
BEST IN USE FOR BALING COTTON.
For Sale at 5¼ Cents Per Pound,
with discount on lots of 500 bundles of 2½ per cent., and on lots of 1,000 bundles of 5 per cent.
For sale by
STONE & TIFT, New Orleans.
HIBBEN & BELL, New Orleans.
CHISM & BOYD, New Orleans.
WM. DILLON, New Orleans.
J. R. HOARMAN, New Orleans.
ROBLAND & ARTHER, New Orleans.
P. A. HARDY, New Orleans.
N. B.—Arrow Ties, Pieced Bands, 11 feet, 8 feet 6 inches, at 3½ cents per pound.
R. W. RAYNE & CO., General Agents.
For sale by Agents and Merchants throughout the Cotton States. my8 3m

JOSEPH GILLOTT'S
STEEL PENS.
SOLD BY ALL DEALERS.
MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. se3 1y

J. A. LACROIX,
PROPRIETOR OF THE
Pontchartrain Cheap Store,
COR. FRENCHMEN AND VICTORY STREETS.
Ladies,' Gent.'s, Misses' and Children's
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand, a full assortment of first-class goods, at prices which defy competition.
Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

N. D. WETMORE,
COTTON, SUGAR AND TOBACCO
FACTOR,
AND
GENERAL GRANGE AGENT,
For the Purchase and Sale of
ALL PRODUCTS OF THE SOIL
And all Articles of Manufacture.
SPECIAL AGENT FOR LOUISIANA.
No. 166 Gravier and 17 Union Street,
de17 1y NEW ORLEANS.

MONUMENTAL
MARBLE WORKS.
New Designs at Moderate Prices.
J. WATERHOUSE,
1821 Arch Street, Philadelphia.
Contracts made for VAULTS and RAILING. Also importer of SCOTCH GRANITE. oc8 1y

J. W. HART
Engraver
ON WOOD
258 RACE ST. CIN. O.
oc29 9m

GLASS STAINERS
AND BENDERS,
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
mh11 1y

JOHN GIBSON,
ENGRAVER
AND
STEAM POWER LITHOGRAPHIC PRINTER
82 Beekman Street, New York.
Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists Fancy and Perfumery Labels, etc. Druggists wishing Labels send for catalogue. au6 1y

THE TOLL-GATE! Prize Picture sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. ABBEY, Buffalo, N. Y my6 4y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.
IRON COTTON TIES.

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
jy1 6m New Orleans.

THE DUBOIS
FLANGE COTTON GIN.
$1.50 $1.50

By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.
The Flange prevents hulls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly picked cotton than other Gins.
We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.
We keep constantly on hand all sizes, from 10 to 90 SAW STANDS, left or right. Price, $1.50 per Saw. DUBSAN BROTHERS,
Je10 4m General Agents, 39 Perdido street.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.
Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no26 1y

MISCELLANEOUS.

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans.
This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.
Parties at a distance, from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.
We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.
de10 1y LOUIS GIMBEL, Agent.

TO THE PUBLIC.
Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to
152 and 154 Camp St., cor. Calliope,
WHERE HE CONTINUES TO
BUY, SELL, STORE, REMOVE, PACK
And Repair Furniture
of every description. Pictures and Looking-glasses framed.
JOHN BOIS,
mh4 1y Nos. 152 and 154 Camp street.

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
au13 1y NEW YORK CITY.

LOUISIANA
Seltzer Water Manufactory.
OFFICE—51 FOEYFARRE STREET.
VICTOR LETOREY, PROPRIETOR.
Seltzer Water delivered to any part of the city at EIGHTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1056. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap8 1y

New Orleans Markets.

From the New Orleans Price Current

The river is 8 feet 11 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending July 27:

Mississippi river and bayous	37
Red river	38
Railroads	72
Lake	1
Mobile	1
Texas	13
Total	202

On Saturday, for the second time this season, the day passed without a sale being reported, and nothing transpired to indicate any change in prices, the Liverpool dispatches at the same time reporting an advance of 1-16d., with arrivals 1-16@⅛d. higher, while at New York spots were firm at previous rates. On Monday the demand was renewed, and 562 bales changed hands at full prices for good staple kinds, and without any apparent variation in other descriptions, an advance in foreign exchange counteracting a decline in futures at New York, and other dispatches not being of a tenor to have any sensible influence. On Tuesday the market opened under the depressing influence of a further decline at New York, both in spots and futures, but the sales nevertheless embraced 142 bales at irregular and easier prices, without showing any marked decline. High style strict low nibbling sold at 13¾c., and good middling, high style at 15c.

The above makes no aggregate for the past three days of 761 bales, against 212 for the corresponding time last week and 875 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 994,302 bales, against 1,213,-393 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 208,784 bales. The decrease by the reports per telegraph is 303,834—3,481,728 against 3,785,572. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 64,896 bales to Great Britain, and a decrease of 15,772 to France, and of 172,259 to other foreign ports. We quote:

Ordinary	11	@ 11¼
Strict ordinary	11½	@ 11¾
Good ordinary	11⅞	@ 12
Strict good ordinary	12¼	@ 12½
Low middling	13	@ 13⅛
Strict low middling	13⅜	@ 13⅝
Middling	14⅝	@ 14⅝
Strict middling	14½	@ 14¾
Good middling	—	@ 15
Middling fair	—	@ —
Fair	—	@ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	202	
Arrived previously	1,144,905	
Amount allowed by Exchange for city gunnings, linters and loose	11,953	1,157,070
		1,173,023
Exported past three days	575	
Exported previously	1,148,071	
Consumed by Lehman, Abraham & Co.'s mill, from Sept. 1, 1874, to June 17, 1875, inclusive	1,150	1,149,796
Stock on hand and on shipboard		23,227

LOUISIANA SUGAR.—On Monday 186 hhds. were received, 151 of which were sold previously on plantation; 30 hhds. fully fair on the landing sold at 9¼c. ℔ lb. We quote as dealers' retail or job rates: 8¾c. for good common, 8⅞@9¼c. for low fair, 10@10¼c. for yellow clarified, and 10½@11c. ℔ lb. for white clarified.

LOUISIANA MOLASSES.—We quote as dealers' job prices: 40@45c. for common, 50@55c. for fair, 58@60c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

RICE.—We quote Louisiana No. 2 at 3⅝@3¾c., common 5@5⅛c., ordinary 5⅜@6¼c., fair 6¾@6⅞c., prime 7¼@8c ℔ lb. On the twenty-first instant a lot of 15 sacks new rough rice was received, the first this season.

CORN.—On Tuesday only 600 sacks sold at 86c. for mixed, 93c. for white, and 95c. for choice white.

OATS.—On Tuesday prices ruled in favor of buyers, when 900 sacks sold at 68@70c. for Texas, and 72c. for choice Gadsen.

BRAN. On Tuesday 800 sacks sold at 97½c. at the railroad depot, and $1.05@$1.10 at the landing, the latter price for patent sacks.

CORN MEAL.—On Tuesday 425 bbls. sold, in lots, at $3.75@$3.85 ℔ bbl. Dealers jobbing at $3.90 ℔ bbl.

BACON.—Only 5 casks shoulders sold on Monday at 10¼c. ℔ lb., and 5 casks on Tuesday on private terms.

DRY SALT MEAT.—None in first hands, but dealers have an ample stock, and are jobbing shoulders at 9¾c. Round lots would command 9¼c.

MONETARY.

Gold opened on Tuesday at 112½@113¾, against 112⅜ at New York, and after a limited business closed at 113@114, against 114⅛ in that market.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is quoted at 105@106 for American half dollars, and —@93½ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	10 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ℔ M:		
Lake	9 00	14 00
Country	8 00	9 00
English fire	60 00	— —
American fire	35 00	— —
CANDLES, ℔ lb.:		
Sperm, New Bedford	21	30
Tallow	12	17
CHOCOLATE, ℔ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ℔ ton.		
Anthracite	— —	— —
Western, ℔ bbl	35	— —
COFFEE, ℔ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ℔ ton	— —	— —
In sacks	10 00	12 00
EGGS, ℔ dozen:		
Western	15	18
FERTILIZERS, ℔ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ℔ bbl.:		
Double extra	5 25	— —
Superfine	4 75	— —
Fine	— —	— —
GLASS, ℔ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ℔ ton:		
Prime	23 00	— —
Choice	— —	— —
IRON, ℔ ton:		
English, ℔ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ℔ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ℔ dozen	35 00	75 00
Texas, rough, ℔ lb	24	26
LIME, ℔ bbl.:		
Western	— —	— —
Cement	2 00	2 50
Plaster Paris	2 50	2 75
LUMBER, ℔ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ℔ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ℔ gallon	1 16	1 18
Coal oil, in barrels	16	17
Linseed, raw	73	78
SHARPENERS, ℔ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ℔ lb.:		
Crushed	12	— —
Pulverized	12	— —
TEAS, ℔ lb.:		
Imperial	80	90
Gunpowder	80	1 20
Hyson	25	— —
Young Hyson	25	1 40
Panchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, trim. akeln	70 00	75 00
Wagon, four-horse	90 00	100 00
same wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Fengne cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, July 27, 1875.

Texas beeves, choice, ℔ head	$40 00	@$46 00
Texas beeves, first quality, ℔ head	30 00	@ 35 00
Texas cattle, second quality, ℔ head	20 00	@ 25 00
Texas cattle, third quality, ℔ head	— —	@ 15 00
Western beeves, ℔ lb. net	— —	@ — —
Sheep, first quality ℔ head	— —	@ 5 00
Sheep, second quality, ℔ head	3 00	@ 4 00
Milch cows, choice, ℔ head	80 00	@100 00
Milch cows, ℔ head	35 00	@ 40 00
Calves, ℔ head	7 00	@ 9 00
Yearlings, ℔ head	10 00	@ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Banks.
Louisiana National, A. Luria, cashier.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Belting.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owan Gerhon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
John Church & Co., Cincinnati, Ohio.
E. A. Hutchinson & Co., St. Louis, Mo.
Albert Mason, New York.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
R. F. W. Bachmann, 18 Camp street.
Louis Gimbel, agent, 578 Magazine street.
John Renz, 20 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Broussenu & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
Louis Cook, Cincinnati, Ohio.
D. M. Hollingsworth, 167 Gravier street.
F. F. Hummel, Cincinnati, Ohio.
J. A. Lum & Co., 102 Gravier street.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cotton Ties.
R. W. Bayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John H. Angell, 152 Julia street.
James W. Harnum, 508 Magazine street.
Dr. H. A. Betancourt, 173 St. Joseph street.

Druggists.
H. J. Rivet, corner Bienville and Chartres sts.

Dry Goods.
Crescent Store, 17 Bourbon street.
H. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. N. Moore, president.
Collegiate Academy, Port Gibson, Miss., Rev. J. A. H. Jones, president.
Dalton Female College, Dalton, Ga., Rev. W. A. Rogers, A. M., president.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Farmville College, Farmville, Va., Rev. Paul Whitehead, president.
Female College, Huntsville, Ala., Rev. G. W. F. Price, president.
Hiwassee College, Tennessee, J. H. Brunner, president.
Iuka Female Institute, Iuka, Miss., Rev. D. A. Bendsley, president.
Kenmore University High School, Amherst C.H., Va., H. A. Strode, principal.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Martha Washington College, Abingdon, Va., R. W. Jones, president.
Memphis Conference Female Institute, Jackson, Tenn., Rev. A. W. Jones, president.
State Female College, Memphis, Tenn., Rev. C. Collins, D. D., president.
Trinity College, North Carolina, R. Craven, president.
Verona Female College, Verona, Miss., Rev. T. C. Wier, president.
Wesleyan Female College, Macon, Ga., Rev. W. T. Bass, D. D., president.
Wesleyan Female Institute, Staunton, Va., Rev. W. A. Harris, president.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Otto Zeil, 21 West Fourth street, Cincinnati Ohio.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 64 Baronne street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 70 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Fans.
C. T. Woodrow, 115 West Fifth street, Cincinnati, Ohio.

Firearms.
H. Rhodes, 55 St. Charles street.

Furniture.
John Bots, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Grocers.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.

Hotels.
Crawford House, Cincinnati, Ohio.
Hoffman House, Madison Square, New York.

Ice.
J. R. Warner, 31 Front street.

Insurance.
Crescent Mutual Insurance Company.

Leather.
A. F. Rican, 80 Customhouse street.

Lumber.
Maney & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Golsan Bros., 39 Perdido street.
Jiliz Auger Company, St. Louis, Mo.
Meneely & Kimberly, Troy, New York.
Nonpareil Mills, Sedgeheer, Shepard & Miller, 181 East Front street, Cincinnati, Ohio.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.

Marble Works.
Kursheedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Ball & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hoffmann & Co., N. Y.
P. L. Cusachs, 37 Royal street.
Headache Powder. B. C. Johnson, Paris, Texas.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Leffingwell, 230 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vitters, 9 Camp street.

Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Mason & Hamlin Organ Company, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Novelties.
Cowan & Co., Eighth street, New York.
Importers' Union, New Bedford, Mass.
Dr. Van Holm, 143 Court street, Boston.

Painting and Gilding.
William Hultsman, 120 Calliope street.

Paper Fastions.
"The Domestic," M. S. Hedrick, 103 Canal st.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Perinitrals.
The Metaphysician, 51 Bond street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 50 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Texas, to Donaldsonville, C. H. Allen, general manager.
Pontchartrain, C. H. Allen, general manager.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Crunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

Scales.
Victor, Gauthreaux & Wright, agents, 56 Camp street.

Seeds.
D. Landreth & Son, Philadelphia.
R. Maitre, 102 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 116 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
The State Line, A. K. Miller & Co., 35 Carondelet street.
Stonington Line, between New York and Boston

Stoves.
H. Hillier, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Washing Machines.
Rhigen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Hottel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Dutor & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 311 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,

By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to

DR. J. BALL & CO., (P. O. Box 957) No. 91 Liberty St., New York City, N. Y.

no26 1y

Religious Notices.

THE District Conference for the Enfaula district, Alabama Conference, will meet at Clopton on Wednesday night, August 25. The opening sermon will be preached on Wednesday night, by the Rev. W. S. Turner.

W. H. ELLISON, P. E.

THERE will be a camp meeting on the Beulah camp ground, near Fort Jessup, La., commencing on the eighth day of October, 1875. The meeting will be on the self-supporting plan. Provision will be made especially for the preachers. Everybody is invited to attend our camp meeting. J. M. FRANKLIN, P. C.

CAMP MEETING.—There will be a camp meeting at Goshen, on the Carthage circuit, three miles above Carthage, Miss., commencing on Thursday night, August 19, 1875. Preachers are invited. The meeting will be on the self-sustaining plan. L. P. MEADOR, P. C.

CAMP MEETING.—A camp meeting will be held at the Plaquemine Brulee camp ground, near Plaquemine Brulee church, Opelousas district, parish of St. Landry. The meeting will begin on Thursday, September 9, 1875. It will be *strictly on the self sustaining plan.* Persons are expected to come prepared to take care of themselves. The public are cordially invited, and preachers solicited to be present. A large and commodious shed will have been erected for preaching purposes. There will be one or two tents where board may be obtained by visitors wishing it at the most reasonable rates. Ministers expecting to be present will please inform us as early as practicable. For further information address ROBERT S. ISNELL, P. C.

CAMP MEETING.—The camp meeting at the Hemington camp ground, near Crystal Springs, Miss., will begin on Thursday, August 12, 1875. Preachers and people are cordially invited to attend, and to come in the name of the Lord Jesus Christ. The accommodations for visitors will be enlarged. The meeting will be on what is called "the self-sustaining plan."

H. H. MONTGOMERY, P. E.

THE camp meeting at Jones' camp ground, Castor circuit, Homer district, will commence August 18, 1875. We desire all to tent who can. Preachers are especially invited to attend. This camp ground is situated about three miles east of Vernon, in Jackson parish, La., and can boast of some of the finest mineral springs in the country. F. G. HOCUTT.

THE District Conference for the Marianna district will be held in Ozark, Dale county, Ala., September 2-5. Opening sermon at night, September 1. The pastors will please send lists of delegates to Rev. A. Bowling, Ozark. The interest of the District High School requires a full attendance. M. E. HUTT.

THE District Conference for the Montgomery district, Alabama Conference, will meet at Salem on Thursday night, the fifth of August. The opening sermon will be preached on Thursday night, by Rev. A. S. Andrews, D. D.

WM. A. MCCANTY, P. E.

MRS. M. G. BROWN'S Celebrated POOR RICHARD'S EYE-WATER *prevents and cures* CATARRH, and keeps back all Fevers. Send ten cents, or thirty cents for the Pamphlet or Magazine, to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, that you may learn what *Poor Richard's* Eye-Water will do for Blind, Sunken, Inflamed and Weak Eyes; also for the entire constitution. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $2, $1 and 25 cents. ☞ The Eye-Water is one of the *three* parts of the METAPHYSICAL DISCOVERY, which kills the Root of all Disease. oct8 1yeow

FINE-TONED, LOW-PRICED, WARranted against breakage. Catalogues, containing full particulars, prices, etc., sent free. BLYMYER MANUFACTURING CO., Cincinnati, Ohio. je3 1yeow

ROGERS' EFFERVESCING CITRATE OF MAGNESIA,

In six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Used for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring St., N.Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans. au27 1yeow

AGENTS WANTED to sell the Graphic Reproductions of Steel Engravings. Big pay. Send for terms. THE GRAPHIC COMPANY, New York. my29 tieow

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Portable Platform, Counter, Coal, Railroad and Depot Scales.

A VALUABLE IMPROVEMENT.

FIRST PREMIUMS over all competition WHEREVER exhibited.

SPRING SCALES AND

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TRUCKS OF ALL KINDS.

MARVIN'S SAFES.

FIRE AND BURGLAR-PROOF.

The *Scientific American* of May 3, 1873, says: "Since the Boston fire we have given some attention to the real merit of various Safes, with a view of supplying our own office with the best article in the market, and have accordingly made selection of a dry-tiled Alum and Plaster Safe, manufactured by MARVIN'S SAFE CO."

GUARANTEED DAMP-PROOF.

Never Lose their Fire-Proof Qualities.

GAUTHREAUX & WRIGHT,

GENERAL AGENTS,

56 CAMP STREET, NEW ORLEANS.

☞ Send for descriptive Catalogues. Je10 2m

SEMI-ANNUAL STATEMENT

OF THE

Louisiana National Bank

OF NEW ORLEANS,

At the Close of Business, June 30, 1875.

RESOURCES.

Loans and discounts	$1,671,074 50
United States bonds	980,000 00
Other bonds	230,911 41
Real estate	211,422 45
Current expenses and taxes paid	12,983 25
Due from reserve agents	291,552 22
Due from banks and bankers	261,491 19
Cash on hand	1,288,126 31
United States Certificates of Deposit for Legal Tenders	44,000 00
Five per cent redemption fund	13,800 00
Total	$4,972,983 78

LIABILITIES.

Capital stock	$1,000,000 00
Surplus fund	200,000 00
Profit and loss	163,816 70
Individual deposits	2,610,553 70
Circulation	787,821 00
Due to banks and bankers	183,022 38
Dividends unpaid	780 00
Total	$4,972,993 78

jy8 4t A. LURIA, Cashier.

HOFFMAN HOUSE

—AND—

RESTAURANT,

MADISON SQUARE ..... NEW YORK.

Sold by all Travelers to be the best Hotel in the world.

Je17 6m C. H. READ, Proprietor.

F. F. HUMMEL,

MANUFACTURER OF

CARRIAGES,

BUGGIES, ETC.,

N. E. Cor. Eighth and Sycamore Streets,

NOS. 10 AND 12 EIGHTH ST.,

jy22 3m CINCINNATI, OHIO.

MODELS FOR Inventors

FINE MACHINERY TO ORDER.

Gear-Cutting Metal Patterns,

Telegraph Instruments and Supplies, Electro-Medical Apparatus, Batteries, etc.

Self-Teaching Telegraphs for Learners.

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jy22 4m

H. J. RIVET,

SUCCESSOR TO E. MONTEUSE & CO.,

DEALER IN

Drugs, Chemicals, Patent Medicines

AND PERFUMERY, AND

IMPORTER OF FRENCH PROPRIETARY MEDICINES.

Cor. Bienville and Chartres Sts.,

Je3 3m NEW ORLEANS.

OTTO ZEIL,

GENERAL ENGRAVER,

AND BOOK-BINDERS' STAMP CUTTER.

Gilding and Blank Rolls, Lettering Pallets, etc. Designs made for Side and Back Stamps.

No. 21 West Fourth Street,

jy22 3m CINCINNATI, OHIO.

MITCHELL & RAMMELSBERG

FURNITURE COMPANY,

103 AND 105 CAMP ST., NEW ORLEANS.

SELLING OUT

☞ TO RETIRE FROM BUSINESS. ☜

Come and get BARGAINS. Je3 4m

How I Made $70

the first week and am now averaging $30 a day at my business. A boy, man or woman can do the same. ☞ *The secret free.* Write at once to OWAN & CO., au27 1y Eighth St., New York

LEGS AND ARMS.—Satisfaction guaranteed. Pamphlet free. CHARLES M. EVANS, manufacturer, (au6 1y)

76 Fourth street.....LOUISVILLE, KY

152 West Fourth street.....CINCINNATI, O

PERFEZIONE strengthens, perfects and develops the Limbs. $1, postpaid. DR. VAN HOLM, 143 Court street, Boston, Mass. au24 1y

RAILROADS.

NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.50 A. M.
Mail	5.50 P. M.
ARRIVE.	
Express	11.30 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. D. SHELDON, Agent.

E. D. FROST, General Manager. je16 6m

NEW ORLEANS AND TEXAS RAILROAD.

AS FAR AS DONALDSONVILLE, ETC.

The steamer FRANK MORGAN will leave the foot of Illinville street DAILY at 7.45 A. M. for Westwego, with passengers for all stations on the New Orleans and Texas Railroad. Returning, will arrive at 6 P. M.

Freight received at the same place up to 2 P. M. each day will be delivered at its destination next morning. C. E. PAYNE, Agent.

C. H. ALLEN, General Manager. je17 2m

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents.

Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City	From the Lake
6 o'clock ..... A. M.	7 o'clock ..... A. M.
7½ o'clock ..... A. M.	8½ o'clock ..... A. M.
9 o'clock ..... A. M.	10 o'clock ..... A. M.
10½ o'clock ..... A. M.	11½ o'clock ..... A. M.
12 o'clock ..... M.	1½ o'clock ..... P. M.
2 o'clock ..... P. M.	2½ o'clock ..... P. M.
3 o'clock ..... P. M.	3½ o'clock ..... P. M.
4 o'clock ..... P. M.	4½ o'clock ..... P. M.
5 o'clock ..... P. M.	5½ o'clock ..... P. M.
6 o'clock ..... P. M.	6½ o'clock ..... P. M.
7 o'clock ..... P. M.	7½ o'clock ..... P. M.
8 o'clock ..... P. M.	8½ o'clock ..... P. M.

A train leaves the city every Sunday morning at 4.

On Sundays the trains will be run every half hour from 2 o'clock P. M.

Passengers for Gentilly Station must notify the conductor prior to departure of train.

C. H. ALLEN, General Manager.

my13 3m

STEAMSHIPS.

THE STATE LINE,

sailing from New York to Glasgow, via Belfast, every alternate Wednesday.

White Star Line, sailing from New York for Liverpool, via Queenstown, every Saturday.

Inman Line, sailing from New York for Liverpool, via Queenstown, every Saturday.

Hatterjan Line, sailing from New York for Rotterdam every fortnight.

Red Star Line, sailing from New York and Philadelphia alternately every Wednesday.

American Line, sailing from Philadelphia for Liverpool, via Queenstown, every Thursday.

Through tickets from New Orleans to any point in Europe.

Prepaid tickets from any point in Europe to any in the United States.

Excursion tickets, good for twelve months, at a great reduction.

Drafts issued, from £1 up, at current rate of Exchange.

All rates as low as can be had in New York. Every facility and information given. Berths secured by telegraph.

A. K. MILLER & CO., Agents, 35 Carondelet St., New Orleans.

P. O. Drawer 421.

N. B.—THE STATE LINE will dispatch their magnificent Passenger Steamship STATE OF ALABAMA direct from New Orleans to Liverpool on the fourteenth of July. To secure good berths book early. my27 3m

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

WILL BE REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy:

An elegant White Granite DINNER SET, comprising 124 pieces, for	$15 00
12 Dinner Plates, 1 Soup Tureen, 12 Tea Plates, 1 Sauce Boat, 12 Soup Plates, 1 Salad Dish, 12 Preserve Plates, 2 Covered Dishes, 12 Butter Plates, 2 Vegetable Dishes, 12 Tea Cups and Saucers, 4 Meat Dishes, 12 Dinner Coffee Cups and Saucers, 2 Pickle Shells.	
A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above	$18 00
A French China (best quality) DINNER SET, same assortment, 124 p

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, AUGUST 5, 1875. NO. 32.

News of the Week.

DOMESTIC.

WASHINGTON, July 27.—Commodore Cooper telegraphs the Navy Department that he fears there is some local cause for the fever at Barrancas.

Surgeon General Beali received the following from Key West:

"One death from the fever yesterday from a relapse during convalescence. Only one new case reported during the last twelve days. Thermometer 89°."

Reports received by Surgeon General Barnes, United States army, from Brevet Maj. Gen. Brannan, commanding at Fort Barrancas, Fla., and George M. Steinberg, post surgeon there, show that the yellow fever is raging at that place. On the twenty-first instant there were six cases, and on the twenty-fifth fifteen. The commanding officer on that day asked authority to hire as many nurses as might be necessary for the fever patients, and expressed the opinion that every one there would have the fever who had not had it before.

The sergeon general, in reply, telegraphed him: "Hire as many nurses as you may need. Any assistance this office can give you is at your disposal." The sick were well cared for and there was no panic. One assistant surgeon from New Orleans arrived on that day, and two more had been ordered to the post by the department commander. The wife of Lieut. Ingalls and his child were attacked that day, but there were no deaths. Fifty-three cases were reported up to six P. M. on the twenty-sixth instant, and four deaths, among the latter Col. Randol's child. No officers had then been attacked. Mrs. Brannan, the wife of the commanding officer, was sick on that day. The patients were having all they needed. Three additional physicians and a hospital steward arrived from New Orleans on the evening of the twenty-fifth. No cases had been reported from Fort Pickens since the morning of the twenty-fifth.

WASHINGTON, D. C., July 28.—The amount of the Indemnity from Spain, growing out of the capture of the Virginius, has been received by the government and is ready for distribution. Claimants to any share therein should address the Department of State.

Com. Cooper reports no cases of yellow fever at the navy-yard or villages in the vicinity. Five deaths have occurred at Barrancas. Dr. Steinberg is down with the fever. No new cases reported from Fort Pickens during the past thirty-six hours.

WASHINGTON, July 29.—Captain Belknap, at the navy-yard, Pensacola, telegraphs that Mrs. Lieut. Ingalls died last night. There were nineteen deaths at Barrancas out of sixty-four cases. All well in the navy-yard. Lieut. Deshler died at Barrancas yesterday.

NEW YORK, July 30.—A Havana letter, dated July 24, says that a Nuevitas letter of June 25 says that about ten days ago a large Spanish convoy left Puerto Principe for Guatemaro, consisting of forty-five ox carts and ninety-three pack mules, loaded with arms and ammunition, provisions and $150,000 gold for the army at Cascoro and Guatemaro, under the command of Col. Hueiches, was suddenly attacked by rebels, eight hundred strong, under command of Gens. Garcia and Recoos, and the whole forces of guards and escort thrown into confusion, and the convoy captured by the rebels. The loss of the Spanish troops was about one hundred and fifty killed, among the number Col. Hueiches, who was in command. The rebels' loss could not be ascertained.

WASHINGTON, July 30.—The postal money order system between the United States and Canada goes into effect on Monday next.

The following was received to-day from Gen. Brannan, commanding at Fort Barrancas: "No new case of yellow fever and no death since my report of last night. Dr. Steinberg's symptoms are very favorable this morning."

NORFOLK, July 30.—Gen. George E. Pickett died to-night at 10 45, after a brief illness, aged fifty years.

NASHVILLE, July 31.—A special to the Nashville papers, from Greeneville, Tenn., dated seven o'clock to night, says Ex-President Andrew Johnson died of paralysis and heart disease. He had been complaining somewhat of ill health during the past month, but felt no serious apprehension. Last Wednesday he took the morning train to visit his daughter, with whom Mrs. Johnson had been sojourning the past six weeks. He rode in a hack from Carter's depot to her residence, some miles distant, and seemed in good spirits.

On his arrival he ate a hearty dinner. After a few minutes of general conversation he retired up stairs and conversed with his granddaughter, Miss Lillie Stover. While thus engaged his tongue refused utterance, and to her great consternation he fell from his seat to the floor. Help was instantly summoned, and almost as soon as raised he stated, indistinctly, however, that his right side was paralyzed.

After being taken to bed, when the family spoke of sending for a physician, he forbade it, saying that he would soon recover. On this account the summoning of medical aid was deferred twenty-four hours, when Dr. Jobe was called from Elizabethtown, two miles distant.

He instantly began horoic treatment, aided by Dr. Cameron, and seemed at one time the next day to be succeeding. The patient conversed imperfectly in regard to domestic matters, and did not seem conscious of approaching dissolution, but his case was beyond the skill of physicians, and at seven o'clock last night he became unconscious.

Mrs. Patterson and Andrew Johnson, Jr., arrived an hour later with two physicians from Greenville, but he did not recognize any of them, and after seven hours and a half of unconsciousness he peacefully breathed his last, surrounded by his wife, children and grandchildren except the son and daughter of ex-Senator Patterson. The body will be brought here to-morrow morning, and be buried with Masonic honors on Tuesday.

MEMPHIS, Aug. 1.—The Signal Service reports this evening show that an overflow is inevitable. The river here rose a half inch, and another heavy rise is reported at St. Louis, and a steady advance at Cairo, with general rains in the country above.

This leaves little hope that planters in the Mississippi bottom will escape the dreaded inundation, and their crops, which were never better, will be lost.

MEMPHIS, Aug. 2.—The situation along the river is very gloomy, and planters are very despondent in view of the floods reported in all the upper rivers. The rise here to-day was only an inch, but the head of the second rise at Cairo probably will reach here to-morrow, though the river probably may not rise rapidly before the latter part of the present week.

BALTIMORE, Aug. 2.—The board of inquiry in the matter of the presentment of Bishop Whittingham, having concluded its duties, adjourned *sine die*. The following is the finding of the board:

"*Whereas*, The board of inquiry convened by the action of the Right Rev. Bishop B. B. Smith, D. D., the presiding bishop of the House of Bishops, to consider certain charges in the case of the Right Rev. William R. Whittingham, D. D., of Maryland, having duly and fully considered the said charges, do hereby

"*Resolve*, That from the evidence before them they are of the opinion there are not sufficient grounds to put the Right Rev. William R Whittingham upon his trial in said matter."

LOUISVILLE, August 2.—Returns from the State as yet are meager, but so far the Democratic majority is about the same as at the last election for Governor.

NEW YORK, Aug. 2.—The census shows the population of this city to be 1,050,000.

FOREIGN.

LONDON, July 28.—Fifty mills have closed in Ashton; eight hundred operatives are ousted. Thirty-one mills closed at Dundee, and twelve thousand persons are out of employment. Both employers and operatives have held meetings and resolved not to yield. If Oldham strikes should extend to all mills in that district thirty thousand persons will be out of employment.

Messrs. Moody and Sankey are making a tour in North Wales. On Monday next they will assist at the laying of the corner-stone of a Presbyterian church near Wrexham.

MADRID, July 28.—It is decided that the colonies shall be governed by special laws, and have representation in the Cortes. The colonial elections will be regulated by a system, which will be enacted at the proper time.

MADRID, July 29.—An official dispatch announces that the main body of the Carlists is concentrated in Catalonia.

Gen. Martinez Campos has taken the town of Seo de Urgel, in the province of Lerida, among the Pyrenees, by assault. The citadel still holds out, but must yield to the heavy artillery of the Alfonsist troops.

From the Work.

BROOKHAVEN DISTRICT CONFERENCE.—*Mr. Editor:* The Brookhaven District Conference was held in Clinton, Miss., July 8-10. In the absence of our beloved Bishop Paine, Rev. H. H. Montgomery, presiding elder, occupied the chair.

The work was thoroughly inquired into and found to be in good condition. The spiritual condition of the church is good. Pastors are doing all that is possible for the promotion of God's kingdom. Old circuits and stations are fully up to their duty.

We were pleased to learn how much the laymen aid their pastors to guard the flock, both by counsel and example, not leaving it all for one to do, but seeing a duty and taking hold of it.

As to the grand cause of missions, Brookhaven district will lead the Conference. Larger amounts have been collected and subscribed than ever before.

The Sunday school question was thoroughly inquired into. The answers generally were very encouraging. All seem to be awake to the great duty of teaching the young the word of God, and training them in the way they should go. Nearly all the Sunday schools are organized into missionary societies, and are doing a good work.

As to the support of the ministry I cannot flatter Brookhaven district. Much more can be done in that way. Our people must support the ministry if they want the whole work to be done. Look at the past troubles and do better in the future. Only give the small amount you are commanded to give and see what wonderful results will follow.

One thing much needed on all districts was put on foot—a district parsonage. Each Quarterly Conference will elect one committeeman; the whole committee to have power to purchase or build, at some suitable place, a house for the presiding elder.

The educational interests of the district are fully aroused, having within its bounds one of the best female colleges in the South—Whitworth College, Brookhaven, presided over by Rev. H. F. Johnson. In the interest of this college the following resolutions were unanimously adopted:

Resolved, That it is the sense of this District Conference that Whitworth College ought to be endowed.

Resolved, That we, as members of this Conference, will co-operate with Rev. H. F. Johnson in his efforts to secure an endowment for said college.

Resolved, That the president of this District Conference be requested to urge the next Annual Conference to appoint an agent to raise an endowment for Whitworth College.

At the close of the Conference the following resolutions were offered:

Resolved, That we offer to almighty God our devout thanks for his great mercies toward us in pouring out upon our fields refreshing showers and giving to us the promise of an abundant harvest.

Resolved, That in view of his great mercies toward us we will redouble our efforts in building up all the interests of the church of God in our borders.

The following delegates to the Annual Conference were elected: Willis Barnes, R. C. T. S. Hilliard, Josiah Hester and B. H. Catching. Alternates—D. C. Wright and C. Price.

B. H. CATCHING, Sec.

N. B.—The district has cash and subscriptions for foreign and domestic missions to the amount of $1,000.

SECRETARY.

VICKSBURG DISTRICT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* I am glad that I can report the Vicksburg district in a good condition. Last year we had a hard time—but little money, and many of the preachers were poorly paid. But, thank God, this year things have changed. We have the crops all over the district. Corn, cotton and all kinds of vegetables are in abundance. Money is much easier than last year. The spiritual condition is good. Some good revivals, and a fine feeling in most parts of the district. The preachers are all at their posts, and are doing as well as they can.

The Port Gibson Collegiate Academy has just closed its session. No longer any doubt of this school being a success. Bro. J. A. B. Jones is in the right place. He is well suited to the presidency. Let me say that J. A. B. Jones is a success at anything he undertakes. He is assisted by his sisters, Misses Eugenia and Matilda. Sister Jones presides over the boarding department just as though she had been at the business all her life. I would say to all who can do so: Send your daughters to Port Gibson.

Mr. Editor, I give you a cordial invitation to the Vicksburg District Conference, to begin August 26, at Vicksburg. Do come, if you can, for you know you are one of us any way.

F. M. FEATHERSTUN.

VICKSBURG, July 21, 1875.

SUMMIT DISTRICT CONFERENCE.—*Mr. Editor:* This body convened in the Methodist church at Amite City, La., July 15, 1875. Rev. A. B. Nicholson, presiding elder, in the chair, and with a good attendance of preachers and laymen. Charles S. Stewart was elected secretary. Prominence was given to religious service, and great interest was added to these services by the presence and pulpit labors of President Andrews, of Centenary, President Johnson, of Whitworth, and Rev. James A. Godfroy, of the Woodville district. On Sunday afternoon (the eighteenth) Bro. Godfrey delivered an admirable address to the Sunday school.

The Conference proceeded to business (without committees) in the order as laid down in the Discipline. The spiritual state, and the attendance upon the ordinances and social meetings of the church, is generally good. Greater attention is being paid to Sunday schools, many of the schools using the Uniform Lessons and *Little People*, and some of them having Bible classes of adults connected with them. The financial system is various—assessments with some, subscriptions and the envelope system with others. Contributions to church purposes are not quite up to the mark, but with a promise of doing much better in the future. There are forty-four houses of worship in the district, valued at $42,050, with sittings for twelve thousand persons; but one parsonage, with four others in course of erection.

The following resolution was adopted, viz.:

Resolved, That the pastors of the several charges in this district pledge themselves to renewed diligence on the subject of Sunday schools, and will urge the adoption of our Uniform Lessons, and the use of our Sunday school literature in general.

Also a resolution urging the observance of the good old custom of "fasting or abstinence."

Rev. J. E. Jagers, Dr. George Nicholson, Judge E. P. Ellis and Robert Babington were elected delegates to the Annual Conference, and Thomas Stockwell and C. S. Stewart alternates.

The Conference left behind it a fine impression for good on the community. It was a happy time throughout. The only occurrence to mar our pleasure was the absence of our beloved Bishop Paine, whom we had hoped to have with us.

The next Conference will be held at Magnolia, Miss.

CHAS. S. STEWART, Secretary.

UNION CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* The third Quarterly Conference for this circuit was held July 10 and 11, in the neighborhood of Hopewell church, at a large and commodious arbor which was built for the occasion. The meeting commenced on Thursday, the eighth instant. Rev. E. P. Birch, of Union Springs, preached the opening sermon.

Bro. S. P. Richardson, our presiding elder, was with us, preaching with great power. Bro. Peyton B. Saffold was also with us, and preached with great acceptability to the people. The congregations were very large and attentive. The great Head of the church was with us in revival power. The church was greatly revived. A large number took the sacrament of the Lord's Supper, and nine persons united with the church.

Yours in Christ,

W. S. WADE, P. C.

MOUNT HILLIARD, ALA., July 14, 1875.

LAKE, MISS.—*Mr. Editor:* We have just closed a protracted meeting at Homewood, Miss. We organized a church with twenty members, and added to them ten more by form of Discipline. It was a revival of religion that, we trust, will be lasting in its effects. Fraternally,

C. MCDONALD.

JULY 21, 1875.

"The Delhi District Conference and the Naughty Publisher."

MR. EDITOR: That report was written by me at the request of Bro. Carter, but it is due to him and to the Conference to say that, being written after the adjournment of the Conference, it was never formally approved by him or by the Conference. In the report I briefly related information, gathered from statements made by the members upon the Conference floor, concerning such important interests of the church as missions, Sunday schools, spiritual condition, etc. As a matter of course I mentioned the ADVOCATE and its exceeding popularity in the district, and also that there was much complaint about the subscription department, and that well-authenticated instances were adduced where bills were sent out after the publisher's receipts had been received.

As to the verbiage of the report, I assert that all acknowledgments of funds received, whether through the letter list of the ADVOCATE, or by receipts signed either by the publisher personally or by any of his employees, are his *own* receipts, having used the phrase to distinguish all such acknowledgments from receipts given by preachers while upon their works. Again, if any delegates to the District Conference or preachers unite in asserting a thing as a fact upon the Conference floor, I consider such a fact "well authenticated." Whenever the publisher calls upon me I am ready to give the names of such parties, and so far consider myself responsible as "secretary." No one, as far as I know, has impugned the motives of the publisher or of any of his employees, but considered such instances merely as mistakes.

J. LANE BORDEN, Secretary.

Union Springs District Conference.

MR. EDITOR: The tenth annual session of the Union Springs District Conference convened at Fort Deposit, with S. P. Richardson, presiding elder, in the chair. H. M. Moss was elected secretary, and C. A. Richardson assistant secretary. Every pastor in the district save one reported in person. The lay representation was also good, there being nearly fifty preachers and delegates in attendance.

The inquiry into the state of the church was searching, and we glean from the reports that, while here and there are waste places, the bright spots are so frequent as to comfort and encourage us. We may safely say that the Union Springs district spiritually is on the ascending scale.

The practical and material work of the church is being more faithfully performed. Reports indicate that the finances are in a better condition. It is a significant fact that those charges which have adopted a *financial plan* generally come up to the assessment, while those without any system are farthest in arrears—*Methodists* without a *method*.

The Sunday school interest is gratifying. The church is arising from the dust and ashes in the missionary cause. Places which were almost abandoned have been awakened into new life and activity, and the whole district, in an unprecedented manner, is being indoctrinated into our incomparable church polity.

No true Methodist can attend a District Conference, conducted as was this, and not feel that it is a necessity. It brings together the ministers and official members into such a relation that they cultivate the highest Christian friendship. The preachers need such a meeting for their own spiritual benefit; they need more preaching, and this time they got it from an unexpected source. An old brother, who spent forty-eight accountable years of his life in the hard service of satan, was converted a few years ago. Being elected a delegate, and having covenanted with God never to shrink from a known duty, he rode nearly forty miles to the first District Conference he ever attended. When he arose in his place to speak on the spiritual state of the church, and on Sunday in the experience meeting, such a power accompanied his words that our hearts were kindled with joy to know that Jesus has such faithful witnesses of his redeeming grace.

The preaching was excellent, and such a state of religious feeling pervaded the audience that after the meeting was formally closed on Sunday night, many gathered around the altars and resolved to continue the meeting. Last night (Monday) many were converted. The meeting still continues, and God only knows the result of it.

Flemming Law, T. E. Branscomb, J. A. Giddens and E. B. Wilkinson were elected delegates to the ensuing Alabama Annual Conference. J. R. Rogers, T. B. McCall and W. H. Hasty, alternates.

The most pleasant and profitable of all our District Conferences adjourned after having adopted the following resolutions:

Resolved, That the financial condition of this district demands an increased effort on the part of the stewards in raising the amounts assessed their respective charges, and we urge upon each Quarterly Conference, when they fall short in making a sufficient assessment for the support of the preacher in charge, or fail to pay the assessment against the charge, that they investigate the manner in which they have discharged their duties in the collection of assessments, and see that the charges are supplied with efficient stewards.

Resolved, That it is the sense of this Conference that, wherever practicable, there shall be established in every pastoral charge one or more schools under the supervision of Methodist teachers.

Resolved, That we believe it to be the duty of the pastors, and the official and private members of the church, not only to patronize our own schools, but use their influence to build up and sustain these Methodist schools, and patronize the colleges, both male and female, now under the care of our Annual Conference.

Resolved, That in accordance with the wish of the people and preachers, and the pressing demands of the work, we respectfully request the Bishop presiding at the next Alabama Annual Conference to attend the next session of the Union Springs District Conference, to be held at Troy.

Resolved, That the thanks of this Conference are hereby tendered to the Mobile and Montgomery, the Montgomery and Eufaula, and the Mobile and Girard railroads for courtesies extended to members of this Conference.

Resolved, That the hearty thanks of this Conference are due and are hereby tendered to the citizens of Fort Deposit for the kind and cordial hospitalities enjoyed by us all.

H. M. MOSS, Sec.

Homer College Commencement.

MR. EDITOR: The examination and commencement exercises of Homer College came off June 21-23. The commencement sermon was preached by Rev. M. C. Manly, on Sunday, the twentieth. It was highly spoken of by those who heard it.

I witnessed the examination of some of the classes, and was very much pleased with the manner of examining and the advance made by the pupils.

I met Dr. T. B. Gordon, the president of the college. It was our first meeting. I was very much pleased with him. He has the reputation of being a fine educator—I think justly.

On Tuesday evening, beginning at eight o'clock, the little boys and young men of the primary and academic classes entertained a large audience with declamations. They did well. At the close of these a young man from Arkansas, an old pupil of Prest. Gordon—Mr. Huey—delivered an original address on Progress. He showed genius, thought and cultivation, and was very interesting.

On Wednesday (commencement day) at eleven, a large audience being assembled, eight young men, viz: Messrs. Ed. Blackman, Ed. Evans, S. Acock, D. B. Gunby, J. E. Hulse, E. M. Pipkin, Levi Upton and Hill Taylor, delivered original addresses. I am assured the latter five gave their own productions. Mr. Blackman's subject was: The Want of a Subject. Evan's: Morning, Noon and Night. Acock's: Poetry. Gunby's: Our State. Hedwell upon the position of Louisiana, among the States, from her admission into the Union until the war; her faithfulness to the cause then espoused, her sufferings and the despotism that has enchained her since the war, and her prospects for the future, with some suggestions as to the course to success. Hulse's: The Future. Well gotten up and well delivered. Pipkin's: The Press. An old subject, but made very interesting. Levi Upton's: The Problem of Life—Its Solution. How to be happy, the problem; usefulness, the solution. Taylor's, the last: Eloquence. He discriminated between eloquence and oratory, presenting the idea that eloquence might appeal without words—that it is the language of the soul.

Then came the annual literary address by Prof. C. T. Gordon, principal of Minden Male Academy. Subject: The Benefits of Education as Shown in the Developments of the Nineteenth Century. It was lengthy, but interesting and instructive; some humor with reference to the customs and fashions of the present day.

At night a supper was given in honor of Prest. Gordon and Prof. Calhoun, by the citizens of Homer and vicinity, as a token of their esteem and confidence. It was a great success. The table (a cross,) forty-eight feet one way and eighty the other, was sufficient for two hundred persons at once. It was very neatly decorated, well lighted, and well furnished with an abundant supply of the nicest edibles—meats, breadstuffs, sweetmeats, salads and confectioneries, all in great variety. There were six hundred persons present. The time was passed quietly, and by most joyfully.

The board of trustees held its annual session—very harmonious and satisfactory. Arrangements have been made to keep Prest. Gordon during 1876. The past term has been truly gratifying to the friends of Homer College. Her prospects brighten. Matriculates, sixty-two. The local patronage is united, and the trustees are determined to use every just measure for the prosperity of the institution. The fall term opens on the first Wednesday in September.

The commencement of the Masonic Female College, at Homer, came off on Thursday, June 24. All well pleased. This institution is under the supervision of Mr. Thomas Sligh and his accomplished wife. It claims the patronage of the surrounding country.

RESH.

A GOOD line of business—the fishline.

The Christian Advocate.

THURSDAY, AUGUST 5, 1875.

THE POOR MAN AND THE FIEND.

BY REV. MR. MACLELLAN.

A fiend once met a humble man
At night, in the cold, dark street,
And led him into a palace fair,
Where music circled sweet;
And light and warmth cheered the wanderer's heart,
From frost and darkness screened,
Till his brain grew mad beneath the joy,
And he worshiped before the fiend.

The poor man had health, more dear than gold,
Stout bone and muscle strong,
That neither faint nor weary grew
To toil the livelong day long;
And the fiend, his god, cried hoarse and loud:
"Thy strength thou must forego,
Or thou no worshiper art of mine!"
And the poor man ne'er said: "No!"

Three children blessed the poor man's home—
Stray angels dropped on earth;
The fiend beheld their sweet blue eyes,
And he laughed in fearful mirth;
"Bring forth thy little ones," quoth he,
"My godhead with it eat
I want an evening sacrifice!"
And the poor man ne'er said: "No!"

A young wife sat by the poor man's fire,
Who, since she blushed a bride,
Had gilded his sorrow and brightened his joys—
His guardian, friend and guide.
Foul fall the fiend!—he gave command:
"Come, mix the cup of woe;
Bid thy young wife drain it to the dregs;"
And the poor man ne'er said: "No!"

O misery now for this poor man!
O deepest of misery!
Next the fiend his godlike reason took,
And among beast-fed lay;
And, when the sentient mind was gone,
He pilfered his soul also;
And—marvel of marvels!—he murmured not;
The poor man ne'er said: "No!"

Now men and matrons in your prime,
Children and grandsires old,
Come listen, with soul as well as ear,
This saying wildest I unfold;
O listen! till your brain whirls round,
And your heart is sick to ache
That in England's isle all this befel.
And the name of the fiend was—DRINK!

Spiritual Happiness.

There are no pleasures on earth worthy to be compared with those enjoyed by the obedient children of God, who are so often pitied as melancholy and miserable persons on account of their strict religious observances.

The first source of happiness, then, peculiar to the faithful in Christ is the excellent knowledge they have attained. God, in all his adorable perfections—in the stupendous works which he has made, in the heavens above and on the earth beneath, in his consoling and encouraging word which he has revealed by divine inspiration, in the redemption he has provided, and in the eternal blessings he has promised; God, the Son, in all his original glory, and afterward marvelous humility, while sojourning here below, as witnessed by his most benevolent purposes and his inimitable meditations which marked every step of conduct while laboring here in behalf of depraved humanity; God, the Holy Ghost, in all the gifts and graces in goodness exercised, with the realities of an invisible and eternal world—these constitute the pleasing subjects of meditation for the true believer.

This vast pleasure, which is imparted to the child of God with his first acquaintance with divine truth, increases as he advances in the same direction. There is a very sensible progress in divine no less than in human science; first a faint or confused view of the truths of God, and next a clear perception of their matchless excellence and various usefulness; or, perhaps, a first dependence on them, mixed with some degree of hesitation and fear, but afterward a full assurance of understanding and hope, with the comprehending of the breadths and lengths, the heights and depths of what before was only very superficially known. Such a progress is inseparable from perseverance in the faith of Christ, and a diligent use of the word of God and of prayer, which never fail to prove a spring of fresh and increasing delight.

True believers experience, in their knowledge, contentment in every condition of life, which is a preservative from the force of unruly passions, and a shield against the assaults of the worst and most dangerous of enemies. Fortified in such a manner, they are inspired with a supernatural firmness of mind, and cheered in the darkest hours of distress, but still more of immense value when in the last throes of departing life from all pertaining to earthly mortality.

"Thanks be to God, who giveth us the victory." "I am filled with comfort; I am exceedingly joyful in all my tribulation."

This sublime knowledge enriches the souls of all real believers in Christ Jesus; yes, even of the poorest and most ignorant who faithfully serve the Lord. It is God alone who communicates this knowledge, and all those who make application for it in believing prayer are equally sure to obtain it, which is a lasting source of the purest delight to replenish the mind. This at once is positively asserted and emphatically recommended.

"Happy is the man who findeth wisdom, and getteth understanding, for the merchandise of it is better than the merchandise of silver, or the gain thereof than fine gold." "Her ways are ways of pleasantness, and all her paths are peace."

Who can give any real credit to the positive assertions of holy writ, or who can consider the nature and qualities of Christian knowledge, and not perceive that true Christians are the happiest people on earth? Who can impartially weigh these things and for a moment question who are the persons that now pass their time in the most pleasant and joyous manner possible? O how immensely large, how inexhaustibly rich is this inheritance to which real believers in Christ are adopted. It is highly reasonable to conclude that true Christians may enjoy peculiar happiness in this life because conscious of the certainty of shortly reaching their eternal state, so immensely superior and different from what the careless and ungodly pursue while here below, who, alas! hardened unto death, are to meet with a full reward for their deeds done in the frowns of an angry God, and in the feelings of a conscience that knows no rest. To the former this wholesome lesson affords much satisfaction: "If our earthly house of this tabernacle were dissolved, we have a building of God—a house not made with hands, eternal in the heavens." No sooner absent from the body than the spirits are present with the Lord.

While, then, the advantages of true faith are so great, who can experience the honest feelings of humanity and not breathe out to God the apostle's ardent prayer that all who hear the sound of the gospel this day were not almost, but altogether persuaded to become Christians. Ye young and gay, ye rich and poor, be no longer prejudiced against the precious gospel of Christ, as if it were too strict in rule of duty for you to walk according to its requirements. Allow yourselves to be entreated to examine it more closely, and to make a fair trial of submission to it. An assemblage of promises, privileges and pleasures, suitable to all your wants and adequate to all your desires, are designed to unite your hearts unto him, that you may ever love his name. These pleasures are not always the same, yet at their lowest ebb are superior to everything the world can afford. Entertain no longer the false opinion that you must be melancholy and miserable if deprived of these sources of gratification. Steadfastly attend to the consolations in Christ, in the comforts of his love, and in the fellowship of the Holy Ghost. Call upon God, that you may lay aside all wickedness or sinful indulgences, so that God's inestimable blessings may immediately be your portion and have place in your hearts.

JULIA P. PITTS.

COTTAGE HOME, Waynesboro, Miss.

Itinerants' Wives.

MR. EDITOR: I have been thinking of the beautiful memoir written by our good old "grandfather" in the Lord, Dr. L. Pierce, on his ninety-first birthday, where he gives thanks unto the Lord for his goodness and mercy in allowing him to live in usefulness so long. It was his deference to his wife that I thought so beautiful. Not enough has been said, I think, about the good of itinerants' wives. I feel as he does on this subject. As I am the daughter of an itinerant Methodist, I think I know something of the trials they are called on to endure. I lost my beloved mother at an early day. Still I have cherished her image, and well remember her many trials, and how well and cheerfully she bore them. Many are now living who remember her noble works far better than I do, because of my tender age; and her good works were done in secret. She was a Miss Elizabeth Patere, of South Carolina, and married my father, Mr. T. H. W., who at that time was one of the teachers of the Oxford College. Afterward he felt that he was called to preach—to join the band of faithful workers in God's vineyard. Mother was not willing—at first very reluctant. She reasoned, as any of us who did not feel the call: We are poor, with one child, dependent on the salary of her husband for a living. But "God moves in a mysterious way." She was powerfully converted about the year 1837, and then felt that she could do anything for God. She gave her full consent, and united heartily in the work of sacrifice and toil with her husband, willing to rely on the word of promise for temporal support; and for the remainder of her life she was to him a helpmate indeed. Father was sent, for the most of the time, upon work that did not support him; and but for the aid she rendered by teaching school—at the same time attending to her domestic matters with the strictest economy—he must have been driven from the itinerant field. But thus did she hold up his hands and cheer him on in his work of saving souls; and to-day I know of many men of usefulness who are indebted to her for their education. She loved the poor, and if any were in reach of her school she hunted them up and made them come in, often giving them not only education, but clothing and food. She also took in boarders, and the rising sun found her at the piano teaching, and the hours of night found her at work, as she could not find time in the day for all her scholars. So, by early rising and teaching late at night, she got through her many duties. These duties were never too pressing for her to give a helping hand to the afflicted and distressed. How trying, when the year drew to its close, to break up all ties of affection and journey to a land of strangers, to go over the same thing year after year. I remember her looking with loving gaze on her flower-yard. "I must leave you for others to love," she said. I said: "Mamma, why do you always plant flowers and fruit wherever we live, when you know we must soon leave them?" "Oh, my child, we must not be selfish. We must leave behind us something that will give pleasure. Perhaps some poor sick one may come when we are gone, and bless the hand that planted these roses." Often, since I have grown older and health failed, have I thought of her planting flowers and fruit along the wayside of life for others to enjoy.

I could write a long, long while if I would tell of all the sacrifices of the itinerant's wife. The many heartaches, given by thoughtless hands, no one can tell but an eye-witness to their daily walks and all they endure. It is locked in their own heart, and God alone knows all. It is many years since my beloved mother passed away, singing the glad song of rejoicing as she met her Redeemer on the bright shores of Jordan; but she left behind a memory never to be forgotten, though her family of little ones have been forgotten. I often meet on the journey of life prosperous persons who owe all their foundation of education to her, and wonder if she is forgotten, and does her memory only dwell in the heart of her few remaining children?—for some of them have passed over together with our father to the bright world above.

Dear friends, when you look upon the weary face of a minister's wife, think of the many trials she is called on to endure, and try to lighten her burden. That you do not thoughtlessly add the last straw is the wish of one who knows something of their trials.

MRS. SALLIE BLANCHARD.

JAMESTOWN, Chattahoochee, Ga.

The Excursion Trip.

Prof. James was through with his evening lessons, and sat in Mrs. Angel's beautiful parlor to rest awhile before he should return home. The all engrossing theme just now was an excursion trip, gotten up for the benefit of the Odd Fellows' Association. Mrs. Angel, her sister Fannie and the professor were discussing the subject.

What a delightful trip it will be! "Mrs. James must go," said Mrs. Angel. "Yes," said the professor, "I would like for her to go;" but there was a struggle in his heart when he thought how poorly he could provide expensive pleasures for his patient wife. Perhaps there was a tone of sadness in his reply that touched Mrs. Angel, for she insisted, and was determined, in the nobility of her soul, that Mrs. James *should* go.

The professor was proud of his wife, and knew well she possessed qualities that fitted her for higher stations in life than he had been able of late to secure her. He was elated with the idea of some recreation for his wife, and, putting his trust in his God, went home with buoyant spirits to tell her she must prepare to go. "Indeed," said she, "the idea is ridiculous. I cannot go." "But you must," said the fond husband. "My needs are too many," said she; "and we cannot spare so much to gratify pleasure." "Never mind, Sallie," said he hopefully; "you consent to go and our heavenly Father will provide." So the patient lady, after some consideration, concluded she would go.

She had been kept very closely at home for a long time. With her own hands she had performed all the domestic work for her family. She had now four little darlings to watch over and care for. Her husband had purchased a beautiful lot in a quiet village, and they were living with the closest economy in order to complete a lovely cottage that was to be their "home-nest" in the future.

Mrs. James had denied herself every luxury and many comforts, and used every energy of mind and soul to curtail their expenses. She had even denied herself the annual visit to her childhood's home, where a devoted mother and loving sisters and her brother anxiously desired her cheerful companionship. But she would say: "It is better for me to have a home than enjoy these." So, praying and hoping for better days, she was daily growing purer under the clouds of adversity. No wonder, then, when the pleasures of an excursion were presented, that she objected. She had been accustomed, in these latter days, to school herself to self-denial. But she had warm friends who appreciated her worth and knew her circumstances, and they were determined she should go and enjoy the respite of the anticipated excursion. Kind Mrs. Angel would take care of the children, except little Mary, who was to go with her mother. Miss Fannie sent her an unexpected $10 that would defray her expenses. Mrs. B. furnished her with a beautiful dress and hat, and other friends aided in providing all her needs; while a kind gentleman conveyed her to and from the depot, which was some distance from her home, and the gallant Mr. McD. tendered his services as an escort for the day.

Oh, what a day of happy enjoyment! The great iron horse carried them swiftly to the beautiful Hill City. Mrs. James met with many friends from afar, some from her own native village, with whom she held sweet converse. When they arrived at the city an elegant boat awaited them, which sailed up the river forty-two miles, where they had a splendid dinner. After a day of great social enjoyment they returned home in the evening. Many were the happy hearts on that excursion trip, but none were happier and more grateful for a kind Providence and generous friends than Mrs. James and little Mary. She had learned the lesson of patient trust at home; now she felt the good Father had given her pleasure abroad, and she returned home with a thankful heart.

Thank God! there are noble Christians in our land who will not only meet the requirements of duty, but will give pleasure to the poor. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

D.

A Union Sunday School.

MR. EDITOR: We have a union Sabbath school at Downsville, La. A permanent organization took place on the eighth day of April last. The officers, teachers and members are of different denominations, but, laying aside every denominational prejudice, and with love for God and each other, desiring above all things to get and impart a knowledge of the truth as it is in Christ Jesus, we have co-operated together. The result is that God has blessed us, and we are having a harmonious and flourishing Sabbath school. Our school numbers at present between eighty-five and one hundred members, and is gradually increasing.

On last Saturday, the third instant, the school met, according to previous appointment, to enjoy a Sabbath school celebration. The members of the school met at the church, and were called to order by the superintendent. After a few preliminary remarks, headed by instrumental music, the school marched in procession to Reynolds' Grove, and met there a large and respectful audience, to which the Rev. R. T. Parish introduced Prof. J. Lane Borden, of Trenton, La., who, taking as a text, "Gather the children together," delivered a Sabbath school address such as seldom emanates from human lips. We think the Spirit accompanied his words—that they came from the heart, and reached the heart of both saint and sinner.

After the minds of the people had enjoyed such a grand feast, the baskets of rich provisions were opened, and a large table was soon groaning beneath its heavy burden of refreshments for the body. When these were dispatched the audience was again seated, and, in compliance with the request of Rev. R. T. Parish, sang that beautiful hymn: "Praise God, from whom all blessings flow," etc. After the benediction by Prof. Borden the school marched back to the church, where, after appointing a committee of communication, it was dismissed by the superintendent, and dispersed with thankful hearts, overflowing with gratitude to him who ruleth all things well.

A. J. CALLAWAY,
Chairman of Committee.

DOWNSVILLE, La., July 5, 1875.

MR. WILLARD CARPENTER, of Evansville, Ind., announces that he will give $1,000,000 to found a free college for poor students, clothing, tuition and food to be furnished for nothing. Provision is made for the support of a faculty of instructors, and the whole fund is to be placed in the hands of ten trustees, five of whom shall be residents of Indiana, and five of adjoining States.

IN REPLY to a recent anti-papal manifesto of Karl Blind, Garibaldi writes: "I believe there is not in all the world a country less Catholic than Italy. Government and the upper classes affect a Catholic devotion which they do not feel. As to the masses of the people, they do not believe in Catholicism; and in the popish churches one only sees bigoted old women."

THE true wealth of a community lies in the integrity of its citizens; and its chief honor arises not from the possession of great riches, but the possession of true men.

Obituaries.

CAROLINE WILBURN, wife of John A. Wilburn, and daughter of William and Mary Townsend, was born in Robeson county, N. C., May 5, 1827; came with her parents to Mississippi in 1837; and was married September 29, 1848. She was converted and joined the Methodist Episcopal Church South in 1850. As a member she was exemplary and consistent. Heartfelt and practical godliness was the religion she professed and lived. She was a kind and affectionate companion, a devoted mother and a benevolent neighbor. Chiefly was the prominent trait of her character. She loved all, and was beloved by all. Her hand was open to do good. Oblivious of nothing that would cool the burning brow or soothe the aching heart if trouble's cry was heard, the sympathizing sister was at hand to aid the sick and whisper Jesus in the ear of the dying. If the church prospered she rejoiced; if Zion languished she wept and prayed. May God give us all the fervency, zeal and faith of our departed sister. Her lamp, always trimmed, grew brighter and brighter to the day of death. I never shall forget the refreshings from the Lord during a revival at Friendship, in September, 1874, in which our sister was divinely blessed, being anointed from on high, and, having caught a glimpse within the vail, shouted: "Glory to God on high!" and spoke in thrilling notes to sinners of Jesus and the resurrection. So divinely did every feature shine that it called forth the remark that that was full redemption in Jesus Christ. She said, while shaking off the cumbrous shackles of mortality, that the same Comforter that blessed her on that eventful occasion was with her to-night up the dark valley of death, and softened her dying pillow. She now rests, without a wave of trouble, in the family grave-yard, in sight of the residence of her beloved husband and precious children, to await the momentous hour when God shall call, by his archangel, the parents and children, and the nations of the earth and sea, to stand at his tribunal.

F. FISCH.

MRS. LOUISA ADELAIDE BENJAMINE was born in the city of New York, February 29, 1808. She lived more than twenty years in that city. Thence she removed to New Orleans, where she spent ten or twelve years. Thence she came to Mobile in 1850, and in 1865 she left Mobile and spent the remainder of her days on earth in Whistler, Ala. Here she breathed her last at four o'clock, June 19, A. D. 1875. Sister Benjamine, whose maiden name was O'Neal, was married twice—first to Edward B. Stewart. Her second marriage was with Walter C. Benjamine, whom she outlived about three years.

We know but little of Sister Benjamine's religious life when young, only that she was brought up in the Roman Church. In 1850 she joined the South Ward Methodist Episcopal Church South in Mobile, which is now St. Paul's. For five years (1861-65) she was matron of the Protestant Orphan Asylum in Mobile. If she put any great stress on the past in regard to her spiritual prospects, she never spoke of it.

She exhibited no fear of death, and often said if it was God's will she preferred to depart. Often before she was taken sick she expressed this sentiment. At the last, when she was rational, she said: "All is bright; not a cloud between me and my Savior."

Whereas, It has thus pleased almighty God to remove Sister Benjamine from our midst; *And whereas*, This Sunday school has lost a faithful teacher, the church a true and zealous member, and the community a sincere friend; therefore, be it

Resolved, By the Whistler Methodist Sunday school, That while we bow with humble resignation to this dispensation of God, we feel that our loss is very great.

Resolved, That a copy of this tribute of respect be sent to the family of the deceased, and a copy be sent to the CHRISTIAN ADVOCATE at New Orleans, with a request that it be published.

W. M. WINN,
WM. CATO,
M. L. WILSON,
Committee.

NATHANIEL C. DORTCH was born in the parish of Feliciana, La., September 8, 1804, and died at the residence of his son-in-law, Mr. John W. Bradley, in Milam county, Texas, April 28, 1875. His disease was both paralysis and dropsy. The deceased had been for many years a member of the Methodist Church—at one time a class-leader. His almost lifetime vocation was that of school teaching. During the space of forty-eight years he taught school at various points in Louisiana and Mississippi, and latterly in Texas, whither he went in 1870. And here, as he speaks in a letter of there being no church of his choice convenient to him, it is probable that he had not renewed his connection with the church at the time of his death. But those best acquainted with him are comforted in the belief that he still retained his connection with the mystical body of Christ, and is therefore numbered now among the church triumphant in heaven. In his last lingering illness he conversed freely on the subject of religion; expressed his willingness to die; read his well-marked Bible daily as long as he was able, and died with the blessed volume underneath his pillow. Three children—two daughters and a son—still survive him. May they, with their households, all meet him at last in our Father's house above.

P. M. G.

NEW ORLEANS, July 19, 1875.

THE subject of this sketch, THOS. TOOMY, was born on the fifth day of January, 1805, in Sevierville, Tenn., and died, at his home in Wayne county, Miss., on the eighteenth day of March, 1875, aged seventy years, two months and thirteen days. He was married to Miss Carollue Havis on the fourth day of July, 1838.

Bro. Toomy was converted and joined the Methodist Church in early life. The exact time of his conversion is not known to the writer. I asked his son if he knew when his father was converted. His reply was: "No; father has been a Christian ever since I can remember." He was a man of fervent piety. Being afflicted for a number of years, his faith in God was fully tested, but it never wavered. I visited him several times during his sickness, and always found him the same meek, suffering, patient Christian. He desired to live on account of his children, but was submissive to the divine will.

Bro. Toomy was remarkable for his intelligence. He was well versed in the current literature of the times, especially that of our own church, and was well informed in the doctrines of the church. His death was a Christian triumph. He left his dying testimony in writing, from which I take the following extract:

"*My Dear Children:* I must leave you. I leave you in the hands of the Lord. Do not grieve for me. I feel that the time has come for me to leave this world of trouble, and I have no fears. The way before me is clear. I promised your mother to meet her in heaven. I feel that I will safely land there. I want *you* all to meet *me* there, where we will make an undivided family."

After calling all his children to him, and giving each a dying kiss, he quietly fell asleep. So passed away our brother to the bright regions beyond the river. May God bless and protect the orphan children.

D. A. LITTLE.

DIED, at the residence of her son, Joseph H. Byars, in Oktibbeha county, Miss., July 3, 1875, Mother SUSAN A. BYARS. Mother Byars was born in the State of South Carolina in the year 1804, professed faith in Christ in the days of her girlhood, attached herself to the Missionary Baptist Church, after which she married her husband, David Byars, in the year 1824. Up to the time of her husband's death, which took place in June, 1839, they together were exemplary members of the above-named church. After her husband's death she became a member of the Methodist Episcopal Church South, her children all having joined that church, in which she lived up to the time of her death without a blot upon her Christian character. Mother Byars loved her church and her doctrines, and her ministers always found a home at her house. She was kind and very affectionate to her children and neighbors. But this was not her abiding home. God had a place in the mansions above, where before her more than half her family had gone. Her place is vacant. Her children mourn, but not as those who have no hope, because she died as she lived—a true Christian—at the ripe age of seventy-two years. Let the will of the Lord be done. She leaves four children to mourn her loss.

WM. E. CAMERON.

ROBERT L., oldest son of T. G. and Jane A. Hartheock, died, at his father's residence in Yazoo county, Miss., April 7, 1875, in the eleventh year of his age. Robert truly obeyed his parents in the Lord.

Resolved, That in the death of our beloved scholar we (the Locust Grove Sabbath school) have sustained a loss which we deeply deplore; yet we bow submissively to this dispensation of the divine will, and feel that the Lord doeth all things well.

Resolved, That this school hereby tender to the sorrowing family of the deceased our deepest sympathy for the irreparable loss they have sustained, and in testimony of which we direct that they be furnished with a copy of these resolutions, that the same be recorded upon the register of this Sabbath school, and that the same be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

A. E. RUSSELL,
WM. I. SPELL,
H. N. ANDERSON,
Committee.

OUR best rule is to give God the same place in our hearts that he holds in the universe.

The Christian Advocate.

THURSDAY, AUGUST 5, 1875.

FERNS.

BY EDGAR FAWCETT.

If trees are Nature's thoughts or dreams,
And witness how her great heart yearns,
Then she has only shown, it seems,
The softest fantasies in ferns!

Those low, green boughs—what simply grace,
What wavy, lissome charm they wear!
Delicate, supple, frail as lace,
And pliant to each passing air!

Though sweet to see when, there or here,
Along some common meadowed way,
They throng in feathery jungles near
Some stolid bowlder's bulk of gray,

Yet, ah! no light their spray so serves
As when, where clustering branches cross,
I meet its shadowy, silvery curves
On spaces of dark, moonlit moss!

For here quick Fancy finds a bower
Where she can watch, in pictured wise,
As Oberon squeeze the fatal flower
In poor Titania's drowsing eyes!

And nimble fay and prankSome elf
Flash vaguely past at every turn,
Or, weird and wee, sits Puck himself,
With legs akimbo, on a fern!

Atlantic Monthly.

Dr. Bethune.

Several interesting anecdotes are related of Dr. Bethune, in the form of "Personal Recollections," by Rev. J. Wheaton Smith, D. D., in a communication to the *National Baptist*, from which we make the following extracts:

The last sermon I heard from his lips was preached from his old pulpit, at the northeast corner of Tenth and Filbert streets, of a Sunday afternoon. He had been at my service, in Spruce street, in the morning, coming into the gallery quietly just as I was beginning to preach, that he might not embarrass me by his presence. He need not have feared, as I should have known he was listening with the kindness and charity so characteristic of his heart. In the afternoon I went to hear him, and met him after the sermon at the steps of the pulpit, with the request that he would preach for me that evening. He readily assented, but declared I did not deserve it, as I had never preached for him. I told him he was mistaken, and reminded him of a time when we had exchanged pulpits in the wilderness of Maine, he preaching for me in the "log school-house," and I preaching for him, with a stump for a pulpit, to a company of lumbermen. "Oh, yes," he added, "I remember; and, by the way, did that fellow ever find his jack-knife?" "What fellow?" I asked. "Why," he said, "that Sunday when I preached for you in the log school-house, just as I pronounced the benediction, a man arose and said 'that he had lost a fast-rate jack-knife; that if any member of that congregation had found it he wished they would just sing out.'" The incident may serve to illustrate the freedom of the doctor in preaching to such congregations. I have often wished that some of those log school-house sermons might have been preserved verbatim.

On one occasion he was among the invited speakers at a New England dinner, in New York. It was a weakness of the doctor's not to be overfond of New England. A Knickerbocker rather than a Puritan, he always insisted that "Plymouth Rock was the blarney stone of the Yankees." The speaking of the evening was of the usual kind, dilating with fondness for the native soil, and somewhat extravagant in its statements of the number of those who, although denizens of the native soil, had found their way into all the earth; so that New England drovers might be found on the Andes, and Connecticut clock peddlers on the steppes of Tartary. When the doctor was called out, near the close of the festivities, he began by saying "that the speeches of the gentlemen who had addressed them might be divided into two classes—the first of which dwelt upon the love of New Englanders for their native soil, and the second of which enumerated the multitude of them who had run off and left it. How this was to be reconciled he could not say, unless it might be on the theory of a story he had heard about two Scotchmen, who came to this country some years ago. At breakfast one morning, a few weeks after their arrival, one of them wore a strangely troubled look. The other, noticing it, asked him: 'Andrew, man, what's the matter wi' ye this morning?' 'I had a fearfu' dream in the nicht.' 'What did ye dream, mon?' 'I dinna like to tell.' 'Did ye dream ye saw the dell, mon?' 'No, it was far, waur than that.' 'Did ye dream your mither was dead?' 'No, it was far waur than that.' 'Well, what *did* ye dream, mon?' 'Why, I dreamed I was hame again.'" Your readers will easily conjecture that this audacity of humor brought down the house with thunders of applause.

On another occasion, when on our way to our favorite resort, for a little fly-fishing, in eastern Maine, we stopped over night in Boston, where the doctor was to speak at some anniversary meeting. As was not unusual with him, he was a little late in his appearance at the gathering, and the speaker next preceding him on the programme was evidently talking against time on his arrival. Seeing the doctor walk up the aisle, he suddenly brought his remarks to a close by saying "that the distinguished gentleman who would next address them had now arrived, and he could not understand why he (the speaker) had been appointed to precede him, unless it might be on the principle by which the smaller wheel of a carriage is made to precede the larger." There was a slight twinkle in the doctor's eye as he unbuttoned and laid off his great brown overcoat, and commenced by saying: "Mr. President, Ladies and Gentlemen: The closing remark of my friend who has just addressed you reminds me of a Highlander who, on a visit to Glasgow, caught his first glimpse of a four-wheeled carriage. Fixing his eye with amazement on one of the forward wheels, he exclaimed: 'Weel done, little wheel; the big wheel'l nae catch you.'" A happier opening could hardly have been made, even had there been a month to consider it.

The Sick Man.

In a letter to his brother-in-law, Hon. Philo Parsons, of Detroit, published in the *Tribune* of that city, Rev. H. N. Barnum, of Harpoot, gives the clearest version of the situation in Turkey that has come under our notice:

According to all the laws of political economy the Turkish government ought to complete its race very soon. Taxation is growing more and more burdensome, and in many cases is going to the extent of impoverishment and of drying up the sources of revenue; and, on the other hand, the government is getting deeper and deeper into debt every year abroad. She is trying to be a first-class European power. The interest upon the foreign debt would soon exhaust all the gold in the country, except that foreign gold is borrowed, and generally at ruinous rates, to pay interest as it becomes due. This process cannot be kept up many years longer; one would suppose the English and French must be blind to the real state of the country or they could not be persuaded to loan money at any rate of interest. False representations are made abroad. Very much is said of the "vast resources" of the country. If they exist in any extraordinary degree, I have never seen them. The mines, which might be a source of considerable revenue if sold, are so badly managed by government agents that it is doubtful if the receipts equal the expenditures. The government cannot trust its own agents to collect the taxes, but they are sold to the highest bidder in each district, and the man who buys them mercilessly oppresses the people in order to make a large profit. This the government winks at, or there would be less competition among purchasers the next year. The awful famine to the west of us is likely to prove a serious matter for the financial stability of the government, for, aside from the fearful loss of life, the whole district is losing the power of production for years to come. Farm stock is largely disposed of, agricultural implements have been disposed of, and even houses have been despoiled of their timber for the purchase of bread. Amid all this there has been for a few years past a growing feeling of independence of foreign powers. The European embassies at Constantinople have much less influence than formerly; the government is more jealous than formerly of foreign interference, and also with this is a gradual drawing back toward the traditional policy of other days, at least in the direction of religious intolerance. The Turks appear to be more suspicious of Protestantism than heretofore. It is more difficult to secure permission to build a church, or a school-house even. There is no open opposition. That would not be according to the spirit of Turkish diplomacy. Fair promises are made, but the legal restrictions and formalities are so many that it is very difficult to accomplish anything unless one is able to overcome his scruples against bribery. A committee, as you know, is to come from Great Britain, from the Evangelical Alliance, for the express purpose of seeking an audience with the Sultan to endeavor to persuade him to grant a wide religious freedom, as he is bound to do by the pledges made years ago. What will be the future of the Turkish government no man can tell, and what is to take place, and how many changes can be made for the better, as things now stand, is equally dark. My own belief is that the gospel is to do more toward settling the "Eastern question" than anything else. May God greatly multiply its power!

A VALUABLE SECRET.—It is related of Franklin that from the window of his office in Philadelphia he noticed a mechanic, among a number of others, at work on a house which was being erected close by, who always appeared to be in a merry humor, and who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of his constant happy flow of spirits. "It's no secret, doctor," the man replied. "I've got one of the best of wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome; and then tea is sure to be ready; and as we chat in the evening I find she has been doing so many little things through the day to please me that I cannot find it in my heart to speak an unkind word or give an unkind look to anybody." And Franklin adds: "What an influence, then, hath woman over the heart of man, to soften it, and make it the fountain of cheerful and pure emotions. Speak gently, then; a happy smile and a kind word or greeting after the toils of the day are over cost nothing, and go far toward making a home happy and peaceful."

A CERTAIN eminent lawyer is celebrated at the bar for the following mode of examining a witness: "Now pray listen to the question I am going to ask you. Be attentive; remember, you will answer as you please; and remember, I don't care a rush what you answer," etc. One of the judges, somewhat tired of the monotony of his exordiums, one day accosted him in the street: "Ha, is that you, ——? Now pray listen to the question I am going to ask you. Be attentive; remember, you will answer as you please; and remember, I don't care a rush what you answer.—*How are you?*"

AN Irish housemaid who was sent to call a gentleman to breakfast found him using a tooth-brush. "Well, is he coming?" asked the lady. "Yes, ma'am, directly. He is just sharpening his teeth."

The Sleeping Church.

Mr. Moody relates the following: "There was a little story going the round of the American press that made a great impression upon me as a father. A father took his little child out into the field one Sabbath, and he lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and little blades of grass, and, coming to its father, it said: 'Pretty! pretty!' At last the father fell asleep, and while he was sleeping the little child wandered away. When he awoke his first thought was: Where is my child? He looked all around, but he could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. Running to a little hill, he looked around and shouted again, but all he heard was the echo of his own voice. No response! Then, going to a precipice at some distance, he looked down, and there upon the rocks and briers he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse and hugged it to his bosom, and accused himself of being the murderer of his own child. While he was sleeping his child had wandered over the precipice. I thought, as I heard that: What a picture of the church of God! How many fathers and mothers, how many Christian men are sleeping now, while their children wander over the terrible precipice a thousand times worse than that precipice, right into the bottomless pit of hell. Father, where is your boy to-night? It may be, just out here in some public house; it may be, reeling through the streets of London, drunk; it may be, pressing on down to a drunkard's grave. How many fathers and mothers are there in London—yes, praying Christians too—whose children are wandering away while they are slumbering and sleeping? Is it not time that the church of God should wake up and come to the help of the Lord as one man, and strive to beat back those dark waves of death that roll through our streets, bearing upon their bosom the noblest young men we have? O, my God, wake up the church! And let us trim our lights and go forth and work for the kingdom of God."

THE SCENE.—Recurring to the transaction itself, we have a grand theme for the imagination to paint. Think of six hundred thousand adult men, besides women and children, marshaled in equal divisions on two opposing mountains, eight hundred feet high and one-third of a mile from one summit to the other; the ark surrounded by the priests and Levites in the intermediate valley; the solemn rehearsal of the blessings and cursings in tones loud and clear, in the hearing of the gathered thousands; and then the thundering "Amen," resounding from both mountain summits. What could have been more impressive! How must this scene have fixed the attention, especially of the young, and solemnly deepened the conviction. This law is *our* law; these blessings are to be *our* reward, and these curses *our* doom, according as we obey or disobey this law of our own holy Lord God! Whatever power of impression upon the human mind is possible through the senses—the eye, the ear, and the personal utterance of awe-inspiring words—is all present here in its intensest form. Truly here are scenes for every eye to see; sounds for every ear to hear; scope for the fullest utterance of every human voice. Here is everything to bring out a volume of common sympathy, rolling deep and strong, sustained throughout the entire transaction, the whole to be remembered through all future years as *the* great religious meeting of their lives.—*Dr. Cowles.*

A BAKED BIBLE.—There is a Bible in Lucas county, O., says the *Unitarian Herald*, which was preserved by being baked in a loaf of bread. It now belongs to a Mr. Schebolt, who is a native of Bohemia, in Austria. This baked Bible was formerly the property of his grandmother, who was a faithful Protestant Christian. During one of the seasons when the Roman Catholics were persecuting the Protestants in that country a law was passed that every Bible in the hands of the people should be given up to the priest, that it might be burned. Then those who loved their Bibles had to contrive different plans in order to try and save the precious book. When the priests came round to search the house it happened to be baking day. Mrs. Schebolt, the grandmother of the present owner of the Bible, had a large family. She had just prepared a great batch of dough, when she heard that the priests were coming; she took her precious Bible, wrapped it carefully up, and put it in the center of a huge mass of dough, which was to fill her largest bread tin, and stowed it away in the oven and baked it. The priests came and searched the house carefully through, but they did not find the Bible. When the search was over, and the danger passed, the Bible was taken out of the loaf and found uninjured.

THERE is a poet who says: "I'm sitting sadly on the strand, That stretches to the water's brink; And as the day slips slowly by, I idly fold my hands and think." While he is sitting on the strand with idly folded hands his family at home may be suffering for the necessaries of life. He should skirmish around, before the day slips slowly by, and secure a job at digging a cellar.

ANOTHER anecdote of Mr. Gerrit Smith relates that on one occasion, when a visitor had outstayed his welcome and had become a preternatural nuisance, Mr. Smith in the morning prayed for a blessing to descend upon "our visiting brother, who will this day depart from us." And he departed. Such a pin as that was sharp enough to be felt by the most pachydermatous of bores.

ANGER begins with folly, and ends with repentance.

Religious Intelligence.

—The proposed union of the English Presbyterian Church and the English branch of the United Presbyterian Church of Scotland has again failed.

—The *Fanfulla*, a ministerial organ in Rome, authentically states that the Pope has resolved to convoke the Vatican Council again at an early date, to discuss ecclesiastical reforms.

—A special dispatch from Madrid to the *Daily News* reports that the papal nuncio has made a formal demand for the restoration of Catholic unity in Spain, and the government has replied that it is resolved to maintain liberty of worship.

—The *Jewish Messenger* says that some wealthy Israelites in Rome are discussing the feasibility of erecting a rabbinical seminary in that city, and the indications are that soon, in the vicinity of the Vatican, a college for Jewish ministers will be established.

—In an address delivered by Mr. I. T. Dimery, at Monrovia, entitled "The Condition and Wants of Liberia," it was stated that there is not one good day school under an efficient teacher in all the republic. The government pays its teachers a small salary in depreciated currency, and the education of the masses has almost been abandoned.

—The Countess of Aberdeen has established a mission, to be called the Gordon Memorial Mission, in memory of her son, Hon. I. H. Gordon. The mission consists of a missionary and his wife and three lay assistants. It is to be located in the Zululand, Natal, South Africa. The Countess of Aberdeen and her family have contributed about $50,000 to this object.

—In the Synod of the Irish Episcopal Church, during a discussion concerning a revision of the prayer-book, a motion was made that when the word "priest" is used it be understood as "presbyter." An amendment to this, proposing to substitute "minister" wherever the officiating clergyman is mentioned, was voted down, the clergy giving 40 yeas to 104 nays, and the laity 106 yeas to 45 nays. The original motion seems to have met general acceptance.

—Another American, Mr. Pearsall Smith, has attained to a wide reputation as an evangelist. His success in England attracted the attention of some Germans who heard him in England, by whom he was invited to Berlin. He does not speak German, but has succeeded, through an interpreter, in exciting a deep religious interest in the Prussian capital. At length the audiences became so large that the Emperor opened the garrison church, the largest in the city, for Mr. Smith's use.

—At the last meeting held in East End, London, Mr. Moody said that his visit to England had now extended over twenty-three months, during which time no accident had occurred. They had, indeed, heard of people going mad, but had seen none. Great as was the present revival, he believed it was only at its commencement, and that a mightier would soon follow, still more strongly to manifest the hand of God in the work. Before he departed he hoped to see an army of 20,000 young men engaged in it.

—Mr. George Muller, of Bristol, preached at the Metropolitan Tabernacle recently. Mr. Spurgeon gave out the hymns and offered prayer, after which Mr. Muller discoursed for an hour from the words: "I have fought a good fight, I have finished my course." He mentioned that, besides his orphanage, where there are 2,000 children, who are supported at a cost of £44,000, he had a chapel with 1,000 members, to whom he had been ministering for nearly fifty years. During that period he had remained stationary, but now, at seventy years of age, he felt bound to go to other places and say what great things the Lord had done for him.

—From the speech of Dr. Mullens at the eighty-first annual meeting of the London Missionary Society we learn that the present number of missionaries is 156—not greater than ten years ago, but covering a wider range of work, as many of the mission stations have become self-supporting and are under native laborers. The most recent enterprise of the London society is the New Guinea mission. Ten islands in the Papuan gulf have been occupied, and two stations commenced on the mainland of New Guinea, on the banks of the Kalan river. Two English missionaries and more than 20 native evangelists (from the South Sea Islands) are engaged in founding this mission in a land which for many generations has been the terror of the mercantile world. The receipts of the society for the year were $525,000, of which some $100,000 were raised at the mission stations. The accounts were closed with a small surplus. This seems to have been the case with all the leading British missionary associations, in marked contrast with our American societies, during the past year.

—The German correspondent of the *Nonconformist* gives an account of the second annual synod of the German Old Catholics just held at Bonn. Privy Counselor von Schulte presented the report on the present state of Old Catholicism in the German empire. In Prussia there are 32 recognized churches, with 6,040 men, representing 18,765 persons, and giving an increase of men for 1874 of 1,458, and in all of 1,727 persons. Places not yet recognized by the bishop are not included in the report. In Baden the number of men in 35 constituted churches is 4,371, the total number of persons being 14,093—so that in the year the number is more than doubled. There are in addition to these a number of places not included because they have not accepted the Old Catholic constitution. There are in all Germany 15,006 men, and in all 47,737 persons, 54 priests, 32 churches, recognized by the State as parishes, nearly 150 societies, etc. The report closed with the warmest thanks to the Protestants, who in all neighborhoods granted the use of their church to the Old Catholics.

Our Young People.

THE COTTAGE DOOR.

Happy little children,
In their cottage low,
Sheltered when the rain falls,
Or the rough winds blow.

Thinking nothing better
Than their bread and milk;
In russet garb as joyous
As in robes of silk.

Little has their mother;
But, though small her store,
She can clothe and feed them,
And she asks no more.

All day working for them
With her love's great might;
Sleeping calmly by them
Through the silent night.

Treasuring not of riches,
Poor content to be,
And the future leaving
To its poverty.

Knowing, if the ravens
Certainly are fed,
They will never hunger
For their daily bread.

Summer Songs.

From Our Little Friends.

ROSE HILL, CADDO PARISH, LA.,
July 7, 1875.

MR. EDITOR: We read in the Young People's column, in the ADVOCATE of last week, about the Florence fund. We are working this vacation to make some missionary money, and sister Mary Lu. and I wish to add a dollar to the fund together (fifty cents each) for the education of a boy or girl in China. We hope to have the money ready every year for the six years. Brother Arthur is making some missionary money, too, but he thinks he will not have enough to divide, as we all wish to hand some to our pastor for other missions. Brother Arthur is only five years old, sister is seven and I am ten.

We do not belong to any Sunday school, as we live eight miles from our church, which is at Shreveport—too far to attend; but we take the Sunday school periodicals, and mamma teaches us the lessons at home. We love very much to read Grandpa Goodale's letters, and hope to hear very soon that he has made up the remaining $50.

Your little friend,

ROBERTA F. MOORE.

A Goose Story.

"A goose story?" Didn't I hear somebody say that scornfully, just as I put my pen to this paper?

Well, I am not surprised, for I have heard all the common expressions: "Silly as a goose," "Don't be a goose," and "You little goose." Indeed I may as well confess that I sometimes use such expressions, but of late years I never do so without feeling rather ashamed of myself; and I am now going to tell you how this feeling came about. Not very long ago it was my lot to board for a whole year at a farm-house, and I was an eye-witness to the truth of this little story.

The farmer's wife, having no geese, set some goose-eggs under a hen, but only three were hatched, and soon two of the goslings died, leaving only one. Then, to make matters worse for the poor little fellow, the hen forsook him.

Any boys and girls that live where fowls are kept will know that chickens and goslings don't like to be without companions one whit more than children do; and this small orphan cried so pitifully after his lost friends that the good woman of the house, out of kindness toward him, set some more goose-eggs.

These were hatched when the first was about six weeks old; and he immediately claimed relationship with the young goslings. Strange to say, this second brood was also deserted by the hen-mother within ten days after they saw the light; but they got along very nicely without her, for straightway the older gosling took them under his charge, though not under his wings, for at that time he had none worth mentioning. Some people might have counted it a "silly goose" performance, but to my fancy it was a touching one, when that gosling gander, not yet arrived at the dignity of feathers, would run hissing at any living thing that he suspected of unfriendly intentions toward his nurslings; while the little things ran along behind him or at his side, seeming to think him mother enough for them. He led them down the roadside to a place where a tiny rivulet crossed the road; and he found for them all the bright green spots where the grass was fresh and tender; then at evening he brought them home to the wood shed, where they had been hatched, and which had always been their sleeping-place.

After his feathers were grown, and he was become a handsome, stately fellow, you should have seen him as he came home at nightfall, marching along, with his head erect and his bright eyes keenly looking out on either side; the other three were sure to be close behind, but walking quite carelessly, evidently without any concern on their minds, and leaving both dignity and vigilance to their brave leader.

Their confidence was not misplaced, for when he was fully grown—and indeed all through the following winter it was not exactly safe for any outsider to meddle much with the affairs of that family—he could do more than hiss with that mouth of his, and a slap from his wings once brought him off conqueror in a contest between a bullying, vexatious boy and himself. The boy threatened vengeance dire, but his mother interfered. She said it was a fair fight, and if the gander had the best of it she was glad, as he was only standing up for his rights; he didn't begin the quarrel. However, there was a persistent feud between Johnnie and the gander up to the period when I left the farm-house.

For a time I was a little afraid of the martial bird; but, as I was given to poking around among the poultry, we somehow became very well acquainted and the best of friends.

He would take bits of bread from my fingers as gently as though he had been taught politeness at a boarding school; and he submitted with excellent grace when I passed him by to feed my lame pensioners, of whom I had several about the premises.

Like many another brave and efficient male protector, this feathered biped was very fond of little ones; so much so that when the black hen brought out an early brood of chickens, and in April led them around the garden in search of worms and last year's seeds, the gander found the sprightly little creatures so fascinating that he seemed quite taken up with them, and wandered about in their vicinity, or sat on the ground where he could keep them in view.

At length he was drawn from the chickens by a stronger attraction. One of the geese, after several misfortunes in the way of breaking her eggs and rolling them out of the nest, hatched one gosling. Poor little thing! it was very wee, and more dead than alive when it was rescued from under the trampling feet of its awkward young mother, and placed in a basket of wool to come to its senses. In due time it was lively enough to be put out of doors among the geese; but there is no knowing what would have been the fate of that toddling mite if it had been left entirely to the care of its mother. However, the gander soon discovered it, and then it was a sight to see him stretch his neck, with head almost touching the ground, as he made his observations.

You would really think his low gabble was a fatherly talk or counsel to those ignorant and rather stupid females of his family. Anyway, from that hour they seemed to consider the gosling a kind of joint stock possession among them; and never a family were more preposterously proud of a young one than they of theirs. Such a fuss as there was over it, and it was very funny to see the unconscious impudence of the small green fluffy thing. Instead of following its elders, it went just where and when it pleased, and all the geese went after it.

Before it was a week old it would run to me whenever I appeared, because I fed it, and the gander allowed me to handle it as much as I liked, but woe to anybody else who took such a liberty with his treasure.

I used to fill an old pan with water for the flock to drink, and very soon the pert little tyrant learned how to get into the pan, and there, before their thirsty bills, he would monopolize the dish, making the whole kith and kin wait until it was his pleasure to come out.

I left the neighborhood in August, and the last time I saw that gosling he was a well-grown, white feathered stripling of a bird; but he still ran after me, hoping to get his dainty morsel—a bit of soft bread. The gander was feeding there, and, lifting his head, he looked gravely at me, as if he would say: "Pray, pardon him; he's a fine young fellow; but goslings will be goslings, especially when, as in his case, they haven't had to bear early responsibilities."—*Mrs. Olive Stewart, in Work and Play.*

THE NUMBER SEVEN IN THE BIBLE.—On the seventh day God ended his work.

On the seventh month Noah's ark touched the ground.

In seven days a dove was sent.

Abraham pleaded seven times for Sodom.

Jacob mourned seven days for Joseph.

Jacob served seven years for Rachel.

And yet another seven years more.

Jacob was pursued a seven days' journey by Laban.

A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean beasts, and seven ears of full and seven ears of blasted corn.

On the seventh day of the seventh month the children of Israel fasted seven days and remained seven days in their tent.

Every seven days the land rested.

Every seventh year the law was read to the people.

In the destruction of Jericho seven persons bore seven trumpets seven days. On the seventh day they surrounded the walls seven times, and at the end of the seventh round the walls fell.

Solomon was seven years building the temple, and fasted seven days at its dedication.

In the tabernacle were seven lamps.

The golden candlestick had seven branches.

Naaman washed seven times in the river Jordan.

Job's friends sat with him seven days and seven nights, and offered seven bullocks and seven rams for an atonement.

Our Savior spoke seven times from the cross, on which he hung seven hours, and after his resurrection appeared seven times.

In the Revelation we read of seven churches, seven candlesticks, seven stars, seven trumpets, seven plagues, seven thunders, seven vials, seven angels, and a seven-headed monster.

HATS OFF.—Off with your hat, my boy, when you enter the house. Gentlemen never keep their hats on in the presence of ladies, and if you always take yours off when mamma and the girls are by, you will not forget yourself, or be mortified when a guest or stranger happens to be in the parlor. Habit is stronger than anything else, and you will always find that the easiest way to make sure of doing right on all occasions is to get in the habit of doing right. Good manners cannot be put on at a moment's warning.

RABELAIS had written some sensible pieces which the world did not regard at all. "I will write something," said he, "that they shall take notice of." And so he sat down to writing nonsense.

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Worldly Amusements.

We do not know what sort of a circus it was. We suppose there was a clown, finely trained horses with women to ride them, and the usual concomitants of immodest spectacles and vulgar nonsense. Fine horses and fine women are well enough in their places, and cheerful amusements for the young people, if of the right sort, are not to be censured. But it must have been an unusual kind of circus which godly people could patronize with a good conscience. A revival of religion is surely needed in any church given to circus and theater-going. This is the best antidote we know of to correct the mania for amusements of doubtful tendency. When members of the church are found running after them, it is clear that they have forsaken the fountain of living waters, and have commenced the very foolish work of hewing out broken cisterns. The good old rule which forbids "the taking such diversions as cannot be used in the name of the Lord Jesus," is obsolete as to them unless their attention is called to it in the way of discipline; and such Scriptures as exhort us to avoid all appearance of evil, and to walk circumspectly toward them which are without, are of none effect. Conscience ought to have the benefit of the doubt, even where there is something to be said on both sides; but our pleasure-loving friends are usually more careful to give the devil his due than to deal righteously with their own souls.

We know some very consistent people who do not join the church, and who make no pretensions to religion, because they are fond of these unchristian diversions, and are unwilling, for the present, to give them up. They have the sense to see that the two cannot go together, and they are unwilling to attempt to unite so dubious a practice with so sacred a profession. It is a pity, of course, that the wiser choice is not made, but better make no profession of discipleship than to betray the Master with a kiss. Until men and women have made up their minds to give up these diversions, they do well to give up all thought of becoming Christians. The sort of religion which they can hold in connection with them will be of little use in the dying hour, while their example is a damage to the cause of Christ. They profess to see no harm in these amusements, and perhaps they do see none. This is the most serious fact in their case. Others do see much harm in them, and the general voice of the church condemns them. They have eyes, but they see not, and their heart has become gross. It is the lack of spirituality in them that accounts for the imperfect and distorted vision. Probably they never will see until they are converted, or until they know of the wreck of character in themselves or others to which these indulgencies lead.

It is claimed that people must have recreation, and that dancing, theaters, circuses, and the like, are about all that are available. It is also claimed that people must have money, and a great many other things which they must do without, unless they gain them honestly and lawfully. If there are no pleasures which do not tend to dissipation and irreligion, then there are none for Christ's followers. Good men have surrendered everything for their religion. They have been burnt at the stake rather than renounce their faith. To give up a certain class of worldly amusements for Christ's sake is a very small sacrifice. If we stick at this the elements of a Christian soldier are not in us, and our religion is a very shallow and contemptible thing. The Master says: "If any man will come after me, let him deny himself, and take up his cross and follow me." Wherein do these pleasure-seekers propose to locate their self-denial, to take up their cross, or to follow Christ? If there is any sacrifice in renouncing this form of worldliness, here is the occasion for them to make it. To those who truly love God, and are happy in his favor, there is no sacrifice at all in abstaining from these pernicious amusements; but if it assumes this character to any, he has come to a point where the issue should be made between duty and conscience, and a spirit of frivolity and selfishness.

The line between the true spiritual church and the world is in nothing drawn more distinctly than in the matter of amusements. "If any man have not the Spirit of Christ he is none of his." The difference between walking after the flesh and after the Spirit is nowhere more clear than in our recreations. The test of spirituality and devotedness to Christ is stronger here than in the more serious pursuits of life. The kingdom is righteousness, peace and joy in the Holy Ghost. With this kingdom set up in the heart, is it conceivable that men will seek for pleasure in the coarse jests of a clown, or find delight and entertainment in the popular representations of the modern stage? A sensuous nature, with no spiritual peace and joy, may find them agreeable and fascinating, but it is absurd to suppose that he who walks with God and enjoys communion with his Maker should even tolerate them.

We might reason with worldly people against these things as tending to bad morals, to corrupt our youth and to enervate the nation, but to argue with religious people would be time thrown away. If they are for Christ they know that these amusements are wrong. If they contend for them, and patronize them at the same time that they profess godliness, there is a fatal defect in their religion which can only be cured by a sound conversion. It is a common evil that a certain class of church members are ever going astray in this direction. It is well to warn and to enforce discipline, but they will never be likely to mend until they are born of the Spirit, or reclaimed from their backslidings by the renewal of their spiritual life.

Seashore Camp Meeting.

Last week we gave some account of this meeting up to Monday evening, July 26. The meeting closed with an experience meeting on Friday morning, July 30, thus ending on the tenth day. There were mourners at the altar at the last sermon and prayer meeting on Thursday night. There were in all seventy-five conversions, perhaps more, and a number of backsliders were reclaimed. Among those converted were several gray-haired men. As has been the case heretofore, the greater work was in the manifestations of power and grace among believers. The experience meetings were very rich indeed in the exhibition of the work of the Holy Spirit in believing hearts. Many of the experiences related were remarkably instructive. The time devoted to this exercise was most precious—made up of hours of melting tenderness and most gracious manifestations of the divine presence.

The congregations continued large until the close—orderly and serious throughout. The meeting brought together many people from widely-separated sections of the Southwest—Selma, Montgomery, Mobile, Florida, New Orleans, Alexandria, Baton Rouge, and the country on the line of the Mobile and New Orleans railroad. Of the thousands who came and went very few failed to receive special blessings, or strong and, we trust, lasting convictions. Next year, we doubt not, there will be many additional tents and a larger concourse.

The Seashore camp ground becomes better known from year to year; it has grown steadily from the first, and this fourth meeting has been the best of all in attendance and in results. The singing was a great improvement on last year. Thirty-five sermons were preached, the most of them of superior excellence and power—all of them good. Dr. Walker conducted the services with judgment, and was in labors abundant. Bishop Keener tented, as usual, and in preaching, exhortation, song, prayer and altar work was indefatigable. The venerable J. G. Jones, of the Mississippi Conference, was present and preached, besides giving an account of his long and edifying experience. Beyond this our personal mention cannot well go except to give the names of ministers in attendance. Their sermons and labors are recorded on high.

The following is a tolerably accurate list of the preachers: Bishop J. C. Keener, D. D., Edward Wadsworth, D. D., J. B. Wilker, D. D., Robert Babington, T. W. Dyer, Christian Keener, C. B. Galloway, W. H. Leith, T. S. West, James Morrow, R. S. Trippett, J. Lane Borden, Samuel H. Schroeder, J. D. Harper, H. B. Urquhart, John T. Sawyer, W. L. Peebles, C. G. Andrews, D. D., J. G. Jones, B. Wynne, J. B. A. Ahrens, John Mathews, J. W. DuBose, Thomas Mullett, J. W. Rush, E. M. Bounds, H. Urquhart, Jr., B. Jones, John Keener, W. D. Dominick, William Shapard, D. D., C. F. Gillaspie, Col. Crooks, G. F. Vickers, David Merchant, J. E. Smith, J. Nicholson, Mr. Lamart, James O. Andrew, G. F. Thompson, R. J. Harp, Linus Parker, W. M. Jordan, C. W. Calhoun, W. H. Watkins, D. D., J. E. Foust, Joseph James, Allen S. Andrews, D. D., James S. White, Josiah Barker, S. H. Cox, D. D., Frank Peterson.

Such a strong force of preachers made the occasion almost equal to an Annual Conference in ministerial fellowship and gifts, and contributed greatly to the general interest. The good effects will also be felt in the increased zeal and power of their ministry when they return to their charges. We count it a great privilege to have met so many of these devoted men of God, and to have enjoyed their conversation and preaching. They will always be welcome to the Seashore camp meetings.

Much credit is due to the trustees for the arrangements made by them, and for the good order maintained. During the meeting their cares and labors were very onerous. Of the members of the board, William H. Foster, William Otis, J. H. Keller, R. S. Rickey, B. O. L. Rayno and G. W. W. Goodwyn were specially active and laborious in business affairs. Their duties prevented them from attending many of the religious services, but they all got a blessing somehow. The Lord will reward them still more in that day.

Meeting of the Publishing Committee of the New Orleans Christian Advocate.—The meeting, as called, took place at the Seashore camp ground last week. Rev. E. Wadsworth, D. D., and Rev. J. W. Rush, of the Alabama Conference, Rev. J. G. Jones and Rev. W. H. Watkins, of the Mississippi Conference, and Rev. John Mathews and Rev. L. Parker, of the Louisiana Conference, were present. The publisher presented a detailed statement of the condition and management of the paper. The interests of the paper were carefully considered, and the course of the publisher approved. The committee, by resolution, expressed their gratification at the exhibit of the business management, and took the necessary steps to extend the present contract at its expiration in December, 1876. Bro. Rush was appointed to prepare an address to the patrons of the paper, embodying the views of the committee, to be published in the columns of the Advocate. The meeting was harmonious and most agreeable, and we hope will contribute to strengthen and extend the influence of the paper.

District.

Mr. Editor: We "rejoice with trembling." There are some things which fill our hearts with pleasure. There are others which give us deep pain. Some of our churches "eat their meat with gladness and singleness of heart." In these churches piety is deepening, prayers are becoming more earnest, and faith is reaching up after higher joys and experiences. Some of our churches are sitting in the dust. They have been "brought down, and speak out of the ground." Some have received shocks from which they will not recover for years. Some have become entangled in the meshes of the law. Judgments from the civil courts have been obtained against two churches and one parsonage. The support of the ministers in this district is no support at all. One circuit "took time by the forelock" and *dismissed* its preacher early in the year. They would not even take the "gospel on tick." Some of the charges are groaning and puffing and sweating and blowing about the matter; but, alas! blows and sweats and puffs and groans are not the things needed in a preacher's larder. I cannot yet report a clear case of ministerial starvation, but the people everywhere are wondering how the preachers "*do* get along!" We have had a very abundant crop of vegetables, which is, I suppose, "the saving clause" so far. Our people are, indeed, poorer than ever. We have boasted of our poverty so long that the thing has actually come in sight, and, like Job, we can say: "The thing that I greatly feared has come upon me." But there is hope for the future. The prospects for a large harvest of corn and cotton are very flattering. But the irrepressible worm is on hand, and may yet do much mischief.

We have no special revival news to chronicle. Indeed the time has not arrived for revivals. We have limited the workings of the Holy Spirit to a certain season of the year, and of course do not expect him to work until that season comes. Although the preachers have had hard times, and suffered much in mind and body, yet their lives and labors are a beautiful exposition of the words of Isaiah: "For Zion's sake will not I hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

P. E.

Mrs. Lambuth.

Our good friend and devoted missionary was called from Emory and Henry College, Va.—where she had come to attend the commencement at which her son graduated—to the sick-bed of her mother, whom she had not seen for more than ten years. Since that time she has been a watcher at the bedside of the patient sufferer. To-day a letter from Mrs. Lambuth, bearing date July 17, says: "One week ago yesterday the children's grandma was buried, or at least her body was, while the spirit left its earthly house the day before, just as we were coming into sunlight. A happy release from pain, and we feel confident that the gates of heaven opened for our loved one, and that angels took her into the realms of bliss on high."

We rejoice that God, in his providence, gave to Sister Lambuth the sad privilege of watching the last hours of the now sainted mother, and blend our sympathy with her in the happy release of the sufferer.

In the same letter Sister Lambuth mentions an invitation from Mrs. Hays, president of the "Woman's Bible Mission of Baltimore," to visit that city, which she proposes to do at an early day. We, too, have had a similar invitation, and should greatly rejoice to be present. Mrs. Hays was the wife of the presiding elder of the Richmond district, Virginia Conference, at the time of the farewell meeting in Richmond, from which Dr. Jenkins, on his return trip, Brother and Sister Belton, Brother and Sister Lambuth, the writer and his now sainted wife, sailed for China, more than twenty years ago. Mrs. Hays, in her kind letter of invitation, beautifully and touchingly alludes to the fact that if she, Sister Lambuth and myself could meet her, we then should make up the list of the survivors, Bro. Lambuth excepted, of the party who, under her conduct, made a most delightful visit to the house of that prince in Israel, D'Arcy Paul, late of Petersburg, Va. We cannot command the time to go—double duty ties us with a short cable. To do the work of a presiding elder and missionary secretary does not give us time for even one trip, however we might enjoy it.

During the interval between her visit to Baltimore and the Kentucky Conference, September 15, we hope Mrs. Lambuth will find a call for all her time in visiting Sunday schools and giving them information about the Chinese and our missionary work there. During her stay in Nashville quite a number of our people found both their minds enlightened and their hearts quickened by her reports fresh from the field. A Sunday school gathering might be held on successive evenings in the week at intermediate points in the Baltimore, Virginia and Louisville Conferences. Pastors or Sunday school superintendents, who would be glad to have this profit and entertainment for their schools, will please write to me at once here, or to Mrs. M. J. Lambuth, care of Mrs. Julianna Hays, Baltimore, Md. Mrs. Lambuth has a number of Chinese curiosities with her, which will greatly interest both children and intelligent adults. Her visits would be especially opportune for the formation of Sunday School and Woman's Missionary Societies, and we hope our Christian women will leave no effort unused to get a visit, and the valuable information she brings, from our devoted missionary. After the Kentucky Conference we hope to have Mrs. Lambuth again with us in Tennessee. We have had the pleasure of superintending for some years the education of her eldest son, who this fall will enter the Biblical Department of the Vanderbilt University, and there prepare himself fully to join his father as a missionary in China, at the end of two years. From Tennessee Mrs. Lambuth will go to Missouri, leaving with us her only daughter to be recruited in health, and to complete her education. We take the sacred charge with a sense of its responsibility, and pleasure that it is our privilege. After a short time in Missouri, where she has invitations from several prominent ministers, and where we hope she will largely increase her acquaintance with the women of the church, she will again start for China. She will be accompanied on her return by the Rev. A. P. Parker, of the Missouri Conference, who, after great care, has been selected by Bishop McTyeire to re-enforce our mission in China. From Bro. Parker's letters to us, and the representations of those who know him best, we have high hopes of his success in the field to which we believe God has called him.

D. C. Kelley.

Fools worship mules that carry gold.

Key West, Fla.

Much solicitude, says the *Southern Christian Advocate* of July 21, has doubtless been felt by many readers of the *Advocate* for this community, and especially for our preachers and their families located there, since the announcement of the prevalence of yellow fever in Key West. We give below the substance of two letters from Bro. C. A. Fulwood, which, though written at intervals, reached us by the same mail. We rejoice that our brethren and their families still live, and we feel sure that our readers will join us in the prayer that they may survive the scourge, and be spared to the church and their friends. Bro. Fulwood says, in a private note of the third instant: "Bro. M. Johnson and wife arrived this morning from New York. Sister Johnson was a Miss Lovejoy, of Oxford, and has only been residing here since January. Her husband will charter a boat and proceed at once to Manatee. You may mention this, so that her friends may be relieved from needless anxiety. She is in perfect health." These are the letters:

Bro. Kennedy: This is the first time I have attempted to write since my sickness. To-night two weeks ago my life was despaired of. Through God's great mercy and the devoted kindness of friends I am nursed back to life from the grave's mouth. I am trying to render such service as my enfeebled condition will allow.

Dr. Murray is down with fever, but is now convalescing, and it is hoped will be able to resume practice in the course of two or three weeks. His wife continues tolerably well, but is worn out by watching and mental anxiety.

Bro. Johnson, pastor of Sparks' chapel, and wife both have been quite ill; now up; but theirs is a sad house to-night. Sister Goodlit, mother-in-law of Bro. Johnson, died this evening. The city is in a state of panic. The fever smites the natives as well as others. What the end is to be none are able to forecast. We are so isolated—cut off—and now closely quarantined. Many who would leave find no means of getting away. As for Bro. Johnson and myself, we will remain in any event, and live and labor if God will, or even die at the post of duty if Providence so order. Will you ask the church to remember us in prayer? Should I fall here, the brethren will "*remember the widow's son.*" Yours in Christ,

Chas. A. Fulwood.

Key West, June 27, 1875.

P. S.—June 28.—Bro. Johnson's little daughter is ill this morning with fever.

Bro. Kennedy: I write again, but can make no calculation as to when you will receive it. The mail that left here for Cedar Keys last Monday a week ago was not allowed to be landed, and was brought back here this morning. Not to allow us the privilege of sending out our mails is *unreasonable* and inhuman.

No material change in the health of the city. For the last few days we have had rain, accompanied with much electricity, and it is hoped that there will soon be a decrease of sickness. Last Sunday was a sad day to my church and Sabbath school. Two of our best and most promising young members were buried from the church, attended by a weeping multitude.

I am in improving health, and hope soon to be able to do full duty. Bro. Johnson is beginning to get round among his people. My immediate family continues in usual health. Pray for us.

Your brother in Christ,

C. A. Fulwood.

Key West, July 6, 1875.

Bishop Kavanaugh.—This venerable and beloved Bishop of our church, says the Baltimore *Episcopal Methodist* of July 24, has been sojourning for a few days in Baltimore. He preached on Sabbath morning and night last at St. Paul's Methodist Episcopal Church South, to large and attentive audiences. Both discourses were marked by the earnestness, unction and thrilling eloquence that characterize all the pulpit efforts of this distinguished divine. It is cause for the grateful recognition of providential favor that our good Bishop retains to such a wonderful degree both his bodily and mental vigor. Although in his seventy-fourth year, he has the vim and energy of a man of thirty. Like all our chief pastors, he is abundant in labors, and we rejoice that he gives promise of useful service to the church for many years to come.

Centenary Church, in this city, says the Richmond *Christian Advocate* of July 22, was rededicated on last Sabbath. It has been remodeled at a cost of over $20,000. A full account of improvements will be given next week.

Dr. Edwards preached in the morning on "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."—Isaiah 1, 13.

Some fourteen hundred dollars were raised after the sermon. At night the sum was increased to the amount needed—$2,000. Dr. Granbery and Bro. Bledsoe made addresses.

Elizabeth A. Shattuck, wife of Judge D. O. Shattuck, says the *Pacific Methodist*, died at Sonoma, on the morning of July 9, 1875. The death of this venerable and beloved mother in Israel was not unexpected, as her failing health had admonished her friends for some time past that she was nearing the end of her pilgrimage. Her life was faithful; her end was peace. In her domestic relations she was all that a Christian woman could be. As wife, mother, neighbor, friend, she was exemplary and devoted. As a Christian her piety was earnest though unostentatious, cheerful without lightness, conscientious without austerity.

Books and Periodicals.

Popular Resorts, and How to Reach Them. By John B. Bachelder. Boston: John B. Bachelder, publisher, 1875.

This is a gazetteer of pleasure travel in the United States. It gives clearly the information required by the tourist, and forms a beautiful table-book, valuable either as a souvenir of travel or a descriptive work on popular localities. There are 150 wood-cuts by the best engravers. Type and binding excellent. To travelers and pleasure-seekers the work will be exceedingly useful, while to those who stay at home it will be an entertaining and instructive volume. A large and well-executed railway map of the United States and Canada is conveniently folded and inserted in the book.

Littell's Living Age.—The numbers of the Living Age for July 10 and 17 contain William Blake, from the Cornhill Magazine; an installment of the Convent of San Marco, from MacMillan; parts 1 and 2 of "The Dilemma," from Blackwood; an installment of German Home Life, Sea Studies, by J. A. Froude, and Peasant Life in North Italy, from Fraser; Thomas Love Peacock, from the New Quarterly Review; A Trip into the Interior of Formosa, a Geographical Day Dream, and Sir John Lubbock on Bees and Ants, from the Spectator; with the conclusion of Miss Angel, by Miss Thackeray, an installment of Fated to be Free, by Jean Ingelow, and the usual choice poetry and miscellany. A new volume began July 1. With 52 numbers, of 64 large pages each (aggregating over 3,000 pages a year,) the subscription price ($8) is low; or, still better, for $10.50 any one of the American $4 monthlies or weeklies is sent with the Living Age for a year, both postpaid. Littell & Gay, Boston, publishers.

Scribner's Monthly for August has the following table of contents: A Farmer's Vacation; A Middy in Manila, illustrated; The Stone Period of the Antilles, illustrated; A Mussel Shell, poem; The Story of Seven Oaks, illustrated; Compensation, poem; A Word of Encouragement for Timid Linguists; Education and Free Thought; Ice, illustrated; The Mysterious Island; Unsaid, poem; Along the Seine, illustrated; How to Treat the Indians; An Eaglewood Mystery; To Hope, poem; Madame Delicieuse; The Awakening, poem; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac.

The Galaxy for August has the following table of contents: Dear Lady Disdain, chapters 19, 20 and 21; Whence? Zealot and Student; A London June; The Moon and the Hare; Leaves from the Life of an Old German Professor; My Beloved, a sonnet; Alfieri and the Countess of Albany; Benvolio; Sonnet—"A Perfect Woman, Nobly Planned;" Mohammed the Iconoclast; Leah, a Woman of Fashion; Drift-Wood; Scientific Miscellany; Current Literature; Nebulæ.

The Methodist Quarterly Review for July, 1875, is to hand. Contents: The Religious Nature of Savages, The Millennium and the Advent, Thomas A. Morris, Life and Literature in the Fatherland, Upham on the Star of the Nativity, The Philosophy of Herbert Spencer Tolnette. The editorial department is, as usual, able and voluminous, containing: Synopsis of the Quarterlies, Foreign Religious Intelligence, Foreign Literary Intelligence, Quarterly Book-Table.

St. Nicholas for August is splendidly illustrated. It has: The Blue-Sick Doll, The Cruise of the Crusoe, Dick's Spiritual Help, Jingle, Umbrellas, The Sea-Weed Album, The Young Surveyor, A Gunpowder Plot, Jack in the Pulpit, and other articles. Scribner & Co., publishers, New York. Price, $3 a year.

Lippincott's Magazine for August has: Two Weeks in the Carlist Country, Quaint Craft, Scenes in the Wood, The Modern Constitutions of France, Frau Sommers' Pleasure Trip, A Daimio's Life, Mains de Biran, An Artist's Love, and other articles. The first are illustrated.

Illness of Father Boehm.—The New York *Christian Advocate* says: "This venerable centenarian has been quite ill for several days past. Since his sermon in the John Street church—a sermon which we have reason to believe was his last—he was prostrated suddenly with erysipelas, and has been blind for several days. His mind, however, is clear as ever, and his patience and good cheer do not fail. As soon as he is able to be removed his friends purpose to take him into the country, in order that he may enjoy complete rest."

The Pittsburg *Advocate* learns by a note from David Sankey, Esq., of Newcastle, Pa., that his son, Ira D. Sankey, with his family and friends, will sail for America on the Spain, August 4. They were to cease their public labors in London on Sunday, July 11.

THE London papers publish the whole text of the Archbishop of Canterbury's letter upon the Moody and Sankey movement, and, taken as a whole, the letter is a frank and manly one. The archbishop takes "the deepest interest in the movement," and rejoices "that the present movement is conducted on so great a scale and with such apparent success." He fears that the after-meetings held for consultation may be a source of some evil, the result of imprudent advice. This is no more than might be expected from the "primate of all England," and does not detract from the hearty, not to say generous, acknowledgment which he makes of Mr. Moody's services. The archbishop's letter concludes as follows:

"The Lord Jesus himself told St. John not to forbid one who was casting out devils in his name, though he followed not with the regularly appointed company of the apostles; saying: 'He that is not against us is for us.' It is, according to my judgment, in this spirit that we ministers of the Church of England are right to regard this missionary work. It is our part to trust and fervently to pray that God may guide all who speak in his name, that many hitherto careless or directly opposing may have their hearts opened to the influence of the gospel of Christ and their lives regulated by his law."

THE paper manufacturers report the rather peculiar fact that the rags received at the mills last winter were noticeably more ragged and threadbare than usual, which is supposed to be the result of the hard times—everybody wearing out old clothes.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 28
Western	Council Grove	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 6
Columbus	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 20
West Texas	San Antonio	Pierce	Oct. 24
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
N. W. Texas	Corsicana	Pierce	Nov. 6
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 21
N. Mississippi	Kosciusko	Paine	Nov. 21
White River	Batesville	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
East Texas	Carthage	Pierce	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 8
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Spgs	Wightman	Dec. 8
German Mission	Galveston	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Texas	Brenham	Pierce	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

MARRIED.

MORGAN—LARSCHE.—February 17, 1875, by Rev. N. S. Cornell, Mr. D. L. Morgan to Miss Addie M. Larsche, both of Providence, Carroll parish, La.

ERWIN—CRAIG.—March 11, 1875, by Rev. N. S. Cornell, Mr. M. P. Erwin to Miss Matilda R. Craig, of Carroll parish, La.

RILEY—CURRIE.—July 13, 1875, by Rev. N. S. Cornell, Mr. John H. Riley to Miss Sybella A. Currie, all of Madison parish, La.

Publisher's Department.

SEND ON THE MONEY.

Many of our agents write that they have the money in hand for subscriptions and renewals, but wait till a better opportunity or till Conference to pay it over. We assure them that it is much needed. Last year we were more than $1,000 ahead in the beginning of summer, and by the first of December had consumed this amount and run more than $3,000 behind. It would save us a vast amount of trouble and expense if we could get our money as we need it. An amount of more than $1,500, we think, is now in the hands of agents, which, if we had in hand, would greatly help us.

AMOUNTS WHICH WE CANNOT CREDIT.

Most of the irregularities and omissions of correspondents can be explained by reference to the mail lists, to the letters of correspondents at offices at which envelopes are postmarked, or by writing or waiting for inquiries from parties for their receipts; but there are a few from whom we have not been able to hear or obtain the information necessary to enable us to know to whom or to what purpose amounts should be applied:

Nov. 15, 1874—From Shreveport, La	$2 00
Nov. 16, 1871—From Canton, Miss	2 00
June 11, 1875—From Selma, Ala	5 00
Nov. 21, 1874—From Mrs. Mattie M. Irvine	2 00
Dec. 3, 1874—From Jas. Williams, Isney, Ala.	5 00
Apr. 5, 187—From Mrs. Hattie E. Winn	2 00
June —, 1875—From Baton Rouge, La	2 50
May —, 1875—From Yazoo City, Miss	2 00

None of the above are accompanied with instructions; some have no address; others *have neither*. We only know where the envelopes were mailed by the postoffice stamp on the back. If this should come to the attention of parties interested they will oblige us by forwarding the necessary instructions to whom the amounts are to be credited, and for what purpose. If for the ADVOCATE, give name and postoffice.

NOTICE TO CORRESPONDENTS.

As many do not seem to understand the importance of writing separate letters to the ADVOCATE and book departments, we reproduce an article which appeared some time ago in the paper:

JUST AS IT SHOULD BE.—Some of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelope, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both in the same letter. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending July 31, 1875.

A—D Appleton & Co, J R Adams, American News Company, W P Allen, Edwin Alden $23.92, J A Anderson, William F Alexander, B F Alexander two letters, H W Abernethy, Advocate Publishing Company, N W Ayer & Son two letters, H Alexander & Co, Miss Jacintha Alexander $2.50.

B—Miss Annie Burruss, J W Burke & Co, A M Box $2.50, E Bullock, W F Beers $1, J M Brooks, Mrs S O Burgoyne, E. M Bounds, James Bird, A S Brunty.

C—John Chambers two letters $1.25, E F Coleman, John F Cook $10, R J Carroll.

D—H DeBose, Donaldson & Co two letters, Charles H Ditson & Co, George J Dicks & Sons, R A Davis.

E—W G Elder, Eyrich & Co.

F—Fly & Franklin, D N Fuose, Lewis R Featherslim.

G—H Gwinner & Bro, H S Gilman $1.25, W A Gill $2.05, B W Grice, C R Godfrey, James A Godfrey, D C Greenwood 25 cents.

H—J W Hearn $2, A C Harrison, Thomas Henderson, William B Hines, W L C Hunnicutt $15.75, W T Harrison, E J Hole & Son.

J—A W James, Mrs A R James $1, P A Johnson.

K—Mrs E Kemp, J C Kittrell.

L—D C Langford $2.10, Mrs S E Lloyd, Mrs Annie Love $2.30, F Leypoldt, Lorenzo Lea, Lee, Shepard & Dillingham.

M—E H Moon, J A Miller, W H Mahan, J M McKee two letters $5, Colin Murchison, J W Martin, T W McLauren 50 cents, J H Morrison, D McRee & Son $2, W D Mayfield, A Millspaugh agent, C C Manning, H H Montgomery, J W Mellock, W E Mullins.

N—William B Neal $2.50, J T Newcomer $15.

O—James Ormond three letters.

P—Joseph William Perry $2.50, George W F Price, James Peeler, R H Phillips.

R—J K Randall $2.80, Samuel Raynor & Co, Reed & Lathrop, A H Redford agent, Robinson & Withers 50 cents.

S—J L P Shepherd, J W Sadler, R Sabin, Scribner, Armstrong & Co, Southern Baptist Publication Society two letters, Smith, Dixon & Co two letters, S J Standard $2.50, J P Saint, J S Smythe $5, Steel & Avery.

T—C W Thomas $53, Pattie Thompson 35 cents, A J Thompson $2, S A Tower & Co.

V—F D Villegas.

W—W Wadsworth two letters $6.25, J M Weems, E B Wells & Bro, William J Walton, John F Wynn $30, W Robert Whately $5, D J Wright three letters $3.61.

Y—R F Young & Co.

THE low terms offered by Bethel Academy, in the advertisement to-day, must excite surprise, especially when the character of the institution is taken into consideration. We observe that it is indorsed by the highest educational authorities of Virginia. The following extracts are from some of the testimonials in its catalogue:

"I most heartily commend Bethel Academy to the favor and patronage of the public."—*William E. Peters, Prof. Latin, Univ. of Virginia.*

"I would be willing to confide my own son to Mr. Smith's care, and hence I recommend the school to other parents."—*F. H. Smith, Prof. Nat. Phil., Univ. of Virginia.*

"I feel warranted from experience in recommending it."—*John B. Minor, Prof. Law, Univ. of Virginia.*

"One of the best institutions of its class in the State."—*H. H. Harris, Prof. Greek, Richmond College.*

It is worth while to examine its catalogue before selecting your boarding school.

AMONG our advertisements will be found that of Gannett Institute, which holds a foremost rank among the private schools of Boston and Vicinity. In its broad range of studies, its large and efficient corps of teachers, its various courses of lectures upon history, literature, science and art, this institution offers such opportunities for thorough and complete instruction as can rarely be found in any other devoted exclusively to the education of young ladies.

CLEVELAND, COLUMBUS, CINCINNATI AND INDIANAPOLIS RAILROAD.—In going to the great lakes the above road should be chosen by tourists from Cincinnati or St. Louis to Cleveland. This line, passing through the most populous portions of Indiana and Ohio, and connecting with all the important roads through those sections, offers inducements which cannot fail to attract travelers. Steamers leave Cleveland daily for the Canada shore.

PHONOGRAPHY.—It is not necessary to leave home and business, and incur the great expense of living in the city, to acquire a knowledge of phonography. One can pursue the study at home, during leisure time—evenings especially. Lessons are given by mail, by writing full explanations of principles. For information in regard to this science we refer our readers to the card of Brown's College of Phonography, which will be seen elsewhere in to-day's paper.

MISSOURI, KANSAS AND TEXAS TANK LINE COMPANY.—We have among our new advertisements to-day the card of the above firm, Mr. A. A. Baily is the general manager. His office is at Cleveland, O. Branch offices are located in Hannibal, Mo., Fort Scott, Kan., Dallas, Texas, and at other points. They are large dealers in burning and lubricating oils. For particulars see their advertisement.

BOSTON AND MAINE RAILROAD.—Those traveling through the North this summer will consult their own comfort and pleasure by taking a trip over the above railroad. The ride from Boston to Portland in the superb coaches on this line is simply delightful. We advise our friends to try this route, and are assured they will not regret it.

NEW YORK COACH MANUFACTURING COMPANY.—We direct special attention to the advertisement of this firm, which will be found in to-day's paper. Any one wanting a good carriage or buggy, on reasonable terms, is advised to communicate with them before purchasing elsewhere.

WE CALL the attention of our readers to the advertisement headed "Portland Cement." Those who purpose building or repairing would consult their own interests by writing to S. L. Merchant & Co., 76 South street, New York, for their treatise on cement.

CARRIAGES.—J. Lowman & Son, Cleveland, O., manufacture carriages of every description. They make a specialty of the Side Spar Wagon. Dealers and our readers generally would do well to note their advertisement, which will be found on this page.

THE Virginia Female Institute, Staunton, Va., is advertised in to-day's paper. Those having daughters to educate would do well to examine a catalogue of this school before finally deciding. For particulars see the advertisement.

AUGUSTA FEMALE INSTITUTE.—We call attention to the advertisement in another column headed as above. This institution is located in Staunton, Va., and is under the control of able educators.

THE advertisement of Chambers Sterling Pianos will be found on this page. Circulars and price lists will be sent to any one on application.

BUSINESS NOTICES.

I WOULD I WERE YOUNG AGAIN. If not actually so you can appear so by using Dr. Tott's Hair Dye. Gray hairs disappear before it like magic. It leaves no ridiculous tints, but imitates nature so closely that it cannot be detected. au5 1t

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mtc New Orleans, La.

For fifteen years I suffered from disordered Liver; but since I used one package of Simmons' Liver Regulator, to this day, which is now several years, I have been comparatively a sound man. MAJ. A. F. WOOLEY,
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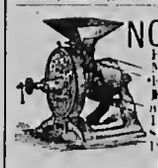

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Farm, Garden and Household.

Preserving Cut Flowers.

In an article on this subject in the *Garden*, of London, we find the following, which may be new to many of our readers: "Another point connected with the duration of flowers in a cut state deserves more attention than it has hitherto received, and that is prevention of the flowers from becoming fertilized, as they seldom last long—even when left on the plants—after that takes place; besides, the pollen of some flowers, more especially that of lilies, has a bad odor, and soils the purity of the petals when shed on them. Cultivators are aware of this fact, and either remove the anthers or stigma with a sharp-pointed pair of scissors, or give them a dextrous touch with a gum brush, so as to prevent the escape of the pollen. Flowers so treated last much longer than those allowed to take their chance in the usual way, for it is a fact that many flowers droop as soon as the pollen is shed or the stigma fertilized. This is the case with phalænopsids and other orchids which, under ordinary circumstances, last fresh for fully a month or six weeks; but as soon as a flower is fertilized—either intentionally, by insect agency or by accident—the petals wither and collapse, and the flower quickly fades. Gumming is also resorted to by bouquet-makers in the case of azaleas, zonal and fancy pelargoniums, rhododendrons and other flowers of a fragile character. The process is extremely simple—a drop of gum or prepared mucilage is allowed to fall down into the center of each flower, and after several are thus operated on they are placed in rows to dry. The gum sets in a mass at the base of the petals, and firmly unites them to the base of the stigma, so that the flowers last much longer than they otherwise would do, and the danger of the petals falling at an unlucky moment and leaving an ugly hole in the bouquet, wreath, vase or other arrangement is to a great extent obviated."

Remedy for Smut in Wheat.—A farmer in Ireland, whose wheat was much affected by smut, succeeded in remedying this evil by adopting a simple preventive which he learned had been practiced successfully in Flanders for many years. The remedy is a steep composed of sixty pounds of quick lime and thirty pounds of salt made into a solution sufficient to cover six hundred pounds of wheat.

In order to test this remedy he procured the worst smutted wheat he could find, and after steeping for different periods he sowed one hundred and twelve pounds, divided into four equal parts, on equal portions of land:

No. 1, merely steeped so as to cleanse it.

No. 2, steeped in the solution twelve hours.

No. 3, steeped twenty-four hours.

No. 4, steeped forty-eight hours.

At reaping-time No. 1 was dreadfully black. No. 2 had a good deal of black in it. No. 3 none at all. Nos. 3 and 4 swelled very much, but did not burst. No. 2 swelled also, but not so much. Seeing that No. 3, which was steeped for twenty-four hours, succeeded as well as No. 4, he has practiced steeping for twenty-four hours, and has continued to do so with perfect success for thirty-two years. He has not had the slightest appearance of smut in his wheat since he commenced using this remedy. After taking the wheat out of the steep he lets it lie in a heap to drain. In broken weather he has kept it after being steeped for ten days, turning it every day, without any bad results.—*Southern Cultivator.*

Pole Beans Without Poles.—J. B. Root, of Rockford, Ill., tells, in his *Garden Manual*, how he succeeded last year in raising Lima beans without poles. One fifth of an acre was planted in hills, six seeds to each, eyes down, and when the runners were three feet high if straightened up, the tips were nipped off, thus inducing prompt development of all blossoms, and a set of side shoots which clung to each other and formed a sort of cone. No more pinching in was practiced for fear of too late a growth. The result was that the plants seemed content with a less stature, and a large proportion of the settings matured. The crop was fully one-half greater than ever before, and more than a half greater than that on poles the same season. Hereafter he will confine himself to this method, with the difference that a lath, set deep, will be used for each hill. This will furnish something for the cone to cling to in a wind, and the top of the lath will be a good point at which to nip the vine. It is added that if the crop is raised for ripe beans there should be several pickings, as some of the pods touch the ground and in a wet time the beans become stained. While others are advised, on the strength of this experience, to try the plan, it is "recommended that with this, as with all new things, to 'hasten slowly,' and never risk an entire crop on an experiment."

Board Cover for Hay-Stack.—"Please give a good plan for making a board cover for a hay-stack."—*J. R. S., Rockford, Ill.*

The best way we have found to preserve the valuable qualities of clover hay outside of a barn is to put it in a rick as long as may be desired, and built as high as convenient. The width of the stack may be determined by placing two planks upon the ground, with the ends together, and at such an angle as you think the roof over the stack should be, and measuring across the base of the angle formed by the planks, leaving something for projection of the eaves.

The hay must be piled up in the center, sloping up from each side, and built out well at the ends, to form full gables. Place a scantling along the ridge, spliced, if too short, and supported at the ends by sharpened stakes rammed into the hay, which forms the apex of the roof, with another support two-thirds of the way down each side, of similar pieces, and it is ready for the roof.

The first side should be placed even with the scantling on the ridge, and the other side higher up, to lap over it. In this way the roof settles with the hay, and gives no opportunity for the wind to blow the rain under, or to lift the roof off.—*Western Rural.*

To Prevent Cows Kicking.—A strap buttoned snugly but not tight around a cow's belly, just forward of the udder, is said to be absolutely effectual. When the cow kicks the skin is so drawn under the strap as to cause great pain, and she learns after one or two efforts that it will not do.

A strange milker caused a favorite cow of ours to kick violently. Her feet were tied together with a small rope. It was first passed around one leg and a "half hitch" taken, then both ends were twisted together about three turns, a half hitch again made and drawn up to about a foot at first; the both ends were passed around the other leg and tied with a square knot, one end being bowed so that it could be quickly untied. A cow so treated will probably soon try to kick, and, feeling the rope, will kick, as well as she can, frantically for awhile, perhaps even throw herself down, but she can hardly hurt herself if some one is near, and she soon gives up and allows herself to be milked quietly so long as the rope is on.—*Moore's Rural.*

Budding Pecans Upon the Hickory.—A writer to the *American Agriculturist* from Florida relates the following as his experience on the subject:

"About a year ago I budded a pecan into a vigorous hickory sprout of the same season's growth. The bud remained dormant until the following spring, when the sprout was cut back to the bud. A shoot grew from the bud last summer, which measured nearly ten feet. This shoot has also thrown out seven laterals, measuring from two to four feet each. Last winter I cut down a number of my hickories, some of them measuring nearly a foot through, and this summer have budded the sprouts from them with the pecan. I use annular budding—*i. e.*, a ring of bark with a bud upon it, put in place of a similar ring removed from the stock. It is very seldom a bud fails to take, and the few failures I had were occasioned by a small grub, which works between the bud and the stock, which can be prevented by the application of grafting-wax."

Value of Ashes.—The *Scientific American* says: "The point to which we now call attention is that which our farmers and fruit-growers have ignored, or rather have been ignorant of—the importance of wood ashes as a vegetable stimulant, and as the leading constituent of plants. Even coal ashes, now thrown away as useless, have been shown by both experiment and analysis to possess a fair share of alkaline value. We will relate only one experiment: Some twenty-five years ago we treated an old hollow pippin apple-tree as follows: The hollow, to the height of eight feet, was filled and rammed with a compost of wood ashes, garden mold, and a little waste lime (carbonate.) The filling was securely fastened in by boards. The next year the crop of sound fruit was sixteen bushels from an old shell of a tree that had borne nothing of any account for some time, and for seventeen years after filling the old pippin-tree continued to flourish and bear well."

Brine for Preserving Butter. The Duchess *Farmer* says: "To three gallons of brine, strong enough to bear an egg, add a quarter of a pound of nice white sugar and one tablespoonful of saltpeter. Boil the brine, and when it is cold strain carefully. Make your butter into rolls, and wrap each roll separately in a clean white muslin cloth, tying up with a string. Pack a large jar full, weight the butter down, and pour over the brine until all is submerged. This will keep really good butter perfectly fresh for a whole year. Be careful not to put any lee upon butter that you wish to keep for any length of time. In summer, when the heat will not admit of butter being made into rolls, pack closely in small jars, and, using the same brine, allow it to cover the butter to the depth of at least four inches. This excludes the air, and answers very nearly as well as the first method suggested."

For Bloat or Huven in Cattle. A couple of handfuls of soot, well stirred up in a bottle of water, and turned down the animal's throat, relieved one of my oxen, a few days ago, in a very short time; and, being followed in about an hour by a dose of Epsom salts, opened the bowels, and he has worked as usual ever since. I have repeatedly seen both oxen and cows cured by taking about a pound or two of fresh butter or lard, wrapping it in thin paper, and placing it down the animal's throat as far as possible, so that it had to be swallowed. The animal can hardly be considered safe till the bowels are opened. In the west of England a tube for relieving choked or blown cattle was formerly manufactured, but it required so much care and skill in applying it that I do not believe that it was ever extensively used.

The Grape Insect.—*A Cure.*—Apart from flooding vines, a new means of killing the Phylloxera is to bore three holes, two feet deep, by means of a dibble and a mallet, around the root of the vine, pour into each hole one and-a half ounces carburet of sulphur, called also sulphuret of carbon and alcohol of sulphur; cover in the hole, but do not water; the liquid evaporates rapidly, and its terrible fetid smell and acid, burning taste destroy in a week every bug in its vicinity.

Great works are performed not by strength, but by perseverance.—*Johnson.*

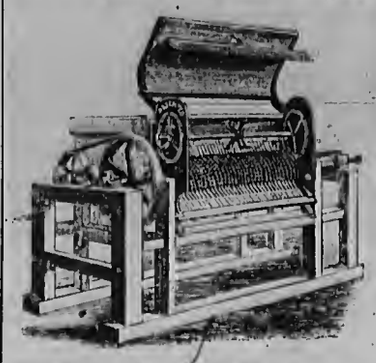
MISCELLANEOUS.

PRATT'S IMPROVED

"Revolving Head" Cotton Gin.

PATENTED JULY 15, 1873.

Price Reduced to $4.50 Per Saw.



This Gin has been in use for the past two seasons, and some great improvements added. It obviates all [illegible] in the cotton box, prevents the rolls from breaking, and gives a larger yield of lint than any other Gin in use. The seed being ginned very close, the length of the staple is increased, and in consequence the market price of the cotton is enhanced materially. This increased value, given by length of staple and extra production of lint, more than covers the cost of the Gin in every one hundred bales ginned. Testimonials sent by mail on application.

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GENERAL AGENTS,
59.....Cuvondelet St.....59
jy1 4m6pto NEW ORLEANS, LA.

TWENTY-SIXTH
ANNUAL STATEMENT
OF THE
Crescent Mutual Insur. Co.

Total premiums for year ending April 30, 1875		$355,767 75
Earned premiums, less reinsurance and return premiums		270,187 34
Fire, Marine and River losses	$140,418 89	
Taxes, expenses, rebate in lieu of participation, less interest, etc.	73,705 31	214,054 22
Leaving (after paying 30 per cent. on capital stock) net profits		$62,133 12
Total assets		$610,801 91

The Board of Trustees resolved that, after paying the Annual Interest of ten per cent. on the Capital Stock of the Company, a dividend of THIRTY PER CENT. be paid in CASH, on and after the fourteenth day of June next, to those parties insuring with the company entitled to receive the same.

TRUSTEES.

Thomas A. Adams,	Samuel B. Newman,
Samuel H. Kennedy,	C. T. Radtecke,
John Phelps,	Adam Thompson,
Henry Abraham,	P. N. Strong,
Victor Meyer,	Jos. Bowling,
Edw. J. Gay,	Andrew Stewart,
Simon Hernsheim,	George Martin,
Jos. B. Wolfe,	L. C. Jurey,
Edward Pilsbury,	George W. Scott,
Frederick Camerden,	John M. Sandidge,
Simon Forchelmer,	H. B. Post,
John E. King,	J. L. Harris,
Joseph Stone,	Alfred Mouton,
Edward Nolte,	A. Levi.

my27 3m

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CITIZENS' SAVINGS BANK,
(A BANK FOR SMALL SAVINGS,)
Grunewald Hall, New Orleans, La.
M. BENNER, Cashier. J. L. GUBERNATOR, President.

Incorporated by Special Act of the Legislature, EXCLUSIVELY A SAVINGS BANK.
SIX PER CENT. COMPOUND INTEREST paid on Deposits.
Money may be withdrawn on any business day without notice.
Special advantages offered to Trustees, Guardians, etc., having to charge trust funds; also Societies, Lodges, Granges, etc.
Charter, By-Laws and Regulations, together with all information, furnished on application by letter or in person. my13 1y

Louisiana Savings Bank
AND
SAFE DEPOSIT COMPANY,
51 Camp Street.

CAPITAL.....$500,000

E. C. PALMER, President.
JAS. JACKSON, Vice President.

DIRECTORS.

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J. H. KELLER,	W. R. THOMAS,
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This Company insures against loss by Burglars, Thieves and Fire at low rates, and its capital gives security to Depositors.
Small Deposits received and Six per cent. interest per annum, paid semi-annually.
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New Orleans
Savings Institution,
156.....CANAL STREET.....156

Incorporated March 15, 1855.

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THOS. A. ADAMS, First Vice President.
THOS. ALLEN CLARKE, Second V. President.
CHARLES J. LEEDS, Third Vice President.
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L. F. Generes,	John G. Gaines,
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Charles J. Leeds,	Jules Tuyes,

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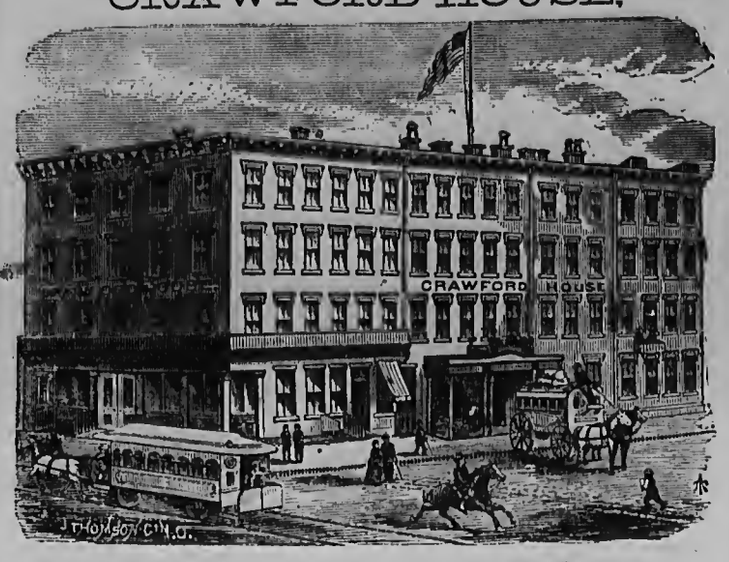

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86 St. Charles St., New Orleans, La.
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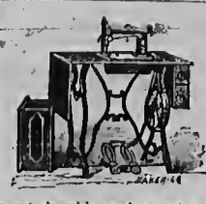

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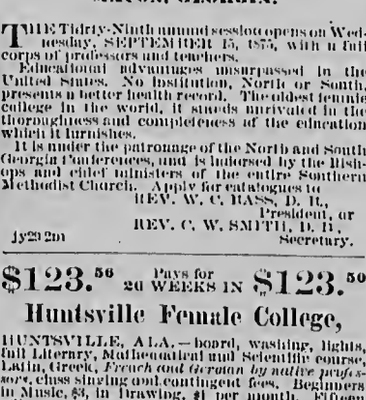
M. ANGELL, M. D., and S. M. ANGELL, M. D., Homeopathic Physicians. je4 1y



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Assisted by Twelve Professors and Teachers.

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WILL REOPEN SEPT. 22, 1875

Number of teachers	12
Number of pupils last term	203
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The charges are low, the advantages unexcelled. The pupils must dress plain, study hard and behave well. The continued success of the college is the best evidence that our patrons and pupils are well pleased.
For catalogue address
H. F. JOHNSON,
Jy22 3m President.

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STAUNTON, VA.

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Modern Languages taught and spoken in the college by a European teacher. Music by seven professors and teachers.
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Buildings elegant, fanned by the purest breezes, and commanding the most magnificent rural and mountain scenery, making it one of the most delightful college homes in the Union.
The past session this school was attended by pupils from seventeen different States.
Great economy and simplicity in dress are required. A simple uniform is worn. No unnecessary expense allowed, and none made without express instructions from parents. Strict economy practiced to keep all expenses of pupils within the lowest possible amount.

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The Fall Session of this Institution will begin on Wednesday, SEPTEMBER 29, 1875.
Every department of the college is supplied with teachers of experience and ability. The President is happy to announce that he has secured the services of Prof. C. L. Dell and his accomplished lady in the Department of Music and the German Language. Miss Lewis, who speaks French with the fluency of English, will have charge of the French class. Miss Scott, a young lady of fine attainments will assist the President and his other teachers in the Literary and Scientific Departments.
For further particulars apply to the President for catalogue.
THOS ARMSTRONG, President.
Jy2 1f Mansfield, La.

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ON THE
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WASHINGTON COUNTY, VA.

Our Collegiate year is divided into two terms of twenty weeks each. The Fall term begins on the NINTH OF SEPTEMBER next, at the close of which the Spring term commences, January 27, 1876. *Two Hundred Dollars,* paid in advance, will meet the expenses for tuition, board, fuel, room-rent, washing, contingent and library fees for the entire year of forty weeks. Those seeking the discipline and culture of a thorough Collegiate, Scientific or Preparatory course are requested to inquire concerning the character of our school of any of the leading men of the Methodist Episcopal Church South, of the professors (by their permission) of the University of Virginia, or of our Alumni, widely scattered over the South. Further information or a catalogue may be obtained by addressing E. E. WILEY, Prest.,
JULY, 1875.—Jy15 8m Emory P. O., Va.

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TUITION—$10 to $60 for ten months.
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Jy15 8t B. CRAVEN, President.

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FOR YOUNG LADIES,
Port Gibson, Mississippi.

Under the present regime the Academy closed a successful year June 29, with very encouraging recommendations of patrons.
The next session begins SEPTEMBER 15, 1875, with enlarged facilities.
Tuition, English text-books, board, lights, fuel and washing, from $210 to $240. Charges for optional branches equally moderate. Special terms for daughters of ministers.
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The Faculty is composed of experienced and faithful teachers.
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Martha Washington College,
FOR YOUNG LADIES,
Abingdon, Virginia.

The Sixteenth Annual Session opens SEPT. 16, 1875. Course of study thorough. Standard of scholarship high.
TERMS—Board and Tuition for twenty weeks, $144, in advance. Modern Languages, Music, Drawing and Painting extra. For these the charges are moderate.
To any person who will pay, at the beginning of the session, $240 we give board, tuition, washing, lights, fuel, furnished room and Modern Languages for forty weeks.
The situation is a lovely one amid the mountains of Virginia, 2,100 feet above the sea level. The atmosphere is pure and invigorating. The healthfulness is unsurpassed.
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R. W. JONES, President, or
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Kenmore University High School
AMHERST C. H., VA.

Preparatory to the University of Va. H. A. Strode (Math. Medallist, U. Va.,) Principal and Instructor in Mathematics. H. C. Brock, B. L., U. Va. (recently Ass't Prof. Latin, U. Va.) Instructor in Greek, Latin, French and German. This is one of the leading high schools of Virginia and presents many advantages incomparable with those of others. Course embraces Gymnastics and Horsemanship. New session begins Sept. 15, 1875. For catalogue address the Principal. Je17 13t

Scientific.

—Bishop Williams, of Canton, has forwarded to the Jardin d'Acclimation, at Brussels, a remarkable China plant, the first specimen of its kind received in Europe. This plant changes its color three times a day, and is appropriately named *Habiscus mutabilis*.

—Australia has recently disclosed a new treasure to the geologist and miner. This is white coal. It consists of felted vegetable fibers, like peat, which contain, interspersed between them, fine grains of sand. This white coal covers large tracts, requires no mining, and is used in large quantities as fuel. It is easily combustible, and burns with a bright flame.

—The climate of Minnesota has been recommended as very favorable to consumptives, on the ground that the air of that region is exceptionally dry. But from the *Monthly Weather Review* of the Signal Office for November last it appears that Minnesota shows the greatest relative humidity of all the regions there named. Thus the relative humidity for New England was .69, middle Atlantic States .66, lake region .69, Minnesota .77.

—Dr. Schloser, of Holland, has found that his own countrymen are the largest consumers of coffee in the world, and next to them the Belgians. In England the annual consumption of coffee by each person is one and one-eighth pounds; in France, two and one-half; in Germany, four; in Denmark, five and one-half; in Switzerland, six; in the United States, seven; in Belgium, eight and one-half; in Holland, ten and one-half. It is to be considered, however, that the English are notoriously a tea-drinking people, preferring it to coffee, not only for the evening meal, but for breakfast as well.

—According to *Nature*, the Bulletin of the French Geographical Society for December contains an exceedingly interesting and carefully compiled paper by M. H. Duveyrier, entitled *L'Afrique Nécrologique*. This is a list of all the African explorers, from 1800 to 1874, who have met their death while doing their work, either from disease caught in the country, or by murder or other causes; a very large proportion have died from "intermittent fever." The list includes not only those whose object was purely geographical discovery, but also those whose researches were connected with geology, meteorology, botany, zoology, ethnography, archæology or languages. It is a long one, numbering about one hundred and fifty; and M. Duveyrier in each case gives a brief account of the explorer, and of the work which he accomplished; a large proportion of these martyrs to science are English. Accompanying the paper is an ingeniously-constructed map, showing the place at which each traveler met his death.

—Dr. J. G. Richardson makes an interesting suggestion as to the origin and nature of the so-called "pigment scales or flakes" of the blood. He says: "I call attention to an egregious error, by which several microscopists of acknowledged ability have been ensnared—namely, a belief in the importance of the 'pigment cells' or 'scales' described by Frerichs, of Berlin, as occurring in the blood; of similar bodies found by Drs. Meigs and Pepper, of this city, under like circumstances; and of the pigmentary particles or cellules figured by Dr. William Roberts, of Manchester, England—all of which I assert to be simply and solely *accumulations of dirt* (especially the remains of red blood corpuscles) in the little excavations or slides in ordinary use." Dr. Roberts observes: "I have been in the habit of observing these objects for many years, and have regarded them as derivatives of hæmatine; but how they come to assume their peculiar forms I am at a loss to conjecture." Dr. Richardson adds to this: "With him, I believe them to be derivatives of hæmatin, but only by the *rubbing process* detailed above; and I trust that my 'conjecture' how these hæmatine flakes 'come to assume their peculiar forms' may be satisfactory."

—For a year or so past the friends of the free colony in Liberia have been delighted with samples of coffee exhibited to them by E. S. Morris, who has taken an active interest in all that tends to further the interest of this far-away offshoot of our great republic. The coffee grains were not only much larger than those commonly seen in our market, but the flavor of the prepared article much superior. The article was exhibited chiefly to show how favorable the soil and climate of that part of the world were for the production of coffee, and to encourage the friends of the African to persevere in their efforts for his benefit in these distant though his aboriginal lands. It now appears that this coffee is a new species, and has been named by the European botanists *Caffea Liberica*. So much interest is attached to it that fear is expressed that it will drive the old kind out of the market when it becomes plentiful, and quiet but earnest efforts have been made to introduce the variety to the British possessions in India. These have proved successful, and it is a matter of rejoicing with the East Indian government that a shipment of young plants reached their country in such excellent condition that many cuttings have been made, and they will soon be abundant. The ordinary coffee is found to be the prey of many enemies in that country—both among parasitic fungi and pernicious insects—and the culture has been on that account precarious. It is said that the *Caffea Liberica* is free from these attacks. More than this, it is said to be adapted to a much cooler climate than the old sort, so that by it the area of coffee culture can be considerably extended.

A LITTLE GIRL, hearing her school teacher spoken of as a painstaking woman, remarked that the scholars were the "painstakingest," for they were generally whipped all round every day.

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W. C. WATTS & CO.,
21 BROWN'S BUILDINGS,
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solicit consignments of Cotton, and orders for the purchase or sale of future shipments or deliveries. Advances made on consignments, and all information afforded by our friends, Messrs. D. A. GIVEN & SON, 31 Baronne St., New Orleans, and Messrs. D. WATTS & CO., 51 Stone St., New York. jy1 6m

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WILL LAST A LIFE-TIME.
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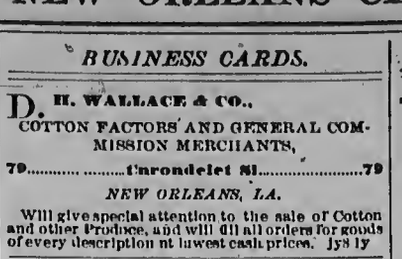

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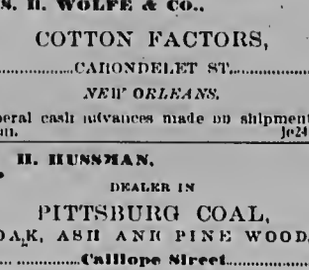
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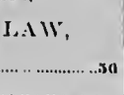
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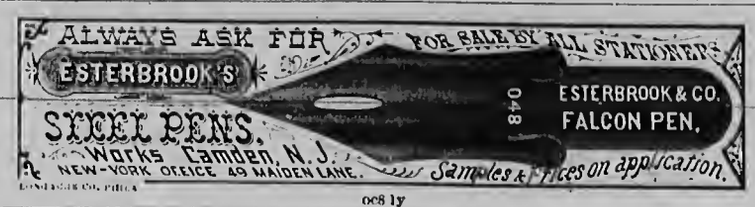

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Usual charge, $100.
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DR. G. A. BETANCOURT,
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offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.
Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.
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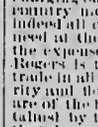
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The Celebrated Arrow Tie.
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For sale by
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N. B.—Arrow Ties, Placed Hands, 6 feet, 8 feet 6 inches, at 5¾ cents per pound.
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For sale by Agents and Merchants throughout the Cotton States. my8 3m

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Ladies,' Gent's, Misses' and Children's
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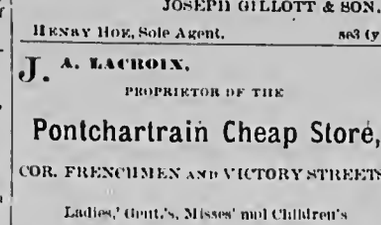

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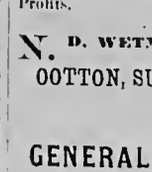
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Illustrated Catalogue sent Free.
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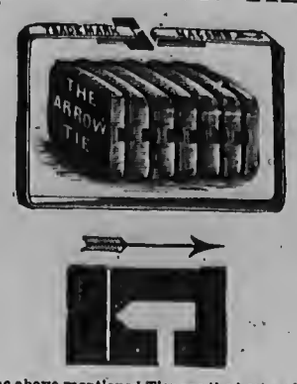

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R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
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THE DURBIS
FLANGE COTTON GIN.
$4.50 $4.50

By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.
The Flange prevents bolls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly picked cotton than other Gins.
We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.
We keep constantly on hand all sizes, from 10 to 80 SAW STANDS, left or right. Price, $4.50 per Saw.
JOLSAN GROTHERS,
Je10 1m General Agents, 30 Perdido street.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.
Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi nn26 6y

MISCELLANEOUS.

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578 MAGAZINE STREET 578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot.) New Orleans.
This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.
Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.
We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.
de10 6y LOUIS GIMREL, Agent.

TO THE PUBLIC.
Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to
152 and 154 Camp St., cor. Calliope,
WHERE HE CONTINUES TO
BUY, SELL, STORE, REMOVE, PACK
And Repair Furniture
of every description. Pictures and Looking-glasses framed.
JOHN HOIS,
mh4 1y Nos. 152 and 154 Camp street.

JAMES S. PATTERSON,
WOOD ENGRAVER,
28 Beekman Street 28
au13 1y NEW YORK CITY.

LOUISIANA
Seltzer Water Manufactory.
OFFICE—31 POEYFARRE STREET.
VICTOR LETOREY, PROPRIETOR.
Seltzer Water delivered to any part of the city at EIGHTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1561. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap8 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 6 feet 4 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending August 3:

Mississippi river and bayous	43
Red river	11
Ouachita river	2
Railroads	52
Mobile	2
Texas	7
Total	117

On Saturday there was some inquiry, but without any operations being consummated with the exception of 11 bales. At the same time the favorable tenor of the Liverpool dispatches inspired factors with more confidence. On Monday, although nothing was done to establish any change, there was a manifest disposition among factors to be more stringent in their pretensions, in view of the apprehensions at Memphis of an overflow and the threatening accounts from the upper rivers, as well as of the advance at New York of ⅛c. in spots and ⅛@3-32c. in futures. The only sale reported was 12 bales. On Tuesday there was rather more movement, three buyers coming forward and taking together 187 bales, mostly at firmer or stronger prices. The market was strengthened by the Liverpool dispatches, as well as by apprehensions of injury to the growing crop, referred to above, which have caused a hardening tendency, requiring a slight revision of our quotations.

The above makes an aggregate for the past three days of 162 bales, against 701 for the corresponding time last week and 212 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 994,581 bales, against 1,214,832 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 303,246 bales. The decrease by the reports per telegraph is 357,104—3,487,259 against 3,794,363. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 47,151 bales to Great Britain, and a decrease of 15,134 to France, and of 166,983 to other foreign ports. We quote:

Ordinary	11	@ 11¼
Strict ordinary	11⅜	@ 11⅝
Good ordinary	11⅞	@ 12⅛
Strict good ordinary	12⅜	@ 12⅝
Low middling	13⅛	@ 13⅜
Strict low middling	13⅝	@ 13⅞
Middling	14⅛	@ 14⅜
Strict middling	14⅝	@ 14¾
Good middling	—	@ 15

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales	15,953
Arrived past three days	117
Arrived previously	1,145 278
Amount allowed by Exchange for city ginnings, linters and loose	11,953—1,157,358
	1,173,311
Exported past three days	1,002
Exported previously	1,149,159
Consumed by Lehman, Abraham & Co.'s mill, from Sept. 1, 1874, to June 17, 1875, inclusive	1,150—1,151,401
Stock on hand and on shipboard	21,910

LOUISIANA SUGAR.—The market is steady, with a good local demand, and 240 hhds. sold in job lots, in the sheds, on Saturday and Monday at 8⅝c. for common, 8⅝@9⅛c. for fair, 9c. for good fair, 9⅜c. for nilly fair, 9¾c. for prime, 10c. for choice, 10⅜@10¾c. for yellow clarified, and 10½@11c. for white clarified.

LOUISIANA MOLASSES.—None coming in and nothing doing. We quote dealers' job prices: 40@45c. for common, 50@55c. for fair, 58@60c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

RICE.—We quote Louisiana No. 2 at 3¼@3½c., common 3⅝@3¾c., ordinary 3⅞@4c., fair 4⅛@4⅜c., prime 4⅝@4¾c. ₩ lb.

CORN.—On Tuesday 1,400 sacks sold at 86@87c. for yellow mixed, and 85c. for choice white.

OATS.—On Tuesday the market was in fair supply and moderate demand, 950 sacks sold at 64@65c. for Texas, and 66@68c. for choice Western.

BRAN.—On Tuesday 415 sacks sold at $1.07 at the railroad depot, and $1.1 0@$1.15 on the landing.

CORN MEAL.—On Tuesday 500 bols. fresh sold in lots at $1.85 @ ₩ bbl.

POTK.—On Tuesday there was no active demand, and the sales embraced 1,320 bbls. mess, in lots, at $22.75, $23.25@$23.37½ ₩ bbl. on the spot and to arrive, the market closing strong at the outside figures.

LARD—Is in good job demand at 14@14½c. for tierce, and 15c. for keg. A lot of 175 kegs refined sold on Monday at 14¼c., and one of 50 kegs at 15c. ₩ lb.

MONETARY.

Gold opened on Tuesday at 112¼@113, against 112⅞ at New York, and after a limited business closed at 112½@113, against the opening rate in that market.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is now quoted nominal at 104½@105½ for American half dollars, and —@93½ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Colemao's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₩ M:		
Lake	9 00	14 00
Country	8 00	9 00
English fire	60 00	— —
American fire	35 00	— —
CANDLES, ₩ lb.:		
Sperm, New Bedford	23	28
Tallow	12	17
CHOCOLATE, ₩ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₩ ton:		
Anthracite	— —	— —
Western, ₩ bbl	35	— —
COFFEE, ₩ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₩ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₩ dozen:		
Western	15	18
FERTILIZERS, ₩ ton:		
Stern's raw-bone superphosph'e	— —	65 00
Stern's fine-ground bone	— —	45 00
FLOUR, ₩ bbl.:		
Double extra	5 50	5 75
Superfine	5 00	5 25
Fine	4 75	— —
GLASS, ₩ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₩ ton:		
Prime	29 00	— —
Choice	— —	— —
IRON, ₩ ton:		
English, ₩ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₩ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calfskins, ₩ dozen	35 00	75 00
Texas, rough, ₩ lb	24	26
LIME, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 50
Plaster Paris	2 50	2 75
LUMBER, ₩ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₩ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₩ gallon	1 16	1 08
Coal oil, in barrels	16	17
Linseed, raw	73	75
SHADINES, ₩ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₩ lb.:		
Crushed	12	12¼
Pulverized	12	12¼
TEAS, ₩ lb.:		
Imperial	80	90
Gunpowder	40	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	1 5 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Lane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

New Orleans, August 3, 1875.

Texas beeves, choice, ₩ head	$40 00	@$46 00
Texas beeves, first quality, ₩ head	30 00	@ 35 00
Texas cattle, second quality, ₩ head	20 00	@ 25 00
Texas cattle, third quality, ₩ head	— —	@ 15 00
Western beeves, ₩ lb. net	— —	@ — —
Sheep, first quality ₩ head	— —	@ 5 00
Sheep, second quality, ₩ head	3 00	@ 4 00
Milch cows, choice, ₩ head	80 00	@100 00
Milch cows, ₩ head	35 00	@ 40 00
Calves, ₩ head	7 00	@ 9 00
Yearlings, ₩ head	10 00	@ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Banks.
Louisiana National, A. Luria, cashier.

Belts.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Bellhng.
W. N. Thomson, 52 Race street, Cincinnati, O.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
John Church & Co., Cincinnati, Ohio.
F. A. Hutchinson & Co., St. Louis, Mo.
Albert Mason, New York.
Miller's Bible and Publishing House, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
R. F. W. Baehman, 18 Camp street.
Louis Gimbel, agent 578 Magazine street.
John Kenz, 25 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Bronsseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages.
Louis Cook, Cincinnati, Ohio.
F. F. Hummel, Cincinnati, Ohio.
J. Bowman & Son, Cleveland, Ohio.
J. A. Lunt & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hressman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
H. D. Wood & Bros., 196 Common street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John D. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr H. A. Betancourt, 173 St. Joseph street.

Druggists.
H. J. Rivet, corner Bienville and Chartres sts.

Dry Goods.
H. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. D. Moore, president.
Bethel Academy, Fauquier county, Va., W. W. Smith, A. M.
Brown's Phonographic College, 327 Broadway, New York.
Collegiate Academy, Port Gibson, Miss., Rev. J. A. B. Jones, president.
Dalton Female College, Dalton, Ga., Rev. W. A. Rogers, A. M., president.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Farmville College, Farmville, Va., Rev. Paul Whitehead, president.
Female College, Huntsville, Ala., Rev. G. W. F. Price, president.
Hiwassee College, Tennessee, J. H. Brunner, president.
Inka, Female Institute, Inko, Miss., Rev. D. A. Beardsley, president.
Kenmore University High School, Amherst C. H., Va., H. A. Strode, principal.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Martha Washington College, Abingdon, Va., H. W. Jones, president.
Memphis Conference Female Institute, Jackson, Tenn., Rev. A. W. Jones, president.
State Female College, Memphis, Tenn., Rev. C. Collins, D. D., president.
Trinity College, North Carolina, B. Craven, president.
Verona Female College, Verono, Miss., Rev. T. C. Wier, president.
Virginia Female Institute, Staunton, Va., Rev. R. H. Phillips, principal.
Wesleyan Female College, Macon, Ga., Rev. W. C. Bass, D. D., president.
Wesleyan Female Institute, Staunton, Va., Rev. W. A. Harris, president.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.

Engravers.
John Gibson, 82 Beekman street, New York.
J. W. Hurt, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Otto Zeil, 21 West Fourth street, Cincinnati Ohio.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 64 Baronne street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Fans.
C. T. Woodrow, 115 West Fifth street, Cincinnati, Ohio.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bols, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Grocers.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.

Hotels.
Crawford House, Cincinnati, Ohio.
Hoffman House, Madison Square, New York.

Ice.
J. R. Warner, 31 Front street.

Industrial Exposition.
Cincinnati, Ohio, F. Mullward, secretary.

Insurance.
Crescent Mutual Insurance Company.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Muncy & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Golsan Bros., 39 Perdido street.
Jilz Auger Company, St. Louis, Mo.
Meneely & Kimberly, Troy, New York.
Nonpareil Mills, Sedgebeer, Shepard & Miller, 181 East Front street, Cincinnati, Ohio.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.

Marble Works.
Kursheedt & Bienvenu, 114 and 120 Campstreet.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Artificial Limbs, Charles M. Evans, 76 Fourth street, Louisville, Ky.
Dr. J. Ball & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Casacus, 37 Royal street.
Headache Powder, R. C. Johnson, Paris, Texas.
Kearney's Extract Buchu Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 230 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Mesmerysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Villers, 9 Camp street.

Models.
Louis Hormann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Henry Erben & Co., 245, 247 and 239 East Twenty-third street, New York.
Mason & Hamlin Organ Company, New York.
Philip Werlein, 76, 80, 82 and 90 Baronne street.

Novelties.
Cowan & Co., Eighth street, New York.
Importers' Union, New Bedford, Mass.
Dr. Van Holm, 143 Court street, Boston.

Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Portland Cement.
S. L. Merchant & Co., 70 South street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 56 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Texas, to Donaldsonville, C. H. Allen, general manager.
Pontchartrain, C. H. Allen, general manager.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Ghirardi, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

Seeds.
R. Moltre, 602 Magazine street.

Seltzer Water.
Victor Letorey, 51 Pocyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
The State Line, A. K. Miller & Co., 35 Carondelet street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Bottel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

Wire Railing, Etc.
Bulnr & Co., Baltimore, Md.

Yeast Powders.
Thomas Egan, 311 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,
By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.
WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957) No. 91 Liberty St., New York City, N. Y.
no26 1y

Religious Notices.

THE Brandon District Conference will be held at Mutual Union, Morton circuit, August 26-29. Conveyance provided for all who go on railroad from Morton to the place. Preachers are expected to prepare written reports on all our statistical points. WM. B. HINES, P. E.

THE Philadelphia circuit camp meeting will be held at Pilgrim's Rest, Neshoba county, Miss., September 3-7, 1875. It will be held strictly on the *self-sustaining* plan. Ministers can go from and return to Meridian, Miss., free of cost, who will be there on Thursday morning, the second, and will be kindly cared for and hospitably entertained while there, and are invited to attend. WM. B. HINES, P. E.

THE Garlandsville circuit camp meeting will be held at the new camp ground, near Hickory and Newton, Newton county, Miss., on the Brandon district, Mississippi Conference, September 10-14. It will be on the *self-sustaining* plan. Ministers who come by railroad will be conveyed from Hickory to the camp ground, and are lovited to attend. WM. B. HINES, P. E.

A CAMP MEETING will be held on the Sparta circuit, five miles east of Sparta, commencing on Wednesday night before the first Sabbath in September. Ministers are especially invited: J. A. MILLER, P. E.
J. W. HEARN, P. C.

THE District Conference for the Eufaula district, Alabama Conference, will meet at Clopton on Wednesday night, August 25. The opening sermon will be preached on Wednesday night, by the Rev. W. S. Turner.
W. H. ELLISON, P. E.

THERE will be a camp meeting on the Beulah camp ground, near Fort Jessup, La., commencing on the eighth day of October, 1875. The meeting will be on the self-supporting plan. Provision will be made especially for the preachers. Everybody is invited to attend our camp meeting. J. M. FRANKLIN, P. C.

CAMP MEETING.—There will be a camp meeting at Goshen, on the Carthage circuit, three miles above Carthage, Miss., commencing on Thursday night, August 19, 1875. Preachers are invited. The meeting will be on the self-sustaining plan. L. P. MEADOR, P. C.

CAMP MEETING.—A camp meeting will be held at the Plaquemine Brulee camp ground, near Plaquemine Brulee church, Opelousas district, parish of St. Landry. The meeting will begin on Thursday, September 9, 1875. It will be *strictly on the self sustaining plan.* Persons are expected to come prepared to take care of themselves. The public are cordially invited, and preachers solicited to be present. A large and commodious shed will have been erected for preaching purposes. There will be one or two tents where board may be obtained by visitors wishing it at the most reasonable rates. Ministers expecting to be present will please inform me as early as practicable. For further information address ROBERT S. ISBELL, P. C.

CAMP MEETING.—The camp meeting at the Hennington camp ground, near Crystal Springs, Miss., will begin on Thursday, August 12, 1875. Preachers and people are cordially invited to attend, and to come in the name of the Lord Jesus Christ. The accommodations for visitors will be enlarged. The meeting will be on what is called "the self-sustaining plan."
H. H. MONTGOMERY, P. E.

THE camp meeting at Jones' camp ground, Castor circuit, Homer district, will commence August 18, 1875. We desire all to tent who can. Preachers are especially invited to attend. This camp ground is situated about three miles east of Vernon, in Jackson parish, La., and can boast of some of the finest mineral springs in the country. F. G. HOCUTT.

THE District Conference for the Marianna district will be held in Ozark, Dale county, Ala., September 2-5. Opening sermon at night, September 1. The pastors will please send lists of delegates to Rev. A. Dowling, Ozark. The interest of the District High School requires a full attendance. M. E. BUTT.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Philadelphia circuit, at Pilgrim's Rest	Sept. 3-5
Garlandsville circuit, at camp ground	10-15
Morton circuit at Morton	18, 19
Trenton circuit, at Polkville	25, 26
Raleigh circuit	Oct. 2, 3
Fannin circuit, at Union	9, 10
Lake and Forest circuit, at Forest	16, 17
Walnut Grove circuit	23, 24
Braudonstation	30, 31
Hillsboro circuit	Nov 7, 8
Centerville circuit	14, 15

5 WILLIAM B. HINES, P. E.

SEASHORE DIST.—FOURTH ROUND.

Enon circuit, at Enon	Aug. 21, 22
Mount Carmel circuit, at Mount Zion	28, 29
Westville circuit and Taylorville mission	Sept. 4, 5
Columbia circuit, at Bird's chapel	11, 12
Pearlington circuit, at Pearlington	18, 19
Ocean Springs station and Handsboro mission, at Ocean Springs	25, 26
White Plains circuit and Black Creek mission	Oct. 1, 2
East Pascagoula circuit	8, 9
Chickasawha and Greene mission	23, 24
Rankin circuit, at Poplar Spring	29, 30

The District Conference will convene at Mount Zion, Mount Carmel circuit, August 19, at ten o'clock A. M. The official members, particularly the preachers in charge, are earnestly solicited to attend.

5 C. F. GILLASPIE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—THIRD ROUND.

Carondelet street	Aug. 14
Morgan street	21
Felicity street	30
Algiers	Sept. 6
Baton Rouge	11, 12
Louisiana avenue	18
Cadiz street	25
Plaquemine and Grosse Tete	Oct. 2, 3

5 J. B. WALKER, P. E.

MISCELLANEOUS.

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OF EVERY DESCRIPTION.

Portable Platform, Counter, Coal, Railroad and Depot Scales.

A VALUABLE IMPROVEMENT.

FIRST PREMIUMS over all competition WHEREVER exhibited.

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PATENT MONEY DRAWERS.

TRUCKS OF ALL KINDS.

MARVIN'S SAFES.

FIRE AND BURGLAR-PROOF.

The *Scientific American* of May 3, 1873, says: "Since the Chicago fire we have given some attention to the real merits of various Safes, with a view of supplying our own office with the best article in the market, and have accordingly made selection of a dry-filled Alum and Plaster Safe, manufactured by MARVIN'S SAFE CO."

GUARANTEED DAMP-PROOF.

Never Lose their Fire-Proof Qualities.

GAUTHREAUX & WRIGHT,

GENERAL AGENTS,

56 CAMP STREET, NEW ORLEANS.

☞ Send for descriptive Catalogues. Je10 2m

SEMI-ANNUAL STATEMENT

OF THE

Louisiana National Bank

OF NEW ORLEANS,

At the Close of Business, June 30, 1875.

RESOURCES.

Loans and discounts	$1,671,054 56
United States bonds	908,000 00
Other bonds	236,014 41
Real estate	211,422 45
Current expenses and taxes paid	42,063 25
Due from reserve agents	291,662 22
Due from banks and bankers	261,030 19
Cash on hand	1,288,126 30
United States Certificates of Deposit for Legal Tenders	40 000 00
Five per cent. redemption fund	13,800 00
Total	$1,972,993 78

LIABILITIES.

Capital stock	$1,000,000 00
Surplus fund	200,000 00
Profit and loss	163,816 70
Individual deposits	2,610 553 70
Circulation	787,821 00
Due to banks and bankers	180,022 38
Dividends unpaid	780 00
Total	$1,972,993 78

Jy8 1m A. LURIA, Cashier.

HOFFMAN HOUSE

—AND—

RESTAURANT,

MADISON SQUARE.....NEW YORK.

Said by all Travelers to be the best Hotel in the world.

Jy17 6m C. H. READ, Proprietor.

F. F. HUMMEL,

MANUFACTURER OF

CARRIAGES,

BUGGIES, ETC.,

N. E. Cor. Eighth and Sycamore Streets,

NOS. 40 AND 42 EIGHTH ST.,

Jy22 8m —CINCINNATI, OHIO.

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FURNITURE COMPANY,

103 AND 105 CAMP ST., NEW ORLEANS.

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☞ TO RETIRE FROM BUSINESS. ☜

Come and get BARGAINS. Je3 4m

How I Made $70

the first week, and am now averaging $36 in a safe business. Any man or woman can do the same ☞ *The secret free.* Write at once to COWAN & CO., au27 1y Eighth St., New York

DEPEZEONE strengthens, perfects and develops the Limbs. $1, postpaid. DR. VAN HOLM, 143 Court street, Boston, Mass. 8e24 1y

RAILROADS.

NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

(Great Jackson Route.)

Trains depart and arrive as follows, from Calliope street Depot:

DEPART.	
Express	7.50 A. M.
Mail	5.50 P. M.
ARRIVE.	
Express	11.30 P. M.
Mail	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND LOUISVILLE.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at 22 Camp street, corner of Common.

A. H. SHELDON, Agent.
E. D. FROST, General Manager. jn3 6m

NEW ORLEANS AND TEXAS RAILROAD.

AS FAR AS DONALDSONVILLE, ETC.

The steamer FRANK MORGAN will leave the foot of Bienville street DAILY at 7.45 A. M. for Westwego, with passengers for all stations on the New Orleans and Texas Railroad. Returning, will arrive at 6 P. M.

Freight received at the same place up to 2 P. M. each day will be delivered at its destination next morning. C. E. PAYNE, Agent.
C. H. ALLEN, General Manager. Je17 2m

PONTCHARTRAIN RAILWAY.

Depot at the head of ELYSIAN FIELDS ST., near the Levee, Third District.

Excursions to and from the Lake, same day, 25 cents; children under twelve years, 10 cents.

Fare to and from Gentilly Station, 15 cents each way.

Trains will run as follows:

From the City	From the Lake.
6 o'clock ....A. M.	7 o'clock ....A. M.
7½ o'clock ....A. M.	8½ o'clock ....A. M.
9 o'clock ....A. M.	10 o'clock ....A. M.
10½ o'clock ....A. M.	11½ o'clock ....A. M.
12 o'clock ....M.	1½ o'clock ....P. M.
2 o'clock ....P. M.	2½ o'clock ....P. M.
3 o'clock ....P. M.	3½ o'clock ....P. M.
4 o'clock ....P. M.	4½ o'clock ....P. M.
5 o'clock ....P. M.	5½ o'clock ....P. M.
6 o'clock ....P. M.	6½ o'clock ....P. M.
7 o'clock ....P. M.	7½ o'clock ....P. M.
8 o'clock ....P. M.	8½ o'clock ....P. M.

A train leaves the city every Sunday morning at 4.

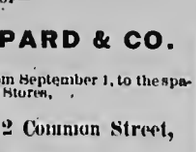
On Sundays the trains will be run every half hour from 2 o'clock P. M.

Passengers for Gentilly Station must notify the conductor prior to departure of train.

C. H. ALLEN,
my13 3m General Manager.

STEAMSHIPS.

THE STATE LINE,



sailing from New York to Glasgow, via Belfast, every alternate Wednesday.

White Star Line, sailing from New York for Liverpool, via Queenstown, every Saturday.

Inman Line, sailing from New York for Liverpool, via Queenstown, every Saturday.

Rotterdam Line, sailing from New York for Rotterdam every fortnight.

Red Star Line, sailing from New York and Philadelphia alternately every Wednesday.

American Line, sailing from Philadelphia for Liverpool, via Queenstown, every Thursday.

Through tickets from New Orleans to any point in Europe.

Prepaid tickets from any point in Europe to any in the United States.

Excursion tickets, good for twelve months, at a great reduction.

Drafts issued, from £1 up, at current rate of Exchange.

All rates as low as can be had in New York. Every facility and information given. Berths secured by telegraph.

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THE EXTENSIVE

CROCKERY AND CHINA STORE

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House-Furnishing Warehouse

—OF—

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Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

A6 elegant White Granite DINNER SET, comprising 124 pieces, for, to wit:	$15 00
12 Dinner Plates, 1 Soup Tureen,	
12 Tea Plates, 1 Sauce Boat,	
12 Soup Plates, 1 Salad Dish,	
12 Preserve Plates, 2 Covered Dishes,	
12 Butter Plates, 2 Vegetable Dishes,	
12 Tea Cups and Saucers, 4 Meat Dishes,	
12 Dinner Coffee Cups and Saucers, 2 Pickle Shells.	
A Porcelain DeTerre DINNER SET (equal to French China in

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, AUGUST 12, 1875. NO. 33.

News of the Week.

DOMESTIC.

NEW YORK, Aug. 3.—Alexander Hamilton, son of the great statesman, is dead. He was ninety years of age.

JACKSONVILLE, ILL., Aug. 3.—The damage to the crops, bridges and railroads in central Illinois is immense. The losses are estimated at $1,000,000; that of Morgan county alone is $250,000.

MONTGOMERY, ALA., Aug. 4.—The returns come in slowly, but enough is known to render it reasonably certain that the constitutional convention has been called by fifteen thousand majority. Many leading Republicans supported the call, and several Republican counties have given majorities for the convention.

CINCINNATI, Aug. 4.—The special correspondent of the *Commercial*, who is examining the effects of the flood in southern Ohio, reports tonight having traveled from Portsmouth up the Scioto valley as far as Piketon, finding a continued scene of devastation along the entire route. The Scioto river is still rising, and is over the entire valley, the depth of water ranging from five to thirty inches by actual measurements. He reports three thousand acres of corn gone, causing the entire loss to owners of crops promising an average yield of sixty bushels to the acre. This loss occurs in a territory only sixteen miles long and lying in Scioto county. These figures probably will be increased by the entire destruction of the wheat crop and most of the hay. Northwest from Scioto the line of devastation continues all the way to Columbus. Residents of the valley for fifty years say no similar destruction of crops by an overflow has ever occurred before. The river has been higher, but not at this season of the year. The loss in this valley alone is estimated at over $500,000.

CINCINNATI, Aug. 5.—The water is invading the cellars on Broadway, Sycamore, Main, Walnut and Vine streets, as high as Second street.

This city appeared to be the center of the storm, extending about one hundred miles in each direction. The total damage to railroads, crops and private property in this congressional district is estimated at $10,000,000.

TERRE HAUTE, Aug. 5.—The Wabash is slowly falling. The first mail from the East since Saturday came on last night's train. The *Express* of this morning estimates the loss to the crops and the destruction of property in fourteen counties tributary to Terre Haute at not less than $12,000,000.

WASHINGTON, Aug. 6.—The following was received to-day from Gen. Brannan, at Fort Barrancas:

"No new cases of fever since August 2. Assistant Surgeon H. C. Brown has arrived here. Dr. Sternberg is reported by his physician convalescing this morning. There are now forty-five cases under treatment and seventy-nine convalescent."

NASHVILLE, Aug. 6.—The boiler of a steam thrashing machine on Ben. Harlan's farm, in Maury county, exploded, killing Harlan, his engineer and a colored man. Seven others were wounded, two of whom will probably die.

WASHINGTON, Aug. 7.—The following was received from Gen. Brannan, Fort Barrancas, August 7: "No new case, and no death since yesterday's report. Dr. Sternberg is this morning sitting up a little in bed. All the others are doing well. It was Col. Rindall's son, an infant, who died, and not his daughter."

Com. Cooper telegraphs all well at the Pensacola navy-yard.

LOUISVILLE, Aug. 7.—McCreary's majority will reach forty-five thousand. The convention is probably lost.

PHILADELPHIA, Aug. 7.—By an explosion this morning at the arsenal about twenty were injured, some fatally. All were boys. One boy was killed.

OMAHA, Aug. 7.—It is estimated that over one hundred thousand head of Texas cattle were driven into the State this year; of this number forty thousand have been sold.

MEMPHIS, Aug. 8.—The river continues to rise steadily at this point, and has risen one inch during the past twenty-four hours. Capt. Crone, of the Belle of Memphis, reports that a crevasse formed at Willis' plantation, Donaldson's Point, just above Island No. Ten, on Friday night, which swept over that plantation, containing about three thousand acres, and thence to St. Francis valley. This doubtless caused the river to come to a stand here yesterday, and not the crevasse at Bradley's, as at first supposed.

A large volume of water is now running through St. Francis river, which will afford relief to plantations on the Mississippi side to Helena. There is great increase of danger on the Arkansas side, and planters on that shore between here and Helena are working on the levees in the rear to protect their lands from inundation, threatened from that direction. Water now stands four inches below the flood of last spring, and two feet four inches below the great flood of 1867.

A decline of one inch is reported at Cairo to-day.

Old steamboatmen predict that the flood will not exceed that of this spring.

WASHINGTON, Aug. 9.—Gen. Brannan telegraphs from Fort Barrancas: "No new cases since Saturday. Hospital Steward William E. Hill is dead; the others are doing well. I doubt if there will be any more deaths."

MEMPHIS, Aug. 9.—The river at this point continues to rise steadily, and has risen about one inch since six o'clock last evening; but, notwithstanding this, the outlook is much more favorable from a decline at Cairo and the report of the officers of the Memphis and Little Rock railroad, along the St. Francis, at Madison, Ark., and in the bottom between this point and that, which was nearly all submerged in April, before the water had reached its present height.

This may be accounted for by the fact that all the bayous and most of the lakes were empty, while the rank vegetation in the bottoms retarded the flow of water from crevasses, and much of it was lost by absorption and evaporation. Unless the danger from the St. Francis increases materially, the damage between here and Helena from that direction will be insignificant and confined to a few plantations.

OMAHA, Aug. 9.—A special from the West reports the grasshoppers very numerous at several points. Immense clouds of insects are still flying southward. There was a good rain early this morning.

FOREIGN.

LONDON, Aug. 3.—The projected constitution declares the State religion to be Roman Catholic; the nation is obliged itself to maintain its worship and its ministers, but nobody shall be molested on Spanish territory for their religious opinions, or in the exercise of their respective worship, so long as the respect due to Christian morality is paid; nevertheless, other public ceremonies or demonstrations than those of the State religion are prohibited. Canonvas del Castildo, president of the constitutional committee, declares the meaning of this to be that Protestants may have churches with open doors, and celebrate worship inside, but there must be no manifestation in the street. It is believed the Cortes will be summoned to meet soon, when the proposed constitution will be submitted; consequently political agitation is recommencing.

LONDON, Aug. 4.—Moody and Sankey sailed for New York on the Spain.

COPENHAGEN, August 4.—Hans Christian Andersen, the poet and novelist, died to-day, aged seventy years. His disease was cancer. There is universal mourning in Denmark at his death. Deputations from various parts of this country and elsewhere in Europe will attend his funeral.

ROME, Aug. 6.—The *Opinion* says the foreign ecclesiastical establishments are preparing the necessary deeds for conversion of their real property into Italian rentes, in conformity with the law of 1873. The sale of the property of the Irish college will begin on the eleventh instant.

LONDON, Aug. 7.—The secretary of the Universal Alliance, in a letter to the *Times*, says Damascus dates of July 22 state that the cholera is raging. Four cases are reported daily, but the real number is concealed. The Christian quarters have been deserted. The mission schools are closed and the children dispersed.

The *Pall Mall Gazette* says Parliament adjourns on Tuesday to Friday, when it will be prorogued.

LONDON, Aug. 8.—An additional recovery of specie to the amount of $100,000 has been made by the divers at the wreck of the steamer Schiller.

Thanksgiving Day.

MR. EDITOR: Allow me a small space in your excellent CHRISTIAN ADVOCATE to tell the brethren everywhere of the doings we had at Magnolia Grange, No. 57, Franklin county, Miss., on the fifteenth instant. But first let me say that the good Lord has given us the most glowing prospect in Mississippi for a bountiful crop that we have had for many years.

A preamble setting forth that fact, in connection with the generally prevailing health in this section of country, was followed by a resolution setting apart Thursday, the fifteenth of July, as a day of thanksgiving and praise to God for those blessings. The preamble and resolution were adopted almost unanimously. Sorry to say there were a few dissenters. Let us say: "Lord, forgive them, for they know not what they do."

In accordance with the resolution a goodly number appeared at the grange, and I am pleased to have it to say that it was a *union* meeting of Methodists, Baptists and outsiders, and right heartily did hymns of praise ascend from those united voices, and all kneeling before the majesty of Heaven, sent up grateful offerings to him, the Author of all good. It was a refreshing time. All who were present expressed themselves as gratified and thankful that they were there. It was something new under the sun to most of them; but I think it will be for the future an annual offering, as it should be by all who entertain any sense of gratitude in their hearts.

The devil sent a journeyman fiddler up, who, I understood, applied for a job for the night, but could not get one. Thanks to the good sense of the young people. Yours truly,

JOHN SAMPLE.

JULY 20, 1875.

From the Work.

PRATTVILLE DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* The District Conference for Prattville district was held at Lowndesboro, Lowndes county, July 21–25. Everything was there to contribute to the pleasure and interest of the occasion except the presence of the pastor of that charge, Rev. J. M. Mason, who, a few days before, happened to the sad accident of having his leg broken by his horse falling with him. May the Lord speedily restore him to his charge and loved employ! The citizens of Lowndesboro know how to secure the comfort and happiness of a Conference, and this they did fully by supplying everything that heart could wish. Long will they be remembered by us for their hospitality and kindness.

Prominence was given to religious worship on this occasion. Revs. M. S. Andrews, D. D., of Selma, R. B. Crawford, of Demopolis, and A. D. McVoy, president of Centenary Female College, were with us and did valuable service in the sacred desk. Generally the preaching was good, and attended with the power of the Holy Ghost, as was evidenced on Sunday morning at love-feast and the sacrament of the Lord's Supper. There was as much interest in the love-feast as I have ever seen, and never have I seen as many partake of the sacrament as on that occasion. The Almighty surely came down in the midst of his people on Sunday in Lowndesboro.

Upon comparison with last year's report of the various charges, we find the church holding its ground in every respect, and in some, of vital importance, advancing. To sum up in a few words: the church is alive and active, and the preachers are generally encouraged to do the work required at their hands. The financial report was not so good as it should have been, but no preacher complained of suffering or neglect. The preachers and people are learning one thing very essential—that is, to sympathize with and appreciate each other's condition. This begets mutual help. We believe the circuits in Prattville district intend to support their pastors as best they can. The missionary report of the district this winter, I have reason to believe, will compare favorably with the other districts of the Alabama Conference. May the church in this district advance even more than in the past. The clergy and laity came together in harmony; thus they labored, and every one returned home, we trust, better and more resolute.

T. Y. ABERNETHY, Sec.

PLEASANT HILL, ALA., July 27, 1875.

VERNON MISSION, JACKSON DISTRICT.—*Mr. Editor:* At the suggestion of my presiding elder I send you a brief statement of the present condition and the prospects of this work.

In January Vernon mission stood thus: Five appointments, one church edifice, and one Methodist society, with nineteen names upon the class-book. A part of the territory comprising this work was new, and another part for a year or so had been unsupplied with a preacher.

At present we have seven appointments, two church buildings, four church organizations, with a membership of sixty-six, and four Sunday schools (all Methodist,) with a membership of one hundred and thirty-three.

Of the names upon the church rolls, seven have been received by faith, and two from the Lutheran Church.

As for baptisms, we have had eight thus far—four children and four adults. I take this opportunity of returning thanks to Rev. C. B. Galloway for assistance rendered me on these and other occasions.

Flagg's chapel, one of my appointments, is a plain, unpretending structure, situated near the railroad, half way between Jackson and Clinton. This building, together with an acre of land, was deeded to us, a few weeks ago, by a good Methodist lady living hard by.

At this place, on the seventeenth and eighteenth of this month, was held our Quarterly Conference. On Saturday the board of stewards was organized, superintendents elected, etc. The salary for the preacher in charge was fixed at $600.

On Sunday, the eighteenth, after the morning sermon by Rev. W. E. M. Linfield, a collection of $6.90 was taken up for the Bishops.

There seems to be a good spirit existing throughout the entire charge—a disposition to *go ahead* and *build up*. I think we can safely say that the outlook of this work is hopeful—so hopeful, in fact, that I believe the word *mission* may be dropped after this year, and the word *circuit* substituted.

BEVERLY CARRADINE, P. C.

JULY 26, 1875.

FLOYD, LA.—*Mr. Editor:* While you are at the "Seashore," enjoying the rich repast—the "annual convocation of the saints"—permit me to trouble you with a line from this division of the Lord's army.

Our third quarterly meeting came off last Saturday and Sunday. O what a crowd! The swamps poured out the people, the woods sent out a sound. The gospel was preached, Christ was honored, and many felt it was good to be there. The last hour came. The preacher called; three persons responded. Their names were taken; they are candidates for baptism and membership. But the meeting must close—not *ready* to protract. There were several persons present who had not heard the gospel before for five, seven and fifteen years respectively. This is a noticeable feature through this country. Persons are going to church this year who have not gone for years. O God, continue to interest and awaken by thy "almighty power," and may all this country now surrender to thee!

T. H. MCCLENDON.

JULY 27, 1875.

LITTLE RIVER MISSION, LA.—*Mr. Editor:* This is a new work, just taken up since the last Conference by the Methodists. The people seem to take a great interest in trying to build up Methodism in this country. This section has been reported as a wild, desperate country, but we find it quite different. There are as good people here as you find anywhere. Bro. J. L. P. Sheppard has charge of the work this year. He has had the work at heart, has endured many privations and hardships to awaken the people to a sense of their duty, and has done great good. On the eleventh instant Bro. Sheppard commenced a meeting at Spencer's chapel, and continued it until the sixteenth instant, which resulted in sixteen accessions to the church and the membership greatly revived.

E. WIGGINS.

DEVILLE'S CREEK, July 18, 1875.

LITTLE RIVER, LA.—*Mr. Editor:* The Lord has visited Catahoula Lake with an outpouring of his Spirit. Bro. Sheppard, the supply for Little River, has just closed a meeting which has powerfully aroused the people from their lethargy. Sinners have been convicted, mourners converted, and the church mightily strengthened in the faith. We had sixteen or seventeen accessions to our church, and now we have a subscription with enough subscribed to build a neat house for our church. We will subscribe for the ADVOCATE now.

JULIOUS.

Texas Correspondence.

FROM THE CENTRAL PORTION OF TEXAS.

To the Readers of the NEW ORLEANS CHRISTIAN ADVOCATE, greeting:

We greatly rejoice that you have so excellent a pastor to visit you weekly as bears this communication to your doors. How varied the instruction, how eloquently wise the editorials—the pastoral sermons—with the many spicy exhortations, the experiences of the living soldier and the dying conqueror, with the discreetly selected items of news, civil, social and scientific, all spiced with sparklings of wit and anecdote and laconic wisdom! Surely that man's taste—or woman's either, or child's—must be very greatly perverted not to find here that which will please and profit.

We count you, dear readers of Louisiana, happy in having something of a lull in your social and political atmosphere. Oh! that the storm may pass over, leaving you a cloudless sky, and an atmosphere purified by the lightning and hurricane that have so ruthlessly shaken your whole fabric! But if you doubt the speedy approach of such a time, when you will not be crouched under the despotic dominion of negrocracy, we heartily reach out to you both arms to take you to the very heart of as fine a country as ever listened to the lowing of a cow, or yielded its sheaves to the rejoicing bosom of the happy harvester. Here we have peace. No carpet-bagger's foul tramp breaks our repose; no scalawag pollutes our air by his spouting appeals to the unreasonable prejudices of an unreasoning race of political parvenu; no majority of an alien populace threatens ever to fall as an avalanche on the well-established order of our social system; but every interest prospers, and promises a higher prosperity. The land is laden with breadstuffs. Wheat and corn—more than was ever in the State before—reward the laborer's toil, and invite the immigrant to come and share the bounties spread by the munificent hand of kind Providence.

We have plenty of room, even on our school lands, for a hundred-and-sixty-acre farm for every family of the ADVOCATE subscribers, and then have left vacant in our State more territory than all Louisiana; and this would surely leave room enough for you, Messrs. Editor, Publisher, and all the employees of the office. Why not move over, then, this fall, lock, stock and barrel? Paper, patrons and friends would all get a hearty welcome, for you could no doubt make a profitable partnership with Bro. John, at Galveston, and so supply the whole Southwest with a high grade of pure Christian literature.

Seriously, if any of your readers intend to break up, we think higher inducements await them here than they can find elsewhere. Health, cheap lands, good laws, comparatively light taxation, a very large school fund, a bright prospect of future prosperity, call you to look here before you settle elsewhere. I own only five acres myself. I am in no way connected with any land agency or immigration scheme. I have no sort of personal interest to subserve. I desire, it is true, to see my beloved State settled up by just such citizens as are the readers of the ADVOCATE, and I desire their well-being; hence I have written thus to them.

I have recently attended the District Conference for the Weatherford district, Northwest Texas Conference. Much interest was manifested in the affairs of the church. At the first roll-call—Wednesday, July 7, at nine o'clock A. M.—a response came from every charge save one. Ten out of fourteen itinerant members answered. One of the four was sick, and two came in afterward. I did not hear from the fourth. A large number of the thirty-seven local preachers and fifty-two delegates were present. Quite a general revival spirit was manifest through nearly every part of the district. A number of churches had been organized since Conference. In the midst of the most stringent times, several thousand dollars had been raised and expended in building and finishing churches and parsonages. Some of the preachers had been tolerably well sustained, while others had endured much from the failure of their people to meet the stinted pittance assessed for their support. Oh! how we do need a few presiding elders who could exercise the same influence as he of Post Oak circuit. If he had not gone up higher I should plead for his transfer until he should have spent one year at least on each district in our Conference. I do not complain of our corps of presiding elders. Perhaps no Conference of its age can boast of a better. We are blessed in this respect, but our people, in only quite moderate circumstances, and thrown together from the four corners, stand greatly in need of proper training in this as well as in some other respects. We think, however, that progress is as rapid as perhaps anywhere else within our beloved South.

Of the fifteen itinerants of our District Conference, the presiding elder, T. W. Hines, William Price and S. D. Akin came here from the Mississippi Conference; M. D. Fly, L. W. Reeves and M. L. Martin from the North Mississippi. Missouri, Arkansas, Tennessee and Kentucky supplied nearly all the remainder.

S. D. AKIN.

JULY 17, 1875.

ATTENTION, MEMBERS OF THE VICKSBURG DISTRICT CONFERENCE! On your arrival in this city you will please go to Crawford Street Methodist church, where the committee of arrangements will meet you and conduct you to your homes.

Come praying that the Holy Spirit may be poured out upon this needy city.

JOSIAH BANCROFT, P. C.

VICKSBURG, August 2, 1875.

IT IS desirable to satisfy others, but it is much more desirable to satisfy one's self.

Baton Rouge and Its Schools.

MR. EDITOR: In these times of general shrinkage in finance, crops and morals, when in State and Church we find contraction and collapse where we looked for expansion and full growth, it is no small pleasure to meet a person or see an institution not numbered among these *contractiles*. It is indeed a rare pleasure to see, now and then, a cheerful, hopeful face, a prospering school, an advancing, holy church, whose spirits are high and whose purse is not shrunken. We may congratulate the people of Baton Rouge and vicinity upon the sacred estate into which they have entered of equal, honestly-come-by poverty. The good Goddess of Poverty has dispensed her blessing with equal hand, without distinction of race, color or previous condition. She has passed by none of us. We are poor but honest, poor but alive. That is ground for profound gratitude and congratulation. Well, here in our poverty we are making many rich. We have churches and schools in this town that move on in spite of the times—two schools that would honor any town. Who has not heard of Readville Seminary for young ladies, and the Baton Rouge Collegiate Institute for boys? From these have gone out, all over the land, true men and women of full measure, graduated and equipped for a vigorous life. There is no shrinkage here. True, there has been a sad falling off of numbers in attendance, and a sadder falling off in the pay of teachers—more in promises, less in actual receipts—yet no falling off in earnest devotion and thoroughness in teaching.

Just as everything else is failing and contracting in this day of our common poverty, there arises a band of noblemen and women to confer on this poverty-stricken people a wealth imperishable. The times evoke the talent and genius of the best and truest of our people. Men and women answer the call, and they "go and teach." This is their vocation. They teach because they must teach—not a profession or a business, as if to teach for a living, but they live to teach; for surely they do not find it to be a life of ease or wealth; but, like their Master, the great teacher, they become poor that we through their poverty might be made rich. The grace of liberality abounds in their deep poverty, and our teachers are the wealth of the nation. Oh, that our Southern people would seize this their opportunity—the heritage of poverty. Now, since you cannot leave your children money and lands (a doubtful boon,) you should leave them that more priceless heritage of unalienable wealth—a Christian education. Educate your sons and daughters. This is all you can give them, and is the only thing. Is there not hope in the land where there are these devoted, self-sacrificing teachers?—generous and refined, thorough and patient as ours are. Have you a daughter you wish to see a true Christian woman? Send her to the Readville Seminary, for there she will be surrounded by influences ennobling, and associated with one who is at once a mother and a teacher, instructing the heart and mind in the true, beautiful and holy. Bring your sons and daughters, and come with them and see for yourselves our schools and teachers—the Readville Seminary, Mrs. M. W. Read, principal, for young ladies; and for the boys the Baton Rouge Collegiate Institute, Prof. W. H. N. Magruder, principal.

The scholastic year commences on the first of October and closes the last of June.

CHRISTIAN KEENER.

A TRUE MISSIONARY SPIRIT.—*Mr. Editor:* On the day we held our missionary mass meeting, in the Methodist church at this place, a little girl, twelve years old, subscribed $2, remarking at the time that she would pay it as soon as she could make the money. Yesterday she paid her subscription out of money for which she labored with her own hands. She is also paying $1 to the Sunday School Missionary Society, which makes a total of $3 this year. Will not those of our church who have means, and do so little for this great cause, resolve to do more when they read this?

J. M. WEEMS.

HAZLEHURST, MISS., July 23, 1875.

THE memory of an old man is a picture gallery of perished forms—a map of the world not as it is, but as it was long ago.

The Christian Advocate.

THURSDAY, AUGUST 12, 1875.

SABBATH REST.

The Sabbath is a type of heaven's own sweetness,
A hallowed foretaste of its life and light;
A day of rest, foreshadowing the completeness
Of days which know no night.

Six days of weariness and toil, succeeded
By the calm quietude of Sabbath rest,
Train us to welcome what we so much needed,
And make it doubly blest.

Here our best joys and fairest flowers are mortal;
We can but rest in peace one day in seven:
But yonder, soon as we pass Death's dread portal,
Eternal rest is given!

The Sabbath there, in high communion blending
With Christ, and all the heaven-bound pilgrim train;
Is more than blessed; but soon it has its ending,
And earth is earth again.

But yonder, in the land of milk and honey,
Where Jordan flows, the rest is evermore—
One everlasting Sabbath, bright and sunny,
Shines on that blissful shore!

All is immortal there; joys never wither,
And days no longer shadow into night;
With steady pace our feet are traveling thither,
To gain that land of light.

Oh, happy Sabbath! when the church shall gather
Escaped forever from earth's wearying strife,
Like children round the table of their Father,
To live the deathless life;

And join the rapturous song of adoration
With all who fought the fadeless crown to win;
Oh, endless Sabbath! Chorus of salvation!
When will thy joys begin?

Sunday Magazine.

Alabama Conference.—Selma District Conference.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Your Committee on the State of the Church in the Selma district, Alabama Conference, after a patient hearing and consideration of the reports from the various charges, submit the following report:

The spiritual condition of the church, though not satisfactory, is highly encouraging. The membership of our church have not reached that high standard of piety required by the word of God, or exhibited in the lives of many of those sainted men of ancient or modern times given us as examples of holiness; yet they are seeking higher attainments in vital godliness and Christian experience. As evidences of this progress in divine life and growth in grace, your committee refer to the decided increase of attendance upon the ministry of the word, and the ordinances and meetings of the church; the freedom of our membership from indulgence in the sale and use of spirits, and in those diversions so popular with the people of the world; their cheerful compliance with disciplinary rules; the ready and better support of the ministry and of the cause of missions, and their more general devotion to family prayer.

These indications of improvement, all of which are contained in the reports from the fields of labor, cannot be fairly attributed to mere morality of conduct or an empty profession of faith. They certainly are, to a very large extent, the fruits of the Spirit and of the power of experimental religion. Where such sentiments prevail and such manifestations are given there must be much spirituality and consecration. Having gained this vantage ground, let the church purify herself of *all* unrighteousness and worldly-mindedness, and press on to sanctification. The church is the bride of Christ. Let us be vigilant to keep her unspotted from the world, uncorrupted by its maxims and customs.

The property of the church in this district is well secured in title, is free from incumbrances, and generally in a good state of repair.

Your committee regret to state, however, that some of our circuits are not provided with suitable parsonages. A due regard for the comfort of our preachers and their families should prompt us to supply this want. Good policy even demands that every preacher with a family should have a pleasant home of his own, and without it he cannot serve his flock with satisfaction or success.

There are two missions in this district—the Bigbee mission and the East Selma and Benton mission. The reports from these works show a decided increase of interest and prosperity; they are well served, and will soon be self-sustaining. There is no other field of labor within our bounds where missions can be established with profit to our cause.

The financial condition of the district, as represented by the collections for the support of the ministry, for missions and the other enterprises of the church, is in a comparatively prosperous condition, considering the general state of the country and the ability of our people. The different charges are taking care of their preachers, and the stewards are practicing more system and manifesting greater diligence in this all-important branch of their duty. The following resolution has been passed by this Conference, and your committee urge a strict compliance with its requirements wherever practicable:

Resolved, That the assessment plan adopted by the Alabama Conference for raising preachers' salaries be observed throughout the Selma district.

You will permit this committee to state here that our preachers have labored faithfully and with the hope of very little pecuniary reward. They have shown a willingness to share our misfortunes, have suffered privations without murmur, and have contributed very much, both in counsel and in life, to the sentiment and practice, among their respective charges, of economy and resignation to the hardships common to our whole country.

The Sabbath school cause is more prosperous than ever known in the history of our church. The number of schools and pupils is greatly increased, and the church is constantly recruiting her ranks, and drawing much of her strength and energy from this department of the service. The schools are well managed, the system of teaching is becoming more methodical, and all its appliances and exercises are well adapted to the ultimate design of the institution—the salvation of the children. The uniform lessons are generally used, and give universal satisfaction. The committee recommend them as worthy of universal adoption.

Our church papers and literature are not as well patronized by our people as our necessities require, or as their merits deserve. The New Orleans Christian Advocate especially should visit the household of every Methodist family. Besides our relation to it as the official organ of our Conference, it contains much information and news absolutely essential to the intelligent understanding of our doctrines and the progress of our church.

Your committee are unwilling to close this report without a declaration of their indorsement of the official career of our presiding elder, the Rev. A. J. Briggs, during his term of service for the last four years. Their position as laymen, and his ineligibility to his present office among us another term, remove any impropriety or indelicacy that would ordinarily attach to such an expression. And representing nine of the charges of this district, and possessing, as they think they do, a very reliable knowledge of his labors, they are unanimous in this expression of their high appreciation both of his pulpit and administrative abilities. By his capacity and energy and judicious management of men and measures, to a very large degree, this district has been well sustained through successive disasters of flood and drouth, and has been elevated to the front rank of position among the districts of the Alabama Conference.

Levi W. Reeves, Chair'n.

The Providences of God.

Mr. Editor: It does seem that the Bible tells us plainly enough what the will of God is—that he wills that which is good, and not that which is evil. And yet, in regard to his providences, how various are the opinions of men. Not only do men of different denominations differ on this subject, but members of the same church; and members and even *ministers* of the *Methodist* Church differ greatly in their opinions in regard to what we should understand by the providences of God. One will say: "Everything happens for the best;" another: "Well, I suppose it had to be so;" and another: "Whatever befalls us is providential;" and yet another—as I heard a *Methodist minister*, occupying a high position in the church, once say while officiating at the funeral of one who had been slain by the hand of his fellow, in referring to the sad occurrence, call it: "This sad dispensation of God's providence;" and still another, a *Methodist minister* (as we were on our way to the burial of a man who in a drunken spree fell from his horse and was killed) said: "How strange are the providences of God!"

Now, Mr. Editor, it is true that the Bible teaches us that God exercises both a *general* and a *special* providence over his creatures—the former implies the latter; but it nowhere teaches that in so doing he deprives us of our free agency.

In our last and ruined condition he provides for our redemption, he teaches us the way of life, he woos and invites us to the path of peace, and warns us to turn from the ways of sin and death; yet he suffers us, if we heed not his invitations and warnings, to go in the ways of death. And while he gives no one *permission* to do us evil, yet as all men are free to do, or not do, he *suffers* men to do *each other* wrong, except it may be in extraordinary cases, where he restrains the wrath of man.

Now it does seem clear that if whatever befalls us is providential, then it is *right;* and if *right*, it is *not wrong*, consequently *not sin*, but the will of God. Wicked men then do the will of God when they persecute his people. Again, some will say that persecutions are necessary to keep us humble. Then sin is necessary, and, if evil at all, a necessary evil, helping in the great work of redemption, filling up certain deficiencies in the great plan of salvation; wicked men and devils becoming co-workers with God and all good men in saving the world; they themselves not guilty of wrong, because they did the will of God.

O that Methodists, and especially *Methodist ministers*, would cease to teach the doctrine of predestination.

A Methodist.

Our Baby.

Of course he is the dearest, sweetest, smartest baby that ever lived. Any sensible person will at once admit the fact if they are not blinded by *jealousy!* We think so because he is our baby? O no; we couldn't help seeing his superiority to other babies if he *wasn't* our baby. Why he stood alone at eight months, commenced walking at eleven, has been going without intermission ever since, and we defy any one to produce a baby that can talk as plain as he can! He has attained the venerable age of eighteen months, can understand everything, run small errands, and it is the current belief in the family that he will commence climbing the "steep hill of knowledge" when he is in the neighborhood of two years.

It is simply ridiculous how selfish some people are of our acquaintance. They cannot see anything out of the common run in our darling, and positively listen to our eulogiums with indifference; of course they are wrapped up in their great, mushy, stupid babies, and *won't* see.

Now *our* baby is a little, neat, plump fellow, all activity and mischief. I never could tell you how pretty he is, but I will tell you he has blue eyes, a mouth like a rosebud, and golden hair in silky waves, with a tiny curl nestling here and there. I must confess, though, he has—a pug nose! We feel our hearts so full of love, we are willing to overlook the pug nose. You would too if you only knew him, and felt the charm of his sweet, winning ways, the graceful poise of the little head on the round, dimpled neck and shoulders. He used to be such a comfortable baby to carry when he was in long clothes. With no superabundance of flabby flesh, he never kept perpetually sliding through one's arms like *some* babies; but, as compact as a ball, he always stayed in the right place, and, seeming to know if he slipped he would be in danger of making a *very* small boy of himself, he acted accordingly.

While I am writing he is screaming, it must be confessed, in a very unamiable manner. But we are *all* bad sometimes. He *may* be crying for something he ought not have. Don't we all wish for things we should not have, and would not know what to do with if we *did* have them?

Our baby! Would that we could always keep you a baby, and shield you from the coming storms. Alas! life's decrees are inexorable; we will have to passively watch you drifting from us into manhood, and see all its dark shadows settle upon that bright head. We can only pray, when old age lends you toward your last resting-place, that death will convey a perfect life to a beautiful fruition in heaven.

Little Beverly.

Ruskin on Conscience and Training

It has been a prevalent notion in the minds of well-disposed persons that if they acted according to their own conscience, they must, therefore, be doing right. But they assume, in feeling or asserting this, either that there is no law of God, or that it cannot be known, but only felt or conjectured. "I must do what I think right." How often is this sentence uttered and acted on—bravely, nobly, innocently—but always, because of its egotism, erringly. You must not do what you think right, but, whether you or anybody think or don't think it, what is right. "I must act according to the dictates of my conscience." By no means, my conscientious friend, unless you are quite sure yours is not the conscience of an ass. "I am doing my best; what can man do more?" You might be doing much less, and yet much better; perhaps you are doing your best in producing or doing an eternally bad thing. All these three sayings, and the convictions they express, are wise only in the months and minds of wise men; they are deadly, and all the deadlier because bearing an image and superscription of virtue, in the months and minds of fools. "But there is every gradation, surely, between wisdom and folly." No. The fool, whatever his wit, is the man who doesn't know his master—who has said in his heart: "There is no God"—no law. The wise man knows his master. Less or more wise, he perceives lower or higher masters; but always some creature larger than himself—some law holier than his own. A law to be sought, learned, loved, obeyed; but, in order to its discovery, the obedience must be begun first, to the best one knows. Obey something, and you will have a chance some day of finding out what is best to obey. But if you begin by obeying nothing, you will end by obeying Beelzebub and all his seven invited friends.

My mother never gave me more to learn than she knew I could easily get learned, if I set myself honestly at work, by twelve o'clock. She never allowed anything to disturb me when my task was set; if it was not said rightly by twelve o'clock I was kept in till I knew it; and in general, even when Latin grammar came to supplement the Psalms, I was my own master for at least an hour before dinner at half-past one, and for the rest of the afternoon. My mother, herself finding her chief personal pleasure in her flowers, was often planting or pruning beside me—at least if I chose to stay beside her. I never thought of doing anything behind her back which I would not have done before her face; and her presence was therefore no restraint to me; but also no particular pleasure; for, from having always been left so much alone, I had generally my own little affairs to see after; and on the whole, by the time I was seven years old, was already getting too independent, mentally, even of my father and mother; and having nobody else to be dependent upon, began to lead a very small, perky, contented, conceited, Cock-Robinson-Crusoe sort of life, in the central point which it appeared to me (as it must naturally appear to geometrical animals) that I occupied in the universe.—*Fors Clavigera.*

Obituaries.

Rev. William McCormick was born in South Carolina, October 27, 1796, and died at his residence in Jasper county, Miss, June 24, 1875, in the seventy-ninth year of his age. Bro. McCormick was converted to God and joined the Methodist Church in the latter part of the month of April, 1820, and was ever after a most worthy member and zealous Christian. He felt for many years that he was called to preach the gospel of Christ, but a naturally timid disposition and the constantly accumulating wants of a growing family seemed for a time to afford him a plausible excuse for delay. He did not consent to take license to preach until the autumn of 1839—about the time his father, Rev. John McCormick, ceased from his ministerial labors. When he did take upon himself the holy office and work of a minister he went at it with a zeal and earnestness worthy of the cause, doing a great deal of good for the first two years of his ministry as a local preacher, and in the fall of 1841 he joined the traveling connection. From that time on, as long as his health enabled him, he continued to be a zealous, faithful, efficient worker in God's great harvest field, working much of his time without asking or expecting any earthly reward. After about ten years' hard toil in the itinerancy of the Methodist Protestant Church his health failed, and he was compelled to take first a supernumerary and then a superannuated relation to the Conference. The latter relation, by the unanimous voice of his brethren, he continued to hold until his death.

We will notice briefly some of his distinguishing characteristics:

As a Christian.—He was pre-eminently pious. No man bore about in his body more of the marks of the Lord Jesus, more of the beautiful characteristics of Christian piety, more of the sweet and gentle spirit of our holy religion, than did our beloved brother, William McCormick. Religion was first, was middle, was last with him in everything. It was the *all-absorbing* theme of his life.

As a minister.—Take him as a whole, he was the best model of a minister of the gospel I ever knew. He always went from his knees to the pulpit. While there his heart seemed all aglow with love. The burden of every theme was love. Love was the power by which he endeavored to attract all hearts to Christ, and, when attracted, love was the power by which he sought to hold them there. If he dwelt on the torments of the damned, it was to show the great love of Christ in dying to rescue a lost world from such a fearful doom. If he dwelt on the tragic scenes of Calvary, it was to show how love constrained Christ to suffer and bleed and die to redeem our fallen race. His Christian experience was love. Sanctification with him was the attainment of perfect love. His heaven was the length and breadth and height and depth of God's redeeming love. His preparations for the pulpit were elaborate and ample. He read much, thought much and prayed much over almost every sermon he attempted to preach. He was a great reader of the Bible and other good books. I suppose he read the Bible regularly through from the beginning of Genesis to the end of Revelation more than fifty times. Dr. A. Clarke's Commentaries, Mr. Watson's Theological Institutes, Mosheim's History of the Church and D'Aubigne's History of the Reformation were as familiar to him as the study of nearly half a century could make them. It was my good fortune to be placed on the Jasper circuit with him, as junior preacher, in the very commencement of my ministry. From his sweet spirit, his fervent piety, his studious habits, his grave deportment, his untiring industry, and his habit of praying so much more than any other man I ever knew, I derived much benefit. I do not think I was ever with him as much as two hours at a time during the thirty odd years of our acquaintance without feeling that I had been benefited by his company.

As a husband and father.—Our brother was twice married. His first wife was a Miss Matchet, a most excellent Christian lady, who bore him ten children, eight of whom survive. His second wife was a Miss Meek, daughter of the late Rev. Dr. James Meek, of Attala county, Miss. By her he has three children, all living. Our brother strove with all his might to train his family in the ways of piety. And, thank God, he succeeded. His large family of sons and daughters are nearly all professors of religion and members of the church. Two of his sons, grown men, have died in the faith and preceded him to the better land. Our dear brother was sorely afflicted for many years before his death; so much so that he was seldom able to leave his premises to preach, or even to visit his nearest neighbors. But he bore his afflictions like a Christian philosopher, never uttering a murmuring word. Through all these long years of suffering and sorrow he seemed at all times ready and willing to go, but never restless and in haste to depart. He was calmly and patiently waiting the Lord's time. From the last letter I ever received from him I take the following extract. He says:

"I write to let you know I am still alive. God be praised! I am very feeble. I am so nervous I cannot sit or write with any satisfaction. Cannot think as formerly. I cough and suffer a great deal, and my diabetes continues unchanged ever since you saw me last. The great wonder is that I am yet here. I am able to be up some nearly every day, and to walk a little about the house and garden. But I am worn out. I wait and abide my heavenly Father's will. I am on the verge of the land of rest, and I hope to meet you there. We traveled and preached some together. O when I think of our meeting up there I almost shout! You will be left here when I am gone. I want you to write my obituary and preach my funeral, if at all convenient. It will please all my friends and children. The simple facts in the case are enough. I derive some pleasure from reading the Advocate and other papers, but my mind and my eyes are so bad that my enjoyment is nothing like it used to be. I am now almost seventy-seven years old. I have enjoyed some happiness in life, and have performed a great deal of hard labor. My best days and my best enjoyments have been about thine altars, O Lord of hosts! My services have been few and poor and lean, but they are with Christ. I leave all with him. I have trusted him long, and I feel that I can trust him to the end."

Bro. McCormick's letter was written October 16, 1873—nearly two years before his death. He continued in the same tranquil, trusting state of mind until he breathed his last, which he did about three o'clock P. M. on the twenty-fourth of June. To him, in the words of the poet:

"Death is the crown of life:
Were death denied, poor man would live in vain:
Death wounds to cure: we fall, we rise, we reign:
Spring from our fetters, hasten to the skies;
When blooming Eden gathers on our sight
The King of Terrors is the Prince of Peace."

P. H. Napier.

A mother in Israel passed away from among us on the night of the third instant. Mrs. Elizabeth Miller died at the residence of her son, President J. C. Miller, in Jackson, La., on the third of July, 1875. She was a native of the town of Casanovia, in Madison county, N. Y., and was born September 2, 1798.

Her parents were not professors of religion, although believers in the Bible, and respecters of good people. They taught their children to fear God, and to say the Lord's Prayer, with the additional child's prayer at night; "Here I lay me down to sleep," etc. This was the sum of her religious education until she was eleven years of age; then, being afflicted by the death of a younger sister, she began to call upon God in the sincere use of the forms of prayer which she had learned. In her journal, kept by herself through a course of sixty years, she laments that there were no Sabbath schools in the community in which she lived, and that the only Christians there were Calvinistic Baptists, whose principal themes were the eternal decrees and immersion. By these influences was her mind darkened and confused until she knew not what to do; fortunately, however, a minister of another "faith and order" began to preach in the neighborhood, who taught the people that they were sinners redeemed by Christ, who might *then* repent, believe and be saved. She believed this, and began to seek the Lord earnestly when she was but thirteen; but, having no one to lead her to Christ, and being surrounded and influenced by the ungodly, she neglected the means of grace, and turned in a measure to the world. For several years she continued in this state, praying and hoping to be a Christian, but never surrendering herself fully to the Lord, although in the church and a zealous Methodist so far as decided preference for that church was concerned. She dates her conversion from 1820. In her journal that year she writes: "I prayed much, and obtained the evidence of my acceptance, but not that spotless purity I hoped to get." From this time her pence flowed as a river. Of the next year she writes: "I felt as if I had none on earth but my Savior. I sought the Lord with my whole heart, and found much peace." She was now able to bear with patience and fortitude the trials of life, and to labor earnestly for the salvation of others. In this labor of love she found pleasure and profit. The next year brought sore trials, but none of these moved her, save to press her nearer to her Savior. Having been so wonderfully blessed at the first camp meeting, it is not strange that she loved these gatherings of the hosts of Israel. In 1827 she attended three of them, all of which were profitable to her for edification and growth in grace, especially the third, at which her oldest son, A. G. Miller, was converted in his twelfth year. This filled her soul with gladness, and led to more earnest determination to train all her children in the nurture and admonition of the Lord, which she did with exemplary perseverance and success. Three of her sons became and are now ministers of the gospel. The prayer of her heart and the grand object of her life was the education and salvation of her children. While striving to attain these ends, she was not indifferent to the spiritual interests of others. The Sabbath school found in her a true friend and faithful teacher for many years. We rejoice to be able to write that her path was that of the just, which shineth more and more unto the perfect day. A few quotations from her journal will illustrate this. January 1, 1858, she writes: "I feel to-day that God is love, and that I love him and his holy law." Again, in 1861, she says: "I am sixty-three to-day. I find God loves me still, though so unworthy." Her last entry was made on the eighth of June, 1875: "The love of God is around me. I have comfort in believing, yet I want more of that love which makes me happy."

In her last hours she was resigned to the will of God and felt his love. Thus lived and died one of the best and most consecrated of God's children. She served him to the best of her ability, "in spirit and in truth." She was characterized by strong sense, firmness, energy, perseverance, and consecration to her family and to the church of her choice in all its interests. We thank God for her work of faith and labor of love. Now, her work done, her trials past, she rests from her labors, and her works do follow her. God grant that he who wrote and they who read this may be followers of all those who, through faith and patience, inherit the promises.

J. L. Forsyth.

Jackson, La., July 20, 1875.

Agnes, only child of J. C. and L. A. Wilburn, was born August 19, 1874. On the twenty-eighth of September following she was dedicated to God in holy baptism, and on the sixteenth day of June, 1875, after a painful illness of several weeks duration, her deathless spirit took its flight to the spirit world. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

V. H. N.

Died, at Hermitage plantation, Holmes county, Miss., on the sixth of July, 1875, at twelve o'clock M., Mrs. S. A. Lurty, formerly wife of Col. J. S. Scott.

Says the New York *Tribune*: "The Rev. Asher Wright, the quiet New Englander, who, almost unaided, civilized the Iroquois Indians on the Cattaraugus Reservation, died among them a few days ago. Most of them were thoroughly ignorant pagans when he first went to them; he leaves them Christians, the supporters of churches and schools, and the owners of excellent farms. The modest old man was indefatigable in his work. He translated a part of the Bible into the Iroquois language, and even studied medicine for the benefit of his pupils, thus for most of his kindly life caring for both their souls and bodies."

It is from this heaven-born ignorance in women, of the insuperable difficulties of doing right, that men take fire and accomplish the sublime impossibilities. Our sense of details our fatal habit of reasoning, paralyze us; we need the impulse of the pure ideal which we can only get from them.—*Howells.*

—A special dispatch from Berlin to the *Pall Mall Gazette* says the German government has ordered that declarations of submission by Catholic clergymen to the new laws shall be kept strictly secret, the purpose being to secure them from persecution by the Ultramontanes.

The Christian Advocate.

THURSDAY, AUGUST 12, 1875.

TAKE ALL.

Take my life, and let it be
Consecrated, Lord, to thee.

Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and "beautiful" for thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my moments and my days;
Let them flow in ceaseless praise.

Take my intellect, and use
Every power as thou shalt choose.

Take my will, and make it thine;
It shall be no longer mine.

Take my heart; it *is* thine own;
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure-store.

Take myself, and I will be
Ever, *only*, ALL for thee.

Steady and Strong.

Who is bold enough to arraign the pride of works? "Behold what a worker he is!" So runs the omnibus compliment of the day. We resolutely believe in William Tell and the apple, let archæological iconoclasts say what they will. The hero did really shoot the apple off the boy's head. But what a narrow chance it was! He might have split the head instead of the apple, you know, and that would have been unlucky. We are intimidated by a like liability in aiming at that busy, bustling idleness, which just now passes current for overwork, albeit the apple is a green squash. The clerical Daniel O'Connell shouts: Work, work, work! and the admiring peasantry greet his wisdom with a wild hoorah! Daniel is tongney and tireless and versatile. He runs four jackplanes, six handsaws, nine cross-cuts, a steam engine, a saw mill, a patent churn, a thrashing machine, and seven different kinds of sewing machines, all at once. He is "prodigious smart." If any one suggests, as envious people sometimes do, that his pond will run out, he is instantly smothered with the proposal: "Pump Lake Erie dry, will ye?" That squelcher takes the buckram out of a man, and he subsides. Perhaps he carries on a frightened thinking, to the effect that Lake Erie could be pumped dry easily enough if it were not for the big and little streams that keep flowing in out of the forest shades, and the cool, deep solitudes. It would go dry of itself, just from the glare of perpetual publicity and windy agitation. Often and often the biggest swells are groundswells. And as to breakers, which also depend on the shallowing of the water, they are "powerful weak" for the noise they make. They never carry off the edges of the continents. It takes the deep sea currents to do that. In fact they are dangerous to nobody but the poor fellows who are trying to ride atop of them. Many an overworker fondly imagines that he is turning the world upside down, when in fact he is just rolling over and over with the same familiar swash of sand and seaweed. Now he preaches his lectures, and now he lectures his preach. A close hearer can generally tell which he is doing by remembering how he started. If he opens with, "Our text may be found," he is going to preach it; but if he begins with, "Ladies and gentlemen, fellow-citizens, and people from the country, the subject which I have the honor to discuss before you," then the venerable hash is to be served up *a la lecture*. The distinction is of great practical value, particularly by virtue of that strong initial, d, which squats on the lawful domain of e, x, t, and holds against all the writs of magistracy.

Are we hitting the apple, or the head? The apple (squash, if you please) is the thing we are shooting at. With honest working—which pours in as much as it pours out, with a fair allowance for evaporation, accident and the demands of growth—we have no quarrel. It is the other thing, the pseudo, which runs and roars and sweats, and jingles the old bell with a new handle, and says to itself, comfortingly, after all the fuss and foam, "The sleep of a laboring man is sweet," if only such a man did not have to lie broad awake to prop his reputation against the uncertain gusts that sweep down these narrow canyons with hurricane force. Stand still (not on stilts) and see the salvation of God. It is wiser to come forth from the silence and down from the mount of vision and communion. The Merced river is a respectable little stream, even in low water, when it runs quietly between becoming banks, but in leaping down Yosemite it all goes to mist long enough before it reaches bottom. Over-ardent men run so fast to a fire that they can do nothing but pant and gasp after they get there. The hero who rushed to the defense of his country's flag with a broom-handle for a gun was brave, no doubt, but his wisdom was debatable. Wait to grind your ax before you attack the thick trees of the forest. Load, then take aim, then fire. Because some people grind and grind and grind their axes all away, and other people load their guns with such tamping and over-wadding that they are sure to burst at the first fire, if perchance they go off at all, is no reason why other some should undertake to chop with a wedge or shoot with a hoe-handle.

A bishop, whose robust good sense has a curt way of "cutting off debate," was sorely annoyed by a brother in Conference who popped up and out on every side of every subject. When patience ceased to be a virtue, and hope (of reformation) deferred began to make the heart sick, he said: "Brother, your way of doing reminds me of the description which an Arkansas poet gives of the struggles and demise of a Mississippi flatboat:

"'She sot and heaved and heaved and sot,
And high her anchor flung;
But every time she sot and heaved
A wusser leak she sprung.'"

I have a mind to say something as unhandsomely expressive of a class of self-appreciating, overworked men, but my constitutional gentleness forbids. I will say, in a soft and persuasive tone: Brethren, hold on, be steady; stop and load up before you start your wagon; take a gentle astringent, for fear that complaint of yours may become chronic. "God never employs a fool when he can use a wise man just as well." Sit down and wipe the perspiration. Put ice on your heads. You can't be preacher, lecturer, chorister, insurance agent, high constable, ward politician, county superintendent, editor, candidate for Congress, and camp meeting committee, all at once. The more there is to do the less time have we to gush over things, and run empty wheelbarrows across hollow pavements. It is best not to work miscellaneously, but to take hold when we ought, as we ought. And there is precisely as much wisdom to be shown in letting go as in laying hold. It is possible to hold on too long, just because the hold is easy and we are used to it. We hold on to a spavined old sinner who has taken our gospel purgatives for the last thirty years without a sign of improvement, or to a community whose dust ought to have been shaken from our feet years ago, and let a hundred new fresh chances slide away to the vanishing-point without a symptom of uneasiness. Whether we lay hold or let go, therefore, be sure to do everything with preparedness and purpose. Be steady and strong, remembering always that "we" have never exhorted you to be steady and—weak.—*M. C. B., in Western Christian Advocate.*

Periodicity of Thunder Storms.

Herr von Bezold, of Munich, has published some interesting researches on the periodical changes in the frequency of thunder storms during long periods of time. These researches are particularly noteworthy for the original manner in which the author has used the statistical materials on thunder storms which he could obtain (principally within the kingdom of Bavaria.) As the character of our reports will not permit us to give details with regard to the manner of treatment, we pass at once to the results which Herr von Bezold has arrived at.

First of all it was found that the frequency of thunder storms during a long period is generally either on a continuous increase or decrease, and that these variations are periodical.

If we ask on which other meteorological phenomena these variations could possibly depend, the first thing to be considered is the temperature. It is further advisable, on account of the numerous relations that have lately been discovered to exist between sun-spots and meteorological phenomena, to turn attention also in this direction. It has been found in reality that if we represent the variations of the frequency of thunder storms by a curve, and compare the same with the curve of the frequency of sun-spots, the minima of the thunder storm curve coincide exactly with the maxima in the sun-spot curve. On the other hand, the thunder storm curve forms, to a certain extent, the mean between the sun-spot curve and the curve of the deviation of the average yearly temperature for our latitudes.

We must observe here that although the path of the thunder storm curve shows a general and unmistakable connection with that of the sun-spot curve (so that, for instance, for the period from 1775 to 1822 the maxima of the thunder storm curve coincide almost completely with the minima of the sun-spot curve,) yet the details of the thunder storm curve coincide better with the details of the curve of temperatures, so that nearly every rise or fall in the latter can be distinctly traced in the former. This connection between thunder storms and the deviations of the yearly temperatures from the total average shows itself still clearly, even where that between thunder storm and sun-spot curves is less apparent.

Herr von Bezold recapitulates the results of his investigations as follows: High temperatures, as well as a solar surface free from spots, cause a greater number of thunder storms during a year than the reverse. Now, as the maxima in the frequency of sun-spots coincide with the maxima of the intensity of aurora borealis, it follows that both groups of electrical phenomena—thunder storms and aurora—complement each other, as it were, so that in years with many thunder storms aurora will be rare, and *vice versa*.

From this connection between sun-spots and thunder storms an immediate electric action between the earth and the sun does not necessarily follow, but it may be simply a consequence of the magnitude of insolation, which depends on the frequency of spots. These changes in the insolation are not felt simultaneously but successively in the different latitudes. The phenomena of thunder storms, however, do not only depend on the conditions of temperature at a given locality, but also on the state of the atmosphere at far distant points, belonging to another zone; and this is most evident with thunder storms accompanying strong currents of wind or tempests. In this manner the peculiar intermediary position which the thunder storm curve occupies between the curves of temperature and sun-spots might perhaps find its explanation eventually.—*Nature.*

A Patriotic Girl.

At the time Gen. Greene retreated before Lord Rawdon from Ninety-Six, when he had passed Broad river, he was very desirous to send an order to Gen. Sumter, who was on the Wateree, to join him, that they might attack Rawdon, who had divided his force. But the general could find no man in that part of the State who was bold enough to undertake so dangerous a mission. The country to be passed through for many miles was full of bloodthirsty tories, who, on every occasion that offered, imbrued their hands in the blood of the Whigs. At length Emily Geiger presented herself to Gen. Greene, and proposed to act as his messenger; and the general, both surprised and delighted, closed with her proposal. He accordingly wrote a letter and delivered it, and at the same time communicated the contents of it verbally, to be told to Sumter in case of accident.

Emily was young, but as to her person or adventures on the way we have no further information except that she was mounted on horseback upon a side-saddle, and on the second day of her journey she was intercepted by Lord Rawdon's scouts. Coming from the direction of Greene's army, and not being able to tell an untruth without blushing, Emily was suspected and confined to a room; and, as the officer in command had the modesty not to search her at the time, he sent for an old tory matron as more fitting for that purpose. Emily was not wanting in expedient, and as soon as the door was closed and the bustle a little subsided, she *ate up the letter*, piece by piece. After awhile the matron arrived, and upon searching carefully, nothing was to be found of a suspicious nature about the prisoner, and she would disclose nothing. Suspicion being thus allayed, the officer commanding the scouts suffered Emily to depart whither she said she was bound; but she took a route somewhat circuitous to avoid further detention, and soon after struck into the road to Sumter's camp, where she arrived in safety. Emily told her adventure, and delivered Greene's verbal message to Sumter, who, in consequence, soon after joined the main army at Orangeburg.—*Noble Deeds of American Women.*

THE WEARING OF MOURNING.—The etiquette of mourning is far more expensive and cumbrous in Great Britain than in this country. If a relative dies the whole family, servants included, must wear black at least six months, and where the relationship is large and several deaths follow each other in tolerably quick succession, the confinement to habiliments of woe, even where no grief is felt, becomes very protracted. If a person attends a funeral he must be dressed in mourning, and many persons wear black for some weeks or months for a friend to whom they are not related. The London *Queen* thus illustrates certain features of this servitude: Suppose one to have six brothers and sisters who marry; there are then twelve near relatives, at the death of each of whom custom provides a "family mourning" for six months. Then there are other twelve months for each of the parents of the heads of the family, and possibly two or three children of his own, to say nothing of all the nephews and nieces, and other casuals. Here we have no less than sixteen years of life to be spent in black—that is to say, one-half of the expectation in life is to be spent in discomfort and gloom, and at the cost of a small fortune, in obedience to an irrational custom, of which everybody complains, but from which nobody has the courage to emancipate himself. The English are a slow-moving people, and terribly afraid of violating any of the proprieties, but they have gradually awakened to the necessity for reform. A society has been organized, the members of which bind themselves to limit mourning to the heads of the family, except that the children may wear it for their parents, brothers or sisters. Servants are not to be clothed in black, and it is declared sufficient for men to wear a piece of black crape on the arm, or for women to have a black sash and trimmings.—*The Graphic.*

IT WAS a young woman with as many white flounces around her as the planet Saturn has rings. She gave the music-stool a whirl or two, and dutted down in it like a twirl of soap-suds in a hand basin. Then she pushed up her cuffs as if she was going to fight for the champion's belt. Then she worked her wrists and hands—to limber 'em, I suppose—and spread out her fingers until they looked as though they would pretty much cover the key-board from the growling end down to the little squeaky one. Then these two hands of her's made a jump at the keys as if they were a couple of tigers coming down upon a flock of black and white sheep, and the piano gave a great howl, as if its tail had been trod upon. Dead stop—so still you could hear your hair growing. Then another howl as if the cow had two tails, and you had trodden on both of 'em at once, and then a grand clatter and scramble and string of jumps, up and down, back and forward, one hand over the other like a stampede of rats and mice more than anything I call music.—*Oliver Wendell Holmes.*

AN INCIDENT OF THE DETROIT TORNADO.—A *News* reporter met a little fellow toddling around with a woe-begone countenance which betokened the loss of all his earthly possessions, including his relatives, and curiosity prompted the reporter to question the boy concerning the cause of his grief. In reply the little fellow said:

"I wouldn't tare nossin' 'tall about it if the wind hadn't blowed my poor pussy away. When I see the winds tummin' I looked for my pussy and she was on the fence just a holdin' on, an' lookin' as cross and scaret like there was a big dog tummin'. Den dere was a big cloud of dust tum along and my pussy leggo, and went a sailin' off in de air like she had wings, and her tail was as big as my arm."

THE majesty of justice was fearfully sustained by Lord Eskgrove, the English judge, who, it is related, once sentenced a tailor for murdering a soldier, in these words: "And not only did you murder him, whereby he was bereaved of his life, but you did thrust or push or pierce or propel the lethal weapon through the belly-band of his regimental breeches, which were his majesty's."

CURIOSITY about trifles is a mark of a little mind.

Religious Intelligence.

—Dr. John Cumming has announced that he intends delivering some lectures on "Mr. Moody and his place in prophecy."

—Rev. William Arthur, of England, was in too feeble health to visit the Irish Conference at its recent session. He could not converse with his friends, and was then "just removing where he could get dry mountain air."

—Mr. Hammond, the revivalist, has been conducting a series of successful meetings at Portland, Ore. At least five hundred persons have expressed a determination to follow the Savior. Mr. Hammond was assisted a portion of the time by Gen. O. O. Howard.

—A convention of "Broad Churchmen" or Liberal Christians was held at Geneva Lake, Wis., June 24 to 28. The subject of Christian or religious union was kept in prominent view. A correspondent of the *Advance* expresses high approval of the spirit of the meeting. It is proposed to make the conference yearly.

—The will of the late Robert H. Ives, of Providence, R. I., gives a bequest of $9,000 to the Protestant Episcopal Board of Missions, one of $10,000 to the trustees of the Church of the Redeemer in Providence as a fund for the support of the rector, conditional that the church shall not become a ritualistic one, $5,000 to the present rector, and $500 to Bishop Clark.

—Spanish-speaking preachers are in demand and are likely to be in increasing demand—for Brazil, the Argentine Republic, Central America and Mexico. No better service can at this time be rendered for the promotion of the temporal and spiritual interests of those countries than by furnishing them at their great centers with American Protestant missionaries.

—The missionary meeting of the United Methodist Free Churches was held in London, April 25. The committee reported the year's receipts at home to have been £11,119 12s. 5d.—increase from last year, £1,617 7s. 11d.; expenditures, £10,397 13s. 5d.; number of members on the foreign stations, 6,112—increase, 224—with 545 probationers; total members on foreign stations and home circuits, 87,371, with 6,195 probationers.

—The Rev. J. L. Green, of Tahiti, in November last, paid a visit to Ruruta, in response to an invitation from the King, at the request of the pastor and people, to dedicate a new church, 97 feet long, 42 feet wide, with walls 26 feet high, built entirely by the natives. In addition to all their labor they have spent about $800 for foreign material for the building. There were 580 persons in attendance on the occasion of the dedication.

—The will of the late Orrin Sage, of Ware, gives $20,000 to Williams College; $10,000 to the American Board; $5,000 each to the American Home Missionary Society and the American Missionary Association; $5,000 to the Congregational Society at Blandford, Mr. Sage's former home, for a ministerial fund; $5,000 to the society at East Ware for a parsonage; $1,000 each to Hamilton Normal Institute and Mount Holyoke Seminary.

—At the meeting of the Royal Geographical Society, held April 12, Sir Henry Rawlinson declared that the loss of the lamented Rev. Charles New was a very great one, not only to the Geographical Society, of which he was a distinguished member, but to the cause of Christianity. High tributes to his memory were also paid at the same meeting by Col. Grant, Mr. Hutchinson, secretary to the Church Missionary Society, and other gentlemen.

—A special feature of the commencement of Bethany College (Disciples of Christ,) Kentucky, was the unveiling of a bust of Alexander Campbell, made by J. T. Hart, and presented to the college by Mrs. Campbell. The speech of presentation was made by the Hon. Jeremiah S. Black, and an appropriate reply was made by President Pendleton. Mr. Campbell was the first president of this college, and Mr. Pendleton is his immediate successor.

—"John Calvin not ordained!" Dr. Philip Schaff, in the April number of the *Princeton Quarterly Review*, pronounces an elaborate eulogy upon the character of John Calvin. Dr. Schaff says Calvin was never ordained to the ministry, "but he had an extraordinary call, like that of the prophets of old, and the apostle of the Gentiles. This was felt by his brethren, and about a year after his conversion he was the acknowledged leader of the Protestant party in France."

—The *United Presbyterian* notices the death of the Rev. Elijah McCoy as substantially ending the history of a small but remarkable denomination. It was called the "Dissenting Presbyterians," or "Warwickites," and was particularly opposed to the "Covenanter," "Seceder" and "Associate Reformed" heresies. At a meeting of the presbytery, about twenty-five years ago, the denomination had but one minister. Mr. McCoy was one of the two young men who were ordained at that time. He had long been the only minister.

—Our exchanges for the week ending May 29, says the *Independent*, chronicle 4,450 conversions or accessions to the churches—generally by profession and as the result of revivals—as follows: Baptist 1,915; Methodist, 1,059; Congregational, 662; Reformed, 339; Presbyterian, 309; Christian, 91; United Brethren, 30; Lutheran, 36; unclassified, 19. Prominent among Baptist revivals have been those at Canton, Ill., resulting in accessions of more than 150; and at Bethel, Penn., resulting in 70 accessions. There have been extensive Methodist revivals at Lynchburg, Va.—more than 300 conversions; Virginia City, Montana circuit, 200 accessions; St. Joseph, Mo., 122 conversions; Atlanta, Ga., 80 conversions; Pascagoula, Miss., 40 conversions.

Our Young People.

BABY'S KISS.

Sunbeams, creeping through the maples,
Flashed across the window-pane,
Lighting up the darkened parlor
Like a shower of golden rain.

Baby May, her white hands softly
Folded in her mute surprise,
Sat upright upon the carpet—
Baby wonder in her eyes.

Soon the little hands unloosing,
Each essayed the toy in grasp,
But in vain—no shining substance
Found she in their tightest clasp.

Down she went upon the carpet,
Creeping softly round and round,
Making eager, restless movements,
And a cooing, baby sound.

Reaching now, and now bewildered
By her shining, new-found prize—
All the while the baby wonder
Beaming in her violet eyes.

Wearied with her vain endeavor,
Both the dimpled hands grew still,
But the bright eyes watched the sunbeams
Flitting here and there at will.

Watched them as they danced about her,
Lighting up the carpet gray;
Then she softly stooped and—kissed them!
Darling, precious Baby May!

Morning Star.

Letter from a Chinese Girl.

MR. EDITOR: I send you a letter from the young girl, a student in Bro. Lambuth's school, Shanghai, China. The original one I have in beautiful characters on green and red paper, most finely written without a blemish, the translation of which is from Mrs. Lambuth. You can put the letter in the Child's Corner if you think it of any use.

Respectfully yours,

S. B. THOMAS.

TRANSLATION OF SUSAN B. THOMAS' LETTER TO MRS. S. B. THOMAS.

SHANGHAI, CHINA, April 16, 1875.

MY DEAR MRS. THOMAS: I am glad to have the opportunity of writing to you, and send by Mrs. Lambuth. I hope you have been well all along. I hope, too, that our heavenly Father has ever blessed you with good health. Through God's mercy I was given the choice of entering the school, where I am taught about God and my Savior.

Mrs. Lambuth has been very kind to me, and has taught me how to work with needles, as well as to do many other things. My studies at present are the Acts of the Apostles; memorized also geography, arithmetic, reading, and the "Lung Nyou," beside many other kind of books.

I am greatly obliged to you for your kindness in sending money to support me, and thus lead me into the path of righteousness. I hope you will ever remember me in your prayers to God. Pray that he will have compassion and forgive my sins, and that he will send down his Holy Spirit, and that I may live according to his words and commands.

I hope you will write me, for I shall be very glad to get your letter.

Ever yours most gratefully,

WONG BAY YUNG, or
SUSAN B. THOMAS.

From Our Little Friends.

JACKSON, LA., July 23, 1875.

DEAR MR. EDITOR: My name is Mary Alice Perry. I am seven and going on eight. I can read in the third reader and in the Grandpa Goodale stories in the ADVOCATE. I can spell too, though I never went to a spelling match in all my life. I can speak a piece called Bobolink, and can sing: "I want to be an angel." I saw a nest, the other day, in a bay tree, and it made me think of Barney, and wish he was here to show me how to milk it. I write this to ask you to ask Grandpa Goodale how he did it. We are all well. So good-by.

MARY ALICE PERRY.

The Little Substitute.

Several years ago, when I was a teacher in a school at ——, I had occasion to reprove a pupil for his inattention and disobedience. My words failing to produce an effect upon him, I was obliged to resort to punishment, and accordingly I called him up, and commanded him to stand for a quarter of an hour in a corner of the school-room.

As he was going there a little boy, much younger than the guilty one, came to me and requested that I would allow him to take the place of the lad who had offended. This request astonished me a good deal; however, I was not inclined to put any question to the child, and contented myself with observing to him that if I granted his request he should pass the whole of the time in the corner; "and," added I, "a quarter of an hour is very long when one must spend it in punishment." These words did not shake him. I then pointed out to him the disgrace which attaches to a child who undergoes punishment, telling him that in the eyes of all the visitors who might enter the school he would appear a naughty and unruly child. Nothing, however, changed his purpose. He still persevered in his resolution. I then allowed him to take his companion's place in the corner.

I was deeply moved, and I silently prayed to the Lord to give me a little of that wisdom which cometh from above, in order to draw from this incident some instruction which might be profitable to the souls of the children who were confided to me.

When the quarter of an hour was expired I released the little boy, and asked him if it was his companion who induced him to take his place.

"No, sir," he replied.

"Do you not think that he deserved to be punished?"

"O," said he, "he deserved it well."

"What, then, is the motive which has led you to bear this punishment in his place?"

"Sir, it is because I love him."

What a touching reply! The other children had listened with deep attention to this conversation. I then called the disobedient boy, and ordered him to go in his turn into the corner. At these words there was a clamor of protestations. A multitude of little voices cried out at the same time: "O, sir, that would not be right—that would not be right"—"nor just either," added one of the boldest.

"Why would it not be just?" replied I, thinking to disconcert the boy who had thus expressed himself. "Has not your school-fellow disobeyed?"

"Yes, sir, but you have allowed Joseph to be punished in his place; you should not then, on that account, punish him."

My prayer, thought I, was heard; and I continued in these words: "Does what has just happened recall anything to your minds?"

"Yes, sir," said several voices; "it reminds us that the Lord Jesus bore the punishment of our sins."

"What name would you give to Joseph now?"

"That of *substitute*."

"What is a substitute?"

"One who takes the place of another."

"What place has Jesus taken?"

"That of sinners."

"Joseph has told us that he wished to take his school-fellow's place, and be punished instead of him, because he loved him. Can you tell me why Jesus wished to die in the place of sinners?"

"It was also because he loved us."

"Repeat a passage from the Bible which proves that."

"The Son of God who loved me, and gave himself for me."—Galatians ii, 20.

"You told me just now that it would not be right, nor even just, to put the naughty boy in the corner, after having punished Joseph in his place; what instruction may we draw from this?"

"We learn from it the assurance that God can never punish any sinner who believes in Jesus Christ as his Savior;" "and," added quite a little boy, "he will never do so; for the Bible tells us that 'God so loved the world that he gave his only begotten Son,' in order that 'whosoever believeth in him should not perish, but have everlasting life.'"—John iii, 16.—*The Christian.*

Couldn't Stop.

This is the way a great many boys get into difficulty—"they get a-going and they can't stop." The boy that tells lies began at first to stretch the truth a little—to tell a large story—till he came out a full-grown liar!

Two boys began by bantering each other, till they got a-going and couldn't stop. They separated with black eyes and bloody noses!

Did you hear about the young man stealing from his master's drawer? He came from the country a promising boy. But the rest of the clerks went to the theater and smoked, and he thought he must do so too. He began thinking he would try it once or twice. He got a-going and couldn't stop. He could not resist the temptation when he knew there was money in the drawer. He got a-going—he will stop in prison.

Some young men were, some years ago, in the habit of meeting together in a room at the public house to "enjoy themselves"—to drink and smoke. One of them, as he was going there one evening, began to think there might be danger in the way. He stopped and considered a moment, and then said to himself: "Right about face!" He dropped his cigar, went back to his room, and was never seen at the public house again. Six of the young men followed his example. The rest got a-going, and could not stop till they landed, most of them, in a drunkard's grave. Beware, boys, of the first cigar or chew of tobacco. Be sure, before you start, that you are in the right way, for when you are going down hill it is hard to stop!

One night a miller was awakened by his camel trying to get his nose into the tent.

"It is very cold out here," said the camel. "I only want to put my nose in."

The miller made no objections.

Soon the camel asked leave to have his neck in, then his feet, and, meeting with no opposition from his master, he soon had his whole body in. This was very disagreeable to the miller, who complained of the camel's conduct.

"If you don't like it you can go," answered the camel; "as for me, I have got possession, and I shall stay; you can't get rid of me now."

Boys, this ugly camel represents the evil habits and little sins which, if not continually watched, creep into your lives unawares. The dram, the quid, the cigar, get hold of a boy or a young man, and say to him: "You can't get rid of me."

CAN YOU FIND HIM?—"What book is that?" inquired a merchant of a youth from the country, who, while searching his bag for a letter of recommendation, had let a book fall on the floor.

"My Bible, sir."

"Your Bible! What are you going to do with your Bible here in the city?"

"Read it, sir. I promised my mother I would read it every day; and I shall do it, sir!"

The firm tone and flashing eye told the merchant that he had a boy of principle and grit before him. He felt that a boy who loved his Bible after this fashion could be trusted. He hired him, found him true and trusty, kept him many years as a clerk, and finally made him his partner.

In this fact you see a merchant taking it for granted that a boy who loved his Bible after this fashion could be trusted. He was right. Mark the point, and tell me if you can find a Bible-hating boy who can be trusted. Isn't it a fact that boys who hate the Bible are not trustworthy? If, therefore, you wish to be true, trusty and trusted, you must love your Bible. With the Bible as the rule and guide of your life, every duty will be performed in a manner well pleasing to God, and of necessity well pleasing to men.—*Sunday School Messenger.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, AUGUST 12, 1875.

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RATES.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates, including postage:

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to all Ministers of the Gospel, traveling or local; and widows of deceased traveling preachers.

FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with Ten Dollars.

After the Meeting.

It should be the study and aim of those who enjoyed the great privilege to treasure up its lessons and to prolong every gracious impression. Many may have left unconverted, but with strong convictions, and with an earnest purpose to lead a new life, and to seek the pearl of great price. These impressions may be easily dissipated by worldly influences, and by the wiles of the devil, unless followed up by prayer, and by an immediate union with the church. An open and bold confession of Christ, and the diligent use of all means, can alone bring these resolves to the practical result of conversion and a steadfast religious life. Some doubtless went away sorrowful, but with the purpose of postponing for a time their acceptance of Christ. God help them to reconsider this insane determination, and to yield to the strivings of the Spirit! May the Holy Spirit follow all convicted souls to their homes, to their business, and bring them, as the after fruits, to the Savior of sinners!

The young converts have gone from this atmosphere of devotion, and from the helpful influences which were about them, to the common conditions of life. Some of these conversions were with demonstration; the most were quiet. Christ gave them rest. They found peace, and have gone away with the comfortable assurance of sins forgiven. Some of them were advanced in years, but the most were young people. Let them take heed and walk in Christ even as they have received him. In the experience meetings and also in the sermons strong testimonies were delivered against the evils of dancing and some other popular amusements. Whatever these are to worldly people, they are in the way of the Christian's life and safety. They are hinderances to spirituality and holiness, and must be regarded as things entirely out of the question with those who are intent on saving their souls. Henceforth the young convert is not of the world—he is a citizen of heaven. Let him not sell his birthright for a morsel of meat. Go to work in the church, keep up family and private prayer, and henceforth live among God's people, and abide in the house of the Lord. Grow in grace, grow in the knowledge of Christ, and stretch onward and upward in the heavenly race.

To the children of God the meeting was a feast in many ways. They were here from distant and widely separated sections. A fraternal camp meeting it has been from the beginning—not a forced endeavor to bring uncongenial elements together, but the gravitation of kindred spirits to this center of devotion and fellowship. We gathered from the uttered experiences of believers these lessons among others: Nearly all were conscious of decided spiritual influences in their childhood, and were converted in their youth. The time and place were known to many—perhaps to a majority of those testifying—but a considerable number of most exemplary Christians, rejoicing in assurance of their present acceptance, could give neither date nor locality. Both classes seemed to be equally zealous and useful, and, so far as we could discover, there was no difference in the intelligence and mental characteristics. This diversity of experience exists among us, while all insist upon the present witness of the Spirit and the adoption of sons.

The subject of Christian perfection was considerably exhibited in the experience meetings. Several testified to its realization in their own experience. There was, however, the usual divergence of view. This was manifest in the preaching and in the experiences related. Some held that there is a residue of sin remaining after regeneration, and that Christian perfection is a second and distinct work, with its own proper witness in the consciousness of the believer. For this there were some very strong testimonies by ministers and laymen. Others were quite explicit in rejecting the residue theory and the special and distinct work after regeneration, resolving perfection into the positive aspect of growth and maturity in the elements and graces of the new life. Books have been written on this subject *pro* and *con*, and much controversy—sometimes sadly bitter—has grown out of it. Methodist experience has long had this jar and discord at its very heart. Our present study is in connection with the meeting. The character of the witnesses was perhaps equally good—the one class were as intelligent and spiritually-minded as the other. We hope both were equally tolerant. Is this conflict only seeming, and merely a different way of apprehending and defining the same experience? There may be different ways of defining and stating the same experience, but which class has the right statement? There was too much love, too much of the melting power of the Holy Spirit to allow these differences to mar the meeting. There were, however, these apparent divergencies in the matters of conversion and of sanctification. We must herein be careful, tolerant, and be sure that we have love and its fruits. "The Spirit itself helpeth our infirmities." May he help God's children herein to "be perfect, be of good comfort, be of one mind, live in peace."

Great and special blessings were received by the children of God. It was to them a perpetual love-feast, and they drank deeply of the rivers of grace. The river, whose streams make glad the city of God, was bank full, and flowing through the encampment day and night. Many will remember the place as Jacob remembered the brook Jabbok, others as Naaman remembered the spot in Jordan where he was healed. Such meetings are worth a thousand times their cost in the communion of saints, and the quickening and deepening of the religious life in believers.

So much good preaching!—having gifts differing, and all excellent. Some fault-finding, as there will be always, and with the best intentions. But every sermon suited the case of somebody; some were too long, *mc judice*, but other hearers would not have had them a whit shorter, and there were people from out-of-the-way places, gospel hungry, and feeding upon every word that proceedeth out of the mouth of God. At such meetings there are many drawn thither who hear no preaching elsewhere. It is important, therefore, that there should be abundance of it, and of the best sort. We can hardly recall one-half of the good sermons, but every one has left an impression that will be recollected, and that will appear some day. Our pulpit is wonderfully rich in variety, in gifts, in power.

As at all revival meetings, some were left at the altar, and Christ not found. Let prayers go up for them. If in earnest, and truly penitent, they will find. God help all wounded and stricken ones not healed to come to the fountain opened for sin and for uncleanness. There is balm in Gilead and a physician there.

Here on the seashore we pen these meditations—recollections of the great supper we have had. All is comparatively still and solitary. The wavelets are singing along the strand, the heavens are clear and serene, the grounds are checkered with sunshine and shade, but the tide of song, the shout of joy, the faces of those dear to us in Christ, linger in our thoughts. Where the patriarch saw the mystic ladder, and had his dream of glory, it was always Bethel. This place to thousands will always be as the house of God, as the gate of heaven.

Practical Calvinism.

Under this heading the *Christian Observer* of Louisville refers to a statement made not by the *Southwestern* but by the New Orleans Christian Advocate. The *Observer* says:

"If we are correctly informed, Moody, Whittle, Hammond, Earle, Smith, and nearly all the most noted evangelists of the day, are Calvinistic." This statement is from the *Southwestern Christian Advocate*, which might have included the majority of the great evangelists of past days—Baker, Nettleton, the Tennents, Edwards, Whitefield, Knox, Cranmer, and the English Reformers, Calvin, Luther—down to Peter and Paul. The statement is a suggestive one. The more earnest and the more successful a man is in converting sinners the more clearly, it would appear, he sees that the conversion of sinners is the work of God alone, and not of man at all; that much more is to be hoped for from God's grace than from man's free agency. When Moody and Sankey entered London Calvinistic views of the grace of God were all that could have sustained them. They had no arguments to present that had not been often presented by ministers whom the citizens of London respected and revered. They had no new means of influencing the "self-determining power" of the London will. But they depended on the power of God, and God owned and blessed their labors. They succeeded as Calvinists, because they made more of the power of God than of "the freedom of the will." And every successful evangelist is practically a Calvinist, whatever he may be theoretically. As long as the dependence is on eloquent sermons, touching prayers, elegant music—in a word, on the human element of divine worship—God seldom owns the service; but, when the whole dependence is upon him, God uses it as a means of converting sinners. It is a significant fact in this connection that many of the most successful revivalists are, like Moody, Whittle and Hammond, men of merely ordinary talents and attainments.

Our statement was made in connection with an extract from a communication in the *Western Methodist*, in which some exceptions were taken by the writer to some of Mr. Whittle's teachings on religious experience. We do not think that Mr. Whittle or any of these revivalists mentioned have preached on the subjects of election and reprobation, nor have they had much to say against free grace, human freedom and an unlimited atonement. The *Observer* believes their success due to Calvinism—practical Calvinism. We believe, on the other hand, that it is due to the great truths which distinguish Arminianism, and to those vital doctrines which Calvinists and Arminians hold in common. There was plenty of Calvinism in Scotland, Ireland and England before Moody and Sankey went there. To account for their success we must suppose that they took something besides Calvinism with them. We accord all honor to the Calvinistic revivalists, but it must not be forgotten that there have been Arminians who have been noted on the same field, and that Arminian preachers are annually winning tens of thousands of souls to Christ. Wesley was instrumental in saving many souls, but his sermon on free grace exhibits his views in reference to the power of God and the freedom of man. To us Paul and Peter are both good Arminians; to our brother of the *Observer* they are Calvinists. Nevertheless, may we all be one in Christ, preach a full and free salvation to all, and stand together against the world, the flesh and the devil.

To the Members of the Louisiana, Mississippi and Alabama Conferences.

Dear Brethren: The Publishing Committee of the New Orleans Christian Advocate, at its annual meeting held July 22, at Seashore camp ground, appointed me to express to you their gratification at the business management and editorial conduct of the paper for the last year, and to ask of you a more vigorous effort to enlarge the circulation as a means of general usefulness throughout the boundaries of the several Conferences.

It is already known to you that the three Annual Conferences which are represented in the committee are not merely the *special patrons*, but the *actual joint owners* of the Advocate, and that Rev. R. J. Harp has for several years been under contract to publish it for them.

With this contract, after carefully reviewing it, the committee continue to be satisfied, because with a small capital (about $1,000) it secures an excellent family paper, a good church organ, and the introduction of Methodist doctrines and usages into circles not to be reached by other means.

That Bro. Harp desires not simply to fill his contract, but to make the Advocate a first-class religious newspaper, is seen from the promptness and kindness of the business office, the punctuality of mailing, the superior quality of the ink and paper, the clearness of the type, the accuracy of composition, the freedom from offensive advertisements, and the uniform neatness of its appearance. In these respects it is believed your Advocate is inferior to none in the land.

With the editorial conduct of Rev. L. Parker, D. D., your committee is equally well pleased. His themes are opportune. Sound in doctrine and pure in sentiment, his discussions are clear, serious and spiritually profitable.

The selections on religious subjects are of the same style. Those on scientific subjects are instructive and entertaining. The News of the Week is expurgated of all vicious elements—nothing degrading to morals is admitted. The occasional contributions, made for the most part by the preachers, add great interest to the paper, and show that while the editor invites free discussion, he yet is careful to prevent excess of liberty, and would refuse to let the Advocate become a vehicle of vituperation and wrangling.

It is due to the publisher and editor to add that the present circulation—more than eight thousand—is nearly if not quite equal to that of any weekly published in the land, and that by reason of the new and improved steam press, and other conveniences lately purchased and put into the work-rooms, if *the circulation were doubled or tripled* there would be but a small increase of labor and expense, and the publication would be as prompt as heretofore.

Now why may not this be done, and done very soon? Should not the Advocate be in every family and college and hospital and asylum in our bounds? And can it not be put there by the efforts of the preachers? We need only remind you, brethren, that while the word spoken is powerful, the word printed is hardly less so; that while the overflowings of the pulpit are great, the overflowings of the press perhaps are greater. Centuries ago God joined together these two forms of power, and the history of the church shows plainly that they must work together if the highest success in saving souls be reached.

Respectfully yours in Christ,

J. W. Rush,
For the Committee.

Prattville, Ala., July 31, 1875.

Episcopal Decision Upon the Restoration of an Expelled Member.

1. The name of Logan D. Dameron having been reported by the pastor of Chateau Avenue charge as superintendent of its Sabbath school, and as a member of this District Conference, the Rev. J. W. Lewis, pastor of St. John's church, challenged the right of the said Dameron to membership in the District Conference, now convened, upon the ground that he was an expelled member from the St. John's church, and that his legal status as such was unchanged up to the present time; and appealed to the presiding Bishop to determine whether the said Dameron could be recognized as a member of the church or as a member of this District Conference.

2. The question having been raised by Rev. W. M. Williams whether the president of a District Conference had the right to determine its membership, the chair decided that the church placed that responsibility upon the presiding officer.

3. *The facts* were then agreed upon by the presiding elder and the pastors of the Chateau Avenue and the St. John's charges, upon which the decision of the presiding Bishop is asked, to be, viz.:

1. That Logan D. Dameron was expelled from the St. John's church on the twenty-seventh of November, 1874.

2. That he gave notice of an appeal to the ensuing Quarterly Conference, to convene on the nineteenth of December, 1874.

3. That before the meeting of the Quarterly Conference he, upon application, was received in Chateau Avenue church by its pastor, the Rev. F. A. Owen, on the thirteenth of December, 1874, with the expressed consent and approval of the membership of said church; that he was subsequently elected to the offices of church secretary and Sabbath school superintendent, and is now reported as a member of the District Conference here convened (the tenth of June, 1875) from that charge.

4. That the presiding elder read to the preacher in charge of Chateau Avenue a written argument against his having received the said Dameron into his church without Dameron's having first given satisfaction to the society which had expelled him.

5. That the said Dameron has not at any time since his expulsion made application to the Quarterly Conference of the St. John's church for a renewal of its church censure.

I. Upon the question submitted, viz.: whether the said Logan D. Dameron can be recognized as a member of the church, and therefore as a member of this District Conference, from the Chateau Avenue church, the president decides:

(1.) That an expelled member continues under church censure until that censure has been properly removed.

(2.) That he cannot be recognized again as a church member until then.

(3.) That a preacher in charge may not revise the action of a committee of trial or of a Quarterly Conference so as to relieve an expelled member from censure.

(4.) The censure of expulsion, when completed, can only be removed by the same body that put it on, and by the same society. (See Discipline, page 152, p. 5, and Discipline, page 148, p. 5, and Manual of the Discipline, page 77, p. 4.)

2. The church only holds herself responsible for her agents in that and to the extent for which they are accredited as such. A board of stewards, for instance, may not license a preacher, a Quarterly Conference may not elect to orders, a presiding elder may not ordain. In all three supposed cases the church would not confirm the action of those who only assume to be her agents.

3. The church has not constituted the preacher in charge her agent for removing censure from an expelled member, but the Quarterly Conference of the society that expelled him, as the preacher was not her agent in placing it upon him. When an expelled member shall have been restored by the Quarterly Conference the pastor reports to the church his restoration and the grounds thereof (see Manual, page 77,) and a certificate of membership is necessary to the restored member from the pastor of said society before he can be received as a member by any other.

4. It will be noticed that the Discipline makes a difference between the reception of a member and the restoration of a member. Of the former the preacher is the sole judge. By not keeping this distinction clearly before the mind, I gave a letter of advice in answer to a letter of the presiding elder some time after the preacher in charge of Chateau Avenue enrolled the name of Mr. Dameron as a member, in which I stated informally that a preacher in charge of any society might receive an expelled member into the church upon confession and the consent of the brethren; but this view was immature, and is not sustained by the Discipline or the Manual. Such a course would be the vain attempt to confirm one set of agents at the expense of another set of agents—to hold up the dignity of one society at the expense of another. This might do in a congregational system, but would soon prove fatal to the authority and existence of a connectional system like our own, in which the disciplinary action of one society must be respected and maintained by the discipline of the whole church.

In accordance with these views the presiding Bishop decides that Logan D. Dameron cannot be recognized as a member of this Conference, because his legal status as an expelled member of the church has not been changed by any church action which may have transpired in his case since the date of his expulsion from the St. John's church, on November 27, 1874.

J. C. Keener.

Manchester Church, June 11, 1875.

A Church for San Francisco.

How the good news thrills our finger-ends as we write! After years of waiting and anxiety, to-day the Southern Methodist Church has attained property of value and prominence in this city. A splendid house in a good location is ours. The Columbia Square Baptist church, having concluded to consolidate with the Tabernacle Baptist church for the purpose of building a grand temple on Fifth street, abandoned their church near Columbia Square, and have sold it to our congregation on such terms as enable us to buy without embarrassment. The building is Gothic in style of architecture and presents a magnificent appearance. It is spacious, covering a lot 65x100 feet in size. It is well built, with the most approved modern arrangements. The basement is all above ground, consisting of a large lecture room, two class-rooms, closets and store-rooms, and heating apparatus of the best pattern. The upper floor consists of an auditorium 53½x62½ feet, with sittings for six hundred, without the gallery, which can be arranged for two hundred more. The pastor's study and choir gallery are in the rear of the pulpit. The auditorium is fitted up in fine style—carpets, upholstered pews, etc. Altogether we have one of the best churches in the city. There are improvements which we desire to make which, when finished, will add much to the comfort and beauty of the house.

Rev. W. J. Mahon, pastor of the church, will visit our friends in the country who have so kindly offered to assist us. He will endeavor to raise a few thousand dollars, and we hope to redeem the church before Conference, entirely free from debt. We will then occupy a position which perhaps no church of any importance in this city now enjoys—a large and elegant house, free from debt! *Laus Deo!—Pacific Methodist, July 16.*

Bishop Paine sends us, says the *Western Methodist*, this brief note. We deeply sympathize with the bereaved family.

Our beautiful little grandchild, Mary Eliza, only daughter of J. B. and Mary W. Wendel, died at my residence in Aberdeen, July 19, 1875, aged one year and twenty days. "Of such is the kingdom of heaven."

R. Paine.

The General Conference of the Evangelical Association (Albright Methodists) meets in Philadelphia, October 14. The meetings are quadrennial, and it is proposed to extend the intervals between the meetings to five years.

At Seashore.

The editor at this writing still lingers at the Seashore camp ground. We are indebted to the kindness of generous friends for the gift of a very convenient tent—it might be more appropriately styled a cottage—very commodious and well adapted for a few weeks' sojourn during the warm weather. Many thanks to the donors. It is the only roof we have ever been under that we could call our own. The sensation is a novel one, and we must have a week or two at least to enjoy it, and to realize, in our measure, how fortunate people feel who live in their own houses, and have a place which they may call their home.

A dozen families or more have remained thus far, and we have a quiet community—indeed rather a sleepy-one. The forest shade and the sea breeze induce a drowsiness and a dreamy indifference to all mundane affairs. The Lotus-Eaters were not more tranquil. It is like an atmosphere redolent of the bloom of poppies. We have not been here long enough yet to tell whether the soporific influences pass away after a time. Old seashore sojourners inform us that they do.

The first Sunday after the camp meeting we had two sermons and a congregation of over a hundred. Last Sunday one sermon and a remembrance of the week of prayer. Very still it seems since the throngs of camp meeting have passed away, and since the most of the cottages have become vacant and solitary. The more active of our community spend their time in bathing, crabbing, fishing and reading. The evenings are devoted to social intercourse, singing and strolling along the beach, where the waves ripple and where the stars can be seen as they look down into the sea.

The great tabernacle in which twelve hundred people were comfortably seated, and where many grand sermons were heard, and a gust of song as the sound of many waters went up almost without ceasing, is now silent. The altar rail about which so many penitents have knelt, and where hundreds altogether have found salvation, seems almost sacred to us as we pass it. Many will return from year to year to kneel again at the spot where God's face shone upon them.

Restoration to Membership of an Expelled Member.—We insert this week the text of the episcopal decision made at the St. Louis District Conference, in June last, by the presiding Bishop.

An expelled member of the St. John's church was reported by the pastor of the Chateau Avenue church as a member of the District Conference. His membership was challenged by the preacher in charge of the St. John's church, and upon this the decision was made.

It has been freely commented upon, but for some reason the text has not as yet been published by the commentators.

It is, of course, subject to the revision of the College of Bishops, in common with all episcopal decisions.

A note from Sister Kavanaugh informs us that the Bishop and herself expect to leave for California between the sixteenth and twenty-third instant. We sincerely pray that a good Providence may attend them in their long journey, and that their visit to the Pacific Conferences may be attended by the presence and power of their divine Master. The Bishop and his estimable wife will be heartily welcomed by the churches in California and Oregon.

We have received the annual catalogue of Randolph Macon College. A glance at its pages shows this old institution to be enjoying a good degree of prosperity. We refer our readers to the advertisement in another column. Randolph Macon is in the front rank of our institutions of learning. Its faculty is composed of men of rare ability and large experience. We know of no better school under the control of Southern Methodism.

Rev. Samuel C. Feemster, editor of the *Christian Republic*, Columbus, Miss., died in peaceful triumph on July 16, 1875. The brother of the late editor, Rev. P. S. Feemster, assumes the editorial conduct of the paper. Exchanges and correspondence to be addressed to "*Christian Republic*, Home P. O., Green county, East Tennessee."

The British Wesleyan Conference Plan of Services, printed and sent out to preachers and circuits a week previous to the session, includes this year four hundred appointments. They are not only for the larger places, but also for the smaller ones in the vicinity of the Conference. Forty ministers are to conduct open-air services.

Messrs. Moody and Sankey have been invited by the Round Lake Camp Meeting Association to hold a ten days' meeting on their camp ground in September next.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e.	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15.
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 8
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 20
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
N. W. Texas	Corsicana	Pierce	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Kosciusko	Paine	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
East Texas	Carthage	Pierce	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Spgs	Wightman	Dec. 8
German Miss.	Galveston	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Texas	Brenham	Pierce	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	May 2

MESSRS. MOODY AND SANKEY'S farewell meeting took place a few weeks ago. The Earls of Shaftesbury and Cavan, Samuel Morley, M. P., the Right Hon. Cowper Temple, Mr. Macarthur and seven hundred clergymen were present. Speeches were made full of praise of the eminent revivalists, for the fresh life and energy they had introduced in churches, and the steadfastness of their converts. A suggestion was made that a memorial present be presented to Messrs. Moody and Sankey; but Mr. Stone, on their behalf, said it would not be accepted, and nothing would give them more pain than such a step. Of the seven hundred clergymen present, fifty-eight were of the Church of England, far outnumbering those of any other denomination. Canon Conway, of Westminster, occupied a seat on the platform. All present were deeply affected. Moody, while speaking, was so overcome by emotion that he had to stop, and was unable to conclude his address. Of the number of meetings held by these great evangelists in London, during the past four months, and of the aggregate attendance, the following is a summary: Camberwell, 60 meetings, attended by 480,000 people; Victoria, 45 meetings, attended by 40,000; in the Opera House, 60 meetings, attended by 330,000; in Bow, 60 meetings, attended by 600,000; and in Agricultural Hall, 60 meetings, attended by 720,000. $140,000 have been expended for buildings, printing, stewards, etc., but for their services Messrs. Moody and Sankey decline to receive a penny.

THE approaching Old Catholic Conference will open at Bonn on August 15, continue about three days, and be followed by the Old Catholic Congress at Breslau, August 20–22. The Conference will consist of members of the Old Catholic movement, of the orthodox churches of Russia and Greece, and of the Church of England, and will be similar in its purposes to that at Bonn last year. The main aim will be to prepare the way for agreement upon the principal dogmas of the bodies represented and their consequent recognition of one another. During July and August Bishop Reinkens is to hold seven confirmations in the Palatinate, and visit the congregations in Westphalia and Baden.

THE *Advance* says that "among the elements of Mr. Moody's success we have nowhere seen mentioned the fact that he has a most worthy helpmate. Mrs. Moody is with him in England. She used to accompany him to the army in his Christian Commission work. That her faith is not a whit behind his has often been attested. In a private letter we have been permitted to see she writes that the passage home has been engaged upon the steamship Spain; that they plan to go directly from New York to Mr. Moody's mother's home in Massachusetts for a two months' rest, and that then they turn their faces toward Chicago."

AT THE recent session of the Irish Conference Rev. Gervase Smith, of England, made the following statement: "There are fourteen millions of Methodists in the world. With respect to the work of Methodism in London, twelve years ago there were only thirty-seven thousand sittings in that great city of four millions of inhabitants, and now there are ninety-one thousand, and in that time forty-four large chapels had been erected, capable of seating more than one thousand each."

DISPATCHES from Santander, Spain, intimate that the recent detention of Protestant books by the custom officials at that place is part of a scheme to compel active Protestants to leave Spain. An impression prevails that the Madrid government hopes to conciliate the papal nuncio and moderates by this underhand persecution, while apparently favoring and pursuing a liberal policy in regard to religious matters.

CARDINAL MCCLOSKEY sailed from New York for France, by the steamship Pereire, on August 7, and expects to arrive in Rome in time for the September convocation of the Sacred Consistory, when he will receive his red hat, and leave his "title" assigned to him. "The title," explains the *Freeman's Journal*, "means the church in Rome of which he is the cardinal."

WHY the Pope and the Romish clergy encourage pilgrimages to French and other centers of superstition is easily understood in view of the fact that in 1874 the Society of the Propaganda received 5,185,000 francs as its proportion of the net gains of the miserable swindles.

A FEW gentlemen breakfasting with Mr. Graham, formerly a member of Parliament, one day last week opened a subscription with $125,000 to build a Young Men's Christian Association hall in London.

THE *Christian at Work* says: With the same mail which brings us fiery paragraphs from European papers denouncing us for our sermon against spiritualism, and pamphlets of discourses preached against us in London and Edinburg because we do not believe in a "religion of ghosts," we receive announcement that the cause of the lamentation of the widow of our late President is spiritualism. We had heard from private sources, more than a year ago, that the unfortunate lady referred to was in Boston, consulting spirits, and were ready to hear of the dreadful result which has excited the sympathy of all our hearts. Go, ye spiritualists, to the lunatic asylum, and see another specimen of your miserable work; but keep your infernal doctrines out of your families. Let the Christian church more earnestly than ever set itself against modern spiritualism. It is of the devil first, last and always. Let us have none of it.

A MATERIALIZING spiritualistic medium in Boston has just come to grief. She was giving seances like "Katie King," and making money. One night there was an unusually large audience, and the exhibition was uncommonly startling. In the dim light forms emerged from the cabinet, and some of them were at once recognized by persons present as reanimations of dead relatives. At length the form of a child appeared in the doorway of the cabinet, and a woman said that she readily recognized it as her baby that had died a few weeks before. Then a young fellow, full of earthly realism, darted forward and grabbed the infantile form, and was promptly knocked down by the man who conducted the show. The investigator held fast to the baby, however, which, upon examination, proved to be made neither of flesh nor of bones, but to be materialized out of rags and a mask. The seances are now closed.

MR. HAMMOND closed his meetings at Portland, Ore., July 9. He is now holding meetings at Albany and Eugene City, in that State.

Publisher's Department.

AMOUNTS WHICH WE CANNOT CREDIT.

Most of the irregularities and omissions of correspondents can be explained by reference to the mail lists, to the letters of correspondents at offices at which envelopes are postmarked, or by writing or waiting for inquiries from parties for their receipts; but there are a few from whom we have not been able to hear or obtain the information necessary to enable us to know to whom or to what purpose amounts should be applied:

Nov. 15, 1874—From Shreveport, La.	$2 00
Nov. 16, 1874—From Canton, Miss.	2 00
June 14, 1875—From Selma, Ala.	5 00
Nov. 21, 1874—From Mrs. Mattie M. Irvine	2 00
Dec. 3, 1874—From Jas. Williams, Isney, Ala.	5 00
Apr. 5, 1875—From Mrs. Hattie E. Winn	2 00
June —, 1875—From Baton Rouge, La.	2 50
May —, 1875—From Yazoo City, Miss.	2 00

None of the above are accompanied with instructions; some have no address; others have neither. We only know where the envelopes were mailed by the postoffice stamp on the back. If this should come to the attention of parties interested they will oblige us by forwarding the necessary instructions to whom the amounts are to be credited, and for what purpose. If for the ADVOCATE, give name and postoffice.

NOTICE TO CORRESPONDENTS.

As many do not seem to understand the importance of writing separate letters to the ADVOCATE and book departments, we reproduce an article which appeared some time ago in the paper:

JUST AS IT SHOULD BE.—Some of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelope, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both in the same letter. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

VERONA FEMALE COLLEGE.—*Extracts from the Report of the Visiting Committee.*—* * * On Tuesday, June 22, compositions were read by the members of the junior class. The subjects were well chosen, and they had the appearance of originality. They were read with an emphasis and distinctness of utterance not common on such occasions—evidence of good training.

On Wednesday the graduating exercises came off. Essays were read by ten young ladies, who acquitted themselves with much credit, and reflected honor upon their teachers and school. * * * All the other exercises to the close were entertaining and in good taste.

The committee desire to recommend this young institution to the favor and increased patronage of the public. The location, surroundings and varied facilities are unsurpassed in secure the great objects sought after. Dr. T. C. Wier, a worthy member of the North Mississippi Conference, is at its head. He is assisted by an able faculty for all the departments of the college. One of the chairs which we need not name, which is always best filled *standing* or running round, which is second to none in an institution like this, is filled with great skill and fidelity by the noble wife of the president. Sensible, discreet mothers, about to send their daughters to school, feel more concern in that direction than any other; and well they may. There the young, artless girl is to receive her home and domestic training, which is to render home a paradise, or otherwise, while life lasts. No knowledge of books, or fondness for fashion and display, can compensate for neglect here; and who so valuable as that presiding genius who has a place for everything, and everything in its place, to make her indelible impress upon these young minds and hearts? We were happy to find the moral and religious element prominent in the school. We have never met with a more orderly, healthy and happy-looking collection of young ladies anywhere. It was a real pleasure to contrast the plainness, neatness and economy visible in the college with some institutions we could name, in which extravagance, show, fashion and display seemed to have no limit or restraint. * * *

W. MUNSELL, Chairman.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Aug. 7, 1875.

A—American Sunday School Union, Philip Allen, N W Ayer & Son two letters $18, American News Company, B F Alexander, E A Acriman $103.

B—L A Benjamin $2.50, J L Brittian, Charles J Bonner, Biglow & Main, E W Barber, J T Booth $17, Ritchie J Briggs, Bouram & Pease, Barnes & Wilkinson two letters, A S Brumley, Brinly, Miles & Hardy, D C Beauchamp, H Browing $30, W C Black, N H Bowman.

C—S A Charles $1, A J Coleman $2.50, Robert Carter & Bros, G W Clark, Nat Carraway $2, James B Carkern $4.50, S H Cooper $2.50.

D—Donaldson & Co three letters, N Douglass, Davis & Elverson, John B Denton $1.50, George J Dicks & Son.

E—William A Edwards, S L Elam, J H Edill, L Ercenbrack, Eagle Pencil Company.

F—E N Freshman two letters $18.75, J E Flukea, Mrs O E Forbes, Leroy M Fairchilds.

G—Moses Goff two letters $2.55, Mrs Jane Gloss, Lem Goodrich, H Gwinner & Bro $22.15, W B Gorham & Co, Mrs M R Gwin $3.50.

H—S A Hayden 50 cents, W N Hogan, H W Hamby, Miss Lillie J Hallam, O N Hartshorne, W T Hatch, Helphenstine & Bentley, R A Harrison, H G Horton $2.50, D B Hartzell $5.50, Asa Holt, Mrs R A Hudson, P C Hempstead, Louis Homann, J H Henderson, D T Holmes, J J Harper $2.50

I—Ivison, Blakeman, Taylor & Co.

J—A J Johnson.

K—Prof Keating.

L—D P Lewis $1.75, Thomas M Leslie, Mrs A M Lampkin, P M Loper, Lee, Shepard & Dillingham two letters, M R Lewis 25 cents, W B Lewis $5, J L Lemons 80 cents, Elias Langley, J R Lippincott & Co two letters, Mrs P Lyle, N M Lowry $2.50.

M—D Merchant two letters, Mrs Emma Moore, Herman Meuley, W A Montgomery, A D Miller, J M McKee two letters, E H Mounger, W H May, J G McKinney, G W Morrow, McFeeters & Co.

N—Thomas Nelson, P E Nicholson, J T Newcomer three letters $20.

O—J W Odum.

P—L Phillips $1.20, A M Purdy, W P Pool $5.50, J D Parker, J A H Putnam, J M Patton $3.65.

R—E E F Ross, J W Rosh, A H Redford agent, T S Handle, Reed & Lathrop, N D Ramsey $7, J K Randall, Robinson & Co.

S—W F Schmeider, William W Smith, St Louis Advertising and Publishing Company $10, D D Sullivan, Ira A Smith, Steel & Avery, Smith, Dixon & Co, J G Shaw & Co, J F Scurlock & Co.

T—William T Tiller, Jas Tharpe.

U—Thomas J Upton.

V—H A Vandeleave.

W—Mrs Anna Watson $2.50, T M Westcott, W H Woodruff, R E Webb, J C Welch, Mrs Cornelia W Wilson 75 cents, Don A T Woods 75 cents.

Y—N H Young.

SEND ON THE MONEY.

Many of our agents write that they have the money in hand for subscriptions and renewals, but wait till a better opportunity or till Conference to pay it over. We assure them that it is much needed. Last year we were more than $1,000 ahead in the beginning of summer, and by the first of December had consumed this amount and run more than $3,000 behind. It would save us a vast amount of trouble and expense if we could get our money as we need it. An amount of more than $1,500, we think, is now in the hands of agents, which, if we had in hand, would greatly help us.

MILLERSBURG FEMALE COLLEGE. We call attention in the advertisement of the above institution, which will be found on this page.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

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MESSRS. ZEILIN & CO., MACON, GA. *Gentlemen:* Simmons' Liver Regulator has been used in my family many years with great success. I regard it as an invaluable family medicine, and take pleasure in recommending it to the public.
Very respectfully,
REV. J. RUFUS FELDER.
HOUSTON CO., GA., Dec 22, 1868. au12 lt

PURIFY, PURIFY AND STRENGTHEN.—Dr. Tutt's Pills purify the blood, and remove all corrupt humors and unhealthy accumulations from the body and yet produce no weakness, but, on the contrary, tone the stomach and invigorate the body. au12 lt

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. un11 1y

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OFFERS, at the lowest rates, the advantages of thorough instruction, a high grade of scholarship, under the best religious influences, in a refined community, and at a location remarkable for its extraordinary healthfulness and accessibility.

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au12 6t

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For all Summer Fevers, and all the complaints generated by excessive heat, by keeping the blood cool and the bowels free with

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at once a most refreshing draught and the best of all regulating medicines.

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Refer to Rev. James A. Duncan, D. D., President of Randolph Macon College, Ashland, Va.; Rev. J. C. Granberry, D. D., Richmond, Va.

For catalogues, containing full information, address REV. PAUL WHITEHEAD,
jy15 815pnrm Farmville, Va.

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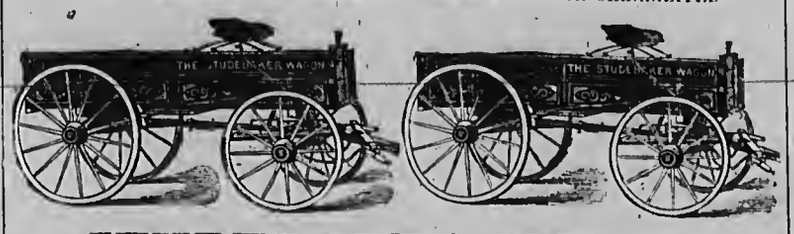
I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED



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Successor to R. Marsh Denman & Co.
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MASON & HAMLIN CABINET ORGANS.

UNEQUALED if judged critically, UNAPPROACHED in capacity and excellence by any others. Awarded

THREE HIGHEST MEDALS AND **DIPLOMA OF HONOR** AT **VIENNA, 1873; PARIS, 1867.**

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BEST Declared by Eminent Musicians, in both hemispheres, to be **unrivaled.** See TESTIMONIAL CIRCULAR, with opinions of more than **One Thousand** (sent free).

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PIANO-HARP CABINET ORGAN An exquisite combination of these instruments.

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A very choice selection of Sacred Music for Choirs Singing Schools and Musical Societies, in the **Seven-Character Notes,** by which any one can learn to sing in **one-fourth** the time required by other methods.

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ROGERS' EFFERVESCING CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a solid purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring St., N. Y. For sale by all druggists. E. J. HART & CO., wholesale agents, New Orleans. au27 1yeow

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SIMMONS' LIVER REGULATOR,
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Is harmless,
Is no drastic, violent medicine,
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Is the strongest medicine in the world,
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Takes the place of Quinine and Bitters of every kind,
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THROAT AND LUNGS

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MISCELLANEOUS.

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Thirty-five Acres or Eight?

A writer in the *State Journal* relates the following incident:

Some years since, when I was stopping at a house in Haywood county, N. C., I had some conversation with the proprietor. He told me that he had under cultivation in corn thirty-five acres, and said that he did not expect to obtain more than three hundred bushels. I observed that the greater portion of his land, though naturally fertile, was hilly, and had evidently been very imperfectly cultivated. After dinner we took a walk to look at a native grape vine. I found it near his stable, situated in a piece of bottom on the creek, of about eight acres. Some corn was looking well on the part near the stable, but four-fifths of the ground seemed chiefly covered by weeds. He said that the land was very rich, a large part of it inclined to be wet, and that having so much land, to tend he had not been able to work it enough to keep the weeds under, and that he had been obliged to give up the greater part of it. I said to him: "Suppose you were to cut a ditch through the center of it, and dry it, then throw your surplus manure from the stable on such parts as would derive most benefit from its application, have you any doubt but that this piece would yield you forty bushels to the acre?" He answered that he had no doubt of it. "Then," I added, "you would get more corn on this lot than you look for on your entire farm, and with perhaps not more than one-fourth of the labor; for as this land lies level and is free from stumps, etc., you could cultivate it with great ease. The rest of your land you might let stand in grass, with some small grain." Every acre of his land would produce fine crops of clover, orchard grass or timothy.

How to Know the Age of a Horse.—The colt is born with twelve grinders. When four front teeth have made their appearance the colt is twelve days old; and when the next four come forth it is four weeks old. When the corner teeth appear the colt is eight months old; and when the latter have attained the height of the front teeth it is one year old.

The two-year colt has the kernel—the dark substance in the middle of the tooth's crown—ground out of all the front teeth.

In the third year the middle front teeth are being shifted, and when three years old these are substituted for the horse teeth. The next four teeth are shifted in the fourth year, and the corner teeth in the fifth.

At six years the kernel is worn out of the middle front teeth, and the bridle teeth have attained their full growth.

At seven years a hook has been formed on the corner teeth of the upper jaw; the kernel of the teeth next to the middle front is worn out, and the bridle teeth begin to wear off.

At eight years of age the kernel is worn out of all the lower front teeth, and begins to decrease in the middle upper front.

In the ninth year the kernel has wholly disappeared from the upper middle front teeth. The hook on the corner teeth has increased in size as the bridle teeth lose their points.

In the tenth year the kernel has worn out of the teeth next to the middle fronts of the upper jaw; and in the eleventh year the kernel has entirely vanished from the corner teeth of the same jaw.

At twelve years old the crowns of all the front teeth in the lower jaw have become triangular, and the bridle teeth are much worn down. As the horse advances in age the gums shrink away from the teeth, which consequently receive a long narrow appearance, and their kernels have metamorphosed into a darkish point; gray hairs increase in the forehead, and the chin assumes the shape of an eagle.—*Rural Sun.*

Farmers' Notes.—Gen. Spinner writes as follows to Mr. Seth Green, the pisciculturist: "The time will come, if it is not already here, when the credit of having demonstrated that an acre of heretofore water waste is worth more for the production of wholesome food for man than an acre of the most fertile land will be awarded to you. Next winter I intend to fish in Florida waters, where I hope you will meet me with rod and line."

The place where an old wood-pile has been will very seldom produce anything for two or three years after being brought into cultivation, but will improve every year as the chips, etc., decay. Use quick lime freely to correct the tannic acid, also manure well with cotton seed and stable manure.

Mr. J. J. Conway, of Magnolia, Miss., planted a patch of Irish potatoes, thirty-eight by fifty-five feet—about the twenty-first part of an acre—on which he made seven and one-half flour barrels of fine potatoes, of the Peerless variety. Only think of this—over four hundred bushels to the acre!

The true policy in farming consists in raising our own corn, wheat, rye, oats, peas, hay, stock and meat. When a farmer has for himself, his family, his hands and his stock an abundance to eat, raised at home, when he does not need to purchase anything but groceries and clothing, he may depend upon it he is pursuing a better policy than the planter who raises cotton at a cost of ten or fifteen cents per pound, perhaps sells at a loss, and buys his corn at $1.50 per bushel, his meat at eighteen or twenty cents per pound, and has no flour but what he buys at the store, and all these things bought on a credit.—*Farmer's Vindicator.*

Egg Plants.—To have good egg plants the soil should be very rich and very warm. The plants may be set out two and a half to three feet apart, according to the richness of the soil. Most people set out too soon; the plants get a check from a night or two of cold, and will not produce the "fruit" so soon as good plants set out later. Of course, below us, egg plants are already set out, but in our part of the world, this season, at least, there will be few set out until the present month. In setting out the plants, much time will be saved if the plants can be kept from withering. The object should be to preserve all the foliage in the transplanted plants. If the leaves die off at transplanting, more will come out, but the plant receives a check, and it makes a difference of at least a couple of weeks in its producing fruit. Of course, after transplanting, they should be well watered, but in spite of this there will be a withering if the sun comes out very warm the next day. To prevent this, place a large flower-pot inverted over the plant during the middle of the day, for a day or two, taking it off, however, early in the afternoon. These pots are also useful to have handy to put over of a cold night, should any occur.—*Maryland Farmer.*

Protecting Trees and Shrubs. We have experienced great aid in the transplantation of trees and shrubs by covering over the circle of earth about the trunk with fresh grass, directly after a thorough artificial drenching or a sufficient rain. Especially is this true of trees and shrubs like the Magnolia, Rhododendron and Kalmia, which, unless a ball of earth is preserved about the roots, are difficult to transplant successfully.

Grass is at once a non-conductor of heat and a slow absorbent of moisture, particularly when green; so that while the parching heat of the sun's rays is, as it were, held upon the grass covering, the evaporation of the moisture underneath is retarded, and the action of capillary attraction checked. This grass protection should be renewed from time to time, as it grows old, compressed and decayed.

Its beneficial effects are very palpable upon young evergreens weakened by nurserymen's handling and delays, by the mutilation of root-fibers, and finally by the drying out and confinement which they undergo in the transit from the nursery to their destination.—*E. S. Carman, in Rural New Yorker.*

Successful Pear Culture.—L. & A. B. Rathbone, of Oakfield, Genesee county, N. Y., have furnished for this department the following facts relative to their experiment in cultivating pears: In the spring of 1864 they set out 4,000 dwarf pear trees, 3,000 Duchess, 500 Lonise Bonne de Jersey, 400 Beurre de Anjou, 100 Vicar of Winkfield. The trees are ten feet apart each way, occupying ten acres. The soil is a gravelly loam, mixed with sand, with clay subsoil. For five years the trees were severely pruned. The orchard has received medium cultivation, but no fertilizer, except that in June, 1873, it was dressed with about eighty bushels per acre of slaked lime and unleached wood ashes. Delivered in barrels at Batavia, and beginning with 1868, the several amounts received for annual sales for six successive years were as follows, and in the order named: $100, $230, $110, $1,338, $2,250, $5,530—total, $9,558. It will be noticed that in the last-named year (1873) the gross sales reached $553 per acre. *Report of Department of Agriculture.*

A New Potato Disease has made its appearance in England. The *Cottage Gardener*, London, describes it as a fungus which attacks the vine when not more than six inches high. The seed tuber dies and becomes a mass of rottenness; the young tubers are consequently arrested in their growth, and the haulm withers and decays. The disease has only been discovered in the gardens of the Royal Horticultural Society at Chiswick, and attacks only American varieties. This disease is similar to and possibly identical with a "potato blight" which sometimes, though rarely, attacks whole fields of potatoes in western New York under circumstances which give no definite idea as to its cause. It does not spread from one field to another, rarely reappears the second year, and spares some varieties in the same field while destroying others. We have found it worse on the Peachblow potato, but it rarely does much in a neighborhood, though individual farmers may suffer severely.

Tomato Catsup.—Boil till soft one peck of full ripe tomatoes, cut up into small pieces. Then strain through a sieve, leaving behind the skins and seed only. Take of mace, allspice and cloves each a tablespoonful; salt and red pepper to one's taste; tie up in a rag, and then place it in the strained tomatoes; then boil slowly till it thickens, stirring occasionally meanwhile. When thick remove from the fire, add one and a half teacups of strong vinegar, bottle closely, and lay bottles on the sides in a cool place. An onion cut up and tied in the bag of spices will please onion lovers.

Receipt for Fig Pickles.—Pluck ripe, but not full ripe figs, stems on. Put in a jar; sprinkle salt—one-half pound to a peck of fruit. Pour boiling water sufficient to cover figs, then let it stand twelve hours. Then drain in a colander. If too salt, rinse with fresh water. Fill jars with the fruit; on the figs pour hot, boiling vinegar, that has had added to it a pound of sugar to the gallon, and boiled. Put sticks of cinnamon and some cloves in the jar.

A Knowing Dog.—Madison Sleeper, of Exeter, N. H., has a dog. A few days ago the dog went with Mr. Sleeper's son to the woods, and returned with him. In the evening the boy needed his mittens, and, finding he had lost one, told where he had lost it, showing the other mitten. Suddenly the dog whined to go out and was let out. In about twenty minutes he returned with the lost mitten in his mouth, having gone a mile to the woods for it.

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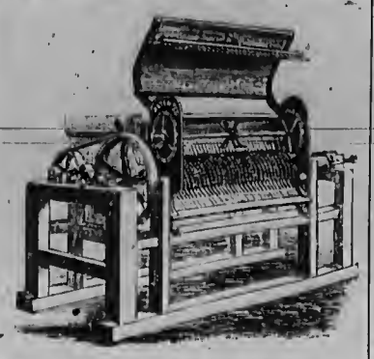

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Earned premiums, less reinsurance and return premiums		276,187 34
Fire, Marine and River losses	$146,348 89	
Taxes, expenses, rebate in lieu of participation, less interest, etc.	73,705 33	211,054 22
Leaving (after paying 30 per cent. on capital stock) net profits		$62,133 12
Total assets		$610,801 91

The Board of Trustees resolved that, after paying the Annual Interest of ten per cent. on the Capital Stock of the Company, a dividend of THIRTY PER CENT. be paid in CASH, on and after the fourteenth day of June next, to those parties insuring with the company entitled to receive the same.

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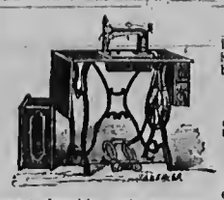

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UNDER the present regime the Academy closed a successful year June 23, with very encouraging commendations of patrons.
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Scientific.

—An English gardener, who is cultivating Pinguiculas, is "bothered" to know, if Mr. Darwin's idea that this plant is an insect-eater is correct, why the plant does not feed on the Aphides which infest it? Mr. Darwin is of all men one of the most carefully correct in his facts, whatever may be said of his deductions, and it would be strange if he should be found wrong in regard to Pinguicula.

—The structure of coal has often been studied in sections sufficiently thin to be examined with the microscope. The presence of diatoms, however, has never been ascertained. But recently an Italian observer, Count Castracane, persuaded that diatoms must have existed at the time of formation of the coal, conceived the idea of examining microscopically the ashes of brown coal, instead of the sections hitherto used. In this way he has detected a large number of different species of diatoms in a coal that had been brought from Liverpool. Singularly, they belonged for the most part to fresh-water genera or species. Still the presence of some marine species proves that the strata in which the coal was formed were in more or less frequent communication with the sea.

—There are very few, we suspect, who have noticed the difference in the heat engendered by cast and by wrought iron stoves. And now, as shedding light on the subject, we are furnished with the results of investigations in this direction made and carried on by the French Academy. Rabbits were made to breathe the air passing over stoves of cast and wrought iron heated to redness, and afterward the blood of the animals was chemically examined, to ascertain the presence of carbonic oxide. The report states that the use of cast iron stoves, at a red heat, causes in the blood, by the presence of carbonic oxide, a gas eminently poisonous, changes whose repetition may become dangerous; while the same method of investigation has not revealed analogous effects from stoves of wrought iron. In summing up the results of the entire series of experiments the commission reports as follows: "The carbonic oxide, whose presence has been proved when stoves of cast iron are used, may arise from several different causes: 1. The permeability of the stove by that gas, which will pass from the interior of the fire-pot to the exterior. 2. The direct action of the oxygen of the air upon the carbon of the cast iron heated to redness. 3. The decomposition of carbonic acid contained in the air by its contact with metal heated to redness. 4. The influence of the organic dust naturally contained in the air." The commission recommend that all stoves and heating apparatus of cast iron, and even of wrought iron, be lined with fire brick, or other substance, so as to prevent their attaining a red heat. A suggestion to which we, on this side of the Atlantic, who depend so much upon stoves as a means of heating, will do well to give attention.

A Cow's Horn.—Pretty much all that we know of art and science has been derived from a careful study of nature, and of careful students Mr. Frank Buckland, the English naturalist, is one of the most faithful. Among the latest of the lessons he has read us is one on the structure of a cow's horn. "I find," he says, "that over the brain of the cow a strong roof of bone is thrown, in the shape of an arch, so as to form a substantial foundation for the horns. This roof is not solid, but is again strengthened below by a series of bony arches, that are so distributed as to form a series of hollow chambers, thus forming a structure uniting strength with lightness. The problem now is how to fasten the horn on each side on to this buttress. The horn itself must of course be formed of horn proper—*i. e.*, hardened hair. In the rhinoceros we find a horn composed entirely of a solid mass of what is really a bunch of hair agglutinated together; but this kind of horn would have been much too heavy for the cow's convenient use. What is to be done? Why, hollow out the center of the horn, of course; but stay—this will not do, because how is the horn to be supplied with blood vessels? In fact, how is it to grow? Let us see how it is done by the great Designer. Cut the horn right across with a saw, and you will find inside another horn, only made of bone. If the section is made about one-third of the way down the length of the horn you will be able to pick out a piece of bone in the shape of a cone, on which, or rather round which, the horn proper has shaped itself. This bone fits the cavity with the greatest accuracy; it is as light as the thinnest paper, and yet as strong as a cone of tin. It is everywhere perforated with holes, which in life contained the nerves, the veins and the arteries; and we know a cow has all these in her horns; nerves, proved by the fact that cows do not like their horns touched, and that they can scratch a fly off their hides with the tip of the horn; arteries and veins, proved by the fact that a horn, when broken, will bleed, and that the horn of a living cow feels quite warm when held in the hand, besides which the nerves and arteries form a union between the internal core of bone and the external covering of horn proper. If we now cut the rest of the horn into sections we shall find that the inside of the bony part is really hollow, but that very strong buttresses of bone are thrown (about every inch or so) across the cavity of the horn in such a manner as to give it the greatest possible support and strength. I have cut a cow's horn and skull into several sections, to show these buttresses of bone; and now that the preparation is finished, I have another specimen to show that there is design and beauty in all created objects."

THE customs of an enslaved people are a part of their servitude; those of a free people are a part of their liberty.—*Montesquieu.*

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solicit consignments of Cotton, and orders for the purchase or sale of future shipments or deliveries. Advances made on consignments, and all information afforded by our friends, Messrs. D. A. GIVEN & SON, 64 Baronne St., New Orleans, and Messrs. D. WATTS & CO., 51 Stone St., New York. jy1 1m

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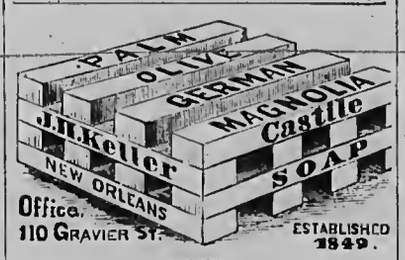

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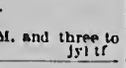
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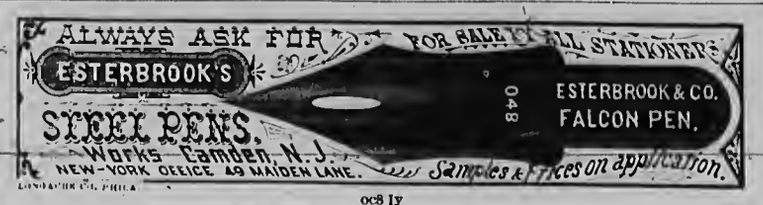

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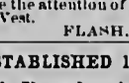
GREAT  REDUCTION.
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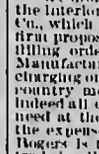
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Dealers in and Transporters of all kinds of
BURNING AND LUBRICATING OILS
AND NAPHTHA.
BRANCH OFFICES—Hannibal, Mo.; Sedalia, Mo.; Fort Scott, Kan.; Emporia, Kan.; Dennison, Texas; Dallas, Texas; Houston, Texas.
Empty Oil Casks and Barrels bought.
au5 3m A. A. BAILY, General Manager.

WE HAVE
A very large and elegant stock of
CARRIAGES, PHÆTONS,
Open and Top Wagons, Trotting Buggies, etc.,
Which we will sell at reasonable prices.
New York Coach Manufacturing Co.,
CLEVELAND, O.
REPOSITORY—59 BANK STREET.
Works—Charles street, corner Woodland avenue. no5 4m

JOSEPH GILLOTT'S
STEEL PENS.
SOLD BY ALL DEALERS.
MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. se3 1y

J. A. LACROIX,
PROPRIETOR OF THE
Pontchartrain Cheap Store,
COR. FRENCHMEN AND VICTORY STREETS,
Ladies,' Gent.'s, Misses' and Children's
BOOTS AND SHOES
OF ALL DESCRIPTIONS
Always on hand, a full assortment of first-class goods at prices which defy competition.
Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

N. D. WETMORE,
COTTON, SUGAR AND TOBACCO
FACTOR
AND
GENERAL GRANGE AGENT,
For the Purchase and Sale of
ALL PRODUCTS OF THE SOIL,
And all Articles of Manufacture.
SPECIAL AGENT FOR LOUISIANA.
No. 166 Gravier and 17 Union Street,
de17 1y *NEW ORLEANS.*

MONUMENTAL
MARBLE WORKS.
New Designs at Moderate Prices.
J. WATERHOUSE,
1821 Arch Street, Philadelphia.
Contracts made for VAULTS and RAILING. Also importer of SCOTCH GRANITE. oc8 1y

oc29 9m

GLASS STAINERS
AND BENDERS.
BELCHER & POVEY,
13 West Broadway, cor. Reade St.,
NEW YORK.
Works—Newark, N. J. au13 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
mh11 1y

THE TOLL-GATE! Prize Picture sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. ABBEY Buffalo, N. Y. oct5 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.
IRON COTTON TIES

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne,)
GENERAL AGENTS,
48 Carondelet Street, cor. Union.
jy1 6m New Orleans.

THE DUBOIS
FLANGE COTTON GIN.
$4.50 $4.50

By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.
The Flange prevents trash, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly picked cotton than other Gins.
We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.
We keep constantly on hand all sizes, from 40 to 80 SAW STANDS, left or right. Price, $4.50 per Saw. BRUSSAN BROTHERS,
je10 4m General Agents, 39 Perdido street.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.
Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of Very best finish. Send for Circulars.
mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no29 1y

MISCELLANEOUS.

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot.) New Orleans.
This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.
Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.
We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.
de31 1y LOUIS GIMBEL, Agent.

TO THE PUBLIC.
Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to
152 and 154 Camp St., cor. Calliope,
WHERE HE CONTINUES TO
BUY, SELL, STORE, REMOVE, PACK
And Repair Furniture
of every description. Pictures and Looking-glasses framed.
JOHN BOIS,
mh4 1y Nos. 152 and 154 Camp street.

JAMES S. PATTERSON,
WOOD ENGRAVER,
28.....Beekman Street.....28
au13 1y NEW YORK CITY.

LOUISIANA
Seltzer Water Manufactory.
OFFICE—34 POEYFAIRE STREET.
VICTOR LETOREY, PROPRIETOR.
Seltzer Water delivered to any part of the city at SIXTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1093. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. up8 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 5 feet 11 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending August 10:

Mississippi river and bayous	83
Red river	17
Ouachita river	15
Railroads	24
Mobile	1
Texas	4
Total	144

On Saturday there was very little inquiry, and the market appeared to be quite stagnant until a buyer came forward and took 40 bales peelers, which, with 3 bales mixed, constituted the entire business of the day. On Monday the bulk of the business was done during the morning by two buyers, who took together 390 bales for Liverpool and Genoa, at prices fully up to our quotations, after which there were additional sales of 72 bales, making a total of 462 bales. Middling sold at 14⅝@14¾c. The receipts included a bale of new crop by the Ouachita Belle, consigned to Messrs. Meyer, Weis & Co., which, being badly ginned and apparently immature, although of fair staple, brought only 14¾c. The bale received by the Jackson railroad on Saturday, which was well ginned, brought at the same time 18c., and was taken for Liverpool. On Tuesday the market exhibited less animation, but prices were steadily maintained, the sales embracing 205 bales, divided among four brokers. Among the sales we noticed strict middling at 14¾c. The receipts included 4 bales new crop. Five bales new crop from Brownsville, Texas, classing good middling, are offering at 15½c.

The above makes an aggregate for the past three days of 910 bales, against 162 for the corresponding time last week and 704 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 994,914 bales, against 1,215,919 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 305,591 bales. The decrease by the reports per telegraph is 308,349—3,491,321 against 3,799,673. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 43,271 bales to Great Britain, and a decrease of 13,539 to France, and of 165,927 to other foreign ports. We quote:

Ordinary	11 @ 11⅜
Strict ordinary	11⅝ @ 11¾
Good ordinary	11⅞ @ 12⅛
Strict good ordinary	12⅜ @ 12⅝
Low middling	13⅛ @ 13¼
Strict low middling	13⅜ @ 13½
Middling	14⅛ @ 14⅜
Strict middling	14⅝ @ 14¾
Good middling	— @ 15

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,858
Arrived past three days	141	
Arrived previously	1,145,617	
Amount allowed by Exchange for city ginnings, linters and loose	11,933	1,157,724
		1,173,677
Exported past three days	4,901	
Exported previously	1,150,251	
Consumed by Lehman, Abraham & Co.'s mill, from Sept. 1, 1874, to June 17, 1875, inclusive	1,150	1,156,305
Stock on hand and on shipboard		17,372

LOUISIANA SUGAR.—A lot of 20 hhds. good fair and seconds sold from first hands on Tuesday at 9¼c. ₱ lb. There were sales from dealers to grocers of 200 hhds., in job lots, at 8⅞c. for fair, 9@9¼c. for good fair, 9⅛@9⅜c. for fully fair, 9⅝@10c. for prime, 9¾@10¼c. for yellow clarified, and 10½@11c. for white clarified.

LOUISIANA MOLASSES.—None coming in and nothing doing. We quote as dealers' job prices: 40@45c. for common, 50@55c. for fair, 58@60c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

CORN.—On Monday, owing to scarcity, only 850 sacks sold at 85c. for yellow mixed, and 86c.@$1 for white. A dealer sold 250 sacks white at $1 ₱ bushel.

OATS.—On Tuesday 250 sacks choice Western sold at 70c. ₱ bushel.

BRAN.—On Tuesday 250 sacks sold at $1.22½@$1.25 ₱ 100 lbs.

PORK.—On Tuesday the market was quiet, but steady and strong, with a very small stock held at $24 for mess, and an upward tendency. Only 50 bbls. sold at that price.

BACON.—On Tuesday 79 casks sold, in several lots, at 10¾c. for shoulders, 13⅞c. for clear rib sides, and 14⅛@14¼c. for clear sides, and a lot of 10 casks sugar-cured shoulders sold at 11c. ₱ lb.

DRY SALT MEAT.—On Tuesday some 64,500 lbs. were received, comprising the total supply in first hands, and a car-load of 22,000 lbs. shoulders, loose, sold at 9½c.

MONETARY.

Gold opened on Tuesday at 113⅛@113⅜, against 113¾ at New York, and after a limited business closed at 113⅛@113⅜, against 114 in that market.

Nothing has been reported in silver. Most of the receipts are transshipped to New York. It is now quoted nominal at 105@106 for American half dollars, and 91@94½ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	29	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21¼	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	10	18
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	6 50	6 75
Superfine	6 00	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	30 00	— —
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, bemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 06	1 08
Coal oil, in barrels	16	17
Linseed, raw	76	85
SHAUINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11⅞	— —
Pulverized	11⅝	— —
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	40	1 20
Hyson	35	— —
Young Hyson	35	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Toogue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, August 10, 1875.

Texas beeves, choice, ₱ head	$40 00	@$46 00
Texas beeves, first quality, ₱ head	30 00	@ 35 00
Texas cattle, second quality, ₱ head	20 00	@ 25 00
Texas cattle, third quality, ₱ head	— —	@ 15 00
Western beeves, ₱ lb. net	— —	@ — —
Sheep, first quality, ₱ head	— —	@ 5 00
Sheep, second quality, ₱ head	1 00	@ 4 00
Milch cows, choice, ₱ head	80 00	@ 100 00
Milch cows, ₱ head	35 00	@ 40 00
Calves, ₱ head	7 00	@ 9 00
Yearlings, ₱ head	10 00	@ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
John Church & Co., Cincinnati, Ohio.
F. A. Hitchinson & Co., St. Louis, Mo.
Albert Mason, New York.
Miller's Bible and Publishing House, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent 578 Magazine street.
John Kenz, 25 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages and Wagons.
Louis Cook, Cincinnati, Ohio.
D. M. Hollingsworth, 1674 Gravier street.
F. F. Hummel, Cincinnati, Ohio.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lum & Co., 102 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Rorr & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Shutts, 351 Dryades street.
William Velden, corner Prytania and Phillip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cotton Ties.
H. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. H. A. Betancourt, 173 St. Joseph street.

Druggists.
H. J. Rivet, corner Bienville and Chartres sts.

Dry Goods.
D. H. Holmes, 155 Canal and 18 Bourbon street.

Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. H. Moore, president.
Bethel Academy, Fauquier county, Va., W. W. Smith, A. M.
Brown's Phonographic College, 327 Broadway, New York.
Collegiate Academy, Port Gibson, Miss., Rev. J. A. B. Jones, president.
Dalton Female College, Dalton, Ga., Rev. W. A. Rogers, A. M., president.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Farmville College, Farmville, Va., Rev. Paul Whitehead, president.
Female College, Huntsville, Ala., Rev. G. W. F. Price, president.
Hiwassee College, Tennessee, J. H. Brunner, president.
Iuka Female Institute, Iuka, Miss., Rev. D. A. Beardsley, president.
Kenmore University High School, Amherst C. H., Va., H. A. Strole, principal.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Martin Washington College, Abingdon, Va., R. W. Jones, president.
Memphis Conference Female Institute, Jackson, Tenn., Rev. A. W. Jones, president.
Millersburg (Ky.) Female College, Revs. Gould & Aithett.
Randolph Macon College, Ashland, Va., Rev. James A. Duncan president.
State Female College, Memphis, Tenn., Rev. C. Collins, D. D., president.
Trinity College, North Carolina, B. Craven, president.
Verona Female College, Verona, Miss., Rev. T. C. Wier, president.
Virginia Female Institute, Staunton, Va., Rev. R. H. Phillips, principal.
Wesleyan Female College, Macon, Ga., Rev. W. C. Bass, D. D., president.
Wesleyan Female Institute, Staunton, Va., Rev. W. A. Harris, president.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.

Engravers.
J. W. Hart, Cincinnati, Ohio.
J. S. Patterson, 28 Beekman street, New York.
Otto Zeil, 21 West Fourth street, Cincinnati Ohio.

Factors and Commission Merchants.
Aiken & Watt, 40 Union street.
Busses & Co., 188 Gravier street.
D. A. Given & Son, 64 Baronne street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Fans.
C. T. Woodrow, 105 West Fifth street, Cincinnati, Ohio.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bols, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.

Glass Staining.
Belcher & Povey, 13 W. Broadway, New York.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Grocers.
Flash, Lewis & Co., 38, 40, 42 and 44 Gravier street.

Hotels.
Hoffman House, Madison Square, New York.

Ice.
J. R. Warner, 31 Froot street.

Insurance.
Crescent Mutual Insurance Company.

Leather.
A. F. Ricau, 50 Customhouse street.

Lumber.
Munny & Marcy, 424 and 426 Delord street.
Nevers & Ilery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Goisau Bros., 39 Perdido street.
Jilz Auger Company, St. Louis, Mo.
Meneely & Kimberly, Troy, New York.
Nonpareil Mills, Sedgebeer, Shepard & Miller, 181 East Front street, Cincinnati, Ohio.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.

Marble Works.
Kursheedt & Blenvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Ball & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hohnaun & Co., N. Y.
P. L. Cusacus, 37 Royal street.
Headache Powder, B. C. Johnson, Paris, Texas.
Kearney's Extract Buchu, Kearney & Co., 104 Duane street, New York.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lettingwell, 230 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.

Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Henry Erlich & Co., 235, 237 and 239 East Twenty-third street, New York.
Mason & Hamlin Organ Company, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holm, 143 Court street, Boston.

Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.

Painting and Gilding.
William Hillaman, 120 Calliope street.

Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.

Patent Novelties & Largest Packages.
George L. Felton, 119 Nassau street, New York.

Pens.
H. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Portland Cement.
S. L. Merchant & Co., 76 South street, New York.

Professional.
Dr. O. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 56 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

Purchasing Agency.
H. B. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Texas, to Donaldsonville, C. H. Allen, general manager.
Pontchartrain, C. H. Allen, general manager.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benaer, cashier.
J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

Seeds.
R. Maitre, 102 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 35 Camp street.

Steamships.
The state Line, A. K. Miller & Co., 35 Carondelet street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Dippey & Lara, 99 Camp street.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Buttel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
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no26 1y

Religious Notices.

DELHI DISTRICT CAMP MEETING.

The Delhi district camp meeting will begin on Wednesday, the first day of September, 1875, and continue over the following Sunday.

The camp ground is located on the west bank of Bayou Mason, four and one-half miles below Delhi, La.

The camp meeting will be held on what is called the "self-sustaining plan."

All the preachers of the district are expected to be present, and all other ministers are invited to attend, and arrangements will be made for their entertainment. C. W. CARTER, P. E.,
Delhi District.
B. F. ALEXANDER, P. C.,
Delhi Circuit.

THERE will be a camp meeting at Hachliff's Mill, eleven miles north of Springville, La., on the Springville circuit, Louisiana Conference, to commence on Friday, October 1, 1875. Ministers of the gospel are especially invited to attend. PHILIP ALLEN, P. C.

THE Philadelphia circuit camp meeting will be held at Pilgrim's Rest, Neshoba county, Miss., September 3-7, 1875. It will be held strictly on the *self-sustaining* plan. Ministers can go from and return to Meridian, Miss., free of cost, who will be there on Thursday morning, the second, and will be kindly cared for and hospitably entertained while there, and are invited to attend. WM. B. HINES, P. E.

THE Garlandsville circuit camp meeting will be held at the new camp ground, near Hickory and Newton, Newton county, Miss., on the Brandon district, Mississippi Conference, September 10-14. It will be on the *self-sustaining* plan. Ministers who come by railroad will be conveyed from Hickory to the camp ground, and are invited to attend. WM. B. HINES, P. E.

A CAMP MEETING will be held on the Sparta circuit, five miles east of Sparta, commencing on Wednesday night before the first Sabbath in September. Ministers are especially invited. J. A. MILLER, P. E.
J. W. HEARN, P. C.

THE District Conference for the Eufaula district, Alabama Conference, will meet at Clopton on Wednesday night, August 25. The opening sermon will be preached on Wednesday night, by the Rev. W. S. Turner.
W. H. ELLISON, P. E.

THERE will be a camp meeting on the Beulah camp ground, near Fort Jessup, La., commencing on the eighth day of October, 1875. The meeting will be on the self-supporting plan. Provision will be made especially for the preachers. Everybody is invited to attend our camp meeting. J. M. FRANKLIN, P. C.

CAMP MEETING.—There will be a camp meeting at Goshen, on the Carthage circuit, three miles above Carthage, Miss., commencing on Thursday night, August 19, 1875. Preachers are invited. The meeting will be on the self-sustaining plan. L. P. MEADOR, P. C.

CAMP MEETING.—A camp meeting will be held at the Plaquemine Brulee camp ground, near Plaquemine Brulee church, Opelousas district, parish of St. Landry. The meeting will begin on Thursday, September 9, 1875. It will be *strictly on the self-sustaining plan.* Persons are expected to come prepared to take care of themselves. The public are cordially invited, and preachers solicited to be present. A large and commodious shed will have been erected for preaching purposes. There will be one or two tents where board may be obtained by visitors wishing it at the most reasonable rates. Ministers expecting to be present will please inform me as early as practicable. For further information address ROBERT S. ISBELL, P. C.

THE camp meeting at Jones' camp ground, Castor circuit, Homer district, will commence August 18, 1875. We desire all to tent who can. Preachers are especially invited to attend. This camp ground is situated about three miles east of Vernon, in Jackson parish, La., and can boast of some of the finest mineral springs in the country. F. G. HOCUTT.

THE District Conference for the Marianna district will be held in Ozark, Dale county, Ala., September 2-5. Opening sermon at night, September 1. The pastors will please send lists of delegates to Rev. A. Dowling, Ozark. The interest of the District High School requires a full attendance. M. E. BUTT.

THE Brandon District Conference will be held at Mutual Union, Morton circuit, August 26-29. Conveyance provided for all who go on railroad from Morton to the place. Preachers are expected to prepare written reports on all our statistical points. WM. B. HINES, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Jackson and Pipkin's chapel, at Pipkin's	Aug. 7, 8
East Pelleliam, at Oak Grove	14, 15
Williamson, at Macedonia	21, 22
Buffalo, at Percy's Creek	Sept. 11, 12
Bayou Sara, at Tunica	25, 26

The District Conference will be held in Woodville, services beginning on Thursday night, September 16, with a sermon by Rev. A. M. Campbell.

12 C. G. ANDREWS, P. E.

BRANDON DIST.—FOURTH ROUND.

Philadelphia circuit, at Pilgrim's Rest	Sept. 2-5
Garlandsville circuit, at camp ground	10-15
Morton circuit, at Morton	18, 19
Trenton circuit, at Polkville	25, 26
Raleigh circuit	Oct. 2, 3
Franklin circuit, at Union	9, 10
Lake and Forest circuit, at Forest	16, 17
Walnut Grove circuit	23, 24
Brandon station	30, 31
Hillsboro circuit	Nov. 7, 8
Centerville circuit	14, 15

5 WILLIAM B. HINES, P. E.

SEASHORE DIST.—FOURTH ROUND.

Enon circuit, at Enon	Aug. 21, 22
Mount Carmel circuit, at Mount Zion	28, 29
Westville circuit and Taylorsville mission	Sept. 4, 5
Columbia circuit, at Bird's chapel	11, 12
Pearlington circuit, at Pearlington	18, 19
Ocean Springs station and Handsboro mission, at Ocean Springs	25, 26
White Plains circuit and Black Creek mission	Oct. 1, 2
East Pascagoula circuit	8, 9
Chickasawhia and Greene mission	22, 24
Rankin circuit, at Poplar Spring	29, 30

The District Conference will convene at Mount Zion, Mount Carmel circuit, August 19, at ten o'clock A. M. The official members, particularly the preachers in charge, are earnestly solicited to attend.

5 C. F. GILLASPIE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—THIRD ROUND.

Carondelet street	Aug. 14
Mureau street	21
Felicity street	30
Algiers	Sept. 6
Baton Rouge	11, 12
Louisiana avenue	18
Cadiz street	25
Plaquemine and Grosse Tete	Oct. 2, 3

5 J. B. WALKER, P. E.

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9 o'clock A. M.	10 o'clock A. M.
10½ o'clock A. M.	11½ o'clock A. M.
12 o'clock M.	1½ o'clock P. M.
2 o'clock P. M.	2½ o'clock P. M.
3 o'clock P. M.	3½ o'clock P. M.
4 o'clock P. M.	4½ o'clock P. M.
5 o'clock P. M.	5½ o'clock P. M.
6 o'clock P. M.	6½ o'clock P. M.
7 o'clock P. M.	7½ o'clock P. M.
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VOL. 21. NEW ORLEANS, THURSDAY, AUGUST 19, 1875. NO. 34.

News of the Week.

DOMESTIC.

SAVANNAH, GA., Aug. 10.—The corner-stone of the Wesley Monumental church was laid to-day with imposing ceremonies. Addresses were delivered by Rev. Drs. Axson, of the Presbyterian Church, Myers, of the Methodist Church, and Pierce. The latter is in his ninety-first year, and laid the corner-stone. Georgia is the first place where John Wesley labored in America. Ministers of all Protestant denominations participated.

FORT GIBSON, I. T., Aug. 10.—Election quiet, except in one precinct. The returns are slow, on account of high water, which prevented voters reaching the polls. It is generally conceded that Ross is re-elected. The Ross party has the Senate and Council.

MONTGOMERY, Aug. 10.—Complete returns give a majority for the convention of 16,500. Delegates elected—Democrats, 81; Independent Democrats, 6; Republicans, 12.

The grasshoppers are damaging the crops in north Alabama.

SARATOGA, Aug. 11.—Ex-Gov. William A. Graham, of North Carolina, died of organic disease of the heart, at Congress Hall, this morning. He came here about three weeks since, and had been confined to his room four days.

NEWBURG, N. Y., Aug. 11.—Bishop Cummins, at a meeting of the Reformed Episcopal Church, said there were now fifty ministers and forty congregations of that church in the United States and Canada.

KEY WEST, Aug. 11.—The bark Hermann Becker, of Stettin, from Jamaica, put in here, the captain and a portion of her crew being down with yellow fever. One death had occurred.

PHILADELPHIA, Aug. 12.—Horace Binney, the oldest member of the Philadelphia bar, is dead, aged ninety-seven years. He graduated at Harvard in 1797.

NEW YORK, Aug. 14.—A letter from an American resident of Costa Rica says: "In July a number of Jesuits entered Costa Rica from Guatemala, whence they had been expelled. When within ten miles of the capital they were ordered to stop. Congress met the same day, and two thousand Masons went in a body to Congress Hall and petitioned for the Jesuits' removal as mischievous members of society. The president, who is a Mason, and several members prominent in debate and influence made able speeches on the subject, overruling those who favored charitable protection for the Jesuits. Congress finally voted them $1,500 for relief of their immediate wants and ordered them to leave the country."

Moody and Sankey have arrived. No reception was given them. Moody goes to Northfield, Mass., and Sankey to Philadelphia.

MEMPHIS, Aug. 14.—The river came to a stand last night and now stands a fraction over thirty-three feet eleven inches. There is no further damage reported. Though the river is higher than in the spring, the immense bottom between here and Crowley's Ridge has not been filled with water. There is great diversity of opinion as regards damage to the cotton crop in this district, which extends from the Missouri line to the mouth of the Arkansas. Some assert that the damage will aggregate one hundred thousand bales, while others who have watched the effect are equally confident it will not exceed thirty thousand bales. There is much rejoicing that the flood has reached its limit, and a consequent feeling of relief, and if a rapid decline sets in there will probably be no additional damage done.

SAVANNAH, Aug. 15.—Hon. Solomon Cohen died this morning, aged seventy-three. He was postmaster of this city under Pierce and Buchanan's administrations, also during the Confederacy, and was at one time a member of Congress from Georgia.

WASHINGTON, Aug. 16.—Gen. Brannan telegraphs from Pensacola navy-yard: "The superintendent of the national cemetery is taken sick with yellow fever. A corporal of marines is dead. All the rest are doing well."

MEMPHIS, Aug. 16.—The river has declined one-fourth of an inch, and by to-morrow it is thought a steady decline will set in. Water is running across the neck of Devil's Elbow, thirty miles above here, and some fear exists that it will cut through, and thus shorten the river some twenty-five miles, and cause a sudden rise in this vicinity; but those who are well informed do not believe the cut-off will be formed during the present rise.

The *Ledger* learns that on the night of the ninth an attempt was made to cut the levee at Beulah, near Napoleon, Ark. The levee patrol discovered the villains, and a fight ensued, resulting in the killing of one of the marauders, the wounding of two others, and the capture of a fourth.

ORANGE, TEXAS, Aug. 16.—The United States steamer Rio Bravo, en route from New Orleans to the Rio Grande, was struck by a heavy southerly gale, fifteen miles off Sabine Light, on the night of the thirteenth instant, and driven ashore ten miles east of Sabine Light. No lives lost. Everything was saved except the vessel, which is badly wrecked, but may be saved if the weather abates.

FOREIGN.

COPENHAGEN, August 11.—Hans Christian Andersen was buried to-day. The King attended the funeral. The whole nation mourns his death, and affecting tributes were received from abroad.

The obsequies took place to-day in Frau Kirche. The ceremonies were touching and impressive. The King and members of the royal family, with the ministers and chief officers of the government, assisted. Deputations came to the funeral from all parts of the kingdom. In the cathedral were representatives of public bodies, State and municipal, the diplomatic corps, the faculty and students of the university, workmen's societies, gentlemen of the press, including several connected with American journals, and an immense congregation of citizens, who filled every part of the edifice. The casket containing the remains was covered with hundreds of wreaths, laurels and floral offerings, many of which were sent from Germany and other countries. The day was made one of national mourning throughout Denmark. In this city business was suspended and the flags were at half mast.

LONDON, Aug. 11.—A telegram to the *Times* from Constantinople says two thousand Turkish troops have left for Herzegovina, via Klek. Advices from Constantinople say the Governor of Bosnia is ordered to send all available troops in that province against the insurgents. Two battalions were sent from this city to the scene; others will follow.

The *Post* publishes an account of a serious scuffle between the Russian and Prussian frontier guards. The affair was provoked by the Russians, who trespassed on German territory.

LONDON, Aug. 12.—An obstinate fight is reported, from Sclavonic sources, near Belchia, between the Herzegovinians and Turks, in which the latter were routed.

MADRID, Aug. 12.—A decree was issued to-day ordering a levy of one hundred thousand men from nineteen years of age upward. Another decree orders the issue of £60,000,000 consolidated interest scrip to pay the floating debt.

Gen. Martinez Campos, in a dispatch dated Seo de Urgel to-day, announces that the troops under his command, after desperate fighting, entered Olsana Tower. He lost one hundred killed. The Carlists' loss was still heavier, and many of the garrison were taken prisoners. The explosion of the magazine in the citadel made a large breach in the walls.

PARIS, Aug. 14.—*La Rappel* says fifty commercial corporations and trades unions will each send delegates to the centennial, to study and report upon objects exhibited.

BERLIN, Aug. 14.—All the Catholic clergy holding State appointments in Posen have submitted to the ecclesiastical law.

MADRID, Aug. 15.—The Spanish government will soon send a royal commissioner to the Philadelphia exhibition.

RAGUSA, Aug. 15.—Intelligence has been received from Sclavonic sources that the insurgents in Herzegovina have stormed Fort Goronsko, near Piri, and captured the town of Metakia.

MADRID, Aug. 16.—Gen. Quesada, after a sharp fight, has captured the Carlists' position at Luneo, on the Villa railroad. The Carlist force mentioned on the tenth instant as having passed through Berga, with the expectation of surprising the Alfonsists engaged in the siege of Seo de Urgel, approached to within three leagues of the besieged town, but the movements of the royal army necessitated again their retreat to the mountains.

THE REV. A. P. PARKER, of the Missouri Conference, says the *Western Methodist*, has been selected by Bishop McTyeire to re-enforce our mission in China. He is reported to be well qualified in every sense for the work. He expects to sail for China in company with Mrs. Lambuth in October. This beloved sister, having left her husband at his work in China, is now visiting her native land. Since she arrived her mother has died, whom she had not seen for ten years. It was a precious privilege to the daughter to watch at the bedside of her now sainted mother. A son of Brother and Sister Lambuth was graduated at the recent commencement of Emory and Henry College. He will enter the Biblical Department of Vanderbilt University, to prepare himself fully to join his father as a missionary in China. The only daughter will remain in this country, under the care of Dr. Kelley, to be recruited in health and to complete her education. Mrs. Lambuth is visiting Sunday schools in various sections of the country, and giving them information about the Chinese and our work among them. Our Sunday schools in this city would be glad to receive a visit from her.

HON. JAMES JACKSON.—We have learned with mingled emotions, says the *Southern Christian Advocate*, that Judge Jackson has been tendered and has accepted a position upon the bench of the Supreme Court of Georgia. A jurist of vast legal learning and invulnerable integrity, we congratulate the people of Georgia upon so distinguished an addition to the judiciary of the State in its highest tribunal. The only drawback to our unqualified satisfaction lies in the fact that the appointment entails upon the society and the Methodist church of Macon the loss of Judge Jackson and his accomplished family. Their departure from our midst—which we are glad to know will be delayed some months—will be universally regretted; and it is but partial compensation to know that what we lose will be gained by Atlanta.

From the Work.

CADDO CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* We write you from this once beautiful and prosperous but now downtrodden and afflicted land, that you may feel your sympathies and prayers drawn out in our behalf. This parish was formerly among the richest in the State, but is now among the poorest. The white population in many sections is very sparse, and in all it is but a remnant of the years now beyond the flood, of which the memory alone remains in the bosoms of the older inhabitants. The negro population preponderates in an overwhelming degree, and is becoming more and more useless and troublesome every year. In the midst of all these discouragements there are some signs of life in the land. The Savior assured his disciples that wars and commotions might arise and sweep away every barrier to vice and irreligion; yet "when the Son of man cometh shall he find faith on the earth."

At Friendship church we have some signs of real improvement. Congregations are good, singing is much more in the spirit, and the members are praying for better times. By the way, some of the members of former years have returned from foreign lands, and are again welcomed to the church in which they lived and worshiped years agone.

At Greenwood we have no church nor house of worship, neither Methodist preaching. Pray, Mr. Editor, for Greenwood. Since the removal of Bros. Harper, Doty and others we have been left without a congregation, though we still have some faithful, zealous ones, who are the same in all weathers.

At Mount Zion we have a large congregation, composed *entirely* of young people, except two old ladies—precious relics of the past glory of Methodism there. Bros. Lindsey and Gray, the stewards, both removed last year. Oh, that they and their kind wives were back again. The Presbyterians alternate with us at this place, and have a good, faithful membership. They are very fraternal.

At Mooringsport a new church has been built. It is thirty-two by fifty feet, and is a beautiful church for the country. It is situated on the bank of Caddo lake, and faces as fine a view as there is in the South. This church is the result of persistent effort and benevolent enterprise upon the part of a few men, fostered by the prayers and good wishes of a large portion of the community. They will pardon a well-intended but well-deserved mention in this connection. It has been owing almost entirely to the zeal, energy and liberality of Mr. C. S. Croom and Bros. J. S. Noel and B. M. Martin that this church is built, and that it stands as an ornament and a credit to the surrounding country. May God bless and prosper each of them! The dedication took place on the fourth Sabbath in June, and was attended by an immense concourse of people. The sacrament of the Lord's Supper and baptism of infants were administered—the one to an earnest, faithful few, and the other to eleven beautiful and promising children.

It was not our fortune to attend the commencement exercises at Mansfield, but we have had the pleasure of entertaining President Armstrong at our house. We do not think the daughters of Caddo and of Louisiana could do better than to be placed under the guardian care of this high-toned, scholarly gentleman and Christian. He has engaged the services of Prof. Doll, an excellent German and musical scholar, who, together with his accomplished lady, will infuse new life into the department of music, and make it an element of strength rather than of weakness.—Let every Methodist girl rally to Mansfield. We are glad to learn that the president has concentrated all the local patronage around the school, thus placing it on a firmer basis than ever before.

Our third quarterly meeting has been held. Bro. Scott was present, presiding and preaching to the satisfaction of the people. May the great Head of the church bless his heritage on Caddo circuit, and raise up a people for his name. Yours in love,

GREENWOOD.

DELHI DISTRICT.—FIELD NOTES. *Mr. Editor:* In our part of the great field we are having success in some quarters. The brethren are diligently sowing fresh seed and cultivating the plants that are already growing. In some places the drouth has been quite severe, and some plants have "withered away." In other places the gentle rains have descended, and "every plant looks gay and green." Our hearts are saddened by the fact that there are so many "stony places," and so many "fowls of the air to devour" that which is sown; but we sow on, remembering the injunction: "Sow in the morn thy seed; at night withhold not thy hand." We sow and pray that our successors may reap largely. We watch over souls and pray for their deliverance from all enemies. We rejoice in the fact of growth. There are more workers and braver workers than we had last season. We have some new "lands" among the tender plants, and their success has been truly great. Some neglected places have been in charge of experienced cultivators, and the changes they have wrought are most important and delightful. We hope to report more favorably hereafter.

P. E.

VERNON MISSION, JACKSON DISTRICT.—*Mr. Editor:* Yesterday, after the morning service, I closed a protracted meeting of eight days at Vernon. With joy and humble gratitude to God I announce that by said meeting we obtained nineteen accessions to the church—one by letter, eighteen by faith. Six of them were converted to God in my presence. Nine of the eighteen who joined by faith were young ladies. Besides this we have now in Vernon a monthly class meeting and a weekly prayer meeting.

Before this communication will appear in the ADVOCATE the lady members in and around Vernon will have organized a Wesleyan society, the object of which is to repair and furnish the church.

In closing I would express my thanks to Rev. Thomas B. Holloman for assistance rendered.

BEVERLY CARRAWINE, P. C.

AUGUST 9, 1875.

ROSE HILL.—*Mr. Editor:* Please allow me a small space in your valuable paper, as I am a friend to Methodism, as also to your paper. The friends at Rose Hill, with their leader (Congregational,) commenced a meeting on the thirty-first of July, and continued it five days and nights. It seemed to me that I never before saw the power and love of God so fully displayed, even from the commencement to the close. Sinners were awakened, backsliders reclaimed, old soldiers made happy in the Lord, and sectarianism driven out of the ranks when the sound was heard. With the Apostle Peter, I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. The result of the meeting was twenty-two accessions to the church, as also the dedicating of several children to God by baptism.

A FRIEND.

AUGUST 8, 1875.

TO SUPERINTENDENTS OF SUNDAY SCHOOLS, MISSISSIPPI CONFERENCE. *Dear Brethren:* For some time I have been thinking of addressing you on this important subject, viz.: A council of the superintendents of the Mississippi Conference, to be held this fall at some central place, and to be made a permanent organization, meeting annually.

You all can see in an instant the reason for this organization: To promote the general interests of this great work for the Master; to interchange opinions and plans for best conducting Sunday schools; to build up good plans, and work up to them. The Sunday school is second to no work in his kingdom, and why not do all that is possible for the good of the cause? *There is* much to be done. Now let us come together and do it.

All who favor this plan and will attend will please notify me immediately, naming the place of your choice for holding the first session.

Fraternally yours,

B. H. CATCHING.

HAZLEHURST, Copiah County, Miss.

Periodicals.

WIDE AWAKE is the title of an illustrated magazine for girls and boys, published by D. Lathrop & Co., Boston. The illustrations are very fine, and the reading matter adapted to very young people. We have received No. 2.

THE American Agriculturist for July is profusely illustrated, and filled with valuable information for farmers and housekeepers.

OUR MISSION WORK IN MEXICO.

Rev. Joel T. Daves, superintendent of our mission in Mexico, writing to the Nashville *Christian Advocate*, June 25, says:

There are most emphatic signs of improvement in the mission work. Strong forward movements are seen all along the lines. This, perhaps, is not so much in an increase of numbers—though that is a marked feature—as in a most decided improvement in spirit. There is more heart and soul in songs, prayers and sermons than ever before. The thousands of God's Israel in Mexico are being led on through the wilderness, and are developed as the quickening, enlightening genius of Protestantism becomes more manifest. The very means used by Romanism—persecutions, mobs and assassinations—only serve to deepen conviction and strengthen the gospel.

Rev. Drs. Butler, Baily and Hutchinson, respectively of the Northern Methodist, Protestant Episcopal and Northern Presbyterian Churches, are pushing forward their work with zeal and energy. They are gradually but surely making their way out into the regions beyond.

To-day I was called on to baptize an infant whose parents and friends live nearly twenty-one miles from the city. They brought their little one all this distance to have him dedicated to God in holy baptism. Though of the poorer and uneducated class, they seemed to have a clear and intelligent understanding of the obligations assumed. This family, and a large circle of friends and relations, are the fruits of labor bestowed years ago by our Mexican brother and co-laborer, Senor Don Sosthenes Juarez. As one of the pastors of our congregation here, I called upon him to assist me in the service. He ought by all means to receive ordination. I can but hope that Bishop Keener will be able to visit us next winter or spring. If so, Mr. Juarez and others can receive orders. *Sea la paz de Dios con Usted.*

Straws on a Balmy Breeze.

We have a strong belief that the missionary spirit of the church is rising, and there are, indeed, strong and urgent reasons why the tide should roll in deep and high. A letter from Bro. Daves in Mexico is full of regret that we are not able to do more for that opening field. He greatly fears that the appropriation made will render some of the most important interests under his care almost abortive. Of the school he says: "I must confess to great astonishment that not one cent was appropriated to our school. It was *the* grand success of all mission work in Mexico. I carried it on from June, 1874, to February, 1875, at an expense of about $115 per month; had a daily average attendance of about one hundred and twenty-five boys and girls. I shall take the liberty of opening again, anyhow, as soon as I can finish my school-room." Brave purpose this of our Bro. Daves. May God put it in our hearts to sustain him. Who will help Bro. Daves' school? Send us your names and money. But it was not of wants, but of supplies, we purposed to speak when our pencil traced the heading to this article.

RESPONSES TO PROPOSITIONS.

To the proposition of the Rev. J. T. Curry, since last report, we have the following note:

"JACKSONVILLE, ALA., July 11, 1875.

"DR. A. H. REDFORD, Treasurer: In response to a letter from J. T. Curry, I agree to be one of the hundred to send one missionary to Brazil. I make the pledge for three years. I can't preach, but I can work. I am willing to help the work on.

S. B. WHITE, JR."

To the layman's proposition, made at the Nashville District Conference, to be one of one hundred to pay $5 each to pay the expenses of the Rev. J. J. Ransom, a preacher in the same district, who has been appointed by Bishop Keener to Brazil, there are now reported thirty-six responses. All of this to be above the assessments of the churches.

D. C. KELLEY.

THE WIDOW'S MITE.—A poor widow proposes to give $5 annually to the Brazil mission. Inclosed find postoffice order for the first installment. Permit me to give you a brief history of the case. She thought she would like to do something for that enterprise, but she had no means. She prayed over it. Last Wednesday a friend said to her, "I have $8 for you," and handed it to her. She asked my advice as to whether she could give five of it to the mission. I told her she must decide for herself; to pray about it, and report next morning. Thursday morning she saw me and gave me the $5. Before either of us had taken a seat, in less than three minutes, a gentleman, not knowing what had occurred, while bidding her farewell, left a $5 bill in her hand. She does not care to have her name known, and sends the money in the name of "The Widow of a Traveling Preacher." This occurred at the Seashore camp meeting.

H. URQUHART.

GREENVILLE, ALA., July 31, 1875.

ADVANCE.—A correspondent writes to Dr. Kelley: "Inclosed find check for $25 additional for my circuit. I will raise almost if not quite $100 for this cause alone—more than has been raised upon all the collections for twenty years on this field.

— CIRCUIT, Virginia Conference."

Very True.

The *Methodist* of July 17, speaking of Round Lake and Fraternity, touches several points with fairness and truth. If the preachers and politicians do not stir up strife for partisan ends, and flood the Northern press with slanderous misrepresentations of the South in 1876, the cause of true fraternity will grow and prosper. Northern preachers and politicians in the South have been the chief agents of inciting a spirit of distrust and bitterness. The *Methodist* says:

The fraternal spirit needed to be cultivated at the North. We have been slow to believe in the Christian spirit and patriotic purpose of our late antagonists. Politicians have cultivated distrust and apprehension, and preachers have sometimes forgotten their Christian calling in the heat of political strife. We are not anxious to remember these things, but we have been compelled to think of them by timid people who still fear that the South wishes to restore slavery, renew the war and destroy the Union. They were told so in the campaign of 1874, and, though the politicians have almost forgotten these incendiary declarations, people who vote conscientiously have better memories.

Southern men who were with us in July, 1874, went home to be informed in September that they needed military subjugation and were full of treasonable purpose, and, what was the keenest thrust of all, to learn these awful things from Northern Methodist ministers. It was not a good preparation for the meeting of this year, but the meeting has been held, and leaves us in better spirit than we found ourselves in a year ago. In spite of the terrible strain of the last political campaign, fraternal feeling is far in advance of last year.

During the year many Northern Methodists have come to believe in the good faith of the South, especially of Southern Methodists. The old distrust is dying out on all sides. We meet men every day who confess to a change of view within the last twelve months. The tide of national feeling is rising, and the memory of the old patriotism is creating a new and richer love of country. We have to thank God for most gratifying progress.

Christian people are naturally solicitous for the year to come, and especially for the autumn of 1876. We do not think it possible that the old war cries can be raised in that year. They failed to carry the elections in 1874; after the centennial of 1876 it will be an insane folly to raise them again. The small politicians who have been accustomed to ring the changes on "rebellion," "slavery" and "disloyalty" may as well get out their primers and study a new language. The election of 1876 cannot turn upon sectional animosities and historical hatreds.

The church and the nation are alike interested in attaining to a settled confidence that the war is over for good; that the new nation is enduringly united on the basis of equality before the law for both colors, and all creeds and opinions. These distrusts—natural enough until a recent period—have retarded our growth, wasted political energy, diverted our attention from pressing questions of public policy, and given a feverish tone to public life. We want the sense of peace; there is no good reason why we should not have it. At Round Lake confidence was strong, aggressive, irresistible. We should have the fullest sense of rest and union, if we could see more of each other in the two sections, pray more with and for each other, unite more in labor to extend the bounds of our home missionary fields. In short, we need Christian co-operation as a means to firm and settled confidence in the stability of the temple we are rearing to Peace.

READVILLA, BATON ROUGE, LA. Of this excellent institution we find a discriminating notice by Spectator, in the Baton Rouge *Weekly Advocate* of July 10. We give a brief extract, as follows:

This young ladies' seminary was incorporated in 1842, and has been in operation ever since, and its alumni are scattered all over the Southern country. There is probably no seminary for young ladies in the State that stands higher or is more proficient in the culture of the young mind than this one. Mrs. M. W. Read, the principal of the institution, is a model teacher. With an experience extending through a series of years in the training and culture of young ladies, she possesses a finely cultivated mind, a thorough education, and a tact for governing by kindness *alone*, that renders the institution at once a *home* for the young lady and the principal a mother for a guardian.

Her corps of teachers are as good as can be found; and indeed, with her experience and knowledge of teachers and teaching, none but the best could find an occupation under her management. The department of music is in charge of an elegant teacher, and one, too, who knows not only how it ought to be performed, but who is herself an elegant performer and a sweet singer.

THE touch of a little child's hand has opened many a door through which the Master has afterward come in, sat down and supped.

The Christian Advocate.

THURSDAY, AUGUST 19, 1875.

YOUR MISSION.

If you cannot on the ocean sail among the swiftest fleet,
Rocking on the mighty billows, laughing at the storms you meet,
You can stand among the sailors anchored yet within the bay,
You can lend a hand to help them as they launch their boats away.

If you are too weak to journey up the mountain steep and high,
You can stand within the valley as the multitudes go by;
You can chant in happy measures as they slowly pass along;
Though they may forget the singer, they will ne'er forget the song.

If you cannot in the conflict prove yourself a warrior true,
If where fire and smoke are thickest there's no work for you to do,
When the battle-field is silent you can go with gentle tread,
You can bear away the wounded, you can cover up the dead.

If you cannot in the harvest gather up the richest sheaves,
Many a grain both ripe and golden, which the careless reaper leaves,
You can glean among the briers growing rank against the wall,
And it may be that the shadows hide the heaviest wheat of all.

If you have not gold and silver ever ready at command,
If you cannot toward the needy reach an ever helping hand,
You can visit the afflicted, o'er the erring you can weep,
You can be a true disciple, sitting at the Savior's feet.

Do not, then, stand idly waiting for some noble work to do
For your heavenly Father's glory; ever ready, ever true,
Go and toil in *any* vineyard—work in patience and in prayer;
If you want a field of labor you can find it anywhere.

Created Holiness or Created Sin an Absurdity.

MR. EDITOR: I am glad to see the pure minds of so many of the brethren stirred up on this subject. The ADVOCATE is a live paper. We have newspapers enough. We want discussion—things new and old, germs of thought for pulpit and people; long articles for long readers, and short articles for short readers. All the brethren except Bro. Smith seem to be on the other side, and he appears to be on both sides. Would it not be well for him to remain another year at Jericho? May be his beard will grow?

The doctrines of created holiness and created sin are inseparably connected with the doctrine of predestination or necessity. The distinctive dogmas of liberty and necessity have been warmly discussed in the intellectual world for more than three thousand years. Moschus, a Phenician, is said to be the founder of the philosophy of the necessity of all things. Democritus matured the atomic physiology, and openly taught the atheistic doctrine of fate. The Jewish Essenes were the first theists who openly held the doctrine of necessity. There was a sect at an early day in the Christian church called Nioteric Christians, who held similar views—Cudworth says: "Contrary to the sense of the ancient church." St. Augustine was a Greek, and was educated in the atomic physiology. He claims to be the founder of the doctrine of imputed sin and predestination, or the doctrine of divine necessity, by which "God decrees whatsoever comes to pass." For more than three thousand years have true philosophy, metaphysics and true religion had to contend with this error of all errors. It is the foundation for all debauchery, skepticism and infidelity. It has served the designs of atheism under whatever garb they have appeared. It has undermined Christianity and all true religion. It takes away all guilt and blame, punishments and rewards, and makes the day of judgment ridiculous. The full-grown doctrine of divine fate, introduced into the Christian church in the fourth century by St. Augustine, or more properly the monster Augustine, was the beginning of the dark ages that cursed Christianity for more than a thousand years, and still hangs over the moral universe like the pall of death. It is the Egyptian darkness that is felt throughout the whole moral universe. Talk of dead issues! There is hardly a church in Christendom that does not more or less paralyze her moral powers by ignoring, in some way or other, the doctrine of liberty. Calvinism dead! It may be inoperative in some places; but it is a part of depravity, and the largest part of it, and will never die while there is selfishness or sin in the human soul. Created holiness, created sin, imputed sin and imputed righteousness all have their origin in the doctrine of divine necessity. To hold to created holiness, and not to created sin, is simply nonsense; and to hold to created holiness and liberty is worse than nonsense. The brethren quote Mr. Wesley and Watson, without seeming to look to their surroundings. They had to pick and cut and cull out from the old rubbish of a thousand years, and organize a system of theology in harmony with the Bible and the moral universe. Had they attempted to force upon the moral world, in its then demoralized condition, all the moral truth indicated in their doctrine, instead of redeeming the world from false theology they would have been defeated. Liberty, in contradistinction to necessity, is the great central doctrine of Methodism, from which all her other truths emanate.

God is love. Holiness in God is that perfect righteousness he exercises toward all his creatures, according to the principles of eternal, immutable morality.—See Dr. Cudworth, second volume, pages 365–497. What is sin? A transgression of the law. What is holiness? Entire obedience to the law by a rational soul.

There cannot, in the nature and order of things, exist at all a moral universe without the existence of two separate and distinct wills. There must exist, at the same time, full scope for contingent liberty to move up and down, unrestrained by any inward force, or controlled by any outer law of necessity. Without the existence of such fundamental principles God could not exercise either his justice or his providence. If Adam was created holy, why not place him on the platform of other creatures? Created holiness could not rise above holy instinct. If already holy, why endow him with the fearful responsibility of freedom, and, still more, place him under the law of good and evil, and then subject him to temptation? If his holiness was created, it certainly did not need to be tried by law and temptation. God could not create anything but pure holiness. If Adam was created holy, why not leave out of creation the whole moral contingent universe, rewards and punishments, together with providence?

If Adam had been created holy his holiness would have been after the type of the spider when it weaves its web, or the bird when it builds its nest. The great end reached, the means are meaningless. Nothing but men and angels need a moral universe. The bird will build her nest in season, and the ant prepare her food without guide or overseer. If God can create sin or holiness, then he can propagate sin or holiness by generation—as he makes cabbage—and the whole moral universe is a solemn farce. All acts are arbitrary things; and the rational soul is forever left in mystery to explain God's utterances of "Well done, good and faithful servant;" or, from the same mysterious judgment seat: "Thou wicked and slothful servant." Adam was just what he made himself morally, and his children are just like him. The soul that sins shall die, whether in paradise or Alabama. The angels who sinned were cast out of heaven. God's moral universe is the same. He that doeth righteously is righteous. Some of the brethren say a man cannot make himself holy. A man's throat may be so swollen that he cannot swallow water, and he will die of thirst; and a man may sin away his day of grace. If a man can slake his thirst by drinking water, he can become holy by using the means of holiness. The Hard-Shells preach in this country that man cannot do anything toward his salvation. Methodists exhort men to repent, not because they cannot, but because they can.

God cannot, in the order of things, by a sovereign act, make holiness or sin. The laws of holiness and sin are eternal and immutable. No arbitrary decree can make a sinner holy, or a holy man or angel a sinner. He that is holy, let him be holy still. No judgment can change it. It requires the same moral force to all eternity to keep a man or angel holy that it took to make him holy. The angels that kept not their first estate were cast out of heaven. The philosophy of the success of Methodism is found exclusively in her doctrine of liberty and responsibility. The same doctrine, when preached by Calvinists in their protracted meetings, is successful. The doctrine of necessity weakens the moral forces in the soul. No mind can be properly convicted for sin by preaching the doctrine of created holiness, or imputed sin or divine necessity. Such teaching relieves the soul of all responsibility.

I have been compelled to be concise in this article, but I have endeavored to be understood. It is sometimes important that readers have some general information, as well as writers.

S. P. RICHARDSON.

GREENVILLE, ALA., August 4, 1875.

Selma Dist., Alabama Conference.

MR. EDITOR: The Selma District Conference held its fifth annual session at Choctaw Corner, from the fourteenth to the eighteenth of July. As there was no Bishop present, the presiding elder, Rev. A. J. Briggs, called the Conference to order at the hour, and entered on the duties of president. There were seventy members present, which was the largest attendance I ever witnessed at a District Conference.

The chair, by order of the Conference, appointed a committee of nine laymen from different parts of the district to consider and report on the spiritual state of the church, whose report has already gone to you, separate from this, for publication. I admire the plan. You then get a report from a different standpoint, based on the facts and statements of the preachers.

The pastors' reports exhibited a wholesome administration of discipline, a larger than usual attendance on preaching, an improvement in the finances and the social meetings of the church, and also a healthy and progressive state of Sunday schools. There is but little dancing, but little drinking and selling of whisky, and a good deal of family prayer in the bounds of the Selma district. There was an hour of prayer set apart by the Conference for the exclusive use and benefit of Sunday schools.

The Conference recommended the adoption of the assessment plan for raising money for ministerial support throughout the district.

William E. Kennedy, J. H. Malone, Samuel Forwood and Col. L. W. Reeves were elected delegates to the Annual Conference, and Benjamin Rush and George Fountain alternates.

The Conference resolved to support one young minister in the Southern University at Greensboro, and apportioned the sums necessary to defray his expenses to the various pastoral charges, to be collected by the pastors. It then determined to support a second young minister at the same institution, and made it the duty of the presiding elder to raise the money; whereupon he said that if he had it to raise, the sooner the better; and in less than ten minutes he raised the money there on the Conference floor. So this District Conference educates two ministers. Is not this a noble example? Young Bros. Cowan and Carmichael were made the beneficiaries of this fund.

The claims of the ADVOCATE, and our educational interests and institutions of learning, were represented and received due attention.

We had preaching twice per day—at eleven in the morning and again at night. The congregations were large and attentive from first to last.

The Conference was well entertained. There are honest, true-hearted people around Choctaw Corner—simple and plain in their habits, yet sensible and religious.

It is a matter of profound regret throughout the district that our presiding elder is to leave us, and several ties that were formed in adversity, and now to be broken up just as the golden tinge of prosperity is seen along our horizon; and I think I utter the sentiments of the District Conference when I say to him: "Hail and farewell!"

The next Conference goes to Marion. WM. A. EDWARDS, Sec.

Carvosso's Experience.

1. Perfect love admits of a direct and satisfactory testimony from the Spirit as to the time when God accomplishes the great work within.

2. Faith alone is the condition and instrument of its application.

3. It does not make a man independent of the atonement; but, on the contrary, increases the believer's consciousness of its necessity and inestimable worth; inasmuch as the holiness of God, the purity and extent of the law, the sinfulness of sin, and the defects of our lives are better understood.

4. A present profession of enjoyment of the blessing is not responsible for failures past or to come. He that can now say, "In me verily is the love of God perfected," may have grieved the Spirit since he first knew this salvation by experience, and may again cast away his confidence and feel a return of the carnal mind; for he stands only one moment at a time, and that moment by a faith whose life depends on his constancy in watching unto prayer.

5. In the time of temptation, when the soul is stripped of the joyous witness of the blessing, it is our privilege and our duty to go at once to the atoning sacrifice and exercise a bold and firm reliance on Christ for present and full salvation, and this brings that blessed inward witness, the absence of which was a little before so sensibly felt.

6. When the believer has sustained a spiritual loss, and is conscious he has given way to sin, on the first perception of it he should humbly but instantly fly to the blood that makes the wounded whole, resting therein, and agonizing in prayer till the soul be again completely restored.

7. Although the enjoyment of perfect love does not admit of outward or inward sin, properly so called, yet it does admit of a strong conviction of the presence of numberless shortcomings and infirmities; and requires a vivid perception of the evil of fallen, unregenerate nature, the aggravation of actual sins that are past, and judgment for which they are continually calling, should we be found one moment separate from the atoning blood.

THE Boston Girls' Cooking Club is in a flourishing condition. The first class succeeded in cooking a turkey the other day, and only made one blunder. They forgot to "draw" it before committing it to the oven. Or that's the way one of those wretched reporters tells the story.

—Osaka, Japan, with a population of 330,000, has 1,380 Buddhist temples, and 538 temples of the ancient Sinto faith.

GRASSHOPPERS IN CHINA.—The local authorities, whether civil or military, are held responsible for the stamping out of these insects as soon as their appearance has been reported. They are required to summon a large body of men, and at once surround and destroy the locusts, the expenses of the maintenance of the men and compensation for the crops trodden down during the chase being supplied by the provincial treasury. Should the local authorities succeed in stamping out the locusts within a limited time, their services are favorably reported to the Emperor; but should they fail, and the locusts spread and do damage, they are liable to be deprived of their posts, arrested and handed over to the proper board for punishment. A certain sum per bushel is paid to peasants bringing in unwinged locusts, and half that sum when the locusts are able to fly, while compensation is given for crops trodden down in the chase. The locusts are swept with besoms into trenches dug at the side of the corn-fields, in which a vigorous fire is kept up. The best time to capture locusts is when they are feeding at dawn of day, when, their bodies being heavy with dew and their wings wet, they are unable to jump or fly. If the Western States or any parts of them are to be visited by the locusts in the future, as they have been of late years, some defense will have to be adopted. Under existing circumstances the use of men in large numbers is impracticable, and the ingenuity of inventors or scientists is our only hope. The prospect, it must be confessed, is not very cheering, for the vast uninhabited regions afford breeding grounds which effectually defy all attempts at extermination.—*Christian Intelligencer.*

OBITUARIES.

DIED, after an illness of only a few days, in Columbia, Ala., on the eighth of May, 1875, JOHN DAVIS, of Marianna, Fla.

The above short announcement has carried and will carry grief to many who enjoyed the acquaintance of our deceased brother. His has been a long and useful life. Born in Savannah, Ga., in 1801, he was soon taken to Mississippi, and from thence to west Florida while still a boy. In the prime of manhood he professed religion and joined the Methodist Church, to which he remained faithfully and devotedly attached till taken up to join the church on high.

He was punctual in his attendance upon divine worship, and was devotedly fond of the class and prayer meetings and love-feasts.

In his old age—his wife having died some years ago—Clarke's Commentaries and Wesley's works *were his companions.* He read much and *prayed much.* In 1864 he was called to take command of a force of home guards in his State, and in September (I think it was,) in a fight at Marianna with a raiding force, he was seriously wounded, from the effects of which he never entirely recovered. But I do not care to speak of his life as a public man, for as a man John Davis belonged to the State of Florida. Then let Florida speak the praises of him who had done so much as he to advance the interests of her people at large. It is only of John Davis, the Christian, belonging to the church, the kingdom of Jesus, that I would speak. His Christian life was exemplary. With him "to live was Christ, and to die was gain." I need not say more. M. E. BUTT.

TRIBUTE OF RESPECT.

The undersigned, a committee appointed by the second Quarterly Conference of Marianna station, Methodist Episcopal Church South, to prepare a tribute to the memory of our deceased brother, John Davis, who departed this life on the eighth day of May, 1875, would submit the following:

That by the death of Bro. Davis a good man has fallen in our midst.

That our community has lost a high-toned gentleman, the State an upright and exemplary citizen, the church an active, zealous and efficient member, and the cause of religion a pure and lovely Christian character.

That in his constitution were happily blended all the attributes of an honest and a godly man—a man in all the relations of life faithful and honorable, just and true; and, above all, a Christian man, humble, sincere, devout, exhibiting in a remarkable degree that ornament of a meek and quiet spirit which renders the professors of religion lovely and pleasant in their lives, and those virtues and graces which invest religion itself with so much of luster, beauty and genuine attractiveness.

That we feel and mourn the loss of our esteemed and beloved brother, and that to his family and friends we tender our sincerest condolence in their bereavement.

JOS. T. RUSS,
B. G. ALEERMAN,
M. GUYTON.

MRS. MARY MORRIS, whose maiden name was Price, was born June 28, 1833, and died June 30, 1875, aged forty-two years and two days. She was married twice—first to Mr. Joseph Byrd, on the second of January, 1851, and again, on the twenty-second of December, 1868, to Mr. James R. Morris. By her first marriage five children were born, all living; by her second marriage two were born, one of whom preceded her only a few days to the spirit land, aged two years and a half; and the other, a little girl some five years old, is still living. She joined the church when quite young, and entered into covenant with her God in early maidenhood. She was a converted woman and a member of the Methodist Episcopal Church South for nearly twenty-five years. She "remembered her Creator in the days of her youth," and was not forgotten by her Redeemer; and at the end of her pilgrimage, when called to go from this earth, his grace was sufficient for her. Having lived well, she died well.

She leaves a husband and six children to mourn her loss. They will henceforth miss her in the loving ministrations of a good and true wife and mother. Her words of love and cheer, her kind admonitions and watchful care over the household have ceased; but the promises of the Father are theirs. To his loving care, who doeth all things well, we commit them, and pray for the ministrations of his grace and Spirit and providence in their behalf, who are orphans indeed.

On Sunday before she died she gathered her family around her and exhorted them to meet her in heaven, "where parting is no more." She said she "was not afraid to die;" "would only like to live for the sake of her husband and children," but was fully resigned to the will of God. So lives and so dies the Christian, doing, suffering, and resigned to the will of God.

* * *

BEAUREGARD, MISS., August 2, 1875.

DR. WILLIAM MCLEAN died May 3, 1875, aged sixty-three years, one month and seventeen days.

The doctor was a true, faithful and useful member of the church, and he leaves for our inheritance the bright evidence of his acceptance with God, and of his safe exit from this world of suffering to that world where "sickness, sorrow, pain and death are felt and feared no more." The writer visited him a few days before his death. He was aware of his near approach to the grave. He talked calmly about dying, and said that for many years he had lived in view of the great change, and that he was now ready to meet it. O blessed thought to have that vital union to Christ and full assurance of hope that claim the victory over death! He died in glorious triumph. It is seldom death summons one from the walks of life whose loss is more deeply and generally felt. He was eminently useful as a member of the church in sustaining and forwarding her interests. His house was always open to the preachers, and his liberal hand ever ready to administer to their comfort. As long as he was able he was among the sick and the dying, administering both to their physical and spiritual wants. He was a kind husband, a tender father, who left a loving wife and a dutiful son to mourn their sad loss and battle with the conflicts of life.

While we are left to weep we have the blessed assurance that our brother will rise again—"that though he be dead, yet shall he live."

D. J. WRIGHT.

WILLIAM GRIFFIN LAMPKIN was born September 30, 1819; was married to Miss Susan Stevenson January 23, 1845; was a member of the Methodist Episcopal Church South nearly thirty years; died June 25, 1875, and was buried by the Masonic fraternity in the Odd Fellows' cemetery in Starkville, Miss.

Bro. Lampkin had gone about twenty miles from home to attend to some business, was taken violently ill on Wednesday night, and died on Friday morning. As soon as he was taken sick he sent for his wife and children. She and several members of his family went to him at once, though he was not conscious when they reached him.

I have just finished reading a private record which he kept during the war. There are many items of interest in this record; but two things are prominent, which show that he was a true and good man—his love for his family and his interest in religion. Although he was permitted to return to his family, and enjoy their society a few years, yet again has he been called from them, not to go forth to the blood-stained fields of war, but

"To lay his armor by,
And dwell with Christ at home."

It is proverbial that the army was a good place to try a man. From what Bro. Lampkin has written it is evident that he did not forget or neglect his Christian duties while a soldier.

The devoted husband, the affectionate father, the kind brother, the good man, is gone. "The memory of the just is blessed." May his family emulate his virtues, and meet him in the city of God.

E. H. MOON.

TRIBUTE OF RESPECT.

GARLANDSVILLE CT., BRANDON DIST., Mississippi Conference, July 25, 1875.

Whereas, It having pleased almighty God to remove from our midst our highly esteemed and much-beloved brother, JOHN WATTS, for many years a member of this Conference and a local elder in the church, who departed this life May 20, 1875; therefore,

Resolved, That while we bow in humble submission to the will of God, this Quarterly Conference, now assembled, does hereby record its heartfelt sense of the loss sustained by the church, and further record its high appreciation of the character of our deceased brother—in his uniform and exemplary walk and conversation exemplifying the graces of the Christian character; in his unswerving attachment and fidelity to the church of his choice, ever forward to contribute the benefit of his ripe experience, wise and judicial counsels and the weight of his moral influence to the building up of the Christian church in all its departments, and in his untiring devotion to the interests and well-being of the community.

Resolved, That this Conference, now assembled, do hereby tender to the widow and family of our deceased brother its sincere and heartfelt sympathy and condolence in this sad and mournful bereavement, praying the blessing of the great Head of the church in a sanctified use of the affliction, and that they be sustained and comforted by the abounding grace of God and the inspiring hopes of the gospel of our Lord and Savior Jesus Christ.

Resolved, That the secretary of this Conference be instructed to forward a copy of the above resolutions to the editors of the Newton *Ledger* for insertion in its pages; also to the editor of the NEW ORLEANS CHRISTIAN ADVOCATE.

WM. B. HINES, P. E.
G. W. HARPER, Sec.

DIED, on the thirteenth of June, near Providence, La., Mrs. FANNIE RICHARDSON TAYLOR, in the thirty-first year of her age.

The subject of this memoir is my very dear niece, the eldest child of my deceased brother, Francis B. Richardson. When a very young child—not more than five years old—her father and mother both died, the same week, of yellow fever, leaving three little children—Fannie the eldest—to be raised without recollection of father or mother. In the month of December of last year, in company with my husband, I visited our niece at her own home in the country, about five miles from Providence, La. I saw then that consumption had claimed her for its victim; and when I looked around upon her home and its surroundings, and realized through what toil and anxiety and disappointment, so incident to the efforts of making crops on the lands of the Mississippi within the past few years, I wondered not that this dear one had been called thus early in life to her last resting-place. She was attended during her last hours by her kind husband and loving sister, the only one now left of five in the family. This sister had left her home in Texas to go and watch by the bedside of this last one of her family through the lingering, wavering moments of the consumptive's life.

Fannie left us in calm resignation, for in reply to her sister, who would read to her the precious promises of the Savior, and talked to her of the prospect that was opening up before her, she replied: "Lord, now lettest thou *thy* servant depart in peace, and die calmly, sweetly falling asleep in Jesus."

She was amiable and patient through a life of many vicissitudes. In death she was calm, resigned and conscious to the last. Her aunt,

MARTHA L. KAVANAUGH.

DIED, of consumption, near Providence, Carroll parish, La., Mrs. MARY ELIZA POWELL. Sister Powell was the daughter of Maj. D. C. Lewis, formerly of Wilkinson county, Miss., was born June 12, 1845, and was baptized by Dr. W. H. Watkins, of Natchez. About the close of the war she joined the church at Hillsboro, Scott county, Miss., under the ministry of Bro. J. M. Pugh.

On November 30, 1870, she was married to G. W. Powell, of Warren county, Miss., and came to Louisiana in January, 1875. In the following February she was attacked by pneumonia, which terminated in consumption, and her spirit, perfected through suffering, was released from its earthly tenement on the morning of July 14, 1875.

Sister Powell was the daughter of pious parents, and gave her heart to her Savior in its vigor and strength, and by her exemplary life and peaceful death manifested his power to save to the uttermost all that come to God through him.

N. S. CORNELL.

ONE may learn from the figures below what it costs to run a great newspaper: The editorial writers of the New York *Herald* are John D. Stockton, who gets a yearly salary of $4,000; John Russell Young, $6,000; Charles Nordhoff and Ivory Chamberlain, who get each a yearly salary of $7,000. The managing editor gets a salary of $5,000, and several others get from $2,500 to $3,000 a year. Salaries paid to the *Tribune* writers are still higher.

IT IS a high, solemn, almost awful thought for every individual, that his earthly influence, which has had a commencement here, will never, through all ages, were he the very meanest of us all, have an end.—*Carlyle.*

IF feeling cold before going to bed, exercise; do not roast over the fire.

The Christian Advocate.

THURSDAY, AUGUST 19, 1875.

THE ARCTIC EXPLOREK.

From leafy England far away
His bones are laid;
Not where the lark saliutes the day,
Nor where white lambs in meadows play,
In the green shade.

He lies within a leafless land,
In the cold snow,
Where no kind foot or kindlier hand
Can visit him, or weave a band
To soften woe.

The white drift whirling all around
On sea and shore,
They took him from the ship ice-bound,
And laid him gently in the ground
For evermore.

And though no English larks shall throng
Above his grave,
To soothe his slumber with their song,
He lies secure from mortal wrong—
O sweet and brave!

The secret of the Polar sea
Is yet concealed;
But to thy vision, pure and free,
The secret of eternity
Has been revealed!

Evening Hours.

The Congregationalist on Mr. Beecher.

From the *Congregationalist*, the leading and most influential paper representing the Congregational denomination, we clip the following extract respecting the recent Beecher trial. After stating the dilemma in which some men find themselves with respect to Mr. Beecher's guilt or innocence, the *Congregationalist* says:

"In the first place, they cannot conceal from themselves the fact that precedent might be found in the history of the race to cover all of unlikelihood which would be involved in the supposition of his guilt.

"In the second place, testimony was given during the trial, and remained unshaken by all assault, which they are not able to harmonize with his version of the case; while it is not easy to see how anything short of the theory of willful perjury could reconcile such testimony with the fact of his real blamelessness, yet no plausible motive for perjury was shown or appears.

"In the third place, white, as between Mr. Beecher and his assailants, his word—even without his oath—of solemn denial would suffice, he has added his testimony to theirs against himself; so that there are passages in his acknowledged letters which all his explanations have failed to explain into such accord with the theory of his perfect innocence as to allow the common mind to rest quietly and continuously in that view—passages which, looking at the matter purely as a question of evidence and probability, even seem to be more easily and naturally explicable upon the theory of Mr. Tilton than upon that set forth by their author.

"In the fourth place, after granting all in the way of want of skill in the sharp discernment of character which can be reasonably pleaded in mitigation, they find it hard to understand why the pastor of Plymouth church, surrounded out of that church by wise and loving brethren in the ministry, and in it by good men and true, presumably thus having at hand scores of congenial spiritual comrades and counselors, should, neglecting them all, have intrusted himself so blindly and absolutely, as his confession proves him to have done, to the intimacy, guardianship and championship of a person self-styled 'a heathen,' obviously profane and godless, and, afterward accused of the basest intent. Scarcely less amazing is it that this pastor should have singled out from the sisters of his church for acknowledged intimacy, excessive laudation, and the most interior mental fellowship, a woman whose moral developments—assuming her absolute stainlessness as to the special charge on which this trial was founded—have been so painfully extraordinary. Although excluded from the stand by the rules of evidence, there seems to be reasonable proof that this woman did declare to more than one person that she had been guilty of what her husband charged of offense against Mr. Beecher; and that these declarations were made when she was wholly free from all superior force of that husband's will. If she told the truth, what are men to think of Mr. Beecher's protestations; if she lied, what are they to think of his choice of such an intimate?

"In the fifth place, they cannot understand why, from the beginning to the end of this case, thus far (and equally before the church and before the court) there should have *appeared to be* the constant endeavor on the part of Mr. Beecher to suppress investigation, and shut out testimony. This may have been due to the policy of his legal advisers, but even then must have been acquiesced in by himself; and they find it difficult to imagine how one strong in the strength of conscious innocence could tolerate such a policy, or rest quietly while Mr. Bowen and others not obscurely affirm their ability to add to the stock of knowledge of the case, if subpenaed to that end.

"In the sixth place, they deeply regretted that Mr. Beecher, if fairly reported, should intimate to his church, while the jury still had the case before them, that he purposed to go on in his ministry to them, whatever the character of the verdict might be. This implied, of course, that in virtue of his own consciousness of innocence, the eminence of his position, and the love and confidence of his people, it would be right and expedient for him to continue to exercise his ministry, even though legally convicted of the grossest violation of the seventh commandment. It seemed to them that a proper respect to the Bible and the moral sense of mankind should enforce, even upon him, a different conclusion; as beyond question the principles of the ecclesiastical polity which he and his church profess to accept could not fail to do. Paul says a bishop 'must have a good report of them which are without.' Albert Barnes, when in the plenitude of his great powers, retired from the pulpit before a judgment purely ecclesiastical for an offense of doctrine merely, while all admired the blended humility, piety and wisdom of his action. And many will conceive that Mr. Beecher's best hope of glorifying God and saving souls—now that the jury have found themselves unable to vindicate his innocence—may, for the present, lie in devoting his energies to the clearing up of what needs further explanation in that strange net-work of circumstances in which he has become entangled, postponing further occupation of the pulpit until, God helping him, that labor shall have been accomplished.

"And, finally, it has been a sore grief to many of his old friends that Mr. Beecher's demeanor during the trial has *seemed* so poorly in keeping with what many, at least, would think natural to an exemplary Christian minister, so situated that his conduct will, by multitudes, be taken as especially illustrating what religion is, wrongfully accused of a foul crime. While asserting his absolute innocence of intent or commission of guilt, Mr. Beecher has made no secret of the fact that he does charge himself with great and grievous folly, and that of act as well as speech. One would suppose that, so thrown before the eye of the world, and burdened with the distressing and harmful consequence of his own rashness and inconsistency, he would have been oppressed with shame and bowed in sorrow at the thought of the damage which, in any event, must surely come upon the cause of Christ through his indiscretions, and would walk softly and with downcast eye, as perpetually laden with grief, and as conscious of the heavy judgment of God in allowing such a tribulation to come upon him; and that, as Manasseh did, he would beseech the Lord his God, and humble himself greatly before the God of his fathers, until he should hear his supplication and bring deliverance. Perhaps Mr. Beecher has come as near to doing all this as could be possible to his mental and spiritual constitution. But had such humiliation been more obvious, had he said less in his prayer meetings about his being 'the happiest man in Brooklyn,' and seemed less jolly before the jury, the fact would materially have aided some who have been striving through all to retain that loving faith in him which they had aforetime."

The Art of Not-Hearing.

The art of not-hearing should be taught in every well-regulated family. It is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear, many which we ought not to hear, very many which if heard will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness—that every one should be educated to take in or shut out sounds, according to their pleasure.

If a man falls into a violent passion and calls me all manner of names, the first word shuts my ears, and I hear no more. If, in my quiet voyage of life, I find myself caught in one of those domestic whirlwinds of scolding, I shut my ears, as a sailor would furl his sails, and, making all tight, send before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these sparks might do in the magazine below, where my temper is kept, and instantly close the door.

Does a gadding, mischief-making fellow begin to inform me what people are saying about me, down drops the portcullis of my ear, and he cannot get in any further. Does the collector of neighborhood scandal task my ear as a warehouse, it instinctively shuts up. Some people feel very anxious to hear anything that will vex and annoy them. If it is hinted that any one has spoken ill of them, they set about searching the matter and finding out. If all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pincushion, stuck full of sharp remarks. I should as soon thank a man for emptying on my bed a bushel of nettles, or setting loose a swarm of musquitoes in my chamber, or raising a pungent dust in my house generally, as to bring upon me all the tattle of careless or spiteful people. If you would be happy when among good men, open your ears; when among bad, shut them. And as the throat has a muscular arrangement by which it takes care of the air passages of its own accord, so the ears should be trained to an automatic dullness of hearing! It is not worth while to hear what your servants say when they are angry; what your children say after they have slammed the door; what a beggar says whom you have rejected from your door; what your neighbors say about your children; what your rivals say about your business or your dress.

This art of not-hearing, though not taught in the schools, is by no means unknown or unpracticed in society. I have noticed that a well-bred woman never hears an impertinent or vulgar remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little apparent connivance in dishonorable conversation.

There are two doors inside my ears—a right-hand door leading to the heart, and a left-hand door, with a broad and steep passage, leading out into the open air. This last door receives all ugliness, profanity, vulgarity, mischief-making, which suddenly find themselves outside of me.

Judicious teachers and indulgent parents save young urchins a world of trouble by a convenient deafness. Bankers and brokers often are extremely hard of hearing when unsafe borrowers are importunate. I never hear a man who runs after me in the street, bawling my name at the top of his voice, nor those who talk evil of those who are absent, nor those who give me unasked advice about my own affairs, nor those who talk largely about things of which they are ignorant.

If there are sounds of kindness, of mirth, of love, open fly my ears! But temper or harshness or hatred or vulgarity or flattery shuts them. If you keep your garden gate shut your flowers and fruit will be safe. If you keep your doors closed no thief will run off with your silver; and if you keep your ears shut your heart will lose neither its flowers nor its treasures.

The Otter.

The otter is an extremely graceful creature, and its habits are interesting; but it is most to be admired when watched in clear water, swimming and tacking in undulations by the aid of its tail as a rudder, and surrounded by three or more of its young. It has been compared in form to the polecat, but this is not a happy simile, as its head is more blunt, its fur shorter and thicker, and its feet webbed. It is amphibious in its habits, but if kept under water more than a few minutes at a time is soon drowned, for to live it must come up to breathe. It is not so famed in architectural skill as the beaver, but it must be remembered that much that relates to the beaver's residence is fabulous. When in full growth it is about two feet in length from the nose to the tail, which is of itself fifteen or sixteen inches long, and tapers to a point; in this particular differing from the sea otter, whose tail is much broader. In color it is a deep brown, with a light patch on each side of the nose, and one also under the chin. The throat and breast are ash-colored, the mouth small, the lips furnished with strong mustaches, and the ears short and rounded. The eyes, which are diminutive, and placed near the nose, have a somewhat vertical aspect, which enables it to detect fish while lying below them on the bed of the river. Its neck is thick; the legs are thick, short, and very mobile in their articulations, enabling them to act with all the ease and effect of fins in the water, in which they have great power, as well by the flexibility of their joints as by the strength and muscularity of their members, and also by the close webbing of the toes, which, extending down to the very point, give them great power in swimming or diving. The otter evinces great sagacity in the construction of its dwelling. It burrows under the banks of streams or lakes, sometimes for a considerable distance, and always makes the entrance of its home under water, working upward to the surface of the earth, and fashioning three, four or more chambers, which ascend from one to the other. Nor does it neglect the important consideration of ventilation, as the interior atmosphere would vary in density as the water rose, but makes a few minute holes for the admission of air, generally contriving that these apertures shall be concealed by the gnarled roots of the stump of a tree or a thick bush. The female is often followed in the season by several males, and the fights of the latter are desperate, often fatal, but they are said never to utter a cry under any circumstances, although the female does occasionally give a shrill kind of scream, particularly when with young. She has sometimes five at a birth, which takes place in a warm chamber or "couch" deeply lined with moss, where she rears her little ones with extreme affection, assiduity and caution; for it is seldom they are discovered, although often sought for. Numberless instances, despite of what has been said to the contrary, might be adduced of the extreme fondness of the mother for her young, in defending which, in many instances, she has been known to lose her life. When her progeny has been caught and kept in captivity she has been seen to visit them, taking them fish, and at length encompassing their deliverance by tunneling from some secret spot to beneath their prison.—*Chambers' Journal.*

THE borrower in the following story must have taken his lessons in money matters from the distinguished financier who recommended that his friend should "let the other man do the walking." This story is from a Southern exchange: "An ancient darkey leaned over a Clay street gate yesterday and called to the dusky proprietor of a cabin: 'See heah, Henry, isn't you 'bout ready to pay me dat two-bit?' 'Havcn't nuffin to pay wid,' was the reply. 'You borrowed dat money a whole year ago, Henry,' continued the old man. 'Can't help dat—can't pay.' 'Henry, I believes you don't want to pay; I believes you is dishonest, and I shan't nebber ask you for de money agin. I'll leave the Lord to collect it.' 'Sho!' exclaimed Henry, greatly interested all at once; 'you hasn't enny more money to lend on dose terms, haz ye?'"

THE vast majority of expensive houses are a curse to their occupants. The husbands must be worried and overworked to the peril of health and life, a virtual exile from his family; the wife, so absorbed in trifles that she is as good as dead to the nobler uses of life; the whole family driven along the high road to social ambition and worldliness. Just as God begins to fill their hands with the means of a larger usefulness, they mortgage the home to the satan of social selfishness. But what a little paradise might your home become were every accession of means followed by an increase of Christian grace!—*Lecture by Rev. Mr. Mayo, Springfield.*

A MAN entered a ticket office in San Francisco recently and asked for a ticket for "Destination." To prove that he was not mistaken, he pointed to a notice which read: "Passengers who intend going further than Yokohama are requested to purchase through tickets to destination."

THOUSANDS of people might be enjoying reasonable lives, with opportunities for self-culture, for social enjoyment and for charitable efforts, whose whole energy is absorbed in the desperate struggle to add superfluities to comforts.

THE strength of man increases with the knowledge of his weakness.

Religious Intelligence.

—The past year is said to have been pre-eminently a revival year among the Congregational churches in Canada.

—The Methodist Episcopal Church has over one hundred and forty Christian women engaged daily in spreading gospel truth in India.

—The last census of Canada shows in the Dominion 21,000 Congregationalists, 237,000 Baptists, 550,000 Presbyterians, and 1,500,000 Roman Catholics.

—The total amount of receipts for the past year reported by the various religious societies of Great Britain, at the late anniversaries, was considerably over $8,500,000.

—The corner-stone of the Young Men's Christian Association building in Philadelphia was laid July 15. The building will cost $450,000 and be ready for centennial visitors.

—A Chinese teacher told Dr. Dean that the Bible could not be so ancient a book, after all, because the first chapter of Romans gave an account of Chinese conduct such as the missionary could only have written after full acquaintance with the people.

—A memorial, signed by 140,481 members of the Church of England, has been addressed to the Queen, praying her majesty not to countenance the proposals to legalize the use of eucharistic vestments and the eastward position of the celebrant at holy communion.

—The Wesleyan missionary anniversary this year was a very hopeful one. The collection was larger than ever before, being £184,039. The society has fixed its mark at £200,000. The religious growth of the missions has also been general and in every respect prosperous.

—The work of the Baptist missionaries among the Rabhas and Garos, in Assam, is going on with encouraging results. Old converts are steady in the renunciation of devil worship, and new converts are being made. Native teachers have been stationed among them and schools opened.

—The annual receipts of the American Baptist Missionary Union have advanced in twenty-five years from $104,837 in 1850 to $241,970 in 1875. It is only eight years since the first Baptist Missionary Society was organized in Kettering, England. The American Baptist missions date from the year 1814.

—It is stated that Rhode Island has in her Sunday schools some two thousand more persons than are enrolled as of school age within her borders. This indicates either that the children are gathered in with more than usual success, or that the adults are more faithful Sunday school-wise than is their custom. Either indication is a good one.

—Rev. Daniel Steele, D. D., the first vice chancellor of Syracuse University, is now professor of systematic theology in the new lay college, founded by Dr. Charles Collis, in Boston, and called by him "Faith Training College." The college was dedicated recently. The cost was $32,000, and a large part of the amount was received from voluntary subscriptions.

—The Madura mission has been trying the experiment—an successfully made by the Church Missionary Society in several parts of India—of holding protracted meetings in villages near the city of Madura. The results were encouraging. Catechists from various stations united in the work. The stagnation prevailing in a portion of this field was broken up. Fourteen converts were received into the church, and thirteen more have applied for admission, among them several from villages which for a long time have furnished no candidates for baptism.

—June 17 a Roman Catholic journal in New York telegraphs as follows: "*To His Holiness Pope Pius the Ninth*: The *Catholic Review* most humbly salutes the Pope of the Immaculate Conception, the pontiff of the Most Sacred Heart, praying that your captivity may speedily be terminated. With peace, prosperity and victory may the next decade of your most glorious pontificate be crowned. Paternally bless, on this auspicious day, our filial efforts for the Catholic cause." To this dispatch Cardinal Antonelli quickly responds: "His holiness affectionately received your good wishes. He concedes to you the benediction sought for."

—The delegates to the grand Presbyterian conference, assembled to unite into one alliance all the branches of that body, met in London, England, a few weeks ago. The American churches were well represented. It was voted to form an alliance of all Reformed Presbyterian churches of the world. Rev. Dr. McCosh presided over the council, making a speech, in which he traced the rise and progress of the idea in favor of union. The objects of the alliance will be principally to aid weak and oppressed churches, collect and distribute information about the church, and entertain all questions relating to the work of evangelization. The name adopted for the new organization is, "Alliance of the Reformed Church Throughout the World."

—The *Missionary Herald* gives an interesting account of the recent conflagration at Osaka, Japan. The fire commenced in the center of the city, and for twenty-four hours had its own way, burning a wide path through stores and dwellings and lesser temples, until it was stopped by the great wall around the largest temple grounds in Osaka. Dr. Gordon, of the American Board, at once set himself to providing free rice dinners for the burned-out people, and received a considerable subscription from Kobe for this object. The Japanese are equal to the Chicago people in recovering from their great fires. On Sunday ten thousand people were burned out, and on Monday frame-works were seen going up in every direction, before the fire was wholly repressed. While the ground was still hot and hissing loads of timber were being dragged by coolies into the midst of the ruins.

Our Young People.

THE LITTLE BOY'S WATCH.

Dear little Dick, curled up by the fire,
Sat watching the shadows come and go,
As the dancing flames leaped higher and higher,
Flooding the room with a mellow glow.

His chubby hand on his side was pressed,
And he turned for a moment a listening ear;
"Mother," he cried, "I've got a watch!
I can feel it ticking right under here!"

"Yes, Dick, 'tis a watch that God has made
To mark your hours as they fly away;
He holds the key in his mighty hand,
And keeps it in order night and day.

"Should he put aside the mystic key,
Or lay his hand on the tiny spring,
The wheels would stop and your watch run down,
And lie in your bosom a lifeless thing."

He crept to my side and whispered soft,
While his baby voice had an awe-struck sound:
"I wish you would ask him, mother dear,
To be sure and remember to keep it wound!"

Grandpa Goodale Stories.—No. 13.

HOW SOME FOLKS ROB BEES.

"MY DEAR CHILDREN: Can any of you tell me where we left off?"

"I think, grandpa, we had just got to the 'tory about 'How Barney Milked the Bays' Nest,'" says Charlie.

"No we hadn't," says Tom; "you were telling us about bees."

But are you sure, Tom, I hadn't finished. I would like very much to get to that story; the children are getting so impatient. Why, in the last ADVOCATE there were three such pretty letters, and all asking for the story.

"I am sure, grandpa, you hadn't finished about bees. Don't you remember you said you hadn't time to tell us all about them?"

Well, for that matter I mightn't get through in a year; but haven't we said enough?

"Why, grandpa, you haven't told us half of it. You haven't told us what they feed on, nor how they guard and ventilate their hives, nor how they make the cells, nor about their enemies, nor how to rob them, nor about the *Bombus Muscorum*, nor the *Bombus Lapedarius*, nor the *Megachile*, nor the *Anthopora*, nor the *Xylocopa Violacea*, nor the *Osmia Papaveris*, nor the *Meliponas*, nor the—"

That will do, Tom. I don't much care if I never do tell about such long-named creatures as those. Look here, Tom, let me give you a bit of advice. Don't you see you are getting unpopular? Why, nearly all our little folks are up in arms about you, and want you to hush up.

"I can't help it, grandpa. That only shows how little they know about it. I didn't give them the long names. I only call them what they are put down in the books. I didn't make the books; and even you, grandpa, are always telling me that I must study my books."

Tom, you are a most unnatural kind of a boy. I don't know what to think of you. What have you to say, Harry? Had we got to the story about "How Barney Milked the Bays' Nest?"

"Well, to tell the truth, grandpa, I don't think we had. Don't you remember you told Tom that bees don't make honey, and you told me that bees are lazy, or something like it?"

Oh, yes; I remember now. That is a fact. How does the nursery song go?

"How does the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower."

The verse agrees with me on one point. The bees *gather* the honey; they don't *make* it.

"Oh, yes, I know," says Tom; "they gather the honey-dew, don't they, grandpa?"

Yes, sometimes. Honey-dew is a sweet substance left on leaves by plant lice, which your books call *Aphides*, I suppose; and the bees and ants gather it; but most honey is the juice of plants, which undergoes a slight change in the body of the bee. Men can make a very good imitation of honey from sugar, but they can't make sugar—I mean like cane-sugar—from honey yet.

"But, grandpa, what made you say bees are lazy? Don't they work all the time?"

No, Harry, they stop just as soon as they think they have got enough honey stowed away to last them through the winter; and if you want them to lay up more you must punish them.

"Punish them, grandpa! How in the world can you punish bees?"

By taking away a part of their honey, and then they will go to work and gather more. You have all seen me rob my bees. Do you remember that I always thump on the hive for a minute or so before I remove the boxes?

"I do," says Charlie. "You play like a dum."

Yes, just like a drum, Charlie; and if you will listen I will tell you how I found out that this was the best way.

When I was a little boy, and lived way up in Maine, where I killed the bear, the houses all had brick ovens in them to bake beans, brown bread and Indian pudding for Sunday's breakfast and dinner, and these ovens were so deep that they used very long wood in them. Well, one cold winter day my father went down into the woods with his ax and oxen and sled—a "hob-sled" they called it, because it was not long, but *hobbed* off short, just to let one end of a log rest on it, while the other dragged on the snow. Well, he went down to get a log to make into oven-wood. He cut down a fine large tree of white pine, and hauled it out into the clearing, and went back for another. When he came back with the other it was so late that instead of putting both on the sled, as he had intended, he left the first one in the clearing and went home with the other. The next morning before day one of the neighbors, whose name was Sheb. Heroman, came and wanted to buy the log which was left in the clearing; but father wouldn't sell it, because he wanted it for oven-wood. When Sheb. found he couldn't get it he said: "Well, I suppose to be honest I ought to tell you that there is a swarm of bees in that tree." Father told him that they would go and get it, and if there was he would go him halves on the honey. So they took a cross-cut saw and the long sled, and went down and sawed off a length where Sheb. said the bees were, and before they took the sawed piece out they slipped some large pieces of zinc in the saw cuts, and nailed them on to the ends, so the bees couldn't get out. Then they put the piece of log that had the bees in it on to the sled, and started the oxen for the house. Now just opposite the house is the top of a very steep hill, which we boys used to slide down with our hand-sleds. We could go way to the grave-yard gate in good times, and this was fully a quarter of a mile. At this particular time the hill was glare, as we called it—that is, as smooth as ice—and when the sled with the bees on it got opposite this hill-top it took a sudden lurch, or *sled round*, as they call it there; and, though the oxen held the sled, the log rolled off, and went over and over down the steep hill. Buck was along—the big dog, you know, who thought he killed the bear—and he commenced barking, and ran after the log as hard as he could go. Well, after a bit one of the pieces of zinc came off and let some of the bees out, just as Buck got up to the log, and one of them stung him in the end of the nose as he was running, and he put his nose down to rub it off, without having time to stop, and his nose caught on a lump of ice, and over he went, heels over head, rolling and tumbling over and over, he and the bee-log together; and the bees thought it was Buck that was shoving them, and lots of them got after him and stung him, and there was a terrible time of it.

Well, I jumped on my sled and got down there almost as soon as they did; and though I was afraid to go to the log at first when I saw the plight poor Buck was in, yet, as the bees seemed to be still, I ventured up at last, and found them as quiet as kittens. We just split open the log and took out all the honey we wanted, and there was lots of it. We left enough to winter the bees, and took all the rest. Ever since I have drummed on the hive when I go to rob the bees. The books all say that when the bees are frightened they fill themselves at once with honey, and when full of honey they are like a man just after a good dinner—too good-natured to hurt anybody. If you have any favor to ask of any one, it is a good plan to ask him just after he has had a good dinner.

"Harry, 'ets ask him to-morrow night, after dinner, to tell "How Barney Milked the Bays' Nest," says Charlie.

Good-night, my little ones. Here comes mamma.

GRANDPA GOODALE.

From Our Little Friends.

WESSON, Miss., July 30, 1875.

DEAR MR. EDITOR: I am a little girl just ten years old. My mother takes your paper, and I read it every week; and I am like some of the other little girls who write to you—so much interested in "How Barney Milked the Bays' Nest" that I thought I would write you a few lines and ask if Grandpa Goodale would not gratify my curiosity by telling me "How Barney Milked the Bays' Nest." I live in the little town of Wesson, quite a thriving place; one large factory in operation, and another one will be completed this fall or winter. We have also a good Sabbath school, and I attend regularly every Sabbath. I love the Sabbath school very much, and my teacher!—I cannot say too much in praise of her.

Well, I guess this letter is quite long enough for a little girl; so I will close, hoping soon to hear "How Barney Milked the Bays' Nest."

Your little friend,

LILLIE J. HALLAM.

HE who gives a trifle meanly is far meaner than the trifle.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

SEASHORE EDITING.

Our exchauges read delightfully out here. Only the choicer journals are perused, and it is passing pleasant to us in this dreamy atmosphere to look up from the printed page to the sky and out on the water. We lose the thread of the argument momentarily while watching a distant sail, wondering whither bound, and who may be on board, and then musing on life as an ocean, and all the people as sailing o'er the solemn main.

The *vis a vis* of our shore is Ship Island—made somewhat notorious during "the late unpleasantness" as the place where Butler sent many of the refractory and rebellious citizens of New Orleans. The island is twelve miles away, and we can see the trees which grow thickly on the eastern end. At night the light of the lighthouse gleams out brightly and steadily. For these four years we have watched it, and it is always there. In storm and calm, as the night comes down upon the sea, it streams out and flashes across the deep. Even so does the apostle admonish Christians to "hold forth the word of life." They are the lighthouses of the world, planted here and there upon dangerous coasts, to warn, to direct and to cheer the voyagers who traverse the perilous deep. The steady and true light of the faithful Christian is a blessing to every community. Christ's disciples are to see to it that they have the light, and that they hold it forth. There are differences and degrees, from the ancient wood-fires that blazed on the headlands of the Troad in the times of Homer, and that were kindled on the Alexandrian Pharos, to the grand Fresnel burner which illuminates the furious billows that break upon Minot's Ledge. Let us covet earnestly the best gifts. God has made believers to shine, and they must be as the lighthouse, always bright, and lifting up the word of life that it may be seen from afar. Unfaithfulness may lead to the shipwreck of immortal souls, and there will be a fearful account for somebody to render when the sea shall give up its dead.

We have been thinking of the Sea of Galilee, and whether the same sorts of fish are in it now as of yore, when Peter, James and John drew their nets in those waters. What kind were they that came up in that miraculous draught, and what were those on which the risen Savior and the disciples dined? The fishermen drag their nets about here, and when they come to view the spoil we think of course of the parable wherein "the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind." There are cat-fish, croakers, mullets, flounders, stingarees, sardines, red-fish. They are of every kind, and the good are gathered into vessels, the bad are cast away. There is something of the gospel in our surroundings besides the memories of the sermons and songs of the meeting. We might well enough infer the toil and difficulty of those who are fishers of men. Not every haul of the drag-net amounts to much—sometimes there is almost total failure—and when there is a full net the results must be discounted largely, and the actual gain can be estimated with accuracy only by the final sorting. "I have received so many into the church this year. The conversions at our protracted meeting were several score." When the great net of the kingdom is drawn to shore we shall know more about it than we do now. The separation cannot well be in time, but the angels will do it in the last day. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

We might moralize on fishing with hook and line somewhat, although the Scripture allusions are generally to the drag-net. "Canst thou draw out leviathan with a hook?" It is difficult to draw out even a croaker or a sheep-head in that way here. Fishermen's luck! Some luck, perhaps, but, as in all human pursuits, there is more in skill and judgment. We must regard the tides, the winds, the time of day, the bait, the size of the hook, and then there is a deft way of jerking the rod at exactly the right time. A beneficent Providence has stored the waters with food for man, but it must be sought with care. It is good for us, as well as for the fish, that there must be patient effort, skill and contrivance. There is no telling how lazy and enervated people living on the sea would become if they were not compelled to catch their fish before eating them. Even our friend, Counselor Foster, is abroad in the ebbing tide with sack and scoop-net, looking for the luscious soft-shells. It is well for him, the president of our board of trustees, and well for his boys and ours that the cook and frying-pan wait their return. The world owes us a living, and so does the sea. We challenge these belligerents to lay down their arms and surrender their tressures, but the Spartan answer is tongued in every mine and roared in every wave: "Come and take them."

There are those who are fishing for fortune, for fame, for happiness. Even puffs and compliments are fished for, as newspaper men know. Churches are fishing for brilliant preachers, and ambitious fishers of men are seeking for the smoothest waters wherein to ply their vocation. A contributor this week thinks the fraternity manufacturers are fishing for something. It is a specious bait, of which wise fish will be shy. Hold on to the action of the General Conference, and leave the question where it has been put by the rightful authority. We shall be a loving nation and a happy family after awhile. If one or two considerable fish are caught on this line by a real memorial Limerick, it would be exceedingly fishy in them to assume to represent the ocean and its inhabitants. Don't swoop us all up before the time, and don't put us all on the string before we have even nibbled at the golden bait. The harpoon of military force, the drag-net of disintegration and absorption, still plied with special perseverance in the Black and German seas, and the cast-net of local proselyting, have been tried. Now it is angling. Both angling and wrangling will give place in time to charity and a good understanding.

The porpoise is a rather funny creature. There was a school of them close into shore this morning. They remind us, in their gambols, of a good-natured herd of swine. There is a certain awkward grace in their movements as they rise and snort, and go down again, displaying their sleek round backs and rigid fins and tails. It is all pleasantry with them, but they are intent on business, and the mullets and croakers are fleeing before them, and sometimes jumping far out of the water to escape their hilarious but powerful enemies. There is no more concord in the sea than on the land. The strong devour the weak, the feeble fall a prey to the more alert and vigorous. O for a golden rule for sea and land—for a panacea for selfishness! The big fish are after the little ones. Might, not right, is the law of the sea. Fishes and men, oceans and nations, are much alike. The gospel will at last bring peace to the world, and Ephraim and Judah shall cease to vex each other.

We do not much like the sea. It is dark, dismal, awful. Its music is like sighs and dirges. It is a vast organ, whose keys are tuned for a requiem, and whose pipes are the prison-houses of sad and despairing spirits. Whatever balm there may be in this breeze, and whatever tonic in these briny waves, we love to think of that glorious epoch when there shall be no more sea.

FRATERNITY AND THE SOUTH.

That there has been for the past twelve months a decided and persistent effort by certain prominent gentlemen of the Methodist Episcopal Church South to create a flood of fraternal feeling toward the Methodist Episcopal Church (North) is manifested by their various actions, letters and speeches reported in the public prints, secular and religious. But their assumed leadership in this grand moral movement has not been so closely followed by the populace as they seem to have imagined would be the case. They have failed to get up the flood, and the failure is recognized throughout the North, as well as in the South. The style and temper of their latest published praises of their Northern brethren, as well as the spitefulness of their latest censures of their Southern brethren, indicate deep disappointment and chagrin at the meager results of their distinguished labors and generous sacrifices.

Why is this so? How does it happen that the volunteer vanguard of the "Immortal sixty" raised the banner so far in the front, and call so beseechingly to the solid ranks behind to rally in double quick, and the solid ranks move up so slowly, if they move at all?

Here is evidently a problem—a grave one—a problem of ambitious love disappointed. Let no man say the solution is in a fixed purpose of the Southern Church to live in hostility, for *such is not the fact*. Our church sought fraternity years ago, and was contemptuously spurned. Ever since that sad hour she has been willing to have peace and brotherhood, but only on terms honorable to herself, and not dishonorable to others. Whenever such terms shall be offered in good faith they will be accepted in good faith, not only by our representatives in General Conference assembled, but by the working body of ministers and members at home. The failure of "the Fraternity Manufacturing Company" is not to be traced to this cause, but to others—one of which is this: they have tried to make Christian love out of the wrong kind of raw material. In all their operations they have used too much *policy*, and *too many kinds* of it. Such stuff can never be worked up into religious brotherhood. Sooner might one expect the coarse clay in the potter's hand to take the graceful form and expressive beauty of the finest marble statuary.

For instance, one gentleman has written a series of articles, and nearly all his argument turns upon the *political* results he imagines would follow from the fraternity of the two great Methodisms. His argument is about in this form when stripped of all but the argument: Gen. Washington and other great men achieved American independence, and gave the country a constitution and a flag; therefore we ought to love one another, and in the bonds of Methodism bind together in indissoluble union the distant parts of this political fabric. His exhortation is: Be fraternal for the sake of patriotism. This looks very much like the policy of ambition—sounds like the talk of one looking out for political office.

Another of these gentlemen, in a speech made in Louisville, said there were torpedoes, magazines or volcanoes (really, Mr. Editor, I forget which word he used, but I remember it was a horrible instrument of death, and smelled very strongly of sulphur) ready to explode right under us if our church did not walk in the path marked out, and shake hands at the very time and spot the North should choose. Whether that dreadful death-dealing thing was in Washington city or in the General Conference of the Northern Church, or whether it was in both, and where the explosion was to take place, the speaker did not say. But this matters nothing. He seemed to think we had better love those brethren, and do it soon, than incur the danger of the explosion. He forgot that there is no brimstone in love, and I am sure it was the *policy* of fear that caused him to take such a stand.

Another, suddenly seized with a high ambition to memorize in brick and mortar the American labors of Mr. Wesley, steams off on a fraternal visit to Round Lake, to take up a collection from the wealth and aristocracy assembled on that consecrated Methodist Olympia. From the listed Agonistes the champion, Dr. Ives, being called out, steps forth to haranguo the vast multitude and pass round the hat. Now it is generally understood that this peculiarly affectionate doctor said, not many months ago, in Boston, that the biggest rascals in the South were Methodists—that strychnine was good for them; and, borrowing the expression of a military acquaintance, that he had rather live in hell than in Texas. I am aware that the announcement is seriously made that this distinguished doctor of divinity has been really converted; but, notwithstanding this important fact, the whole transaction has the appearance of *policy*—the despicable policy, too, of a moneyed interest.

Another thing about this company is that in proportion as they fall in love up there, just about in the same proportion do they seem to fall out of love down here. The measure of praise they give the North is about the measure of censure they give the South. This is remarkable, but it is so. When they get to Round Lake they fare so sumptuously, and hear so much eloquence and get off so much themselves, and read so many mottoes, and see so many wreaths and festoons and flags, and hear so much of ovations, and feel so patriotic, and all that, that it is no wonder they are "charmed with the place and the people," and come down to praise them and censure us. You know it is said: "Flesh and blood can't stand everything." But it looks hard for us who have never beheld those scenes of loveliness, and felt the buoyancy and lift of soul given by those vast multitudes, to be rapped over the head for our stupidity and cold-heartedness. But we have to take it, from the General Conference down—bishops, doctors, editors, preachers, laymen, all. One of these gentlemen we once heard boast in a speech that he "surrendered on the last ten acres of the Southern Confederacy," and he rung the changes on the words until the blood boiled in every vein, and in admiration we exclaimed: "*Heros invincibilis!*"

Another has paraded for years the fact that he quit that church of wealth and power and politics, and, like Abraham, Wesley, Chalmers, Guthrie and other grand historic characters, went out, not knowing whither—knowing only that he went without bread and without money.

Now these gentlemen chide us for want of confidence—complain that we follow afar off; appear at times really to think less of us whom they warned than of those against whom they warned us, and actually attempt to terrify us with the resistless "moving throne of Mr. Wesley." These gentlemen should remember that spaniels are whipped into love, and not men.

In conclusion let me say that this "Fraternity Manufacturing Company" having failed, had now better dissolve, and try to do no more business in this line. They would never have organized if they had only considered *that time alone* has the peculiar power of tranquilizing the *deep sorrow* and anger of earnest natures. This is a controversy of mingled sorrow and anger—of anger more than sorrow on the part of the North, I fear; of sorrow more than anger on the part of the South, I solemnly believe. Let it alone. Its settlement cannot be hastened by intermeddling hands. In the future there will be agreeable associations between the churches; but to *bring this about* is beyond the achievement of one man or of many. ***

Colorado and Montana.

From a letter in the Nashville *Christian Advocate*, by Bishop Marvin, written from Denver, July 16, we make the following extract:

At about two hundred miles from the Missouri State line, more or less, the road enters upon the region known as the *plains*. This is a vast region of level country, stretching eastward from the base of the Rocky mountains for hundreds of miles. It is not absolutely level, like a floor—that is, not all of it, nor most of it, though a good deal of it is—but the elevations are slight, and the undulations, for the most part, gentle. Indeed there are no bold bills from the Rocky mountains to the Missouri river, a distance of over six hundred miles. Much of this vast region is unsettled, and must forever be, as it is not fit for cultivation. In the greater part of the western portion of it the land is sandy and sterile, and, in addition to that, the rains are not sufficient for the growth of grains; nor are there sufficient streams for irrigation, except near the mountains. The valley lands near the mountains, where they are irrigated, produce remarkably well. So that the portion of Colorado lying along near the base of the mountains, and in some of the mountain valleys, has a good deal of agricultural wealth. But its great source of wealth is in its gold and silver mines in the mountains. These are amazingly rich.

I arrived in Denver on time on Thursday evening, and met the Rev. W. C. Hearn, the pastor, in company with Maj. Isaac Brinker, at the depot. The major was the quartermaster of Gen. Price's command during the war. With him and his assistant, Capt. Harry Pflager, I had my mess during the greater part of the time I was in camp.

The brethren in Colorado informed me that they could not get to Conference in Montana. It is about a thousand miles to the northwest, and would cost them fully $200 apiece to go and come. Now these men *have* no $200 apiece. I do not suppose that all of them taken together have $200. They cannot go, so I am stopping here two or three days, holding a preliminary meeting with the brethren, and getting ready to attend to their business for them at Conference.

The brethren have had a hard time this year, for has not the grasshopper visited Colorado also? Ay, indeed has he, and the grasshopper is a burden. In so new a field the support of the ministry is always meager, and when, in such a field, the grasshopper comes the preacher suffers. To make matters worse, only one-half of the missionary appropriation was paid, and so our brethren have been on famine rations, almost literally. Some of them have been obliged to help themselves by devoting a portion of their time to secular employments.

The year has not been one of great prosperity in the church. But perhaps the wonder is that the church has held its own under all the discouragements of the situation, and the fact that it has done so, and made some advance, is proof of its vital hold upon the country, and shows the self-denying devotion of the preachers to great advantage. God is not yet without witnesses in the world, nor in the Methodist Episcopal Church South. There are still men who are willing to labor and to suffer for the cause of the Master.

I expect to remain here over Sunday, and then start forward on the long, fatiguing trip to Helena. From that point, if God will, I will write again.

OUR CHURCH IN SAN FRANCISCO.

We rejoice in the fact that our brethren in San Francisco have a good church at last. They found one ready to their hand, built by the Baptists, and they have it at a bargain. It is to be known as St. Paul's Methodist church. We take the following items from the *Pacific Methodist* of July 30:

The building is 63 feet frontage on Russ street, by a total depth of 93 feet, including the towers. The body of the church is 57x88 feet, and is divided as follows, viz.: In the basement there is a stair hall, or principal vestibule, 14 feet deep, by the width of the building. At each end of this vestibule there are elegant large stairways leading to the main floor, and also a six-feet passage leading from the vestibule to the lecture and Sunday school room. At each side of this passage there are large rooms, used for ladies' parlor, prayer meetings, infant and Bible class rooms, etc. The lecture-room is 44x55 feet, well lighted, and connects with the two rooms mentioned by large sliding doors; which, when opened, gives an additional length to the lecture-room of 16 feet. At the rear of the lecture-room there is the library-room, two robing-rooms, closets, furnace-room, etc., and also two flights of stairs to the rear of the pulpit. There are supplies of water, with hose bibs, at both front and rear of the building.

At the head of the main stairways there is a spacious vestibule on the main floor, leading to the main audience-room, which is very neatly and beautifully arranged and finished. The size of the audience-room of the church is 55 feet wide, by a length or depth of 72 feet, independent of the stairway, etc., with an additional length above the vestibule of about 12 feet, making the total length of ceiling about 84 feet. The walls and ceiling are finished in white coat, with wainscoting five feet high, of alternate redwood and Port Orford white cedar, with heavily molded caps of white cedar. The ceiling is elliptic and 35 feet high. Along the center line there are two very elaborately molded large figures around the gas drops, and 13 others of smaller dimensions in other parts of the ceiling, the crowns of which are raised three inches above the ceiling of the church, thus giving a free ventilation of three inches all around each figure. Along the side walls there are appropriate cornices, the tops of which are left open for ventilating purposes, which, with the ventilation about the ceiling figures, gives to this church a more perfect and complete ventilation than is to be found in any other room of the same size in the city.

The front of the building is grand and imposing. The height from the ground to the top of the center pinnacle is 87 feet. The house was built in 1870, and is now as good as new in every important respect, evidencing the careful and judicious management of the gentlemen who superintended its erection. The total cost of the house, with its furniture, carpets, organ, heating apparatus, etc., was near $28,000; the cost of the ground was $9,500. It is situated within a few yards of Columbia Square, on Russ street, a broad avenue running from Folsom to Howard street, between Sixth and Seventh streets. Three of the principal lines of street railroads run within one-half block of the church, making it accessible from the most remote parts of the city. The population about the church is already dense.

No doubt many of our readers who are greatly interested in our welfare may surmise, as did our good Bro. Chamberlin, that there must be some defect in the property to warrant its sale at the extremely low figure that was really paid. But the secret is easy to understand. Our Baptist brethren, for reasons of their own, concluded to consolidate this church with Tabernacle Baptist church, Post street, and build a magnificent structure on Fifth street. This movement compelled them to abandon both houses. A church is not marketable property. They were unable to find a purchaser until they offered it to us at such figures as we could easily pay. The house and grounds are really worth $35,000. The price paid by us was $17,000. A few thousand dollars will be required to refit the house in the most elegant style, and this amount can be raised with the assistance of such of our friends as desire to contribute, so that by the last Sunday in September we can rededicate our church entirely free from any burden of debt.

NEVER attempt to do anything that is not right. Just as surely as you do you will get into trouble. Sin always brings sorrow sooner or later. If you even suspect that anything is wicked, do it not until you are sure that your suspicions are groundless.

THE faith which works by love lifts the foe squarely, since faith allows not of despair, nor love admits a false security.—*Luther.*

A THEORY serves to connect facts as a string holds together the pearls of a necklace. The theory itself is often as valueless as the string.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e.	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 1
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 15
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Sept. 22
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 6
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
N. W. Texas	Corsicana	Pierce	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Kosciusko	Paine	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
East Texas	Carthage	Pierce	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
German Miss.	Galveston	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Texas	Brenham	Pierce	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

A SAD BEREAVEMENT.

We are pained exceedingly to hear of the sorrow that has come upon Bro. and Sister Leith. Bro. Leith was with us at Seashore camp meeting, abundant in labors, and blessed in his deed. When we parted with him the other day we did not think that he was so soon to be thus sorely tried. May God support the bereaved parents. Bro. Leith writes us as follows:

JACKSON, MISS., August 9, 1875.

DEAR BRO.: We are here on our way to Brandon, with the remains of our sweet little daughter Lillian, for interment. She died near Memphis, on Saturday last, of general congestion, having been sick about thirty hours. This blow of the divine hand falls upon us with almost crushing weight. The waves and billows are passing over.

My wife is wonderfully sustained. My confidence in God is unshaken. My faith lifts me above all selfish considerations, until I can say: "The Lord gave, and the Lord hath taken away; *blessed be the name of the Lord.*"

Bespeak for us the prayers of our brethren and friends. I am, dear brother,

Yours in the very best bonds,

WILL. H. LEITH.

THE NOTE below brings us intelligence of a serious hurt to the presiding elder of the Prattville district, Alabama Conference. We sincerely hope that Bro. Shores will soon recover.

GEORGIANA, ALA., August 10, 1875.

To the Preachers and People of Prattville District, Alabama Conference:

I would take this method of informing you that my father, your presiding elder, has met with a severe accident, caused by a fall from his buggy.

Both bones of his left leg, above the ankle, are broken; his right hip is also badly fractured. We brought him home (about twelve miles) on a litter, and he is doing as well as could be expected, but he will not be able to meet his appointments for some time. We hope that he will have the prayers and sympathies of his brethren in this hour of his sore affliction. We feel very grateful to the community in which the accident occurred, to friends at home and elsewhere, who have extended great kindness to us.

Very respectfully,

WM. E. SHORES.

THE *Pacific Methodist* of July 23 has a paragraph on the Pacific Methodist College at Santa Rosa. Miss Werlein goes there from New Orleans. We are sorry to lose her from our society here, and we can assure our friends of Santa Rosa that she will prove a valuable accession to the institution. The *Pacific Methodist* says:

The trustees of Pacific Methodist College have done important work this week. We are not acquainted with Prof. Jones, but his record is good. Bro. Chamberlin, the successor to Prof. Hoss, is a man of rare qualifications. We regret that anything should call him from the pulpit where he has accomplished so much good, and for which he is so well fitted by grace and culture. Though we have not seen him in reference to the change, yet we know that the reasons must be imperative that will cause him to resign his vocation as a preacher of the gospel. He will do well for the college. Miss Werlein is highly indorsed, both as a refined and devout Methodist lady and a finished musician. She will no doubt make the study of music a specialty in the college course.

WE CALL special attention to the advertisement of the Greenville Collegiate Institute, male and female college, which appears in this issue of the ADVOCATE. President Dyer is well known among us here in New Orleans, and also throughout Louisiana and Alabama. The institution at Greenville is under the patronage of the Alabama Conference, and is doing an important work in the way of educating our youth. The situation is healthful, the faculty excellent, the community a good one.

REV. W. P. H. CONNERLY, writing from Pine Level, August 5, says:

I think, from all I can learn, that a disastrous drouth has been and is prevailing throughout our Conference. The cotton is cut very short, and corn is badly damaged. I have had one revival of great power, and have faith to look for others. Methodism is taking higher ground, and more definitely opposing itself to error and sin.

Publisher's Department.

AMOUNTS WHICH WE CANNOT CREDIT.

Most of the irregularities and omissions of correspondents can be explained by reference to the mail lists, to the letters of correspondents at offices at which envelopes are postmarked, or by writing or waiting for inquiries from parties for their receipts; but there are a few from whom we have not been able to hear or obtain the information necessary to enable us to know to whom or to what purpose amounts should be applied:

Nov. 15, 1874—From Shreveport, La..... $2 00
Nov. 16, 1874—From Canton, Miss..... 2 00
June 14, 1875—From Selma, Ala..... 5 00
Nov. 24, 1874—From Mrs. Mattie M. Irvine..... 2 00
Dec. 3, 1874—From Jas. Williams, Isney, Ala. 5 00
Apr. 5, 1875—From Mrs. Hattie E. Winn..... 2 00
June —, 1875—From Baton Rouge, La..... 2 50
May —, 1875—From Yazoo City, Miss..... 2 00

None of the above are accompanied with instructions; some have no address; others *have neither*. We only know where the envelopes were mailed by the postoffice stamp on the back. If this should come to the attention of parties interested they will oblige us by forwarding the necessary instructions to whom the amounts are to be credited, and for what purpose. If for the ADVOCATE, give name and postoffice.

NOTICE TO CORRESPONDENTS.

As many do not seem to understand the importance of writing separate letters to the ADVOCATE and book departments, we reproduce an article which appeared some time ago in the paper:

JUST AS IT SHOULD BE.—Some of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelope, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both in the same letter. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

SEND ON THE MONEY.

Many of our agents write that they have the money in hand for subscriptions and renewals, but wait till a better opportunity or till Conference to pay it over. We assure them that it is much needed. Last year we were more than $1,000 ahead in the beginning of summer, and by the first of December had consumed this amount and run more than $3,000 behind. It would save us a vast amount of trouble and expense if we could get our money as we need it. An amount of more than $1,500, we think, is now in the hands of agents, which, if we had in hand, would greatly help us.

E. E. F. ROSS, Esq., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

HUNTSVILLE HIGH SCHOOL.—From one of our exchanges we clip the following editorial in reference to the above-named institution:

"We publish this morning the advertisement of the Huntsville (Ala.) High School, located in one of the most healthy and beautiful of our Southern cities. The principal of this excellent institution, the Rev. Dr. D. C. B. Connerly, late of the celebrated 'Stonewall Institute,' in south Alabama, is well known to many of the leading citizens of our county as one of the most thorough scholars and accomplished teachers in the land, having been engaged with unvarying success in the cause of education for the last twenty-five years, during which time over three thousand boys and young men—many of whom now fill the highest of public stations—received through his efforts that mental and moral training that is essential to success in the life struggle for laurels and the esteem of good men. Circulars, containing full particulars, sent on application."

CARPENTERS AND BUILDERS will do well to examine the advertisements and cuts illustrating some of the valuable labor-saving machinery of Messrs. Frank & Co., Buffalo, N. Y. This house is reported to us as an excellent and worthy firm, enjoying the full confidence of merchants and mechanics in their own city. Their descriptive catalogue will greatly assist those who want to save labor by the use of machinery. Address Frank & Co., Buffalo, N. Y.

IRON COLUMNS, LINTELS AND CORNICES.—Messrs. Shorer & Taillie, 145 and 147 Water street, Rochester, N. Y., are represented to us by those who know them as most worthy and estimable gentlemen and successful manufacturers. Those engaged in building, or in furnishing builders' hardware and materials, should read their advertisement in another column.

CENTENARY FEMALE COLLEGE.—The above most excellent institution, under the presidency of our worthy friend and brother, Rev. A. D. McVoy, will open its thirty-fifth session on the fourth of October. Summerfield, the place of location, is blessed with good society, good health, and the school is well and ably conducted. See advertisement elsewhere.

MACHINERY.—George Place, Esq., 121 Chambers street and 103 Reade street, New York, advertises in this issue his splendid stock of machinery. Do not fail to give him a call if needing anything in the line of shafting, hangers, pulleys, couplings, belting, etc., or send for illustrated catalogue to his address.

EXCELSIOR WIRE WORKS.—The establishment of Joseph Hadleton, wire worker and manufacturer of every kind of wire goods, is well worthy of attention. The convenience and economy of many articles of wire goods is just beginning to be appreciated. See advertisement in another column.

BOTANICAL REMEDIES.—Dr. T. Swan, who inserts a card in another column, headed "To the Afflicted Public," is reported to us by the commercial agencies and from other sources as having the confidence and respect of his acquaintances. See his advertisement.

AMERICAN CONSERVATORY OF MUSIC.—The above institution is well and favorably reported of. See advertisement in another column, and for further information address Prof. Henry Schroeder, director, 141 Fifth avenue, near Nineteenth street, New York.

WE DIRECT ATTENTION to the card of the Spingler House, Union Square, New York. Convenience and economy are combined in the advantages offered by the Spingler House.

NIGHT SCENES IN THE BIBLE.—J. C. McCurdy & Co., of St. Louis, Mo., advertise for agents to canvass for the above magnificent book. See advertisement.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

For the Week Ending Aug. 14, 1875.

A—J R Adams $12.80, W F Alexander, D Appleton & Co, N W Ayer & Son, B F Alexander $7, Mrs W J Atkinson.

B—J L Brittian, Bryant & Roberts two letters $25, B G Blackwell, Biglow & Main, C H Briggs $13 25, Boorum & Pease, J H Butler & Co, W T Boyd, J W Beatheard $1.25, J M Black $2.50, Bontner & Elam $12.50.

C—A E Clay, S N Clark, Lyman Curley 50 cents, B O Calhoun, Benjamin H Catching, C S Collard, Cates & Worrell $21.

D—M Dulhose, Donnidson & Co, C B DuBose, P H Dieffenwierth, Charles H Ditson & Co, Mrs C P Danks, R H Downer.

E—Esterbrook Steel Pen Manufacturing Company, Excelsior Picture Frame Manufacturing Company.

F—E N Freshman, D N Foose $7.50, Fly & Franklin $23.

G—James M Gaun, A J Grimstead, Joseph Gillott & Sons.

H—J D Harper, Charles L Harris $1.25, S A Hayden, Dennis B Henry $1.25, Hitchcock & Walden, William Harp, William W Harding, J H Hargrove $2.50, R A Harrison, Hewitt Manufacturing Company, F G Hornit $7.23, J A Hudson.

I—Ivison, Blakeman, Taylor & Co.

J—N S Jones Jr 25 cents.

K—Charles Kinsley, J C Keener, J C Kittrell.

L—John Lusk, E M Lazenby, Lee, Shepard & Dillingham, F A Lyles, Lucy Lee $1.

M—Mays & Holland $162.25, John A Miller, J M McMaster $7, F B Moon, O M Marsh, E B Myers $2.40, Thomas Mullett $2, William Martin, W H Morris $2.50, W H May $10, A D McVoy, George Moffatt.

N—Preston Nash $19.60, J T Newcomer.

O—James Ormond, W P Owen.

P—Pott, Young & Co, Porter, Bainbridge & Co, H B Price $5, W J Persell $1, John M G Parker.

R—Jas D Roberts, W L Roche $1.35, W A Rogers $5, J W Rush, E E F Ross, Reed & Lathrop, M B Rankin 35 cents, George P Rowell & Co, J K Randall $1 92.

S—Mrs H R Scott, George S Scofield, J F Scurlock $1.05, H R Singleton two letters, J Schreiner $6.75, Samuel S Stafford, S W Stratton, H J Surratt, Smithograph Manufacturing Company, Smith, Edson & Co, C S Stewart $3.95.

T—J W Tims $1.75, D Taylor, Temple & Temple.

V—J S Vaughn, Theodore H Vaughn.

W—W Wood, John Wade, Willy Wallach, Jas A White, T B White, W H Wheatley 15 cents, A M Wallis, J W White $74.75.

Y—N B Young $9.

THE DUBOIS FLANGE COTTON GIN.—The advertisement of this gin will be found in our paper of to-day, and our friends in the country would do well to note the advantages it has over most gins now in use. As an evidence of its superiority it is claimed that more of these gins have been sold from this point than any other for the past two years. All sizes are kept on hand at the depot in this city. Messrs. Gaisan Bros. are the general agents, and will give prompt attention to all inquiries addressed to them. Their office is at 39 Perdido street.

SCHOOL AND CHURCH FURNITURE.—Those in need of furniture for churches, schools or halls should not fail to send for catalogue and price lists to M. W. Chase, Nos. 212 and 214 Seventh street, Buffalo, N. Y. Mr. Chase, we are assured, is a most worthy gentleman, and keeps on hand or manufactures to order such articles as may be wanted in his line. He guarantees satisfaction to purchasers. See advertisement.

EXCELSIOR PICTURE FRAME MANUFACTURING COMPANY.—The advertisement of the above company appears in our issue of to-day. Dealers and consumers will do well to observe it. Every one engaged in any kind of business which enables him to handle to advantage picture frames or brackets should send to the above company, 73 Martin street, Rochester, N. Y.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mtc New Orleans, La.

IMPORTANT TO SUMMER TRAVELERS.—Persons visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $900,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. au19 3t

VISITORS to New York who want a quiet but select and luxurious home while they stay in the city, and one where the expenses are decidedly lighter than at the larger houses, would do well to call at the Spingler House, on Union Square. It is situated in the heart of the city. Carriage hire is saved, as nearly all the stages and street car lines pass its doors. See card in advertising columns. au19 1t

I AM thoroughly satisfied that Simmons' Liver Regulator is all it claims to be for Indigestion and Bilious complaints. I have also heard many of my friends speak of it, and all agree that it possesses the virtues claimed for it.
A. H. HIGHTOWER,
au19 7t Conductor M. and W. Railroad.

DR. TUTT'S HAIR DYE has been analyzed by the best chemists in Europe and America, and its harmlessness certified to. It contains nothing that will injure the hair or the health. Sold all around the world. au19 1t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. aphll 1y

NEW ADVERTISEMENTS.

SHORER & TAILLIE.
MANUFACTURERS OF
IRON COLUMNS,
LINTELS AND CORNICES.
Office and Works—115 & 117 N. Water St.
ROCHESTER, N. Y.
☞ Patterns made to order. au19 2m

EXCELSIOR WIRE WORKS.—JOSEPH HADDLETON, WIRE WORKER, Manufacturer of every description of Wire Goods, Flower Stands, Office and Counter Railings, Chairs, Settees, Vine Trellises, Hanging Baskets, Sand and Coal Screens, Garden Fence and Arches, Bird Cages of every description; also Brass and Iron Wire Cloth. 89 STATE ST., ROCHESTER, N. Y. Wire Signs of any style or pattern made to order. Wire Door and Window Screens to order. au19 3m

FARMVILLE COLLEGE,

Farmville, Prince Edward Co., Va.

On Atlantic, Mississippi and Ohio Railroad, midway between Petersburg and Lynchburg.

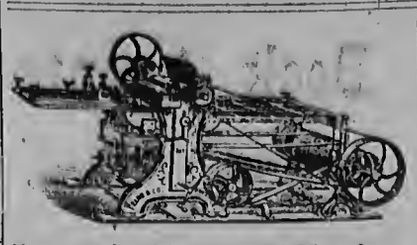
REV. PAUL WHITEHEAD (of the Virginia Conference,) President. The next annual session begins SEPTEMBER 15, 1875.

The attention of persons desiring to educate their daughters at a first-class school in Virginia is invited to this institution.

Refer to Rev. James A. Duncan, D. D., President of Randolph Macon College, Ashland, Va.; Rev. J. C. Granberry, D. D., Richmond, Va.

For catalogues, containing full information, address REV. PAUL WHITEHEAD,
jy15 815purm Farmville, Va.

NEW ADVERTISEMENTS.



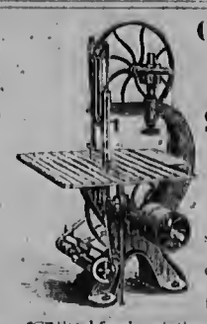
Economist Planer and Matcher.

This Planer will work well on either hard or soft wood. It is simple, easily handled and durable. Price of 20-inch, $275; of 24-inch, $325.

au19 3m

PONY PLANER.

This is the cheapest good Planer in the market. 7,100 in use. Will plane from 8,000 to 18,000 feet of lumber in ten hours. Prices, $100 to $165.



Combined Band AND SCROLL SAW.

Price, $200. Price of small Band Saw, $100; of medium size, $150; of large size, $225.

☞ Send for descriptive catalogue and price list.

FRANK & CO., Buffalo, N. Y.

AMERICAN
Conservatory of Music,
141 FIFTH AVE., NEAR NINETEENTH ST.
NEW YORK.

PROF. HENRY SCHROEDER,
MUSICAL DIRECTOR.

The OLDEST and most PROMINENT Musical Institute in this country.

☞ THOROUGH INSTRUCTION on liberal terms.

N. B.—Pupils can be accommodated with room and board in the Directors' family *on liberal terms.*

☞ A MUSICAL AGENCY is connected with this Institute, furnishing competent teachers for the Piano and Singing, Languages, etc. Organists without extra charge.

au19 3m

School and Church Furniture.
SETTEES A SPECIALTY.

SCHOOL FURNITURE
OF ALL VARIETIES OF STYLE AND FINISH.

Church Furniture, Settees for Churches, Sabbath Schools, Halls, etc.—twenty varieties **Pews Complete,** or ends separately. *Estimates given for work delivered at any point.* Satisfaction guaranteed, and all work warranted.

Send for catalogue and price list before ordering elsewhere.

M. W. CHASE.
Nos. 212 and 214 Seventh Street,
au19 3m BUFFALO, N. Y.

Agents Wanted

TO GIVE AWAY

One Million Dollars' Worth of Splendid Picture Frames, Brackets, Stereoscopes & Stereoscopic Views at Half Their Worth.

Agents can establish a business in their vicinity or elsewhere that is honorable and pleasant, and something that is comparatively new in the agency line, and in return receive large profits. Frames from 5 cents to $50. Brackets from 18 cents to $15. Stereoscopic Views 10 cents and upward. Stereoscopes 85 cents and upward. Give it a trial and satisfy yourself that this is the best agency business out. Send stamps for lists. Corner samples furnished at cost. Dealers supplied at low rates. EXCELSIOR PICTURE FRAME MANUFACTORY, 73 Martin St., Rochester, N. Y. jan19 2mnow

SPINGLER HOUSE,

UNION SQUARE.....NEW YORK.

EUROPEAN PLAN.

A SELECT FIRST-CLASS HOTEL in the heart of the city; convenient to all places of business, churches, theaters, etc. Stages and street cars pass the doors for all steamboat piers, ferries and railroad depots. Guests find a more quiet, comfortable and luxurious "home" at the SPINGLER for less money than at the larger first-class hotels. Elegantly furnished rooms at $1 per day and upward. Carriage hire is saved, as Union Square is easily reached by street cars or stages.

au19 3t J. F. FRIST, Proprietor.

HOMER COLLEGE.

THE Sixteenth Scholastic Year of this Institution begins on the First Day of SEPTEMBER next.

Faculty.

DR. T. B. GORDON, A. M., President, aided by a thoroughly competent Faculty.

Terms, Payable Monthly in Advance.

Tuition per Full session of sixteen weeks..... $8 00
For spring session of twenty-four weeks..... 12 00
Contingent fee per session, in advance..... 1 50
Board, washing, fuel and lights, per month... 13 00

Students admitted at any time, though required to pay to end of session.

Under the Presidency of Dr. Gordon, *who is a native* in his present relation, Homer College presents *superior* inducements to those who have sons to educate.

Sons of *itinerant* ministers and young men *preparing* for the ministry received free of tuition.

Students on arrival will call on the President, who will conduct them to suitable boarding-houses.

THOS. J. UPTON,
au19 1m Financial Secretary Homer College.

GREENVILLE
COLLEGIATE INSTITUTE,
MALE AND FEMALE COLLEGE,
GREENVILLE, ALA.

THE Third Annual Session opens SEPTEMBER 13, 1875, and continues forty weeks.

The institution is young, vigorous and flourishing. Location healthy. Instruction thorough. Standard of scholarship high. Tuition, $20 to $45 per session. Charges for Modern Languages, Music, Drawing and Painting are moderate. Board, $12 to $15 per month. Number of pupils last year, 167.

For catalogue or further information address
au19 1m REV. T. W. IVER, President.

MACHINERY.

IRON AND WOOD-WORKING MACHINERY OF EVERY DESCRIPTION.

COLD-ROLLED SHAFTING.

HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for illustrated catalogue and price list.

GEORGE PLACE,
121 CHAMBERS AND 103 READE STREET,
NEW YORK CITY. au19 1y

SUNDAY SCHOOL LIBRARIES.

CORRESPONDENCE SOLICITED.

Don't fail to include our Publications.

WARREN & WYMAN,
au19 3m 714 Broadway, New York.

CARD TO THE AFFLICTED PUBLIC.—DR. T. SWAN, 123 Powers' Block, Rochester, N. Y., having had a successful experience of twenty years, both in this country and England, in the treatment of Chronic Diseases by the use of Botanical Remedies only, now announces, with the greatest confidence, his ability to permanently cure the following diseases: Catarrh, in all its various forms; Consumption, in its incipient stages; Bright's Disease of the Kidneys; Dyspepsia and its concomitant, Liver Complaint; Rheumatism and Neuralgia, whether in the form of Sciatica or Tic Douloureux; Palpitation of the Heart, and all nervous disorders. Polypus Cancerous and Tumors eradicated without the use of the knife. Ruptures cured by a new method. Consultation free. Circulars sent on application. au19 4m

$212 INVESTED IN PUTS, CALLS and Straddles in Wall street have paid in the past thirty days from $100 to $900 profit. $20, $50 or $100 buys in properties. Pamphlet, with full information, free. Stocks, Gold, Government Bonds, etc., bought or sold on commission.

SIMPSON, DARRAGH & CO.,
Bankers and Brokers,
81 Broadway, cor. of Wall St., New York.
P. O. Box 5176. au19 1y

NEW ADVERTISEMENTS.

Huntsville High School,

HUNTSVILLE, ALA.

THIS SCHOOL for boys is rapidly acquiring the reputation achieved by the celebrated "Stonewall Institute," South Alabama, under the management of the undersigned.

It is the Teacher that makes the School.

This Academy, by its extra attention to *Elementary* studies and great thoroughness, intends to diminish a great evil in the land, viz.: *Boys going to College before they are ready, either in books or morals.* On

MONDAY, SEPTEMBER 13,

our exercises begin. Two Hundred and Thirty Dollars will pay for Ten Months' board and tuition in the house of the Principal, which shall be a home to all boarders.

Old friends, patrons and pupils in the Southwest, let us hear from you.

Circulars, with full particulars, sent on application to

D. C. B. CONNERLY, Principal,
au19 2t Huntsville, Ala.

Centenary Female College,

SUMMERFIELD, ALA.

THE Thirty-Fifth Session opens OCTOBER 4, 1875. Healthiest location in the South; superior advantages; thorough teaching; accomplished and experienced Faculty; imposing and commodious buildings; accessible to all points; elegant accommodation for pupils, and the cheapest first-class institution in the South. Charges greatly reduced, $103.25 for half session. Address

au19 1m A. D. McVOY, President.

FOR SINGING SCHOOLS.

No book can be better fitted to provide agreeable musical entertainment, mingled with instruction, than the

!! SONG MONARCH !!

By H. R. PALMER, assisted by L. O. EMERSON.

PRICE, 75 CENTS.

It contains the Singing School Course usual in Church Music Books, with abundant exercises, etc., and, in addition, a fine collection of cheerful, easy Glees for practice, thus rendering it quite as interesting as a good easy Glee-Book.

Musical Societies will bear in mind our new CHORUS CHOIR ($18 per dozen,) by Hr. Tourjee; also Perkins' Anthem-Book ($15.00) both the collections for Choral Associations and for Choirs.

FOR CHOIRS!

The latest collection of Church Music by the successful compiler, H. R. Palmer, is

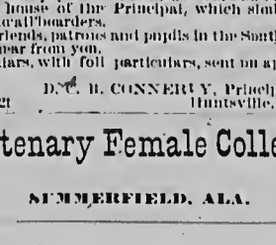
!! THE LEADER !!

Not quite as large nor as expensive as other recent Church Music-Books, it still contains a great variety of Metrical Music, Anthems, etc., in addition to the usual Singing School Course. L. O. EMERSON contributes a large number of tunes.

Price, $1.38, or $12 Per Dozen.

Sold by all music dealers. Sent, post free, for retail price.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Je24 tf Boston.



To People Who Reason.—It is because

Tarrant's Effervescent Seltzer Aperient

reduces the heat of the blood by creating perspiration, as well as through its purgative operation, that produces such marvelous effects in febrile diseases.

SOLD BY ALL DRUGGISTS.
au19 2t

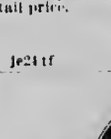
AGENTS WANTED for DR. MARCH'S Great Work,
NIGHT SCENES IN THE BIBLE,
and a magnificent NEW BOOK just from Press. Address J. C. McCURDY & CO.,
au19 1t St. Louis, Mo.

OTTO ZEIL,
GENERAL ENGRAVER,
AND BOOK-BINDERS' STAMP CUTTER.

Gilding and Blank Rolls, Lettering Pallets, etc. Designs made for Side and Back Stamps.

No. 21 West Fourth Street,
jy22 3m CINCINNATI, OHIO.

LUMBER—87 PER 1,000 FEET,
AT
NEVERS & MERY'S,
SUCCESSORS TO
J. C. POOLEY, 315 JULIA STREET.
mh18 1y



MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *rain* does for the *earth* (the *body* is *earth*.) It gives *nourishment* to the head and trunk, removing all obstructions and plugging from the system. It cleanses the Lungs, Heart and Liver, breaks up the worst cold, and does wonders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $3 $1.50 and 50 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. oct5 1yeow

MRS. M. G. BROWN'S DESIRABLE SCALP RENOVATOR requires only a trial to convince that it *Removes Dandruff, Prevents Hair from Falling,* Lengthens and Strengthens the Hair, *Cools the Head,* and Prevents Neuralgia. Observe its opening operations in your system. It is the most sure and *Gentle Cathartic* in the world. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1, 50 cents and 25 cents per bottle. ☞ The Scalp Renovator is one of the *three* parts of the Metaphysical Discovery. The Life of the World is in the use of the Metaphysical Discovery. oct5 1yeow

GEORGE STROUD,
Marble and Granite Works,
Nos. 158, 160, 162 and 164 St. Charles Street,
NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner. my8 1y&n

A GOOD SCHOOL.

REGULARLY CHARTERED. Founded in 1849. Patronage from thirteen States. The favorite place for Boys of moderate means. Located in the quiet country, among thrifty farmers, seven miles from Sweetwater, East Tennessee, Virginia and Georgia Railroad. Instruction thorough and practical. Under care of the Holston Conference, Methodist Episcopal Church South. Session begins AUGUST 2. Send for information to J. H. BRUNNER, at "Hiwassee College, Tenn." Mails every day except Sunday. je17 3m

CYRUS BUSSEY. L. H. GARDNER.
BUSSEY & CO.,
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AND
General Commission Merchants,
NO. 188 GRAVIER STREET.
je24 6m5p5c *NEW ORLEANS.*

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Rules for Success.

A correspondent of the *Fancier's Journal* gives the following very sensible advice to beginners in breeding poultry:

Consult your own fancy in regard to what variety of fowls, pigeons, rabbits, etc., that you will keep, and do not be influenced in this matter by any one; which ever breed or variety you fancy is the one you will best succeed with.

Keep but one breed, and endeavor by close attention and careful study to bring it as near perfection as possible.

Remember that exhibition of prize birds will not always produce premium birds. If you begin with fowls or adult stock of any kind, get some reliable man, who is acquainted with the variety you wish to breed, to select and mate your stock for you. Some novices will go into a show-room and purchase a first premium trio of fowls regardless of cost. Such birds often breed nothing but trash, they not being properly mated.

If you commence by buying eggs, order them from a reliable breeder, of whom there are many who advertise. If you are afraid of the perils incident to a long journey by express, purchase of some breeder near your own locality. This, however, is a matter of small importance if the eggs be fresh and fertile.

Always have your sitting hens ready and accustomed to their nests by the time the eggs arrive. If it is necessary to remove a hen from one nest to another, do so at night rather than in the day-time, as she will be more likely to stick to her new nest. In warm weather make the nest on the ground.

Sprinkle flour of sulphur over and around your sitting hens to keep them free from vermin. Ruffle their feathers and their backs, and dust them thoroughly. Never grease a hen while she is sitting; if you do, not a chick will you get. If convenient, provide a small yard for your hens to dust and exercise themselves in; keep corn and water constantly by them; watch them closely for the first seven days, and see that they do not remain off too long. A hen should not stay off from her eggs longer than fifteen or twenty minutes in cold weather; but at this season an hour or two will not injure them.

After your hen has been sitting eight or ten days, go to her at night with a strong light and examine the eggs, and remove the unfertile ones; these you can easily discern by holding them up before the light, in the following manner: Hold the egg in the right hand, small end down, between the thumb and forefinger; now place the little finger of the left hand across the top or middle of the large end of the egg, close the left hand slightly in such a way as to shade the eyes, and throw the light into the egg; hold the egg a little below rather than on a level with the blaze of the lamp. Those eggs having chicks in them will appear quite dark, except a small portion near the top. Those that are unfertile will be quite clear, like new-laid eggs, and should be removed at once, as they generate gases which often cause them to burst and smear the good eggs, sometimes spoiling a whole nest. A little practice will enable the novice to detect the fertile from the unfertile ones by the tenth day. With Leghorn and Spanish eggs the difference can be seen much sooner than with the eggs of Brahmas or Cochins, as the eggs of the two latter are thicker and darker. An expert can detect the unfertile eggs as early as the fifth or sixth day.

RECIPE FOR PRESERVING MEAT.—As warm weather has come, the following, by a writer in the New York *Times*, will prove both seasonable and serviceable:

There is no good reason why farmers and their families should eat so much salt pork, leaving all the fresh meat to the inhabitants of cities and villages, when the following method will keep meat fresh for weeks even in the warmest weather. I have tried it for several years. As soon as the animal heat is out of the meat, slice it up ready for cooking. Prepare a large jar by scalding it well with hot salt and water. Mix salt and pulverized saltpeter. Cover the bottom of the jar with a sprinkle of salt and pepper. Put down a layer of meat, sprinkle with salt and pepper the same as if it was just going to the table, and continue in this manner until the jar is full. Fold a cloth or towel, and wet it in strong salt and water in which a little of the saltpeter is dissolved. Press the cloth closely over the meat and set it in a cool place. Be sure and press the cloth in tightly as each layer is removed, and your meat will keep for months. It is a good plan to let the meat remain over night, after it is sliced, before packing. Then drain off all the blood that oozes from it. It will be necessary to change the cloth occasionally, or take it off and wash it first in cold water, the scale in salt and water as at first. In this way farmers can have fresh meat all the year round. I have kept beef that was killed on the eleventh of February till the twenty-first of June. Then I packed a large jar of veal in the same way during the dog days, and it kept six weeks. This recipe alone is worth the price of any newspaper in the land.

BIRDS THE FARMER'S FRIENDS.—Not long ago, near Rouen, in the valley of Monville, the crows had for a considerable time been proscribed. The cockchafers accordingly multiplied to such an extent that an entire meadow was pointed out to me as completely withered on the surface. The larvæ had pushed so far their subterranean works that every root of grass had been eaten, and all the turf could be rolled back on itself like a carpet. The multiplication of insects is almost incredible, but our birds seem equal to the emergency. Michelet says: "The swallow is not satisfied with less than 1,000 flies per diem; and a pair of sparrows carry home to their young 4,300 caterpillars weekly; a tomtit, 300 daily. The magpie hunts after the insects which lie concealed beneath the bark of the tree and live upon its sap. The humming bird and the fly-catcher purify the chalice of the flower. The bee-eater, in all lands, carries on a fierce hostility with the wasp which ruins our fruit. A large number of insects remain during the winter in the egg of larvæ, waiting for the spring to burst into life; but in this state they are diligently hunted by the mavis, the wren and the troglodyte. The former turn over the leaves which strew the earth, the latter climb to the loftiest branches of the trees, or clean out the trunk. In wet meadows the crows and storks bore the ground to seize the white worm which, for three years before metamorphosing into a cockchafer, gnaws at the roots of our grasses.—*The Animal Kingdom.*

ADULTERATION OF COFFEE.—Acting upon a hint recently presented by the daily press, Mr. August Hinel, an apothecary of Hamilton, tested the purity of about a pound and a half of green coffee, purchased from a respectable grocer at a respectable price, by pouring over it about a quart of tepid water. The water, poured off about five minutes afterward, was of a deep green color. It was thrown out, however, before an examination was made of it, and the test was accordingly repented upon the same coffee, this time with cold water, in which the coffee was allowed to remain about ten minutes. When poured off it was also a dark green, though perhaps hardly so deeply colored as the first, and was found to be a clear solution of sulphate of copper. This adulteration seems to be used for the purpose of equalizing the color of the beans, and so cover the defects of rotten grains as to render them indistinguishable from the healthy ones. Roasted coffee probably contains as much sulphate of copper as the green, although it is less apparent. The effect of its use is felt in pains and colics, which would be much more general except for the free use in the West of sugar with coffee, sugar being an antidote for copper.—*Cincinnati Gazette.*

INDOOR CULTURE OF TOMATOES.—The London *Gardeners' Chronicle* describes a method of raising tomatoes within doors which it says has been successful and is worthy of general adoption. The seed is sown about Christmas, and by the first week in March the plants are set out against the back wall of some of the lean-to vineries in a good compost, with ample root-room. Here they make a rapid and vigorous growth, and in the course of the season attain to a height of ten to twelve feet, and produce successful crops of fruit with great profusion until past Christmas. In this manner early and late tomatoes are obtained from the same plants. As a matter of course the plants can hardly be kept too moist, and a good dressing of crushed bones is occasionally given. The border in which the tomatoes are planted is only about fifteen inches in width. The plants must be well fed; but the wonderful crops they bear is the best testimony to the advantage of a liberal treatment. The weight of fruit obtained from one plant in a season is something remarkable, and many of them attain a great size.

WATCH THE ROOTS.—In some remarks before the Alton Horticultural Society Dr. Hull used the following language as to the way he treated the roots of plants and trees before planting: "The roots of all trees should be examined, and small bruises, made in taking them up, cut out, and the shattered ends cut off with a sharp knife. Have ready a large barrel or tub, half full, or more, of strong tobacco-water. Into this put from a pint to a quart of soap to each bucketful of water; stir until well mixed, and then stand your trees in this two hours or longer before setting. On taking out one lot another may be set in. I have often left trees in over night without injury. This treatment is equally good for grape vines—in fact, for all plants. Immerse vines and small plants tops and all. Remember, all plants may have lice on the roots, and this treatment will kill the last one of them. I have sometimes used unleached ashes, instead of soap and tobacco, with the best results, throwing in two or three quarts to each bucketful of water."

SOUP.—Cut some new carrots and new turnips in the shape of peas, put them in separate saucepans with enough stock to cover them, and a pinch of sugar. Keep them on the fire till the stock has all boiled away, but mind and do not scorch or burn. Cook some peas and asparagus points in the same way. You should have equal quantities of each of these vegetables. Cut out of lettuce and sorrel leaves pieces the size of a sixpence, and let them have one boil in some stock. Put all the vegetables so prepared in the soup tureen, add a few sprigs of chevril, pour over them some well-flavored consommé, and serve.

BREAKFAST ROLLS.—Take a coffeecupful of new milk, two beaten eggs, half a cup of fresh yeast, a teaspoonful of salt, a teaspoonful of sugar, two tablespoonfuls of butter or sweet lard; stir in, briskly, enough flour to make a stiff batter. Mix in this way at tea-time, and cover up to rise. Late in the evening, when the dough is light, mold it out on the board and put it back in the pan and cover again. In the morning tear off, but do not cut, in pieces of sufficient size to twist up into rolls, working as little as possible. When they puff up, bake in a quick oven, and eat while hot.

THE fig-tree thrives best in a rich, mellow soil, and requires a copious supply of water during mid-summer on any of our uplands or dry soils to produce large and well-ripened fruit.

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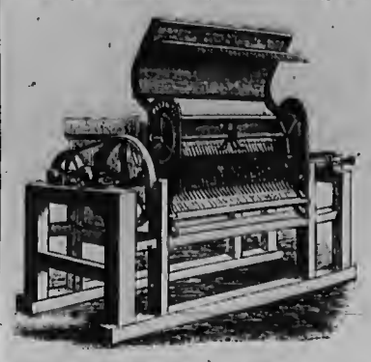

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Earned premiums, less reinsurance and return premiums	276,187 34
Fire, Marine and River losses, $140,438 39	
Taxes, expenses, rebate in lieu of participation, less interest, etc	74,745 34—211,054 22
Leaving (after paying 10 per cent. on capital stock) net profits	$62,133 12
Total assets	$610,801 91

The Board of Trustees resolved that, after paying the Annual Interest of ten per cent. on the Capital Stock of the Company, a dividend of THIRTY PER CENT. be paid in CASH, on and after the fourteenth day of June next, to those parties insuring with the company entitled to receive the same.

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au12 6t

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STAUNTON, VA.
REV. R. H. PHILLIPS, A. M.....Principal.
Miss E. FLORENCE PHILLIPS, } In charge of
Miss ANNIE S. PARRAN, } the family.
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Terms reduced to cash basis and very moderate.
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Number of teachers	12
Number of pupils last term	203
Number of music pupils	130

The charges are low, the advantages unexcelled. The pupils must dress plain, study hard and behave well. The continued success of the college is the best evidence that our patrons and pupils are well pleased.
For catalogue address
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jy22 3m

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Modern Languages taught and spoken in the college by a European teacher. Music by seven professors and teachers.
This is one of the healthiest climates in the world. Those who come here from the South with feeble constitutions, chills and climatic diseases are entirely restored.
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Great economy and simplicity in dress are required. A simple uniform is worn. No unnecessary expense allowed, and none inside without express instructions from parents. Strict economy practiced to keep all expenses of pupils within the lowest possible amount.
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"The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music advantages are offered of a very high order."
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jy15 7t

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THE FALL SESSION of this institution will begin on Wednesday, SEPTEMBER 29, 1875. Every department of the college is supplied with teachers of experience and ability. The President is happy to announce that he has secured the services of Prof. C. L. Roll and his accomplished lady in the Department of Music and the German Language. Miss Lewis, who speaks French with the fluency of English, will have charge of the French class. Miss Scott, a young lady of fine attainments, will assist the President and his other teachers in the Literary and Scientific Departments.
For further particulars apply to the President for catalogue.
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jy29 1f

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ON THE
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OUR Collegiate year is divided into two terms of twenty weeks each. The Fall term begins on the NINTH OF SEPTEMBER next, at the close of which the Spring term commences, January 27, 1876. *Two Hundred Dollars, paid in advance*, will meet the expenses for tuition, board, fuel, room-rent, washing, contingent and library fees for the entire year of forty weeks. Those seeking the discipline and culture of a thorough Collegiate, Scientific or Preparatory course are requested to inquire concerning the character of our school of any of the leading men of the Methodist Episcopal Church South, of the professors (by their permission) of the University of Virginia, or of our Alumni, widely scattered over the South. Further information or a catalogue may be obtained by addressing E. E. WILEY, Pres't.
JULY, 1875.—jy15 8m Emory P. O., Va.

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TUITION—$40 to $60 for ten months.
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A receipt in full for all expenses except clothing and books, for ten months, will be given for $180.
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FOR YOUNG LADIES,
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UNDER the present regime the Academy closed a successful year June 23, with very encouraging commendations of patrons.
The next session begins SEPTEMBER 15, 1875, with enlarged facilities.
Tuition, English text-books, board, lights, fuel and washing, from $210 to $240. Charges for optional branches equally moderate. Special terms for daughters of ministers.
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FEMALE COLLEGE,
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The Faculty is composed of experienced and faithful teachers.
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Martha Washington College,
FOR YOUNG LADIES,
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TERMS.—Board and Tuition for twenty weeks, $110, in advance. Modern Languages, Music, Drawing and Painting extra. For these the charges are moderate.
To any person who will pay, at the beginning of the session, $210 we give board, tuition, washing, lights, fuel, furnished room and Modern Languages for forty weeks.
The situation is in a lovely one amid the mountains of Virginia, 2,100 feet above the sea level. The atmosphere is pure and invigorating. The healthfulness is unsurpassed.
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Scientific.

—A founder in Venice, named Giordani, has discovered a process of bronze-casting by which the cast is made in a single operation, however large its size may be.

—Prof. Proctor has written a letter recently to the London *Times* commending strongly the American system of weather reports, and suggesting its adoption in Great Britain.

AMMONIA FOR FLOWERS.—Sulphate of ammonia is an excellent liquid to apply to verbenas or any other flower, giving to the foliage a dark green, luxuriant and healthy appearance. It is economical and easily applied. Prepare it the evening before using by dissolving one ounce of ammonia in two gallons of water. It may be applied once a week with safety.

—That the Dionæa and other insect-catching plants have the power of inducing rapid decay in their captives is fully proved; but that these are digested, as we would say if the plants were animals, is not proved to the satisfaction of all naturalists. Observations on this point are therefore still going on. Prof. Balfour, of Edinburg, has recently noted some which he thinks favor the affirmative. A piece of meat placed on the leaf of another plant became putrid and offensive; another piece on a leaf of a Dionæa seemed to dry up, and was always inodorous. This is a strong point. Then Dr. Balfour observed that plants kept under bell-glasses, and by inference free from insects, did not thrive so well as those left free to catch insects to their hearts' content. But this would not be regarded as so good a point as the last, as plants confined under close glasses would not be expected to thrive so well as plants exposed to the atmosphere.

THE KEELY MOTOR.—All the daily papers are discussing the Keely motor. Many papers and many capitalists have faith in the invention. The probabilities seem to be that the Keely motor is a bubble. It is possible that Mr. Keely has discovered some new power, but not likely. The *Scientific American* says:

"The Keely performance is as follows: Keely blows from his lungs, for a period of thirty seconds, into a nozzle upon the generator. He connects the same nozzle, by means of a small rubber tube, with the hydrant, and lets in five gallons of water under a pressure of 26½ pounds to the inch, then shuts off the water. He opens the valve of a pipe of one-tenth of an inch bore between the generator and a gauge or pressure indicator; and lo! the gauge indicates 10,000 pounds to the square inch. Such, in sum and substance, is the Keely motor, as set forth by the learned counsel of the company, and corroborated by various mechanical experts, in the statements they have now freshly prepared for the especial benefit and enlightenment of the readers of the *Scientific American*; corroborated also by scores of other intelligent persons, so Mr. Collier assures us. The majority of our readers will doubtless conclude with us that, on the showing of the parties themselves, the whole thing must be classed as a second-rate juggle—a mechanical Katie King arrangement, too contemptible for serious consideration."

On the other hand, Mr. Keely writes to the *Scientific American*:

"In view of publications in the *Scientific American*, deriding me and my invention, I feel it to be my duty to depart from my intended policy of making no public declaration relative to my invention. I now publicly assert that I have produced the results which many persons have seen, in the precise manner heretofore stated, to wit: the introduction of atmospheric air into my machine, a limited quantity of natural water direct from the hydrant at no greater than the ordinary hydrant pressure, and the machine itself, which is simply a mechanical structure. With these three agents alone, unaided by any and every chemical compound, heat, electricity or galvanic action, I have produced in an inappreciable period of time, by a simple manipulation of the machine, a vaporic substance, at one expulsion of a volume of ten gallons, having an elastic energy of 10,000 pounds to the square inch. This I assert, and am ready to verify by my oath. I only ask of the public their indulgence until a new and perfect machine, now rapidly approaching completion, is finished, when I will publicly demonstrate that which I now publicly assert.

JOHN W. KEELY.

PHILADELPHIA, June 25, 1875."

The following are a few of the claims which Mr. Keely made to a reporter of a daily paper:

"An ordinary steamship can be run so fast with it that it will be split in two.

"It is vapor of so fine an order that it will penetrate metal. It is lighter than hydrogen, and more powerful than steam or any explosives known.

"I found this vapor capable of exerting power influitely.

"I once drove an engine 800 revolutions a minute, of forty horse-power, with less than a thimbleful of water, and kept it running fifteen days with the same water.

"I experimented with a gun. The target was a four-inch plank placed against a steel plate. My vapor threw the ball with such tremendous force that it went through plank and steel, tearing the bullet in shreds.

"I propose, in about six months, to run a train of thirty cars from Philadelphia to New York at the rate of a mile a minute, with one small engine, and I will draw the power all out of as much water as you can hold in the palm of your hand."

Nicholas Thomas, a mechanic in the car shop in Chicago, states that he has been working for a long time on the principles which developed Keely's new motor, and that he found some time ago arrived at the same conclusions as Mr. Keely, but was not quite ready to give the result of his investigations to the public. He affirms that the motor is all that is claimed, and that it will work a revolution in all branches of industry.

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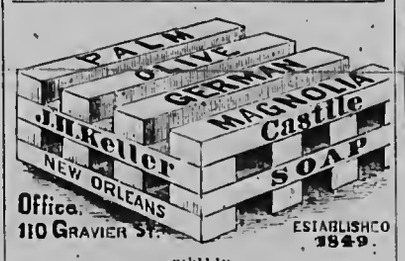

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Between Julia and St. Joseph,
ja2 1y New Orleans, La.

E. T. MERRICK, formerly Chief Justice Louisiana. W. H. FOSTER.
MERRICK, RACE & FOSTER,
ATTORNEYS, COUNSELORS AND SOLICITORS,
Corner of Camp Street and Commercial Place,
se25 NEW ORLEANS.

MISCELLANEOUS.

S. S. MARSHALL & BRO.,
MANUFACTURERS OF
STAINED GLASS,
62 Cedar Avenue, Corner Second Street,
ALLEGHENY, PA.
Specimens sent to all parts of the country on application oc15 1y

WIRE RAILING
AND
ORNAMENTAL WIRE WORKS.
DUFUR & CO.,
No. 36 N. Howard St., Baltimore, Md.,
Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Feeders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc oc8 1y

CARPET WAREHOUSE,
17.....CHARTRES STREET.....17
CARPETINGS—Wilton, Axminster, Velvet, Brussels Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—800 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS, Table and Enamel OIL CLOTHS.
de10 1y A. BROUSSEAU.

MISCELLANEOUS.

CARRIAGE & WAGON REPOSITORY.

CARRIAGES, BUGGIES, JERSEY WAGONS,
HARNESS, BUGGY UMBRELLAS, CHILDREN'S CARRIAGES AND VELOCIPEDES,
167 Gravier Street, Opposite Cassidy's Hotel.

WILL KEEP CONSTANTLY ON HAND, and build to order, all patterns and prices of Carriages and Buggies, from a $75 no-top Buggy to a $1,500 Coach, and will **Sell at New Haven and New Jersey Prices**, delivered in New Orleans. Work warranted to be as represented. Orders from the interior will meet prompt attention.

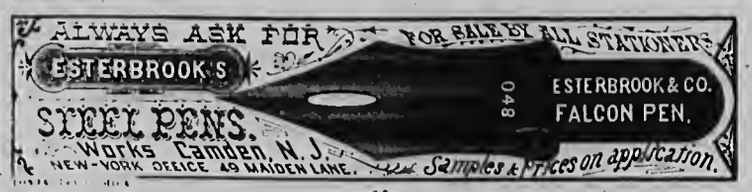
D. M. HOLLINGSWORTH'S PATENT DOUBLE SCROLL.
The greatest improvement of the age on the old Concord Buggy. **Twelve Rails**, instead of **four**, to hold the Springs and raise them up, so they cannot strike the axles at the end.

I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED

STUDEBAKER WAGON.
FROM ONE TO SIX HORSE.
THE MOST SUBSTANTIAL WAGONS MADE!
There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their thimble skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.
D. M. HOLLINGSWORTH, New Orleans.
mh9 6m Successor to R. Marsh Denning & Co.

TO GRANGERS PURCHASING DRY GOODS.
We claim the attention of the **Grangers**, as also all buyers of Dry Goods, to
OUR EXTENSIVE STOCK
—OF—
DOMESTICS AND STAPLE GOODS,
WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.
Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.
All Orders filled with care and promptitude.
D. H. HOLMES, 155 Canal and 15 Bourbon St.
Samples furnished BY MAIL on application. fe1 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



oc8 1y

TEETH!.....TEETH!
GREAT REDUCTION.
$30—Gold and Platinum Sets—$30. Usual charge, $70.
$15—Aluminum and Other Materials—$15. Usual charge, $50.
$2—Gold Fillings—$2. Usual charge, $5.
$1—Silver, Amalgam and Gutillois Cement Fillings—$1. Usual charge, $3.
DR. G. A. BETANCOURT,
173.....ST. JOSEPH STREET.....173
Between Camp and St. Charles streets,
New Orleans, La.,
offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.
Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.
Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

MONUMENTAL
MARBLE WORKS.
New Designs at Moderate Prices.
J. WATERHOUSE,
1821 Arch Street, Philadelphia.
Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
mh11 1y

CIRCULAR SAWS
GUMMED AND STRAIGHTENED
BY WM. CLELLAND,
223.....MAGAZINE ST.....223
Between St. Joseph and Delord streets,
ja17 3m NEW ORLEANS, LA.

H. P. COOKE, Pres't. L. D. MIX, Sec.
Missouri, Kansas and Texas
TANK LINE COMPANY.
GENERAL OFFICE,
23 EUCLID AVE., ROOM 20,
CLEVELAND, O.
Dealers in and Transporters of all kinds of
BURNING AND LUBRICATING OILS
AND NAPHTHA.
BRANCH OFFICES—Hannibal, Mo.; Sedalia, Mo.; Fort Scott, Kans.; Emporia, Kans.; Dennison, Texas; Dallas, Texas; Houston, Texas.
Empty Oil Cans and Barrels bought.
au5 3m A. A. BAILY, General Manager.

WE HAVE
A very large and elegant stock of
CARRIAGES, PHÆTONS,
Open and Top Wagons, Trotting Buggies, etc.,
Which we will sell at reasonable prices.
New York Coach Manufacturing Co.,
CLEVELAND, O.
REPOSITORY—50 BANK STREET.
Works—Charles street, corner Woodland avenue. no5 4m

J. W. HART,
Engraver
ON WOOD
258 RACE ST. CIN. O.
oc29 9m

HOME MANUFACTURE.
Egan's Louisiana Yeast Powder.
EQUAL TO THE BEST MADE.
Guaranteed to give entire satisfaction. For sale by all Grocers.
THOS. EGAN, Manufacturer,
my27 1y 341 Common street, corner Robertson.

THE TOLL-GATE! Price Pictures sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. ABBEY Buffalo, N. Y. my6 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.
IRON COTTON TIES

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.
R. W. RAYNE & CO.,
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
jy1 6m New Orleans.

THE DUBOIS
FLANGE COTTON GIN.

$4.50 $4.50
By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.
The Flange prevents double, stems sticks and hard substances from being cut, consequently making a better sample out of roughly picked cotton than other Gins.
We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.
We keep constantly on hand all sizes, from 40 to 80 SAW STANDS, left or right. Price, $4.50 per Saw. GELSAN BROTHERS.
je10 4m General Agents, 39 Perdido street.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.
Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.
Every Brilliant is Fully Guaranteed.
H. HALLER,
NO. 49 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no26 1y

MISCELLANEOUS.

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans.
This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.
Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.
We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.
de10 1y LOUIS GIMBEL, Agent.

TO THE PUBLIC.
Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to
152 and 154 Camp St., cor. Calliope,
WHERE HE CONTINUES TO
BUY, SELL, STORE, REMOVE, PACK
And Repair Furniture
of every description, Pictures and Looking-glasses framed.
JOHN BOIS,
mh4 1y Nos. 152 and 154 Camp street.

LOUISIANA
Seltzer Water Manufactory.
OFFICE—51 POEYFARRE STREET.
VICTOR LETOREY, PROPRIETOR.
Seltzer Water delivered to any part of the city at SIXTY CENTS PER HUNDRED. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1066. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap18 1y

GLASS STAINERS
CUTTERS, AND EMBOSSERS.
CHURCH WINDOWS A SPECIALTY.
Estimates and Samples on application.
WM. COULTER & SON,
102 & 104 E. 2d St., CINCINNATI, O.
mh18 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 5 feet 2 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending August 17:

Mississippi river and bayous	47
Red river	8
Ouachita river	15
Railroads	20
Texas	6
Total	91

On Saturday there was some inquiry, but at prices which factors generally would not accept, and the sales were confined to 110 bales, the bulk of the reduced stock being held by those who adhered steadfastly to their previous pretensions, and with few small parcels pressing on the market to close consignments. On Monday there was some inquiry, and two or three negotiations were pending, but were not consummated. The sales were consequently confined to 0 bales at steady prices. Nothing transpired to indicate any change in prices. On Tuesday there was some inquiry, but mostly at prices which factors would not accept. The sales embraced 230 bales. The bulk of the stock is concentrated in the hands of a few factors, who adhere to their previous pretensions, asking our outside figures, but others, under instructions to close consignments, offer their stocks more freely. Low middling was consequently reported as low as 13c., with some offerings at even a fraction less, but orders of any considerable magnitude could hardly have been filled unless at 13 5/16@13½c.

The above makes an aggregate for the past three days of 413 bales, against 910 for the corresponding time last week and 162 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 985,091 bales, against 1,216,709 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 298,436 bales. The decrease by the reports per telegraph is 311,760—3,493,293 against 3,805,053. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 37,735 bales to Great Britain, and a decrease of 13,539 to France, and of 165,267 to other foreign ports. We quote:

Ordinary	11 @ 11⅛
Strict ordinary	11⅜ @ 11⅝
Good ordinary	11⅝ @ 12⅛
Strict good ordinary	12⅛ @ 12⅜
Low middling	13 @ 13⅛
Strict low middling	13⅛ @ 13⅜
Middling	13⅜ @ 13¾
Strict middling	13¾ @ 13¾
Good middling	— @ 15

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	92	
Arrived previously	1,145,890	
Amount allowed by Exchange for city ginnings, linters and loose	11,933	1,157,915
		1,173,868
Exported past three days	562	
Exported previously	1,155,155	
Consumed by Lehman, Abraham & Co.'s mill, from Sept. 1, 1874, to June 17, 1875, inclusive	1,150	1,156,867
Stock on hand and on shipboard		17,001

LOUISIANA SUGAR.—The market is steady and strong, with a good demand from grocers. Dealers sold 80 hhds. in the sheds on Saturday at 9¼c. for good fair, 9½c. for fully fair to prime, 10c. for gray clarified, and 10¼c. for choice yellow clarified.

LOUISIANA MOLASSES.—None coming in and nothing doing. We quote as dealers' job prices: 40@45c. for common, 50@55c. for fair, 58@60c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

CORN.—On Tuesday 800 sacks sold at 87c. for yellow and yellow mixed, 86c. for choice yellow, 82c. for white and white mixed, and 83c. for white. A dealer sold 150 sacks choice white in store at 95c. ₱ bushel.

OATS.—On Monday 600 sacks sold at 61c. for new Western, and 68@70c. ₱ bushel for old Western. On Tuesday 200 sacks Texas sold at 64c. ₱ bushel.

BRAN.—On Monday 800 sacks sold at the railroad depot at $1.20 ₱ 100 lbs.

PORK.—On Tuesday 100 bbls. Cincinnati heavy mess sold at $23, and 50 bbls. at $23.12½ ₱ bbl., making a reduction in prices for the three days of 65c. ₱ bbl.

BACON.—On Monday a lot of 18 casks clear sides sold at 14¼c. ₱ lb., and on Tuesday 6 half casks clear ribsides sold at 14¼c. ₱ lb.

PIG PORK.—Is selling in lots at $11.50, and jobbing at $12 ₱ half bbl.

HAMS.—On Saturday 25 tierces sold at 14½c., and 10 at 14¾c. ₱ lb., and on Monday 35 tierces sold at 14⅞@15c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 112½@113⅛, against 113⅜ at New York, and after a limited business closed at 112⅝@113, against 113¼ in that market.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is now quoted nominal at 105@106 for American half dollars, and 94@94½ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	21	36
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton,		
Anthracite	— —	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	10	20
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	6 00	6 25
Superfine	— —	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	25 00	— —
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7¼
Hoop	4½	7¼
Sheet	5	7¼
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	25	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	— —
Coal oil, in barrels	16	17
Linseed, raw	75	80
SHAKES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11⅞	12 00
Pulverized	11⅝	12 00
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	90	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, August 17, 1875.

Texas beeves, choice, ₱ head	$40 00 @	46 00
Texas beeves, first quality, ₱ head	30 00 @	35 00
Texas cattle, second quality, ₱ head	20 00 @	25 00
Texas cattle, third quality, ₱ head	— — @	15 00
Western beeves, ₱ lb. net	— — @	— —
Sheep, first quality, ₱ head	— — @	5 00
Sheep, second quality, ₱ head	1 00 @	4 00
Milch cows, choice, ₱ head	80 00 @	100 00
Milch cows, ₱ head	35 00 @	40 00
Calves, ₱ head	7 00 @	9 00
Yearlings, ₱ head	10 00 @	12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Bankers and Brokers.
Simpson, Darrugh & Co., 84 Broadway, New York.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Bockeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
John Church & Co., Cincinnati, Ohio.
F. A. Hutchinson & Co., St. Louis, Mo.
Albert Mason, New York.
J. C. McCurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent, 578 Magazine street.
John Kenz, 20 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages and Wagons.
Louis Cook, Cincinnati, Ohio.
L. M. Hollingsworth, 107 Gravier street.
F. E. Hummel, Cincinnati, Ohio.
J. Lowman & Son, Cleveland, Ohio.
J. A. Linn & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.

Druggists.
H. J. Rivet, corner Bienville and Chartres sts.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. H. Moore, president.
Bethel Academy, Fauquier county, Va., W. W. Smith, A. M.
Brown's Phonographic College, 327 Broadway, New York.
Centenary Female College, Summerfield, Ala., Rev. A. D. McVoy, president.
Collegiate Academy, Port Gibson, Miss., Rev. J. A. B. Jones, president.
Dalton Female College, Dalton, Ga., Rev. W. A. Rogers, A. M., president.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Farmville College, Farmville, Va., Rev. Paul Whitehead, president.
Female College, Huntsville, Ala., Rev. G. W. F. Price, president.
Greenville Collegiate Institute, Rev. T. W. Dyer, president.
Hiwassee College, Tennessee, J. H. Brunner, president.
Hiwer (La.) College, Dr. T. B. Gordon, president.
Huntsville High School, Huntsville, Ala., D. C. B. Connerly, principal.
Inka Female Institute, Inka, Miss., Rev. D. A. Beardsley, president.
Kenmore University High School, Amherst C. H., Va., H. A. Strode, principal.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Martha Washington College, Abingdon, Va., R. W. Jones, president.
Memphis Conference Female Institute, Jackson, Tenn., Rev. A. W. Jones, president.
Millersburg (Ky.) Female College, Revs. Gould & Ahlett.
Randolph Macon College, Ashland, Va., Rev. James A. Duncan president.
State Female College, Memphis, Tenn., Rev. C. Collins, D. D., president.
Trinity College, North Carolina, B. Craven, president.
Verona Female College, Verona, Miss., Rev. T. C. Wier, president.
Virginia Female Institute, Staunton, Va., Rev. R. R. Phillips, principal.
Wesleyan Female College, Macon, Ga., Rev. W. C. Bass, D. D., president.
Wesleyan Female Institute, Staunton, Va., Rev. W. A. Harris, president.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.

Engravers.
J. W. Hart, Cincinnati, Ohio.
Otto Zeil, 24 West Fourth street, Cincinnati Ohio.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 64 Baronne street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Fans.
C. T. Woodrow, 115 West Fifth street, Cincinnati, Ohio.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bols, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.

Glass Staining.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Spingler House, New York.

Ice.
J. R. Warner, 31 Front street.

Insurance.
Crescent Mutual Insurance Company.

Iron Columns
Shorer & Tallifle, 145 and 147 North Water street, Rochester, N. Y.

Leather.
A. P. Ricau, 80 Custombouse street.

Lumber.
Muncy & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Golsan Bros., 39 Perdido street.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Jilz Auger Company, St. Louis, Mo.
Meneely & Kimberly, Troy, New York.
Nonpareil Mills, Sedgebeer, Shepard & Miller, 181 East Front street, Cincinnati, Ohio.
George Place, 121 Chambers street, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.

Marble Works.
Kursheedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Winterhouse, Philadelphia.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Ball & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusacus, 37 Royal street.
Headache Powder, B. C. Johnson, Paris, Texas.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lethingwell, 230 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. T. Swan, 123 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.

Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 141 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Henry Erben & Co., 235, 237 and 239 East Twenty-third street, New York.
Mason & Hamlin Organ Company, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holm, 143 Court street, Boston.

Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Picture Frames.
Excelsior Manufactory, North Water street, Rochester, N. Y.

Portland Cement.
S. L. Merchant & Co., 76 South street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 56 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons, John Bosio, 111 Charires street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

School Furniture.
M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.

Seeds.
R. Maltre, 602 Magazine street.

Seltzer Water.
Victor Leturey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
The State Line, A. K. Miller & Co., 35 Carondelet street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Washing Machines.
Rhigen Washer II. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

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Dutur & Co., Baltimore, Md.
Joseph Haddleton, 89 State street, Rochester, N. Y.

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nu26 1y

Religious Notices.

CAMP MEETING.—The camp meeting to be held on the Saline Bayou, near Pleasant Grove church, twelve miles west of Winnfield, in Winn parish, La., will commence on Thursday night, October 21.

All are invited to come prepared to take care of themselves, as the meeting will be conducted on the *self-sustaining plan*. Ministers are respectfully invited, and will be provided for.

D. A. BOBBIE, P. C.

CAMP MEETING.—There will be a camp meeting held at Atlanta, Winn parish, La., sixteen miles northeast of Montgomery, beginning on the third day of September, 1875. It will be held on the *self-sustaining plan*. The public are cordially invited to attend, and come prepared to take care of themselves. Ministers are solicited to be present, and will be provided for. One brother agrees to take care of all the preachers that will come. A special invitation is extended to the editor and publisher. Brethren, come and help us.

D. A. BOBBIE, P. C.

THE CAMP MEETING at Hill's chapel, Pine Level circuit, Union Springs district, Alabama Conference, will open on Friday night before the third Sunday in September.

W. P. H. CONNERLY, P. C.

DELHI DISTRICT CAMP MEETING. The Delhi district camp meeting will begin on Wednesday, the first day of September, 1875, and continue over the following Sunday.

The camp ground is located on the west bank of Bayou Macon, four and one-half miles below Delhi, La.

The camp meeting will be held on what is called the "self-sustaining plan."

All the preachers of the district are expected to be present, and all other ministers are invited to attend, and arrangements will be made for their entertainment. C. W. CARTER, P. E.,

Delhi District.

R. F. ALEXANDER, P. C.,

Delhi Circuit.

CAMP MEETING.—A camp meeting will be held at the Plaquemine Brulee camp ground, near Plaquemine Brulee church, Opelousas district, parish of St. Landry. The meeting will begin on Thursday, September 9, 1875. It will be *strictly on the self-sustaining plan*. Persons are expected to come prepared to take care of themselves. The public are cordially invited, and preachers solicited to be present. A large and commodious shed will have been erected for preaching purposes. There will be one or two tents where board may be obtained by visitors wishing it at the most reasonable rates. Ministers expecting to be present will please inform me as early as practicable. For further information address ROBERT S. ISBELL, P. C.

THERE will be a camp meeting at Rachiff's Mill, eleven miles north of Springville, La., on the Springville circuit, Louisiana Conference, to commence on Friday, October 1, 1875. Ministers of the gospel are especially invited to attend. PHILIP ALLEN, P. C.

A CAMP MEETING will be held on the Sparta circuit, five miles east of Sparta, commencing on Wednesday night before the first Sabbath in September. Ministers are especially invited. J. A. MILLER, P. E.

J. W. HEARN, P. C.

THE District Conference for the Eufaula district, Alabama Conference, will meet at Clopton on Wednesday night, August 25. The opening sermon will be preached on Wednesday night, by the Rev. W. S. Turner.

W. H. ELLISON, P. E.

THE District Conference for the Marianna district will be held in Ozark, Dale county, Ala., September 2-5. Opening sermon at night, September 1. The pastors will please send lists of delegates to Rev. A. Dowling, Ozark. The interest of the District High School requires a full attendance. M. E. BUTT.

THE Philadelphia circuit camp meeting will be held at Pilgrim's Rest, Neshoba county, Miss., September 3-7, 1875. It will be held strictly on the *self-sustaining* plan. Ministers can go from and return to Meridian, Miss., free of cost, who will be there on Thursday morning, the second, and will be kindly cared for and hospitably entertained while there, and are invited to attend. WM. B. HINES, P. E.

THE Garlandsville circuit camp meeting will be held at the new camp ground, near Hickory and Newton, Newton county, Miss., on the Brandon district, Mississippi Conference, September 10-14. It will be on the *self-sustaining* plan. Ministers who come by railroad will be conveyed from Hickory to the camp ground, and are invited to attend. WM. B. HINES, P. E.

THERE will be a camp meeting on the Beulah camp ground, near Fort Jessup, La., commencing on the eighth day of October, 1875. The meeting will be on the self-supporting plan. Provision will be made especially for the preachers. Everybody is invited to attend our camp meeting. J. M. FRANKLIN, P. C.

THE Brandon District Conference will be held at Mulnal Union, Morton circuit, August 26-29. Conveyance provided for all who go on railroad from Morton to the place. Preachers are expected to prepare written reports on all our statistical points. WM. B. HINES, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Jackson and Pipkin's chapel, at Pipkin's	Aug. 7, 8
East Feliciana, at Oak Grove	14, 15
Wilkinson, at Macedonia	21, 22
Buffalo, at Percy's Creek	Sept. 11, 12
Bayou Sara, at Tunica	25, 26

The District Conference will be held in Woodville, services beginning on Thursday night, September 16, with a sermon by Rev. A. M. Campbell.

12 C. G. ANDREWS, P. E.

BRANDON DIST.—FOURTH ROUND.

Philadelphia circuit, at Pilgrim's Rest	Sept. 2-5
Garlandsville circuit, at camp ground	10-13
Morton circuit, at Morton	18, 19
Trenton circuit, at Polkville	25, 26
Raleigh circuit	Oct. 2, 3
Fannin circuit, at Union	9, 10
Lake and Forest circuit, at Forest	16, 17
Walnut Grove circuit	23, 24
Brandon station	30, 31
Hillsboro circuit	Nov. 1, 2
Centerville circuit	14, 15

5 WILLIAM B. HINES, P. E.

SEASHORE DIST.—FOURTH ROUND.

Enon circuit, at Enon	Aug. 21, 22
Mount Carmel circuit, at Mount Zion	28, 29
Westville circuit and Taylorville circuit	Sept. 4, 5
Columbia circuit, at Bird's chapel	11, 12
Pearlington circuit, at Pearlington	18, 19
Ocean Springs station and Handsboro' mission, at Ocean Springs	25, 26
White Pinhes circuit and Black Creek mission	Oct. 1, 2
East Pascagoula circuit	8, 9
Chickasawha and Greene mission	22, 24
Rankin circuit, at Poplar Spring	29, 30

The District Conference will convene at Mount Zion, Mount Carmel circuit, August 19, at ten o'clock A. M. The official members, particularly the preachers in charge, are earnestly solicited to attend.

5 C. F. GILLASPIE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—THIRD ROUND.

Carondelet street	Aug. 14
Morgan street	21
Felicity street	30
Algiers	Sept. 6
Baton Rouge	11, 12
Louisiana avenue	18
Cadiz street	25
Plaquemine and Grosse Tete	Oct. 2, 3

5 J. B. WALKER, P. E.

MISCELLANEOUS.

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12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.
A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above	$18 00
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Decorated Porcelain DeTerre and French China DINNER SETS, from	$30 up.
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White Granite TEA SETS, 44 pieces	4 00
French China TEA SETS, 44 pieces	6 50
French China Decorated TEA SETS, 44 pieces	7 50
Good Table GOBLETS, from 50 cents per set up.	

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Express	11.30 P. M.
Mail	10.30 A. M.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, AUGUST 26, 1875. NO. 35.

SONG OF THE MUSQUITO.

"Home again, home again,
From a foreign shore!
And oh, it fills my soul with joy
To greet my friends once more!"
(It does, indeed!)

I bring you an new song, my friends,
I wear no fancy clothes;
I know you love me for myself,
For I believe your oaths!
I feel I'm lovely! When I come
For once you're blest indeed.
I know I'm all in all to you;
For me you gladly bleed!

Oh, yes! I am a thing of joy!
My tones are passing sweet;
I thrill you with my melody—
So simple, yet complete!
"Ah! there he is!" you softly cry,
And breathless watch my flight—
Unless, indeed, I have you there,
By coming in the night!

It is not every visitor
Who brings a band along!
Who celebrates his friendliness
In melody and song!
It is a graceful compliment,
Which I can well afford
To those who gladly welcome me—
And furnish all my board!

A serenade at dewy eve—
How grateful to the sense!
Who stays to calculate the cost—
The paltry recompense!
"What cheerful little sprite is this
That carols as he goes?"
You'll learn, my pretty one, when I
Alight upon your nose!

I would not plead for robbery,
I would not use deceit;
And yet, the plain to sensible minds,
Philanthropists must eat!
I dare not taste the juicy grape;
But Nature bids me see
The blood that first was wine in you
May turn to wine in me!

News of the Week.

DOMESTIC.

AUGUSTA, Aug. 18.—There was much excitement to-day in Washington and Jefferson counties on account of a reported attempt by the negroes at insurrection. Eighty arrests were made, and the white military companies in those counties ordered by the Governor to report to the sheriff. The prisoners were all lodged in jail without resistance. The alleged plot contemplated a massacre of the whites on the twentieth instant. It is thought now there will be no further trouble, though the details are meager and indefinite.

CHATTANOOGA, Aug. 18.—Hon. D. M. Key, of this city, has been appointed by the Governor to fill the vacancy in the United States Senate caused by the death of Andrew Johnson.

AUGUSTA, Aug. 19.—Arrests of alleged negro insurrectionists in Johnson, Washington and Jefferson counties were continued. Thirteen armed negroes came into Wrightsville and surrendered themselves. In Burke county a collision between whites and blacks seems hourly immiaent. Both races are under arms, and the negroes are reported massed a few miles from Waynesboro. Whits scouts were fired on by the negroes this morning. The Burke county people sent here to-day for troops, but Gov. Smith declined to let any of the companies go. A number of volunteers left for Waynesboro to-night, and it is feared a fight will soon take place. About one hundred arrests have been made in the different counties.

MEMPHIS, Aug. 20.—The rapid decline in the river has dispelled all fears of further damage to crops, but so great is the diversity of opinion in regard to the injury to the cotton crop in this district that it is impossible to estimate it. The amount varies from twenty thousand to eighty thousand bales, but there is no precedent by which the effect of the overflow on cotton at this season of the year can be approximated. The number of acres of corn ruined by flood is largely in excess of cotton.

NEW YORK, Aug. 21.—Thurlow Weed, his family and servants have been suffering severely with symptoms resembling cholera. The consulting physicians were puzzled by the sudden and strange sickness, which indicated poisoning. It was discovered that a copper tea-kettle, used for boiling water for the coffee, had been scoured with oxalic acid, which, combined with the copper, formed arsenate of copper. The physicians say Weed, his daughter and three servants had a narrow escape.

CHICAGO, Aug. 21.—A correspondent of the *Evening Post* reports that Mrs. Lincoln is pronounced well enough to leave the asylum and visit her sister, Mrs. Edwards, at Springfield. It is not likely she will return to Bellevue Asylum.

WASHINGTON, Aug. 21.—Lieut. Com. Kells has succeeded in getting the Rio Bravo afloat and carried into Sabine Pass. She is ready for tow to Galveston.

AUGUSTA, Aug. 21.—Gov. Smith was at Sandersville to-day. The excitement over the apprehended insurrection has subsided. Peace and order have been restored.

GALVESTON, Aug. 21.—The official count of the vote on the constitutional convention in 101 counties shows the following result: For the convention, 46,253; against, 25,655.

MEMPHIS, Aug. 23.—The rapid decline of the river has relieved the overflowed cotton above here, and some of the planters whose cotton was in the water say they will make two-thirds of a crop if the season is propitious, and that the damage to the plant is comparatively light.

CHICAGO, Aug. 23.—There was a frost in various points in Illinois on Saturday night. The potatoes and vegetables were severely injured in the vicinity of Freeport.

KEY WEST, Aug. 23.—The yellow fever has entirely disappeared, and Key West is now exceedingly healthy. The weather is cool and pleasant.

FOREIGN.

VIENNA, Aug. 18.—The insurrection in the Turkish provinces covers two hundred miles of territory. It is reported that two thousand five hundred troops, who landed at Kleck, refused to march for Mostar, on account of the insurgents' occupancy of the mountain passes on the route.

The garrison at Trebigne, in Herzegovina, made a sortie yesterday, but were repulsed. The insurgents burned several villages during the engagement.

LONDON, Aug. 18.—The *News* has a Vienna special that the Bosnia insurrection is spreading. The towns of Berbier, Dubiezsa and Kostalnieza are in flames.

The subscriptions throughout Germany to indemnify the Prussian priests for the withdrawal of State grants amount to $350,000. This amounts to half the sum withdrawn.

RANGOON, Aug. 18.—The River Irrawaddy is over its banks, flooding rice-fields and destroying much property.

VERSAILLES, Aug. 19.—The Republican permanent committee today presented an interpellation to M. Buffet, minister of the interior, concerning the Bonapartist newspaper articles and the prohibition of the sale of Gladstone's pamphlet against Vaticanism. M. Buffet defended the course of the government, and said vigorous measures had been directed against the Bonapartist newspapers. He said he had received no request to authorize the sale of Gladstone's book, but would not authorize the circulation of polemics against the Catholic faith.

LONDON, August 19.—The *Times*, commenting on the Turkish situation, says: "While we think the success of the rebellion would be a calamity at present, because it might precipitate a disruption of the Ottoman empire and plunge Europe into a mighty war, we cannot blame the people for seeking to throw off their intolerable yoke."

PARIS, Aug. 20.—*Le Temps* says it has received information confirmatory of *Le Nord's* article, to the effect that Russia, acting in conjunction with Germany and Austria, intend making an appeal to the powers of Europe in favor of settling the Herzegovinian difficulty by an understanding among all the countries interested, thus averting all danger of a European war.

ROME, August 21.—The *Fanfulla* says the late Emperor Ferdinand, of Austria, left by his will to the Pope $6,000,000, which amount has already been paid.

SANTANDER, Aug. 22.—It is rumored that serious disturbances have occurred at Estella, and that the arrest and incarceration of Gens. Meudiri and Mogrevejo, and other Carlist officers, was because of their complicity in a plot against Don Carlos.

RAGUSA, Aug. 22.—A number of Montenegrins, who joined the Herzegovinian insurgents, have captured seven small forts around Gasko Duga and Nistki, near the Montenegrin frontier.

GENEVA, Aug. 22.—The National Council has passed resolutions for the suppression of convents and Sisters of Charity.

LONDON, Aug. 23.—A special to the *Times* from Constantinople says the Porte has accepted the proposition of friendly powers to counsel submission of the insurgents to Turkish authority, and represent to them their utter hopelessness from foreign intervention.

Servia Pacha has been appointed special commissioner to examine into the grievances of the disaffected people. It is confidently expected the insurrection will thus soon terminate.

A special dispatch to the *Daily News* from Rome says the Pope has invited Archbishop Ledochowski to Rome on the expiration of his term of imprisonment, in February next, to attend a special consistory, at which he will receive the insignia of the cardinalate.

Madrid dispatches report that the Alfonsists at Seo de Urgel have severed the communication between the citadel and an outlying fort which defends it, and have cut the aqueduct which furnished the besieged with their principal supply of water.

TO SUPERINTENDENTS OF SUNDAY SCHOOLS, MISSISSIPPI CONFERENCE.

Dear Brethren: For some time I have been thinking of addressing you on this important subject, viz.: A council of the superintendents of the Mississippi Conference, to be held this fall at some central place, and to be made a permanent organization, meeting annually.

You all can see in an instant the reason for this organization: To promote the general interests of this great work for the Master; to interchange opinions and plans for best conducting Sunday schools; to build up good plans, and work up to them. The Sunday school is second to no work in his kingdom, and why not do all that is possible for the good of the cause? *There is* much to be done. Now let us come together and do it.

All who favor this plan and will attend will please notify me immediately, naming the place of your choice for holding the first session.

Fraternally yours,

B. H. CATCHING.

HAZLEHURST, Copiah County, Miss.

WHAT an honor to assist the Almighty! God's part in the work, however, is the chief thing. If he leaves the field—the human heart—waste, it lies eternally waste.—*Heubner.*

THE GENERAL MINUTES.

We have had no little trouble in procuring returns from the Annual Conferences to make up the General Minutes. We have taken great pains to secure correctness—writing letters to procure statistics, adding up, correcting and verifying all the figures, so that they may be depended upon as far as the returns are trustworthy. We are sorry to say that some of the reports are imperfect—*e. g.*, those of baptisms, especially of infants. We hope our pastors will pay more attention to this subject, and report not only all they baptize themselves, but all who are baptized by others within the bounds of their respective pastoral charges. There were moneys contributed to the cause of missions which passed into the treasury besides what went through the Annual Conferences, which are not reported in the General Minutes. We must put forth greater efforts in the cause of missions. The delay in issuing the minutes has been beyond the editor's control. We hope all our friends—especially all our ministers—will procure copies of this highly suggestive annual. We thank God most devoutly for the gratifying increase in the ranks of the ministry and membership of the church. We append

THE GENERAL RECAPITULATION.

CONFERENCES.	Traveling preachers.	Superann'd preachers.	Local preachers.	White members.	Colored members.	Indian members.	Total preachers and members.	Increase.	Decrease.	Infants baptized.	Adults baptized.	Sunday schools.	Sunday school teachers.	Sunday school scholars.	Collection for Conference claimants.	Collection for missions.
1. Baltimore	177	40	105	24,132	76	.....	24,500	701	.....	1,270	1,130	357	3,491	20,179	$1,400 00	$5,440 80
2. Virginia	163	14	180	46,431	359	.....	47,147	1,586	.....	1,139	2,390	567	5,981	31,991	5,801 74	8,677 02
3. Western Virginia	58	1	101	12,098	13	.....	12,264	431	.....	392	771	170	1,235	7,108	520 04	282 83
4. Holston	151	6	302	37,292	131	150	38,032	2,084	.....	1,276	2,207	113	2,581	19,346	1,410 85	1,241 61
5. North Carolina	147	11	223	49,705	339	.....	50,426	870	.....	1,634	2,723	586	3,395	24,861	4,700 20	4,388 75
6. South Carolina	149	12	129	38,951	419	.....	39,663	2,815	.....	1,775	1,697	447	2,733	17,861	5,415 30	5,407 48
7. North Georgia	168	19	406	50,956	134	.....	51,683	3,257	.....	1,251	3,302	538	3,624	25,109	5,540 88	7,994 78
8. South Georgia	114	20	214	27,502	.....	.....	27,847	1,149	.....	902	1,876	290	1,849	12,326	4,824 05	5,717 34
9. Florida	50	9	88	8,293	9	.....	8,395	4,075	.....	541	515	99	526	3,115	893 00	1,074 97
10. Alabama	109	13	191	27,784	73	.....	28,383	.....	24	1,055	1,509	330	2,192	13,223	3,854 43	4,468 94
11. North Alabama	111	7	341	31,391	64	.....	31,527	2,274	.....	750	2,406	340	1,724	13,977	1,024 70	2,268 25
12. Louisiana	69	8	90	12,362	91	.....	12,624	.....	268	845	835	103	740	4,318	1,711 20	2,057 00
13. Mississippi	115	14	162	20,589	28	.....	20,976	983	.....	884	986	180	1,087	6,583	1,050 00	1,940 00
14. North Mississippi	123	9	200	27,426	.....	.....	27,758	1,600	.....	1,176	2,307	212	1,184	8,569	2,263 35	2,542 40
15. Memphis	121	9	252	32,264	7	.....	32,683	2,307	.....	930	2,917	294	2,427	15,104	1,789 25	3,080 56
16. Tennessee	185	6	342	41,604	10	.....	41,547	1,360	.....	942	3,284	367	2,478	18,888	2,121 65	7,293 58
17. Kentucky	96	10	131	20,342	81	.....	20,990	803	.....	410	1,304	184	1,273	8,310	1,783 47	4,078 02
18. Louisville	117	8	182	29,610	57	.....	29,964	538	.....	854	2,308	205	1,574	10,813	2,087 55	3,302 40
19. St. Louis	54	6	106	9,582	14	.....	9,766	.....	255	452	396	96	620	5,080	1,522 41	1,695 74
20. Southwest Missouri	76	6	107	14,052	12	.....	14,253	81	.....	282	746	99	645	4,065	1,311 00	1,065 23
21. Missouri	125	6	107	24,435	.....	.....	24,703	1,494	.....	516	4,868	224	1,959	12,259	2,440 60	5,084 38
22. Western	23	.....	24	2,671	2	.....	2,720	.....	317	63	152	26	225	1,641	120 40	130 65
23. Denver	20	1	9	696	.....	.....	696	696	.....	32	150	11	53	402	24 00	218 27
24. Indian Mission	18	3	69	397	361	4,817	5,191	.....	210	401	434	33	103	778	.....	244 50
25. Arkansas	49	2	146	11,952	21	.....	12,170	823	.....	515	1,241	106	616	4,201	245 35	830 85
26. White River	72	4	118	11,730	5	.....	11,926	1,476	.....	645	1,919	120	733	4,924	725 00	955 05
27. Little Rock	68	6	163	15,678	7	.....	15,872	793	.....	164	1,278	180	1,010	6,870	1,293 76	704 00
28. North Texas	75	11	183	18,229	.....	.....	18,503	3,280	.....	715	4,869	419	695	6,085	1,315 00	1,924 96
29. East Texas	46	2	108	10,970	101	.....	11,225	1,988	.....	667	1,526	58	349	2,578	830 33	902 25
30. Texas	48	11	76	6,721	250	.....	7,406	363	.....	520	259	45	425	2,897	701 90	2,231 00
31. Northwest Texas	101	4	180	15,382	.....	.....	15,670	1,304	.....	968	1,698	114	707	4,983	1,147 40	1,800 00
32. West Texas	43	6	62	4,620	12	.....	4,643	662	.....	344	439	48	207	1,768	516 30	1,081 15
33. German Mission	18	1	11	910	.....	.....	940	940	.....	141	1	12	133	857	73 80	977 75
34. Los Angeles	21	4	13	788	3	.....	826	23	.....	32	31	14	72	458	75 95	321 30
35. Pacific	54	5	56	3,354	8	.....	3,477	51	.....	177	198	50	310	2,331	545 45	972 85
36. Columbia	18	1	21	979	.....	.....	1,019	.....	66	22	54	8	40	392	.....	105 25
37. Illinois	54	1	71	5,751	.....	.....	5,879	251	.....	83	407	83	531	3,581	185 00	585 43
China Mission	.....	.....	5	86	.....	.....	91	5	.....	7	4	.....	.....	.....	.....	.....
Bishops	8	.....	.....	.....	.....	.....	8	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total in 1874	3,221	291	5,356	686,764	2,663	4,497	712,705	37,335	1,170	24,803	49,358	7,204	48,825	328,634	$61,194 20	$101,953 40
Total in 1873	3,134	277	5,311	650,677	3,429	4,779	676,000	.....	.....	22,755	37,444	7,019	48,530	321,572	64,013 70	100,644 31
Increase	90	24	12	37,087	.....	.....	36,165	.....	.....	2,151	11,904	185	295	7,062	$280 50	$5,309 15
Decrease	.....	.....	.....	.....	766	282	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

The transferred preachers are reckoned with those of the Conferences to which they now belong. The preachers who were discontinued this year (61,) and those who were located (88,) are not counted; those who were admitted on trial (260) and those who were readmitted (34,) are counted among the travelling preachers, though many of them are also reckoned with the local preachers. The colored members, for the most part, have left our connection for the Colored Methodist Episcopal Church in America, organized by our Bishops under the authority of the General Conference. They are reported in their own minutes; hence the apparent decrease in that department.—*Nashville Christian Advocate.*

From the Work.

OZARK CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* On this circuit we are in the midst of protracted meetings. Thus far we have had encouraging success. The Lord has manifested himself to many in saving power and goodness.

We began at Pleasant Hill on the third Sabbath in July, and closed on Wednesday night following. After Sunday the congregations were moderate in size in the day, but good at night. Many persons were at the altar for prayer. The church was revived and four members added upon profession. We were assisted at this meeting by Bro. Elisha Phillips and the venerable Zaccheus Dowling.

The meeting was commenced at Tabernacle on Saturday before the fourth Sabbath, and closed on Thursday night after. The congregations were large from the first to the last; in fact at night the congregations were immense. The church was considerably revived, many souls professed conversion, and seventeen were received into membership. This meeting was commenced by Bro. Travis Z. Hildreth. Bros. Henry Metcalf and Van Marshall assisted.

At Post Oak we began on Saturday before the first Sabbath in August, and closed on Thursday night after. The congregations were of good size. Some professed conversion and three joined the church. The church was considerably encouraged and refreshed. This meeting was commenced by Bro. Elisha Philips, Zinnamon Dowling and Bro. Metcalf aiding.

On Saturday night before the second Sabbath we began at Wesley chapel, and closed on Wednesday night. During the time our congregations were somewhat interrupted by showers of rain. Nevertheless, the attendance was good, and the church was more powerfully blessed than I have seen before for three years. There were three accessions. In this meeting I was helped by the Rev. Zaccheus Dowling and Rev. Travis Z. Hildreth.

During these four meetings we have received *twenty-seven members* into the church, *six of whom* came to us from the Missionary Baptist Church. Up to this date, on this circuit, forty-eight have been added to the church, and we have lost fourteen by dismissal, expulsion and otherwise, leaving a total net increase of thirty-four. The circuit now numbers *seven hundred and eighty-eight members.* Of these *sixty will pray* in the public congregations; and that is one out of every thirteen. ANGUS DOWLING.

OZARK, ALA., August 13, 1875.

WALNUT GROVE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Our third quarterly meeting for this circuit commenced at Walnut Grove church on Friday night before the first Sabbath in August, and continued until the second Sunday at ten o'clock P. M., resulting in thirty-seven accessions to our church—thirty-six by Discipline and one by letter—and two or three to the Missionary Baptist Church, and eighteen or twenty conversions, perhaps more. We could not ascertain the exact number. The church was greatly edified. We had with us, from the commencement of the meeting until the following Thursday morning, Bro. W. B. Hines, presiding elder, and Bro. J. W. Atkisson, president of East Mississippi Female College; also Bro. J. D. Hays, of Morton, during the entire meeting. We are looking for still greater displays of God's convicting, converting and sanctifying power. O for a general pentecostal dispensation of the divine Spirit! R. A. SIDLEY, Pastor.

WALNUT GROVE, Miss., August 14, 1875.

Plaquemine Brulee Camp Meeting.

MR. EDITOR: Please say to the readers of the ADVOCATE, and to all especially interested in the Plaquemine Brulee camp meeting, to begin on the ninth of September proximo, that the large and commodious camp shed, alluded to in a former communication, has been completed, and reflects great credit upon the brethren who so nobly came forward and furnished the means and labor necessary for its erection. It is furnished with a well-arranged pulpit and altar, with comfortable seats sufficient to accommodate six hundred people, and, if necessary, arrangements can be easily made to accommodate two hundred more.

The following brethren: Jesse B. Clark, Dr. R. R. Lyons, Gabriel Lyons, James Blackwell and Arsamus Hayes, constitute the board of managers, from any one of whom information may be obtained by persons arriving on the ground in regard to board for themselves or forage for their horses. In accordance with our plan, we hear of many coming prepared to pitch their own tents and make themselves comfortable during the meeting. Such persons will have suitable grounds assigned them by the board of managers.

While we look for some ministers from abroad, we confidently expect the ministers from the Opelousas district, local and itinerant, to be present in full force. The church in this section is looking forward to this camp meeting with great interest, and is praying daily for its success. "All things are now ready." Come, brethren, armed for the fight with the whole panoply of God, that the "Lord may add unto his church daily such as shall be saved."

ROBT. S. ISNELL, P. C.

CAMP GROUND, August 16, 1875.

A GOOD MAN and a wise man may at times be angry with the world, at times be grieved at it; but be sure no man was ever discontented with the world if he did his duty in it.

Flood in the Ohio.

At the time we go to press (Thursday morning, August 5,) says the *Central Methodist*, Catlettsburg, Ky., August 10, the Ohio river is higher than it has been since 1864, and within a few inches of that memorable freshet. The town of Catlettsburg occupies pretty high banks, but a large part of it is overflowed, and many families have been compelled to move. Our office is upon a slight elevation, but as we write the water is within a few inches of the doorstep, entirely submerging our vegetable garden, and cutting us off both from the turnpike and the town. The vast sea of water which lies before us is absolutely appalling to look upon, while the evidences of destruction, such as wrecked boats, fragments of houses, bridges, mills, lumber, stacks of hay, etc., render the scene fearful in the extreme. It would be impossible to estimate the loss, since every community has suffered more or less, but the principal item is the loss of crops by the overflow, which embraces thousands of acres, not only of the Ohio river bottoms, but upon streams emptying into the Ohio. About daylight this morning the highest point was reached, and at this hour (eleven o'clock) it has fallen about one inch.

The rainfall for the past month or more has been unparalleled, and has resulted, to say nothing of the present freshet, in the loss of nearly the entire wheat and oats crop in the Ohio valley, while the grass is uncut and is virtually a loss, since the weeds almost hide it from sight. Add to this the present destruction, and it will require a fruitful imagination to picture the suffering which must ensue.

NEW ORLEANS PACIFIC RAILWAY. We are indebted to Mr. Wheelock, says the *Picayune* of August 21, for the following memoranda, in which is announced the awarding of a contract to Maj. S. L. James for grading and clearing the entire line of the projected New Orleans Pacific Railway between Alexandria, Rapides parish, and Mansfield, in the parish of DeSoto. The memoranda also contains other data of interest connected with this important work.

MEMORANDA.

Contract awarded to Maj. S. L. James for grading and clearing the entire line of road from Alexandria, in Rapides, to Mansfield, in DeSoto parish. The grading and clearing from the latter town to the State line of Texas left to the option of the company, when they shall have decided finally on the terminus. Subscribers to the capital stock in the parishes of Rapides, Natchitoches and DeSoto to have the option of paying their subscriptions in cash or labor on the same terms and stipulations as agreed to by the contractor, Maj. James. Three hundred men will leave this city on Saturday morning, with a full equipment of tools, provisions, etc., to be followed by two hundred and fifty more within the next fifteen days. The company have the right to increase the number of hands to one thousand men, and the same will be done provided the friends of the enterprise in this city and the above-named parishes respond with the alacrity confidently expected from them. Acts of agreement signed and duly recorded before J. G. Eustis, Esq., notary public. Sealed proposals for cross-ties, in accordance with former specifications, will be received up to September 1, at the company's office.

Alexandria District Conference.

MR. EDITOR: The sixth annual session of the Alexandria District Conference convened at Columbia, La., on the twelfth of August. Our beloved presiding elder, Rev. J. H. Stone, was absent on account of sickness, whereupon Rev. C. R. Godfrey was elected president of the Conference. The writer was elected secretary, and H. C. Walker assistant secretary. There were thirteen preachers and twenty delegates present.

The inquiry into the spiritual condition of the church was thorough, and it affords me great pleasure to state that the district is aglow with the spirit of saving souls. There have been revival meetings in almost every circuit, as will be shown by the fact that 235 precious souls have been added to the church, and about as many have found that peace with God which passeth all understanding. We have now in our district 1,733 members of the church, and we feel encouraged that so large a number of our members are awakening to a deep sense of their duty, and are coming forward to the assistance of our pastors. The stewards of the various churches have assessed $4,575 for the support of the ministry, of which amount $971 has been collected. Our church property was appraised at $14,100.

The report of the temperance committee was quite favorable. The church is now temperate and sober. There are 907 members belonging to the various temperance organizations in our district. Our preachers and laymen have greatly encouraged their organization, and are witnessing its happy effects in the community.

The vital question of Sunday schools was by no means neglected. We have 20 Sabbath schools, attended by 530 children and 72 officers. There are 1,200 volumes in our libraries, and 75 periodicals taken.

The CHRISTIAN ADVOCATE is taken by many of our members. Our hearts are cheered weekly by perusing the valuable information contained in your paper. We trust that every head of our Methodist families will take the CHRISTIAN ADVOCATE.

A resolution was passed establishing an annual district camp ground at the Castor Sulphur Springs. Our next District Conference will be held at that place.

This synoptical report will suffice to show what official business was transacted, but by no means formed the most attractive feature of our Conference. Our beloved Bros. Trippett, of Monroe, and White and Borden, of Trenton, were in attendance, and preached and worked with wonderful power and effect, for which work our entire community thank them and love them, and God will richly reward them.

There has never been a time within the recollection of the oldest members when the church was so wonderfully revived. Truly, God was with us and dwelt among us.

It seems that ministers and laymen all came to this Conference deeply and solemnly impressed with the necessity of holiness of heart. All desired truly to feel that the blood of Jesus cleanseth us from *all* sin—to be wholly sanctified unto the Lord. This was truly and emphatically the attractive feature of our Conference, and we have great reason to thank God, and do praise his great and holy name, that twelve additional members of the church, including four ministers, can now testify that the blood of Jesus cleanseth from *all* sin, that they are fully saved and entirely sanctified, and that they obtained that blessing at the Alexandria District Conference. After a most wonderful revival in the church, and the existence of a happy, fraternal feeling among the brethren, shared alike by those who did not join our happy band, our ministers and laymen took their departure on the sixteenth, more fully determined than ever to push forward the great work of the Master, and particularly to preach and talk more on the all-important subject of holiness of heart or entire sanctification.

One could not expect to attend many such meetings as we have had in a life-time. We hope and do believe that God will wonderfully bless the Alexandria district this year.

THOS. J. HOUGH, Sec.

COLUMBIA, LA., August 18, 1875.

THE tenor and soprano in a Boston choir were married recently. They met by chants, the usual way, and ultimately agreed to duet.

The Christian Advocate.

THURSDAY, AUGUST 26, 1875.

FOR THE ADVOCATE.

JUSTIFYING FAITH.

A HYMN, affectionately and respectfully dedicated to my good Christian wife, Mrs. SUSAN LEWIS SAMFORD, whose prayers and patience have been worth more to me than all the treasures of earth.

BY WM. FLEWELLEN SAMFORD, A. M., LL. D.

Lord, at thy feet I humbly lie,
For justifying faith I pray:
Look on me with a pitying eye,
And smile these clouds of doubt away.

My Savior's robe to touch help me,
That I may gladly rise and sing,
Like blind Bartimeus: *Let me see*
Destroy of sin the mortal sting.

"Canst thou believe?" Lord, I believe;
Help thou my trembling unbelief,
May I no more thy mercy grieve;
Give me the faith thou gav'st the thief!

O Rock of Ages, cover me;
When storms beat on my darken'd way,
When sinking in the roaring sea,
Let me, like fearful Peter, pray!

With loving *trust* my soul I give
Into thy outstretch'd, bleeding hands;
I die with thee, that I may live,
And rise to join seraphic bands.

THE HILLS, near Auburn, Ala., Aug. 2, 1875.

The Appearance of Evil.

Experience proves the timeliness of Paul's exhortation. It is relatively an easy matter to abstain from gross sins. The temptation does not lie here so much as in lesser evils. The trial of faith is a necessary condition to its existence. Here are its resources of strength, and the secret of its development. When temptation comes not in the higher forms of evil it will in the lower. When it is not sin itself, it is the "appearance" of sin. And this, as intimated, not so much that the man may fall as that he may be blessed. It is the nature of evil to overthrow or be overthrown. It is full of cunning—no less abundant in resources. From hideousness it changes to inviting beauty. If entrance is denied in one guise, it assumes another. The attack is made at unexpected times and in unexpected places.

In the apostle's charge the beginning-point is guarded. The greater is comprehended in the lesser. It supposes a very tender and sensitive conscience. It implies great moral strength and watchfulness. It contemplates a state where the danger is not in evil so much as in its appearance. It is not the substance, but the shadow. It is not the thing itself, but the semblance. He supposes that the Christian, as he must if he remain a Christian, abstains from evil, but needs caution against its appearance. Videttes are thrown forward of the picket guard to give warning of the first appearance of the enemy. At every possible approach this double caution is to be observed. Here is the beginning of danger. No man becomes an abandoned sinner by one act. It requires effort. Repetition hardens. Smaller offenses, like an entering wedge, open the way for larger ones. His fall from virtue began perhaps in what is never harshly condemned. Yet even from these he drew back. His conscience was yet tender. It had the flesh of the infant. In imagination the sorrowful eyes of a dead mother look into his. But evil has entered in. The leaven works. Muscle is developed and sinews toughen. So it fails out after awhile, as if the way had been oiled; he walks boldly and strongly in the road of death. With hardened, unblushing front he faces the world. As in the one case, so in the other. No Christian falls away by one overt act. The beginning of his fall is in the smallest possible things—for lack of watchfulness, unobservable even to himself. It is not in commission so much as in sins of omission. It is not in evil so much as in the appearance of evil. First the faithful vidette and then the picket guard is withdrawn. The enemy makes an easy but cautious approach. Though far inferior in strength, resources and position, he enters in and takes possession. The man falls.

But so faintly sometimes are the lines drawn, who can tell where innocence ends and guilt begins? Who can discern always even the appearance of evil? To ask the question itself implies an alarming state of weakness. With the *will* to know God's mind and God's ways comes this knowledge. No man has time to stop to debate the question. A state of controversy is a state of danger. It is not whether the moving, shadowy mists on the mountain sides are approaching enemies or not, but it is to be ready to repulse them if they should be. The very question, "Is there the appearance of evil in this?" answers itself. If the conscience is in the least alarmed, it is enough. If, though, the shadowy outlines be not enemies in fact, they are doubtless enemies to it. They are to be avoided. The thing that cannot be done with a clear conscience is not to be done at all. The conscience, educated up to the point contemplated by Paul, will always give the alarm. It is never uncertain.

But the application grows stronger, if possible. Man is not only to act for himself, but for others. In his is involved the life of his neighbor. As a live branch his fruit is to furnish food to those around him. His candle is to give light to all that are in the house. He is not to consider his own good only, but the good of his fellow. So, though to him there be no appearance of evil, yet, if to others, he is to abstain. He may, with a good conscience, eat. He may go to this place or that. He may indulge in this or that thing. But the apostle's rule holds as good in ours as in his day: "If meat make my brother to offend, I will eat no flesh while the world standeth." Again: "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died." Regard for the conscience of another is a living law of the gospel. No man can be in harmony with God who puts a stumbling block in the way of men. The fate of the fig-tree is a lively warning. We cannot be both barren and safe. The Christian must feed others, at the same time he feeds himself. How is he doing this when taking diversions or indulging in pleasures that have, if no more, the appearance of evil? that have, if not to himself, the appearance of evil to his brother? And what must we say to those who not only do not shun the appearance, but indulge in evil itself? Of what good is professions, prayers, songs and service to such? Prophesying and casting out devils in the name of Jesus is not enough. Fasts and mourns, and sighs and tears never saved a sinner. They will serve to abundantly condemn the *professed* Christian. What! A Christian and covetous? A Christian and unclean? A Christian and full of lusts? A Christian and a robber, not of man alone, but of God? Be astonished, O man, at your own hardness, lifting up a smiling face upon the world around you, with a heart full of these things.

D. T. J.

A Sabbath at Camp Meeting.

The sounding of the horn broke the stillness of the air, and shortly after could be seen coming from the numerous little buildings that are scattered among the trees, people who were passing into the preaching tent for morning prayer. It was an hour which sent its hallowing influence throughout the entire day; for, while the sun was drawing up the dew that sparkled on grass and branch, God extracted praise and prayer from hearts that waited there before him; and the voices floated out, freighted with thanksgiving for mercies that were ever new as the morning which breathed around us with its clear beauty and fresh coolness.

After breakfast the horn blew again for service, and we reassembled to hear the word. After the prayer and hymn the minister arose and held forth before us two types of humanity—the Pharisee and the publican. He gave us sound doctrine and solid truth, which were so well and faithfully rendered that when he ended there were few of us who did not feel that our hearts stood divested of all earthly consideration and self-merit, crying out in the deepness of contrition: "God, be merciful to me a sinner."

Yet, as the experience meeting, which immediately followed, showed, true faith in Christ was there. Varied as the experiences were, they all had flowing through them the most comfortable fact: "Yet Jesus died for me." And the Master himself was there. We "felt his presence, as a spell of might, stoop o'er us from above." I looked out through the soft greenness of the pine branches that shaded the glare of the sun on the lake to the boundary where earth and sky seemed to greet each other, and from whence the waves came leaping and shining, as it were, with the glory of the greeting, and I felt that there was no need to look so far to find heaven touching earth, for they were meeting just around us. We moved and breathed in the love of Christ, and hearts shone with the glory of the air.

After a short interval the eleven o'clock service began. I never shall forget that hour! I had thought that my heart was full of the feast that the Lord gave us in the preceding part of the day; but I had yet to learn how much of peace and joy the human soul can bear. The text for the sermon consisted of the verses beginning with the clause, "Our conversation is in heaven," and the grand exposition which followed indeed lifted us up into heavenly places with Christ Jesus. Mind and soul followed the speaker, quivering with expectation as he unveiled the benefits and wondrous privileges of our citizenship in heaven; and when he told of the change our vile bodies will undergo in order to become like that of our blessed Lord, there flowed in upon the soul a peace so intense that it was almost pain. Well might it be so, for could it not almost catch sight of "the King in his beauty," and hear the rustling of his garments? What must the reality be when it has not entered into the heart of man to conceive of the things prepared for those who love God? And yet such thoughts as we heard expressed can proceed from a human mind. "O the ineffable forever!" my heart would cry as it drank in the fullness, only to find it a taste of the glory that is to come.

Three o'clock came and the immense tent was crowded, for many had come during the morning from the city and the surrounding country places. This hour we spent up in the mount, and with Peter and James and John beheld the transfiguration. With gratitude, mingled with pain, we gazed and pondered, for in the brightness of the vision could be seen the shadow of the cross and cup that were to be the lot of "him who loved us and gave himself for us."

The interval between this and the night service sped away in kindly greeting and sweet converse with friends and dear ones; and, when night came, with undiminished interest the people assembled once more. This sermon was especially directed to those who had not yet obeyed the voice of the Good Shepherd. The preacher's voice rang out with the pathos and intense earnestness of a messenger from God who was struggling against the powers of darkness for the recovery of souls. "Choose life, that ye may live;" and numbers chose it, for conviction pierced many hearts that hitherto had been shielded by indifference and unbelief. They sought that everlasting life, and found it as all who seek do find it—at the foot of the cross.

That blessed day! To me it was a most perfect whole. It began with thanksgiving, from that merged into confession, thence into sweet communion with Christ, and closed in work for him; and at last the dying pine fires threw long, flickering gleams over the dark ground, the lake lay quiet, the stars shone out soft and clear, while we lay down to rest under the shadow of God's wing.

GOODWYN.

Objectionable Customs at Protracted Meetings.

MR. EDITOR: As the summer and fall are seasons during which many protracted meetings are held; it may not be inopportune to make some remarks concerning the observance at these meetings of customs which are thought to exert a deleterious influence upon many persons, and some of which prove a great inconvenience physically.

One of these customs is the making of a variety of propositions which are objectionable on account of their number, or on account of the nature of the propositions themselves. You may have heard the minister conducting the exercises at a protracted meeting request all who believe they are Christians to kneel at the altar or at their seats, then ask backsliders to do the same, then call on those who desire to be Christians to do the same, and finally ask all who want to go to heaven to give evidence of such desire by kneeling.

Now this multiplicity of propositions places some persons in a very delicate position, confuses others, and brings pain to the feelings of some peculiarly conscientious persons. Those who believe they are Christians, at least many of them, do not like to express this good opinion of themselves before a public assembly; not because they are ashamed of their religion or their Savior, but because they feel a delicacy in making this statement of belief about themselves. Others, who are at a loss to determine their religious state, do not know with which class to kneel, and in their confusion may express a wrong judgment with regard to themselves, possibly to their detriment or that of some of their acquaintances. Then persons of very sensitive consciences, who think they must respond to some proposition of the preacher, and fear divine displeasure if they do not, are pained by apprehension that they may not place themselves in the right category, and bow, dreading remorse if they afterward conclude that they have made a mistake. Persons who object to these propositions must, nevertheless, answer to some of them, sit still and take no part in the exercises, or leave the place of worship. Either of these last causes would probably subject the persons to criticism, possibly by the minister himself. Thus people are placed in positions which compel them to choose between unpleasant and, it is believed, unwarranted alternatives.

One of the propositions already mentioned is objectionable from its very nature, and that is the calling on persons who desire to go to heaven to come to the altar or kneel at their seats. Now, as the writer has heard it asked, what man in his senses does not want to go to heaven? And we may also ask: If the object of these calls is to single out from the congregation those who are really concerned about the salvation of their souls, why make an appeal to which the whole congregation can respond? It has occurred that, when some did not kneel in compliance with this request, the minister has made remarks about them as persons who did not desire to go to heaven. In opposition to this procedure the writer not long ago heard a man, who had recently attended a meeting where this occurred, argue that if the minister meant to ask those who had a vague, general desire to go to heaven, to come to the altar, all could have gone; but if he meant to invite only those who were actually concerned about their spiritual welfare, he (the speaker) would have been a hypocrite to have gone when he did not feel particular anxiety about his condition. He further argued that if he had really been a seeker of religion he was not bound to respond to this call; so that, view the matter in any light, the minister should not have talked thus about those who did not go to the altar. The minister alluded to is a member of another branch of the Methodist Church, but the same course has doubtless been pursued by ministers of the church of which you and the writer are members.

Besides making these varied propositions, there is the custom, sometimes observed, of keeping penitents kneeling at the altar so long that this posture necessarily becomes painful to them. While the rest of the congregation are afforded relief by alternately sitting and kneeling, the penitents are kept kneeling probably during the offering of two prayers and the singing of one or two hymns. It certainly appears that sitting during a portion of the time would make the penitents far more comfortable, and the writer would not like to believe that any rational man entertained the opinion that protracted kneeling is necessary to procure a blessing from Heaven. Protracted *prayer* can do this, but a painful posture is not required.

The length to which services are often carried at protracted meetings also seems to hinder the good effects of the meetings. Neither penitents nor other members of the congregation should be wearied, since, if for no other reason, physical weariness exerts an unfavorable influence on the spirit.

Mr. Editor, your correspondent professed religion at a protracted meeting, and he now looks back to one day of that meeting as the date of his conversion. He favors meetings of this kind—how could he do otherwise?—but he does not favor excess of excitement, services or propositions; nor does he find that the doctrines or Discipline of his church approve these things to which he objects. He does not think it well to resort to strategic appeals or shrewd manipulation in order to induce people to engage in the exercises of these meetings. Let the truth be proclaimed in its simplicity and with earnestness, then let a plain proposition be made to all who desire the prayers of ministers and others, and the duty of the preacher is discharged as far as propositions are concerned. Protracted meetings are means of great good, and should be conducted wisely and cautiously.

METHODIST.

OBITUARIES.

MRS. SARAH A. H. PETTIT was born in Somerset county, eastern shore of Maryland, April 2, 1810, and died at the home of her son-in-law, S. W. Riley, in Morehouse parish, La., April 18, 1875, aged sixty-five years and ten days.

Sister Pettit was the daughter of Matthew and Elizabeth Armstrong, with whom she resided and by whom she was trained to love and serve God until the year 1828, when she was married to Mr. Augustin Stevens, of Virginia. Mr. Stevens, after his marriage, moved to Beaver, Pa., where they resided for thirteen years; then moved to Ohio, where they resided for four years. In 1847 they moved to Morehouse parish, La. In 1849 Mr. Stevens died, leaving to the care of his surviving wife seven children, with but a small estate for their maintenance. She trained these children and managed this estate so that they were respectably educated and provided for. Matthew, Lula, Elizabeth, Christopher and Alfred have passed over the river of death. James H. and Anna still remain, abiding the time appointed of the good Lord. It is not known precisely at what time Sister Pettit was converted or joined the church, but she was a member at the time of her marriage with Mr. Stevens.

In 1856 she married Mr. James Pettit, with whom she lived for some five or six years, faithfully and impartially performing the duties of wife, mother and stepmother. Mr. Pettit died early after the beginning of the late war, leaving in her charge a plantation and servants, together with two children of his by a former marriage. It is said of her that under these trying circumstances she did the best she could—always, when erring at all, erring on the lenient side.

Sister Pettit's religious life did not so much appear in her utterances or professions as in her acts. She delighted in the services of the sanctuary, had pleasure in the company of the saints, and readily conversed on religious subjects. But her religious character was more clearly exhibited in her acts of kindness, especially to the sick. One has said of her: "She was always doing something for some one." She delighted in doing good, and had but to know that there was sickness to insure her presence and kind offices. She was exceedingly cautious in the management of her affairs, and was always careful that her secular and her religious life should correspond. And while she was "diligent in business, she was fervent in spirit, serving the Lord;" hence when death came it found her in readiness. She had set her house in order more than two years before she was called to go hence. She had laid aside as sacred treasure an amount sufficient to defray her funeral expenses, prepared her burial suit, arranged her temporal affairs, and placed herself in readiness to respond to the call of death whenever it should be made.

She was unconscious for some three days; consequently she said nothing during her last illness encouraging the hopes of her family and friends. Indeed no dying utterances were required. Her life of pious labor, sacrifice and devotion abundantly satisfied all who knew her that she has entered into the rest that remaineth to the people of God.

J. L. W.

TRIBUTE OF RESPECT TO REV. CHAS. F. BRITTON.

At the second Quarterly Conference of the Greenwood circuit, Marianna district, Alabama Conference, a committee was appointed, consisting of A. R. Godwin, A. Hays and William H. Logan, to prepare a suitable tribute of respect to the memory of the Rev. Charles F. Britton, a member of this Conference, who departed this life March 30, 1875. The committee submit the following report:

Whereas, It has pleased almighty God, in his wise providence, to remove from this world the soul of our deceased brother, Charles F. Britton; therefore,

Resolved, That while we deeply deplore his loss, we nevertheless humbly submit to that dispensation of an all-wise Providence which in the death of our brother has deprived the church of one of its most useful ministers, our Quarterly Conference of one of its most aged and efficient members, the community of one of its most worthy citizens, the cause of religion an able advocate, and the world of a good man.

In paying this tribute, a brief sketch of the life of one so intimately connected with the history of Methodism in the counties of Jackson, Washington and Calhoun, Fla., can scarcely be considered superfluous.

Charles Fletcher Britton was born in Marlboro district, S. C., January 1, 1808, and attached himself to the Methodist Church in 1833. A few months afterward he was appointed class-leader and superintendent of the Sunday school, and ere the close of the year was licensed to exhort. Desirous of extending his usefulness beyond the limited sphere of an exhorter, in 1834 he applied for and received license to preach. From that time to the close of his life he endeavored to follow the injunction of Paul to Timothy, to be "instant in season and out of season." When Bro. Britton was licensed to preach but few local or traveling preachers were to be found in the section above named, and in which he established himself; consequently his labors were diffused throughout a large extent of territory. To his persistent efforts and indefatigable zeal the church is indebted for the organization and erection of many of those churches in west Florida which yet stand as monuments of his devotion to the cause of Christ.

As an evidence of his earnestness in his calling, Bro. Britton, in the early part of his ministry, frequently traveled many weary miles on foot, often walking twenty miles and preaching twice during the same day, that the poor might have the word of God brought, as it were, to their very door-steps.

As a minister Bro. Britton was not what at the present day would be called a "fine preacher." His sermons were plain, practical and directly to the point; and remarkable for their originality. His style was nervous, his delivery earnest and impressive. He was a most successful revivalist, rarely holding a protracted meeting in which his efforts were not crowned with success.

As a man he was warm in his friendships, sincere in his attachments, prompt in meeting his engagements, and a devoted father and husband.

It would be extremely difficult to designate the most distinguishing feature of his piety. If any one feature deserved more prominent attention than another, we would say that it was his faith in prayer—his life of prayer. None were more constant in private, nor more fervid nor singularly happy in their public devotions.

But why say more? Brief and imperfect as this sketch may be, it will suffice to show that a "prince in Israel" has fallen—a good man has gone to his reward.

Friends, relatives and co-laborers: "He is not with us, he is gone." Let us not mourn his departure, but strive, in the great battle of life, to keep his example before us, that at the close of our lives we may be equally triumphant.

A. R. GODWIN,
A. HAYS,
WM. H. LOGAN,
Committee.

AT A special meeting of the choir of the Methodist church, to fill the vacancy caused by the death of Miss IRA C. BRADFIELD, our leader, the following resolutions, offered by T. G. Fowler, were adopted:

Whereas, In the dispensation of an all-wise Providence, which has taken from us our tenderly beloved and cherished leader, Ira C. Bradfield, in the perfection of early womanhood and in the midst of her great usefulness; therefore, be it

Resolved, That in this saddest of earthly bereavements we recognize and bow beneath the hand of our Father in heaven, who, though he destroy us, yet will we love and honor him.

Resolved, That we will ever cherish the memory and strive to imitate the rare virtues which adorned the Christian life of her whose memory we have met to commemorate.

Resolved, That while we can never cease to regret the loss of the angel friend from our side, and know that the vacant chair cannot be filled by her equal, yet we will dwell on her lovely character, endeavor to imitate her Christian virtues, will remember her gentle precepts, and be guided by the laws of kindness which ever dwelt in her heart and on her lips. Though she is at rest, and a dark shadow rests on her home and on the hearts of her friends, yet let us remember that the cloud which rest it wears a silver lining, for the pure soul which has left the earthly casket now basks in the sunshine of eternal bliss.

J. A. HUDSON, Sec.

LYNCHTOWN, ALA., August 12, 1875.

WILLIAM A. MIMS died at his residence in Lauderdale county, Miss., July 18, 1875. Bro. Mims was born December 8, 1817. He professed religion and joined the Methodist Episcopal Church in his twelfth year, in which he lived a consistent and useful member until his death. He was a class-leader of the church at the time of his death. Bro. Mims was one of the excellent of the earth—a man of solid parts, deep piety and unbending integrity. Of him it can be truthfully said: "The world was richer by his life and poorer by his death." In all the walks of life he was most exemplary. As a citizen, neighbor, husband and parent he was most worthy of imitation. It was my privilege to visit his sick-chamber frequently, and found him fully resigned to God's will. Bro. Mims leaves a wife, two daughters and one son, all grown. May God comfort their hearts and bring them all to heaven at last.

T. Y. ARMSTRONG.

DIED, in Amite county, Miss., WILLIAM JASPER, son of A. J. and C. Roberts. He was born June 13, 1861, and died August 4, 1875. He was one of the best of boys, industrious in all things. He had worked hard on the farm until the crop was made, and had been going to school for some time. On Thursday before he died he took a fever at school. On Friday he went again, and it was his last day at school. He went home and took his bed to rise no more. It seems hard for us to realize the fact that Willie is gone, never more to meet us in the Sabbath school, nor take part in our Bible class. We trust he has gone to join that throng above, where the bright angels will teach him more perfectly to sing praises to God.

JAS. D. ROBERTS.

JULIA MCCARTY, oldest child of Charles and Emma McCarty, died of congestive chill, at her father's residence in Pearlington, Miss., July 31, 1875, aged nine years, seven months and eleven days.

Whereas, It has pleased God, in his all-wise providence, to remove from our midst little Julia; *And whereas*, This Sunday school has lost a faithful and attentive scholar; therefore, be it

Resolved, That in the death of our beloved scholar we, the Pearlington Sunday school, have sustained a loss which we sorrowfully deplore, yet from the teachings of his holy word we humbly submit ourselves to his divine will, feeling fully assured that he doeth all things well.

GEO. W. BROWN,
Supt. of Sunday School.

PEARLINGTON, MISS., August 13, 1875.

POLITE attention generally means: "I want something."

The Christian Advocate.

THURSDAY, AUGUST 26, 1875.

DREAM-TIME.

BY JULIET C. MARSH.

Under us, over us, everywhere,
Sweets of summer, from drifted bloom
To lifted skies, with plenty of room
For clouds to sail through idle air,
And float the day out into the gloom.

Song and chatter and coo of dove,
Through all the hours of a listless day
That dawned for dreaming. And who can say
If giving or taking is best of love,
Or feeling a rapture either way?

Shy, soft shadows, and wonderful lights,
That catch up colors, and burn to shame
The cheeks of roses. A long day's game,
That somehow ends when the great, grave nights
With dews and glooms put out the flame.

Roomy blossoms, and swinging bells,
That move to the weight of swaying bees,
Drowsy singing in many keys
From peopled grasses, the fuller swells
Caught up and echoed among the trees.

Blissful languor and perfect rest;
Waste of summer in pleasant ways,
Idle passing of empty days,
That dream their way out into the West,
In soft half-colors and tender grays.

Christian at Work.

The Great Work for Laymen.

BY ELIHU BURRITT.

It is high time that the Christian community in our larger and smaller cities and towns should face certain facts which the progress of our modern civilization has rendered inevitable as well as evident. It is doubtful if the great religious public has as yet opened its eyes to these momentous facts. The first that should appeal to their most thoughtful consideration is the fact that in New England even, perhaps the most religious community in America, there is not a town or city containing from ten thousand to one hundred thousand inhabitants that has roomage in all its churches for half of its population, even if every pew and aisle were packed full to the last square foot of space. Thus full half the population of such a town are shut out of the house of God for lack of room in it for them. If any reader be inclined to doubt the correctness of this statement, let him take the census of his town against the roomage of all its churches of all denominations.

Here, then, is the front fact in the religious condition of New England, and it must be equally true and evident in all other sections of the country. This is only one of the triple bars of brass across the doors of God's house that close them against half the population of every large town. Religious worship in our costly and elegant churches has become one of the most highly-taxed luxuries of a highly-civilized society—a luxury which only well-to-do people can enjoy. See the universal process by which such worship becomes

TOO COSTLY FOR EVEN THE INDUSTRIOUS POOR.

We will not take a church on the Fifth avenue, in New York, but one just built in a growing and ambitious little city in New England. It has cost perhaps $100,000, half of which lies upon the building as a debt secured by mortgage. It will seat perhaps a thousand persons if it has galleries, or eight hundred if it has not; and as galleries are old-fashioned and "played out," most likely they are left out of the plan and purpose of the sacred structure. Everything must be in harmony with its graceful proportions and external show, such as costly and elegant upholstery, fresco work, a pulpit that would have built a country church a century ago, an organ, a salaried quartette, communion service rivaling that of Solomon's Temple, and all other fashionable elegancies of a fashionable church. Now, then, what next to make it a success—last, but not least, we will not say as an investment of capital, but as a self-supporting establishment? Everybody knows what next—a minister of high order of talent and genius, who shall feel that in taking such a pulpit, Atlas-like, he is taking the grand edifice, with all its cost and all its owes, upon his shoulders. He must tax all the resources of his learning, talent, genius and physical ability, and concentrate them all in one continuous drawing force to fill the church, especially with the most intelligent and well-to-do people of the town, who can pay as well as appreciate his power. The value and demand of the pews depend on his sermons, and the more original and brilliant these become the higher rises the value and cost of every seat. When the church under such talented and devoted ministry culminates in the hoped-for success, the cheapest pew in the building will cost the journeyman mechanic and his family, by the year, as much as the rent of a comfortable house and garden before the greenback era. He cannot feed and clothe his family, and rent two houses at the same time.

RELIGIOUS WORSHIP IN THE GRAND SANCTUARY

is too costly for him. It was not intended or provided for him and his like. He cannot afford to pay for it; he is too proud, and, we might add, too manly, to take his family into a free or charity seat, even if the church felt able or willing to provide one for him. All the churches in New England, fifty years ago, had each a negro pew. Perhaps many of them of modern structure have each two or three what poor men of a manly spirit regard as poverty pews; but such men are not likely to occupy them.

This is brass-bar number two. The third is equally strong, though it may seem smaller and weaker. It may be called the clothes-bar. To make the symmetries and harmonies of a costly and elegant church complete, its worshipers—I beg pardon, the people who worship in it—are not only expected but constrained, by a custom they dare not disobey, to dress on the ascending level of the fashion. To do this, under the present tariff on silks and other fashionable goods, costs an anxiety of mind and a desperation of effort to thousands which it has seldom entered into the hearts of the rich or well-to-do to conceive. I fear it may be said with truth that if all the thoughts by night and day that exercise a modern congregation in regard to dress in church were put in one volume of solicitude, it would outmeasure in width and depth the current of their thoughts in regard to the dress they shall wear or lack among the spirits of the just made perfect in heaven. This clothes difficulty is a bar which in itself shuts out thousands from the house of God, who will not enter it wearing the badge of an inferior social position. There is no country in the world where this bar closes the regular church against such a large proportion of the people as in America, even among our most religious communities. I never was so much impressed by this fact as when asking the wife of an industrious mechanic why she and her husband did not attend some regular place of worship, so that, if sickness or affliction come upon them, their condition would be known and alleviated by the aid and sympathy of Christian people. "That is all very well," she replied, "but the like of us cannot afford to go to church ourselves. Why, it is all we can possibly do to dress our girl even with her classmates in Sunday school."

I would ask the thoughtful reader of any town of ten thousand or more inhabitants if these are not evident facts? If they are, then do they not prove that at least half the population of every such town are shut out of the house of God; that the pulpit ministry does not reach them, and never will reach them, in our modern churches? It is utterly impossible for the regular ministry, under the present exactions and burdens put upon them, to bring these outside masses under their preaching. This is a work for laymen. This is the broad field for Christian labor which they alone can occupy. The earnest, unprofessional preaching of common men, in common buildings, where the pew difficulty, the clothes difficulty and the social difficulty shall be unseen and unfelt, is the only ministry that can bring the kingdom of heaven, and open its doors to these outside thousands.—*The Christian at Work.*

A Quaint and Curious Sect.

THE TUNKERS.

Only those of our readers who have lived in the farming districts of Maryland, Pennsylvania or Virginia will have perhaps any personal knowledge of this feeblest of Christian flocks; and they probably will remember them only as hatless old men, with patriarchal beards to their waists, and bonnetless women in linsey gowns, who came down to the villages from the hills once or twice a year in their old-fashioned wagons to sell their produce and be hooted at by the children. A Tunker's wagon used to gather a staring crowd about it as readily as the band of a coming circus. In all parts of the country they are known as a solitary people, dwelling in hill-places, apart from politics, fashion or any kind of worldly turmoil. Their recent convocation was held on a quiet farm, according to their habit, rather than in a town; but it attracted large crowds from all parts of the State, who apparently were of the opinion that no circus or collection of wild beasts would offer so amazing a spectacle as this unnoticed sect, that for generations, without conflict or heat of any sort, had held itself aloof from the world in belief and deportment. The services also were of a remarkable character, consisting of the usual religious exercises of preaching, prayers and singing in Pennsylvania Dutch during the day; and in the evening the assemblage of all the brethren and sisters in a barn, where a love-feast supper of mutton broth was solemnly eaten, followed by an equally solemn washing of the feet of the whole multitude of believers. After these "services of love and humility" the communion was partaken of.

In spite of the oddity of these rites, we are told by observers that "the simplicity and devotional feeling of the worshipers was so great as to command the sympathy of the great multitude of spectators." We can readily conceive that the sight, nowadays, of hundreds of women, many of them young and pretty, dressed in scrupulously coarse and ugly attire, was enough to take the breath of any spectator. There is a delicate, devout coquetry in the Quaker's spotless white and dove color, of which the pretty Quaker knows how to reap the full advantage; but these poor Tunker women, in their ugly gowns and tight mob-caps, were literally mortifying the flesh for religion's sake. The recent convocation has brought other things to light about them. Not only do they abjure all vanity or finery in their dress or houses, but they utterly refuse to be led into quarrels, public or private; no Tunker bears arms, or was ever a party to a law suit; they urge hard work as an essential of religious life upon all their members; no Tunker was ever seen in a poor-house. When holy men of God among them are moved to preach his word, they receive no wages for so doing; they have no theological schools, consequently they never quarrel on doctrinal points; their ministers, having to earn their bread by the sweat of their brow or starve, have no time to deal in turgid affairs of sentiment, or to cover Christ's simple truth with their own foggy, hyperbolic fancies, or shame his church by their personal passions or prejudices. Their "fruits" in the Christian life are not very apparent perhaps; they build no million-dollar temples on the streets to glorify God in the holiness of architectural beauty; send out no missionaries to convert other Christian sects to their own way of thinking; there is no chance in their religious development for an outgrowth of a Cardinal McCloskey, a Spurgeon or a Beecher. The quiet Tunker in the mountains of Pennsylvania or Virginia tries to deal justly, walk humbly, and keep himself unspotted from the world, and is content.

After all, how odd it would be if when, as was foretold for these latter times, one powerful sect after another comes to the front, and we hear the cry, "Lo, here is Christ!" or "Lo, there!" the poor, comical Dutch Tunker, in his cabin in the hills should have been sheltering him all the while.—*Tribune.*

Power of a Hymn.

"Must Jesus bear the cross alone?"

Let me relate the tender tale this hymn will never fail to call to mind. Visiting in an adjoining State, a few years since, I listened to a sermon from a young student, who, in his great self-depreciation and outspoken yearnings for holiness himself, as well as power to present its claims to others, never dreamed that he was sowing the seeds of an awakening in a far distant town! Earnest, almost frenzied, in the grasping of his plea to the impenitent, striving to reach every heart present with the appeal, "Come, come to Jesus *now*, while there is room!" the hush that succeeded his impressive words was broken only by the voice of the speaker repeating half to himself, as if unconscious of the presence of many listeners:

"Must Jesus bear the cross alone,
And all the world go free?"

But O! the triumphant emerging from the "shadow of the cross" to the chiming of the reward, as he exclaimed after the lines:

"The consecrated cross I'll bear
Till death shall set me free!
And then go home, my crown to wear!
For there's a crown for me!"

Prophetic words! The cross he had borne for his Master's sake long and patiently—as those knew who knew his private life—was to be exchanged now for a crown indeed, for death came *that week* and set him free! Truly, the words of eternal life had come to us from one almost within the gates! His appeal was carried to the class who had never before heard his name, and one thoughtful young girl, receiving the message as if from Heaven, went home, and with penitential tears locked herself into her room, resolving not to come forth until she came as a redeemed soul. Her glowing face revealed the happy story before she could tell it herself, through her tears, at the prayer meeting that evening. Her conversion was, through God's blessing, the means of many others.—*Congregationalist.*

MR. STONE AND HIS "REMARKS."

Mr. Stone, a well-known and excellent Christian gentleman, belonging to one of the Murray Hill churches in New York city, was up in the country one summer, and, learning that an evening prayer meeting was in progress at the village church, walked in and took a seat in the back part of the room. The brother in the chair conducting the meeting, observing the stranger, left his seat, and, coming to Mr. Stone, said to him:

"What is your name?"

"My name is Stone."

"Where are you from?"

"I am from the city of New York."

"Are you one of the Lord's people?"

"I hope that I am," answered Mr. Stone, with becoming humility. The presiding genius, satisfied with the answers to his catechism, returned to his elevated seat, and at the end of the hymn arose and said:

"Will Bro. Stone, from New York, favor us with a few remarks?"

Mr. Stone, willing to do what he could, rose and made a few practical observations to the best of his ability. No sooner had he sat down than the presiding elder rose and said:

"Will Bro. Stone, of New York, ask the Lord *to bless his feeble remarks!*"

Undismayed by this commentary on his speech, Mr. Stone offered prayer, and the meeting proceeded as usual.—*Christian Intelligencer.*

PRESIDENT ALLEN, in his address at the fifty-ninth anniversary of the American Bible Society, introduced a plea for the Bible that was very forcible, and should be laid to heart by workers in every form of Christian activity. He said: "Our church extension work is important, but without the Bible we build on sand. The missionary cause appeals to every Christian heart and purse; but what can our missionaries do without the Bible? The Education Society is doing good; but when we educate men to expound the Bible we must give them the Bible to expound. Our publication houses and book concerns are useful agencies of our respective churches; but the American Bible Society has a publication house that prints and binds from two to three thousand volumes a day—volumes that are indispensable in all churches. Our Sunday schools are nurseries of piety, from which our churches draw a goodly number of members; but our Sunday schools are organized for the study of the Bible, and we must give them the Bible to study. Let us support all these institutions and societies; let us support them liberally; but let us bear in mind that the Bible is the corner-stone of them all. Let us therefore support our Bible societies no less liberally. These things we ought to do and not leave the other undone."

A LITTLE three-year-old in Nashville has sometimes to be threatened with a peach-tree "persuader." The little fellow has come to understand my allusion to the peach-tree, and usually subsides when it is spoken of. A few days ago, since the flowering of the fruit-trees, a slight reference was made to the same tree, when the little fellow made peace for that day by looking up and saying: "Why, mamma, the switches are covered with roses."

IT IS only our mental duration that we measure by visible and measurable objects, and there is nothing mournful in the contemplation for one who knows that the Creator made him to be the image of his own eternity, and who feels that in the desire for immortality he has one proof of his capacity for it.—*Southey.*

STRICT dealing may cool friendship, but loose dealing often converts friends into enemies.

Religious Intelligence.

—An invitation has been sent to Messrs. Moody and Sankey, by a conference of missionaries in India, to visit that part of the British empire.

—The new church edifice of the Rev. Thomas K. Beecher, of Elmira, N. Y., is rapidly approaching completion. It will occupy a full block, and will cost $135,000.

—The rector (colored) of Grace church, Anderson, and St. Luke's church, Newberry, S. C., has left the Protestant Episcopal Church and has joined the Reformed Episcopalians.

—The directors of the Lutheran General Synod's Theological Seminary at Gettysburg, Pa., have resolved to celebrate the jubilee of the institution next year, and raise funds for libraries and new buildings.

—A Reformed Episcopal church has been formed at Washington, Rappahannock county, Va., and a writer describes the prospects of that branch of the church as very promising in that portion of the country.

—The question of allowing women, in a New York Jewish synagogue, to sit with their families, instead of being seated separately, has been decided in the affirmative, to the great gratification of the good sisters.

—The only missionaries in the vast empire of Brazil are Presbyterians. They number twelve ordained ministers, one teacher, nine married ladies and four unmarried ladies. Two new churches were organized last year. On June 28 five persons united with the Presbyterian church at Rio Claro, Brazil, South America. Cheering news is also heard from St. Carlos. Protestantism is gaining favor all the time.

—The meeting of the Primitive Methodist Missionary Society was held in London, April 27. George Hodge, Esq., of Hull, presided. The income of the society for all purposes had been £46,706 5s. 5d., or £11,498 1s. 10d. more than it had ever realized before. Sixty-seven home missions were reported, employing 137 missionaries. Twenty-five new chapels and 15 new schools had been built, 38 new societies had been formed, 27 new Sunday schools started. The society had 16 stations and 8 missionaries in Australia; 26 stations and 14 missionaries in Victoria and Tasmania; 15 stations and 17 missionaries in New South Wales; 5 stations and 5 missionaries in Queensland; 64 stations and 79 preachers in Canada; and 4 stations and 7 missionaries in Africa—in all, in the home and colonial fields, 176 stations and 267 missionaries. An increase of 1,134 members was reported.

—Rev. Dr. Samson, who has long been engaged in negotiating with the Russian authorities for the toleration of his Baptist brethren, writes to the *Baptist Missionary Magazine* that the Russian government is doing all that it reasonably can in establishing a liberal policy. There are cases of religious persecution still uncorrected. These are mainly in Kiew, the "holy city" of the Greek Church in Russia, and result from popular prejudice, which the Russian government finds hard to overcome. Dr. Samson draws attention to the value of quiet efforts in securing religious liberty for subjects of foreign States. The quiet influence of the American Secretary of State twenty years ago caused the persecution of Baptists in Germany suddenly to cease. The quiet arguments which have been laid before the Russian government in regard to the religious persecutions of some of its subjects have produced a result which the loudly-heralded deputation of the Evangelical Alliance strove vainly to attain. With the Turkish authorities also quiet remonstrance is far more effective than are formal deputations. The remarks with which Dr. Samson closes his article are worthy of consideration: "If American philanthropists will but understand the absolute necessity of diplomacy in securing the ends of humanity in the old empires of Europe and Asia the leaven of truth will rapidly and surely work. Let the lovers of the spread of the gospel and of religious liberty kindly though firmly present to the attention of the foreign ministers at Washington cases worthy of their attention and they will be certainly attended to. Moreover, they will be as rapidly adjusted as can be like violations of right in our own city and country."

—The *Freeman's Journal* gives a summary of the Roman Catholic missions among the Indians of the United States. In the State of Maine about 1,000 Indians are attended to by Roman Catholic priests. In New York State 911 Catholic Iroquois live at St. Regis Village. In Michigan 2,500 Chippewas and Ottawas are under Catholic instruction on the shores and islands of Lakes Superior and Michigan. In Wisconsin there is a mission among the Menomoneo Indians numbering 1,480. In Minnesota there are numerous stations among about 10,000 Indians. In Kansas 2,800 Osage and 1,867 Potawatomie Indians are reported as connected with the church. In the Indian Territory there appears to be no organized Catholic work. In Montana 6,700 Indians, mostly Flegans, are included under Catholic care. In New Mexico and Arizona 14,000 Indians are spoken of as being largely Catholic. No figures are given in connection with the numerous missions in Idaho. In Washington Territory Catholic missionaries labor among 9,000 Indians. In Oregon there are 1,600 Catholic Indians recorded. In California there are more than 5,000 Catholic Indians. It would be impossible within these brief limits to mention the names of the tribes among which the Catholics are engaged. In many of them there are also Protestant missionaries. The *Freeman's Journal* makes bitter complaint against the agency system, claiming that Catholic Indians are thus put under Protestant control. Special complaint is made against the Quaker agent in Kansas, the Presbyterian agent in New Mexico, and the Methodist agent in the Round Valley Reservation in California.

Our Young People.

THE CORAL INSECT.

"What can I do for Jesus Christ,
So small a child as I?
Oh, mother, if I were a man,
Most earnestly I'd try
To do the utmost in my power
For my dear Savior's sake;
But such a little one as I
No sacrifice can make."

"I am not sure, my little son,
That children may not do
Much for the cause of Jesus Christ,
Even as young as you.
The coral insects, well you know,
In cold beneath the waves,
Little by little, day by day,
Down deep in ocean caves.

"Most silently they raise their piles
And reefs of wondrous forms;
And islands large to live are formed
By these same little worms.
So think of this, my little boy;
Strive to do what you can.
Little by little, day by day—
Don't wait till you're a man.

"There's much a little child can do
If earnestly he'll pray
That God will grant his heart's desire
And point to him the way.
The offerings of a child
In humble spirit given,
However small, will ever prove
Acceptable in Heaven."

Band of Hope Review.

My Church Belle.

With the kind permission of the editor of the ADVOCATE I will tell the children about my Church Belle. It is not one of those sweet-voiced heralds that proclaim the hour of worship at the house of God; nor is it one of those gay, thoughtless creatures of society, called belles, who go to church *sometimes*. It is the queen of the poultry realm—a large, beautiful hen.

It will be six years on the ninth of August since she first came into my possession, and was the gift of a colored servant, who presented it on the anniversary of my birthday. I had been an invalid for some time, and this servant had come to inquire after my health, and, after answering her queries, laughingly added that no fairy had come on the important occasion to bestow a gift.

"That is too bad," she said as she left my room. In a few minutes she returned, bringing a small white chicken, about the size of a grown partridge.

"Here is a present for you, Miss ——, and it will keep you company while you're sick, these long, lonesome days. Won't have it? Then my feelings is hurt," she said, as I tried to frame an excuse for not taking what I mentally termed a *pest* instead of a pet. I saw that the good woman's "feelings would be hurt" did I refuse the token of her regard for me; so I accepted it, returning my warmest thanks.

"The gift isn't much, but I wish it may do you more good than you think for; and I hope you may get well, and be able to enjoy the fortune she may bring you."

"Well, I shall certainly name her Belle in honor of the donor," I said, endeavoring to repress a smile on beholding the unflattering prospect of my future financial prosperity.

It was certainly a very unpromising, diminutive "pullet," and not so plump and healthy-looking as my mother's numerous poultry tribe. But I thanked Belle, and assured her of my appreciation by making quite a pet of her gift and namesake. In a short time after receiving the founder of my fortune I was astonished to see how rapidly she grew; and the following Christmas she made a nest, and in a few weeks more my beautiful Belle was the proud mother of more than a dozen little "velvety babies," as some of the children called them.

For the first time in my life I took an interest in chickens, and the occupation not only proved pleasant, but profitable. During that year I sold $15 worth of her chickens; and the sum, though insignificant to others, relieved many of my wants during the long, tedious year of my affliction. From this I learned not to despise "the day of small things."

The second year, as I had no income, it grieved me because I was no longer able to earn something to pay our preacher, and my earnest inquiry was: "Lord, what can I do?" I loved my dear, aged pastor and his beloved wife, who visited me in my afflictions, and they brought me comfort and peace, when I had only a few thanks to return. A plan was unexpectedly revealed to me in answer to my inquiry; for in a short time our minister's wife asked me if I would like to sell some of my pets. I urged her to accept them as a thank-offering, as well as a *free-will* offering. It gave me great pleasure to be able to present a dozen of my little pets to my dear friends who had done so much for me. They were the *first fruits* of that year's increase, and it gave me "good luck," so the children say, to give the preacher a share; for she raised several large families that year.

The following year I dedicated my Belle to the church to which I belonged, and she raised eleven dollars' worth of her chickens for my pastor, notwithstanding the hawks and rats together destroyed at least fifteen, and she had two attacks of cholera. Her energy and spirits caused her to rally, and the next year I sold thirteen dollars' worth, at twenty-five cents each, and the hawks succeeded in catching several. This year she has penned three families, and is nearly ready to begin setting a fourth term; for I have a basket nearly full of her eggs.

I have been told that she was the first to set an example, and now there are a number of missionary hens, whose families are annually dedicated to the missionary cause. I also have a missionary hen—one of Belle's descendants—who has an interesting history of her own. I have taught her to sing for her meals. I have a great many pets, but Belle is the greatest among them all. Verily, she has been the founder of my fortune! How proudly she walks along when she has charge of a large, interesting family! Shall I have her photographed and send her picture to the editor? Some one says "It's not convenient," but I would like to do so. I tell her to do her very best, for she is in reality a member of my own beloved church—the Methodist Church.

One of my friends, a Methodist minister, says: "Think of the lasting good she has already done! She has aided the minister, set a worthy example, and has been the means by which many are shown an easy way to obtain money to pay the preacher." Is she not a wonderful Church Belle?

INVALID.

HOME, July 15, 1875.

From Our Little Friends.

BROOKHAVEN, MISS., July 22, 1875.

EDITOR ADVOCATE: Really, do not you think it is too bad the way some of the girls put the blame on Tom because we're so long hearing "How Barney Milked the Boys' Nest?" They say he keeps dear old Father Goodale from telling about it. I'm not self-conceited, but I think I've found why we do not hear the story. Grandfather Goodale wants to give us advice—make us take an interest in things which we might not if we did not have some stimulus. So he set Tom talking; says he will not let him continue; says when Tom is through we shall have the story. The dear, shy old man! He won't let Tom stop. He wants to simplify Tom's words to our comprehension. Gallant Tom! He will not even tell the little ladies they're hard on him. And even the little home folks censure him. Never mind, Tom! If you have swallowed, without digesting, a quantity of brain food, Time will regulate it, and you will show what you really are—talented. I wish you and grandfather would come to our town. Tell him we thank him for his interest in us, although we are suffering for that story. And you, Mr. Editor, you've a host of friends about here to advocate your cause. With respect,

ELEVEN YEARS OLD.

SUNNY SOUTH, DESOTO PARISH, LA., July 24, 1875.

DEAR MR. EDITOR: I have thought for some time that I would write to you, as I see so many little boys and girls are writing to you. I am going to try. I am a little girl ten years old. I have never been to school. Mamma teaches me at home. I read the ADVOCATE regularly. I feel so anxious about "How Barney Milked the Bays' Nest." I know I have no idea what it will be. I hope Grandpa Goodale will tell us soon. I noticed, not long ago, when grandpa wasn't well, that he called on Tom to write, and such words as he did use about bees and hornets, etc.! It was all French to me. I was almost glad when Charlie began to pelt him with his blocks. I liked Harry's story very much. Little folks can understand it.

Mr. Editor, if you know Grandpa Goodale, please tell him to finish the story himself, and not let Tom talk any more, and then we will listen to Tom. I wish somebody would write Tom a letter and use big words that he did not understand, and then he would know how we all feel about it. Good-by.

From your little friend,

REBECCA M. SCOTT.

BIG CANE, LA., August 5, 1875.

DEAR MR. EDITOR: I have been thinking for a long time that I would write to your paper, but I did not have the courage until I saw so many little boys and girls were writing letters to you; so I thought I would write, as I am a little girl. My pa takes the ADVOCATE. I am very fond of reading the interesting pieces in the Child's Corner. The ADVOCATE has not been quite as interesting to me as it used to be when it had those interesting letters in it from Mexico and Oregon. Tell Grandpa Goodale he must tell some more pretty stories, and tell us "How Barney Milked the Bays' Nest" first, and his frog stories afterward.

I attend Sunday school. Bro. Johnston is our pastor this year. He preaches such nice sermons. I like him very much. I must close. I hope I have not written too long a letter.

Your little friend, LUCY M.

GREAT folks may set the town in a blaze; common people mustn't even light a lantern.

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THE REMEMBRANCE OF THE RIGHTEOUS.

It is written that "the righteous shall be in everlasting remembrance." In this world the mass of individuals is soon forgotten. The most, whether good or bad, live in obscurity, known only to a limited circle of relatives and friends, and when they are dead they are soon out of mind. Their memories are fresh for awhile in the hearts of a few, but a brief period suffices to obliterate every trace of their earthly existence. Children may remember their grandparents, and retain some fragments of family history further back, but their remote ancestors are mere shadows and myths, unless they were eminent enough to secure a place in history.

It is doubtless true that good people, however humble, are remembered longer in the community than others. Their memories are green and fragrant when those of the wicked have passed into oblivion. There are local reputations that survive in neighborhoods, and are gratefully cherished for generations, because of the benevolence and exalted piety connected with them. The footprints of holy and useful living are not soon obliterated. The effects of such living may never be lost, but the name of the actor and his personal history are, after the lapse of a few years, swept away.

Righteousness, when connected with great and shining talents, and associated with eminent positions, is an important factor in even earthly immortality. Moses, Abraham, David, Paul, are among the righteous who shall be in everlasting remembrance in this world. Augustine, Luther, Calvin, Wesley and others will live in their works and in the impress of their characters upon the ages while the world stands. Righteousness alone, however, would not have made them thus to be remembered. Millions as pure in heart and as blameless in life have been comparatively unknown and are forgotten. From the days of Nimrod to the present time the most remembered personages have been without claims to sanctity. Cæsar, Alexander, Napoleon, will continue to be the study and wonder of men to the latest period of time. What, then, for us common folks, is the meaning and application of the declaration that the righteous shall be remembered? There are notorious criminals; stage actors, dancers and buffoons who will be thought of when the most of us are consigned to oblivion. Perhaps the words are prophetical of the good time coming when righteousness shall be estimated at its real value, and when there can be no enduring reputation without it. The reference may be to that time when the world shall concede that it owes all its blessings, under God, to the righteous who have lived and fought the good fight of faith, and when the world shall return to crown its real heroes, and to do justice to those who have been its true benefactors.

Or, if this be improbable, then we are certainly permitted to look beyond the present life to "the manifestation of the sons of God." This is the only immortality, the only sense in which we can conceive of an everlasting remembrance as belonging to the righteous. The righteous are to shine forth as the sun in the kingdom of their Father. Their character and works are in God's keeping, a book of remembrance is written before him, and he will gather them in that day when he makes up his jewels. The remembrance of the righteous will have only begun when the names of the renowned sinners of history are fading out in the darkness and sinking from sight forever in the depths of perdition. While the righteous begin to realize the immortality of goodness, and to rejoice in the splendors of the heavenly society, the wicked and their memorials are covered forever.

MR. MOODY'S ILLUSTRATIONS.

Dr. T. O. Summers, Jr., writing to the Nashville *Christian Advocate*, gives some account of the last servics of Messrs. Moody and Sankey in London. We have met with many of Mr. Moody's illustrations in the papers, but the one which Dr. Summers was fortunate enough to hear has not been generally published. Probably the friends of Mr. Moody were ashamed of it, and had it suppressed. Dr. Summers, Sr., in an editorial comment, says:

Our English exchanges report the address of Mr. Moody, alluded to in our London correspondence, but prudently suppress the statement of Mr. Moody that he had often seen the slave pursued by the slave-hunter and his dogs to the borders of Canada. The editors knew that he drew on his imagination, or some other inventive faculty, for *that fact*. Fanaticism naturally leads to falsehood. We are not sufficiently skilled in casuistry to reconcile such palpable fabrications with a conscience void of offense toward God and man.

We are as much at a loss as is the venerable editor of the Nashville. Fanaticism, of course, naturally leads to falsehood, and so also does the habit of overmuch illustration and anecdote telling. Mr. Moody doubtless thought that his fugitive negro seeking freedom under the British flag would take with a London crowd, and the temptation to use him was too strong. He had often seen him. Mr. Moody must have been in a vision, "whether in the body or out of the body"—in dreams perhaps—in a clairvoyant state. The extract from Dr. Summers' letter is as follows:

At night I heard Messrs. Moody and Sankey at Camberwell Hall. Mr. Moody addressed some twelve thousand people, as far as could be estimated. So much has been written concerning these evangelists that I need only give you a running account of this their last service here. Mr. Moody read the history of Christ and the woman of Samaria at the well, and then proceeded to talk at random upon the subject of saving grace. The turning-point of his remarks was instantaneous conversion, and, as you remark in your paper of July 3, just received to-day, the whole discourse smacked sharply of Antinomianism. At the conclusion of his remarks he called on all those who would receive Christ to speak out; then all over the great assembly could be heard the voices from every class of society: "I will," "I will," "So will I," and so on. The illustrations of Mr. Moody are very vivid, and his imagination often deceives into the promulgation of conceptions for realities. For example; he said that he had often seen the poor negro, with bloody feet, running for his life to get under the Union Jack of Victoria in Canada, while his master with the dogs was close at his heels, to take him back far in the South, where all his hope would be lost, and O how the negro would run for his freedom! Now Mr. Moody never saw that in his life, and it is just this that gives our Southern people such a reputation in Europe. These gentlemen go now to Wales, and from thence return to Chicago.

London, July 13, 1875.

LETTER FROM MEXICO.

Mr. Editor: One of the events of the hour was the arrival to-day of Gen. Juan Cortina, a prisoner of State, under strong guard. An immense crowd assembled at Buena Vista depot to get a sight of the man who had so long been the pest and scourge of two nations. He was received with a significant silence. Not a whisper of sympathy was heard. Though it is but reasonable to suppose that many factions enemies of the government were present, who, in so far as Cortina represented the opposition, would be in sympathy with him. But so open, so great, so notorious had been this man's crimes that there was no ground for even a personal friend to occupy. He had become the avowed enemy of his own country, as well as the sworn foe of the land that had given him birth. He would have involved Mexico in a hapless war with her best friend. Failing in this, no less would he have brought on an internecine strife among his own people. He seems to have reached a point where the peace of national friends was as little regarded as the life of a fellow-man, or the ownership of a cow or horse. All was one to him.

There was to many people in the United States a criminal delay and indifference on the part of the Mexican government to this man's actions. This is not the case. Cortina was a general in the Federal army. It was believed that he would obey the order to report to the War Department. He agreed to do so. When the time came he begged delay, alleging apparently good reasons. The delay was granted. Still he failed to report. In the meantime it seems he was using the opportunity for strengthening his defenses. It was no easy matter to arrest him. He was desperate. He had many desperate men around him. He was strongly fortified. A large force sent after him would have defeated the object by driving him to the mountains, or, in case of success, causing much bloodshed. The affair was well planned and bravely executed. It is believed that it was as quickly done as the circumstances of the case would allow. Let this be as it may, he is now in the hands of the authorities. The sincere desire of the Mexican government to deal justly and maintain peace, and the well-known energetic character of the Secretary of War, gives assurance that Cortina will have a speedy trial, and have meted out to him rigorous justice. His seems to be a clear case of the most deliberate mutiny, to say nothing of lesser (in the eyes of military law) crimes. All army regulations, we believe, decree death to such. This may be, in all probability will be, the fate of Cortina.

The senatorial elections passed off very quietly. But for one coming occasionally upon the voting precincts, nothing would have been known of it. The masses seemed to take but little interest in the matter. Your readers will remember that the Congress of last fall and winter provided for another House, similar to our own. Heretofore our Congress consisted of but one; now it is composed of two houses—a senate and house of representatives. This undoubtedly will give strength and symmetry to the legislative forces. The new rule will go into effect in September. The Liberal, or, as it is known by a certain class of oppositionists, the Lerdo party, were triumphant, the minority being very small. The politics of Mexico are not particularly complicated. There are two opposition wings to the present administration—anti-Lerdo, and anti-Liberal or church party. They have both, through their organs, from time to time, spoken very severely of the administration. They charge fraud, force, etc., in carrying the elections. Still, however harshly and severely they may have given utterance to their sentiments, it is not so harsh, so bitter, so severely personal as the party papers and leaders of their sister republic.

The Liberal party seems now doubly strong—securely intrenched. Strong, but as it deems it necessary, measures may be expected. Everything appears hopeful. The onward and upward march of Mexico is manifest. Railroad enterprises are fostered. Education is receiving the attention it merits. The resources of the country are being developed. Inducements are being offered encouraging the exportation of its products. The sun shines brightly. All is peaceful.

However, one reading the sensational telegrams and articles coming to us from the United States, it would be supposed that Mexico was in a state of chronic revolution. Attention is more frequently called to the doings of revolutionists and pronunciamientos by the American papers than our own. There are roving bands of men calling themselves revolutionists, and there are frequently pronunciamientos, in big letters and fiery style. But they have but little weight or influence. Mexico has an immense frontier. She has vast mountain ranges. Irresponsible hands have hiding-places and outlets innumerable; and then a final resort of dispersing and returning to their homes when pressed by regular troops, so that it is next to impossible to keep them down. As a usual thing, the State troops are sufficient to disperse them when they become troublesome. A leader of the revolutionists in the State of Oaxaca issued a proclamation, not long since, calling upon Federal soldiers to desert and join his forces. It was a bold thing in the man, but had no weight, seemingly, whatever.

A more serious and annoying source of trouble appears to be the determination of Romanism, at some points, not to obey the reform laws. One of these, and seemingly most annoying to popery, is that which prohibits religious processions. These gorgeous displays were heretofore the great power of Romanism with the masses. The laws of reform put a stop to it. But frequently, in the smaller towns and cities of the interior, attempts are made to have processions, law or no law. Sometimes they are successful. On the eighteenth instant, in Toluca, the capital of the State of Mexico, the leading priest arranged for a grand procession in honor of "Vuestra Senora del Carmen." The acting Governor arrested the padre and fined him $200. A mob gathered in front of the palace, and with horrible cries and threats demanded the priest's liberation. It seems that the Governor weakly yielded. The priest was not only liberated, but the procession allowed. Cries of "Death to the Federal government!" "Death to Protestants!" "Life to the Cura!" (priest,) "Life to Santa Carmen!" filled the town with just alarm and apprehension. The city papers have been prompt and severe in their denunciations of the cowardice of the chief officers.

The "laws of reform" are just. They bear equally upon all. What they prohibit in popery is likewise prohibited in Protestantism. Protestants seem content and happy in their obedience. As good citizens they could not be otherwise. Not only to obey, but to pray for the "authorities that be," is the doctrine of the gospel.

This "reform" in Mexico appears to be the spontaneous expression of a strong liberal government, the necessity of which does not as yet exist in the United States. In Mexico it is but a pronunciamiento against even the shadow of connection between Church and State. The old religion of the country, whose creed makes the State secondary, was believed, on all occasions possible, to use its forces in carrying out its principles. In this there was a like pronunciamiento against religious toleration. This has been the basis of Mexico's fight for the past fifty years. She has made a noble fight. She has done well. She leaves religion to carry out its mission, without interference, except when interference becomes a necessity to save the State from spoliation. She guarantees an open Bible and an untrammeled gospel. What less could she do? *Hasta otra vista.*

Joel T. Daves.

City of Mexico, July 24, 1875.

Field Notes.

Mr. Editor: The field is white and the harvesters are putting in their sickles. The laborers are preparing to garner many sheaves during this year's harvest-time. Invitations have passed to and fro for help, and hope is brightening and courage freshening and faith strengthening under the promises that have been given.

"Lord, thy help is greatly needed,
Help can only come from thee."

After awhile I hope to be able to send reports of revivals "all along the line." Since my last we have done very little in the way of pushing forward. Our people generally are quite gloomy. The continued rains in some sections, and the gradual encroachments of the high water, are the subjects of talk and fear. The fact of *two* overflows in *one* year is more than even a swamp farmer can stand. Very few of them can understand that "God sitteth king upon the floods." The reports from above are favorable for an early decline, and that decline must be quick and fast or many will suffer greatly. These high waters interfere very much with the travel of the presiding elder. By bogging and swimming, by boat and by rail, I have managed to get to all appointments except one. The preacher in charge there is equal to such emergencies, and I hope to hear from him a good report. Every preacher ought to be made a presiding elder, for he can fully appreciate the itinerant idea only after he has had the experiences of that office. No man should hold the office more than two terms, and some should have it only long enough to make one round. Not being able to reach my appointment, I turned aside to worship with the brethren of another Conference. The day was gloomy and raining, and but few were in attendance. The pastor gave us a plain talk on the new birth, which was edifying to me. How long will it be before our preachers will get down off their stilts and *talk* to the people of Jesus and his salvation? The common people do not go on stilts. It is said of the greatest preacher of whom we have ever read: "The common people heard him gladly." The circle of sympathy in which people live is not generally very large, and as preachers we must get inside this circle if we would do good. Literary and scientific and philosophic and metaphysical preaching is not the thing that the times demand from the pulpit. Let all that be given over to the schools and the book-writers, and let the preachers tell, in simple words coming up out of earnest souls, of Jesus and his love for men. Let the preachers be baptized with the Holy Ghost, and then listen for the shout of victory. If one hundred and twenty Christians on the day of Pentecost were the means of the conversion of three thousand sinners, how many sinners ought six hundred thousand Methodists, imbued with the same power and spirit, be the means of converting in the next three months? "Alas! my brother," said the old prophet, and so say I.

Presiding Elder.

From England.

Mr. Editor: Moody and Sankey have finished their labors in London. Much good has been done there, as well as in the other places where the two evangelists have visited. The nobility have been reached, and have heard the gospel proclaimed with earnestness, directness and great plainness of speech, and it is to be hoped that many of them have been profited thereby.

They wound up their labors by a convention. Ministers from all parts of the country attended and reported concerning the work in the places where they lived. The reports were all marvelously cheering, and showed how powerfully the Holy Spirit is at work, and how extensively also.

It is not to be expected that defections among the converts will not occur, for there will be many such. Such things follow all revivals of religion. Taking this into consideration, there will yet remain abiding fruit on so large a scale as to give the movement a place among the chief revivals which have marked the history of the church.

Mr. Pearsall Smith and his wife, also from the United States, are conducting meetings in the interest of holiness. They visited Germany, and were received with favor in that country. Scholars and theologians attended their meetings, and were impressed favorably in reference to their work. There is much that is commendable in their views, but there is error mixed up with them. The Christian life is not two, but one. It is a growth. It has its stages. It is a graduated approach into the divine likeness. It is not feeling, it is not sensation, it is not experience; but all these together, with *practice* superadded. This is a *practical* world. Its duties are practical. Christianity does not abrogate these duties, but rather prepares for doing them more conscientiously and faithfully. The path to the higher life is more practical than meditative, and the characteristics and evidences of it are chiefly practical also.

Eminent preachers and theologians have warned the people against certain unscriptural phases of the teaching of this man and his wife, which was both timely and necessary, and will no doubt do good. Error is never so dangerous as when clothed in unctuous and pious garb.

Specialists may have a work to do, but I am doubtful anent the utility of their course. Of the twelve, not one was appointed to irregular labor to a special mission. The ministry and the word are appointed of God to accomplish his purpose in the world, and they are enough. If the ministry is unfaithful, its infidelity is rebuked by raising up others not in the Aaronic line to do what they failed to accomplish. But it is a *ministry* still—a priesthood in a Christian sense still.

Convocation is about to have laymen in it. It is the unanimous opinion of the bench of bishops that the laity should be represented in it and assist in its deliberations. Thus laymen are coming to the *front*. Women may become an element in ecclesiastical assemblies ultimately. But I hope the day is far off when that calamity shall occur. I hope I shall be safe in Abraham's bosom before it arrives.

The English Wesleyan Conference met yesterday in Sheffield. The Preparatory Committee have been deliberating for a week, and discussing and adjusting the financial affairs of the denomination. All the branches of Methodism report this year an increase in their membership. This is satisfactory and encouraging. The increase in the numerical strength of the Methodist New Connection is small. This branch of Methodism never grew rapidly. It was the first in the field of secession, and adopted the popular element of lay representation. The present English Conference is expected to be one of great interest.

Observer.

July 30, 1875.

New Iberia.—Rev. B. F. White, pastor of our church at New Iberia, writing August 17, says:

Dear Bro. Parker: God's blessings are on us. Probably one hundred have been reclaimed, about thirty converted, twenty-six accessions to our fold, and a number seeking sanctification. I think the interest is not abating. The Methodist church at New Iberia has the high privilege of furnishing the first steamboat owner who, instead of a "bar," has the Bible. May the Lord bless Bro. John Pharr in this truly noble Christian effort. May his Bible prove a "bar" in the way of *many* sinners in their downward progress! Yea, an impassable "bar."

Rev. John Mathews, pastor of Carondelet Street Methodist Episcopal Church South, of this city, closed a protracted meeting of two weeks' duration on Sunday night, August 15. Twenty-two persons professed religion, and there are still a considerable number seeking. This charge is enjoying a high degree of spiritual prosperity.

Laying of the Corner-Stone

OF WESLEY MONUMENTAL CHURCH, SAVANNAH, GEORGIA.

A few minutes past five o'clock Rev. A. M. Wynn, pastor of the Wesley Methodist church, announced that the ceremonies would be commenced and conducted according to the programme, copies of which had been distributed to the audience.

Rev. G. G. N. MacDonell, formerly of this city, opened services by reading the hymn, composed by Rev. E. H. Myers for the occasion, which was sung, the entire assembly joining with the choir.

After the singing the venerable Dr. Lovick Pierce offered up a very eloquent prayer, and then read the collect according to the formula prescribed in the Discipline of the Methodist Episcopal Church South.

At the close of Dr. Pierce's reading Rev. A. M. Wynn arose and stated that through the kindness of friends they had received a very large number of rare coins and relics; that the list was so long it was deemed advisable to dispense with the reading, though he could not omit mentioning a few of the most prominent. In conclusion he stated that the names of the donors, and the various articles contributed by them, would be inscribed in a book provided especially for the purpose, which would be preserved with the archives of the church, and also published in the city papers.

Mr. Wynn also stated that it had been found necessary to procure two boxes for the corner-stone, one being insufficient to contain all the articles which had been donated; that Col. R. D. Walker, chairman of the building committee, had had these boxes properly sealed and placed in the niche, and everything was in readiness for

LAYING THE CORNER-STONE.

Dr. Lovick Pierce then formally and solemnly consecrated the corner-stone, and the house to be erected thereon, to the worship of almighty God. The stone was lowered into position and was subsequently bricked over.

At the close of the above-mentioned ceremonies Rev. E. H. Myers, D. D., pastor of Trinity Methodist church, arose and made some appropriate and eloquent remarks, introducing Rev. Dr. Axson, of the Independent Presbyterian Church, who delivered the address.—*Southern Christian Advocate.*

From Oregon.

Rev. T. B. White, writing to the *Pacific Methodist*, July 20, says:

Our church at Albany approaches completion. It is a model of beauty and symmetry. We will not be ashamed of it. Our church at Independence will be ready for the Bishop. Ought to have been built when it was started a year ago. Lots, subscriptions, lumber and workmen were then employed.

The weather is excessively hot—in the nineties. Getting quite dusty. Hay harvest is on hand. Thousands of tons of fragrant, newly-mown hay are being housed for winter use. Grain is fine, and

"Stands ready for the reaper's gathering hand,
And all the winds slept soundly."

That will do for poetry. "Winds slept soundly" will not do for this place. A gap in the mountains gives us a brisk sea breeze generally. Now it is desirable, delightful, but for nine months in the year it is penetrating and hard on weakly people.

My family are in a pretty good state of preservation. My own condition is impaired by excessive labor. Would be glad to do more for the church I love so much if I could. Wife and little ones would be so glad to spend some time with our San Francisco friends. Next thing to it is reading your fresh and well-freighted paper.

The work of God is reviving in most of our district.

Pacific Methodist College.—The board of trustees of Pacific Methodist College met, according to appointment, at the college on Monday, July 21, 1875, at ten o'clock A. M.

Present—Rev. J. C. Simmons (in the chair,) Judge Jackson Temple, A. Fine, E. T. Farmer, Rev. S. W. Davies, Rev. S. Brown, Rev. J. C. Pendergrast, Capt. W. E. Cocke and Rev. O. P. Fitzgerald.

Opened with prayer by Rev. J. C. Pendergrast.

O. P. Fitzgerald was elected secretary pro tem.

The formal resignation of Prof. E. E. Hoss was tendered by Dr. Fitzgerald and accepted by the board.

On motion of A. Fine the janitor's fee was fixed at $2 (?) per term of five months.

Miss L. Werlein was elected music teacher. Miss Werlein is a teacher of unusual ability and large experience.

Prof. —— Jones, A. M., was chosen to fill the professorship made vacant by the resignation of Prof. Alexander. Prof. Jones is a graduate of Emory College, Ga., and has taught with great success. He is proved a young man of ability and high promise.

Rev. C. Chamberlin, A. M., of Sacramento, Cal., was chosen to fill the vacancy occasioned by the resignation of Prof. Hoss. Prof. Chamberlin is a gentleman of high culture and varied acquirements, and has had successful experience as a teacher.

The corps of teachers in Pacific Methodist College is now full and able. The next session will open on the fifth of August with very favorable prospects.

O. P. Fitzgerald,
Secretary pro tem.

The *Evangelist* says of the Drew Seminary: "We bid God-speed to the prosperity of an institution which is in charge of such men as Dr. Hurst and his associates. They are doing a good and great work not only for the Methodist denomination, but for the world, and deserve the help they ask."

Is not suffering, when it comes, usually more endurable than we had imagined it would be? If so, may not the actual amount of suffering in the world be less than we suppose?

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e.	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Joso	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Dovgott	Nov. 17
N. W. Texas	Corsicana	Pierce	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Koschusko	Paine	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
East Texas	Carthage	Pierce	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
German Miss.	Galveston	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Texas	Brenham	Pierce	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

MARRIED.

ROSE—RAMSEY.—At the residence of the bride's father, Dr. J. B. Ramsey, in the parish of Vermilion, by Rev. W. Shepherd, on the twelfth of August, 1875, Mr. Edmond A. Rose to Miss Hattie A. Ramsey, all of the above parish.

The *Mercury*, Meridian, Miss., will please copy.

POTEET—JOHNSTON.—August 9, 1875, at the residence of the bride's father, in Jeanerette, La., by Rev. B. F. Wilde, Mr. William Poteet to Miss Adelia J. Johnston.

FAISON—CARTER.—July 21, 1875, at the residence of R. C. Hult, Esq., the bride's brother-in-law, by the Rev. J. D. Murff, Mr. R. B. Folson, of Sunflower county, Miss., and Miss Sallie Carter, of Morehouse parish, La.

Periodicals.

THE WAY OF HOLINESS is the title of a handsomely printed monthly published by the Southern Tract Association, Spartanburg, S. C.—William Baker and R. C. Oliver, editors. The Home Altar, published at McMinnville, Tenn., is merged into the Way of Holiness. Touching its doctrinal teachings the editors say:

To many of the readers of this initial number of the Way of Holiness it is scarcely necessary to say anything in reference to the doctrinal teachings to be set forth in its columns, it being simply a continuation of the Home Altar under a new title. Like it, the promotion of Christian holiness being the distinctive object and aim of its publication, it will maintain this great Bible doctrine as set forth therein, as an attainment to be made at any time after justification by faith. It will discard alike the erroneous view which lowers the standard of holiness to that of justification, as well as the unscriptural teaching which makes the attainment one of works, to be developed in the believer by a process of growth which always places the attainment of it in the distant future.

In discussing the question its pages will be free from controversy proper. Nothing of a controversial character will be admitted. A clear statement of the doctrine, as set forth by Wesley, Fletcher, Watson and others of the same school, sustained by Scripture proof, will indicate the course to be pursued, accompanied from time to time with the narration of the experience of those who have made the attainment.

WE HAVE RECEIVED Ali Baba and Aladdin of the series of Chailen's Dime Arabian Nights Entertainments. The translation of this series is said to be better than any other, excluding everything offensive to pure taste, or detrimental to the morals of the young. Published by the American News Company, New York.

THE GALAXY for September has: Genevieve Through Utah, Symptoms, Sherman's Memoirs, The Fount of Castaly, A Peculiar Princess, French Plays, Summer Days in London, The Spelling of the Future, and other articles. Published by Sheldon & Co., New York. Price, $4 a year.

WE HAVE RECEIVED specimen pages of a new pictorial history of the United States. It is to be a complete history from the discovery of America until the close of the first centennial in 1876, by Benson J. Lossing. Johnson, Wilson & Co., New York, publishers.

MORTON'S MONTHLY HOME AND SCHOOL for August has: Sea Tortoises or Turtles, Experience is the Best Teacher, Physical and Mental Training, Facts in the History of Clock-Making, and other articles. A very instructive and valuable number.

THE WAY OF HOLINESS is the title of a new monthly, published at Albany, Ga. George J. Griffiths, D. D., and Willis M. Russell, editors. We wish the enterprise abundant success.

SOUTHERN TRACT ASSOCIATION FOR THE PROMOTION OF HOLINESS.—Rev. R. C. Oliver and Rev. William Baker, D. D., says the *Christian Neighbor*, have united in establishing at Spartanburg, S. C., a publishing house. Their publications will all have a bearing in accord with the above heading. Their first publication, a monthly, will be out in a few days—called the *Way of Holiness*. They expect at no distant day to publish also a weekly, to be called, we think, the *Southern Methodist*. In connection with these periodicals they purpose issuing tracts, etc., all intended to bring the church and, as far as they may be reached, the outside world to an appreciation and embracement of the great end of all the means of grace—holiness.

BEWARE of the geese when the fox preaches.

DONATION OF A LIBRARY.—*Mr. Editor:* Our Sunday school at this place was highly elated, a few days ago, on the reception of a handsome library of Sunday school books, containing sixty-two volumes, donated by an unknown person. A resolution of thanks was voted by the school to the donor, and requested to be published in the NEW ORLEANS CHRISTIAN ADVOCATE, that the kind giver might know it was received and many young hearts made glad.

LOVICK WREN.

PINE GROVE, WEBSTER PARISH, LA., August 13, 1875.

THE public libraries of Europe have scarcely doubled themselves since the year 1849, while in America they have increased twenty-fold. In 1873 Europe had 7,550,000 volumes in its public libraries; America, 19,000,000. So circulating statistics show; but is that correct?

Publisher's Department.

AMOUNTS WHICH WE CANNOT CREDIT.

Most of the irregularities and omissions of correspondents can be explained by reference to the mail lists, to the letters of correspondents at offices at which envelopes are postmarked, or by writing or waiting for inquiries from parties for their receipts; but there are a few from whom we have not been able to hear or obtain the information necessary to enable us to know to whom or to what purpose amounts should be applied:

Nov. 15, 1874—From Shreveport, La.	$2 00
Nov. 16, 1871—From Canton, Miss.	2 00
June 11, 1875—From Selma, Ala.	5 00
Nov. 24, 1874—From Mrs. Mattie M. Irvine	2 00
Dec. 3, 1871—From Jas. Williams, Piney, Ala.	5 00
Apr. 5, 1875—From Mrs. Hattie E. Winn	2 00
June —, 1875—From Baton Rouge, La.	2 50
May —, 1875—From Yazoo City, Miss.	2 00

None of the above are accompanied with instructions; some have no address; others *how neither*. We only know where the envelopes were mailed by the postoffice stamp on the back. If this should come to the attention of parties interested they will oblige us by forwarding the necessary instructions to whom the amounts are to be credited, and for what purpose. If for the ADVOCATE, give name and postoffice.

NOTICE TO CORRESPONDENTS.

As many do not seem to understand the importance of writing separate letters to the ADVOCATE and book departments, we reproduce an article which appeared some time ago in the paper:

JUST AS IT SHOULD BE.—Some of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelope, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both in the same letter. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

SEND ON THE MONEY.

Many of our agents write that they have the money in hand for subscriptions and renewals, but wait till a better opportunity or till Conference to pay it over. We assure them that it is much needed. Last year we were more than $1,000 ahead in the beginning of summer, and by the first of December had consumed this amount and run more than $3,000 behind. It would save us a vast amount of trouble and expense if we could get our money, as we need it. An amount of more than $1,500, we think, is now in the hands of agents, which, if we had in hand, would greatly help us.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

HOMEOPATHIC PRESCRIPTIONS.—Dr. William H. Holcombe, homeopathic physician, No. 139 Canal street, New Orleans, offers his services to those who prefer to use the homeopathic remedies, but may not be in reach of a physician of that school. He proposes to prescribe by letter, as will be found by perusing his card in another column. We have known the doctor for more than twenty years, and have ever regarded him as one of the most thorough and skillful of his profession.

STEAM ENGINES AND BOILERS.—George W. Tifft, Sons & Co. are well and favorably known throughout the country as among the very best manufacturers of the above-named articles to be found in this country. Indeed we have for many years been accustomed to feel safer when in proximity to the boilers of their manufacture than any others, and when we have seen the name of the firm on machinery it has increased our confidence in it. See advertisement.

COLLEGIATE INSTITUTE, BATON ROUGE, LA.—The above-named institution has for many years, in the estimation of the best judges, occupied the front rank among educational institutions, and in our opinion none has been more justly entitled to it. But few men, North or South, are in point of culture, moral fitness, vast experience, and a deep sense of the responsibility of the position, so well fitted for it as W. H. N. Magruder. See advertisement.

HOMER COLLEGE.—The reports of the above-named institution are very encouraging. The outlook is represented as truly cheering. The terms of board and tuition are as reasonable as any one could ask. Homer is located in a fine community—high, picturesque and healthy. Be sure to read the advertisement which appears this week

SUGAR MILLS.—The attention of sugar planters is directed to the advertisement of the excellent firm of George L. Squier & Bro., Buffalo, N. Y., who manufacture the most approved patterns of sugar mills, evaporators, engines, centrifugals, corn mills, horse powers and water-wheels. Send for their catalogue.

POCKET INHALER.—W. R. Crumb, of Buffalo, N. Y., has patented a pocket inhaler, described by a cut in connection with his advertisement in another column. It is a matter of interest to those who may have need of remedies for throat and bronchial diseases.

THE Weed Sewing Machine Company want agents for the sale of their light-running, popular and durable machine. See their card in another column.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Aug. 21, 1875.

A—Edwin Alden, American Tract Society, J R Adams, American News Company, H F Alexander, Mrs M J Atkinson.

B—Mrs C Boning $1.10, J H Butler & Co, S B Baird, Bryant & Roberts, A M Hox, W E Ballard $2.35, P B Hrhilges $3.60, W C Black, N R Bowman.

C—D O'B Connerly, T W Castles, S J Crisler, Mrs M E Crenshaw, Cinxton, Reunsen & Hnffellinger, W P H Connerly $2.50, C S Collard $2.50, R J Carroll.

D—R W Donnell, Joel T Daves, Donaldson & Co, S C Doss $8.15, W O DeMars, Charles H Dilson & Co.

E—John Ellsworth 50 cents, G W Elder.

F—John L Ferguson, J M Franklin $8.15, Thomas Franklin, L R Featherston, H Walter Featherston, George Frolnn.

G—Eugene A Gilbert, John A Green $5.75, E Gingery, Graphic Company, Graves, Carter & Co.

H—W H Harney & Co, Harper & Bros, W E Horne, H O Houghton, R M Hanl $2.75, Nathan Harris, Mrs E C Hardaway $2.50, C W Halley, Thomas J Hongh.

I—Ivison, Blakeman, Taylor & Co, —— Irvine.

J—C W Jackson $2.50 Jnlius Jordan Jr.

K—J C Kittrell, C P Kulgnt, Christian Keener, W C Kingsbury $6.35.

L—J B Lippincott & Co.

M—Herman Menlly $43.50, H Miller $27.13, T J Middleton 50 cents, John P Morton & Co, Morgan Envelope Company two letters, Mays & Holland, J D Murff, Charles Miller, Henry D Moore, A Millspangh, J J McCorker & Bro, Jas E McGehee.

N—J T Newcomer two letters $50.

P—F Pasco $1, J F Patterson, James M Perdue, Mrs M Y Parneue.

R—E E F Ross two letters, J C Richardson, A H Redford agent three letters, J C Randall, J H Rowley, William E Rapp, Reed & Lathrpp two letters, Mrs F D Rushing $6.50, A Riser $4.50, E F S Roberts.

S—R T Seay $50, J H Schnatl H R Singleton, J L Shuri, St Louis Advertising and Publishing Company, Smith, Idxon & Co two letters, C S Stewart, George L F Seybt, S S Stafford, J P Saint, J L Skipper, W W Smith.

T—J T Tompkins, S C Trammill.

U—Thomas J Upton.

W—C T Woodrow $12, J J Watts, A M Williams 50 cents, R J Wright, T B Weldon, Wimberly & Rea, D W White 50 cents, James R Walker $2.50, D M Ward, W Williams, J W Woolsworth.

ECLECTIC MEDICAL COLLEGE OF THE CITY OF NEW YORK.—Those interested in medical tuition and training are requested to read the advertisement of the above institution. The medical fraternity will take notice that they publish the *Medical Eclectic*, an excellent journal of forty-eight pages, at $1.50 per year. Address Robert S. Newton, 137 West Forty-Seventh street, New York.

THOSE of our readers who propose to visit Cincinnati during the coming Industrial Exposition will be glad to know that this paper can be seen on file at the office of E. N. Freeman, advertising agent, 190 West Fourth street, where all facilities will be extended them to read their home news.

SUNDAY SCHOOL LIBRARIES.—Messrs. Warren & Wyman, 744 Broadway, New York, solicit correspondence in reference to Sunday school libraries. See their advertisement.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENTS', MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 smtc New Orleans, La.

YOU who lead sedentary lives—printers, tailors, shoemakers, etc.—will find a great relief for the Constipation from which you so often suffer by taking Simmons' Liver Regulator. It is a simple, harmless vegetable compound, sure to relieve you, and can do no injury. au26 tt

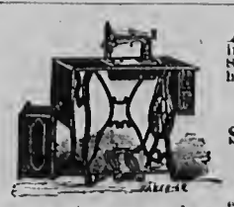
MERCHANTS and others going to New York will do well to read the card of the Spingler House, Union Square, New York. Comfort, luxury, convenience and economy are the advantages offered at this select and excellent hotel. au26 tt

OLD AGE is honorable, but gray hairs are not desirable. DR. TUTT'S HAIR DYE acts like magic, imparting a natural color to the hair, and is warranted harmless. It contains no sugar of lead or sulphur, and is easily applied. au26 tt

IMPORTANT TO SUMMER TRAVELLERS.—Persons visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $300,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. au19 3t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Simmider-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

NEW ADVERTISEMENTS.



AGENTS WANTED in every town in the South for the celebrated

WEED SEWING MACHINE.

The easiest learned, lightest running, most durable and popular Machine made. *Special inducements offered.* Address
WEED SEWING MACHINE CO.,
No. 207 Canal street,
au26 6m New Orleans.

ECLECTIC MEDICAL COLLEGE of the City of New York, Fifteenth St. and Livingston Place, holds two sessions annually, commencing October 5 and February 5. Publishes the *Medical Eclectic*, 48 pp.; $1.50 a year. Specimen copies furnished free. Address
ROBT. S. NEWTON, M. D.,
au26 3teow 137 W. Forty-Seventh St., N. Y. City.

FARMVILLE COLLEGE,

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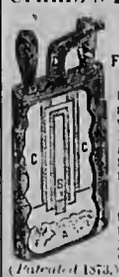

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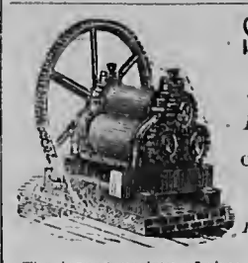

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How to Boil Meats.—Boiling, when done in the usual way—namely, that of making up a large fire, setting the pot on it, and giving it a stir just as the meat is put into the boiling water—is a method that insures its hardening. Just the reverse is the proper plan. A moderate fire should be made, and the sancepan or pot containing the meat should be placed either at the back of the range or on a trevet, so as to heat slowly as the fire burns. Then when it has come to a boil it should be removed to such a distance from the blazing coals as to keep the water simmering at the boiling-point until the process of cooking is completed. This is the simplest and cheapest of all methods of cooking meats. There should be just enough water to keep the joint covered. As soon as the scum of grease, blood and impurities rises to the surface it should be removed with a skimmer. Then add a little cold water, which will cause the rest of the scum to rise.

When this is removed nothing more need be done except to allow the whole to simmer at the boiling-point until ready for serving. If you intend the water in which the meat is cooked for soups or gravies, put in the joint before the water boils. If, on the contrary, you wish to confine all the juices of the meat, do not put the joint into the water until it is at the boiling-point. The length of time required to boil a joint depends on the size. Twenty minutes to the pound, counting the time from the moment the water begins to boil, is a good allowance; but if the meat is very fresh killed, or tough and old, it will require a longer time. In cold weather twenty minutes more should be allowed. A small quantity of salt should be put into the water first.—*New York Sun.*

Good Way to Make Cottage Cheese.—A cottage spinster, "Roselie," in communicating her practice of making cottage cheese, says: "I take some sweet milk and stand it on top of the stove in a new tin pail or pan, shaking it occasionally; that the forming curd may not settle to the bottom. I turn the edges gently, that the curd may form evenly, taking care not to break it and not let it cook too fast. If the heat is about right it will be done in half an hour. Then I drain off the whey slowly, pressing down on the curd until only whey enough remains in it that the cheese will not be too dry—just moist enough to mix well. Then I salt to taste, add a good lump of butter and work well with my hand, then pack it down in a crock, leaving all the moisture in it. This is better than to press it into dry bails. Set it away in the coolest corner of the cellar or sprlug-house. Take it out into a deep white dish, and very carefully dip out and lay over the top of it a few spoonfuls of thick cream, sweet or sour, but the sour is preferable. Lay a clean, bright spoon beside the dish, and your wholesome poem is ready for criticism, cold, white and pretty, and one of the nicest dishes known for tea.

Perfume of Flowers Healthful.—An Italian professor has made researches which lead him to assert that vegetable perfumes exercise a healthful influence on the atmosphere, converting its oxygen into ozone, and thus increasing its oxidizing influence. The essences that develop the largest quantity of ozone are those of cherry, laurel, palmarosa, cloves, lavender, mint, juniper, lemons, fennel and bergamot; those that give it in less quantity are anise, nutmeg, calcput and thyme. The flowers of the narcissus, hyacinth, mignonette, heliotrope and lily of the valley develop ozone in closed vessels. Flowers destitute of perfume do not develop it, and those which have but slight perfume develop it only in small quantities. As a corollary from these facts, the professor recommends the use of flowers in marshy districts, and in places infested with animal emanations, as the powerful oxidizing influence of ozone may destroy them. The inhabitants of such regions should surround their houses with beds of the most odorous flowers.

Salt for Pear-Trees.—My father found two young pear-trees in a fence corner, which he took home, and planted in the yard. They grew very nicely and commenced to bear some five or six years ago. The variety is one which begins to ripen the last week in September. The trees were every year full of pears, but more than one-half would drop off before they were ripe. In the spring of 1874 I took fish and pork pickle and sprinkled five bucketsful around the two trees, to a distance of about ten feet all around, and the result was that my trees have been since so full of fruit that the limbs nearly broke down. I don't believe that one hundred pears fell off before they were ripe. I think salt and wood ashes are the best fertilizers for pear-trees that we can get.—*D. N. Kern, in Practical Farmer.*

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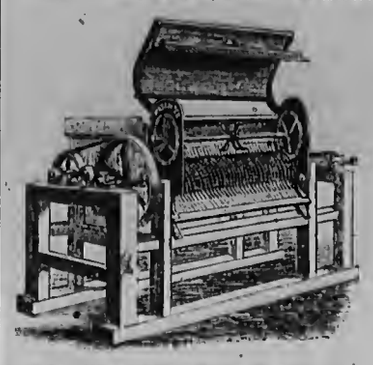

This Gin has been in use for the past two seasons, and some recent improvements added. It obviates all friction in the cotton box, prevents the rolls from breaking, and gives a larger yield of lint than any other Gin in use. The seed being ginned very close, the length of the staple is increased, and in consequence the market price of the cotton is enhanced materially. This increased value, given by length of staple and extra production of lint, more than covers the cost of the Gin in every one hundred bales ginned. Testimonials sent by mail on application.

JOS. B. WOLFE & CO.,

GENERAL AGENTS,

59 ..... Carondelet St 59

jy14 4mpte NEW ORLEANS, LA.

TWENTY-SIXTH

ANNUAL STATEMENT

OF THE

Crescent Mutual Insur. Co.

Total premiums for year ending April 30, 1875	$355,767 75
Earned premiums, less commissions and return premiums	276,187 34
Fire, Marine and River losses $240,548 88	
Taxes, expenses, rebate in lieu of participation, less interest, etc.	71,605 34—244,054 22
Leaving after paying in per cent. on capital stock for profits	$62,133 12
Total assets	$610,801 91

The Board of Trustees resolved that, after paying the Annual Interest of ten per cent. on the Capital Stock of the Company, a dividend of THIRTY PER CENT. be paid in CASH, on and after the fourteenth day of June next, to those parties insuring with the company entitled to receive the same.

TRUSTEES.

Thomas A. Adams,	Samuel B. Newman,
Samuel H. Kennedy,	C. T. Bullocke,
John Phelps,	Adam Thompson,
Henry Abraham,	P. N. Strong,
Victor Meyer,	Jos. Bowling,
Edw. J. Gay,	Andrew Stewart,
Simon Hernsheim,	George Martin,
Jos. R. Wolfe,	L. C. Jorey,
Edward Pilsbury,	George W. Sentell,
Frederick Camerden,	John M. Sandidge,
Simon Forchheimer,	R. S. Post,
John E. King,	J. L. Harris,
Joseph Stear,	Alfred Moolton,
Edward Nalle,	A. Levi. my27 3m

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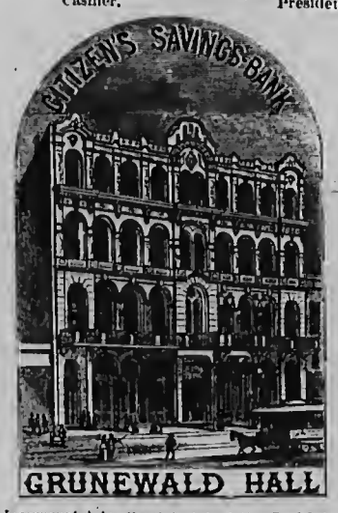
CITIZENS' SAVINGS BANK,

(A BANK FOR SMALL SAVINGS,)

Grunewald Hall, New Orleans, La.

M. BENNER, Cashier. J. L. GUBERNATOR, President.



Incorporated by Special Act of the Legislature. Exclusively a Savings Bank.

SIX PER CENT. COMPOUND INTEREST paid on deposits.

Money may be withdrawn on any business day without notice.

Special advantages offered to Trustees, Guardians, etc., having in charge trust funds; also Societies, Lodges, Unions, etc.

Charter, By-Laws and Regulations, together with all information, furnished on application by letter or in person. my13 1y

Louisiana Savings Bank

AND

SAFE DEPOSIT COMPANY,

51 Camp Street.

CAPITAL $500,000

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JAS. JACKSON, Vice President.

DIRECTORS.

ED. CONERY,	FRED'K WING,
J. H. KELLER,	W. H. THOMAS,
W. B. SCHMIDT,	JAS. JACKSON,
	E. C. PALMER.

This Company insures against loss by Burglars, Thieves and Fire at low rates, and its capital gives security to Depositors.

So all Deposits received and Six per cent. interest per annum, paid semi-annually.

jy1 1y JOHN S. WALTON, Cashier.

New Orleans

SAVINGS INSTITUTION,

156 ..... CANAL STREET 156

Incorporated March 15, 1855.

OFFICERS.

L. F. Generes, President.
Thos. A. Adams, First Vice President.
Thos. Allen Clarke, Second V. President.
Charles J. Leeds, Third Vice President.
Charles Kilshaw, Treasurer.

DIRECTORS.

Dr. W. Newton Mercer,	David Urquhart,
L. F. Generes,	John G. Gaines,
George Jones,	Carl Kohn,
Thos. A. Adams,	Christian Schneider,
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In solid Gold Cases	60 00
The same, but Stem-Winders	80 00
Ladies' size, solid Gold Cases	55 00
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All the above are SUBSTANTIAL, ACCURATE WATCHES, *Guaranteed Two Years.* Sent by Express—collect on delivery.

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Rev. T. C. Wier, A. M., President.

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au12 6t

Virginia Female Institute,

STAUNTON, VA.

REV. R. H. PHILLIPS, A. M. ..... Principal.
Miss E. Florence Phillips, } In charge of
Miss Annie S. Parran, } the family.

The Thirty-First Annual Session will commence SEPTEMBER 1, 1875.

The Principal will be assisted by a full corps of officers suitable for a first-class school.

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Educational advantages unsurpassed in the United States. No Institution, North or South, presents a better health record. The oldest female college in the world. It stands unrivaled in the thoroughness and completeness of the education which it furnishes.

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$123.50 Pays for 20 WEEKS IN $123.50

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HUNTSVILLE, ALA.—board, washing, lights, full Literary, Mathematical and Scientific course, Latin, Greek, *French and German by native professors*, chess playing and contingent fees. Beginners in Music, $4; in Drawing, $1 per month. Fifteen officers and teachers; beautiful location; perfect health. Twenty-second year begins SEPTEMBER 1, 1875. Send for catalogue.

REV. GEO. W. F. PRICE, Prest., Etc.

$123.50. Jy15 8t $123.50.

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Assisted by Twelve Professors and Teachers.

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Prices reduced to suit the times. We claim to have the cheapest school in the State of equal privileges. For catalogues and terms address the President. Jy8 8t

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A fine and healthful school and home for Southern young ladies. For further information or a catalogue address

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5. Whooping or Spasmodic Cough.
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10. Dyspepsia, Constipation.
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12. Colic, Crying and Wakefulness of Children.
13. Toothache, Neuralgia, Nervous Headache.
14. Sick Headache, Vertigo.
15. Sore Throat, Quinsy.
16. Ear Discharges, Deafness.
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19. Kidney Affections, Gravel.
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21. Profuse Periods, Prolapsus.
22. Painful Periods, Itching, etc.
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Number of teachers	12
Number of pupils last term	203
Number of music pupils	150

The charges are low, the advantages unexcelled. The pupils must dress plain, study hard and behave well. The continued success of the college is the best evidence that our patrons and pupils are well pleased.

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Modern Languages taught and spoken in the college by a European teacher. Music by seven professors and teachers.

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Buildings elegant, lighted by the purest breezes, and commanding the most magnificent rural and mountain scenery, making it one of the most delightful college homes in the Union.

The past session this school was attended by pupils from seventeen different States.

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Terms for Entire Collegiate Year.

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Mansfield Female College,

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The Fall Session of this institution will begin on Wednesday, SEPTEMBER 29, 1875.

Every department of the college is supplied with teachers of experience and ability. The President is happy to announce that he has secured the services of Prof. C. L. Dell and his accomplished lady in the Department of Music and the German Language. Miss Lewis, who speaks French with the fluency of English, will have charge of the French class. Miss Scott, a young lady of fine attainments, will assist the President and his other teachers in the Literary and Scientific departments.

For further particulars apply to the President for catalogue.

THOS ARMSTRONG, President,
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LOCATED 115 MILES EAST OF MEMPHIS, ON MEMPHIS AND CHARLESTON R. R.

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Terms, Per Session of Twenty Weeks.

Board and tuition, half in advance	$100 00
Music	37 50
French	10 00

Drawing and Painting at usual rates.

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For further particulars apply to the President. Jy29 8t

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ON THE

Virginia and Tenn. Air-Line Railroad,

WASHINGTON COUNTY, VA.

Our Collegiate year is divided into two terms of twenty weeks each. The Fall term begins on the NINTH OF SEPTEMBER next, at the close of which the Spring term commences, January 27, 1876. *Two Hundred Dollars, paid in advance*, will meet the expenses for tuition, board, fuel, room-rent, washing, contingent and library fees for the entire year of forty weeks. Those seeking the discipline and culture of a thorough Collegiate, Scientific or Preparatory course are requested to inquire concerning the character of our school of any of the leading men of the Methodist Episcopal Church South, of the professors (by their permission) of the University of Virginia, or of our Alumni, widely scattered over the South. Further information or a catalogue may be obtained by addressing E. E. WILEY, Prest.,

Jy29, 1875.—Jy15 8m Emory P. O., Va.

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BOARD—$10 to $12 per month.

A receipt in full for all expenses except clothing and books, for ten months, will be given for $110.

Address the undersigned, at Trinity College, N. C.

Jy15 8t H. CRAVEN, President.

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FEMALE COLLEGE,

TUSKEGEE, ALA.

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The Faculty is composed of experienced and faithful teachers.

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Martha Washington College,

FOR YOUNG LADIES,

Abingdon, Virginia.

The Sixteenth Annual Session opens SEPT. 10, 1875. Course of study thorough. Standard of scholarship high.

TERMS.—Board and Tuition for twenty weeks, $110, in advance. Modern Languages, Music, Drawing and Painting extra. For these the charges are moderate.

To any person who will pay, at the beginning of the session, $210 we give board, tuition, washing, lights, fuel, furnished room and Modern Languages for forty weeks.

The situation is a lovely one amid the mountains of Virginia, 2,100 feet above the sea level. The atmosphere is pure and invigorating. The healthfulness is unsurpassed.

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R. W. JONES, President, or
REV. H. P. MYERS, Secretary,
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Kenmore University High School

AMHERST C. H., VA.

Preparatory to the University of Va. H. A. Strode (Math. Medalist, U. Va.,) Principal and Instructor in Mathematics. H. C. Brook, B. Lit., U. Va. (recently Ass't Prof. Latin, U. Va.,) Instructor in Greek, Latin, French and German. This is one of the leading high schools of Virginia and presents many advantages incomparable with those of others. Course embraces Gymnastics and Horsemanship. New session begins Sept. 15, 1875. For catalogue address the Principal. Je17 13t

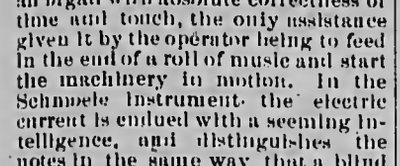
Scientific.

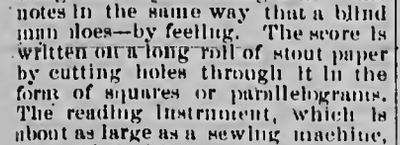
—Some interesting experiments on the diffusion of gases through the walls of soap bubbles have recenily been described by M. F. Muller, in the *Berichte* of the Berlin Chemical Society. One of these makes a good lecture experiment. An air-filled bubble, with pipe, is fixed by a support under a bell-jar containing ordinary gas. After half a minute the bubble contains an inflammable mixture of gas and air. To show this, it is taken out and the India rubber tubing, with cock, which closed the pipe, are removed, and a light is applied to the pointed end of the pipe, out of which the gas slowly issues from the contracting bubble. A flame is produced—very small, indeed, but so large that a match may be lighted at it, and thus its existence made more evident. A better effect can be produced with ethyl gas, used in a similar way. The interior of the bell-jar should be moistened previously with water, since the bubbles in that case last longer (over four minutes.) The author also demonstrates Graham's law, showing that the lighter gases pass through the liquid film more quickly than the heavier.

A New Musical Machine.—A remarkable piece of musical machinery has been exhibited in Philadelphia, the invention of a German gentleman, Mr. Schmoele. The apparatus reads notes and plays upon an organ with absolute correctness of time and touch, the only assistance given it by the operator being to feed in the end of a roll of music and start the machinery in motion. In the Schmoele instrument the electric current is endued with a seeming intelligence, and distinguishes the notes in the same way that a blind man does—by feeling. The score is written on a long roll of stout paper by cutting holes through it in the form of squares or parallelograms. The reading instrument, which is about as large as a sewing machine, is provided with a multitude of small brass fingers, each of which is connected by a wire with the pipe of the organ which it operates. The roll of music is fed in over a brass tube. When the fingers rest on the paper no electric current is transmitted, because paper is a non-conductor; but whenever they fall into the holes cut in it they touch the brass below, the current is transmitted, and the sound produced. The length of the note is governed by the length of the slit in the paper. A noiseless bellows machine, run by wind conducted through a pipe from the organ, works the feeding apparatus. To aid in producing orchestral effects, drums, cymbals, bells, etc., are added to the ordinary pipe organ, and operated by electricity in the same manner as the pipes. A greatly increased volume of sound and much richer harmonic combinations can be made by this instrument than it is possible for a single performer to produce upon an organ, in consequence of the fact that the performer has only his ten fingers, while the electrical machine has two hundred, and can strike as many notes at once as desired.

MISCELLANEOUS.

SUI GENERIS.





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THREE HIGHEST MEDALS

AND **DIPLOMA OF HONOR** AT

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ONLY American Organs ever awarded any musical in Europe, or which present such extraordinary excellence as to command a wide sale there.

ALWAYS awarded highest premiums at Industrial Expositions, in America as well as Europe. Out of hundreds there have not been six in all where any other organs have been preferred.

BEST Declared by Eminent Musicians, in both hemispheres, to be **unrivaled.** See TESTIMONIAL CIRCULAR, with opinions of more than **One Thousand** (sent free).

INSIST on having a Mason & Hamlin. Do not take any other. *Dealers get* LARGER COMMISSIONS *for selling inferior organs, and for this reason often try very hard to sell something else.*

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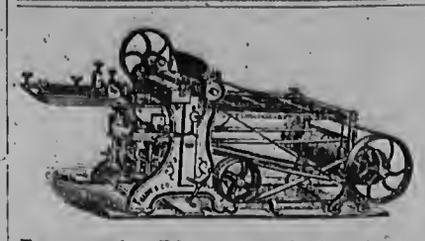

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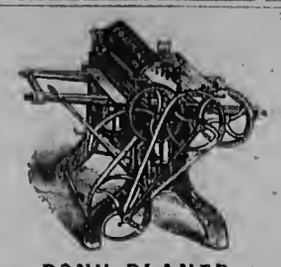

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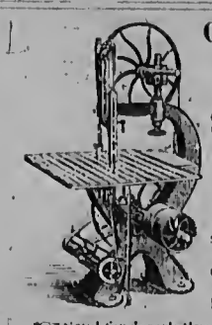

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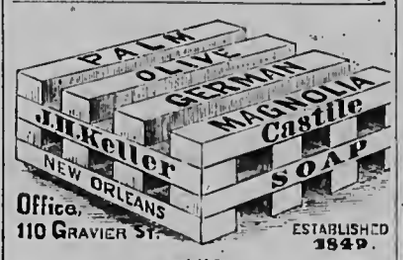

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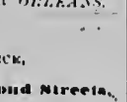

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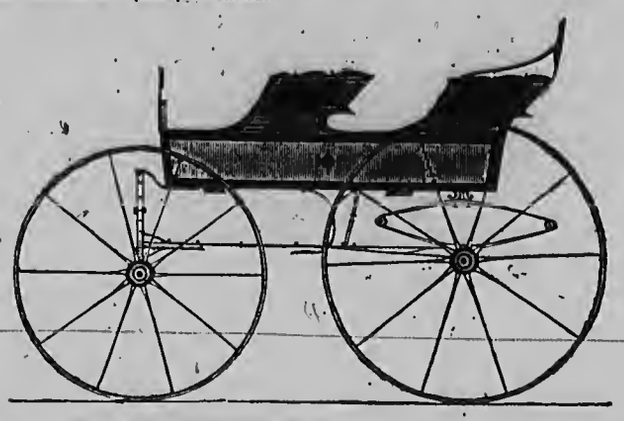

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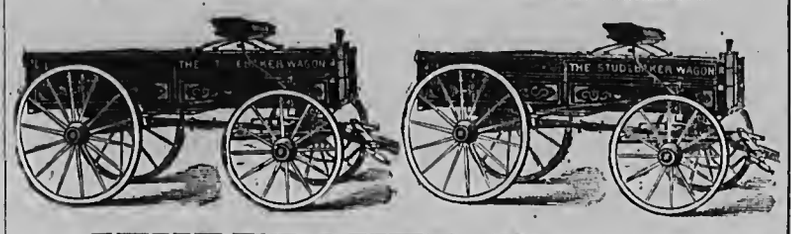
The greatest improvement of the age on the old Concord Buggy. **Twelve Rolls,** instead of **four,** to hold the Springs and raise them up, so they cannot strike the axles at the end.

I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED



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THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their thimble skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE-SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans,
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☞ Samples furnished BY MAIL on application. fe4 1y

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oc8 1y

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Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

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Specimens sent to all parts of the country on application. oc15 1y

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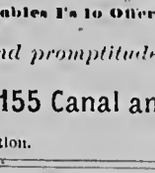

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MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.

IRON COTTON TIES

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GENERAL AGENTS,
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THE DUBOIS

FLANGE COTTON GIN.

$4.50 $4.50

By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other gins.

The Flange prevents bolls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly picked cotton than other gins.

We have sold more from this point than any agency of any other gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.

We keep constantly on hand all sizes, from 10 to 80 SAW STANDS, belt or right. Price, $4.50 per Saw. TOULSAN BROTHERS,
Je10 1m General Agents, 30 Perdido street.

THE JAS. LEFFEL Double Turbine Water Wheel,

Manufactured by

POOLE & HUNT,
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Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c; Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

mh25 6m

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THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,

NO. 198 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi no26 1y

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BLUE BOOT, SHOE AND HAT

ESTABLISHMENT,

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Opposite the Magazine Street Market,

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This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS DIMEL, Agent.

TO THE PUBLIC.

Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to

153 and 151 Camp St., cor. Calliope,

WHERE HE CONTINUES TO

BUY, SELL, STORE, REMOVE, PACK

And Repair Furniture

of every description. Pictures and Looking-glasses framed.

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OFFICE—31 POEYFARRE STREET,

VICTOR LETOREY, PROPRIETOR.

Seltzer Water delivered to any part of the city at SIXTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1066. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap8 1y

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CUTTERS, AND EMBOSSERS.

CHURCH WINDOWS A SPECIALTY.

Estimates and Samples on application.

WM. COULTER & SON,

102 & 104 E. 2d St., CINCINNATI, O.

mh18 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 5 feet 2 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending August 24:

Mississippi river and bayous	50
Red river	5
Ouachita river	6
Railroads	38
Texas	4
Total	103

On Saturday the higher grades were scarce and held at extreme rates. Middling sold at 11¼c. Nothing transpired in any other grades that indicated any quotable variation. The sales embraced 314 bales. On Monday the market opened with a better demand for the North, and factors' views being strengthened by an advance of 1-16d. at Liverpool, where the sales were 14,000 bales, while New York was firm for spots, with an improvement in futures, buyers were met by stringent pretensions especially for the better qualities. Middling, with good staple, consequently commanded 14⅛c., or ⅛c. above outside quotations, and could not have been had for less. Other descriptions also exhibited increased firmness, without showing any quotable variation. The business amounted up 580 bales. On Tuesday the inquiry continued fair, but the reported sales were confined to 181 bales. It was rumored that in addition to the above in list of about 200 bales had changed hands, but it appeared that the trade was not consummated. Low middling exhibited increased buoyancy and other descriptions continued steady. In revising our quotations we have advanced some grades ⅛c., as noted above.

The above makes an aggregate for the past three days of 1,065 bales, against 413 for the corresponding time last week and 910 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 994,211 bales, against 1,217,453 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest mail dates, as compared with last year, is 303,506 bales. The decrease by the reports per telegraph is 301,406—3,495,962 against 3,800,368. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 26,461 bales to Great Britain, and a decrease of 10,818 to France, and of 164,319 to other foreign ports. We quote:

Ordinary	11	@	11¼
Strict ordinary	11⅜	@	11¾
Good ordinary	11⅞	@	12⅛
Strict good ordinary	12⅜	@	12⅝
Low middling	13⅛	@	13¼
Strict low middling	13⅜	@	13⅝
Middling	14¼	@	14⅜
Strict middling	14⅝	@	14¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,953
Arrived past three days	103	
Arrived previously	1,146,076	
Amount allowed by Exchange for city ginnings, linters and loose	10,836	1,157,015
		1,172,968
Exported past three days		
Exported previously	1,155,708	
Consumed by Lehman, Abraham & Co.'s mill, from Sept. 1, 1874, to June 17, 1875, inclusive	1,329	
Net corrections of manifests and clearances	1,886	1,158,926
Stock on hand and on shipboard		14,072

LOUISIANA SUGAR.—The market is steady and strong, with a fair demand from grocers, and dealers selling job lots in the sheds at 8⅞@9¼c. for good common, 9c. for fair, 9¼c. for good fair, 9⅝@9¾c. for fully fair, 10c. for prime, 10¼c. for choice, 10¾c. for yellow clarified, and 10½c. for off-white clarified. On Tuesday a lot of 60 hhds. sold from first hands at 10c. for choice open kettle, and 10c. for yellow clarified.

LOUISIANA MOLASSES.—None coming in and nothing doing. We quote as dealers' job prices: 40@45c. for common, 50@55c. for fair, 58@60c. for prime, 60@62c. for strictly prime, and 65@70c. for choice.

CORN MEAL.—On Tuesday 150 bbls. sold at $3 55 ₱ bbl.

PORK.—On Tuesday 160 bbls. mess sold at $22 75 ₱ bbl.

BACON.—On Monday 25 casks sold in four lots at 13¾c. for clear rib sides, and 14c. for clear sides.

DRY SALT MEAT.—On Monday a lot of 9 casks shoulders sold at 9¼c. ₱ lb., and on Tuesday a car-load of shoulders, loose, just arrived, sold at 9½c. ₱ lb.

HAMS.—On Tuesday 20 tierces sold on private terms, and 15 at 14¼c. ₱ lb.

LARD.—On Tuesday a lot of 25 kegs refined sold at 15½c. ₱ lb.

BREAKFAST BACON.—20 boxes sold on Saturday and Monday at 17@17½c.

MONETARY.

Gold opened on Tuesday at 113@113¼, against 113⅛ at New York, and after a limited business closed at the opening rates in both markets.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is now quoted nominal at 106@107 for American half dollars, and 94@94½ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
Bricks, ₱ M:		
Lake	8 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
Candles, ₱ lb.:		
Sperm, New Bedford	23	34
Tallow	12	17
Chocolate, ₱ lb.:		
Cocoa	28	60
No. 1	— —	— —
Sweet	21½	— —
Coal, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	25	— —
Coffee, ₱ lb.:		
Mexican	— —	— —
Java	33	31
Cotton Seed:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
Eggs, ₱ dozen:		
Western	10	18
Fertilizers, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
Flour, ₱ bbl.:		
Double extra	5 75	— —
Superfine	5 50	— —
Fine	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 21	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
Hay, ₱ ton:		
Prime	— —	— —
Choice	— —	— —
Iron, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	5
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
Leather, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	78 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
Oils:		
Lard, ₱ gallon	1 10	— —
Coal oil, in barrels	16	17
Linseed, raw	75	80
Shadings, ₱ dozen:		
One-ball size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
Sugar, ₱ lb.:		
Crushed	11⅞	12 00
Pulverized	11⅞	12 00
Teas, ₱ lb.:		
Imperial	30	90
Gunpowder	40	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	57½	1 10
Wagons, Carts, Etc.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

New Orleans, August 21, 1875.

Texas beeves, choice, ₱ head	$40 00	@	46 00
Texas beeves, first quality, ₱ head	30 00	@	35 00
Texas cattle, second quality, ₱ head	20 00	@	25 00
Texas cattle, third quality, ₱ head	— —	@	15 00
Western beeves, ₱ lb. net	— —	@	4 00
Sheep, first quality, ₱ head	— —	@	5 00
Sheep, second quality, ₱ head	3 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	35 00	@	40 00
Calves, ₱ head	7 00	@	9 00
Yearlings, ₱ head	10 00	@	12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Advertising Agents.
George P Rowell & Co., 41 Park Row, New York.

Bankers and Brokers.
Simpson, Darrogh & Co., 84 Broadway, New York.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
John Church & Co., Cincinnati, Ohio.
F. A. Hutchinson & Co., St. Louis, Mo.
Albert Mason, New York.
J. C. McCurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Glunbel, agent, 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Bronsseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.

Carriages and Wagons.
Louis Cook, Cincinnati, Ohio.
D. M. Hollingsworth, 167 Gravier street.
F. F. Hummel, Cincinnati, Ohio.
J. Lowman & Son, Cleveland, Ohio.
J. A. Linn & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
H. D. Wood & Bros., 106 Common street.

Cotton Ties.
R. W. Bayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.

Druggists.
H. J. Rivet, corner Bienville and Chartres sts.

Dry Goods.
D. H. Holmes, 153 Canal and 15 Bourbon street.

Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. H. Moore, president.
Bethel Academy, Fauquier county, Va., W. W. Smith, A. M.
Brown's Phonographic College, 327 Broadway, New York.
Centenary Female College, Summerfield, Ala., Rev. A. H. McVoy, president.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Farmville College, Farmville, Va., Rev. Paul Whitehead, president.
Female College, Huntsville, Ala., Rev. G. W. F. Price, president.
Greenville Collegiate Institute, Rev. T. W. Dyer, president.
Hiwassee College, Tennessee, J. R. Brunner, president.
Homer (La.) College, Dr. T. B. Gordon, president.
Huntsville High School, Huntsville, Ala., D. C. B. Connery, principal.
Iuka Female Institute, Iuka, Miss., Rev. D. A. Dendsley, president.
Kenmore University High School, Amherst C. H., Va., H. A. Strode, principal.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Martha Washington College, Abingdon, Va., R. W. Jones, president.
Memphis Conference Female Institute, Jackson, Tenn., Rev. A. W. Jones, president.
Millersburg (Ky.) Female College, Revs. Gould & Abbett.
Randolph Macon College, Ashland, Va., Rev. James A. Duncan, president.
State Female College, Memphis, Tenn., Rev. C. Collins, D. D., president.
Trinity College, North Carolina, H. Craven, president.
Verona Female College, Verona, Miss., Rev. T. C. Wier, president.
Virginia Female Institute, Staunton, Va., Rev. R. H. Phillips, principal.
Wesleyan Female College, Macon, Ga., Rev. W. C. Bass, D. D., president.
Wesleyan Female Institute, Staunton, Va., Rev. W. A. Harris, president.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.

Engravers.
Otto Zell, 24 West Fourth street, Cincinnati Ohio.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 64 Baronne street.
Payne, Kennady & Co., 64 Baronne street.
H. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Caroudelet street.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bols, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.

Glass Staining.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson, Broadway and Thirteenth street, New York.
S. S. Marshall & Bro., Allegheny, Pa.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Spingler House, New York.

Ice.
J. R. Warner, 31 Front street.

Insurance.
Crescent Mutual Insurance Company.

Iron Columns.
Shorer & Taillie, 145 and 147 North Water street, Rochester, N. Y.

Leather.
A. F. Ricau, 80 Custom house street.

Lumber.
Muney & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Goisau Bros., 39 Perdido street.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Jilz Auger Company, St. Louis, Mo.
Meneely & Kimberly, Troy, New York.
Nonpareil Mills, Sedgebeer, Shepard & Miller, 181 East Front street, Cincinnati, Ohio.
George Place, 121 Chambers street, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolle & Co., agents, 59 Caroudelet street.
George L. Squier & Bro., Buffalo, N. Y.
George W. Tifft, Sons & Co., Buffalo, N. Y.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.

Marble Works.
Kursheedt & Bienvenu, 111 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Ball & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Casacbs, 37 Royal street.
Headache Powder, R. C. Johnson, Paris, Texas.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 230 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Robert S. Newton, M. D., 137 West Forty-Seventh street, New York.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Rogers' Effervescing Citrate of Magnesia, A. Rogers, 193 Spring street, New York.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. T. Swan, 123 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Vilters, 9 Camp street.

Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 144 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue New York.
Chas. H. Dixon & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Mason & Hamlin Organ Company, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Novelties.
Cowan & Co., Eighth street, New York.
Dr. Van Holm, 143 Court street, Boston.

Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.

Painting and Gilding.
William Hillman, 120 Calliope street.

Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Picture Frames.
Excelsior Manufactory, North Water street, Rochester, N. Y.

Portland Cement.
S. L. Merchant & Co., 78 South street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 56 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 180 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

School Furniture.
M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.

Seeds.
R. Maltre, 602 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationery and Printer.
A. W. Hyatt, 38 Camp street.

Steamships.
The State Line, A. K. Miller & Co., 35 Carondelet street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lard, 99 Camp street.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.

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Imlar & Co., Baltimore, Md.
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Yeast Powders.
Thomas Egan, 341 Common street.

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no26 1y

Religious Notices.

CAMP MEETING.—The camp meeting will commence at Choctaw camp ground, Butler circuit, Alabama Conference, September 17, 1875. It will be on the self-sustaining plan. Preachers are invited; they will be taken care of. All are invited to come in the Spirit of the Lord.

D. J. WRIGHT, P. C.

CAMP MEETING.—The camp meeting to be held on the Saline Bayou, near Pleasant Grove church, twelve miles west of Winnfield, in Winn parish, La., will commence on Thursday night, October 21.

All are invited to come prepared to take care of themselves, as the meeting will be conducted on the *self-sustaining plan*. Ministers are respectfully invited, and will be provided for.

H. A. BODDIE, P. C.

CAMP MEETING.—There will be a camp meeting held at Atlanta, Winn parish, La., sixteen miles northeast of Montgomery, beginning on the third day of September, 1875. It will be held on the *self-sustaining plan*. The public are cordially invited to attend, and come prepared to take care of themselves. Ministers are solicited to be present, and will be provided for. One brother agrees to take care of all the preachers that will come. A special invitation is extended to the editor and publisher. Brethren, come and help us.

D. A. BODDIE, P. C.

THE CAMP MEETING at Hill's chapel, Pine Level circuit, Union Springs district, Alabama Conference, will open on Friday night before the third Sunday in September.

W. P. H. CONNERLY, P. C.

DELHI DISTRICT CAMP MEETING. The Delhi district camp meeting will begin on Wednesday, the first day of September, 1875, and continue over the following Sunday.

The camp ground is located on the west bank of Bayou Macon, four and one-half miles below Delhi, La.

The camp meeting will be held on what is called the "self-sustaining plan."

All the preachers of the district are expected to be present, and all other ministers are invited to attend, and arrangements will be made for their entertainment.

C. W. CARTER, P. E.,
Delhi District.
B. F. ALEXANDER, P. C.,
Delhi Circuit.

CAMP MEETING.—A camp meeting will be held at the Plaquemine Brulee camp ground, near Plaquemine Brulee church, Opelousas district, parish of St. Landry. The meeting will begin on Thursday, September 9, 1875. It will be *strictly on the self-sustaining plan*. Persons are expected to come prepared to take care of themselves. The public are cordially invited, and preachers solicited to be present. A large and commodious shed will have been erected for preaching purposes. There will be one or two tents where board may be obtained by visitors wishing it at the most reasonable rates. Ministers expecting to be present will please inform me as early as practicable. For further information address

HOMER S. IRBELL, P. C.

THERE will be a camp meeting at Rachliff's Mill, eleven miles north of Springville, La., on the Springville circuit, Louisiana Conference, to commence on Friday, October 1, 1875. Ministers of the gospel are especially invited to attend.

PHILIP ALLEN, P. C.

A CAMP MEETING will be held on the Sparta circuit, five miles east of Sparta, commencing on Wednesday night before the first Sabbath in September. Ministers are especially invited.

J. A. MILLER, P. E.
J. W. HEARN, P. C.

THE District Conference for the Marianna district will be held in Ozark, Dale county, Ala., September 2-5. Opening sermon at night, September 1. The pastors will please send lists of delegates to Rev. A. Dowling, Ozark. The interest of the District High School requires a full attendance.

M. E. BUTT.

THE Philadelphia circuit camp meeting will be held at Pilgrim's Rest, Neshoba county, Miss., September 3-7, 1875. It will be held strictly on the *self-sustaining* plan. Ministers can go from and return to Meridian, Miss., free of cost, who will be there on Thursday morning, the second, and will be kindly cared for and hospitably entertained while there, and are invited to attend.

WM. B. HINES, P. E.

THE Garlandsville circuit camp meeting will be held at the new camp ground, near Hickory and Newton, Newton county, Miss., on the Brandon district, Mississippi Conference, September 10-14. It will be on the *self-sustaining* plan. Ministers who come by railroad will be conveyed from Hickory to the camp ground, and are invited to attend.

WM. B. HINES, P. E.

THERE will be a camp meeting on the Beulah camp ground, near Fort Jessup, La., commencing on the eighth day of October, 1875. The meeting will be on the self-supporting plan. Provision will be made especially for the preachers. Everybody is invited to attend our camp meeting.

J. M. FRANKLIN, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Jackson and Pipkin's chapel, at Pipkin's	Aug. 7, 8
East Feliciana, at Oak Grove	14, 15
Wilkinson, at Macedonia	21, 22
Buffalo, at Percy's Creek	Sept. 11, 12
Bayou Sara, at Tunica	25, 26

The District Conference will be held in Woodville, services beginning on Thursday night, September 16, with a sermon by Rev. A. M. Campbell.

12 C. G. ANDREWS, P. E.

MISCELLANEOUS.

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, SEPTEMBER 2, 1875. NO. 36.

News of the Week.

DOMESTIC.

WASHINGTON, Aug. 25.—The President has accepted the sixth section, comprising twenty miles, of the Southern Pacific railroad of California.

WASHINGTON, Aug. 26.—A telegram was received at the Navy Department this morning from Capt. Edward Simpson, commanding the United States steamer, dated Panama, August 26, announcing that the State of Panama has declared war against the government of Colombia. The department immediately issued orders to Rear Admiral Mullaney, commanding the North Atlantic station, to hold all of his available force in readiness to proceed without delay to the Isthmus, if necessary for the protection of American interests there.

SAN FRANCISCO, Aug. 26.—The Bank of California stopped paying checks at 2.45 P. M.

SAN FRANCISCO, Aug. 26, 10 P. M.—The general feeling about town to-day is rather blue. The cashier of the National Gold Bank and Trust Company stated to a gentleman during an interview, this evening, that the bank would open in the morning, but might have to suspend during the day.

Ralston, president of the Bank of California, jumped off Selby's Smelting Works wharf this evening and drowned. The body was recovered.

WASHINGTON, Aug. 28.—Information has been received here, from a prominent officer on the Rio Grande, to the effect that cattle-stealing and murders of peaceable American citizens are still perpetrated by Mexican marauders, and in all probability they will continue, in spite of the forces we can send there, unless we can break up the bands of assassins and thieves on either side of the river, and as far in the interior of Mexico as may be found necessary.

MONTGOMERY, Aug. 30.—Yellow fever has disappeared at Barrancas, and no further fears are entertained. The mayor of this city has issued a proclamation, on the recommendation of the Board of Health, removing the quarantine against Pensacola, as that city is perfectly healthy.

FOREIGN.

PANAMA, August 16.—President Garcia Moreno was assassinated in his palace at Quito on the sixth instant. The news caused a great sensation along the coast. He was killed by an officer, Capt. Rayo, whom he had displaced. Rayo first struck the President over the head or shoulders with a machete. He was instantly run through the body by the sentry on duty, who at the same time fired his piece, killing the assassin. Two young men then fired at the President with revolvers. The President fell on his face, mortally wounded, and has since died. The young men escaped.

LONDON, Aug. 24.—A special to the *Standard* says the Herzegovinan insurgents massacred ninety Turkish prisoners, captured at Marsic. Bands of insurgents are assembling in the mountains of Crete.

Advices from Melbourne state that Com. James J. Goodenough, commanding the British squadron in Australian waters, died on the twentieth by poisoned arrows, in an attack made on his flagship, the corvette Pearl, by the natives of Carlisle Bay, and, although every effort was made to counteract its effects, the poison proved fatal. One seaman was killed and three wounded.

TORONTO, ONT., Aug. 24.—Willis Nazery, bishop of the British Methodist Episcopal Church in Canada, died on Sunday last.

ROME, Aug. 26.—The wife of Garibaldi is dead.

PERPIGNAN, August 27.—Seo de Urgel has capitulated. The Alfonsist army occupied the forts this morning. The garrison were made prisoners of war and were taken to Puigcerda. The Bishop of Seo de Urgel was also taken to Puigcerda as a prisoner of war.

MALTA, Aug. 27.—The Hartford is here, homeward bound. The difficulty between the American consul and Tripolitans was settled on Thursday. An apology was made by order of the Porte. The affair originated in some seamen entering the consul's garden for matches.

RAGUSA, Aug. 28.—Mehemet Ali has been appointed commander-in-chief of the Turkish forces in Herzegovina and Bosnia. He arrived here yesterday, on the way to Serajaro, to assume command. Serve Pascha, extraordinary commissioner of the Porte, passed here yesterday on the steamer going to Kleck.

The steamer also carried troops and artillery. The representatives of foreign powers will meet in Mostari and attempt pacification.

BELGRADE, Aug. 28.—In consequence of the forcible occupation by the Turks of the Bakova Convent, near the Servian frontier, the inhabitants of the district of Novarosch have revolted, and the chief town of Novarosch is in flames.

HAVANA, Aug. 28.—Another revolution has begun in San Domingo. Ex-President Baez has been proclaimed President by the revolutionists. The cities of Santo Domingo and Puerto Plato remain loyal to President Gonzales.

LONDON, Aug. 30.—A dispatch to the *Daily News* says the Herzegovinian insurgents reject the advice of European powers to suspend hostilities. They demand the independence of Bosnia.

A special dispatch to the *Daily News* from Bourg La Dame says the formal surrender of Seo do Urgol occurred on Friday. The citadel was handed over to the Alfonsists on Saturday. Fifty Carlists were killed and one hundred wounded during the siege. Eight hundred prisoners were taken, including three hundred officers. Gen. Jovellar has asked permission to return to Cuba, as he considers his presence here no longer necessary.

BERLIN, August 30.—The steady growth of the Herzegovinian rebellion may be inferred from the following passage in the Montenegrin official journal: "The insurrection is fast assuming formidable dimensions. Symptoms of serious designs multiply. Men are yearning for war, and oily-tongued diplomacy is impotent to prevent them. This time the insurrection is sure to result in emancipation. Not the rulers, but the nations will decide what is to be done. If the rebellion becomes general, Servia and Montenegro will not be idle spectators. Now or never!"

An Appeal.

Don't skip this article because of its ominous title. It is in behalf of neither "home" nor "foreign missions," "ministerial education," "church extension," "sustentation," nor "religious publication" that your sympathy and aid is to be invoked. These and many kindred interests among the organized Christian charities of the day rest upon the Bible as their foundation, and hence in advocating the circulation of that blessed book we call your attention to the very heart of all Christian organizations, whence pulsates the blood by which they are vitalized and kept vigorous.

Are all the readers of this journal aware that there is domiciled in New Orleans a society whose constituency embraces the entire State of Louisiana and the southern half of Mississippi, and whose special and sole object is to circulate the Scriptures through every parish and county within the limits indicated? Whether denied or acknowledged, every Christian in this section of the Southwest has an interest and responsibility in the existence and work of this society.

In the directory of the Southwestern Bible Society are representatives of the Presbyterian, the Methodist, the Episcopal and Baptist churches, and in each of these denominations, within the limits of our field, we suppose that there are thousands of professed friends of the Bible cause.

If, however, we may test this supposition by the touch-stone of genuine Christianity—"by their fruits ye shall know them"—our estimate of the number of friends we may certainly count upon proves to be but a very small proportion of the aggregate communions of these four churches.

Annually we send to every clergyman in our territory, whose address we can obtain, a copy of our report, and in February last we supplemented the report with a special circular letter, in which we emphasized this fact:

We have Bibles in abundance, but to maintain the colporteurs, by whom they are to be carried to the needy thousands, we must rely entirely upon the contributions of our Christian brethren.

Another year of our history is soon to close, yet up to this date, and notwithstanding our frequent and specially urgent appeals, we have not received $100 from our entire field, nor have we any reason to believe that a dozen churches in all Louisiana and southern Mississippi, including our home churches in New Orleans, take even an annual collection for the support of this their own Bible society.

Now and then some brother wakes up to the importance of the work, which it is our special province to prosecute, sufficiently to ask: "Why don't the Southwestern Bible Society do more work? All around us the American Bible Society is actively engaged, while we (he don't mean *we*, but *they*,) who have one of the most destitute fields to supply, are really doing less than almost any other section of our country for the circulation of God's word." The answer to such criticism is found in Exodus v, 16: "There is no straw (money) given unto thy servants, and they say unto us: Make bricks (distribute Bibles,) and behold thy servants are beaten (in fashion as above,) but the fault is in thine own people" (the Christian men and women of Louisiana and southern Mississippi.)

We ask for no fund for salaries of agents or officers, for that account is now reduced to a very small monthly expenditure, that is covered by the rental of our Bible House; but what we do urge you to do is to provide for the constant support of five or six earnest men who, as colporteurs, will work for a salary of $50 per month. Send in to us $3,600 per year—less than five cents annually from each of our nominal constituents—and in a few years every family in all our territory that will receive it will have a copy of the Bible.

Will not every reader of this article see to it that he is guiltless if the reproach of "having a name to live while it is dead" shall justly attach to the Southwestern Bible Society?

Let the "straw" be forthcoming, and we will furnish the "full tale of bricks."

A. H. NELSON,
Cor. Sec. Southwestern Bible Society.

AMBITIOUS and unscrupulous men often appropriate to themselves the credit which is due to others, as the bald eagle snatches the fish from the mouth of the fish-hawk.

From the Work.

FROM TEXAS.—*Mr. Editor:* I attended a Cumberland camp meeting last week at Ridgway church, Bastrop county, Texas, and it was such a good and profitable meeting that I think you and your readers would be gratified with a short account of it. Let me premise by saying that this section was, up to 1868 or 1869, one of the "waste places" in Texas—seldom visited by a minister of the gospel. In 1868 Rev. Mr. Strahan, a Cumberland Presbyterian, commenced preaching here in private houses, and then under an arbor. In 1870 he dedicated a neat, comfortable church, out of debt. Now he has a very respectable membership, and during the meeting nineteen more were added to the number. He cannot preach, in a technical sense; is a good exhorter and an excellent pastor, visiting the entire community, talking religiously to everybody, and praying in every family. No wonder he succeeds.

The meeting began August 13, and closed on Sunday night, the twenty-second. From the first night the signs were favorable for a gracious revival, and by Monday night a number were converted. I reached the ground on Tuesday morning, received a cordial welcome, and was requested to preach at eleven and at night. Both services were very interesting. At night there were twenty-eight mourners at the altar, and twenty or more conversions. Such a time of refreshing and power I have never witnessed at any one service in Texas. Convictions were deep and pungent, extorting the cry: "Save, Lord, or I perish!" Conversions were clear and scriptural. Among the converted were three children of a sister who had not walked in eight years. She was lying on a bed in her carriage near the arbor, and as her children were converted they rushed to their mother, shouting: "Glory to God." The scene stirred every Christian heart, and many tears were shed by those unused to weep. Many were on their knees out in the congregation, crying for mercy. It was good to be there.

From this time till the close several were converted every day, the young converts and old members taking an active part at the altar, singing, etc. The venerable Joseph Tally, of the Mobile Conference (his youngest daughter was converted on that memorable Tuesday night,) preached the closing sermon from Revelation xv, 3. It was unctuous and soul-stirring, and the large concourse seemed much moved during its delivery. Seventeen came to the altar. Six ministers, representing three different churches, stood in the altar, and bade farewell to a great many, who promised, by the grace of God, to meet them in heaven, amidst tears and shouts rejoicing in hope of the glory of God. The benediction was pronounced, and the large congregation dispersed at ten P. M. Forty-two were converted. Nineteen joined the Cumberlands, ten the Methodists and six the Baptists.

L. ERCANBRACK.

WINCHESTER, TEXAS, August 24, 1875.

WARRINGTON, PENSACOLA NAVY YARD, FLA.—*Mr. Editor:* It is with that pleasure which those who have sown in tears experience when they begin to reap the harvest, and find their arms joyously burdened with sheaves, that I write you these lines.

Five months after my arrival here Bro. Joseph Curry dedicated for us the handsomest little church in this part of Florida. Some cost more, doubtless, but none are neater or more beautiful. You cannot conceive the fullness of my joy when, on the dedication night, I received the church from my stewards, and in the solemn stillness of such occasions called it after our dear dead brother—the Hamilton Methodist Episcopal Church South.

My greatest pleasure, though, lies not in the material structure which this people have erected here, but in the spiritual church which God has founded among us. Our entire year has witnessed a growth as substantial as unlooked for. Our week of prayer has but increased our growth, and the end, thank God, is not yet come. Men who have never prayed are praying now; hearts always cold are warm now; souls heretofore careless are waked into life and earnestness. Our new converts are taking up their crosses, and the public prayers of new members are nightly wafted as a sweet savor to God, while to our souls they sound like the music of new-tried harps dedicated to Jehovah's praise. The joyful cry of Simeon rings in my soul: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." And as I know that Simeon's joy was that of a soul unmeritedly the recipient of God's favor, so I trust that my happiness is a loss of self in Christ's glory. On whose ever shoulders the burden of this work will rest next year, let him be assured that he will find strong, willing hands to help, and warm, earnest hearts to cover him with a mantle of affection and kindness.

PRESTON NASH.

AUGUST 19, 1875.

OZARK CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* On Saturday before the third Sabbath in August I began the meeting at Mount Zion, and closed on Thursday night following. The church was blessed at the first service, and the meeting increased in interest from service to service till Wednesday night, when an awful solemnity rested upon the whole congregation, and converting power "fell" upon the mourners at the altar, and believers "praised the Lord with joyful lips." During the meeting there were many conversions, and six members added to the church, one of whom came to us from the Missionary Baptist Church at Newton, Dale county, Ala. Bro. Calhoun, of the Newton circuit, the venerable Zaccheus Dowling, Bros. John Dowling, Zinnamon Dowling and Elisha Phillips were with us and rendered valuable aid.

The meeting at Haw Ridge was commenced on Saturday night before the fourth Sabbath of this month, and closed on Tuesday night after. All things considered, the meeting was remarkably good. The church was blessed and greatly unified. There were some conversions, and two accessions to the church. In this meeting I was aided by the Revs. Zaccheus Dowling and Travis Z. Hildreth.

ANGUS DOWLING.

OZARK, ALA., August 26, 1875.

RUTLEDGE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* We have had a gracious revival at this point of the circuit. Bro. A. M. Jones, assisted by Bros. Kelly and Beal, local ministers, commenced a meeting here August 11, which was continued to the twenty-third, being a meeting of twelve days' duration. Nor did the people seem to be tired at its conclusion. The result was that the church was powerfully revived and sinners converted. Seventeen were added to the church. What great miracles God is working all over this land in the conversion of souls! As we fight the battles of our great Captain we hear cheer after cheer rise from every point of the line.

Our finances too, considering the stringent times, are doing finely. Our pastor is receiving good attention in the way of support. Thank the Lord for this other evidence of the genuineness of the work of grace in the hearts of the people! If a man loves Christ he will always take pleasure in doing something for the ministry. Your brother in Christ,

E. Y. MCMORRIES.

RUTLEDGE, ALA., August 23, 1875.

From Vicksburg.

MR. EDITOR: Your editorial on "Seashore Editing" impresses me. It carries me back to boyhood's days. The spreading bay, the distant sail, the school of porpoise, the jumping, scampering mullet, and the like, mentioned by you, turn memory backward, and the man becomes a boy again. I wish I were with you awhile. But here I am, and must remain a "fisher of men," sometimes *seeming* to cast the net "on the right side of the ship," but inclosing not a *multitude* of fishes, but a *few*, which I trust may not be "cast away."

I wanted much to attend the Seashore camp-meeting and help "drag the *seine*," but could not. My *heart* was with you. God grant that many "restless wanderers upon life's treacherous waters" may be drawn to the heavenly shore through your annual gatherings upon the lovely bay.

Our District Conference begins here on Thursday morning next, the twenty-sixth instant. Come, and *beg* Bishop Keener to come with you if he *can* get respite from other calls. Bishop Paine cannot attend. The political campaign waxes warm.

J. BANCROFT.

VICKSBURG, MISS., August 21, 1875.

The Camp Meeting Near Crystal Springs.

The people moved in, and the public exercises began on Thursday night, August 12. They were continued to Friday morning, the twentieth. The public services were largely attended by attentive hearers. There were four services each day at the stand. The preaching was all good, and useful to edifying, and blessed in the awakening of sinners, the conversion of penitents, the comfort and encouragement of Christians. It was frequently remarked: "I have never heard so much good preaching in so many consecutive sermons." There were twenty-nine sermons preached by eighteen ministers, and each sermon seemed to have a special place and work.

The congregations were large throughout the meeting, and the last night numbered from one thousand five hundred to two thousand persons. Good order obtained about the stand, tents and campus. Nearly all seemed to be interested in the work. Many were convicted of sin, and we were able to count one hundred and forty-three conversions. How many more occurred we cannot, of course, form an idea. Hundreds were at the altar for prayers who were not converted. They were there for a time, but had to leave for homes and business before they had received Christ by faith as their Savior. O that the Spirit may still be with them, and that they may not cease to call on the Lord for his salvation. May they fall in with those who will guide and instruct them, and point them successfully to Jesus, who will save. And what a work is to be done by the church in feeding and guiding the tender lambs—the young converts—that they may grow in grace and ever be found faithful, holding fast the profession of their faith without wavering! Let every pastor and member of the church where those young converts have gone give them special attention—give them the advice and instruction they need, that they may learn how to be Christians in heart, spirit and life, and that they may be so instructed as not to fall a prey to the water proselyters.

One little girl, converted at the meeting, said to her mother: "O mamma, I do want to be a Christian and live right; but I do not know how." That shows the work to be done by the pastors and older members of the church. May we do it. "Teach them," said Jesus, "to observe all things whatsoever I have told you." Teach them how to live every day, how to persevere in the divine life. "Watch over them in love."

We had forty-six Methodist preachers, local and traveling, with us during the meeting. They were good workers. Among them were Bishop Keener, Dr. C. K. Marshall, Dr. J. J. Wheat, Dr. W. H. Watkins, Revs. J. T. Heard, C. B. Galloway, W. B. Lewis, I. B. Robertson, R. D. Norsworthy, Joseph Nicholson, H. F. Johnson and others, who labored with success in the pulpit and altar. We had the singer of the Mississippi Conference, Rev. J. B. K. Smith, with us. What power there is in song, and how he can sing! Many others made sweet melody in songs they sang.

The camp ground is located so as to be easy of access by rail from New Orleans to Jackson, Tenn. (indeed Paducah, Ky., had a representative at the meeting,) and from Vicksburg to Meridian.

These camp meetings become a power for great good in the land. The preaching, the singing, the praying, the exhortation, the tears and cries of penitents, the shouts of the converts and older Christians, make impressions on minds that will never be erased, and that will lead many to seek salvation in days and months after the services are ended. Let us keep them up, then, and try to have more of them.

There were thirty-four tents, and the tenters were hospitable, and made us all feel that we were at home. May they be greatly blessed of the Lord for all they did in getting up and sustaining that meeting.

Some twenty or more lots were laid off by those who wish to have homes there at the next camp meeting. Still there is room for others.

May many meetings be held there, and may that be the birth-place of many thousands of precious, blood-bought souls.

H. H. MONTGOMERY.

SELF-MADE MEN are very apt to worship their maker.

Southern University.

At the meeting of the board of trustees, held July 5-7, 1875, the undersigned were appointed a committee to address the church and the alumni, through the *Advocates*, on the condition and prospects of the Southern University.

In the discharge of this duty we desire to say frankly that the past year has not been a prosperous one. While the number of students in attendance has been a fair average compared with other institutions in the South, and while their deportment and devotion to study have been above the average, yet the receipts from tuition fees have fallen so far below the expenses as to materially increase the debt heretofore so embarrassing. Besides this, the income from interest on endowment notes has been a mere trifle; while of the collection ordered by the Conference only about $100 has been paid to this date.

We are glad to be able to say to you that the policy whereby the present debt was created has been definitely abandoned. We have adopted a new programme, under which no further indebtedness can accrue. And we feel confident, from statements made and pledges given at our late meeting, that there is a fair prospect of a material reduction of the debt before the close of this year.

The faculty has been reorganized, and is now full. As you will see from the announcement for the next session, they are men whose names give assurance that the high grade of scholarship heretofore established will be maintained.

With this candid statement of our condition, with the brightening prospects and more hopeful future just before us, we earnestly appeal to you, as friends to the university, as friends of sanctified learning, to aid us in making this vital interest of the church a grand success.

We need students. Send us all the young men you can influence. We need money. Send us what you can, if it be but $1 each. And we assure you that when the present burden of debt is removed you will not be called on to lift another

O. R. BLUE.
J. BANCROFT.
M. S. ANDREWS.
W. A. MCCARTY.
H. URQUHART.
J. W. RUSH.

DEATH OF AN OLD CITIZEN.—We notice that Mr. William C. Tompkins, one of our old and prominent citizens, died in Boston, Mass., on the sixteenth of August. He was for many years the head of one of the largest wholesale dry goods houses in this city. We have known him for the past thirty years. He was an upright man, a good citizen, and of unblemished character as a merchant. The New Orleans *Price Current* says of him:

Mr. Tompkins was a resident of New Orleans for the past thirty-seven years, during which time he occupied a leading position in the mercantile world, and now leaves a name that will long stand a monument to his excellence as a citizen. Charitable to a fault, modest in his bearing, but few really ever knew the extent to which he carried his philanthropy. Many years ago he was elected by the people to the position of alderman, which he filled in a manner that long reflected credit upon him. Declining a renomination, he retired to private life, his large wholesale dry goods business requiring all his attention. As our old readers will remember, the firm was first Charles A. Townsend & Co., then Townsend, Tompkins & Co., subsequently W. C. Tompkins & Co., and then W. C. Tompkins. While sympathizing with the many old patrons of this house in the loss they have sustained by the death of Mr. Tompkins, we will mention that there will be no change in the business, which will go on as usual.

TO THE PREACHERS AND MEMBERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.—*Rev. and Dear Brethren:* As the Conference season approaches we feel much concern as to the missionary collections. The drafts in aid of our missionaries have been issued and must be met, or our brethren will suffer, the cause be injured, and our church suffer reproach. Let each preacher see to it that a full collection be taken. The assessments are very small, made so because of the stringency of the times; but now that the crops are good, and the prospects encouraging, it would be lamentable if we fall below what we have appropriated. Let every member, young and old, rich and poor, contribute to the cause. Let no charge allow itself to report to the Conference a deficit. Work in time. Do your best, and you will succeed.

J. B. MCFERRIN,
D. C. KELLEY,
Secretaries.

MISSION-ROOM, Nashville, Aug. 20, 1875.

The Christian Advocate.

THURSDAY, SEPTEMBER 2, 1875.

THE FISHER.

Sorrow and strife and pain
Have crushed my spirit with relentless hand;
Long have I toiled, O Lord, and wrought in vain,
But still at thy command,

Into the wide blue sea,
Clinging to thine own word, I cast the net;
Thy covenant was made of old with me,
And I will trust thee yet.

Lord, it is hard to stand
Waiting and watching in this silent toil,
While other fishers draw their nets to land
And shout to see their spoil.

My strength fails unawares,
My hands are weak; my sight grows dim with tears;
My soul is burdened with unanswered prayers,
And sick of doubts and fears.

I see, across the deep,
The moon cast down her fetters, silver-bright,
As if to bind the ocean in his deep
With links of living light.

I hear the roll and rush
Of waves that kiss the bosom of the beach,
That soft sea voice that ever seems to hush
The tones of human speech.

A breeze comes sweet and chill
Over the waters, and the night wanes fast;
His promise fails — the net is empty still —
And hope's old dreams are past.

Slow fades the moon and stars,
And in the east the new dawn faintly shines,
Through the dim gray shadows, flecked with pearly bars,
And level silver lines.

But lo! what form is this
Standing beside me on the desolate shore?
I bow my knees his garment's hem to kiss!
Master, I doubt no more.

"Draw in thy net, draw in."
He cries; "behold the straining meshes break!"
Ah, Lord, the spoil I toiled so long to win
Is granted for thy sake!

The rosy day blooms out
Like a full-blossomed flower; the joyous sea
Lifts up its voice; the winds of morning shout:
All glory, God, to thee!

Sunday Magazine.

Heaven.

The idea of a heaven—another and better world than this—seems to be congenial to the human mind. It has been generally entertained in every age of the world. The wise men of ancient times, who possessed nothing but the light of nature to direct them, cherished the ennobling idea of a hereafter, an immortal existence. Even the untutored savage flatters himself with the pleasing prospect of being one day transported into a happier region, and anticipates the pleasure which he will there enjoy in the company of his fathers. All feel within themselves the "pleasing hope, the fond desire, the longing after immortality." Nature has given to all her children some conceptions of immortality. But still it must be acknowledged that her information is far from proving satisfactory; hence we find that the most eminent sages of the heathen world, even while desiring and hoping for such a state, confessed themselves unable to demonstrate its existence; and as they, with longing eyes, looked forward for such a world, a thick cloud, impenetrable by unassisted reason, intercepted their view.

From this state of painful anxiety we in this gospel land are happily relieved. To us immortal life is clearly revealed—more clearly than even to the ancient worthies, to whom God graciously revealed himself and committed his oracles. During the dispensation under which they lived the prospect of a better world was afforded them, but by dark and distant illusions. The city of God, the heavenly Jerusalem, was seen only from afar; its glory was obscured by intervening shades. But by the gospel these shades are dispelled—the sun of righteousness has arisen, and heaven, with all its glory, opens to our vision. There in that mansioned city, by the telescope of faith, we behold the ransomed ones, adorned with all holiness, filled with all happiness, and robed with all the honor that can be conferred upon their nature. Here they were the light of the world; yet this is not worthy to be named when we behold them "shine forth as the sun in the kingdom of their Father," where their joy shall be without alloy, their happiness full, and its duration eternal. With such, "old things have passed away," and all things are new, grand and sublime.

We all perceive, in some measure, the charms of novelty, and the delight which arises from the contemplation of objects new, grand and beautiful. Let us, then, place before our imagination the pleasing sensations we shall experience, the high transports we shall feel, when heaven, with all its glory, shall be unfolded to our view—when the glory of the celestial paradise shall beam upon our astonished vision. Such felicity, with a well-grounded hope of heaven and happiness, even in the prospective, is well calculated to enlarge the mind, and fill it with emotions it cannot express. That our intellectual powers in a future state shall continue to enlarge is not a matter of mere conjecture. Experience, reason and revelation combine in establishing the fact.

Experience teaches us that activity is essential to a well-ordered mind, and necessary for true enjoyment. Reason tells us that the acquisition of knowledge, particularly that which has reference to the works of the Almighty, is the noblest exercise in which the powers of the mind can be employed, and the source of the highest and most refined enjoyment of which an intellectual being is capable. Revelation assures us that "now," while on earth, "we see through a glass darkly; but then (in heaven) face to face. Now I know in part; but then shall I know even as I am also known."

O blissful perfection! Amazing exaltation! While those of the world fatigue themselves in search after folly, O! let us who have named the name of Christ expatiate in the fields of wisdom, explore the vast regions of infinite beauty, behold the manifestations of celestial majesty, lose ourselves in the depths of gratitude unutterable, and abound in the knowledge and love of God, and thus in time obtain a foretaste of that heaven prepared for all who love and look for the second appearing of our Lord and Savior Jesus Christ. W. SPILLMAN.

ENTERPRISE, Miss., August 16, 1875.

Holy Scripture Explained by Eastern Customs.

In the Bible there are many allusions which seem strange, and sometimes meaningless to the ordinary reader. We intend in this paper to examine a few which are explained by Eastern customs. In Ecclesiastes xi, 1 we read: "Cast thy bread upon the waters; for thou shalt find it after many days." This is evidently an allusion to the sowing of grain in Egypt. The want of rain in Egypt is supplied by the inundation of the Nile, which takes place at certain seasons. The whole country would soon become an uninhabitable desert if it were not for this stream. By natural, assisted by artificial means, it flows over all the land, and causes great fertility, so much so that in ancient times Egypt was reckoned the granary of the world, and is said to have maintained eight millions of inhabitants. When the overflow is at a particular depth those who have rice or other grain to sow go out in boats, and literally cast their bread upon the waters. They scatter their grain on this side and that, among the ripples upon the surface, as the boat moves slowly forward, and it sinks out of sight. But after "many days," when the water has subsided, the land is found to be covered thickly with little green blades like grass, the promise is fulfilled—the bread is found again.

"The psalmist," remarks a writer, "uses a remarkable expression when he says: 'They that sow in tears shall reap in joy.'" A late friend of mine, who long resided in China, wrote to me thus: "Here the rice is sown at the close of the winter months, when the weather is cold, damp and unwholesome. The sower is obliged to tread upon soil that is covered, as well as completely saturated, with water, amidst a vapor arising from the manure and the marshy character of the spot, which is reckoned by the Chinese themselves as very unhealthy. If there is a motto better suited to such sowing than any other, while the state of the atmosphere is bleak and cloudy, and the aspect of all surrounding nature is barren and desolate, it is: 'They that sow in tears shall reap in joy.'"

In the last chapter of Ecclesiastes is another sentence, which may not inappropriately be explained here: "When the sound of the grinding is low." The sound of grinding is to be heard in many places in the East at an early hour every morning. The wheaten bread of the Orientals becomes tasteless after a few hours. They are forced, therefore, to bake every day, and no more is ground daily than is wanted for the baking. The mill in most common use consists of two round stones, each about two feet in diameter, and six inches high. The under one, or "nether millstone" (Job xli, 24,) is immovable, and is somewhat lower around the edge than in the center—that is, it is slightly convex on the top. The upper one is just the reverse, being concave on the bottom, or thicker at the circumference, so as to fit pretty closely on the other. In the center there is a hole, and above this a funnel or hopper, into which the grain is poured, and thus it runs in between the stones, and is broken by them into meal, which falls over the edge upon a board. On the top of the other stone is an upright peg, or sometimes two handles, by means of which it is turned round. Women are generally employed at the process. Dr. Andrew Thomson, in his book on the Holy Land, gives the following description: "Listening," he says, "we heard a sound from one of the houses, which we guessed to be that of a hand-mill, on which corn was being ground for the afternoon meal. We entered, after having used the ceremony of knocking more than once, and found a young woman seated on the earthen floor, and busily at work with her mill. She showed no sign of alarm at the rather sudden apparition, but, interpreting our wishes, took off the upper circular stone, showed us the iron pivot in the lower stone on which it revolved, and also the hollow slant by which the meal escaped after it was ground. As we were examining it, and remarking to our friends on its close resemblance to the Highland querns preserved in some of our antiquarian museums at home, a second girl entered, and, sitting down on the opposite side, and laying hold of the well-worn handle, the little mill went round more rapidly and merrily than ever."

"Mine horn is exalted in the Lord." This curious expression, used by Hannah in her song of thanksgiving, is undoubtedly an allusion to a custom among the Druse women of Mount Lebanon, who "exalt" or set upright the silver horn which they wear for ornament on their heads when a child is born to them. This horn is hollow, and about four or five inches in diameter at the root. It is generally worn rising obliquely from the forehead, but in all cases the veil falls over it and conceals the face. As to have children in the East is an honor to the woman, the upright horn is a fitting emblem of all honor, glory and power, and it is often employed in the Old Testament in this sense. The horn also being the chief defense and strength of many beasts, to break or cut off the horn of a king or people is to abridge or destroy their power; while, on the other hand, to raise or exalt the horn is to establish or increase power and prosperity.

"Who shall deliver me from the body of this death?"—Romans vii, 24. The exclamation was St. Paul's. Perhaps he had seen a horrible punishment which probably suggested the simile. At any rate, it must have been known to those who composed his audience, and would present to them the best picture of the dreadful state of man in sinfulness. A dead body was sometimes chained to a condemned person, who was then left to starve or eat the flesh of the loathsome burden, but in either case to die. Virgil tells us of Mezentius, King of Agylline, or Cere, one of the twelve towns of Etruria at the time Æneas landed in Italy, a ferocious monster, who wantonly inflicted upon his hapless subjects such savage punishments for imaginary crimes:

"The living and the dead, at his command,
Were coupled face to face, and hand to hand:
Till, choked with stench, in loath'd embraces tied,
The lingering wretches pined away and died."

E. Thorp, in Day of Rest.

Clear Lines.

Religion has of late suffered much at the hands of her friends. From the lunar center of lax preaching and easy practice there has burst forth an eruption of hideous criminations and sad disclosures that has darkened the air of Christendom. But with the wrong comes the retribution, and out of it a voice of warning. The long-drawn horror of the thing has passed; but surely the moral significance of it ought not to be lightly passed over; for it cannot be that the providence of God has allowed all this without intending that the Christian world should learn by it some practical lessons of the very gravest importance.

It is time to draw a clear line between truth and error. The gospel claims to be a supernatural religion. We want no preachers in gospel pulpits to proclaim merely the religion of nature. We are weary of hearing of a God who is only an exaggerated man, of repentance which is but outward reformation, of atonement which is only at-one-ment, of love without law or law without penalty, and the whole "gospel of sentiment and gush." We need clear, masculine truth. No more Delphic oracles, studied ambiguities or pleasant platitudes. No more alternate streaks of orthodoxy and of heresy. The religious world has seen enough of this tree and its fruits.

There is a call for a clear line between the church and the world. The church is the solemn union of accredited believers, covenanting with Christ and with each other. It is composed of God's "peculiar people." Let the line be drawn and recognized and held. The church is not a mass meeting for all comers, nor a chance gathering where men drop in and drop out simply by enrolling and "dropping" their names at pleasure. It has its duties and its covenant, and its solemn church feasts, as such, for church members, and not for "the members of no church at all." It has its special bonds of union and communion.

There is a call for a clear line of Christian morality and propriety. The moral sentiment of the community has been somewhat confused of late. Many inevitable changes of relationship and modes of living have rendered necessary some readjustment in methods of activity and enjoyment. But amid all these changes there are certain unmistakable moral tendencies, drifts and proprieties in our associations and our pleasures, not difficult to recognize. And especially in the intercourse of men and women there are certain reserves and refinements which are the blossom of ages of Christianity. Much has been done within a generation to obscure the landmarks of Christian morality in common life. Much more has been done lately by a set of disgusting people of both sexes, called "reformers," to tear away the veil of Christian decency and modesty from social life and conversation. At last, it would seem, they are going to their own places, and Christian people find themselves compelled to turn back to some of the old paths of principle and propriety. God, with as much mercy as rigor, is enforcing reform, and even the devil, having overshot his mark, is driving them to it.

It is time to draw the line between a religious and a non-religious life. Where there is a clear, heaven-wide, inward difference of character, must there not be *some* distinct and prevailing *outward* difference of life—in habitual associations, spirit, aims, interests, methods, pleasures, amusements? Will it not show itself in its choice of intimate friends, in its general line of intercourse, its habits of social and domestic life, its style of expenditure, its relation to indulgencies and pleasures *proved* to be of questionable character, in its Sunday reading and habits, and a multitude of things not prescribed by law, but dictated by the spirit of Christ? And is not this a sphere of piety in which the present generation has witnessed a wonderful mixture, confusion and obliteration?—*The Advance.*

Paul's Thorn in the Flesh.

Many persons, I find, have never seen Dr. Brown's most ingenious interpretation of this Scripture puzzle. Opinions upon it have been very various, and some not peculiarly honorable to the great apostle. This Scotch physician sees many a hint of suffering eyes in Paul's letters. The first is the utter blindness, caused by lightning on his way to Damascus, which lasted some days, and was only relieved by the aid of Ananias, "when there fell from his eyes as it had been scales." The second is the blunder of Paul's not recognizing the high priest, in Acts xxiii, when he says, "I wist not that it was the high priest," though his dress was so distinctive. Third, would be his letter to the Galatians: "I bear you record that you would have plucked out your own eyes and given them unto me," immediately after the declaration that he had preached the gospel unto them through infirmity of the flesh. This connection between his infirmity and the aid afforded by their eyesight is so direct it is a wonder their relation to each other has not been suspected before. Then he states that he bears in his body the marks of the Lord Jesus, which would suit admirably to the disabling effect of his conversion when Jesus addressed him a personal remonstrance. Were his eyesight still suffering, this would remind him perpetually of the day when he was struck down on his persecuting career by blindness. Lastly, he calls the Galatian church to see how large a letter he had written with his own hand; yet the epistle was one of his shortest, and it could only have surprised them by being his own handwriting—not by its size—he being the only apostle whose impaired vision obliged him to employ an amanuensis.

These curious suggestions are not enough for a demonstration, but they are all we shall ever get, and they go a great way in making clear what had been entirely dark before. His recognition of the trial as a wholesome discipline is a lesson of patience to us under those burdens which we all have to bear, especially in growing years.

THE *Nation* has the following in regard to recent Hebrew literature:

Although Hebrew ceased to be a living language about two thousand years ago, Hebrew literature did not come to an end with the Old Testament. On the contrary, there grew up among the Jews—"the people of the book," as the Koran styles them—an immensely rich post-biblical literature; and even at the present time many Hebrew books are still written and published, particularly in eastern Europe. In America, thus far, only one Hebrew work has been produced, viz.: "Aluey Yehoshu'a" (a commentary on a tractate of the Mishnah, called *Aboth*,) by Joshua Falk, which was printed in New York in 1860. It is possible that some other Hebrew authors may have come over to this country; but, if so, we believe none of them found enough stimulus in the American atmosphere to continue his literary labors. We can at this moment call to mind only one Hebrew author of note who immigrated to the United States, namely, P. M. Heilprin (misspelled Heilpern in Furst's "Bibliotheca Judaica" and the catalogue of Zeduer and Roest,) who died January 30, 1863, in Washington city. Two works from his pen, of considerable interest ("Techuboth Beanshey Aven" and "Eben Bohan,") were published in Frankfort-on-the-Maine in 1845 and 1846 respectively. During the past two hundred years much has been done toward founding and furthering the science of Hebrew bibliography. We mention first, as among the fathers of this branch of learning, two Christian scholars, Bartolocci and Wolf. Of Jews who labored with great success in this field, Shabthai Bass, Azulai, Zunz, Steinschneider, Furst and Zender deserve especial acknowledgment and praise. With these eminent Hebrew bibliographers must be classed Mr. M. Roest, the compiler of the "Catalog der Hebraica und Judaica aus der L. Rosenthalschen Bibliothek" (Amsterdam, 1875.)

ICEBERGS IN THE ANTARCTIC SEAS.—Those who visit the Antarctic seas after having been in the Arctic, are greatly disappointed in the form of the icebergs; for while those of the north assume every fantastic shape that fancy can conceive, the southern ones are nearly table-topped lumps of ice, precisely the same in form as on the day they parted from their parent glacier; these more resemble huge Twelfth-cakes divested of their ornaments than anything else. In the warmer northern seas icebergs melt more quickly, and assume far more picturesque appearances; but in the Southern ocean the temperature of the water through which the icebergs drift is below the freezing-point of fresh water, and therefore insufficient in heat to melt the ice. It is only after they have moved a considerable way northward that the regularity of their shape begins to be interfered with. As the berg travels from the pole it first reaches a latitude where the summer sun has the power of heating the surface-water slightly above the freezing-point without affecting that immediately below it; this has the effect of melting a notch in the side of the berg all round it, and just above the sea level; but this notch was not observed to extend into the ice in any case more than about thirty feet. As the warm water becomes still warmer as the berg floats further north, it has naturally greater power, and deep caves or caverns are formed, which offer increased facilities for wave-washing the larger they become, until, the mass being weakened, large pieces become detached. As this alters the center of gravity, the berg lurches over, and either forms a slope, or a long spur or tongue rises; and thus the work of destruction proceeds until the form of the berg is altogether changed, and that part which formed the tongue may become its topmost pinnacle. Hence the greater variety of form in the berg seen by ships passing south on an arc of the great circle in comparatively low latitudes. The portions that break away from the berg are termed calves, and they are often of far greater danger to shipping than the bergs themselves, for the latter have a reflected light that render them visible at a little distance on the darkest night, whereas the calf, although it may be several hundred tons in weight, is not perceptible, or, if so, may readily be mistaken for the top of a sea breaking.—*Chambers' Journal.*

Lot's Wife.

"Remember Lot's wife." Remember her fate. With the destruction of Sodom she was destroyed. Suddenly, in the instant of her looking back—awfully, eternally—her sin found her out.

And now, my brethren, I ask: Are any of you still in the devoted city? In and of the world which God hath cursed, and concerning which he hath said: Go forth—tarry not! Oh, let me beseech you, escape for your lives. Let nothing keep you. Even now the merciful Savior may be calling in his appliances of grace—even now the flame may be casting its crest over your devoted heads, and you must dwell within its everlasting burnings. The time draws on when you must either be in Christ, or lost to him forever. This is your day of grace. God grant you may not wail endlessly, fruitlessly, over its remembrance. Hasten, brethren—flee to the sinner's only refuge—flee to that side, wounded, pierced, cleft, to take you in. If you live and die rejecting Christ, he says your guilt is greater than that of Sodom and Gomorrah, and your destruction will be a more fearful and awful one.

And you who have come out, and are making your way to the city of refuge, persevere, seek this last, best grace—the perseverance that God crowns. Onward—forward—upward—waver not—tamper not with the smallest sin. You have begun in the spirit—remember, you may end in the flesh. You may find it hard to keep pressing onward—into a higher, keener, loftier region—hard to be crucifying the flesh with all its affections and lusts, and all this for a reward unseen—hard to bear up when doubts and fears are many and trials heavy, and the memory of sin harrowing and consolations small; but still onward. To go back is perdition. Remember that Christ's finger points to this pillar of salt, hard by the gate of Zoar. The devil will follow you up to the gate—the flesh will rebel. You have need to watch and fast and pray—pray that God will not suffer you to fall from him—for any desires of your own—for any revilings of men—for any fear of death—to fall from him. Remember that not angels only, but he speedeth you on your way. He goeth with you—before you—in you. *Onward* still, and you shall come up to the mountain in the strength of him who fasted and was tempted, and was more than conqueror. Simon, Simon—satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not. Here is our peril and our safeguard. And if ever your hearts faint, and your resolves waver, and your eyes wander, and your feet go near to falling, then, when you are dejected and tempted, and scarce able to stand, appeal to his human sympathy. And to sustain the vigor of your appeal, think on this lenten lesson:

"Once gain the mountain-top, and thou art free;
Till then, who rest, presume; who turn to look
are lost."

Remember Lot's wife—how, after all those years of God's leadings, she perished at the very door of safety—how she looked back once, and never looked forward again.—*From a Sermon in the Literary Churchman.*

BLIND MULES.—One day, as I was passing a Pennsylvania coal mine, I saw a small field full of mules. The boy who was with me said:

"These are the mules that work all the week down in the mine, but Sunday they have to come up into the light, or else in a little while they go blind."

I never hear a word against keeping the Sabbath day holy but that I remember the mules. They could not have kept their eyesight by saying, "The better the day the better the deed," and continuing to work; nor by quitting work, but remaining down in the mine to spend the Sabbath in sleep or recreation. And who would be stupid enough to go to those mules in the field and say: "You big-eared fools, what are you winking and blinking around here for? Have all days alike."

And so, when I see a heaven-born soul buried in cares, thoughts and feelings of this dark and blackening world for six days, and on the seventh doing anything whatever except bringing that soul out where the light of God's truth and love can shine into it bright and straight from heaven, I say to myself: "Poor mule! He'll soon go blind."—*Christian at Work.*

OBITUARIES.

CAPTAIN GEORGE BARNES died July 21, 1875, at his residence in Warren county, Miss., aged forty-five years. He was born in Claiborne county, Miss., where he lived until his union in holy wedlock with Miss Louisa Nailor, in 1851. He moved to this county in 1852, where he spent the remainder of his life in great usefulness to the church, to his neighborhood and to his country. He joined the Methodist Episcopal Church South in 1857, and lived a consistent Christian from that time to his death, never allowing anything to interfere with his duties to his church, and was always among the first to assist the poor and afflicted. Indeed the church, the lodge, the grange and the country have sustained an irreparable loss.

Having heard the call of his Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," he has gone to realize the fulfillment of that promise, not in part, but in whole, "where the wicked cease from troubling and the weary be at rest"—"the rest that remaineth to the people of God." Followed by a long procession of friends and acquaintances, he was conducted to the family burying ground at Asbury, where the last tribute of respect was paid to him by the several societies of which he was a member; the honors of the church by the funeral services, conducted by the Rev. Josiah Bancroft, of Vicksburg; by the Grangers in the name of the Cincinnati Grange, and by the Masons.

He was a kind husband, a devoted father and a warm friend. May our Lord and Master comfort and sustain the bereaved family in their sad affliction, and enable them to live a life of holiness, and be prepared to meet their loved one, and forever join in praise to the Father, Son and Holy Ghost, where partings will be no more. P. C.

BRO. JOSHUA B. GRACE died at his residence in Alienton, Wilcox county, Ala., July 12, 1875. He was born in Hancock county, Ga., May 9, 1802.

Bro. Grace was a great sufferer for over five months, having been thrown by his horse against a fence, breaking both jaw bones, one rib, and his leg near the hip joint, which, by some oversight, was never discovered until it was too late to set it. He suffered as few men ever suffer. His sufferings, however, were borne by him with a fortitude which surprised many. For several weeks before he died he seemed to have no fears of death.

Two or three weeks before his death I visited him, and he said to me: "Bro. Purifoy, I am going to die. I do not care for that, for there is nothing here that I wish to live for but my wife." But he said he knew that God would take care of her.

On the first Sunday in June Bro. Ellis administered to him the sacrament of the Lord's Supper, at which time he was made happy and rejoiced. A few days before he died his wife asked him if all was right between him and God, and he said: "Yes;" and the day before he died she asked him again if all was right with him, and he answered: "All right, all right." In his death the church has sustained a serious loss. Financially he was a strong support. His house was always the Methodist preacher's home.

A. R. A. PURIFOY.

THE following preamble and resolutions, as a suitable tribute of respect to the memory of ABRAHAM STAFFORD, were drafted and presented by Thomas W. Adams, and adopted by the third Quarterly Conference of Franklinton circuit, Summit district, Mississippi Conference, July 10, 1875:

Whereas, Almighty God has seen fit, in his inscrutable providence, to remove from our communion our beloved Bro. Stafford, transferring him from our fellowship to that to be held inviolable with the "spirits of just men made perfect;" therefore, be it

Resolved, That in the death of our highly esteemed brother the church, the community and his family have sustained an irreparable loss—the church a zealous advocate, an efficient member and a faithful steward; the community a kind neighbor, and his family a loving husband and doting father.

Resolved, That his godly walk and conversation in health, and the sweetness of temper and Christian fortitude with which he patiently withstood the distressing ravages of disease, be ever held up by us for imitation, so that when our summons shall have been issued we may have his cordial greetings upon the threshold of our Father's house.

Resolved, That we tender our condolence to the bereaved family, assuring them that we believe their loss to be his heavenly gain.

ROBERT E. L. PRICE, youngest son of Fountain and Elizabeth Price, was born in Rapides parish, December 30, 1864, and died in Catahoula parish, La., June 15, 1875.

A paralytic from his infancy, little Robert has been released from his afflicted condition by Providence, who is "too wise to err, too good to be unkind." Prevented on earth from mingling with his companions in their childish activities, he now enjoys the companionship of angels and the delightful employments of paradise. S. H. S.

DR. SEELYE says: "There are twice as many converts to Christianity in India to-day as in the whole world at the end of the first century. After the first thousand years there were only 20 versions of the Bible; now there are 274. The first Bible society was formed in England in 1804; now there are multitudes of them, and they have printed and circulated 31,000,000 copies. In the room where Voltaire wrote his boasts that Christianity would not see the nineteenth century a Bible depository is established. Many times more Bibles are circulated and read in the nineteenth century than in all the centuries before. The history of Madagascar (1826 to 1834) is an epitome of Christianity in the first century. When the missionaries returned, after banishment, they found 5,000 Christians as the result of Bible-reading, who had remained steadfast in spite of appalling persecutions."

—During the five years from 1869 to 1874 the Presbyterian Church in Oregon has grown four hundred per cent, in number, and contributions increased.

A PROMINENT business man of London has bought the Victoria Theater, and intends to fit it up for religious work.

The Christian Advocate.

THURSDAY, SEPTEMBER 2, 1875.

CHASTENING.

BY J. D. BURNS.

O thou, whose sacred feet have trod
The thorny path of woe,
Forbid that I should slight the rod
Or faint beneath the blow.

My spirit to its chastening stroke
I meekly would resign,
Nor murmur at the heaviest yoke
That tells me I am thine.

Give me the spirit of thy trust,
To suffer as a son—
To say, though lying in the dust:
My Father's will be done!

I know that trial works for ends
Too high for sense to trace—
That oft in dark affliction sends
Some embassy of grace.

May none depart till I have gained
The blessing which it bears,
And learned, though late, I entertained
An angel unawares.

So shall I bless the hour that sent
The mercy of the rod,
And build an altar by the tent
Where I have met with God.

The Advantage of General Culture.

A series of papers is in course of publication in *Blackwood*, said to be written by Mr. W. W. Story, and entitled "Conversations in a Studio." From one of the papers of the series we take the following:

Belton.—It would be a charming power to be able to carry one's library in one's mind! I envy men with large memories. Still, nothing is utterly lost; and I comfort myself with thinking that even what has flowed away has at least lent its color to my thoughts, and deepened the channel through which it passed. I hope so, at least. That is the kind of riches I envy. What one is within, and what one has educated himself to do and think and feel, *that* is truly his, and no one can take it from him. Nor can he himself lose it, or willfully throw it away. But wealth and goods are not ours. They do not really belong to us, but may be added or taken away, and leave us what we were. They may be squandered or stolen or lost. But one's mind and one's memory cannot be pilfered like a chest of coin. What we possess in our mind is ours forever till the mind itself decays.

Mallett.—When old B—— (whose hand was as tight as his morals were loose, and whose life had been devoted almost exclusively to money-getting) died at a ripe old age, somebody asked Ortis what he had left. "Everything," said Ortis; "he has taken nothing with him."

Belton.—Precisely; nothing is truly ours which we must leave behind.

Mallett.—The struggle of the world, the decreased value of money, the crowding of professions and trades at the present day, the strenuous competition for place and wealth, create specialties; and few men now are completely developed; they are rather hands, feet, head, than whole men. A general culture is rare, while a special faculty is trained to the utmost. All the professions and trades are divided and subdivided, and each man has to perfect himself in his department. There is thus a great particular gain to set off against a general loss. In art this is seen almost as much as in law; for it seems to me that culture and a large education are almost necessary to create a great artist. In the ancient days, as well as at the period of the Renaissance, the great artists were accomplished in various branches of art, and did not confine themselves to one. Phidias, for example, was a painter, an engraver, a worker in embossed figures, a sculptor in brass, gold and ivory, and a musician, if not an architect. The architects of the Parthenon, Ictinus and Callicrates were also sculptors of note; and, indeed, most of the artists of those times worked in various branches of art. Leonardo da Vinci was as eminent an engineer as he was a painter. He was also architect, sculptor and musician; and besides being an author and an inventor in mechanics, he was well versed in various branches of science. Michael Angelo was a poet, sculptor, painter and architect, and it is difficult to say in which of the last three he was greatest. Giotto was also accomplished in all these arts. Verrocchio was as excellent a sculptor as painter. Benvenuto Cellini was a soldier, a goldsmith, a sculptor, a poet and an accomplished musician. Salvator Rosa was a painter, a poet and a musician, and his poetry is certainly, at the least, quite as good as his pictures; while what we have of his music is of a large and admirable character. Orcagna was painter, sculptor and architect. Ghiberti, who made the famous doors of the Florentine baptistery, of which Michael Angelo said, with generous exaggeration, they were worthy to be the gates of paradise, was also an architect. But, not to extend the list, in a word, nearly all the artists of any note at this period not only practiced several arts, but distinguished themselves in each; and for myself I cannot but think that the knowledge of all made them stronger in each. They threw into everything they did the full weight of all they knew and were. The breadth of their culture gave refinement and strength to their work.

Belton.—But how could they find time to accomplish themselves in so many arts, if one art requires a lifetime, as you say it does?

Mallett.—There is time enough to do many things, if the person is seriously concentrated in his work, and does not squander his mind and his time by half work. Nothing is so bad as that. There are many persons who think they are working, when in truth they are only dawdling over their work with half attention. There is time enough thrown away every day to enable any one of earnest mind to do more than many a man does with his whole day. All depends upon love of the work on which one is engaged, and in concentration of one's faculties. It is, in my opinion, better to be utterly idle, and lie fallow to influences, than to muddle away hours in half work. Besides, change of labor is rest, and to an active mind more rest than laziness. I have always found in music a more complete refreshment of my mind, after a hard day's work in my studio, than even sleep could give. The faculties and powers and interests are thrown in a different direction, and while one series works the other reposes. After an entire change of occupation one returns with fresh zest and vigor to the work he has left; whereas, if the thoughts are constantly treading the same path, they soon, as it were, wear a rut in the mind, out of which they cannot extricate themselves, and this begets in the end mannerism and self-repetition. Still more, the various arts are but different exercises of correlative powers. They each in turn refresh and enlarge the imaginative and motive powers, and extend their sphere. Each, as it were, is echoed and reflected into the other. The harmonies of color and forms and tones and words are closely related to each other, and but different expressions of merely the same thing. A sculptor's work will be cold if he is not sensitive to color and music; and a painter's work will be loose and vague unless his mind has been trained to the absoluteness of form and outline. Neither can compose well his lines and forms unless he possess that innate sense of balance and harmonious arrangement and modulation which is developed by music.

Birth of the Musquito.

The female musquito lays her eggs upon the water. Finding a suitable place, she supports herself by her two pairs of fore legs, and, crossing the hinder pair like the letter x, she deposits the eggs one after another in the support made by the legs, putting them endwise, side by side, and sticking them firmly together by means of a glutinous secretion which covers them. When the mass is complete it is of the shape of a tiny boat, consisting of from two hundred and fifty to three hundred and fifty eggs, which is set afloat and abandoned to its fate. This little raft floats persistently—it will not sink, nor will hard usage break it up, nor freezing destroy the vitality of the eggs. In a few days the larvæ, as the first stage of the insect is called, are hatched, make their way out of the under side of the egg, and go off in search of food.

The larva is about a third of an inch long. It has a head broader than it is long, and "the part that wiggles" has eight joints. They may be seen in any vessel of rain-water that has been exposed for some days, in the summer, and from their peculiar manner of locomotion they are called "wigglers." The projection near the tail is a tube of hairs through which the wiggler breathes. When not disturbed it rests with its head downward and with this tube at the surface. But on approach of danger it rapidly wriggles itself to the bottom of the vessel. It wriggles through eight to fifteen days of its existence, casting its skin two or three times, and then goes into the pupa state. In this condition it remains with its head downward, and is not quite as lively as before. It moves and tumbles about by means of paddles at the end of its tail. While in this state it takes no food, and the breathing arrangements are quite reversed; for, instead of breathing through the tube at the end of its tail, it is furnished with two tubes at the head through which it takes in air. This state of things lasts from five to ten days, when the skin bursts, and the perfect insect comes forth; this is a most critical period in the life of the insect, and it can only emerge with safety on a very still sunny day. The skin of the pupa bursts open on the back, and the insect first protrudes its head; then its chest gradually follows, and it stands erect in the shell with its legs still confined. The slightest breeze would upset its frail boat, and the insect would be drowned. Indeed but a very small proportion succeed in passing this last transformation in safety. Soon the front pair of legs is extricated and placed on the water. The sun speedily dries the wings, which are gradually expanded, then the legs are drawn and placed on the edge of the pupa case, the antennæ and proboscis are elevated, and the insect then leaves its watery abode and flies away.—*Mrs. Charlotte Taylor.*

A PRAYER MEETING RECIPE.—We have had a great many, but we shall get none too many good ones:

Go to the meeting with a heart warmed with love to Christ and to Christian brethren. Carry a spirit of prayer with you from your closet, and then you will be sure to have it when you get there. Be ready and prompt to pray and speak. Backwardness and waiting throw a deathly chill over the meeting. Let not the meeting ordinarily exceed one hour. Let brevity be observed in all the services. Long prayers are apt to abound in vain repetitions, and prolonged remarks are often tedious. The model prayer, given by our Lord and Savior, may be easily repeated in half a minute. The prayer of the publican comprises only six words, and still it is very comprehensive. From three to five minutes is usually long enough for any brother to occupy at one time in remarks and prayer. In the closet one may pray an hour or a whole night if he chooses, but in the social circle prayer should be short, specific and fervent. Keep the services free from all friction of unkind feelings and censorious remarks. Let attendance upon these meetings be regular and constant as possible. Be sure to go unless unavoidably prevented. If your faith is weak, *go*; if your love is chilled, *go*; if your hope is clouded, *go*; if peace and joy have failed to permeate your soul, *go*. Every professed Christian should be sure to go if possible, that the activities of the soul may be stirred up to a holy zeal and drawn out in the service of the Master. If you have for a long time staid away and the Christian armor has got rusty, go. "Prayer makes it bright," burnishes the shield, the sword, the helmet and the breastplate of righteousness. Go if you expect only a few to be there; for if you stay away the number will be still less. Go expecting and longing for the special refreshings of the Holy Spirit, and expecting there to meet Jesus, agreeably to his promise: that where two or three are gathered in his name he will manifest himself in the midst of them. Be sure to go to the prayer meeting, even at the sacrifice of ease and profit in worldly things; and you will find in it a rich reward to your own soul, and see rich blessings bestowed upon your neighbors and upon the church of Christ.—*A. W. F.*

BOSSUET'S PERSONAL HABITS.—Some of his personal habits were peculiar. From the time he left the court Bossuet made it a habit to get up during the night for devotion and study. He always kept a lamp burning in his room for this purpose, even when traveling; and after a few hours' sleep on first going to bed he used to get up, alike in summer or winter, however sharp the cold might be. Two dress-gowns, and a sort of bag made of bearskin, into which he used to get and draw round his waist, met this difficulty; and, thus armed, the Bishop of Meaux used to say matins and lauds amid the stillness of night, and, that done, he went to his literary work. Everything was put ready over night, and so he betook himself to his books and papers for as long a time as his brain worked clearly and vigorously. When he began to feel exhausted he used to lie down again, and would fall asleep at once. This continued to be his daily custom until, toward the close of his life, Bossuet's physicians insisted on his giving up the work, and thenceforth he went back to bed after he had finished his devotions. These active habits account in some measure for the enormous quantity of work he was able to get through; moreover, he never lost a moment voluntarily, and he used to excuse himself from all the ordinary visits and formalities which so greatly hinder a busy man. Time was not, however, retrenched from prayer. His family was always gathered together for household prayer, and he was diligent in saying office, though he did not make it a rule to attend all the cathedral offices, except on Saturdays, when he generally went to vespers, and he was always there on Sundays, both at high mass, vespers and sermon.—*Bossuet and His Contemporaries.*

WILL YOU TAKE THE RESPONSIBILITY?—A young man in Virginia had been sadly intemperate. He was a man of great capability, fascination and power, but he had a passion for brandy which nothing could control. Often in his walks a friend remonstrated with him, but in vain; as often in turn would he urge his friend to take the social glass in vain. On one occasion the latter agreed to yield to him, and as they walked up to the bar together the bar-keeper said:

"Gentlemen, what will you have?"

"Wine, sir," was the reply.

The glasses were filled, and the friends stood ready to pledge each other in renewed and eternal friendship, when he paused, and said to his intemperate friend:

"Now, if I drink this glass and become a drunkard, will you take the responsibility?"

The drunkard looked at him with severity and said:

"Set down that glass."

It was set down, and the two walked away without saying a word.

Oh! the drunkard knows the awful consequences of the first glass. Even in his own madness for liquor he is not willing to assume the responsibility of another's becoming a drunkard.

What if the question were put to every liquor dealer, as he asks for his license and pays his money: "Are you willing to assume the responsibility?"

How many would say, if the love of money did not rule them: "Take back the license?"

ABERDEEN SCOTCH.—The Edinburg *Review* has the following good one: An English clergyman and a Lowland Scotsman visited one of the best schools in Aberdeen. They were strangers, but the master received them civilly, and inquired: "Would you prefer that I should speer these boys, or that you should speer them yourselves?" The English clergyman having ascertained that to speer meant to question, desired the master to proceed. He did so with great success, and the boys answered satisfactorily numerous interrogatories as to the exodus of the Israelites from Egypt. The clergyman then said he would be glad in his turn to speer the boys, and at once began: "How did Pharaoh die?" There was a dead silence. In this dilemma the Lowland gentleman interposed: "I think, sir, the boys are not accustomed to your English accent; let me try what I can make of them." And he inquired in broad Scotch: "Hoo did Phawraoh dee?" Again there was a dead silence, upon which the master said: "I think, gentlemen, you can't speer these boys. I'll show you how to do it." And he proceeded: "Fat cam' to Phawraoh at his hinner end?" The boys with one voice answered: "He was drooned;" and a smart little fellow added: "Ony lassie could hae told you that."

DR. H. M. SCUDDER, in his address before the alumni of Union Theological Seminary, New York, on "American Transcendentalism," took Ralph Waldo Emerson as an exponent. By quotations from Mr. Emerson he undertook to show that the Hindoo and the Emersonian theology are alike in the following particulars: 1. They both deny that there is an individual soul. 2. They disavow the existence of matter. 3. They reject an outward revelation. 4. They repudiate the notion of sin. 5. They scorn the idea of man's looking away from himself to a Redeemer.

PROF. PROCTOR, the astronomer, says: "There must be in America at least three times as great a proportion of reading and thinking men to the entire population as there is in England."

Religious Intelligence.

—The late Gen. John A. Chedell, of Auburn, N. Y., bequeathed over $25,000 to various Episcopal churches in that State.

—Upward of eight hundred Russian emigrants (Mennonites) left Liverpool for Canada recently in the steamer Sarmatian.

—A congregation of the Disciples of Christ has recently been established in Brooklyn, with an average attendance of about one hundred and seventy.

—One hundred and fifteen missionaries have gone to foreign lands from Mount Holyoke Seminary, Mass., eighteen of them from the last two graduating classes.

—The buildings for the Vanderbilt University are nearly finished. They are to be dedicated next October. The address will be by Dr. Deems, and Com. Vanderbilt is expected to be present.

—The alarm which has prevailed in Syria with regard to the threatened closing of the schools by the Turkish government has passed away. The mission schools are now being carried on without interruption.

—The Wesleyans have on the Fiji Islands 683 chapels, 283 other preaching-places, 68 missionaries, 893 catechists, 25,620 communicants and 124,304 attendants on public worship. Their missions date from the year 1835.

—The *Jewish Messenger* says that some wealthy Israelites in Rome are discussing the feasibility of erecting a rabbinical seminary in that city, and the indications are that soon, in the vicinity of the Vatican, a college of Jewish ministers will be established.

—Mr. Robert Arthington, of Leeds, England, proposes to subscribe £500 toward a survey of the country lying between St. Paul's river, Liberia, and the Jolliba branch of the Nigar. He thinks that the survey, if followed by the construction of a road, would greatly facilitate the evangelization of Western Africa.

—In speaking of the status of the Catholic Church, ex-Father Gerdeman says its strength is greatly overestimated; there is no reason to fear them as yet. Five millions would cover all the Catholic men, women and children in all the States. Of a new generation the church loses seventy-nine per cent. of the boys and twenty-five of the girls.

—A missionary in China gives the following rapid summary of the present condition of the various religions in that country: Buddhism is making no progress. Mohammedanism is at a discount, because of its rebellious tendencies. Confucianism is strong and active. Roman Catholicism is making rapid progress. Protestant missionaries are doing grandly.

—At the annual meeting of the Wesleyan Missionary Society at Exeter Hall the chair was occupied by the lord provost of Edinburg. The total receipts of the society for the year were $899,690. Apart from occasional donations, the receipts in Great Britain have for the past few years been averaging an annual increase of $15,000. The work of the Wesleyan Society is divided into three departments—the continental, the colonial, and the strictly foreign missionary. In Ireland 35 missionaries are employed. In France and Switzerland, where there seem to be signs of a religious awakening, 30 ministers are laboring and 1,857 members have been gathered. In Germany there are 19 ministers and 2,103 members. We notice that 2 stations have been occupied in exclusive Bavaria. In Italy 20 ministers and 1,016 members are reported. The growth of the Italian work has led to its division into 2 districts, with Rome as the head of the one and Naples of the other. In Spain and Portugal the work is confined to Gibraltar, Barcelona, Port Mahon and Oporto. There are 3 ministers and 209 members. In the British colonies the society is connected with the colonial conferences, and it is very difficult to separate the purely missionary work from the ordinary home operations of these churches. The two are combined in the returns, which give 1,074 ministers and 114,489 members. In the West Indies progress is slow. The amount of moral and educational agency required for the elevation of the people was underestimated in the sanguine expectations based upon the emancipation of 1831. In West Africa the overthrow of Ashanti rule and the abolition of slavery on the Gold Coast have opened a new future for the missions. In the West Indies and West Africa there are 113 ministers and 53,139 members; in India and Ceylon there are 80 missionaries and 3,541 members; in China 12 missionaries and 254 members. The organized opposition which Christianity is now meeting in China shows that its power is being felt. Societies to advocate the claims of Confucius and others in opposition to the doctrine of Christ have been established in large towns where missions are situated, and the various methods of the European missionaries have been imitated. The Polynesian missions are under the direction of the Australasian Conference. The Friendly Islands are now altogether Christian in their profession, and in the Fiji Islands the annexation to Great Britain opens a new future. It is proposed ere long to commence a mission on the Island of New Britain or New Ireland, or on the east coast of New Guinea. In this mission-field there are 88 missionaries and 31,169 members. No society is pursuing more energetic measures to educate its converts than the Wesleyan. Colleges have been established at various points, new ones are being projected, the standard of education is being steadily raised, and there are 134,156 pupils on the rolls. The views which lead the Wesleyan Society to these efforts are expressed in the close of the report: "We are convinced more and more that the consolidation and perpetuity of the results of missionary labor depend in a great measure upon schools adapted to all classes of the population and to every stage of their mental growth."—*Independent.*

Our Young People.

WHOSOEVER.

There were children on the floor,
Conning Bible verses o'er.

"Which word, all the Bible through,
Do you love best?" queried She.

"I like Faith the best," said one;
"Jesus is my word alone."

"I like Hope," and "I like Love,"
"I like Heaven, our home above."

One more small than all the rest:
"I like Whosoever best.

"Whosoever—that means all—
Even I, who am so small."

"Whosoever!" All agree;
That's the word for you and me.

"Whosoever will" may come—
Find a pardon and a home.

Do Something for Jesus.

I want all my little readers to try and see if they cannot do something to advance the Savior's kingdom. If you love him it will make you happy to know that you are working for him here upon earth, while he sits upon his throne in heaven, pleading for the sinners he has redeemed. Do you wish to know how you can work for him? Perhaps some of you will say: "Oh! yes; by saving our money to give to the missionaries and Sabbath school, and by trying to get Sabbath school scholars." Yes, dear children, those are very good things to do; but there are some who will say truly that they never have any money to give, and therefore they think they can do nothing for the Savior. But this is a mistake. There is something that all, both rich and poor, can do for him—something that is very pleasing in his sight, and costs nothing but self-denial. You can all do little acts of kindness to your brothers and sisters and playmates. You can speak gently to them and try to make them happy. You can be helpful and obedient to your parents. This is working for Jesus as well as when you give money to his cause, though you should give also if you possibly can. WINNIFRED.

From Our Little Friends.

CONSHATTA, TEXAS.

DEAR BISHOP KEENER: I have long thought of writing to you about Grandpa Goodale. I do think he is treating the children so badly. I learn that a Bishop has great authority. You can make him tell us "How Barney Milked the Bays' Nest." If he is a good man he will obey you. Pa said once, when you gave him his appointment, that the Bishop's will must be obeyed. Grandpa Goodale will obey you. Are you acquainted with him? Could you see him without much trouble? If not, write to him to tell us "How Barney Milked the Bays' Nest." We all like Grandpa Goodale's stories over here in Texas if he would just finish them when he starts. I agree with Abbie Featherston: "Say to Tom that we don't want to hear any more about bees and hornets and wasps and bumblebees. Grandpa Goodale ought to write his own letters." Abbie thinks Grandpa Goodale must be an Irishman. I had much rather think he is a Dutchman if he is not one of our sort of people.

Now, dear Bishop, I must close. Don't think hard of me for troubling you. I love all the Bishops. You were at our house in Corsicana when you were in Texas. I will try to get something for Mexico before our Conference in November. Do by all means make Grandpa Goodale tell us "How Barney Milked the Bays' Nest." Your little friend,

ANNIE DAVIS.

ANCHOR LANDING, RED RIVER, July 5, 1875.

DEAR MR. EDITOR: I have been reading about the Florence fund. I think that it is a good idea. I will send you a dollar to put with it. I would like to help to send some little girl or boy to school in China. I like to read the ADVOCATE, because it has so many interesting pieces in it.

I live on Red river, four miles above Coushatta. I have been going to school in Mansfield, where we had a very good Sunday school. It is vacation now, and I am so glad to get home. I hope all the little girls and boys will send you a dollar for the Florence fund.

From your little friend,

LUCY LEE.

A Riddle Story.

"Tell me another story, Nan," pleaded a sleepy voice from the lounge in the corner.

"I do believe there is nothing more to tell, Floy. My tongue is tired. I have told you all the bear stories and all the fairy stories—'The Rat that Sat in the Oven,' 'Jack and the Bean-Stalk,' 'London Bridge'—and everything else that I know, since lamplight."

"Tell me one of your very own, then, Nan, please. You are knitting to-night, and it won't bother you to talk, will it?"

"Well, once there was a very steady and persevering maiden who set out to count six billions. She lived in a tall Gothic castle, with the picture of a ship rocking on the sea, in the tower. It seemed a very imposing castle to grandma when she was a little child. I have heard her say that she used to spend hours gazing upon it then, and that was long after the maiden began to count.

"Perhaps you think it was a very silly task for the maiden to undertake; but she managed to be very useful in the world, notwithstanding that she kept on counting along, steadily through all the hours of the day and night. She made the dark old castle seem a cheerful, lively place, and it seemed to do people good just to look at it as they went by.

"Well, the maiden counted on and on, and the years went by, and the people to whom her face had been familiar dropped away one after another, and little children grew up to men and women, and by and by she became very old, although she held her good looks wonderfully, and people even said that she grew handsomer as she grew older.

"I am not going to tell you, Floy, how many years it took her to count five billions; but she had achieved that when I first saw her cheerful face looking from an upper window of her castle, under the tower.

"I soon learned to love her very much. She was very intimately associated with grandma at that time, and is until this day. I think there is a good prospect of her living to finish her sixth billion.

"And now I shall not tell you another story until you tell me who the old lady is. You may ask grandma to help you find out, and I will tell you that you have seen the ancient maiden yourself; and that sometimes when you sleep at grandma's, if you lean out of bed and listen, you will hear her counting cheerfully on in the dark. I have sometimes thought that her voice is strongest in the night."

No symptom of interest or approval came from the lounge where Floy lay; and when Nan stopped talking she heard a faint snore. So she concluded that this riddle story was not so interesting as "Jack and the Bean-Stalk," or "The Rat that Sat in the Oven," which she is very often obliged to tell over three times apiece in one evening.—*Anna Boynton, in Youth's Companion.*

LOVE ONE ANOTHER.—They were only two little neglected-looking children, with no shoes or stockings on their feet, their dresses all rags, their hats all torn, their faces soiled, and their hair snarled and tangled. I don't believe they had anybody to take care of them. Possibly they had a mother who was obliged to go out and work all day, and leave them to care for each other. Perhaps they had a mother who drank rum, and so forgot these dear little girls.

But whatever was true about their mother, it was very certain that they loved each other; and the *big sister*, ten years old, took very tender care of her little sister, four years old. Let me tell you how I know this.

One day, while riding in the steam cars, I chanced to look out of the window, and I saw these two little girls at play, chatting and laughing together, when all at once the four-year-old saw the steam engine coming. She jumped up and caught hold of her sister, who, in a laughing and happy way, pressed the little one close to her, and then putting her hands tight over the baby's eyes shut out the sight of the frightful engine as it came rushing and glaring toward her. When it had passed I looked back and saw the baby's face turned lovingly up to her sister's, and chattering gayly again; and I imagined she was trying to tell her how glad she was that she did not let that dreadful engine look at her as it whistled past.

STREET TALK.—"Learn to talk like a gentleman, my boy! Papa is sorry to hear you talk 'street talk!' Do quit it."

"What is 'street talk,' papa?"

"What did you just now say to sister?"

"I told her to be quiet."

"But you said, 'Hush up,' and said it very loud and rudely. And what did you, ten minutes ago, say to Martha?"

"I told her to go out of my way."

"But you did not say it half so nicely as that. You said: 'Get out of this.' And I think you called her some name. What was it?"

Harry looked ashamed, and the tears came; but he answered: "I called her a dirty snick."

"Just so. That is what I mean by street talk. All these naughty words, and especially the rough tone and manner, you hear on the street. They belong to those boys who have never been taught any better, and to those men who, though knowing better, yet do not care anything about the better way. But my little boy must never use street talk."—*Southern Churchman.*

THREE HINTS WORTH TAKING.—1. Never attempt to do anything that is not right. Just so surely as you do you will get into trouble. Sin always brings sorrow sooner or later. If you even suspect that anything is wicked, do it not until you are sure that your suspicions are groundless.

2. When you do attempt anything that is right, go through with it. Be not easily discouraged. Form habits of perseverance. Yield not to sloth and sleep and recklessness. To resist all these will not be easy, but you will feel that you have done right when you get through.

3. Do not waste your money. Perhaps you have very little. Then take the more care of it. Besides helping to spread the gospel, buy some good books and read them well. A good book is one of the best things in the world. If you cannot buy as many as you need, borrow from others, and return them safe and sound. Never let a book lie where it may be injured.—*Sunday School Visitor.*

A CHEROKEE school girl, who had noticed that some of the stars twinkle while others give a steady light, once asked her teacher:

"What for one star wink at me and another star not?"

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CHILDREN AT HOME.

It is scarcely a home at all without children. A house in which there is none is desolate, whatever may be its spacious halls and rich upholstery. Grown people may move there in mirth and revelry, or live in quiet and orderly state. Everything may be kept prim and neat, with no traces of the disorder and abandon of young life, but there is a painful void. People who do not want children, and shun the care and worry of them, should by all means betake themselves to cloisters, or live, as Troglodytes, away from the society of civilized men.

Not to sustain the parental relation is to be deprived of one of the most important conditions of our education. For moral and spiritual ends it is of invaluable service to have the parental affections awakened and developed, to be tried in our patience, and to feel the responsibility which the nurture and training of children demands. Where houses and people are childless through misfortune, Providence may have some compensating provisions, but the loss is one so serious that we can scarcely see how there can be any full reparation.

Parents can understand better than others those declarations and promises of Scripture that refer to this relation: "If ye, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him?" Parents come nearer fathoming the fatherhood of God than even the angels do. They have a peculiar appreciation of the gift of the only begotten Son. Do they not get deeper into this profound and affecting passage than the seraphim: "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" There is a richness of tenderness and pathos in the parable of the prodigal son which none but fathers and mothers wholly comprehend. They have in them the image of the divine paternity, and are brought into completest sympathy with the highest manifestations of divine love and compassion. There are chords in the human heart which it would seem that God himself cannot make to vibrate, except through the parental relation. It opens the understanding to some of the grandest disclosures of revelation, and presents a distinct field for the display of submission under sanctified sorrow. Children in the house, whether they are there to live or die, are a blessing. Their being and training call forth a class of affections, and antagonize a selfishness which nothing else can reach. Their life is a discipline which has no substitute, and their death is a sorrow that has no kinship in the category of afflictions.

The home is the school of the children in it. Their characters are formed there, there they take their departure for a career of virtue and usefulness, or for a course of vice, and to be the pests of society. Outside influences for evil are to be counteracted by the training in the family. Here, and effectually nowhere else, can they be fortified against the temptations which await them in the world. Neither secular nor Sunday schools can be intrusted with the work which must be done by the parents at home. Religion, morals, industry, neatness, practicalness, self-help, good manners, must all be taught in the house and in the childhood period. Herein parents should have no need of priests or dancing-masters. The home circle and the fireside should be the school-room for piety and politeness.

There is no adequate substitute for a good home, and to the young there is no privation more calamitous. In some families there is a tyranny that rebounds after awhile, and the children are the worse for it. Cunning, duplicity and falsehood are fostered, and filial love and reverence are destroyed. In other households there is anarchy. The children run riot with excess of license, and are an annoyance to parents and guests. The broken chairs, the torn curtains, dirt and general disorder show the lack of all restraint. It is a positive trial to visit houses where the children govern the parents. The visitor feels embarrassment for the good, easy-going, slip-shod, over-indulgent mother in her futile endeavors to quiet the chronic ramps, and to secure temporary peace. Surely there is a more excellent way. Government there must be; obedience must be exacted, and in well-ordered homes the children are olive plants, green and beautiful and beautifying, and not nettles and stinging cactus.

We think of the model household as having in it not a lone child kept as in a bandbox, but a group of merry, romping, loving boys and girls, from the elder ones blooming into their teens to the little bud that is the care and pet of all. They are not to be too neat in their every-day clothes, and there are looseness and comfort in their array rather than any affectation of expense and style. And this bunch of little folk is instinct with the spirit of obedience and deference to the parental will, with no trace of painful fear, but with every element of sunshine and gladness in it. Obedience, rightly implanted, brings in its train truth, honor, candor and conscience.

About the rod and its use we cannot enter at large. The things we have indicated must be secured somehow, and generally they can be without much use of the classic birch. We have no quarrel with Solomon, but he turned out badly himself, and his children were not models. As a rule, the whipping should be done before the child is ten years old, and not much need be done after the sixth year. More children have been spoiled and ruined by harsh and injudicious use of the rod than have been saved by its wise application. Since we have been living in a large city, with close neighbors, we have rarely been free from the annoying screams and cries of whipped children. It is a nuisance, an evil, a barbarous cruelty throughout the world that needs to be abated. A parent irate, frenzied with anger, belaboring a helpless and ill-instructed child, ought to be indicted for felony. The rod may be good in some cases, but few parents have the wisdom, grace and patience to use it aright. Firmness, love, prayerfulness and self control will be more effective than the harsher course with the average child.

Religion from the Cradle.

I wish to say to my good and highly respected friend, Bro. Shanks, a few things which, as I see, he with many others has either forgotten or lost sight of by merging them hastily into other questions.

But, first, a word or two as to his misunderstanding me to speak disparagingly of a person remembering the time and place of his conversion. O no. I spoke favorably of it. I only spoke in opposition to making such remembrance *a test of conversion*. It would prove that a man *was* converted, but of itself could be no evidence whatever of a converted or religious state now. Reliance, therefore, much or little, on such a mere historic fact for present religious satisfaction would be exceedingly dangerous. I have seen men of abandoned wickedness who could remember the time and place of their conversion as well as Bro. Shanks; and I have known a still greater number of others, of cold, lifeless religion, remember about as well, and rely upon such reminiscence *to their ruin*. Now Bro. Shanks understands me. A conversion back yonder, remembered or forgotten, is of itself of no religious value whatever; but, if relied on to prove present grace, is both dangerous and ruinous. Remembered conversion, on the one hand, proves no more than remembered wickedness on the other. The great practical question is: What am I now? A plentiful meal a year ago is no protection against hunger to-day.

But my chief intention in writing now is to embrace the occasion of Bro. Shanks' suggestion about children's religion. I suggested that people converted at the proper time could not remember the time or occasion of their conversion. This raises the question as to the *proper time* for conversion. Everything that ought to be done at all should be done at the right time. Especially is this applicable to conversion. The greatest misfortune the church suffers to-day is the natural disadvantages of late conversions. I say natural, because those disadvantages, other things being equal, are universal. The earlier a person is converted the better and more useful a Christian he will be. Conversion at twenty is better than at thirty, but better still at two or five, or at the proper time, whenever that is.

Religion from the cradle is certainly the true doctrine. A child is capable of true religion—religion in a child, not in a man, I mean—long years before he has either intellectual capability or the use of language to give you any intelligible verbal account of it. If a child of three or four years, or any other age anybody chooses to suggest, has a clear perception of obedience, of being good, that God sees and loves him, lisps a tiny prayer, repeating after his mother, knowing that God hears the prayer, is afraid to do wrong lest God will not like him—if this child is not a Christian of the highest type, then I have yet to learn what Christianity is. I don't believe much theology is necessary to a very high attainment in true religion.

Such a child knows nothing, literally or intellectually or theologically, about conversion. He knows nothing whatever of *his* conversion. He knows he loves to be good, and that constitutes his entire theological curriculum. Now *then* and *there* is where every person ought to be converted—before, long before, he knows or can know anything theologically or intellectually about it. He is well acquainted with the thing, but is utterly ignorant of the name of it, and don't know that his experience is different from everybody else's. Technically he don't know there is such a thing as conversion. Neither has he any knowledge or perception of time, place or occasion where he first began to experience these feelings. And the reason is: he was a child.

Childhood, with all its frivolities and shallowness of thought, is natural and right. It is one of the states of life. God made it, and adapts his religion as well to that as to later and more advanced periods. Conversion is the beginning of a religious life, whether at the age of three or four, or thirty or forty. Many of our children were once converted and are backslidden. They were foolishly supposed to be too young to be religious, and so were not properly nursed and trained by either parents or pastors. Here lies our greatest practical trouble: We suffer our children to grow up without inculcating a spirit of prompt and ready parental obedience, and hence without religious training, until they reach ten or twenty years; or, if converted at two, four or six, they backslide and then grow up wicked, and at twenty, thirty or forty we try the almost impracticable enterprise of bringing them back to Christ.

The emotion, feeling and conscious, visible exercise we see is not conversion, but the effect of it. This effect is as various in different persons as human character, temperament, age and condition are various. In adult persons they have lived long, long years in open, known, defiant rebellion against God. Little children have not. The conversion of the two respectively may be illustrated as follows:

Two oaks are alike crooked, and require to be straightened. Nothing else is the matter. The one is a hundred feet high and a hundred years old. Its large branches are gnarled, crooked and strong, defying the storms of many winters. To straighten it will require an engine of a thousand horse-power or a tornado, and will make things crack again. The neighborhood will know it. The other oak is a quarter of an inch high, and crooked too, but a zephyr or a dew-drop will straighten it, and the operation will cause no great convulsion, not even a storm. A conversion sufficiently phenomenal to be remembered was a bad one, occurring at a bad time. A thousand pities it had not been done back yonder where the little, soft, tiny oak was straightened. I had rather have one conversion in the nursery, well cared for, than ten out of it. The latter may be remembered, but in a majority of cases that is all of it.

R. ARNEY.

Our Mission Work.

The Richmond *Christian Advocate*, taking items out of the last missionary report, gives us the following excellent summary:

The first item that falls under our eye is that which shows that 708,558 members of the Methodist Episcopal Church South gave to this cause last year $104,524.23.

The next is that for foreign missions, of which the General Board now has oversight, the domestic missions having been turned over to the Annual Conference Boards, the assessment is $72,000. This is a small sum divided among 700,000 members, and we ought to raise it, and add as much more to it. The report urges that our people pray for the outpouring of the spirit of missions. Yes, with all our gifts, let us pray for missions and missionaries with fervor and faith.

Of our domestic missions we have not space to write fully and of all. They are in the destitute portions of our field, and are really home evangelization work.

The largest of these is the German mission. The principal part of this work lies in the far Southwest, in the States of Louisiana and Texas. A smaller but very important and promising part of it lies in the Baltimore and Virginia Conferences. The summary of the work in the Southwest is as follows: 20 missions, 19 churches valued at $100,000; 890 members; received during the year, 150; adults baptized, 1; infants, 131; 22 Sunday schools, with 850 scholars; missionary money collected, $1,260.70. Only 2 of the 20 stations in the Southwest are self-supporting. All the rest receive help from the Parent Board, and we presume from the Annual Conferences near them.

The statistics of the German work in Virginia and Maryland are as follows:

Baltimore city, Keener mission—Members, 42; infants baptized, 9; Sunday schools, 2; scholars, 264; members received, converted and on profession of faith, 21; removed with certificate, 4; teachers in Sunday schools, 16; superintendents, 2; exhorters licensed, 2; licensed to preach and entered itinerancy, 1.

Arlington, Baltimore Conference, Pierce mission—Members, 25; infants baptized, 5; Sunday schools, 1; scholars, 51; teachers, 8; accessions in membership, 5; licensed to exhort, 1.

Richmond German mission—Members, 43; infants baptized, 8; Sunday schools, 1; scholars, 51; teachers and officers, 7; members received, converted and on profession of faith, 12; removed with certificate, 2; without certificate, 1.

The amount of money collected in this field for mission purposes was $581.40.

It will also be seen that the number of Sunday school scholars is 276 in these missions, while in 20 missions in the Southwest the whole number is 850. This speaks well for our German work in the East. The amount of money collected also compares favorably with that reported in the Southwest. We are well convinced that along our coasts as far south as Savannah there is an inviting field among the Germans, and it is to be regretted that the board does not make an appropriation sufficient to allow the superintendent to visit the large cities south of us, where there are hundreds of Germans that ought to have the gospel. We do hope that the proper officers of the board will consider this point.

Our Indian missions lie in the Indian Territory, west of the Mississippi river, among the Cherokees, Choctaws, Chickasaws and Creeks. The total number of Indian members is 4,613, white 397, colored 360; there are 69 local preachers among the Indians, besides the regular itinerants. During the past year 434 adults and 406 infants were baptized. There are in the Indian Conference 33 Sunday schools, 103 teachers and 778 scholars; $244.56 were collected for missions. The appropriation to this mission reached $12,000.

We have in China 2 missionaries, 3 native preachers, and 2 who are preparing for the ministry. There are 86 members. There are 3 schools connected with the mission, at which about 50 children are taught. Last year there were 4 adults and 7 children baptized. Rev. Y. J. Allen publishes a church paper which has a wide circulation, and besides this a number of tracts, a catechism and a small hymn-book have been printed. A church has been completed in Shanghai, and is called "The Church of Glad News."

Our mission in Mexico is new, but gives great promise. In the city of Mexico we have a good church building worth $15,000, secured by Bishop Keener when he was there on his first visit. We have 3 preachers, 1 teacher, 1 colporteur, 2 schools and 160 scholars; no members reported. At Corpus Christi we have 62 members, at San Diego 68, at Presenas 54, and at Laredo 20 members. There are nearly 100 children under instruction at these towns.

We have made a beginning of a Cuban mission at Key West, Fla., and there are loud and earnest calls from Brazil. Rev. William Newman, of our church, who has been in that country for several years, and some of whose letters we have published, represents the field as now fully open for missions. It is truly a grand field, and we should enter it without delay. We trust the men will be found and that the money will be given. Who will say $500 for a mission in Brazil? May God stir up some noble-hearted man or woman to say: "I will give $500 for Brazil."

Good Advice.

In our account of the commencement of Centenary College we referred to the eloquent address of Judge J. G. Kilbourne, delivered before the Alumni Association. We are glad to find the address in full in the *Patriot-Democrat*, of Clinton, La. The following is the concluding part. Sorry that our space does not permit the publication of all.

We have as much to fear from the misguided zeal of our friends as from the malevolence of our enemies. Level-headed, prudent citizens must control the front. They cannot risk their all to hot-headed zeal, however honest and patriotic it may be. We want strength in this crisis of our affairs, in council and in action. We want muscle directed by brains. We want action directed by principle.

We want no Samson Agonesies, strong in blind rage, pulling down the temple of law and order, destroying himself and his enemies in the ruins; but a Samson unshorn of his locks by any political Delilah—Samson, fresh from the bosom of nature and truth—to scatter the Philistines as the chaff is swept before the whirlwind.

Let us respect the laws and obey them, and force others to do likewise. Let us under the law, and in subordination to order, work out our political regeneration.

Live men, prudent men, successful men, such as manage well their private affairs, must come to the front and give their time, their services, their counsels to the State. They must get hold of the affairs of government, and manage them so wisely, so prudently, so impartially that our opponents will be compelled to confess that power has at last been placed where it belongs.

We must deal fairly with our opponents. We must discriminate between those who are destructive from malicious motives and those who are destructive from simple ignorance. While we demand of them obedience to law we must see to it that obedience to law and order is the rule of our conduct.

The citizen must not dodge his duty to his State by dodging the jury box, the forum, the polls. Through all legal means he must speak. He must make the precepts of the law his rule of conduct, both in public and private life.

Live honorably. Scorn that which is little and mean in social intercourse, in business transactions, in private and family affairs. Harm no one—no, not the humblest of God's creatures—in malice or for revenge, or in anger. Give to each his own, whether he is able to maintain his rights or not. Let the citizen do these things and a new condition of affairs will arise. Again will political health be restored; again will prosperity bless our land.

I believe, as much as I believe the year will come, that next year, if we are patient and watchful, the centennial year of our national existence will be our jubilee. Until then "our strength is to sit still"—aye, very still and very alert and very strong, as the lion sits when crouching for his deadly spring.

The live men of the nation, North, South, East and West, are awake. The shadows of night are departing, and the light of morning is illuminating the eastern hills. Our long night of sickness and sorrow, of delirium and despondency, is departing before the approaching health-giving and hope-restoring god of day.

I repeat it, the coming year will bring our political redemption. And then, in the words of the eloquent senator quoted from above, "there will be a civil war—a very civil war indeed."

It will be a war of competing industries, a war of rival factories for ascendency in the fields of letters, of mechanism and of mind. And the influence which will animate the combatants to glorious deeds will not descend upon them from the angry face of fiery, bloody wars, but it will come as an inspiration, with the voice of "peace on earth, good will toward men," from the risen Star of Bethlehem.

REFORMED EPISCOPAL CHURCH.—The first convocation of the Reformed Episcopal Church in South Carolina was recently held at Pineopolis, Charleston county. The convocation was presided over by Rev. Benjamin Johnson, missionary for the South, with Rev. P. F. Stevens as secretary. It consisted of six licensed lay readers (colored,) and three delegates from each of seven churches (all colored,) representing six hundred and thirty-eight communicants. Arrangements were made for the thorough training of candidates for the ministry in a school to be under the supervision of Mr. Stevens. Systematic visitations of the various parts of the missionary field were also provided for and announced. Plans for providing themselves with church buildings were discussed and acted upon. Under the leadership of two such men as Rev. Benjamin Johnson and Rev. P. F. Stevens, and with the blessings of almighty God, we expect this movement to result in great good to the colored people of the low country.—*Christian Neighbor.*

THE VANDERBILT.—Profs. Shipp, Joynes, Safford and Lupton are in their respective homes at the Vanderbilt, and Chancellor Garland sailed from England, August 14, and is expected to be in his residence the first week in September. Profs. Granbery, Arnold and Hamphreys are to be in place by the middle of September. Profs. Lipscomb and Wuchell are to be present at the opening of the university, October 3. The professor of mathematics is to be elected in a few days, out of a number of eminent persons applying for the place. The main building rapidly approaches completion. The bell is just about to be hung and swung and rung. We shall be able to say more about it by and by. All things will be ready for the opening of the four departments at the time announced. *Nashville Christian Advocate.*

THE French Wesleyan Conference met in June at Dieu-le-fit. The session was a harmonious and profitable one. Since the last Conference was held in this place, in 1858, the membership of the church had increased by five hundred, and the number of Sunday school scholars by nearly one thousand. The *Institution Evangelique* was reported to be rising, but had not fully recovered from the difficulties of last year. The *Pensionnat Evangelique* (for young ladies) is in a much better condition. There have been seventy-one pupils this year. All the ministers this year found homes in private families, and for the first time were boarded as well as lodged.

THE fourth volume of Dr. Whedon's Commentary, including First Corinthians and Second Timothy, will soon be out of press.

PHILOSOPHY, while it soothes the reason, damps the ambition.

Books and Periodicals.

WOOD'S BIBLE ANIMALS. A description of the habits, structure and uses of every living creature mentioned in the Scriptures, from the ape to the coral. By the Rev. J. G. Wood, M. A., F. L. S. William Garretson & Co., Philadelphia; William Garretson & Co., Galesburg, Ill., Columbus, O., Nashville, Tenn., Houston, Texas, San Francisco, Cal., 1875.

This is a large octavo of 716 pages, copiously illustrated, and abounding in useful and curious information concerning the animals mentioned in the Bible. Added to the main work is an article by Dr. James McCosh on Evolution, and another on Research and Travels in Bible Lands by Rev. Daniel March, D. D. The present is a new and enlarged edition of a work published some years ago, and is very complete in every respect, combining the best results of both scientific and popular instruction. To Bible readers and students, and to young people, this volume will be entertaining and useful.

THE SOUTHERN REVIEW, VOL. 18, NO. 35, JULY, 1875.—Our copy for some reason was misplaced, and, owing to engagements and absence from the office, has but now been overtaken. The first article, The Idea of God, or Logic in Theology, has been largely and adversely criticised by the Southern Methodist press. It strikes us as being very nearly New School Calvinism. Certainly it is not in accord with Wesleyan doctrine, especially on the subject of reprobation and perseverance. The articles of this number, all able and of great value, are: 1. The Idea of God, or Logic in Theology. 2. Henry Timrod. 3. Wind and Weather Probabilities. 4. Childhood as an Element in Modern Romance. 5. The Catacombs of Rome. 6. The Conflict Between Science and Religion. 7. Blackwell *vs.* O'Keefe. 8. University Organization. 9. The Last Days of David Livingstone. 10. Notices of Books.

IT IS with regret that we have heard of the death of Rev. John Radin, chaplain of the Scandinavian Seamen's Society, of this city. He was a local preacher of the Methodist Episcopal Church South, holding his membership in the Felicity Street church of New Orleans, and had labored among the Scandinavian seamen who visit this port for the last two or three years. He was a devoted worker in this important field, and had, through the co-operation and assistance of the evangelical churches here, secured a very commodious property on Esplanade street for church and Sunday school purposes, and for a reading-room. Bro. Radin was a man of great purity and simplicity of character, and consecrated to his work. He died of flux on Monday, August 30. His end was peace. He leaves a dependent family.

WE SINCERELY condole with the parents, Rev. E. R. Strickland and wife, in their bereavement. Their little boy, Emory T., aged twenty months, died suddenly near Summit, Miss., on July 30. Bro. Strickland was from home on his way to a preaching appointment when the sad tidings overtook him. The fair and beautiful child, full of intelligence and promise, was snatched away as in a moment, but it is well with him. May God sustain the sorrowing ones, and sanctify the stroke.

WE HAVE RECEIVED Nos. 1 and 2 of a weekly publication containing sermons by Rev. B. M. Palmer, of this city. They are reported by C. W. Colton, phonographer. Clark & Hofeline, publishers. Thousands will be glad to have the opportunity of reading the able and earnest sermons of Dr. Palmer. We suppose the publication will be continued for some time.

A CAMP MEETING will be held seven miles from Alexandria, La., near Pleasant Grove church, Rapides circuit, beginning on Thursday, September 30, and embracing the first Sunday in October. Preachers and people are invited.

THOMAS MULLETT.

THE court of inquiry in the matter of the presentment of Bishop Whittingham for refusing to or neglecting to bring to trial the rector and assistant rector of Calvary church for using certain prayers for the dead, which were charged to be contrary to the doctrine and canons of the Episcopal Church, met at Grace church, Baltimore, July 29. It was composed of two clergymen and two laymen from four dioceses, making sixteen members in all. It adjourned on Monday, August 2, having decided that there were not sufficient grounds to put the bishop to trial upon the charges. It also adopted a resolution condemning the practices of the offending clergymen of Calvary church.

A PRESIDING ELDER KILLED BY LIGHTNING.—Rev. Perry Spillman, presiding elder of Glasgow district, Kentucky Conference, of the Colored Methodist Episcopal Church in America, was killed by lightning, July 26. The Nashville *Advocate* says: "He was one of the best preachers in the colored connection, and his loss is deeply deplored."

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Couch Gro'e.	Marvin	Sept. 1
W. Virginia	Onyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
N. W. Texas	Corsicana	Pierce	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Kosciusko	Pnine	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
East Texas	Carthage	Pierce	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
Sherman Miss.	Galveston	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S Carolina	Orangeburg	Keener	Dec. 15
Texas	Brenham	Pierce	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

MARRIED.

McKINNEY—SHEID.—August 18, 1875, at the residence of E. T. Clark, by the Rev. R. G. Hagan, Mr. J. W. McKinney to Miss Jennie J. Sheid, daughter of Col. Sheid, all of Calhoun county, Ala.

A Card.

MR. EDITOR: My election as principal of the Male Institute, Summerfield, Ala., has been announced in your paper, and also in the Nashville *Christian Advocate*, and the statement made that I would at once enter upon the discharge of the duties of that position.

It becomes necessary for me to state that, owing to unavoidable circumstances, I have declined the position thus tendered me by the trustees. I so wrote to Dr. Mitchell as soon as he informed me of my election; but I suppose his communication for the *Advocates* was sent off before he received my note. I understand the trustees have secured the services of another man, and I hope that that time-honored institution will again become as flourishing as in days of yore.

Although I have declined this position, I expect to teach. I have accepted the principalship of a school just being enterprised in Wilcox county, Ala.—a school for both sexes. The people of the community are manifesting very great interest in the matter; they are putting up a large, commodious house, and we expect to have quite a large number of students.

W. A. MONTGOMERY.

LOWER PEACHTREE, ALA., Aug. 24, 1875.

Pensacola, Fla.

MR. EDITOR: As there is considerable excitement and many false rumors respecting yellow fever in this city, I wish to give a fair statement in reference thereto.

Several mechanics, who had been working on the government hospital near Fort Barrancas, on the fourteenth instant, dispatched Mayor Jones to know if they could come home. He answered: "No; by no means." That night they came, irrespective of his authority, one of them being very sick. On Monday morning two physicians were sent to examine the case, who pronounced it yellow fever. Prompt measures were instituted to prevent ingress and egress, and various sanitary means employed to prevent the spreading of the disease. In other respects the city was never more healthy than at the present, although the atmosphere is quite humid, and the rains frequent and abundant.

The week of prayer, which closed with our third quarterly meeting—Dr. Cox, our presiding elder, being present—was an interesting and, we trust, profitable occasion.

JOS. T. CURRY, P. C.

PENSACOLA, FLA., August 21, 1875.

BISHOP CUMMINS, says the New York *Christian Advocate*, attended a meeting at Newburg, N. Y., last week, preliminary to organizing a Reformed Episcopal church. He said there were now fifty ministers and forty congregations of that church in the United States and Canada. The denomination is eighteen months old. Twenty-four families at Newburg joined the movement for a church.

OSBURN HOUSE, ROCHESTER, N. Y.—A card of this house appears in this issue. Our correspondent says:

"There is no hotel in the country that can surpass it in comfort and elegance. D. H. Bromley, and his nephew, C. P. Bromley, conduct the hotel, both of whom are men of experience in the business, and leave nothing undone to insure the comfort of their guests. They are both highly respected, having been life long residents, and are amiable, courteous and polite to every one with whom they come in contact. The house has recently undergone a thorough renovation at considerable expense to the proprietors. Families and business men visiting Rochester will take a note of this. The house is centrally located, being contiguous to all the railroads going north, south, east and west. An omnibus belonging to the hotel is always in readiness to convey passengers to and from the hotel."

THE New York Conservatory of Music, the card of which appears in our advertising columns, is represented to us as an admirable institution, well adapted to the work of giving a finished knowledge and execution of vocal and instrumental music to all its branches. Read the advertisement.

MERCHANTS going to New York will find the Grand Union Hotel a very desirable stopping-place. Comfort, convenience, luxury and economy are the advantages offered at this popular hotel. The house is elegantly furnished throughout, and the table unsurpassed.

Publisher's Department.

AMOUNTS WHICH WE CANNOT CREDIT.

Most of the irregularities and omissions of correspondents can be explained by reference to the mail lists, to the letters of correspondents at offices at which envelopes are postmarked, or by writing or waiting for inquiries from parties for their receipts; but there are a few from whom we have not been able to hear or obtain the information necessary to enable us to know to whom or to what purpose amounts should be applied:

Nov. 15, 1874—From Shreveport, La	$2 00
Nov. 16, 1874—From Canton, Miss	2 00
June 14, 1875—From Selma, Ala	5 00
Nov. 24, 1874—From Mrs. Mattie M. Irvine	2 00
Dec. 3, 1874—From Jas. Williams, Isney, Ala.	5 00
Apr. 5, 1875—From Mrs. Hattie E. Winn	2 00
May —, 1875—From Yazoo City, Miss	2 00

None of the above are accompanied with instructions; some have no address; others have neither.—We only know where the envelopes were mailed by the postoffice stamp on the back. If this should come to the attention of parties interested they will oblige us by forwarding the necessary instructions to whom the amounts are to be credited, and for what purpose. If for the ADVOCATE, give name and postoffice.

NOTICE TO CORRESPONDENTS.

As many do not seem to understand the importance of writing separate letters to the ADVOCATE and book departments, we reproduce an article which appeared some time ago in the paper:

JUST AS IT SHOULD BE.—Some of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelope, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of one department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both in the same letter. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

SEND ON THE MONEY.

Many of our agents write that they have the money in hand for subscriptions and renewals, but wait till a better opportunity, or till Conference to pay it over. We assure them that it is much needed. Last year we were more than $1,000 ahead in the beginning of summer, and by the first of December had consumed this amount and run more than $3,000 behind. It would save us a vast amount of trouble and expense if we could get our money as we need it. An amount of more than $1,500, we think, is now in the hands of agents, which, if we had in hand, would greatly help us.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Aug. 28, 1875.

A—M S Andrews, J B Ashley, W F Alexander, J B Adams, N W Ayer & Son, American News Company, G H Appel, J H Appell $5, Edwin Alden $18.

B—O B Blue, J Bancroft, Milton Bradley & Co, J Marshall Brown, V H Brigham, D H Brewster Bowdry & Co $50, Josiah Barker $1.50, Mrs C Bonbig, H Browning, D L Scott Browne, W P Barton, A J Briggs, Baker, Pratt & Co, J H Barbee & Co.

C—Inman W Cooper, A W Clark $2 25, L Carley, 13 Carriere $18.32, Benj H Catching $1.95, R Carleton, R H Crawford, J P Craigo, C S Collard, T Colden, Joseph Coates & Co.

D—Robert A Davis $5, Eugene Duchamp Jr $75, E M Dechman, Charles H Dilson & Co, E J W Dechman 50 cents, Joel T Dayes, Donaldson & Co.

E—John D Emack.

F—E N Freshman, J M Fair, John D Ford $2.50, M C Fields.

G—F Grote & Co, W H Goodale, Graves, Carter & Co, T Edwin Gross, Mrs Jane Gibson, B Griswold.

H—W W Hopper, S S Holbrook, Helpenstine & Bentley, R H Henry, Robert J Halliday, W H Harney & Co $30.63, A C Hundley, J E Hopkins, William Harp.

I—Ivison, Blakeman, Taylor & Co.

J—C W Jackson, R J Jones, John L Jones, P A Johnson $25, Milton H Jones $1, Thomas L James.

K—D C Kelly, W L Kennedy, Kentucky Granger Publishing Company.

L—Lane & Bodley $25, B & T W Lott $1.25, J B Lippincott & Co two letters, Lee, Shepard & Dillingham, P Leypoldt, E A Lahler.

M—W A McCarty, J H McFerrin, W H N Magruder, R F Mims $1.75, Irvin Miller $2.40, P L Martin $1.40, O M Marsh, W M McKee, Henry D Moore, E & E Y McMorris, W J Mobley, Mount Hope P M, Mayes & Holland $9.35, H L Monroe $2, E L Martin 80 cents, W T McLean $2.50, J McAmthin $5.

N—W K Norton, J T Newcomer $15.

P—John Pipes, T J Porter, Mrs B R Parker $2 50.

R—J W Rush, Philip Rogers two letters $4.75, E E F Ross two letters, C V Ronaldson, C E Richards, Mrs Mary W Bent, Reed & Lothrop, J K Randall, Rudolph & Co, A H Redford agent.

S—C S Stewart, E Duncan Sullfen, William Sumpler, S H Schroeder, J H Schaaf $6.10, Smith, Dixon & Co three letters, E H Selchow, A W Smith, Sedgebeer & Miller $10, Theodore H Sessions, St Louis Advertising and Publishing Company, Jas Selchow & Co, Asa L Shipman & Sons.

T—R S Trippett, John T Tompkins.

U—H Urquhart.

W J Curtis Waldo, S Waters, O H Wadsworth, Wilson Hinkle & Co, R E Webb $1, W W Wilkinson, Mrs C W Wilson, W H Woodruff, H J Wright 75 cents, H O White, Wagner & Montgomery.

THE WESTMINSTER HOTEL.—We quote the following from our New York correspondent, now quartered at the above-named hotel:

"Charles Dickens, Wilkie Collins and many other distinguished visitors to New York have made their home at the Westminster Hotel, from which fact it may be inferred that the Westminster is one of the most select and comfortable hotels in New York, as indeed it is. The rates of charges, however, are not higher than at other first-class houses but the superiority of its accommodations, its most excellent and convenient location, and the comparative quiet of the neighborhood, gives it peculiar and decided advantages. The Westminster is conducted on the European plan, and is situated almost in the center of the city—one block from Broadway and Union Square, on Sixteenth street and Irving Place, and in the immediate vicinity of the great stores, places of amusement, churches, etc. Visitors to New York will do well to give it a trial."

CHURCH ORGANS.—Those who wish to employ or consult first-class organ builders should see the advertisement of Messrs. Jardine & Son in another column—a firm of thirty-nine years standing in the city of New York. We know of no better or more reliable firm in the business, and they will be able to give references to persons and specimens of work which we think will be satisfactory to any one.

PIANOS AND ORGANS.—We refer our readers to the advertisement of Messrs. George A. Prince & Co., which will be found in to-day's paper. Of this house our agent writes us as follows:

"This is the largest organ manufactory in the world. Mr. Prince, the founder, commenced the manufacture of reed organs and melodeons in 1846. The foundation of the present huge business was modest. Slowly and solidly the structure rose, and to-day fifty-five thousand organs and melodeons have been sent broadcast over all the earth. It would be impossible to indicate to our readers the quality and capability of the instruments Prince & Co. turn out. A very complete illustrated catalogue pamphlet, giving the price and all else interested parties could desire to know, will be mailed to any address on notifying the firm.

"Churches, Sunday schools, lodge-rooms, etc., will save money by conferring with Mr. Prince before purchasing elsewhere. For power, richness and delicacy of tone these organs are superior to all others.

"Mr. Prince is one of Buffalo's honored citizens, highly esteemed by all classes."

FOREST CITY HOUSE, CLEVELAND, O.—We quote from a private letter in reference to the above-named hotel:

"There is no hotel in the above city that offers such advantages for families as the Forest City House. It is centrally located, facing a beautiful park, quiet and home-like in all its arrangements, first-class in all its appointments, and reasonable in its charges. The senior partner has been connected with hotels for twenty years, and knows exactly the kind of house that suits the traveling public, and when they leave are sure to bring away good impressions of the hotel."

THOSE of our readers who propose to visit Cincinnati during the coming Industrial Exposition will be glad to know that this paper can be seen on file at the office of E. N. Freshman, advertising agent, 190 West Fourth street, where all facilities will be extended them to read their home news.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mtc New Orleans, La.

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $900,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. au19 3t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mu11 1y

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ON THE EUROPEAN PLAN,

Cor. Irving Place and Sixteenth Street, NEW YORK.

ONE BLOCK from Union Square and Broadway. The most central and the quietest location in the city convenient to the great Stores, Theaters and Churches. Elevator and all modern improvements. Easy access to all parts of the city by cars and stages. se2 1f

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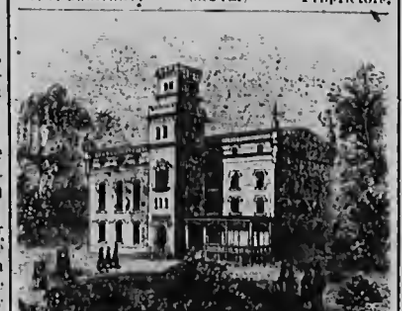

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jy15 8t5purm Farmville, Va.

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N. B.—The *Conservatory in New York*, now located *only* at *No. 5 East Fourteenth St.*, near Fifth Ave., is entirely separate and distinct from other institutions which bear its name and methods, evidently with the view of obtaining patronage thereby. *Subscription books now open daily.* Circulars only at the Conservatory. se2 3m

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It renovates the system, and restores to health both the body and the mind. Sold by all Druggists. se2 2t

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Is harmless,
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Is sure to cure if taken regularly,
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Takes the place of Quinine and Bitters of every kind,
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MISCELLANEOUS.

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City Bee Culture.

Under this head the *Scientific American* has the following statements:

A manufacturer of a summer drink, which seems to be quite popular during the present heated weather, has taken a store in the neighborhood of our office, and placed in the show window a bee-hive, in which, in full view of the crowd which constantly gathers, the busy insects make the honey which, it is asserted, is mingled with the cooling beverage. The window is open at the top, and the bees are allowed to collect their materials from the street refuse. The honey seems to be of excellent quality, and the bees require no further care nor attention than if foraging among their favorite clover-fields.

At the fair of the American Institute, last fall, a very fine case of honey was exhibited, the contents of which, we were informed, had been obtained by the bees entirely from the swill barrels, the sugar-house waste, and the flowers in the public parks of the city. There was nothing about the material to distinguish it from the best honey made from clover, and it undoubtedly should and probably did find a market just as readily. The quantity of such honey-yielding refuse wasted in the metropolis is enormous. Why, then, should it not be more widely utilized through the bees? Private apiculture can be carried on just as well on a house-top or in a back yard as upon a farm, and any one with such space at his disposal might easily manage a few hives and build up a paying business, and it would afford amusement to the experimenter and his friends.

MILK DIET IN HEART DISEASE.—The opinion of Dr. Pecholier, an eminent French physician, is now cited in favor of milk diet in the treatment of disease of the heart. He states that in active hypertrophy—namely, in those cases where the consequences of the development of the muscular fibers prevail over the embarrassment of the circulation caused by the dilatation of the cavities, the contraction of the orifices or the insufficiency of the valves—and where, in consequence, the tension of the blood is great in the arteries, and the radial pulse is full and hard—in such cases, at their commencement, the milk diet, together with the use of digitalis, and sometimes without it, will, if continued long enough, induce at once an amendment of the symptoms, and even, at last, all absorption of the superabundant muscular tissues, and thus effect a cure. It is found that, under the influence of this diet, the impulses of the heart diminish, together with the palpitations, also the congested condition of the face, the brain and the lungs. The patient experiences an unexpected improvement, and by the adoption of this plan life may be prolonged and rendered more supportable, a great palliation of the symptoms resulting, even though there be no cure.

THE VALUE OF SUNFLOWERS.—We would call the attention of farmers at this time to the value of sunflowers as a crop, and enumerate some of their values and uses. In the first place, the flowers abound in honey, and furnish food for bees. The seeds contain oleaginous matter, and yield oil at the rate of one gallon to the barrel, which is but little inferior to olive oil. One acre will produce fifty bushels of seeds. It is also valuable for food for horses and poultry; it has been used for bread by the American Indians, and also in Portugal. The leaves are excellent fodder for cattle. The stalk, while growing, may be utilized as bean poles where they are scarce or difficult to be obtained, and when dry may be used as a roofing, or set up against a fence to form a wind-break. They contain a large amount of potash, and are excellent for fire-kindling. The seed has also been recommended for fuel. The reputation of the growing sunflower to absorb miasmatic vapors, and in preventing fever and ague, is well known.—*Buckeye Farmer.*

BRAN AND CORN MEAL FOR COWS. The *Practical Farmer* says: "It is well settled, in the opinion of all our best dairymen, that bran greatly promotes the milk secretions in cows, and it is fed almost universally. About equally mixed with corn meal is the usual proportion. This mixture seems to promote both quantity and quality of milk. Hungarian grass is also found for milch cows to be rather superior to the ordinary run of hay. The last year or two Hungarian grass has loomed up wonderfully in the estimation of our dairy farmers; and a very large scope of land will be sowed with it the coming season. It matures for cutting in about sixty days, and produces two to four tons per acre—the latter, of course, on good soils. Three pecks to the acre is the usual allowance of seed.

TO MAKE AND KEEP SAUSAGE.—For one hundred pounds of meat, two and one-quarter pounds of salt, one-half pound of pepper, one-half pound of sage. Some vary this by putting in a little more sage and a little less pepper, but the above rule is a very good one. When chopped and seasoned, pack the meat firmly in tin pans or small stone jars; take lard melted just enough to spread with a knife and cover the top with lard an inch thick, to keep out the air. This will keep nicely all winter, unless it freezes and thaws too often. Some make balls and fry sausage, packing them and covering with melted lard, but it is some labor to prepare a large quantity that way—more than most people would relish.

CURE FOR THE OPIUM HABIT.—In a recent report on the condition of the English hospital at Pekin, China, the attending physician gives a formula for "anti-opium pills." This remedy is composed of extract of henbane, extract of gentian, camphor, quinine, cayenne pepper, ginger and cinnamon, with castile soap and syrup to form the mass, and licorice powder to form the coating. The efficacy of these pills in overcoming the opium habit, and in preventing the suffering on giving up the use of that poison, is stated to have been proved in numerous cases. The native remedies, it is said, contain opium in some form, and most frequently the ashes of opium already smoked, and consequently are inefficacious, it being as difficult to discontinue the use of the medicine as of the drug itself.

SAVE THE SOAPSUDS.—However deplorable washing day may be to the household (and the careful housemistress or tidy maid has it in her power to greatly modify its discomforts,) to the garden it is a very bountiful day. Our hungry and thirsty grape vines and flowers are glad of every drop of wash water, and will repay every bit of fatigue it may cost us to give them this fertilizer. If the sun is shining hot when we go out to dispense our favor, it is best for us to dig a slight trench not far from the root of the plant, and pour the water into it, and cover again with the top soil. This makes the water go farther, and at the same time does not tempt the rootlets to the surface of the ground.—*Duchess Farmer.*

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BEST FORM FOR FRUIT-TREES.—The majority of a convention of German pomologists expressed a decided preference for the pyramidal form for fruit-trees. The advantages claimed for it are the minimum of shade, greater strength, avoidance of severe wounding of the tree, production of better fruit, and at the same time fewer disadvantages from storms, weight of snow, excess of fruit, theft, etc.

STEWED ONIONS.—Boil two or three large Spanish onions till very soft; then put them in the oven in a dish with a little butter; bake till brown; baste and turn, and then put them in your dish; dredge flour over the butter left in the dish; add some hot milk. Stir well. Boil it up with a little catchup and seasoning, and then pour it over the onions.

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From the Cincinnati Price Current, March 13, 1869.

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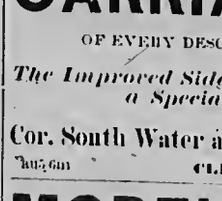

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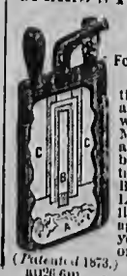

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On New Orleans, St. Louis and Chicago Railroad,

WILL REOPEN SEPT. 22, 1875

Number of teachers	12
Number of pupils last term	203
Number of music pupils	150

The charges are low, the advantages unexcelled. The pupils must dress plain, study hard and behave well. The continued success of the college is the best evidence that our patrons and pupils are well pleased.

For catalogue address

jy22 3m H. F. JOHNSON, President.

Collegiate Institute,

AT BATON ROUGE, LA.

THE next session of this School will begin on Wednesday, the SIXTH OF OCTOBER, 1875. This is a family Boarding School for boys. The healthfulness of the location is unsurpassed. Instruction thorough in all that is necessary to prepare the student for any grade in college or any pursuit in life. Discipline parental. The constant personal care of the Principal is given to the health, morals and manners of the pupils.

For circulars, with more early information, apply to W. H. N. MAGRUDER, Baton Rouge, La.
au26 3m

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SUMMERFIELD, ALA.,

THE Thirty-Fifth Session opens OCTOBER 4, 1875. Healthiest location in the South; superior advantages; thorough teaching; accomplished and experienced Faculty; imposing and commodious buildings; accessible to all points; elegant accommodation for pupils, and the cheapest first-class institution in the South. Charges greatly reduced, $161.25 for half session. Address

au19 1m A. B. McVOY, President.

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STAUNTON, VA.,

WILL begin its Twenty-sixth annual session on SEPTEMBER 20, 1875. Rev. WM. A. Harris, D. D., President, with an able corps of twenty-three teachers and officers.

Modern Languages taught and spoken in the college by a European teacher. Music by seven professors and teachers.

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Buildings elegant, famed for the purest breezes, and commanding the most magnificent rural and mountain scenery, making it one of the most delightful college homes in the Union.

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Terms for Entire Collegiate Year.

Board and tuition in the collegiate course, including Ancient Languages, $210. Music and other extras moderate.

For catalogue address

REV. W. A. HARRIS, President,
jy15 7t Staunton, Va.

Mansfield Female College,

MANSFIELD, LA.

THE FALL SESSION of this institution will begin on Wednesday, SEPTEMBER 29, 1875. Every department of the college is supplied with teachers of experience and ability. The President is happy to announce that he has secured the services of Prof. C. L. Dull and his accomplished lady in the Department of Music and the German Language. Miss Lewis, who speaks French with the fluency of English, will have charge of the French class. Miss Scott, a young lady of fine attainments, will assist the President and his other teachers in the Literary and Scientific Departments.

For further particulars apply to the President for catalogue. THOS. ARMSTRONG, President, jy29 1f Mansfield, La.

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REV. D. A. BEARDSLEY, A. M., President, assisted by a Faculty of ability and experience.

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Music	30 00
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For further particulars apply to the President. jy29 8t

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ON THE

Virginia and Tenn. Air-Line Railroad,

WASHINGTON COUNTY, VA.

OUR Collegiate year is divided into two terms of twenty weeks each. The Fall term begins on the NINTH OF SEPTEMBER next, at the close of which the Spring term commences, January 27, 1876. *Two Hundred Dollars, paid in advance,* will meet the expenses for tuition, board, fuel, room-rent, washing, contingent and library fees for the entire year of forty weeks. Those seeking the discipline and culture of a thorough Collegiate, Scientific or Preparatory course are requested to inquire concerning the character of our school of any of the leading men of the Methodist Episcopal Church South, of the professors (by their permission) of the University of Virginia, or of our Alumni, widely scattered over the South. Further information or a catalogue may be obtained by addressing E. E. WILEY, Prest.,
JULY, 1875.—jy15 8m Emory P. O., Va.

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TUITION—$10 to $60 for ten months.

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THE Sixteenth Annual Session opens SEPT. 16, 1875. Course of study thorough. Standard of scholarship high.

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Scientific.

—At a recent meeting of the Physical Society of London a communication was read from Prof. Guthrie, in which he stated that, contrary to the general opinion, the minimum temperature to be obtained by mixing ice with a salt is independent of the ratio of the two—of their temperature, and of the state of division of the ice. The temperature of the mixture of ice and a salt is as constant and precise as the melting-point of ice. Among other interesting facts Prof. Guthrie mentioned that water saturated with ethyl ether solidified at 2° C., without separation of ether. The ice so formed may be ignited, and will burn with a colorless flame, the heat of which will do little more than melt the ice.

GOLD IN ARTIFICIAL GEMS.—Gold and its salts are employed in the preparation of artificial gems. In the artificial topaz one grain of gold in one thousand, with thirty or forty grains of antimony glass, has been detected. In the best specimens of the fictitious ruby we have a similar mixture, but the yellow is changed to red by remelting in the oxidizing flame of the blow-pipe. In the artificial amethyst and the Syrian garnet we have either the purple of Cassius with oxide of cobalt, or fulminating gold with antimony. The perfection of many of these fictitious gems is such as to deceive any but the most practiced eye. The great crucial test for gems—their hardness—can, however, soon decide between the genuine stone and the most perfect imitation, which after all is nothing but colored glass.

ORNAMENTAL CONDUCTORS.—The question is again agitated as to the reliability of lightning conductors, and which are the best kind. A newly completed house at Otis, Mass., was struck by lightning during a recent storm, and a carpenter instantly killed. The bolt was no doubt attracted by an iron casting around the top of the house, and when it descended the workmen, carpenters and painters were assembled in the large front room designed for the parlor, discussing the severity of the storm. Just as an allusion by one of them had been made to the absence of any lightning conductors on the building, a lurid streak struck the cupola, and seemed to fringe the whole structure with fire. It descended by the main staircase and wrecked everything in its way, all the men being stunned, and the carpenter was instantly killed, his body presenting a fearful sight, the flesh being shriveled and torn almost beyond recognition. The unfortunate man was at the time putting some tools away in his chest, which was completely demolished, and some of the tools melted. The fluid passed down the hole left for the furnace pipes, and by which the bell wires had been put up. It completely demolished the laundry and range, and finally made its exit out through the drain. The damage to the house will probably reach $2,500.

MUCH of the wisdom of one age is the folly of the next.

MISCELLANEOUS.

SUI GENERIS.

PALMAM QUI MERUIT FERAT

VIENNA 1873 PARIS 1867

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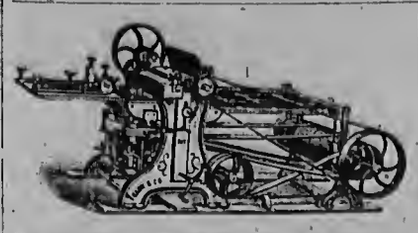

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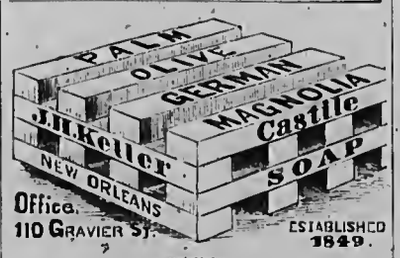

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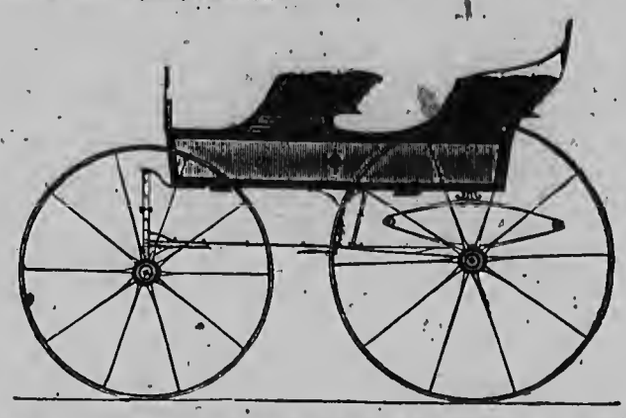

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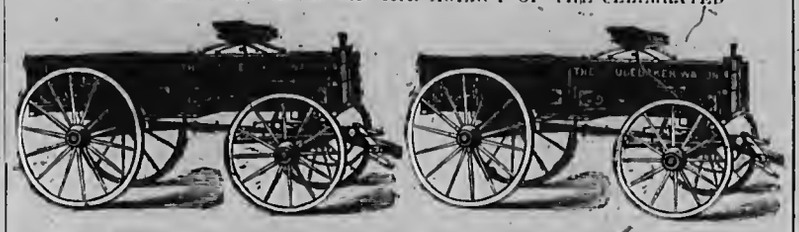

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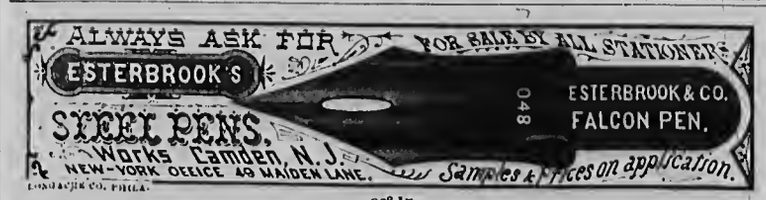

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New Orleans, La.,

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

S. S. MARSHALL & BRO.,

MANUFACTURERS OF

STAINED GLASS,

62 Cedar Avenue, Corner Second Street,

ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oc18 1y

MONUMENTAL MARBLE WORKS.

New Designs at Moderate Prices.

J. WATERHOUSE,

1821 Arch Street, Philadelphia.

Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT, 102 and 101 East Second St., Cincinnati mh11 1y

CIRCULAR SAWS

GUMMED AND STRAIGHTENED

BY WM. CLELLAND,

223.....MAGAZINE ST.....223

Between St. Joseph and Delord streets,

je17 3m NEW ORLEANS, LA.

THE TOLL-GATE! Prize Picture sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. ABBEY Buffalo, N. Y my6 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.

IRON COTTON TIES

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,

(Late Bartlett & Rayne,)

GENERAL AGENTS,

48 Carondelet Street, cor. Union,

jy1 6m New Orleans.

THE DUBOIS

FLANGE COTTON GIN.

$4.50 $4.50

By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.

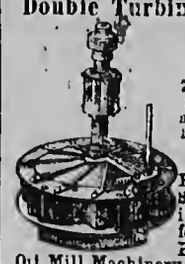
The Flange prevents hulls, stems, sticks and hard substances from being cut, consequently making a better sample cent of roughly picked cotton than other Gins.

We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.

We keep constantly on hand all sizes, from 10 to 80 SAW STANDS, left or right. Price, $4.50 per Saw. GUNSAN BROTHERS,

je10 1m General Agents, 39 Perdido street.

THE JAS. LEFFEL Double Turbine Water Wheel,



Manufactured by

POOLE & HUNT, Baltimore, Md.

7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Pressos, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,

NO. 49 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi no26 1y

MISCELLANEOUS.

UPPER CITY

BLUE BOOT, SHOE AND HAT

ESTABLISHMENT,

578.....MAGAZINE STREET.....578

Opposite the Magazine Street Market,

(Sign of the Lady's Boot,) New Orleans

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS HIMMEL, Agent.

TO THE PUBLIC.

Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to

152 and 154 Camp St., cor. Calliope,

WHERE HE CONTINUES TO

BUY, SELL, STORE, REMOVE, PACK

And Repair Furniture

of every description. Pictures and Looking-glasses framed,

JOHN BOJS,

mb4 1y Nos. 152 and 154 Camp street.

LOUISIANA

Seltzer Water Manufactory.

OFFICE—51 POEYFARRE STREET.

VICTOR LETOREY, PROPRIETOR.

Seltzer Water delivered to any part of the city at SIXTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1066. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap8 1y

GLASS STAINERS CUTTERS, AND EMBOSSERS.

CHURCH WINDOWS A SPECIALTY.

Estimates and Samples on application.

WM. COULTER & SON, 102 & 104 E. 3d St., Cincinnati, O.

mh18 1y

New Orleans Markets.

From the New Orleans Price Current.

COTTON.—The sales on Tuesday embraced 367 bales, at irregular and rather weaker prices, requiring a reduction of ⅛c. in our inside figures for low middling and middling.

The demand was confined to a few buyers, and the sales were partly of new crop and partly of old. New crop middling sold at 14½c. The receipts of new crop embraced 13 bales, making a total to date of 342 bales, embracing 294 proper and 48 from Texas, against 302 last year, of which 284 proper and 18 from Texas. We quote:

Ordinary	11¼ @ 11½
Strict ordinary	11⅝ @ 12
Good ordinary	12⅛ @ 12⅝
Strict good ordinary	12⅝ @ 13
Low middling	13¼ @ 13¾
Strict low middling	13¾ @ 14
Middling	14⅛ @ 14⅜
Strict middling	14⅜ @ 14⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1874...bales		15,803
Arrived since last statement	396	
Arrived previously	1,146,335	
Additional bales from city ginnings, linters and loose	10,866	1,157,597
		1,173,550
Exported since August 26	3 613	
Exported previously	1,156,509	
Consumed by Lehman, Abraham & Co.'s mill, from Sept. 1, 1874, to June 17, 1875, inclusive	1,474	
Net corrections of manifests and clearances	1,888	1,163,574
Stock on hand and on shipboard		9,976

LOUISIANA SUGAR.—Dealers are selling in job lots in the sheds at 8½@8¾c. for good common, 9c. for fair, 9¼c. for good fair, 9⅝@9¾c. for fully fair, 10c. for prime, 10¼c. for choice, 10½c. for yellow clarified, and 10¾c. for off white clarified.

MOLASSES.—Common is quoted nominally at 60c., fair 50c., prime 58c., choice 60@65c. ₱ gallon.

PORK.—A lot of 100 bbls. mess sold to a dealer, on Tuesday, at $22.37½.

DRY SALT MEAT.—Shoulders may be quoted in lots at 9c.; retailing at 9¼@9½c. ₱ lb.

GATS.—Only 350 sacks sold on Tuesday, of which 100 ordinary new St. Louis at 44c., 50 and 100 new St. Louis at 50c., and 100 Texas at 54c. ₱ bushel.

CORN.—Only 500 sacks sold on Tuesday, of which 150 choice yellow at 88c., 100 white mixed at 93c., 100 choice white at 93c., and 150 do. at 95c. ₱ bushel.

BRAN.—The supply is fair and the demand continues quiet. 650 sacks sold on Tuesday, of which 300 at the railroad depot at $1, 150 and 200 choice at the landing at $1.05 ₱ 100 lbs.

MONETARY.

Gold opened on Tuesday at 113⅞@114⅛, against 114¼ at New York, and after a limited business closed at 114@114¼, against 114⅝ in that market.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is now quoted nominal at 106@107 for American half dollars, and 94@94½ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	29	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21¼	— —
COAL, ₱ ton.		
Anthracite	— —	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	10	18
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	3 75	— —
Superfine	3 50	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 16 to 18 by 30	4 25	4 75
HAY, ₱ ton:		
Prime	— —	— —
Choice	— —	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	72 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	— —
Coal oil, in barrels	16	17
Linseed, raw	75	80
SHARPNERS, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11⅞	12 50
Pulverized	11⅝	12 00
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	90	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	80 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	118 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET.

NEW ORLEANS, August 31, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	— — @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 12 00

ALBANY has had her nobleman too—it was Count Barli. Of course he was a rogue in grain. By any name he did not smell as wheat, so when they detected his imposition he acknowledged the corn, and left to escape a thrashing.

A CLERICAL ERROR.—Mrs. Malaprop presents her compliments to *Mr. Punch*, and begs to be informed whether the children of poor curates may properly be classed among the surplice population.

TO SCOLD people when they make confessions is the way to prevent them from confessing again.

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Advertising Agents.
George P. Rowell & Co., 41 Park Row, New York.
Agents Wanted.
W. B. Childester, 267 Broadway, New York.
Bankers and Brokers.
Simpson, Darragh & Co., 84 Broadway, New York.
Bells.
Ilymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
Book-Binders.
Owen Gernon, 58 Camp street.
Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
John Church & Co., Cincinnati, Ohio.
F. A. Hutchinson & Co., St. Louis, Mo.
Albert Mason, New York.
J. C. McCurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nottleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.
Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Climhel, agent 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.
Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Carriages and Wagons.
Louis Cook, Cincinnati, Ohio.
D. M. Hollingsworth, 167 Gravier street.
F. F. Hummel, Cincinnati, Ohio.
J. Lowman & Son, Cleveland, Ohio.
J. A. Linn & Co., 182 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.
China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.
Chromos.
Roe & Simpson, 105 John street, New York.
Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Phillip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.
Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.
Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.
Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.
Druggists.
H. J. Rivet, corner Bienville and Chartres sts.
Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. H. Moore, president.
Browne's Phonographic College, 737 Broadway New York.
Centenary Female College, Summerfield, Ala., Rev. A. D. McVoy, president.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Farmville College, Farmville, Va., Rev. Paul Whitehead, president.
Female College, Huntsville, Ala., Rev. G. W. F. Price, president.
Greenville Collegiate Institute, Rev. T. W. Dyer, president.
Hiwassee College, Tennessee, J. R. Brunner, president.
Homer (La.) College, Dr. T. B. Gordon, president.
Iuka Female Institute, Iuka, Miss., Rev. D. A. Beardsley, president.
Kenmora University High School, Amherst C. H., Va., H. A. Strode, principal.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Martha Washington College, Abingdon, Va., R. W. Jones, president.
Memphis Conference Female Institute, Jackson, Tenn., Rev. A. W. Jones, president.
Millersburg (Ky.) Female College, Revs. Gould & Abbett.
Randolph Macon College, Ashland, Va., Rev. James A. Duncan president
State Female College, Memphis, Tenn., Rev. C. Collins, D. D., president.
Trinity College, North Carolina, B. Craven, president.
Virginia Female Institute, Staunton, Va., Rev. R. H. Phillips, principal.
Wesleyan Female College, Macon, Ga., Rev. W. C. Bass, D. D., president.
Wesleyan Female Institute, Staunton, Va., Rev. W. A. Harris president.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.
Engravers.
Otto Zeil, 21 West Fourth street, Cincinnati Ohio.
Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 64 Baronne street.
Payne, Kennedy & Co., 64 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.
Firearms.
R. Rhodes, 55 St. Charles street.
Furniture.
John Sols, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.
Glass Staining.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
S. S. Marshall & Bro., Allegheny, Pa.
Hotels.
Graud Union, New York.
Hoffman House, Madison Square, New York.
Osburn House, Rochester, N. Y.
Spingler House, New York.
Westminster Hotel, Irving Place and Sixteenth street, New York.
Iron Columns
Shorer & Tallile, 145 and 147 North Water street, Rochester, N. Y.
Leather.
A. F. Ricau, 80 Customhouse street.
Lumber.
Muucy & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.
Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Dubois Cotton Gin, Goisau Bros., 39 Perdido street.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Jilz Auger Company, St. Louis, Mo.
Meneely & Kimberly, Troy, New York.
Nonpareil Mills, Sedgebeer, Shepard & Miller, 181 East Front street, Cincinnati, Ohio.
George Place, 121 Chambers street, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
Georga L. Squier & Bro., Buffalo, N. Y.
George W. Tiff, Sons & Co., Buffalo, N. Y.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Marble Works.
Kurshedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Wuterhouse, Philadelphia.
Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Ball & Co., 91 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Casseus, 37 Royal street.
Headache Powder, H. C. Johnson, Paris, Texas.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lethingwell, 238 Canal street.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Robert S. Newton, M. D., 137 West Forty-Seventh street, New York
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. T. Swan, 123 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.
Vogel & Villers, 9 Camp street.
Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.
Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 141 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardina & Son, 318 and 320 East Thirty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Mason & Hamlin Organ Company, New York.
New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
Philip Werlein, 78, 80, 82 and 90 Baronne street.
Novelties.
Dr. Van Holm, 143 Court street, Boston.
Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.
Painting and Gilding.
William Hillsman, 120 Calliope street.
Paper Fashions.
"The Domestic," M. S. Hedrick, 103 Canal st.
Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
Periodicals.
The Metaphysician, 31 Bond street, New York.
Picture Frames.
Excelsior Manufactory, North Water street, Rochester, N. Y.
Portland Cement.
S. L. Merchant & Co., 76 South street, New York.
Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 56 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 5160 Common street.
Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.
Railroads.
Great Jackson Route, A. H. Sheldon, agent, 22 Camp street, corner of Common.
Restaurants.
Four Seasons, John Bosio, 111 Chartres street.
Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Guberator, president.
Louisiana Savings Bank and Safe Deposit Company, 61 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.
School Furniture.
M. W. Chase, 212 and 211 Seventh street, Buffalo, N. Y.
Seeds.
R. Maitre, 602 Magazine street.
Seltzer Water.
Victor Letorey, 51 Poeyfarre street.
Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
Weed Sewing Machine Company, 207 Canal street.
Soap.
J. H. Keller, 119 Gravier street.
Stationer and Printer.
A. W. Hyatt, 38 Camp street.
Stoves.
H. Haller, 49 Camp street.
Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.
Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.
Upholstery.
Heath, Pippey & Lara, 99 Camp street.
Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.
Watches and Jewelry.
A. Boittel, 58 Royal street.
A. H. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.
Wire Railing, Etc.
Dufur & Co., Baltimore, Md.
Joseph Haddleton, 89 State street, Rochester, N. Y.
Yeast Powders.
Thomas Egan, 311 Common street.

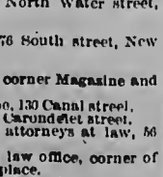
Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,



By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. **Pamphlet of 100 pages Mailed Free. Send your address to us also.**

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957) No. 91 Liberty St., New York City, N. Y.

no26 1y

Religious Notices.

NOTICE TO THE PREACHERS OF THE SELMA DISTRICT, ALABAMA CONFERENCE.—On my last round I will preach (D. V.) at the following places, viz.:

Round Hill, Bigbee mission, 11 o'clock A. M	Sept. 15
Reholoth, Orrville circuit, 11 A. M	17-19
Petway's chapel, Orrville circuit, 11 A. M.	21
Liberty chapel, Orrville circuit, 11 A. M.	22
Bethel, Perryville circuit, 11 A. M	23
Marion station, 8 P. M	25, 26
Mount Carmel, Newbern circuit, 11 A. M.	28
New Providence, Brush Creek ct., 11 A. M.	29, 30
Friendship, Brush Creek circuit, 11 A. M.	Oct. 2, 3
Mount Zion, Brush Creek circuit, 11 A. M.	5, 6
Stanley's (Brush Creek,) 11 A. M	8
Mount Hermon, Newbern ct., 11 A. M	9, 10
Malley's church, Perryville ct., 11 A. M	12
Perryville, Perryville circuit, 11 A. M	13
Selma station, 8 P. M	16, 17
McKinley, Orrville circuit, 11 A. M	19, 20
Asbury, Peachtree circuit, 11 A. M	22, 23
Amity, Suggsville circuit, 11 A. M	24
Gosport, Suggsville circuit, 11 A. M	25
Suggsville, Suggsville circuit, 11 A. M	28-31
East Selma, 11 A. M	Nov. 6
Benton, 11 A. M	7
Dayton, Dayton circuit, 11 A. M	9
Uniontown station, 11 A. M	10
Orrville, Orrville circuit, 11 A. M	12-14
Choctaw Corner, 11 A. M	20, 21
Grove Hill, 11 A. M	24
Rembert Hills, 11 A. M	27, 28
Summerfield station, 11 A. M	Dec. 4, 5

The preachers will announce the above appointments and the special subjects upon which they have requested me to preach. The sacraments of the church will be administered at the above appointments. *Let us work, for the night cometh.*

A. J. BRIGGS, P. E.

THERE will be a camp meeting on the Paulding circuit, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, beginning on Friday night, the first day of October, 1875. It will be held strictly on the self-sustaining plan. There will be conveyance for ministers at Enterprise, Miss., and Newton, Miss., on Friday morning. Ministers are invited and urged to attend.

J. H. HOLLAND, P. C.

THE China Grove camp meeting will commence on Friday night before the first Sabbath in October next, and close on Wednesday morning following. Ministers of the Methodist Episcopal Church South are cordially invited to attend. ANGUS DOWLING, P. C.

OUR camp meeting will commence at Bethel camp ground, DeSoto circuit, La., on Friday, the twenty-fourth day of September, 1875.

JOHN PIPES, Pastor.

CAMP MEETING.—The camp meeting will commence at Choctaw camp ground, Butler circuit, Alabama Conference, September 17, 1875. It will be on the self-sustaining plan. Preachers are invited; they will be taken care of. All are invited to come in the Spirit of the Lord.

D. J. WRIGHT, P. C.

CAMP MEETING.—The camp meeting to be held on the Saline Bayou, near Pleasant Grove church, twelve miles west of Winnfield, in Winn parish, La., will commence on Thursday night, October 21.

All are invited to come prepared to take care of themselves, as the meeting will be conducted on the *self-sustaining plan.* Ministers are respectfully invited, and will be provided for.

D. A. BODDIE, P. C.

THE CAMP MEETING at Hill's chapel, Pine Level circuit, Union Springs district, Alabama Conference, will open on Friday night before the third Sunday in September.

W. P. H. CONNERLY, P. C.

CAMP MEETING.—A camp meeting will be held at the Plaquemine Brulee camp ground, near Plaquemine Brulee church, Opelousas district, parish of St. Landry. The meeting will begin on Thursday, September 9, 1875. It will be *strictly on the self-sustaining plan.* Persons are expected to come prepared to take care of themselves. The public are cordially invited, and preachers solicited to be present. A large and commodious shed will have been erected for preaching purposes. There will be one or two tents where board may be obtained by visitors wishing it at the most reasonable rates. Ministers expecting to be present will please inform me as early as practicable. For further information address ROBERT S. ISBELL, P. C.

THERE will be a camp meeting at Rachliff's Mill, eleven miles north of Springville La., on the Springville circuit, Louisiana Conference, to commence on Friday, October 1, 1875. Ministers of the gospel are especially invited to attend. PHILIP ALLEN, P. C.

THE Garlandsville circuit camp meeting will be held at the new camp ground, near Hickory and Newton, Newton county, Miss., on the Brandon district, Mississippi Conference, September 10-14. It will be on the *self-sustaining* plan. Ministers who come by railroad will be conveyed from Hickory to the camp ground, and are invited to attend. WM. B. HINES, P. E.

THERE will be a camp meeting on the Beulah camp ground, near Fort Jessup, La., commencing on the eighth day of October, 1875. The meeting will be on the self-supporting plan. Provision will be made especially for the preachers. Everybody is invited to attend our camp meeting. J. M. FRANKLIN, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Enterprise station	Sept. 18, 19
Paulding circuit (camp meeting) at Holland camp ground	Oct. 2-4
Shubuta circuit, at Shubuta	9, 10
Wayne circuit, at Salem	16, 17
DeSoto circuit, at Pierce Springs	23, 24
Waynesboro circuit, at Waynesboro	30, 31
Meridian station	Nov. 6, 7
Chunkey circuit, at Pleasant Ridge	13, 14
Enterprise circuit, at Sukeleta	20, 21
DeKalb circuit	27, 28
Spring Hill circuit	Dec. 4, 5
Marion circuit	11, 12
Camp meeting at Linnwood, Spring Hill circuit	Sept. 25-27

2 JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Vernon mission	Sept. 18, 19
Camden and Sunji chapel	25, 26
Madison, at Madison	Oct. 2, 3
Jackson station	9, 10
Brownsville, at Edwards'	16, 17
Yazoo circuit, at Midway	23, 24
Dover circuit	30, 31
Yazoo City	Nov. 7, 8
Silver Creek, at Palmetto Home	13, 14
Carthage	20, 21
Thomastown	27, 28
Sharon	Dec. 4, 5
Canton	11, 12

Local preachers will present their reports in writing, to meet the requirements of the Discipline, and so also trustees of church property. Preachers in charge will use every care to furnish detailed and accurate reports of their work.

W. E. M. LINFIELD, P. E.,
Hazlehurst, Miss.

ALABAMA CONFERENCE.

SELMA DIST.—FOURTH ROUND.

Marion station, at night	Sept. 23, 26
Brush Creek circuit, at Friendship	Oct. 2, 3
Newbern circuit, at Mount Hermon	9, 10
Selma station, at night	16, 17
Peachtree circuit, at Asbury	23, 24
Suggsville circuit, at Suggsville	30, 31
East Selma and Benton, at Selma	Nov. 6
Dayton circuit, at Dayton	9
Uniontown station	10
Orrville circuit, at Orrville	13, 14
Choctaw Corner circuit	20, 21
Grove Hill circuit	24
Rembert Hills circuit	27, 28
Summerfield and Perryville, at Summerfield	Dec. 4, 5

At the above appointments I shall call for a report of the full statistics that are to be reported at the ensuing Annual Conference. The recording stewards will please bring up the records.

2 A. J. BRIGGS, P. E.

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12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.
A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.	$18 00
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Decorated Porcelain DeTerre and French China DINNER SETS, from	$30 up.
White Granite CHAMBER SETS, 11 pieces	4 00
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French China TEA SETS, 44 pieces	6 50
French China Decorated TEA SETS, 44 pieces	7 50
Good Table GOBLETS, from 50 cents per set up.	

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, SEPTEMBER 9, 1875. NO. 37.

DEWDROPS.

Beautiful dewdrops,
Sparkling and gay,
Morning's pure diadem
Crowning the day!

Glistening dewdrops,
Tears of the night,
Dried by the Day-King,
Exhaling in light!

Drops of pure nectar
To leaf and to flower,
Giving them strength for
The noon's sultry hour.

Thanks, lovely dewdrops,
Ere ye depart—
Thanks for the freshness
Brought to my heart.

News of the Week.

DOMESTIC.

BOSTON, Sept. 1.—The increase in the value of foreign merchandise imported at Boston during the first eight months of the present year is upward of $2,000,000 as compared with the corresponding period last year, the total value being over $34,000,000. The total amount of gold received for duties, for the twelve months of 1874, was $14,806,628.

SAN FRANCISCO, Sept. 1.—A dispatch from Tucson, Arizona, says a wealthy merchant of Tueson and naturalized citizen of Arizona went to Sonora to collect bills. He was arrested on a charge of furnishing arms to the Insurgents. There was no trial, but he was to pay $20,000 or be shot. His grave was dug, when a messenger arrived with the ransom. The roads are lined with refugees flying from the impending revolution.

SAN FRANCISCO, Sept. 2.—Election returns to date are meager, but indicate that the Democrats elected their State ticket by a large majority. Houghton, Republican, and Luttrell, Democrat, for Congress, are probably elected for their respective districts—the third and fourth.

No returns have yet been received from the city precincts.

SAN FRANCISCO, Sept. 3.—The opening of the Merchants' Exchange Bank and the prospect of the immediate resumption of the Bank of California inspire improved feeling in business circles. With the exception of the closing of the stock boards, business has practically settled to the usual routine.

Mr. Ralston's successor has not yet been named. At present D. O. Mills is at the head of affairs. The amount of new capital subscribed to date is $4,800,000.

Advices from Yokohama to the fourteenth ultimo report a heavy typhoon in the Chinese sea. Much damage done to shipping. The chief officer of the steamer Euclie and a seaman were washed overboard and drowned. The heavy rains damaged property in the central provinces of Japan over $2,000,000.

ATCHISON, KAN., Sept. 3.—There was a great celebration over the completion of the bridge over the Missouri. It is the largest known in this section of the country.

A train coming to the celebration ran off the track, and two persons were killed.

SAN FRANCISCO, Sept. 4.—No further election returns have been received calculated to modify the previous reports. The Legislature is undoubtedly strongly Democratic.

Nothing new in financial or commercial circles. Quiet and confidence prevail.

NORFOLK, Sept. 4.—The Mercantile Bank of this city suspended this afternoon. It is claimed the assets will cover the liabilities.

PATERSON, N. J., Sept. 5.—Ballots for the constitutional amendments election in New Jersey, next Tuesday, were circulated at the Catholic churches in this city to-day, with several amendments crossed out. The erased amendments prohibit the appropriation of public money and lands to private or sectarian purposes, guarantee a system of public schools, and prohibit special legislation.

OKMULGEE CREEK, Creek Nation, via Muskogee, I. T., Sept. 5.—The Grand Council of Indian Territory is in session. A full delegation is in attendance from nearly every tribe in the Territory. An extra delegation, as visitors, from the Kiowas, Comanches and other wild tribes from the plains, are also present. The only business to be considered is the new constitution providing for Governor of the Territory, United States courts and a delegate to Congress, which will probably pass this convention, but with a proviso that it be submitted to the National Councils for approval.

CLINTON, September 6.—A Radical meeting, twelve hundred strong, was held here last Saturday. Not more than fifty white men were on the grounds, and half of them unarmed. A personal difficulty occurred on the outside of the crowd. The negroes, led by their leaders, rushed to the rescue, when the firing commenced. Three whites were killed and six wounded, including Charles N. Chilton, a prominent merchant of the place, who was killed in his own yard. About forty negroes have been killed and many wounded. The whites hold possession of the town and the negroes have scattered in all directions. The leaders are said to be in Jackson. The Governor has called on the chairman of the Democratic executive committee to assist in restoring peace. All quiet at this time, ten P. M.

MONTGOMERY, Sept. 6.—The Alabama Constitutional Convention met to-day. Gen. L. Pope Walker, the first Secretary of War of the Confederate States, was chosen president by acclamation, the Republicans and Democrats all voting for him. His father was president of the convention which adopted the constitution in 1819, under which Alabama was admitted into the Union.

FOREIGN.

LONDON, Sept. 1.—A *Times* special from Buda Pesth says trustworthy information from Bosnia represents that the insurgents did not cross the Austrian frontier—have submitted to Pasha Khan Jalansky. Bosnia may be regarded as pacified.'

A *Times* Berlin dispatch says that after the recent appointment of Malmoud Pasha as Grand Vizier there is less hope than ever of the insurgents coming to terms. Malmoud Pasha is regarded as the champion of absolute government, and is well calculated to make the insurgents desperate.

His appointment, unless mere caprice, is proof that the Sultan is determined to maintain the system which has produced the present outbreak.

MONTREAL, Sept. 2.—This afternoon the members of the Institute Canadian and their friends, numbering some three hundred, accompanied the body of Gutbord from the Protestant cemetery vaults and reached the Catholic cemetery gates at three P. M.

In the meantime about five hundred French Canadians had assembled. The hearse moved off amid the derisive cheers of the multitude. After the hearse drove off the crowd began to disperse. Several fights took place during the afternoon, but the injuries done were of a slight character. It is not known whether an attempt will be made tomorrow to bury the body or not.

LONDON, Sept. 3.—A special telegram from Constantinople to the *Times* states that Serva Pasha has been instructed to issue a proclamation, on his arrival at Mostar, giving assurances that henceforward no vexatious or illegal acts will be permitted in the name of the government. He has also been directed to dismiss and punish all officials guilty of oppressing the people; to institute a special tribunal, which shall examine and satisfy the demands of those who have been objects of arbitrary treatment; to recall any persons exiled without just cause, and expel agitators. He is authorized to employ all necessary means to execute these instructions.

The Porte, while determined to repress the insurrection at all cost, intends to extirpate the abuses likely to lead to its repetition.

The *Standard's* special dispatch from Constantinople represents that the insurrection in Herzegovina is now maintained by bands of robbers. Not a single insurgent is to be seen around Trebigne. The fugitive insurgents have driven eighteen thousand head of cattle into Dalmatia for security.

MADRID, Sept. 6.—Numbers of Carlists in all parts of Catalonia, Navarre and the Biscayan provinces are giving in their submission to the government of King Alfonso and asking for amnesty.

MADRID, Sept. 7.—The Carlist Gen. Dorregaray, pursued by the royal forces, has passed through Roncal with one thousand five hundred men. He has lost all his war material. Subsequently he reached Burgueto.

The Biscayans are renewing manifestations in behalf of peace, and refuse to pay the taxes levied by the Carlists. Rumors of negotiations for peace gain credence.

CONSTANTINOPLE, Sept. 7.—Order has again been completely established in Bosnia and is almost restored in Herzegovina.

Trouble with the Negroes.

Considerable excitement, says the *Southern Christian Advocate* of September 1, has been produced in the State of Georgia by the discovery of preparations among the colored people of several counties to massacre the whites. The press of the State has teemed with the details of this diabolical scheme; and while attempts have been made abroad to argue from its frustration that there was no ground for the "scare," it is certain that only the promptness and discretion with which the movement was met saved the threatened sections from such scenes as it is sickening even to think of. From perfectly reliable sources we learn that the negro population of several counties had been inveigled by a few turbulent leaders of their own color into a project for the indiscriminate murder of the white people of that section. Upon the discovery of the vile design, measures to defeat it were promptly adopted and successfully carried out, so that all apprehension of serious trouble has passed away. Gov. Smith has visited the locality of the troubles, and the legal investigation will be conducted under the guidance of ex-Gov. Herschel V. Johnson, within whose judicial jurisdiction they have arisen. There seems to be no doubt that the great mass of the negroes have been the ignorant dupes of a few restless spirits, and that the arrest and punishment of these will satisfy the claims of justice and secure the future quiet of the disturbed communities. The self-restraint and forbearance of the white people, under the exasperating provocation of such a gross assault upon their peace and welfare, has been most admirable, and cannot be too highly commended. So far as we have learned, there has been no instance of violence, and though arrests have been numerous, the offenders have been delivered up to the authorities to await the award of the court. This is as it should be, and is a most effective refutation of malignant misrepresentations of the law-abiding character of the people of the State.

From the Work.

BRANDON DISTRICT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The District Conference for Brandon district was held at Mutual Union, Scott county, August 26-29. In the absence of a Bishop our worthy and beloved presiding elder, Rev. William B. Hines, took the chair. The writer was elected secretary, assisted by Rev. Irvin Miller. The attendance was good. All the pastors were present except three. Nearly all the other members were also present.

After the organization of the Conference the reports of the pastors were received. The inquiry into the spiritual condition, finances and Sunday schools was thorough, and it affords us great pleasure to state that most of the reports were very encouraging. There had been revival meetings in almost every circuit, and quite a number had found peace with God which passeth all understanding, and were added to the church. It has never before been our good fortune to attend a District Conference where its members were so wonderfully revived. Truly God was with us and dwelt among us, and we felt that it was good to be there. One could not expect to attend many such meetings as we have had in a life-time. We hope and pray that God will wonderfully bless the Brandon district this year. The following resolution was adopted:

Whereas, It is the intention of the General Conference to make the District Conference a means of general inquiry into the workings of our glorious Methodism, and it has proved a success in regard to itinerants; therefore,

Resolved, That it is the sense of this District Conference that our local brethren be required to report their labors and experience as far as possible.

We were highly edified by the preaching, and much gratified with the cordial and fraternal hospitality extended by the citizens of Mutual Union and vicinity. Dr. Andrews, president of Centenary College, Jackson, La., was with us, preaching and looking after the interests of his school. Centenary, Whitworth and East Mississippi Female Colleges were all recommended to our people—and they were urged to patronize them—as was also your valuable paper, the NEW ORLEANS CHRISTIAN ADVOCATE.

On Sabbath, after the eleven o'clock service, the sacrament of the Lord's Supper was administered to a large number of communicants, who seemed to enter fully into the spirit of the occasion.

Our delegates elected to the Annual Conference are: Rev. W. D. King, W. M. Thornton, Judge J. W. McMaster and J. H. Hood. Alternates—Rev. Irvin Miller, D. M. Wormack and W. C. Dowd.

Newton was the place selected to hold the next District Conference.

W. M. THORNTON, Sec.

PEA RIVER MISSION, ALABAMA CONFERENCE.—*Mr. Editor:* I have just closed my third protracted meeting on this work. I found a large field of labor (three or four small churches,) with but little religion—almost none at all, yet a territory up and down the Pea river with hundreds of people on the road to hell. I must say that this has been one of the hardest years of my itinerant life. Amid all the hardships and discouragements I have tried to move forward in the cause of my Master. With the assistance of my elder I am yet holding on. God has blessed my labors, I have organized four new churches, and we now have six. I am just from a very interesting meeting which lasted four days. I commenced a meeting on the second Sunday in this month, which lasted ten days. I never attended a more interesting meeting in my life. We had the best order from the first of the meeting to the last. The church was densely crowded every night, and a great many out of doors. There were several who professed religion, and twenty new accessions. The meeting was held at what is called Dr. Renald's school-house. We have a membership there of forty. There have been more than thirty accessions within the last few weeks on this mission. We have three new church buildings now on hand. The people here are well able to build good churches, and to give their preacher a good support. Methodism is looking up in this country. I am striking at the strongest points or communities, organizing churches where there is material to work on. We are getting some of the best material of this country into the church, and converted at that.

J. M. BROWN, P. C.

AUGUST 24, 1875.

CATAHOULA PARISH, LA.—*Mr. Editor:* The Chickasaw creek runs through the northwestern corner of Catahoula parish, La. It is a tributary of Castor bayou, and Castor bayou a tributary of Little river. About a mile north of the creek our enterprising citizen, Mr. C. P. Kees, has erected a store. The Masons also have a nice hall there. These, with the school-house not far off, are called Missionary Ridge. In the bottoms near the creek are many good and well-cultivated farms, while the hills are mostly unfit for cultivation, and are covered with tall pine trees.

The people of this vicinity have employed Prof. Holloman to teach for them this year. After their school began it was apparent to the patrons that it was as necessary to train the moral faculties of their children as their intellectual. A Sunday school was organized, with the understanding that no sectarian creeds should be discussed, and that the session should close in three months. On the first Sunday in this month arrangements had been made for staying at the school-house all day. Early in the morning little groups of children and grown people could be seen going to the school-house. The day was spent in the usual Sunday school exercises and singing. Many were the notes of praise that arose from a group of happy youths on that day. Our school, which is made up of members of several denominations, is prospering.

JAS. W. BALDRIDGE, Supt.

AUGUST 25, 1875.

GENEVA, ALABAMA CONFERENCE. *Mr. Editor:* It has pleased God to revive his work again in Geneva circuit, at the old camp ground church, in Coffee county, Ala., where we have just closed a week's meeting. We had a glorious time. The gospel proved the power of God unto the salvation of a number of souls. Eighteen joined the church. This is the place where hundreds, no doubt, have been converted, and some of them are among the stars of our Conference, who stand upon the walls of Zion.

We held our third Quarterly Conference in this place on the seventh and eighth of August, where our presiding elder, Bro. M. E. Batt, preached to the satisfaction of an attentive congregation.

JOHN A. GREEN, P. C.

GENEVA, ALA., August 9, 1875.

ALEXANDRIA CIRCUIT, NORTH ALABAMA CONFERENCE.—*Mr. Editor:* We held a meeting at Webster chapel last week. This is a new place. The house is a two-story frame building, just finished. The people made the offering to the Lord, and the Holy Ghost sealed the gift in the happy conversion of some thirty-one persons. There were twenty-two accessions to our church. We commenced in the woods, three years ago, by organizing with some nineteen members; now we have forty-seven on the roll.

R. G. RAGAN.

AUGUST 31, 1875.

Rev. J. W. Shores.

The following preamble and resolutions were adopted by the third Quarterly Conference of the Sepulga circuit, Prattville district, Alabama Conference, held at Asbury church, Conecuh county, August 18, 1875:

Whereas, We are informed by Bro. J. M. Scott, preacher in charge, that the absence of our presiding elder, Bro. J. W. Shores, is caused by a very serious accident which befell him on the sixth instant, in which he was thrown from his buggy, breaking one leg between the foot and knee, and injuring the hip very badly on the other side; and as, to all human appearances, his recovery will be slow and tedious, attended with much pain and suffering:

Resolved, That we extend to Bro. Shores the assurance that he shares largely in the tenderest sympathies of our hearts, and that we will remember him in our prayers, that he may have the consolations of the love and grace of Jesus, and that our heavenly Father may bless these afflictions to his and our good.

Resolved, That we extend to him all the material aid that we can, and would call the attention of every charge in this district to this point especially, that he and his family may be relieved from the additional suffering of the lack of those things needful for the body.

Resolved, That a copy of these resolutions be sent to Bro. Shores, and that we request their publication in the NEW ORLEANS CHRISTIAN ADVOCATE.

J. M. SCOTT, Chairman.
W. R. CHAPMAN, Sec.

Wesleyan Methodist Conference.

The one hundred and thirty-second annual session of the Wesleyan Conference opened in Carver Street chapel, Sheffield, England, July 28, Rev. Dr. Punshon in the chair. Among those present on the platform were Bishop Simpson, Revs. G. T. Perks, J. Farrar, W. Stamp, J. Lomas, Dr. Jobson, the representatives of the French and Irish Conferences. The body of the chapel was occupied by the chairmen of the districts, and the aisles and front pews of the gallery were filled with ministers, nearly eight hundred tickets having been issued. The president gave out the hymn beginning,

"And are we still alive,
And see each other's faces?"

which was followed by a prayer by the ex-president. The secretary announced that eight vacancies had occurred in the Legal Hundred during the last year. Of these four were filled by election on the ground of seniority—Revs. William Bond, William Lindley, Thomas Wood and G. F. White. The remainder were selected by nomination, by those ministers who had traveled ten years and upward, from those who had traveled fourteen years and upward, the Legal Hundred being requested to elect persons so nominated—Revs. James Clapham, Samuel Davies, F. Greeves and Thomas McCullough. The Conference then proceeded to the election of the president. The votes were as follows: Gervase Smith, 274; A. McAuley, 94; W. B. Pope, 49; Dr. Rigg, 28; Samuel Coley, 16. The Hundred sent up their votes and Rev. Gervase Smith was declared to be president of the Wesleyan Conference. The ex-president (Dr. Punshon) then rose and said:

"To none in this Conference would I more cheerfully resign the simple badges of this office, and by none will they be more worthily received. You succeed to a heritage of great influence and power, which has been honored and hallowed by the blessing of God. Your duties will be arduous—far too arduous, I will venture now to say. You will be sustained by the thought that you are working for God—working for the truest brotherhood in the world, and sustained by their prayers. It is with sincere pleasure that I hand to you the Bible of our founder, which he personally used, and which contains and is the word of God. On that we take our stand, and by that we are willing to be judged. I am thankful it is out of my hands, and pray that the blessing of God may come down upon you, and crown you 'with the Holy Ghost and with fire.'"

Mr. Smith thanked the Conference from his heart for the vote which had been given. He then said:

"Until the last few hours he could scarcely have thought that such an honor would have been conferred upon him. It seemed to him that he was not made of the material out of which presidents ought to be made. He was born in an obscure hamlet in Derbyshire, and he spent his childhood in scenes and associations in the hill country. He had never used the language of courtiers, and he had never sought the favor of men, either of ministers or laymen. His wish and his endeavor had been to be a simple, straightforward and hard-working Methodist preacher. He took that seal and those badges of office from the hands of his illustrious predecessor, his life-long and unfailing friend, to whom his very soul was linked. He could not but feel that he had many hallowed associations in that place and in that town. Thirty-six years ago he came as a student to Wesley College. More than twenty-five years ago he gained a spiritual victory in one of the pews near the platform, the influence of which had followed him to that hour. He preached his trial sermon from the pulpit behind him; he was examined in the room close by as a candidate for the Methodist ministry; and he hoped it was not beneath his dignity to say that he was the first 'old boy' of the Wesley College that had gained a distinction like the one which had just been conferred upon him. He said the past year would open up a new chapter in the history of British nonconformists. It mattered very little to him whether he was called 'reverend' or not, but it mattered a great deal to be told that he had no ministerial call or character. He had no quarrel with the Church of England. He venerated the massive theology which that church had given to Christendom; but there was very little insight required to see that the greatest enemies to the church were not outside, but within its pale, and it required no prophet's eye to see that the priestly rule which was being brought to bear upon them at this moment in some parts of the country was doing a great deal to bring that institution to the very verge of ruin. After all, the great want of 1875 was the want of 1820—the 'Liverpool Minutes,' so called, told them that the great want at that time was the gift of the Holy Ghost. He did not believe that persons putting their names on the class-books would give great help to Methodism in any form whatever. If men did not come into the class meetings baptized in spiritual influence they would do them more harm than good. He held that Methodism was called to bear witness to the personal work of the Holy Ghost."

"I DECLARE," said Susan, as she watched the people coming into church, "that man looks like a piece of dried beef." "Hush," said her sister; "it isn't meet in you to talk so."

Books and Periodicals.

THE NEW TESTAMENT. With Notes and Comments, Accompanied with Maps and Illustrations. By Rev. Lyman Abbott. Matthew and Mark. A. S. Barnes & Co., New York and Chicago, 1875.

The form and size of this volume, and its arrangement and typography, are excellent. The text is in very small letter, but clear, and the comments in larger letter, in double columns. There is a valuable introduction treating on the New Testament canon, principles of interpretation and kindred topics. The illustrations are not numerous nor striking, but they are well executed and helpful to the reader. We have not thoroughly examined the comments, but, so far as we have been able to sample them, we have been favorably impressed. We are indebted to the publishers for a copy.

THE HIGH SCHOOL CHOIR. By L. O. Emerson and W. S. Tilden. Boston: Oliver, Ditson & Co.

This is a book of studies and recreations for advanced singing classes. It contains an excellent selection of songs, and is a work of merit.

WARE'S VALLEY MONTHLY for September is an excellent number. It has: The Poets of the West, Thoughts on Woman's Work, Tennyson's Queen Mary, The Southwest and its Metropolis, The Ministry of Nature, Gen. Sherman and the Laws of War, and other articles, besides voluminous editorial matter on political, ecclesiastical, educational, scientific and literary subjects. Charles E. Ware & Co., publishers, St. Louis, Mo. Price, $3 a year.

ST. NICHOLAS for September has been received. It is splendidly illustrated, and contains a wonderful variety of entertaining and useful reading for the young folks. We have the Squirrel's Stratagem, Dressed in White, Tony's First Stilts, Some Queer Dishes, The Cyclops, An Indian Story, That Bird, and many other fine things.

LIPPINCOTT'S MAGAZINE for September has: Mose Underwood, Glimpses of Polynesia, The Atonement of Leam Dundas, Camp-Fire Lyrics, Our Architectural Future, The Hospice of the Great St. Bernard, and other articles.

WE ARE INDEBTED to Rev. Robert A. Young, D. D., for a form of statistical report for Annual Conferences. It is the best form we have seen, and would be perfect if there were in it provision for our method of raising the Conference fund.

WE HAVE RECEIVED Wide Awake No. 3. It is, as usual, handsomely illustrated, and abounds in articles suited to entertain and instruct the young. D. Lathrop & Co., publishers, Boston. Price, $2 per year.

SCRIBNER'S MONTHLY for September has: Chicago, illustrated, The Cross of Cadmon, A Farmer's Vacation, The Story of Seven Oaks, The Cold Snap, How the Declaration was Saved, and other articles.

SUMAC LEAVES is the title of a beautiful journal published by the young ladies of the Feliciana Female Collegiate Institute, Jackson, La. We are indebted to the fair publishers for a copy.

Death of Rev. John Rudin.

In accordance with a vote of the board of directors of the Scandinavian Seamen's Friend Society, passed at their last regular meeting on Thursday evening, September 2, the following preamble and resolutions are published:

Whereas, Our heavenly Father has removed from his work on earth, to that "rest that remaineth for the people of God," our beloved brother, Rev. John Rudin; therefore, be it

Resolved, That by this dispensation of an all-wise Providence we are bereft of our most zealous and efficient co-laborer, the Scandinavian Seamen's Friend Society of its warmest friend and most active supporter, and the sailors, in whose interest he was so diligently laboring, of a most self-denying benefactor.

Resolved, That while we know not where to find a worthy successor to our late chaplain, we can confidently commit the cause in which his last days were spent to that Savior in whose presence he now rejoices, assured that in his own good time he will send one who shall build upon the foundation so successfully laid by Bro. Rudin.

Resolved, That while to the widow and fatherless children left thus desolate by our chaplain's decease we tender our heartfelt sympathy, we can bid them cherish as a priceless legacy the memory of a husband and father whose constant purpose was to faithfully serve his divine Redeemer.

In behalf of the board.

JOHN MATHEWS, Prest.
A. H. NELSON, Sec.

The Christian Advocate.

THURSDAY, SEPTEMBER 9, 1875.

BLIGHT—BLOOM.

BY ISADORE C. GILBERT.

Life hath its barren years,
When blossoms fall untimely down;
When ripened fruitage fails to crown
The summer toil; when nature's frown
Looks only on our tears.

Life hath its faithless days,
The golden promise of a morn
That seemed for light and gladness born
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Toward sunlight hopes that soon may set
All quenched in pitying dew.

Life hath its harvest crooos,
Its tasseled corn and purple-weighted vine;
'Its gathered sheaves of grain, the blessed sign
Of plenteous reaping, bread and pure rich wine
Full hearts for harvest times.

Life hath its hopes fulfilled;
Its glad fruitions, its blest answered prayer,
Sweeter for waiting long, whose holy air,
Indrawn to silent souls, breathes forth in rare
Grand speech, by joy distilled.

Life hath its Tabor heights;
Its lofty mounts of heavenly recognition,
Whose unveiled glories flash to earth munition
Of love and truth, and clearer intuition.
Hail! mount of all delights!

The Alliance.

Able Ministers.

Very able men for the work of the service of the house of God.—First Chronicles ix. 13.

God's work requires able men. Power must be applied adequate to the resistance. Is it not so in the realm of moral influences and exertions? To repress the evil propensities of the young and to train them into goodness, to allure the wanderer from the paths of vice, to win the human soul to holiness and to God, is no easy task. Mind is more difficult to operate upon than matter—more mysterious and less certainly calculable. The sculptor may take the rough block of marble and cut out of it the form and features of a man—there is no resistance. But to descend into the human quarry—to bring up the animate block of filth and pollution, and shape it into the form and similitude of a man after Christ's own heart—needs ability. The open sea of argument may be passed, conviction may be secured, but the rocks and shoals, and shifting channels of passion, disposition and habit remain. Our work is not like that of a gardener, who simply takes the young plant to train and nurture. It is like that of a nurse, who takes the sickly child, battles with disease, endeavors to restore health, and under every disadvantage labors to introduce it to happy life and useful work. Human depravity is the real root of the difficulty experienced in all attempts to persuade men to virtue and godliness. The power of the Holy Ghost, exercised in man's restoration and sanctification, is absolutely necessary. In the effectuation of this, not ignorance, feebleness and incapacity are required in the human agents employed, but "very able men," who are acquainted with man's nature, with the moral disease, with the grand remedy which the grace and mercy of God has provided, and who possess skill to apply it to the varied forms and phases assumed by the deadly malady. This work is worthy of the consecration of the noblest powers, for it contemplates the noblest ends. They are the ends of Christian benevolence—compassionating those who are sunk in degradation, descending to the lowest depths to lift the sinner to purity and heaven. They would promote the highest good and impart the greatest blessings. Their aims are not confined to time and earth, but to fill all time and eternity with priceless trophies. Beneath the shadow of a Savior's cross, with his love burning in the heart, with the word of command ringing in the ear, no ability, however great, seems too great to consecrate to his service. Consider what illustrious examples there have been in the world. Believing that the Son of God in human flesh became the sacrifice for sin, and that the Holy Ghost works in the hearts of men, they carried the glad news to a sick and dying world. Apostles, martyrs, ministers and saints form the noble army of "very able men," who lived and used their ability in the Lord's service. But, says some young preacher, as the deeds of these "able men" are recounted: "What achievements have *I* won? Where is *my* success?" What do you mean, my young brother, by achievements and success? Kings and grandees have not doffed their plumes before you; bells and bonfires have not spread your fame; the great congregation has not burdened you with acclamations, approbation and praise; you have not ushered in a Pentecost; sinners do not sway and fall at the sound of your voice, nor has every battle been a triumph. Is that the pitiful wailing that leaps over the noisy precincts of your heart, that sits pictured on your brow? My brother, you are worshiping the unknown god of success. You entered the service to *work!* You must, therefore, do it, and God will take care of the results. "O!" says another, "If I could but preach as a certain D. D. preaches I would be satisfied." If you would copy Christ it would be far better. Still I would remind you, for your encouragement, that that certain D. D. once could not say the alphabet! From the manger to Calvary, from Calvary to the crown—step by step, my brother. The old philosopher, while gazing intently at the stars, found himself suddenly precipitated into a treacherous well. While you aim at high things—elevated position—look well to the groundwork—look out for the wells. It is so in aesthetics. The sculptor does not turn out a statue fit for park or museum out of his first block, nor does the young artist take his first brush and pigment and dash off a Madonna. In the church there is work for all. Very few men are qualified to fill all the various positions. But if we cannot all be a Wesley or a Bascom, let us not despair; we may be a Carvosso or a John Newton. If we cannot fill a city pulpit, we can stand on the rude log rostrum in the backwoods, and preach Christ crucified. Therefore, my young brethren in the service, we may be "very able men" in that department. Let us ever keep before our mind's eye the precious fact that "the pearl of great price," whether inclosed in a bundle of homespun or carefully wrapped in broadcloth, is of the same value to our Master. With these thoughts as a precedent, let us work on, and soon ampler opportunities will be afforded us—avenues of access and palms of success will be ours. Let us tread our way unostentatiously through the labyrinths of obscurity and present subordination, firmly grasping the paternal hand of God, and sing ever:

"He leadeth me! Oh! blessed thought,
Oh! words with heavenly rapture fraught:
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

This work promises the most splendid rewards. Not, perhaps, the reward of a sounding fame or a growing fortune; yet it is a rich reward. To know that our heavenly Father smiles approvingly upon us is no small solace and reward amidst the arduousness of the work. But this is only an instalment. When the evening of life comes, and our work is done, we shall go home to rest. Yes, the chariot and horsemen shall descend, we shall mount up, the pearly gates shall flash back, and we shall go "sweeping through the gates, washed in the blood of the Lamb." And when he shall come again in his glory he will give the full reward. O the joyful coronation amidst the plaudits of all heaven! Great ability or small, if faithfully employed, will receive the crowning encomium of the Master: "Well done, good and faithful servant." O that Methodism could count her able men by thousands! May God raise them up. C.

ROCHESTER, August 17, 1875.

Port Gibson Collegiate Academy.

MR. EDITOR: At a meeting of the board of trustees of the Port Gibson Collegiate Academy, August 21, 1875, it was resolved to make the following address to the public, in behalf of the academy, through our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE:

The Port Gibson Collegiate Academy is now one of the oldest female academies in the State, and has been under the patronage of the Mississippi Annual Conference more than thirty years, during which period it has had many years of decided prosperity, and has contributed largely to the educational interests both of the church and country.

In 1854 it received an excellent charter from the State Legislature, and was legally incorporated. In 1869 the entire property was presented to the Mississippi Annual Conference, Methodist Episcopal Church South, in fee simple, upon the single condition that the Conference would perpetually keep up a school on the premises for the white race. The property is worth from $15,000 to $20,000, is eligibly located on a large and beautiful lot in the most desirable portion of the town, with commodious brick buildings, well arranged for all academic purposes.

About one year ago we succeeded in securing the services of Rev. John A. B. Jones, of the Mississippi Conference, a man we believe every way worthy and well qualified to be at the head of such an institution as we intend this to be. One year's successful administration under innumerable discouragements, growing out of the prostrated finances of the country, has fully satisfied us that we have been very fortunate in the selection of our president. He is ably assisted by Misses Eugenia W. and Matilda J. Jones; both graduates of this academy in its palmiest days, and both now well experienced teachers, capable of instructing in any branch necessary to an honorable graduation. Other teachers are engaged, who will be added to the faculty as the interests of the academy require. The musical department has the services of Miss Belle T. Tilden, a graduate of the renowned institution of Mrs. Tevis, Shelbyville, Ky., who, in addition to a fine musical taste and education, has the experience of several years of successful teaching.

The boarding department is under the personal supervision of Mrs. John A. B. Jones, which is a guarantee that the health, comfort and happiness of those under her care will be secured as far as possible.

Our object is to keep up a home institution equal to any in the State or elsewhere; but in order to do this—as our academy is not endowed—our patronage must be greatly enlarged. While we do not wish to interfere with the legitimate patronage of our other denominational schools, there are large sections of our country that should be prompted by local pride, self-interest, convenience and *economy* to patronize the Collegiate Academy. All the counties of southwestern Mississippi, the river parishes of Louisiana and the southeastern counties of Arkansas should become supporters of this institution. Any person who can get to the Mississippi river can reach this place by public conveyance—steamboats to Grand Gulf, railroad to Port Gibson.

We need say nothing of the beauty and general good health of our inland city, or the intelligence, refinement and morality of our citizens, with all our social and church privileges; for these are facts too well known to need any further advertisement.

The next collegiate year of forty weeks begins September 15, 1875. For further particulars we refer you to the published circular of the president, or request you to address him by letter at this place.

We not only invoke the aid of the ministers, members and patrons of our church, but that of a generous and patriotic public, to assist us in filling our academic halls with the rising hope of our country. Remember that the educated classes are either directly or indirectly the ruling classes everywhere. Give your daughters, then, an opportunity of turning the cultivated talents of their sex to the present and future good of our country.

G. W. HUMPHREYS, Prest.
E. S. DRAKE, Sec.

A Broken Sabbath.

There is wisdom and authority in the commandment: "Remember the Sabbath day to keep it holy"—wisdom in that men and animals need the rest. Body and brain need the rest, and both man and beast will last longer, and do more work in life with this rest than without it; authority in it, because God commands it; and God's commandments are not to be disregarded with impunity.

The observing of this rest seems to have God's blessing, and its disregard God's curse. Compare the quarters of the globe that observe the Sabbath with those quarters that do not—say Europe and America with Asia and Africa. Europe, with its intellectuality, and America, with its energy, almost infinitely surpass Asia, with its teeming millions, and Africa, notwithstanding its wonderful opportunities. Africa has had Egyptian art, or Grecian refinement, or Roman letters, or Christian fires on all of her borders, from the cradle of the human family till the present; and yet, rejecting Christianity and the Sabbath, what is she? What a terrible condition, intellectually and morally, she is in still! In all that renders life desirable and happy, Europe and America are to Asia and Africa as heaven to hell.

This difference is also seen if we compare States that observe the Sabbath with those that do not, or families that do with those that do not, or individuals that do with those that do not. Now and then there may seem to be an exception, but on careful observation it will be found that real and permanent prosperity, in ninety-nine cases out of a hundred, is with the Sabbath-observing.

In the Bible scores of passages speak of the Sabbath, and often national and individual prosperity were to depend on its observance; hence we infer that God notes the observance or non-observance of his day, and acts accordingly. We do not know what might be the prosperity of a nation or city or community or individual if by each or either of them the Sabbath should be *strictly* observed; and if, with our carelessly-observed Sabbaths we have so much prosperity, what might be our cup of blessings if to each of us the Sabbath was indeed "holy" and "a delight?"

God gave laws to one nation, and in that code the keeping holy the Sabbath had a prominent place; and a broken Sabbath, to the man who picked up sticks on that day, was the privilege of being stoned to death. Tried, condemned and executed by the strictness of this law, who among us would not long since have been sent to meet the Lawgiver, where days and nights are not measured by sun, moon or stars?

A. G. M.

My Experience.

MR. EDITOR: It has been my unspeakable pleasure to attend three consecutive camp meetings at the delightful Seashore, where I heard more wonderful and powerful preaching than I had ever heard, and I rejoice to know that it has been owned and blessed of God in the conversion of sinners and the building up of the church. It is wonderful that the coast is not all *morally* revolutionized; but we hope and believe that the seed is taking root, and will spring up and bear good fruit. It cannot fail. But the most enjoyable part of it to me was the experiences of those men and women of God—some who had just entered the race and in their first love; babes in Christ; young men and women strong in God; fathers who had borne the burden and heat of the day; then the ministers. O how rejoiced we were to see and hear the young coming forward to take up the weapons of those who have fought to the death, crying, "Victory!" and those who—battle-worn, worn out, bearing in their body the marks of the Lord Jesus—still linger to urge and encourage and shout on the battle. With great difficulty we restrained ourselves from trying to tell of the divine power that snatched a brand from the fire; but, fearing that our impaired voice could not be heard by the great assembly, thus occupying the time that would be otherwise taken up to edification and to our comfort, we with some regret mingled with joy at the testimony of others. We propose by this mode, with your approbation, to send you our

EXPERIENCE NO. I.

My early history is found in the parable of the prodigal, only that when, in a foreign country, I came to myself and arose to go to my father (to return to my native land and to my earthly father,) and to give my best service to my heavenly Father, I again met with a little success; and, having regained bodily strength when almost at the threshold, through shame I turned back, determined to go on when I should be in a better moral condition. But, alas! my condition became worse, and my earthly father fell asleep in Jesus and I never saw him again. But, thank God, I have returned to my heavenly Father, and found forgiveness through the blood of the atoning Lamb; and now, after serving God imperfectly for thirty-seven years, in feebleness I am waiting by the river and trying to be patient, and to do whatsoever my hand findeth to do, that I may glorify him by life or by death. Yours in Christ,

J. NICHOLSON.

OCEAN SPRINGS, Miss., August 9, 1875.

Hiwassee College.

MR. EDITOR: We know you are a lover of Methodist institutions and all of her appendages; and as Hiwassee College holds a prominent position among many Southern colleges of our church, we desire to inform the people concerning her real value. Hiwassee College is located about fifty miles below Knoxville, seven miles from Sweetwater, amid the picturesque scenes of the minor mountains of east Tennessee. We might denominate this college a rural college. We are free from the bustle of trains and other things which impede education, found in cities. To those from a more southerly country, how beautiful is bold nature to the eye! How mindful does it make us of the "Geographical Description of Switzerland!"

Our session opened on the second of this month. We have ten States represented at this time. We have an able and fatherly president, and three *very competent teachers*. This is the place for the rich and the poor. We have excellent fare. The people can afford to board very cheap—they raise very nearly everything at home. Good board can be had for $11 a month, including washing, fuel and rooms furnished. Those of limited means can "bachelor" on $5 a month, including everything. We have two fine debating societies, and a good library of about fourteen hundred books. We can say that it is the determination of the greater part of boys of this college to be useful to the world.

We will gladly welcome any one in our midst whose desire is to obey our rules and join in with us in the Herculean task to strive for knowledge and wisdom. INMAN.

A SCHOOL BOY has put on paper the fact that he would "rather be a little girl and obey his mother than be a dog and obey the moon."

CHRISTOPHER COLUMBUS has been canonized as the patron saint of America. The Pope did it. What a blessing!

OBITUARIES.

DIED, at his residence in Perry county, Ala., November 1, 1874, after many days' sickness and infirmity of age, JOHN THOMAS, SR., aged seventy-four years, ten months and twenty-seven days.

The deceased was born in Newberry district, S. C., in 1799, and moved to Alabama in 1818, and there resided until his death. He was by occupation a farmer, and in his quiet, peaceful pursuits of life he made many friends, was a substantial citizen, his house was the home of the minister, had raised a large family, and lived to see his youngest child the head of a family.

In 1820 he was united in the holy bonds of matrimony to Miss Demphey Poole, of Jefferson county, Ala., and lived a long, happy wedded life, performing the duties of husband to wife for fifty-four years.

In 1822 he professed a hope in the triumphant faith of Christ, and joined the Methodist Episcopal Church at Mount Hermon, where his membership remained unto his death. For fifty-two years he was a faithful worker in Christ's vineyard. During this long period his name was never erased from the church or class-book; but, on the contrary, he was always regarded as a zealous member. Truly it can be said of him: His last days were his happiest, and the most refreshing seasons of his religious enjoyment. The older he grew the stronger his faith became of soon realizing the promises of God and the joys of heaven.

It was the pleasure of the writer to be present at the last love-feast he ever attended, and to witness his expressed hope and faith in Jesus, and the strong faith that had so long strengthened his hope of meeting his God in peace. He said he had been trying to serve his Maker for fifty-two years, had never regretted he had taken up his cross and followed Christ's teachings, and had never felt willing to turn back from the path of duty; he had but a few days longer on earth, and by faith he hoped to die the death of the righteous.

God had blessed him with a happy family of children, but in his wise dispensation three of them were made angels while infants. The others lived to grow into man and womanhood. It was the same Omnipotent hand of him who "doeth all things well" that bereft this family of four sons. The father bowed in humble submission to the will of him on high, resting in the hope of meeting them in the realms above. In his death he leaves a companion and six surviving children to mourn the loss of husband and father.

S. C. TRAMILL.

LILLIAN LEITH died at her uncle's, near Memphis, on the seventh of August, but her parents brought her remains to Brandon for interment. No matter where *they* may be called in their future fields of labor, the little mound raised in our cemetery was raised in *our hearts*, and there is no one among us, irrespective of denomination, that does not feel it his sacred privilege to care for and lavish tears and flowers on *that spot!* She attended Sunday school regularly, and always blessed her teacher with a sunny smile and a perfect lesson, and on several occasions has beautifully related to her little companions the stories from the Child's Corner of the ADVOCATE that her mother had read to her the week before.

Lillian was the *community's* pet! On our Christmas tree of 1874 there were more presents for her than any two others of our school; and to show you how sweet and generous she was, the morning after she selected some of her prettiest, costliest toys and sent them to her cousins in Alabama.

The first part of this summer she had a lingering spell of typhoid fever, and every one was so anxious about her that it seemed a public affliction. All kinds of delicacies, fruits and flowers found their way to her room, and so much company that the physician forbade it. As soon as she was well enough her mother took her on a visit to her uncle. Every letter told of her gaining health and strength, and the time appointed for their return was near at hand, when, alas! Bro. Leith received a telegraphic dispatch saying that Lillian was dangerously ill; and so it proved, for she lived only a few minutes after he arrived. I have often thought, since then, of the mercy of our Father in sparing her to make this visit to relatives that had never known and loved her as we do. And who knows but her mission there was to win hearts for God?—for often "the touch of a child's hand has opened many a door through which the Master has afterward come in, sat down and supped."

There was every tribute of love and respect shown that devoted, sympathetic hearts could suggest; but the most touching to me was a train of eight little girls, of her own age, from every Sunday school in town, dressed in pure white, who represented her pall-bearers.

ETHEL.

SISTER MATILDA BROWN, daughter of George and —— Earnest, was born in Tennessee, March 23, 1809, and died at Beverton, Sanford county, Ala., June 9, 1875, aged sixty-six years, two months and sixteen days. She was married to Bro. William Brown in 1829. Up to her death she had been a member of the Methodist Episcopal Church South for forty-five years, and had always maintained a consistent and cheerful Christian character, and was regarded by all who knew her as a blameless servant of God without rebuke. She exhibited great strength and firmness in adhering to her religious convictions and in the performance of duty. She was highly esteemed by all who knew her. She was a devoted wife, a kind mother and a good neighbor. Her children and grandchildren were much devoted to her. Sister Brown moved in a large circle of friends, all of whom mourn their loss; but their loss is her eternal gain.

Bro. William Brown's house has always been the welcome home of itinerant preachers, many of whom enjoyed its hospitality, and they always found Sister Brown ready and willing to minister to their wants. Her children rise up and call her blessed; all that are living are good citizens and useful members of the church, and those that are not (one or two) died in the church, and passed on before to the goodly land. In the death of Sister Brown the church has lost one of its most useful members, and the community one of its brightest ornaments. By many virtues and true devotion she won the affections of all who knew her.

E. F. S. ROBERTS, P. C.

Nashville *Advocate* please copy.

DIED, at her residence in Perry county, Ala., July 31, 1875, Mrs. SEMANTHA HALL, wife of Thomas Hall, and daughter of Martin and Susan Dominic. She was born on the nineteenth of September, 1845, and was married in December, 1865. Seldom are we called upon to record the death of one so universally beloved and lamented as in the case of our departed sister. She was early converted and joined the Methodist Episcopal Church South, and from that time until the day of her death chose for her adornment that meek and quiet spirit which is in the sight of God of great price. The purity and loveliness of her every-day life witnessed to the cleansing power of Christ's blood. She adorned the several relations in life—daughter, friend, wife and mother—and was indeed a living epistle, known and read by all. She "rests from her loved employ." To the bereaved husband and grief-stricken parents we would say: Sorrow not as those without hope. Your loss is her gain. Weary not in well-doing, and you shall surely meet in that goodly land where parting and death are no more. IRENE G. GAYLE.

LITTLE MARY FOREST, only daughter of D. C. and Florence Whitley, of Letohatchee, Ala., died of diphtheria on the third of August, 1875, aged five years, nine months and twenty-eight days.

She was a rare child—exquisitely beautiful, unusually intelligent, enticingly lovely, and possessed the highest talent for music. The whole community feel the loss of this dear little girl. She was punctual at the Sunday school, perfect in recitation, and a model of deportment. She recognized herself a member of the church, was careful to keep the rules, and has been known to give timely and successful reproof to older members. She was scrupulous in observing the Sabbath, sometimes being the means of bringing home conviction to her parents. She attended the Hill's chapel camp meeting last year, and heard a most beautiful song there. When she returned she sang it correctly, and the church at once adopted it, the singing of which has often since thrilled and impressed the congregation. But God has taken her to his own bright home, and leaves for us her living ministry. W. F. NORTON.

A DYING Scotchman was asked: "Have you a glimpse of glory now, my brother, that you are dying?" He roused himself from his lethargy at such a question, and, raising himself from the agonies of death, said: "I'll hae none o' your glimpses noo that I am dying, since I ha'e had a full look at him for forty years." We all expect to have that full look at Christ in dying. Let us have it now.—*R. P. Smith.*

REV. J. F. MARLAY, in his life of Bishop Morris, says of him that during the two years of his Kentucky presiding eldership he broke down two horses, traveled eight thousand miles, preached five hundred times, and received for all his services less than the cost of the two horses.

IT IS better to please a fool than to anger him.

The Christian Advocate.

THURSDAY, SEPTEMBER 9, 1875.

GOING OUT WITH THE TIDE.

Raise me up in my bed, wife;
There's the sound of the sea in my ear;
And it sings to my soul in a music
That earth is not blessed to hear.
Open the little window, wife,
Then come and sit by my side:
We'll wait God's sweet flood-water
To take me out with the tide.

I see the harbor-bar, wife,
And my dear little boat in the bay;
But who shall be able to guide her
When her master hath passed away?
I know that her helm, so trusty,
Will answer no other hand
As it answered mine, when I knew, wife,
You were waiting for me on the strand.

Our boys are all before us, wife;
Wee Jack is beneath the wave,
And blue-eyed Freddie sleeps, wife,
In yonder yew-bowered grave.
Were the early daisies cluster
Around his baby bed,
And the thrush sits chanting softer
In yon tree that shades the dead?

There's a chill runs through our hearts, wife,
When the harbor-bar doth moan;
But a darker grief will be yours, wife,
When you're left in the cot alone;
But a few more flows of the sea, wife,
And a few more ebbs of the tide,
Then God's sweet flood shall bring you
Again to your old man's side!

The red sun is low in the west, wife,
And the tide sinks down with the sun;
We will part with each other in love, wife,
For sweetly our lives have run.
Give me your hand, my own love,
As you gave it in days of yore:
We will clasp them, ne'er to be sundered,
When we meet on the far-off shore!

Chambers' Journal.

The Mont-De-Piete.

THE GREAT PAWNBROKING SHOP OF PARIS.

This institution, originally founded to protect poor people from the exactions of usurers, is something like a savings bank, for it receives small sums from any one who is willing to lend upon its security, for which interest is paid at from three to five per cent. There is the central office, and twenty four minor ones, in different parts of the city; and, to avoid embarrassment, there are always two departments. In the first jewelry and small valuable articles are pawned, and in the second every diversity of goods.

It may be generally supposed that the work of the Mont-de-piete would be much increased when a commercial crisis takes place, when the workmen are in want, or politics disarranges the ordinary course of events. Nothing of the kind. It is the banker of all the little shopkeepers and trades in Paris, and its surest and most numerous customers want money when they can turn it over most quickly. January and July are the times when the greatest activity takes place; and also during the month of December, when the makers of toys and fancy articles are preparing for opening their stalls on the boulevards for those who purchase New Year gifts. They bring everything of value which is not wanted immediately and pledge it, and with the money they receive purchase the materials for making the tasteful boxes, toys and sweetmeats which prove so attractive to the thousands who crowd the boulevards during the three days' sale. When this is ended the articles are taken out of the office with great punctuality during the first fortnight in January.

The masters who can only keep two or three workmen and those who possess a small capital lend to the Mont-de-piete when a bill falls due or the time arrives for renewing a patent. They do not generally pledge their watches, clothes or jewelry; but the work they have done, which accounts for the immense quantity, amounting to a sixth of the whole, of new goods in the warehouses. Many pledge the materials given by one customer in order to finish the work ordered by another. A dressmaker, for instance, receives a piece of silk for a dress. She is finishing another, which requires the trimming, for which she cannot pay. The first piece goes to the Mont-de-piete, and with the money she buys the fringe and buttons required, takes the dress home, and with the payment of her bill releases the other—a very advantageous arrangement, as persons closely pressed for capital can still pursue their calling.

The really indigent classes go very little to this huge pawn shop, a fact which was proved during the late war. When the English moved by the sufferings of the people during the blockade, sent over money to assist them, a sum of £800 was specially devoted to release the tools of the workmen, who were supposed to have pledged them during such a time of misery. The managers of the Mont-de-piete made this known as widely as possible, for the warehouses contained above a million articles, and how far would that small subscription go when the sum total was so great? Yet it proved to be much more than was needed, for they were only asked to release two thousand tools, and above £200 were left to apply to other purposes. If real misery had pledged its goods at the Mont-de-piete, no doubt it would have made its appearance; but most of the clients were quite able to redeem their goods when brighter days dawned.

Sometimes those who pledge are in high social position. About fifteen years ago, before the decree was passed limiting the sum borrowed to ten thousand francs, a lady of title, belonging to some of the most illustrious families in France, pledged in one day some sets of new jewels to the amount of fifty thousand francs. Soon after the managers were much surprised to hear from the police, not believing that any one of so high a rank could be implicated in a nefarious transaction. It was, however, the case. Using her own name, which gave confidence to the jewelers, she had got the gems on credit, and immediately pawned them. The creditors, when tired of waiting for their money and suspecting the truth, applied to the police for a search. No doubt was possible. Numbers of persons of high rank interfered in the affair, hoping to hush it up; but the lady had no more money, having quickly spent what she had got, and her family refused to pay it for her. Justice had to be called in, when the affair was arrested as if by enchantment. The prefect of police had spoken of it to the Emperor, who gave a check to pay for the articles and return them to the real owners. The most curious part of the affair was that the Emperor, deceived by the name, thought he was saving from disgrace the wife of a man who was in strong opposition to his government.

Sometimes there is a more tragical end to such adventures. Some years ago it seemed quite certain that forged pawn tickets, bearing every mark of authenticity, were sold to shop-keepers, who could not find a trace of the thing they demanded when they applied for it. Strict examination proved that the clerks were not to blame. The police at last fixed on an individual who led a respectable life outwardly, held an important office, and seemed to be above suspicion. It appeared that, under a plausible excuse, he had the entre into several of the offices belonging to the Mont-de-piete, that he was known by two different names and had three homes. He was arrested, led before the magistrate, where he denied any evil intention; but, seizing a moment when he was unobserved, he drew a pair of compasses from his handkerchief and stabbed himself to the heart.

A Word More to Young Wives.

BY SOPHY WINTHROP.

Mrs. Handy's pleasant "Talk with Young Wives" has set another woman thinking, and this latter woman would like to offer to her younger sisters two more simple rules, both of which have been, as the cookery-books say, "thoroughly tested in her own family."

In the first place, my dear young wife, do not let yourself *begin* to feel slighted or neglected or aggrieved. If Jack does not tell you every morning, noon and night that he loves you, it is nevertheless true (if he is the average Jack)—just as true as it was that moonlight evening when he first told you the wondrous tale.

Men are very differently constituted from women, and when a man has once poured out his heart before you and cast himself and all his worldly goods at your feet, has devoted to you all his spare time during a six months' engagement, and given himself up for a reasonable period to the sweet novelties of early married life, he has expressed about as much of himself as he can express without going against his own nature. It is his way to show his feelings by deeds, and if he takes pleasure in maintaining the little home you have set up, if he only now and then forgets to send up the dinner, and keeps your small portemonnaie as full as he can afford to keep it, he is proving his love for you just as much as if he should fall at your feet every day, and tell the old story over again. Don't fancy he is forgetting, or has lost those feelings about which he used to say so much. I don't doubt, as he goes down the street this morning, he is thinking what a sweet little wife he has left at home, and never guesses (dear old stupid fellow!) how that little wife's heart is aching because he didn't *say so* when he gave his hurried good-by kiss.

But don't let your heart ache; don't begin to shut its doors against him; repeat to yourself, every hour if you choose, all the loving things he ever said, all the thoughtful things he is doing every day, and keep on trusting him till he gives you very good reason for doing otherwise.

My second rule will be found to "work like a charm" in case the first should ever fail, and is an excellent one under all circumstances: Let there be the most entire frankness and honesty between husband and wife.

If the poor little heart will ache, go and tell Jack all about it, and ten to-one you will both be laughing in three minutes at the absurdity of your fancying he could forget to love you.

And let the rule work both ways. Beg Jack always to *tell you* if he has any fault to find with you, as he, of course, will have sometimes. Don't brood over each other's faults and failings. Don't "lay up" a sharp word or a careless act for a single hour. Have it brought out, forgiven and forgotten as soon as possible. Nothing dispels these dismal mists of misunderstandings like a good, free, honest talk.

"John and I are called a pair of turtle-doves," says a notably happy wife, "but I really think it is not so much from any sentimental reason as because we are perfectly honest with each other. There is the most perfect understanding between us. If I am vexed with him I tell him so and tell him why, and if he is vexed with me he does the same. And then we talk it all out, and have a grand 'squaring up.' And we *never* go to sleep with the least bit of a sore spot in either of our hearts."

If this rule were acted on more generally there would be more happy people in the world, and some men and women would be surprised to see how short a distance from home they need go to find their "afflictions."—*Christian Union.*

The Lord Sent Him.

One Sabbath a poor drunken man walked into one of our wealthy and fashionable congregations and seated himself near the pulpit. He came in just at the close of the first hymn, and his shabby appearance and uncertain gait attracted general observation.

The minister had scarcely commenced preaching when the stranger sunk into a deep sleep. His loud snoring almost drowned the voice of the preacher, and one of the officers of the church arose to lead him out of the building. "Let him remain," said the minister; "he does not disturb me. If he does you, try and bear with him. I hope that he may hear some word before he leaves which will persuade him to seek a new life. The man is not in his senses; there is some influence which we do not perceive which has led him here. I believe the Lord sent him."

The man continued to sleep on, but more quietly. The pealing of the organ and the singing of the choir at last aroused him. He started to his feet and gazed in bewilderment around. It was the old hymn, "Rock of Ages," which they were singing. He sat down and buried his face in his hands. What memories came thronging upon him, who shall say? That he was affected might be seen by his flowing tears. He listened to the prayer which followed—a touching petition that all might repent and seek the Savior, and that each one might find pardon and peace.

The next Sabbath he was again in church. This time he was a punctual and attentive listener. Although still shabbily dressed, he had paid some regard to his attire. He continued to attend and to improve in his appearance. In one of the prayer meetings he arose and said he hoped he had become a Christian. He had had a pious mother; her great desire was that he might become a Christian. Since her death he had become a victim to intemperance. For years his course had been downward. On the Sabbath when he first entered the church he had heard the singing, and paused to listen. A voice seemed to bid him enter. He thought it might be the voice of God speaking to him for the last time. Half overcome with drink, and almost in rags, he entered the church. He heard part of the hymn, "Rock of Ages"—the hymn sung by his mother upon her death-bed. The prayer which followed seemed meant for him. He resolved to leave off his old habit, and by the grace of God he had kept his resolution.

He became a sincere and devoted Christian. Of that church he became a member, and subsequently a deacon. "I do not know," said his pastor, "a man more earnest or more successful in doing good than he."

Thy Kingdom Come.

In many parts of Germany this petition of the Lord's Prayer is thus repeated: *Thy kingdom come to us.* And Luther, in his small catechism (*Der Kleine Catechismus*) has the following in the questions and answers on this petition:

"What does this petition mean?

"God's kingdom comes well by himself without our prayer, but we pray in this petition that it may also *come to us.*

"How does this come to pass?

"When the heavenly Father gives us his Holy Spirit, so that we, through his grace, believe his holy word, and live godly here in time, and forever hereafter."

Our prayer for the coming of the kingdom avails not in respect to others unless it be also, and very prominently, our desire that the rule of the heavenly Father may be every day more fully extended over ourselves. And, as Luther states it, this comes to pass when we believe the Scriptures and live more godly lives. When we read daily the holy word, that we may know God's will in order that we may do it; when we receive the teaching and commands of the Bible with an humble, child-like faith; when nothing so speaks to our hearts and gives force to our endeavors as a *thus saith the Lord*—then indeed the kingdom is coming to us, and then we may be sure that the prayer will be heard when we offer it on behalf of others. There is nothing but falsehood and dishonesty in the prayer when the offering of it has no reference to ourselves. But there is that truth *in the inward parts*, of which the psalmist speaks, when we pray first that God may make us subject to his holy will, and then bring others also to believe and love and obey. Blessed condition, when this kingdom shall thus come to all the dwellers on earth! However little the evidence of it there may now be, it is the great certainty of certainties, for the mouth of the Lord has spoken it. We need not human signs and earthly tokens to awaken in us the belief in this coming glory. No tokens of earth can be the adequate forerunners or helpers of this mighty work. The Spirit that bloweth as it listeth, and which must do the work, will not allow any other tokens to foreshadow the coming glory but the humble prayer of Christian hearts, praying as does the pious German peasant: *Zu uns komme dein Reich*—"thy kingdom come to us."—*Christian Intelligencer.*

HOW JOHN BUNYAN GOT OUT OF PRISON.—Bunyan was in his day quite a controversial writer, and was very severe upon the Quakers until he learned that through the intercession of the Quakers he obtained his release from prison. It is a somewhat noteworthy fact, now well authenticated, that Charles the Second liberated Quakers and Puritans from confinement through the personal intercession of the Quakers, among whom was Richard Carver, who was mate of the fishing vessel which conveyed the King to France after the famous battle of Worcester, 1651. This honest Quaker sailor, after twenty years had rolled away, appealed to the King in person in behalf of those who were in prison. When the fugitive King fled for his life, this sailor conveyed him on shore. The vessel was bound for Poole, con laden, with two passengers, who passed for merchants running away from their creditors; the fugitive King and Lord Wilmot were landed at Feeamp, in Normandy, upon the back of a Quaker, and the vessel re-crossed the channel to Poole.

When the honest sailor appeared before his majesty, the King expressed astonishment that he had not previously sought some reward. The sailor replied that he merely had done his duty, and God had rewarded him with peace of mind.

"And now, sire, I ask nothing for myself, but that your majesty will do the same for my friends that I did for you—set the poor, pious sufferers at liberty, that you may have that peace and satisfaction that always follows good actions." King Charles thereupon pardoned four hundred and seventy-one Quakers, and many Independents and Baptists—among them John Bunyan.

Religious Intelligence.

—It is estimated that six hundred persons have professed conversion recently in the great revival in Roanoke county, Va.

—The Swedenborgian convention proposes to again distribute the works of Emanuel Swedenborg, free of price, among the Protestant clergy of the country.

—The Baptists of Great Britain report a clear increase of 10,582 members during the past year, the largest gain they have had in any one year since 1864.

—Out of sixty-four rectors in the Protestant Episcopal diocese of Maryland, it is found that the salaries of thirty-five were below $1,000 a year; some receive $500, and some as low as $200.

—A protest against Ritualism has been presented to the Archbishop of Canterbury from the county of Kent, signed by two thousand communicants. Among these are ten peers, five peers' sons, four baronets and eighty-one magistrates.

—The Waldensian mission in Italy received 180 communicants during the past year, and has 367 candidates under instruction. It has 33 churches, and employs 97 agents, of whom 23 are pastors of congregations. The annual report speaks of a marked increase of spiritual life in Sicily, and in some towns of northern Italy.

—Rev. Dr. Philip Schaff, of New York, was present at the meeting of the council of the British branch of the Evangelical Alliance, June 16, and announced the contemplated biennial meeting of the American branch in Pittsburg next autumn. The receipts of the British Alliance from July 1, 1874, to May 31, 1875, were £1,349; expenditures, £1,468.

—In March, 1867, the Patriarch of the Coptic Church made a bonfire of Bibles and other books in Osiout, Upper Egypt, thinking thus to put a stop to the circulation of the Scriptures and the evangelistic work. That bonfire excited curiosity and advertised the books. Since that time 16,731 volumes of the Scriptures and religious educational books have been sold in that part of Egypt, and $2,282 been received for them.

—Dr. Post, writing to the *Evangelist*, mentions that the Nusairi Christians who had been drafted into the Lesgoon corps of Beirut are allowed to attend Protestant services. They have generally been at their place during the morning hour of worship. Lately two of them have deserted. It is supposed that they have run away to their homes, and it now remains to be seen whether the government will reopen a troublesome question by causing their re-arrest.

—Mr. Philip Phillips, now in Australia, and the originator of the solo singing which Mr. Sankey and others are using so successfully, has arranged to visit India, and is expected in Calcutta about the first of December, where he is to give a number of "song services," in the aid of a new Methodist tabernacle in Calcutta. Mr. Phillips is himself engaged in erecting a large preaching hall in a neglected part of New York, but he has generously offered to place his entire earnings in India at the disposal of the friends of the Calcutta enterprise.

—The bones of George Fox and Rowland Hill are shortly to be removed to other resting-places. Hill's remains, now beneath the pulpit in Surrey chapel, are to be removed to Christ-church, Rev. Newman Hall's new place of worship. The removal of the remains of Fox is necessitated by the proposed erection of a board school on part of the Quaker's burying ground on Bunhill Fields. Bunhill Fields burying ground is the well-known "Dissenters' Westminster Abbey." It contains the graves of Bunyan, Watts and many other worthies not of the Established Church.

—It is well known that in the hardest mission-field in India—the Northwest Provinces—the Methodist Episcopal Church is making comparatively rapid progress. A writer to the *Indian Evangelical Review* gives some account of the manner in which the Methodist laborers carry on their work. They endeavor to make a break into some caste—as, for instance, the low-caste emigrant Sikhs of Moradabad and a similar low caste in the Budaon district. Having made a start in some such caste, they work on, within its limits, from family to family, until Christianity becomes a power in that caste, and begins to propagate itself through social and household influences. Marriage customs are found to be a very great hinderance to the gospel. Girls command a price and are married very early, and parents are often unable to withstand the temptation of selling their daughters to heathen. This leads to many exclusions from the church. Every year, however, makes the Christian sentiment stronger, and the hinderance will gradually disappear.

—The yearly report from the Cesarea station of the Western Turkey mission of the American Board shows that, notwithstanding the terrible famine, there has been as great progress of the mission during 1874 as during any year since 1854. Contributions have naturally declined, but the number of Protestant adherents has considerably increased and the schools have been greatly prospered. In several of the outstations there has been a very marked advance. The imprisonment which a native preacher served out in Everek, at the instance of his Armenian opponents, gave the work a fresh start in that village, and there has been a very rapid growth in the number of Protestant believers. At the youngest of the outstations, Roomdigira, there has been an equally marked progress. Every Saturday one hundred or more crowd into a small room in order to hear the gospel. A large number of women are interested. The report states, in conclusion, that the call for teachers, preachers and books has never before been so frequent and from so many new places. Several of these have been occupied, and others may be if sufficient laborers can be provided.

Our Young People.

FOR THE ADVOCATE.

I AM THE GOOD SHEPHERD.

Oh, come, ye little lambs of the flock,
To the Shepherd kind and true!
He is waiting to gather you to his arms,
And bear you to pastures new.

He will lead through meadows green and fresh,
By the sparkling streams away,
And you need not fear the cruel wolf
If from him you never stray.

Oh, list to his voice! He calls you now
From the far off hills above;
Then grieve not your gentle Shepherd's heart
By wandering from his love.

The storm will come and the night grow dark,
And he will be far away;
Then what will keep the savage wolf
From seizing on his prey?

WINNIFRED.

Grandpa Goodale Stories.—No. 14.

A BEE HUNT.

MY DEAR CHILDREN: I heard of a man once who had had his leg bitten off in a fox-trap, and everywhere he would go some inquisitive person, whose curiosity got the better of good breeding, would want to know how he lost his leg, and would annoy him very much by asking him. Well, one day a very ungainly specimen of a questioner, whose very nose was an interrogation point, and whose body was held like an interrogation point, and whose two arms were held like two interrogation points, and who looked himself like one great big interrogation point, came up to this one-legged man and said: "Say, mister, how did you come to lose that leg o' yourn?" The one-legged man looked him all over for a moment and said: "I will tell you provided you will promise me most solemnly not to ask me another question." So the interrogation point gave the promise, holding up his hand as though he had hold of a Bible. Then the one-legged man said:

"It was bit off."

The interrogation point looked very much dissatisfied, but he had promised not to ask any more questions; yet he hung round until the one-legged man asked him why he didn't go away.

"Why, mister," said he, "I was wanting mighty bad to ask you what it was that bit it off."

And then I heard of a fox, a cunning old fellow, who was up to all kinds of fox tricks, who came one day to an arbor on which some grapes were growing, and they were finer than any grapes he had seen in his rambles through the forest; and he looked up at the luscious bunches, with the sweet juice almost dropping through the thin-skinned berries, and he determined to have some of them. So he gave a big jump right up into the air, but they hung too high for him. He tried to climb up the arbor, but there were no slats low enough down for him to get on to, and the posts were too slippery to hold to; so he went back underneath, and tried jumping up again and again, but it was of no use—the grapes were too high. So when he found that he could not possibly reach them he turned away and said to a wolf that was passing: "I wouldn't have the sour old grapes if I could."

"But, grandpa, what in the world have those stories got to do with "How Barney Milked the Bays' Nest?"

I don't know, Harry. You had better ask Tom.

Once when I was in South America one of the sailors who had made several voyages to that section, and knew a great deal about the birds and beasts and insects of that country, asked me if I wouldn't like to go on a bee hunt. I told him I would like it very much, though I had no idea then what kind of a thing a bee hunt was. Well, he said that if I would get a day's leave of absence from the captain he would lead the party. So I got leave of absence for a dozen or more of the sailors, and asked the leader, whose name was Thomas Sinkle, but who went by the nickname of "Porpoise Tom," what preparations we must make for the hunt. And, by the way, now I think of it, I had better tell you how he got the name of "Porpoise Tom." You see, one night after dark we were all sitting on deck, just abaft the binnacle, spinning yarns.

"Grandpa," says Harry, "you are getting almost as bad as Tom. What do you mean by 'abaft the binnacle' and 'spinning yarns?'"

Oh, yes, Harry, I forgot that I was not talking to sailors. Abaft the binnacle means just behind the stair-case or ladders where the sailors go down into the hold of the ship where their bunks are that they sleep in; and "spinning yarns" means telling stories as sailors only can.

Well, as I was saying, each one of us had tried his hand, or his tongue rather, at a story except Tom Sinkle, and now it was his turn, and we insisted upon his telling his story. He seemed rather reluctant at first, because he said he liked to be believed when he told a story, and he was afraid we wouldn't believe the one he was about to tell. So we all promised to believe him if we possibly could, and he began.

"Once when I was coasting off the coast of Maine I went ashore for a short stop on Deer Island. You see I was first mate of the brig called the Sally Lotus, and how I come to be there might interest some of you; coz why, I didn't go ashore of my own mind, not exactly. The Sally had been running from Castine to Boston, carrying wood and bringing back store goods for the merchants in Castine, and we used sometimes to fill orders for Deer Isle and Mount Desert, and them other coast places. Well, it wasn't a very long trip, and the brig was right staunch and easily handled. So we didn't have many men aboard, but just hired extra hands to help us load and unload. So it often happened that one of us was left on deck alone for a watch if the weather was good, though usually there were two of us at a time.

"Well, as I was saying, just as we were leaving Castine for the last trip I ever made on the Sally a man came running down to her after some of the sails were hoisted, and asked to be taken on board to work his passage to Boston. Well, as we were short of hands the captain told him to come aboard, and before I had had a good look at him there he was on deck, and we were off. Then for the first time I recognized him as the man I had given such a thrashing to a week before at Blue Hill. This is how I came to thrash him. You see—"

"I am sorry to have to interrupt you, grandpa, but it is time to put these little folks to bed."

"You come too soon, mamma. Grandpa has got so many stories started he won't know how to get them straight," says Harry.

We'll try it, at any rate, my boy, next time. Good-night.

GRANDPA GOODALE.

From Our Little Friends.

AUGUST 24, 1875.

DEAR MR. EDITOR: I see that other little girls and boys write to you, so I thought I would like to try.

I am a little girl nearly eight years old. I live in the country, way out in the piny woods. It is not convenient for me to go to school, but I am trying to learn at home. I go to Sunday school though, and study in *Our Little People*. I think it is very nice to get a new paper every month—all my own. We take your ADVOCATE, and get one every week. It is a great pleasure to us. I think you are very kind to print stories for us children. I like stories, and think Grandpa Goodale's are very nice. I was quite surprised, though, when he said that bees didn't *make* honey. I am anxious, too, to hear "How Barney Milked the Bays' Nest." I hope he will tell us next week. May be he will. Your little friend,

EUNICE.

MOUNTAIN HOME, ALA., AUG. 1, 1875.

DEAR MR. EDITOR: I am a little boy, as Cousin Mary calls me; but I think I am a large boy for my age—five years old and nearly six. My mamma says I ought to be better than I am, to be so old. Mr. Editor, you know it is hard for a little boy to see anything funny in the school-room and not laugh. I am trying to be good. I do so love to read Grandpa Goodale's stories. Please tell him to finish telling "How Barney Milked the Bays' Nest." I must tell you that we have a Missionary Society in the Sabbath school, and I am a member of it. I go to school every day to my mamma. At night she reads the ADVOCATE to us. We think you must love little children, to send us such nice little stories. We have so many nice peaches. I wish I lived on the railroad, so I could send you some. Good-by.

Your little friend,

WILLIE TODD.

TALLAHATTA, ALA., AUG. 1, 1875.

DEAR MR. EDITOR: I have been wanting to tell you how much I enjoy Grandpa Goodale's stories to the children. I can hardly wait for the week to pass for another paper, hoping to learn "How Barney Milked the Bays' Nest." Mamma says it has been good for us—that we have learned so many other useful things. I do hope Grandpa Goodale will continue to write. I have a dear mamma that talks to me of heaven, and has taught me to love the Savior. I go to school every day, and to Sabbath school—get lessons in the *Little People*. I am a member of the Missionary Society. I have no papa. God took him to heaven when I was only two years old. I have two little brothers there too. I am only seven years old, and could not write well enough to write to you, so my cousin wrote for me. I must close. Good-by. Your little friend,

MARY CARTER.

IN scorning thy brother less gifted, take heed that thou dudest not fault with God.—*H. T. Besser.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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Perfecting of the Saints.

This is mentioned as an end in the gift of various orders of ministers. The training of saints, the perfecting of them, is an important part of the minister's work. Lest we should suppose that some are to neglect it, in their more exclusive devotion to other objects, Paul makes it the business of all—of "apostles, prophets, evangelists, pastors and teachers." We are not to press the interpretation too far, so as to exclude the effort to awaken sinners and to bring them to repentance. Only this: It is a prominent duty of all classes of ministers to aim at the improvement and completion of Christians. They are to preach to them, to labor in every way to bring them up to the highest possible state of holiness and usefulness.

This perfecting, as explained in the connection in Ephesians, is "the edifying of the body of Christ," building up the church even as the builder carries up the house—stone upon stone, and beam upon beam, until the structure is done. It is a growth in Christ, that believers may "grow up into him in all things, which is the head, even Christ." The great consummation is to come "unto a perfect man, unto the measure of the stature of the fullness of Christ." Christians are to grow, to be no more children, but to attain to spiritual manhood.

The ministry, in all of its offices and gifts, is ordained to this end, and for it to fail herein is to come short in its most vital purpose. It is a painstaking labor, and the object should be kept clearly in view. The saints have their claims and needs, and these must be met. The converted have many defects in knowledge and experience. The best of them have much to learn, and attainments to be reached. Their duties and privileges, and their responsibilities are to be set before them, and they are to be stirred up and urged to go forward in the new life. The object which the Apostle Paul ever kept in sight was that he might "present every man perfect in Christ Jesus." Beyond the awakening of the sinner—his conversion and union with the church—was this work of perfecting the saints. After becoming saints, enlargement, growth and completion were insisted on. The new professors were followed up, kept closely in the school of Christ, and helped on in a vigorous progress. The spiritual children were taught, admonished, edified, nourished, that they might come "unto a perfect man." This crop cannot be "laid by" and left to mature of itself. The perfecting ministry must be kept up, the cultivation continued, and the individual and the church followed with faithful, heart-searching warnings and teachings.

Edifying, instructing, are the main wants. People who will not submit to being taught, who turn away from the strong meat of gospel doctrine, and who are consumed with a feverish desire for exciting and brilliant preaching, must not be permitted to turn the embassador of God from his plain duty. "The lust for fine preaching," as Bishop Marvin phrases it, is indeed in the way. The perfecting of the saints is something very different from gratifying the taste of the worldly and meeting the whims of critics. It is not a superficial process, nor one that is likely to captivate the popular mind, and is one that is calculated to offend the formal and careless professor. The word directed to this end is as a hammer and as a fire. Self-crucifixion, the death of self, the destruction of covetousness, the expulsion of carnality, the enthronement of love, are demanded. It is a worry and an offense to the worldly-minded Christian to be brought under this refining fire, and to be disturbed in the enjoyment of that easy type of godliness which he has chosen. Teaching is not what the most desire. It is rather entertainment, excitement, the pleasing fancy, the discursive and pointless style, and themes which enlist the mind without touching the heart and conscience. On the other hand, spiritual teaching is the real need of all and the earnest desire of many. There are sheep that wish to be fed, saints hungering and thirsting after righteousness, souls famishing and waiting for the true bread—the bread of life. They have entered upon this life of faith, they have begun to encounter or have long been contending with inward and outward temptations. They are waiting for a perfecting ministry, longing to be led up higher, and to be introduced to the perfect manhood in Christ.

It is not a class of specialists that we would evoke, but we would give greater prominence to this special function of the Christian ministry. The perfecting of the saints is not for any one order or office, but is alike the duty of all. It is a gift within us to be stirred up, and to be kept in lively exercise. Excellence in this direction requires a deep spiritual experience, the profoundest insight of the Scriptures, and a thorough acquaintance with the human heart. Difficult as it may be to lead men to Christ, it is still more difficult to bring them "unto a perfect man, unto the measure of the stature of the fullness of Christ." As compared with an awakening ministry, a higher order of gifts every way is required for the perfecting of the saints. They should go together—an awakening and a perfecting ministry—harmoniously blended in the same man, and exhibited together in nearly every sermon.

We emphasize the one not as opposed to the other, but because we think there is neglect in the careful and thorough teaching of converted people. They must be urged onward, the goal of a stronger faith and of a clearer knowledge must be set before them, and whatever mars and weakens the spiritual life must be exposed and cured. To turn men to righteousness is a great privilege, and there is a bright reward; but to lead saints up to the loftiest heights of salvation has a distinction and a reward which excel.

Discipline Violated.

In relation to the insertion of Bishop Keener's decision upon the restoration of an expelled member, rendered at the St. Louis District Conference in June last, we made the following reference:

RESTORATION TO MEMBERSHIP OF AN EXPELLED MEMBER.—We insert this week the text of the episcopal decision made at the St. Louis District Conference in June last by the presiding Bishop.

An expelled member of the St. John's church was reported by the pastor of the Chateau Avenue church as a member of the District Conference. His membership was challenged by the preacher in charge of the St. John's church, and upon this the decision was made.

It has been freely commented upon, but for some reason the text has not as yet been published by the commentators.

It is, of course, subject to the revision of the College of Bishops, in common with all episcopal decisions.

Our confrere of the St. Louis *Christian Advocate* copies the decision and our editorial paragraph, and writes a lengthy article on the subject, of which the following extract contains the material points so far as we are concerned:

"We do not know whether the above allusion was or was not made to this paper. Soon after the Conference alluded to, we gave space in the paper for a communication from Bro. F. A. Owen. This we thought due to him in view of his age and long standing in the church, and of the peculiar circumstances under which he was then placed. Subsequently we wrote two or three articles on the general questions involved, and wrote them at the earnest solicitation of many friends, ministers and others, who sought to know our views on the subject. These articles were not intended to be, nor were they in fact, "comments" on the Bishop's decision, but simply a discussion of the general principles. We also gave place to a communication from the venerable Dr. Baker on the subject, which, to some extent, did partake of the nature of comments. We gave him a hearing because of the clear and forcible character of his communication, and of his age, experience and well-known abilities.

This has been about the extent of this paper's connection with the matter; and if the NEW ORLEANS ADVOCATE desires to know the reason why we have not published the decision, that reason can be very plainly and candidly stated. At the time of its rendition, and so far as we knew up to the time of its publication, it was claimed to be an official episcopal decision, and we knew the Discipline of the church forbid the publication of such until after they had been approved by the College of Bishops, and then it was lawful to publish them only in such manner as the Bishops should agree to adopt. That was the reason, and a sufficient reason. We could have had access to the decision any day since it was rendered, and might have published it in any issue, but did not believe it would have been lawful or right to do so until the question of its real character had been settled—that is, until it had been definitely determined whether the decision were formal or informal. Now the fact of its publication under the circumstances goes far to indicate that it is to be regarded as informal. While we published what is here stated, we have received and declined to publish not less perhaps than a score of communications bearing more or less directly on the general subject. And in all that we have said or published the *design* was to maintain and defend the right, and promote peace and good will among brethren. No unkind or disrespectful feelings possessed us, and we think candid men will do us the justice to say that no unkind or disrespectful words have been uttered by us.

"The above allusion" was to the comments that had been freely made. At that time we knew of no church paper that had voluminously discussed the decision, or that had said anything about it, except the St. Louis *Christian Advocate*, although we were aware that certain "fly sheets" had been liberally distributed in some quarters.

That the printing of an episcopal decision, in connection with the proceedings of a District or Annual Conference, violates the disciplinary prohibition is doubtful. The decision is, in fact, given to the public when rendered in open Conference and placed upon record, and, if we are not mistaken, decisions thus rendered are not unfrequently printed along with Conference proceedings or as matters of interest to the people. There is a difference between an informal publication and one that gives it legal force and application as the authoritative interpretation or construction of law. In this last sense, and as we take it in the sense of the disciplinary prohibition, Bishop Keener's late decision has not been published. That decision was authoritative in the case pending, but no further authoritative until approved and published officially by the College of Bishops.

Admitting, however, that the law prohibits the printing of episcopal decisions in any form and for any purpose, by anybody, until recorded in permanent form, and published in such manner as the Bishops shall agree to adopt, we do not see how our brother of the St. Louis *Advocate* can escape censure. He "knew the Discipline of the church forbid the publication of such until after they had been approved by the College of Bishops, and then it was lawful to publish them only in such manner as the Bishops should agree to adopt. That was the reason, and a sufficient reason." Further, "we could have had access to the decision any day since it was rendered, and might have published it in any issue, but did not believe it would have been lawful or right to do so until the question of its real character had been settled." Notwithstanding this scrupulous deference to the Discipline, a communication was published in the St. Louis *Advocate*, nearly six columns long, soon after the decision was rendered, which reviews and discusses the whole affair, and contains abundant strictures and adverse criticism upon the decision itself. In his communication Rev. F. A. Owen gives the decision in substance: "The facts were given, noted down, and the subject taken under advisement by the Bishop, who, on the next day (June 11,) in open Conference, read his decision, which was to the effect that my action in the case of Dameron's reception was irregular—null and void—and that Logan D. Dameron was not a member of the Methodist Episcopal Church South. The decision was based mainly on points of difference between the reception of a person into the church and the restoration of one who had been expelled." Here, then, is the decision in substance published, and its merits freely commented on. Besides this, the editor wrote two or three articles on "the general questions involved," and inserted a communication from Dr. Baker.

With these facts before us, with the substance of the decision published, and with many columns of unfavorable comment and criticism, we were at a loss to conjecture why the text of the decision had not been printed with them. We could not imagine that the editor of the St. Louis *Advocate* gave that construction to the prohibition to publish which he now states, because the letter and spirit of it, as so construed, had both been violated. That scrupulosity which stickles at the *ipsissima verba*—the publication of the text of the decision, while it could give the substance with voluminous and unfriendly comments—is past our comprehension. We did not dream that this was possible.

If the letter of the law has not been infringed, Dr. McAnally's course has been in contravention of its spirit and intent. Supposing his understanding of the law to be correct, the prohibition to publish was for the purpose of keeping a decision out of the papers and free from public discussion, because such publication and discussion might engender strife, and prove detrimental to the welfare of the church in other ways. Whatever the end of the law might be, it has been frustrated by the course which the St. Louis *Advocate* has pursued in this case. The decision, long before Bishop Keener authorized its insertion in our columns, was published in a way to do great injustice to the Bishop, and to inflict hurt upon the church. Whether any communications favorable to the decision had been sent to the St. Louis *Christian Advocate* we do not know. That side may have been too loyal to violate the spirit and purpose of the law. Only one side, however, has been admitted to the discussion, and it was time that the decision should speak for itself. If the law of Discipline has been violated in printing Bishop Keener's decision, it was because that law had been already so flagrantly and inexcusably disregarded as to make it necessary to the ends of peace and justice. Our brother of St. Louis may disclaim for himself any intent to publish the decision or to discuss it. We think unprejudiced men will judge that he has done both, and in a manner far more offensive, mischievous and unlawful than if he had given the text at first.

With the merits of the decision we have nothing to do, nor do we question motives. We are far from the scene, and have nothing but the kindest feelings for all concerned. What we have written is in vindication of an editorial line which was not meant as a censure to any one. We did not know why the text of the decision had not been published. In view of what had appeared we did not suppose that the law could be in the way. It might have been an oversight, an inadvertence, but surely, after publishing so much, it would have been consistent and fair to have given the whole document in the Bishop's own words.

Fraternity or Union?

Several reasons have been given why the business of the Fraternity Manufacturing Company, whose headquarters are at Round Lake, and branch office is at Baltimore, has failed and will continue to fail; but there are others which, with the forbearance of the ADVOCATE, I will briefly discuss.

A plain, honest interpretation of the acts of the General Conference and the church at large shows that the purpose of our people is nothing more nor less than the establishment of such an interchange of greetings and courtesies as we would extend to and receive from any other evangelical church, North or South. This movement she started in 1845. Friendly intercourse, however, has not existed between the "two great Methodisms" simply because the Church North refused to deal with the Church South, on the ground that "she was in league with death and in covenant with hell." After that famous league and covenant was violently broken by the "late little unpleasantness," and after the Methodist Episcopal Church had failed upon the military policy—that "to the victors belong the spoils"—to seize and hold all our property, and also failed in that other policy of "disintegration and absorption," to devour our people in squads of small numbers, then she conceived the happy thought of fraternity, and said: "*Whereas*, We have been unable either to crush you by power or destroy you by bribes; therefore, *Resolved*, That we be brethren. There is no longer any reason why we should be otherwise than loving." So, after two or three very remarkable movements, the North sent messengers to Louisville, and there, by the policy of talk and tears, attempted to accomplish what she had failed to do by these other policies. Her representatives came, *dolis instructi et arte Pelasga*, and rehearsed their eloquence, *et dona ferentes*. And, like the credulous Trojans, a few of our men, even the "hero of the last ten acres," seem to have believed all they heard. *Capti quo dolis lacrymis que coactis.*

Now all these years, from 1845 to 1874, our church had its record on the subject; and there it stands unchanged to-day, in a single letter or word. It was just such a proposition of fraternity as we would have made to the General Assembly of the Presbyterian Church or the General Convention of the Baptist Church. *Nothing more, nothing less* was ever contemplated by the body which appointed Dr. Pierce, nor by Dr. Pierce himself, nor by any subsequent Conference. But has this been the purpose of the Northern Church? Most manifestly it has not. Her purpose, since the war at least, has been *organic union*. This appears from the offensive policies before spoken of, from her Chicago resolutions under which her representatives appeared at Memphis, from the speeches of her delegates at Louisville, and from the fact that, while she has never denied this purpose, it comes out over and anon in the speeches and writings of her active men. This is the true state of the case. The real issue between the two Methodisms is *not simple fraternity*—for this could have been accomplished years ago if the North had only wanted it—but *the continued existence of the Methodist Episcopal Church South*.

The Methodist Episcopal Church South desires to live and work, preserving the integrity of her corporate individuality. The Methodist Episcopal Church desires to take us into her fold, thereby destroying this corporate individuality.

Now which of these views does the Manufacturing Company hold and abet? Let their own words answer.

One, in quite a lengthy article, describing the advantages of union, says that unless we enter into it "there will be disintegration and absorption with a vengeance"—which evidently means that unless the Church South, by a formal act of her General Conference, agrees to go in all together, that one by one ministers, members and Conferences will break off and go any way. Another, in a piece designed to be very logical and convincing, argues that fraternity means union, and nothing else. He ridicules the idea of fraternity without organic union as the merest dream—the wildest vagary of the most impractical mind.

Another (our missionary secretary) uses these remarkable words—remarkable, first, for their non-egotism; secondly, for the *positive* statement, not of an *opinion*, but of a *known* fact; thirdly, for stating as a fact what I doubt if any Bishop, preacher or layman from South Carolina to Texas, believes is a fact: "It is no egotism for me to say that perhaps I am as well acquainted with the Methodist Episcopal Church South as any man in our bounds. I edited a church paper for nearly eighteen years; I filled the office of book agent for nearly four years; I have been missionary secretary nine years; I have traveled from the center to the circumference of the whole church; I know the spirit and tone and sentiment and feeling of our people; and while there are a few who seem a little stubborn and unyielding, *the vast majority of our people, ministers and members, are for coming closer and closer together.*" (*Italics* his.)

The Methodisms may come *closer* together by a *single step*, and then there will be simple fraternal relations, unembarrassed by unsettled property claims. This, I repeat, is what we have never refused, and for *this one step* our General Conference has made provision. But any man who knows the English language must know that the expression, "*closer and closer* together," in that sentence carries the idea of *more than one step*—of progressive steps. "Closer and *closer*!" Now what further step can we take than that which will bring us to fraternity? What step does the "genial doctor" *know* we are for taking beyond that one already provided for by the General Conference? There is but one other, and that will lead to union—what one of the copartners calls organic union—the one the North has always wanted us to take.

This construction of his words comes not only out of the expression, "closer and *closer* together," but from the whole speech, from the place and the occasion of its delivery, and has been given by men both North and South, because no other can be given. And to emphasize his words he uncovers his brow to the breezes of Round Lake, and exposes his clustering laurels to the admiring crowds, epitomizes the labors of his life, and tells what he has done and been for the last thirty years—driving home his speech with the whole weight of his life. "While there are a few who seem stubborn and unyielding, the *vast majority* of our people are for coming closer and closer together." This is astounding. I have never traveled from the center to the circumference, but have been a good way on the circumference, and talked on this subject with many ministers and laymen of several Conferences, representing thousands of souls, and have yet to find the *first man* who is for going one step beyond what the General Conference has arranged for. The *vast majority* is among "the few" whom the "genial doctor" in his speech characterized as "stubborn and unyielding," "ill-natured," "stirrers up of strife," "with bitterness in their hearts." "Vast majority" indeed! The vast majority is for standing by the action of the General Conference.

The missionary secretary has been misinformed. Vast majority! I do not believe there is three per cent. of either ministers or members who are for going one step beyond simple fraternity. The *vast majority* of this supposed three per cent., no doubt, are "for coming closer and closer together."

Very Unique.

The following experience of Bro. Parsons, in reference to a bill sent to a subscriber, is indeed unique, and deserves to be preserved and set before the entire world of delinquent subscribers. These are times when all who have any dregs of conscience left will do their utmost to bring up arrears. These days are making publishers and editors old before their time. But to the extract from the *Pacific Methodist:*

The gloomy and almost dispiriting season of financial drouth which has wrought hardly with all classes of people in the land has had its effect with us. We have suffered more and longer this year for lack of money than ever before. However, what has been lacking in money has been in a manner made up with compliments. But compliments, however gratifying to the editor, are not current coin with his dealers who furnish him with paper, etc. The following note is so unique, so business-like, so pithy, that we are led to believe our luck is changing. The author is not a resident of California, though he writes after the style of the flush times of 1849. It is in response to a gentle dun, and if half our other gentle duns could have half the effect of this how happy we should be. We thank our friend over the mountains. May the *Pacific Methodist* in some way become his benefactor. Here is the note:

"MR. W. B. PARSONS: Please find check for $20 to pay for the two years back subscription to the *Methodist*, and the other $12 to pay for three years in advance.

Yours truly, ——."

BISHOP WIGHTMAN, says the Nashville *Christian Advocate* of September 4, accompanied by Mrs. Wightman and daughter, came to Nashville last week, and will not return to Charleston till after the session of the Tennessee Conference, at which he is to preside. He will attend the session of the Western Virginia Conference at Guyandotte, September 15, and return to Nashville to be present at the opening of the Vanderbilt, October 3. We hoped that he would be able to attend the Cedar Hill camp meeting, but he had contracted a cold and hoarseness which precluded his attendance. He was able, however, to preach on Sunday morning, at Tulip Street, to the great delight and profit of a large assembly. The Bishop and Mrs. Wightman are much pleased with the appearance of things at the Vanderbilt.

REV. J. M. CARR, a venerable local preacher, residing in Drew county, Ark., died August 8. His son, Rev. J. F. Carr, of the Little Rock Conference, writing to the *Western Methodist*, says:

In grief I write you a line to say that my faithful father died on the morning of August 8. No better man than the Rev. J. M. Carr; a local preacher thirty-five years; religious from youth; loved and honored by all; and died as he lived—in great peace. An obituary will be furnished soon by his pastor.

HEALTH OF THE CITY.—At this season of the year unfavorable reports concerning the health of the city are frequently circulated. The president of the Board of Health states that there is no yellow fever here. So far as we can learn, New Orleans has never had a healthier August and September. Our readers can rest assured that we shall not keep back the real state of the case. When there is yellow fever here we shall not hesitate to say so. At present we have a very healthy city.

SOUTHWEST MISSOURI CONFERENCE.—*Change of Time.*—We copy this from the Nashville *Christian Advocate*. Preachers will please take due notice, and govern themselves accordingly.

"Bishop Keener informs us that the time of holding the Southwest Missouri Conference at Neosho has been changed from October 20 to October 13."

THERE are very interesting revivals now in progress, says the Baltimore *Episcopal Methodist* of August 28, at several of our churches in this city, among them Calvary, Rev. H. H. Kennedy, pastor. There have already been several conversions reported, and there are quite a number of penitents at the altar seeking peace and pardon.

REV. W. S. TURNER, writing from Perote, Ala., September 1, says:

Our District Conference at Clopton is just over. It was a gracious season of refreshing. I will send you some account of it soon.

THE Rev. Dr. Moran, late of the North Carolina Conference, has accepted a call to the Bethany Independent Methodist Church in Baltimore, and he was duly installed pastor August 30.

REV. J. W. ROSS, pastor of Walnut Bend station, White River Conference, died August 14.

Letter from Dr. Dollinger.

The following highly significant letter from the Rev. Dr. Dollinger to a clergyman at Baden recently appeared in the Heidelburg *Journal:*

MUNICH, October 18, 1874.

REVEREND SIR: Gladly do I answer the questions addressed to me, although briefly, as is necessary in the case of an old man upon whose time there are many demands.

So far as I am concerned, I class myself through conviction with the ancient Catholic communion. I believe that it has a high mission to fulfill, which is three-fold: First. Witness to give for old ecclesiastical truth against the new and erroneous doctrines of universal power and infallibility, and to stand as a permanent and eloquent protest against the new article of faith that owes its existence to the arbitrary determination of this last Pope. Second. It is, according to my own opinion, the duty of the Old Catholic communion to draw back gently and by successive steps this church, disturbed by unitell superstition and error, to the simple and ancient faith. Third. It should serve as an instrument and means of producing in the future a union of the now divided churches. A step in this direction, if only a small one, was made some weeks ago at Bonn. I trust in a successful issue to this work of peace.

I have, at the same time, no hope that under the next, or even the succeeding Pope, anything of great importance will be accomplished; and, so far as I perceive, all who understand the position of the Roman curia and the clergy are as hopeless as myself. In the whole Roman Church there is one irresistible power before which all others—bishops, cardinals, spiritual orders and schools—stand passive. This is the Jesuit order. It is the soul and the ruling spirit of the whole church. This will remain the same under a new Pope, because this order is indispensable, and at the same time it cannot exist without ruling or wishing to rule.

Earlier (before 1773) this order had many others in the church to counterbalance it, because the other orders were strong and full of life. Now these latter are either powerless shadows or else half willing or half unwilling satellites of the leading Jesuitical stars, and the Roman curia, in order to remain curia, must lean upon the Jesuit—that is, serve them according to their demands in order to preserve her churchly monopolies and her money. And the Jesuits are the incarnation of superstition with despotism.

To rule mankind through the means of Popes that are subject to themselves, that is their intention, their aim and the art through which they attain such mastery. To this end are their struggles to render religion mechanical, the sacrifices of the intellects that they demand, their pressure of the soul to a blind, unthinking obedience, etc.

As it now (since the eighteenth of July, 1870) appears in the Roman communion, what we may expect the next third is that the most monstrous action that ever took place under the dominion of theological doctrine may be accomplished without any loud voice in opposition—I mean the solemn proclamation of Alphonse Liguori as Doctor Ecclesiæ (placing him thus by the side of Augustine, Ambrose, etc;) the man whose false morality, whose mariolatry and whose constant use of fables and falsehoods make his writings a magazine of errors and lies. There is in the whole of church history no example of such a frightful and dangerous mistake known.

And yet every one is silent, and in all the seminaries will the rising generation of clergymen be poisoned with the books of this Liguori.

Certainly such a condition of affairs cannot long endure. Sooner or later a reaction toward something better must come; but from whence or how is hidden from our eyes.

To your third question, What I would advise you to do? I answer: Follow your own convictions, and do not let yourself be deceived by the pretense of unity that must be preserved, and unconditional obedience with which every delusion and disfigurement that surrounds religion is palliated. What we should do in this miserable state of affairs is: To offer to God and the world, and to truth, as it is known to us, the testimony that is due to them. The common indifference that thinks only upon its own conscience, the stupid submission and passive endurance of clergy has brought this evil from the Vatican upon us. The greater the number who will thus recognize it and declare their resistance to this obedience and these false doctrines, the sooner may we hope for remedy.

In haste, with all esteem,

J. V. DOLLINGER.

THE second session of the Denver Conference of the Methodist Episcopal Church South convened in the Grand Street church, in Helena, Mont., at nine o'clock A. M. on Thursday, July 29, 1875, and was opened by Bishop E. M. Marvin. Seven preachers answered to their names at roll call. Rev. E. J. Stanley was appointed secretary. No preachers were admitted on trial in the Conference. Two were received by transfer. The following statistics were reported: Local preachers, 1; members, 502; infants baptized, 31; adults baptized, 13; Sunday schools, 9; officers and teachers, 63; scholars, 332; church edifices, 8; value, $19,-775; raised for salaries of preachers, $2,881; for missions, $238.05; for Bishops, $80; and Conference collection, $17.

A LAWYER once asked a hotelkeeper the following question: "If a man gives you a hundred pounds to keep for him, and dies, what do you do? Do you pray for him?" "No, sir," replied the landlord; "I pray for another just like him."

WINE is such a whetstone for wit that if it be often set thereon it will quickly grind all the steel out, and scarcely leave a back where it found an edge.

A NET IN SIGHT OF THE BIRD.—It is well known, says the Richmond *Christian Advocate*, that the Northern Methodist Church gives our brethren in some places no quarter. Where we need fraternity they kick us. Where we are strong they are anxious for hugging. In 1865 the Southern Church was in dire straits—people poor, and buildings burnt. The cry was then disintegrate and absorb. In 1875 new temples have risen on the ashes the fraternal torch left us. Now our ranks are full and fearless. The vinegar is turned to honey. When the fox preaches beware of the geese.

A COWARDLY fellow having kicked a newsboy, the other day, for pestering him to buy an evening paper, the lad waited till another boy accosted the brute, and then shouted, in the hearing of all bystanders: "It's no use to try him, Jim; he can't read."

THE wounds of Christ were the greatest outlets of his glory that ever were. The divine glory shone more out of his wounds than out of all his life before.

WE should press to God through all things, and rest in nothing but in God.—*Hudinger.*

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Grove	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. W. Texas	Corsicana	Pierce	Nov. 10
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Kosciusko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
German Miss.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Springs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

MARRIED.

KING—BRYARS.—August 29, 1875, at the residence of the bride's mother, by the Rev. B. G. Blackwell, Mr. William King to Miss Emma Bryars, both of Baldwin county, Ala.

Publisher's Department.

AMOUNTS WHICH WE CANNOT CREDIT.

Most of the irregularities and omissions of correspondents can be explained by reference to the mail lists, to the letters of correspondents at offices at which envelopes are postmarked, or by writing or waiting for inquiries from parties for their receipts; but there are a few from whom we have not been able to hear or obtain the information necessary to enable us to know to whom or to what purpose amounts should be applied:

Nov. 15, 1874—From Shreveport, La	$2 00
Nov. 16, 1874—From Canton, Miss	2 00
June 11, 1875—From Selma, Ala	5 00
Nov. 21, 1874—From Mrs. Mattie M. Irvine	2 00
Dec. 3, 1874—From Jas. Williams, Isney, Ala.	5 00
Apr. 5, 1875—From Mrs. Hattie E. Winn	2 00
May —, 1875—From Yazoo City, Miss	2 00

None of the above are accompanied with instructions; some have no address; others have neither. We only know where the envelopes were mailed by the postoffice stamp on the back. If this should come to the attention of parties interested they will oblige us by forwarding the necessary instructions to whom the amounts are to be credited, and for what purpose. If for the ADVOCATE, give name and postoffice.

NOTICE TO CORRESPONDENTS.

As many do not seem to understand the importance of writing separate letters to the ADVOCATE and book departments, we reproduce an article which appeared some time ago in the paper:

JUST AS IT SHOULD BE.—Some of our correspondents are kind enough to keep their book and ADVOCATE business separate. They never write about the business of the two on the same sheet. Although they may inclose the two letters in the same envelope, they are dated, signed and addressed separately, and distinct from each other. This enables us to attend more promptly to each. When the business is mixed the book-keeper of the department must content himself to wait till it has passed through the other department—order filled, goods shipped and letter answered—before the business of his department can be attended to; and as the book-keepers and clerks of the two branches of business are separate, and file their letters separately, it must be apparent to every man of reflection that much perplexity results from writing about the business of both in the same letter. When money is remitted it should be distinctly stated what for; and if for two or more purposes, how much for each. Write nothing in business letters except that which has reference to business.

SEND ON THE MONEY.

Many of our agents write that they have the money in hand for subscriptions and renewals, but wait till a better opportunity or till Conference to pay it over. We assure them that it is much needed. Last year we were more than $1,000 ahead in the beginning of summer, and by the first of December had consumed this amount and run more than $3,000 behind. It would save us a vast amount of trouble and expense if we could get our money as we need it. An amount of more than $1,500, we think, is now in the hands of agents, which, if we had in hand, would greatly help us.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

THE FLANGE COTTON GIN of the Buffalo make, sold by the clever firm of Messrs. Golson Bros., general agents, 39 Perdido street, is commended to the attention of cotton planters throughout the South. Read the advertisement, and be assured that the agents are clever, reliable and fully responsible, and their guarantee we consider perfectly safe.

JOSEPH GILLOTT'S steel pens are advertised in another column. They are so well known, and so universal is the concession of their superiority, that it is only necessary to say their warehouse is located at 91 John street, New York, under the management of Henry Hoe, sole agent for the United States.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Sept. 4, 1875.

A—American Tract Society, W F Alexander, J R Adams $11.60, D Appleton & Co, N W Ayer & Son, American News Company, Edwin Alden.

B—William Brown, Bryant & Roberts two letters, Bourum & Pease, J M Bradstreet, J H Bass & Bro $65.50, A Blummer, Josiah Barker, W P Barton $2.50, P H Bridges 40 cents, H G Blackwell, Jeanette M Barreous, A S Brumby $25, Robert Babington, J M Brown.

C—Clark & Maynard, J H Cassily $8 25, Inman W Cooper $4, E M Corry $4.60, S C Collins, Mrs B S Chase 25 cents, S N Clark $18 15, J W Coon, S H Cooper, Mrs L Chambers, H A Corbin, W J Calloway, John Church & Co, Lyman Carley $4.60.

D—Donaldson & Co, two letters.

E—Enterprise Manufacturing Company.

F—W F Ferris, John Franklin, W W Flowers.

G—Joseph Gillott & Son two letters $30, Andrew F Graves, E P Hondwin, C C Gibson, James M Dann.

H—A J Holman, Thomas E Helm, W H Harney & Co, J T Holmes $2.40, W C Halslip, Harmon & Monre.

I—Ivison, Blakeman, Taylor & Co.

J—A Jackson & Co, R J Jones.

K—Mrs A Kinnebrew, M L Keith, C P Knight.

L—Lehman & Smiley, Lee, Shepard & Dillingham, A C Littlejohn, Thomas A Ledyard $2 50.

M—Albert Mason, George W McMurtry, James McCay, J W Merchant, Meyer, Merkel & Oltman, A Millsaugh, William Munk, Lucian Minor, E L Martin 40 cents.

N—Ed F Newman, J T Newcomer two letters $10, J Nicholson.

O—James Ormond, Oates & Worrell.

P—R T Parish $7, Potter, Ainsworth & Co, S M Pettengill & Co $2.63, M S Park.

R—E E F Ross two letters, Anson D F Randolph, Mrs Mary W Read, Z T Ross, Ira B Robertson two letters $6, A H Redford agent, J A G Rabe, H M Hagan, George P Rowell & Co, Miss Annie Reddy.

S—Sheldon & Co, St Louis Advertising and Publishing Company, W C Spencer, Joshua F Scarlock $2.50, J N Starnes secretary, C S Stewart $20, Scribner, Welford & Armstrong, A B Stewart, R T Seay.

T—W C Tate.

W—P H Walker & Co, William Wood & Co two letters, J Weaver & Co, J S Welch, T H White, B M Watson, H P Wells, J F Wynn $10, I R Wilson, H K Whitfield $1, W W Wilkinson $7.

GREGG'S GENERAL SEWING MACHINE DEPOT AND PURCHASING BUREAU.—We take pleasure in calling the attention of our readers, especially those living in the country, to the facilities for obtaining articles of various kinds from the city merely by correspondence.

Mr. Gregg is a general dealer in all kinds of sewing machines, and is prepared to fill any order on short notice, and even during the hard times he and his numerous assistants are kept busy in packing and shipping merchandise of all kinds to their numerous patrons.

Mrs. Gregg has special charge of the ladies' and children's furnishing department; and no matter how small your order may be, make it known to her and you will not be neglected. They guarantee satisfaction both in quality and price. See their advertisement elsewhere.

BLACKMAN'S COMMERCIAL COLLEGE.—This long-established school for business education, under the personal superintendence of Prof. Blackman, continues to offer the same inducements to scholars as heretofore. Prof. Blackman, in addition to thorough competence, has great experience in teaching this important branch of education. Boys will find a good home, good fare, kind treatment, and expenses reduced twenty per cent. from former rates. See advertisement in another column.

WOOD-WORKING MACHINERY.—Every reader interested in wood-working should read the advertisement of Messrs. First & Prybil, machinists, 461-467 West Fortieth street, New York. Labor-saving and timber-saving are the characteristic advantages of their machinery.

ORGAN STUDENTS should not fail to notice the advertisement of Clarke's Improved School for the Parlor Organ, a book much needed. We think it will supply a deficiency in the music line that has been generally felt by new beginners.

SOUTHERN UNIVERSITY.—The attention of our readers interested in education is directed to the notice of the chairman of the executive committee in another column.

THOSE of our readers who propose to visit Cincinnati during the coming Industrial Exposition will be glad to know that this paper can be seen on file at the office of E. N. Freshman, advertising agent, 190 West Fourth street, where all facilities will be extended them to read their home news.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

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no27 6mtc New Orleans, La.

ANOTHER STEP IN SCIENCE.—Chemistry has produced another wonder. Dr. Tutt's Hair Dye has been analyzed by scientists, both in Europe and America, and pronounced superior to any article ever discovered for changing the color of the Hair. se9 tt

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I HAVE been a dyspeptic for years. I began to use the Simmons Liver Regulator two years ago. It has acted like a charm in my case.
REV. J. C. HOLMES,
se9 tt Clayton, Ala.

IF YOU are troubled with Indigestion, Dyspepsia or Loss of Appetite, LIEBIG'S LIQUID EXTRACT OF BEEF, in pint bottles, will cure you. E. J. HART & CO., Wholesale Agents, New Orleans. se9 tt

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IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $800,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 tf

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$77.60.—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. Clobester, 207 Broadway, New York. se2 2m

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PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

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NEW ADVERTISEMENTS.

$77 A WEEK to Male and Female Agents in their locality. Costs NOTHING to try it. Particulars FREE. P. O. VICKERY & CO., Augusta, Me. se4 6tm

MARK TWAIN'S new book in press. For Agencies address HUYAN, HUBAND & CO., 608 North Fourth street, St. Louis, Mo. se9 3t

$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Me. se9 1y

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NEW ADVERTISEMENTS.

FIRST & PRYIBIL,

MACHINISTS,

461-467 W. Fortieth St., New York City.

BRANCH OFFICE—18 COURTLAND ST.

Manufacturers of all kinds of only the best **WOOD-WORKING MACHINERY**—Planers, Molders, Saw Tables for every purpose, Lathes, Shafting, Pulleys and Gangers, Band Saw Mandrels, saw-saw sizes and kinds, for the finest scroll work. RESAWING AND LOG SAWING. Our Resaw Machine saws 1,500 to 1,500 feet of lumber in ten hours, with only one-sixteenth inch saw kerf, which is a saving in lumber, according to its value, of from $2 to $100 per day.

We have also the best Band Saw Setting Machine in existence. Keep always a large stock of French Band Saw Blades; Circular Saws, Belting and other Machinery supplies. Send for catalogue. se9 9m

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TO ORGAN STUDENTS.

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The only work in which explanations are given of the nature and compass of the different Stops, and of the manner of combining them.

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AND AUTHOR OF

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N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.

Second-hand Machines, in good order, at half price. The best Needles for all Machines.

REFERENCE.—J. L. Power, Jackson, Miss.

Send for catalogue and circular.

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No. 91 John Street, New York.

JOSEPH GILLOTT & SON.

HENRY HOE, Sole Agent. se9 1y

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AS Chairman of the Executive Committee I take pleasure in announcing that the next session of the Southern University will open on the FIRST WEDNESDAY IN OCTOBER next, under the most complete organization since the war.

We appeal to the friends of the institution for their earnest support and co-operation.

☞ For catalogue address O. F. CASEY,
F. M. PETERSON,
se9 3t Chairman Executive Committee.

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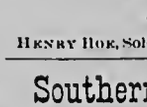
jy15 s3 (pure) Farmville, Va.



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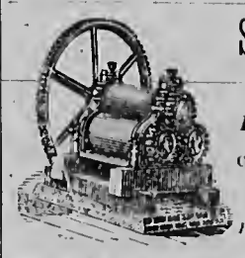

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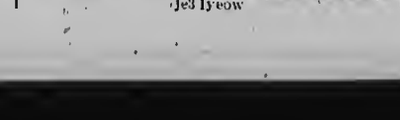

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Is harmless,
Is no drastic, violent medicine,
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Is no intoxicating beverage,
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Is the cheapest medicine in the world,
Is given with safety and the happiest results to the most delicate infant,
Does not interfere with business,
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Takes the place of Quinine and Bitters of every kind,
Contains the simplest and best remedies,

FOR SALE BY ALL DRUGGISTS.

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Whenever fruit is dried in the sun, says an exchange, it is exposed to insects, who deposit more or less eggs upon it. If the climate be calm, as in the Atlantic States, the cold weather sets in so early that these eggs are not hatched out in autumn, and the fruit is usually consumed before the following spring; the consumers ignorant of the fact of having eaten with it millions of insect eggs, which become animated with life as soon as warm weather approaches, if any fruit remains. In California and in all semi-tropical latitudes these eggs hatch out before the approach of autumn, and often destroy the fruit before it is required for consumption, and always injure it. Much sun-dried fruit has been shipped to foreign ports, and has been ruined before reaching its destination, and when sold nearer home has been returned to the farmer. Therefore oven-dried fruit is the most reliable, cleanly and wholesome and healthy. Economy and policy all require that the old method of drying fruit be abandoned, unless it can be subjected to some process by which the insect may be destroyed. Fruit dried by artificial means, if carefully watched, is always more wholesome and palatable, and when it is designed to thus prepare it for the home or foreign markets, patent ovens for the purpose should be used, which may be so arranged as to prevent burning, and which will cause the juices of the fruit to dry rapidly, and thereby impart a finer and more natural taste, since the process of drying is quickly accomplished.

PROTECTION TO BIRDS.—The Legislatures of Pennsylvania and New Jersey displayed their wisdom and humanity, a few years since, by enacting stringent laws for the protection of insectivorous birds, and, although a sufficient length of time has not elapsed to prove the immense value of those laws, we shall in a few years learn to know their full importance. A more unmanly pursuit than that of shooting small birds we cannot well conceive of. It is not only cruel, but the farmer who permits his premises to be invaded by such pot-hunters deserves to have his crops destroyed by noxious insects.

If farmers were sufficiently familiar with the value of birds they would be the most earnest advocates for their protection. In France some years ago, a mania for shooting small birds prevailed to such an extent that the field crops were almost wholly destroyed, and so alarming had insect ravages become that the Emperor Napoleon issued an edict absolutely forbidding further slaughter. The beneficial effects were very soon apparent in the crops, and the same result may be looked for in our State in the course of a few years, provided farmers are sufficiently wise to enforce the restraints of the wholesome laws to which we have alluded.

BITE OF A RATTLESNAKE.—A postoffice agent traveling in Texas tells of the successful use of the gall of a rattlesnake as an antidote for the bite of that reptile. In the case spoken of relief was almost instantaneous to the patient, who was writhing in paroxysms of great pain, rapidly swelling and becoming purple. A friend of the writer, who spent several years in California and New Mexico, saw the same remedy successfully used among the Indians in the latter country. In one instance an Indian's dog near the camp was bitten in the nose by a large rattlesnake. The Indians immediately opened the reptile and administered the gall. The cure was rapid and effectual.—*St. Augustine Press.*

APPLE PIE.—Pare and quarter enough tart apples to lay loosely in the prepared paste; the quarters should not touch one another. Fill the paste two-thirds full of thin, sweet cream, then sprinkle over one spoonful of flour; butter as large as a walnut; cut in bits. Sugar (if a common pie tin is used,) two-thirds teacup full. Grate nutmeg over the whole, as no other flavoring gives the peculiarly excellent taste. Bake slow; if a brown crust forms over the top before the apples cook, stir it under with a knife. If it is not pronounced splendid the fault will be with the apples or not following the directions.

HORTICULTURAL PUN.—Sir George Rose being introduced to two charming young ladies, whose names were Mary and Louise, he instantly added, with a bow: "Ah, yes! Marie Louise, the sweetest pear I know;" a compliment worthy of being named with that beautiful one of Sydney Smith, suggested by the sweet pea. A young lady walking with him in the garden paused to examine a favorite flower, on which she had taken great pains. She remarked: "I am afraid, Mr. Smith, that this pea will never come to perfection." "Then allow me," taking her politely by the hand, "to lead perfection to the pea."

TRANSPLANTING BEETS.—Few people know that the beet transplants almost as well as the cabbage. Almost all people sow their seeds too thick, through fear that some of the seed will not grow. After they are up they find the plants must be thinned out, but after that there will not be enough left to make half the crop they require. In the case of the beet, the thinnings may be transplanted, and they will make nearly as good roots as if the plants grew where the seeds were sown. All that is necessary is to take care that the plants do not wilt; and to this end a little watering or shading may be necessary.—*Maryland Farmer.*

TO GET animal food for poultry, says a correspondent of the *Poultry World*, take half a barrel of fresh bones, set them in your poultry-yard, let the flies have access to them for half a day, then cover them over with six inches of fresh loam. In forty-eight hours afterward the fresh meat spoken of above will commence making its appearance, in the shape of myriads of worms, forcing their way through the cracks of the barrels, and will be eagerly sought after by the poultry.

THE report of the Massachusetts Agricultural College says: "There is obviously need of much more investigation and definite knowledge concerning the phenomena of vegetable nutrition and development, and it may be well to remember that we are everywhere surrounded by objects for scientific research demanding our utmost talent, patience and skill, but sure to give ample and profitable results to every diligent inquirer."

AN ASHANTEE BULL.—It seems that stock-breeders are to have a new sensation in the way of fancy cattle. Some of the troops returning from the Ashantee campaign brought with them a bull not much larger than a good-sized goat. The breed of which this animal was a specimen averages very low weight. Those furnished for the commissariat weighed about forty-seven pounds apiece when dressed and ready for cutting up.

CLEANING BOTTLES.—To avoid the dangers attending on cleansing bottles with shot, M. Forbis advocates the use of clippings of iron wire. They are easily obtained, and clean the bottles quicker and better than lead does. The iron is attacked by oxygen, but the oxide does not cling to the glass, and is easily removed by rinsing. In cases where even the minute trace of iron left behind would be objectionable, clippings of tin may be used.

TO RENDER COTTON AND LINEN FABRICS FIRE-PROOF.—M. Patera recommends, instead of long state of solution, a mixture of borax and epsom salts. One part of a mixture composed of four parts of borax and three of sulphate of magnesium is to be dissolved in three or four parts of water, and the fabrics, having been thoroughly soaked in this solution, are to be wrung out, dried and ironed.—*American Chemist.*

THE bee is very susceptible and any odor unpleasant to him arouses his anger to the highest pitch if not removed. A whole hive of them have been known to load themselves with innumerable fury upon a horse when sweaty, resulting in the death of the animal, unless rescued from their venom.

ROLLY-POLLY.—Make a light paste and roll it out, sprinkle over it a layer of bread-crumbs, grate over this the rind of a lemon, and squeeze over it the juice; then spread over this the best golden syrup, and roll up as a jam dumpling. It may be boiled or baked.

IT IS said the fumes of sugar snuffed up the nose will cure ordinary neuralgia. Put a small quantity of sugar on a hot shovel and try it.

SAYS the New York *Tribune:* "A candidate for a vacant vicarage in England announces an invention of his own which may prove to be useful. It is a peculiar arrangement of the pulpit, with a clock to give warning. When, at the end of a half hour, the clock sounds an alarm, if the preacher does not conclude within three minutes, down comes the pulpit, with the parson and the rest of the appendages."

NOBODY speaks to Mr. Poor in the street, but very distant relatives of Mr. Rich find him even among the hills.

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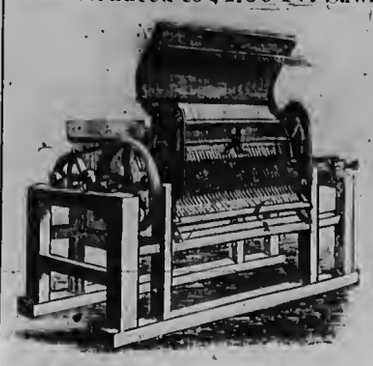

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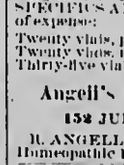

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Scientific.

SAVING THE SHINGLES.—A half century ago an old gentleman in southern Massachusetts caused every shingle with which he covered his roof to be first dipped in boiling whale oil. The other day his grandchildren replaced the shingles on the old mansion for the first time, and found many of them in a perfect state of preservation.

—A medical gentleman writes to the *Lancet*: "In consequence of the difficulty I experienced in removing from a patient a portion of steel deeply bedded in the cornea, which did not yield to spud or needle, some other means of removal became necessary. Dry, soft white silk waste suggested itself to me, and was wound round a thin piece of wood, so as to completely envelop its end. This soft application was brushed once backward and forward horizontally over the part of the cornea where the foreign substance seemed fixed. To my astonishment it was at once entangled by the delicate but strong meshes of the silk, and was withdrawn with the greatest ease, caught by the same. A gentleman in trueing steel at a lathe suddenly felt that a portion had entered his eye. He went at once to a surgeon, who, with the most skillful manipulation, failed to extract the same, saying it would soon work out of itself. The next morning the patient saw me, having suffered severely since the accident, and on the first application the portion of steel was extracted."

—The subject of ocean circulation and currents has attracted a good deal of study in recent years. When land is in sight it is easy to determine the nature of surface currents; but it is not so easy in the open sea. Moreover, the difficulty of finding the nature of deep-water currents is still greater. A new apparatus for these objects, termed a Rheodatometer, has lately been devised by Prof. Stahlberger, of Fiume, and is described in Carl's *Repertorium der Experimental Physik*. He dispenses with line and compass; and, assuming the stillness of the water a little way beneath the surface, he obtains his fixed point of comparison there, instead of above the surface. The apparatus consists of an arrangement which, dropped (without line) into the water, sinks to any depth the experimenter may previously have decided upon, and then of its own accord comes up again. Simultaneously with its being dropped into the water a separate float is liberated on the surface at the same spot; and when the other piece returns to the surface the relative positions of the two are noted. This idea is variously wrought out for the determination of surface and deep currents, for the details of which we must refer those interested to the original memoir. The author also adapts his apparatus for investigation of the sea-bottom.

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MISCELLANEOUS.

SUI GENERIS.

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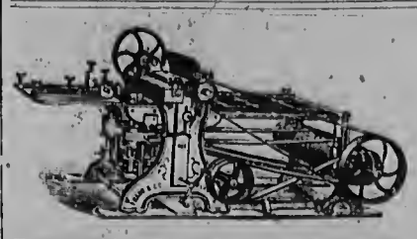

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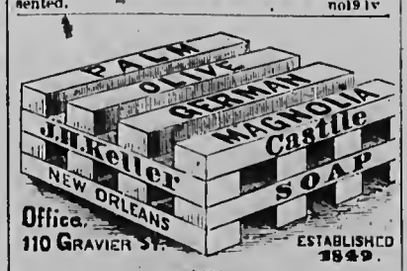

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WHERE HE CONTINUES TO

BUY, SELL, STORE, REMOVE, PACK And Repair Furniture

of every description. Pictures and Looking-glasses framed. JOHN BOIS, mh4 1y Nos. 152 and 154 Camp street.

LOUISIANA Seltzer Water Manufactory.

OFFICE—51 POEYFARRE STREET.

VICTOR LETOREY, PROPRIETOR.

Seltzer Water delivered to any part of the city at SIXTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1068. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap8 1y

GLASS STAINERS CUTTERS, AND EMBOSSERS. CHURCH WINDOWS A SPECIALTY. Estimates and Samples on application. WM. COULTER & SON, 102 & 104 E. 2d St., CINCINNATI, O. mh18 1y

MISCELLANEOUS.

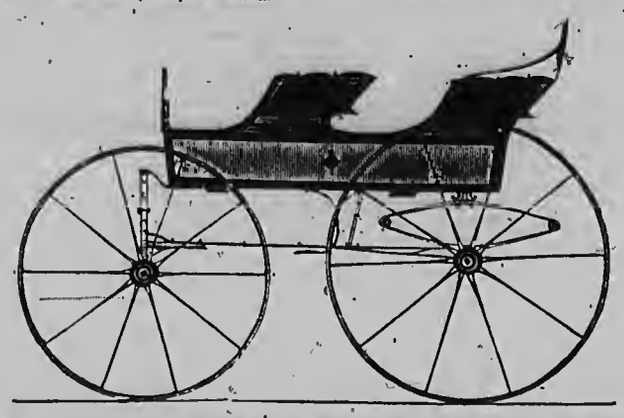
CARRIAGE & WAGON REPOSITORY.

CARRIAGES, BUGGIES, JERSEY WAGONS,

HARNESS, RUBBY UMBRELLAS, CHILDREN'S CARRIAGES, AND VELOCIPEDES.

167 Gravier Street, Opposite Cassidy's Hotel.

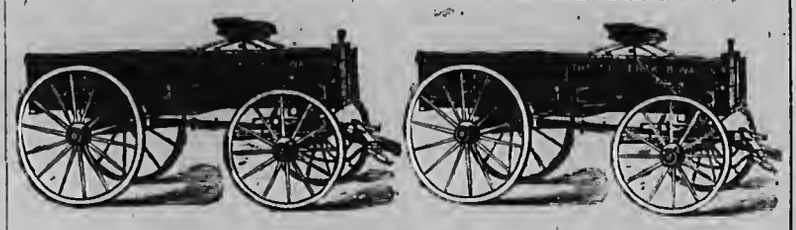
WILL KEEP CONSTANTLY ON HAND, and build to order, all patterns and prices of Carriages and Buggies, from a $75 no-top Buggy to a $1,500 Coach, and will **Sell at New Haven and New Jersey Prices,** delivered in New Orleans. Work warranted to be as represented. Orders from the interior will meet prompt attention.



D. M. HOLLINGSWORTH'S PATENT DOUBLE SCROLL.

The greatest improvement of the age on the old Concord Buggy. **Twelve Bolts,** instead of **four,** to hold the Springs and raise them up, so they cannot strike the axles at the end.

I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED



STUDEBAKER WAGON.

FROM ONE TO SIX HORSE.

THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their thimble skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE-SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans, Successor to R. Marsh Denman & Co.

mh15 6m

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers,** as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK —OF— DOMESTICS AND STAPLE GOODS,

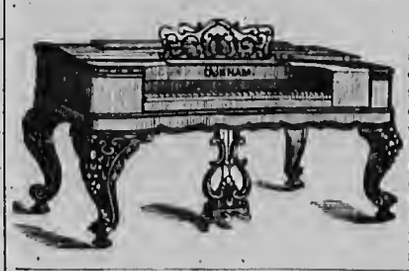
WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

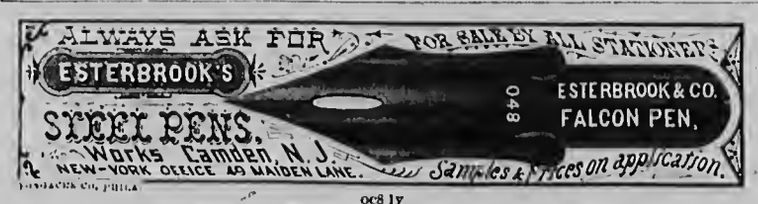
All Orders filled with care and promptitude.

D. H. HOLMES, 155 Canal and 15 Bourbon St.

Samples furnished BY MAIL on application. fe4 1y



BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



oc8 1y

TEETH! ..... TEETH!

GREAT REDUCTION.

$30—Gold and Platinum Sets—$30. Usual charge, $100.

$15—Aluminum and Other Materials—$15. Usual charge, $50.

$2—Gold Fillings—$2. Usual charge, $5.

$1—Silver, Amalgam and Gullois Cement Fillings—$1. Usual charge, $3.

DR. G. A. BETANCOURT,

173 ..... ST. JOSEPH STREET 173

Between Camp and St. Charles streets,

New Orleans, La.,

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. Ja21 1y

S. S. MARSHALL & BRO., MANUFACTURERS OF STAINED GLASS,

62 Cedar Avenue, Corner Second Street,

ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oc15 1y

MONUMENTAL MARBLE WORKS.

New Designs at Moderate Prices.

J. WATERHOUSE,

1821 Arch Street, Philadelphia.

Contracts made for VAULTS and RAILING. Also importer of SCOTCH GRANITE. oc8 1y

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT, 102 and 104 East Second St., Cincinnati mh11 1y

CIRCULAR SAWS GUMMED AND STRAIGHTENED BY WM. CLELLAND,

222 ..... MAGAZINE ST. 222

Between St. Joseph and Delord streets,

ja27 3m NEW ORLEANS, LA.

THE TOLL-GATE! Price Picture sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. ABBEY Buffalo, N. Y. my4 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 4 feet 11 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending September 7:

Mississippi river and bayous	703
Red river	88
Railroads	47
Lake	1
Mobile	205
Texas	680
Total	1,724

On Saturday the sales embraced 162 bales. Middling sold at 14c., but was generally held higher. On Monday the prospect of more copious receipts of the higher grades caused a general tendency to reduce the margin between them and the medium qualities, and, although holders of good middling would be reluctant to accept less than 15c., it would be difficult to find a buyer at more than 14¾c. Middling sold to an increased extent at 14c., but benders, of the same grade, commanded 14¾c. The receipts were more liberal than since the commencement of the new year, but were, nevertheless, only moderate, and we heard reiterated complaints of the unsatisfactory assortment offering. More ample supplies, however, are looked for and an active movement later in the week or next week. The sales summed up 342 bales. On Tuesday with a limited and unsatisfactory stock, the business was confined to 52 bales, mostly on the basis of 14c for middling, which however, could have been bought at ¼c. less. There was nothing in the dispatches to weaken the market, but the demand was limited, and with the prospect of more ample supplies factors were willing to meet the demand freely. In some cases, however, buyers were compelled to withdraw from being unable to find the kinds wanted.

The above makes an aggregate for the past three days of 576 bales, against 425 for the corresponding time last week and 1,085 the week before. We quote:

Ordinary	11¼ @ 11½
Strict ordinary	11¾ @ 12
Good ordinary	12¼ @ 12⅝
Strict good ordinary	12⅝ @ 13
Low middling	13⅛ @ 13¼
Strict low middling	13⅝ @ 13⅝
Middling	13⅞ @ 14⅛
Strict middling	14⅜ @ 14⅝
Good middling	14⅝ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1875, bales		9,876
Arrived past three days	1,721	
Arrived previously	378	2,102
		12,078
Exported past three days	2,126	
Exported previously	687	2,813
Stock on hand and on shipboard		9,265

LOUISIANA SUGAR.—On Monday 50 hhds. choice yellow clarified sold at 10¾c. ₱ lb. The stock in the sheds is becoming very much reduced, and is about 1,500 hhds. Dealers are selling in job lots in the sheds at 8¾c for common, 9c. for good common, 9¼c. for fair, 9⅝c. for good fair, 9¾@10c for fully fair, 10@10¼c. for prime to choice, 10¼c. for yellow clarified, and 10¾c. for off-white clarified.

LOUISIANA MOLASSES.—None coming in and nothing doing.

CORN MEAL.—On Tuesday some offers of $3.35 ₱ bbl. were refused. 700 bbls. sold in lots at $3.45 ₱ bbl.

CORN.—On Tuesday 500 sacks sold at 88c. for yellow mixed, and 93c. for white.

OATS.—On Tuesday 900 sacks sold at 44c. for ordinary St. Louis, 45c. for prime, and 50c. for choice.

BRAN.—On Tuesday there was a scarcity of supply, and choice was held at $1.15 ₱ 100 lbs. 100 sacks sold at $1.12½ ₱ 100 lbs.

PORK.—On Saturday 270 bbls. mess sold on the spot at $22.25, and on Monday 200 bbls. sold to arrive at $22.25 ₱ bbl.

BACON.—On Tuesday the market was quiet but strong. Shoulders were quoted at 10½c., clear rib sides 14c., clear sides 14@14½c. ₱ lb. 15 casks and 42 boxes clear sides sold at the depot at 14c., and 5 casks do. in store at 14½c. ₱ lb.

DRY SALT MEAT.—A car-load of shoulders, loose, sold on Saturday at 9½c., and 6 casks do. at 9¾c. ₱ lb.

HAMS.—On Tuesday choice sugar-cured were in light supply and good demand at advancing prices. Favorite brands quoted at 15@15¾c., those less in favor at 14½@14¾c., interior and ordinary 12½@14c. ₱ lb. 20 tierces interior sold at 12¾c., 10 choice at 14¾c., and 10 at 15¼c. ₱ lb.

LARD.—On Monday a lot of 15 tierces refined sold at 13½c. ₱ lb.

BREAKFAST BACON.—On Monday a lot of 10 boxes sold at 17¼c., and on Tuesday 10 boxes at 17½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 114⅝@115⅛, against 115 at New York, and after a limited business closed at 115@115¼, against the opening rate in that market.

Nothing has been reported in silver. Most of the receipts are transhipped to New York. It is now quoted nominal at 108@109 for American half dollars, and 94½@95 gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	65 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	29	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton.		
Anthracite	— —	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	15	18
FERTILIZERS, ₱ ton:		
Steru'a raw-bone superphosph'e	— —	— —
Stern's fine-ground bona	— —	— —
FLOUR, ₱ bbl.:		
Double extra	5 50	— —
Superfine	5 25	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	24 50	27 00
Choice	27 00	28 00
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	29	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 00	1 05
Coal oil, in barrels	15	17
Linseed, raw	79	— —
SHADINGS, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11¾	12 00
Pulverized	11⅝	12 00
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	40	1 20
Hyson	25	— —
Young Hyson	35	1 40
Souchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	105 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, September 7, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb., net	— — @ — —
Sheep, first quality, ₱ head	— — @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Agencies.
Gregg's Purchasing Agency, 214 Canal street.
Agents Wanted.
W. H. Chidester, 267 Broadway, New York.
Bankers and Brokers.
Simpson, Darragh & Co., 51 Broadway, New York.
Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
Book-Binders.
Owen Gernon, 58 Camp street.
Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Bryan, Brand & Co., St. Louis, Mo.
John Church & Co., Cincinnati, Ohio.
E. A. Hutchinson & Co., St. Louis, Mo.
J. C. McCurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.
Boots and Shoes.
R. F. W. Hachmann, 16 Camp street.
Louis Gimbel, agent, 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.
Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 108 Canal street.
Carriages and Wagons.
Louis Cook, Cincinnati, Ohio.
H. M. Hollingsworth, 167 Gravier street.
F. F. Hummel, Cincinnati, Ohio.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lum & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.
China and Crockery ware.
W. C. Shepard & Co., 29 Camp and 112 Common street.
Chromos.
Roe & Simpson, 105 John street, New York.
Coal and Wood.
H. H. Hussman, 102 Calliope street.
Saml. Smith, 351 Dryades street.
William Veldon, corner Prytania and Phillip streets, New Orleans.
H. D. Wood & Bros., 106 Common street.
Cotton Ties.
R. W. Layne & Co., 48 Carondelet street.
Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.
Dentists.
Dr. John G. Agell, 182 Julia street.
James W. Barnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.
Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. D. Moore, president.
Blackman's Commercial College, 130 Carondelet street.
Brown's Phonographic College, 737 Broadway, New York.
Centenary Female College, Summerfield, Ala., Rev. A. H. McVoy, president.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Farmville College, Farmville, Va., Rev. Paul Whitehead, president.
Greenville Collegiate Institute, Rev. T. W. Dyer, president.
Hiwassee College, Tennessee, J. R. Brunner, president.
Homer (La.) College, Dr. T. B. Gordon, president.
Inka Female Institute, Inka, Miss., Rev. D. A. Beardsley, president.
Kenmore University High School, Amherst, C. H., Va., H. A. Strode, principal.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Martha Washington College, Abingdon, Va., R. W. Jones, president.
Memphis Conference Female Institute, Jackson, Tenn., Rev. A. W. Jones, president.
Randolph Macon College, Ashland, Va., Rev. James A. Duncan president.
Wesleyan Female College, Macon, Ga., Rev. W. C. Bass, D. D., president.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.
Engravers.
Otto Zeil, 24 West Fourth street, Cincinnati Ohio.
Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Hussey & Co., 188 Gravier street.
D. A. Given & Son, 64 Barronne street.
Payne, Kennedy & Co., 64 Baronne street.
R. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Browe's buildings, Liverpool, England.
N. D. Wetmore, 166 Grovier street.
Joseph B. Wolfe & Co., 59 Carondelet street.
Firearms.
H. Rhodes, 55 St. Charles street.
Furniture.
John Bnis, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.
Glass Staining.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
S. S. Marshall & Bro., Allegheny, Pa.
Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Osburn House, Rochester, N. Y.
Westminster Hotel, Irving Place and Sixteenth street, New York.
Iron Columns.
Shorer & Taillie, 145 and 147 North Water street, Rochester, N. Y.
Leather.
A. F. Ricau, 80 Customhouse street.
Lumber.
Muncy & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301 to 307 Gravier street.
Machinery.
Blymyer Manufacturing Co., 864 to 894 Eighth street, Cincinnati, Ohio.
William Clelland, 222 Magazine street.
Imbois Cotton Gin, Golsan Bros., 39 Perdido street.
First & Prybill, New York.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Jilz Auger Company, St. Louis, Mo.
Meneely & Kimberly, Troy, New York.
Nonpareil Mills, Sedgebeer, Shepard & Miller, 181 East Front street, Cincinnati, Ohio.
George Place, 121 Chambers street, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
George L. Squier & Bro., Buffalo, N. Y.
George W. Tift, Sons & Co., Buffalo, N. Y.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Marble Works.
Kursheedt & Blenvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.
Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Ball & Co., 61 Liberty street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Casachs, 37 Royal street.
Headache Powder, B. C. Johnson, Paris, Texas.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Leffingwell, 230 Canal street.
Liebig's Extract of Beef and Tonic Invigorator, F. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Robert S. Newton, M. D., 137 West Forty-Seventh street, New York.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. T. Swan, 123 Puwers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 10 Murray street, New York.
Vogel & Vilters, 9 Camp street.
Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.
Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 141 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jordine & Son, 318 and 320 East Thirty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
Lee & Walker, Philadelphia.
Mason & Hamlin Organ Company, New York.
New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
Philip Werlein, 78, 80, 82 and 90 Baronne street.
Novelties.
Dr. Vao Holm, 143 Court street, Boston.
Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.
Painting and Gilding.
William Hillsman, 120 Calliope street.
Peas.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
Periodicals.
The Metaphysician, 51 Bond street, New York.
Picture Frames.
Excelsior Manufactory, North Water street, Rochester, N. Y.
Portland Cement.
S. L. Merchant & Co., 76 South street, New York.
Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
McEnery, Ellis & Ellis, attorneys at law, 56 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.
Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.
Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
Restaurants.
Four Seasons, John Bosio, 111 Chartres street.
Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 186 Canal street.
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M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.
Seeds.
R. Maltre, 602 Magazine street.
Seltzer Water.
Victor Letorey, 51 Poeyfarre street.
Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 151 Canal street.
Weed Sewing Machine Company, 207 Canal street.
Soap.
J. H. Keller, 110 Gravier street.
Stationer and Printer.
A. W. Hyatt, 38 Camp street.
Stoves.
H. Haller, 49 Camp street.
Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.
Undertakers.
T. W. Hotlick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.
Upholstery.
Heath, Pippey & Lara, 99 Camp street.
Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.
Watches and Jewelry.
A. Boltel, 58 Royal street.
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Religious Notices.

THE Eufaula district camp meeting, at Wilkie Springs, near Mount Andrew, Barbour county, Ala., will commence on Saturday night before the fourth Sabbath in September and continue four days. The preachers of the district are expected to be present, and these outside, both itinerant and local, are cordially invited to attend. Let all come praying for the salvation of the people.

W. H. ELLISON, P. E.

THERE will be a camp meeting on the Sepulga circuit, Prattville district, Alabama Conference, in Monroe county, Ala., ten miles from Pineapple, Selma and Gulf railroad, and eighteen miles from Georgiana and twenty-two miles from Greenville, M. and M. railroad, commencing on Friday night, October 1. Ministerial aid is solicited.

J. M. SCOTT, P. C.

THE Summit district camp meeting will be held at Magnolia, Miss., on the New Orleans, St. Louis and Chicago railroad, commencing October 7, 1875. It will be held strictly on the self-sustaining plan. Ample arrangements will be made to furnish cheap transportation, fare and lodging on said occasion.

C. C. GIBSON,
Chairman of Executive Committee.

THERE will be a camp meeting nine miles north of Enaw, Ala., commencing on Thursday night before the third Sabbath in October. Preachers, local and traveling, are invited.

J. W. MCCANN.

THERE will be a camp meeting on the Paulding circuit, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, beginning on Friday night, the first day of October, 1875. It will be held strictly on the self-sustaining plan. There will be conveyance for ministers at Enterprise, Miss., and Newton, Miss., on Friday morning. Ministers are invited and urged to attend.

J. H. HOLLAND, P. C.

THE China Grove camp meeting will commence on Friday night before the first Sabbath in October next, and close on Wednesday morning following. Ministers of the Methodist Episcopal Church South are cordially invited to attend.

ANDRA DOWLING, P. C.

OUR camp meeting will commence at Bethel camp ground, DeSoto circuit, La., on Friday, the twenty-fourth day of September, 1875.

JOHN PIPES, Pastor.

CAMP MEETING.—The camp meeting will commence at Choctaw camp ground, Butler circuit, Alabama Conference, September 17, 1875. It will be on the self-sustaining plan. Preachers are invited; they will be taken care of. All are invited to come in the Spirit of the Lord.

D. J. WRIGHT, P. C.

CAMP MEETING.—The camp meeting to be held on the Saline Bayou, near Pleasant Grove church, twelve miles west of Winnfield, in Winn parish, La., will commence on Thursday night, October 21.

All are invited to come prepared to take care of themselves, as the meeting will be conducted on the *self-sustaining plan*. Ministers are respectfully invited, and will be provided for.

D. A. BORDIE, P. C.

THERE will be a camp meeting on the Beulah camp ground, near Fort Jessup, La., commencing on the eighth day of October, 1875. The meeting will be on the self-supporting plan. Provision will be made especially for the preachers. Everybody is invited to attend our camp meeting.

J. M. FRANKLIN, P. C.

THERE will be a camp meeting at Rachliff's Mill, eleven miles north of Springville La., on the Springville circuit, Louisiana Conference, to commence on Friday, October 1, 1875. Ministers of the gospel are especially invited to attend.

PHILIP ALLEN, P. C.

THE CAMP MEETING at Hill's chapel, Pine Level circuit, Union Springs district, Alabama Conference, will open on Friday night before the third Sunday in September.

W. P. H. CONNERLY, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FOURTH ROUND.

Fayette circuit	Sept. 18, 19
Klingdon circuit	25, 26
Natchez station	Oct. 2, 3
South Warren circuit	9, 10
Cayuga circuit	16, 17
Mount Olivet circuit	23, 24
Rocky Springs circuit	30, 31
Port Gibson station	Nov. 6, 7
Clover Hill circuit	13, 14
Rolling Fork circuit	20, 21
Vicksburg station	27, 28
North Warren circuit	Dec. 4, 5

9 F. M. FEATHERSTUN, P. E.

SUMMIT DIST.—FOURTH ROUND.

Monticello circuit, at Clarkville	Sept. 4, 5
St. Helena circuit, at Center	11, 12
Covington circuit, at West Pearl	18, 19
Franklinton circuit, at Magee's	25, 26
China Grove circuit, at Pine Grove	Oct. 2, 3
Magnolia circuit, at Magnolia	9, 10
East Baton Rouge circuit, at Antioch	16, 17
Port Vincent, at Port Vincent	23, 24
Union circuit, at Pipkin chapel	30, 31
Amite City circuit	Nov. 6, 7
Amite circuit, at Woodland	13, 14
Meadville, at Meadville	20, 21
Homochitto circuit, at Ebenezer	27, 28
Summit, at Summit	Dec. 4, 5

9 A. B. NICHOLSON, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Enterprise station	Sept. 18, 19
Paulding circuit (camp meeting) at Holland camp ground	Oct. 2-4
Shubuta circuit, at Shubuta	9, 10
Wayne circuit, at Salem	16, 17
DeSoto circuit, at Pierce Springs	23, 24
Waynesboro circuit, at Waynesboro	30, 31
Meridian station	Nov. 6, 7
Chunkey circuit, at Pleasant Ridge	13, 14
Enterprise circuit, at Sukelona	20, 21
DeKalb circuit	27, 28
Spring Hill circuit	Dec. 4, 5
Marion circuit	11, 12
Camp meeting at Linnwood, Spring Hill circuit	Sept. 25-27

2 JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Vernon mission	Sept. 18, 19
Camden and Soule chapel	25, 26
Madison, at Madison	Oct. 2, 3
Jackson station	9, 10
Brandenville, at Edwards	16, 17
Yazoo circuit, at Midway	23, 24
Dover circuit	30, 31
Yazoo City	Nov. 7, 8
Silver Creek, at Palmetto Home	13, 14
Carthage	20, 21
Thompstown	27, 28
Sharon	Dec. 4, 5
Canton	11, 12

Local preachers will present their reports in writing, to meet the requirements of the Discipline, and so also trustees of church property. Preachers in charge will use every care to furnish detailed and accurate reports of their work.

W. F. M. LINFIELD, P. E.
Hazlehurst, Miss.

ALABAMA CONFERENCE.

SELMA DIST.—FOURTH ROUND.

Marion station, at night	Sept. 23, 26
Brush Creek circuit, at Friendship	Oct. 2, 3
Newbern circuit, at Mount Hermon	9, 10
Selma station, at night	16, 17
Penchtree circuit, at Asbury	23, 24
Suggsville circuit, at Suggsville	30, 31
East Selma and Benton, at Selma	Nov. 6
Dayton circuit, at Dayton	9
Uniontown station	10
Orrville circuit, at Orrville	13, 14
Choctaw Corner circuit	20, 21
Grove Hill circuit	24
Bonpheri Hills circuit	27, 28
Summerfield and Perryville, at Summerfield	Dec. 4, 5

At the above appointments I shall call for a report of the full statistics that are to be reported at the coming Annual Conference. The recording stewards will please bring up the records.

2 A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIS.—FOURTH ROUND.

Columbia circuit	Oct. 23, 24
Caldwell circuit	Nov. 6, 7
Montgomery circuit	13, 14
Harrisonburg and Sicily Island	20, 21
Centerville circuit	27, 28
Alexandria and Pineville	Dec. 4, 5
Rapides	11, 12

9 J. H. STONE, P. E.

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12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, SEPTEMBER 16, 1875. NO. 38.

News of the Week.

DOMESTIC.

WASHINGTON, Sept. 8.—The following dispatch was received at the executive mansion this morning, and immediately forwarded to the President at Long Branch:

JACKSON, Miss., Sept. 8, 1875.

To President U. S. Grant, Washington, D. C.:

Domestic violence prevails in various parts of this State beyond the power of the State authorities to suppress. The Legislature cannot be convened in time to meet the emergency.

I therefore, in accordance with section 4, article 4 of the constitution of the United States, which provides that the United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and, on application of the Legislature, or of the executive when the Legislature cannot be convened, against domestic violence, make this my application for such aid from the Federal government as may be necessary to restore peace to the State and protect its citizens.

ADELBERT AMES, Governor.

RALEIGH, Sept. 8.—The convention completed its organization today. All the officers elected were Democrats. Immediately after organization Mr. Tourgee, Republican, offered a motion to adjourn *sine die*. It was defeated by a strict party vote. One Republican, Mr. Woodfin, and the Independent, Mr. Wilcox, dodged the vote.

VICKSBURG, Sept. 8.—A special to the *Herald* from Yazoo City this morning says a riot occurred at Satartia last night, in which Dr. Mayben and Charles Rose, white, were wounded. A company left Yazoo City on the steamer Tallahatchie for the scene of action. The negroes of Wolf Lake have three hundred stand of arms. Much excitement prevails.

ST. LOUIS, Sept. 9.—Mr. Davis addressed the DeSoto Agricultural Fair. He was well received, but there was no notable demonstration.

BALTIMORE, Sept. 10.—The steamship Nova Scotia, which arrived at this port yesterday from Liverpool, brought Foley's bronzed statue of Gen. Thomas Jackson, the famous Confederate leader, presented to the State of Virginia by Hon. Beresford Hopemand other English gentlemen. The statue cost $4,000 and will be erected in Capitol Square at Richmond, Va., near the equestrian statue of Washington.

RHINEBECK, Sept. 10.—A fatal disease prevails among several droves of cattle near the Ancram lead mines. Nearly all the cattle attacked have died. It is thought the disease was introduced by Western cattle.

AUGUSTA, GA., Sept. 11.—John J. Cohen & Sons, brokers and bankers, have suspended, owing to shrinkage in securities purchased by the house in the last two years. Their credit was unimpaired up to the last moment. Small depositors will be protected. Liabilities not stated.

PORT JERVIS, N. Y., Sept. 11.—There was a heavy frost in this section last night. It is feared the buckwheat, corn and other late crops are injured.

OKMULGEE, Sept. 12.—The General Council of all the Indian nations and tribes, held at this place, before adjourning passed a resolution unanimously repudiating Caddo Boudinot. In regard to the opening up of the territory to the white man, a resolution was adopted, all concurring, expressive of the principle that this is the Indian country by many solemn treaties, and if ever it is settled up it must be by the Indians, with a government suitable for Indians.

SPRINGFIELD, MASS., Sept. 12.—Revivalists Moody and Sankey preached at Northfield to-day to immense audiences. They decide upon their revival campaign on Tuesday.

NEW YORK, Sept. 13.—Judge Gilbert, of the Supreme Court, Brooklyn, to-day rendered a decision in a civil rights case, wherein William F. Johnson, a colored man, sought to compel a principal of a public school to admit his son thereto, instead of sending him to a school provided for colored children. The court held that the common schools are a public charity; that the benefits conferred by them are a free gift from the State, and, like every other donor, the State may prescribe in what manner and upon what terms and conditions the gift may be enjoyed.

In conclusion, Judge Gilbert says that the statute, by guaranteeing equal privileges, does not confer the right to enjoy them in common with any class of persons, or in any particular school, and that nothing has been shown from which can be inferred that the relator has been deprived of an equality of privileges to which he is entitled. The motion for a mandamus is denied.

FOREIGN.

PANAMA, August 31.—The latest dates from Central America state that tranquillity prevailed throughout. Nicaragua had agreed to pay a subsidy of $6,000 a year to the Pacific Mail Company, in order that their steamers should touch at the ports of San Juan del Sur and Corinto.

Advices from Ecuador state that the country is at present quiet. At the time of his assassination President Moreno had been elected. The Vice President is in charge until a new President is elected to fill the vacancy caused by his tragic death.

Elections for the presidency of Peru are giving rise to frequent disturbances. The partisans of Gen. Pardo and Admiral Montero never meet but they have a bloody fight. Desperate street fights have lately taken place in Lima and Callao from this cause.

BELGRADE, Sept. 13.—On account of the threatening concentration of the Turkish troops on the frontier the Servian government has ordered the mobilization of six frontier brigades, aggregating twenty-four thousand men. Each soldier must be supplied with one hundred rounds of ammunition, and special precautions are to be taken during the night.

CONSTANTINOPLE, Sept. 13.—Serious fighting occurred on Monday, Tuesday and Wednesday last, in which the Turks were defeated. This has resulted in the renewal of the siege of Reblenji by the insurgents.

From the Work.

MR. EDITOR: The Eufaula District Conference, Alabama Conference, held its session at Clopton, Dale county, Ala., August 26-29. W. H. Ellison, D. D., presiding elder, in the chair. W. S. Turner and Dr. J. T. Floyd were chosen secretaries. Of the 10 pastors in the district, 9 were present; of the 17 local preachers, 3 were with us; and of the 60 lay delegates, 36 were in attendance.

M. E. Butt, the presiding elder of Marianna district, and three of his preachers—Phillips, Douglass and Sanders—kindly gave us the benefit of their presence, counsel and labors. Clarence McCartha, a local preacher from Georgia, was also present, and was unceasing in his efforts to aid us in advancing the interests of our beloved Zion.

The business of the Conference was transacted without the usual committees. The pastors made verbal reports of the condition of their several charges, and these reports were interspersed with very interesting and profitable discussions.

Attendance on public worship, good; on social meetings and the Lord's Supper, tolerably good. Finances at Eufaula, Gleanville, Villula circuit and Henry circuit, good; at other places in the district, moderate—and at some very moderate. The assessment plan has been most generally adopted, and it is found to work very well.

Generally the Sunday schools are doing well. The principal hinderance to them is the want of interest and co-operation on the part of parents. O that they would appreciate their fearful responsibilities! Then they would arise unto the great and all-important work of the Sabbath school! Many in the various charges of the district do not consecrate their children to God in holy baptism. On Saturday of the Conference Rev. J. W. Glenn delivered a sermon "On the Unity, Characteristics and Perpetuity of the Church" with telling effect, which will doubtless bring forth much fruit by awakening a new interest in the whole district upon the subject of infant baptism. The sermon is unanswerable.

Not many prayer meetings, and only a few class meetings in the district. Comparatively few heads of families have family altars.

We have one mission—Pea River—which has ability in it to be self-supporting if that ability could be brought forth. There are some mission spots among the charges, but the pastors and presiding elder are endeavoring to occupy and cultivate them.

Some revival meetings have been held with very gracious results. Additions to the church were reported as follows: Eufaula, 50; Gleanville, 8; Clayton and Louisville, 8; Villula circuit, 28; White Pond circuit, 33; Henry circuit, 5. Applied for membership during the Conference: Perote circuit, 8; Enon and Midway, 8; and Pea River mission, 34. Total, 180.

The people of the district are endeavoring to educate their children in the primary studies, but they do not seem to appreciate, as they should, the higher branches of education. Few if any of our young men and young ladies are attending our colleges. What a pity!

The preaching of the gospel at our Conference was in the power and demonstration of the Spirit. A gracious revival influence pervaded our whole session. The brethren generally were baptized with the Holy Ghost; penitents came to the altar, and some were happily converted. We all left for home feeling and saying: "*The best District Conference we ever attended!*"

Our venerable and honored presiding elder, though advanced in years, is abundant in labors, has evidently renewed his youth this year, preaches with great power, and is greatly beloved by us all. May his days yet be many and full of usefulness!

The love-feast on Sunday morning was a precious season, long to be remembered.

Clopton and vicinity abounded in hospitality and kindness, for which many thanks were given.

Thank God for District Conferences! Amen.

W. S. TURNER, Sec.

DEMOPOLIS DISTRICT CONFERENCE.—*Mr. Editor:* The District Conference for the Demopolis district was held at Demopolis, July 15. Dr. A. H. Mitchell, presiding elder, was present and occupied the chair during the sessions of the Conference.

Every preacher in the district was present to report his work, and the reports were, in the main, good. The presiding elder pronounced the reports as to the spiritual condition of the various works to be as good as he had ever heard during his long experience. Everything indicated that the preachers had been working with great earnestness and zeal.

The reports in reference to finances were probably better than at any time previous. Especial attention has been paid by the preachers to the missionary collections. The assessments for foreign missions have nearly all been collected and forwarded to the treasurer. In the matter of money, the reports to this District Conference were exceptionally good.

The Conference was altogether pleasant. The most delightful part was the hour of worship. We had earnest preaching from good men, whose hearts are in the work.

Dr. M. S. Andrews, of Selma, Revs. A. D. McVoy, president of Centenary Institute, T. S. Abernathy, and T. J. Rutledge, superintendent of the American Bible Society, were present and aided in pulpit work.

The Conference adopted resolutions indorsing the action of the board of trustees of the Southern University in electing Dr. L. M. Smith to the presidency of the institution, and pledged renewed effort in the cause of education.

The members of the Conference were generously entertained by the people of Demopolis. Everybody was kind, and the preachers have cause to remember the District Conference held at Demopolis.

The secretary was ordered by the Conference to send an account of this meeting to the NEW ORLEANS CHRISTIAN ADVOCATE, and I would here state to the brethren that one thing after another has occurred to prevent until nearly two months have passed; but believing in the old saw, "Better late than never," I send this rough statement.

R. S. HOLCOMBE, Sec.

(*Note by the Editor.*—The above is a model report for condensation and brevity.)

WAYNESBORO, MISS.—*Mr. Editor:* The work of the Lord is still going on. Thanks be to his gracious name for the precious outpouring of his Holy Spirit, as has been witnessed in our midst recently during the progress of a protracted meeting conducted by our zealous and much-beloved pastor, James W. McLaurin, aided by our worthy and able brother, J. T. Heard, of Meridian, U. B. Phillips, of Enterprise, and D. A. Little, of Wayne circuit. The meeting continued nine days, with increasing interest each day. Many found the Savior precious to their souls. Many were enabled to rejoice with joy inexpressible and full of glory. Among this number were silvery locks above seventy years of age. Another scene, not less affecting or beautiful, was the administration of baptism and receiving into the church a group of little boys and girls, the eldest not exceeding thirteen, and the youngest ten. God bless the little children! We love to see them turning their faces Zionward, and giving their young hearts to the Lord "while the evil day comes not, nor the years draw nigh when they shall say, I have no pleasure in them." This is Bible teaching, and we know it is right. The church has been greatly revived. There were eighteen new accessions to the church—two by letter. The operation of the Holy Spirit is still going on in the hearts of the people. "If God be for us, who can be against us?" Then may we not exclaim, in the language of the psalmist: "Bless the Lord, O my soul, and all that is within me bless his holy name."

Your sister in Christ,

J. P. P.

SEPTEMBER 6, 1875.

Editorial Etchings.—Fraternity.—Bishop Keener.

MR. EDITOR: Your paper of the nineteenth instant has just been perused, and, as usual, I have read everything in it, especially your Seashore leader, and the article on Fraternity by three stars. I have been envying you and your friends who were at the Seashore camp meeting—your rich spiritual treat—and read with deep interest all your editorials on that subject; and now you come and tempt my inner man by the description of your feasts daily on fine fish—red at that. Endurance ceases to be a virtue, and if our heavenly Father spares my life I am determined next year to be with you. If it had not been for an inexorable judge, who holds his court in July, in my district, I would have been with you this year.

Now perhaps you think I do not know the writer of the article on Fraternity; but you are mistaken. I can place my finger right on him now if he has not "gone on the Master's business." I agree with him that there is no use hurrying up the matter—it will come in good time; but we of the South should move slowly. Those who seem so impatient about an expression of opinion by the Conferences are in too much haste. Let time regulate this affair, and we will then have nothing to regret. I was in the General Conference of 1870, and was pleased with the action of that body on the question of the reception of the commissioners from the Northern Church. The resolutions prepared and offered by Bishop (then Dr.) Keener, and which were adopted, were eminently wise, presenting the true attitude of the Southern to the Northern Methodist Church, and the profound reasons for maintaining that position then. Since then a step forward has been taken—messengers from the South have been appointed. Wait and see their action, and learn how they are received, and whether the Northern Church will recognize our grievances and settle them. The South will cordially meet the North half way, yea, more, if they come in the spirit of love.

I admire Dr. Poisal, editor of the *Episcopal Methodist*, but his journal is too fragrant with this pet hobby of his—fraternity. The articles of Judge Jackson are unanswerable, but we are not ready to make the advance movement.

And now, thanking you, as I did through Bro. Mathews, whom I met at Brookhaven, for your series of valuable leaders which have appeared this spring and summer, I in conclusion pray our Father to spare your pen to write many more thoughts that breathe the pure spirit of religion. Yours, READER.

COTTAGE HOME, August 20, 1875.

THE SUNDAY SCHOOL COUNCIL.—*Mr. Editor:* Is it possible that I have to address the Sunday school superintendents again on the council question? What is the matter with them? Have they not this great work at heart, or are they at this season in a lethargic state? Can you not sound the trumpet of *duty* in their ears and arouse them? I acknowledge hearty responses from Bros. J. W. Adkisson, T. C. Bradford, W. M. Thornton, W. Hoover, Thomas Reid; and verbally from Bros. K. P. Willing and Black.

Dear brethren, let us hear from you immediately. Only one minute's time and a postal card.

Fraternally yours,

B. H. CATCHING.

HAZLEHURST, MISS., September 6, 1875.

TO YOUNG PREACHERS.—I have received about thirty letters from young preachers who propose to attend the Vanderbilt University. This paragraph will answer nearly every one. Brethren, if you come duly recommended (see annual announcement for 1875-76) you will pay nothing for tuition, nothing for room rent, and only about half price for board. This is all our fund enables us to do at present, and for the following reasons: Not more than one-third of those who have given us interest-bearing notes have paid their interest promptly; one-third have failed to respond, notwithstanding all our private and public calls; the other third have given their notes so recently that no interest is due yet. If we can reduce expenses more than one-half, may not the friends of these young brethren, or the Educational Aid Society, assist? R. A. YOUNG,

Secretary Board of Trust.

A YOUNG MAN in California began to read a paragraph about a mine to his sweetheart, commencing, "Yuba mine ——," when she interrupted him with: "I don't care if I do, John."

Blue Laws and the Lord's Day.

A Vicksburg paper recently ridiculed the law closing saloons on Sunday as nothing but a system of "blue laws." Dr. Marshall responded in the following style. We copy, as it is applicable to many other localities.

SALOONS AND THE SABBATH.—THE SUBJECT DULY CONSIDERED.

Recently the *Monitor*, in two articles, presented its readers an appeal against the laws closing the saloons and drinking-houses on the Sabbath. The theory of the appeal was "blue laws" and "Puritanism," because those are things revoltingly distasteful to Southern sensibilities. Now I would like to ask a few questions suggested by those articles. Is the Lord's day an institution of New England origin? Did the Puritans invent it? Was it ordained by the code of "blue laws?" Was the decalogue constructed by some enterprising Mayflower adventurer? Was Moses a genuine Yankee? Is God the God alone of New England, and are we as Southerners under any obligations to respect a puritanical, Yankee God? Ought the "blue laws" of Mount Sinai, in Puritan land, called in the Boston Primer "Ten Commandments," to be enforced by the mayor of this city?

As we did not elect the Yankee God to his high office, and were not present to vote on the passage of the "blue laws," fanaticism is imposing on us, are we under any obligations to observe them?

Now the God of the "blue laws" (volume 1, chapter 20, sections 8, 9, 10 and 11, New England edition, Moses) has said: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

But every reasonable man knows, or ought to know, that the author of such a "law" could not have understood the wants, wishes and necessities of a thirsty set of jolly fellows who work hard during the week, and don't care a continental for New England "blue laws," the old Yankee Moses who published them, nor the mythical being whom "Fanatics" tells us dictated them.

And why should the city officials show so much anxiety to enforce this law, when so few of all the laws are brought to bear on the people. We admit, and it is sad, that many of the "blue laws" are a dead letter. There is "law" No. 7 (same volume and chapter, section 14,) and Moses ought to have known we would never regard the sacredness of manly virtue, nor the sanctity of marriage, as subjects on which the "blue laws" had any right to speak. Marriage is but the sacrament of adultery, and "hypocritical Puritans" are trying to rob us of our rights and Sunday refreshments, and other pleasures.

Then there is the unenforced "law" No. 5, about "honoring father and mother." If Moses had only thought of the fact that "Young America" would hate all "fanatical oppressors" with their "blue laws," and the badgerings of antiquated pas and mas who are trying to bring them up to "fear God and honor the King," he would never have wasted his time on such mere twaddle. If no boys, youths and young men visit saloons on Sundays there will be a falling off on week-days, and grateful parents will bless the city officials. A mother had better put her son out in a den of rattlesnakes to be wet-nursed than to have him toled on and trained to spend the Lord's day in drinking saloons.

The *Monitor* thinks "any man who says bad words will be sharply punished." Yes, and it is right. I would rather a man should strike my son than debauch his imagination with the filth of the brothel. I would rather a son were wounded by a bully than that a *gentleman* should laugh at God, in his presence, by the utterance of profane, irreverent and hell-inspired "bad words," taking "the name of the Lord in vain." God's name deserves at least as much respect as that of a negro cobbler. And yet we slur over the laws that bear the autograph of God with the persuasive intimation that they are Yankee "blue laws." Hence the cry rings out all over the land: "Down with 'blue laws'"—down with the New England God; down with Moses, and every accursed hilltop where the farce of making blue laws was enacted. "This sort of thing is causing considerable disgust." I dare say it is.

The fact is, France set the right tune to the march of progress. She rose to the lofty height of supreme and ineffable contempt for "blue laws," for Moses and for God. She swore she would have no more of their balderdash, no more restraint, no more worship of God! "Wealth, wine and women" shall be our God, said they. Now, Moses, your God is dead! Take the two stone tables of "blue laws," place one for the head and one for the foot of his mausoleum, and we will pay becoming honors to his memory in bumpers of wine. Let "decades" be ordained as days of "refreshment and rest," and let song and fun and wine and revelry inspire the orgies. God is dead! Reason is God. France is free.

But men have always worshiped something, and will to the end. So be it. Then they enthroned a goddess, beautiful as Cleopatra, and more divine than Venus, and in scornful execration of "blue laws," New England's God, and Moses the penman, lifted themselves in the name of the entire nation out of "the grooves of fanaticism," and bowed down at the feet of a wretched woman in adoring homage. The divinity suited them. They did not fear to take her name in vain. They did not fear to break her "decades" in the open saloons and cafes. Her statutes and laws were recorded in coarsest ribaldry, vulgar jest, licentious song. Democracy triumphed—(false name;) it was an abridgment of hell, where ghouls sputtered, satyrs danced and Dervishes howled; it was the apology of cursing and hate; no Sabbath, no virtue, no God!

Our civilization springs from our Sabbath. It is the tree of life for the healing of the nations. No nation can survive contempt for the Sabbath. A family that habitually violates the Lord's day, and despises the divine worship, comes to naught. A young man who spends his Sabbaths in saloons, at cards, among syrens, base-ball, and low pursuits, must fall of the great ends of life. Sooner or later the mill of God grinds to powder all who despise the laws of life.

And yet we are told along the street that Democracy will lose ground unless the saloons are opened on the Lord's day. If Democracy live alone by drinking saloons, then down with Democracy—down, forever down, eternal fathoms deep! No party, no government, no constitution, no laws, no church, no civilization is worth preserving at the price of the ruin of the morals and slaughter of the souls of the young men—the flower, the hope and the heart of people. Open saloons on Sunday is the open gate to hell.

Rather wage war on all retail drinkeries. Often they are kept by amiable, charitable and clever men. I am their friend. I have no bitter words for them. I hate the work they perform. Men have a right to drink. But let them keep a jug at home.

The generous and gay-hearted German shares his lager beer with his wife and children. If saloons are desirable, make them free, multiply them. Let every home keep an open sideboard and a full decanter. The women at home toil and work, and go round through the daily drudgery of monotonous, commonplace and insipid repetitions of worry and care; and if strong men—healthy husbands and fathers—need four, five, six and more juleps daily, surely the weary women at home need them far more. Be just. Why should the wife and mother enslave themselves, and drudge and save, to help the son and father to spend for liquor and they get none.

But we have no rebuke for any journal nor any correspondent. We do entreat, we deplore, we cry out, and were Christians not more dead than alive there would go up a call too loud and earnest to be unheeded.

Nor do we wish to shackle the freedom of any. We do not wish them to worship as others do, nor go to church to be droned to sleep, nor closeted and catechised from sun to sun on Sabbath day. Be sober, be manly, be proud—too proud to throw yourselves away, as if man were not above a dog—a mere godless, unreflecting, Sabbath-breaking animal, without hope, aspiration or desire of immortality.

A SORELY STRICKEN SETTLEMENT. *An Appalling Rate of Mortality.*—The mayor of Pensacola has established quarantine against a settlement called Powell's, of which the *Gazette* of the eighth gives the following particulars:

"This locality is on the eastern shore of the bay, two and a half miles below Milton and opposite Pearse's Point. A letter from W. W. Potter, Esq., of the board of county commissioners, advises us that great distress exists in the settlement, and that a meeting of the board has been called to devise measures of relief. The population was about fifty-six men, women and children, and of these eleven have died within sixteen days—up to yesterday, when twenty-five or thirty were down with the malignant fever prevailing. This rate of mortality is appalling, and the general prevalence of sickness in an isolated community of laboring persons is causing great suffering from mere want. They lack not only medical attention and nursing, but the necessaries of life; and Mr. Potter hopes that government officials may extend some aid. It is said that a man from Barrancas went to this settlement some weeks since, but we have no particular information as to the time or the name of the individual."

Periodicals.

THE American Artisan for September is a very superior number. This is one of the most valuable publications of the day. Brown & Allen, New York. Price, $2.25 per annum.

THE AMERICAN AGRICULTURIST for September is a very superior number. The illustrations are many and very fine.

OUR Sunday school periodicals for October have been received. They are, as usual, fresh and beautiful.

THE GARDENER'S MONTHLY for September has been received.

The Christian Advocate.

THURSDAY, SEPTEMBER 16, 1875.

SINGING FOR THE MASTER.

Sing on, sweet voice! The Master hears
And owns the service given,
Though throned amid seraphic choirs
That throng the courts of heaven.
Sing on, sing on! What blessed work,
What joyful task is thine,
When voice and chord and praiseful heart
Are tuned by love divine!

Sing on, sweet voice! while angel hands
On shining wings draw near:
Unheard, unseen, they hover round
The human song to hear.
Sing on! Earth's weary ones rejoice
Thy gladsome hymns to raise
And ransomed spirits touch their harps
In unison of praise.

Sing on, sweet voice, in storm and calm,
In grief and gladness sing!
Lure wanderers to the Savior's cross,
And rebels to their King.
Sing on! The joyful hour will come—
When from hope's latest psalm
Thy tones shall pass into the song
Of "Moses and the Lamb."

Times of Blessing.

Zaccheus.

We suppose that Zaccheus was moved to a religious life by ordinary motives—that there was no extra or special convicting grace given him. His difficulties, however, were peculiar and great. So they doubtless seemed to him. So men think and feel now. But, as in all such cases, these very difficulties served to minister to and exalt his success. With a desire to see Jesus difficulties always arise. The evil spirit goes out only with a struggle. This is at once a common and yet an uncommon case for conversion. Zaccheus was a tax collector. Handling public money, his natural cupidity would tempt him to thievery.

He was a tax collector under Roman authority. He had doubtless bought or farmed his district. He collected money from his own people to maintain a tyrant.

He was a chief collector. Doubtless a large district was under his control. This served to enlarge his opportunities for wrong-doing, gave a wider range to his temptations.

He was a son of Abraham—"the degenerate son of a noble sire." He had the contempt of his own people. With them he was a *sealaway*. He had not the moral forces in the good will of family and friends to sustain him. His own conscience was debauched. He was contemptible in his own sight.

A man thus left alone can easily fall. He cannot easily arise. The wonder is that he will ever arise.

In addition, he had upon him the corrupting influences of riches, obtained through corrupting means in all probability. It is difficult for a rich man to get into the kingdom of God. It is difficult when his riches are obtained by honorable means. The difficulty is greatly increased when gotten by foul means.

There is a significant particularity in the narrative. Zaccheus is brought out in clear relief. We see him socially, morally, religiously, politically and even physically. "He was little of stature." Seeing his difficulties—his point of departure—we can the better examine his conduct. He desired to see Jesus. All the world was curious about Jesus. His fame was great. The Jews especially were full of expectation. In common with other sons of Abraham, this man had many thoughts about the promised One. His, however, was not a mere idle curiosity. And he "sought" conveys the idea of a strong personal desire. There is always good in a man who desires to *see* Jesus. The promise of such a man grows apace when he desires to see Jesus with strong desire; still more when that strong desire overleaps high barriers—overcomes strong difficulties. Men sometimes desire to see Jesus in a sort of lazy, inactive way. It withers and dies under opposing influences. But in Zaccheus was an earnest spirit. His subsequent action shows it. Vigorous action is the strong child of vigorous thought. Though he was rich, and a publican—a chief publican and a son of Abraham—he *ran* ahead of the multitude. He added to the contempt of the crowd by climbing a tree. The act of running was bad enough. But to climb a tree! His high office—official dignity—ought to have saved him. His riches ought to have saved him. His contemptible size ought to have concealed him in the multitude. His degeneracy—a fallen son of Abraham—ought to have kept him out of sight. Doubtless thus thought and said the crowd. For the moment even the great Jesus was hid by this little fellow. But when a man has the root of the matter in him, little recks he of the world. His very sense of guilt will urge him on. Adventitious as well as natural obstacles will be made to serve his object. The *will* begets the *way*. Men often begin well, but end badly. To them Jesus is concealed by the crowd. They are as effectually concealed from Jesus.

The sequel shows that Zaccheus was not moved by a mere idle curiosity. Such a desire is never rewarded by a healthful sight of Jesus. Herod is a lively case in point. He desired to see Jesus for a long time. He saw him. But how different the result! It reconciled him to man, but not to his God. The curiosity of Zaccheus was of a godly sort. The grace of conviction was in his heart. He *felt* the necessity of a Messiah. The preparation may have begun under the ministry of John. His conduct shows a large degree of penitence and contrition. No man can desire to see Jesus in any true sense without this grace. John's ministry and baptism is as necessary now as then. The Harbinger must go before. Under this influence Zaccheus shows the very soul of determination, perseverance, importunity and humility. He was in earnest. It was a crisis-point in his life. If he did not see Jesus *now* he perhaps would never have another chance. His eyes stood out with hunger—his soul leaped forward. Who can tell the extremity of his desire? Two things were necessary to this man: First, to see Jesus; secondly, for Jesus to see him. He saw Jesus. He was in the right place. He was raised above difficulties. The crowd was below him. Jesus saw him. He was in the right place for Jesus to see him. He was *individualized* before him. Jesus always sees those who see him. They are not concealed by the multitude. Their eyes always meet: "Look unto me." What a glad time for this "little" man! With looking at him Jesus calls him: "Make haste and come down, for I must abide at thy house." And he made haste and came down, and received him joyfully.

Immediately Zaccheus became subject to two cardinal principles of Christianity: First, a principle of active benevolence. "Behold, Lord, the half of my goods I give (will give) to the poor." There is here no fixed standard. It was accepted in this case. In the case of the young man, *all* was required, because in his case *all* was necessary. The grace of liberality is a necessity to the Christian life. This is the Spirit of Christ. "If ye have not the Spirit of Christ ye are none of his." We are but the stewards of his manifold mercies. We are but the dispensers of his bestowments. True religion is to visit the fatherless and the widow. To "visit" is to relieve. Professions, prayers, songs, tears, are not enough. Zaccheus also recognized another essential, vital principle of Christianity—*that of restitution*. When men offer penitence, faith, allegiance to God, it is but an act of restitution. They cannot be just to God and unjust to man. They must be just to man before they can be just to God. The gift is to be left on the altar, and matters made right between man and man, as a condition of his offering. To do the one and not the other is to make a mock of sin. Every truly converted man recognizes this principle. Every true Christian lives by this rule. The typical or representative confession is upon the lips of Zaccheus. He stands before us a great sinner, saved by a great Savior. Giving the half of his goods to the poor, and restoring four-fold in restitution, he became a poor man. So all men become poor—emptied of self—that they may be rich in Christ.

D. T. J.

Reminiscences.

There are hours long departed, which memory brings,
Like blossoms of Eden, to twine round the heart;
And as time rushes by, on the night of his wings,
They may darken awhile, but never depart.

Well and truly it has been said that "early impressions are the most lasting." It is the moral and religious training bestowed upon us in our early years that gives impress to our lives, the effect of which continues to color and operate upon our after existence. There are periods in the history of life which recall old scenes and encircle the past with a halo of glory. When surrounded by old associations the mind naturally reverts to past incidents, some of which linger around the heart like the hues of evening. We first recur to childhood, when life was like a summer's day, bright, beautiful, buoyant with happiness. It was in the old framed church, a rude but time-honored temple (since supplanted by a simple, neat structure,) that we received the rudiments of instruction from the minister whose hair was slightly silvered by the frosts of many winters, which, thrown from his noble brow, added greatly to his venerable appearance. We learned to love him with all the reverence which firmness, dignity and a mellow piety inspires in childhood. We would fain gild the dark hours of the past with the light of those joyous years. But, alas! where are the companions and classmates of those golden hours? An echo from the voice of years responds, in hollow tones: Gone! Scattered, like autumn leaves, on the wings of time. Some are filling useful spheres in life—"lights in the world;" some dragging out a painful existence—"cumberers of the ground;" while others lie entombed beneath the shadow of the church, there to slumber until the voice of God awakens the pale sleepers from silence and repose. Far back in my infantile years comes a vague recollection: that of my father leading me by the hand into the old church, to class meeting, of which he was leader—such as were common in the "good old days of Methodism." While in my tender years my honored parent was removed by death to an upper sanctuary, leaving a godly example sweetly embalmed in the memory. Then came the well-remembered period—that of a blighted, stricken heart—a Christian mother whose footsteps I still followed to the house of God. She filled her accustomed seat near the sacred desk, "a true worshiper." Years wore on, and she too passed away. Who can tell the blessed influences of a mother's training? The impress made by her pious example still lives in the heart, and shines like a far-distant star, whose gentle beams fall in silence on the weary, drooping spirit.

It was in the class meeting, while sitting beside my mother, that a blessed influence came over my spirit. An invisible presence seemed to fill the very atmosphere. The gentle winds, sighing softly and rustling through the surrounding foliage, seemed to speak a language to my heart—an undefined sense of God, heaven and hereafter. I there resolved, in answer to words kindly spoken by the pastor, to become a Christian on arriving at the years of womanhood. The interval between girlhood and maturity was marked by many conflicting emotions. A deep sense of responsibility, the force of religious training and the promise made in class meeting were bearing heavily on my conscience. An aching void filled the heart. To openly avow the feelings caused many painful struggles. It was not till sorrow rudely touched the fair hopes of the future that I gave my heart to God—the brightest spot in all the past. A new hope of heavenly origin sprung up in the soul, lighting the inner mind with all the holy aspirations of a new-born nature. As the vale of years advances may the early lessons of parental teaching shed a radiance over life's pathway, and, like a beacon light, cheer us on through each darkened scene of earthly conflict, while faith and hope point to a light beyond—a light that no cloud can obscure—the ineffable light of the "Sun of Righteousness."

NEW HOPE, La.

Objectionable Methods.

MR. EDITOR: A communication in the last ADVOCATE, making some strictures on the method, often adopted, of conducting protracted meetings in our church, struck the writer as a word uttered in season. Whatever in our worship or religious customs is not the outgrowth of Wesleyan discipline or doctrine may and ought to be freely commented upon among ourselves; and the charge of schism or disaffection toward Methodism ought not to be lightly brought against one who, like "Methodist," ventures in a proper spirit to utter some serious words of disapproval of methods sometimes adopted by ministers of our church in conducting revival meetings. While it is true that these objectionable features may have the sanction of long usage, and doubtless have been resorted to by many worthy ministers of the gospel, yet your correspondent ("Methodist") utters the belief of many, very many, that these things do more harm than good; and the writer will venture to affirm that wherever, on revival occasions, these excessive and ill-judged demonstrations are practiced, they are hinderances to the work of awakening rather than aids; and many who, if the services were conducted "decently and in order," would be deeply impressed, go away offended. Especially is this the case with intelligent adults and persons of mature age, who entertain serious views of religion, and have a purpose, at some future day, of connecting themselves with the church. Such persons are often repelled rather than attracted by undue and excessive importunity; and, in like manner, strategical movements employed to force them to outward demonstrations of repentance, such as are mentioned by "Methodist," and have been witnessed by the writer, are not only of doubtful propriety, but fall short, very short, of successful results. If these things, Mr. Editor, meet with disapproval in our own household, and if our censure of ourselves be well founded, should we be surprised if the enemies of our church magnify and distort them to our grievous hurt? I am sorry that "Methodist" did not notice one other objectionable feature, often noticeable in our revival meetings. Had he done so he would have so completely expressed the views of the writer that there would have been no occasion for this communication. I refer to the confusion often created on such occasions by mingling song and exhortation together. I have seen a congregation singing, filling the house with a volume of sound, and at the same time two and sometimes three ministers exhorting in a vehement manner, when scarcely a sentence uttered by them could be heard! The feeling produced was one of distraction. Surely we need not resort to such doubtful manifestations to carry on the gospel work. Such agencies do not affect favorably thinking men and women, and our ministers ought to inquire: First, are they scriptural? and secondly, do they produce good results?

LAYMAN.

OBITUARIES.

DIED, at East Pascagoula, Miss., at three A. M. on Tuesday, the tenth of August, 1875, of yellow fever, IRA CORINE BRADFIELD, in the twenty-fourth year of her age.

At the same place, from the same disease, at half-past four P. M. on Thursday, the twelfth of August, 1875, DR. WILLIAM A. BRADFIELD, aged twenty-six years.

At the same place, from the same disease, at half-past eleven A. M. on Friday, the thirteenth of August, 1875, ROBERT B. BRADFIELD, aged twenty years.

Dr. William A. Bradfield located at East Pascagoula last December, at the solicitation of warm friends there, and in the practice of his profession found a profitable and growing business, and very soon won the confidence and esteem of the entire community. He was not a Methodist, but was a child of the church, having been raised by Methodist parents.

When quite young he married a young lady who had been raised in the Episcopal Church, and whose devotion to Christ and the church of her choice led him to unite himself to the same church. In his last illness he had the prayers and tender sympathies of the Rev. Mr. Jones, a Methodist minister, of Moss Creek. He was fully conscious of his approaching end, and expressed an earnest desire to see his father and dear young wife before he died; but they were telegraphed to make no effort to go to him, owing to the malignant type of the disease. His loss has not only left a bereaved, almost heart-broken young wife, parents and brothers, but it has left vacant in the hearts of his friends a place difficult to fill. His laudable ambition and untiring energy, with fine physical, mental and moral attainments, gave promise of a long life of prosperity and happiness. But God's ways are not as man's. With his suffering family we share a bright hope that we shall meet him again, where death and pain shall separate us no more.

Robert B. Bradfield had for several years been a member of the Methodist Episcopal Church, and since childhood was noted for his manly, chivalrous character, united to a refined, almost feminine modesty, which on first acquaintance led one to the opinion that he was unsociable. His high sense of honor and dignified bearing made him a great favorite among the professors, and the exemplar of the most honorable of his fellow-students, at the University of Alabama, where he had just graduated with distinction, taking the degree of A. M. a few weeks before his untimely death.

The writer attended the university commencement of 1873, and was told by the professors that he was one of the brightest and best young men who had ever attended the university. His college reports were always a source of great pleasure to his devoted parents, and in their loss they feel that their dear child Robbie, in the morning of life, pure and untarnished by contact with the polluting influences of the world, or the bitter trials which await all who journey through a long life, has only gone home a little before them to occupy that house not made with hands, eternal in the heavens.

Ira Corine Bradfield was the second child and only daughter. From infancy she has been the pet and pride (I had liked to have said idol) of not only her immediate family, but of relatives and friends. "None knew her but to love her." Richly endowed with personal charms, that quickly attracted and permanently held the tenderest affection and sympathy of her friends, she was also intellectually and morally possessed of rare qualities in one so young. With rapid discernment of character she chose her intimate companionship wisely; yet with so much genuine kindliness of heart did she treat her least intimate companions and acquaintances that they felt honored by her friendship. It is a matter of wonder that the adulation of her most intimate friends had wrought no evil in her young girlhood, humored, petted and tenderly beloved as she was. Her judgment was almost instinctive, and she very seldom erred in her estimate of persons, or in principles of human action. Where she loved, it was with a devotion to the abstract principles of truth, not blindly. To those whom she most tenderly loved would she most readily point out a fault; yet she was never censorious, but always ready to cover the shortcomings and errors of friends with the mantle of charity.

Her religion was not pharisaical, though she loved the forms and ceremonies of the Methodist Church, and was especially devoted to a thorough cultivation of church music. Her soul was filled to overflowing with the beauty and poetry of music and flowers.

Her young life has been almost without a single care save the bleeding of a tender heart for others' woes. Like a bright cloud evoked by the rays of the setting sun, then dissipated while blazing in purple and gold, she has gone from us so suddenly that it impresses us as if some horrible nightmare had wakened us from pleasant dreams. We give her up as we have some cherished flower, as we watched it fade and die, with a full faith and conviction that in due season it would bud and blossom into beauty and fragrance again.

O loved one, how we sigh to be with thee in that

"Home of the soul,
Where no storms ever beat on the glittering strand,
While the years of eternity roll!"

Just before leaving for her pleasure trip to Pascagoula she walked out to the croquet ground in front of her father's residence, with her mother, in the mellow twilight, and under the wide-spreading branch of a stately oak, in full view of the house, and in hearing of the cheerful home voices, saddened by the approaching separation, she said: "Mother, when I die bury me here in the midst of this cheerful scene, and if you die first I will place you here." O God! that she should have gone from us to die so soon, in the midst of strangers, to yield up her young life without one tender embrace or endearing farewell, and to be buried with strange hands

"By the sad sea waves."

Adieu, Ira, dearly beloved, adieu, till we meet "over the river, under the shade of the trees."

These three were the children of Dr. John and Emily F. Bradfield, of Uniontown, Ala., and this is the first affliction of the kind which has ever visited their once happy household. Human sympathy fails to afford consolation to these bereaved ones; but time, with its erasive hand, will mellow down the roughness of this terrible affliction until nothing but the memory of their virtues will be left in the picture of their happy lives and untimely end.

F.

MISS AMANDA JOSEPHINE PEACOCK, daughter of N. B. and Martha Peacock, was born in Coffee county, Ala., May 4, 1857, and died at three o'clock P. M., August 22, 1875, aged eighteen years, three months and nineteen days.

From childhood she was thoughtful, reflective and kind. Early in life the moral faculties were strongly developed. Her perception of truth was clear, and her sense of right binding. Consequently her whole life was beautiful and uniform. As she advanced in days and years she grew in the powers of mind and soul, and in beauty and sweetness of spirit. However, she never made a profession of religion till the fall of 1872. At the China Grove camp meeting of that fall she professed to enjoy saving grace, and at once joined the Methodist Episcopal Church South. Because of her blameless life before conversion her consciousness of the great blessing was not as distinct as it is in some other persons. She never "shouted the praise of the Lord," but, like Mary, would utter "with joyful lips:" "My soul doth magnify the Lord."

Sister Josephine was beautiful and attractive both in personal graces and spiritual endowments. She was universally loved and admired by all who had the pleasure of her acquaintance. She was an ornament to the church, a blessing to her parents, a delight to her brothers and sisters, and a charm to good society.

In the early part of last May she was prostrated by consumption. From the first to the last of her sickness she seemed to understand her condition. Although believing that she was certain to die, she never expressed any fear or alarm at the prospect; but, on the other hand, gave frequent assurance to inquiring friends of her "calm repose in God, and trust in the Lord Jesus Christ." So, on the beautiful and glorious afternoon of the fourth Sabbath in August, without a struggle or sigh, she fell asleep in Jesus. In the afternoon of the next day I had the mournful pleasure of preaching her funeral sermon to the largest congregation ever assembled at Wesley chapel. Then the tearful multitude, led by the Grangers, committed her body to the faithful keeping of "mother earth," till God calls her forth in her glorified body to the mansions of the skies.

ANGUS DOWLING.

AARON A. BOULTON, of Jasper county, Miss., died in the communion of the Methodist Episcopal Church South, May 11, 1875. Bro. Boulton was born in Orangeburg district, S. C., in 1805; removed to Perry county when a small boy, thence to Jasper county in 1838, and professed religion at the Hopewell camp meeting, in October, 1841.

Bro. Boulton was for a long time an acceptable member of the Methodist Protestant Church, and when the union of the churches in Mississippi was effected cast in his lot with the Methodist Episcopal Church South. His conversion was bright and happy, and led to a life of Christian devotion. He loved the church, and assisted in maintaining her institutions by his liberality and regular attendance upon her means of grace. He was hospitable at his house, and more especially so to ministers of the Lord Jesus. His friends will long remember his cheerful disposition and the hearty manner in which he entertained them at his home. He was a successful planter, and scarcely was unknown at his table. He governed his household well, and his sons are growing up to be useful and orderly citizens.

The earth has concealed his beloved form from our sight, but his remembrance still lives in our hearts. He left behind a large family and numerous relations to mourn his loss. May they all tread the pathway of Christian faith and meet our dear brother in heaven.

E. J. TAYLOR.

BETHIAH BOULTON, the wife of A. A. Boulton, was born in Orangeburg district, S. C., July 9, 1813, professed religion in 1838, and died in the communion of the Methodist Episcopal Church South, May 21, 1875.

Sister Boulton was also a devoted follower of the Lord Jesus. Her firm faith, her unwearied attention to household duties, her even disposition and untiring industry are traits of her character well known to her most intimate friends. Her daughters are following her example, and imitating her holy faith and domestic virtue.

Much of Bro. Boulton's success in life was due to the frugal habits of Sister Boulton. She cheerfully shared his toils and encouraged his efforts. When God in his providence called the husband away she remained only for a short time, and then followed him, with whom she had so long associated, through the dark valley and shadow of death.

E. J. TAYLOR.

DAVIS STOCKTON was born in Burke county, N. C., November 22, 1800. He died of paralysis on the twelfth of February, 1875, in Calhoun county, Ala.

He was married to his now sorrowing wife on the twelfth of September, 1830. He was born of the Spirit on the tenth of October, 1839, and joined the Methodist Episcopal Church, and when the Northern portion seceded he adhered to the Southern, and was faithful and true to all the interests of the church. He was afflicted for more than a year before he died, but he endured his sufferings with patience and meekness. Bethel has lost one of her most zealous and faithful members. Considering his means, he was one of the most liberal and prompt supporters of the church. He would ride many miles through heat or cold to pay his quarterage and missionary money in due time. I wish thousands were as familiar with him as the writer has been. His examples would prove a blessing. He was a Methodist of the true type, and I am sorry that he is gone. He professed and practiced experimental religion, and died in triumph.

R. G. RAGAN.

TRIBUTE OF RESPECT.

Whereas, Our heavenly Father has seen fit to call from our midst our friend, Mrs. GERTRUDE DURDEN, who was a member of this Sabbath school; therefore, be it

Resolved, That in her death we recognize the hand of our heavenly Father, and have additional evidence of the fact that he is no respecter of persons—that the young, fair and promising are as liable to be torn from our fond embraces as the old and decrepit; and while we deplore her loss on account of her virtues, as evinced in her acts of kindness in all the relations of life, and most especially in the sick-chamber, administering to the wants of the afflicted, we feel that all that we can do is to meekly submit to the will of our heavenly Father, and tender to the bereaved family our sincere sympathies.

Resolved, That a copy of these resolutions be furnished the family of the deceased, that they be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that they be placed upon the records of this Sabbath school.

MIMS HOWARD,
MISS MOLLIE HUNDLEY,
MISS LOU. WILKINSON,
Committee.

AUTAUGAVILLE, ALA., August 15, 1875.

INDECISION keeps the door ajar, but decision shuts and bolts it.

The Christian Advocate.

THURSDAY, SEPTEMBER 16, 1875.

CRANMER'S MARTYRDOM.

One of the most noteworthy passages in Tennyson's "Queen Mary" is this account of the confession and death of Cranmer:

I shall declare in you my very faith
Without all color.

COLE.

Hear him, my good brethren.

CRANMER.

I do believe in God, Father of all;
In every article of the Catholic faith,
And every syllable taught us by our Lord,
His prophets and apostles, in the testaments,
Both Old and New.

COLE.

Be plainer, Master Cranmer.

CRANMER.

And now I come to the great cause that weighs
Upon my conscience more than anything
Or said or done in all my life by me;
For there be writings I have set abroad
Against the truth I knew within my heart,
Written for fear of death, to save my life,
If that might be; the papers by my hand
Signed since my degradation—by this hand.
(*Holding out his right hand.*)
Written and sign'd—I here renounce them all;
And, since my hand offended, having written
Against my heart, my hand shall first be burnt,
So I may come to the fire. (*Bends it over.*)

PROTESTANT *murmurs.*

FIRST PROTESTANT.

I knew it would be so.

SECOND PROTESTANT.

Our prayers are heard!

THIRD PROTESTANT.

God bless him!

CATHOLIC *murmurs.*

Out upon him! out upon him!
Liar! dissembler! traitor! to the fire!

WILLIAMS (*raising his voice.*)

You know that you recanted all you said
Touching the sacrament in that same book
You wrote against my Lord of Winchester;
Dissemble not; play the plain Christian man.

CRANMER.

Alas, my Lord,
I have been a poor loved plainness all my life;
I did dissemble, but the hour has come
For utter truth and plainness; wherefore, I say,
I hold by all I wrote within that book.
Moreover,
As for the Pope, I count him Antichrist,
With all his devil's doctrines; and refuse,
Reject him and abhor him. I have said.
(*Cries on all sides:* "Pull him down! Away with him.")

COLE.

Ay, stop the heretic's mouth. Take him away.

WILLIAMS.

Harm him not, harm him not, have him to the fire.

The manner in which the great Protestant martyr welcomed his fate is thus recited by an eye-witness:

Enter PETERS.

HOWARD.

Peters, my gentleman, an honest Catholic,
Who followed with the crowd to Cranmer's fire,
One that would neither misreport nor lie,
Not to gain paradise; no, nor if the Pope
Charged him to do it, he is white as death.
Peters, how pale you look? You bring the smoke
Of Cranmer's burning with you.

PETERS.

Twice or thrice
The smoke of Cranmer's burning wraps me rolled.

HOWARD.

Peters, you know me Catholic, but English;
Did he die bravely? Tell me that, or leave
All else untold.

PETERS.

My lord, he died most bravely.

HOWARD.

Then tell me all.

PAGET.

Ay, Master Peters, tell us.

PETERS.

You saw him how he passed among the crowd;
And ever as he walk'd the Spanish friars
Still plied him with entreaty and reproach;
But Cranmer, as the lion shoulder'd the hell
Steers, ever looking to the happy bay in
Where he shall rest at night, moved to his death;
And I could see that many silent hands
Came from the crowd and met his own; and thus,
When we had come where Ridley burnt with Latimer,
He, with a cheerful smile, as one whose mind
Is all made up, to haste put off the rags
They had mock'd his misery with, and all in white,
His long white beard, which he had never shaven
Since Henry's death, down-sweeping to the chain
Wherewith they bound him to the stake, he stood,
More like an ancient father of the church
Than heretic of these times; and still the friars
Pelted him, but Cranmer only shook his head,
Or answer'd them in silent negatives,
Whereat Lord Williams gave a sudden cry:
Make short! make short!" and so they lit the wood.
Then Cranmer lifted his left hand to heaven,
And thrust his right into the outer flame;
And crying, in his deep voice, more than once,
"This hath offended—this unworthy hand"
So held it till it was all burn'd before
The flame had reach'd his body; I stood near—
Mark'd him—he never uttered moan of pain;
He never stirred or writhed, but like a statue,
Unconscious in the greatness of the flame,
Gave up the ghost; and so passed martyr-like.

The Bonn Conference.

We are yet without definite reports, says the New York *Observer*, of the final action of the conference at Bonn on the *Filioque* question, the knot which it puzzled the members to untie (or to tie up more obscurely) so as to satisfy Romanists, Old Catholics, Greeks, Russians, Anglicans and Protestants. But we copy from the London *Christian World* of August 20 a brief account of the meeting:

According to the notice, the object of this gathering was first to bring about a united common confession of those main doctrines of Christianity which were held by the original and undivided church. Secondly, it was sought to secure a church confederation which, without swallowing up all the churches in one, or interfering with their unity, doctrines, constitution or ritual, should lead each church to admit the clergy of the others to take part in its services and sacraments. In short, the reunion of Christendom was aimed at by the assembling together of a comparatively few members of the Anglican, Old Catholic and Greek Churches. The English delegates—if delegates they might be called, for people attended in no official capacity—were headed by Dr. Howson, Dean of Chester; Dr. Liddon, Canon of St. Paul's; and Dr. Sanford, Bishop of Gibraltar. The Old Catholics were led by Bishop Reinkens and Dr. Dollinger; the Orientals and Americans were less numerous. Considering that the invitation extended to all gentlemen of theological culture, the attendance—some one hundred and fifty in all—must have been the very reverse of encouraging to the promoters of the conference.

In opening the proceedings, Dr. Dollinger introduced the debates in an address occupying upward of an hour in delivery, in the course of which he explained the negotiations with the Eastern churches concerning the proceedings of the Holy Ghost. The confession of faith which Dr. Dollinger gave the Greeks was on the procession of the Holy Ghost from the Father and Son; and this, Prof. Osinnin, answering for his co-religionists, could not see his way to accept. The forenoon meetings were conducted in German, and the afternoon meetings in English. At the first afternoon meeting a letter was read from the Bishop of Winchester, explaining the validity of English orders, which led to a discussion not altogether flattering to the Anglicans present. A Bavarian Lutheran clergyman having obtained permission to speak, criticised the whole proceedings of the conference, and dwelt on the folly of trying to bring about a union which should rest on mere dogmatics and orthodoxy. Dr. Schaff, an American Presbyterian, and a delegate to the recent Presbyterian Conference in London, also raised a jarring note by speaking as a Protestant. At a subsequent meeting, when the question of the procession of the Holy Ghost was again taken up, Dr. Dollinger said three-fourths of the conference were agreed on this point, and at his suggestion a committee was appointed to draw up a form for future consideration. The object of the committee, Dr. Dollinger explained, was to find the dogmatic expressions and formulas best adapted for agreeing with the Eastern Church, not different from the general Western form.

Canon Liddon thought they might make the following concession: "The Holy Ghost proceeds eternally from the Father alone, in the sense that the Father alone is the Fountain of Deity, but also, as we believe, through the Son; while for ourselves, subject to the future decision of a truly Ecumenical Council, we retain the formula that the Holy Ghost proceeds from the Father and the Son; we do not believe that there are two Principles or two Causes in the godhead, but we believe in one Principle and one Cause." The concession is the word "alone," which belongs to the Eastern theology.

Dr. Howson felt that both parties should be left to go on as before, and proposed as follows: "That while the Orientals are left free to retain their customary form 'from the Father,' and the Westerns free to retain their larger form 'from the Father and the Son,' both agree that 'from the Father through the Son' expresses accurately the theological truth held by both."

Dr. Schaff made the third proposition to the effect that the passages of Holy Scripture telling us the Holy Spirit proceeds from the Father, but is sent by the Father and the Son, were sufficient for the basis of church union.

The committee, after a lengthened consideration, agreed to recognize the Ecumenical Councils and theological decision on the question of the ancient undivided church; also that the addition to the creed, "and from the Son," was not ecclesiastically justifiable, and agreed to reject all provisions or representations of doctrine which would suppose two Principles or Causes in the Trinity. The negotiations with the members of the Eastern Church afterward resulted in an agreement upon the doctrine of the procession of the Holy Ghost in all essential points.

During one of the debates Bishop Reinkens protested that it was not an expression of opinion on dogmatic points that would serve in the struggle against Rome. It was the spirit of love and unity of purpose which were to be secured. He expected little from theological agreement as to expressions of dogma.

William Tennent's Trance.

The story of it has often been told, and yet it will bear repetition. He was at the time studying with his brother Gilbert, in New Brunswick, and so urgently applied himself to his books as to fall sick apparently with consumption. During his sickness his religious hopes became obscured, which added to his weakness, and carried him fast toward the grave. One day, while conversing with his brother in reference to his spiritual condition, he fainted and died to all appearances. The body was laid out according to the usual custom, and an hour appointed for the funeral the next day. His regular physician, however, who was much attached to him, was absent from home at the time of his supposed death, and on returning at evening was exceedingly surprised at the event, and after examining the body expressed doubts as to whether death had actually taken place, thinking that he could perceive a little warmth in the region of the heart. He begged, therefore, for the privilege of attempting to restore consciousness, which was very reluctantly granted, for the relatives were perfectly satisfied that the young man was dead. The funeral, however, was postponed till the third day, the physician meanwhile using every means of restoration within his power, but in vain. The third day and the time of the funeral arrived, when the determined doctor begged for one hour more; and when that was gone, for half an hour more; and when that was gone, for a quarter of an hour more. By this time Gilbert, at whose house the strange scene was passing, became somewhat impatient with the physician, and, entering the room, declared that it was shameful to be thus working over a dead man, and demanded that the funeral exercises should immediately be proceeded with. At this critical moment the supposed corpse opened its eyes and groaned, and in the course of two hours more was restored to a sort of consciousness; yet his recovery was very slow, and for a time extremely doubtful. And when, at length, assured as to his bodily life, his friends discovered, to their consternation, that he had no knowledge of his former life or acquirements. The work of his education was begun over again by teaching him the alphabet, and proceeding through the lessons of childhood. But one day, when reciting his Latin lesson from Cornelius Nepos, he suddenly started, clapped his hand upon his head, hesitated a moment, and then said: "It seems to me I have read that book before;" and in a short time the memory of his former knowledge came back to him as of old.

But the most interesting features of the case are his experience during the three days in which he was apparently dead, and the influence that it had on his after life. He never alluded to it descriptively, except when pressed by his friends to do so; for, he said, it was, like Paul's rapture into heaven, unutterable. It was something so sacred and so far beyond the power of earthly language to describe that it was almost useless and well-nigh sacrilegious to attempt any narration of it. He promised, however, to leave among his writings some account of it. But he died amid the confused times of the Revolutionary war, and his papers were lost or destroyed, so that we shall never have a minute description of this precious experience. But suffice it to say that he felt himself transported to heaven, where he saw an indescribable glory, and heard unspeakable words and unearthly music; and was just about to join himself to the happy company of angels when his attendant put his hand upon his shoulder and said: "You must go back." This gave him a pang, so that he groaned, and, opening the eyes of his body, saw the physician and his brother bending over him, and realized that he was yet (as again) on earth. The period of his absence did not seem to him more than twenty minutes, but it gave him such a view of the glory and reality of heaven, and of the comparative insignificance and unsubstantiality of earthly things, that he became ever after chiefly engaged with "that world," so that it was with difficulty that he could attend to earthly matters sufficiently to keep his material interests in proper condition. For three years, as he averred, that heavenly scene was never out of his mind, and during nearly half a century that he lived after it to preach the gospel, it stamped him peculiarly as an embassador from the other world. His oblivionsness of earthly matters and methods seemed in some instances an apparent damage to him, bringing him into various difficulties. Yet God provided for him.—*Rev. F. L. Chapell, in the Standard.*

Difficulties in the Scriptures.

The difficulties of the revelation in the Bible are strictly analogous to those of the revelation in nature. "In both we see a self-concealing, self-revealing God, who makes himself known only to those who earnestly seek him; in both we find stimulants of faith and occasions for unbelief." There are apparent anomalies in the phenomena of the material world, but their general uniformity teaches us that these are only discrepancies in appearance. There are difficulties in applying the great doctrine of gravitation, as in the case of the tides; but we *feel* that they arise not from any want of universality in law, but from our ignorance of the conditions of the problem. There are also difficulties in Scripture; and shall we not rest assured, from that divine wisdom which we can discern, that they spring only from our ignorance of the circumstances on which the question turns? If the gospels had presented on formal offenses, how soon should we have heard objections drawn from the general course of God's dealings. How readily should we have been reminded of the plausibility of human forgeries, and of the mystery of Divine Providence. It would have been even said that the advance of Christianity—which must be *folly to the Greek*—was due to the beauty of its external form and the perfection of its superficial smoothness, and not to the power of its inner truth; whereas, at present, the discrepancies of Scripture lead us back to the Author of nature; and as we do not question his eternal presence, though many details of his operation transcend our knowledge, so neither need we doubt the perfect inspiration of the Scriptures, though frequently we may be unable to recognize the treasure of God in the earthly vessels which contain it. The difficulties of Scripture are useful as unfolding the true analogy of God's works. But, "not to rest in this school of nature," we must remember, in the midst of the doubts and perplexities which so easily beset us, that at present "we know but in part" the facts and the bearings of revelation. Dim views of a wider scope and a more perfect wisdom are ever open before us. Faith looks forward as well as inward; and even now we see enough whereon to rest securely the first foundations of our hope, possessing our souls in peace till "that which is in part shall be done away"—till the glorious buildings of the New Jerusalem and its heavenly splendors shall be fully disclosed, whereof at present we can but discern, amid the mists of earth, wondrous pillars and buttresses, or through some dim window the distant rays of that glorious Sun—even the Lamb of God—which shall at one time illumine the holy city.—*Westcott, in "Study of the Gospels."*

REV. MR. HAMMOND, a noted revivalist, who has labored with great success in San Francisco, at a meeting in that city, said:

"If there is an infidel in the house, a man who says, 'I don't believe in the Bible or in Christianity,' let him rise up. A young man, a civil engineer, arose. Rev. Dr. Cox sought out this young man in the inquiry meeting, and, finding him to be honest in his skepticism, he urged him to seek the solution of his doubts by prayer and the reading of the Bible. The young man finally promised the doctor that he would go home and read the fifty-first Psalm on his knees. He kept his promise, and while reading he was convicted of sin. His skepticism vanished. He sought and found salvation through Christ, and last night stood up before the great congregation and told his experience. Dr. Cox says quaintly that the fifty-first Psalm is his favorite prescription in such cases."

A LOQUACIOUS blockhead, after babbling some time to Lord Erskine, observed he was afraid he was obtruding on his lordship's ear. "Oh, not at all," said Erskine; "I have not been listening."

WRITING on the subject of pulpit elocution, Mr. Spurgeon says: "B natural is the best note for a preacher; but this we cannot expect from A flat."

Religious Intelligence.

—The *Independent* notes 4,816 additions to the churches as the result of revivals.

—The union of the United Greek with the Orthodox Russian Church is steadily proceeding.

—The upper house of the Prussian Diet has passed bills for the suppression of convents and relative to the administration of church property.

—The Presbyterian Church South, in Louisville, Ky., of which Dr. S. R. Wilson is pastor, has applied for admission into the Presbyterian Church North.

—"A Glasgow Church Planting and Evangelization Board" has been formed in that city by the United Presbyterians. The United Presbyterian Church has fifty-five congregations in Glasgow.

—The district returns of the English Wesleyan connection, those from the Isle of Man only being wanting, show a total of 355,443 members, a net increase of 6,366 from last year, 26,524 on trial, 96 candidates for the ministry, and 40,812 new members.

—A Japanese dispatch says that, terrified by rumors of smallpox, the natives are flocking to the idol Nin, the belief being that whoever will crawl between its legs is safe from the disease. From all directions the crowd comes, creeping like a great flock of rats.

—The Wesleyan Committee of Privilege of the British Conference have been convened by the president in reference to the forbidden inscription on the tombstone at Owston Ferry. The question in dispute has a far wider bearing than the title of "reverend," and it is believed that legal opinion will not support the right of a parish incumbent to forbid the inscription.

—It was openly declared by the late Grand Vizier of the Turkish empire that conversions from Mohammedanism must be an impossibility under a government that rests upon a Mohammedan basis. The threatening attitude of the authorities at present suppresses all signs of a spirit of inquiry among the Turks, further than what is indicated by the constant sale of portions of Scriptures among them.

—The Corpus Christi processions at Munich have heretofore always taken place upon boards furnished by the King, and laid down in the streets for that purpose. This year the boards were already distributed, but on the morning of the procession were removed again, and for the first time the procession walked on the uncovered pavement. The number taking part is said to become smaller every year, and the liberals at least generally expect that the processions, which, with their accompaniments, are little better than an outrage, will soon be prohibited by law.

—A contributor to the *Jewish Messenger*, of New York, in enumerating the advantages enjoyed by his people in the United States, specifies the fact that here "Jews are elected to offices—national, State and municipal—without a word being said against them on account of their race. In this connection it is noteworthy, he adds, that the Christian religious papers, nearly all of which are edited by ministers, though they are continually abusing each other, and threatening dissenting branches of the churches they represent with all sorts of eternal uncomfortableness, seldom or never speak of the Jews in any terms other than those of respect and kindness."

—An Indian of the Wyandot tribe, attending a monthly concert, and hearing what missions had done for other tribes, rose and said, when he thought of all that had been done by the missionaries, that his heart was almost too full for him to speak. They had come to his tribe about the same time that others went to the Choctaws. But they met a very cold reception. In a council of the nation they were advised to go away. They were told that their religion did not suit the Indians—that their God was not the God of the white man. But they persevered, and God blessed them, and the result with them—the most northern tribe—had been just the same as described by his brother from the most southern. They, too, had their missionary society, and when the first member, an old warrior, laid down his subscription he said: "There! take that, *and give the gospel another push.*"

—During the last few weeks ex-Father Gerdemann has been lecturing in Philadelphia. Upon several occasions infuriated Catholics have attacked him, and it has been necessary for the Protestants of that city to protect him. On July 28 he delivered his lecture, "Ten Years in Priesthood," to a crowded house. Upon taking his place on the stage he was greeted with three cheers. He said that reform in the Catholic Church was simply impossible. He then proceeded to give his reasons for leaving the Catholic Church. This he did from principle, for the last few years were most unhappy to a man preaching what he did not believe. For hours he prayed for enlightenment, and arose from his knees an avowed Protestant. After speaking of certain general doctrinal points, he proceeded to the character of the priesthood. He said if the people of the country knew the immoral character of the priests they would drive them from the land. He knew priests who had not been ten years in the priesthood and now have fortunes of from $30,000 to $50,000. A great portion of the money goes to gambling and drink. The money was also spent for great dinners. The great curse of the priesthood in this country was drunkenness, of the extent of which he could give no adequate idea. He knew of several priests now ministering in the diocese who had several times suffered from *mania a potu*, and a majority of the priests who had died since his residence here had died of intemperance. He then spoke of the celibacy of the priesthood, saying the priests were called fathers, a name in too many cases sadly appropriate. The extent of this immorality was fearful.—*Central Christian Advocate.*

Our Young People.

SO HAPPY.

I'm really just as happy
As ever a child can be—
As happy as a spring bird
When it sings up in a tree,
And as happy as the little brook
That dances to the sea.

I'm happy in the morning,
When all the world is light;
I'm happy in the evening,
When the stars are shining bright,
And happy when I'm fast asleep
In my little bed at night.

I'm really just as happy
As ever a child can be—
As happy as the singing brook
That dances to the sea;
For everybody loves me so,
And God is good to me.

Hearth and Home.

From Our Little Friends.

FAYETTE, MISS., Aug. 7, 1875.

MR. EDITOR: As many children are writing to you, and you seem to encourage them, I will write too. Like the rest of the children, I have been deeply interested in Grandpa Goodale's stories. He must be a good man. I would like to know him. But I am anxious to hear "How Barney Milked the Bays' Nest." He keeps us waiting a long time. Perhaps he is teaching us a lesson of patience. I know he is too good to disappoint us. But I read in my Bible that "hope deferred maketh the heart sick." Please tell Grandpa Goodale my heart is getting sick. We children are not alone in this. I notice the grown people look at the Child's Corner first to see if there is anything about the bays' nest. But I must wait the pleasure of the good old man who is so kind as to instruct us in the Child's Corner. His account of bees was very interesting to me. I have read it carefully, and think I will remember the many strange things he tells about them. But I object to Tom's big words. When grandpa goes to tell about the bays' nest I want Tom to keep silent, for I want to be able to read and understand every word. I asked pa if I might get a big word and send it to Tom. He said: "Yes." So here is one I found in the *Visitor*. I think it will just suit him. I will try to write it, though I can't pronounce it: Zygodactyli. Tell Tom to explain it to me in the next ADVOCATE. I am most twelve years old, am a member of the church, and I try to be a good boy. My brother and sister are younger than I am, and father says I must set them a good example.

Your friend,

BENNIE LEWIS.

BUCK CREEK, JACKSON CO., MISS., September 3, 1875.

DEAR MR. EDITOR: I write you a few lines to insert in your corner if you have space. I want to tell you about our Sunday school picnic, which came off on the seventh of August. There were a great many people present, and all the officers, teachers and scholars. We now have one hundred and forty-one scholars, and the school is prospering finely. I wish you could have been here to enjoy the day with us. Our secretary says he invited you; but as I did not see you I presume you could not come to see us.

My father is a subscriber to your good ADVOCATE, and we are always so glad to get it. I always look for the children's corner. All of our family belong to the Sunday school but ma and little baby brother. I have four sisters and one little brother. Father is our superintendent. As this is my first effort at a letter I will close. I hope you will excuse all errors and omissions, and I will do better next time. My sister Alice is going to write to you before long. I am just ten years old. Father says he wants to educate us all.

I am truly your little friend,

EMMA C. ROBERTS.

JASPER COUNTY, MISS., Aug. 20, 1875.

DEAR MR. EDITOR: I am a little girl six years old to-day. I cannot write myself, but my ma writes for me. We live away out in the country, and have no school or church near us; but ma teaches me, and I can spell and read. I have read through my third reader, and can read the ADVOCATE, and, like all the other little folks, am very anxious to hear "How Barney Milked the Bays' Nest." But I reckon Grandpa Goodale knows the best, and will tell us in his own good time. I will try and wait with patience. I do not go to Sunday school, but ma makes me get a Sunday school lesson every week. My pa and ma are Methodists, and I am a little Methodist too. Our preacher is Bro. Holland. He had a sweet little girl three years old, but she is an angel now.

I must close or I will weary your patience. I will write again if I live until I am seven. Until then goodby.

MARY ALICE LIGHTSEY.

PORT HUDSON, LA., Sept. 4, 1875.

DEAR EDITOR: I wrote to you some time ago, not expecting it to be published, but for some books. I received the books and was very much pleased with them; and, seeing that my letter was published, I thought I would write again. My crop is doing very well, and I hope I will make enough to help the missionaries some. I love to read about the missionaries, and to help them all I can. We have a Sunday school at Pipkin's chapel, and a missionary box, and I put in all I can. We organized a temperance society under Dr. Harman not long ago, but it is not doing much, as it has rained so much. I love to read the ADVOCATE, and am glad when it comes. We would be glad if Tom and his frogs would fall asleep some night, and give Grandpa Goodale a chance to tell about the "boys' nest." I must close.

Your little reader,

WALTER LITSCOMB.

GALLMAN STATION, Sept. 2, 1875.

DEAR MR. EDITOR: Seeing so many little boys and girls writing to the ADVOCATE, we have decided to write too. We love to read the letters in the children's corner. We are only two brothers, and have one sweet sister. We are seven and five, and sister is three years old.

Mamma died last February, and told us to be good children, and we are going to do it. Papa is alive. We live with grandpa and Aunt Dollie, and sister lives with Aunt Mollie. Mr. Editor, ask God to take care of us, so we will be good children and go to heaven, where mamma is.

Your little friends,

EDGAR AND JOSIE BROWN.

The Worm that Lived in a Chestnut.

Once there was a little worm that lived in the very heart of a fine, large chestnut.

How he got there he never knew. In fact I don't believe he ever thought anything about it; but there he was, snug and warm, with plenty to eat, and a tiny hole to let in the air.

The nut was lying on the ground with a number of its relations, among some autumn leaves, and the wee worm could hear the leaves whispering together whenever the rude wind came that way.

"Oh, how frightened we are!" they would say. "The trees have let us fall, and soon we shall be blown we know not where."

"But *we* need fear nothing," said the chestnuts to each other. "Chestnuts can't be blown about like dry leaves. True the wind, when he's in a very great hurry, gives us a little roll, but that's only fun—it don't frighten us a bit."

As for the worm, *he* said to himself, because he had no one else to say it to: "I'd rather be even a leaf than a worm in a chestnut, no matter where the wind blew me, for then I should at least see something. It's awful stupid being shut up here."

Well, one morning there was a sound in the wood that was neither a song of the birds, the whistling of the wind, nor the whispering of the leaves.

It was the sound of childish voices, and the little worm heard the children running gayly about, shouting to each other.

"O dear! O dear! I think they are after us. This is worse than the wind."

But the worm said to himself: "I hope they'll let me out of this poky little house, so that I may go about and see what a wood is really like."

Just then he felt the "poky little house" lifted from the ground, and a girl called out in great glee: "I've found a great big one—a splendid one!"

Then a sharp, cracking sound nearly stunned him, and he felt the top of the chestnut cave in, and heard the girl give a shrill scream, and cry out in a very different tone from that she had cried out in before: "Oh! a horrid, horrid worm!" as she flung it with all her strength far away from her on the grass.

"Don't care!" said the worm to himself. "Now I can come out anyhow."

And he came out and was nipped that very moment by a sparrow, who was hopping about on the ground looking for something for dinner.—*The Methodist.*

READY-MADE HONEY-COMB.—A sparrow, who often looks into the conservatory belonging to the house where he makes his home, tells me that he has there seen a flower which resembles a ready-made honey-comb, with a drop of honey hanging from each petal. He thought the bees would give up working if they saw this flower. The gardener calls it *Hoya carnosa*. When I told this to the bee, who visits me every day, he was quite indignant.

"Tell Mr. Sparrow," he buzzed, "that appearances are deceitful; that it is only the raw material for real wax and honey that is kept by the flowers. We bees must do the manufacturing business ourselves." *From "Jack-in-the-Pulpit," in St. Nicholas.*

TRIAL OF MR. TONGUE.—Mr. Tongue was charged with being "an unruly evil, full of deadly poison," and, in proof of the charge, the law-book was produced, and a passage cited from James iii, 8. The defendant replied that if it were not for Mr. Heart, who lived a little way below him, he should be as innocent as his neighbors, Mr. Nose and the Messrs. Eyes, and, in support of his position, he cited a passage from the same law-book, Matthew xv, 18. The court decided that the defense was a sound one, and that nothing really good could be expected from Mr. Tongue until a radical change should take place in his neighbor, Heart.

A BOY who is not strong enough to spade up a small onion bed between now and the fourth of July, will dig over a ten acre lot before breakfast looking for bait.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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Knowledge of Conversion.

A respected correspondent wishes us to say what we think about the knowledge of the time when converted. In our experience meetings, as we wrote some time ago, some testify that they know when, others that they do not, while all agree as to present assurance of their acceptance. We should be content to leave the matter just as we find it in the living witnesses of justification, with the obvious conclusion that some do know and that some do not know when.

It is a great blessing and comfort to have had this passage from death unto life made clear and rapturous to the consciousness at the moment of its occurrence. It would seem to be the privilege of penitent seekers thus to enter into life, and to have at once the witness in themselves. So we preach, and we urge all to claim Christ as a present Savior. But we would not cast out those who have slowly arrived at the point of comfortable assurance, and who cannot indicate the day and hour. Justification or pardon cannot be otherwise than instantaneous, but that instant may not always be recognized. Perhaps it might have been, possibly it ought to have been, but for some reason it was not. We have met with mature Christians who in retrospecting were able to fix upon the probable epoch of their pardon, though they failed to realize its nature at the time. With a larger knowledge of spiritual things, and in the light of a riper experience, they were able to comprehend what was not clear at the time. Doubtless there are some instances of infant justification that have not been lost, and these of course would be beyond the domain of memory. In the case of adult persons, however, we suspect that there is often some misapprehension.

Conversion must be preceded by repentance, and this must have been a matter of knowledge. There must have been renunciation of sin, submission to God, looking to Christ, and a solemn acceptance of the covenant to serve God and to keep his commandments. Do not adult persons thus repenting, and thus entering into covenant vows with God, remember when? And if after this they led religious lives, enjoyed rest and peace, and were delivered from condemnation, is it not likely that they were then converted, and that they should have so regarded it? That revolution in purpose and practice which takes place in the soul when we come out from the world, and begin a life of prayer and faith, in most men is too well marked to be forgotten. Pardon and regeneration may have followed, or they may have occurred at the time the final surrender to Christ was made. The witness of the Spirit is doubtless given in different degrees of strength, and in cases where there is but a low degree there is sometimes no conscious recognition of adoption. This recognition is withheld until a maturer experience or a brighter manifestation compel it. In some instances, long after the determined step of discipleship has been taken, in secret prayer or in social devotion the heart has been strangely warmed. It may not have been regarded as the momentous hour, but perhaps it was. A careful examination and analysis of their experience will show, we believe, that many who think they do not know, really do know, if they do not shrink from the test.

We accept the statement, however, as true, that some converted people do not know the time. Some of the best Christians we are acquainted with belong to this class. The main thing is to be a Christian, and to have now a comfortable persuasion and assurance of pardon, and a change of heart. Where the knowledge of the time is clear it will not do to rest in this. There may have been backslidings since and the loss of spiritual life. Those who have had limbs amputated tell us that they feel them still. Like these phantom limbs is the past experience of conversion in some. A great and wonderful blessing may thus become a snare, and the soul is resting in an illusion, and is practicing upon itself a fatal self-deception. There is occasion for the divine admonition: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

To those who know, and to those who do not know the time, the word of warning comes with equal force. The one may build on the past assurance, the other may undervalue the gift of the Holy Ghost, and both may be damaged by dogmatizing upon experiences which are anything but complete exhibitions of the whole truth. In reference to this discussion and the opinions which it has elicited, we would quote this Scripture: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Political Disturbances.

The canvass now going on in Mississippi has already been attended with violence and bloodshed. Whoever may have been to blame at Clinton and Yazoo City, the results are likely to be damaging to the interests of the white people. It is a line of policy, now well defined and illustrated in all Southern elections, for the Republican leaders to stir up strife and incite the negroes to violence. This becomes a pretext for Federal intervention, and for its direction in a manner to support the party of the administration. It is the interest of this party, especially of those political adventurers who are at the head of affairs in Mississippi, to keep the negroes in a state of vassalage, and to excite and perpetuate a spirit of distrust and enmity toward the white citizens. It is the purpose of the party to affect public opinion throughout the nation, and to keep up sectional bitterness and prejudice in order to strengthen and hold the Radical party together. Every riot will be used with telling effect in the State elections North and West, and they will be adroitly utilized in organizing for the great national campaign of next year.

With these ends in view, we know it is almost impossible to prevent the troubles which the emissaries of Republicanism are so studious to foment. This device of our enemies will be worked with vigor and with malicious persistence. They care nothing for the lives of white or black, nor for the material welfare of the country. These will be readily sacrificed to political ends. Even in case of self-defense, where the negroes and their advisers are the aggressors, circumstances will be misrepresented, and the occasion will be used to further the purposes of injustice and oppression. It behooves the friends of order and of good government to study to be quiet, and, if possible, to live peaceably with all men. It may be necessary for communities to organize for self-defense, for the protection of families and for the maintenance of public order, while crowds of drunken, excited and misguided negroes threaten life and property. But there is danger, under provocation, of impatience, and of bringing on a conflict where prudence and calmness might prevent it.

Our Conservative people should direct their efforts to prevent violent demonstrations. They should determine to have peace, and that the laws shall be respected. If there are rash and inconsiderate men in their ranks, these should be repressed and controlled, and not permitted to precipitate commotion and bloodshed. They have no right to disturb the political gatherings of their opponents, nor to put themselves in the way to provoke acts of riot and murder. We do not know that any in the Conservative party have been blameworthy so far, but there is reason for carefulness and vigilance.

Mississippi is, if possible, to be kept under the blight of carpet-bag rule, and the prestige of Republicanism throughout the nation is sought to be restored by stirring up strife and violence between the races. Grant's third term may be easily brought about by manipulating and working up the subject of "Southern outrages." Every outbreak, without regard to its causes, will be taken up, magnified and blazoned abroad by the political press, and the work of slander and misrepresentation will find most congenial allies in religious journals. Fanatics and politicians will unite to distort facts, and to give them the significance which their prejudices and venality may require. For years to come the South will be liable to these broils and uprisings. We may hope, however, that fanaticism will have expended itself after awhile, and that this miserable trick of the politicians will, in the course of time, be worn out and abandoned.

The field for the political adventurers grows narrower, and is now confined to two or three States. Within these limits this vile and mischievous element is in concentrated virulence. It must be met with prudence, forbearance and firmness. Time must be the vindicator and the great pacificator. The South will be understood by the nation some time, and intelligence and honesty will be permitted to govern. Violence is the thing our enemies wish above all things. Our aim should be to disappoint them of this diabolical desire.

Fraternity, and "To Be or Not to Be."

The Fraternity Company have in various ways striven to create the belief that Methodism North is far superior to Methodism South, and by this means to captivate our people and secure our surrender. We are reminded of their untold wealth, magnificent churches, splendid institutions of learning, vast missionary work, immense membership, flaming zeal, sound theology, eloquent ministers. We are treated to essays on their various powers—the woman power, the song power, the spiritual power, and the power to control fanaticism. (Wish they had had this last power years ago, and exercised it.)

Then we are told of the superior quality of the love they have for us to the love we have for them. And, knowing that in almost all our congregations there are a few miserable backsliders and poor sinners, they tell us of camp meetings where *all are saints*. Such comparisons, open and covert, are certainly designed to excite our admiration and make us pant for this blessed companionship.

But they stop not here. They turn upon us with hard names, such as "stubborn and unyielding," "ill-natured," "bitter in heart," etc., and invite the North to send down her *strong men* to "*cultivate us*." Dr. Ives, of strychnine fame, is called upon by name to undertake this loving and necessary work. (Hope if he come he will leave his drugs behind.) In fraternity, as they hold it, they have found "new ground and cause for expressions of gratitude and love" for one another; while they pronounce "woes" upon all who dance not when they pipe, and threaten to crush them with that "moving throne of Mr. Wesley" coming on, so awful and resistless.

Now, although the number of these gentlemen is so small that they may be counted on one's fingers, and although they represent not three per cent. of our membership or ministry, yet they make a great noise, and assume to represent "the vast majority." At home their words are read with feelings of mingled indignation and shame, while doubtless at the North they are read with very great and unmingled pleasure. The reason of this is that those who pull the ropes and touch the springs which regulate this movement think they see signs of the accomplishment of their hopes—of the ends they aim at by fraternity. In other words, the North rejoices in the belief that in this company she has active allies to aid her in securing her purposes on the South.

Properly to understand them, and the work they are doing, it is necessary to keep certain facts constantly in mind.

The *first* is that they define fraternity not as the South but as the North defines it. This appeared in their conduct at Louisville, and has continued to show itself ever and anon from that day to this. They were exceedingly grieved at the action of the General Conference—apparently more so than the Northern delegates themselves—and have been mourning ever since over what they call that "great blunder," that "sad mistake." To rectify that "great blunder" they seem to have decided to go ahead, and forestall and control the action of the commission appointed to settle difficulties and reciprocate greetings.

The *second fact* is that the North defines fraternity to *mean union*—union now or hereafter. This, as stated in a previous article, appears in all her movements for the last ten years. At first she seized our property everywhere she could, and relinquished it only by military orders or decrees of civil courts. Next she actually disintegrated us to the tune of a few preachers, quite a number of white members, and thousands upon thousands of colored members. This all looked to union, one would suppose. Afterward, at Chicago, she resolved to take in *all the Methodisms* if they would come, and under this resolution Bishop Harris and others met our General Conference at Memphis. Last of all, fraternity was inaugurated, and the Louisville delegates expressed the idea of union again.

The *third fact* is that *union is unity*. This is so because Episcopal Methodism (North or South,) under the joint superintendency of Bishops, is neither an association nor a confederation of independent churches and Conferences, but a connectional *unit*. Bishops are Bishops everywhere—preachers and members the same. A man received at one place is received at every place; or expelled at one place is expelled at every place—one creed, one legislature, one law, one set of usages. To unite with us, as did the Protestant Methodists in many places, is to be *one* with us; and were we to unite with the North it would not be in *association* or *confederation*, but in the unity of a corporate individuality. Such a unity is what the Methodist Episcopal Church has been aiming at, and is still aiming at. And fraternity is the scheme by which she proposes to accomplish this end *now*, after all others have failed. And this is precisely what these gentlemen *declare* they understand fraternity to mean. In plain English, they are not for fraternal relations with the Methodist Episcopal Church such as they are willing to have with any other evangelical denomination—a state of things our people all are willing to have. No, no. *Such relations, they hold, are impossible.* And this foregone fact—this impossibility—is the starting-point of their proposed action. These are their words: "God needs fraternal union. And what he needs he can command and will." "The thing to be accomplished is the unity of Methodism." "Let there be * * * Christian fraternity, and unity will take care of itself. It results, or rather *it is* necessarily. It requires no making, no producing, no bringing about—*it is*." If these words mean anything at all, they mean such fraternity, and *such only*, as *will blot out of existence the Methodist Episcopal Church South.*

And now is it not time that our preachers and people speak out, and say whether our church is *to be* or *not to be*, or rather whether these ambitious doctors should not be arrested and rebuked in their adroit but bold attempt under the beautiful name of fraternity, and while yet enjoying positions of influence and trust, to *surrender our very existence to the Methodist Episcopal Church? Improbe amor, quid non mortalia pectora cogis!* Let this company stand out in its true character, and "that thou doest, do quickly."

Revivals in East Alabama.

MR. EDITOR: A most extraordinary revival influence extends through all this section. In the Montgomery district the meetings have been of wonderful depth and power. The fire began to burn at the District Conference at Salem. Many hearts were placed anew on the altar of consecration. Ministers went forth with hearts of flame and tongues of fire to preach the glad tidings. Laymen joyfully came forward to help in the glorious work. Union church, Tuskegee circuit, was baptized from above, and had the grace bestowed upon them, even amidst drouth and disaster, to go up to the feast of tabernacles, and pitch their tents on the Texas camp ground, and representatives from Tuskegee station, and the other parts of the Tuskegee circuit and adjoining charges, met them. The power of the Highest was there. Sometimes it was like Bethel and sometimes it was like Tabor. It was a place of clear vision. One lady went with us who had many clouds and doubts and fears. By Monday noon there was not a cloud in sight, and her face was as radiant as the brow of morning. What a good place is a camp meeting to get above the world—to forget it! Said a sister, transported above herself: "Some talk of starvation and some talk of suffering; but, thank God, I am above suffering."

There were some powerful convictions and clear conversions; but the great work done was putting the people of God, ministers and members, on a higher plane of religious experience, where the church draws nearer to its divine Head, and Jesus breathes afresh upon them his gracious Spirit, and the disciples, as in the days of old, "go everywhere preaching the word."

While we were beside ourselves at the camp meeting, Bro. Motley was marshaling his forces for a great battle at Opelika, the gate city of east Alabama. He had held on from the week of prayer. He had hoped against hope, but believed, and went forward. Signs of coming victory multiplied. The church "had a mind to work." Sinners yielded, the prospect brightened. The Baptists, Presbyterians and Methodists worked shoulder to shoulder. Bro. Baker, of the Presbyterian Church, stood by with blade unsheathed for the conflict. Bro. Maugum comes to the rescue. Many young men are converted. A young men's prayer meeting is organized—fifty in daily attendance. The morning prayer meeting fills the church, and the Lord fills it with his glory. I went up one morning to see this great sight. I met a great many men and ladies coming from the morning prayer meeting. Every man looked glad. Every face was bright. Nobody careworn and world-weary in that crowd. Every man wanted to tell me the news. "What's the matter," said I, "that all of you look so bright?" "Bro. Ross," said the pastor of the Presbyterian Church, "there's *power* here." The whole town seemed to be shaken. The revival embraces all ages from ten to seventy. Men are converted at home and at church. Convictions are pungent and powerful. The work goes on!

We are not unblessed in Auburn. Our people, many of them, were at the camp meeting and were blessed. Bro. Loveless began the next Sunday; has been going on a week; has received eighteen members. There have been about twenty-five conversions, and the battle goes forward. The church is full of life, zeal, power.

Mount Zion, Crawford circuit, has had a gracious meeting, and Bro. Maugum begins at Tuskegee on Wednesday next, with the signs propitious for a gracious work.

Yours fraternally,

B. B. ROSS.

Riot in Mississippi.

The following note from Bro. Galloway came a few hours too late for last week's paper. We deeply sympathize with Rev. G. F. Thompson and family in the sorrow that has come upon them. The death of this worthy young man is indeed a great calamity. When will there be an end of violence and bloodshed in this land?

JACKSON, MISS., Sept. 6, 1875.

MR. EDITOR: A riot occurred at Clinton, ten miles distant, on Saturday, which has produced wild excitement throughout the county. Three white men were killed and a number wounded. Among the number killed is the son of Rev. George F. Thompson, pastor of our church at Raymond. The number of negroes killed and wounded is unknown. On yesterday a large number of negroes came in from the country and crowded the Governor's mansion, demanding, we were told, arms from his excellency. There were grave apprehensions that we would have trouble in Jackson. Though a beautiful evening, few ventured from their homes at the call of the church bells to attend public worship. To-day all is quiet, and no further alarm is anticipated. The origin of the riot at Clinton is scarcely known.

Very respectfully,

CHAS. B. GALLOWAY.

WE DEEPLY SYMPATHIZE with Dr. F. E. Robertson and his excellent wife, Mrs. Mary F. Robertson, in their bereavement. At the family residence, Front Lawn, near Houma, Terrebonne parish, La., their youngest son, Archibald McCollam Robertson, died September 2, aged about four years. Archie was the joy of his home, bright, beautiful and a Christian. He talked of heaven on his death-bed, and left messages for his absent brothers to meet him in that sun-bright clime. May God sustain the sorrowing, and sanctify this severe but loving dispensation. This is an instance in which the word of the psalmist is most strikingly fulfilled: "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." To us there is nothing more wonderfully beautiful, convincing and comforting than the dying testimony of little children.

REV. J. S. WHITE, of the Louisiana Conference, sends us a notice of his marriage, which took place on the eighth instant. We congratulate him, and extend to the fair Kentucky bride a cordial welcome to the itineraut ranks in Louisiana. Bro. White expects to be at his post in Natchitoches by October 18.

PACIFIC METHODIST COLLEGE.—The number of students at the college, says the *Pacific Methodist*, is increasing rapidly. Nearly one hundred and fifty have already entered this session. The faculty confidently expect the number to reach three hundred.

Visit to Vanderbilt.

Last week, says the Nashville *Christian Advocate*, Mr. W. H. Vanderbilt, of New York, son of the gentleman for whom the university is named, visited Nashville, with a party of relatives and friends. On Friday, in company with Bishop McTyeire and Dr. Summers, they called at the capitol where they were courteously received by Gov. Porter and other officials, and were shown through the State-house, which, with its fine views, was of course much admired by them. Of their visit to the university the Nashville *American's* report will interest our readers. It says: "Now to the Vanderbilt, whose tall towers had been hailed from the first ascent of Capitol Hill. That, of course, was the object of principal attraction. The Governor yielded to the invitation to join the party, and off they rolled, Bishop McTyeire leading off with Mr. Vanderbilt and Gov. Porter in his barouche, the rest following in carriages. The front steps (main entrance) of the university had been finished the day before. The massive building grew upon our distinguished visitors as it grows upon all who survey it, appearing larger and larger as one enters it and passes through its halls and various lecture-rooms. Several young men were just arranging the library, which begins with about five thousand volumes. Before leaving Mr. Vanderbilt authorized the Bishop to draw on him for $1,000 in order to buy a particular set of books. The full library of 'the fathers' is scarce and valuable, especially to theological students. The chapel and museum (now supplied with Ward's complete series of casts, the lecture-rooms, heating apparatus, the law school and divinity school rooms were examined with interest and pleasure. The company took particular note of Prof. Lupton's department, occupying half the basement. Prof. Lupton has introduced the fullest preparations and methods of science. His late residence at Heidelberg, and inspection of the most noted laboratories of Europe, enabled him to introduce models and appliances of Bunsen and other distinguished chemists. No chemical lecture-room or laboratory in the United States will be better fitted up to impart instruction. The apparatus was laid in by the professor in person last fall and winter, and is up to the times—which means a good deal in modern science. The large boxes sent on by Chancellor Garland are not yet opened, with their French, German and other foreign as well as domestic works, but we suppose Mr. Vanderbilt, Jr., knows something of the round sum they cost the commodore's generous purse—instruments illustrating optics, acoustics, mechanics and astronomical appliances. The chapel begins to show its fine proportions, and the work of the plasterers came in for special commendation.

A Terrible Bereavement.

The following note from Rev. G. F. Thompson, of the Mississippi Conference, confirms the sad intelligence of the death of his son, a noble Christian gentleman, who has been called away in his manly prime. We are sure that the afflicted ones will have the sympathy and prayers of all in this hour of trial.

RAYMOND, Sept. 8, 1875.

DEAR BRO. PARKER: I drop you this note to apprise you of the death of our dear son, G. F. F. Thompson, Esq., of Yazoo City, at the hands of the negro mob in the Clinton riot on Saturday last, and to bespeak the prayers and sympathy of all the good in our deep affliction. He was born on the twenty-ninth of March, 1849, in Memphis, Tenn.; baptized in 1850 by the Rev. John M. Steele, of the Arkansas Conference; joined the church on probation at Red Bone, South Warren circuit, near Vicksburg; graduated in law at the university at Oxford, Miss., in May, 1869; married Miss Alice M. Barringer, of the above place, January 10, 1870; and departed this life on the fourth of September, 1875, leaving his wife and a dear little boy and many friends to mourn his loss.

Your brother in very deep affliction,

G. F. THOMPSON.

THE Charleston *News and Courier* of August 30 says:

Mr. John T. Wightman, Sr., the father of the Rev. J. T. Wightman, of this city, died on Saturday morning last, at his residence on Wentworth street, in the ninety-second year of his age. He was a native of this city, where he resided his entire life. He presented at the end of this eventful pilgrimage a fine specimen of Charleston's "green old age," and it is probable, from his vital force, that he would have lived several years longer had not an attack of pneumonia, followed by typhoid fever, suddenly terminated his days. He was highly respected in the community as a man of strict integrity and industrious habits. He served in the war of 1812, and was one of the first officers of the Washington Light Infantry. He was quiet and retiring in manner, and by a long life of uniform character won for himself the highest encomium of being an honest man. His remains were interred yesterday at Trinity church, in this city.

BISHOP PAINE.—We are rejoiced to learn that our venerable senior Bishop, Dr. Paine, is recovering his health. Dr. Murrah writes us, Aberdeen, Miss., September 2, 1875: "Our sanctuary was irradiated by the sunny face of our dear Bishop Paine on last Sabbath. After an absence of more than six months of suffering, trembling between life and death, it was cheering to us all to see his venerable form in its place in the house of God. He is feeble, but regaining his strength. I imagined the preaching was better than usual, the music was better, the congregation looked better—with us all it was better. I hope the veteran warrior may be able to battle for the Master in a meeting this autumn."—*Nashville Christian Advocate.*

THE Roman Catholic Church is publishing the grounds on which it proposes to make a saint of Christopher Columbus. They are given in a book on the subject published by the French Count Roselly de Lorgues: This man has made some remarkable discoveries concerning the to-be-holy Christopher. Among them are that the holy see regarded him as its natural legate to the New World; that his real aim in his persevering efforts and voyages was to secure the ransom of the holy sepulcher by means of the riches to be found in the new region; that his heart burned with apostolic zeal, and his life was rather that of a monk than of a man of the world; that he ordained the foundation of a college for foreign missions one hundred and twenty-five years before the Propaganda was instituted, and openly professed the doctrine of the immaculate conception before its definition; and that there is "a mysterious connection between the first Christian that carried the cross into the New World and the first Pope (Pius the Ninth) that ever visited the land of the future." It is further declared that Columbus practiced, to a special degree, every theological and cardinal virtue. All this is news indeed.—*Methodist.*

ALBANY, ORE.—A note from Rev. T. B. White says: "Our new church at Albany is receiving the finishing touches. It is beautiful—complete. We expect to entertain the Conference well at Albany." Bro. White changes his postoffice address from Corvallis to Albany.—*Pacific Methodist.*

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Grove	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 14
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. W. Texas	Corsicana	Pierce	Nov. 10
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Rosedale	Pierce	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
German Miss.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Springs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

MARRIED.

AINSWORTH—LOWE.—At the residence of the bride's father, in Hazlehurst, Miss., September 1, 1875, by the Rev. J. M. Weems, Mr. R. E. Ainsworth to Miss Mollie E. Lowe.

SCULLY—HOLMSON.—In Algiers, September 9, 1875, by the Rev. Lewis A. Reed, Mr. James Scully to Miss Mary Holmson.

JONES—DEASON.—At Owensville, Robertson county, Texas, on the fourth of August, 1875, at the residence of Rev. William Deason, by Rev. Dr. J. C. Womack, Prof. T. W. Jones, eldest son of John W. Jones, of Virginia, to Miss Rosa, youngest daughter of Rev. William Deason.

WOMACK—HYMEL.—At the same time and place, by Rev. William Deason, Mr. W. W. Womack, eldest son of Rev. Dr. J. C. Womack, to Miss Hermenia, eldest daughter of Mrs. Rosa Hymel, of Louisiana. May a long, happy married life be the portion of each one.

WHITE—SWAIN.—At the residence of the bride's father, on the eighth of September, 1875, by the Rev. John T. Owens, of Randville, Ky., Rev. James S. White, of the Louisiana Conference, to Miss Mary C. Swain, daughter of Rev. J. R. Swain, of Blandville, Ky.

SADLER—WHITMIRE.—On the 8th of September, 1875, by Rev. Henry P. Bowen, Mr. Torrance Sadler to Mrs. Mary C. Whitmire, all of St. Tammany parish, La.

Publisher's Department.

E. E. F. ROSS, Esq., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

STATE FEMALE COLLEGE.—The above-named college, located in the beautiful suburbs of Memphis, Tenn., with spacious accommodations and a large corps of teachers, offers rare advantages to parents having daughters to educate. We call attention to the card in another column, and can assure our readers that the State Female College is deserving of confidence and patronage.

SEEDS.—Richard Frotscher, dealer in Bulst's warranted garden seeds, is a worthy, conscientious and honest man, and our readers need not be afraid to send to him for any seeds they want, with perfect assurance that they are genuine and reliable. We know of no seed merchant in the Southern country more worthy of confidence. See his advertisement in another column.

THE GRANT ORGANS of S. S. Hamill's manufacture are producing a sensation in the trade and manufacture of church instruments at the East, and we advise all who propose to supply their churches with organs at a cost ranging between $500 and $2,000 to correspond with Mr. Hamill before closing a contract. See his advertisement in this week's ADVOCATE.

CHROMOS AND FRAMES.—E. & H. T. Anthony & Co. are perhaps the largest dealers in their line in the country, and in a business intercourse of many years we can say we have ever found them liberal and obliging, and can cheerfully commend their advertisement to the attention of our readers.

COTTON PRESS.—Reynold's Revolving Wrought Iron Screw Plantation Cotton Press is well known to our planters throughout the cotton-growing States, and there is no lack of witnesses to its many advantages. Send for circular to W. H. Reynolds, Esq., corner of South Market and Fulton streets.

VISITING CARDS.—W. C. CANNON, 41 Kneeland street, Boston, Mass., makes a liberal offer in furnishing visiting cards, and, so far as we can see, a very safe one. See his card in another column.

WANTED—*Female Agents.*—Mme. Griswold wants ladies only to sell her skirt supporters. See advertisement in another column.

PRINTING PRESSES, from $3 to $350, for sale by W. Y. Edwards, 36 Church street, New York. See card.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Sept. 11, 1875.

A—George H Appel two letters $0.50, J B Ashley $21, Miss F L Armstrong, Atwood, Rool & Co.

B—W T Brooks, Bryan, Brand & Co. $1, J H Butler, A Blumer $7.25, Biglow & Main, J W Burke & Co, Billings, Clapp & Co $75, W F Beers, J H Bass & Bros, Bruton & Cargill, S B Baird, Boorum & Pease, J Gordon Bennett, J C Beck, D A Beardsley, J W Beardslee.

C—John S Collins two letters, W T Cooper, B H Catching, M A Clark, S H Cox two letters, Chambers Bros & Co, Manassah Cady, P O Clark, J H Chambers & Co.

D—Donaldson & Co two letters, J B Danizier $13.10, R A Davis, B D Dashiell two letters $4.40, Miles Dawson $5.75, C B Dufloss, Mrs C P Danks, Daughtry & Smillie $15.

E—W E Easley $1.

F—W H Foster two letters, J L Futrell, John L Ferguson.

G—James A Godfrey, John Gilchrist, Andrew S Graves, Graham, Hilliard & Spiller.

H—J D Harper, J R Hyams.

I—Ivison, Blakeman, Taylor & Co.

J—Jack & Pierson, P A Johnston two letters, R W Jones, H F Johnson.

K—Miss L P Kilpatrick $2.10, J C Keener two letters, J O Keener.

L—Lee, Shepard & Dillingham, J B Lippincott & Co three letters, W E M Linfield, L B Legette, Ellas Longley, Ladies' Aid Society $2.

M—Mrs M L Moore $2.25, McCulchin & Co 50 cents, G S Munroe 50 cents, L Moritz, J W Medlock 85 cents, Dayhl Merchant, C K Marshall, Robert Mays $1, Mays & Holland, Thomas Mullett two letters 95 cents, Mississippi Valley Company, P T Mulholland $1.50.

N—J Nicholson.

O—H D C O Neal, W P Owen $71.35, James Ormond.

P—S M Pettengill & Co, F M Peterson, M S Park, W H Porter two letters, Miss J Parker, John W Purils, Potter, Ainsworth & Co.

R—George P Rowell & Co two letters, Phillip Rogers, Robinson & Withers, William E Rapp, P H Raiford, Reed & Lathrop, A H Redford agent S—Mrs Belle Smith, Smith, Dixon & Co, William M Spiller.

T—W H Tuloth, E J Taylor, F M Taylor, N M Trevenut two letters $25, S S Truman, Temple & Temple.

U—Thomas J Upton.

W—H H White, Robert C Weems 25 cents, John C Wilkinson, J C Womack, F H Wells & Bro $13, T B Wilbe, R E Webb $1, H Wright $5.70, J F & R E Wilburn, John F Wilbe respon $75.

MISFIT CARPETS.

—We clip from a New York paper the following extract, which explains the character of the above business:

"*Mott Cargots.*—Thousands have noticed the above line at the head of a brief advertisement by M. S. Bendall, of No. 112 Fulton street, New York. It is curious to notice what a large business this gentleman has built up, in a business never before prosecuted. His warerooms are the repositories of all the carpets which are cut off and made up, and not paid for by the purchasers, in New York, Philadelphia and Boston. Somebody in Ohio orders from a leading dealer a fine carpet, to be cut and made and sent C. O. D. When it reaches him he cannot pay the bill. Of course the express takes it back. It has been cut for a peculiar-shaped room, and is no longer a salable piece of property. It finds its way next day to Bendall; and at his store to which people flock for bargains, it is seen and bought by some one whose room it just happens to fit, at twenty-five or thirty per cent. under price. This is a great convenience to the world and recognized buyers avail themselves of it. Mr. Bendall is a fine-looking gentleman, cultivated and refined, and his success has been—as it ought to be—great."

AUTOMATIC EYE-GLASS HOLDER. Something new, unique and convenient. See advertisement of Kerbaugh & McDougall, 4 Liberty Place, New York. You will be at once impressed with the convenience of the eye-glass holder.

THOSE of our readers who propose to visit Cincinnati during the coming Industrial Exposition will be glad to know that this paper can be seen on file at the office of E. N. Freshman, advertising agent, 199 West Fourth street, where all facilities will be extended them to read their home news.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in relevance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENTS', MISSES AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mtc New Orleans, La.

TO BILLINGS, CLAPP & CO., BOSTON: I wish briefly to speak of Ciarke-Quinine. I have used it ever since it could be obtained, and with the happiest effects. I like it much better than the Sulphate of Q. in the cases of children. There are many agents who cannot take Quinine on account of its distressing effect upon the head. In such cases the Ciarke-Quinine is just the thing. Those who have given it a trial would not be without it.

S. W. GOULD, M. D.,
Argos, Ind.
For sale by druggists generally. se16 tt

A PERFECT RENOVATOR of the system, carrying off the vitiated bile without the aid of Calomel or any mineral medicine, Simmons' Liver Regulator is entirely vegetable and harmless, and ought to be taken by every one. se16 tt

TEACHERS OF MUSIC who have given Clarke's New Method for the Piano Forte an examination unhesitatingly pronounce it the best. The work is meeting with a deservedly large sale. Sent by mail for $1.75. Published by Lee & Walker, Philadelphia. se16 tt

LIEBIG'S LIQUID EXTRACT OF BEEF AND TONIC INVIGORATOR will sustain the body without the addition of solid food, and is now recommended by the best physicians for Fever, Ague, Dyspepsia, Debility, etc. E. J. HART & CO., Wholesale Agents, New Orleans. se16 tt

AN UNHAPPY FAMILY.—A dyspeptic renders a household disagreeable. To such an one Dr. Tutt's Liver Pills are recommended. They cure dyspepsia, dispel low spirits, and impart cheerfulness of mind. Can be taken at any time. se16 tt

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at cost of $500,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 1f

"$77.60.—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New articles just patented. Samples sent free by mail. Address W. H. Childester, 267 Broadway, New York. se2 2m

PIERSON & HEWS, fine Clothing Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Stadtler-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 ly

NEW ADVERTISEMENTS.

FOR LADIES ONLY.—Lady Agents wanted to sell a Skirt-Supporting Corset and Skirt Supporter. Address or apply to MME. GRISWOLD, 210 E. Sixteenth street, New York. se16 4y

MARK TWAIN'S new book in press. For Agencies address HAYMAN, BRAND & CO., 608 North Fourth street, St. Louis, Mo. se9 5t

NEW ADVERTISEMENTS.

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Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place,

112 FULTON STREET, N. Y.

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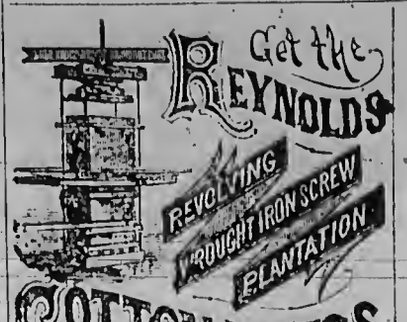
Goods Sent to Any Part of the United States Free of Charge.

se16 1y



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se16 3m

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GIANT ORGANS.

A New Class of Pipe Church Organs.

No. 1—Price, $550, equal to any $1,000 Organ.
No. 2—Price, $700, equal to any $1,500 Organ.
No. 3—Price, $850, equal to any $2,000 Organ.

Call and see them. Send for circular. Made only by

S. S. HAMILL, *Church Organ Builder,*
101 BORE ST., EAST CAMBRIDGE, MASS.

se16 3m

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JOHN S. COLLINS, A. M.,
Secretary.

feb6 2m

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reels up the Glasses when not in use. All the conveniences of cord, hook, case, without their annoyances. Sent by mail on receipt of fifty cents. KERBAUGH & McDOUGALL, 4 Liberty Place, New York, Manufacturers. Also Gold and Silver Thimbles. se16 3m

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I am in receipt of a full stock of Seeds for Fall planting, to which I call the attention of those in need of good and reliable seeds. Prices moderate. All communications promptly answered. 4se16 3m

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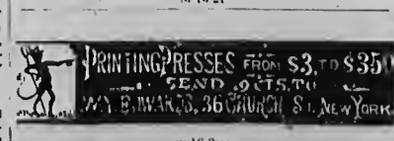

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or Life and Adventures in the Orient. By Thos. W. Knox. It reveals the Wonders, Marvels, and Mysteries of the Land of the Rising Sun, and portrays life as it really is in the old and sleepy East. It tells what the Author saw, heard, and did, in such inimitable style, that every one laughs in *spite* of himself at his genuine humor and fun. It is Live, Racy, Spicy, brimfull of good things, and yet so "meaty" that 200 *College Presidents, Professors, Governors, etc.*, pronounce it "*irresistible.*" None can resist its 250 illustrations, mostly executed in Europe at a cost of $10,000. To YOU, reader, and every wide-awake person, it affords a splendid chance to earn **BIG PAY.** *Only think,* 700 *pages,* 250 *superb illustrations.* To *live* Agents, [*for the present,*] the **Outfit** is **Free.** Large Pamphlets, Specimen Pages, and Terms, free to all. Address,

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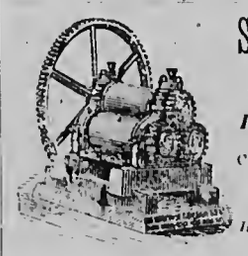

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MRS. M. G. BROWN'S LUXURIOUS EAR PREPARATION does for the body what the *sun* does for the *earth* (the *body* is *earth.*) It gives *sunscreage* to the head and trunk, removing all obstructions and plugging from the system. It cleanses the Lungs, Heart and Liver, breaks up the worst cold, and does wonders for the entire body. Sold by all Druggists. E. J. Hart & Co., Agents. Price, $1, 50 cents and 25 cents per bottle. ☞ The Ear Preparation is one of the *three* parts of the Metaphysical Discovery, which cures Deafness, Noises in the Head, Discharges from the Ear, etc. au26 1yeow

$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Me. se9 1y

MEDICAL.

THIS Universal Southern Remedy is warranted not to contain a single particle of *Mercury,* or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which an all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver.**

The SYMPTOMS of Liver Complaint are a Bitter or Bad Taste in the Mouth, Pain in the Back, Sides or Joints, often mistaken for Rheumatism, **Sour Stomach,** Loss of Appetite, Bowels Alternately Costive and Lax, Headache, Loss of Memory, with a painful sensation of having failed to do something which ought to have been done, **Debility, Low Spirits,** a Thick, Yellow Appearance of the Skin and Eyes, a Dry Cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and **Death** will ensue.

This Great Unfailing Specific will not be Found the Least Unpleasant.

For DYSPEPSIA, CONSTIPATION, Jaundice, Bilious Attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heartburn, etc.,

Simmons' Liver Regulator or Medicine

is the Cheapest, Purest and Best Family Medicine in the World! Manufactured only by

J. H. ZEILIN & CO.,
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jy22 2meow

Farm, Garden and Household.

Thoughts for the Month.

Last month was one of comparative leisure on the farm—this is one of unusual activity. Much has to be done, and of a character that admits of no delay. The gathering of summer crops, preparation for future crops, and the seeding down of fall crops, all press now upon the active, wide-awake farmer. Cotton needs picking as fast as it opens, that storms may not scatter it on the ground, or rains stain and injure the staple. Pea vines and other late forage crops must be mowed and cured, lest an early frost cuts them down and destroys their sweet, nutritious juices. Land has to be prepared for wheat, rye, oats and barley, and the last two, with clover and the grasses, seeded down; and, finally, stubble and rested land have to be turned over. September and October, on a properly conducted farm, call indeed for about as much activity and management as do March and April:

SOWING FALL OATS.

This is beyond exception the best month to sow oats in all regions where the thermometer does not usually descend below 15 degrees, or where it does get as low as 25 degrees. Farther south it may be better to sow later; farther north we do not know how they would stand the freezes. In exceptionally cold winters, as those of 1871-72 and 1872-73, fall oats are liable to be killed, but that is almost the only risk they have to run, and every crop has some risk. Corn is oftener cut off by drouth than fall oats by cold; of the two we regard the oat crop as decidedly the most certain. Each additional year's experience and observation confirms us in our course of pressing the oat crop upon the Southern farmer, as furnishing the cheapest and best food for mules and horses. Alternate between cotton and oats, sowing oats and cotton in September. Sow the same number of acres in oats that you plant in cotton. The oat stubble will furnish land for cotton well supplied with *humus*, and the cotton-field will furnish land for oats well supplied with nitrogen.

BARLEY AND RYE LOTS, CLOVER, LUCERNE, ETC.

Winter grazing and soiling lots are invaluable. To have them in perfection they should be seeded down at once. For barley especially make the ground *very rich*—have never seen a barley patch too rich. The richer the land the less will *cold* arrest growth, and with rich land excellent grazing can be secured till Christmas, and by the latter part of February the barley will be high enough for the mowing blade or sickle. Pile on manure, sow early and seed heavily—two to four bushels per acre. These are the conditions of success. If one is not prepared or willing to do this, he had better let barley alone, and sow rye instead. It will grow on poorer land, and, other things being equal, will shoot up a little earlier in spring, but is not relished by stock anything like as well as barley. We prefer, however, to have *variety*—a patch of barley, one of rye, one of oats and one of clover. Succession as well as variety is thus secured. California clover comes forward very early in spring—perhaps earlier than any of the plants mentioned—and may be either grazed or cut, but it is not *relished* by stock, and in estimating the value of food we would rather trust the palate of animals than the crucible of the chemist. Lucerne is both early and highly relished by stock of all kinds, and every farmer ought to have a patch of it. There is some trouble in getting this crop well established; but, this done, it will last for ten or fifteen years, and one can afford, therefore, to take the trouble. Select a loamy soil, neither too light nor too stiff, have it perfectly cleaned of all troublesome growth—if crab grass has not matured seed upon it for several years, all the better; make it very rich and put in good tilth. Sow seed right away. We prefer to sow in drills eighteen inches apart, that a narrow, flat sweep may be run between them, it being very important to keep down all intruders for a year or two. A very great advantage of sowing now is that the lucerne will *get the start* of weeds and grass in the spring. In any event it must receive a little working the first year. Twelve to fifteen pounds of seed will sow an acre.

We advise all who contemplate sowing clover and grass to do so *this* month, and, if practicable, to sow them by themselves, and not with small grain. Grass will require *rich* land, well cleansed and thoroughly pulverized. Clover may be started on comparatively poor land by sowing three hundred pounds of acid phosphate and fifteen pounds clover seed to the acre. Rolling the seed in plaster and top dressing, as soon as the seed are sown, with stable manure will also insure a "catch."

WHEAT.

In the larger portion of the cotton States the wheat crop is not to be recommended as a *money* crop, but it is very desirable that enough should be raised for home consumption. A few acres on each farm, if highly fertilized, will produce enough for the family supply. In answer to inquiries we have discussed this crop in recent numbers, and will only add here that surface pulverization is very important to a wheat crop, and, if practicable, repeated plowings and harrowings should be given wheat land between this and the first of November, care being taken to avoid disturbing it when *at all wet*.

FALL PLOWING.

Keep two-horse plows running whenever practicable, turning under weeds and stubble. It is not necessary to run them very deep, and therefore wide furrows may be cut and much land gone over in a day. Aside from other advantages, when the busy time of spring comes, and wet weather is constantly stopping the plows, one will never regret doing this work in the fall.—*Southern Cultivator.*

EGGS AS DIET.—On this subject the *Poultry Review* has the following pertinent and suggestive remarks: Would it not be wise to substitute more eggs for meat in our daily diet? About one-third of the weight of an egg is solid nutriment. This is more than can be said of meat. There are no bones or tough pieces that have to be laid aside. A good egg is made up of ten parts shell, fifty parts white and thirty parts yolk. The white of an egg contains eighty-six per cent. of water, the yolk of an egg fifty-two per cent. The average of an egg is about two ounces. Practically an egg is animal food, and yet there is none of the disagreeable work of the butcher necessary to obtain it. The vegetarians of England use eggs freely, and many of these men are eighty and ninety years old, and have been remarkably free from illness. Eggs are best when cooked four minutes. This takes away the animal taste that is offensive to some, but does not so harden the white or yolk as to make them hard to digest. An egg, if cooked very hard, is difficult of digestion, except by those with stout stomachs; such eggs should be eaten with bread and masticated very finely. An egg spread on toast is food fit for a king. If kings deserve any better food than anybody else, which is doubtful. Fried eggs are less wholesome than boiled ones. An egg dropped into hot water is not only a clean and handsome but a delicious morsel. Most people spoil the taste of their eggs by adding pepper and salt. A little sweet butter is the best dressing. Eggs contain much phosphorus, which is supposed to be useful to those who use their brains much.

THE PROPAGATION OF CELERY.—The *Scientific American* says that celery is a native of Norway and Sweden, where it grows near the edges of swamps. This plant is rarely cultivated as it should be, hence the stunted specimens which appear in our markets. A deep trench should first be dug, at the bottom of which a layer of sticks of wood, say six inches thick, should be placed, a drain pipe being placed endwise upon one or both ends of the layer. The sticks should be then covered with about a foot of mold, wherein the plants should be set in a row and about five inches apart.

The plants should be kept well watered, the water being supplied through the drain pipes, so that, passing through the layer of sticks, which serves as a conduit, the water is supplied to the roots of the plant. In earthing up, care should be exercised to close the stems of the plant well together with the hand, so that no mold can get between them. The earthing process should be performed often enough to keep the mold nearly level with the leaves of the outside stems. If these directions are carefully observed the plant may be grown at least four feet in length, and this without impairing the flavor, which deterioration is commonly noticed in overgrown vegetables and fruits.

MUFFINS.—One quart of milk, five eggs, one tablespoonful of good yeast—if home-made, three or four—a lump of butter the size of a walnut, and sufficient flour to form a stiff batter. Set in a warm place to rise, and when light bake in muffin rings. *Germantown Telegraph.*

TO MAKE silk which has been wrinkled appear like new, sponge on the surface with a weak solution of gum arabic or white glue, and iron on the wrong side.

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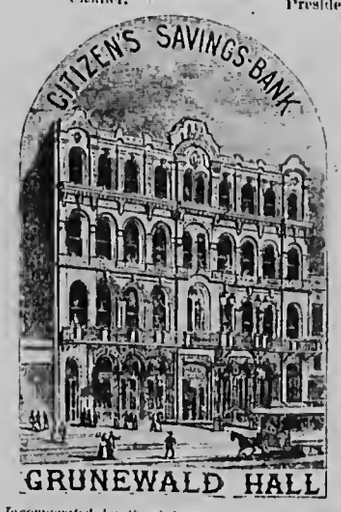

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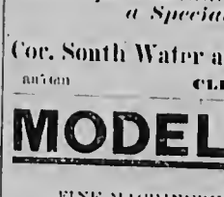

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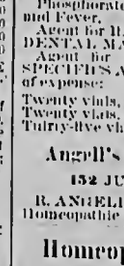

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Scientific.

—A French physician recommends the use of bread mixed with seawater in disease arising from poverty of blood, for convalescents recovering from acute diseases, and for persons of delicate constitution.

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—Tommasi has communicated to the French Academy the remarkable fact that a current of steam under a pressure of five or six atmospheres, made to traverse a copper tube two or three millimeters in diameter, wound in the form of a helix, strongly magnetizes an iron bar placed in the axis of this helix. An iron needle placed several centimeters distant from the steam magnet is strongly attracted, and the magnetism remains so long as the steam traverses the tube.

—Although in the line of original research America has not greatly distinguished itself in botany, the number of those who interest themselves in the study is remarkably large. The botanical works of Alphonso Wood and Asa Gray are widely read. The latter's "Manual of Botany" has already gone through five editions. A few years ago Mrs. Lincoln, now Mrs. Lincoln Phelps, and in her eighty-fourth year, published "Lectures on Botany;" and of these no less than three hundred and seventy-five thousand copies have been sold since the first edition appeared. This speaks well for the love of science among the people.

—In an interesting article by Prof. Alfred Newton, of Cambridge, England, on the birds of Greenland, he gives some account of the occurrence of the great auk in Greenland. The earliest discovery of this remarkable and interesting species in Greenland was in or about the year 1574, when an Icelander, by name Clemens, visited certain islands on the east coast, then called Gunnbjarnareyjar, and since identified with Danell's or Grand's Islands, lying in latitude 65° 20′ N., wherein he found it so plentiful that he loaded his boat with the birds. It has not since been known to occur on that coast. Brunnich, in 1764, did not mention Greenland as a locality for it. Fabricius, in 1780, while giving its Esquimaux name, says that it was rarely seen on the outer islands, and that in winter he had, however, examined a young bird, only a few days old, taken in August. Old birds, he adds, were very rare. The Museum of Copenhagen possesses a specimen said to have been killed on Disco, in 1821; but this is very possibly that which is known to have been procured by Heilmann at the Tiskenes, in 1815. The last examples with certainty known to have existed were killed on Ehley, off the southwest point of Ireland, in 1844.

MISCELLANEOUS.

SUI GENERIS.

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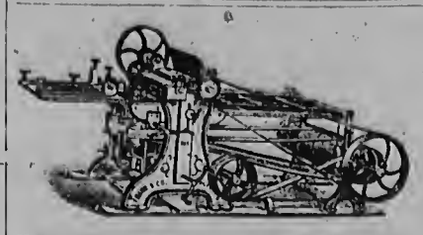

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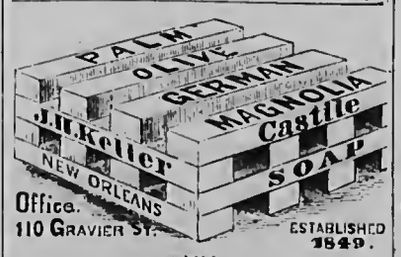

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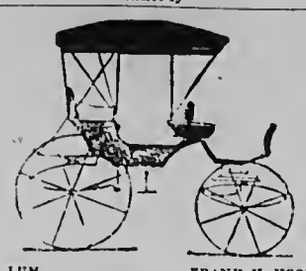

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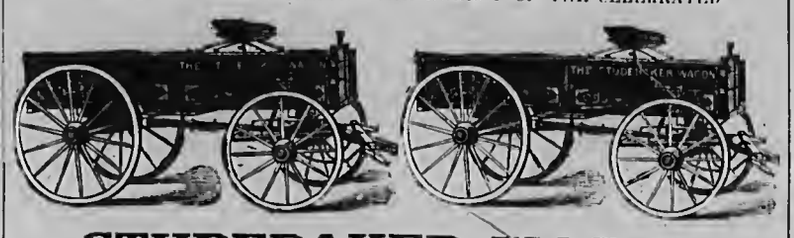

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FROM ONE TO SIX HORSE.

THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated, and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their thimble skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE-SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans.

Successor to R. Marsh Denman & Co.

au5 6m

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers,** as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

☞ Samples furnished BY MAIL on application. fe1 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $500, $575, $600, $650, $700, $750 and $800, at $20 per month: second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month: fully warranted, with rosewood actions. Estey's, Needham's and Wood's Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Bronne street, New Orleans de31 1y

oc8 1y

TEETH! .....TEETH!

GREAT REDUCTION.

836—Gold and Platinum Sets—**$30.** Usual charge, $100.

815—Aluminum and Other Materials—**$15.** Usual charge, $50.

82—Gold Fillings—**$2.** Usual charge, $5.

81—Silver, Amalgam and Gutillois Cement Fillings—**$1.** Usual charge, $3.

DR. G. A. BETANCOURT,

173.....ST. JOSEPH STREET.....173

Between Camp and St. Charles streets,

New Orleans, La.,

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. Ja21 1y

S. S. MARSHALL & BRO.,

MANUFACTURERS OF

STAINED GLASS,

62 Cedar Avenue, Corner Second Street,

ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oc15 1y

MONUMENTAL MARBLE WORKS.

New Designs at Moderate Prices.

J. WATERHOUSE,

1821 Arch Street, Philadelphia.

Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE oc8 1y

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of **Copper and Tin,** mounted with the best **Rotary Hangings,** for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* **Fully Warranted.**

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,

102 and 104 East Second St., Cincinnati mh11 1y

CIRCULAR SAWS

GUMMED AND STRAIGHTENED

BY WM. CLELLAND,

222.....MAGAZINE ST.....222

Between St. Joseph and Delord streets,

Je17 3m NEW ORLEANS, LA.

THE TOLL-GATE! Prize Picture sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. AMBEY Buffalo, N. Y my6 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.

IRON COTTON TIES

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.,

(Late Bartlett & Rayne.)

GENERAL AGENTS,

48 Carondelet Street, cor. Union,

jy1 6m New Orleans.

THE DUBOIS

FLANGE COTTON GIN.

$4.50 $4.50

By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other gins.

The Flange prevents knits, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly picked cotton than other gins.

We have sold more from this point than any agency of any other gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.

We keep constantly on hand all sizes, from 40 to SESAW STANDS, left or right. Price, $4.50 per Saw. GOLSAN BIRTTLETTS.

Je10 1m General Agents, 39 Perdido street.

THE JAS. LEFFEL Double Turbine Water Wheel,

Manufactured by

POOLE & HUNT,

Baltimore, Md.

7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,

NO. 49 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Side Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi no26 1y

MISCELLANEOUS.

UPPER CITY

BLUE BOOT, SHOE AND HAT

ESTABLISHMENT,

578.....MAGAZINE STREET.....578

Opposite the Magazine Street Market,

(Sign of the Lady's Boot,) New Orleans

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Hatters at the very lowest prices. All work warranted to be of the best material.

de30 1y LOUIS GIMBEL, Agent.

TO THE PUBLIC.

Returning thanks for past favors, the undersigned desires to inform his friends and the public that he has removed to

152 and 154 Camp St., cor. Calliope,

WHERE HE CONTINUES TO

BUY, SELL, STORE, REMOVE, PACK

And Repair Furniture

of every description. Pictures and Looking-glasses framed.

JOHN BOIS, mh4 1y Nos. 152 and 154 Camp street.

LOUISIANA

Seltzer Water Manufactory.

OFFICE—51 POEYFARRE STREET.

VICTOR LETOREY, PROPRIETOR.

Seltzer Water delivered to any part of the city at SIXTY CENTS PER BOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1066. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. ap8 1y

GLASS STAINERS

CUTTERS, AND EMBOSSERS.

CHURCH WINDOWS A SPECIALTY.

Estimates and Samples on application.

WM. COULTER & SON,

102 & 104 E. 2d St., CINCINNATI, O.

mh18 1y

New Orleans Markets.

From the New Orleans Price Current.

The river is 5 feet 8 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending September 14:

Mississippi river and bayous	1,607
Red river	198
Ouachita river	302
Railroads	445
Lake	8
Mobile	527
Texas	103
Total	3,190

On Saturday the inquiry was fair, but operations were restricted by scant supplies of the kinds wanted. Low middling sold as low as 12¾c. The sales embraced 300 bales. On Monday, with more copious supplies, the market opened with a fair demand, but as factors met it freely, some of the sales during the morning were at easier rates, after which, as the extent of the movement was developed, prices exhibited increased steadiness, nearly all descriptions being firm at previous quotations, except gin-cut crops, which were neglected and could be obtained at some concessions. The business embraced 1,400 bales. Low middling was reported at 12¾@13c., strict low middling, with staple, at 13¼c., middling at 13¾c., do. with good staple, at 13¾c., and strict middling at 13⅞@14c. On Tuesday, the supply of desirable kinds having been materially reduced by the comparatively heavy business of the day previous, less scope was afforded to buyers, and the movement exhibited but little animation. The sales, nevertheless, embraced 550 bales, generally at steady prices for well-ginned and good staple kinds, and easier rates for gin-cut, dingy and other neglected descriptions.

The above makes an aggregate for the past three days of 2,250 bales, against 373 for the corresponding time last week and 425 the week before. We quote:

Strict ordinary	11¾ @ 11¾
Good ordinary	11¾ @ 12⅛
Strict good ordinary	12⅛ @ 12¾
Low middling	12¾ @ 13
Strict low middling	13⅛ @ 13⅜
Middling	13⅜ @ 13¾
Strict middling	13¾ @ 14
Good middling	14¼ @ 14½

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,176
Arrived past three days	3,190	
Arrived previously	4,292—	7,482
		17,458
Exported past three days	141	
Exported previously	4,589—	4,730
Stock on hand and on shipboard		12,728

LOUISIANA SUGAR.—The market is quiet but steady. Dealers are selling in job lots in the sheds at 8¾c. for common, 9c. for good common, 9⅜c. for fair, 9¾c. for good fair, 9¾@10c. for fully fair, 10c@10¼c. for prime to choice, 10¾@10¾c. for yellow clarified, and 10¾c. for off-white clarified. On Tuesday a lot of 15 hhds. yellow clarified sold from first hands at 10c. ₱ lb.

CORN MEAL.—On Monday 350 bbls. sold in several lots at $3 35 ₱ bbl. Dealers are jobbing at $3.40 ₱ bbl. On Tuesday 75 bbls. sold at $3.35 ₱ bbl.

CORN.—On Tuesday there was very little on the landing, hence only 700 sacks sold, on the landing and in store, at 85c. for mixed, and 90c. for white.

OATS.—On Saturday 400 sacks sold at 50c. for prime, 55c. for choice, and 60c. for old Galena. On Monday 100 sacks St. Louis sold at 54c. ₱ bushel.

BRAN.—On Tuesday 150 sacks sold at $1.15 ₱ 100 lbs.

WHEAT.—The supplies are exclusively from Texas, and are sold as received at $1.25@$1.40 ₱ bushel, taken for Liverpool and New York.

PORK.—On Saturday a lot of 100 bbls. sold at $22.75 ₱ bbl., and on Monday 25 bbls. sold at $22.75.

BACON.—On Monday 8 casks shoulders sold at 10¾c ₱ lb. On Tuesday a lot of 25 boxes clear sides sold at 14¼c. ₱ lb.

PIG PORK—Is selling in lots at $11.50, and jobbing at $12 ₱ half bbl.

PRIME PORK—Is selling on orders at $18.50@$19 ₱ bbl.

RUMP PORK—Is selling on orders at $18.50 ₱ bbl.

DRY SALT MEAT.—On Saturday 60 boxes shoulders sold in lots to dealers at 9¼c. ₱ lb.

HAMS.—On Saturday 30 tierces sold at 15c. ₱ lb., and on Monday 23 tierces sold in two lots at 14½@14¾c. ₱ lb.

LARD.—On Tuesday 140 tierces sold on private terms, and 120 refused at 14¼c. ₱ lb., taken for export.

BREAKFAST BACON.—On Saturday 30 boxes sold at 16¾c. ₱ lb., which is now the asking price.

BEEF.—Fair supply and good demand. Fulton Market is quoted at $11.50@$12, packet $10@10.50 ₱ half bbl., Texas $10@10.50 ₱ bbl., half bbls. $5.50@$6, Western $16 ₱ bbl.

MONETARY.

Gold opened on Tuesday at 116@116¼, against 116¼ at New York, and after a moderate business closed at 116¼@116⅝, against 116⅜ in test market.

Silver is in good demand, but in light supply, and the movement has been restricted accordingly. It is now quoted at 109@110 for American half dollars, and 93½@94 gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	150 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	11 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	25	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	37½	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	16 00	12 00
EGGS, ₱ dozen:		
Western	15	18
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e.	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	5 50	5 75
Superfine	— —	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	25 00	— —
Choice	24 00	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calfskins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 05
Coal oil, in barrels	15	17
Linseed, raw	75	— —
SMALTINE, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11¾	12 00
Pulverized	11¾	12 00
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	40	1 20
Hyson	25	— —
Young Hyson	25	1 40
Souchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon; two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, September 14, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	— — @ 4 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges the solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.
Agents Wanted.
W. H. Childester, 267 Broadway, New York.
Mme. Griswold, 21 East Sixteenth street, New York.
Bankers and Brokers.
Simpson, Darragh & Co., 84 Broadway, New York.
Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
Book-Binders.
Owen Gernon, 58 Camp street.
Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Bryan, Brand & Co., St. Louis, Mo.
John Church & Co., Cincinnati, Ohio.
F. A. Hutchinson & Co., St. Louis, Mo.
J. T. McCurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.
Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Ilmhel, agent, 378 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.
Carpets.
A. Brousseau & Co., 17 Charires street.
Elkin & Co., 168 Canal street.
Misitt Carpets, M. J. Bendall, 112 Fulton street, New York.
Carriages and Wagons.
Louis Cook, Cincinnati, Ohio.
D. M. Hollingsworth, 167 Gravier street.
F. F. Hummel, Cincinnati, Ohio.
J. Lowman & Son, Cleveland, Ohio.
J. A. Linn & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.
China and Crockeryware.
W. C. Shepard & Co., 29 Camp and 112 Common street.
Chromos.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Rose & Simpson, 165 John street, New York.
Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.
Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.
Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.
Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.
Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. H. A. Betancourt, 174 St. Joseph street.
Dry Goods.
D. H. Holmes, 155 Canal and 18 Bourbon street.
Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. H. Moore, president.
Blackman's Commercial College, 131 Carondelet street.
Browne's Phonographic College, 737 Broadway, New York.
Centenary Female College, Summerfield, Ala., Rev. A. D. McVoy, president.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Greenville Collegiate Institute, Rev. T. W. Dyer, president.
Hiwassee College, Tennessee, J. H. Brunner, president.
Homer (La.) College, Dr. T. B. Gordon, president.
Iuka Female Institute, Iuka, Miss., Rev. D. A. Beardsley, president.
Kenmore University High School, Amherst C. H., Va., H. A. Strode, principal.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Martin Washington College, Abingdon, Va., R. W. Jones, president.
Memphis Conference Female Institute, Jackson, Tenn., Rev. A. W. Jones, president.
Randolph Macon College, Ashland, Va., Rev. James A. Duncan, president.
State Female College, Memphis, Tenn., John S. Collins, secretary.
Wesleyan Female College, Macon, Ga., Rev. W. C. Bass, D. D., president.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.
Engravers.
Otto Zeil, 21 West Fourth street, Cincinnati Ohio.
Factors and Commission Merchants.
Aiken & Watt, 48 Union street.
Bussey & Co., 185 Gravier street.
D. A. Given & Son, 61 Boronne street.
Payne, Kennedy & Co., 84 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 160 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.
Firearms.
H. Rhodes, 55 St. Charles street.
Furniture.
John Rols, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.
Glass Staining.
William Conter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
S. S. Marshall & Bro., Allegheny, Pa.
Hotels.
Grand Cuban, New York.
Hoffman House, Madison Square, New York.
Osborn House, Rochester, N. Y.
Westminster Hotel, Irving Place and Sixteenth street, New York.
Iron Columns.
Shorer & Taillie, 145 and 147 North Water street, Rochester, N. Y.
Leather.
A. F. Ricau, 80 Customhouse street.
Lumber.
Muncy & Marcy, 424 and 426 Delord street.
Nevers & Hery, 315 Julia street.
Roberts & Co., 300 to 307 Gravier street.
Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
William Cleland, 222 Magazine street.
Imbois Cotton Gin, Golsan Bros., 39 Perdido street.
First & Pryhill, New York.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Jilz Auger Company, St. Louis, Mo.
Meneely & Kimberly, Troy, New York.
Nonpareil Mills, Sedgebeer, Shepard & Miller, 181 East Front street, Cincinnati, Ohio.
George Place, 121 Chambers street, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
George L. Squier & Bro., Buffalo, N. Y.
George W. Tifft, Sons & Co., Buffalo, N. Y.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
Marble Works.
Kursbeedt & Blenvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.
Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusachs, 37 Royal street.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 230 Canal street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 81 Bond street, New York.
Robert S. Newton, M. D., 137 West Forty-Seventh street, New York.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. T. Swan, 123 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 11 Murray street, New York.
Vogel & Vilters, 9 Camp street.
Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.
Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 141 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardine & Son, 318 and 320 East Thirty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
S. S. Hamill, 101 Gorn street, East Cambridge, Mass.
Lee & Walker, Philadelphia.
Mason & Hamlin Organ Company, New York.
New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
Philip Werlein, 78, 80, 82 and 90 Baronne street.
Novelties.
Dr. Van Holm, 143 Court street, Boston.
Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.
Painting and Gilding.
William Hillsman, 120 Calliope street.
Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
Periodicals.
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W. V. Edwards, 36 Church street, New York.
Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
McElnery, Ellis & Ellis, attorneys at law, 56 Camp street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 169 Common street.
Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.
Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
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Four Seasons, John Bosio, 111 Chartres street.
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M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.
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no26 1y

Religious Notices.

SPRING CREEK CAMP MEETING.—There will be a camp meeting at Spring Creek camp ground, commencing on Friday night before the second Sabbath in October next. One and all are cordially invited to attend. This meeting will be carried out strictly on the self-sustaining plan. We will have a large boarding tent and public lot completed by the time of meeting for the accommodation of any who come unprepared to take care of themselves. Board will be furnished at a reasonable rate. The public feed will furnish a place for sleeping, but no bedding. All will bring their blankets or quilts with them. We want our preachers to attend. We will take care of them.

H. B. NASH,
J. A. EVANS,
D. BREWER,
Committee.

THERE will be a camp meeting at Providence camp ground, fourteen miles east of Hazelhurst, Miss., commencing October 7, 1875. Preachers and people are invited to attend. There will be accommodations, for all who do not tent, at reasonable rates—fifty cents per meal, and fifty cents for lodging. The meeting will be on the self-sustaining plan. Brethren, come in the name of Jesus. P. A. JOHNSTON.

THE CAMP MEETING of the Gaston circuit, Demopolis district, Alabama Conference, near DeSotoville, in the northern portion of Choctaw county, Ala., will begin October 1, 1875. The meeting will be on the self-sustaining plan. Ministerial brethren from a distance by rail will please be at Cuba station early on Friday morning, October 1. C. H. DUBOSE, P. C.

THE CAMP MEETING for the Rapides circuit will begin on Thursday before the third Sabbath in October. Ministers are not only invited, but they are earnestly requested to attend. The camp ground is six miles northeast of Pineville, on the Bayou Flaggon. "Come one! come all!" J. L. P. SHEPPARD, P. C.

THE Eufaula district camp meeting, at Wilkie Springs, near Mount Andrew, Barbour county, Ala., will commence on Saturday night before the fourth Sabbath in September and continue four days. The preachers of the district are expected to be present, and those outside, both itinerant and local, are cordially invited to attend. Let all come praying for the salvation of the people. W. H. ELLISON, P. E.

THERE will be a camp meeting on the Sepulga circuit, Prattville district, Alabama Conference, in Monroe county, Ala., ten miles from Pineapple, Selma and Gulf railroad, and eighteen miles from Georgiana and twenty-two miles from Greenville, M. and M. railroad, commencing on Friday night, October 1. Ministerial aid is solicited. J. M. SCOTT, P. C.

THE Summit district camp meeting will be held at Magnolia, Miss., on the New Orleans, St. Louis and Chicago railroad, commencing October 7, 1875. It will be held strictly on the self-sustaining plan. Ample arrangements will be made to furnish cheap transportation, fare and lodging on said occasion.

C. C. GIBSON,
Chairman of Executive Committee.

THE China Grove camp meeting will commence on Friday night before the first Sabbath in October next, and close on Wednesday morning following. Ministers of the Methodist Episcopal Church South are cordially invited to attend. ANGUS DOWLING, P. C.

OUR camp meeting will commence at Bethel camp ground, DeSoto circuit, La., on Friday, the twenty-fourth day of September, 1875.

JOHN PIPES, Pastor.

THERE will be a camp meeting on the Paulding circuit, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, beginning on Friday night, the first day of October, 1875. It will be held strictly on the self-sustaining plan. There will be conveyance for ministers at Enterprise, Miss., and Newton, Miss., on Friday morning. Ministers are invited and urged to attend.

J. H. HOLLAND, P. C.

CAMP MEETING.—The camp meeting to be held on the Saline Bayou, near Pleasant Grove church, twelve miles west of Winnfield, in Winn parish, La., will commence on Thursday night, October 21.

All are invited to come prepared to take care of themselves, as the meeting will be conducted on the *self-sustaining plan*. Ministers are respectfully invited, and will be provided for.

D. A. BONNIE, P. C.

THERE will be a camp meeting on the Beulah camp ground, near Fort Jessup, La., commencing on the eighth day of October, 1875. The meeting will be on the self-supporting plan. Provision will be made especially for the preachers. Everybody is invited to attend our camp meeting. J. M. FRANKLIN, P. C.

THERE will be a camp meeting at Rachliff's Mill, eleven miles north of Springville La., on the Springville circuit, Louisiana Conference, to commence on Friday, October 1, 1875. Ministers of the gospel are especially invited to attend. PHILIP ALLEN, P. C.

THERE will be a camp meeting nine miles north of Eutaw, Ala., commencing on Thursday night before the third Sabbath in October. Preachers, local and traveling, are invited.

J. W. MCCANN.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

Beauregard circuit, at Pleasant Valley	Sept. 25, 26
Brookhaven station	Oct. 2, 3
Providence circuit (camp meeting,) at Providence	7-12
Georgetown circuit, at Mount Pleasant	16, 17
Scotland circuit, at Bethel	23, 24
Spring Ridge circuit, at Spring Ridge	30, 31
Brandywine circuit, at Kelhoath	Nov. 6, 7
Zion mission, at Stewart's school-house	13, 14
Hazlehurst station	20, 21
Raymond circuit	Dec. 4, 5
Crystal Springs station	11, 12

We hope the reports required by the Discipline from church secretaries, trustees, local preachers, etc., will all be written out and ready for the secretary.

16 H. H. MONTGOMERY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Fayette circuit	Sept. 18, 19
Kingston circuit	25, 26
Natchez station	Oct. 2, 3
South Warren circuit	9, 10
Cayuga circuit	16, 17
Mount Olivet circuit	23, 24
Rocky Springs circuit	30, 31
Port Gibson station	Nov. 6, 7
Clover Hill circuit	13, 14
Rolling Fork circuit	20, 21
Vicksburg station	27, 28
North Warren circuit	Dec. 4, 5

9 F. M. FEATHERSTUN, P. E.

SUMMIT DIST.—FOURTH ROUND.

Monticello circuit, at Clarkville	Sept. 4, 5
St. Helena circuit, at Center	11, 12
Covington circuit, at West Pearl	18, 19
Franklinton circuit, at Magees'	25, 26
China Grove circuit, at Pine Grove	Oct. 2, 3
Magnolia circuit, at Magnolia	9, 10
East Baton Rouge circuit, at Antioch	16, 17
Port Vincent, at Port Vincent	23, 24
Union circuit, at Pipkin chapel	30, 31
Amite City circuit	Nov. 6, 7
Amite circuit, at Woodland	13, 14
Meadville, at Meadville	20, 21
Homochitto circuit, at Ebenezer	27, 28
Summit, at Summit	Dec. 4, 5

9 A. B. NICHOLSON, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Enterprise station	Sept. 18, 19
Paulding circuit (camp meeting) at Holland camp ground	Oct. 2-4
Shubuta circuit, at Shubuta	9, 10
Wayne circuit, at Salem	16, 17
DeSoto circuit, at Pierce Springs	24, 24
Waynesboro circuit, at Waynesboro	30, 31
Meridian station	Nov. 6, 7
Chunkey circuit, at Pleasant Ridge	13, 14
Enterprise circuit, at Sukeloma	20, 21
DeKalb circuit	27, 28
Spring Hill circuit	Dec. 4, 5
Marion circuit	11, 12
Camp meeting at Lamwood, Spring Hill circuit	Sept. 25-27

2 JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Vernon mission	Sept. 18, 19
Camden and Sandy cooped	25, 26
Madison, at Madison	Oct. 2, 3
Jackson station	9, 10
Brownsville, at Edwards	16, 17
Yazoo circuit, at Midway	23, 24
Dover circuit	30, 31
Yazoo City	Nov. 7, 8
Silver Creek, at Palmetto Home	13, 14
Carthage	20, 21
Thomastown	27, 28
Sharon	Dec. 4, 5
Canton	11, 12

Local preachers will present their reports in writing, to meet the requirements of the Discipline, and so also trustees of church property. Preachers in charge will use every care to furnish detailed and accurate reports of their work.

W. E. M. LINFIELD, P. E.,
2 Hazlehurst, Miss.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Whistler	Sept. 11, 12
Grand Bay and City mission	18, 19
St. Paul's	25, 26
Franklin street	Oct. 2, 3
St. Frances street	9, 10
Eastern Shore	16, 17
Mount Pleasant	23, 24
Pollard and Black Water mission	30, 31
Pensacola	Nov. 6, 7
Warrington, at 7½ o'clock P. M.	13, 14
Milton and Yellow River mission	20, 21
Bladon Springs	27, 28
St. Stephen's	Dec. 4, 5
Citronelle	11, 12

Recording secretaries, have your records at the fourth Quarterly Conference. Trustees, have ready your annual reports.

16 S. H. COX, P. E.

SELMA DIST.—FOURTH ROUND.

Marion station, at night	Sept. 25, 26
Brush Creek circuit, at Friendship	Oct. 2, 3
Newbern circuit, at Mount Hermon	9, 10
Selma station, at night	16, 17
Peachtree circuit, at Asbury	23, 24
Suggsville circuit, at Suggsville	30, 31
East Selma and Benton, at Selma	Nov. 6
Dayton circuit, at Dayton	9
Uniontown station	10
Orrville circuit, at Orrville	13, 14
Choctaw Corner circuit	20, 21
Grove Hill circuit	24
Rembert Hills circuit	27, 28
Summerfield and Perryville, at Summerfield	Dec. 4, 5

At the above appointments I shall call for a report of the full statistics that are to be reported at the ensuing Annual Conference. The recording stewards will please bring up the records.

2 A. J. BRIMOS, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIS.—FOURTH ROUND.

Columbia circuit	Oct. 23, 24
Caldwell circuit	Nov. 6, 7
Montgomery circuit	13, 14
Harrisonburg and Sicily Island	20, 21
Centerville circuit	27, 28
Alexandria and Pineville	Dec. 2
Rapides	4, 5

9 J. H. STONK, P. E.

MISCELLANEOUS.

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12 Tea Cups and Saucers,	4 Meat Dishes,
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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THE UNFAILING FRIEND.

BY KITTIE HOOKER.

Hearts may ache and hearts may break,
Souls may faint, and failing fall;
Do our best for manhood's sake—
God is just and over all.

Love may go like stars of snow
Melting on life's muddy tide;
Earthly friends but few men know—
God is good and by our side.

There's but one unfailing sun;
Stars are dim and earth is drear;
Something whispers as they run:
"Man may fail, but God is near."

Golden Age.

News of the Week.

DOMESTIC.

PORTLAND, Sept. 14.—One hundred and forty towns give Connor 28,670, Roberts 26,190. The Republican majority will probably reach 5,000, against 10,000 last year.

The congressional contest for the vacancy in the fourth district is close.

The Democrats gain in the Senate. The House is probably unchanged.

BOSTON, Sept. 16.—The State Central Committee of the National Union party, to the number of fifty, met at their rooms this evening. A letter was read from Col. T. R. Stockdale, of Mississippi, expressing cordial sympathy with the new party movement, and pledging hearty co-operation. Also a long letter from Jubal A. Early, of Virginia, expressing the same sentiments.

WASHINGTON, Sept. 17.—The Navy Department has received the following:

Navy-Yard, Pensacola, Sept. 16.—The yellow fever is epidemic at Powell's station, on Pensacola Bay, twenty-five miles above the yard. The people have neither food, medicine nor attendance, and are crying in the name of God for relief. The navy-yard is perfectly healthy.

G. H. COOPER, Commander.

MONTGOMERY, Sept. 17.—The Constitutional Convention adopted the bill of rights to-day. The following section was adopted unanimously: "The people of this State accept as final the established fact that from the Federal Union there can be no secession of any State."

MOUNT WASHINGTON, N. H., Sept. 18.—A snow-storm prevailed on the mountain last night, continuing all day. No trains or stages have passed up or down.

GALVESTON, Sept. 19.—During the storm on the seventeenth the steamship Australian, loading with cotton for Liverpool, went to sea from the outer roads, and was driven ashore at St. Bernard, sixty miles west of this place. Her surgeon and mate arrived to-day, and report the vessel lying in seven feet of water. No lives lost.

The bark Edward McDowell, which was discharging at the wharf, was blown over on the point of Pelican Island, in Galveston Bay, and is now aground in eight feet of water. It is thought she will be gotten off with slight damage. The bayou steamer Beardstown was driven from her wharf, broken to pieces, and is a total wreck. A number of her crew are reported lost.

Dr. G. W. Peete, health officer of the port, was at the quarantine station with his family. On the evening of the fifteenth he sent his family to the city, except his little grandson, who remained with him at the station. On the eve of the sixteenth the storm increased, the water rose rapidly, carrying away the buildings, and the last seen of Dr. Peete and the little boy they were in the old fort, a short distance from the quarantine station. No tidings have been yet received, and it is supposed that both were lost.

The government buildings, with all the material on hand, which was being used in the construction of gabions for harbor improvements, were swept away. A number of men employed on the works came to the city on the fifteenth, and when the water carried away the building twenty-seven men clung to the piling through the night, and all except two were saved by tugs the following morning.

Dwelling-houses on the eastern point of the island and along the beach on the south side were considerably damaged by water. A number of houses were blown down and washed off in the central and business portions of the city. Very little damage was done. It is estimated that $200,000 will cover all losses to property. Very little damage to the wharf or on the bay front from the depot to Bay Ridge.

FOREIGN.

CONSTANTINOPLE, Sept. 15.—The Herzegovinians now appear willing to treat with the consuls. The latest encounters terminated in favor of the Turks. The emigrating families are returning.

LONDON, Sept. 16.—The Madrid correspondent of the *Times* summarizes the circular of the papal nuncio to the bishops as follows: The nuncio claims the fulfillment of the concordat which forbids the exercise of any non-Catholic creed; requires the transfer of superintendence over education to the clergy, and pledges the co-operation of the secular power in suppressing heretical teaching and literature. He says one of the causes of civil war is the way in which religious unity has been misunderstood by previous governments. For these reasons, in view of these consequences, the holy see believes itself strictly obliged to present these observations to the government.

The *Times* correspondent adds: No doubt the presentation of this audacious claim at a time when a liberal cabinet has just been installed implies a threat that if the government rejects it the blessing of the church will be definitely transferred to Don Carlos, and peace retarded in every possible way.

HENDAY, Sept. 17.—The families of some of his most influential partisans are endeavoring to induce Don Carlos to conclude peace. Bands of Carlists encamped near Toloso refuse to fight. Their commander has been arrested.

KRAGUJEWACZ, Sept. 18.—The discussion of the address to Prince Milan continues. The government still failed to secure a majority for peace. There are rumors of a ministerial crisis. The situation is grave and uncertain.

QUEBEC, Sept. 20.—Twelve inches of snow. The fruit and ornamental trees are damaged thereby.

From the Work.

SHREVEPORT DISTRICT CONFERENCE.—*Mr. Editor:* The District Conference was appointed to assemble at Keachie, La.—the place having been changed from Holly Grove church, Anacoco circuit—and convened August 19. The Rev. S. S. Scott, presiding elder, was present and occupied the chair. The committee plan was laid aside, and the different items were taken up in order and reported upon. However, resolutions were passed upon each subject, which purported to consider and digest the whole of the pastoral reports. The spiritual state of the church, embracing the subject of temperance, exhibited some strange features upon the one hand, and some that were, upon the other hand, encouraging in a high degree. The Sabbath school reports were very meager. Under the circuit *regime* the Sabbath school is an institution that barely breathes. The chief difficulties in the way are a lack of suitable persons for superintendents, and the unfortunate tendency to union. The interests of the missionary cause were attended to. The missionary secretary's plans for collecting moneys had been canvassed by all the preachers, and were considered impracticable except in stations. The plan agreed upon as best in all places was to take up public collections. The financial condition of the district was found to be simply "deplorable." Only one-sixth of the aggregate salaries had been paid, and one-half of that sixth had been paid to one preacher.

In the line of material prosperity there has been some improvement. Several houses have been built and dedicated, but the majority of our societies are either without churches, worshiping in somebody else's house, or are under most inhospitable roofs, surrounded by dilapidated and uncomfortable walls.

Resolutions commending the Nashville and New Orleans *Christian Advocates* were passed unanimously.

President Armstrong, of Mansfield Female College, was present, and during a portion of the time acted as secretary.

The delegates elect from this district to the Annual Conference are: Rev. G. M. Stuart, of North Bossier circuit, George T. Simpson, of Caddo circuit, Benjamin T. Spearman, of DeSoto circuit, and Thomas L. Armstrong, of Mansfield circuit. Alternates—R. W. Freeman and John L. Scales. *These were all elected as men who would be certain to go.*

Red River chapel was selected as the place of meeting for next year. Bro. Prather promises to convey preachers, traveling and local, delegates, Bishop and all, from Shreveport to the chapel and back free of charge.

On Sabbath the Conference joined in a most interesting love-feast and communion, in which also about sixty communicants participated. On Sabbath evening at four P. M. memorial services for the lamented John Wilkinson were held, in which the greatest interest was manifested by an immense concourse of people, who had assembled to do honor to this heroic and devoted man, whose memory will ever be dear to thousands in this part of dear old Louisiana. Having enjoyed a most delightful season and an abundant hospitality, we adjourned, and on Monday morning were all wending our ways homeward. Truly yours,

R. H. A.

GREENWOOD, LA., September 1, 1875.

CLANTON CAMP MEETING.—*Mr. Editor:* This meeting, the second held at the place, was commenced on Thursday, the second instant, and closed the following Wednesday morning. The ground, about a mile from Clanton, a town on the N. and S. railroad, in Chilton county, Ala., is covered with a beautiful grove of red oaks, and close to a good branch, which furnishes pure water for man and beast.

There were eleven plank tents, including the preachers'. The worship was under an arbor, which, being too low, made it very hard on the voice in preaching and singing, and the more so as there were present only seven preachers—Bros. McDaniel, Blow, Roper, Miers, Solomon, Lightfoot and myself. But the preaching, as the daily results proved, was in demonstration of the Spirit and with power—and all the sermons, except those of one man, were highly satisfactory. From the beginning to the end there was a gradual accumulation of faith and hope and courage, and joy and zeal. The last of the feast was the best, and the closing scenes were really glorious. After a good sermon on the last night sixty or seventy penitents, I reckon, came into the altar for prayer and instruction. After these had been labored with for some time, and it had become known that some of them had passed into the light, all were asked to rise to their feet who had experienced the pardon of sin. About twenty rose up at once. Oh, it was glorious! The preacher then asked the converts and all other Christians within the altar to vacate, so that he might invite others. Upon the second invitation the altar was again filled. The meeting lasted till late in the night, mourners weeping, converts and Christians rejoicing and praying.

The preacher in charge, Bro. McDaniel, received twenty-four into the church, and baptized about twenty. He estimated the number of converts at about thirty-five. The brethren will have another next year. They need camp meetings in that region, where *Hard-Shellism* has reigned so long. The church will be built up and instructed in all doctrine this way sooner and more certainly than in any other way.

The pleasure of the meeting was marred by the absence of our esteemed presiding elder, Bro. Shores, who was kept at home by his terrible misfortune. The church remembered him, however, and prayed for blessings upon him and his family in their deep distress.

By the way, permit me to say that the action of Bro. Scott's Quarterly Conference in reference to Bro. Shores was very beautiful, and it is to be hoped that all the preachers will collect Bro. Shores' salary and remit it to him as soon as possible. A man true and tried as he is should be specially cared for under such afflictions as now distress him.

J. W. RUSH.

OZARK CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* On Saturday before the fifth Sabbath in August we began at Claybank church, and closed on Tuesday night after. The congregations were large and serious from the first to the last service. The church was greatly blessed and cheered. Several were converted and four received into the church, and two still on application. I was aided by the local preachers who reside in this part of the circuit, and by Bro. T. J. Fain, an exhorter and class-leader.

On Wednesday night, September 1, the Marianna District Conference convened in Ozark, on which night the introductory sermon was preached by the Rev. H. M. Gillis, of Greenwood circuit. On Thursday morning at nine A. M. the Conference was organized, with the Rev. M. E. Butt, presiding elder, in the chair, and Revs. W. S. Rice and W. D. Owen elected secretaries. The attendance of the delegates was the largest ever seen in this district. The business transacted and the work reviewed gave interest to the occasion, eliciting at times warm and sometimes spicy discussion. During the session prominence was given to religious exercises. The gospel was preached in earnestness and with unction from time to time. But the most delightful season was found in the love-feast on Sunday morning, when all our hearts were knit together in love. At the close of the sermon, at eleven o'clock on Sunday, the Lord's Supper was administered to about *one hundred and fifty communicants.*

We continued the meeting till Friday night, by the efficient help of Bros. L. C. Calhoun, E. Phillips, M. E. Butt and T. C. M. Golland. The congregations were large and attentive. The church was powerfully blessed. Backsliders were reclaimed, sinners were converted and seven valuable members added to the church.

The Sunday following class meeting was held. The attendance was good and the spirit glorious; for the Holy Ghost was present to own and bless.

On Sunday night the young men organized their prayer meeting, with an encouraging attendance and a delightful service. Thus the work of the Lord goes steadily forward upon the Ozark circuit.

ANGUS DOWLING.

SEPTEMBER 14, 1875.

SUNDAY SCHOOL PICNIC AT CHINA GROVE, MISS.—*Mr. Editor:* On the fourth instant the patrons and friends of China Grove church, Pike county, Miss., had a picnic, for the benefit of the Sabbath school at that place. The superintendents of two Sabbath schools were present with their scholars—Bro. D. O. Summer, of China Grove, and Miss Mollie Lampteu, of Tylertown. After a few preliminary remarks and singing the schools adjourned for dinner, which was beautifully spread on a long table previously made for that purpose. After enjoying these luxuries all repaired to the house to attend a spelling match, in which almost everybody participated.

A great many people contributed to the Sabbath school fund. Our able and energetic superintendent is doing a good work in these ends of the earth. May his efforts be crowned with unequaled success, and the young minds he is training in morality stand on the pedestals of glory in future times.

MISS MOLLIE LAMPTON,
Annunciator.
J. M. REGAN, Secretary.

SEPTEMBER 7, 1875.

SPARTA, LA.—*Mr. Editor:* The camp meeting for Sparta circuit commenced on Wednesday, September 1, and closed on Monday morning, the sixth. The Lord was present in convicting and converting power. Accessions, thirty-three. I do not know how many conversions, but there were many. Christians were greatly revived. Bro. Miller, presiding elder, and Bro. Shea, of Minden, were with us; also Bros. Crowson, Love, McCoy and White. The preaching was attended with great power, and better attention and order I never saw at any meeting.

J. W. HEARN.

QUERY AND ANSWER.—We are asked a question of the very first importance in church finance:

"Last year we succeeded, by the assistance of some warm friends of missions, in raising an amount largely above the assessment for missions in our charge. At the fourth Quarterly Conference the stewards decided that they were only bound, and would only pay, the assessment. Now are our stewards right or wrong?"

Answer.—1. Your stewards violated a fundamental maxim of our financial policy—recognized from the very foundation of our church—*i. e.*, that money must be strictly, and in every case, used for the purposes for which it has been given.

2. The name steward implies agent, and no agent in or out of the church can divert funds of a principal to other objects than those intended by the principal, without immorality.

3. Any presiding elder who would knowingly allow such a use of missionary money in a Quarterly Conference ought to be charged with maladministration at the next Annual Conference.

D. C. KELLEY,
Assistant Secretary of Missions.

A STRICKEN COMMUNITY.—*The Fever at Powell's Station.—A Cry for Assistance.*—Just before going to press yesterday we received and published the following telegram, which we republish, having come to hand yesterday too late for comment:

MILTON, FLA., Sept. 15, 3 P. M.—*To J. W. Derr:* Reiterate appeal to Commodore Cooper to aid us. All our nurses sick at Powell's Point. Physicians, nurses and medicine immediately wanted.

W. W. POTTEN.

We have other advices that the distress is very great. Nearly the whole community being sick, members of the same family have in most cases dug the graves and performed all the offices of burial, children or parents having died. The needs of these afflicted people are general, comprising a lack not only of the necessaries of life, but of medicine and the attendance required by the sick. The extreme fatality of this fever is illustrated by the fact that four patients were under treatment by one physician and two of them died in three and a half days, and the other two in five days from the inception of the disease.—*Pensacola Gazette, Sept. 16.*

A LADY who had been teaching her little four-year-old boy the elements of arithmetic was astounded by his running and propounding the problem: "Mamma, if you had three butterflies, and each butterfly had a bug in his ear, how many butterflies would you have?" The mother is still working at the problem.

Resignation of the Sunday School Secretary.

ELECTION OF HIS SUCCESSOR.

At a meeting of the Book Committee at the Publishing House, September 14, 1875, the chairman laid before the committee the following communication:

OXFORD, GA., September 10, 1875.

Rev. R. A. Young, D. D., Chairman of the Book Committee:

DEAR BROTHER—I have to day received a note from Dr. W. H. Morgan, secretary of the Book Committee, dated September 7, embodying the following resolution, adopted by the Book Committee, at a meeting held at the Publishing House in Nashville, August 30:

"*Resolved*, That it is the sense of this committee that Rev. A. G. Haygood, Sunday school secretary, should reside in this city, and should have an office in the Publishing House."

I beg herewith to tender my resignation as Sunday school secretary of the Methodist Episcopal Church South, to take effect January 1, 1876, or as soon thereafter as the Bishops (see Journal of the General Conference of 1870) shall appoint my successor.

I am very truly and respectfully your brother,

ATTICUS G. HAYGOOD.

On motion the following preamble and resolutions were unanimously adopted:

Whereas, The Rev. A. G. Haygood, D. D., has sent in his resignation as Sunday school secretary, to take effect January 1, 1876; therefore, be it

Resolved, That the Book Committee receive, and reluctantly accept, the same. To the eminent ability of Dr. Haygood, and his diligence in labor, we bear hearty testimony; and we believe the whole church will unite with us in this sentiment.

Resolved, That the Book Committee abides in the conviction that the interests of the Sunday school department, and the editing of its periodicals, require the editor to be convenient to the business, and in easy and constant communication with the Publishing House, if not with other connectional interests; and the committee express their profound regret that one who has shown such acknowledged fitness for the various and difficult duties of the Sunday school secretaryship feels constrained, for any cause, to remove his residence and office from Nashville, Tenn., to Oxford, Ga.

Resolved, That according to the direction of the General Conference (Journal of 1874, page 565) a Sunday school secretary be elected to fill the vacancy made by the resignation of Dr. Haygood.

Whereupon the Rev. W. G. E. Cunnyngham, D. D., of the Holston Conference, was unanimously elected, by ballot, as Sunday school secretary of the Methodist Episcopal Church South. W. H. MORGAN, Sec.

SICKNESS, WANT AND DISTRESS.—*The Afflicted Settlement at Powell's.*—We clip from the Pensacola *Gazette* of the fifteenth:

In endeavoring to account for the sickness in the unfortunate settlement of Powell's, the theory is advanced that it was aggravated by using fish as a fertilizer in the gardens of the various residents. Such as they could not sell or consume they applied as manure near the surface of the ground. The heaviest mortality was among those whose pursuit was fishing. In some families a majority of the members had died.

Our latest news is from an authentic source, and is under date of the thirteenth. The summary includes one more death than heretofore reported, making seventeen in all, and forty cases. The destitution of the community has been partially relieved, but great want and distress still exist.

Periodicals.

LIPPINCOTT'S MAGAZINE for October has: Wanderings with Virgil, Illustrated, The Ocklawaha in May, Illustrated, Tentoretto's Last Picture, Spiritualism and Jurisprudence, The Winds, In the Pine Land, The Truth About Madame Rattazzi, A Day in Chiua Town, The Largest Retail Store in the World, The Ben Marche, and other articles.

THE SOUTHERN MUSICAL JOURNAL is the title of an excellent monthly published at Savannah, Ga., by Ludden & Bates. Price, $1.25 per annum. We have received numbers for August and September.

PETERSON'S LADIES' NATIONAL MAGAZINE for October has been received. It abounds in patterns, fashion plates and light literature.

WE HAVE received from the Publishing House, Nashville, Tenn., the General Minutes for 1874. Every preacher will want a copy, of course.

THE SOUTHERN EVANGELIST is the title of a new journal published at Spartanburg, S. C., by the Southern Tract Association.

WE DO and avoid much merely to satisfy the imagination. A thousand things insignificant in themselves please or offend by what they suggest.

Field Notes.

MR. EDITOR: I spent six pleasant days on Bro. C.'s work, looking around and taking notes. I find he has the work "well in hand." He watches over the flock "as one that must give account." While there has been no great stir, there has been gradual advancement. The talks in the love-feast were delightful to hear. One sister, by the relation of her experience, set the seal of truth to the morning sermon, and so the preacher was encouraged.

A brief visit to Bro. R., at the close of a protracted meeting, disclosed a church in fine working order. Faith has been strengthened and love deepened. One adult and two infants baptized, and seven received into the church. The fall campaign has been fairly inaugurated, and we listen to hear of victories from every circuit, for the brethren are in real, good earnest.

The travel through our district is very much hindered by water. This going by rail where the water is, in some places, three feet deep on the track, is not very delightful. If Saxe could take the trip some of our preachers take he would not sing so joyously:

"Ilness me! this is pleasant,
Riding on a rail."

The "hardness of the times" is bringing into the minds of some of the brethren some queer thoughts. The suggestion of Bishop Marvin, made in 1865, in regard to unmarried preachers, is being revived and much talked over. The conclusion is that in view of the "present distress" the young preachers remain unmarried. Whether *they* will agree to that conclusion remains to be seen. One thing is a fact—the majority of the circuits desire single men for their pastors.

I have found two brethren very much troubled in mind. They say that the great Dr. Bledsoe has delivered the Methodist Church over to Calvinism—that he has surrendered "horse, foot and dragoons." I know not. I have not read his article, but I imagine that Dr. Bledsoe is only *one of six hundred and ninety-six thousand.* Those brethren can simply apply the "rule of three" and see the result. I had no idea that presiding elders heard so many curious things. One brother speaks of attending a camp meeting that actually was mounted on stilts. Another suggests that everybody knows that Bro. Daves is *au fait* in Spanish, because there are so many snatches of it in his very interesting letters; but it would be well for him to send us along a translation, as very few home folks can understand it, and this having to jump for a lexicon in the midst of a letter is a tax upon patience. And "many other such like things" have been heard. Our camp meeting at D. begins the day after to-morrow. I hope to send you a good report.

PRESIDING ELDER.

WE COPY the following from the *Western Methodist.* We share deeply the regret at the accident that has befallen Bro. Evans, and also in the hope that he may be speedily restored.

We learn with deep regret that the Rev. Charles F. Evans, of the Little Rock Conference, and pastor at Arkadelphia, met with a very painful accident September 4. The *Southern Standard* says: "He started in the morning with his family, in a hack, intending to be present at the camp meeting at Rock Creek church, about seventeen miles from Arkadelphia. When near the plantation of Mr. James Strong, about nine miles from town, by some mishap Mr. Evans was thrown from the vehicle, and, becoming entangled in the wheel, his left leg was broken below the knee-joint. A messenger was dispatched, and Dr. J. R. Dale immediately started to render all necessary assistance. Mr. Evans was conveyed to Mr. Strong's residence, where he receives all possible attention." Bro. Evans, we hope, will soon recover from the effects of this accident. We notice that he is announced as president of the Arkadelphia Female Institute.

REVIVAL OF THE FEVER AT PASCAGOULA.—The *Star* of the eleventh reports:

"During last week, and after our editorial upon the subject of quarantine was written, the yellow fever again broke out in our midst with increased violence. We have now sixty cases that the physicians report."

AN Irish peer, traveling in France with a negro servant, directed him, if questioned on the subject, always to say that his master was a Frenchman. The man was punctiliously faithful to his orders; but whenever he said, "My massa am a Frenchman," he always added, "and so am I."

The Christian Advocate.

THURSDAY, SEPTEMBER 23, 1875.

THE RIFT WITHIN THE LUTE.

MR. EDITOR: The following poem was a favorite selection of Mrs. Lucy H. McVea, who, at San Antonio, Texas, August 12, 1875, passed quietly to "the rest which remaineth for the people of God." It calmed the waning hours of her lingering illness, and its publication may bring like comfort to some other "long-suffering" one.

As one who walketh through Death's solemn vale
In the full knowledge that his trembling steps
Do lead him from the paths of earthly life,
So I walk wearily, yet all the while
I labor with my hands, as months, nay, days,
Were not the little all of life to me.
I dwell among my kindred smilingly,
Yet in my secret soul I feel, yea, know,
That seeds of death are springing up so fast—
"A little folding of the hands to sleep"
May measure out my days. My work begun
May never know completion, and my hope
Have never shaping of reality.

Golden fair the autumn stretched before me;
Its wealth of fruit poured out around my feet
With such full lavishness. Its shining skies
Did smile so bright above me that no thought
Of shortened date found room whereon to fling
Its dusky shadow. All my hopes looked out
On fullness of all days and length of years,
Wherein the dreamings of my youth and prime
Should turn from fancies into shape and form;
And now?
What matter? All our lives are shaped
By One who knoweth well what end shall be
The crowning of each life, or cross or crown;
And in the years to come our little work
We think unfinished, and all incomplete,
May shape hereafter an eternal crown.
What matter, then, if Death's cold hand cut short
Our life in very midst, as flowers that fall
When frost doth touch their bloom? Is not God just?
Doth he not know when our poor failing hands
Have done the work he gave them? When our souls
Are ready for the summons to the home
He hath prepared of old for his beloved?
In trust that, faltering, shall not fail—
In hope that shineth over darkest sea—
In faith that, steadfast, seeth, far beyond,
The King in all his glory—do I wait
The Silent Angel, as he bringeth me
Through silence to the land so far away.
I know my feet are stumbling in the dark—
That hands grow weary ere the day is done;
I feel the presence of the summoner;
And yet I cling to life! So fair, so sweet,
Yet fleeting from me as the light that dies
From yon soft sunset scene.
God knoweth best!
Whatever come, or length of days or death,
His will be done.

OBITUARIES.

MRS. AGNES ARCHER BLUNT, whose maiden name was Downman, was born in Petersburg, Va., A. D. 1787, and died at Spring Hill, Marengo county, Ala., on the ninth of August, 1875, in the eighty-eighth year of her age.

She married at the age of nineteen, and became the mother of twelve children. Her husband, Thomas Blunt, having died a few months before the birth of her youngest child, the burden of a large family was left upon her hands. As to her faithfulness and success in rearing her charge, a noble and useful posterity remain a living monument—a posterity of which she was justly proud—who, tried in every relation and vicissitude of life, in prosperity and in adversity, in war and in peace, have ever reflected the worth and superiority of their excellent ancestor. She lived to see many of these pass from this "stage of action." Of her twelve children only four survive her—one son and three daughters; but many of the third and fourth generation remain to perpetuate the influence of her grand life and character. The youngest of her children, now a saint in heaven, was for ten years a companion of the writer, and never was man blessed with a more precious helpmate. This relationship gave him an opportunity of becoming a fit witness to the noble character and traits of his mother-in-law. It was his privilege to be with her during the last three years of her life, and with profound admiration to behold in her one of the brightest examples of fortitude, patience, resignation and meekness that ever adorned the Christian profession. Though reduced to poverty and want by late disasters—to extreme feebleness, suffering and total blindness by old age—yet she was never heard to utter one word of complaint, only when she complained of herself that "she was of *no account—not able to do anything.*"

She was a woman of strong constitution naturally, of indomitable energy and untiring industry, and her mind retained its vigor even up to the comatose state into which she relapsed a few days before her death. She was remarkably exempt from the mental imbecility, childishness and fretfulness common to old age. Naturally taciturn, she was never known to utter a word of folly, or to speak evil of any one. Having perfect control of "the unruly member," she "kept her tongue from evil and her lips from speaking guile." All who knew her loved and honored her.

Mothers with large families may derive a good lesson from this noble subject. Neglecting no duty at home, she found but little time to go abroad or intermeddle in public affairs. The fruits declare the wisdom of her course. The Methodist Episcopal Church South, of which she was a member, is supplied from her posterity with leaders, stewards, one able minister of the Alabama Conference, and other faithful members, and the Baptist Church with several pious and efficient members. How it stirs the soul to contemplate the virtues of this noble woman!—to think how unselfish she was; how she would forget herself in her deep concern for others; how, in her extreme feebleness and pain, and total blindness, she would grope her way to the room of the sick to inquire after and speak words of sympathy to them, when at the same time she was the greater sufferer; how she suppressed and concealed her sufferings, lest she might add trouble to the anxious heart of her faithful and doting daughter, waiting around her bedside day and night. Precious mother! Great is our loss! But, blessed be God, thy gain is infinitely greater. And we would not be so selfish as to have thee back in this world of sorrow. No, not for one moment would we rob thee of thy bright reward! "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord." H. B. COTTRELL.

DIED, in Talbot county, Ga., June 19, 1875, Mrs. ELIZABETH ELLISON, widow of John Ellison. She was born in Londonderry, Ireland, August 13, 1793. Her parents removed, when she was young, to this country, and settled in Chester, S. C. She was raised a Presbyterian, but after her marriage joined the Methodist Church, of which she was a most pious and devoted member for more than fifty years. Having been cared for by her from early boyhood with all a mother's love and tender sympathy, and having enjoyed the daily and intimate association of the home circle for many years, I can fully appreciate her deep piety and earnest devotion to all that was true, lovely and pure. The characteristics of the virtuous woman described by Solomon were developed in her life, for by her industry, economy and faithful discharge of household duties she raised a large family of children, who may well rise up and call her blessed, for by the gentle, pious and loving influence she exerted over them they were all trained up for usefulness and respectability, and have all become members of the church of Christ. She combined the best elements of female character, rendered more lovely by the graces of the Holy Ghost, whose fruits clustered in her heart and were illustrated in her daily walk and conversation. She was the most earnest and devoted Christian I ever knew. It was her habit for many years to rise early, frequently before daylight, and prepare herself for the duties and trials of the day by prayer and reading the Holy Scriptures, and other religious books that might direct, strengthen and comfort her. In a letter written to me by one of her sons, who cared for her in her old age, and ministered to her with all the tenderness of a woman and all the devotion of a true man, he says:

"I do not think you can have any idea of the religious reading she did during the past two years. She was familiar with all the good old books that came in her reach. She read nothing else. For thirty years she has used Jay's Exercises, wearing out three or four copies, that are carefully stitched together, wrapped up in paper and put away in the book-case. Some weeks before our mother's death, on Sunday morning I took Baker's Sermons—a book she had been reading—to her bed, and asked which one I should read to her. She said: 'David's dying charge to his son Solomon—"Know thou the God of thy father,"' etc. She was thinking more of me than of herself."

Religion appeared to permeate her whole heart and life. She enjoyed its hopes, relied on its promises and discharged its duties, realizing in her daily experience its light, its strength, its comfort and its purity. The most prominent traits exhibited in her life were faith, humility, meekness, heavenly-mindedness and devotion. Many hours were daily spent in prayer. In the wide range of many years' observation I have never known a more perfect Christian character. About a month before she died she fainted. When she rallied she said that if it had been the Lord's will to have taken her then, she felt that she would have gone straight to the heaven of heavens. Her last hours were calm and peaceful. She fell asleep in the arms of Jesus. The spiritual life, which had germinated in her heart fifty years before, had grown into such large proportions as to burst the mortal body that enfolded it, and developed into the full proportions of immortality and heaven. "Blessed are the dead that die in the Lord."

ONE WHO KNEW
AND LOVED HER.

THE subject of this sketch, Mrs. FRANCES N. P. GUY, was born February 1, 1839, in Clarke county, Ala.; was married March 23, 1864; joined the Baptist Church November 17, 1873; united by letter with the Methodist Episcopal Church South, at this place, July 25, 1874, and remained a consistent member of the same up to the time of her death, which occurred on the evening of August 12, 1875, in this place, at fifteen minutes before six o'clock.

Surely death was a happy change to Sister Guy, for indeed she was a great sufferer here. It seemed that God designed to polish her in the fires of deep affliction, and thus make her a bright jewel for heaven, for she was called to suffer long and much, being confined to her bed, the major part of the time, for two long years previous to her death, and entirely so during the last six months of her life. Her afflictions were borne with much Christian fortitude. She often expressed herself to the writer, when on his pastoral visits to her, as being perfectly resigned to the will of God in the matter of suffering, and also of dying.

As she had been looking for the messenger for some time, he did not take her by surprise at his coming, but found her at her post, with oil in her lamp, ready, willing and waiting to obey the summons. Nothing caused the least desire in her heart to cling to the couch of suffering any longer save the golden chain of affection that bound her to her husband and children, and *especially* to the precious babe of her bosom. A few days before her death, knowing that she had soon to give them up, she called her loved ones around her bed; told them she was going away, delivered to them her dying message, and had them promise to meet her in heaven.

A few minutes before she breathed her last she raised her icy hands, folded them quietly across her dying breast, and passed away from this dark world of suffering to the sunlit climes of glory; not, however, in great ecstasy, shouting and praising God aloud, but rather as mildly and as gently as the golden rays of the glorious sun on that calm, beautiful summer evening.

Sister Guy died at the conclusion of a prayer meeting of her own appointment. "Let music charm me last on earth, and greet me first in heaven."

She leaves a husband and three little children to mourn her loss. May God help them to follow the wife and mother to the bright home of the pure and good.

JAS. W. MCLAURIN, P. C.
WAYNESBORO, Miss., September 8, 1875.

RICHARD F. CROWSON, son of the Rev. R. T. and Mrs. Rebecca Crowson, was born in Shelby county Ala., September 4, 1853, and died at the residence of his father, in Winston county, Miss., August 13, 1875.

The subject of this obituary was in childhood remarkably obedient to parents, and kind and loving to his brothers and sisters. Blessed with religious parents, he received pious instruction in early life, and at the age of fifteen years professed faith in Christ, joined the Methodist Episcopal Church South, in which he lived endeavoring to adorn the profession he had made by a pious walk and a godly conversation until his death. Richard was highly esteemed by all. This was evident from the faithfulness of his many friends during his illness. His disease was consumption. He was confined to his bed eight months, but his young associates watched over and nursed him the last night he spent on earth with as much anxiety as during the first hours of his sickness.

The writer was his pastor two years, and can truly say he never saw the Christian life more beautifully exemplified by one so young. We had fondly anticipated much from him for the church and his fellow-man; but God knew best, and called him away in the bloom of his young manhood. During his illness he spoke frequently of his departure with that calmness that can characterize none but those who enjoy the religion of Christ. He was asked by his father, some time before his death, if he had any hope of getting well. He said he sometimes hoped he might recover, but if he did not he was ready and perfectly resigned to the will of the Lord. Not many days before his death he called his sister to his bedside and said: "Sister, you must not weep for me when I am gone." The reply was: "We cannot refrain from shedding tears when you are gone, my brother." "Oh," he said, "I shall be so much better off in heaven, where there is no more pain." He went not out in a storm of rejoicing; but as a summer's sun sinks calmly to rest in a cloudless sky, so ebbed his life away, and his redeemed soul took its flight to the God whom he loved so well. We all mourn the untimely death of this noble young man. A. W. LANGLEY.

Western Methodist please copy.

DIED, on the first of August, 1875, Sister SARAH J. THORNTON, wife of Dr. J. J. Thornton, of Centerville, Newton county, Miss. Sister Thornton was born in Autauga county, Ala., May 15, 1840. She was the daughter of Edward Lea and Margaret F. Buyck, who taught their children to love God, and their daughter followed their precepts and examples. She professed religion and joined the Methodist Episcopal Church South in her twelfth year, and lived an exemplary Christian life up to the day of her death. She was married to Dr. Thornton in her fourteenth year. She lived one year after their marriage in Alabama; then moved to Scott county, Miss., and lived there one year; thence to Newton county, Miss., and united with the Methodist Episcopal Church South at Centerville. The church mourns her loss, but their loss is her eternal gain. She was loved by all who knew her, and long will the memory of her bright Christian example linger with her many friends. The end of such a life as Sister Thornton's could not but be victorious and triumphant. She was fully prepared for death. Her disease was consumption. She lingered long, but bore all her sufferings with Christian patience and without a single murmur. She asked her physicians their opinion, and told them not to be afraid to tell her—that it would not alarm her. She knew her end on earth was near, but said she was prepared, and only regretted parting with her loved ones. Her loss to the society in which she lived, and to all who knew her, is keenly felt, but to no one so much as her dear children and bereaved husband, and the preachers, who were always welcome to her hospitality. She died in great peace. The funeral services, which took place at the grave, were attended by the largest concourse of people I have ever seen follow a corpse to its last resting-place on earth. Her pastor, J. A. V.

FRANCES ELIZA LOCKE, wife of Joseph Locke, and daughter of John and Drucilla Sampey, was born in Conecuh county, Ala., July 23, 1829, and died in the same county, July 7, 1875. Having had the religious influences of a Christian home thrown around her in infancy and childhood, she connected herself with the Methodist Church at the very early age of eight years, and was happily converted to God in her sixteenth year. From that hour her life was in strict accordance with the commands of God, and, as she herself frequently remarked, she always had a consciousness of her acceptance with the God she loved. She was always in sympathy with the church of her choice, whose communion she so much loved. Whatever affected it sensibly affected her.

Her disease was of a very severe and painful character indeed. She suffered for several months before her departure, but in all she recognized the hand of God, and felt that it was for his glory and her good that she suffered. As her pastor I visited her often during her illness, and always found her resigned and happy in the anticipations of a rich reward. In all her suffering she evinced a Christian fortitude seldom if ever excelled.

As a daughter she was obedient, gentle and kind; as a wife, sympathizing and affectionate, and as a mother she combined the characteristics of a true Christian woman. It was in this relation that her character shone most beautifully—always endeavoring to impress the truths of Christianity upon the loved ones at home. Her influence exerted in these sacred precincts was of such a hallowed nature that even now they point to ma as the best Christian they ever knew. Truly her "labor was not in vain in the Lord."

JAS. S. RENCHER.

MRS. HARRIET E. SHEEHE, daughter of Capt. James and Maria Brice, was born in Arcadia, Bienville parish, La., January 9, 1858; joined the Methodist Episcopal Church South and was converted under the preaching of Rev. J. H. Jordan in 1871; was married to Mr. D. R. Sheehe May 11, 1875, and died, after an illness of twenty-four hours, in Arcadia, La., August 14, 1875.

Sister Sheehe was richly endowed in person, mind and heart, having received the social and educational advantages which devoted parents with liberal means could bestow. Added to these were those graces of high moral culture which religion alone imparts, and consequently she was the object of more than usual affection from family, relatives and friends. It was in the sacred precincts of home that her beautiful character shone with greater brilliancy than elsewhere. Toward her parents she was obedient, loving, tender. To her friends she was true, and ever ready to make personal sacrifices to minister to their comfort and happiness. For her husband she cherished the most profound love, making his home attractive by her gentle ways and lovely smiles. As a Christian her life was above reproach, walking in all the commandments of the Lord blameless. She had made great preparation to entertain her friends during a protracted meeting to commence in Arcadia the day she died; but, alas! instead of the bell calling God's people to the services of his house, it was the funeral dirge, and the call of the Master for her to join the anthems of the skies, where congregations never break up. As she had lived, so she died, leaving the world with the victor's shout quivering upon her pale lips, and leaving her weeping friends with the blessed assurance of her reception beyond the flood. J. W. HEARN.

I AM called as a pastor to record the removal of one of my flock from the fold below to the fold above. Bro. LEVEN H. HITCH was born in Somerset county, Md., of pious Methodist parents. In his thirteenth year he was born again, and connected himself with the Methodist Protestant Church. Ten years ago he came to this city. The Methodist churches here had been seized by the military, and were used by the ministers of the Methodist Episcopal Church (North.) Bro. Hitch, not approving of such carnal proceedings, attended the ministry and worship of the Presbyterian and Baptist Churches. On the dispossession of the Methodist Episcopal Church (North,) and the restoration of our churches by President Johnson, Bro. Hitch presented himself for membership at the Felicity Street church, and was received by Dr. Parker, the pastor. Bro. Hitch expressed himself as feeling spiritually at home again.

Bro. Hitch was a modest and unobtrusive Christian man, loving mercy, doing justly and walking humbly with God—of amiable disposition, and warm in his attachments. He met his earthly end in peace, trusting only in a Savior's merit, but trusting wholly in that merit. His loved ones deplore his loss, but rejoice in hope of meeting again in the heaven above—the heaven of love. He died August 22, 1875, aged thirty-four years.

His pastor, J. B. WALKER.

DIED, at his residence near Stanton, Tenn., February 13, 1875, Bro. HENRY B. WARE. He was born in Richmond county, Ga., in the year 1807. The writer first made his acquaintance in Wilcox county, Ala. From Wilcox he moved to Marengo county, Ala., where he lived till after the close of the war.

As a member of the Methodist Church for many years, he was consistent in his life, orderly in his walk, godly in his conversation. He was retiring in his habits, reserved in his manners, yet unflinching in his devotion to the church of his choice. With his means he was liberal in his contributions to the church and the poor. His princely hospitality was dispensed with a liberal hand to his friends, among whom it was his delight to number and honor the ministers of Christ. They were ever greeted with a cordial welcome, and made comfortable and happy at his home, and by them his memory is cherished with grateful remembrances. He was noble in his nature, refined in his sensibilities, and generous in his impulses.

His end was peaceful, tranquil, triumphant. It was not surprising to hear that he died right. His life was such as to warrant the belief. May God bless and save his surviving friends. G. F. E.

DIED, at Brown's Well, in Copiah county, Miss., April 19, 1875, of chronic diarrhea, WILLIAM H. ALLEN, of Hinds county, Miss.

The deceased was a native of South Carolina; moved with his parents, at an early age, to Wilkinson county, Miss.; thence to Hinds county, Miss., where he was married, in 1852, to Miss Lydia B. Campbell, daughter of Dr. J. H. Campbell, of Utica, Miss. The deceased was in the fifty-eighth year of his age at the time of his death. He had been for several years an active, consistent member of the Methodist Episcopal Church South, filling the office of steward in the church for a part of the time. Bro. Allen was an exemplary man in all the relations of life—modest and retiring, teaching others more by example than otherwise. His health had been bad for several years. He had been a constant but patient sufferer for months before his death, and finally met death with calm and peaceful resignation. His family had all preceded him to the spirit world. We have no doubt our loss is his eternal gain.

H. J. HARRIS.

THEOPHILUS MAXEY JOHNSON died at his home in Franklin, La., on the twenty-first of August, 1875. He was born in the State of Illinois, January 25, 1815. His parents were strict Methodists, and his father was considered a very exemplary Christian. Three brothers are now preachers in the Northern Methodist Church. It was but natural that Bro. Johnson should connect himself with the church of his family early in life. For much the larger portion of his life he has been a consistent worshiper at the altar of the Methodist Church. He came south about twenty-five years ago, his home most of the time since being in Franklin. He died of a lingering sickness, his health steadily declining for the two last years. I visited him frequently during the last few months of his sickness. He gave me many assurances of his trust in God. Toward the last I think his mind became too defective for him to realize fully his condition. But his family is not without hope that he died in peace. J. W. MEDLOCK.

W. W. HINSON was born in Hancock county, Ga., in 1818; joined the Methodist Episcopal Church South in Choctaw county, Ala., about the year 1856, under the ministry of Gabriel Hawkins, and died in Clarke county, Miss., January 17, 1875. Bro. Hinson was one of many that came into the fold of the great Shepherd about this time. He was an humble, quiet, unassuming man, peaceable in his neighborhood. Humility was most conspicuous in his character. When he went to the house of God you would find him in the "inner corner," with his attention closely fixed on the preacher, intent on gathering all that fell from the lips of the man of God about the Father and heaven and eternal life, and how to reach the heavenly rest. Bro. Hinson, like a great many others, was sometimes in a backslidden state, but he seemed to be reclaimed before he died, for he said he was willing to go, and sent a message to his son in Texas to meet him in heaven, and told his children at home to meet him in the home of the blessed. H. S. GILMORE.

DIED, at her residence in Gregg county, Texas, September 5, 1875, Mrs. MALINDA CLIFTON, daughter of John and Nancy White, and wife of Rev. J. O. Clifton. She was born in North Carolina; moved, while very young, to Georgia, and after some years to Coosa county, Ala., where she was married to J. O. Clifton. She was converted to God in the autumn of 1848, at a camp meeting in Coosa county, Ala., and joined the M. E. Church. She leaves six children; two have preceded her to the glory land. Her walk was orderly and her conversation of Christ. When she was informed by her physician that she must die she stated that she had rather raise the children, but if it was the will of God all was well. The writer has seen many pass away, but never before saw such a triumph.

B. W. BROWN.

THE following preamble and resolutions were passed by the Sabbath school of the Methodist Episcopal Church South at Ocean Springs, August 29, 1875:

Whereas, It has pleased the great Head of the church to remove from earth to heaven Miss EVELENA CLARK, just merging into lovely womanhood; therefore,

Resolved, That Ocean Springs Sabbath school has lost an attentive, improving and beloved member of the Bible class, the church a devoted member, her parents a beloved child, her sisters an affectionate sister; that we deplore her death, yet believe that our loss is her eternal gain, and that we bow with humble resignation to the will of God.

Resolved, That we will wear a badge of mourning for thirty days.

Resolved, That a copy of these resolutions be sent to the bereaved family, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

M. S. PARK, Supt.

ELIZABETH J. CHENAULT was born October 13, 1843; married to Wilford J. Compton November 24, 1865; joined the Methodist Episcopal Church South in August, 1873, and died July 16, 1875.

During her last illness she assured her husband that she was prepared for a change of worlds, which event she saw near at hand. On the Sunday previous to her death she was in good health, and before a large congregation, in company with her husband, she witnessed a good profession by presenting her little children, Florence and Kate, for baptism. May the Good Shepherd gather these tender lambs in his arms, and in his own good time bring them to meet their mother on the shining shore.

B. F. ALEXANDER.
RAYVILLE, La., August 15, 1875.

LEVEY MILLER, son of William and Nancy E. Harp, died at their residence in Dayton, Sebastian county, Ark., on the twenty-first of August, A. D. 1875, aged eight months and thirteen days.

FOR many reasons it is better to burn letters than to hoard them in this most uncertain world. Burn if you would not have the deepest secrets of your soul made the sport of attorneys. Burn if you would not have your friend pained by even an accidental disclosure of kindness. Burn if you would have your costliest secrets continue undivulged. Burn for your own sake, and for the sake of others.

The Christian Advocate.

THURSDAY, SEPTEMBER 23, 1875.

OVERWHELMED.

Thorny the path I tread;
Storm-clouds above my head;
Heavy the weight I bear;
Crushing my load of care.
Jesus, bend down to me!
Let me thy dear face see!

Fainting my weary heart,
Aching with bitter smart,
Failing my faith so small
That the dear Lord knows all.
Jesus, bend down to me!
Let me thy dear face see!

Shine thou into my soul!
Say to the sick: "Be whole!"
Hear thou my sobbing plaint;
Strengthen my trust, so faint.
Jesus, bend down to me!
Let me thy dear face see!

Jesus! sweet Lamb of God!
Though by all heaven adored,
Well dost thou know the strife
Of this sad, mortal life.
Jesus, bend down to me!
Let me thy dear face see!

North and South.—A Prophetic View.

BY THE LATE BISHOP CAPERS.

The very remarkable letter, says the *Methodist*, written by the late Bishop Capers in 1854, and first printed by us this week, on our first page, comes to us from the hands of Dr. Charles F. Deems, pastor of the Church of the Strangers, in this city. To authenticate this wonderful document we add the letter of C. B. DuPre, Esq.:

CLINTON, S. C., Aug. 16, 1875.

REV. C. F. DEEMS—*Dear Sir:* In 1854 the writer, then comparatively a young man about entering life, wrote, at the suggestion of his friends, to the lamented Bishop Capers, asking his advice and opinion as to matters of a public character which at that time were occupying the minds of our leading public men. His answer, I frankly confess to you, was so much in conflict with the pervading spirit of the populace that I could not fully appreciate it, and laid it away among my papers as a *one-sided view* of Church and State affairs. Recently, in overlooking my papers, I came across the letter, which I now regard, in the light of experiences sad and bitter, as one of the most remarkable papers I have ever read. It is needless for me to say to you that I prize it above all other communications in my possession, and intend it as a legacy for my son.

Thinking that the deep spirit of true Christian piety which pervades this letter, and the utterances of one who was so much beloved by those who knew him, may be of service in these days, I send you herewith a copy of the letter, asking that it be published in the New York *Methodist* or other church paper. It seems now to me that the great and good Bishop must have been more than humanly inspired to have taken so clear and prophetic a view of the then future. C. B. DUPRE.

ANDERSON, S. C., Feb. 25, 1854.

C. B. DUPRE, ESQ.—*My Dear Brother:* Upon my return home yesterday from an extended tour of official duty I find your letter of January 9, which is now open before me. You now understand why you have not been answered sooner.

The subject matter of your letter requires careful consideration, and no mere *ad captandum* response. Were the subject just opened to my mind I would not attempt to give you a reply without careful deliberation. You are right in supposing that these matters have been resting heavily upon my mind and heart for the past twenty years. God alone knows how anxiously I have revolved them, and the real suffering I have endured in consequence of evil forbodings which, in spite of my resolution, take possession of my spirit.

In order that I may properly answer you, let me see if the following questions will not embrace the subject matter of your letter—at any rate, the gist of it:

First. You ask: Do I consider the existence of the institution of slavery as the one great impediment in the way of a cordial union of the two branches of the Methodist Church in the United States?

Second. Do I consider the institution of slavery so well established and so necessary a feature of the economy of the Southern States as to warrant the conclusion that it is, and will remain, a permanent feature of our civilization?

These are indeed grave subjects for reflection, and call for the exercise of a degree of philosophic penetration which I fear is not sufficiently mine to convince one, even if I had the leisure and you the patience to follow me in an extended argument. This cannot be for many reasons, but for none more appreciable just now than the fact that I am just home after an absence of many weeks, and your letter, my dear friend, is only one of several which claim my consideration. My answers to the questions above must, therefore, be as devoid of argument as possible.

To the first I answer that I do consider the institution of slavery, as recognized in the Methodist Episcopal Church South, as the chief, the great central difficulty in the way of a cordial fraternal relation between the two great branches of Methodism in the United States. There may be other obstacles in the way, but I regard them as mere collateral issues, springing altogether from the want of agreement upon some compromise of this slavery question such as some of us, North and South, endeavored to make in the General Conference of 1844.

Slavery out of the way, there would *remain no real*, sensible cause of separation between the two churches as organizations, but they would in time come together by a law of moral affinity, and unite hands and hearts in the great work which God in his providence designed the Methodist Church to accomplish in America. I can understand and do fully appreciate, as you evidently do not, the conscientious scruples of our Northern brethren upon this slavery question. I knew before the division of the church, and yet am honored with the friendship of, as good and as pure Christian ministers among them as are to be found in any church organization—men who are actuated by the clearest convictions of their consciences in regarding the institution of slavery as a grievous sin.

My dear Charles, when we desire to discover the real truth of any matter, especially of such as we are directly interested in, we must first place our minds in a negative state. This will require a long time with some temperaments. We must not look at a subject we are disposed to prejudge through a contracted pupil. We must discern, if we do, that there is a defect in our vision or in the position we occupy which is likely to make an object appear *white* when in reality it is *black*.

I would to God this division wall between the Church North and South was broken down, and we could be united as formerly in the glorious work of our Master, for which our church economy is so well adapted in meeting the tastes and genius of the mass of our American citizens. You may rest assured of one thing: If the Master sees that his work is hindered by this estrangement of his laborers, he will remove the cause in his own good way and time.

I am not of those boasting spirits who are ready to condemn all others, and yet can see no fault in themselves; hence I do not regard the stuff you hear of from so-called theorists, who declare that there is an irreconcilable hostility between the Puritan and the descendants of the English gentry and the French Huguenots. All this, to one who has traveled as often as I have, from local prejudices is the veriest nonsense. Yea, and *wicked* vanity. Bring the Puritan, the English gentry and the Huguenot under the influence of the grace of God, and the devil whispers no more of such folly.

I pass to your second question. I do not consider the institution of slavery, or any other institution of mere human origin, so necessary a feature of social life as to challenge the providences of God. But suppose I take a more worldly view of your inquiry.

I am, and have been for some time, assured in my mind that the mission of African slavery has been accomplished in America, and that the institution in the United States will soon cease to exist. I form my conclusion from the progress of events in the civilized world, and the wonderful developments of Christianity within this century. The politico-economic view of this question has been well taken by Mr. Fox in the exhaustive debate upon the question of emancipation before the British Parliament. No unprejudiced mind can follow that debate and fail to recognize the finger of God indicating to man his duty, and urging him to act in direct opposition to his personal interests. An institution so long grafted upon the body politic of a nation, such as Great Britain, could have been overthrown in no other way than by the mysterious workings of Providence.

It is simply ridiculous to charge the New England Abolitionists with having originated the idea of negro slavery, and with having inaugurated the agitation of emancipation. Certainly no educated person would so charge, unless he was appealing to human passion upon the instincts. African slavery originated in man's natural cupidity, and was an institution of Great Britain's before there was a New England known in America. Emancipation came first to be discussed in England *as an advanced idea of Christian civilization*, and can be distinctly traced to the most evangelical of the Christian church in England. Such, at any rate, is my view of this whole matter, in this my sixty-fourth year, after having examined the question in every way it presented itself to my mind. So far, then, from regarding the institution as permanent, I do not recognize the first feature of genuine vitality in it. How it is to transpire, whether by a gradual system of emancipation, fixed in our organic law by amendments, or whether in the storm of revolution, I know not; but as sure as I am now writing to you, my dear brother, the institution of slavery in these United States *is doomed*. I do not think that any candid student of history, or any unbiased observer of events as they are now transpiring, can resist this conclusion.

Why, man alive, there is now abroad in our land the very spirit which, if encouraged, will lead to the overthrow of the institution in the wreck and the awful ruin of revolution. My opportunity for observation in the South and West for the past ten years assures me that unless our madcap politicians adopt some more conciliatory position, and compromise their extreme partisan views, the two great parties of principles, fixed in State economy, will be lost in sectional bitterness, and an early presidential election secure the triumph of the Abolition party. This will bring about secession on the part of those States who are unwilling to compromise the pride of abstract rights; and then—I shudder at the thought—a bloody revolution, accompanied by the material ruin of the South. Slavery, if this comes to pass, will be abolished by the decree of a military tribunal, and the pride of my people fearfully humbled before God.

This is an awful picture for me even to suggest, but, as I contemplate it, my soul sickens within me. Repel it as I may—banish it from my mind as a mere fancy—yet it grows upon me as a hideous reality, which may a merciful God spare me the pain of realizing.

Since the death of Mr. Calhoun there seems not to be a statesman left in the South of sufficient power to control the storm which his States right theory has provoked. The public men seem to me to be either the satellites of opinions, or mere local luminaries, reflecting the wild and weird light of passion. No one seems disposed to compromise any opinion, prejudice or fancy, because all are wild with this doctrine of rights. Well, an individual may exercise the right of self-destruction, unless his friends or the magistrates question this right, and assure him that there are no absolute and unqualified rights which can be unselfishly exercised.

I am much pleased with the course of the Hon. William W. Boyce, the member in Congress from your district. There is a calmness and philosophic cast about his speeches which is indeed refreshing. God of mercy, grant us more of such men. But why, pray, be troubled? There is One "*more glorious and excellent than the mountains of prey*," the Lord our God, whose mercy endureth forever. Whatever may come to pass, let us consider it as the Lord's providence, recognize it as such, and praise his holy name, whether we abide in afflictions or are blessed with prosperity.

And now, my dear Charles, I must ask your indulgence for a letter not more extended. I write to you in the candor of one who is your friend, as he was your father's; and my opinions, let them be what they may, are given you in the sincerity with which I would address my own son. You are about embarking in public life, and I consider it a good sign to find you so candid in seeking the advice of those who are more experienced in life. Oh! how I long to see our young men discharging the duties of citizenship, *to the whole country*, in the spirit of a broad and liberal patriotism, remote from the mere influence of partisan prejudice or personal gain. * * * *

May God bless you and prosper you. Commit your ways fully to him, and he will direct your judgment.

Remember me affectionately to all the family.

Very truly yours,

W. CAPERS.

The Methodist.

The Oldest Japanese Industry.

From a consular report in Japan an interesting account of one of the oldest industries of that inventive people is shown. According to the native chronicles, the art of lacquering was discovered in the year 724 A. D. By the end of the thirteenth century it had attained such perfection that a distinguished member of the craft then started a particular school of painting lacquer. The material used in the work consists in the sap of the Urushi tree, a plant cultivated partly for its sap and partly for the fruit, from which a vegetable wax is obtained. These trees obtain their prime of life in the short space of five or six years, when the sap is drawn from them by an elaborate process, requiring great judgment and experience, and in which the inhabitants of a particular district are celebrated for possessing a special skill. After the sap has been fully extracted during the four or five autumnal months the tree is condemned and cut down. But its usefulness does not then cease, for its wood is so light, and at the same time durable, as to be used generally for making floats for fishing-nets, and for many other purposes. As for the process of lacquer painting, it is rather elaborate, but it consists in mainly applying successive layers of varnish, gold powder and paint, followed again by varnish, and lastly rubbed successively with a particular kind of charcoal, polishing powder and horn dust. The manipulation of all these various ingredients and appliances may well be believed to be a delicate matter, requiring manual skill and neatness, as well as good taste. It would make a pretty amusement for some of those ingenious ladies whose talents are now devoted to the preparation of less elaborate ornaments, and who are on the look-out for a new sphere of decorative art.

HABITS.—It is a question worth a moment's thought: "Is any bad habit corrected after a person is twenty years old?"

If we answer the question in the negative—and I am strongly inclined to take that side—the duty of parents and teachers is invested at once with tremendous responsibility. It may also be a warning, and so an aid to the young, who need all the help they can have to become better and wiser.

You meet a man after a separation of a score of years. The same habits mark him now that were his before. The child is so truly the father of the man that the man of sixty has the ways that made him notable when a boy. He carries his head just as he did, is stooping or straight, quick or slow, talks through his nose or not, pronounces words wrong just as he did when a young man, and repeats himself all the days of his life.

There are two reasons why bad habits are rarely if ever changed by men or women of ripe years: 1. After the habit has become confirmed the person loses all consciousness of it, just as the perfection of health is to be unconscious of having a stomach. 2. One's self-esteem is wounded by criticism, and a habit is cherished all the more fondly because assailed. It has been said—it is very nearly true—that no mortal is willing to be criticised, found fault with, and this makes criticism an ungracious and ungrateful task.—*New York Observer.*

SOME somnambulists have been able to walk on places where, had they been awake, they never would have been able to endure the dizzy height; and I see some Christians, if indeed they be Christians, running awful risks, which I think they would never venture upon unless they had fallen into a deep sleep of carnal security. Speak of a man slumberlug at the masthead—it is nothing to a professor of religion at ease, while covetousness is his master or worldly company his delight. If professors were awake they would see their danger, and avoid sinful amusements and ungodly associations, as men fly from fierce tigers or deadly cobras.—*Spurgeon.*

NOTHING ever happens but once in this world. What I do now I do once and forever. It is over—it is gone, with all its eternity of solemn meaning.—*Carlyle.*

Religious Intelligence.

—The Archbishop of Palermo has been notified to leave his see.

—The Pope has resolved to convoke the Vatican Council again, to discuss ecclesiastical reforms.

—The Evangelical Alliance deputation has returned from Constantinople to England without presenting to the Sultan the memorial prepared by that body. The Sultan refused the deputation an audience.

—The famine among the Karens around Toungoo still continues, although the British government is now taking energetic measures to prevent absolute starvation. Many orphan children are thrown upon the hands of the missionaries.

—The Dissenters' burial bill was lost in the English Parliament by the meager majority of fourteen. The excellent English correspondent of the New York *Advocate*, referring to this vote, significantly adds: "Our Methodist tombstone case is slowly beginning to take form at law."

—Bishop Quintard, of Tennessee, has gone to Europe to solicit aid for the University of the South, situated on the Cumberland mountains. The university originated with Bishop Polk a few years before the war, and at one time promised to become one of the greatest schools of learning in the Union. It is under the care of the Episcopal Church.

—The Reformed Episcopal Church continues to grow. A fourth church has been organized in Chicago, and a third in Philadelphia. A provisional organization has been effected of a church in Baltimore. The first celebration of the Lord's Supper was participated in by some sixty communicants. A Ladies' Missionary Aid Society has been formed in connection with this church.

—There is one Protestant Episcopal body which knows what Christian courtesy is and exercises it. It is the Diocesan Synod of Montreal, which, being in session at the same time with the United General Assembly of the Presbyterian Church in Canada, sent in a message of congratulation over the consummation of the union. The Diocesan Synod of Quebec refused to do a similar deed.

—*Church and State* says of the English tombstone controversy:—"Most people will be surprised to learn that the Ritualists have taken sides with Mr. Keet, and have condemned the decision of Mr. Phillimore in the strongest terms. Dr. Littledale has published a letter, in which he says Ritualistic clergymen have always addressed Wesleyan ministers by the title of reverend. This shows that the Ritualists have, at least in some respects, as much common sense as other people; though whether they act from disinterested motives in the case, or because they see in the storm that is brewing a shorter road to disestablishment, people must judge for themselves."

—Missionary efforts among the Chinese in this country have been quite successful. For some weeks past a Chinaman who has espoused Christianity has been preaching to his countrymen in the streets of Santa Barbara, Cal., with considerable success. At the recent meeting of the Congregational Association of Oregon reports were presented to the meeting of the religious condition of the native Indians, of the success of Christian labor among the Chinese, and of the progress made by Japanese students at an Oregon college. Fourteen churches are connected with the association, having a total membership of six hundred and thirty. Resolutions were adopted in favor of the Indian policy of the national government.

—In a letter to the Nashville *Advocate*, Rev. Joel T. Daves, of the Methodist Episcopal Church South, Mexican missions, says: "Rev. Drs. Butler, Rally and Hutchinson, respectively of the Northern Methodist, Protestant Episcopal and Northern Presbyterian Churches, are pushing forward their work with zeal and energy; they are gradually but surely making their way out into the regions beyond. The thousands of God's Israel in Mexico are being led on through the wilderness, and are developed as the quickening, enlightening genius of Protestantism becomes more manifest. The very means used by Romanism—persecutions, mobs and assassinations—only serve to deepen conviction and strengthen the gospel."

—The London *Methodist* says: "There is some talk about Mr. Perks going to the Cape of Good Hope in the autumn, in order to inspect the mission stations and be present at some of the district meetings there. This visit may be intended to promote the formation of a separate Conference. The desirability of such a Conference is to be considered at the next three-yearly convention of all the Cape districts, which will be held in April next, at Natal. The formation of affiliated Conferences at the West Indies and the Cape has been urged repeatedly in the *Methodist*. If the change is made now it will be almost simultaneous with the political one proposed by the colonial office, in furtherance of which Mr. Froude has gone out to the Cape."

—The United Presbyterians have erected a missionary hospital at Cheefoo, in China. It accommodates sixty-five patients, who would otherwise be under the charge of Chinese quacks. The wards are extremely cheerful. In the height of summer the windows are thrown open, and the blinds protect any one who may be lying within from the direct rays of the sun. The beds are iron, and for mattresses reed matting is used, covered with native felt an inch thick. The walls are decorated with texts in the ornamental character, and chromo-lithographs representing Scripture scenes. Rising from the center of the building is a very handsome tower, whose clock, the gift of a kind donor, rings out the hours. Carbolic acid keeps the ward perfectly fresh. The cases treated have been for the most part of a surgical nature.

Our Young People.

CARLO'S TALE.

BY ANNE J. COLTON.

Poor Carlo was an aged dog,
A very humble setter—
He sat before the blazing log,
No one could do it better;
And when upon the table spread
There chanced to be a quail,
No matter though the bird was dead,
His scent would never fail;
But, pointing straight before his nose,
In silence he would sit,
And, if he did but chance to doze,
Would dream of hunting it.

He was the hero of a fall,
The source of all his glory;
It made the very woodcocks quail,
And all their feathers gory;
And when I sometimes ceased to play,
Or hung with graceful bend,
Some puppy, passing by, would say
The wing was near his end.

Of hearing he was rather hard,
And rather hard of seeing;
And, though he was not often scared,
He oft was caught a-fleeing;
His teeth had long been worn away,
And so, when he was fed,
Because he could not grind, they say,
He bolted it instead.

His trunk, so very large and round,
Had lost its youthful sap;
And, though there still some bark was found,
'Twas leaving the old chap.
His wonted fire was nigh gone,
And while its ardor flaming
His sparkling days had fled anon,
And all his love for gaming.

And now beneath the grassy lea
He's lying in his bed;
A better wight he lived was he,
A better now he's dead.

A Few Words

TO THE LITTLE GIRLS AND BOYS WHO READ THE ADVOCATE.

LOUISVILLE, ALA., Sept. 2, 1875.

Belonging to the Alabama Conference is a little boy two years and three months old. The first name he was called by was "The Little Bishop." Don't you think he was highly honored? He was baptized when three months old, and he was named John Henry. So you see he is a little Methodist. Every circuit he lives on he will have a pet cat. The first cat was gray, with white nose and feet. He left it, last November, to be a pet for a poor little afflicted girl that could not walk. This year he has a yellow cat that a little orphan girl gave him. How he laughs when he sees it with a large rat. He calls the rat a "wabit." He will have to give his cat to some little girl or boy soon. When his papa asks a blessing at tea he is quiet until "Amen" is said; then he jumps up, slaps his hands and says: "Gory, gory, hallelujah! I love Jesus." So you see he is a shouting Methodist. He goes to camp meeting every year. He has a little prayer which he says before he goes to bed. I expect all little girls and boys know it. He says:

"Now I lay me down to sleep,
If I should die before I wake,
I pray the Lord my soul to take."

Henry sends his love to all the little readers. If you find words here that you do not know the meaning of, ask your pastor. He will explain them to you. Good-by.

A friend, A. J. B.

From Our Little Friends.

GREENVILLE, ALA., Sept. 12, 1875.

MR. EDITOR: I read your paper every week. My papa takes it. I did not like it when Tom used such large words. I like it so much now. If Grandpa Goodale will not keep his promise to tell us "How Baruey Milked the Bays' Nest," tell him to give us "Tom Sinkle," or the "Bee Hunt," or some of the many stories he has commenced; for I am like Harry—I think grandpa has so many stories commenced that he cannot get them straight. We have a missionary society in our Sunday school. Our pastor says he wants us to make up enough to support one native missionary in China. I am a little girl only eight years old.

Your little friend,

KATE JORDAN.

What the Animals Thought.

BY ADRIAN.

Little Bessie is a bright-eyed little girl about six years old. She lives in one of our largest cities in the winter, but in the summer-time she goes to the country, where she runs wild over the fields, plucking the daisies and the buttercups, and making garlands of the clover and the wild flowers. In the winter-time she likes to walk out with her papa in the beautiful streets of the great city, and see the shop windows filled with the pretty Paris dolls and wonderful toys. Altogether she is a very happy little girl.

Bessie has a little friend named Stella, a few years older than herself, with whom she spends many a happy hour. One day she invited Stella to spend a week with her in her country home. What a pleasant time they had at the old farm, watching the men make the hay, the women in the dairy making butter and cheese, and visiting the different animals in the pasture and barn-yard. There were all kinds of animals on the farm, as you will presently hear.

One bright afternoon in the autumn these two little girls started off together all alone to visit another little friend, Julie, at a neighbor's house. They were neatly dressed, and hand in hand went off as happy as two kittens.

They had got a part of the way down the road, when it was so dusty that they thought it would be better to go over the green fields by a shorter cut. So they climbed through the bars of a fence very carefully, and were delighted to find themselves in the green field.

After they had walked for a little while in the meadows they saw a funny sight. All the animals of the farm were running toward them, and soon overtook them. The little girls were quite frightened at this, and started to run as fast as they could; but it was no use, for the animals ran a great deal faster than they could.

So, tired with running, they sat down on the grass to see what would happen.

"Don't let's be afraid," said Bessie; "I don't believe they mean to hurt us, for they are good animals."

Such a noise as they all made, talking in their funny way. "Quack! quack!" said the duck, "Mo-ow," said the cow, "Ba-ah," said the sheep, "Cock-a-doo-dle-doo," said the rooster, all talking at once.

"Oh, dear," said Stella, "what do they all mean, I wonder!"

"I don't know," said Bessie; "I never heard such a noise before."

Presently a white dove flew over from the barn. "Coo-oo," said he; and then a peacock strutted along, and gave a loud screech.

"Oh," said Stella, "how funny! Why, I heard some one talking, and such a funny voice too; listen, Bessie!" and the two little girls were very still, and then they understood what the animals said.

"Ba-ah," said the old sheep; "mighty fine indeed those girls are dressed up in a sacque made from my wool, and stockings on and flannels, all from my warm coat, which was cut off last year."

"Mo-ow," answered the cow, "and those shoes were made out of my calf that was killed last year."

"Bow-wow," said the dog, "those shoe strings were made out of my brother's hide."

"Pis-h-sh," said the peacock, "Stella's got one of my feathers in her hat."

"Hiss-i-ss," replied the old white goose, "that sacque is trimmed with my feathers."

"Neigh-gh," cried the horse, switching his tail around, "what would they do if they hadn't an old horse's bones to make those fine buttons from."

"Coo-oo," chimed in the dove, "that little girl has got the white wing of my poor sister in her hat."

Both the children burst out laughing when they heard that, for by this time they saw that the animals did not intend to harm them, and they enjoyed the joke very much.

"Ha! ha!" said a little gray squirrel, "the little monkeys laugh at us, do they," and he curled his bushy tail over his back; "what would they do indeed if they had not a squirrel's fur to line their cloaks with."

"Go back to your hole," said an old goat very indignantly, "they haven't got on any fur cloaks in summer-time; but if they hadn't killed my poor kid they would have no nice gloves to wear!"

"They are all robbers," said the rooster, as he strutted about, "if they had anything of them belonging to my family I would take it away from them!"

"They are robbers," said an old hen, with a cluck! cluck! "Each one of you take what belongs to you, my friends."

"You're right," said the sheep, and all the animals chimed in: "Yes, you're right!"

"Bow-wow! Cluck-cluck! Ba-ah! Mo-ow! Pish-sh! Cock-a-doodle-doo-do!" and amidst all the noise the animals surrounded the girls.

The dove plucked out the white feather from Bessie's hat, the peacock took back her feather, the old sheep bit off the stockings and woolen sacques, the dog untied the shoe-strings, the cow took the shoes in her mouth, the horse pulled off all the bone buttons. Such a plight as they were in!

"Well!" said Stella, "I have got my straw hat on; *that* didn't come from any animals."

"Yes," said Bessie, "I have my gold ring on too."

Then the animals all laughed in their funny way, and the old sheep said: "Ba-ah! little girls; now run home and tell your mothers that they can't dress you up fine without the aid of all the poor animals; and whenever you meet any of us always be polite and say: Good friend, I am indebted to *you* for something, and I will never let any one harm you."

With that the animals all laid down the things they had taken off, and ran away together. The little girls laughed at the fun, and soon dressed themselves, and ran off to pay the visit they had started to make.

PRETTY WELL FOR A HOG.—It seems almost incredible that such a dull, stupid creature as a hog should have had the "presence of mind" which the following incident from a Western paper gives one credit for: "A very curious incident occurred yesterday, by which a hog took a free ride across the river bridge. It was about half-past three o'clock that a freight train was approaching the city, when a hog, weighing about one hundred pounds, was seen on the track at the west end of the bridge. It did not get out of the way soon enough, and the pilot of the engine struck it. Instead of knocking it off, however, the sloping front of the pilot caught his porkship and rolled him right up upon the little platform in front of the boiler. There he rose and sat looking round, and was by this time out over the bare ties, where, if he had jumped off, he would have gone down to the water. He evidently saw this, for he remained on the front of the engine, and rode all the way across the bridge. When the engine arrived on this side the hog sprang nimbly off upon the platform, near Mr. Twadell's watch-house, and, after grunting its satisfaction at its narrow escape, it moved off. It was slightly hurt in the side and one leg, but will recover."—*Western Paper.*

"THE MEWL," wrote a school boy, "is a larger bird than the guse or turkey. It has two legs to walk with, and two more to kick with; and it wears its wings on the side of its head. It is stubboruly backward about going forward."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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More Tolerable.

The condemnation will be in proportion to the privileges, and the destruction of those whose light was inferior to ours argues the fearful consequences of rejecting the gospel. The judgments visited upon those who had but the twilight of revelation delivers an impressive warning to sinners under the Christian dispensation. The fate of Sodom was terrible in its temporal aspects, and more terrible in its eternal character. The guilty had light enough, and they were cut off as incorrigible offenders, because they would not repent. But still the Savior declares that if Sodom had enjoyed the privileges bestowed upon Capernaum "it would have remained until this day."

The grace which we trample on and resist would have led the guilty and lost of heathendom to repentance. Somehow this comparison is to tell in the great day against those who have not yielded to the gospel. "The men of Nineveh shall rise in judgment with this generation, and shall condemn it." The fate of Sodom was bad enough, the men of Nineveh were turned into hell, but in the final day their unutterable woe will throw a cloud of deeper blackness over those who have heard of Jesus and trifled with the offered salvation. It is enough to dismay the stoutest and hardest to think of the rising up there will be against the sinners of this day. All the past generations will rise up. The condemned and lost of all the past ages will confront them in the judgment.

There was enough of opportunity and grace given to the least favored, and to the most ignorant and degraded, to have secured their salvation. The heathen of our own time, and of all times, were not left without gracious help. Their destruction is the result of mercy rejected. But they are to appear in an attitude of reproach to the more enlightened, and as swift witnesses against the impenitent who stand out against the appeals of a complete revelation of life. The horrors of our condemnation will be immeasurably intensified by their misery. If infinite goodness was compelled to cut off sinners whose guilt was comparatively light, what is to be the destiny of men who persist in their sins amidst the blaze of the gospel day? Any flame of perdition must have in it an indescribable agony, but there are fires of unquenchable fury more tolerable than those which shall devour the neglecters of the great salvation.

The lesson is to nations, communities and cities as well as to individuals. Corruption in various forms advances with rapid strides. We have in our modern civilization the sins of Sodom, Nineveh, Tyre. Far above Capernaum are we exalted in the greatness of our privileges. Paris, Berlin, London, New York, New Orleans, if not so altogether rotten and putrescent, have depths of vileness and uncleanness not exceeded by those ancient cities. The providence of God is not blind. God as a righteous governor rules in the world, and his judgments are being executed in the march of events. The men of Nineveh are rising up in judgment with this generation, and the fate of Sodom has its bearing upon the judgment which awaits all people who defy the authority and abuse the mercies of God. Let us only think of the Sabbath desecration, of the licentiousness, the dishonesty and lying, the unbelief and utter rejection of Christ which prevail.

The guilt of the age is greater because of its superior light and blessings. But for the leaven of piety that is in the world, but for the salt of godliness which is in the earth, the stroke would fall at once. The extremes of wickedness and of gracious privileges are seen side by side. The theater that was preached in all the summer is now a play-house on Sunday nights. While the churches are open, and sinners are called to repentance, and Christ is proclaimed, the gin mills, theaters and dance-houses are thronged. Neither Nineveh nor Sodom had such exalted privileges, nor were their sins more heinous. The most intolerable place in the judgment—the point where the withering flames are brought to their most consuming heat—is that which is reserved for those who have the gospel, and yet despise its promises and warnings.

The Public School Outrage.

Just before the opening of the city public schools, some ten days ago, the board of directors at one sitting removed over one hundred teachers, and elected others to fill their places. The most of those removed were competent and experienced teachers, and their removal must have been because they were not politically in accord with the board, and because these Radical officials wanted the places for their own friends and dependents. A negro was also elected as professor in the boys' high school, and placed over the white pupils of this institution. These partisan directors are bent upon mixing the schools. They are not content that the negro children shall have separate schools, equal in all respects to those provided for the whites, but they are determined to force upon us this most obnoxious measure, not only of putting the two races in the same rooms, but of putting negro teachers over the white pupils.

The board of directors is composed of nine negroes and eight white men, and all are represented to be ultra Radical politicians. The white population of New Orleans is 145,721, negroes 57,647, and yet the negroes have a majority in the school board, and this community is subjected to the gross injustice of having this important interest entirely in the hands of incompetent negroes and political partisans who manage the schools for the furtherance of their own sinister ends. The recent action of the board was flagrantly unjust and an outrage upon our people. The purpose to Africanize our schools, and to insult and degrade the white people, is evident. The schools are maintained by the money of the whites, and the latter compose nearly three-fourths of the population, but still this institution is to be conducted in a manner most offensive to those upon whom its support is devolved. If this extreme course does not lead to a change in the directory, it will in effect turn the schools over to the negroes, and deprive the white children of the benefits to which they are entitled.

We give below a statement from the *Bulletin* concerning the composition of this model school board. We are sorry to see in this illustrious company the name of the presiding elder of the New Orleans district of the Northern Methodist Church, and also editor of the *Southwestern Advocate*. He and Bishop Haven are the champions of miscegenation and negro social equality. Fraternity with men of this character is of course easy and desirable. The *Bulletin* says:

In order that the people abroad, and even some of our own people, who have been too apathetic in a matter of much moment, may fully realize the extent of the great wrong which has been wrought upon this city in the appointment of a board to govern and direct the public schools, we give the following facts:

POPULATION OF NEW ORLEANS ACCORDING TO RADICAL CENSUS.

Whites	145,721
Negroes	57,647

COMPOSITION OF THE CITY SCHOOL BOARD.

Colored.—P. B. S. Pinchback, V. E. McCarthy, J. H. Ingraham, C. F. Glaudin, J. B. Gaudet, J. A. Massicot, A. T. Dumont, T. B. Stamps, H. L. Rey.

White.—James Longstreet, H. C. Dibble, Rev. J. C. Hartzell, Alfred Shaw, T. G. Tracy, Thomas Carey, B. L. Lynch, Alfred Bourges.

The nine colored men are, every one of them, notorious politicians; every one either now holds, or has held, or is strenuously seeking office. We believe there is not a single one of them who can write an ordinarily difficult sentence in the English language correctly, while most of them are ignorant of the first requirements of an education.

The white members of the board, with the exception of Mr. Tracy, who is the editor of the *Republican*, and Mr. Bourges, who has been for many years connected with the schools, are also Radical politicians of the ultra stripe.

The white people who support the schools are very naturally indignant at this state of affairs, and very properly demand a change. If the school board is wise it will recognize the justice of the popular indignation and resign.

How Baltimore Stands.

We might infer from the statements and general tone of the Baltimore *Episcopal Methodist* that the Baltimore Conference is about to go over to the Methodist Episcopal Church, horse, foot and all. The following from "Baltimore," in the Nashville *Advocate*, puts the matter in a more hopeful light, and goes far to explain the fraternal zeal of the *Episcopal Methodist:*

Of the nine districts of the Conference he mentions six as opposed to Bro. G., and, I suppose, indorsing the *Episcopal Methodist* on this question. Three, then, we presume, are regarded either as indifferent, or against the *Episcopal Methodist*. They are East Baltimore, Lexington and Roanoke districts—of course, a minority. But look at the others. Assuming that the presiding elders of the Baltimore, Washington, Winchester, Rockingham and Meoretield districts indorse the position of the *Episcopal Methodist* (and it is a mere assumption—even the editor does not say they do,) that does not give it the support of the ministers and members of those districts. The Lewisburg district, *I know*, cannot be counted as a supporter, even in its presiding elder; but of the other five, I know that the men who occupy the first appointments are heartily opposed to the course of the *Episcopal Methodist*. After naming six of the districts the editor says: "They alone embrace more than *two-thirds* of the ministry and membership of the whole Conference." Now I am not sure that he means to say *two-thirds* of our "ministry and membership" indorse his course, but it looks very much that way. If not, why emphasize the two-thirds? No, sir; the position of our Conference is not fairly given by that paper. I think it may be asked, with as much propriety as Dr. P. asked concerning Bro. G.: Does Dr. John Poisal represent the Baltimore Conference? and as truthfully be answered: No. The action of the Baltimore Conference at its last session, in refusing to indorse the *Episcopal Methodist*, seems to show that. But it did more. While Dr. Poisal was its editor the Conference, by resolution, appointed a committee of nine to inquire into the practicability of publishing a paper, under the control and as the organ of the Baltimore Conference. The committee have failed to establish a paper; but shall the *Episcopal Methodist*, because of their failure, be regarded as the representative of our Conference? We hope nobody will think so. There is no fear on this subject at home, but away from home it may not be understood. Young though I am, I feel interested in *our* church. I love it above everything else, and I pray it may be preserved from the influence of men whose zeal is not according to knowledge.

I know the things whereof I affirm. Our Conference always has been, and still is, true to the law of the church. She abides by the action of the church, whatever may be the feelings of a few individual members. Having withstood the opposition of enemies, I do not think we are likely to be overcome by the wholesale praises of our *new* friends, or be misled by the unwonted zeal for fraternity of the Baltimore *Episcopal Methodist*, now owned and published by a member of the Methodist Episcopal Church—*of course, for us!*

East Alabama.

MR. EDITOR: I left my home in Auburn on Friday, the tenth instant, in company with Dr. McCarty. We stopped a few hours in Opelika with Rev. W. M. Motley. The meeting at his church had closed, and services had begun at the Baptist church under Rev. William E. Lloyd, pastor. The meeting at the Methodist church had resulted in about seventy-five conversions. Thirty-seven had joined the Methodist Church. A number of the conversions were among the members of the church who had no satisfactory religious experience, though they had been members for years. Some will join the Baptist Church, others the Presbyterian. We took the train on the Savannah and Memphis railroad, Dr. McCarty stopping at Gold Hill, nine miles northwest of Opelika, to hold a quarterly meeting. This is near the boundary between the North Alabama and Alabama Conferences, over which a battle of two days was fought at the late General Conference at Louisville. We went forward on the railroad, in a northwesterly direction, forty-seven miles to Alexander City, a flourishing railroad town in Tallapoosa county, whence on Saturday morning we were forwarded by kind friends to Hillabee camp ground. The crops in this county are the best I have seen. The most of the cotton is large, well filled with bolls, and loaded down with the fleecy staple. The bottoms and richest lands are set apart to corn and red-topped millet, out of which last product they are making vast quantities of syrup or sorghum, which they would not exchange for your best Louisiana sirup. A merchant told me he sold a quantity of New Orleans sirup last year—will not sell any this year. Tallapoosa bids fair to be the sweetest county in the State. Cholera destroyed their hogs, and they have substituted sirup for meat.

We found on the camp ground Rev. Moses L. Whitten, presiding elder of Lafayette district; Rev. W. T. Patillo, of Pinckneyville circuit, in the bounds of which the camp meeting was held; Bro. J. W. Christian, of Fredonia circuit, and Bro. I. Q. Melton, of Dadeville circuit, besides many local brethren, and a good Baptist preacher—Bro. Couger—who pitched his tent on the ground and rendered us efficient service.

The preaching was very good. The preachers' tent was a hallowed place, consecrated to prayer and praise, and conversation full of charity and humility. The preachers went forth with their faces shining, but they wist not that their faces shone. The word of God was quick and powerful. Many were cut to the heart. Men and women of position and influence were converted. The fire spread from tent to tent. Many cold professors went back after their roll, and went forward again with bounding hearts. We felt sometimes as if we were in the land of Beulah and on the Delectable mountains. The struggles and the trials of the past year were forgotten amid the joy and triumph of the present. Heaven seemed easy of access, and the crown just ahead. Our cups were full, sometimes to overflowing. Results: Seventy-five conversions; forty applied for membership in our church, most of whom were received on the ground.

Their pastor, Rev. William T. Patillo, has been abundant in labors. He has been an apostle of family piety. He insists on the baptism of children, and will report by Conference about one hundred infants baptized. He urges all the heads of families to the duty of family prayer. Two-thirds of the heads of families in the circuit hold family prayer; and this, where there are six hundred members in the circuit, is very remarkable. The people in that country, old and young, *all* work. It is said they nearly all pay their debts. To their neighbors this is true, but the Lord is their heaviest creditor. Preacher and presiding elder assessed $890. Paid to date, $224! But the stewards say the deficiency is on account of a want of system. They adopted the assessment plan at this late day, and hope to get it all.

Bro. Whitten has a very large, hilly, rocky, mountainous district, but it is manned in the main by young men of great devotion and promise. There are only two traveling elders in the district. I would say more about him and his preachers, but I don't belong to the "Preachers' Mutual Admiration Society."

Rev. Largus R. Bell, of Talladega circuit, was present and gave us a graphic account of the great revival at Mumford, a village on the Selma, Rome and Dalton railroad. One hundred and sixty conversions, and one hundred and three added to our church, and a ball-room of sixty-three devotees broken up. I got home in time to hear of the revival in Salem, the seat of our late District Conference, in which there were sixty conversions in one week. In all these revivals—Mumford, Opelika, etc., where the work has been wonderful—laymen have come to the front. It looks like the days of old at Jerusalem, when *the people*, not the apostles, were scattered abroad, and went everywhere *preaching* the word.

B. B. ROSS.

Mr. Gladstone and Vaticanism.

Mr. Gladstone has collected in one volume his recent series of pamphlets on the papacy, and has enriched them by a preface noticeable for acuteness and power, in which he offers "a few corroborative remarks and statements," as follows:

1. The intention of those who rule the ostensible rulers of the Roman Church to disturb civil society will doubtless be developed in a variety of forms, as circumstances and seasons may serve, but at present it is nowhere more conspicuous than in regard to the law of marriage. In this intricate subject many doubtful questions may arise; but there can be no doubt as to the shameful outrages on morality and decency which are commended in the works of Perrone, and of which we have recently had within our own borders a signal example. I will very briefly sketch the leading facts of the case I refer to, but without indicating names, dates or places, as they are not required for my purpose. More than thirty years ago X., a male British subject, was married to Y., in a foreign country, but under the provisions of an act of Parliament, by the chaplain of the British legation, in the house and in the presence of the British minister. Both professed the religion of the English Church. They lived together for more than a quarter of a century; and a family, the issue of the marriage, grew up to maturity. In the later years of this union the husband formed an adulterous connection with a foreign woman. After a period of much patience on the part of the wife, a separation took place. In a short time he joined the Church of Rome; and about four years [illegible] under the authority of certain [illegible] ecclesiastice, and in an [illegible] Roman Catholic chapel, he went through the form of marriage with his partner in guilt. He was subsequently informed by a higher functionary that he must obtain a judgment from Rome. He made application accordingly; and the judgment given was that the original marriage was null, and that the second so-called marriage, so far as appeared—"*Dummodo nullum aliud obstet canonicum impedimentum*"—was valid. In the meantime the injured wife had applied to a court for the judicial establishment of her position. She was duly declared the lawful wife, and the bigamous husband admitted that she was such according to British law. Within the jurisdiction of that law he had taken his paramour to his paternal estate in ——shire, and had designated and caused her to be addressed there as his lawful wife, to the great scandal of his neighbors, who were well acquainted with the true wife. He likewise entered his spurious offspring, born since the pretended marriage, as legitimate; and a witness of position and character on the spot asserts that the woman received visits, and the most marked and open countenance, at the husband's seat, from Roman Catholic priests and sisters of charity. There is not in this statement one word beyond dry fact. It might have been much enlarged; but it is indeed a statement of which no epithets could heighten the significance. The judgment from Rome, to which I have referred, has lately been published textually in a leading German paper. And notice was taken in a London print, a considerable time back, of the judicial proceeding I have mentioned, which included the main facts, but simply as a piece of law intelligence. Except in two articles of the *Saturday Review*, this gross outrage, which is also a heavy crime, has not been thought worthy of notice by the newspaper press. But that to which it is my duty to point is that the act has had the full countenance and approval of the highest authorities of the papal church. If there be those who doubt the allegations I have made, I have only to state that Cardinal Manning is sufficiently cognizant of the case, and will best know whether he can contradict them. Other Roman prelates are, I believe, in the same condition, but I do not wish unnecessarily to localize or identify the narrative. To such a statement as this it is but a feeble postscript to add that in July, 1874, the same Roman authority, acting on behalf of the Pope, and in a rescript addressed to the Archbishop of Munich, authorized a person therein named to procced to a new marriage after a divorce from a first wife previously obtained; not, of course, because the divorce was valid, but because the original marriage, being a Protestant marriage at Munich, was void. I might refer to other cases, not as parallel to that which I have given at some length, but simply as auxiliary proofs of the Intention of the Roman Church, whenever she thinks it may be safely ventured, to trample the law under foot. Even from so remote a quarter as one of the South Sea Islands we are informed by Mr. Herbert Meade (*a*) of the complaint of a Baptist missionary that his married converts are tempted to become Romish proselytes by the promise to give them fresh wives if they then desire it. And yet a London newspaper, deemed to be in the first ranks of enlightened civilization, has, within the last few weeks, written as follows on the discussions respecting Vaticanism: "Such discussions are not unsuited to beguile a vacant hour; it is only when they are forced upon us as involving issues of vital moment, and requiring the immediate attention of the statesman and of every Englishman who desires to save his country from ruin, that we deprecate the mistaken zeal which exalts them to a fictitious importance."

The matter thus relegated into the category of insignificance, and reserved for a vacant hour, amounts to no more than I now describe. The Latin Church has probably a hundred and eighty million of adherents; a clergy counted by hundreds of thousands; a thousand bishops, and the Pope at the head. Nearly the entire hierarchical power in this great communion, together with a faction everywhere spread, and everywhere active, among its laity, are now deliberately set upon a design distinguished by the following characteristics: Internally it aims at the total destruction of right—not of right as opposed to wrong, but of right opposed to arbitrary will. Such right there shall be none, if the conspiracy succeeds, in the bishops against the Pope, in the clergy against the bishops or the Pope, in the laity against any of the three. Externally it maintains the right and duty of the spirituality, thus organized, to override at will, in respect of right and wrong, the entire action of the civil power; and likewise to employ force, as and when it may think fit, for the fulfillment of its purposes. Nowhere, perhaps, has the design been so succinctly described as in the remarkable work entitled "Otto Mesi a Roma" (page 194.) It is a design to establish "absolutism of the church, and absolutism in the church."

2. To what has been written in the pages I now reprint, with respect to the intention of proceeding to blood upon the first suitable occasion, I will only add the very explicit declaration of Archbishop (now Cardinal) Manning, at the meeting of the League of Saint Sabastian on the twentieth of January, 1874: "Now, when the nations of Europe have revolted, and when they have dethroned, as far as men can dethrone, the vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law—when all this had been done, there is only one solution of the difficulty—a solution, I fear, impending, and that is the terrible scourge of continental war—a war which will exceed the horrors of any of the wars of the first empire. I do not see how this can be averted. And it is my firm conviction that, in spite of all obstacles, the vicar of Jesus Christ will be put again in his own rightful place."

This speech was delivered some months before the attention of the British public had been specially invited to the plans of the conspiracy. The idea of force is not new. It took effect in the French occupation of Rome from 1849 to 1866, and of Civita Vecchia at a still later time. At present, and for the moment, we have words of a milder tone; and invitations to Italy to destroy that national unity which she has wrought out with so much suffering, and after so many generations of depression. At the proper time the more outspoken and more sanguinary strain will of course be resumed.

3. It has long been customary to quote the case of Maryland in proof that, more than two centuries ago, the Roman Catholic Church, where power was in its hands, could use it for the purposes of toleration. Archbishop Manning has repeated the boast, and with very large exaggeration. I have already shown (*b*) from Bancroft's History that in the case of Maryland there was no question of a merciful use of power toward others, but simply of a wise and defensive prudence with respect to themselves—that is to say, so far as the tolerant legislation of the colony was the work of Roman Catholics. But it does not appear to have been their work. By the fourth article of the charter we find that no church could be consecrated there except according to the laws of the church at home. The tenth article guaranteed to the colonists generally "all privileges, franchises and liberties of this our kingdom of England" (*c.*) It was in 1649 that the Maryland act of toleration was passed; which, however, prescribed the punishment of death for any one who denied the Trinity. Of the small legislative body which passed it two-thirds appear to have been Protestant, the recorded numbers being sixteen and eight respectively (*d.*) The colony was open to the emigration of Puritans and all Protestants, and any permanent and successful oppression by a handful of Roman Catholics was altogether impossible. But the colonial act seems to have been an echo of the order of the House of Commons at home, on the twenty-seventh of October, 1645, that the inhabitants of the Summer Islands, and such others as shall join themselves to them, "shall, without any molestation or trouble, have and enjoy the liberty of their consciences in matters of God's worship;" and of a British ordinance (*e*) of 1647. The writer whom I quote (*f*) ascribes the resolution of the Commons to the entreaties of the friends of Williams, the Independent, of Rhode Island, and of Copelaud, a learned Episcopal divine, who shared his views of toleration. Upon the whole, then, the picture of Maryland legislation is a gratifying one; but the historic theory which assigns the credit of it to the Roman Church has little foundation in fact.

W. E. G.

LONDON, July 7, 1875.

(*b*) "Vaticanism," page 128.
(*c*) "Maryland Toleration." By Rev. Ethan Allen. Baltimore, 1855, pages 12, 13.
(*d*) "Maryland Not a Roman Catholic Colony." By E. D. N. Minneapolis, 1875, page 7.
(*e*) An ordinance, not in Scobell's collection, is mentioned in Rushworth, volume 7, pages 881, 886, 811. I cannot say whether this is the ordinance intended by the American writer. Probably not, for it excepts papists and churchmen, and it does not name the plantations.
(*f*) "Maryland Not a Roman Catholic Colony." By E. D. N. Minneapolis, 1875, page 4. See also Thornton's Historical Relation of New England to the English Commonwealth, 1871, page 22.

(*a*) "A Ride Through New Zealand," etc., page 291. Murray, 1870.

Centenary College.

The catalogue for 1874-75 has been overlooked by us. It is very beautiful, and contains such information as parents need who are seeking a school for their sons. The session opens on the first Monday of October, and students should be on hand promptly at the time, if possible. Boarding and tuition are as low as at any of our first-rate colleges, the location is healthy, and the social and religious surroundings are all that can be desired. The college is the joint property of the Mississippi and Louisiana Conferences. The faculty is composed of gentlemen who have experience in teaching and in the management of institutions of learning. The president, Dr. C. G. Andrews, is a Christian gentleman, and a noble model for the young men who may be committed to his care. Students cannot be in better hands. Our friends in the Southwest will do well to patronize Centenary. Get the boys ready and send them to Jackson, La. For the times the patronage last year was tolerably good, and the results were eminently satisfactory. There should be two hundred students there this year. Let the preachers bring the claims of the college before the people, and let all wake up to the imperative duty of educating the youth of the land, and of sustaining our own schools. For catalogues and all desired information address Rev. C. G. Andrews, D. D., Jackson, La. Catalogues can also be obtained at the office of the NEW ORLEANS CHRISTIAN ADVOCATE.

FULL particulars of the effects of the disastrous storm at Galveston have not reached us. The damage to property has been great, many lives have been lost, and much distress and suffering exist. The death of Rev. Robert Alexander, D. D., is reported, but shall hope until the sad tidings receives further confirmation. The Galveston *News* of the nineteenth says:

The dwelling of Rev. Robert Alexander (son-in-law of Mr. David Ayres, of this city,) who resided on Adams Island, together with every house on the island, has been swept away, and Mr. Alexander and his family reported drowned.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e.	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 21
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Kenner	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Kenner	Oct. 6
Indiana Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. W. Texas	Corsicana	Pierce	Nov. 10
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Kosciusko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
German Mission	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Springs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Ormegeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 6
Baltimore	Winchester	Marvin	Mar. 2

DREW THEOLOGICAL SEMINARY.—The arrangements for the coming year have been completed. The term begun on Thursday, September 16. On Wednesday, September 22, at two P. M., the public opening exercises took place, when addresses were delivered by Bishop Janes, Rev. C. S. Harrower, Rev. G. F. Kettell, D. D., and Hon. George J. Ferry.

The faculty consists of J. F. Hurst, D. D., James Strong, S. T. D., D. P. Kidder, D. D., H. A. Buttz, D. D., John Miley, D. D., Prof. Mark Bailey, A. M., W. W. Martin, A. B., and C. W. Smiley, A. B. In addition to the regular work of the faculty, the following persons will deliver special lectures: Bishops Simpson, Foster, Wiley; Rev. Drs. Nelson, Wentworth, Bowne and Corson, and Chancellor Theo. Runyon, LL. D.

HERE is some good advice, says the *Western Methodist*, which we find in a religious exchange. A brother, whose tobacco costs him a dollar a month, is exhorted to give up the use of the weed, and devote the dollar a month—$12 a year—to the cause of missions. To which is added this *improvement:* And now also let each brother who does *not* chew tobacco, and thereby saves a dollar a month, give that also to the cause of missions.

THE READERS of our Sunday school periodicals will part with Dr. Haygood with universal regret. He has given general satisfaction, and has filled the position with great ability. Dr. Cunnyngham, who succeeds Dr. Haygood, is a good writer, and is well qualified for the duties.

CHANGE OF TIME.—Rev. Thomas Mullett, pastor at Alexandria, La., writes as follows:

ALEXANDRIA, Sept. 10, 1875.

Mr. Editor: I wrote you some time back inviting you to the camp meeting near this place. This is to inform you that the time has been changed to the fourteenth of October.

AT ONE of our schools recently, in answer to the question, "What's the difference between an island and a continent, and upon which do we live?" a bright little shaver replied: "The difference is that a continent is much larger than an island, and we live on bread and meat and other things."

IF WE would have powerful minds we must think; if we would have faithful hearts we must love; if we would have strong muscles we must labor. These include all that is valuable in this life.

COWARDICE asks: Is it safe? Expediency asks: Is it politic? Vanity asks: Is it popular? But conscience asks: Is it right?—*Punshon.*

Publisher's Department.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

EMORY COLLEGE, OXFORD, GA.—The advertisement of this noble institution appears in our columns this week. The president combines greatness with humility, and is a model, both as a gentleman and as a Christian, which our young men will do well to copy. The professors, as far as known to the writer, have been judiciously selected, and the society at Oxford is such that we can never think of the delightful friendships and unostentatious Christian hospitality of the people of that happy town without almost envying the young men who have the privilege of enjoying them.

CARPETINGS.—Mr. Stephen A. Spencer, 339 Sixth avenue, New York, offers to the public, through our advertising columns, a large assortment of Brussels, tapestry, three-ply, ingrain and other carpets at surprisingly low prices. The special attention of committees appointed to procure carpets for churches, lodges and public institutions is invited, which he proposes to supply at greatly reduced rates.

THE NEW SONG.—Messrs. S. T. Gordon & Son, 13 East Fourteenth street, New York, offer to the lovers of song a new revival song-book with the above title. Forty books have been laid under contribution to obtain the selected pieces, which, with one hundred new pieces, make up a book of 256 pages, and containing 300 songs. See advertisement.

TIDY FASTENER.—Mr. George Betts, No. 513 Broadway, New York, has laid the public under obligations, among many other useful inventions and novelties, for a patent tidy fastener, represented by a cut in his advertisement elsewhere, to which we call attention.

STEEL PENS.—Messrs. Harrison, Bradford & Co., steel pen manufacturers, 75 John street, New York, invite attention to their admirable pens. See advertisement in another column.

THE AMAZON Red Raspberry, brought to view in the advertisement of J. & W. K. Judefind, Edesville, Kent county, Md., is worth the attention of farmers and gardeners.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Sept. 18, 1875.

A—Daniel Appleton & Co two letters, American Portable Book Rest Company, J D Andrew $25, American News Company.

B—L Bryson, Mrs D Bonlng, Biglow & Main, H P Bowen, R A Beal two letters $5, E W Barber, Boorum & Pease two letters, Bowdry & Co $50, Baker & Green two letters, Thomas H Brenan, James A Bellinne, O H Browster, Paul Bushler.

C—W P Chilton, A E Clay, J S Clower, S H Cox, S E Casteel, N C Cropper, Cummings & Morrison $2, J J Carruth.

D—M M Dawson, Joel T Daves, A M L Douglass $2, Mrs Kate Daves, J C Duncan.

E—Eagle Pencil Company.

F—George T Freeman two letters $12.75, E N Freshman, William M Francis treasurer.

G—W W Gamble $8.85, J S Gilbrath, Joseph Gorton, John Gibson.

H—S A Hayden, T F Horton, J W Hearn $4, Mrs Mary W Hilliard $1.50, T M Horton, J W Harris, C K & W D Hammett, H J Harris, T J Hunter, A J Holman & Co, F G Hocutt.

I—Ivison, Blakeman, Taylor & Co two letters.

J—J C Johnson.

K—Kilgore & Gillett, W L Kennedy two letters $12.20, John G Krauter $7, T D Kellogg, H A King, Christian Keener, J C Keener.

L—J B Lippincott & Co two letters, Howard Lockwood & Co, J L Lemmons, D LaMartine & Co.

M—Morgan Envelope Company two letters, Thomas S Mayben, John A Miller, L M McCleadon Jr, W M McKee $1, W H Morgan, P H Moss, M McMakin & Co, Mays & Holland $6.

N—W H Newton, Nash, Ernan & Brewer, Daniel Nicholson, J T Newcomer five letters $105, C J Nugent, J Nicholson.

O—Otes & Worrall, W P Owen.

P—Charles Pollock, Porter, Balabridge & Co, James H Parnell, J A Pelham $1.50.

R—E S C Robinson & Son, R W Remuen, J M Reiss, George P Rowell & Co, E E F Ross two letters, Samuel Raynor & Co, Philip Rogers 25 cents, J K Randall, Mrs D Ross $1.50, S A Richmond.

S—Mrs Emma Siebe, Hiram H Singleton, G W Swolford $1.35, Jacob Schreiner, Robert C Shell, D D Sellers, W R Stuart, O L Smith.

T—A T Tidwell.

U—Unknown (Brandon, Miss) $2.

W—Willy Wallach, John D Wattles, W H Wild $2, T B Walden, World Publishing House, W H Watkins, Warren & Wyman.

Z—J H Zellin & Co $37.50.

OUR READERS are referred to the advertisement of Keep, Raymond & Co., wholesale grocers, provision dealers and commission merchants, 77 and 79 Poydras street.

This house, in its present organization, is but the development of a long series of years of prosperous commercial enterprise. The name of E. S. Keep has stood before the community for forty years unimpeached for commercial honor and Christian principle, while the active partners, as well-trained business men, guided by religious principles, are exteosively kaown and appreciated.

In adding a wholesale grocery department (exclusive of liquors) to their former extensive business, this house intend to carry out a line of strict integrity in dealing with their customers. It gives us pleasure, in these times of demoralized public opinion, to see our prominent business houses laying hold of the foundation principles of unswerving honesty in trade as the Christian rule of justice toward their fellow-men. The results of such a course are certain—as sure as the promise and the blessing of God can make it. We take pleasure in commending this house to the attention of our country merchants, with the assurance that they will find quality and prices to their satisfaction, with weight and measure guaranteed.

SASH, BLINDS, DOORS.—Messrs. Roberts & Co., proprietors of the Louisiana Steam Sash, Blind and Door Factory, Nos. 301, 303, 305 and 307 Gravier street, are among our very best citizens. They are reliable in every respect, they keep the best machinery and best mechanics, and are conscientious in the execution of their work. You may with full confidence send any order to them which you want filled, with the assurance that it will be as faithfully done as if you superintended it in person. See their advertisement in another column.

HOUSE-FURNISHING STORE.—Mr. Samuel E. Moore, whose advertisement of house-furnishing goods, crockery, China, glassware, etc., appears to-day, is one of our very best citizens, and most honorable and conscientious merchants. We have no hesitation in saying that any orders in his line sent to him will be faithfully attended to. He has had much experience in the business, and has a large quantity of choice goods on hand.

CANCERS REMOVED.—Drs. Park & McLeish, No. 21 East Sixteenth street, New York, propose, in their advertisement in another column to send medicines by express for the prompt relief of cancers, or on application to send book of references and testimonials. See card.

S. COLLINS & Co.'s printing ink we have been using for several years on the ADVOCATE, and we find none better. See advertisement elsewhere.

THOSE of our readers who propose to visit Cincinnati during the coming Industrial Exposition will be glad to know that this paper can be seen on file at the office of E. N. Freshman, advertising agent, 129 West Fourth street, where all facilities will be extended them to read their home news.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mte New Orleans, La.

TO BILLINGS, CLAPP & Co., BOSTON: Referring to Cincho-Quinine, I wish to say that it is all that is claimed for it. It is an admirable preparation, having all the beneficent effects of quinine without its objectionable qualities. I use it largely in my practice.

E. B. STUART, M. D.,
Montgomery, Texas.
For sale by druggists generally. se23 1l

OPINION OF DR. R. S. STEUART, PRESIDENT MARYLAND HOSPITAL.—"I have used LIEBIG'S LIQUID EXTRACT OF BEEF for more than a year, and recommend it as one of the most efficient preparations I have ever met with. It combines the virtues of food and tonic in a remarkable way." E. J. HART & CO., Wholesale Agents, New Orleans. se23 1t

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $300,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 1f

$57.60.—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. Childester, 267 Broadway, New York. se2 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We oi du to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited, mh11 1y

BUSINESS NOTICES.

TO LOOK YOUNG is a general desire. Dr. Tutt's Hair Dye accomplishes it, and its use cannot be detected by the closest observer. It imparts a beautiful glossy color to the hair and whiskers. Sold everywhere. se23 1t

EVERY particle of poisonous matter is carried out of the system, the pale and sallow will become fresh and vigorous, by using Simmons' Liver Regulator. se23 1t

NEW ADVERTISEMENTS.

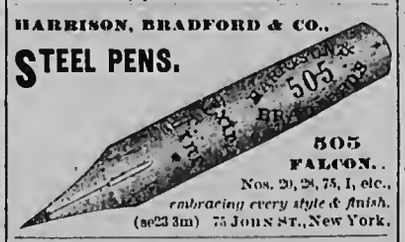
HOUSE-FURNISHING STORE,
55 CAMP ST., NEW ORLEANS.

SAMUEL E. MOORE,
IMPORTER OF
Crockery, China and Glassware.

SILVER-PLATED TABLE & TEA SPOONS.
SILVER PLATED CASTERS.
SILVER-PLATED CAKE BASKETS.
FRENCH CHINA DINNER SETS.
FRENCH CHINA TEA SETS.
STONE CHINA DINNER SETS.
STONE CHINA TEA SETS.
STONE CHINA CHAMBER SETS.
JAPANNER WAITERS.
JAPANNER CHAMBER SETS.
COAL VASES AND COAL SCUTTLES.
JAPANNED CAKE AND SUGAR BOXES.
ENAMELED SAUCE-PANS.
HAM AND FISH BOILERS.
FEATHER AND HAIR DUSTERS.
HEARTH AND SCRUBBING BRUSHES.
CEDAR TUBS AND BUCKETS.
WOODEN STEP-LADDERS.
INDIA RUBBER DOOR MATS.
BRUSH AND HEMP DOOR MATS.
PALM-LEAF TABLE MATS.
IVORY-HANDLED TABLE CUTLERY.
BRITANNIA METAL CASTORS.
BRITANNIA METAL SPOONS.
PLANISHED TIN COFFEE POTS.
PLANISHED TEA URNS.
PLANISHED TIN DISH COVERS.
KEROSENE OIL LAMPS AND BURNERS.
CHANDELIERS AND BRACKET LAMPS.
TINWARE FOR KITCHEN USE.

And all articles necessary for house-furnishing, which are guaranteed of the best quality and at the lowest prices, and will be packed for transportation to any part of the country. se23 4m

HARRISON, BRADFORD & CO.
STEEL PENS.



505
FALCON.
Nos. 20, 28, 75, 1, etc.,
embracing every style & finish.
(se23 3m) 75 JOHN ST., New York.

THE LATEST, BEST AND CHEAPEST
REVIVAL SONG-BOOK!
By Rev. Aaron Coons.

Forty Books Winnowed. One Hundred New Pieces.
COMPLETE EDITION—256 pages and 350 Songs; 45 cents single copy; $40 per 100.
MINIATURE EDITION—128 pages and 175 Songs; 25 cents single copy; $20 per 100.
S. T. GORDON & SON,
se23 4t 13 E. Fourteenth St., New York.

NEW PATENT TIDY FASTENER.—Seldom does it occur in the history of a new invention that the manufacturers do not experience great difficulty in convincing their patrons of its merits, but our new Tidy Fastener seems to have filled a vacancy, as it were, to be *the* article wanted to make up the complements of a well-regulated home.

We have spared neither time, labor nor expense in making it a first-class article, feeling assured that in so doing we shall merit a continuance of the confidence so generally reposed in us by a discriminating public.

One Dozen, Silvered, mailed on receipt of 75 cents.
One Dozen, Gold, mailed on receipt of $1.25.
Agents wanted. Address
GEORGE BEITS, Inventor and
Manufacturer of Patented Novelties,
se23 6m 513 Broadway, New York.

EMORY COLLEGE,
OXFORD, GA.,

HAS a full Faculty, lecture-rooms equal to the best in the land, built in finish and furniture, and offers first-class education on the most reasonable terms. No place on the continent is more healthy, and none can offer social, moral and religious advantages of higher order.

Two Hundred and Twenty Dollars will pay *all expenses* for a year. Fall Term begins on the first Wednesday in September. Spring Term on the third Wednesday in January.

For further information address
REV. O. L. SMITH, D. D.,
President, or
PROF. J. F. BONNELL,
se21 5t Secretary.

SENT FREE Explanatory Circular how $10 to $5000 invested in Stock Privileges has paid and will pay Large Profits. Railroad Stocks, Bonds and Gold bought on Margins. *Interest (Six Per Cent.)* allowed on deposits, subject to sight draft. **Buckmaster & Co.**, Bankers and Brokers, 10 Wall St., New York. **$10 to $500!**
se23 6m

CANCERS

REMOVED without pain, or the use of other caustics or the knife, and radically cured. If painful, and an open ulcer formed, medicines will be sent by express to give prompt relief. Consultation by letter, $5. Send for book with descriptive cases, references and testimonials.
DRS. PARK & McLEISH,
se23 4m No. 21 E. Sixteenth St., New York.

BED-ROOM EARTH CLOSET.

PRICE, $5. This is the most perfect Earth Closet in use. Portable, compact and cheap. Send stamp for pamphlet.
Address
E. W. THOMPSON,
24 DEY ST., NEW YORK.
Agents wanted. se23 3m

S. COLLINS & CO.,
MANUFACTURERS OF
PRINTING INK.
Office and Depot—26 Frankfort St.,
NEW YORK.
GEO. H. MORRILL & Co., Boston, Mass.
MORRILL & Co., San Francisco, Cal. se23 6m

LOUISIANA STEAM SASH, BLIND
—AND—
DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
301, 303, 305 and 307 Gravier Street,
Country orders solicited. (se23 9m) New Orleans.

AMAZON Red Raspberry $30 per cent. ahead. Largest, handsomest, hardiest, most delicious. Fruit cents, etc., free to all. Best reference. Plants, per dozen, $1 50; per 100, $10. (Stand guaranteed.) J. & W. K. JUDEFIND, Edesville, Kent county, Md. se23 3t&ow

BLYMYER M'F'G CO
BELLS
CHURCH, SCHOOL, FIRE-ALARM
Fine toned, low priced, fully warranted. Catalogue giving full particulars, prices, etc., sent free.
BLYMYER MANUFACTURING CO.,
664 to 694 West Eighth St., Cincinnati, O
je3 1yeow

$77 A WEEK to Agents, Old and Young, Male and Female, in their locality. Terms and OUTFIT FREE. Address P. O. VICKERY & CO., Augusta, Me. se9 6m

MARK TWAIN'S new book in press. For Agencies address BRYAN, BRAND & CO., 608 North Fourth street, St. Louis, Mo. se9 3t

DEPEZIONE strengthens, perfects and develops the Limbs. $1, postpaid. DR. VAN HOLM, 143 Court street, Boston, Mass. se24 1y

NEW ADVERTISEMENTS.

H. KEEP, W. C. RAYMOND, D. S. HICKEY, E. S. KEEP, IN COMMENDAM.

KEEP, RAYMOND & CO.,

WHOLESALE GROCERS,

WESTERN PRODUCE AND COMMISSION MERCHANTS,

77 and 79 Poydras St., New Orleans,

make a specialty of Sugar, Molasses, Coffee, Rice and Tobacco, Flour, Bacon, Pork, Hams, Lard, Butter and Cheese, Soap, Candles and Starch.

Dealers in all kinds of STAPLE GROCERIES. Exclusive Agents for Plant's Mills, St. Louis, Plant's Extra, Trojan, Belle Creole, Central, and a full line of medium and choice grades.

We are prepared to fill orders for all kinds of Fancy and Staple Groceries and Western Produce at the lowest market price.

Having superior facilities for handling consignments of Western Produce, we solicit the patronage of shippers, and will be pleased to correspond with houses who desire to buy or sell in this market. oc7 6m

CARPETINGS.

A LARGE ASSORTMENT AT RETAIL, CONSISTING OF

Body Brussels Carpet, $1.75 to $2.25
Tapestry Brussels Carpet, $1.25 to $1.50.
Three-Ply Carpet, $1.40 to $1.65.
1st Pieces *Extra* Ingrains at $1.25.
Good Ingrain, 75 cents to $1.
Medium Ingrain 50 cents to 75 cents.
Good Oil Cloths, 75 cents to $1.

Churches, Lodges and Public Institutions furnished at reduced rates.

Southern orders by mail promptly attended to.
STEPHEN A. SPENCER,
se23 5t 339 Sixth Ave., New York.

TO ORGAN STUDENTS.

CLARKE'S
IMPROVED SCHOOL
FOR THE
PARLOR ORGAN

The only work in which explanations are given of the nature and compass of the different Stops, and of the manner of combining them.

BY
HUGH A. CLARKE,
PROFESSOR OF MUSIC AND HARMONY IN THE UNIVERSITY OF PENNSYLVANIA,
AND AUTHOR OF
"Clarke's New Method for the Piano-Forte."

Just issued. Sent by mail, price $2.50.
Lee & Walker. *923 Chestnut Street, Philadelphia.*
se21 1y&ow

HAMILL'S
GIANT ORGANS.

A New Class of Pipe Church Organs.

No. 1—Price, $550, equal to any $1,000 Organ.
No. 2—Price, $700, equal to any $1,500 Organ.
No. 3—Price, $850, equal to any $2,000 Organ.

Call and see them. Send for circular. Made only by
S. S. HAMILL, *Church Organ Builder,*
101 GORE ST., EAST CAMBRIDGE, MASS.
se16 3m

School and Church Furniture.
SETTEES A SPECIALTY.

SCHOOL FURNITURE
OF ALL VARIETIES OF STYLE AND FINISH.

Church Furniture, Settees for Churches, Sabbath Schools, Halls, etc.—Sweets' variables **Pews Compiled,** or sent separately. *Estimates given for work delivered at any point.* Satisfaction guaranteed, and all work warranted. Send for catalogue and price list before ordering elsewhere.

M. W. CHASE,
Nos. 212 and 214 Seventh street,
au19 3m BUFFALO, N. Y.

Sabbath School Books
FOR 1875.

GOSPEL SONGS. The *most powerful* collection of Songs, *old and new*, for Revivals, Praise Meetings and Sunday Schools. BY P. P. BLISS.

SONGS OF LOVE. For the Bible School collection of Sunday School Music, *mostly new*, and a concise system for teaching children to sing. BY H. R. PALMER.

GOLDEN GATE. Truly a *gem* among Sunday School books. It must command an immense circulation. Contains many stirring Songs for Revivals, etc. BY K. SHAW.

EVERY SABBATH. Treasures, *old and new*, for Sunday Schools, Prayer Meetings, Family Circles and all seasons of devotional interest. BY T. C. O'KANE.

Price—$3.60 Per Doz.: 35 Cts. Each.

Specimen copy mailed, postpaid, on receipt of 30 cts.

PUBLISHED BY
JOHN CHURCH & CO.,
Jy22 1y CINCINNATI, OHIO.

JOSEPH GILLOTT'S
STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. se9 1y

Awarded the Highest Medal at Vienna.

E. & H. T. ANTHONY & CO.,
591 BROADWAY, NEW YORK,
Opposite Metropolitan Hotel,
Manufacturers, Importers and Dealers in
CHROMOS AND FRAMES,

Stereoscopes and Views, Albums, Graphoscopes and suitable Views. *Photographic Materials.* We are headquarters for everything in the way of Stereopticons and Magic Lanterns. Each style is the best of its class in the market. Catalogues of Lanterns and slides, with directions for using, sent on application. se16 3m

reels up the Glasses when not in use. All the conveniences of cord, hook, case, without their annoyances. Sent by mail on receipt of fifty cents. KETCHAM & McDOUGALL, 4 Liberty Place, New York, Manufacturers. Also Gold and Silver Thimbles. se16 3m

NEW ADVERTISEMENTS.

CYRUS BUSSEY, L. H. GARDNER,

BUSSEY & CO.,

COTTON FACTORS
AND
General Commission Merchants,

NO. 188 GRAVIER STREET,
Je21 6m5p15c *NEW ORLEANS.*

NEW YORK
Conservatory of Music,
NO. 5 EAST FOURTEENTH STREET,
Near Fifth Ave., next to Delmonico's.

BROOKLYN BRANCH,
102, 104 & 106 COURT ST., NEAR STATE.

This celebrated Music School, the first organized and only *chartered Conservatory of Music* in America, offers superior advantages to pupils in all branches of Vocal and Instrumental Music, from the first beginning to the highest artist; also Harmony and Composition, Elocution, Drawing and Painting, and Modern Languages.

N. B.—The *Conservatory* of *New York*, now located only at *No. 5 East Fourteenth St.*, near Fifth Ave., is entirely separate and distinct from other institutions which bear its name and methods, evidently with the view of obtaining patronage thereby. *Subscription books now open daily.* Circulars only at the Conservatory. se2 3m

A CARD.
TO THE READERS OF THIS PAPER.

CHAMBERS
STERLING PIANOS.
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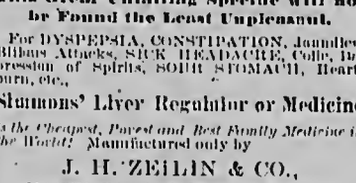

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The Food of Swine.

If there is any one thing in rural practice which needs reforming more than another, it is the manner of raising and feeding swine. From the time they are large enough to eat they are offered all manner of refuse about the place, such as rank weeds, filthy slops, spoiled vegetables and meats, dead fowls, etc. They are allowed to rummage the dung-yard and glean the refuse of food in the faces of cattle and horses, on the ground of economy. But we may imagine the quantity of food saved in this way is very insignificant—not to exceed the value of a bushel of shelled corn a year among the whole stock on an ordinary sized farm. The objections to the practice of keeping swine in this way are so serious, however, that the reasons in favor of it have no force at all. The origin of trichinosis in swine may be always traced to the consumption of vile stuffs in their food, or being housed and yarded amidst filth and foul air. Every few months the press announces a case of trichina in an individual or a whole family, with all the horrible details and sufferings which attend the parasitic attack. Only lately some new cases are reported here in the West, which are alarming.

We are quite sure that every farmer, and every one who feeds and fattens a pig, will only need to have their attention called to so important and serious a matter to secure a complete reform in the practice of feeding an animal which will take whatever is offered to it, and will live in the most filthy holes and yards. On the farm the swine should have clover pasture, and for swill only milk and corn meal; no dish-water or meat scraps from the table, as these are sure to putrify and poison the mass in the barrel or tank. Pure water, with a little meal added, is preferable. The dish-water may go to the compost heap, and the scraps on the table to the poultry while they are fresh. Spoiled meats should be buried or mixed with composted materials. They should never be given to any domestic animal.

Large numbers of swine are frequently confined in small quarters, with very little regard to cleanliness or pure air. Of course some of them will lose appetite—the first sign of derangement of the organs of nutrition and assimilation. They do not thrive, but they are kept along till slaughtering-time, and are dressed and packed among the lot. Such animals are extremely liable to be infested with trichinæ and other parasites; and those who consume them as food expose themselves to sickness, diseases of a lingering nature, and to death in a most horrible form.

Interests, therefore, as dear as health and life require a thorough reform in keeping and feeding swine. Let their food be as pure as that which other animals consume. Let them be kept in clean quarters and have pure air. Let diseased or unthrifty animals be separated from those in health, and we may have no fears of trichinosis among either swine or human beings.—*Detroit Tribune.*

PHENOMENA IN PLANT LIFE.—To show still more impressively the peculiar powers of the wood and bark to conduct the crude and elaborated saps in either direction, and to act either as roots or branches, as circumstances require, we will describe an experiment performed by a French gardener, M. Clarillet, at Vincennes, in 1866 and 1867. He selected two dwarf pear-trees, grafted on quince roots, which were from four to five feet high. One of them was carefully dug up in April, 1866, and fastened in an inverted position above the other. The leading shoots of the two trees were now flattened on one side with a knife, and the two surfaces firmly bound together in the usual manner of splice grafting. The two shoots grew together, and in the course of the summer following a few leaves appeared on the main stem of the inverted pear-tree, and also on the main branches of the quince roots, which were entirely in the air some eight or ten feet from the ground. The next spring scions from four varieties of pear were set upon the four main branches of the quince roots, two of which lived and grew several inches. Meanwhile the inverted pear-tree bore two pears. Here, then, was a composite tree, consisting, first, of a root of quince, then a pear-tree, upon this an inverted pear-tree, which had branches consisting of inverted quince roots, and these were surmounted by pear-shoots of two unlike kinds.—*President W. S. Clark, before Massachusetts Board of Agriculture.*

TANSY FOR BOTS IN HORSES.—A correspondent of the Department of Agriculture says: "It appears from remarks made by different writers that none know of any certain remedy. I know of a remedy safe and certain, discovered in the following way: About thirty years ago a friend lost by bots a very fine horse. He took from the stomach of the horse about a gill of bots, and brought them to my office to experiment upon. He made preparations of every remedy he had heard of, and put some of them into each. Most had no effect, a few affected them slightly, but sage tea more than anything else; that killed them in fifteen hours. He concluded that he would kill them by using nitric acid, but it had no more effect on them than water—the third day they were as lively as when put in. A bunch of tansy was growing by my office. He took a handful of that, bruised it, added a little water, squeezed out the juice and put some in; they were dead in one minute. Since then I have given it to every horse I have seen affected with bots, and have never known it to fail of giving entire relief. My friend had another horse affected with bots, several years later. He gave him the tansy in the morning and a dose of salts in the evening; the next morning he took up from the excretions three half pints of bots."

HOW TO AVOID COLDS.—An editorial in the *British Medical Journal*, on catching cold, concludes thus: The practical considerations which are the outcomes of this review of the pathology of colds are these: Never to wear wet clothes after active muscular exertion has ceased, but to change them at once; to meet the loss of the body heat by warm fluids and dry clothes; to avoid long-sustained loss of heat which is not met by increased production of heat; to increase the tonicity of the vessels of the skin by cold bath, etc., so educating them to contract readily on exposure by a partial adoption, indeed, of the "hardening" plan; to avoid too warm, and debilitating rooms and temperatures; to take especial care against too great loss of heat when the skin is glowing; and to prevent the inspiration of cold air by the mouth by some protecting agent, as a respirator. We can readily understand how a respirator should be an effective protection against winter bronchitis in those so disposed.

SAYS the *Scientific American:* "If musquitoes or other blood-suckers infest our sleeping-rooms at night we uncork a bottle of the oil of pennyroyal, and these animals leave in great haste, nor will they return so long as the air in the room is loaded with the fumes of that aromatic herb. If rats enter the cellar, a little powdered potash, thrown in their holes or mixed with meal and scattered in their runways, never fails to drive them away. Cayenne pepper will keep the buttery and store-room free from ants and cockroaches. If a mouse makes an entrance into any part of your dwellings, saturate a rag with cayenne, in solution, and stuff it into the hole, which can then be repaired with either wood or mortar. No rat or mouse will eat that rag for the purpose of opening communication with a depot of supplies."

COCOANUT DROPS.—One cocoanut, half a pound of sugar, two eggs; grate the cocoanut. Mix the yolks of the eggs with the sugar and beat well; then beat the whites to a stiff froth, and add to the sugar and eggs. Afterward stir in the grated cocoanut gradually. Add flour until stiff enough to drop them on brown paper. Bake in a quick oven. (Grease the pan first.) Take out when they are of a light brown color.

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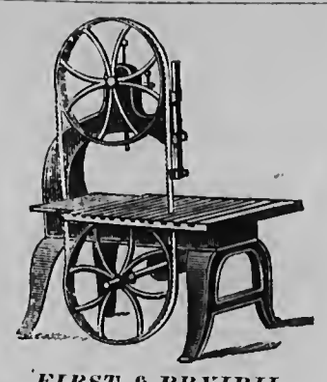

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—M. D. Conway writes to the Cincinnati *Commercial* that Mr. Norman Lockyer, the eminent astronomer, who wrote the wonderfully comprehensive articles in the London *Times* on the transit of Venus, said to him, in reply to a question whether he felt satisfied with the results of the late transit observations: "Whatever was done was done by the Americans. They seem to be the only people now that take hold of such things in the right way."

—M. P. Truchot states that glass vessels in which various liquids, and even pure water are boiled, give up by degrees a small quantity of their substance—silica, potash, soda and lime. The analysis is the more erroneous the longer the boiling is kept up. This, at least, is what results from the use of glasses brought from Germany and sold at Nancy in 1873 and 1874. This fact may be shown by boiling in a flask pure water mixed with a tincture of red cabbage or sirup of violets, slightly reddened by an acid. After boiling for a few minutes the liquid turns green. French glasses, with a base of soda, are not sensibly attacked, and therefore do not offer this inconvenience.

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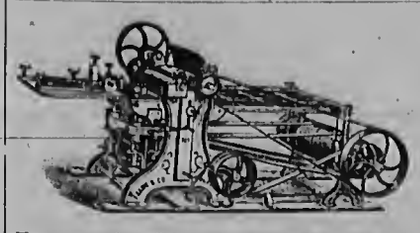

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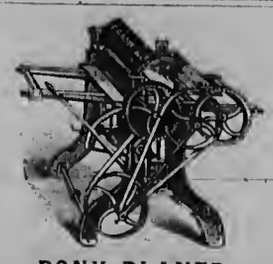

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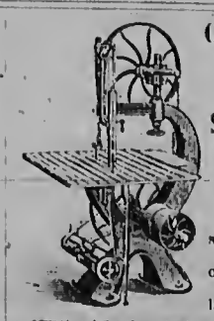

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$2—Gold Fillings—**$2.** Usual charge, $5.

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DR. G. A. BETANCOURT,

173.....ST. JOSEPH STREET.....173

Between Camp and St. Charles streets,

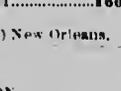
New Orleans, La.,

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

WIRE RAILING AND ORNAMENTAL WIRE WORKS.



DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Feeders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc oc8 1y

HOME MANUFACTURE.

Egan's Louisiana Yeast Powder.

EQUAL TO THE BEST MADE.

Guaranteed to give entire satisfaction. For sale by all Grocers.

THOS. EGAN, Manufacturer,

my27 1y 311 Common street, corner Robertson

EXCELSIOR WIRE WORKS.—JOSEPH HARDLETON, WIRE WORKER, Manufacturer of every description of Wire Goods, Flower Stands, Office and Counter Railings, Chairs, Settees, Vine Trellises, Hanging Baskets, Sand and Coal Screens, Garden Fence and Arches, Bird Cages of every description; also Brass and Iron Wire Cloth. 8D STATE ST., ROCHESTER, N. Y. Wire Signs of any style or pattern made to order. Wire Door and Window Screens to order. au19 3m

THE TOLL-GATE! Prize Picture sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. ABBEY Buffalo, N. Y my8 1y

MISCELLANEOUS.

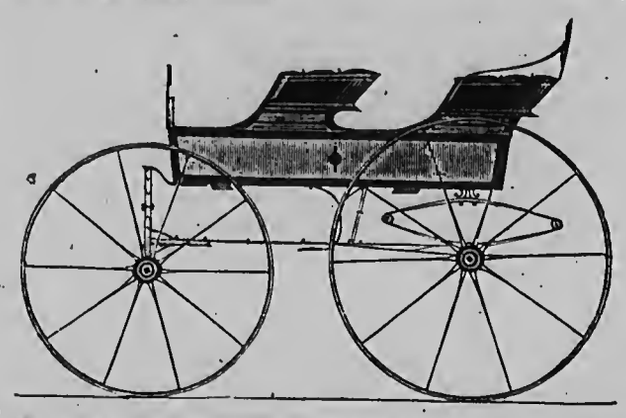
CARRIAGE & WAGON REPOSITORY.

CARRIAGES, BUGGIES, JERSEY WAGONS,

HARNESS, BUGGY UMBRELLAS, CHILDREN'S CARRIAGES AND VELOCIPEDES,

167 Gravier Street, Opposite Cassidy's Hotel.

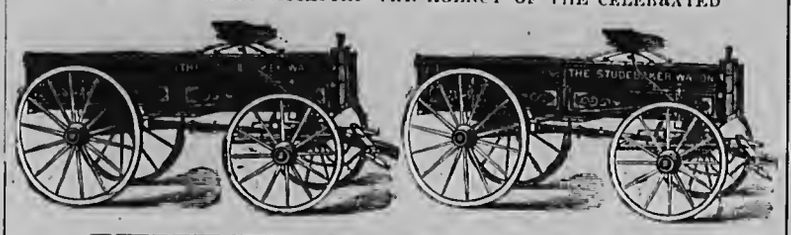
WILL KEEP CONSTANTLY ON HAND, and build to order, all patterns and prices of Carriages and Buggies, from a $75 no-top Buggy to a $1,500 Coach, and will **Sell at New Haven and New Jersey Prices,** delivered in New Orleans. Work warranted to be as represented. Orders from the interior will meet prompt attention.



D. M. HOLLINGSWORTH'S PATENT DOUBLE SCROLL.

The greatest improvement of the age on the old Concord Buggy. **Twelve Bolts,** instead of **four,** to hold the Springs and raise them up, so they cannot strike the axles at the end.

I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED



STUDEBAKER WAGON.

FROM ONE TO SIX HORSE.

THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated, and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their bimidle skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLIPPE-SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans,

Successor to R. Marsh Denaun & Co.

au15 6m

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers,** as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

☞ Samples furnished BY MAIL on application. fe4 1y

MISFIT CARPETS.

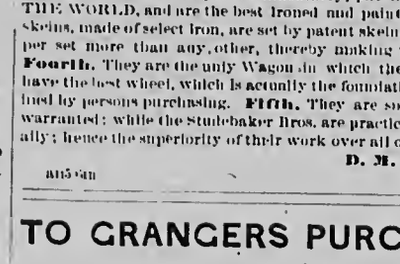
Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place,

112 FULTON STREET, N. Y.

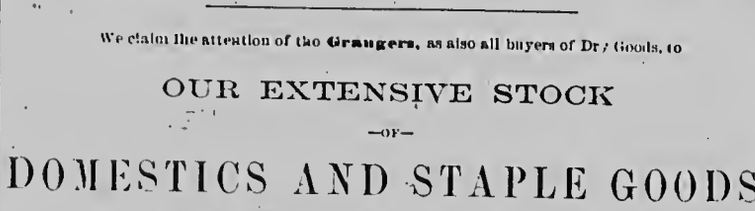
SIDE ENTRANCE. OPPOSITE FULTON STREET PRAYER MEETING.

Goods Sent to Any Part of the United States Free of Charge.

se16 1y



BUY WERLEIN'S PIANOS, such as the Chickering, Bunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $10 per month. Second hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $5 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



oc8 1y

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best **Rotary Hangings,** for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes,* etc. **Fully Warranted.**

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,

102 and 104 East Second St., Cincinnati.

mh11 1y

S. N. MARSHALL & BRO.,

MANUFACTURERS OF

STAINED GLASS,

62 Cedar Avenue, Corner Second Street,

ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oc15 1y

MONUMENTAL MARBLE WORKS.

New Designs at Moderate Prices.

J. WATERHOUSE,

1821 Arch Street, Philadelphia.

Contracts made for VAULTS and RAILING. Also importer of SCOTCH GRANITE. oc8 1y

GLASS STAINERS

CUTTERS, AND EMBOSSERS.

CHURCH WINDOWS A SPECIALTY.

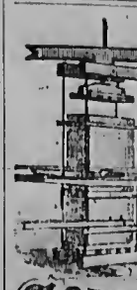
Estimates and samples on application.

WM. COULTER & SON,

102 & 104 E. 2d St., CINCINNATI, O.

mh18 1y

MACHINERY, TIES, ETC.



Get the **REYNOLDS** REVOLVING WROUGHT IRON SCREW PLANTATION **COTTON PRESS**

IF YOU WANT THE BEST

WM. REYNOLDS.

Cor. SOUTH MARKET & FULTON STS.

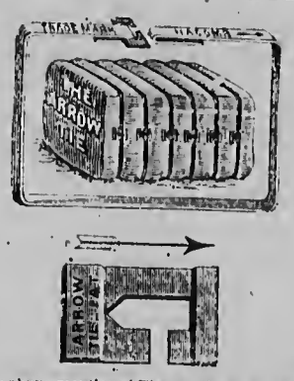
P.O. Box 1690. NEW ORLEANS.

SEND FOR CIRCULAR

se4 3m

IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuff in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.

(Late Bartlett & Rayne.)

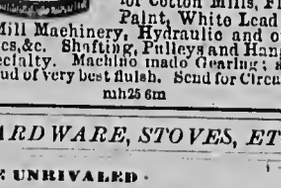
GENERAL AGENTS,

48 Carondelet Street, cor. Union,

jy1 6m New Orleans.

THE DUBOIS

FLANGE COTTON GIN.



$4.50 $4.50

By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.

The Flange prevents bolls, stems, sticks and hard substances from being cut, consequently making a better sample but of roughly-picked cotton than other Gins.

We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.

We keep constantly on hand all sizes, from 40 to 80-SAW STANDS, belt or right. Price, $4.50 per Saw.

LOUISAN BROTHERS,

jel0 4m General Agents, 30 Perdido street.

MACHINERY.

IRON AND WOOD-WORKING MACHINERY OF EVERY DESCRIPTION.

COLD-ROLLED SHAFTING.

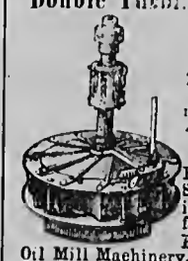
HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for illustrated catalogue and price list.

GEORGE PLACE,

121 CHAMBERS AND 103 READE STREET,

NEW YORK CITY. nu19 1y

THE JAS. LEFFEL Double Turbine Water Wheel,



Manufactured by

POOLE & HUNT,

Baltimore, Md.

7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

mh25 6m

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,

NO. 49 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi nc28 1y

UPPER CITY

BLUE BOOT, SHOE AND HAT *ESTABLISHMENT,*

578.....MAGAZINE STREET.....578

Opposite the Magazine Street Market,

(Sign of the Lady's Foot,) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS GIMBEL, Agent.

New Orleans Markets.

From the New Orleans Price Current.

The river is 8 feet 10 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending September 21:

Mississippi river and bayous	1,627
Red river	799
Ouachita river	263
Railroads	772
Lake	12
Mobile	1 518
Texas	149
Total	5,140

On Saturday the movement exhibited only a moderate degree of animation, the sales embracing 850 bales. On Monday the market opened with some inquiry, but mostly from buyers who claimed further concessions, which factors would not make, and the business during the morning was of limited extent, after which parties came together more freely, and the entire business summed up 1,150 bales. Prices exhibited some irregularity. Good staple kinds and well ginned were in special request, and, being in scant supply, continued to command outside rates or a fraction more; but other descriptions were easier, without any quotable variation, except in some cases in which factors were compelled to make liberal concessions in order to effect sales. Middling of the general run sold at 13¼c., but good staple commanded more, and 13¾c. was refused for a desirable lot of this description. On Tuesday the movement during the morning exhibited little animation, but later in the day became quite active and resulted in sales of 1,900 bales, which is the largest business reported this season. Prices were generally easier, but the kinds most in request gave way less than those which have been neglected, and, in fact, unsalable unless at liberal concessions. Quotations have been reduced ¼c. in most grades, and ⅛@¼c. in some, but sales have been made at even less than the inside figures. A decline in foreign exchange had an unfavorable influence.

The above makes an aggregate for the past three days of 1 800 bales, against 3,250 for the corresponding time last week and 576 the week before. We quote:

Strict ordinary	11	@ 11¼
Good ordinary	11⅝	@ 11⅞
Strict good ordinary	12⅛	@ 12⅜
Low middling	12⅞	@ 12¾
Strict low middling	12¾	@ 13
Middling	13⅛	@ 13⅜
Strict middling	13½	@ 13⅝
Good middling	13⅞	@ 14

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,876
Arrived past three days	5,140	
Arrived previously	10,649—	15,789
		25,765
Exported past three days	4,089	
Exported previously	7,082—	11,171
Stock on hand and on shipboard		14,594

LOUISIANA SUGAR.—The market is dull but steady. On Monday a broker sold from first hands to grocers and refiners 429 packages Mexican at 6c. for inferior, and 9¼c. for strictly prime to choice. Dealers are selling in job lots in the sheds at 8¾c. for common, 9c. for good common, 9¼c. for fair, 9½c. for good fair, 9¾@10c. for fully fair, 10@10¼c. for prime to choice, 10¾@10¾c. for yellow clarified, and 10¾c. for off-white clarified.

CORN MEAL. The supplies are very small, but there is scarcely any demand. It is held at $3.35@$4.40 ₱ bbl., though on Monday 50 and 50 bbls. brought $3.45 ₱ bbl; 100 bbls sold at $3 35 ₱ bbl. It is jobbing at $3.50@$3.65 ₱ bbl.

CORN.—On Tuesday 1,681 sacks sold at 85c. for yellow mixed, 85@86c. for yellow, 87c. for white, and 88c. for choice yellow.

OATS.—On Monday 653 sacks sold at 48@50c. for ordinary, 54c. for prime, and 56c. for choice.

BRAN.—On Monday 300 sacks sold at $1 at the railroad depot, and $1.12½ on the landing.

WHEAT.—There is n stock on band of about 2,000 sacks Texas. The last sales reported were at $1.35@$1.40 ₱ bushel, taken for Liverpool.

PORK.—On Tuesday 50 bbls. sold at $22.87½ ₱ bbl.

BACON.—On Monday 86 casks sold in several lots at 9¾c. for shoulders, and 14½@14¾c. for clear sides.

PICKLED PORK—Is selling in lots at $11.50, and jobbing at $12 ₱ half bbl.

DRY SALT MEAT.—On Monday a car-load of 20,000 lbs. shoulders, loose, sold on private terms, a car-load at 9c., and 20,000 lbs. in boxes, to arrive, at 9¼c. ₱ lb.

HAMS.—On Monday 25 tierces choice sold on private terms, and 15 at 14¾c. ₱ lb.

LARD.—On Monday 900 kegs refined sold at 15c. ₱ lb. On Tuesday 25 tierces sold at the railroad depot at 14¾c. ₱ lb.

BREAKFAST BACON.—Fair supply and dull; quoted at 16½@17c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 116⅛@117, against 117⅛ at New York, and after a moderate business closed at 116¾@116⅞, against 116⅞ in last market. Silver continues in good demand but in light supply, and the movement has been restricted accordingly. It is now quoted at 110@110½ for American half dollars, and 93½@94 gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam, and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BAGGING, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English lire	51 00	55 00
American lire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	23	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	37½	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	10 00	12 00
EGGS, ₱ dozen:		
Western	10	20
FERTILIZERS, ₱ 100:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	5 30	5 50
Superfine	— —	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	24 00	— —
Choice	25 00	26 50
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7¼
Hoop	4½	7½
Sheet	5	7¾
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calfskins, ₱ dozen	36 00	75 00
Texas, rough, ₱ lb	24	28
LIME, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	11 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 05
Coal oil, in barrels	15	17
Linseed, raw	75	— —
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11¾	12 00
Pulverized	11¾	12 00
TEAS, ₱ lb.:		
Imperial	30	90
Gunpowder	90	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, Sept. 21, 1875.

Texas beeves, choice, ₱ head	$40 00	@	46 00
Texas beeves, first quality, ₱ head	30 00	@	35 00
Texas cattle, second quality, ₱ head	20 00	@	25 00
Texas cattle, third quality, ₱ head	— —	@	15 00
Western beeves, ₱ lb. net	— —	@	— —
Sheep, first quality, ₱ head	— —	@	5 00
Sheep, second quality, ₱ head	3 00	@	4 00
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	35 00	@	40 00
Calves, ₱ head	7 00	@	9 00
Yearlings, ₱ head	10 00	@	12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.

Agents Wanted.
W. H. Chidester, 267 Broadway, New York.
Mme Griswold, 21 East Sixteenth street, New York.
E. W. Thompson, 24 Dey street, New York.

Bankers and Brokers.
Buckwalter & Co., 10 Wall street, New York.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Bryan, Brand & Co., St. Louis, Mo.
John Church & Co., Cincinnati, Ohio.
S. T. Gordon & Son, 13 East Fourteenth street, New York.
F. A. Hutchinson & Co., St. Louis, Mo.
J. C. Mecurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent, 578 Magazine street.
J. A. Lacroix, corner Freachmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Misili Carpets, M. J. Brendall, 112 Fulton street, New York.
Stephen A. Spencer, 399 Sixth nveaue, New York.

Carriages and Wagons.
Louis Cook, Cincinnati, Ohio.
D. M. Hollingsworth, 167 Gravier street.
F. F. Hummel, Cincinnati, Ohio.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lunn & Co., 152 Gravier street.
New York Coach Manufacturing Company, Clevetaud, Ohio.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Druggists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr G. A. Betancourt, 173 St. Joseph street.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. D. Moore, president.
Blackman's Commercial College, 131 Carondelet street.
Browne's Phonographic College, 737 Broadway, New York.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory College, Oxford, Ga., Rev. O. L. Smith, D. D., president.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Martha Washington College, Abingdon, Va., R. W. Jones, president.
State Female College, Memphis, Tenn., John S. Coblin, secretary.
Wesleyan Female College, Macon, Ga., Rev. W. H. Dass, D. D., president.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.

Engravers.
Otto Zeil, 24 West Fourth street, Cincinnati

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 61 Baronne street.
Payne, Kennedy & Co., 61 Baronne street.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 69 Carondelet street.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bols, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.

Glass Staining.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
S. S. Marshall & Bro., Allegheny, Pa.

Groceries.
Kopp, Raymond & Co., 77 and 79 Poydras street.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Osborn House, Rochester, N. Y.
Westminster Hotel, Irving Place and Sixteenth street, New York.

Iron Columns.
Shorer & Taillie, 145 and 147 North Water street, Rochester, N. Y.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Daniels Cotton Gin, Golsau Bros., 39 Perdido street.
First & Prytbil, New York.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Jilz Auger Company, St. Louis, Mo.
Menesly & Khuoerly, Troy, New York.
George Place, 121 Chambers street, New York.
Pratt's Improved Cotton Gin, Jos. H. Wolfe & Co., agents, 69 Carondelet street.
George L. Squier & Bro., Buffalo, N. Y.
George W. Tifft, Sons & Co., Buffalo, N. Y.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.

Marble Works.
Korsheedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Boll & Co., 91 Liberty street, New York.
Cinchona Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Casachs, 37 Royal street.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 230 Canal street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaptyalical Discovery, Mrs. M. G. Brown, 51 Bond street, New York.
Robert S. Newton, M. D., 137 West Forty-Seventh street, New York.
Drs. Park & McLeish, 21 East Sixteenth street, New York.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Shimmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. T. Swan, 123 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.

Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 141 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardine & Son, 318 and 320 East Thirty-Ninth street, New York.
Chas. H. Dixon & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
S. S. Hamill, 101 Gore street, East Cambridge, Mass.
Lee & Walker, Philadelphia.
Mason & Hamlin Organ Company, New York.
New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Novelties.
Dr. Van Holm, 143 Court street, Boston.

Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.

Painting and Gilding.
William Hillaman, 121 Calliope street.

Patent Novelties.
George Betts, 513 Broadway, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Picture Frames.
Excelsior Manufactory, North Water street, Rochester, N. Y.

Portland Cement.
S. L. Merchant & Co., 76 South street, New York.

Printing Inks.
S. Collins & Co., 26 Frankfort street, New York.

Printing Presses.
W. Y. Edwards, 36 Church street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Bonner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 158 Canal street.

School Furniture.
M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.

Seeds.
H. Frotscher, 15 and 17 Dumaine street.
R. Maitre, 872 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Visiting Cards.
W. C. Cannon, 46 Kneeland street, Boston.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boitel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.
Ketcham & McDougall, 4 Liberty Place, New York.

Wire Railing, Etc.
Dullar & Co., Baltimore, Md.
Joseph Haddleton, 89 State street, Rochester, N. Y.

Yeast Powders.
Thomas Egan, 311 Common street.

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no26 1y

Religious Notices.

MOBILE DIST., ALABAMA CONFERENCE.—Local preachers will please be prepared to report in writing the extent and results of their labors to the fourth Quarterly Conference. See Discipline, page 95. S. H. COX, P. E.

SPRING CREEK CAMP MEETING.—There will be a camp meeting at Spring Creek camp ground, commencing on Friday night before the second Sabbath in October next. One and all are cordially invited to attend. This meeting will be carried on strictly on the self-sustaining plan. We will have a large boarding tent and public lot completed by the time of meeting for the accommodation of any who come unprepared to take care of themselves. Board will be furnished at a reasonable rate. The public tent will furnish a place for sleeping, but no bedding. All will bring their blankets or quilts with them. We want our preachers to attend. We will take care of them.

H. B. NASH,
J. A. EKVAN,
D. BREWER,
Committee.

THERE will be a camp meeting at Providence camp ground, fourteen miles east of Hazlehurst, Miss., commencing October 7, 1875. Preachers and people are invited to attend. There will be accommodations, for all who do not tent, at reasonable rates—fifty cents per meal, and fifty cents for lodging. The meeting will be on the self-sustaining plan. Brethren, come in the name of Jesus. P. A. JOHNSTON.

THE CAMP MEETING of the Gaston circuit, Demopolis district, Alabama Conference, near DeSotoville, in the northern portion of Choctaw county, Ala., will begin October 1, 1875. The meeting will be on the self-sustaining plan. Ministerial brethren from a distance by rail will please be at Cuba station early on Friday morning, October 1. C. B. DUBOSE, P. C.

THE CAMP MEETING for the Rapides circuit will begin on Thursday before the third Sabbath in October. Ministers are not only invited, but they are earnestly requested to attend. The camp ground is six miles north-east of Pineville, on the Bayou Flaggon. Come one! come all! J. L. P. SHEPPARD, P. C.

THE Eufaula district camp meeting, at Wilkie Springs, near Mount Andrew, Barbour county, Ala., will commence on Saturday night before the fourth Sabbath in September and continue four days. The preachers of the district are expected to be present, and those outside, both itinerant and local, are cordially invited to attend. Let all come praying for the salvation of the people. W. H. ELLISON, P. E.

THERE will be a camp meeting on the Sepulga circuit, Prattville district, Alabama Conference, in Monroe county, Ala., ten miles from Pineapple, Selma and Gulf railroad, and eighteen miles from Georgiana and twenty-two miles from Greenville, M. and M. railroad, commencing on Friday night, October 1. Ministerial aid is solicited. J. M. SCOTT, P. C.

THE Summit district camp meeting will be held at Magnolia, Miss., on the New Orleans, St. Louis and Chicago railroad, commencing October 7, 1875. It will be held strictly on the self-sustaining plan. Ample arrangements will be made to furnish cheap transportation, fare and lodging on said occasion.

C. C. GIBSON,
Chairman of Executive Committee.

THERE will be a camp meeting on the Beulah camp ground, near Fort Jessup, La., commencing on the eighth day of October, 1875. The meeting will be on the self-supporting plan. Provision will be made especially for the preachers. Everybody is invited to attend our camp meeting. J. M. FRANKLIN, P. C.

THERE will be a camp meeting on the Pinkney circuit, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, beginning on Friday night, the first day of October, 1875. It will be held strictly on the self-sustaining plan. There will be conveyance for ministers at Enterprise, Miss., and Newton, Miss., on Friday morning. Ministers are invited and urged to attend.

J. H. HELLAND, P. C.

CAMP MEETING.—The camp meeting to be held on the Saline Bayou, near Pleasant Grove church, twelve miles west of Winnfield, in Winn parish, La., will commence on Thursday night, October 21.

All are invited to come prepared to take care of themselves, as the meeting will be conducted on the *self-sustaining plan*. Ministers are respectfully invited, and will be provided for.

D. A. BONNIE, P. C.

THE China Grove camp meeting will commence on Friday night before the first Sabbath in October next, and close on Wednesday morning following. Ministers of the Methodist Episcopal Church South are cordially invited to attend. ANDUA DOWLING, P. C.

THERE will be a camp meeting at Rachliff's Mill, eleven miles north of Springville La., on the Springville circuit, Louisiana Conference, to commence on Friday, October 1, 1875. Ministers of the gospel are especially invited to attend. PHILIP ALLEN, P. C.

THERE will be a camp meeting nine miles north of Eutaw, Ala., commencing on Thursday night before the third Sabbath in October. Preachers, local and travelling, are invited.

J. W. MCCANN.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

Beauregard circuit, at Pleasant Valley	Sept. 25, 26
Brookhaven station	Oct. 2, 3
Providence circuit (camp meeting,) at Providence	7-12
Georgetown circuit, at Mount Pleasant	16, 17
Scotland circuit, at Bethel	23, 24
Spring Ridge circuit, at Spring Ridge	30, 31
Brandywine circuit, at Rehoboth	Nov. 6, 7
Zion mission, at Stewart's school-house	13, 14
Hazlehurst station	20, 21
Raymond circuit	Dec. 4, 5
Crystal Springs station	11, 12

We hope the reports required by the Discipline from church secretaries, trustees, local preachers, etc., will all be written out and ready for the secretary.

16 H. H. MONTGOMERY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Fayette circuit	Sept. 18, 19
Kingston circuit	25, 26
Natchez station	Oct. 2, 3
South Warren circuit	9, 10
Cayuga circuit	16, 17
Mount Olive circuit	23, 24
Rocky Springs circuit	30, 31
Port Gibson station	Nov. 6, 7
Clover Hill circuit	13, 14
Rolling Fork circuit	20, 21
Vicksburg station	27, 28
North Warren circuit	Dec. 4, 5

9 F. M. FEATHERSTON, P. E.

SUMMIT DIST.—FOURTH ROUND.

Monticello circuit, at Clarkville	Sept. 4, 5
St. Helena circuit, at Center	11, 12
Covington circuit, at West Pearl	18, 19
Franklinton circuit at Magees'	25, 26
China Grove circuit, at Pine Grove	Oct. 2, 3
Magnolia circuit, at Magnolia	9, 10
East Baton Rouge circuit, at Antioch	16, 17
Port Vincent, at Port Vincent	23, 24
Union circuit, at Pipkin chapel	30, 31
Amite City circuit	Nov. 6, 7
Amite circuit, at Woodland	13, 14
Meadville, at Meadville	20, 21
Homochito circuit, at Ebenezer	27, 28
Summit, at Summit	Dec. 4, 5

23 A. B. NICHOLSON, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Whistler	Sept. 11, 12
Grand Bay and City mission	18, 19
St. Paul's	25, 26
Franklin street	Oct. 2, 3
St. Francis street	9, 10
Eastern Shore	16, 17
Mount Pleasant	23, 24
Pollard and Black Water mission	30, 31
Pensacola	Nov. 6, 7
Warrington, at 7½ o'clock P. M.	13, 14
Milton and Yellow River mission	20, 21
Bladon Springs	27, 28
St. Stephen's	Dec. 4, 5
Citronelle	11, 12

Recording secretaries, have your records at the fourth Quarterly Conference. Trustees, have ready your annual reports.

16 S. H. COX, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Trenton, at Trenton	Oct. 2, 3
Winnsboro, at Bccuf Prairie	9, 10
Lind Grove, at Bartholomew	16, 17
Floyd and Cotton, at Oak Grove	23, 24
Providence, at Providence	30, 31
Monroe, at Monroe	Nov. 6, 7
Waterproof, at Waterproof	13, 14
Tensas	20, 21
Bccuf River, at Union	27, 28
Bastrop, at Bastrop	Dec. 2
Oak Ridge	4, 5
Delhi, at Delhi	11, 12

23 C. W. CARTER, P. E.

SHREVEPORT DIS.—FOURTH ROUND.

South Bossier, at Gum Springs	Sept. 18, 19
Desoto, at Bethel camp ground	25, 26
Mansy, at Beulah camp ground	Oct. 2, 3
North Bossier, at Walker's chapel	16, 17
Arcadia and Leesville, at Holly Grove	23, 24
Mansfield	30, 31
Caddo, at Moor ngsp ri	Nov. 13, 14
Shreveport	27, 28
Springville and Webster	Dec. 4, 5

23 S. S. SCOTT, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Charles	Oct. 16, 17
Bry Creek	23, 24
Evergreen	30, 31
Washington	Nov. 6, 7
Opelousas	13, 14
Vermilionville	20, 21
New Iberia	27, 28
Abbeville	Dec. 4, 5
Franklin	8, 9
Brashear City	11, 12

23 J. E. COBB, P. E.

ALEXANDRIA DIS.—FOURTH ROUND.

Columbia circuit	Oct. 23, 24
Caldwell circuit	Nov. 6, 7
Montgomery circuit	13, 14
Harrisonburg and Sicily Island	20, 21
Centerville circuit	27, 28
Alexandria and Pineville	Dec. 2
Rapides	4, 5

9 J. H. STONE, P. E.

MISCELLANEOUS.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY. SEPTEMBER 30. 1875. NO. 40.

DYING SUMMER.

BY M. BETHAM EDWARDS.

On tawny hills in faded splendor dreel,
Of rusty purple and of tarnished gold.
Now like some Eastern monarch sad and old,
The discrowned summer lieth down to rest!
A mournful mist hangs o'er the mellow plain,
O'er watery meads that slide down pine clad heights,
And wine-red woods where song no more delights;
But only wounded birds cry out in pain.
A pallid glory lingers in the sky,
Faint scenes of wilding flowers float in the air,
All nature's voices murmur in despair:
"Was summer crowned so late—so soon to die?"
But with a royal smile she whispers: "Cease,
If life is joy and triumph, death is peace!"

Sunday Magazine.

News of the Week.

DOMESTIC.

GALVESTON, Sept. 20.—The greatest suffering prevails here among the poorer classes, and many in the wealthier class are in distress. People at the East End have been washed out of their houses, their clothing lost and provisions destroyed. Help is needed now.

GALVESTON, Sept. 21.—The steamship Harlan has just arrived. The purser states that the town of Indianola is almost entirely demolished. Lighthouses, wharves, business houses and dwellings are broken in pieces or swept away. There are only three houses remaining which are not damaged. The telegraph office is gone, and the signal office damaged. The telegraph lines are down for miles and the railroad washed away. Houses, fences and trees are piled up in broken masses in the streets. The reports of the loss of life are conflicting. All agree there were one hundred to one hundred and fifty lives lost. The purser states that on account of the excitement it was impossible to obtain the correct number. The steamship returned with her cargo of goods, as there was no place where she could land.

BOSTON, Sept. 22.—In answer to the appeal for aid from Mayor Davies, of Galveston, Mayor Cobb authorized him to draw for $5,000 to assist the sufferers by the recent floods.

GALVESTON, Sept. 23.—The citizens here who were appointed at a meeting for relief for Indianola and other towns west of us succeeded in raising $3,378 in money yesterday, besides large contributions of provisions of all kinds, and clothing. The schooner Agnes left for Indianola at five o'clock yesterday with a number of citizens, carrying sufficient money and provisions to aid those people. The schooner will arrive there to-day.

HOUSTON, Sept. 23.—Five houses left in Matagorda. No lives lost. Fifteen families living on Matagorda peninsula are supposed to have perished.

The loss of planters is estimated at two-thirds; picking backward. The sugar-cane was leveled. The tide rose twelve to fourteen feet. It could be seen coming forward in a plateau six feet deep on land hitherto untouched.

Only two or three houses left in Vilasco and Quintaro. The people saved nothing. Fifty persons lived in Quintaro and fifty in Vilasco. It will cost $100,000 to float the Austria. The open cotton was all blown out over a large area.

RICHMOND, September 23.—Foley's statue of Gen. Thomas J. (Stonewall) Jackson, presented to Virginia by Hon. Beresford Hope, M. P., and other English guests, which arrived here last evening from Baltimore, was formally received to-day by Gov. Kemper.

GALVESTON, Sept. 24.—Mrs. Herndon and family, reported lost at Vilasco, are safe. Dr. Alexander and family, reported lost at Lynchburg, are saved. They lost everything but what they had on.

An Austin special to the *News* says that contributions for the sufferers on the coast will reach $2,500.

The adjutant general telegraphs to the Secretary of War asking if the government aid, as in the Alabama overflow, can be extended to the sufferers on the coast of Texas. The Secretary of War replies that the Texas district inundated does not lie within the scope of country included in the law authorizing aid by the War Department, and he can extend no assistance. A San Antonio special of the twenty-third says:

"The storm which blasted the coast did no damage here, and very little rain fell. The wind blew a perfect gale. The citizens of San Antonio, in a public meeting to-day, appointed a committee of thirty to solicit subscriptions for the relief of the stricken people of Indianola and other places. The committee consists of the most prominent citizens and clergy of the city, and good results are expected."

The military telegraph line was completed here yesterday, and is working from Fort Clark.

NEW YORK, Sept. 25.—The horse disease is rapidly spreading throughout New Jersey. The disease is pronounced of the cerebro-spinal meningitis type. Number of deaths, fourteen per cent.

The City of Berlin has arrived from Queenstown, making the passage in seven days, eighteen hours and two minutes, being the fastest time either east or west.

POUGHKEEPSIE, Sept. 26.—The horse disease is rapidly spreading in this city and country. It not only affects the throat, but seems also to affect the heart. All of the horses in the city railroad stables are affected, and to-morrow the cars will be run on half-hour time only.

NEW YORK, Sept. 27.—The *Herald* has advices from Henry M. Stanley, dated village of Kagehiji, district of Mehambra, March 1 and May 15. He had reached Victoria Nyanza Lake, having accomplished the remarkable march of seven hundred and twenty miles in one hundred and three days. During the journey he passed through a totally new country, much forest and jungle, where he suffered from hunger and attacks from the natives for several days. A fight resulted in the loss of twenty-one of his followers.

His two white companions, Edward Pocock and Frederick Barker, succumbed to the fever. With his diminished force Stanley made a close survey of the great lake, Victoria Nyanza.

SAN FRANCISCO, Sept. 27.—Coin has been pouring into the Bank of California rapidly to-day, in payment of the assessment of twenty per cent. on the guarantee fund levied by the syndicate on Saturday. About $600,000 were paid in during the day.

The committees of the Stock Boards have decided to recommend that both boards resume business on the first Tuesday in October, the banks of California and Nevada being expected to open on Monday.

FOREIGN.

MADRID, Sept. 22.—The *Correspondencia* of this city says that Cardinal Simeoni, the papal nuncio, addressed a note to the late government, demanding the execution of the concordat between Spain and the Vatican, the payment of arrears due to the clergy, and that the nominations to the still vacant bishoprics be made as soon as possible. Don Alejandro Castro, the then minister of foreign affairs, and Don Pedro Salavernia, the minister of finance, replied. The reply was couched in conciliatory but firm language. The ministers endeavored to convince the nuncio that the circumstances of the case no longer permitted him to put forward his demands.

LONDON, Sept. 27.—Weather tempestuous. Some damage done to shipping.

The Germanic proceeded to Liverpool without stopping at Queenstown, on account of the heavy sea.

The Mary Reynolds is wrecked at Carnarvon. Her crew of six were drowned.

The steamer Adler collided with the Swedish steamer King Oscar, on the second, near Grimsley. The King Oscar sunk. Fourteen persons aboard were drowned.

From the Work.

CASTOR CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* According to previous notice our camp meeting began on the night of the eighteenth of August, and closed on the twenty-fourth. Our presiding elder, J. A. Miller, and the Revs. H. O. White, J. Lane Borden, J. F. Wynn, G. Jackson, R. Parvin, J. W. McKee and A. E. Clay, with a number of our local brethren, were present and rendered valuable service.

God was in our midst from the commencement, and continued to manifest his power to save throughout the meeting. Seldom do we hear such shouts of victory as went up to heaven during the dark hours of the night. Said one: "I never want to leave this tent." We report thirty conversions as far as ascertained, and twenty-two connected themselves with the church. All returned greatly blessed, and believing more than ever before in camp meetings and Methodism in earnest.

During the year we have held five protracted services, resulting in many conversions and in reviving the members; have also added to our number one hundred and one members, all of whom, we pray, may be saved eternally. We hope to be able to report Castor circuit a living work at the next Conference.

F. G. HOCUTT.

BROOKLINE, LA., September 9, 1875.

MR. EDITOR: Again, through the columns of your paper, I ask the indulgence of a few lines regarding the religious interest of our church.

We have suffered greatly on account of our religious coldness, but the sun of righteousness is again dawning upon us. Bro. Bolt, a local preacher, began a series of meetings at New Salem church, three and a half or four miles north of Girard station, on the twelfth, and closed on the sixteenth instant, in which he was assisted by Bros. Alexander and Monhollen, both of this Conference. There were eight accessions to the church and a number of conversions. One child was consecrated to our Lord and Master. May the Lord sustain and uphold us by his unceasing counsel, and carry on this great work until Christ becomes the author and finisher of our faith.

J. L. MOORE.

GIRARD, HIGHLAND PARISH, LA., September 19, 1875.

A YOUNG GIRL, whose father is a fisherman, was asked if she knew the names of the seasons of the year. The girl readily replied: "Yes, there are four—the mackerel season, the whiting season, the herring season and the trawling season."

Memorial Service for Rev. John Wilkinson.

On Sabbath evening, August 22, the Shreveport District Conference met in memorial session, at four o'clock P. M., according to resolution. A vast congregation of the citizens and churches of Keachie were present, manifesting the heartiest interest and deepest sympathy. Rev. R. H. Adair opened the exercises by reading Bro. Wilkinson's favorite ninety-first psalm. After singing

"Servant of God, well done,
Rest from thy loved employ,"

and prayer, President Thomas L. Armstrong, of Mansfield Female College, was called to preside, and at once explained the purpose of the meeting. He called on the members to speak at once, and alluded to the nature of the occasion in a beautiful and impressive manner. Revs. Robert Randle, A. E. Goodwyn, R. H. Adair and William D. Stayton spoke in the order of their names. During this short hour years beyond the flood crowded back again, filled with thrilling reminiscences, and endeared by the sweetest associations and the hallest memories. In this very house we had heard the voice of John Wilkinson as he stood up among us three years ago, a man among men, honored and loved as few men ever are. And three years from now who of us will be with him in the sun-bright climes of endless life? Thus death makes havoc in the ranks. The valiant fall, but the battle rages more fiercely. The workmen die, but the work goes on. After the speeches "The Land of Beulah" was sung. As we sang

"O come, angel bands,
Bear me away on your snowy wings,"

we thought of the rapturous flight of the soul whom Jesus loved on earth and claims in heaven. After an earnest prayer by Rev. S. S. Scott the benediction was pronounced by Rev. John Pipes, and the vast congregation dispersed, doubtless filled with hope for a better life.

The following preamble and resolutions were unanimously passed by a rising vote of the Shreveport District Conference, August 21, at Keachie, La.:

Whereas, It has pleased the great Head of the church to call from labor to his eternal rest and reward the soul of our dear friend and beloved brother, John Wilkinson; *And whereas*, He was for four years one of the most active, useful, faithful and influential members of the Shreveport district, having endeared himself to all the preachers and to thousands of the people of this part of the State; therefore, be it

Resolved, That while we submit with reverence and humility to this strange dispensation of God's providence in depriving the church of one of its most useful and accomplished ministers, and his family of its stay and support, we mourn the loss of our friend and brother as one very near to our hearts.

Resolved, That the hour of four o'clock P. M. on Sabbath evening be set apart as a time of memorial service commemorative of his distinguished character, his illustrious example, and his eminent virtues as a man and as a minister of Jesus, and that we respectfully invite the church and the public to be present, and to mingle their sympathy and sorrow with ours.

Resolved, That we offer our heartfelt sympathy to the bereaved widow and the children of our brother, and that we make especial prayer for them.

Resolved, That the secretary be directed to furnish Sister Wilkinson with an account of the memorial services, and that he forward the same, with a copy of these resolutions, to the NEW ORLEANS CHRISTIAN ADVOCATE.

R. H. ADAIR, Sec.

CENTENNIAL BELL AND CANNON. Meneely & Kimberly, of this city (Troy, N. Y.,) who are making a bell of 13,000 pounds for the tower of old Independence Hall in Philadelphia, have, upon application to Gen. Hagner and upon indorsement of the War Department, received permission to select several cannon from those now in store at the Watervliet arsenal, to be cast in the bell. This selection will be of cannon which did service in the Union and Confederate armies during the late civil war. It is the purpose of the donor of the bell (Henry Seybert, of Philadelphia,) and of the authorities of that city, to have the bell in position in Independence Hall tower, July 4, 1876. It will thus have both a national and centennial significance—that of a country grown in a century from a union of 13 States to 38, and a population increased from 4,000,000 to 40,000,000. The object of the special cannon used in the casting of this bell will be to carry out the idea of peace, in the blending of North and South, and quite in keeping with the spirit of one of the Bible inscriptions which will be cast upon the bell: "Glory to God in the highest, and on earth peace, good will toward men."—*Troy Daily Times.*

Overlooked.

Under this heading the *Southern Christian Advocate* calls attention to a matter of importance, as follows:

At the last session of the General Conference an addition was made to the disciplinary directions concerning local preachers, which we have reason to believe has in very many places been overlooked by presiding elders and by the brethren conferred. The addition will be found at the close of the first item of answer to question 4, section 11 of the latest edition of the Discipline, and is in these words: "And they shall report in writing the extent and result of these labors to the fourth Quarterly Conference."

This addition contributes but little to the enlargement of the Book of Discipline, but a faithful observance of the requirement it enjoins will, we feel sure, promote the efficiency of a very important arm of service in the operations of the church. As things go, next to nothing is known of the measure of service rendered by a large proportion of those intrusted with credentials as local preachers. In the immediate vicinity of their homes, what they do, and how they do it, may be known, but the information of the church at large throughout the charge does not transcend the bare fact that they are authorized preachers of the gospel. Now the amendment of the Discipline to which we are calling attention provides for a report of every preacher's work, so that the entire charge, through its official body, may have specific information as to the faithfulness or inefficiency of each man for whose commission as an embassador of Christ it is responsible. This is desirable, and it is eminently proper. It will tend to a juster appreciation of the value to the church of the services of the faithful; while it will have the effect of designating conspicuously, and gradually dropping from the rolls, such as are only preachers in name, without performing the service which the title imports.

There are many zealous and devoted men in the local ranks, who fill up the full measure of their opportunities, and who are invaluable to the church. It is due these noble laborers in the vineyard that a record of their services should be made; and the fact that provision is made for such record, and corresponding recognition of their labors, will furnish the encouragement to which they are entitled, and by which they will be sensibly helped in their gratuitous work. At the same time it is true that there are not a few whose licenses to preach are renewed from year to year, who only at rare intervals, and where it requires no sacrifice, exercise the right thus conferred. The requirement embodied in the amendment under consideration will operate as a stimulus to such; and the knowledge that toward the close of the year they will be called upon to report upon their labors will in most cases impel to such activity as will prevent that report from being a mere blank. Or, if there be any so incorrigibly recreant to duty and self-respect as to prove insensible to this incentive, it will diminish the embarrassment of ridding the position of so unworthy an incumbent.

The local ministry labor without pecuniary compensation, except when employed in the regular work. Supporting themselves and those dependent upon them by some secular pursuit, they cannot be expected to sacrifice the claims of their business in order to serve the church in the exercise of their ministerial office. It is unreasonable, therefore, to expect these brethren to labor continuously in protracted meetings, to the neglect of their daily pursuits, and it is unjust to censure them for declining to do so. But in applying for the office they profess to be moved by the Holy Ghost to preach the gospel, and therefore are reasonably expected to perform as much of such work as is consistent with a due regard for the claims of their secular employment. Many do this, and more; others make little or no use of their credentials. It is due to the church that it should be regularly informed as to the amount and quality of the service rendered by its local ministry, and we hope, therefore, that these reports will be prepared by the preachers and called for by the presiding elders.

WOMEN'S CHRISTIAN ASSOCIATION OF AMERICA.—The third International Conference of the Women's Christian Association will be held in the city of Pittsburg, October 12–15, 1875.

The associations of the United States, Canada and Europe are all invited to send delegates to the meeting.

Places of entertainment will be provided for the delegates, and arrangements have been made with the railroads from St. Louis, Chicago, Cleveland, Buffalo, New York, Philadelphia, Baltimore, Washington and intermediate points for excursion fares.

In order that the delegates may avail themselves of these privileges their names must be sent, before the first of October, to Mrs. M. H. Magoffin, No. 1 Montgomery avenue, Allegheny.

THE special election held in New Jersey to vote on the amendments to the State constitution, designed to prevent the appropriation of public funds to sectarian purposes, resulted in sustaining the amendments by a majority of twenty-five thousand.

The Dedication of Our New Church in the City of Mexico.

We find in the *Two Republics*, a newspaper published in the city of Mexico, the following notice of the dedicatory services, August 22. We are glad to know that the church is ready for use, but more delighted still to know that we now have a living minister ready to speak from its pulpit, in words which can be understood by the people.

D. C. KELLEY.

"The dedication services of the recently completed Southern Methodist church took place, according to announcement, on Sunday, August 22, at three P. M. There were about four hundred persons present, and perhaps half as many more came, but found it impossible to get in. This large audience was composed principally of Mexicans, many of whom belong to the better classes of society, but there were also to be seen many of the English-speaking foreigners of this capital.

"The dedication sermon was preached by the Rev. Santiago Pasco, of Toluca, who was assisted in the services by the Rev. Sosteues Juarez and the Rev. J. C. Mota. The sermon was followed by a brilliant discourse by Mr. M. M. Corella, in which he said it was not his intention to attack Catholicism, or to defend Protestantism, but merely to make manifest the necessity for a pure religion; among other points made and sustained by Mr. Corella was that it is impossible for a nation to exist without a religion.

"The act of dedication was performed (in Spanish) by the Rev. Joel T. Daves, superintendent of the Southern Methodist mission in Mexico, after which the congregation was dismissed. The same evening there was a service in the same place, when Mr. Daves preached his first sermon in Spanish, and acquitted himself most admirably.

"This is an elegant church, which, being built on the American plan, is in striking contrast with the others of this city. The lot was purchased by Bishop Keener during that gentleman's first visit to this country, and the present building has been constructed under the immediate superintendence of Mr. Daves.

"Connected with the church is a free school for boys and girls, for the management of which the services of competent teachers have been secured."

PROGRESS OF BIBLE REVISION.—A recent foreign letter states that the four gospels have been completely revised, except two points in dispute yet to be decided. The Acts and small Epistles have been revised once, and had to undergo a second revision. The Epistles of Paul come next, and will take a long time. The revisers, who number twenty, meet for a week once a month during ten months in the year. They have been thus engaged five years, and their work will take them five years longer. Only the traveling expenses of the revisers are paid, from a fund formed by a sale of copyright to the University Press. There can be no doubt that the revision in question will, on the whole, be found a great improvement—here improving the expressions, and there bringing out the meaning more clearly.

A CURIOUS instance of the ignorance that exists in the North respecting the South, says the *Christian Observer*, is afforded by the New York *Evangelist*. Mentioning the lecturers of the coming lecture season, it says: "Bishop Haven on the *New South* must be worth hearing." A parallel would be afforded if we were to write: "Mrs. Woodhull on the Social Life, or Boss Tweed on the Politics of New York City, must be worth hearing." Bishop Haven has not lived in the South as long as Mrs. Woodhull has lived in New York. Both are so completely carried away by their hobbies as to be blind to realities. With such teachers as Bishop Haven it is not strange that the Northern people should completely misunderstand the South.

THE Philadelphia *Press*, in an article on the Mississippi troubles, says that the administration of Gov. Ames, a carpet-bagger and political adventurer, has done much to disorganize society and teach general contempt for all authority in that State. The disorder, says the writer, is palpably the result of a corrupt and powerless government, that has taught its ignorant negro dependents that they were above the law in a struggle with the whites, and they have made the common mistake of taking the leaders at their word. Until carpet-bag rule is completely overthrown there can be no peace, safety and prosperity in the reconstructed States.

VANDERBILT UNIVERSITY.—On Sunday, October 3, Bishop Doggett will preach in the University chapel at ten A. M., and Bishop Wightman at three P. M. Other Bishops and ministers are expected to take part in the dedication service.

On Monday, October 4, at ten A. M., the formal inauguration of the university will take place. Addresses are to be delivered by his excellency James D. Porter, Governor of Tennessee; the Rev. Dr. Deems, pastor of the Church of the Strangers, New York; the Rev. Dr. A. A. Lipscomb, late chancellor of the University of Georgia. The official induction of the chancellor and faculties of the university will then take place.

CHARACTER is the diamond that scratches every other stone.

COLORED METHODISTS.—We see, says the Nashville *Christian Advocate*, a tendency among the several colored Methodist connections to unite in one body. If pragmatical politicians will keep their hands off, and let our colored friends correspond on the subject without prejudice, we see not why they may not unite in one great connection—upon the non-political platform of the Colored Methodist Episcopal Church in America. Our colored members, with their church property, have generally gone into that organization with our blessing; those of the Northern Methodist Episcopal Church ought to do the same, and let the others follow as soon as they can see their way clear to do so. The *Christian Index*, the organ of the Colored Methodist Episcopal Church in America, in its issue for September, says:

"The colored Methodists of America, united in one grand church, fraternizing with white Methodism, would be able to withstand all the approaches of sin, and the better prepared to impart religious instruction to the famishing thousands who now are perishing for want of suitable religious nutriment. We are for fraternity—we are for organic union with all colored Methodists, and will hail with delight any plan that will complete this object. We are for organic union because we think it is right—because we will be made better and stronger by the union. Organic union will lessen strife, destroy prejudice, raise up and elevate fallen humanity. We are for organic union because we think it is God's will that his people should be united, of one heart and mind, working together for the good of all. The question is before us. Shall we have one colored Methodism? God grant that we may. Fraternity is good—organic union is better."

FRATERNITY AND COLOR.—Dr. Poisal, of the Baltimore *Episcopal Methodist*, is an ardent champion of unconditional fraternity with the Methodist Episcopal Church (North.) We want to see fraternization inaugurated on proper principles; but we think our brother is intemperate in his advocacy of the cause of which he makes himself a champion. It seems that he was present, some days since, at a camp meeting held at New Freedom, in Pennsylvania. At services conducted by Mrs. Van Cott he addressed himself to Bishop Wayman, of the African Methodist Episcopal Church, who was seated in the stand. Dr. Poisal, grasping him by the hand, said: "My dear brother, I could clasp you to my bosom, though you are a black man; yet, blessed be God, there is a time coming when you and these brethren and I shall be white—yes, whiter than the beautiful snow."

This idea of clasping a black man to the bosom will, no doubt, be quite pleasing to Bishop Haven; but what will the distinguished admirer of brown and black think of the suggestion that in getting to heaven men of color will be divested of color? It seems to us that if Bishop Haven should get to the good world, and find nobody but white folks, he would pronounce it a "rebel hole," and take the back track to Africa.—*Holston Methodist.*

DEATH OF AN IRISH WESLEYAN MINISTER.—Rev. John Armstrong, for sixty years a devoted and useful minister of the Irish Wesleyan Methodist Conference, died in Lurgan, Ireland, in August last, aged nearly eighty-seven years. He was ready for his departure. Just before he passed away he said to his companion: "If this is death it is very easy." To a ministerial friend he said: "My hope is in the blood. O precious blood! O precious Redeemer!" It was Sabbath morning, and as his friend left him he inquired: "Where are you going?" "To the service," was the response. "Right," said the dying patriarch; "right. Give them my love, and tell them to give their hearts to the Lord."—*New York Christian Advocate.*

MEXICO.—Last week, says the *Northern Christian Advocate*, we recorded the expression of fraternal feeling among Protestant missionaries in Japan. Now we hear of what is styled "a wonder in Mexico." Our correspondent speaks of "a protracted union meeting in the city of Mexico held by the Episcopal (!) Congregational, Presbyterian, Baptist and Methodist missionaries. They meet together for prayer and conference in the forenoon, and in the afternoon they all gather in one of the churches for preaching, addresses, prayer and praise!

PROF. W. LEROY BROUN.—The chair of mathematics in the Vanderbilt University, says the Nashville *Christian Advocate*, has been filled by the election of Prof. W. Leroy Broun, of the University of Georgia. The trustees have waited long in order to secure a man of first-rate abilities, who has had experience and made character in this department. Such a man is Prof. Broun. He has signified his acceptance of the position, and is expected to be in Nashville before the university opens.

WE SEE it stated that Miss Berenice Morrison, a young lady of wealth, of Howard county, Mo., has donated $100,000 to Pritchett Institute, belonging to our church, located at Glasgow, Mo.

REV. JOHN W. OVERTON, father of Rev. J. M. Overton, of the Pacific Conference, died at his home, near Santa Rosa, August 30, 1875.

The Christian Advocate.

THURSDAY, SEPTEMBER 30, 1875.

"BEFORE THE LEAVES FALL."

I wonder if oak and maple,
Willow and elm and all,
Are stirred at heart by the coming
Of the day their leaves must fall?
Do they think of the yellow whirlwind,
Or of the crimson spray,
That shall be when chill November
Bears all the leaves away?

"If die we must," the leaflets
Seem one by one to say,
"We will wear the colors of all the earth
Until we pass away.
No eye shall see us falter;
And before we lay it down,
We'll wear in the sight of all the earth
The year's most kingly crown."

So trees of the stately forest,
And trees by the trodden way,
You are kindling into glory
This soft autumnal day.
And we who gaze remember
That more than all they lost,
To hearts and trees together,
May come through ripening frost.

Dr. Bledsoe's Logic in Theology.

MR. EDITOR: In your notice of the July number of the *Southern Review*, in the ADVOCATE of September 2, you say the article on "The Idea of God, or Logic in Theology," strikes you as being very nearly New School Calvinism. You say further: "Certainly it is not in accord with Wesleyan doctrine, especially on the subject of reprobation and perseverance." This article, as you say, "has been largely and adversely criticised by the Southern Methodist press," and, I may add, in some instances very unjustly criticised.

Now I am not set for the defense of Dr. Bledsoe or the *Southern Review*, as he is fully able to take care of himself and the *Review* too. But I am set for the defense of the truth, and I conceive that article to be true; at least it has been a great help to me, and, as far as I understand the matters discussed, it is in accord with Wesleyan doctrine. How it could strike you as being very nearly New School Calvinism or any other kind of Calvinism I confess I am unable to see.

Now on the Calvinistic question Dr. Bledsoe does exactly what Mr. Wesley did on the question of imputed righteousness—that is, rather than contend about words he agrees to the terms used, provided they are used according to his understanding of them. That is to say, Dr. Bledsoe mentions that the final result in any given case will not be different from what God foresaw that it would be; hence, so far as the *fact* is concerned, it matters little whether we say: "God foreknew it or God decreed it." The result is the same in either case. He says, page 30: "The event only teaches that some are saved and that some are lost"—that is, the event teaches us nothing as to why some are saved and others lost. "But," says Dr. Bledsoe, "the word tells us that some are saved, because they co-operate with the grace of God which is given unto them, and others are lost because they do despite to the Spirit and refuse to obey his voice." He says further: "This is the ground or reason of election; for God knew from all eternity who would thus yield a willing obedience and live, and those, on the other hand, who would reject his grace and perish." Now is this New School Calvinism? or wherein does it fail to accord with Wesleyan doctrine? But you say Dr. Bledsoe is not in accord with Wesleyan doctrine, "especially on the subject of reprobation and perseverance." On the subject of reprobation Dr. Bledsoe says: "The *utter impossibility* of the salvation of others, in consequence of their rebellious will, was the cause of their non-election." Is this Wesleyan doctrine? But you may say as some who have criticised this article have said. But Dr. Bledsoe says: "The grace of God is not given to all men with a view to their salvation." This does not sound like Wesleyan doctrine. I grant that; but is it true? Let us see. If God foresaw from all eternity that it would be an *utter impossibility* to save some in consequence of a rebellious will, then why should God bestow his grace with a view of doing an impossible thing? To assert the first and deny the last is equivalent to saying that God attempts to work impossibilities. You see Dr. Bledsoe makes use of logic in theology.

On the subject of perseverance Dr. Bledsoe says: "We agree with them (the Calvinists) in regard to the perseverance of the elect." Now to Wesleyan ears that is un-Wesleyan indeed. But hold—the doctor says further: "If God elected only those who he foresaw would obey and live," then "their perseverance is contained in the very ground and reason of their election." We turn back and see that the *ground* and *reason* of election is the foresight of a willing obedience on the part of the elect: "They co-operate with the grace of God which is given unto them."

Now all this does not preclude the possibility of God's having foreseen that some would co-operate with that grace at one period of life, and afterward refuse such co-operation. The final facts in each case were known to God, and known in such sense that no one whom he foresaw as lost will ever be saved, and no one whom he foresaw as saved will ever be lost. This may not be Wesleyan, but it is true. It is just as impossible that there should be any mistakes in the knowledge of God as that there should be any failure in the decree of God. So that, so far as the results are concerned, it matters little whether we believe in decrees or foreknowledge. The final results will be the same in either case. The Calvinist says: "The reprobate is lost because God decreed it." Dr. Bledsoe says: "The reprobate is lost because God could not help it." If it had been barely possible for the reprobate to have been saved, then God would have given his grace with a view to his salvation.

The article in the *Review* has done me good. As far as I understand it it is true. There is no New School Calvinism in it. It does not antagonize Wesleyan doctrine. So I think.

R. G. PORTER.

BROOKSVILLE, Miss., Sept. 9, 1875.

(NOTE BY THE EDITOR.—We referred to the New School because we supposed that this class was nearly in accord with Dr. Bledsoe in reference to the ground of election. In this we may be mistaken, although the journals which represent this school at present seem to approach very nearly to Arminianism. A predestination based upon the foresight of faith and obedience is in accord with our Methodist standards. In this, which is the main thing, Dr. Bledsoe seems to be in harmony with Watson and Wesley. If, however, we read Watson on the subject of election, the choosing of a set or determinate number of men who cannot be increased or diminished, and as this subject bears on the doctrine of perseverance, and also in reference to the extent and end of the bestowal of grace upon the finally impenitent, we shall find an apparently wide divergence between him and Dr. Bledsoe. Dr. Bledsoe may be right and Watson wrong. At any rate, we admire Dr. Bledsoe's candor and independence in thinking for himself, and in announcing the conclusions which his convictions of truth demand. Dr. Bledsoe says: "If this view be correct, we are, in several respects, much nearer to our Calvinistic brethren than are most other Arminians." This is candid and true, and among the "most other Arminians" we suppose Watson, Wesley and Fletcher are included. The passage in the eighth of Romans is the text of a sermon by Mr. Wesley, and Mr. Watson expounds it at large in the Institutes. Dr. Bledsoe expounds it also, and in his exposition we think he is, in several respects, nearer to our Calvinistic brethren than Watson or Wesley. Our Wesleyan authors were fallible men, and our accepted standards are open to criticism and review. Truth should be our aim, and our correspondent is perfectly right in asserting his loyalty to the truth. We owe much to Dr. Bledsoe for his able vindication of Arminianism, and for his skillful exposure of Calvinistic error. What we said in reference to the article on Logic in Theology could not be regarded as offensive, and we suspect was about what Dr. Bledsoe himself admits.)

Diversities of Operations.

MR. EDITOR: As the subject of Christian experience is being discussed in the ADVOCATE, I wish to lay before your readers a few thoughts, though not in the spirit of controversy. One hundred years ago, when Methodism was being planted in America, conviction of sin was so powerful as to overwhelm whole audiences, or, as Dr. Pierce or Father Boehm would express it: "They were taken with the falling sensation." These pungent convictions produced such anguish and agony, such a wrestling with God, that the transition to a state of peace could never be forgotten. But, while we do not see men falling under a sense of guilt and condemnation, as in the days of primitive Methodism, the fact cannot be denied that never before were the churches possessed of so many Christians of so high a type of purity, and never did Christian emotion so co-operate with Christian activity as at the present time. The conversions of our fathers exhibited the power of converting grace to a degree unknown since apostolic days. Now, since their convictions were so pungent, breaking up the deep-seated affections of the heart, and their conversions attended with such bright manifestations, why was not a much higher type of Christian character produced than at the present time, when these divine manifestations are displayed in a less degree?

"There are *diversities* of operations, but it is the same God that worketh all in all." Here is the solution. We believe that the Methodist Church has as faithful witnesses for Jesus today as it has ever had. But the times and the state of society are only some of the elements that produce these diversities. It also depends upon the constitutional structure of the mind. In every revival of religion we observe that some develop religious sensibility in one degree, others in another degree, and the contrast between extreme cases is so great that it would seem that only one could be right and the other must be wrong. Hence persons who seem to think that everybody else has a mental organism just like their own, decry all religious emotions that gush over; while others insist that none have religion who do not glide into the kingdom as easily, as ethereally as the birth of a cloud which a breath brings and a breath dispels. It is urged by some that in conviction and conversion there are certain well-defined characteristics given to all, and men must therefore be subjected to certain tests. But when you insist that conversion must accord with certain patterns, deduced from experiences influenced by varying trains of circumstances, you refuse to allow God his sovereignty in the work. God of his own good pleasure works in all, but in diverse ways.

It is easy to see that no two experiences are exactly alike. Men who are susceptible of religious impressions, apprehensive of truth, sincere in all their motives, will be sufficiently convicted by gentle means; while men who are lethargic in disposition, slow of thought, inflexible in their emotions, will require the most potent energy of the gospel to awaken them. One man will reason about it, while another has too much emotion to reason at all. One has imagination so keenly developed as to have quick conceptions of right and wrong, of time with its responsibilities, and heaven with its realities; another has imagination so sparingly cultivated as to perceive very slowly.

Again, age is an important element in producing this diversity. The child cannot be convicted with any such sense of guilt as that which burdens the conscience of the adult. If you say to a man, "You must be very sorry for Adam's sin," he will not understand you. A man can have godly sorrow for nope but *personal* sins. If you say to the child that has not developed the passions into life dispositions, "You are a great sinner; your transgressions stain your soul so as to shut out the light of heaven," the child will look at you in profound amazement. Its sensibility can be affected, and it may be taught to give its heart to God; but a manly experience that requires actuality can never be developed out of a child that has had almost no life of accountability.

Spring comes in this case without any freshets and storms, simply because no winter preceded. If the child brings to-day's spring buds, do not ask *where* and *when* they grew. Let the *flower itself* be the evidence of its genuineness.

The depth and character of a man's conviction will also depend upon the theology preached, the history of a man's life, and the nature and extent of his sins. When circumstances are so various, mental disposition and culture so diverse, Christian experiences must differ. Paul's differs from John's, Abraham's from Jacob's. Let this be better understood by the Christian world, and we will have less torturing doubt where there is no need of doubt. An honest Christian, who is trying to get to heaven, hears another tell how the Spirit struck him with conviction, like "the rushing, mighty wind," like an earthquake, breaking up the foundations of things, and he begins to doubt that he was ever converted at all.

Last night as we were leaving a glorious revival, almost everybody happy, a good brother said to me: "I don't know what is the matter with me. I enjoy religion in my family, at my daily avocation; I enjoyed as much religion last Christmas, while settling with my hands, as I ever do; but I cannot enjoy religion like these people to-night." This man's disposition is so even and tranquil, his communion with God so constant, that, notwithstanding his daughter had just been converted and was rejoicing in her first love to Jesus, his emotional nature was unruffled.

Conversions are genuine whether they come in the storm or in the calm. The point is this: "Ye must be born again." There must be a new arrangement, a change in the heart that shifts the affections, the spiritual nature so vitalized as to control the physical. This is the effect, and it matters not whether the effect is produced by deep or little feeling. It matters not whether we know precisely the moment of regeneration. All that we desire is the witness of the Spirit, and that fruit which only the good tree can produce.

H. M. MOSS.

OBITUARIES.

REV. HIRAM ENLOW departed this life July 9, A. D. 1875, having lived almost threescore and ten years.

The statistics of his life which have been furnished me are a little deranged, and may probably be somewhat inaccurate. From these it appears he was born in Hardin county, Ky., in the year A. D. 1808. His mother emigrated with her parents to this country when he was about nine months old, and landed on the east bank of the Mississippi river, in Adams county, where he was reared to manhood. There being no schools, churches, teachers nor ministers of the gospel in this country at that time, he was brought up almost entirely without an education or religious privileges; nor did he ever hear a gospel sermon until he was about twenty years of age. Shortly after this he made a visit to the hill country in Wilkinson county, where he made the acquaintance of a young lady by the name of Nancy Enlow, to whom he became united in marriage on the first day of August, 1830. (She preceded him, a few weeks since, to her home in heaven.) A little over two years after their marriage he and his wife became members of the Methodist Episcopal Church, in which they lived consistent, humble and truly pious Christians until their transfer to the church triumphant.

Bro. Enlow truly lived up to the full stature of a man in Christ Jesus, according to the Scriptures. He was certainly a peculiar man, zealous of good works, and "in all things feared God and kept his commandments." On the fourteenth of May, A. D. 1834, he was appointed class-leader. In that capacity he served the church with much acceptability until the twenty-sixth of August, 1837, at which time he asked for license to exhort under the ministrations of Rev. W. H. Watkins. He was licensed to preach October 27, 1849; ordained deacon November 12, 1854, by Bishop Early; ordained elder December 12, 1858, by Bishop Paine. Bro. Enlow certainly was one of the best men I ever knew. He was great in goodness. His example and precept were always on the right side. No man at this age of the world can fill his place in the sphere of his acquaintance in this region of country. He married the young people, he baptized their children, he buried their dead, he preached their funerals; in a word, he was called upon to officiate in every good thing. He has left eight children to mourn their loss. Five have preceded him to the better land, and we have reason to believe the eight remaining are on their way to rejoin them in the home of the godly. And in the great day, when the Lord comes to make up his jewels, it will be said of many souls that they were brought to Christ and saved through the ministry of Hiram Enlow. His visits among the people, to counsel and pray with them, were often seasons of refreshment to those who loved the Lord. He was a great advocate of prayer and class meetings, took much delight in love-feasts, and believed in keeping up all the social meetings of our beloved Zion. He discouraged, on all occasions, instrumental music in the house of the Lord, believing it best to praise God with the human voice. He kept up family prayer night and morning; and when he became too feeble to get out of his chair and kneel down he would sit upon his seat and call his family around him, read to them the word of God, and devoutly ask God's blessing, care and protection upon them. He inquired for the old paths, and preferred to walk in them. He was faithful in filling all his appointments, and punctual in beginning at the time appointed. He was so particular about everything that might affect the character of a Christian and the usefulness of a minister that he won in some places the cognomen of "Old Straight Jacket." What an honor in such a crooked and perverse generation! He was a firm believer in all the doctrines of the Methodist Episcopal Church, and the plan of carrying the gospel to the poor by our great system of itineracy. Lastly, he requested of his family, when they saw he was dying, to unite in singing that beautiful song, commencing:

"O sing to me of heaven
When I am called to die," etc.

Thus passed away this godly man, who died as he lived.

WM. FINN.

Bro. Hiram Enlow was a member of the Quarterly Conference of the Buffalo circuit. The following resolutions were adopted by this Conference:

Whereas, It has pleased almighty God, in his wise providence, to remove our venerable and beloved brother, Rev. Hiram Enlow, from his sphere of labor to his home above; therefore,

Resolved, By the Quarterly Conference of the Buffalo circuit of the Mississippi Annual Conference, that in the death of Bro. Enlow the church on earth has lost a faithful minister and an exemplary member.

Resolved, That we will try to emulate his example of faithfulness and good works.

Resolved, That we sympathize with his bereaved children, and pray God to grant them sustaining grace in this time of need.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and also that a copy be filed with the archives of this circuit.

Adopted by the Quarterly Conference held at Percy's Creek, September 11, A. D. 1875. WM. FINN.

REV. A. STACY DOUGLAS, son of Rev. John H. and Elizabeth Douglas, was born in Cumberland county, N. C., May 23, 1849. While a child his parents moved to Barbour county, Ala. By the example and instructions of his parents he was deeply impressed with the purity of Christianity while yet a boy. Consequently in early life he believed in and embraced Jesus Christ as his personal and actual Savior, and connected himself with the Methodist Episcopal Church South. Naturally he was one of the best and purest boys I ever knew. He possessed an even temper, a trusting heart, sweet spirit and prudent tongue. He was rarely ever overtaken by or led into a folly or sin. He was endowed with clear perception and sound judgment in matters pertaining to morality. But upon these great qualities of head and heart the Holy Ghost worked so effectually in his regeneration, and in the impartation of the grace of God, as to make him, while in youth, a mature and model Christian.

At the age of fifteen he entered the Orion Institute, Orion, Pike county, Ala., under the instruction of A. E. Eubanks, A. M., and at once took front rank among the pupils of that institution, making great proficiency in the study of mathematics, history, philosophy, Latin and Greek. He continued in this institute two years, and then entered Emory College, Oxford, Ga., in which he continued two years; then entered the East Alabama Male College, Auburn, Ala., in which he graduated with first honors in 1869, delivering the valedictory, part of which was in Latin.

During the year in which he graduated he rendered the church efficient help by conducting prayer meetings. His pure life, mental and moral qualities, so impressed the church in Auburn and the Quarterly Conference that after careful examination he was licensed to preach, and recommended to the Montgomery Conference as a suitable person to enter the traveling connection, and was cordially admitted by the Annual Conference, at Union Springs, Ala., in December, 1869, and appointed to the Heron Street station, Montgomery, for 1870, which charge he served to the satisfaction and profit thereof. In 1871 he was stationed in Camden, Ala., and in 1872 in Marianna, Fla., which appointments he served in great goodness and wisdom. At the close of the year 1872 his health was so precarious, by reason of dyspepsia, that he asked for and was granted a location. He sought relief by various means, but all seemed to be unavailing. Slowly, surely yet calmly he approached the final hour. He felt no alarm at death's dismay. He was ready.

Last March Bro. T. J. Rutledge, while on his Bible mission to Troy, Ala., thinking it might improve the health of our dear, declining Bro. Douglas, took him to his own pleasant and healthy residence in Opelika, Ala. There he received the kindly offices of Bro. Rutledge and family, Bro. W. M. Motley and many others. Although from home, and father and mother, yet Bro. Douglas was in the midst of pious company, and enjoyed the godly counsel and fervent prayers of the ministers and members of the church during his last days and hours. He calmly and sweetly fell asleep in Jesus.

Bro. A. S. Douglas died in Opelika, Ala., April 9, and was buried in Troy, April 11, 1875, Bro. John A. Peterson, pastor, officiating, assisted by Rev. S. P. Richardson, presiding elder.

The death of such a noble young minister of the gospel of Christ has touched hundreds and thousands of loving hearts with sadness and grief. He possessed all the essential qualities of true greatness. But our dear young brother has been called to mansions of eternal light and glory. May we all meet him there.

ANGUS DOWLING.

DIED, at DeSoto, Miss., August 16, FANNIE E., wife of D. Parker, and daughter of Mr. F. E. and Mary Stokes, of Citronelle, Ala., aged sixteen years, eleven months and sixteen days. She became a member of the Methodist Episcopal Church South January 18, 1874, and was married May 12, 1875. Fannie, as daughter, sister and wife, was gentle, kind and loving, and in all these relations was devotedly loved. She possessed the love of all her acquaintances. As a Christian she was meek, humble and faithful. She was firm and unyielding in her Christian integrity. She would not, for love of God and the church, be drawn into such diversions as God and the church condemn. She impressed me as one of heaven's heroines. She was called away unexpectedly to her friends, and was not in a condition, in her dying moments, to leave those sweet, loving assurances of peace and safety so precious to surviving friends. But a life so pure, so loving, so faithful to God and duty is the best guarantee of a glorious rest. On the eve of her marriage she addressed a note to her Sunday school teacher, expressing the tenderest love and affection to her, strong faith and trust in Jesus, and thanking her for having led her to Christ. Her short but faithful Christian life has closed, and peacefully she awaits the dawn of the resurrection morn, and the "Well done" to be said to the faithful. May the dear ones she has left meet her in that land where there is no death, and where partings are no more.

S. H. C.

REV. JOHN R. SIMMONS was born in Columbus county, N. C., January 14, 1806. In youth he moved to Mississippi, and there (July 24, 1829) was happily married to Miss A. A. Waters, with whom he lived in the full enjoyment of love and confidence till called to the spirit land. In the year 1842 he moved to Alabama, and settled in Pike county. During the year 1846 he joined the Methodist Episcopal Church South, in which he continued till he joined the church above. He was licensed to preach in 1853. He moved to Holmes county, Fla., in 1867, and moved back to Alabama in 1870, and settled in Coffee county. During the last years of his life he was a great sufferer by reason of continued bodily affliction; but he was a patient and uncomplaining sufferer. He could bear his afflictions by the grace of God, and even rejoice in the prospect of death. The hour of his departure finally came, but it brought no alarm, for he was ready. He called his wife and children to his bed and gave them his final charge and blessing, and then sweetly fell asleep in the arms of his exalted and glorified Savior.

"Servant of God, well done;
Rest from thy loved employ."

A. DOWLING.

DAVID A. ROBERTSON was born in South Carolina on the fourth of August, 1779, and died in Amite county, Miss., June 17, 1875. His parents moved to Mississippi Territory in or about 1810, and settled on Coles Creek, Jefferson county, near where Fayette now stands. In a few years his father died, leaving him and two brothers and several sisters for his mother to raise and provide for. David remained with his mother until her death. He then married Mary, the daughter of Edward Forman. By her he had eight children. She died, leaving him to care for and raise these little ones. In 1833 or 1834 he moved to Amite county, Miss., and settled near Mount Vernon church. He brought his church letter and handed it in, and remained a good and faithful member. How long he had been a member we cannot tell, but think nearly sixty years. He lived a holy life and died a Christian, full of faith and hope.

JAS. D. ROBERTS.

MISS VIRGINIA F. DOGGETT, youngest daughter of Ward T. and Amelia F. Doggett, was born October 22, 1857, joined the church in 1873, and was baptized by Rev. G. M. Liverman. At the Delhi district camp meeting of 1874 she realized the full assurance of God's pardoning love. From that time until her death, which occurred August 28, 1875, she lived an exemplary Christian life. When informed, two days before her death, that she could not recover, she calmly bade farewell to her relations and friends. On the next day she greatly enjoyed a service of prayer and praise conducted by Rev. J. D. Tooms, and expressed a strong desire to go to heaven. She had been, during her whole life, a child of affliction, the peculiar care and solicitude of her parents.

B. F. ALEXANDER.

DIED, June 3, 1875, BENIE BROOKS, infant daughter of W. A. Hedrick and Mary E. Parker.

Christ said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Died, August 19, 1875, of general congestion, NANNIE WEAKS, third daughter of W. A. Hedrick and Mary E. Parker, aged five years.

Our hearts are sadly bereaved of this little treasure, but we know she nestles now in a loving Savior's arms, safely housed from all the ills of life.

AUNT MAY.

THERE is this difference between thought and emotion: Thought is dead without emotion, whereas emotion has a life of its own entirely independent of thought. Thoughts are but wandering spirits that depend for their vitality upon the magnetic currents of feeling.

The Christian Advocate.

THURSDAY, SEPTEMBER 30, 1875.

AN OLD MAN'S DREAM.

BY OLIVER WENDELL HOLMES.

O for one hour of youthful joy!
Give back my twentieth spring!
I'd rather laugh a bright-haired boy
Than reign a grey-haired king.

Off with the wrinkled spoils of age!
Away with learning's crown!
Tear out life's wisdom-written page,
And cast its trophies down!

One moment let my life-blood stream
From boyhood's fount of flame;
Give me one giddy, reeling dream
Of life and love and fame.

My listening angel heard the prayer,
And, calmly smiling, said:
"If I but touch thy silvered hair
Thy hasty wish had sped.

"But is there nothing in the track
To bid thee fondly stay,
While the swift seasons hurry back
To find the wished-for day?"

Ah, truest soul of woman kind!
Without thee what were life?
One bliss I cannot leave behind—
I'll take my precious wife!

The angel took a sapphire pen,
And wrote in rainbow hue:
"The man would be a boy again,
And be a husband too!

"And is there nothing yet unsaid
Before the change appears?
Remember all their gifts have fled
With those dissolving years!"

"Why, yes, I would one favor more;
My fond paternal joys—
I could not bear to lose them all—
I'll take my girls and boys!"

The smiling angel dropped his pen:
"Why, this will never do;
The man would be a boy again,
And be a father too!"

And so I laughed. My laughter woke
The household with its noise.
I wrote my dream, when morning broke,
To please my fair-haired girls and boys.

The Early Dutch Domines.

In the *Rural Gazette* of Flatbush a series of very charming articles of much skillful historical research are being given from the graceful pen of Dr. H. L. Bartlett, of that place. From his latest sketch, says the Brooklyn *Union*, we reproduce the following picture of the early domines of this region:

The Dutch domines were loved and respected by their people, and, we might also add, were feared by them, not with a slavish fear, but with that awe, or rather reverence, which naturally belonged to their holy office. They were educated men, and as such formed a sort of aristocracy. They were the ministers in holy things, and officiated in all the solemn and trying events of life. They were the temporal head of the church, and as such were ever jealous of their prerogatives and demanded courteous attention.

As the early Dutch clergymen, or domines, as they were called, were educated men, in a time when education was a rare exception, they exercised an influence in social and civil affairs, as well as in strictly ecclesiastical matters, hardly to be appreciated in our day and generation. Most of them were graduates of Leyden, or some other equally celebrated European university, and many of them were eminent classical scholars, besides being able to preach in several modern languages.

Domine Drisius is said to have been able to preach with ease and fluency in English, Dutch and French. Several of them became noted as orators, historians and poets, and they were often called upon to assist in the councils of State.

In illustration of the deference they sometimes exacted, a story is told of a celebrated Dutch divine, who was invited to dine with a family of his congregation. The hour for dinner came, but no guest arrived. What was deemed a reasonable time was allowed to pass, till the hostess at last decided that the domine must be unavoidably detained, and ordered on the repast. When the meal was about half concluded the guest put in an appearance, but such was his indignation that they should doubt his word in keeping the appointment, and not have detained the meal, that he turned upon his heels in high dudgeon and bade them "good-day!"

On a certain occasion a minister arrived at his church to find no one there save his foresinger, it being a very stormy day. The sexton suggested that as there was no congregation they should adjourn the services. The domine indignantly replied that he had come there to preach, and preach he would, and that he, the sexton, could go or remain, as he chose. Of course he remained, and performed all the duties of his office, except taking up the collection, which he positively refused to undertake.

Not so in the case of another sexton, under similar circumstances. He stayed till he had turned the hour-glass once, and its sands had nearly run out again, when he interrupted the preacher by saying "that as the time for his dinner had arrived he would be much obliged if the domine would lock the church when he was through, and put the key under the door."

It is said that the genius is ever eccentric. If the converse of this is true, there can be no doubt that the Dutch Church in America has possessed some of the most brilliant geniuses. A small-sized volume could be written on the eccentricities of the Dutch pulpit. A few instances alone must suffice.

Dr. Strong, in his history of Flatbush, relates an amusing incident of Domine Van Sinderen. It would seem that he was in the habit of mixing up the gossip of the village with his Sunday discourses, much to the displeasure of his people. On one occasion he carried this so far that one of his elders arose in his place and publicly censured him for his scandalous practice. As might be expected, the minister was highly offended, and, leaning over the pulpit, he defiantly shook his fist at the elder and wrathfully exclaimed:

"You, Philip Negal, if you can preach the gospel better than I can, come up here and try."

An amusing story is told of this same clergyman on another occasion. The schoolmaster had been catechizing the children, and among other questions was one concerning Noah's ark. Domine Van Sinderen, who had been listening to the exercises, thinking he could illustrate the subject better by a picture, began to delineate said ark on the front of the pulpit with a piece of chalk. The foresinger at once remonstrated against this defacement, and an unseemly scene ensued, which was finally compromised by one of the blackboards used in singing being brought.

The Rev. Isaac P. Labagh, of Gravesend, must have been rather an eccentric man. He was the son of Peter, or, as he was generally called, "Father Labagh," one of the venerable pillars of the Dutch Church in the last century. He was a man of great learning, an independent thinker, and was possessed of considerable wealth. After having preached for several years he became of the opinion that the proper day to be observed as the Sabbath was the seventh instead of the first, and, acting upon this conviction, he preached in a Jewish synagogue on Saturday, and in his own church on Sunday, thus making sure that the right day was observed.

During the American Revolution Van Sinderen, above referred to, and the Rev. Johannes Casparus Rubel were associate pastors of the churches of Kings county, Brooklyn excepted. The former was a warm patriot and Whig, the latter a violent Tory, and, as would naturally be expected under such circumstances, they were always at loggerheads. What made matters still worse, they were both stubborn and self-willed, and Rubel is said to have been in the habit of taking more wine with his dinner than would now be considered orthodox, and at such times did not hesitate, when preaching, to anathematize the rebels (as the Americans were called) and their cause. When *spiritually* exalted he would gesticulate violently, leaning so far over the pulpit that his elders had expostulated with him, fearing he would lose his balance and fall over. On one occasion, probably after the battle of Long Island, he became so excited that, sure enough, the fears of the elders were realized—over he fell, like Lucifer, over the battlements of the pulpit into the baptistry below.

The wife of a Dutch domine was once deliberately shot by a British soldier, and from thenceforth the minister swore vengeance against the mother country and her myrmidons, and enlisted as chaplain in the patriot army. During the progress of a battle the American soldiers exhausted their supply of wads for their guns, and the chaplain at once set himself at work to supply them. Mounting his steed, he galloped to the nearest church, gathering all the hymn-books he could carry, and rode back to camp. Tearing these into fragments, he distributed them among the soldiers, exclaiming:

"Here, boys, here's music! Send them home, boys, singing Watts!"

In reading their history one is impressed with the feeling that, as a class, they have been a noble, self-sacrificing race of men, and we can truly say of them: "Well done, good and faithful servants."

A Woman's Warning Against Fashion.

Fashion is a much more subtle temptation, because the eye and taste get gradually demoralized. Some periods are worse than others in this respect; but there will always be tendencies to be guarded against—either those that are actually to indecency, or merely to indecorum—*e. g.*, the quietest bonnet of the fashion of 1875 would have been most indecorous in 1830, and could have been worn by no respectable person, though now the "cottage bonnet" would be an enormity. But when, in the beginning of the century, ladies, trying to be classical, wore hardly two petticoats, and backed out of the room like nixies for fear their fathers and aunts should be horrified by the statue-like outline of their torsos, fashion went a good way beyond the simply indecorous. And the same may be said of the height of the corsage, and probably always will be; for some women will unfortunately always be found who are sufficiently lost to modesty to be willing to attract by display of themselves; and there are others who thoughtlessly imitate them, because they will not be outdone; and thus a public fashion is formed, which absorbs the thoughtless, and makes others afraid of the suspicion of prudery. Once for all, exposure is always wrong. Whatever be the fashion, it is a Christian woman's duty to perceive when indecency comes in, and to protest against it by her own example and influence, though not by censoriousness. Relative indecorum should also be guarded against. The first entrance of a fashion that tends to a bold appearance ought to be resisted. Mannish dresses are undesirable on this account; and it is well to cultivate the shading of the face as much as possible—not wearing such hats as are barely endurable because others have them. Exposure of the face is one of the great tendencies of the time; and, though it is not exactly indelicate in itself, yet the bold confronting of notice that is involved in going out with a totally unprotected countenance, thrown into prominence by the head dress, cannot be modified in itself; nor does a veil coming close over the nose materially alter the matter. Crinoline was only absurd, not indecorous, therefore it was not worth while to go against the stream; but the low corsage and tight skirt, and some kinds of head-gear, should be avoided at any cost of singularity. Colors likewise are involved in the matter of modesty. What is obtrusive is never fit to put on, for it brings eyes upon the wearer. There is no need to give instances. Most of us understand that there is a difference between brightness and gaudiness; and if unfortunately we are born without the eye to see what is appropriate, observation from others will generally teach it. To be conspicuous is the special thing to be avoided. Glaring contrasts, hasty adoption of fresh modes—all that challenges observation—are inconsistent with the soberness and "shamefacedness" which form part of the Christian woman's adorning.—*Charlotte M. Yonge.*

Money and Revivals.

It is said to be a good test of religion, says the *Interior*, when it converts a man's pocket. Judged by this standard, the revival in Great Britain was a very genuine thing. We had the pleasure of hearing a statement of the methods adopted in London for carrying on their gigantic system of meetings from the lips of Mr. J. Weatherly, a member of the central executive committee. The expenses attending the meetings were very heavy. A committee of leading business men was chosen, to whom was given the entire financial management. These men entered upon their work by consecrating themselves, their time and money to the cause of Christ. They even made out a legal obligation, pledging themselves individually for their share in all the expenses necessary to the thorough carrying out of the revival, no matter what those expenses might be. They also resolved that no collections should be taken in any meeting. The gifts should be the voluntary private offerings of Christians. When asked to what means the committee resorted to extract money from men of the world, Mr. Weatherly replied promptly: "We never asked for a dollar outside of the churches. We did very little asking any way. We committed the whole work to the Lord, and somehow the money came as we needed it." We are hoping for a similar work in this country. The whole-souled devotion of these men to the salvation of souls is worthy of our most earnest thought. They gave themselves to Christ. They kept back no part of the price. They made no careful calculation of the financial risks they were assuming. They laid their time and their fortunes on the altar. They brought their tithes to the storehouse, and wonderfully did God own the offering.

A LEADING PAPER in New York states, says the Richmond *Christian Advocate*, that there are one hundred thousand confirmed opium-eaters in the United States. We believe there are five times as many. But few people have any idea of the extent to which the use of this fascinating but fatal drug is used. In the humbler ranks of society dram-drinking is working the ruin of thousands; in the higher, opium and its compounds are doing the same work. The ruin of mind and body is certain for the unhappy victim of this habit. Not one in a thousand ever breaks, or really tries to break, its fetters. We pity and loathe the poor Chinese in their horrible opium dens, but if we could collect in one body all the opium-eaters of this land we should see a spectacle more revolting than the human mind ever dreamed of. And, what is worse, many of these persons are professing Christians, who, if they used ardent spirits to excess, would be liable to trial and expulsion for drunkenness; but, as opium-eaters, they go on year by year with faculties more and more stupefied by this deadly drug. There is just as much sin in opium drunkenness as in whisky drunkenness.

THE DUTY OF GIVING.—A liberal Christian merchant, when asked how he could give so liberally to every good object, replied: "Before I was converted I spent liberally for self and world, and at my conversion I solemnly promised to give a fixed proportion of all my income to do good; and every year since I have acted on that promise my business has steadily increased, so that now I can steadily give more and more to him who gives me all."

A Christian who had suffered heavy losses, and to whom his pastor said, "You have lost so much this year that I did not think of calling upon you," replied: "Yes, I have suffered great losses, and must begin to retrench, but retrenchment must not begin at the house of God."

Thornton, the rich and liberal friend of Cowper and John Newton, in similar circumstances, said: "The wealth is not mine, but the Lord's, and it may be he is going to take it out of my hands and give it to another who will be more faithful; and if so I ought to be making good use of what is left;" and he doubled his usual subscription.

DRUNKARDS IN IRELAND.—The latest criminal statistics of Ireland do not give a very favorable impression of the state of the country. The inspectors general of Irish prisons state in their report, just issued, that there was a large increase in the number of criminal prisoners committed during 1874 as compared with the previous year. It appears to be admitted that drunkenness is at the root of this deplorable growth of crime. Since 1867 there has been a steady advance in the number of commitments to county and borough jails for that vice. There were only 6,645 commitments in 1867; they reached 7,034 in 1868, 7,510 in 1869, 8,963 in 1870, 8,409 in 1871, 8,110 in 1872, 9,774 in 1873, and 14,008 in 1874. These figures do not include the committals for drunkenness to bridewells, of which there is a reduction of 5,085 in 1874 as compared with 1867.

OF COURSE.—The town of Batavia, Ill., with three thousand inhabitants, has not a drinking or lager beer saloon, and no place where a dram of spirits can be obtained. It is consequently quiet and thrifty, without a single pauper, and the people are in comfortable circumstances, nearly all owning their houses, living free from debt, and from all the disturbances and annoyances of drunken revelry.

IT IS easy to distinguish those who seek to destroy all that is precious to a Christian soul from those who speak the language of Canaan, though not in our melliflnous sounds. If charity covers many sins, it ought to cover a few errors of interpretation. We should not kill a man because he cannot say Shibboleth as we do.

"I NO HAVEE, how can?" said a Los Angeles Chinaman when asked to pay a debt.

Religious Intelligence.

—A noticeable event in the annual meetings of the Wesleyan Missionary Societies this year was that two of their chairmen contributed $500 each to the funds of the societies. One of them had been twenty-four years a collector for the Wesleyan Missionary Society.

—An estimate has been made of the number of persons that the great cathedrals of the world will hold, with the following results: St. Peter's, 54,000; Milan, 37,000; St. Paul's, London, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame, Paris, 21,000; Pisa, 13,000; St. Mark's, Venice, 7,000.

—Before the founding of the Micronesian mission, in 1855, a series of bloody massacres of ships' crews had taken place on those islands. Since that time, says the Honolulu *Friend*, nothing of the kind has occurred in the same region, except on one of the northern islands of the Marshall Group, which no missionaries have ever visited.

—At the May meeting of the English Wesleyan Conference the report presented relating to the Wesleyan Methodist training colleges contained some interesting facts. The two colleges are fully occupied and in satisfactory condition. In the Southlands college there were 101 female students, and at Westminster there were 131 students. Statistics from the 906 day schools show that 178,717 pupils' names are on the rolls.

—The Pope, June 21, received several deputations who came to tender congratulations on the occasion of the anniversary of his coronation. The holy father replied that he was greatly consoled in his affliction by the marvelously increasing devotion and affection manifested toward the church throughout the world. In the course of his response he dismissed as not even worthy of mention the rumors of a reconciliation between the holy see and the Italian kingdom.

—The Foreign Mission Board of the Presbyterian Church has appropriated about $510,000 for the expenses of the current year. This with the debt will make nearly $550,000. A severe retrenchment has been necessary. Nearly every missionary structure which had been planned has been cut off, and every chapel and dwelling, with but one exception. Of the small number of missionaries appointed only a portion can be sent. This is the case also with the women who have offered themselves for the service.

—The following appears in one of the ritualistic papers: "Strangers visiting Exeter who hold the Catholic faith cannot do better than attend St. Olave's, where they will find a newly restored church, with seats free and unappropriated, lights and vestments at the celebration, daily even-song (choral on all the principal holy days,) and celebrations on all Sundays and holy days. But they should beware of mistaking it for a church nearly opposite, where the services are of the usual cold Protestant type. The name St. Olave's is over the door."

—It is estimated that there are 148,000 Indians in British America. Of this number 80,000 live in British Columbia, 13,000 in the Provinces of Ontario and Quebec, and 55,000 in Rubert's Land. The mission work among these widely-scattered Indians is carried on by the Roman Catholics, the Wesleyans and the Church Missionary Society. The Society for the Propagation of the Gospel has a few Indian stations in Canada, and the Moravians continue to care for the remnants of the Delaware tribe at New Fairfield, Canada West. The Church Missionary Society is the principal agent in Christianizing and civilizing the tribes. It has mapped out the territories into four dioceses, and, especially on the Pacific slope, has met with marked success.

—Mr. and Mrs. Edwards, who have taken the place of the lamented Stephens in the Mexican work of the American Board, have finally succeeded in joining Mr. Watkins at Guadalajara. The peril which attended their six days' journey, by diligence, from the city of Mexico, was shown by the fact that on the day after they passed a certain locality on the road the stage-coach was stopped by revolutionists, the names of the passengers demanded, and three of them were shot. At Guadalajara Mr. Edwards found the evidences of a strong and successful work, amid much persecution. In the city and the neighboring villages the gospel truth excites earnest attention. Meetings are full, sacrifices are freely made for the new faith, books eagerly read, and enthusiastic workers raised up. A very promising opening is offered in the large city of Leon, and the advent of more quiet times will give the gospel free course.

—The *Christian Instructor* gives an interesting account of the manner in which a new church has sprung up in the Osiout district, at Bedari, Egypt. The account is translated from the Arabic, and narrates how the gospel, taken up by a weaver, was carried from one convert to another and from house to house. A deserter from the army secreted in one of the houses takes to reading the Bible and becomes a preacher of the truth. A ruffian hired to break up the meeting leaves the place praising God, and gathers others with him into the services. Converts remain firm under the persecutions of the Coptic authorities. A small plot of ground is donated, which the converts surround with a wall, and roof it over with corn-stalks, to serve as a chapel and a school. While the adversaries are laughing at the corn-stalk booth, collections come in from Protestant brethren, which, with their own contributions, enable them to build a chapel of brick, where they have gathered a school of 50, a congregation of 75, and a communicant membership of 16, without any assistance from a foreign missionary. The United Presbyterian work in Egypt, and especially in the Osiout district, is making healthful progress. The increase by profession during 1874 was 104.

Our Young People.

A RIDDLE.

Who is at the cottage window,
Where the sunbeams sparkle bright,
With his dreamy little child-face
Lost in wonder and delight?

Little Carl, with eyes the bluest,
Ruddy cheeks and tangled hair,
Blowing bubbles, rainbow-tinted,
Floating, quivering in the air.

As he blows another gently,
What within it meets his gaze,
Fixed upon its wondrous beauty
With a look of deep amaze?

What sees he within the bubble,
Which he saw not in the rest?
For the bright eyes dance with pleasure,
And a tremor fills his breast!

'Tis the picture there reflected
Of the meadow newly mown,
And the vineyard and the orchard,
All, one day, to be his own.

This he sees within the bubble,
All of this, and something more;
Little Gretchen—'tis his child-wife—
Coming to the cottage door.

Carl, O Carl! thou'll soon be blowing
Bubbles of still fairer kind—
Glowing visions of the future,
Airy-day-dreams of the mind.

In them, too, will be reflected
This same picture o'er and o'er;
Fields and harvests fair—and Gretchen
Coming to thy cottage door.

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 15.

A BEE HUNT CONTINUED, OR PORPOISE TOM, OR HOW PORPOISE TOM CAME TO THRASH THE MAN AT BLUE HILL.

MY DEAR CHILDREN: What is the title of our story? I don't know what to tell Tom to write at the top of this page. Who can tell me what story I was telling when we left off?

"How Barney Milked the Bays' Nest," says Charlie.

No, no, you little rogue you; that won't do. What was it, Harry? Do you recollect?

"Yes, grandpa, you started to tell us about a bee hunt, and then got off on to Porpoise Tom, and were telling about him when mamma came for us to go to bed."

"Yes," says Tom, "but then don't you remember you had just got, grandpa, to where Porpoise Tom was going to tell us how he came to thrash the Blue Hill man?"

I believe you are right, Tom; you generally are. So this will be Porpoise Tom's story, and not mine, you know; and so if it isn't a very good one you must blame him, and not me.

"You see," said Porpoise Tom, "about a week before the Sally Lotus left Castine for the last trip I ever made on her, I went over to Blue Hill to see an old aunt I had living there. The old lady had been right kind to me when I was a lad, and I was afeared lest she hadn't enough money to make her as comfortable as I wanted to see her in her old age, though some folks thought she was rich. She hadn't seen me since I was fourteen years old, when I ran away from her and went to sea. I never shall forget how the old lady looked that morning when I came into the old kitchen where she was getting breakfast before the big fireplace, and told her I was going to sea on the Pauline. Said she: 'Tom, you are an ungrateful boy to desert me in my old age in that fashion, after all I have done for you; and God almighty won't bless you for it;' and then she went on, the good old soul: 'Didn't I sit up nights and nurse you, Tom, when you had the chicken-pox, and the measles, and the whooping cough, and hain't I slaved and worked for you just to give you a chance to go to school and make a man of yourself, and all just because your mother gave you to me when she died; and asked me to take care of you for her. You never heard your mother's story, did you, Tom? Sit down on that stool while I cook these pancakes, and I'll tell it to you, and then see if you can have the heart to go off to sea and leave me all alone.' So I sat down on the stool while she told me

MY MOTHER'S STORY.

"I want you children to remember that this is Porpoise Tom's mother's story, and not mine.—GRANDPA G.)

"'Your mother, Tom, was a French woman, and if there ever was a class of people whom I hated when I was a young girl it was the French; and at one time I think I hated your mother more than any of them, and all just because your father loved her so. Your father and I were twins, Tom, and we had no other brothers and sisters; and when we were little bits of chicks we used to run up and down the beach together, and play in the sand, and bathe in the surf, and sleep in the same little trundle bed, and were just like there hadn't been only one of us. And when we grew so large that they put your father into pants and frocks we still ate our porridge out of the same porringer, and were only happy when we were together. We went to the same common school in the log school-house, and for a long time kept in the same classes; and we used to sit up of long winter nights and do our sums together by the big wood fireplace; but after awhile I saw, Tom, that your father was getting ahead of me, and I wouldn't have cared, because I always knew he was smarter than I was, but I was jealous of everything that sort of kept pushing us apart like. So I would snatch every moment I could get and study as hard as I could, not because I wanted to learn, but because I wanted to keep up with your father. And you see, Tom, your father noticed it, and said he to me one day: "Molly, what's the reason you slip away from me every chance you can get lately, and go off by yourself? Don't you love me as much as you used to?" And I began to cry, and told him all about it; and then, like two silly children that we were, we hugged one another, and declared that we would never love any one else half so well as we would each other. I might have known that a man couldn't keep such a promise as that; but I can say before God, Tom, that I have kept mine to the letter. Well, about this time we had all gone over to yonder island one day for a fishing party, and a tremendous storm came up, so that we had to stay on the island all night. We didn't care much, for we had drawn our boat up into a snug little cove, where we had often staid before, and had a kind of a house built under an immense rock, that was almost a house of itself. Well, that night, while your father and I were sitting in the opening of this house watching the lightning flash in the sky and the sparks dancing in the sea, we heard a gun fire, and shortly after another.

"'My father started up in great terror and exclaimed: "Oh, my God, there is a ship, and she will be certain to get on to those rocks of Deer's Leap;" and he seized a firebrand, and told each of us to take one, and we rushed down to the point, a quarter of a mile or so off, but when we got there it was too late, for by the flashes of lightning we could see a large ship half way out of the water, with her bow way up on the rocks, and we were afeared that every one on board was lost. There was no way we could get out to her to render any assistance to the poor souls on board, and we were the only people on this part of the island; so we could only wait for the vessel to break up, which we knew would not last long the way the sea was breaking over her.

"'Well, before midnight pieces of the wreck came floating to the shore, and we examined all we could reach very carefully, in the hopes that we would find some poor fellow clinging to them; but we never thought about any women being on board, still less children, for we didn't think she was a passenger ship. After awhile a short spar came floating up to the point of rocks just next where we were standing, and by the flashes of lightning father said he could see something on the side of it; so he rushed over and drew it ashore with a long pole, and there, sure enough, Tom, was a child about four years old lashed to the spar, but to all appearances quite dead. Your father and I were just turning ten at the time, and I remember distinctly how beautiful she looked, with her long jet-black hair, and face as white as marble itself.

"'Father undid the cords that bound her to the spar, and commenced to rub her and roll her over and over on his knee; and after a long time, to our great joy, she opened her eyes, and oh! Tom, they were the most beautiful eyes you ever saw. I say it, and there was a time I hated them. But then I have let all those pancakes and that whole kettle of lard burn while talking to you.'"

"Yes, and you, Grandpa Goodale, are keeping these little folks up too late."

Not I. It's Porpoise Tom or Porpoise Tom's old aunt, but not

GRANDPA GOODALE.

From Our Little Friends.

OPELOUSAS, LA., Sept. 10, 1875.

DEAR MR. EDITOR: I see that other little girls write to you, so I thought I would too. I am twelve years old. I go to Sabbath school; I love it so much. I love to read the ADVOCATE; it is so interesting. I am anxious to hear "How Barney Milked the Bays' Nest." I thought sure we would know it by this time. I think I know—it was Barney drawing honey from the bee-hive. Is that it? Good-by.

Your true friend, FANNIE.

A LITTLE three-year-old in Nashville has sometimes to be threatened with a peach-tree "persuader." The little fellow has come to understand any allusion to the peach-tree, and usually subsides when it is spoken of. A few days ago, since the flowering of the fruit-trees, a slight reference was made to this same tree, when the little fellow made peace for that day by looking up and saying: "Why, mamma, the switches are covered with roses."

AN INDIAN and a white man were passing along a street in an American city, when the former espied a window full of wigs. Pointing to the owner, who was standing in the doorway, he said: "Ugh! Him great man—big brave—take heap scalps?"

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On the Rock or on the Sand.

The late disasters on the storm-swept coast of the gulf naturally recall the closing words of the Sermon on the Mount. The peril of building on the sand is manifest. The wreck of homes, the loss of lives, the devastation, are a fearful illustration of the calamities which are sure to overtake those who, in spiritual things, build upon error and sin. It was nobody's fault that Galveston and Indianola were unprepared for the wind and waves. There was no better foundation than the sand on which they were located. Had there been rock in eligible positions the folly of choosing the exposed and unstable sites would be apparent. In religion, however, the true foundation is always set before us, and if men build upon the delusions of error it is because they choose to do so.

All are builders. All have at least their theories of salvation, and all have chosen their foundations. They have taken the gospel for their guide, and Christ for their Savior, or they are resting in false security, trusting in themselves that they are righteous, and strengthening themselves in the sophistries of infidelity. Some are building upon scientific materialism, some upon universalism, others upon their own moral claims, or upon the mere formalities of religious ordinances and profession. Hearing and doing are the elements of safety to the soul. The wise man is he who combines these hemispheres of a perfect life and character, and brings into a rounded whole faith and obedience. The words of Christ are received into the heart, and the entire life is shaped and elevated by them. It would seem that men may be so infatuated as to think that the gospel can save them somehow without renewing the heart, and without bringing the conduct into conformity to its precepts; and that a mere atmosphere of religious sentiment, which does not touch upon practical duties, has in it something of saving effect.

The foolish builders are those who, of set purpose and conviction, are deliberately trusting in a snare, and who, in a refuge of lies, have reached what they regard as safe ground. They are building their hopes upon the wave-washed strand, and amidst the shifting sands which melt in every tide. Edifices are reared which they believe will stand in time, and remain unshaken in the great day. In the troubles and misfortunes of life we have seen these ill-founded supports torn away, and in death we have seen bewildered souls struggling to escape from the wreck of their own follies. How Voltaire illustrated the madness of his infidelity on his death-bed is well known, and how other sinners have lamented, when too late to retrieve their errors, is also well known. The very houses which men build for shelter and refuge float away as chips upon the billows, and, in their fall, crush those who have sought shelter in them. So it is with all who are not on the rock. What they have builded is wrenched away from its base, and the builders themselves are overwhelmed in the ruins. What they conceived to be an impregnable defense proves to be a dead-fall of their own making.

In fair weather the two classes of builders appear much alike. A sand-bar, when the sea is calm and the breeze gentle, seems safe enough. When the blue sky springs its arches from a horizon of unruffled emerald, and when the sails of the ships in the offing flap idly and hang in the bolt-ropes without strain, the Island City looks like a gem too firmly set to be moved. Years of security and prosperity pass, but the cyclone, born in the tropics, comes at last with its heaving billows and roaring breath, and all is changed. It is the storm that tries the foundation of our hopes and tests the genuineness of our faith. In health and prosperity sinners are persuaded of the security they seem to enjoy. It is in sickness, in misfortune and in the face of death that they feel how unsubstantial are the things in which they have trusted. The delusions of many may never be unmasked, even to themselves, until the solemn realities of eternity are revealed. The rich man had a good time in this world. His Sadducean convictions may have been of such an inveterate and blinding nature as to have carried him, unterrified, through the gates of death. The storm struck him on the borders of the other world, and his stronghold of materialism and atheism was shattered not till he lifted up his eyes in hell. So it was with Gibbon, and others like him, who have had no bands in their death. Self deception may be carried to this extreme, and the stupor of sin and error may be so profound as only to yield to the disclosures of eternity. Unbelievers may withstand the warnings and portents of the present life, but there is a cyclone forming whose fury none can resist.

Are men building upon riches and giving themselves up to the worship of mammon? Literally some, figuratively all, are building upon the sand. We see the instability of wealth, and how easily God in his providence can break our idols in pieces. It is better to build upon the rock and to lay up treasure in heaven. The true riches—the riches of grace, the unsearchable riches of Christ—are the only imperishable treasure. Earthly "riches certainly make themselves wings—they fly away as an eagle toward heaven." On the wings of storms and flame and financial convulsions they fly.

Rock of Ages, cleft for me,
Let me hide myself in thee.

Our Conference Colleges.

Within the last few years there has been a great exodus of teachers, male and female, from the extreme Southern Conferences to those further north. These gentlemen and ladies doubtless hoped to get into regions where society was more settled, and the rewards of labor more certain, and less taxed to fill the pockets of rapacious and unscrupulous office-holders. We have no word of censure for them, but, on the contrary, rejoice at every measure of success they have had. But for us who are left behind, and intend to make this land our abiding home in weal or in woe, there are some very serious matters for consideration, one of which is the *place of the education of our children.*

Shall we sustain our home schools or let them go down? Or, sustaining them, shall our support be so tithful and meager and partial as barely to keep the doors open and the houses occupied? Shall we follow up our old friends with our patronage, thereby crippling our own institutions by reducing the number of pupils, or shall we send our sons and daughters to our own Conference colleges, and thereby give them fresh vigor and prosperity? Now, however we may regret the loss of former friends, and admire their arrangements and facilities for educating, yet for one I do not hesitate to say that in *every case* the preference should be given to the *colleges within our own boundaries* and under our own supervision. If we intend to live here, and expect to leave our children here when we die, this seems to be the course both of duty and policy.

Because, first, they are *our own*, and every man's first duty is to his own. They were built with our money, are under the auspices of our Conferences, and *are ours* in a sense that none others are. A man should be ashamed of himself, as well as despised by everybody else, who will feed and clothe his neighbor's child, and let his own go hungry and ragged, even though his neighbor's should be the more beautiful. These colleges are our children—brought into being by our action—and we should foster them as our own offspring, constantly, tenderly.

In the next place, these extreme Southern lands have somehow developed a peculiar type of personal character, which I admire exceedingly, and desire to see perpetuated; and the best means to do this is to have our children educated on the soil which gave them birth. This observation is not designed as a reflection, in any sense, upon the citizens of other latitudes—to declare our people either their superiors or inferiors. I only mean to express a most earnest wish to see our young men reared under the same social influences which operated to develop the genius and mold the character of such men as Capers and Wightman, Andrew and Pierce, Paine, and McTyeire and Keener, and others perhaps as great, if not so conspicuous, in Church and State. These elements, in their peculiar combination, are found in the far South, and nowhere else on the continent. They are not destroyed by railroads and telegraphs and newspapers and war. He who thinks they are, or can be, is badly mistaken, for they are created by the sunshine and scenery and products of the soil, as well as come down in the traditions of the people; and their finest expression is seen only in those who have been well-nigh all their lives under their influence. The only way to preserve these elements in their fullest force is to have our children taught in our home schools, by men and women to the manor born, to have them cultivate and love this soil, ride these circuits, make laws and govern these States. The bare intellect is developed by the books studied and the methods employed. *Character*, however, is not so formed, but, resulting from the social atmosphere breathed, is independent of text-books and lectures. To some this may appear a flimsy reason for supporting our Southern colleges. But let them remember that from halls of learning are to come the controlling legislators and preachers of this land, and that their success will depend largely upon the correspondence of their personal characters with the general character of the people they serve. A man trained at Cambridge, Mass., could not in these regions be as efficient as one trained in a Southern college—even though the two might be exactly equal in piety and gifts—simply because character results not so much from education as from the social surroundings of the place where it is received. A church, therefore, organized in a given region of country can reach the highest measure of usefulness only by supplying preachers to those people from themselves.

But, again, religious education is a necessity to vigorous church life. Like missionary effort, it is both aggressive and conservative—conservative because, by truthfully stating the facts and principles of science and philosophy, it defends and protects Christian truth; aggressive because, enabling the mind to see the sophistries of infidelity, it also enables it to make the assault with success. Hence to educate is not merely a matter of expediency, but a solemn and indispensable duty, the neglect of which would as certainly and speedily ruin the church as the neglect of the missionary work would. A church school is as different in its vital structure from other schools as the church is from other organizations of men, *because the school is a part of the church itself;* and, being a part, is on the same basis of permanency, because on the same basis of divine promise, and should be conducted on the same general methods of operation, and supported by the same obligations of religion.

When our schools are thus recognized as an organic, integral part of the church, as they should be, and education as one of its proper functions, as it really is, then we will just as soon think of abandoning our circuits and stations as of giving up our colleges, or of ceasing to pray for the prosperity of Zion as of ceasing to pray for the prosperity of these institutions, or of sending penitent sinners off somewhere else to be converted as of sending our children off somewhere else to be educated. Not to patronize and pray for and cherish our own colleges seems to me to be not only the most short-sighted policy for people to pursue who expect to bequeath these lands to their children, but a most flagrant and suicidal sin against our church in these parts.

These are some of the reflections I have had on this important subject as the time approaches for our fall sessions to commence. They apply alike to our colleges of both sorts, male and female, in all our Southern Conferences, from North Carolina to Texas. With your consent I may add another chapter or two, for there are great and permanent issues involved in the life or death of these institutions, and every man of us should be up and at work for their continued prosperity.

Yours, etc., J. W. RUSH.

Satan's Mistake.

Not long since we heard an estimable brother, who believes that all who have been made the subjects of regenerating power will, through grace, certainly persevere, and never finally fall, state that satan not only "desired to have Peter," but that he equally "desired" and labored to "have" us, and that it behooved us to watch and pray. While listening the thought struck us that satan was not, and it seems will not be, a believer in the certain perseverance of holy characters. We suppose his personal experience has something to do with his ineradicable opinions on this subject. He was a creation of the holy God, and was therefore a pure being. He had also the purest surroundings; but he fell and was cast down to hell. Then he saw other angels fall. He saw the man made in God's image, but a little lower than the angels, fall, and has seen many other examples of looking back, like Lot's wife, and making shipwreck of the faith."

If it be a fact that no regenerate soul can finally fall, satan's obstinate belief that they can, is, to say the least of it, remarkable. Satan is called an angel of light—a description most suggestive of refined and superior intelligence. It would seem he ought to know whether spiritual lamps can "go out," and whether "the branches" of "the true vine" can "wither." One would think that if he originally believed in the peccability and fallibility of saints, he would come, after at least eighteen hundred years' experience, to see that he was mistaken. His perseverance in his beliefs and habits in this direction is wonderful. It would seem, if he had the least mite of inductive philosophy, that he would long since have concluded, from such an extended course of experience and such an overwhelming array of facts (on the supposition that none have fallen,) that final perseverance must be a law of the spiritual kingdom, and that he is beating the air, and attempting the impossible. But the preacher said, in effect, that satan was not so convinced, but was as much as ever persuaded that believers could finally fail—he still sought "to devour," "to have"—and that this was his constant aim, the subject of his unceasing labors. We think it the most remarkable case of obstinate persistence in an original conviction of which we have heard. If eighteen hundred years of experience can teach satan nothing—if he still believes that believers can finally fail, although he has never known a solitary example—why it is passing strange. W.

A Bishop on His Travels.

Bishop Pierce has been overseeing the church in out-of-the-way places—in the Altamaha district, South Georgia Conference. Why do not all of our venerable superintendents seek out such excursions, just for the refreshment of the thing, as well as for the good to be done? We copy from the *Southern Christian Advocate* a few paragraphs of the Bishop's entertaining itinerary:

We had a fair attendance of delegates, and a pleasant, useful meeting. I am more than ever convinced that there is a fine outcome in this portion of the South Georgia Conference. There are hard places and dark places, but there are also green spots, inviting and full of promise. The country needs population, schools and churches, and these are on the increase. The Primitive Baptists, especially their preachers, are the incubus on society—the brakes upon the wheels of progress. They set themselves against education, against Sunday schools, against temperance; and in their stupid ignorance pretend to preach by the inspiration of the Almighty.

This is the region for small farmers, for sheep husbandry, and if there were railroads connecting with the highways of the country the lumber trade would be a convenience to our cities and a profit to the people. The country is healthy, the water fair, and everything to eat grows well, except wheat. Corn, oats, potatoes, cane, vegetables, all abundant. If the people do not live well it is their own fault. Fish and game abound. Milk and honey would flow if the people would (as they might) arrange for it.

The brethren had made an appointment for me on Tuesday, so distant that I was constrained to leave on Sunday evening to reach it. Seven of us set out together, dined with Bro. Merritt and family on the way (a good place to stop,) and late in the evening went on to Cobbtown—a place not known to books or maps of geography. A little after sunset we drove up to a house and inquired: "How far to Cobbtown?" The answer was: "You are in it now." After some talk about lodgings, we were divided out in the *town* and its vicinity. Before we were well settled a messenger from a widow lady came, inviting some of us to preach at her house. My *young* brethren all declined, and I, as some people would say, "took up the cross." My audience was small, but attentive and serious. Learning that there was no regular preaching there, I arranged with them to be taken in to the Reidsville circuit. So I hope good will come of my wayside sowing.

On Monday we set out for Swainesboro, and after a long, hard, hot, lonely ride arrived about noon. For reasons, here we divided, to meet again at church on the morrow. Rorie was on horseback, and Page, with whom I had journeyed thus far, was in a buggy. These brethren confederated to go on and dine in the country. Then they were to change horses, and thus relieve each other. Late in the evening Williams and I became fellow-travelers, and went on our way a few miles to Mr. Nell McCleod's. We had gone about five miles when we met Rorie a-foot, and leading his horse. "What is the matter?" "When we changed horses I forgot my saddle. I am going back for it. With that, my horse ran away with the buggy, kicked out, and broke things to pieces." "Where is Page?" "He is trying to repair damages, so we may go on when I get back." The brethren spliced and tied up, and went their way. But Rorie's horse must be *discontinued* at next Conference. He does not suit the itineracy. We want men and horses for all kinds of work. Those who *kick up* at a change will not answer for our economy.

In the morning I rose with a dry and bitter mouth; rode through the hot sun nearly thirty miles, and on reaching the church was well-nigh spent with heat. The house was large and crowded with people—no ventilation above—and after preaching an hour I became deathly sick, and was obliged to sit down with my sermon unfinished. I had talked long enough, it is true, but the application was essential to the completeness of the discourse. Some of these days I must try that place again—by permission.

Montana.

A communication from Bishop Marvin in the *Pacific Methodist* gives an interesting account of our work in Montana. We give the following extract:

The late session of the Denver Conference met in Helena on July 29. Only the preachers in the Montana end of the Conference were present. Those in Colorado were a thousand miles away. It would cost them two hundred dollars apiece to attend the session, and I suppose that the brethren even in the most prosperous portions of the work would hardly be able to spend two hundred dollars a year to go to Conference. We did not have full reports from the brethren in Colorado; but we went through all the forms of an Annual Conference session, not omitting the missionary meeting on Saturday night, although at a disadvantage. Elections here are more exciting than in the States, and on Saturday night was the last speaking of a local canvass. The greater part of the men were there, yet we had a very good hearing, and raised largely over a hundred dollars.

The services on Sunday were largely attended, and were very profitable. We had the Lord's Supper at night, and the Conference love-feast in the afternoon. The day was one full of interest, and marked by the outpouring of the Spirit of God.

As to the present outlook of our church here I have the following things to say:

1. The determined and finally successful efforts of a party—the anti-Montana—in the General Conference to defeat the organization of a Montana Conference caused great depression here among preachers and people. They will need occasional reenforcements here for a good many years, and dread any symptoms of a want of sympathy at home that may cut them off from this.

2. The principal appointment in the Territory (Helena) was left without a pastor for ten months during the past year. This looked like practical abandonment, and caused great discouragement. Following the unfriendly action of the General Conference, it seemed to say: Montana is turned out to perish.

3. There have been some special local causes of discouragement incidental to a new country, which I need not enter upon fully.

4. The general financial depression of the country has reached Montana, and for the third year the grasshopper has destroyed a large portion of the crop. The insect is also depositing its eggs so as to insure its presence next spring in countless numbers. There is actual fear of want among some of the farmers.

These are the discouragements. Is anything to be said on the other side?

1. The vacant pastorate in Helena has been supplied by the transfer of the Rev. W. Harris from the Baltimore Conference. Bro. Harris has been received with great cordiality by preachers and people, and his presence has imparted new confidence on all sides.

2. We are still the leading denomination in the Territory.

3. Our preachers are in no way suspected of complicity in the "Indian ring," which is greatly to their credit in the public estimation here.

4. Some circumstances that have heretofore been in our way, and which I need not detail here, are clearing away.

5. The general effect of the Conference session was encouraging, and we all feel decidedly enheartened. The brethren have gone to their fields in good heart and hope, and, as I believe, with a feeling of renewed consecration to God. I look for a great blessing on their labors this year. May God hasten it in his time.

I have been obliged to leave the district to be supplied. I want a man of God for it—a man of good sense, of deep piety, and one who is ready to "endure hardness, as a good soldier of Jesus Christ." I want a man who will care for the flock and not for the fleece—a man of the Pauline stamp. Can the church at home furnish me such a man for Montana? I do not doubt it. Such a man can do a greater work here now than he can in any old country where things are organized and going on in a matter-of-course way.

We have a strong position here, and I have no dread of failure, except from one cause—nor can I believe that that cause will be found to exist; but *if* the infant church in Montana shall perish, the inscription upon her tomb will be: "She was a robust and lovely child, but was deserted by an unnatural mother, and left to perish." But I do not and cannot believe that such a reproach will be incurred by the Methodist Episcopal Church South.

E. M. MARVIN.

HELENA, MONTANA TERR., Aug. 13, 1875.

Death of Dr. John E. Paine.

Our revered senior Bishop has indeed been called to endure great afflictions of late. The death of his son, Dr. John E. Paine, is a sore trial to the venerable father, a most sorrowful bereavement to a large circle of kindred, and a loss to the community and country. May God sustain those whom he has so greatly chastened. Bishop Paine, in a private note dated Aberdeen, Miss., September 20, says:

We are in great affliction. Four days since we buried the remains of our dear son, Dr. John E. Paine. He and his young bride were in your city in April while I was there. His illness was brief, but his end was calm and triumphant. We surrender him to God, and thank him for the grace which enabled him to feel and proclaim: "All is bright;" and exhorted us all to "meet him in heaven." Love to all. Pray for us. An obituary will be published.

Your brother, R. PAINE.

The following notice of Dr. Paine's death we copy from the *Examiner*, of Aberdeen:

The community has again received a severe shock in the death of our talented young fellow-citizen, Dr. John E. Paine, which occurred on Wednesday morning, the fifteenth instant, after a brief illness.

Dr. Paine, son of the aged and beloved senior Bishop of the Methodist Church South, was a young gentleman of noble attributes and stainless character. Earnest, energetic, talented and zealous, he would have risen to eminence in the arduous profession of his choice; and, though passing away at the early age of twenty-three, had yet lived long enough to leave behind him an example that many a youth will follow to his profit in this life and the next.

To his aged parents and brothers and sisters, and to the "nearer one yet, and a dearer one far than all others," we tender our warmest sympathy, though well aware that in such an hour words are but idle sounds, even though faithfully interpreting the most sincere emotions of the heart. God be with them.

WHAT will Bros. Hartzell and Haven say to such utterances as these from the New York *Methodist?*

We suppose there is some real curiosity at the bottom of the following question in the *Methodist Advocate:* "Why does the *Methodist* oppose and misrepresent this work and those engaged in it, and bestow its favors upon the Methodist Episcopal Church South? Does it do this through ignorance or duplicity—which?" We have not uttered one word, not so much as a syllable, against our work in the South. The trouble is, we suppose, that any recognition of the Church South as a Methodist evangelical church offends our Atlanta brother. As well as we can make out, he believes that Northern men should be taught that the seven hundred thousand brethren of the other church are only nominally Christians and really rebels. We think one paper quite enough to supply the religious market for that view of the Southern question. Our "favors" are a recognition of these seven hundred thousand Southern Methodists as just as good Methodists as any other seven hundred thousand; that we favor the building of a Wesley memorial church at Savannah, and give a hearing to the preachers and laymen of the Southern church who favor fraternity.

We referred some time ago to the very moderate success in mixing races in our churches which had attended some efforts in that direction. Somebody, writing his fifth article (his name is not given) in the *Northwestern*, makes us speak of "the very moderate success that has attended our work in the South." We hope that shame suppressed the name of the writer as well as a definite reference to us. Our work in the South has been very successful, and our success is due to allowing "enste" churches; the mixers of races have only moderately succeeded in their fanatical policy. The two things are very different. The policy of local liberty has won in the South, and will always win.

WE ARE glad to learn that Martha Washington College, Abingdon, Va., is in a very prosperous condition. President Jones, writing on business, September 18, says: "We have opened with a larger patronage and better prospects than the college ever enjoyed before."

We need hardly say that this institution stands in the front rank of female colleges, and that the location, for beauty and salubrity, is not excelled. Parents who wish to send their daughters to a cooler climate cannot do better than to patronize Martha Washington. For particulars see card in the ADVOCATE, and send for catalogue.

WE ARE thankful to be able to report the safety of Dr. Robert Alexander and family, who for a time were supposed to have been lost in the storm. A note from Dr. Alexander's father-in-law, the venerable David Ayers, dated Galveston, September 24, brings the good tidings of his escape. The doctor's house was swept away, and himself and family lost everything except the clothes they wore. The particulars of their deliverance have not reached us.

TRANSFERRED.—Bro. Parker will please announce the transfer of Rev. C. J. Nugent from the Mississippi to the White River Conference, in elder's orders. R. PAINE.

ABERDEEN, MISS., Sept. 20, 1875.

WE cannot escape to-morrow by sleep, nor eternity by death.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Grv'e.	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
N. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kevanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. W. Texas	Coralcana	Pierce	Nov. 10
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Kosciusko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
Germany Miss.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

MARRIED.

BATES—LONELY.—In Chilton county, Ala., September 21, by Rev. J. W. Rush, Mr. Benjamin Bates and Miss Sallie Lonely.

MILLIGAN—SCARBROUGH.—By Rev. R. A. Timmons, August 12, 1875, Mr. Newton Milligan, of Gadsden, Ala., to Miss Amie Scarbrough, of White Plains, Ala.

COBB—SMITH.—By Rev. R. A. Timmons, September 16, 1875, Mr. W. R. Cobb to Miss Mattie Smith, all of Calhoun county, Ala.

Periodicals.

WARE'S VALLEY MONTHLY for October has: University Education; Origin of the Mississippi, a poem; Clara, the Queen; The Philosophy of Finance; Reminiscences of Gen. Sterling Price; A Talk About Different Kinds of Money; The Germs of the Beautiful, and other articles. This periodical has improved steadily from the first number, and takes rank with the best magazines of the country. Dr. Leftwich is a capital editor and magazine writer. We commend Ware's Valley Monthly to the patronage of our people.

SCRIBNER'S MONTHLY for October is very handsomely illustrated, and contains a great variety of entertaining articles. We note especially: An Overland Trip to the Grand Canon, The Cradle Tomb at Westminster, A Mad Man of Letters, Recollections of Liszt and Von Bulow, Some Vegetable Eccentricities, The Story of Seven Oaks, The Winthrop-Drury Affair.

THE ST. NICHOLAS for October gives us plenty of fine pictures, and Captain Porter and the Essex, The Frigate-Bird, Some Queer Animals, How it Went, Birds that Build Play-Houses, Hunting for my Horses, and other things of interest to the young folks.

THE GALAXY for October has, among other articles of interest: Sherman's Memoirs, Through Utah, Claims to the Discovery of America, The Napoleon of History, The Letters of Madam DeSabran, English Pronunciation.

BEAUTIFUL AND TOUCHING.—On Thursday, says the Greensboro *Home Journal*, the venerable and truly reverend Dr. Lovick Pierce, who is spending a few days with his many relatives and friends in this county, rendered dear to him by years of residence, labor and association with them, paid a visit to his old friend and cotemporary, the Hon. Thomas Stocks; at his residence, some eight miles from Greensboro. Judge Stocks is one month the junior of Dr. Pierce, both being in the ninety-first year of their age. The names of these venerable and distinguished men are historical. For nearly three-fourths of a century they have been worthy co-laborers for the public weal; for more than half a century, in different spheres, prominently so—the one as an eminent Christian minister, the other as a wise and conservative Christian statesman. Though belonging to different branches of Christ's visible church, inspired by the same faith and hope and love, they have worked under the same spiritual Head in life, and will not long be sundered in death. The reunion of these ancient worthies on Thursday must have been beautiful and touching—an impressive illustration of Christian fraternity.—*Southern Christian Advocate.*

READ the following from the New York *Nation*: "It will be, in short, a sore day for the United States when the people of this country allow themselves to be seduced into the belief that the Church of Rome has become reconciled to republicanism or to liberty of thought, or to anything else which recognizes the existence of any rule of conduct, in small things or in great, not furnished by herself, or that the Catholic clergy have the least intention of putting themselves on the same level with or using the same weapons as the Protestant clergy on the school question, or any other question which is likely to affect their own power, either nearly or remotely, directly or indirectly."

THE Swedish Mission Conference of the Methodist Episcopal Church was held in Wisby, Sweden, commencing August 11. Forty-nine members (ministers) were present. In arranging the work for the ensuing year it was found that sixty missionaries would be needed. These were all provided.

NEEDLES AT CLUB RATES.—The advertisement of the Defiance Needle Company, No. 658 Broadway, New York, is worthy of attention. Those who may be able to conveniently club together will obtain needles at greatly reduced rates where one hundred can be ordered at a time.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Sept. 25, 1875.

A—E & H T Anthony & Co, C G Andrews, J B Ashley $451.45, American News Company, J O Andrew, Philip Allen $5, American Lead Pencil Company, American Sunday School Union.

B—J H Butler & Co, A S Barnes & Co three letters, D J Brown, Mrs C Bonting two letters $14.80, Bruton & Cargill, J Bride & Co, O H Briggs, M J Bendall.

C—A Campbell, John Collins $2.50, J H Chappell, Cassell, Petter & Galpin.

D—Dotmldson & Co three letters, Charles H Dickson & Co, J C Dunlap.

E—J M Edmunds.

F—W F Ferris $10, S C Forsaith & Co, Patrick Farrelly.

G—W W Graham, Mrs June P Gibson, Ed T Goodwin 40 cents, Joseph Gillott & Sons.

H—William Hurt, R M Hastings, Harney & Sutton, Mrs M D Hamil $2.20, R A Harrison, Chas F Hawkins, S A Hayden, Harper & Bros two letters, Charles L Harris, A Hinkle $13, Thomas H Hollomon, C M Hamilton.

I—H S Isbell $12.90.

J—A M Jones, P A Johnson, R W Jones $81, Thomas L James.

K—D C Kelley, J O Keener $10,80.

L—Alexander Lamax $1.25, J B Lippincott & Co two letters, Walter Lipscomb 25 cents, Lee & Walker.

M—W T Merriwether, Morgan Envelope Company, John W McMaster two letters $7.20, J L Moore, John Marshall, William Monk, J W Medlock, W T Metcalf, Charles Mixer, Thomas Millett $1.80, W H May, H D Moore.

N—J T Newcomer five letters $63, W H Newton $16.00, Thomas Nelson & Sons.

O—W P Owen.

P—S M Pettengill & Co, J H Packwood $6, H J Phillips, Potter, Ainsworth & Co.

R—J K Randall, A H Redford agent, E E F Ross, Roberts & Bros two letters, Reed & Lathrop, G V Ridley, Reed, Wickersham & Co.

S—M J Shaffer, H T Seay two letters $50, S O Smith Sr, W M Shockley, W B Smith $24.75, Nona Smith $1, U C Spencer, J W Shores $6.25, E C Selchow & Co., Scribner, Welford & Armstrong.

T—H G Thomas, N W Terry.

U—Unknown (Farmerville, La) $2.65.

V—P O Vickery & Co.

W—W H Wild, R E Watkins, H J Wright, Willy Wallach, Wilson, Hinkle & Co, Orville Whittaker $10, H P Wells two letters 11 cents, William Wadsworth 35 cents, R S Weir $1.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

WE WOULD again call the attention of our readers to the advertisement of Messrs. Poole & Hunt, bespeaking for these gentlemen the favorable consideration of all who are in need of any machinery included in their varied list, as published in our columns. They have on hand a very large stock of miscellaneous machinery patterns, and can promptly fill orders for almost any character of work. Wherever their machinery has been used it has given entire satisfaction.

DUBOIS FLANGE COTTON GIN.—Our excellent neighbors, the Messrs. Gelpan Bros., have the general agency for the above-named gin. The advantages of the flange gin above others is clearly stated in the card of the agents, which may be found in our advertising columns, and to which we invite the attention of planters. The agents are gentlemen of well-known integrity and excellent standing in this community, and throughout the country where they are known, and are worthy of confidence.

SOUTHERN UNIVERSITY.—It will be seen by the card in our advertising columns that the University will open the next session on the first Wednesday in October next. We are glad to learn that the organization of this valuable institution is the most complete since the war. The Southern University is entitled to a liberal patronage, and if the people of Alabama are true to themselves it will have it.

OUR HOME PHYSICIAN.—That enterprising publisher, E. B. Treat, of 805 Broadway, New York, advertises in another part of the ADVOCATE for agents to sell the above-named book. Mr. Treat is well known in New York and throughout the country, is thoroughly established in business, and those who wish to take agencies need have no fears of his failing to comply with his engagements. See advertisement.

THE IRVING HOUSE, on the corner of Broadway and Twelfth street, New York, operated on the European plan, offers rooms at very reasonable rates, ranging from $7 per week upward. Those with whom we have met who have been guests at the Irving speak in high terms of Mr. George P. Harlow, the proprietor. See advertisement elsewhere.

WESLEYAN FEMALE COLLEGE.—We are glad to learn, through a private note from Prof. Bass, that this valuable institution has opened prosperously. This, we believe, is the oldest chartered female college in the world, and we regard it as one of the best in existence. It gives us great pleasure to hear of its prosperity.

CITRATE OF MAGNESIA.—The attention of our readers is directed to the advertisement of the Effervescing Magnesia manufactured by Arthur Rogers, at 193 Spring street, New York, the use of which is doubtless familiar to most of them.

IRON-CLAD PAINT.—The Empire Iron Clad Paint Company, No. 30 West Broadway, New York, advertise for agents to sell the Iron Clad paint, the character and use of which is set forth in their card, to be found elsewhere.

GRATES AND FENDERS.—Messrs. Conover, Woolley & Co., manufacturers, invite attention to their large assortment of grates and fenders. They offer liberal discounts to dealers. See their card and send for catalogue.

YEAST POWDERS.—The advertisement of the Dry Hop Yeast Powders, manufactured by the Twin Brothers, 31 Church street, New York, will be found elsewhere, to which we invite the attention of our readers.

STATIONERY PACKAGES.—We acknowledge the receipt of a stationery package from Bride & Co., 709 Broadway, New York, which is certainly a marvel of cheapness. They want agents. See advertisement.

THOSE of our readers who propose to visit Cincinnati during the coming Industrial Exposition will be glad to know that this paper can be seen on file at the office of E. N. Freshman, advertising agent, 101 West Fourth street, where all facilities will be extended them to read their home news.

BUSINESS NOTICES.

THIS is no apology for whisky-drinking. It is a medicine that cannot be used to intoxicate. It produces a tonic effect, as well as acts as a cathartic. In fact Simmons' Liver Regulator is pronounced an unexceptionable medicine. se30 1t

WORSE than bankruptcy is a constitution broken down by disease. Dr. Tutt's Pills cure Sick Headache, Liver Complaint, Piles, Dyspepsia, Fever and Ague, and impart health and strength to the body. se30 1t

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENTS', MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mtc New Orleans, La.

TO BILLINGS, CLAPP & CO., BOSTON: For the past two or three years I have used Cinchona Quinine in my practice, and I am glad to say that I have found it in every respect what you claim for it. It certainly has many advantages over the Sulphate, being much cheaper and pleasanter to take, and I look forward to the time when it will supersede the use of the Sulphate entirely. A. H. BRUNDAGE, M. D.
Xenia, O.
For sale by druggists generally. se30 1t

THE immense number of testimonials from hospitals and physicians bear the most conclusive evidence of the high esteem in which LIEBIG'S LIQUID EXTRACT OF BEEF is held. E. J. HART & CO., Wholesale Agents, New Orleans. se30 1t

"THERE is always room at the top." CLARKE'S NEW METHOD FOR THE PIANOFORTE is the leading book for teacher and student. Such is the opinion of the thousands of eminent teachers who have adopted the work. Sent by mail for $1.75. Lee & Walker, publishers, Philadelphia. se30 1t

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $1,000,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 1f

$57.60.—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. M. Chidester, 267 Broadway, New York. se2 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoubler-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

NEW ADVERTISEMENTS.

"IRON-CLAD PAINT."

WE MANUFACTURE under Green's Patents, from the purest and hardest Iron Ores, such as are used in furnaces for making Pig Iron. It is Fire, Water and Weather-Proof. The best, most economical and durable Paint known for ROOFING, IRON WORK, OUT-BUILDINGS, FENCES, BRICK WALLS, etc. Agents wanted.
Send for circular and price list.
EMPIRE IRON-CLAD PAINT CO.,
30 W. BROADWAY, NEW YORK.
se30 1y

Southern University.

AS Chairman of the Executive Committee I take pleasure in announcing that the next session of the Southern University will open on the FIRST WEDNESDAY IN OCTOBER next, under the most complete organization since the war.
We appeal to the friends of the institution for their earnest support and co-operation.
☞ For catalogue address O. F. CASEY.
F. M. PETERSON,
Chairman Executive Committee.
GREENSBORO, Ala., Aug. 24, 1875. se30 4t

TARRANT'S SELTZER APERIENT.

Volcanic Medicines, which Convulse the system by their violent Cathartic action, must not be taken for Constipation. The mild, soothing and painless operation of

Tarrant's Seltzer Aperient

is exactly what is required, and will speedily cure the most chronic cases.

SOLD BY ALL DRUGGISTS
se30 2t

CONOVER, WOOLLEY & CO.,
GRATE AND FENDER
MANUFACTURERS,
308 CANAL STREET, NEW YORK.
Largest assortment in the market. Celebrated Shaking and Dumping Grate. Send for catalogue and price list. Liberal discount to dealers and architects. se30 3m

IRVING HOUSE,
(EUROPEAN PLAN,)
Broadway and Twelfth St., New York,
Two blocks from Union Square.
GEORGE P. HARLOW, PROPRIETOR.
Rooms from $7 per week upward. Restaurant first-class and at popular prices. se30 2m

ROGERS' EFFERVESCING
CITRATE OF MAGNESIA,
in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring St., N. Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans. se30 1y eow

DITSON & CO.'S
SCHOOL MUSIC BOOKS
constitute a perfect series, providing in the best manner for every class in every School, Academy and Seminary.

American School Music Readers. In 3 Books, of which Book I (35 cents) is admirably arranged for Primary Schools. Book II (50 cents) and Book III (50 cents) for Grammar and younger High School or Academy classes. Compiled by L. O. EMERSON and W. S. TILDEN.

Cheerful Voices! (30 cents,) by L. O. EMERSON, is a capital collection of School Songs for Common Schools.

The High School Choir! ($1,) by L. O. EMERSON and W. S. TILDEN, is fully equal to their last book, THE HOPE OF SINGING, which by some years has been the standard book. The present work, like the other, is for HIGH SCHOOLS, ACADEMIES AND SEMINARIES.

The National Hymn and Tune-Book! (60 cents) furnishes the best collection of Sacred Music extant for opening and closing schools.

Any book sent, postpaid, for retail price.
CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Boston.
je21 1f

WANTED. Agents for the best-selling Stationery Packages in the world. They contain 15 sheets of Paper, 15 Envelopes, Golden Pen, Pen-Holder, Pencil, patent Yard Measure and a piece of Jewelry. Single package, with pair of elegant Sleeve Buttons, postpaid, 25 cents. One of these packages has been examined by the publisher of this paper, and found, as represented, worth the money. Circulars free. HILDE & CO., 709 Broadway, New York. se30 3m

NEW ADVERTISEMENTS.

Our Home Physician

A New Book. By Geo. M. Beard, M. D. 1,067 Pages, Illustrated. Price, $5.

GIVES CAUSES, symptoms, and remedies for every known disease. It tells in plain language what to do and how to do it in emergencies of accident, sickness or convalescence. This great work will save many times its cost, and will prove the Good Samaritan and reliable Home Doctor in York. It exposes Quackery, Patent Medicines and Humbugs. Every mother knows the value of, and should have such a reliable medical adviser at hand. Get it, and save money, health, and even life. Doctors or some Patent Medicine. The New Orleans *Picayune* says: "There is no other work of the kind can approach it in completeness."

AGENTS WANTED. Active men and women to introduce this work. One agent in Pennsylvania sold 38 the first two days. One agent in New York, in a shop of 24 workmen, sold 18 books. It is just the book people want, and that agents can sell in hard times. Send for 16-page circular.
se30 2teow
E. B. TREAT, Publisher, 805 Broadway, N. Y.

NEEDLES! CLUB RATES.

100 Singer for $2.25; per doz., 40c.
100 Howe for $2.75; per doz., 50c.
100 Grover & Baker for $2.75; per doz., 50c.
100 Wheeler & Wilson for $2.25; per doz., 60c.
100 Domestic for $2.75; per doz., 60c.
100 Wood & Co for $2.75; per doz., 50c.
100 Remington for $2.75; per doz., 50c.
100 Wilson for $2.75; per doz., 50c.
100 American for $2.75; per doz., 50c.
100 Florence for $3.25; per doz., 60c.
100 Victor for $2.75; per doz., 50c.
100 Home Shuttle for $2.75; per doz., 50c.
Etc., Etc., Etc., Etc.
Send amount by Bank Draft, Postoffice Order or Registered Letter, and goods will be sent by mail (registered,) or express, prepaid.
DEFIANCE NEEDLE CO.,
se30 2mcow 658 Broadway, New York.

THE JAS. LEFFEL Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.
Manufacturers, also, of **Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty.** Machine made Gearing; accurate and very best finish. Send for Circulars.
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Saddle Gaits.

As something of a guide in the selection of a horse, as well as in the training of him for such a purpose, we present below an analysis of what are known as saddle gaits. It is not to be supposed that every saddle-horse will possess all or even a considerable number of these ways of going. A large proportion of them go but one or two gaits, that may be preferred by the owner, no other being required. The possession of several different gaits by a single animal is rather exceptional than otherwise, but a first-class saddle-horse is expected to go, at command, eight different gaits, and, in proportion as he approaches this standard, his value for such purposes is raised. The walk, trot, pace and gallop are the cardinal or natural gaits, and need no description to be generally understood. The artificial and acquired gaits are as follows:

1. *The fox trot* is a slight modification of the true trot, and perhaps to call it a "brokeu" trot, in which the fore foot touches the ground an instant in advance of the diagonal hind foot, will convey as correct an understanding of it as a more elaborate description of the alternate placing of the feet. It has the slowest limits of the artificial gaits, and is an all-day gait. Its range is generally from four to six miles per hour. Occasionally a horse may show a rate of seven miles an hour. It is the utility gait of the general saddle-horse, and every one worthy the name is expected to have it. At this gait a loose rein is always used, and the horse is apt to carry his head low. Drivers of trotting horses in harness will recognize it as a step frequently taken for two or three strokes by horses just in the act of slowing into a walk.

2. *The running walk* is also a modification of the true trot, but in this case the head is carried higher, and the *hind foot* takes the ground just in advance of the diagonal fore foot, breaking the concussion. A closer rein is generally held than in the fox trot, and the pace is a faster one, and may be carried to a three-minute gait before the horse is forced out of it. This is a more showy gait than the fox trot, and in it the poise of the horse is such as to give him more of a climbing action in front. In the running walk the cadence of the footfalls is not unlike that of the ordinary walk quickened, and the feet take the ground in the same order. It might be described as a variation of the true walk by imparting to it an elastic or bounding quality; in fact a walk on a run, if such a contradictory description is admissible. Trotters in harness frequently get away at this gait when started suddeuly, under a firm pull upon the bit, before they settle to the true stroke.

3. *The rack* (or side rack, as it is sometimes called) is a modification of the true pace, in which the hind foot touches the ground in advance of its leading fore foot. This gait admits of a wide range of speed—say from four miles an hour to faster than a three-minute gait. This is the favorite saddle gait with ladies, and seems better suited to the side-saddle than any other. Few gentlemen like it as well as the fox trot, though it is often used as an all-day business-gait, and of the two is more readily taken by horses that have a natural pacing tendency.

4. *The single foot* (or single-footed rack) cannot be classed as either a diagonal or as a lateral gait. It is exactly intermediate between a trot and a pace, or, if you please, is such an exaggeration of the fox trot as to bring it half way to the rack, or *vice versa*. Each foot seems to move independently of association with either of the others, and the same interval of time elapses between each footfall. It is seldom seen in harness. It is a fast gait—generally not less than ten miles an hour, and can be increased to a three-minute gait. It affords the smoothest seat of all the gaits, because that portion of the animal which supports the saddle apparently glides evenly forward, while each quarter, moving separately, causes none of that bounding or jolting of the trot or pace. These four artificial gaits, in connection with the four natural ones first named, constitute all the requisite gaits of a trained saddle-horse.—*Spirit of the Times.*

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A CALL by the *American Rural Home* for the best whitewash for out-door work brings several recipes, one of which—from James H. Kelly, Garbuttsville, N. Y.—is so highly approved by him, after long trial on wood, brick and stone, that next spring he shall use it for painting five thousand feet of new picket fence: Slake half a bushel of lime in boiling water, keeping it covered during the process. Then strain it and add a peck of salt previously dissolved in warm water. Then add three pounds ground rice that has been put into boiling water and boiled to a thin paste, half a pound Spanish whiting, and a pound of clear glue dissolved in warm water. Mix all well together, and let the mixture stand for several days. Keep this wash ready in a kettle, and when used put it on as hot as possible with paint or whitewash brushes.—*New York Tribune.*

I AM so much a utilitarian that I prefer the useful to the useless.—*Sir W. Hamilton.*

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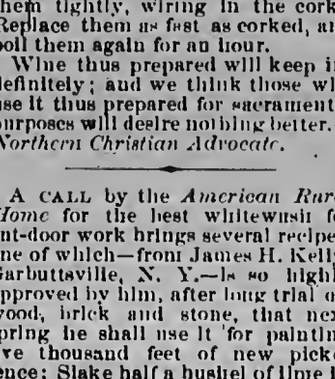

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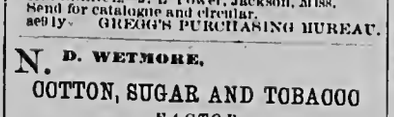

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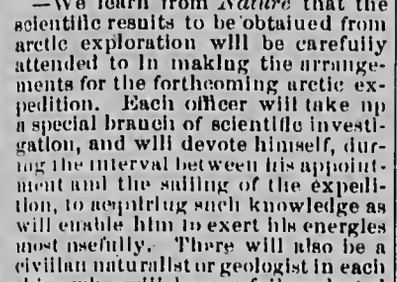

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No. 99 Camp Street,

no26 1y New Orleans.

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

COTTON FACTORS AND COMMISSION MERCHANTS,

46 Union Street, New Orleans, La.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no5 1y

T. W. BOTHICK, UNDERTAKER,

No. 271 Camp Street, New Orleans.

Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de17 1y

WILLIAM VELDEN,

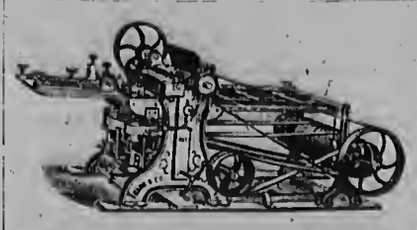
DEALER IN WOOD AND COAL,

Corner Prytania and Philip Streets.

Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. oc29 1y

FOUR SEASONS RESTAURANT.—JOHN ROSUN, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Open till twelve o'clock. ap22 9m

MISCELLANEOUS.



Economist Planer and Matcher.

This Planer will work well on either hard or soft wood. It is simple, easily handled and durable. Price of 20-inch, $275; of 24-inch, $325.

no19 3m

PONY PLANER.

This is the cheapest good Planer in the market. 1,100 in use. Will plane from 8,000 to 18,000 feet of lumber in ten hours. Prices, $100 to $103.

Combined Band AND SCROLL SAW.

Price, $250. Price of small Hand Saw, $100; of medium size, $150; of large size, $225.

☞ Send for descriptive catalogue and price list.

FRANK & CO., Buffalo, N. Y.

BUSINESS CARDS.

H. H. HUSSMAN,

DEALER IN

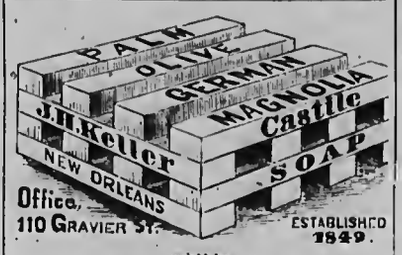
PITTSBURG COAL,

OAK, ASH AND PINE WOOD,

102.....Calliope Street.....102

Between Magazine and Constance,

fe3 4m New Orleans.



mh11 1y

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

162 Gravier and 13 Union Street.

☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh11 1y

WILLIAM HILLSMAN,

Residence—536 ROYAL STREET,

Shop—120 CALLIOPE STREET, cor. Magazine,

Painter, Gilder and Varnisher.

House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

PROFESSIONAL CARDS.

JAMES W. BARNUM,

SURGEON DENTIST,

308.....MAGAZINE STREET.....308

Near the Market,

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DR. C. J. BICKHAM,

RESIDENCE AND OFFICE,

Corner Magazine and Second Streets,

NEW ORLEANS.

Office Hours—Eight to nine A. M. and three to four P. M. jy1 1f

A. L. TUCKER,

ATTORNEY AT LAW,

(Late of Franklin, St. Mary Parish, La.)

160.....COMMON STREET.....160

de24 1y (Up stairs.) New Orleans.

DR. JOHN G. ANGELL,

DENTAL SURGEON,

152.....Julia Street.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. de17 1y

DR. J. J. LYONS,

NO. 219 CARONDELET STREET

Between Julia and St. Joseph,

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E. T. MERRICK, formerly Chief Justice Louisiana. G. W. RACK. W. M. FOSTER.

MERRICK, RACE & FOSTER,

ATTORNEYS, COUNSELORS AND SOLICITORS,

Corner of Camp Street and Commercial Place,

se25 NEW ORLEANS.

TEETH!.....TEETH!

GREAT REDUCTION.

$30—Gold and Platinum Sets—$30. Usual charge, $100.

$15—Aluminum and other Materials—$15. Usual charge, $50.

$2—Gold Fillings—$2. Usual charge, $5.

$1—Silver, Amalgam and Gutta Percha Cement Fillings—$1. Usual charge, $3.

DR. G. A. BETANCOURT,

173.....ST. JOSEPH STREET.....173

Between Camp and St. Charles Streets,

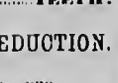
New Orleans, La.,

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. Ja21 1y

WIRE RAILING AND ORNAMENTAL WIRE WORKS.



DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

HOME MANUFACTURE.

Egan's Louisiana Yeast Powder.

EQUAL TO THE BEST MADE.

Guaranteed to give entire satisfaction. For sale by all Grocers.

THOS. EGAN, Manufacturer,

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EXCELSIOR WIRE WORKS.—JOSEPH HADDLETON, WIRE WORKER, Manufacturer of every description of Wire Goods, Flower Stands, Office and Counter Railings, Chairs, Setters, Wire Trellises, Hanging Baskets, Sand and Coal screens, Garden Fence and Arches, Bird Cages of every description; also Brass and Iron Wire Cloth, 89 STATE ST., ROCHESTER, N. Y. Wire Signs of any style or pattern made to order. Wire Door and Window Screens to order. au13 3m

THE TOLL-GATE! Price Picture sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. AUBEY Buffalo, N. Y. my6 1y

MISCELLANEOUS.

CARRIAGE & WAGON REPOSITORY.

CARRIAGES, BUGGIES, JERSEY WAGONS,

HARNESS, BUGGY UMBRELLAS, CHILDREN'S CARRIAGES AND VELOCIPEDES.

167 Gravier Street, Opposite Cassidy's Hotel.

WILL KEEP CONSTANTLY ON HAND, and build to order, all patterns and prices of Carriages and Buggies, from a $75 no-top Buggy to a $1,500 Coach, and will **Sell at New Haven and New Jersey Prices,** delivered in New Orleans. Work warranted to be as represented. Orders from the interior will meet prompt attention.

D. M. HOLLINGSWORTH'S PATENT DOUBLE SCROLL.

The greatest improvement of the age on the old Concord Buggy. **Twelve Bolts,** instead of **four,** to hold the Springs and raise them up, so they cannot strike the axles at the end.

I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED

STUDEBAKER WAGON.

FROM ONE TO SIX HORSE.

THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated, and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their thimble skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE-SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans,

Successor to R. Marsh Denman & Co.

nm5 6m

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers,** as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

☞ Samples furnished BY MAIL on application. fe1 1y

MISFIT CARPETS.

Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place.

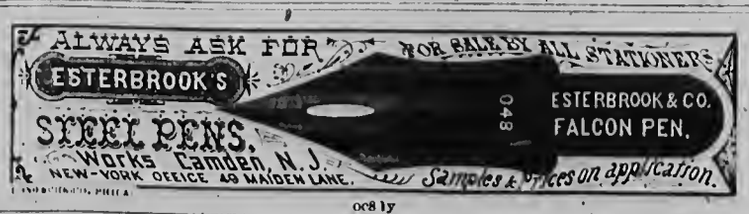
112 FULTON STREET, N. Y.

SIDE ENTRANCE. OPPOSITE FULTON STREET PRAYER MEETING.

Goods Sent to Any Part of the United States Free of Charge.

☞ SEND FOR A PRICE LIST. se16 1y

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms if desired. New Pianos at $350, $375, $400, $450, $500, $600 and $900, at $20 per month. Second hand Pianos at $10, $90, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



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BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,

102 and 104 East Second St., Cincinnati

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S. S. MARSHALL & BRO.,

MANUFACTURERS OF

STAINED GLASS,

82 Cedar Avenue, Corner Second Street,

ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oc15 1y

MONUMENTAL MARBLE WORKS.

New Designs at Moderate Prices.

J. WATERHOUSE,

1831 Arch Street, Philadelphia.

Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

GLASS STAINERS

CUTTERS, AND EMBOSSERS.

CHURCH WINDOWS A SPECIALTY.

Estimates and Samples on application.

WM. COULTER & SON,

102 & 104 E. 2d St., Cincinnati, O.

mh18 1y

MACHINERY, TIES, ETC.

Get the REYNOLDS

REVOLVING WROUGHT IRON SCREW PLANTATION

COTTON PRESS

IF YOU WANT THE BEST

W. H. REYNOLDS,

Cor. SOUTH-MARKET & FULTON Sts.

P. O. Box 1690. NEW ORLEANS.

SEND FOR CIRCULAR

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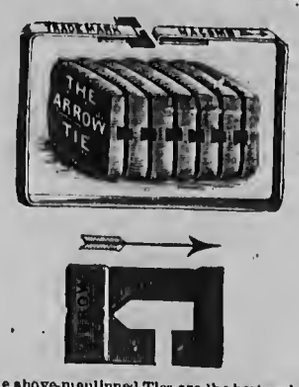
IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.

(Late Bartlett & Rayne.)

GENERAL AGENTS,

48 Carondelet Street, cor. Union,

jy1 6m New Orleans.

THE DUBOIS

FLANGE COTTON GIN.

$4.50 $4.50

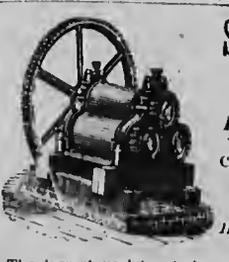
By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.

The Flange prevents hulls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly-picked cotton than other Gins.

We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.

We keep constantly on hand all sizes, from 40 to 80 SAW STANDS, left or right. Price, $4.50 per Saw. OOLSAN ROTTIERS,

Je10 4m General Agents, 39 Perdido street.



Sugar Mills,

Evaporators

ENGINES!

CENTRIFUGALS,

Corn Mills,

Horse Powers, Water Wheels, etc.

The largest variety of sizes and styles in the world. *Send for catalogue.*

THEO. L. SQUIER & BRO.,

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MACHINERY.

IRON AND WOOD WORKING MACHINERY OF EVERY DESCRIPTION.

COLD-ROLLED SHAFTING.

HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for illustrated catalogue and price list.

GEORGE PLACE,

121 CHAMBERS AND 103 READE STREET, NEW YORK CITY. oc19 1y

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,

NO. 49 CAMP STREET, NEW ORLEANS.

Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi no26 1y

UPPER CITY

BLUE BOOT, SHOE AND HAT

ESTABLISHMENT,

578.....MAGAZINE STREET.....577

Opposite the Magazine Street Market,

(Sign of the Lady's Boot,) New Orleans

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS GIMBEL, Agent.

$77 A WEEK to Agents, Old and Young, Male and Female, in their locality. Terms and OUTFIT FREE. Address P. O. VICKERY & CO., Augusta, Me. se9 6m

New Orleans Markets.

From the New Orleans Price Current.

The river is 5 feet 4 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending September 28:

Mississippi river and bayous	4,104
Red river	1,454
Ouachita river	381
Railroads	1,297
Lake	47
Mobile	850
Texas	3
Total	8,315

On Saturday the market opened with an active demand, and fully 1,200 bales changed hands during the morning at about previous rates for the general run of the offerings, but at hardening prices for all desirable kinds, after which the movement became more active, and, under the lively competition among buyers, factors were enabled in most cases to realize fuller prices than they could have commanded on Friday. This was especially the case with good staple kinds, which were in active demand and moderate supply, and ruled ⅛c. above the outside figures for the general run of the offerings. The business was the largest this season, summing up 2,900 bales. On Monday the dispatches were calculated to depress the market. The sales summed up 1,800 bales. Middling sold as low as 12⅜c., under inside figures for that grade, and also at 12⅝@13⅛c., strict middling at 13⅛c., and good middling to middling fair at 13⅜c. On Tuesday, notwithstanding a decline of ⅛c. at New York, the market opened with a good demand and continued active throughout the day, the sales summing up 2,750 bales. Low middling sold as low as 12⅝c., and as high as 12⅞@12⅝c., strict do. at 12⅞@12⅝c., middling at 12⅞c. up to 13⅛c., and good middling at 13⅜c.

The above makes an aggregate for the past three days of 7,600 bales, against 3,600 for the corresponding time last week and 2,250 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 23,190 bales, against 23,905 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 8,216 bales. The increase by the reports per telegraph is 24,845—146,303 against 121,458. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 2,751 bales to other foreign ports, and a decrease of 9,250 to Great Britain, and of 600 to France. We quote:

Strict ordinary	11 @ 11⅛
Good ordinary	11⅝ @ 11⅞
Strict good ordinary	12⅛ @ 12⅜
Low middling	12⅝ @ 12⅞
Strict low middling	12⅞ @ 13
Middling	13 @ 13⅛
Strict middling	13⅛ @ 13⅜
Good middling	13⅜ @ 13⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,976
Arrived past three days	8,316	
Arrived previously	23,165—	31,481
		41,457
Exported past three days	2,866	
Exported previously	11,325—	14,191
Stock on hand and on shipboard		27,266

LOUISIANA SUGAR.—There is only a small job demand, and the market is ⅛c. lower. Dealers are selling in job lots in the sheds, to grocers, at 9¼c. for common, 9⅜c. for good common, 9½c. for fair, 9c. for good fair, 9⅝@9¾c. for fully fair, 9¾@9⅞c. for prime to choice, 9⅞@10c. for yellow clarified, and 10¼c. for off-white clarified.

NEW LOUISIANA CANE SIRUP.—Fourteen bbls. and 12 half bbls. new sirup were received on Saturday, the twenty-fifth instant—the first this season.

CORN MEAL.—On Tuesday 150 bbls. sold at $3.05 ₱ bbl.

CORN.—On Tuesday 605 sacks sold at 75c. for white mixed and yellow mixed, and 76c. for white.

OATS.—On Saturday 250 sacks sold at 50c. for prime, and 54c. for choice.

BRAN.—On Saturday 230 sacks sold at $1.02½@$1.05. On Monday 1,000 sacks sold at $1 ₱ 100 lbs.

PORK.—Only 80 bbls. sold on Tuesday at $24.25, and 15 at $24.50 ₱ bbl.

BACON.—On Tuesday the market was quiet but strong, with a small stock on hand; 43 casks sold at 9¾c. for shoulders, and 14¼c. for clear rib sides.

PIG PORK.—Is selling in lots at $21.50, and jobbing at $22 ₱ half bbl.

PRIME PORK.—Is selling on orders at $18.50@$19 ₱ bbl.

HAMS.—On Monday 80 tierces choice sugar-cured sold in lots at 16c. ₱ lb.

LARD.—Tierce, refined, is quoted at 14½c., keg 15@15½c. ₱ lb.

BREAKFAST BACON.—Fair supply and dull; quoted at 16½@17c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 116⅛@116⅞, against 116¾ at New York, and after a limited business closed at the opening rates in both markets.

Silver continues in good demand but in light supply, and the movement has been restricted accordingly. It is now quoted at 110@110½ for American half dollars, and 93½@94 gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	9 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	23	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	40	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	11 00	— —
EGGS, ₱ dozen:		
Western	20	22
FERTILIZERS, ₱ 100:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	5 25	— —
Superfine	4 75	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	22 00	21 00
Choice	20 00	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7⅛
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	8 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 10	1 05
Coal oil, in barrels	18	19
Linseed, raw	75	— —
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11⅞	12 00
Pulverized	11⅞	12 00
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	40	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	180 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET.

NEW ORLEANS, Sept. 28, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	— — @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	10 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Agencies.
Gregg's Purchasing Agency, 184 Canal street.

Agents Wanted.
W. H. Chidester, 267 Broadway, New York.
Mme. Griswold, 21 East Sixteenth street, New York.
E. W. Thompson, 24 Dey street, New York.

Bankers and Brokers.
Buckwalter & Co., 10 Wall street, New York.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Bride & Co., 769 Broadway, New York.
John Church & Co., Cincinnati, Ohio.
S. T. Gordon & Son, 13 East Fourteenth street, New York.
F. A. Hutchinson & Co., St. Louis, Mo.
J. C. McCurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
National Publishing Company, Memphis, Tenn.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
E. B. Treat, 805 Broadway, New York.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent, 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Millet & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Misfit Carpets, M. J. Bendall, 112 Fulton street, New York.
Stephen A. Spencer, 399 Sixth avenue, New York.

Carriages and Wagons.
Louis Cook, Cincinnati, Ohio.
H. M. Hollingsworth, 167 Gravier street.
F. F. Hummel, Cincinnati, Ohio.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lum & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
H. H. Hussman, 102 Calliope street.
Sam. Smith, 951 Dryades street.
William Verlen, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. D. Moore, president.
Binckman's Commercial College, 131 Carondelet street.
Browne's Phonographic College, 737 Broadway, New York.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory College, Oxford, Ga., Rev. O. L. Smith, D. D., president.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Martha Washington College, Abingdon, Va., R. W. Jones, president.
Southern University, Greensboro, Ala.
State Female College, Memphis, Tenn., John S. Collins, secretary.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.

Engravers.
Otto Zeil, 24 West Fourth street, Cincinnati Ohio.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Russey & Co., 188 Gravier street.
J. A. Given & Son, 64 Baronne street.
Payne, Kennedy & Co., 64 Baronne street.
T. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 168 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Rols, 152 and 154 Camp street.
Mitchell & Rammelsberg Furniture Company, 101 and 103 Camp street.

Glass Staining.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
S. S. Marshall & Bro., Allegheny, Pa.

Grates and Fenders.
Conover, Woolley & Co., 308 Canal street, New York.

Groceries
Keep, Raymond & Co., 77 and 79 Poydras street.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York, George P. Harlow, proprietor.
Osburn House, Rochester, N. Y.
Westminster Hotel, Irving Place and Sixteenth street, New York.

Iron Columns.
Shorer & Taillie, 145 and 147 North Water street, Rochester, N. Y.

Leather.
A. F. Hicau, 80 Customhouse street.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Dubois Cotton Gin, Golsan Bros., 39 Perdido street.
First & Pryibil, New York.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Jilz Auger Company, St. Louis, Mo.
Meneely & Kimberly, Troy, New York.
George Place, 121 Chambers street, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
George L. Squier & Bro., Buffalo, N. Y.

Marble Works.
Kurshedt & Blenvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cinchona-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 193 Spring street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Casacos, 37 Royal street.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Leffingwell, 230 Canal street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. O. Brown, 51 Bond street, New York
Drs. Park & McLeish, 21 East Sixteenth street, New York.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. T. Swan, 123 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.

Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 141 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardine & Son, 348 and 320 East Thirty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
S. S. Hamill, 101 Gore street, East Cambridge, Mass.
Lee & Walker, Philadelphia.
Mason & Hamlin Organ Company, New York.
New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
Philip Werlein, 75, 80, 82 and 90 Baronne street.

Needles.
Defiance Needle Company, 658 Broadway, New York.

Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.

Paint.
Empire Iron-Clad Paint Company, 30 West Broadway, New York.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Patent Navellins.
George Betts, 543 Broadway, New York.

Pens.
H. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street, New York.

Periodicals.
The Metaphysician, 81 Bond street, New York.

Picture Frames.
Excelsior Manufactory, North Water street, Rochester, N. Y.

Portland Cement.
S. L. Merchant & Co., 76 South street, New York.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Printing Presses.
W. Y. Edwards, 36 Church street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

School Furniture.
M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.

Seeds.
R. Frotscher, 15 and 17 Dumaine street.
R. Maitre, 162 Magazine street.

Seltzer Water.
Victor Letterey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Visiting Cards.
W. C. Cannon, 46 Kneeland street, Boston.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.
Ketcham & McDougall, 4 Liberty Place, New York.

Wire Railing, Etc.
Dutur & Co., Baltimore, Md.
Joseph Haddleton, 59 State street, Rochester, N. Y.

Yeast.
"Twin Brothers," 34 Church street, New York.

Yeast Powders.
Thomas Egan, 311 Common street.

Special Notices.

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By reading one Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eye.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Genls or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957) No. 91 Liberty St., New York City, N. Y.

no26 1y

Religious Notices.

THERE will be a camp meeting at Siloam, on the Lodsville circuit, to commence on Wednesday night before the second Sunday in October. We have erected a spacious arbor, and tent-holders are putting up new tents for the accommodation of visitors and friends. Our tent-holders purpose supporting all outside a radius of six miles from the ground. Preachers are earnestly solicited to attend:

J. A. MILLER, P. E.
A. E. CLAY, P. C.

MOBILE DIST., ALABAMA CONFERENCE.—Local preachers will please be prepared to report in writing the extent and results of their labors to the fourth Quarterly Conference. See Discipline, page 95. S. H. COX, P. E.

SPRING CREEK CAMP MEETING.—There will be a camp meeting at Spring Creek camp ground, commencing on Friday night before the second Sabbath in October next. One and all are cordially invited to attend. This meeting will be carried out strictly on the self-sustaining plan. We will have a large boarding tent and public lot completed by the time of meeting for the accommodation of any who come unprepared to take care of themselves. Board will be furnished on a reasonable rate. The public tent will furnish a place for sleeping, but no bedding. All will bring their blankets or quilts with them. We want our preachers to attend. We will take care of them.

H. B. NASH,
J. A. ERVAN,
D. BREWER,
Committee.

THERE will be a camp meeting at Providence camp ground, fourteen miles east of Hazlehurst, Miss., commencing October 7, 1875. Preachers and people are invited to attend. There will be accommodations, for all who do not tent, at reasonable rates—fifty cents per meal, and fifty cents for lodging. The meeting will be on the self-sustaining plan. Brethren, come in the name of Jesus. P. A. JOHNSTON.

THE CAMP MEETING for the Raphael circuit will begin on Thursday before the third Sabbath in October. Ministers are not only invited, but they are earnestly requested to attend. The camp ground is six miles northeast of Pineville, on the Bayou Flagon. Come one! come all! J. L. P. SHEPPARD, P. C.

THE Summit district camp meeting will be held at Magnolia, Miss., on the New Orleans, St. Louis and Chicago railroad, commencing October 7, 1875. It will be held strictly on the self-sustaining plan. Ample arrangements will be made to furnish cheap transportation, fare and lodging on said occasion.

C. C. GIBSON,
Chairman of Executive Committee.

CAMP MEETING.—The camp meeting to be held on the Saline Bayou, near Pleasant Grove church, twelve miles west of Winnfield, in Winn parish, La., will commence on Thursday night, October 21.

All are invited to come prepared to take care of themselves, as the meeting will be conducted on the *self-sustaining plan*. Ministers are respectfully invited, and will be provided for.

H. A. ROBBIE, P. C.

THERE will be a camp meeting nine miles north of Eutaw, Ala., commencing on Thursday night before the third Sabbath in October. Preachers, local and traveling, are invited.

J. W. MCCANN.

THERE will be a camp meeting on the Beulah camp ground, near Fort Jessup, La., commencing on the eighth day of October, 1875. The meeting will be on the self-supporting plan. Provision will be made especially for the preachers. Everybody is invited to attend our camp meeting. J. M. FRANKLIN, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

Beauregard circuit, at Pleasant Valley	Sept. 25, 26
Brookhaven station	Oct. 2, 3
Providence circuit (camp meeting,) at Providence	7-12
Georgetown circuit, at Mount Pleasant	16, 17
Scotland circuit, at Bethel	23, 24
Spring Ridge circuit, at Spring Ridge	30, 31
Brandywine circuit, at Rehoboth	Nov. 6, 7
Zion mission, at Stewart's school-house	13, 14
Hazlehurst station	20, 21
Raymond circuit	Dec. 4, 5
Crystal Springs station	11, 12

We hope the reports required by the Discipline from church secretaries, trustees, local preachers, etc., will all be written out and ready for the secretary.

16 H. H. MONTGOMERY, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Whistler	Sept. 11, 12
Grand Bay and City mission	18, 19
St. Paul's	25, 26
Franklin street	Oct. 2, 3
St. Francis street	9, 10
Eastern Shore	16, 17
Mount Pleasant	23, 24
Pollard and Black Water mission	30, 31
Pensacola	Nov. 6, 7
Warrington, at 7½ o'clock P. M	7
Milton and Yellow River mission	13, 14
Bladon Springs	20, 21
St. Stephen's	27, 28
Citronelle	Dec. 4, 5

Recording secretaries, have your records at the fourth Quarterly Conference. Trustees, have ready your annual reports.

16 S. H. COX, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Trenton, at Trenton	Oct. 2, 3
Winnsboro, at Bonff Prairie	9, 10
Lhul Grove, at Bartholomew	16, 17
Floyd and Colfron, at Oak Grove	23, 24
Providence, at Providence	30, 31
Monroe, at Monroe	Nov. 6, 7
Waterproof, at Waterproof	13, 14
Tensas	20, 21
Bonff River, at Union	27, 28
Bastrop, at Bastrop	Dec. 2
Oak Ridge	4, 5
Delhi, at Delhi	11, 12

23 C. W. CARTER, P. E.

SHREVEPORT DIS.—FOURTH ROUND.

South Bossier, at Gum Springs	Sept. 18, 19
DeSoto, at Bethel camp ground	25, 26
Manny, at Beulah camp ground	Oct. 9, 10
North Bossier, at Walker's chapel	16, 17
Anacoco and Leesville, at Holly Grove	23, 24
Mansfield	30, 31
Caddo, at Mooringsport	Nov. 13, 14
Shreveport	27, 28
Springville and Webster	Dec. 4, 5

23 S. S. SCOTT, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Charles	Oct. 16, 17
Day Creek	23, 24
Evergreen	30, 31
Washington	Nov. 6, 7
Opelousas	13, 14
Vermillionville	20, 21
New Iberia	27, 28
Abbeville	Dec. 4, 5
Franklin	8, 9
Brashear City	11, 12

23 J. E. COAD, P. E.

MISCELLANEOUS.

☞ A CARD. ☜

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N. B.—The *Conservatory in New York*, now located *only* at *No. 5 East Fourteenth St.*, near Fifth Ave., is entirely separate and distinct from other institutions which bear its name and methods, evidently with the view of obtaining patronage thereby. *Subscription books now open daily.* Circulars only at the Conservatory. se2 3m

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mh25 10m R. RHODES.

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No. 1—Price, $550, equal to any $1,000 Organ.
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au19 3m

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NOTICE EXTRAORDINARY.

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THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

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An elegant White Granite DINNER SET, comprising 124 pieces, for $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $1 00
White Granite TEA SETS, 44 pieces 4 00
French China TEA SETS, 44 pieces 6 50
French China Decorated TEA SETS, 44 pieces 7 50
Good Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

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BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
de17 1y New Orleans.

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55 CAMP ST., NEW ORLEANS.

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SILVER-PLATED TABLE & TEA SPOONS
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STONE CHINA DINNER SETS.
STONE CHINA TEA SETS.
STONE CHINA CHAMBER SETS.
JAPANNED WAITERS.
JAPANNED CHAMBER SETS.
COAL VASES AND COAL SCUTTLES.
JAPANNED CAKE AND SUGAR BOXES.
ENAMELED SAUCE-PANS.
HAM AND FISH BOILERS.
FEATHER AND HAIR DUSTERS.
HEARTH AND SCRUBBING BRUSHES.
CEDAR TUBS AND BUCKETS.
WOODEN STEP-LADDERS.
INDIA RUBBER DOOR MATS.
RUSH AND HEMP DOOR MATS.
PALM LEAF TABLE MATS.
IVORY-HANDLED TABLE CUTLERY.
BRITANNIA METAL CASTORS.
BRITANNIA METAL SPOONS.
PLANISHED TIN COFFEE POTS.
P

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, OCTOBER 7, 1875. NO. 41.

THE WORLD'S FAIR, 1876.

Columbia, puzzled what she should display
Of true home-make on her Centennial day,
Asked Brother Jonathan. He scratched his head,
Whittled awhile reflectively, and said:
"Your own invention, and own making too?
Why, any child could tell ye what to do;
Show 'em your Civil Service, and explain
How all men's loss is everybody's gain;
Show your new patent to increase your rents
By paying quarters for collecting cents;
Show your short cut to cure financial ills
By making paper collars current bills;
Show your new bleaching process, cheap and brief,
To wit: a jury chosen by a thief;
Show your State Legislatures; show your rings;
And challenge Europe to produce such things
As high officials sitting half in sight
To share the plunder and to fix things right.
If that don't fetch her, why, you only need
To show your latest style in martyrs—Tweed.
She'll find it hard to hide her spiteful tears
At such advance in one poor hundred years."

The Nation.

News of the Week.

DOMESTIC.

GALVESTON, Sept. 28.—Advices from Brazovia, dated the twenty-third, confirm the reports first received from Matagorda. The town was washed away, excepting only four houses which remain standing. No lives were lost. The people were saved by clinging to the cedar-trees in the vicinity. At the town of Columbia twenty houses were blown down. No lives reported lost. One man was killed at Chenango by a falling tree.

Many plantations have been greatly damaged, and some literally torn to pieces. Sugar-houses, gin-houses, fences and everything was partly or wholly blown down. The great losses cannot be correctly reported.

GALVESTON, Sept. 29.—The steamship Harlan arrived from Indianola to-day. The accounts by mail are gathered from passengers, who represent the loss of life at Indianola and vicinity greater than at first reported. The list of those known to be lost numbers one hundred and seventy-three.

Large contributions for Indianola and the coast sufferers are coming forward from Austin, San Antonio, New Braunfels, Dallas, Waco and Shreveport; also from many of the Northern and Eastern cities.

A reporter of the *News* returned on the steamship Harlan to-day, and brings the following additional particulars from Indianola:

Along the entire route were seen wrecks of houses, wharves, furniture and trunks floating. The outer light-house at Pass Cavolls stands. On the point of Matagorda Island one house remains. All those at Saluria on the east end are gone. On the opposite side stands the remnant of Capt. Decrow's house. The men were all drowned.

At Saluria not a vestige remains to mark where Capt. Nichols, Dr. Leake, Capt. Hill and the Humphrey brothers resided. The two former iron lighthouses, with their occupants, were washed away.

At Indianola ruin and devastation only could be seen. Houses were broken down and piled one upon another; among which the most notable was the wreck of the Episcopal church, lying immediately on the bank of the bayou. This church, before the storm, stood eight blocks up in the heart of the city. Looking down Main street from the boat, it was apparent that scarcely a house remained intact.

GLEN COVE, L. I., Sept. 29.—Dr. Porteous, late pastor of All Souls Church, Brooklyn, and Louis Benjamin were drowned while going to Sea Cliff in a small boat. Three other persons were in the boat.

DES MOINES, Sept. 30.—Grant responded to a call, reading quite a lengthy speech. He expressed gratification, recalling the days when they had suffered together to preserve a government which they believed worth fighting for, even dying for. We will not deny to those who fought against us any privilege under the joint government which we claim for ourselves; on the contrary, we welcome all such to help build up waste places, perpetuate our institutions against all enemies as brothers in common heritage, but we are not prepared to apologize for the past. To guard against a recurrence of those days we must begin by guarding against every enemy preventing the prosperity of free republican institutions.

Regarding politics he said: We are to have another contest in the near future of our political existence. I predict a dividing line not to be Mason and Dixon's, but between patriotism, ambition and ignorance. Let us all labor for security, free thought, speech and press; pure, moral, unfettered religious sentiments, and equal rights and privileges for all, irrespective of nationality, color or religion; encourage free schools; resolve nothing appropriated for them be applied to support sectarian schools; resolve that neither State nor nation shall support institutions save those where every child may get a common school education, unmixed with atheistic, pagan or sectarian teachings; leave religion to the family altar; keep Church and State forever separate. With these safeguards I believe the battles which created the Army of the Tennessee have not been fought in vain.

Sherman closed the speaking with a humorous, short speech, in which he said he wished all speeches made here to-night could be printed in full and scattered broadcast throughout the South, to show the people there how the ex-soldiers of the North all felt toward them.

NEW YORK, Sept. 30.—It is stated that the Third Avenue Savings Bank has suspended, and will not open to-day for business, and that application has been made for a receiver. Since last Thursday all moneys received from depositors have been placed in envelopes, with the names of the depositors thereon. These have not been entered on the bank-book, and will be returned in full.

As far as can at present be learned, fifty cents on the dollar, perhaps more, can be paid depositors. Since its incorporation in 1854 this bank has sustained three runs—the first in 1868, which lasted four days; the second in 1871, and the last in January, 1872, during which $4,000,000 was paid in the ten weeks the panic lasted. The bank has never recovered from the effects of the celebrated run, and its present insolvency is simply due to the impossibility of realizing the nominal value of its investments.

Its depositors number about eight thousand, and the amount due them is about $1,340,000.

NEW YORK, Oct. 2.—At a general meeting of the ticket-agents, at Saratoga, it was decided to reduce the rate between New York and New Orleans to $12.50, with a general reduction of $1.50 to Atlanta and points south of that place. This action was not generally promulgated on account of the efforts of certain lines to defeat the reduction, but it has finally been fixed to go into effect November 1. An excursion ticket between New York and Jacksonville, Fla., was fixed at $60, but, an important line objecting, all excursion rates for the present have been abandoned.

Jacmel, Hayti, advices of September 17 report much damage there, both on land and water, from the hurricanes about that date. Kingston, Jamaica, advices also report that the storm did much damage on that island. A number of vessels suffered. Several vessels disabled by the storms have put into Jamaica ports.

The subscriptions in this city for Texas relief fund to date foot up $5,345.

SAN FRANCISCO, Oct. 2.—A crowd gathered around the bank, and the president said preparations had been made to pay all claims not otherwise provided for. At ten o'clock the street and sidewalks were jammed, and the door swung open amid the cheers of the crowd. Flags were at the mastheads, and there was saluting on Meig's wharf at half-past ten o'clock. Gold is flowing both ways, and it is believed the deposits will equal if not exceed the payments.

SAN FRANCISCO, Oct. 4.—The Nevada Bank opened to-day. A large crowd present; no demonstration.

The Bank of California is doing business as usual. No extraordinary call has been made on its resources.

ST. LOUIS, Oct. 4.—The fifteenth annual fair of the St. Louis Agricultural and Mechanical Association opened to-day under favorable auspices. The weather was very fine, and the attendance large, there being not less than twenty-five thousand persons present.

NASHVILLE, Oct. 4.—Vanderbilt University was inaugurated to-day.

FOREIGN.

LONDON, Oct. 2.—The *Daily News* correspondent says three battalions of Turks were defeated and sixty men beheaded.

Servia has summoned all her subjects abroad to return within three weeks to join the Landwehr.

A gale at Archangel, Russia, wrecked six lumber vessels, bound for England, at the mouth of the harbor.

THE HORSE PLAGUE SPREADING. Says a Washington special of September 28:

The horse distemper that broke out so violently in New York the other day reached Washington on its way southward. The distemper does not threaten as serious results as the epizootic of a few years ago. Constant care and warm shelter from drafts are, however, necessary to insure speedy recovery. This new disease has attacked the horses in the stables of the Washington and Georgetown railroad, about one hundred in number, and they are all sick. The fire department horses have been attacked with the disease, and in nearly all the public and private stables there are cases. The disease, although it has symptoms identically the same as attended the epizootic, is not regarded as anything worse than a slight influenza, which seems to be contagious. Stable men state that the first cases which appeared here were about ten days since, and that thus far there have been but few serious cases, and except the old and infirm horses, that had not strength enough to recover, there have been no deaths.

RANDOLPH CT., ALABAMA CONFERENCE.
September 11, 1875.

Whereas, We have heard with heartfelt sorrow of the great affliction which almighty God, in his inscrutable wisdom, has permitted to befall our much-beloved presiding elder, Rev. J. W. Shores; therefore,

Resolved, That we as members of this Quarterly Conference, and as brethren together in Christ, extend our warmest sympathies to our dear brother and his family in their sore affliction, and promise that our earnest prayers shall ascend to almighty God for his entire recovery to health.

Resolved, That a copy of these resolutions be sent to the brother, and also to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

R. A. MIEARS,
P. C. and Prest. of Conference.
J. S. HANSBERGER, Sec.

WHY is a grain of sand in the eye like a schoolmaster's cane? Because it hurts the pupil.

ELECTRIC BELLES—Female telegraph operators.

From the Work.

UNION CHURCH CAMP MEETING.

Mr. Editor: Friday evening, the tenth, was the time appointed for the camp meeting at Union church, in Clarke county, being the first held since long before that cruel and relentless war which desolated our fair homes and impoverished our once happy people. We drove into camp just as the sun went down behind the western hills to bathe his head in old ocean's gems. We took a little repast and hurried to the stand to listen to the first sermon preached under the new arbor. Our pastor, W. Ira Powers, and the good people around Union deserve a great deal of credit for the splendid arbor built at this camp ground. The good which has and will be done here, year after year, will only be revealed in eternity. Influences will go out that will live when this generation has passed from the stage of action; yea, will live through the endless ages of eternity. We had with us our presiding elder, A. J. Briggs, who preached with unction from on high, and with delight to his hearers. During the meeting he preached on "Recognition in Heaven," which was one of his happiest efforts. Christians wept together for joy in anticipation of a happy reunion beyond this vale of tears. Of the itinerant preachers, we had Dr. Turner, from the Suggsville circuit; Bro. Kelley, from Rembert Hills; Bro. Wild, from Bladon Springs, and Bro. Ira W. Powers. All preached with great acceptability to this people. Of the local ministers, we had Bros. Chapman, Amberson, Cox and Calhoun laboring in our Master's vineyard for the conversion of those that are yet exposed to Jehovah's wrath.

Mr. Editor, I have never witnessed such an outpouring of the Holy Spirit. Our heavenly Father has visited this portion of old Clarke, and I trust it is an omen of better times. The church was graciously revived, backsliders reclaimed, and penitents crowded the altar, crying for mercy and asking what they must do to be saved. The number of persons in attendance during the week was estimated at from eight hundred to one thousand persons, and on Sunday from twelve hundred to thirteen hundred. I think there were about sixty conversions during the week. On Thursday morning after prayer we repaired to our tents for breakfast, and then bid adieu to all, promising to meet again next fall if it be the will of God.

As I rode along on my way home through the piny woods I imagined I could hear the beautiful songs of Zion and the shouts of new-born souls. I thought of the happy home that waits us just beyond the river; I thought of the many loved ones that have already crossed over, waiting and watching to greet us on the other shore; I thought of heaven, with her pearly gates, her golden streets and rivers of pure delight; I thought of the tree of life, and that blood-washed throng that went up through great tribulation; I thought of the church militant, with her noble army of young soldiers of the cross, and old war-worn veterans who have borne the burden and heat of the day, following the footsteps of our blessed Master, and agonizing to enter into the saints' everlasting rest; I thought of the ecstatic joy that awaits the finally faithful.

Mr. Editor, I must close, and I hope that at our next camp meeting we will have you and some of our Bishops with us. We have learned to love you from the many happy greetings of the NEW ORLEANS CHRISTIAN ADVOCATE at our firesides. It is always a welcome visitor.

Truly your brother in Christ,
B. M. ALLEN.

TALLAHATTA, ALA., September 27, 1875.

SMITH'S STATION, ALA.—*Mr. Editor:* We have been blessed with some very good meetings on the Crawford circuit this season. At Dickinson chapel we held a meeting that lasted six days. It was indeed a time to be remembered, and much might be said about it, but we will only state that thirty-five were added to the church, besides three others by certificate.

At Crawford we held a four days' meeting. The congregations were unusually large and serious, and we had many penitents at the altar, but only two joined the church.

At Mount Zion the third quarterly meeting was protracted, and Dr. McCarty remained until Tuesday. After he left the meeting, for the most part, protracted itself for nine days. It was a good meeting at the beginning, and continued so to the close. Great good was accomplished among the membership, and eleven were added to the church.

At Wesley chapel the meeting lasted four days, and eight were added to the church. We have reason to believe that all who joined the church were converted, as well as others.

Financially there is much gloom in these parts. We have had a most distressing drouth this year, and crops are very short. An aged brother, who, like Bishop McTyeire's man in Texas, has been raising corn to feed the preacher's horse for forty years, remarked a few days since that he had never known so complete a failure in the corn crop; yet our people have a good name in this regard, and hopes are entertained that we shall be able to meet our obligations, as we have done up to this time.

One word about our *Advocates*. I occupy the extreme northeast corner of the New Orleans territory. We are bounded on the north by the Nashville, and on the east by the old *Southern Advocate*. My people are mostly Georgians and their descendants, and what is called the Georgia trait is to believe that anything from Georgia is decidedly better than the same thing from any other quarter. In the face of all this, our ADVOCATE is ahead, and is constantly gaining ground, and holds every position taken with the least possible difficulty. Yours truly,

W. W. GRAHAM.

SEPTEMBER 29, 1875.

TAYLORVILLE MISSION, SEASHORE DISTRICT, MISSISSIPPI CONFERENCE.

Mr. Editor: It has pleased God again to revive his work at St. Ely church, on this work in Smith county.)

I began a meeting there on Saturday, the eighteenth of September, under very unfavorable circumstances. We closed on Monday night. The last service was the most interesting of all. Penitents flocked to the altar, fairly crowding upon each other; and after we arose from our knees some still remained, and we could hear the prayers of penitents going up to a throne of grace in loud and earnest tones. Men that never were known to be interested in a meeting before were interested, and many were happy in the Lord. It was the best meeting I ever attended, every service being a good one. I was assisted by Bro. J. O. Napier, of the Westville circuit. During the meeting twelve were added to the church, and backsliders were reclaimed. We have at that church a membership of between forty and fifty. C. R. BENSON, P. C.

SEPTEMBER 23, 1875.

New Orleans District, German Mission Conference.

DR. J. B. MCFERRIN—*Dear Bro.:* The first year under the new *regime* is near its close. Our Conference convenes in Galveston, Texas, on the first of December. I hope you or your associate, Dr. Kelley, will be in attendance. Notwithstanding opposition without and fears within, I was enabled to enlarge the district under my superintendence, and to enhance its material and spiritual interests.

In St. Tammany parish, in the bounds of the Mississippi Conference, where a great many Germans have settled, I opened a new field, organized a society of twenty-two members, built a church forty-one by twenty-five feet, paid for it, and dedicated it, in connection with a German camp meeting, on the eleventh of this month. We had a blessed time; nine conversions, and four additions to our church. The Rev. C. J. Wiemers, a young and gifted local preacher, is at present supplying the work.

Lake Charles mission, in Calcasieu parish, near the Sabine river, on the Texas line, I have visited once during the year. Here, too, we had some conversions and accessions.

In New Orleans we have more than held our ground. At Craps Street church a husband and wife joined our ranks on last Sunday. A love-feast at that church on last night was indeed a season of refreshing. Of Dryades Street church (my special charge) I must not speak—the report would appear to be too flattering. Soraparu Street and Carrollton churches had a little trouble with their former pastor, but are doing remarkably well nevertheless.

We are now diligently working and earnestly praying for a revival in our midst. We want all the godless for our inheritance.

Assured of your sympathy and prayers, I sign myself respectfully,
J. B. A. AHRENS.

THE human soul is hospitable, and will entertain conflicting sentiments and contradictory opinions with much impartiality.

A Suggestion About Singing.

MR. EDITOR: We have as good singing here as you will commonly find in country churches. The suggestion I wish to make will therefore apply to the average congregation. But I will first state the circumstances out of which it grows.

Our minister sometimes, and visiting ministers frequently announce a hymn thus: "We will sing the hymn on page ——. Please sing the first, third and fifth stanzas, omitting the second and fourth." The choir, if we have one—all the worse if we have not—may get the numbers right; but the majority of the people, those especially who have learned to sing by experience rather than by note, almost uniformly get things wrong, to the amusement of the young people and to the confusion of the old; for (I appeal to you, Mr. Editor) how can one worship satisfactorily to such a sentiment as this:

"The heathen in his blindness"
"In bliss reclines his native stone?"

Or how can the average young person preserve a becoming gravity while Bro. A. discusses the question over the back of his bench with Bro. B., or gesticulates frantically at Sister C., who is singing away out of place in that voice so peculiarly her own, and all unconscious of the impression she is making?

The suggestion is this: Cannot our ministers select such hymns as may be sung in whole? Or, if it is necessary to abridge, can they not get along with the first two, three or four? This would prevent mistakes.

It occurs to me that all the hymns of our collection will bear singing just as they are written; and while I admire the poetic talent in the pulpit, and especially among our younger ministers, I would suggest that it be exercised with modesty in the correction of Charles Wesley's hymns, to say nothing of the respect due to the compilers of our hymn-book and the custom of our best preachers. Brethren, please do not *omit* or *mutilate*.

PIERRE.

Roman Catholics Combining.

The evidence is accumulating, says the New York *Observer*, that the Roman Catholics, under the leadership of their priests, are combining to present a solid phalanx at the polls in order to elect candidates for office who will give them what they demand of the people's money, and put them in positions to further any and all of their strictly sectarian ends. The ultimate end they have in view is to obtain and exercise the power they once had in Italy and Spain and other strictly Roman Catholic countries. It is already certain that they are organizing in some States to secure their objects at the coming fall elections.

In New Jersey, where the election took place on Tuesday, September 7, they combined to defeat a constitutional amendment, the provisions of which are just and equal, forbidding the appropriation of the public funds to any society. This does not suit the Roman ecclesiastics. They wish to have access to the public treasury.

In Ohio the same element is entering largely into the canvass for the State election. In reference to the passage of a law by the last Legislature, involving a compliance with demands made by the Romanists, the *Catholic Telegraph* said:

"But ten thousand Catholics in the State, and twelve thousand Catholics in the city of Cincinnati, exercising their rights of suffrage, have a very strong claim upon a political party, which it will not be safe for political leaders or aspirants to political office to ignore or despise."

This is to the point, and they are now carrying this threat into execution by marking the men who will vote for their schemes, and these who will not.

All over the country they are combining to break down the public school system, in order to have the people's money appropriated to sectarian schools, by which they expect to obtain the lion's share. In a public address in Cincinnati, at a meeting at which the archbishop presided, Bishop McQuaid said:

"I stand here and say that unless we bring this thing of the school taxes to the ballot-box we do not deserve the name of Catholics. It may not be necessary to bring it to the ballot; we may, by making a demand, effect a compromise; we may obtain a platform on which we can stand. Politicians will come to us."

The American people are abundantly forewarned of the plans and designs of the Romanists. Will they be forearmed?

This subject, in its various aspects, was a prominent topic before the convention of various evangelical denominations which has been in session during the last week at Sea Grove, near Cape May. The committee appointed to prepare a paper on the subject of political Romanism, presented, through the chairman, Rev. J. S. Van Dyke, a report, which was adopted, and is as follows:

Whereas, The government of these United States is founded on a principle which recognizes the separate existence of Church and State, each distinct and relatively independent in its respective sphere;

And whereas, The Church of Rome is now forming among her people in this country organizations, under the name of "Catholic Unions," for the avowed purpose of securing, by means of the ballot, municipal and State legislation favorable to her interests, and subversive of the fundamental principles of republican government;

And whereas, The Church of Rome, with this evident purpose of subverting the free institutions of a country which has welcomed the adherents of that church, as all other immigrants are welcomed, to a free participation in our common liberty, is employing sophistry and intrigue to induce our people, and especially the professional politicians, to favor their unjust, unconstitutional and perfectly sectarian claims;

And whereas, The Church of Rome is demanding a so-called pro rata distribution of the public school funds, thereby imperilling the very existence of our time-honored system of public instruction; and is using agencies, in some instances purely political, to secure State and municipal appropriations to their asylums, churches and parochial schools, thus violating a fundamental and essential principle of our government as established by our fathers; therefore,

Resolved, That as citizens of these United States we do cordially approve and will earnestly maintain the principle which requires the separation of Church and State.

Resolved, It is with profound regret we have learned that politico-ecclesiastical societies have been organized in New Jersey and other States under the "Inspiration and blessing" of the Pope, the members of which unions are bound to render unreserved obedience to the ecclesiastical managers of these organizations.

Resolved, Believing that the perpetuity of the institutions which, under God, secure to us the enjoyment of our civil and religious liberty depends largely upon the permanency and efficiency of a well-conducted system of education, with the Bible as the standard of morals, we call upon our countrymen to resist by all legal means any and all efforts to destroy or impair the usefulness of our system of public instruction, and to unite with us in preventing State funds from being appropriated to the maintenance of sectarian institutions.

Resolved, That this convention earnestly calls upon all friends of American institutions to exert their energy and influence, in every legitimate way, to arouse the public to the necessity of resisting these aggressions, and maintaining our free institutions intact as they have been handed down to us by those who founded them upon that only true and proper basis—equal religious liberty for all; special legislation for none.

A New German Church.

MR. EDITOR: The New Orleans district, German Conference, is growing. On the twelfth of September I dedicated a new church building on the St. Tammany circuit, near Covington, La. The house is forty-one by twenty-five feet, has a high steeple with a good bell in it, is neat and commodious, and—has been paid for in full. In connection with the dedicatory service we held a *German* camp meeting, which was largely attended, and resulted in the conversion of nine souls and four accessions to the church. Many of our brethren exulted in the acquisition of a deeper work of grace. Twenty-three of our brethren from New Orleans accompanied us, and they all bless the Lord for his benefits. The new building has been named Bonifface church—linguistically and historically very interesting, especially to Germans. Bonifface, you know, is called the apostle of the Germans. Bros. Vickers, Grote and Wiemers rendered me valuable assistance during the meeting. Yours in love,

J. B. A. AHRENS.

Indian Mission Conference.

Drs. McFerrin and Kelley, Secretaries:

DEAR BRETHREN—The fourth round of quarterly meetings on the Cherokee district was a success. We had sixty-two accessions to the church; all professed faith in Christ; many of them bright conversions.

Bro. Cumming was with us at the Grand River quarterly meeting, his health somewhat improved, but nearly blind. Bro. Ewing was with us at the quarterly meeting held at Sehon chapel, Park Hill, in good health and spirits, his school opening with fine prospects. The preachers on the district are all at their post, laboring to the utmost of their ability. J. HARRELL.

VAN BUREN, ARK., Sept. 10, 1875.

THE Western Conference held its session at Council Grove, September 1-6. Bishop Marvin presided. G. B. Armstrong was discontinued. J. S. Cox was received by transfer. C. W. Thorpe was elected and ordained deacon; J. W. Faubion elder. L. C. Walters, located. A. Williams, superannuated. White members, 2,359; local preachers, 9. Collected for missions, $365. Next session to be held at Nebraska City.

The Christian Advocate.

THURSDAY, OCTOBER 7, 1875.

FOR THE ADVOCATE.

BABY'S LEGACY.

BY ANNA WALL.

A little soiled bonnet
And a little toeless shoe,
A dainty little stocking,
White, with hands of blue,
A little chair, not rocking
Against the nursery wall,
A doll, with broken playthings
Lay on a bed so small.

The little crumpled pillow
Upon the snowy nest
Keeps a little hollow
Which tells of sleep and rest.
The bribe—a golden dollar—
Lay on the little stand;
She drank the bitter potion,
But it added not "life's sand."

The mother thought to gather
And to store these all away;
But, no! the tender feelings,
Long pent, must now have sway.
She touched the baby boot
Which fairy foot had worn,
And smoothed the little frock
All faded, soiled and torn.

These little mute reminders,
So eloquent they were,
So fraught with life and pleasure,
Could they not linger there?
She kissed the shining ringlet
Of sunny nut-brown hair,
And thought of a little cherub
Above the "golden stair."

CENTREVILLE, Miss., August, 1875.

Centenary Female College,

SUMMERFIELD, ALA.

MR. EDITOR: For nearly forty years Summerfield has been the great center of the educational interests of Methodism in this country; and to-day her schools, though they have suffered from the impecuniosity that has pressed so heavily on every Southern enterprise, are as good, except as to numbers, as they have ever been. Rev. J. M. Crews, a graduate of the Southern University, has charge of the Male Institute, and he brings to his position all the vigor and power of a well-trained mind, and the enthusiasm of manhood's prime. His terms are wonderfully low. He is trying to see on what reduced terms he can sustain a first-class school. $158.50 is the entire expense for the year for boys. The education of girls is more expensive, but Prof. A. D. McVoy has made a large reduction in his terms, so as to bring the education of our daughters within reach of all who can send off at all. $206.50 will cover the entire expense in the literary department.

Now I venture to say that no cheaper first-class institution can be found. Then this is a remarkably healthy place—fine air, excellent water, high, rolling country, a large, commodious, imposing building and beautiful grounds. It is a fact to be regarded that the girls who come here are always pleased, contented and happy. They are watched over with parental solicitude and are in safe hands. Prof. McVoy has a superior faculty—one that cannot fail to give perfect satisfaction. Miss F. Lewis, in the music department, has achieved great success in advancing girls in vocal and instrumental music. A thorough musical education can be acquired as well here as elsewhere. Miss Lunette Johnson, at the head of the literary department, has few equals, if any, in or out of the State. She is a lady of most excellent character, grace and rare accomplishments as a teacher. The art department will be opened with a first-class teacher of art. Prof. McVoy stands at the head of his profession as a teacher. He is enthusiastic, equal to the demands of the times, an indefatigable worker, of unconquerable perseverance, ever watchful over the interests of his pupils, greatly beloved by them, popular with his patrons, and successful in his careful management of the institution. We think him just the man for the place.

Centenary is ready for increased patronage, and we confidently expect it. The educational interests of the church must be sustained, and our people ought to patronize our own schools in preference to all others, not alone because they are Methodist schools, but because they are better adapted to the wants of Methodist children. Let us keep our children in our own church by sending them to our own schools, where they will be educated into the church. Every girl or boy that goes from the Methodist Church to other institutions weakens so much the institutions of the church by giving others the patronage that should build up and strengthen our own. Our people, especially from sections whence it has the right to expect patronage, should look to no other institution than Centenary. Friends of Methodism ought to rally to this institution and fill its halls with their daughters on the first of October. I think they will find it to their interest to do so. Here they will find a healthy place and thorough teaching, where strong church influences prevail. The prospect for the ensuing session is brightening. Prof. McVoy is traveling and striving to secure a large patronage. Decide at once to send your daughters here, where we assure you they will be well cared for. On the first and second of October the president will be in Selma to receive the girls who come to Centenary, to take them out the short distance of eight miles. Those who come later will meet conveyances in Selma. It is always best to inform the president when your daughter expects to arrive in Selma.

R. S. WOODWARD.

SEPTEMBER 6, 1875.

My Experience.—No. 2.

It was on the coast of South America, in 1835, that I was wounded nigh unto death, on shipboard, by the falling of a heavy block and chain from the masthead (called the toprail tie.) When I came to my reason, with my skull broken, I promised God if he spared me that I would return to my native city (Baltimore,) and join with the Protestants (for they were not tolerated in South America then; I heard Rev. F. E. Pitts preach on a ship in Guayaquil, Ecuador, for he was not allowed to preach on shore) to serve God. I went on the first ship to New York; but, having by this time regained strength, I turned toward New Orleans, and by a strange providence was led to cross the lake into the pine woods of St. Tammany parish, where I was thrown into a Methodist family. This was in 1836. I purchased a small vessel and traded to New Orleans, but my home was on Pearl river. I addressed and married, in 1837, Miss Adelaide Stafford, whose family were Methodists. Whenever there I was held under restraint by morning and evening prayer, and reading and song. But I had worldly associates. We could not ask to frolic on the premises at the wedding, but arrangements were made at a house not far away. But to my surprise and mortification my bride declined firmly but modestly, saying she had never witnessed a dance. Her firmness at this crisis no doubt saved me from this bewitching amusement, so fruitful of worse practices, and she has never seen a dance yet. I now remained more at home; went to New Orleans occasionally. My associates were all worldly, mostly wicked men. I encountered a storm on the lake, in which we nearly foundered—were in jeopardy. I prayed as best I could while at the helm, as did also the men at the pumps. I promised again to pay my vows to God. We were saved.

About this time Rev. D. M. Wiggins came on our circuit. He, like the Master, received sinners. I was drawn to him while walking with him and a neighbor, along a narrow path, in single file—he the last of the line, myself next. I missed his voice, and turned back to see what had happened, when I found him in a thicket on his knees. I could almost hear and feel him pray for me. I was alarmed. I was on holy ground. I shrank away, not a word being spoken; but God was there. On the following Sabbath my wife joined the church. I was glad to see her start, but I was not quite ready. The next month he took for a text: "Quench not the Spirit." God sent it burning to my conscience. This had been my sin all my life. At the close I knelt for the prayers of the church, and gave my hand as a probationer, for I had settled it in my heart to serve God as long as life should last. I did not expect anybody in or out of the church to have any confidence in my act, and I do not think they had, for many hard things were said by both parties until they saw and heard my agony under conviction. I went to New Orleans about this time; suffered the circumstances to prevent my reading and prayer, so that I was off my guard; and when leaving there my men proved to be drunk and came near falling into the canal; and I had not been converted. My anger was aroused and I cursed them; ordered the vessel to be made fast, and ran down into the cabin and fell to praying in earnest, for I was very much alarmed. But the sailors were so accustomed to swearing that no person knew of it until I told it after my conversion. I saw clearly now that this wickedness must be eradicated by divine power. I sought more earnestly. I returned to New Orleans, and on Sunday morning, instead of going with my former associates, I went alone to look up the church; found the Poydras Street church, and was unknown to a soul present. I saw the sacrament on the table, and while the minister was preaching I was determining what to do, and finally concluded that, though I was not converted, God knew that I was a sincere seeker; and so I went and took it. The young men of the church followed up the stranger, spoke kindly and invited me to class meeting at Bro. Kean's, of blessed memory. Thus was I led on, by God's providence, into good and godly company. The more I saw, read and learned the greater became my conviction for sin and depravity, until I felt that the terrors of hell got fast hold of me. I found trouble and sorrow, so that I verily thought I should die and go to hell, even while I was praying. There were a few good women who had a class meeting in an old log school-house, and the thought came into my mind that if I would go there I would find the blessing. Mother Evans, as she was called by everybody, spoke to all the sisters. O how sad I felt when she passed me and remarked: "As you are a man you can speak." I could not speak. There was a pause, and then the old mother in Israel began to talk of Jesus' love for sinners; how he came to save that which was lost (I felt that I was lost;) to save the chief of sinners (I was the chief of sinners;) and how he tasted death for every man (I was a sinful man.) The whole panorama passed before me, and my heart said: He did suffer for me, and I do believe. Then my unfeeling heart melted, tears of joy came freely, I was filled with love, and I tried to tell it, and have been trying to tell it ever since. But it was singular that I did not acknowledge this as *all* of conversion, but sought greater assurance and power. God blessed and reblessed until I became convinced that he pardoned my sins in that old school-house; and had I then acknowledged it I might have had the evidence of God's Spirit agreeing with my spirit. But, thank God, I received it at last. (Here is the reason probably why so many cannot fix on the time and place of their change; but to have a consciousness of present acceptance is the most important.) I was told by the pastor now to assist in leading the class, and as soon as my probation was out I was appointed class-leader for *two* churches, seven miles apart; and as he came but once a month, and always had class after preaching, I did as he did. Everybody turned out to church. I first talked to the congregation, and then dismissed and held class meeting. We had a glorious revival, for Bro. Wiggins was beloved by all. I was happy all the time, and began to feel called to a larger work.

Yours in Christ,

J. NICHOLSON.

Meager Support.

N. CIRCUIT, Y. CONFERENCE, September 20, 1875.

MR. EDITOR: There appeared in one of your issues, a few months past, an article under the head (if my memory serves me rightly) of "A Glance at the Other Side," in which the writer spoke too truly, no doubt, tho experiences of many brethren in our connection. Too often, yet it is lamentably true, our stewards and church members are seemingly careless and indifferent as to the wants or condition of their preachers.

I only want to take a slight glance at the same picture, as viewed by the brother, by sending you a few facts.

The third quarterly meeting for our circuit is just past. When the Quarterly Conference was called to order only three out of a full board of stewards were present. (One, however, was sick.) In reply to the question on support of preachers only $11.50 was reported for the last quarter, thus making a fraction over $100—*one-sixth* of the whole amount assessed for the support of the pastor and presiding elder, collected up to the present time. Of course, Mr. Editor, the presiding elder must receive something from even these meager contributions. *Where* the pastor lives, I suppose, all the officials know; but *how* is a question of which they have no knowledge. How a man could support a family and horse on a sum of less than $100 is a question that would puzzle many. In fact, Mr. Editor, if it had not been for the kind assistance of a friend, who has come to the rescue in times of need, the pastor would have been compelled to seek support by some other means. It is true the times have been very hard indeed, but why should the preachers be forced to carry all the burden of the hard times upon their shoulders? None suffer so much from hard times as they. However, we are to have one other quarterly meeting before the close of the year, and now, as the cotton crop is coming into market, our brethren encourage us very much by promising to bring up a full report in the end, which, if they do, we will keep silent; if not, you may hear from us again.

Fraternally, S. C.

MANY a preacher, says Dr. Broaddus, does not know to this day that speaking to children and teaching them in Sunday school has been the making of him. Without it he would have been dry and dull. And as good books for children are delightful to grown people, so the concrete, pictorial and direct style of speaking, which is indispensable in addressing children, is a most helpful and needful thing in preaching to adults.

WHO came into office but this morning has the more orders to give.

THE ORPHAN'S PRAYER.

God of the fatherless, bend down thine ear;
God of the motherless, my prayers hear:
My cross I have taken, but 'tis hard to bear;
Alone and forsaken, I've no parent's care.

God of the fatherless, I'm a wanderer here;
God of the motherless, be thou ever near
To strengthen and guide when temptations are strong,
That I may abide with thy angel throng.

God of the fatherless, my fears allay;
God of the motherless, have mercy, I pray;
Though o'er my way clouds may appear,
Be thou the ray to draw me near.

God of salvation, I do believe;
God of mercy, my soul receive
When it shall flee to the world above.
Hear thou my plea, O God of love!

TENSAS PARISH, Louisiana.

A Christian's Experience.

On the twenty-second day of October, A. D. 1848 (Monday evening at five o'clock,) under a bush arbor, Brush Creek camp ground, Tuskaloosa county, Ala., under the ministry of Bros. McLoud and McDonald, I was happily converted to God, and I know it. I knew it then and I know it now. I know it as perfectly as I know the ministers that preached on that occasion—as perfectly as I know anything that I do know. I had evidence of the fact unmistakable.

The young man that received his sight at the Pool of Siloam knew he could see. Though the Jews endeavored to disprove the fact, the young man said: "One thing I know: that whereas I was blind, now I see." One thing I did know, and I now know I saw things as I never saw them before. When the great work was done I was for a time amazed. I looked at the people, who seemed changed. I gazed at the leaves of the forest—they were changed. All looked beautiful and happy. The songs that were being sung were so sweet! Almost at the same moment my precious mother embraced me in her arms, while her voice was lifted up with praises to God, in which I instantly joined, and soon realized that the change was in me. Oh, how happy the change—this feeling that was in my soul—and inexpressibly pleasant! My feelings were changed, my language was different. A new song was in my mouth, even praise to God.

Since that time I have never been surprised when I heard the newborn soul shout aloud the praise of God. I cannot wonder at this when I remember what a hard struggle I had to reach the desired point. The struggle was simply to cut myself loose from the pleasures of this world and give myself away.

But at this period I wonder that so many seem to find an easier way to obtain religion; but when I look into the churches and see such a host of nominal church members the question is settled.

For twenty-seven years I have been endeavoring to cultivate this blessed feeling that was given me in conversion. Bless God! All along this journey I have felt the love of God in my soul more or less. Thousands of times have I lifted up my voice aloud, giving glory to God from a feeling sense of his love shed abroad in my soul.

A few days since, while on my knees with my family, I was praying for faith to receive Christ in the soul. It was given me that moment. I saw Jesus. The same *good old blessed feeling* that I had in conversion came in double measure. Glory to God for this blessed work in the heart!

For several years past, and especially very recently, I felt that my heart was fixed—looking constantly to the rock that is higher than we are. I look forward with intense delight, if faithful to my trust, when I shall meet those with whom I have sung, prayed, preached and rejoiced, and also the family of heaven. Many, many have already gone over home. Glory be to God for the hope of heaven!

Yours in Christ, W. A. RAY.

OBITUARIES.

WILLIAM C. RUSH was born in Montgomery county, N. C., October 28, 1803, and departed this life, at his residence near DeKalb, Kemper county, Miss., August 18, 1875. After uniting in marriage with Miss Elizabeth Crawford, daughter of Rev. Maston Crawford, he moved to Mississippi in 1837, where he lived, honored and beloved, until his Master called him home. For twenty-five years he lived a member of the Methodist Episcopal Church South at Pleasant Ridge, DeKalb circuit, and when his end came we all had good hope, through grace, that he was prepared to take his place in the church above. A kind Providence had blessed Bro. Rush with an abundance of the goods of this world, and with an unsparing hand he dealt them out to the poor and needy. No one ever appealed to the large-hearted William Rush and went away from his door unaided.

He was a dear lover of God's ministers, and many have been the wants of the poor itinerant together with the wants of his family, that have been supplied by this now departed brother. But he is gone from us and we miss him much. His like, I fear, we shall not see again for some time to come. "He rests from his labors, and his works do follow him." As years rolled on and brought him nearer the close of life he became more and more ripe for his change and home in heaven. This was manifest from his oft and repeated conversations with his now bereaved wife on the subject of religion and his future prospects of a better world. On a previous occasion, during a severe attack of a distressing malady to which he was subject, and when in near prospect of death, he expressed himself as being ready for the Master's call; and just a short time before his last illness he was made happier than usual at a protracted meeting, while the writer of this was preaching.

In the death of William Rush the country has lost a valuable citizen, the church a warm friend and supporter, and his family a good husband and kind father.

A. J. COLEMAN.

MRS. MEDORA E. ECHOLS, wife of Mr. John H. Echols, died in Jackson, Miss., August 29, 1875, after a long and painful illness. She joined the Methodist Church in June, 1866, under the ministry of Rev. W. L. C. Hunnicutt, and continued in its communion until death translated her to the church triumphant. She was a dutiful child, loving wife and tender mother. The last years of her earthly life were full of suffering. For some months she was constantly confined to bed, and saw her flesh day by day waste from the bones; yet during this long, trying illness she manifested a Christian patience of no ordinary type. She was enabled to illustrate the truth of the Scripture that God doeth all things well, and that "all things work together for good to them that love God." In her earlier sickness our sister was not satisfied with her religious state. She did not have the bright evidence of her acceptance with God that she so much desired; but some three weeks before death she became perfectly reconciled to the will of God, and expressed herself as ready to die whenever the summons should come. She enjoyed the fullness of the divine presence, and without fear met the last enemy. With clear and strong voice she uttered these words to her pastor: "It is immaterial whether I die or get well. God knows best, and he will take care of mine when I am gone." She requested many of her friends and relatives to meet her in the better land. And in this frame of mind she continued until the weary wheels of life stood still, and the freed spirit sped home to God and heaven. May the bereaved ones remember her dying faith, and all meet again in the "sweet by-and-by."

CHAS. B. GALLOWAY.

DIED, in Forkland, Greene county, Ala., September 13, 1875, after many days' suffering and infirmity of age, SARAH GARRETT, aged sixty-seven years and six months. The deceased was born in Edgecombe county, N. C., in 1808, and moved to Greene county, Ala., in 1830, where she lived until her death. In 1826 she was united in the holy bonds of matrimony, and lived a long wedded life of forty-nine years. She early professed faith in Christ, and in 1848 she joined the Methodist Episcopal Church South, and maintained a consistent Christian character. The writer visited her during her sickness, and always found her ready to give evidence of the hope that was in her, and she demonstrated in her sufferings and death the glorious change that had been wrought in her heart and mind by divine grace. Her lamp seemed to be always trimmed—grew brighter and brighter to the day of death. She leaves behind to mourn her loss a husband and seven children, and meets five in the spirit land. She raised a large family of children, and she had the pleasure of seeing them all in the church before she died, and most of them live to bless the church and community in which they reside. Sister Garrett loved her church and her doctrines, but this world was not her home. God had a place for her in the mansions above, where she is numbered now among the church triumphant in heaven. We laid her slumbering form away to rest, through the flitting years to come, in the old church-yard of Forkland, Ala.

J. S. FRAZER.

THE subject of this notice, Bro. G. H. WESTBROOK, was born in the State of Georgia, July 12, 1807, and was converted and joined the Lutheran Church in 1817. In 1856 he united himself with the Methodist Protestant Church at Caney Creek, Smith county, Miss., of which he continued a faithful member until his death, which occurred in great peace, March 21, 1875. From the time of his conversion till he was called to his rest Father Gillam, as he was familiarly called, was a pure, consistent Christian, never swerving from the path of duty, cherishing in heart and demonstrating in his life the power of Christianity to satisfy the soul and correct the life. So fully did his religion meet the demands of his heart that through long years of excruciating physical torture he was known by all as the most cheerful one of the family. He loved to talk about God and heaven, and never tired of exhorting his loved ones to meet him in the home of rest to which he was going.

J. B. K. SMITH, P. C.

THE following preamble and resolutions were adopted by the Triune Sabbath school in reference to the death of ISADORE H., son of C. H. and M. T. Cloyd, who died at his father's residence, in Caldwell parish, La., on the twelfth of August, A. D. 1875, aged eight years, six months and twenty days:

Whereas, The Triune Sabbath school acknowledge and recognize the fact that in life we are in the midst of death, and that Isadore truly obeyed his parents in the Lord; therefore, be it

Resolved, That in the death of our beloved scholar we have sustained a loss that we deeply deplore, yet we bow submissively to this dispensation of divine will.

Resolved, That this Sabbath school hereby tender our heartfelt sympathy to the bereaved family of the deceased in the irreparable loss which they have sustained, and admonish them to remember that the Lord doeth all things well, and that the Lord gave and he taketh away. Blessed be the name of the Lord.

T. G. WILLIAMS,
J. S. DAVIS,
C. H. BRADLEY,
Committee.

TRIUNE CHURCH, August 22, 1875.

DIED, in Tensas parish, La., August 4, 1875, of swamp fever, little INCE, oldest child and only daughter of Dr. T. H. and L. W. Maddux, aged six years.

Little Ince was not only a comfort to her parents, but the pride of all who knew her. Though she was but a child, she lived in a sphere far beyond those of her age. Having no children to associate with, she made her father and mother her companions, who, being good people, possessed with high culture and Christian benevolence, reared this beautiful child to the tender age of six with much learning, and with a high appreciation of the things that tend to spiritual good; and, though she knew she was dying, she felt no fear at the thought of meeting her God. She knew there was a God, for she had been taught to love, honor and pray to him.

H.

VICTOR WENN, son of M. A. and Annie T. Clark, died of congestion, at his father's residence in Kosciusko, Attala county, Miss., September 1, A. D. 1875, aged five years. Victor was baptized by Rev. F. M. Featherstun, presiding elder, in infancy, was a regular member of the Methodist Sabbath school at Kosciusko, and from the time he could talk distinctly up to two days before his death he said his prayers every night before retiring. He is now with the angels in heaven.

M. A. CLARK.

SAMUEL BASKETT departed this life September 14, 1875, in Jasper county, Miss. He was born January 18, 1860. He was not a member of the church, but was a very moral youth. None knew him but to love him, and we trust now that he is living in the sunlight of God's eternal love. May God comfort his afflicted family and friends.

T. Y. ARMSTRONG.

AMMER OLIVIA GOTTSCHALL, infant daughter of Augustus and Mary E. Gottschall, died in the town of Jackson, La., September 14, 1875, aged two years and three months.

DIED, in Trenton, Smith county, Miss., July 27, 1875, HERBERT, infant son of W. J. and Nola R. Bell, aged seven months and twenty-seven days.

DIED, September 12, 1875, in Tuskegee, Ala., FELIX TAIT, infant son of Rev. Henry D. and Carrie T. Moore.

UNCONSCIOUS SKEPTICISM.—We believe it is Dr. Holland who has said, in his own choice words, that a conviction may slip into one's life as unconsciously as a cork within a bottle, and that thus it may no more form a part of the life than the cork of the bottle; only the presence of it is known by the souring of the liquid. A skeptical thought may be thus destroying all the sweetness of a believer's life—a silent, unconscious presence in the soul, turning all its strength and goodness into insipid or bitter substitute; a conviction whose existence is only denoted by its evil effects upon the inner heart. The easy, compromising way in which a pernicious thought is often dealt with grows into actual excuse for it after a time, and bold defense of it in the end. The conviction does not make itself manifest at once, more than the cork did. See that these dangerous tendencies are anticipated by all.—*Methodist Recorder.*

THE art of the physician consists, in a great measure, in making hope a substitute for health.

The Christian Advocate.

THURSDAY, OCTOBER 7, 1875.

RESPECTFULLY DECLINED.

I made a song, a little song,
Once sitting 'neath the moon;
'Twas sweet as sings the nightingale
To please the rose of June;
The very soul of melody
Was in each tuneful line—
I never heard a lay that had
A witchery like mine.
To hide it in my heart, I said,
Would be a selfish thing—
The world in future years must have
My little song to sing!
So, tenderly, with loving care,
I sent my song away—
'Twill bring me back not olive leaves,
I thought, but wreaths of bay;
My little song flew here and there,
A resting-place to find,
But homeless it came back to me:
"Respectfully declined!"
Oh, hard and cruel souls must be
The guardians of the press;
They wear the human form, but they
Are Gorgons, none the less;
For if they were not hard of heart,
As well as slow of mind,
They never had sent back my song:
"Respectfully declined!"

Scribner's Monthly.

The Proverbs of India.

The proverbs of India far exceed those of Solomon in number, and many of them quite rival his in wit and wisdom. I will give a selection. They speak for themselves. Some of them lose a little in rhyme or pungency by translation. There are many more which would be of little point away from Indian customs and ideas. As "a man is known by the company he keeps," so a land may be known by its proverbs, if we bear in mind that there are some sayings unpublished.

Missionaries gain a greater hold upon the natives when they can use their proverbs as our Lord applied the sayings of the Jews of his day. Thus the depth of human depravity, so well illustrated by the "Ethiopian's skin," is best presented to the Hindoostani by one of the proverbs of the Hitopadesha: "Charcoal parts not with its blackness in a hundred washings." "Even by a hundred efforts a crane cannot be made to talk like a parrot," or, more pithily, "Pounding an ass to make him a horse." Allied to this is "Thrashing the chaff," illustrating the inability of the soul to sanctify itself. The need of the help of the Holy Spirit to see the truth may be taught by quoting: "What is the use of a looking-glass to a person without eyes?" We may hint the needs of their Brahmins and Gurus by suggesting: "Blind torch-bearers," "The bullock's house is out of repair," or "Oil your own wheel first." These seem scarcely original, so nearly are they like our Lord's "Blind leaders of the blind," and "Mote and beam" illustrations. Hypocrisy is "Rubbing the thighs with bran and calling one's self corn dealer" (the dealer sits upon his mat with the grain heaped up beside him).

Vanity is thus put: "If I must die, I must die; but do not touch my top-knot, as the peacock said." Our "pot calling the kettle black" runs thus: "The sieve said to the needle, What a large hole you have!" Contentment is taught in the Bengalese proverb: "When the bed breaks, there's the floor to lie on." Also "Content is covered with the Sheshia leaf, but for discontent a phutain will not suffice." "Too high is broken by the wind, too low is eaten by the goats." The Hitopadesha has many wise sayings upon this and similar subjects: "From covetousness anger proceeds; from covetousness last is born; from covetousness come delusion and perdition; covetousness is the cause of sin." "The wealth of the miser consists in being able to say: This is mine." "He whose days pass without giving or enjoying, though he may breathe like the bellows of a blacksmith, yet he does not live." Retribution is found in many sayings, as "Jaisa karna, walsa bharna," "As the doing, so the getting." "Jo booge, wuhi katoge," literally, "What you sow, that shall you cut" (reap.) With these is found the idea of atonement: "Like sin, like atonement." "The profits of sin are spent in atonement." Ingratitude is pictured in the Bengalese: "Having eaten your rice, the eater attacks you," and "When the work is done, the carpenter is a rascal," or the Sanskrit sloka, "What further use of the boat when you have crossed the stream?"

From the sublime let us turn to the domestic. "If you want a good pot, sound it first; if you want a good wife, know her first." "Caulk a new boat, heat a new wife," would make one shudder, but it is met by "Prop up an old house, cherish an old wife." We have known some more "enlightened" people to reverse this order. Here is a sweet sentiment: "One's own home is always the pleasantest, and she is loveliest whom one loves best." Here is a contrast: "The mind of the mother-in-law is as uneasy as peas on a brass plate." "If a man runs after a woman he falls into marriage; if a woman runs after a man she falls into ruin." "Good soil gives good grain—a good husband makes a good wife." "Half-grown grain wants the rain—to her with child be soft and mild." "He who cultivates an old *joom* will have much weeding; he who marries a widow will have to pay her debts."

The drinking customs of the age are suggested: "An old house wants props—an old man wants drops." "An ax is spoiled by the knots in the wood—a man is ruined by the glasses he swallows." A relative in slavery is "a thorn under the nail" to the frontier tribes.

"A dog is disliked for his teeth, a man for his tongue." "In jungle scrub the castor-tree (ten feet high) is king." "Any knife is sharp among potatoes." "It is dark under the lamp" is akin to our erroneous proverb about preachers' sons.

The Hitopadesha has many beautiful proverbs: A false flatterer is "a jar of poison with a surface of milk." "The serpent is adorned with a jewel, still is he not dangerous?" "One should not form friendship with one of evil character; charcoal, if hot, burns—if cold, blackens the hands." "One of evil character is like a pot of clay, easily broken, but reunited with difficulty; while a good man is like a vessel of gold, difficult to be broken and may be easily joined again."

Great Men Good Sleepers.

Napoleon at St. Helena censured what he called historical silliness (*niaiseries*) on the part of historians who judged ill of men and events. "It was wrong, for example, to expatiate on the calmness of Alexander, Cæsar and others for having slept on the eve of a battle. There are none of our soldiers, of our generals, who have not repeated this marvel twenty times, and nearly all the heroism lay in the foregoing fatigue." M. DeSegur describes him passing the night before Wagram, within reach of the enemy, on the alert, the horse bridled.

"The Emperor slept in the middle of his guard. A spread mantle served him for tent. He slept under it scarcely three or four hours, but as profoundly as usual. It was necessary to wake him in the morning. This will excite no astonishment if we reflect that at these critical moments history shows us hardly any great men without sleep or appetite; not that robust health is indispensable to these great actions, but rather because they require elevated and firm characters which maintain their calm."

Conde was an excellent sleeper; so was the Duke of Wellington; so was Pitt, till his health became fatally shattered; and the power or habit is quite as essential in civil as in military affairs, for without it both mind and body must prove unequal to a strain. One striking exception was Nelson, who, when everything was ready for the attack on Copenhagen, and he was only waiting for a wind, was with difficulty persuaded to attempt an hour or two of rest. He allowed his cot to be placed on deck and lay down on it, but never closed his eyes a moment, and at brief intervals during some hours kept anxiously inquiring about the wind. Napoleon or Wellington would have ordered himself to be called when the wind was favorable and gone quietly to sleep. Yet Nelson was a hero in the brightest acceptation of the word.

"The fiery spirit, working out its way,
Fretted the puny body to decay."

At Wagram there was a time when the French left was routed, and the artillery at Boudet taken. Intelligence of this disaster and of the threatening advance of the Austrian right to operate on the French rear being brought by one of Massena's aides-de-camp, the Emperor remained silent, impassive, as if he had heard nothing, with looks fixed on the opposite side, on Neusiedl and Davoust. It was not till he saw the fire of Davoust, and his victorious right wing pass the high tower of this village, that he turned to the aide-de-camp: "Bondet's artillery is taken. Well, it was there to be taken. Go and tell Massena that the battle is won." It was then far from won; a desperate effort was required to redeem it, and he was obliged to order up his reserve, to which he never resorted except in the last emergency.

Having given this order, confident of its execution by Lauriston, Davoust and d'Aboville, and sure of its effect, tranquilized, moreover, by the progress of Davoust and our right wing, Napoleon alighted, and that which will astonish, but is certain, is that, calling Rustan (the Mameluke,) he caused his bearskin to be spread out, stretched himself upon it and fell into a deep sleep! This sleep had already lasted nearly twenty minutes, and was beginning to create disquiet, when he awoke without surprise, without eagerness, to know what had come to pass during this absence of consciousness. We could even see by the direction of his first look, and by the orders which he redoubled, that he resumed or rather followed his train of thought as if it had undergone no interruption.—*Memoirs of Count de Segur, in Quarterly Review.*

The Bread from Heaven.

No doubt the words were difficult, and, to those who came in a hard and false spirit, offensive; no doubt also the death and passion of our Savior Christ, and the mystery of that holy sacrament, in which we spiritually eat his flesh and drink his blood, has enabled us more clearly to understand his meaning; yet there was in the words which he had used enough, and more than enough, to shadow forth to every attentive hearer the great truth, already familiar to them from their own law, that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God;" and the further truth that eternal life—the life of the soul—was to be found in the deepest and most intimate of all conceivable communions with the life and teaching of him who spake. And it must be remembered that if the Lord's Supper has, for us, thrown a clearer light upon the meaning of this discourse, on the other hand the metaphors which Jesus used had not, to an educated Jew, one hundredth part of the strangeness which they have to us. Jewish literature was exceedingly familiar with the symbolism which represented by "eating" an entire acceptance of and incorporation with the truth, and by "bread" a spiritual doctrine. Even the mere pictorial genius of the Hebrew language gave the clew to the right interpretation. Those who heard Christ in the synagogue of Capernaum must almost involuntarily have recalled similar expressions in their own prophets; and since the discourse was avowedly parabolic—since Jesus had expressly excluded all purely sensual and Judaic fancies—it is quite clear that much of their failure to comprehend him rose not from the understanding, but from the will. His saying was hard, as St. Augustine remarks, only to the hard, and incredible only to the incredulous. For if bread be the type of all earthly sustenance, then the "bread of heaven" may well express all spiritual sustenance—all that involves and supports eternal life. Now the lesson which he wished to teach them was this: that eternal life is in the Son of God. They, therefore, that would have eternal life must partake of the bread of heaven, or, to use the other and deeper image, must eat the flesh and drink the blood of the Son of Man. They must feed on him in their hearts by faith. They might accept or reject the truth which he was revealing to their consciences, but there could be no possible excuse for their pretended inequality to understand its meaning.—*Farrar.*

Fox-Hunting and Science.

Sir Roderick I. Murchison was recognized throughout the world as one of the most distinguished geologists of the present century. In his classification and arrangement of the Silurian system he in fact laid the foundation of the methods of classifying and describing the various formations which have been continued by the geologists of all countries. Yet he came very near never being anything more than a reckless English fox-hunting squire. He seems to have been rather wild at school; active and venturesome in the army; an enthusiastic hunter, proud of his stud of horses, and inclined to a taste for "horse talk;" and withal a desultory dabbler in art and archæology. All of a sudden, when thirty years old, he became converted into a diligent student of science. How this came about is told in his own words, quoted in Geike's biography:

"As time rolled on I got *blase* and tired of all fox-hunting life. In the summer following the hunting season of 1822-23, when revisiting my old friend Morritt, of Rokeby, I fell in with Sir Humphry Davy, and experienced much gratification in his lively illustration of great physical truths. As we shot partridges together in the morning I perceived that a man might pursue philosophy without abandoning field sports; and Davy, seeing that I had already made observations on the Alps and Apennines, independently of my antiquarian rambles, encouraged me to come to London and *set to* at science by attending lectures on chemistry, etc. As my wife naturally backed up this advice, and Sir Humphry said he would soon get me into the Royal Society, I was fairly and easily hooked."

He sold his horses and went to London to study chemistry. This study did not suit him, being too sedentary, while he was of an active disposition. Then his attention was turned to geology, and his favor gained for it, as a science which, needing much observation in the field, would offer an easy outlet for his physical activity, and came nearest to his old field sports in the opportunity it afforded for open-air exercise. On the invitation of Dr. Buckland he visited Oxford, where he had the opportunity of hearing the lectures of the professor, and also of joining in one of his field excursions. This excursion determined Murchison's career. He determined to observe for himself, and, hackling on his geological hammer for the first time, he started on a tour along the south coast, accompanied by his wife. From this time forth he threw himself into his new science with the same ardor which had been displayed in his field sports; and each season he started on some fresh campaign which would furnish him with materials for his winter's work. The record of these geological journeys at home and abroad naturally forms the bulk of Murchison's memoirs.

From a careful article in the Brooklyn *Eagle*, on the choirs and choir music of the City of Churches, we learn that there are in that city two hundred and twenty-five churches, whose aggregate expenditure for music is annually $170,850, or an average of about $750 to each church. The most expensive choir costs about $8,000, the next $6,000, the next $5,000, and so they run down the scale to nearly nothing. Bassos, sopranos, contraltos, organists and precentors have their fixed values, just as the preachers have, and change from choir to choir with a considerable degree of liveliness about the first of May. Some musicians hold their connection with church choirs for a long series of years, but the tenure of others is very uncertain, depending somewhat on the whims of musical committees and of congregations, and partly on offers of additional salary with which singers and players on instruments are sometimes tempted from church to church. Much of the expensive music of Brooklyn and of New York is worth paying for, but there is, on the other hand, much which is not worth paying for at any price, as an aid to devotion. Some of the best is that which costs the least cash.

A Good Church Member.—He believes in his church. He loves it. He gives himself to it. He prays for it, and speaks kindly of it. He does not put a stumbling-block in the way of his brethren, and avoids those things which may grieve them or cause them to offend. He is charitable in his judgments and promotes peace. He feels it a duty to build up his own congregation rather than another congregation. He cheers his brethren and his pastor by regular attendance upon the public services. He helps the pastor, and does not leave him to preach to empty pews with an aching heart, or to carry on the prayer meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Savior are sacred to him. He does not trifle with either. He does not long continue derelict in duty to the church, so as to become liable to discipline. He keeps his covenant, solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and constantly increase their number! Let lively stones be laid into the spiritual temple.—*The Reformed Church Herald.*

"Papa, are you growing taller?" "No, my child; why do you ask?" "'Cause the top of your head is poking through your hair."

Religious Intelligence.

—The Bishop of Manchester has emphatically set his veto on rattling at religious fairs in England.

—Negotiations between Russia and the Vatican in relation to the Russian Catholic Church have been abandoned for the present.

—The Arabs made an attack on the English Palestine exploration party recently, near Acre, wounding the leader, Lieut. Conder.

—The Pope has written a letter to the Archbishop of Naples, mathematizing the new organization known as the National Catholic Church.

—The Bible Society has manufactured during the year, at the Bible House, New York, 742,366 copies of the Scriptures, and its issues during the fifty-nine years of its existence amount to the portly number of 31,893,332.

—A well-attended conference on Christian literature was held at Allahabad on the twenty-fourth and twenty-fifth of February, to consider what steps should be taken for increasing the supply of Urdu and Hindi Christian literature. The various tract, Bible, mission and publishing societies were represented.

—The London *Watchman* contains the following: "The Italo-American Methodists in Rome have just paid a large sum for a very eligible plot of building ground on the Piazzi Poli, next to the Church of the Crocitieri, upon which they propose to build a chapel. There will be only a partition wall between the Roman and the Methodist churches."

—At the recent London Presbyterian council the Welsh Calvinistic Methodists were among the brethren acknowledged heartily as worthy a place in the Alliance. Their moderator, Rev. J. Williams, spoke for them, and said that they "had one hundred thousand members, and a thousand churches, and a very great debt—the debt being significant of activity."

—British cruisers are busy doing for the eastern coast of Africa the work which was formerly necessary on the west coast. The slaves rescued from a number of Arab dhows have been settling on the Seychelles Islands, in the Indian ocean. The Church Missionary Society has sent one of its agents thither, in order to look after the spiritual interests of the freed slaves.

—Dean Stanley has done another unconventional thing in inviting the Pan-Presbyterian Synod to visit and go over the Jerusalem Chamber. The dean did not fail to point out the reason of this act of liberality. It was in that chamber that Presbyterian divines of 1645 sat and drew up the Westminster Confession, which is to this day the standard of Presbyterian orthodoxy.

—The missions of the Reformed Church are carried on in China at Amoy, in India in the Arcot district, in Japan at Yokohama and Yedo. There are 11 stations, 15 missionaries, 19 assistant missionaries, 6 native ministers, 55 catechists and Bible readers, 36 school teachers, 25 churches and 1,360 communicants. The missionary physicians treated 11,301 patients during 1874.

—There was a meeting in Pittsburg, Pa., a short time since, of persons "who believe that railroad traffic on the Sabbath, especially the running of freight trains, is contrary to the law of God and the fundamental law of the land, and injurious to all the best interests of the individual and of society." It is their intention to prosecute the offending corporations for violating the State laws regarding Sabbath observance.

—Maj. G. W. Ingalls, a Baptist missionary agent, reports that at the late General Council of Indians at Okmulgee, where twenty-nine wild tribes were represented, the chief of one of the tribes said: "We want preachers who will have meetings and Sunday schools for us, who can instruct and teach us the words of the great spirit." Maj. Ingalls was personally importuned to secure missionaries (Baptist, of course) to labor among these Indians.

—The constitution adopted by the Presbyterian Council has been made public. The name given the new union is "Alliance of Reformed Churches Throughout the World." All churches are included which hold to the Presbyterian system and creed. The preamble of the constitution recites the objects of the Alliance, which are to demonstrate unity of belief among Protestants, organize mission work, promote educational and social reforms, and oppose infidelity and religious intolerance.

—We clip from an exchange the following: "A Wesleyan missionary in the Island of Ceylon has bought an idol temple and the grove in which it stood, as well as the idol itself. Having completed the purchase from the Brahmin owner, the missionary put the idol into his coat-pocket and walked away, instead of dropping dead, as the horrified worshipers expected to see him do. It happened to be the god Vyravan, who is the guardian of the other gods, and the seizure of his image, removal of his temple and grove, and the erection of a school on the sacred spot, has created an unusual stir among the people of Calalty."

—Two or three years ago the Missionary Society of the Methodist Church of Canada sent forth its first party of foreign missionaries. The empire of Japan was chosen as their field of labor. Their safe arrival at Yokohama and the conversion of two native *moonshies*, whom they had employed to assist them in the acquisition of the Japanese language, were duly noticed heretofore. We have now the pleasure of reporting still greater success. From communications just to hand from Canada, under date of June 23, we learn that Rev. Messrs. Cochran and Macdonald have baptized thirty-five native converts since they commenced their labors in Japan, and that some of these are already so far advanced in Christian knowledge and experience as to be usefully employed in preaching the gospel to their fellow-countrymen.

Our Young People.

PRETTY IS THAT PRETTY DOES.

The sphinx wears a plain brown dress,
And she is a steady spinner;
To see her, quiet as a mouse,
Going about her silver house,
You would never, never, never guess
The way she gets her dinner!

She looks as if no thought of ill
In all her life had stirred her;
But while she moves with careful tread
And while she spins her silken thread,
She is planning, planning, planning still
The way to do some murder.

My child who reads this simple lay
With eyes down-dropt and tender,
Remember the old proverb says
That pretty is as pretty does,
And that worth dies not go nor stay
For poverty nor splendor.

From Our Little Friends.

SEPTEMBER 11, 1875.

Mr. Editor: I am a little boy, and a friend to the Advocate. I read it regularly, through the kindness of a good lady who is one of your subscribers.

Grandpa Goodale has created a great deal of excitement among us children. I may have missed some of the numbers of the Advocate since he commenced his stories, though I don't think I have. I wish to know what a "boys' nest" is. Now, sir, I know what a "hornet's nest" is, and a "bee gum," and a "yellow jacket's nest," but I never heard of a "boys' nest." If Grandpa Goodale will not let us know how Barney milked the boys' nest, will he in his next tell us boys what a boys' nest is, and perhaps we will be patient until he can finish his stories? Your friend,

Charlie B. White.

Beech Grove, Sept. 9, 1875.

Dear Mr. Editor: We little folks are in great trouble up here in Louisiana about Grandpa Goodale. What has become of him? He does not say a word to us now. Mr. Editor, please tell him to tell us "How Barney Milked the Boys' Nest" before cold weather comes on.

Mr. Hoentt is our preacher this year. I like him very much. He helps me to sing "Come to Jesus," and talks to me about Jesus. We cannot go to Sunday school like your little girls in the city, but we have good preaching, and we all like to go to church and bring the preacher home with us. The Advocate is a welcome visitor at our house. We feel lonely without it—so many interesting pieces in the Child's Corner to read. I must close.

From your little friend,

Carrie R.

How Children Quarrel.

Jeanette's mother had bought a new cloak "all covered thick with spangles," so the little girl informed her friend Bertha as they were going to school one morning.

"My mother's having her old one made over," replied Bertha; "but she isn't going to put any spangles on it; they're too high."

"My mother's cloak shines be-an-ti-ful-ly," remarked Jeanette, proudly.

Bertha's mother's cloak didn't shine at all. Moreover, it was not destined to shine, as the little girl knew all too well. She had heard them say at home, on the day before, that the old galloon trimming must go on again. For a moment she was speechless, overwhelmed.

Only for a moment, however. Her spirits were something like India rubber—always ready for a bound.

"My mother's handsome enough without spangles," said she in a satisfied tone.

"So's mine," replied Jeanette, warmly.

"Mine's prettier."

"Oh, what a story!"

"She is. She's got the prettiest eyes."

"Why, Bertha Kent, my mother's eyes are just as jet black as they can be."

Bertha hadn't the least idea of the color of her mother's eyes. She only knew that they were good eyes, pleasant to look upon.

"I don't care," she said with spirit, "my mother's eyes are the best, and she never wears spectacles either."

"That's nothing. Some kinds of spectacles are stylish. Aunt Hattie says so."

Bertha didn't know what "stylish" meant, so she did not attempt to dispute that point.

"My mother's hair is the prettiest anyway, and she doesn't have to tie it on either."

Her tone seemed to admit of no contradiction. Nevertheless, she had it.

"Hair that ties on is a great deal nicer."

"O—h! I don't believe it."

"It is. Aunt Hattie says you can't make your head look real stylish without something tied on."

Again that word. Bertha's mother never talked of what was stylish. She sometimes spoke of what was pretty, but more often of what was serviceable. So, as I said before, the little girl's mind had been allowed to remain in a lamentable state of ignorance upon this very important matter.

"Well," said she, after a pause, "my mother's got the handsomest face at any rate."

"O—h, she hasn't."

"She has."

"She hasn't either."

"She has too."

Both little girls were becoming angry. I do not know what might have been the result of the discussion if Charlie Winslow hadn't happened along just then. He was whistling very loud, but that did not prevent his hearing the excited voices of his little schoolmates. He stopped.

"What's the matter?"

"Isn't my mother prettier than hers?"

"Hasn't mine got the handsomest eyes?"

"Isn't my mother's face the prettiest?"

"Don't you think hair that grows on your head is the best?"

Charlie laughed.

"Which mother do you think is the prettiest?" inquired Jeanette, impatiently.

"Mine," replied Charlie, puckering up his lips for another whistle.

"But we weren't talking about yours," said Bertha.

"No," explained Jeanette; "we're talking of our two mothers—hers and mine. Which of them do you think is the prettiest?"

"Mine," replied the young gentleman, decisively; "she's twice as handsome as either of 'em." Then he puckered up his lips again and walked off.

Jeanette and Bertha looked at each other.

"I don't see how he can think his mother's pretty," said Jeanette.

"Nor I either," replied Bertha; "some of her teeth grow crossways."

"And her nose is kinder crooked."

"So it is."

"She never does her hair up any sort of a way."

"She's only got a little spec too."

"How funny of him to say she's handsome."

Both the children laughed heartily, forgetting their own dispute in their amusement.

"She's good, though," said Bertha, at length. "Don't you remember when Robbie Lennox cut himself with that knife how she tied his finger up and gave him an apple?"

"Yes, I know; and she plays all sorts of nice games with Charlie after supper. He has a good time."

"P-r-aps so."

There was a thoughtful pause.

"P-r-aps all the boys and girls think their mothers are pretty."

"P-r-aps they do."

Another pause.

"P-r-aps that's the reason we think our mothers are the prettiest."

"P-r-aps 'tis."

"But my mother is very handsome, truly."

"So's mine."

"Come over this afternoon, and we'll cut out some waterproofs for our dolls. Mother's got a great piece left," said Jeanette, abruptly changing the subject.

Bertha promised. Peace was fully restored. Both felt that the disputed question had somehow settled itself, and both were satisfied with the decision.—*Mary C. Bartlett, in the Christian Register.*

Scowling.—Don't scowl; it spoils faces. Before you know it your forehead will resemble a small railroad map. There is a grand trunk line now from your cowlick to the bridge of your nose, intersected by parallel lines running east and west, with curves arching your eyebrows; and O how much older you look for it! Scowling is a habit that steals upon us unawares. We frown when the light is too strong and when it is too weak. We tie our brows into a knot when we are thinking, and knit them even more tightly when we cannot think. There is no denying there are plenty of things to scowl about. The baby in the cradle frowns when something fails to suit. "Constitution scowl," we say. The little toddler who likes sugar on his bread and butter tells his trouble in the same way when you leave the sugar off. "Cross," we say about the children, and "worried to death," about the grown folks, and, as for ourselves, we can't help it. But we must. Its reflex influence makes others unhappy; for face answereth unto face in life as well as in water. It belies our religion. We should possess our souls in such peace that it will reflect itself in placid countenances. If your forehead is ridged with wrinkles before forty, what will it be at seventy? There is one consoling thought about these marks of time and trouble—the death-angel almost always erases them. Even the extremely aged in death often wear a smooth and peaceful brow, thus leaving our last memories of them calm and tranquil. But our business is with life. Scowling is a kind of silent scolding. It shows that our souls need sweetening. For pity's sake, let us take a sad iron, or a glad iron, or smoothing tool of some sort, and straighten these creases out of our faces before they become indelibly engraved upon our visage.—*Christian at Work.*

Different Kinds of Pennies.—A boy who had a pocket full of cents dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen or the missionary. His was a tin penny. It was as light as a scrap of tin.

Another boy put in a penny, and looked around with a self-applauding gaze. His was a brass penny. Not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself: "I suppose I must, because all others do." That was an iron penny. It was the gift of a cold, selfish heart.

As a fourth boy dropped his cent in the box he shed a tear, and his heart said: "Poor heathens! I am sorry they are so poor, so ignorant and so miserable." That was a silver penny, the gift of a heart full of pity.

But there was a scholar who gave his cent with a throbbing heart, saying to himself: "For thy sake, O loving Jesus, I give this, hoping that it may be the means of some good to those who have never heard of thee." That was the golden penny, because it was the gift of love.

Little Alice was crying bitterly, and, on being questioned, confessed to having received a slap from one of her play-fellows. "You should have returned it," unwisely said the questioner.

"Oh, I returned it before," said the little girl.

No entertainment is so cheap as reading, nor any pleasure so lasting.

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Sorrowing Not as Others.

Not after the manner of the heathen, who were without a clear revelation of the future life, and who never thought of the resurrection. The frantic demonstrations and the despairing grief were in accord with the condition of those who were without Christ, "having no hope, and without God in the world." Sorrow is not rebuked altogether by the admonition: "That ye sorrow not, even as others which have no hope." Only the sorrow is not to be such as the pagan feels, and the manifestation is not to be after the manner of those who have no assurance of immortality.

The parting of death is very brief, and, if this be the main sorrow, it should be little more than that which is occasioned by many of the separations in the order of our earthly experience. We remember how a Christian lady, many years ago, when she impressed the last kiss upon the forehead of her dead husband, said: "Good-by for a little while!" She felt that the separation was only for a brief space, that her husband slept in Jesus, and that the time of meeting could not be distant. If we have a real faith in the immortality of the soul, and in the conscious unbroken being and happiness of our friends who have been called away, it is hardly possible that we should give the rein to grief. There will be sorrow, but it will be modified, restrained and mixed with comfort and hope. It is not uncommon, however, to witness those extremes of anguish and paroxysms of overwhelming emotion which seem to ignore the doctrine of the resurrection and the life.

Christians do not always realize the power of the world to come so as to habitually feel that their citizenship is in heaven. They have allowed themselves to become almost completely absorbed in the things that are seen, while the unseen world has become less real, and has become removed from the sphere of daily thought and contemplation. The ties of kindred, especially those of the family circle, have grown stronger with the passing years, while the thought that they are all temporary and doomed to be broken has been carefully repelled, or only tolerated as a dim and undefined possibility. Parents have drifted into the unconscious idolatry of living for their children rather than for God, and of finding their supreme delight in this precious, but still earthly and inferior, relationship. The rapt gaze has been toward the earth—its plans and enterprises—and the soul has ceased to look at the things which are not seen. Perhaps we have fixed the orderings of Providence to suit our own notions. Long life is a matter of course; parents are to be gathered first, and "in a full age, like as a shock of corn cometh in in his season." The children are to grow up to be the pride and stay of their parents, and everything is to be adjusted according to our own views of what is most fitting and desirable. Death can hardly come at any time without a shock, but when it comes to reverse our plans, and to turn our ways upside down, and to take away the idols of our hearts, its presence is absolutely paralyzing. To live with little reference to the heavenly world, and with scarcely any admission of the uncertainties of the present life, is to place ourselves in a position utterly unarmed and defenseless when the strange and dreadful invader comes. If we live like heathen, with no clear and habitual realization of eternal things, we shall also sorrow as others which have no hope.

Our Christian faith should not only triumph over death so as to expel the fear of it from our own breast, but it should be victorious over everything that is most distressing in our sorrow for those who have died. It is in the house of mourning, and by the side of the coffin, and by the new-made grave, that we are to respond from the depths of our souls to the declaration that Christ "hath abolished death, and hath brought life and immortality to light through the gospel." With Christ strongly held, and clearly apprehended as "the resurrection and the life," there will be sorrow, but it will be sorrow mingled with hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

The distinguishing line between believers and unbelievers, between Christians and heathen, is exhibited in their sorrow. It is, of course, marked in the character and life, in every relation and pursuit where moral and spiritual distinctions are possible. In the ordinary vocations—the business and the recreations—the spirit and tone of purity and heavenly-mindedness are manifest in the children of God: But they have a testimony to deliver in their very bereavements. Their sorrow is to stand out in contrast to the sorrow of others, even in stronger relief than their works. Here, in the darkest and most trying passages of human experience, their light is to shine with peculiar splendor and in convincing power. They are to show to the world that there is a reality in the religion of Christ, that it means living for eternity, that it is victory over death, and that they have a strong consolation who have fled for refuge to lay hold upon the hope set before them. Nowhere are the fruits of grace more convincingly manifested than in the Christian's sorrow. The manner of it, the temper of mind, the sweet submission, the inward peace, the unshaken trust, the cheering and blessed hope, the looking at the unseen, are all more than miraculous attestations of the truth and power of the gospel.

Not alone as a privilege, then, does the apostle direct our thoughts to the manner of our sorrow. The principles of our Christian profession are involved, and our duty as witnesses for the gospel. Unlike the world in their lives, and in the entire scope and aim of their being, Christians are to be most unlike the world in their sorrow. They are to be faithful and consistent in their suffering as well as in the active affairs of their calling. In some respects it is the severest test of our religion. The infliction of bodily pain and the loss of property do not touch the center and citadel of the soul as this does. To be true, consistent, unshaken in the mightiest griefs which man can know, is the sublimest illustration of the doctrine of Christ. Whatever other ends there may be in the Christian's bereavement, this is one always to be recognized: the manifestation of divine grace and consolation in sorrow. There is need of a consistent Christian life in the house of mourning.

The Lay Element.

Mr. Editor: Will you please give some general and positive information, through your columns, concerning the present polity of the Methodist Episcopal Church South. Feeling the need of such information has induced me thus to intrude. It is true we have Disciplines, but yet it seems that a *correct interpretation* is not understood by many. We wish to know how far the episcopal power is curtailed, and how far the power of the lay element may be brought to bear in restricting the authority of traveling ministers by the amendments in the constitution. Some ministers say that there is no difference, or scarcely none, between the government of the Methodist Episcopal Church and the Methodist Protestant Church, while the opposite side say there is a great deal, affirming that the lay representation is only *nominal* in the Methodist Episcopal Church.

The above note of inquiry raises two or three points upon which we can give no more light than our correspondent has before him in the Discipline. We do not know that the power of the episcopacy has been directly curtailed by the introduction of lay representation. Laymen are members of the General Conference, and in equal numbers with the clerical delegates. They there help to make the laws, elect the Bishops, and pass upon the administration of the Bishops. The power of the Bishops to appoint the preachers remains intact up to the present time. Formerly the traveling preachers, in General Conference, possessed the exclusive power to legislate for the church. Now the laymen have an equal voice in the legislative body, and this is a considerable restriction upon the authority of traveling preachers. Lay representation is surely something more than nominal when they have an equal representation in the law-making body. In the Annual Conference the lay representation is not equal to the clerical members, but they elect the lay delegates to the General Conference, and are entitled to vote on all questions except that involving ministerial character. On ministerial relations, such as admission on trial, reception into full connection, election to orders, and the like, laymen have a vote. As our preachers all come up through the Quarterly Conference where they are licensed and recommended to the Annual Conference, and as the Quarterly Conference is composed chiefly of laymen, it will be seen that no man can get into the local or traveling ministry except through the vote of laymen. It is only by their concurrence and action that the initial step can be taken.

The Southern University.

The article published last week on Our Conference Colleges is entitled to careful attention. In connection with it and its admirable suggestions we would again call special notice to the condition and claims of the Southern University at Greensboro, Ala. We are well advised of the fact that the board of trustees is highly pleased with the president and professors now in charge, as much so as with any faculty the university has ever had.

This we know is saying a great deal, but it is true. Dr. L. M. Smith is a first-rate man in the pulpit, in the professorial chair and in administrative ability. He graduated at Emory College, Georgia, in 1848, with first honors, in the class with Rev. J. C. Simmons, of California, Rev. Dr. M. S. Andrews, of Alabama, and Rev. Dr. J. S. Key, of Georgia. He has been engaged the most of the time since as professor and president in Emory College. He has distinguished ability, ample experience, and has been successful. He is a preacher of great unction and power, and the very type of a Christian gentleman to impress and mold the character and habits of young men. The professors are all gentlemen of wide reputation, and able and successful teachers. They have commanded high positions, and their competency is avouched by a record of the most flattering character. The location of the university is in the best section of Alabama, in a community of intelligence and refinement, and of easy access by rail from every part of the Southwest.

This institution starts out the present season with new life and with improved prospects. It is prepared to receive and educate a large roll of students, and to do full justice to its patrons. It is a Conference college, especially under the control of the Alabama Conference, and rightfully claims the active support and efforts of the preachers to secure students. If the brethren have not already presented the subject to the people, let them do so at once. It is an interest of vital importance to our church and people. The Southern University has done a great and noble work already. Many of her graduates are in the ministry, and an honor to their *alma mater*. Others of her alumni are represented in the professions and other secular pursuits, and stand high as reputable and useful citizens. She is now prepared to maintain her past fame and to extend it—to do the work of her past and to improve upon it. We trust there will be no backwardness, no lukewarmness, in the support and patronage of the Southern University.

Dr. John E. Paine.

We have already published the death of this estimable and lamented gentleman in connection with a note from Bishop Paine. The Bishop, writing to the Nashville *Christian Advocate*, gives the following interesting account of Dr. Paine:

I know that you and many others will sympathize with us when you learn that we have lately suffered a great bereavement. Our precious son, Dr. John Emory Paine, died on the fifteenth instant, in his twenty-fourth year. He was born January 1, 1852, graduated in Emory and Henry College in 1872, and was honored with a "first prize" in surgery upon his graduation as M. D. in the Medical University of New York in February last. On the seventh of April he was most happily united in holy matrimony to Miss Sallie M. Hampton, eldest daughter of the late Dr. William M. Hampton, of this place, and had entered upon the practice of his profession in this his native town with flattering prospects. He loved his profession, and seemed finely adapted to its duties, both by thorough study and a generous impulse to mitigate suffering. He was a dutiful son, a loving and beloved brother, a sincere and genial friend, popular, moral and honorable in his principles. His brief matrimonial relation was, in every respect, all that could be desired. His worldly happiness was complete, and life to him was bright and sweet. And then, again, he seemed so necessary to both families, peculiarly so to his aged and afflicted father, to whom he ministered as a physician, and soothed and comforted as a son and nurse. But in the midst of our sorrow we are consoled by the facts that he had professed religion and joined the church while at college, that having located himself he was only waiting for his church certificate to transfer his membership regularly, and join his pious wife in the service of God. The last of all is that he sought and found renewing grace and the faith of assurance, and was found ready and triumphant. "All is bright," "I am going home," "I am happy," etc., were often on his lips. He bade all present, calmly, and without fear or murmur, an affectionate farewell, and exhorted us all to meet him in heaven. Words cannot convey an idea of the solemnity and moral sublimity of the scene. Our God was there. We surrender him in holy trust to God, in a firm belief of his eternal safety, and that we shall meet him in heaven. Pray for us.

Field Notes.

CAMP MEETING.

The pleasure afforded me by attending this meeting was very great. Besides meeting with old friends and making new ones, I have had a rich feast in listening to the preaching of the "glorious gospel of the blessed God." People may gape and wonder at their star preachers, and go away from the service and not remember a single sentence; but when a man whose soul is full of the gospel *talks* to me of Jesus and his love it produces a most profound impression. So much to the point in hand was the proclamation of the truth that I said to one preacher: "The Lord sent a man twenty-five miles to hear your sermon to-day." The Lord sent the preacher ten times twenty-five miles to preach to that man. The attendance at the meeting was very good. We had almost an immeasurable waste of waters on the east and on the west, but the people came from the north and from the south. We had also an innumerable number of musquitoes, "which no man could number." It was simply a matter of impossibility to hold woods prayer meetings. Does the adversary ever assume the form of musquitoes, as he does the form of an angel of light? By means of smokes, and "fightings without," and nettings, etc., we managed to carry the meeting through six days. There were about twelve conversions and as many accessions to the church, and the solemn vow of consecration which the Christians took upon themselves the last night demonstrated that the meeting had aroused a lukewarm church to duty. We raised the money to pay off the indebtedness on the shed, and, having a fine lot of ground, with a good shed and a well of excellent water, the brethren have faith that next year the camp meeting will be a grand success.

Some other preachers report fine revivals—Bro. Mc., on F. circuit, and Bro. W., on B. circuit. So the good work goes forward. I am a little afraid that the religion of some of our preachers has a tinge of selfishness in it. In some of them I find a desire to attend those meetings where they think they will *receive* most benefit, and to shun those where they will have the hardest work to do. We ought always to remember what Paul says about "another man's line of things made ready to our hands."

The waters are rapidly abating. The farmers are earnestly engaged in gathering their crops, and the blessed religion of Jesus is saving souls, having already gathered some into the garner of everlasting life.

Presiding Elder.

Death of Rev. Alejo Hernandez.

Corpus Christi, Texas, Sept. 29, 1875.

Bishop J. C. Keener—*Dear Bro.:* Rev. Alejo Hernandez died, at his home in this city, during the night of the twenty-seventh instant. He had passed the day as usual. There was no marked change indicating any reason for uneasiness when his friends retired, or even later, when his wife and their two little children repaired to bed. He was seated in his rudely-constructed but comfortable invalid chair, to which he has been confined during his long illness, and in it he calmly passed away from earth and loved ones to heaven and everlasting joy.

He was buried yesterday. The body was conveyed from his home to the Methodist church at four P. M. The Mexican and American congregations attended the services, which were conducted by Rev. Doreteo Garcia. His own people, who greatly loved him, assisted by a friendly hand or two from the American congregation, gently bore his remains to and from the hearse and church, and also laid them in the grave.

Yesterday was a glorious day. All nature was beaming brightly. The air was calm and the sky almost cloudless. As the sun was sinking in the west we slowly and sadly lowered the body to its resting-place. The requiem, sung in Spanish, floated off and upward as an incense upon the still air. The benediction was pronounced, and at half-past five P. M. his friends, led by the pastors of the Mexican and American Methodist churches, and Rev. W. E. Caldwell, of the Presbyterian, did the last kindly office for him, and closed his grave. The church should erect a monument to mark the spot where now rests the body of the first Mexican missionary of the Methodist Episcopal Church South.

Two kind-hearted ladies — Mrs. Sutherland and Mrs. Williams—have done all that love and kindness can do for Mrs. Hernandez and children. They waited with her during the last silent watching and accompanied her to the grave-yard. Another noble-hearted lady—Mrs. John J. Dix—offered her and her children a home in her own house until the weight of sorrow had passed, and until due and permanent provision could be made. She did not accept, choosing rather her own nation, who, though poor, are ready and willing to do all in their power, and she knows and understands them.

Bro. Sutherland is absent on a tour to the Rio Grande frontier, attending to his duties as presiding elder of the Mexican Border district. When he returns he will doubtless write you more fully.

Respectfully and sincerely yours,
William Headen.

London Preachers.

We give the following extract from "Notes from London," by Dr. Summers, Jr., in the Nashville *Christian Advocate:*

On Sunday morning I heard the great Dr. Vaughan, of the Temple church. This church belongs to the barristers of the Temple, and it is only by courtesy that strangers are admitted. It is a very old church, built in the early part of the thirteenth century, and the graves of the knights, with their full-size recumbent effigies in full armor, carry one back vividly to crusading days. Dr. Vaughan is better known to your readers, perhaps, through the medium of *Good Words* and the *Sunday Magazine*, to which he has contributed so many rich and classical productions. He preached upon "The day of visitation," applying this to the life of the individual, rolling out such volumes of thoughtful beauty that one might well imagine him inspired. There was one sentence, the words of which are still ringing in my ears, and I doubt whether I shall ever forget them: "The sins of the childhood embitter the boyhood, the sins of the boyhood make desolate the manhood, the sins of the manhood deepen that desolation and darken the thoughts of death." Every idea was clothed with beauty, and redolent with the fragrance of freshness, and pregnant with the power of thought.

There has been during the past week, in London, an assemblage of the mayors from the different cities of Europe and America. On Sunday afternoon they assembled with great pomp and ceremony in St. Paul's, headed by the Lord Mayor of this the great world city. Canon Liddon preached to them a powerful sermon from the text: "What is man, that thou art mindful of him?" etc. He spoke of the individualized capacity for exerting influence for good which the city magistrate enjoyed over the sovereign of a realm, and in the evolution of the text showed them how to use that influence for the development of man as he is, and as he was intended to become. As to Liddon's style, I need only refer any one to his Bampton lectures on "Our Lord's Divinity," which rank among the finest productions of our language, notwithstanding the sacramentarianism which crops out here and there. His delivery is so much like that of Dr. Sargent that if I had heard him without seeing him I should have imagined that it was indeed he. And in fact the canon's facial expression also was not so very unlike that of the doctor.

At night I heard Dr. Cumming—the prophet who tried to frighten us into realizing the imminence of our danger by getting up that cock-and-bull story about the second advent in 1868, which we still patiently await. The doctor denied that he said what was attributed to him, and claimed that all that he had foretold, by mathematical calculation, had come to pass, for it was at that very time that the death-blow to the papacy was struck. He referred to the fact that while the Pope was reading the infallibility bull a great cloud settled over St. Peter's, so that his highness was compelled to call for a candle to continue the reading; and as he continued, the thunder roared, and the lightning flashed, so that one of the cardinals leaped from his seat and shouted that a judgment was about to be visited upon them. This he interpreted as the declaration of papal downfall, which "that splendid prince, Bismarck, was sealing by his late political edicts." The gospel, he continued, has been preached to nearly all nations, not for conversion indeed, but for a *witness*, so that the end was not far off, and he was glad that Mr. Moody had the boldness to affirm the same. Well, I could condone that little streak of insanity in the doctor, on the score of a tremendous rap which he gave predestination *en passant*. "Talk not to me of elect and non-elect, of predestination, and the like. You can't get behind that cover. If you are damned you damn yourselves. The final welcome reads, 'Come, ye blessed *of my Father*,' but the ostracism from heaven reads not, 'Depart, ye *cursed of my Father*'—into everlasting fire prepared not for you, but for the devil and his angels—it was never meant for you, and if it is your final portion, yours is the fault alone." I think I have given you the doctor's exact words, and he did not scruple to add that, although he had great reverence for Calvin, he couldn't stop there in the pool when he had the fountain itself from which to drink. His text was: "Ye do show the Lord's death till he come."

Misrepresentation.

Under this head the Raleigh *Christian Advocate* notices as follows one of the many vile slanders sent abroad by brethren of the Northern Methodist Church:

The great fraternal camp meeting at Round Lake did not soften the temper and change the tone of all the Northern people who attended upon its exercises. Nor did it break the force of willful misrepresentation so rife among those of the Bishop Haven school. *Zion's Herald* contains the following from a correspondent who attended the late Round Lake camp meeting. He places the Methodist Church South in a false light before the readers of that journal:

"Since returning from Round Lake I have had an interview with another laborer in our South Carolina work (I call not names, lest such reports should enhance the embarrassments of their work.) He says the Methodist Episcopal Church South has within it the principle of decay. They utterly neglect the colored people. The poor whites they never did seek to elevate. They have given up class meetings and probation of a full membership, and, though they report a great increase, it is a great social organization rather than a church of Christ.

"And how can God be with a people who neither enter into the work of elevating and Christianizing the degraded, nor suffer those who have entered it to have a place at their altars?"

It is astonishing that any man of ordinary intelligence, with a moderate share of perception and piety, could undertake to create the impression that the Methodist Church South is in any sense losing its moral power. We do not say that our people are doing all that they might do to advance the cause of Christ, but it is quite true that our church was never more prosperous, and marks of decay are nowhere visible except to those who advocate the doctrine of disintegration and absorption. As a church we have ever cared for the poor and the destitute. The colored people, who were numbered in our church by the thousands before the war, have left us and placed themselves under the guardianship of the Northern Church. If left to themselves they would have remained with us, but they were advised to "come back to the mother church," and are told that our people were their enemies. They were deceived and decoyed away from us. Some have come back to us, and others desire to do so. We are ever ready to instruct them in the excellent doctrines of God's holy truth.

The St. Louis Conference met at Salem, September 22, and adjourned on Monday evening, September 26. Dr. McAnally speaks of the session as follows:

Taking it all in all, it was a pleasant and profitable session. The statistical report will show an increase in the aggregate number of church members, while there has been progress in other matters.

A very hearty indorsement was given the St. Louis *Christian Advocate* and our publishing interests at St. Louis.

Bishop Keener presided throughout the entire Conference to the satisfaction of all. At least I heard no complaint nor saw anything at all to be complained of, and I have seen and heard all that was done or said in the way of Conference business, not having been absent from the Conference room during the sessions ten minutes, all told, from the time Conference met on Wednesday morning until the Bishop rose to-night to read out the appointments. The course of the Bishop was commended by all.

The next annual session of the Conference will be held at Washington, Mo.

A good state of religious feeling existed in the congregations at the church during the week, and on last night the interest was deep, widely spread, and the prospects for an extensive revival quite good.

The following are the appointments for the St. Louis district:

St. Louis District.—A. T. Scruggs, P. E.; First church, Thomas M. Finney; Centenary, W. V. Tudor; St. John's, J. W. Lewis; St. Paul's, to be supplied; Chonteau avenue, F. A. Owen; Carondelet, Wesley Browning; Bellefontaine, W. M. Williams; Bridgeton, F. A. Morris; Eden, J. E. Treadwell; Mount Olive circuit, J. W. Robinson; Kirkwood, W. M. Leftwich; Manchester, J. S. Frazier; Marvin chapel and City mission, to be supplied by J. J. Watts; editor of St. Louis *Christian Advocate*, D. R. McAnally.

We see by announcement that Rev. A. G. Haygood has been secured as editorial correspondent by the *Southern Christian Advocate*. Dr. Haygood should keep himself in harness by all means, and never allow his facile pen to rust.

Dr. C. J. Bickham has removed his office to 649 Magazine street, corner of Jackson. Dr. Bickham stands at the head of his profession in New Orleans. See his card in another column.

Dr. A. W. Smith, of the Tennessee Conference, and pastor at Columbia, Tenn., died in that city September 23. He was an able, zealous and useful minister of Christ, and dearly beloved by his brethren.

Mrs. Lambuth in Baltimore.

Dr. D. C. Kelley—*Dear Brother:* In response to an invitation, sent through the president of the Woman's Bible Mission, by request of the society, Mrs. Lambuth, our honored sister from China, arrived in the city the first day of this month. The next evening she held a parlor meeting at Friendsbury, an old and well-known homestead of the late Judge Baker's family. Although within the limits of the corporation, this lovely place is not immediately in the city, and we feared the distance might hinder the ladies from assembling in numbers. We, however, had an overflowing attendance of our Southern women, to whom, in her own unostentatious manner, our friend and guest showed the need of China's daughters. While listening to the thrilling details of heathen superstition many a heart received its first impression of the high responsibility laid upon woman to assist in building up the gospel lamp so as to shed its radiance over darkened heathen homes.

In order to give all our Sunday schools the privilege of meeting Mrs. Lambuth, it was arranged that at nine o'clock A. M., Trinity, Emmanuel, Holland street and Bond street Sunday schools should assemble at Trinity church, corner of Preston street and Madison avenue. And at three o'clock P. M., St. Paul's, Central, Calvary and Frederick avenue schools at St. Paul's, Fayette street.

On Sunday morning from two to three hundred children of Trinity and Emmanuel Sunday schools (with their respective pastors) were present, and listened, with intelligent interest, to details of life among the boys and girls of China. Holland and Bond street schools were not represented, owing, probably, to their remoteness from Trinity.

At three o'clock P. M. about one thousand children, from the four Sunday schools appointed to meet there, with their pastors, superintendents, officers, teachers and others, filled to overflowing St. Paul's church, the largest we have in the city. As our gentle representative of the foreign missionary work gave lucid, graphic delineations of the mysterious doctrines and superstitious cruelties which reign among the people with whom, for twenty years, she has been laboring, the sea of bright young faces, that beamed responsive to every word she uttered, gave promise of a goodly harvest from the seed she was then sowing. During the interim between the morning and evening services in our own churches Mrs. Lambuth, in answer to a most earnest invitation from the pastor and superintendent of Chatsworth Independent Methodist Episcopal Church, met the children (numbering about two hundred) in their Sunday school room. Nowhere was the welcome warmer; charming singing, glowing faces, kindly greetings from the young people, evidenced a goodly training in missionary information. On Monday evening a parlor meeting was held in East Baltimore, which was largely attended. On Wednesday Mrs. Lambuth, accompanied by members of the Woman's Bible Mission, visited Washington, and in the parsonage of the Southern Church met only a few of the ladies of that charge, but from that few much may be expected. On Thursday, at four o'clock P. M., a goodly attendance of ladies and children in the basement of the Southern Church in Alexandria, Va., indicated much interest in the good cause. Sweet and hallowing influences pervaded the audience, and no impartial spectator could doubt that increase of zeal and larger liberality to foreign missions would be the result of our sister's visit to that city. On Saturday morning Mrs. Lambuth left Baltimore for Richmond, where she was eagerly expected. By special invitation from the Central congregation she returned to this place, and met over fifty ladies in the western section of the city. This, the last, though not the least, of the series of parlor meetings, will never be forgotten. A culmination of the growing interest excited by the conversations of our beloved guest was visible, while, mingled with all, was the sorrow to the majority present that they "should see her face no more." As a tangible indication of interest, the ladies of Central congregation took a scholarship in Mrs. Lambuth's school, paying into her hands the first $50—one year's requirement. St. Paul's ladies presented $25 as an offering to the China mission; and Emmanuel's ladies did better than all, for, almost in its infancy, they brought up an offering of $17. Trinity Sunday school, through their superintendent, pledges $100, to be appropriated to schools in China. These are not large sums for old and established congregations, but from the Southern Church, so recently planted here, it speaks well for the future.

Truly yours,

Juliana Hayes.

501 N. Strieker St., Baltimore, September 29, 1875.

A Theological Seminary in Mexico.—Rev. C. W. Drees, of the Methodist Episcopal Church, Puebla, Mexico, writes to the *Western Advocate:* "A new phase of our work is beginning to develop itself. Dr. Butler has sent me two young men, one twenty-five and the other eighteen years of age, who, with my native helper, are to form the nucleus of a theological school under my direction. I have to begin with them almost utterly without books or other aids, and try to train them into efficient preachers of the truth. I expect the number of this new class of occupants of our house will be considerably increased by October 1." May we not hope that from this humble beginning there will grow up a grand theological seminary, which shall send forth hundreds of preachers to convert, with God's help, the citizens of our sister republic?

Life is a sum, and it becomes us to do it properly, as it can be done but once.

The reward of well-doing is satisfaction here and happiness hereafter.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. W. Texas	Corsicana	Pierce	Nov. 10
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Pattonah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Koseiusko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
German Mis.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

Gagged and Bound.

The animus of the fraternity agitators comes more and more to the surface from day to day. The Richmond *Christian Advocate*, always sound and sensible, serves up an item or two, as follows:

There appeared in the last *Advocate* a communication under the caption of "We be Brethren." It is common sense and Christianity. The whole question is put in a nutshell.

It is indeed a queer kind of "fraternity" that fawns on the old persecutor and kisses his rod, and at the same time looks coldly on the Conference comrades of many years. The man who is eager to hug an iceberg at the North Pole surely should not forget to embrace the brethren of his own household.

The Rev. Dr. Clark, whom the Savannah Methodists have sent out as a canvasser for a new church they wish to build, has had a good time hugging the Northern brethren; and, it seems, to some purpose. We believe he has not yet tackled Gilbert Haven.

He was recently at Emory Grove, in Maryland, at a Northern Methodist camp meeting.—Of his visit there the Rev. George V. Leech, a leading minister of that church, writes to *Zion's Herald*, Boston:

"The artless and scholarly Dr. Clark, of Savannah Methodist Episcopal Church South, gave us a capital sermon on 'Christian Liberality,' but did perhaps his best work in his brotherly and genial intercourse with the occupants of the preachers' tent. His *expose* of the way in which a few of the 'managers' of the late General Conference of the Methodist Episcopal Church South gagged and bound the fraternal impulses of the great majority of said Conference was refreshing."

It seems the "artless" brother did well in the pulpit, but his "best work" in the opinion of Bro. Leech, was "in the preachers' tent," in a circle of Northern Methodist ministers, making an "expose" of "the managers' gagging," etc. This back-stair story of the "artless and genial Clark," we are sorry to learn from the report of our listeners, was "refreshing to the occupants of the preachers' tent."

Was there no man among the "occupants of the preachers' tent" with acumen enough to see that if this narrative was correct Dr. Clark was showing up men unworthy of fraternity. He is a Southern minister, and we regret that he has such a view of the action of many of the ablest men in our late General Conference.

We cannot call this the "best work" of Dr. Clark.

The July reports from the Chinese mission schools of the American Missionary Association show a total membership for that month of 483, and an average attendance of 306. Six were baptized on August 1, two of whom united with the Presbyterian church in Santa Barbara, two with the First Congregational church in Oakland, and two with Bethany Congregational church in this city.

Publisher's Department.

E. E. F. Ross, Esq., connected for several years with the Christian Advocate, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

A New City Directory.—A well-compiled directory, such as the one last published by Soards for 1875, is of almost universal necessity in the stores and offices of New Orleans. We have never had a better directory than his for this city, but the publisher himself promises to surpass it in his New Orleans Directory for 1876. He will soon call upon our merchants for advertisements and subscriptions, and commence the canvass. The publication will involve much labor and expense, and the publisher relies upon the liberality of many subscribers to reimburse his investment. The advantages of advertising in this work are known to our business men, and they will only help themselves when they help make a good City Directory.

On this page will be seen the advertisement of the Complete Cotton Cleaner. It was built to satisfy a want long felt by planters: that of getting rid of the dirt and trash which is necessarily brought into the gin-house with the cotton. It is claimed by the proprietors that the cleaner materially improves the quality and grade of any cotton passed through it, and that it will pay for itself in a short time, besides possessing other advantages, to which we have not space to refer. The New Orleans agents are Messrs. Frierson & Co., 77 Carondelet street, who will cheerfully give all needed information to those interested.

We call attention to the advertisement of J. D. Reel, which appears to-day. Mr. Reel's Workingmen's Grocery Store has been established since 1856, and is one of the largest and best-ordered we have seen. The cash system is adhered to at this store, and this enables the proprietor to sell at the lowest prices. We can advise any one needing groceries to call at this establishment, located at 779 and 781 Tchoupitoulas street.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

For the Week Ending Oct. 2, 1875.

A—Mrs Lizzie Adair 70 cents, N W Ager & Son, Marcus Alexander, Theo B Alexander, W F Alexander, American Ultramarine Works, D Askew $2.50.

B—Miss Julia Bult, Brewer & Tileston, James L Brittan, George T Brandt 75 cents, W C Bass $18.36, Baker, Pratt & Co, A S Barnes & Co, Chas Beck, J W Bryan $13, D A Beardsley, T S Bidgood & Co, C H Briggs, H A Beal, Thomas W Brown, J W Beardsley, Boorum & Pease, F P Barnes $2, Milton Bradley & Co.

C—O F Casey, Sheldon Collins & Co, Thomas Colton, A E Clay $8.60, J M Crews, Chambers & Son $25, James L Clark, John H Cushing, B H Catching, J E Cobb.

D—Donaldson & Co three letters, H A Davis, Daughtry & Smyllie two letters.

E—Esterbrook Steel Pen Company, L Ercanbrack.

F—W H Foster, Patrick Farrelley, J E Foust $5.

G—D A Gwin $4, H H Grahmin & Bro $1.65, Thos W Grayson, J A Garrard, Mrs A H Goodwyn, Ed T Goodwin $10.

H—J Harvey, Robert J Hummel, L J Hester, F M Hester, A J Holman & Co, A L Howe, P Howard, Heller & Merz, George L Huffman, H M Hastings, A C Herrisson, W W Haldeman, J Haddleton, Louis Hoonton, Wills Holmes.

I—Ivison, Blakeman, Taylor & Co two letters.

J—H F Johnson, R E Jones $2.50, Henry Jones, James H Jackson, C S Jackson.

K—Theodore E Kelly.

L—J B Lippincott & Co, G G Lynch $1, W H Lewis $10, Ed Livingston, Live Stocks Journal Company.

M—Morgan Envelope Company, J E Mason, James Mackey $2, A H Mitchell $2.35, J M Mnarey & Co, J G Mills, W P Moseley, S P Moore, W B May, W L Murray, R A Mears, T H McClendon $6.

N—J T Newcomer two letters $30, Preston Nash $10, Nesechague Manufacturing Company.

O—Oates & Worrall, James Ormond.

P—Porter & Bainbridge, Poole & Hunt $25, Powers Paper Company, Potter, Ainsworth & Co, F E Patterson, J M Patton, J J Prather.

R—E E F Ross, John A G Rabe, J W Rush $5, Mrs M F Robertson, L V Reeves, Reed & Lathrop, A H Redford agent, S A Richmond, H R Rose.

S—S H Schroeder, C Schlueter, Schiermerhorn & Co, W W Smith $1, Still & Lacey $17.40, J Schreiner, E Steiger, Green B Seales.

T—F M Taylor.

U—Rowland G Usher.

W—Mrs Anna J Wall, T G Williams, William Wood & Co, John F Wynn $25 gold, R E Webb $2, J W Williams, William Henry Ward, Thomas B White, H J Wright $9.30, C F Witherspoon $1.70.

Chambers Sterling Pianos.—We invite the attention of our readers to the announcement of the Chambers pianos in to-day's paper. These pianos are very highly recommended by competent judges. The following is taken from the *Courier-Journal:*

Mr. D. P. Cropper says: "I am more than pleased with my Chambers piano."

Mr. Irvine Eddy says: "I wouldn't give it for all the Steinways I ever heard!"

Capt. Ben. Cox says: "I am satisfied you have sold me the finest piano I ever listened to."

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Rev. Mr. Bracken says: "The Chambers piano gives universal satisfaction to those who hear it and myself."

Dr. Williams is "highly pleased, and recommends the Chambers piano to everybody as the best."

Those of our readers who propose to visit Cincinnati during the coming Industrial Exposition will be glad to know that this paper can be seen on file at the office of E. N. Freshman, advertising agent, 190 West Fourth street, where all facilities will be extended them to read their home news.

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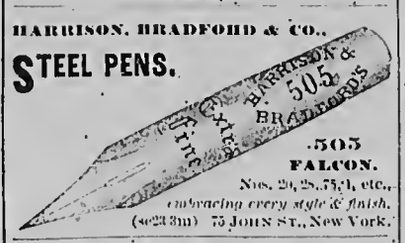

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Farm, Garden and Household.

The Farmer's Allies.

At the recent meeting of the Michigan Pomological Society Dr. Edward Dorsch, in the course of an interesting address, remarked:

Many of our farmers feel great satisfaction if the spade kills a harmless mole, whose only crime is the little hill of earth he raises in our meadows when he goes upon his hunting expeditions, and which can be flattened again by the foot of the farmer before it hinders the motion of the scythe or mowing machine.

Nature has given us the mole as a never-tiring destroyer of all kinds of fruit-worms, larvæ and other vermin which live on the roots of our grass and grain-bearing plants and fruit-trees, and at a place where we cannot follow them. Nature has given him such a tremendous appetite that he dies if he has nothing to eat for six hours, and his only food is meat, as far as insects and worms furnish it.

Hundreds of moles have been dissected and their stomachs examined, but not the least vegetable fiber was ever found except it was brought to it by devoured insects. Experiments have shown that in case of want the mole eats up its kind and own family rather than touch any vegetable. I know very well that the eyes of the lady fill with tears if she finds, during her morning walk, a few of her pet plants almost dying on account of the burrowing of a criminal mole which selects her rare buds as its hunting grounds, and throws up his hill next to her best geranium or heliotrope.

But if the fair lady would reason a little she would tender the gray culprit a hearty forgiveness, and thank him for the extinction of the restless enemies who feed upon the roots of her cherished plants, and she would press down the earth again and water the injured flowers, which will afterward grow so much better because the ground has been loosened.

Prices were paid in former times by stupid communities, in the old country, for every mole caught. Men have spent time and money in catching this benefactor of mankind only to find themselves punished for their ignorance by being overrun with bugs and beetles, crickets and caterpillars. Nevertheless, our boys are still permitted to torment and kill these inoffensive but much slandered vermin-hunters.

But the time will come when his virtues will be recognized, as it has already arrived for the toad, for which the English gardeners pay four shillings each with pleasure now, to set them as guards in their salad beds against snails and bugs, after having found out the good service they accomplish.

What horrid tales has superstition not told about this harmless Batrachian! Its bite is poisonous, it has been said. Who was ever bitten by a toad? Its jaws have no teeth—no sharp, horny edges like the turtle. It, says an old wiseacre—who may have saw it in a school-book of 1701—if it can't bite, its saliva and the juice oozing from the warts on its back are poisonous. Natural science of to-day denies it. The toad has as little saliva as the frog—hardly enough to keep its tongue moistened, which is always sticky and clammy, to glue on the insects it catches, and the slime oozing from its warts causes perhaps a reddening of the skin, but will poison nobody.

When the cool evening draws the dark cloak of night over the face of the earth the toad emerges from its moist resting-place and begins to look for snails, flies and bugs. Slowly it creeps forward, and narrow is the region of its hunting ground, but it goes over it systematically, thoroughly knowing the hiding-places of spiders and slugs as a worthy member of the order of St. Hubertus.

KEEPING APPLES THROUGH THE WINTER.—Mr. Alexander Hyde, a well-known agriculturist of Massachusetts, communicates to the New York *Times* some useful suggestions in regard to keeping apples through the winter. One method is to wrap each apple in a bit of old newspaper, the paper serving both to keep out the air and to prevent the apples from bruising in transportation. A method more effectual still is to fill the barrels nearly full of apples and then put in some dry, fine sand or powdered plaster, and shake it down gently. This will fill up all the interstices between the apples, and keep them fresh indefinitely. Another mode is to pit the apples in some dry, sandy or gravelly soil, just as turnips and potatoes are pitted. On this point Mr. Hyde says: "They will keep splendidly through the winter, thus pitted, but must be used speedily in the spring after they are dug out, as they will rot soon after exposure to the light and air. In order to pit apples, select some dry spot where there is no possibility of water filling the pit, and dig a hole three or four feet deep, and of any required size, place some clean, dry straw on the bottom, and on this the apples, to the depth of two feet, covering the whole with a layer of straw and then a layer of dry earth, raising the latter above the general level of the ground, and sloping it roof-fashion, so that it will shed rain. The apples will come out in the spring as crisp as cabbages when pitted in this way."

"TEN ACRES ENOUGH."—In answering several inquiries which appeared in our last number, in the third column of page 470, one question was overlooked, namely: "Who is the author of Ten Acres Enough?" That sprightly little book was written by the late Edmund Morris, of Burlington, N. J., with whom one of the editors of the *Country Gentleman* was acquainted for nearly forty years. The work has been supposed by many to be wholly fictitious. The basis of it, however, was true, and on a visit to his grounds in 1866 we walked over the ten acres, which had then been increased by the addition of twelve more. The grounds were in the finest condition and in a high state of cultivation, the myriads of weeds spoken of in the narrative having been completely extirpated. In the early days of raspberry marketing he sold $800 worth from an acre of the Philadelphia. The bushes which we saw were profusely loaded, and he informed us he had once obtained at the rate of two hundred bushels per acre. We observed many corroborative evidences of the general truth of the narrative, and even the old thirty-dollar horse was still at work at the plow.—*Cultivator and Country Gentleman.*

KEEPING POULTRY IN ORCHARDS. Some farmers make it a practice to keep their poultry in their orchards from early spring until cold weather sets in; and they find that it pays for so doing. A picket fence should be built around the orchard, high enough to prevent their flying over, with suitable building placed in one corner of the yard to shelter them at night. Thus situated, the poultry will thrive and prosper, keeping themselves in good condition, and the increase of eggs will be greatly augmented, and their usefulness enhanced, to their owners at least, on account of the myriads of insects and worms they destroy, and which will more than repay the cost and labor of building the fence. By keeping them inclosed in this manner a large number of fowls may be retained in the orchard, and the continual scratching which is done by them will prove advantageous both to the soil and trees themselves.—*Colonial Farmer.*

PREJUDICE lurks in hidden corners of all minds over which knowledge has not shed its penetrating light, and prejudice is the natural foe of magnanimity.

QUERY from the studios—When a man marries a lady artist ought he to become a model husband?

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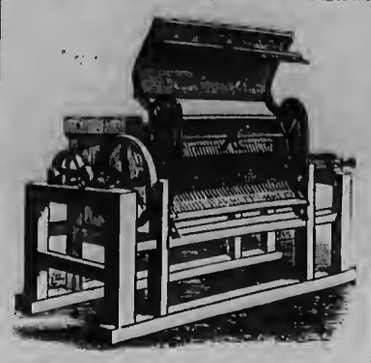

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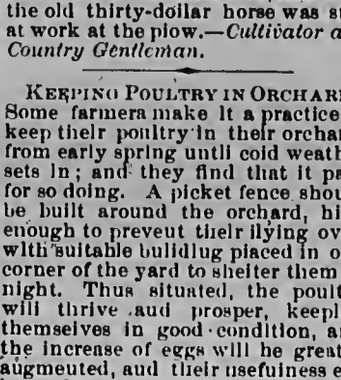

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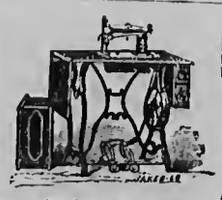

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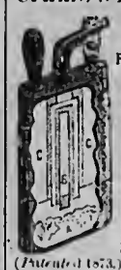

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—A process of making electrotype plates by the aid of photography, invented by Mr. Walter Woodbury, is thus described by a chemical journal: A plate of metal is coated with gum, glucose and bichromate of ammonia, dried rapidly and exposed under a positive to the light. When the plate is breathed upon it will be found to have different degrees of stickiness, so that, when emery or pulverized glass is dusted over it, commencing with a coarse powder and continuing with powder one or two numbers finer, it will be found that the coarser particles adhere readily to the most sticky portions, and the finer to the other portions. Then, when the plate has been hardened by a subsequent exposure to the light, it can be used as a mold for obtaining an impression in soft metal, which can be electrotyped.

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NEW ORLEANS.

Liberal cash advances made on shipments of Cotton. je24 1y

A. B. GRISWOLD & CO.,

COR. CANAL AND ROYAL STS.,

WATCHES, JEWELRY, DIAMONDS *AND SILVERWARE.*

Watches and Jewelry repaired in the best manner. Goods sent C. O. D., and returnable if not suitable. Everything guaranteed to be as represented. nn19 1y

KUHSHEEDT & BIENVENU,

MONUMENTS, TOMBS,

HEADSTONES, TABLETS, MANTELS, CEMETERY RAILINGS,

And all kinds of Marble Work,

111.....CAMP STREET.....120

je10 1y New Orleans.

WOOD.....COAL.....LUMBER.

NO. 351 DRYADES STREET, between Clio and Erato streets. Best quality of Oak, Ash and Pine Sawed and Split Wood at lowest rates. Pittsburg and Anthracite Coal and Charcoal at the lowest market prices. Also agent for Abila Mills. Lumber sawed to order at the shortest notice. Orders left at my office, 351 Dryades street, or at 282 Calliope street, will receive prompt attention. Satisfaction guaranteed.

my20 10m SAM. SMITH.

THE DOMESTIC

LOOK-STITCH SEWING MACHINE

WILL LAST A LIFE-TIME.

WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.

M. S. HEDRICK,

my27 1y 103 Canal street, New Orleans.

COAL.....COAL.....COAL.

B. D. WOOD & BROS.,

106 Common St., opposite City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my20 1y

A. BOITEL,

WATCHMAKER,

58.....ROYAL STREET.....58

Bet. Bienville and Conti Sts., New Orleans.

Watches and Jewelry neatly repaired. ja21 11m

NEW LEATHER STORE.

A. F. RICAU,

IMPORTER AND DEALER IN

French and American Calf, Kip, Morocco and Sheep Skins,

Shoe Findings, etc.,

80 CUSTOM HOUSE ST., bet. Exchange alley and Chartres street, New Orleans.

Country orders promptly attended to. ap1 9m

THOMAS MARKEY,

UNDERTAKER,

40, 42 and 44 Claiborne Street,

Opposite the Market.

Patent Metallic Burial Cases, Mahogany, Black Walnut and Plain Coffins always on hand. Funerals attended to by the proprietor in person, who hopes, by strict attention to business, to obtain a share of public patronage. Carriages for hire. ap1 10m

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ELKIN & CO.,

168 CANAL STREET, NEW ORLEANS,

IMPORTERS OF ALL VARIETIES OF

English Carpetings, Rugs, Etc.

Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no19 1y

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COTTON FACTORS,

61.....Baronne Street.....66

no26 1y *NEW ORLEANS.*

OWEN GERNON,

Successor to H. R. Swasey,

BOOK-BINDER AND BLANK-BOOK MANUFACTURER,

58 Camp Street (up stairs,)

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Music-Books and Periodicals bound to any desired style. fe4 1y

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STATIONER, PRINTER, LITHOGRAPHER

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Orders from the country solicited. ja7 1y

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HEATH, PIPPEY & LARA,

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UPHOLSTERERS' GOODS, WALL PAPER, WINDOW SHADES AND CORNICES,

Mirrors, Frames, Molding and Wire Screens,

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AIKEN & WATT.

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46 Union Street, New Orleans, La.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no5 1y

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Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de17 1y

WILLIAM VELDEN,

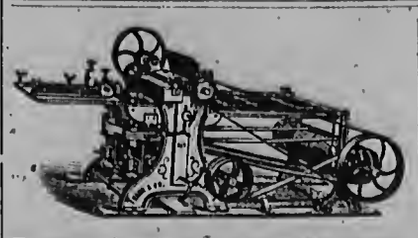
DEALER IN WOOD AND COAL,

Corner Prytania and Phillip Streets.

Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. oc29 1y

FOUR SEASONS RESTAURANT.—JOHN ROSICO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Open till twelve o'clock. ap22 9m

MISCELLANEOUS



Economist Planer and Matcher.

This Planer will work well on either hard or soft wood. It is simple, easily handled and durable. Price of 20-inch, $275; of 24-inch, $325.

an19 3m

PONY PLANER.

This is the cheapest good Planer in the market. 1,100 in use. Will plane from 8,000 to 18,000 feet of lumber in ten hours. Prices, $100 to $165.

Combined Band AND SCROLL SAW.

Price, $200. Price of small Hand Saw, $100; of medium size, $150; of large size, $225.

Send for descriptive catalogue and price list.

FRANK & CO., Buffalo, N. Y.

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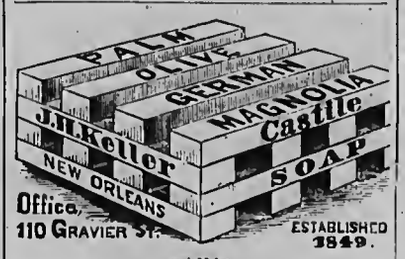
LOUISIANA STEAM SASH, BLIND —AND— DOOR FACTORY,

ROBERTS & CO., PROPRIETORS,

301, 303, 305 and 307 Gravier Street,

Country orders solicited. (se23 9m) New Orleans.



mh11 1y

J. A. LUM. FRANK H. HOOKER.

J. A. LUM & CO., MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

103 Gravier and 13 Union Street.

☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh11 1y

WILLIAM HILLSMAN,

Residence—536 ROYAL STREET,

Shop—120 CALLIOPE STREET, cor. Magazine,

Painter, Gilder and Varnisher.

House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

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JAMES W. BARNUM,

SURGEON DENTIST,

508.....MAGAZINE STREET.....508

Near the Market,

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DR. C. J. BICKHAM,

RESIDENCE AND OFFICE,

Corner Magnaine and Second Streets,

NEW ORLEANS.

Office Hours—Eight to nine A. M. and three to four P. M. jy11 1f

A. L. TUCKER,

ATTORNEY AT LAW,

(Late of Franklin, St. Mary Parish, La.,)

160.....COMMON STREET.....160

de24 1y (Up stairs.) New Orleans.

DR. JOHN O. ANGELL,

DENTAL SURGEON,

152.....Julia Street.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. de17 1y

DR. J. J. LYONS,

NO. 219 CARONDELET STREET

Between Julia and St. Joseph,

ja2 1y New Orleans, La.

E. T. MERRICK, formerly Chief Justice Louisiana. G. W. RACE. W. H. FOSTER.

MERRICK, RACE & FOSTER,

ATTORNEYS, COUNSELORS AND SOLICITORS,

Corner of Camp Street and Commercial Place,

ap25 NEW ORLEANS.

TEETH! .....TEETH!

GREAT REDUCTION.

$30—Gold and Platinum Sets—**$30.** Usual charge, $100.

$15—Aluminum and Other Materials—**$15.** Usual charge, $50.

$2—Gold Fillings—**$2.** Usual charge, $5.

$1—Silver, Amalgam and Gutta Percha Cement Fillings—**$1.** Usual charge, $3.

DR. G. A. BETANCOURT,

173.....ST. JOSEPH STREET.....173

Between Camp and St. Charles streets,

New Orleans, La.,

offers to insert Sets of TEETH at the above prices, with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

WIRE RAILING AND ORNAMENTAL WIRE WORKS.

DUFUR & CO.,

No. 36 N. Howard St., Baltimore, Md.,

Manufacture Wire Railing for Cemeteries, Balconies, etc.; Sleeve, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. oc8 1y

HOME MANUFACTURE.

Egan's Louisiana Yeast Powder.

EQUAL TO THE BEST MADE.

Guaranteed to give entire satisfaction. For sale by all Grocers.

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EXCELSIOR WIRE WORKS.—JOSEPH HADDLETON, WIRE WORKER, Manufacturer of every description of Wire Goods, Flower Stands, Office and Counter Railings, Chairs, Settees, Vine Trellises, Hanging Baskets, Sand and Coal Screens, Garden Fence and Arches, Bird Cages of every description; also Brass and Iron Wire Cloth. 89 STATE ST., ROCHESTER, N. Y. Wire Signs of any style or pattern made to order. Wire Door and Window Screens to order. an13 3m

THE TOLL-GATE! Prize Picture sent free!! An ingenious game! 50 objects to find! Address with stamp, E. C. ABBEY Buffalo, N. Y my6 1y

CARRIAGE & WAGON REPOSITORY.

CARRIAGES, BUGGIES, JERSEY WAGONS,

HARNESS, BUGGY UMBRELLAS, CHILDREN'S CARRIAGES AND VELOCIPEDES.

167 Gravier Street, Opposite Cassidy's Hotel.

WILL KEEP CONSTANTLY ON HAND, and build to order, all patterns and prices of Carriages and Buggies, from a $75 no-top Buggy to a $1,500 Coach, and will **Sell at New Haven and New Jersey Prices,** delivered in New Orleans. Work warranted to be as represented. Orders from the interior will meet prompt attention.

D. M. HOLLINGSWORTH'S PATENT DOUBLE SCROLL.

The greatest improvement of the age on the old Concord Buggy. **Twelve Rolls,** instead of **four,** to hold the Springs and raise them up, so they cannot strike the axles at the end.

I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED

STUDEBAKER WAGON.

FROM ONE TO SIX HORSE.

THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated, and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their tubular skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE-SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans.

no5 6m Successor to H. Marsh Denman & Co.

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers,** as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

☞ Samples furnished BY MAIL on application. fe1 1y

MISFIT CARPETS.

Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place,

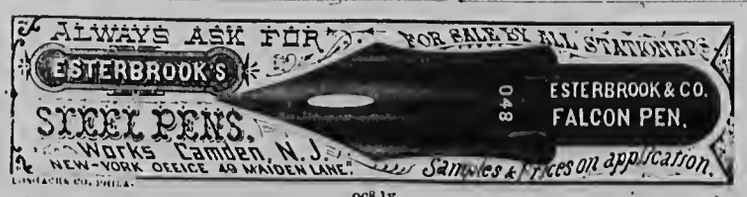
112 FULTON STREET, N. Y.

SIDE ENTRANCE. OPPOSITE FULTON STREET PRAYER MEETING.

Goods Sent to Any Part of the United States Free of Charge.

☞ SEND FOR A PRICE LIST. se16 1y

BUY WEBLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $450, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $0, $50 $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. I have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y



oc8 1y

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,

102 and 104 East Second St., (Cincinnati)

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S. S. MARSHALL & BRO.,

MANUFACTURERS OF

STAINED GLASS,

62 Cedar Avenue, Corner Second Street,

ALLEGHENY, PA.

Specimens sent to all parts of the country on application. oc15 1y

MONUMENTAL MARBLE WORKS.

New Designs at Moderate Prices.

J. WATERHOUSE,

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Contracts made for VAULTS and RAILING. Also Importer of SCOTCH GRANITE. oc8 1y

GLASS STAINERS

CUTTERS, AND EMBOSSERS.

CHURCH WINDOWS A SPECIALTY.

Estimates and Samples on application.

WM. COULTER & SON,

102 & 104 E. 2d St., CINCINNATI, O.

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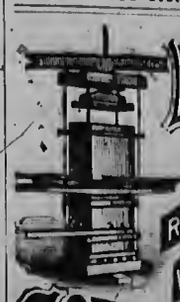
MACHINERY, TIES, ETC.



Get the REYNOLDS REVOLVING WROUGHT IRON SCREW PLANTATION COTTON PRESS

IF YOU WANT THE BEST

W.H. REYNOLDS.

COR. SOUTH-MARKET & FULTON STS.

P.O. Box 1690. NEW ORLEANS.

SEND FOR CIRCULAR

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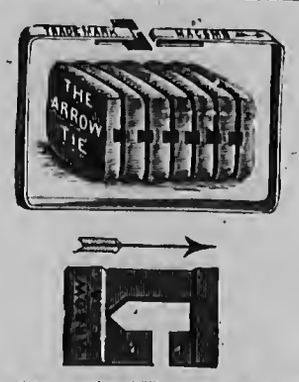
IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Bagging Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.

(Late Bartlett & Rayne,)

GENERAL AGENTS,

48 Carondelet Street, cor. Union,

jy1 6m New Orleans.

THE DUBOIS FLANGE COTTON GIN.

$4.50 $4.50

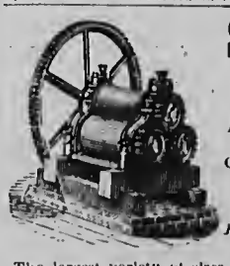
By the Flange the Cotton is kept in contact with the teeth on each side, until the fiber is taken from the seed, without allowing them to be taken up by the return motion of the roll, as in other Gins.

The Flange prevents hulls, stems, sticks and hard substances from being cut, consequently making a better sample out of roughly-picked cotton than other Gins.

We have sold more from this point than any agency of any other Gin for the crop of 1873-74; consequently we can furnish more and better references, and they are warranted to come up to all that is said of them.

We keep constantly on hand all sizes, from 40 to 80 SAW STANDS, left or right. Price, $1.50 per Saw. GOLSAN BROTHERS,

je10 4m General Agents, 39 Perdido street.



Sugar Mills,

Evaporators

ENGINES!

CENTRIFUGALS,

Corn Mills,

Horse Powers, Water Wheels, etc.

The largest variety of sizes and styles in the world. *Send for catalogue.*

GEO. L. SQUIER & BRO.,

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MACHINERY.

IRON AND WOOD-WORKING MACHINERY OF EVERY DESCRIPTION.

AND

COLD-ROLLED SHAFTING.

HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for illustrated catalogue and price list.

GEORGE PLACE,

121 CHAMBERS AND 103 READE STREET, NEW YORK CITY. an19 1y

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,

NO. 49 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana,

Sole Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi no28 1y

UPPER CITY

BLUE BOOT, SHOE AND HAT

ESTABLISHMENT,

578.....MAGAZINE STREET.....578

Opposite the Magazine Street Market,

(Sign of the Lady's Boot,) New Orleans

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or mail and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de16 1y LOUIS GIMBEL, Agent.

$77 A WEEK to Agents, Old and Young, Male and Female, in their locality. Terms and OUTFIT FREE. Address P. O. VICKERY & CO., Augusta, Me. se9 6m

New Orleans Markets.

From the New Orleans Price Current.

The river is 8 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals at or the three days ending October 5:

Mississippi river and bayous	6,408
Red river	1,623
Ouachita river	531
Railroads	3,510
Lake	23
Mobile	2,380
Texas	2,367
Total	16,984

On Saturday the market opened with a good demand, but operations being checked by light supplies of the kinds most in request, and factors refusing to make any further concessions, the business during the morning was of only moderate extent. Later in the day, however, the movement became more active, and the entire sales summed up 3,350 bales, which is the largest business this season. Nothing transpired to indicate any quotable variation. Good staple cottons continued in good request, and commanded extreme rates compared with other descriptions. On Monday the demand continued fair, but during the morning operations were restricted by light supplies of desirable kinds. Later in the day, however, more samples having been opened, the movement became animated, and resulted in sales of 1,900 bales. The business would no doubt have been of much larger extent had it not been for light supplies and a poor assortment. On Tuesday the demand was quite active, and the sales summed up 2,800 bales, at steady prices for the general run of the offerings and extreme rates for good staple kinds.

The above makes an aggregate for the past three days of 8,050 bales, against 5,800 for the corresponding time last week and 3,600 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 44,321 bales, against 39,033 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 27,318 bales. The increase by the reports per telegraph is 36,285—236,500 against 200,221. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 26 bales to France, of 6,242 to other foreign ports, and a decrease of 11,508 to Great Britain. We quote:

Strict ordinary	11 @ 11¼
Good ordinary	11⅝ @ 11⅞
Strict good ordinary	12¼ @ 12⅜
Low middling	12⅝ @ 12¾
Strict low middling	12⅞ @ 12⅞
Middling	12⅞ @ 13⅛
Strict middling	13¼ @ 13⅜
Good middling	13⅝ @ 13⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,676
Arrived past three days	10,981	
Arrived previously	41,590—	58,574
		68,550
Exported past three days	8,395	
Exported previously	14,807—	23,202
Stock on hand and on shipboard		45,348

LOUISIANA SUGAR.—On Monday a dealer sold 35 bbls. yellow clarified, in the sheds, at 10¼c., and on Tuesday a dealer sold 22 bbls. at 8¾c. ₱ lb. for fair, and 9¼c. for prime not refilled. Dealers are selling in job lots, in the sheds, at 8¼c. for common, 8½c. for good common, 8¾c. for fair, 9c. for good fair, 9¼@9½c. for fully fair, 9¾@9¾c. for prime to choice, 10@10½c. for yellow clarified, and 10¾c. for off-white clarified.

NEW LOUISIANA SIRUP.—The receipts on Saturday and Monday comprised 6 half bbls. The terms of the sales did not transpire, hence we cannot give quotations. On Tuesday only 1 bbl. came in.

CORN MEAL.—On Tuesday 125 bbls. sold at $2.85 @$3 ₱ bbl. Dealers are jobbing at $3.100@$3.25 ₱ bbl.

CORN.—On Tuesday 1,750 sacks sold at 70@71c. for mixed, 72c. for white mixed, 74@75c. for choice white, and 75c. for choice yellow.

OATS.—On Tuesday 2,287 sacks sold at 40@43c. for inferior, 45c. for ordinary, 48@50c. for prime, and 52@55c. for choice Galena.

BRAN.—On Tuesday 851 sacks sold at $1 at the depot, and $1.02½@$1.05 on the spot.

PORK.—On Tuesday there was a good demand, with a small stock and stronger prices. 272 bbls sold in three lots, at the railroad depot, at $24.37½, 100 and 100 bbls. to arrive at $24.50, and 25 on the spot at $20 ₱ bbl. Some offers of $24.50 were refused.

DRY SALT MEAT.—On Monday 40,000 lbs. shoulders, loose, sold at the depot at 9¼c., and an offer of 9¼c. was refused for 20,000 lbs.

HAMS.—On Saturday 10 and 10 tierces choice sold at 16½c. ₱ lb., and on Monday 10 tierces at 16¼c. ₱ lb.

BREAKFAST BACON—Is higher, and is selling at 16¾@17c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 117¼@117½, against 117⅜ at New York, and after a limited business closed at 117⅝@117¾, against 117½ in that market.

Silver continues in good demand but in light supply, and the movement has been restricted accordingly. It is now quoted at 110@110½ for American half dollars, and 93½@94 gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 51
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	21	38
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton.		
Anthracite	— —	— —
Western, ₱ bbl	40	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	11 00	— —
EGGS, ₱ dozen:		
Western	20	22
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	5 25	5 50
Superfine	4 75	— —
Fine	4 50	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	20 50	26 00
Choice	28 00	— —
IRON, ₱ ton:		
English, ₱ lb.	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7¾
Sheet	5	7¾
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, bemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb.	24	26
LIME, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	98	1 00
Coal oil, in barrels	18	19
Linseed, raw	75	— —
SHADINGS, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11⅞	12 00
Pulverized	11⅞	12 00
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	90	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	180 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, October 5, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	— — @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	35 00 @ 40 00
Calves, ₱ head	7 00 @ 9 00
Yearlings ₱ head	10 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.

Agents Wanted.
W. H. Chichester, 267 Broadway, New York.
Mme. Griswold, 21 East Sixteenth street, New York.
E. W. Thompson, 24 Dey street, New York.

Bankers and Brokers.
Buckwalter & Co., 10 Wall street, New York.

Bells.
Hlymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Bride & Co., 769 Broadway, New York.
John Church & Co., Cincinnati, Ohio.
S. T. Gordon & Son, 13 East Fourteenth street, New York.
F. A. Hutchinson & Co., St. Louis, Mo.
J. C. McCurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
E. Treat, 805 Broadway, New York.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent, 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Mistil Carpets, M. J. Hepdahl, 112 Fulton street, New York.
Stephen A. Spencer, 339 Sixth avenue, New York.

Carriages and Wagons.
Louis Cook, Cincinnati, Ohio.
D. M. Hollingsworth, 167 Gravier street.
F. F. Hummel, Cincinnati, Ohio.
J. Lourman & Son, Cleveland, Ohio.
J. A. Linn & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
Sam. Smith, 251 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 100 Common street.

Cotton Cleaner.
Frierson & Co., 77 Carondelet street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Harnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.

Dry Goods.
T. J. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. D. Moore, president.
Blackman's Commercial College, 131 Carondelet street.
Browne's Phonographic College, 737 Broadway, New York.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory College, Oxford, Ga., Rev. O. L. Smith, D. D., president.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Southern University, Greensboro, Ala.
State Female College, Memphis, Tenn., John S. Collins, secretary.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.

Engravers.
Otto Zell, 21 West Fourth street, Cincinnati Ohio.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 64 Baronne street.
Payne, Kennedy & Co., 64 Baronne street.
H. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph H. Wolfe & Co., 59 Carondelet street.

Firearms.
R. Rhodes, 55 St. Charles street.

Foroiture.
John Bois, 152 and 151 Camp street.
Mitchell & Rammelsberg Furniture Company, 103 and 105 Camp street.

Glass Shining.
William Comiter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
S. S. Marshall & Bro., Allegheny, Pa.

Grates and Fenders.
Conover, Woolley & Co., 368 Canal street, New York.

Groceries.
Keep, Raymond & Co., 77 and 79 Poydras street.
J. B. Reel, 779 and 781 Tchoupitoulas street.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York, George P. Harlow, proprietor.
Westminster Hotel, Irving Place and Sixteenth street, New York.

Iron Columns.
Shorer & Taillie, 145 and 147 North Water street, Rochester, N. Y.

Leather.
A. F. Rican, 80 Custom house street.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Dubois Cotton Gin, Golsoa Bros., 39 Perdido street.
First & Pribil, New York.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Jilz Auger Company, St. Louis, Mo.
Meneely & Kimberly, Troy, New York.
George Place, 121 Chambers street, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
George L. Sealer & Bro., Buffalo, N. Y.

Marble Works.
Kursheedt & Bleavens, 114 and 120 Camp street.
George Stroad, 158, 160, 162 and 164 St. Charles street.
J. Waterhouse, Philadelphia.

Medical.
Angell's Homœopathic Pharmacy, 152 Julia street.
Dr. J. Hall & Co., 91 Liberty street, New York.
Cinchona-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 103 Spring street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Casactus, 37 Royal street.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 230 Canal street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. O. Brown, 51 Bond street, New York
Drs. Park & McLeish, 21 East Sixteenth street, New York.
Pocket Inhaler, William R. Cramb, M. D., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zellin & Co., Philadelphia.
Dr. T. Swan, 123 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.

Models.
Louis Homann, 58 West Fourth street, Cincinnati Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 141 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardine & Son, 316 and 320 East Thirty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
S. S. Hamill, 101 Gore street, East Cambridge, Mass.
Lee & Walker, Philadelphia.
Mason & Hamlin Organ Company, New York.
New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Needles.
Reliance Needle Company, 658 Broadway, New York.

Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.

Paint.
Empire Iron-Clad Paint Company, 30 West Broadway, New York.

Painting and Gilding.
William Hillmann, 120 Calliope street.

Patent Novelties.
George Betts, 543 Broadway, New York.

Pens.
R. Esterbrook & Co., New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Picture Frames.
Excelsior Manufactory, North Water street, Rochester, N. Y.

Portland Cement.
S. L. Merchant & Co., 76 South street, New York.

Printing Ink.
S. Collins & Co., 24 Frankfurt street, New York.

Printing Presses.
W. Y. Edwards, 36 Church street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons, John Hosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

School Furniture.
M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.

Seeds.
R. Frotscher, 15 and 17 Dumaine street.
R. Maitre, 972 Magazine street.

Seltzer Water.
Victor Leterey, 51 Pocyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Soap.
J. H. Keller, 119 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniani, 311 Burgundy street.

Undertakers.
T. W. Rothlek, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lura, 99 Camp street.

Visiting Cards.
W. C. Cannon, 46 Kneeland street, Boston.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. H. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.
Ketcham & Mcltongall, 4 Liberty Place, New York.

Wire Railing, Etc.
Butur & Co., Baltimore, Md.
Joseph Haddleton, 89 State street, Rochester, N. Y.

Yeast.
"Twin Brothers," 31 Church street, New York.

Yeast Powders.
Thomas Egan, 301 Common street.

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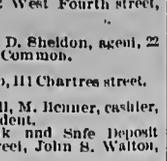

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no26 1y

Religious Notices.

SUMMIT DISTRICT CAMP MEETING.—Parties who intend coming to this camp meeting are informed that the fare by rail will be reduced to one and a quarter cents per mile during the continuance of the meeting.

C. C. GIBSON,
Chairman of Executive Committee.

NOTICE.—*Delhi District, Louisiana Conference.*—At the fourth quarterly meetings the Bishops' collection will be called for. Local preachers must have their written reports ready. Preachers in charge must present their church registers for inspection.

C. W. CARTER, P. E.

MOBILE DIST., ALABAMA CONFERENCE.—Local preachers will please be prepared to report in writing the extent and results of their labors to the fourth Quarterly Conference. See Discipline, page 95. S. H. COX, P. E.

THE CAMP MEETING for the Rapides circuit will begin on Thursday before the third Sabbath in October. Ministers are not only invited, but they are earnestly requested to attend. The camp ground is six miles northeast of Pineville, on the Bayou Flaggon. Come one! come all!

J. L. P. SHEPPARD, P. C.

CAMP MEETING.—The camp meeting to be held on the Saline Bayou, near Pleasant Grove church, twelve miles west of Winnfield, in Winn parish, La., will commence on Thursday night, October 21.

All are invited to come prepared to take care of themselves, as the meeting will be conducted on the *self-sustaining plan*. Ministers are respectfully invited, and will be provided for.

D. A. BONOIE, P. C.

THERE will be a camp meeting nine miles north of Eutaw, Ala., commencing on Thursday night before the third Sabbath in October. Preachers, local and traveling, are invited.

J. W. MCCANN.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—FOURTH ROUND.

Morgan street	Oct. 16
Plaquemine and Grosse Tete, at Bayou	
Poydras	23, 24
Algiers	Nov. 2
Baton Rouge	6, 7
Felicity street	13
Cadiz street	23
Louisiana avenue	30
Carondelet street	Dec. 5

Preachers will please have full reports and statistics. Local preachers a written statement of their work for the year.

J. R. WALKER, P. E.

DELHI DIST.—FOURTH ROUND.

Trenton, at Trenton	Oct. 2, 3
Winnsboro, at Beguil' Prairie	9, 10
Lind Grove, at Bartholomew	16, 17
Floyd and Cothron, at Oak Grove	23, 24
Providence, at Providence	30, 31
Monroe, at Monroe	Nov. 6, 7
Waterproof, at Waterproof	13, 14
Tensas	20, 21
Bœuff River, at Union	27, 28
Rastrop, at Rastrop	Dec. 2
Oak Ridge	4, 5
Delhi, at Delhi	11, 12

C. W. CARTER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Charles	Oct. 16, 17
Dry Creek	23, 24
Evergreen	30, 31
Washington	Nov. 6, 7
Opelousas	13, 14
Vermillionville	20, 21
New Iberia	27, 28
Abbeville	Dec. 4, 5
Franklin	8, 9
Brashear City	11, 12

J. E. COBB, P. E.

SHREVEPORT DIS.—FOURTH ROUND.

South Bossier, at Gum Springs	Sept. 18, 19
DeSoto, at Bethel camp ground	25, 26
Manny, at Beulah camp ground	Oct. 9, 10
North Bossier, at Walker's chapel	16, 17
Amncoco and Leesville, at Holly Grove	23, 24
Mansfield	30, 31
Caddo, at Mooringsport	Nov. 13, 14
Shreveport	27, 28
Springville and Webster	Dec. 4, 5

23 S. S. SCOTT, P. E.

MISCELLANEOUS.

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12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells,

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.. $1 01
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White Granite TEA SETS, 41 pieces..... 4 01
French China TEA SETS, 44 pieces..... 6 50
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FRENCH CHINA TEA SETS,
STONE CHINA DINNER SETS,
STONE CHINA TEA SETS,
STONE CHINA CHAMBER SETS,
JAPANNED WAITERS,
JAPANNED CHAMBER SETS,
COAL VASES AND COAL SCUTTLES,
JAPANNED CAKE AND SUGAR BOXES,
ENAMELED SAUCE-PANS,
HAM AND FISH BOILERS,
FEATHER AND HAIR DUSTERS,
HEARTH AND SCRUBBING BRUSHES,
CEDAR TUBS AND BUCKETS,
WOODEN STEP-LADDERS,
INDIA RUBBER DOOR MATS,
BRUSH AND HEMP DOOR MATS,
PALM-LEAF TABLE MATS,
IVORY-HANDLED TABLE CUTLERY,
BRITANNIA METAL CASTORS,
BRITANNIA METAL SPOONS,
PLANISHED TIN COFFEE POTS,
PLANISHED TIN URNS,
PLANISHED TIN DISH COVERS,
KEROSENE OIL LAMPS AND BURNERS,
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The Christian Advocate.

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News of the Week.

DOMESTIC.

GALVESTON, Oct. 6.—The bridge over the bay is completed, and trains are running regularly over the road to-day. Scarcely any traces now remain of the late storm. Large numbers of merchants from the interior of the State are in the city. Business is very active in all branches of trade.

Contributions for the sufferers are still coming in from all sections and being forwarded to locations where most needed.

Galveston harbor has been immensely benefited by the storm, it having washed and deepened the channel over the bars several feet.

CHICAGO, Oct. 6.—The commissioners of the American Board of Foreign Missions met here. Rev. Mark Hopkins presided. The treasurer's report for the year ending August 31 shows: Expenditures, $450,-238; donations, $340,084; legacies, $89,702; indebtedness of the board, $49,323.

CHARLESTON, Oct. 6.—The municipal election to-day passed off without serious disturbances. Full returns have not yet been received, but it is conceded that the coalition of Republicans and Conservatives have re-elected Mayor Cunningham and their entire ticket by at least two thousand majority.

MOBILE, Oct. 7.—At a meeting of the Board of Health last evening the following publication was ordered made in the city papers:

The board have no knowledge of the existence at present of any case of yellow fever in the city. The last case they have any report of originated September 27.

The few cases that occurred were confined to one locality, and no disposition to spread has been manifested.

The board have taken all precautions deemed necessary to disinfect the locality in question.

GEO. A. KETCHUM, M. D.,
President of Board.

MEMPHIS, Oct. 8.—The Memphis Cotton Exchange has offered a premium of $1,000 for the best bale of cotton of the present crop grown in the country tributary to Memphis for exhibition at the Philadelphia centennial.

The Friar's Point war is considered at an end. The whole affair was generally regarded here as a politicians' brawl. The *Ledger's* Helena special says Sheriff Brown is still there, and says he will not return to Friar's Point, and that the negroes there threaten to kill him if he does. Many negroes from Coahoma county are in Helena. Chalmers is endeavoring to surround Pease and capture him, if possible.

PHILADELPHIA, Oct. 11.—At a meeting of clergymen and laymen, held this afternoon, a telegram was received from Moody, the revivalist, reading as follows: "Have asked Brooklyn to let me off. I will commence work in your city on October 31, God willing."

DES MOINES, IOWA, Oct. 12.—Election returns received up to midnight indicate Republican gains of about fifteen per cent. over the majority of that party in 1874, when it was 28,-743, and of twenty per cent. over the Republican majority for Governor in 1873.

COLUMBUS, O., Oct. 13, 1 A. M.—The Democrats concede Hayes' election by 5,000. The Republicans claim Hayes' election by 10,000.

FOREIGN.

LONDON, Oct. 5.—The experiment of bringing peaches per the steamer Canada from New York in a box on deck, arranged on the Allegretti refrigerating plan, was a success, the fruit being delivered here in good condition and eagerly purchased.

The *Times* has a special telegram from Shanghai which says a decree appears in the *Gazette*, at Pekin, conceding hereafter intercourse between chiefs of government departments and foreign ministers.

LONDON, Oct. 7.—The *Times* has the following: War has commenced at Cape Palmas, between Liberia and the aborigines, under command of several educated natives. There was some fighting on the seventeenth of September, in which fifty were killed and wounded.

The Liberian government has dispatched troops from Monrovia to the scene of action and a great battle is daily expected.

MADRID, Oct. 10.—The *Imparcial* states that the government, in reply to the communications of the Vatican, declare they will respect the concordat except where it interfered with the internal affairs of Spain. The government, while admitting that the concordat has been violated, must accept accomplished facts and maintain toleration.

One thousand troops embarked today at Cadiz for Cuba, and fifteen hundred more are to sail on Wednesday next.

ROME, Oct. 11.—Italy will appoint a committee of Italians residing in America to act at the centennial. The Pope will send two mosaics representing the Madonna and St. Agnes.

A WOMAN returning from church recently declared that "when she saw the shawls on those Smiths, and then thought of the things her own poor girls had to wear, if it wasn't for the consolation of religion she did not know what she should do."

CHILDREN grow so fast we must be on the alert, or they will escape much of our instruction, getting that of others—often deleterious—as children will learn.

Dedication and Inauguration of the Vanderbilt University.

Sunday and Monday, October 3, 4, were red-letter days in our calendar. Vanderbilt University was dedicated and opened with imposing solemnities. Heaven and earth on both days were propitious, and everything was orderly arranged for the occasion. A company of marshals, Maj. Weakley being the chief, rendered valuable assistance. The University bell sent forth its silver tones on Sunday morning, and the tribes came up to the opening service, and entered by "the beautiful gate of the temple" into the chapel—the board of trust, faculties and officiating ministers moving in procession from the chancellor's office to the platform.

After a voluntary by the choir of McKendree church, and others gifted in sacred song—led by Mrs. Blondner on the organ—Charles Wesley's exquisite paraphrase of Psalm cxlviii, 12, 13—

Young men and maidens raise—

was sung. Prayer was offered by Bishop McTyeire—comprehensive, pertinent, solemn. Bishop Doggett read, as appropriate lessons, Psalms xix and Hebrews i. The coronation hymn was sung. Bishop Doggett then delivered a masterly discourse on "The Dynamics of Christianity." The learned divine informed us that the term was suggested by the Greek word in his text: "The powers—*dynameis*—of the world to come."—Heb. vi, 5. "The world to come," he properly told us, is a phrase belonging to the Old Testament standpoint, and referring to the new dispensation, or kingdom of Christ, which was introduced by miraculous operations of the Holy Spirit—the word *dynameis* having that import, and being so rendered in Hebrews ii, 4—"miracles"—and in many places in the Synoptic Gospels. But it also indicates the supernatural forces which operate within this spiritual realm, and which were most eloquently developed in the discourse, and applied to the occasion. But we will not attempt to give a synopsis of this noble sermon, as it is to be issued in pamphlet form.

The dedication hymn then followed:

Father Almighty! hear our cry!
Sovereign of all on earth, on high;
Lord God of power and might, thou art
The strength and hope of every heart!

Eternal Wisdom! Light have we
Only as it beams forth from thee;
Let the refulgent rays divine
On our poor darkling spirits shine!

Fountain of Love! Without thy grace
Earth is a dreary, cheerless place;
Thy all comprising peace impart,
Spirit Divine, to every heart!

Great Three in One! Now from above
Give power, give wisdom and give love,
As thus we consecrate to thee
With joy our University!

Lord, let thy work to us appear,
Thy glory to our children here;
Our work shall then established be
To us and our posterity.

Patrons and benefactors bless—
To teachers, students, give success;
We pray in faith, assured thou wilt
Shine forth upon our Vanderbilt!

Bishop Palne then led the congregation in a most appropriate and fervent prayer. The morning service was closed with "Old Hundred," and the benediction by Bishop Doggett.

The afternoon service was opened with an anthem taken from Psalms xcvi, the music having been composed by Mrs. Blondner, a beautiful piece, well rendered, as was all the singing during the day. Hymn 771 was sung:

How shall the young secure their hearts?

Dr. Deems offered a comprehensive prayer, *ad rem*. Bishop Wightman read the lesson—a part of Colossians i. The choir then led the congregation in singing a part of hymn 794—one of the hymns written by Charles Wesley for Kingswood School, founded by John Wesley in 1748:

Come, Father, Son and Holy Ghost,
To whom we for our children cry.

Then followed a capital sermon by Bishop Wightman on Colossians i, 17: "By him all things consist." The Bishop informed us that the Greek term here rendered "consist" (Vulgate, *constant*) means to stand together; and from this suggestion "he preached unto us Jesus," as the great *Nexus* that binds together all things in all worlds. That was indeed the gospel—a meet discourse to follow that of the morning. The application to the occasion was most happy. But we forbear analysis or synopsis, as it is to appear in print. The dedication ode was then sung, in Albion, or America:

Father Omnipotent,
Our offering we present,
And trust thou wilt
Deign to accept what we,
With a glad heart and free,
Ornatefully offer thee—
Our Vanderbilt!

Incarnate Word Divine,
We offer thee this shrine,
And trust thou wilt,
Great Sun of Righteousness,
Beam forth with special grace,
And consecrate and bless
Our Vanderbilt!

Creator Spirit, come,
And consecrate this dome!
We trust thou wilt!
Descend from heaven above,
Like the symbolic dove,
And hover o'er, in love,
Our Vanderbilt!

All glorious One in Three,
This shrine we offer thee,
And know thou wilt,
For thy own mercy's sake,
In condescension take
The offering which we make—
Our Vanderbilt!

Dr. McFerrin offered an appropriate prayer, and the dedicatory service closed with the doxology:

To the great One in Three,

and the benediction by Bishop Wightman.

Monday morning, October 4, opened calm and bright, falsifying the predictions of the prophets of evil, who had prophesied of rain. Just before ten A. M., under the escort of the chief marshal, his excellency Gov. Porter, with the Bishops, board of trust and faculties, followed by the students, went in procession from the chancellor's office to the chapel. After music by the band and a sweet voluntary by the choir, a splendid, full-length portrait of Commodore Vanderbilt was unveiled amid great applause. It is, indeed, a magnificent work of art, and is said to be a fine likeness. The Governor was introduced by Bishop McTyeire, and his excellency made a brief and pertinent address, congratulating the State and the country on the establishment of the University in the capital of the State over which he so worthily presides. Dr. Deems followed in a learned and eloquent address on the Relation of the University to Science and Religion, between which there is no antagonism, as some mistaken men on both sides imagine. Dr. Lipscomb then delivered a magnificent address on the Relation of the University to General Culture. The installation of the faculties then took place. Bishop McTyeire addressed the faculties, all the members of which stood during his address, which was most happily conceived, at the close of which he delivered over the keys of the University to the chancellor, who responded in his own inimitable style. His reference to his glorified friend, Dr. Green, was most touching, and his allusion to the great benefactor of the institution which bears his honored name was in fine taste. A part of the following exquisitely beautiful ode, composed for the occasion by Dr. Lipscomb, was then sung in Old Hundred, and the large audience, which had been entranced for more than four hours, was dismissed with the benediction by Bishop Doggett:

Beneath the temple's stately height,
Midst pomp of gold—midst spears of light,
While priestly chant with incense blends,
The crown of empire lowly bends;
The toll that awed the list'ning air
Now vocal breathes with praise and prayer,
And flames ne'er seen in sun or sky
Their splendors flash on Israel's eye.

The heavenward Alps, sublime and lone,
Echo but faint the thunder's tone;
The mighty sea but rolls to shore
The dying cadence of its roar:
But priests and people blessings share
Far richer than their monarch's prayer;
Though myriad hearts in one may yearn,
Answers more full from God return.

Hath not this house been reared by thee?
Thy thought, thy grace, naught else we see:
Thy hand did seal its corner stone,
Long waiting till thy favor shone;
Take now thine own, and evermore
Enrich it from thy bounty's store;
Each hour shed light upon our way,
Each step advance tow'rd perfect day.

O Earth, thou footstool of the throne,
This glory thine—thine all alone;
Thy throb in stir, thy throb in rest,
Our pulses ask this day of thee,
That in the thrill of gladdened heart
Our praise of thine may be a part,
While, rolling far, thy anthems tell
What raptures high within us swell.

Not like the stones which Jesus taught
Should prophets be with judgments fraught,
If scornful men should doom his name
With curse of silence born of shame;
Nay, every rock within these walls
Shall answer back when Jesus calls,
Each marble block a tablet be
Of laws proclaimed, O Lord, by thee.

Here arts and sciences shall meet,
Bright, festal hours, their coming greet;
Here Faith shall stand, archangel fair,
Her diadem of grandeur wear;
Here Truth, a pilgrim wandering far,
Shall tranquil rest 'neath Hope's fixed star;
And Beauty touch with sandaled feet
The turf with Sharon's fragrance sweet.

We bless thee to thy tolling hours,
Mid fertile fields and fruitful showers;
We bless thee to the love that hastes
To barren sands and arid wastes;
Go—noblest types of manhood rear,
Each brother-man to man more dear;
Go—fill thy measure of renown,
Then wreathe around the cross thy crown.

O *Alma Mater* of the years
Beyond our day of toil and tears;
O *Alma Mater* of a race
Whose future glows with largest grace;
Gird on the old heroic might,
Battle forever for the right,
And dare to do and dare to be
Whate'er is great, majestic, free!

During the exercises a dispatch was received by Dr. Deems from the commodore, wishing "peace and good will toward all men," and subsequently another by Bishop McTyeire congratulating all concerned on the joyous occasion in the following words: "We send greeting to you all. May your institution be ever blessed by the great Governor of all things."

The speakers made glowing references to the generosity of Mr. Vanderbilt, and many and fervent prayers were offered on his behalf. But as the addresses of Monday, as well as the sermons, are to be published in pamphlet form, we forbear any further reference to them. At the close of the exercises the board of trust and faculties, by formal resolution, rendered thanks to the distinguished preachers and speakers, and requested from them copies of their sermons and addresses. They also tendered well-deserved thanks to the marshals and ushers who so handsomely performed their delicate duties, and to the choir for discoursing beautiful music on the occasion.

We cannot close our brief account of the dedication and inauguration exercises without paying a tribute to Maj. Weakley and his aids, who acted as marshals and ushers on the occasion. Under their management everything moved like clock-work—and, by the way, with clock-work, for the tower clock regulated the time, and its sweet-toned bell sent out mellow notes upon the still autumnal air. Everything was successfully accomplished, "so that there was no adversary nor evil occurrent." May this prove an omen of the prosperous career of "Our Vanderbilt!"

On Tuesday morning a large number of fine-looking young men gathered together in the chapel, preparatory to matriculation. All the professors were on the platform. Bishop Paine—the venerable senior Bishop of the church, who has taken so much interest in this great enterprise—read a lesson from the Scriptures and offered a most fervent prayer. He then delivered a fatherly address to the students, giving them such counsels as could come alone from one who had been himself for a long series of years successfully engaged in the work of educating the young. The chancellor then made a brief address, and the work of matriculation at once was begun.—*Nashville Christian Advocate.*

Letter from Alabama.

MR. EDITOR: We have been greatly cheered by Bro. Ross' accounts of the work of grace in east Alabama, written in his own easy, graceful and graphic style. If he would write oftener the church would be glad and edified, for his deep personal experiences at the fountain of truth are reflected in his writings, and impart a fervor to what he says not observed in the productions of a majority of writers.

The flame of which he speaks has not been confined exclusively to the east, though the glare and effect seem to have been greater there than elsewhere in the State. At different points in Alabama there have been meetings of considerable interest, where numbers were converted, some of them men of mature age and position. Indeed, as far as I have observed, the meetings this year have been noted for the addition to the church of men advanced in life and of settled habits. Does this indicate that the work of the Spirit in conviction has been specially powerful? There has been no general awakening, but there have been conversions in unusual quarters. Not long ago I baptized a man sixty-five years old, and two others who were over forty. May we not hope that all this points to a fuller and more general baptism of the Spirit in the not distant future?

I have just returned from a camp meeting in Monroe county, where the presence and power of the Spirit were manifest. It is true that up to the time I left—which was before the meeting closed—there had been but few conversions and additions to the church; but it was evident there was a general and deep awakening among the unconverted who were present. On Monday we had a drizzling rain all the morning, but the people repaired to the stand—a bush arbor—and listened eagerly to the preaching of the word, apparently unmindful of the dripping from above, and of the threatening, watery clouds. At the close of both the eight and eleven o'clock services the large altar was filled with penitents, who appeared to be deeply moved. The church received a fresh baptism, and many rejoiced aloud. It was indeed refreshing to hear so many praising and thanking God for his presence and grace.

I had to leave just as the feeling and interest were becoming general, but from the condition of matters then I am satisfied the meeting closed with most satisfactory results. Up to that time, considering everything, the meeting was a decided success. Bro. Joseph M. Scott, of the Sepulga circuit, had charge, and was ably assisted in preaching and altar work by Bros. M. Graham, Jordan, Skipper, Gillis, Peavy and Rencher, of the Conference, and by several local brethren. Bro. Scott has the elements of a commander, as was evident from his admirable management of the meeting. At five in the morning the horn sounded to get up for prayers in the tents, according to the old style, and the rule was inflexibly enforced with the preachers. Previous habits, a plea for a little more slumber, and hints of a slight headache, were not regarded. After the blowing of the horn there was no more sleeping in the preachers' tent. They must set an example and lead the people in prayer.

The order all the time was excellent—perhaps never better. There were no special rules, no police. The pastor said to the people that all were expected to observe the proprieties of the occasion, and they did so. I have never, under such circumstances, preached to a more respectful and attentive congregation.

There was but one drawback to the pleasure of the occasion—the absence of the presiding elder, Bro. Shores, who is still confined to his room on account of recent injuries. His son and daughter, however, were there, and the former shared largely in the baptism of the Spirit. From what we learned of his present condition we cherish some hope that Bro. Shores may be able to walk again.

At the request of Bro. Scott I went to the camp meeting, and shall ever be thankful to Providence for the privilege. It was a new region to me, and I was favorably impressed with all I saw. The population is dense, the health seems to be good, and the lands productive and in demand. I was surprised to learn that they sold readily at from $5 to $10 per acre, and that many places could not be bought at those prices. Every few miles you can find a church with a large membership. The people are mostly well-to-do farmers, who live at home, in plain style, and raise their own supplies. A great deal of sorghum is seen, reminding one of Confederate times; and here and there you meet with a patch of *real* sugar-cane. I am told that Alabama will this year raise a large portion of the syrup needed for home consumption.

The idea of establishing a camp ground in that section was a happy one, for it is much needed to bring the members of the different charges together, to get acquainted with each other, compare views and liberalize one another. It is well to go from home sometimes, and see how others live and act, that our own methods of living and acting may be improved. While the church there is numerically strong, and by no means poor, they are not up with the spirit of the age in liberality and enterprise. The annual contributions to the collections ordered by the Conference never have been large, and the support of the ministry has been rather limited. To bring about a general improvement in these particulars, and specially to convert the people to God, Bro. Scott, aided by several enlightened and zealous brethren, in the face of some opposition and many misgivings, projected the "Asbury camp ground," which they now hope to make permanent. This was the first meeting, and as yet everything about the grounds is crude and primitive. A hastily erected bush arbor, with log and slab seats, was the place for public worship. A number of board shelters, inclosed with bagging, several cloth tents, and twenty or more wagon camps, afforded lodging and resting-places at night. The tenters were hospitable, and freely gave of their bounty to feed the people. There were no hoarding tents, and consequently the influence of a generous hospitality could be used in bringing men to Christ. I have thought that boarding tents at camp meetings are a mistake, as they encourage loungers who, paying their way, want to have their way, and are not therefore very subject to the advice and control of those who go there for religious purposes. But when a man is the guest of another he is bound to respect his suggestions, if not his solicitations.

The "Asbury camp ground" is admirably located, and ought to be one of the largest and most popular in the Conference. It is surrounded by churches, and is a central point for the Sepulga, Pineville, Camden, Monterey and Evergreen circuits. It is twenty-five miles west of Greenville, thirty-two northeast of Monroeville, and twelve miles south of Pineapple, the present terminus of the Selma and Gulf railroad. It is on the old federal road from Greenville to Claiborne, and is near the point where Monroe, Wilcox, Butler and Conecuh counties come together. A beautiful and well-wooded site has been obtained. Five cold springs gush from the ground a few feet from the north line of the tents, affording an ample supply of pure and excellent water. The congregation this year, on Sunday, considering the circumstances, was immense. The crowd at the Seashore last year would not compare with it in numbers. In every conceivable mode of conveyance the people came by thousands from the surrounding country. The brethren in that section will be blind to their religious prosperity if they do not erect an arbor and many permanent tents before another season. Lumber is convenient, abundant and cheap, I am told.

My visit throughout was most agreeable. I received many courtesies from both preachers and people. At Pineapple I was received as a brother and kindly entertained by W. H. Lloyd, who, with his excellent wife, represents Methodism at that misnamed place. He is an offshoot from Primitive Baptist stock, being a son of the Rev. Mr. Lloyd, who compiled and published the excellent hymn-book of that denomination. In coming among us he brought with him some of his Hard-Shell nature, only it is hard as to the truthfulness and propriety of all Methodist doctrines and usages. He says his wife had nothing to do in making him a Methodist, as he was one before his marriage; but I suspect she has had something to do in confirming him in the faith. He is the druggist of the village, and is also an amateur bee-raiser. He has bee books, bee magazines, new styles of bee-hives, and is prepared to tell you all about bees. Having procured an Italian queen bee, he is rapidly filling all his hives with bees of that kind, which are somewhat larger, more docile and greater honey producers than the ordinary bees. He greatly astonished me by his statements of the yield of honey from a hive of common size. He uses honey frames in his hives, which can be separately removed, and by means of a "honey extractor" or "*slinger*" throws the honey out without breaking the comb. The frames are then put back in the hive to be refilled, which is quickly done. The same comb is made to last for years, and the bees are thus kept all the time making honey, which is a great gain, as they ordinarily occupy about seven-eighths of their time in making the honey cells. I believe that was his statement. Why cannot our people diversify their labor and give us everything at home? Our fruitful clime is fitted by nature to make us the most independent and comfortable people in the world.

In Selma we are moving along quietly. The church is at peace, and doing tolerably well considering everything. Nearly one hundred of our members during the last two years have been forced, by the stress of the times, to seek homes and employment elsewhere. Their names are still on our roll, and we hope an era of prosperity will bring most of them back again. For several years after the war the tendency of the people was to the towns and cities, and hence city churches grew rapidly. For two years past, in this section at least, the tide has been flowing the other way. With a few exceptions there have been no great revivals in the cities of the South since the panic. Why is this, while the country in many places has been blessed? Is it because the cities have felt the pressure most, and the public mind has been so absorbed with the general calamity that it could not throw off the burden to engage heartily and without distraction in the work of a great revival? No one ever heard of a revival during a yellow fever or cholera epidemic. Is this because the heart and mind cannot be occupied with two great matters at once?

The crops around here are the best for years, trade is reviving and the people are more hopeful.

M. S. ANDREWS.

P. S.—A note from Rev. Moses Padgett, just received, informs me that the camp meeting closed with glorious results. He says that on the last night there were forty conversions. "The Holy Ghost seemed to come down as on the day of Pentecost. I saw one hundred persons shouting and praising God at the same time. Some of the brightest conversions I ever witnessed."

M. S. A.

SELMA, ALA., October 7, 1875.

From Yazoo City, Miss.

MR. EDITOR: Our city and county is somewhat excited in consequence of the pending election. The white people are determined to throw off the galling yoke of Radical rule. They are moderate but firm. There is no "reign of terror," as has been represented to exist here. All good citizens, white or colored, are in perfect safety here. Registration is going on in this place now, and all are permitted, without molestation, to come forward and register, if of right they ought. The white people *are not to blame* for any troubles that do exist or may have existed.

Yours fraternally,

R. D. NORSWORTHY.

OCTOBER 5, 1875.

THE *Congregationalist* says: Mr. P. T. Barnum has recently paid $20,-000 for a living hippopotamus for his traveling menagerie. This animal was caught in the River Nile when quite young, and was brought over the Great Desert on the back of a camel, accompanied by a drove of goats to supply it with milk, so difficult is it to get one of these curious animals into Europe alive. Only one has ever before reached America, although during the last fifteen years Mr. Barnum has made a standing offer of £20,000 in gold for a full-grown hippopotamus. The present animal will nearly attain its growth by April next, but, being now under size, *only* $20,000 was paid for it.

The Christian Advocate.

THURSDAY, OCTOBER 14, 1875.

I AM THE WAY, THE TRUTH AND THE LIFE.

The way is dark, the wild winds rave:
Light guides my feet no more;
My soul is tossed upon the wave,
And vainly seeks the shore.
My Savior, 'tis thy voice I hear:
"I am the way." My path is clear.

The truth is dimmed, obscured her light:
Blindly we grope our way
'Mid error's mists and falsehood's night,
And, longing, look for day.
"I am the truth." To thee we come:
Savior, this truth will guide us home.

Life's dream is o'er—our days are done,
Our numbered years have fled,
Earth's empty vanities are flown,
Our hearts and hopes are dead.
"I am the life." At length we see,
Savior, our life is found in thee.

Christian Observer.

Women Preachers.

MR. EDITOR: In these "latter days" of presumption and fanaticism there is danger to the church of God from some who profess to be her friends and supporters. Therefore we should appeal to the Holy Scriptures to settle matters of faith and practice. In the appeal to the Infallible standard the question of women preachers is forever fixed and settled; for it cannot be shown from the sacred volume that a woman was ever authorized to preach, in the sense in which a man was authorized *and commanded*. Jesus Christ selected and sent forth *twelve men* as his apostles, and commanded them to "go into all the world, and preach the gospel to every creature;" but not *a word* about a *woman* to *go and preach!* Why that? When Christ triumphed over all the powers of opposition, and led captivity captive, *then* he gave gifts unto *men*. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," etc. In all the above specified gifts only *men* are mentioned, and nothing said of women. Therefore women preachers are not the "gift" of Christ to the church, their professions and claims to the contrary notwithstanding. The "gifts" of Christ are the appointed and authorized agencies in "*perfecting* saints," in "the *work* of the ministry," and in "*edifying* the body of Christ," and all not his "gifts" will have the contrary effect.

Throughout the entire Old Testament record there is not an instance given of a woman who was called to and authorized to officiate at the altar of God. Never was one authorized to act as Levite, priest or high priest. Nor were any of the Old Testament Scriptures written by a woman.

Nowhere does the New Testament give an instance of a woman who was authorized to preach or teach, or to take charge of a church as pastoress. Nor was any part of the New Testament written by an inspired woman. The Apostle Paul gives the characteristics of "a bishop," but not a word about a *bishopess*. He also says much concerning "a deacon," but nothing about a deaconess. Further, he says: "A bishop must be the husband of *one wife*," but not a word about a bishopess being the wife of one husband. Also a "deacon" must have but one wife, but nothing about a deaconess being the wife of one husband. All of which show that the inspired apostle did not contemplate women preachers, and therefore was not authorized to make provision for them. Hence all women who take upon themselves the office and "*work* of the *ministry* of Christ" are guilty of innovation upon the directions and rule of the New Testament.

But in these days those who say they are called to the work of preaching endeavor to find the ground of their authority in the Bible facts of prophetesses. This appeal will avail nothing to the women preachers of our times who *go about* preaching. The prophetesses spoken of in the Bible were *never sent to any church, people or country*. They always furnished the true traits of character so beautifully portrayed by the Apostles Paul and Peter. Besides, the word prophetess does not of itself convey the idea of modern preaching. In the New Testament account of *inspired utterances* there are as grand and beautiful truths uttered by women not called by the title of prophetess as by those bearing the title. The glorious and lofty utterances of inspired truth by Elizabeth, the mother of John the Baptist, and Mary, the mother of Christ (neither of whom bears the title prophetess,) stand equal to any recorded in the Old or New Testament Scriptures, uttered by women who had the title. "Anna, a prophetess," is mentioned in the gospels. How did she *serve* God and the church? Luke tells us she "*departed not from* the temple, but *served* God *with fastings and prayers night and day*." The conduct of this holy woman is strictly in accordance with the primary signification of the word prophet, and it is a withering blast to the assumptions and declarations of the women preachers of this day and country. What is the primary meaning of the word prophet? To settle this question from the Bible standpoint, let us turn to Genesis xx, 7, which reads thus: "Now, therefore, restore the man (Abraham) his wife; for *he is a prophet, and he shall pray* for thee, and thou shalt live." In this Scripture the work of *prayer* seems to be the *chief duty* of a prophet. Upon this passage Dr. A. Clarke remarks: "Abraham certainly was not a prophet in the present general acceptation of the term, and for the Hebrew *nabi* we must seek some other meaning. I have, in a discourse entitled 'The Christian Prophet and his Work,' proved that the proper ideal meaning of the original word is to *pray, entreat, make supplication*," etc. This definition by the learned Dr. Clarke shows that the Hebrew word rendered *prophet* means *to pray*. This definition is supported by both Moses and Luke. This definition, as it relates to prophetess, harmonizes the whole Bible account of the work of women in the church of God. While Paul would "not *suffer a woman to teach*, nor to *usurp authority*," yet he nowhere objected to a woman *praying* in the church, and thus to be a helper in the gospel, "*a servant of the church*."

The sum of all is this: The Bible nowhere permits or authorizes women preachers, but all through its history permits and authorizes women to *pray* in the public congregations, and to glorify God in their spirits and bodies, and then to go shouting home to heaven.

ANGUS DOWLING.

A Plea for the Children.

Suffer the little children to come unto me.—Mark x, 14.

A child is helpless and dependent; therefore it claims our affectionate regard.

Here, if anywhere, is happiness. All the recollections of matured life pay homage to the bliss of early days; and old age kneels at memory's shrine, and offers the incense of praise from the censer of a mellow heart.

The joy of some little ones is poisoned at the fountain-head. Their parentage and home influences are painful to contemplate. All around the chilly frosts and snows of adverse fortune stand prepared to blight the flower as soon as its fragrant petals open to the sunshine and dew of heaven. Let it not be said of us that by our neglect we abridged this natural period of life's sunniest scenes and brightest joys in the life of any under our care.

In the child there is complete innocence.

If there is no virtue, character, dignity, honor, it is morally certain there is *no guilt*—no practiced dissimulation, no artful guile, no inveterate sensuality. If its life be immediately extinguished, it will be immediately translated to eternal glory. To preserve the innocence of little children should be the anxious wish of all who have the oversight of them. They come into the world as innocents. Their progress through it should be the same, and their departure as guileless as their earliest day.

How affecting it is to sit and listen to the good in their last moments! What stress they lay on their *early piety!* How they cherish the memory, and fall asleep thanking God for religious childhood! The wicked also, in life's last, hard hour, often affectingly and pitifully wish they could retrace their steps, banish painful memories, erase the earliest willful sins, and often exclaim:

"Oh! for the touch of a vanished hand,
And the sound of a voice that is still!"

There are thousands of living confirmations of the celestial axiom: "Train up a child," etc.

The child may err—who is infallibly wise? It may stray—who is perfect? It may pollute its garments; for, alas! unwatchful moments, inbred depravity, malignant spiritual foes attend on its footsteps. But, oh! ye praying parents, your children of many prayers—those whose infant heads have been baptized with your tears, whose cheeks have felt your warm kisses—despair not. They will not utterly forsake and forget the paths of heavenly truth.

In the child we have the young immortal. Most solemn thought! How this thought enhances the duty of bringing the children to Jesus.

When the stars are extinguished; the sun has ceased to shine, the heavens have passed away, and all nature is dissolved, those children's souls shall live on and on.

The end of things is most important; for "as the tree falls, so it will lie;" and the last phases of human character afford the clearest indication of the coming fate. But the beginnings are likewise of importance. The tree was once a plant, the flower a seed, and the matured and departing mortal was once a little child. Early impressions are of unfading interest and importance. I do not say that such impressions can compel a free being to moral good or evil, but they exercise a power which no thinking mind can contemplate with a trifling spirit. If these impressions are good, what good may not ensue? If evil, what picture too dark to prefigure their end?

Oh! my Christian friends, I would call you to duty to-day. The children are weak—they need your assistance. The monster sin, in all its seductive and hideous forms, surrounds them. Incarnate devils, in the shape of men and women, are endeavoring to draw them into the dance of death. There is in their hearts a well-spring of depravity, which only needs a connecting channel to cause it to flow into the river of destruction; a hidden mine of explosive moral contagion, requiring only the match of the destroyer to blow them into the flames of hell.

I appeal to the church of Christ to do more to bring the children to Jesus. It is your incumbent duty. Ministers of Christ's church, shepherds of God's Israel, neglect not the lambs for whom the Savior died. Teachers of the little ones, carry sunshine into your class, Christ's love to their hearts, and carry the children ever at the bottom of your own hearts. O mothers of Israel, daughters of Zion, what shall I say to you? The moral destiny of the infant world is largely committed to your care. "The hand that rocks the cradle rules the world." Be careful, then, for you may by your songs and prayers draw a Moses to your breast, or by the absence of these influences rock a Herod to sleep!

C.

ROCHESTER, September 16, 1875.

Books Wanted.

MR. EDITOR: I have read lately several articles in religious papers on the subject of books for young ministers. They all had the right ring, and they ought to do good. They tell us that young ministers, more than almost any other class of people, need books, and are least able to get them. In most instances young ministers commence their life-work without books and without money. While they are single their salaries are small because of that fact. When they marry and have families their allowance is only sufficient to support them, and sometimes not adequate for this purpose. It would be something odd to hear a board of stewards inquiring how much the preacher needed to buy books.

The young preacher's embarrassment on account of this want is not sufficiently appreciated. What is required of him is not duly contrasted with what he has the ability to do. He must stand an approved examination on a prescribed course of study, whether he has one cent to invest in books or not. Then people are not satisfied if their minister is not a cultivated man. And the minister himself feels that his usefulness is lessened by the lack of facilities of study.

What is the remedy? Give your minister more pay. Every blessing comes by a sacrifice. But there are many charges too poor to increase salaries—to do more than keep their pastors from starving. Then here is another remedy. In many houses there are excellent standard works—histories, works on science, theological books, etc.—that are useless to the owners. The preacher sees them there, longs for them, but is too modest to say he needs them. His only consolation is to note the title, with the hope of one day being able to buy a copy. In many instances, I doubt not, these books would be freely given if their owners only knew they were needed. If times are too hard to give books away, let them go as a part of his salary, rather than give him nothing at all. But there are persons in every charge well able to give their pastors books, or, what is better, the money to buy such as he needs. Our young ministers sometimes are compelled to purchase books on credit, and then they are harassed about paying for them on account of short allowance. Here is an evil, and it needs a remedy. It is my opinion that it would be greatly remedied if the people would only bestow some thought on it. Let the people remember that the pastor has other cares besides that of providing for his family, and not the least is in reference to the means by which he is to become a workman that needeth not to be ashamed.

M.

A Broken Sabbath.—No. 2.

But we will come nearer home. All of our wonderful waters know no Sabbath. All of our beautiful lakes, some of them so large that they have been called "inland seas," have no Sabbath; and were they instinct with life they would murmur their complaint to Heaven, because of no rest on God's holy day. And so it is with all of our beautiful gulfs and bays. All of these could be navigated during the working days of the week, and there is no necessity for navigating them on the Lord's day, only that money can be made by so doing.

Any trip that can be made in six days should be made without sailing on the Sabbath; and thus our ships and steamers, and all smaller craft, should honor God by lying by on his appointed day of rest. O how it would honor him if the silent masts of all of our shipping stood still in all of our ports, and told to all nations that those who "go down to the sea" fear God! And there would be an opportunity for all sailors and all passengers to observe the Sabbath, be with their families, and attend the worship of God on God's day of holy rest.

And thus it is with our noble rivers, the grandest in the world. They have no Sabbath; nor have the towns along their banks, nor have the thousands of masters, inferior officers and hands that man our river craft, nor have the great Sabbath-traveling public; and so with our railroads, and the millions that rattle over the country on the Lord's day. And thus the nation has no Sabbath and the land no rest.

With all of this Sabbath-breaking, is it a wonder that we lack prosperity? Is it a wonder that we have storms and floods, and locusts and caterpillars, and mildew and blight and ruin? Either for chastisement as sons, or for punishment as enemies, should we not expect God to check us? Why, if he did not, with the power of wicked wealth, and with the velocity of steam, we should all rush madly on to ruin.

Do we sometimes flatter ourselves that God is asleep, or gone on a journey, or gone a-hunting, and that we may do as we please? No, no. Do not let us deceive ourselves and perish.

A. G. M.

OBITUARIES.

PIETY D. CARLTON, daughter of Madison and Eliza Carlton, was born in the State of Texas, June, 10, 1835; professed conversion in early life, at a camp meeting in her native State, and joined the Presbyterian Church. She was married to Hiram Harrison in 1853, and has one surviving child by this marriage.

She was married to Joshua R. Carlton June 1, 1864, and moved with him to Franklin parish, La., where, in her own house, she was received by Rev. J. T. Daves into the Methodist Episcopal Church South, of which she continued a worthy member until death, which event occurred August 29, 1875, leaving a husband, and five children by this marriage.

She was forward to visit the sick, relieve the poor and comfort the sorrowing. In her the minister and his family had a friend indeed. As wife and mother she was all that the best type of woman could be. As a Christian she walked with God. Though she said nothing of sanctification, her daily life and experience furnished a living illustration of that blessed doctrine. After hearing her speak in an experience meeting, a brother minister remarked that if she had Mrs. Palmer to instruct her for an hour she would profess sanctification. I replied that to *have* that blessing, and *enjoy* it and *live* it as she did, was of more value than many professions. She was made perfect in love in this life.

She died of typhoid fever, and was sick a full month. In the earlier days of her sickness I found her full of peace and joy in the Holy Ghost. Four days before her death I visited her in company with Rev. C. W. Carter. She seemed to realize that the end was at hand, and she seemed to be in the last conflict with the tempter. She said she was not satisfied with the way she felt; that she had always looked forward to that hour with expectations of transporting happiness, but that it was not so with her. She said: "I have known all the time that I was on the *safe side*, and I know it now; but I am surprised that this does not make me happy." She was full of confidence and hope, but was not satisfied with her emotions. But she was greatly comforted by the prayers, songs and instructions of Bro. Carter. After this she was delirious most of the time; but in her delirium her thoughts and words were of those spiritual and eternal things on which she delighted to dwell when in health. The day before her death she seemed to be in the camp meeting altar, pointing mourners to the Savior of sinners, and pressing them to believe in Jesus.

B. F. ALEXANDER.

DIED, at his residence in Rankin county, Miss., on the fourth of September, 1875, Hon. J. B. LEWIS, in the sixty-eighth year of his age.

Few of our itinerant preachers but knew and loved him, and many, very many will say: "His house was my home." "Oh, how pleasant his 'old Virginia hospitality' always made me feel." "How sure I ever felt that *his* church would meet my wants." To those who love him let me say: He died as he had lived, demonstrating in his death, as in his life, the vital force of Christian character. He arranged his worldly business in the calmness and vigor of health, and then laid him down; and as he neared the portals of heaven he said to his weeping daughter: "I feel far more like shouting 'Victory' than weeping, but for your sakes I will keep calm." So consistent and earnest and aggressive was his Christian character that it seemed to his acquaintances to be an outgrowth of his very nature; while so calm and sweet and gentle was his personal character that it showed that it was swallowed up, "hid" in Christ. Learning of his illness, I hastened to his side; but within a mile of his home I met a friend, who with tears on his face said: "Our star has set. There is none to take his place." My brother (his steward) said: "I feel like an orphan," and that "Sinai church is orphaned. It has always been *our* custom to meet every demand made on our church. Where will we get a class-leader?"

He was born and raised in Pittsylvania county, Va.; came to Mississippi about the year 1833; married the daughter of John R. Enochs about the year 1843, soon after which he joined the church of his wife, and was converted in his saddle, while riding in the public road. (I write without notes, and from what he has told me.) He had no political aspirations, but his people always called him to the front in times of great importance. Thus he was several times chosen to the Legislature, State conventions, etc., and no stain was ever found upon his escutcheon. I remember, as a boy, a few days after his conversion, hearing him called on to pray. He repeated the Lord's Prayer. His motto was: "I will do the best I can."

I. V. ENOCHS.

TRIBUTE OF RESPECT.

The committee appointed to draft a suitable tribute to the memory of our departed brother, JOSEPH M. RICHARDSON, offer the following as a feeble testimony to his memory as a man and a member of the church of God:

Whereas, It has pleased our heavenly Father, in his providence, to take our dear brother away from this world of labor and sorrow, we deem it but right and proper to bear testimony to his worth and cherish his memory; therefore,

Resolved, That in the death of Bro. Joseph M. Richardson our church has lost a valuable officer, this Quarterly Conference a useful member, our Sabbath school one of its most earnest and zealous teachers, and this community a good citizen.

Resolved, That the life and labors of our brother bore testimony to the truth and reality of heartfelt religion, and to the vitality of the Savior's love, in his soul, which is positive evidence in our minds that he has joined the white-robed throng, "safe in the arms of Jesus."

Resolved, That we deeply sympathize with the sadly bereaved family, and pray God to be husband to the widow and father to the fatherless, and that he may give them grace to meet him in the better world.

Resolved, That a copy of these resolutions be furnished Sister Richardson, and that the same be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

Adopted by the fourth Quarterly Conference, St. Paul's station, Mobile, Ala., September 27, 1875.

IN MEMORIAM.

In the little village of St. Joseph, Tensas parish, La., there is a beautiful home that was once the seat of love and the center of happiness. It was inhabited by a devoted brother and two gentle and loving sisters. In a little more than one brief year that charming home was made desolate by the death of those two loving sisters. They could not live without the society of each other, and the death of one doubtless caused the death of the other. Their lives were indissolubly interwoven by a network of love. Sweet and loving sisters, they have gone to the land of the leal to live together in that bright realm forever, and to form links in the broken chain of that family circle that ere long shall be reunited, link by link, until the circle shall be made perfect in the paradise of rest.

Miss ELIZA MURDOCK and Miss JANE MURDOCK were born in the land of the Shamrock, that beautiful isle of the sea—Ireland—the home of the patriot and the orator.

Language fails to convey the tribute of respect that is due to the fidelity of the noble and generous brother for his deep devotion to and tender regard for his departed sisters.

Farewell, gentle and loving sisters. *Requiescat in pace.*

A FRIEND.

COTTAGE HOME, LA., September 23, 1875.

A CHILD'S DEATH.

It was unexpected and sad when I heard, through a letter from my dear friend, Mrs. Virginia P. Hall, that her little daughter, LULU, was dead, at the age of seven years. I remember well the bright-eyed, beautiful child. Her mother writes me that in expectation of attending the dedication of their new church, which was to take place last Sunday, Lulu said: "Mamma, I will take papa's hand, and we will join the church—Lillie too. Can I, ma, can I?"

How unspeakably blessed and comforting to the mother's heart it is that with such heavenly impressions, wrought through parental instruction, her darling child passed from earth, and entered upon her immortal career in heaven. Jesus noticed little children on earth; he took notice of Lulu, and set her in the midst of the angel bands. Her infant hand still reaches out to take her papa's hand, and the hand of all the dearest left behind, and lead them to her side. To such a happy result may God bless and sanctify the chastening, full sore enough, I know, upon my bereaved friends.

W. V. TUDOR.

ST. LOUIS, October 2, 1875.

MARGARET ELIZABETH FOURNIQUET, daughter of J. H. and Rebecca Foster, was born in Yazoo county, Miss., April 30, 1842, and died in the same county, near where she was raised, on the third of September, 1875. She was married twice. Her first husband was M. J. Futrell, and her second E. P. Fourniquet. When she was a girl she attended Sunday school regularly, and was a good scholar. She became religious in the morning of life, and lived a consistent member of the Methodist Episcopal Church South from that time until her death. She was favorably spoken of by those who knew her well. A short time previous to her death she assured her father and others that all was well. That God may sanctify this loss to her husband, children and other relatives is the prayer of their pastor,

A. B. STEWART.

HUGH LOUIS, son of E. P. and M. E. Fourniquet, was born on the third of November, 1874, and died on the eighth of September, 1875. He was preceded by his mother to the glory land only five days.

A. B. STEWART.

LITTLE ARTHUR T. SIMPSON, son of J. F. and Rosa Simpson, died August 21, 1875, on Bayou Waxia, after a short illness of three days, aged four years.

Little Arthur was a sprightly child, and the pet of all who knew him. For a child so young it was remarkable to witness the interest he manifested in the Sabbath school. Whenever practicable he would be present, in order, as he said, "to learn how to sing." There were a few songs he was passionately fond of, and was often found alone humming them. He lost an older brother some months ago, and during his last illness would make frequent mention of him, saying that "he was going to see his brother in heaven."

R. S. I.

DIED, at the residence of her parents, in Caddo parish, September 17, 1875, ELLEN GERTRUDE, only daughter of Claiborne J. and Eunice Burruss Foster. For the gift of this precious little child, in the six bright summers she was lent to us, we do thank our heavenly Father, and give her back in humble trust and love to the dear Jesus of whom she was always talking and singing, almost to the last conscious moment of her bright, sweet life. Of such is the Savior's kingdom.

"O say it was well, ere the splendor
Of her dawning had died into gray,
While the rose-dew of childhood was tender
She should glide through the arches of day."

AUNTIE.

LITTLE MOLLIE, daughter of T. W. and M. E. Denmmond, of Edwards' Depot, Hinds county, Miss., died September 24, 1875, aged seven years, two months and twenty days. Sweet and gentle as a little zephyr, her name was a household word with all, while her pure affection for her parents is best expressed in her mother's words: "No mother could be more assured of a child's love than I was of Mollie's. Every look of her bright countenance, every touch of her gentle hand, and every whisper of her sweet voice told me of the little darling's love."

J. M. WEEMS.

I DO not know of a more beautiful sight on earth than a man who has served his Lord for many years, and who, having grown gray in service, feels that in the order of nature he must soon be called home. He is rejoiced in the first fruits of the Spirit which he has obtained, but he is panting after the full harvest of the Spirit which is guaranteed to him. "I think I see him sitting on a jutting crag by the edge of Jordan, listening to the harps on the other side, and waiting till the pitcher shall be broken at the fountain, and the wheel at the cistern, and the spirit shall depart to God who gave it. A wife waiting for her husband's footsteps, a child waiting in the darkness of the night till its mother comes to give it the evening kiss, are portraits of our waiting. It is pleasant, and a precious thing, to wait and so to hope.—*Spurgeon.*

EACH Pisgah of labor has its glimpse of the promised land.

The Christian Advocate.

THURSDAY, OCTOBER 14, 1875.

LITTLE JEANIE'S SLEEP.

BY MARGARET J. PRESTON.

How tired she was growing! It may be
God pitied so tender a sight,
And whispered: "You're weary, my baby;
So shut your sweet eyes, and good-night!"

And she shut them. Be sure that our Father,
Who guards every step that they tread,
Knows better than we when to gather
The little tired sleepers to bed.

And lying there now, 'mid the rarest
Of jasmine and snow-drops so white,
Herself the delightsomest, fairest
That ever unsheathed in our sight;

Midst the blossoms she loved in such fashion
As God loves, proclaiming them "good,"
In your hunger of ravenous passion,
Would you wake her to life—if you could?

If out the blue glory above you
The voice of the Highest were heard:
"One word, and you have her to love you
Again"—would you utter the word?

Nay, never! The perfected seven
Sweet years of her sojourn below
Were haimed with the breezes of heaven;
But would it have always been so?

Like the silveriest sunbeam of morning,
Your hearts through her promise were blest;
Would you hazard the tokens of warning
That point to the clouds in the west?

O say it was well! ere the splendor
Of her dawning had died into gray,
While the rose-dew of childhood was tender,
She should glide through the arches of day.

O say that her sleep is *not* dreary;
It only was kindest and best
That her Father, who saw she was weary,
Should wrap her the sooner in rest.

The Pope and the Jesuits.

The London *Hour* publishes the following extract from a letter written by a gentleman in Rome, whose sources of information, it is asserted, may be thoroughly depended upon:

"During the reign of Pius the Ninth the governing power of the Curia Romana has been transferred to the Jesuits. The theory is that the curia is an organization of the various congregations or ministerial departments for submitting their views to and receiving their orders from the Pope. But in practice the action of the curia has come to be the action of the Jesuits. This action shapes itself diversely in different countries. For example, in Spain it openly espouses the cause of Don Carlos, while in England it takes a totally different line. The modern power of the Jesuits dates from the year 1848, when they persuaded the Pope, during the popular movements of that time, that they, and they alone, were his friends. Their flattery, that none but themselves appreciated his genius and piety, had its natural effect. Their first important step was to fill the *nunciatures*, or legations, and the bishoprics everywhere with persons subject to Jesuit influence. The consequence of this was the dismissal of every official suspected of a taint of liberalism. The Jesuits, who saw the Pope daily for a long period, and molded his mind to their ends, were Father Bresciani and Father Piccirillo. Their influence led to the proclamation of the Immaculate conception and the syllabus to the Vatican Council, and its declaration of the Pope's infallibility.

"To strengthen their hold these men brought to Rome, and published just below the Vatican, their organ, the *Civilta Cattolica*. By degrees all the surroundings of the Pope became more and more Jesuitical, each episcopal vacancy, as it occurred, being filled by a prelate with Jesuit tendencies. These things so annoyed the cardinals that they nominated Patrizi Cardinal Vicar of Rome on purpose that he might have the daily opportunity of seeing the Pope, and influencing his administration. In the College of Cardinals itself opposition to the Jesuits was declared, and Cardinal d'Andrea went to Naples, and there published a protest, which greatly irritated the Pope. He was allured back to Rome by the promise that, if he would remain quiet, nothing would be said of his indiscretion; but his first interview with the Pope was so stormy that the cardinal took to his bed, and shortly died, it is said, from the effects of his contumacy. Cardinal Barrilli, warned by this event, said: 'I will keep my opinions to myself.'

"The council was subjected to a complete system of Jesuit espionage, and upon every prelate of eminence some Jesuit agent was fastened. Jesuit influence has equally affected all the recent sittings of the consistory and the nomination of bishops. Many of the English bishops sent the strongest possible remonstrance to the Pope against the elevation of Manning to the cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus *de facto* the Catholic Church, since the white Pope, Pius the Ninth, is but the instrument of the black Pope, Father Beckx. Wherever the Jesuits are attacked, precisely the same results will follow that Bismarck began to experience three years ago when he commenced his anti-Jesuit campaign.

"These considerations are important for the statesmen in those countries in which the inevitable contest has begun, or is about to begin. It is doubtful whether, if the Pope died to-morrow, an Ultramontane or a Jesuit successor would follow. Cardinal Franchi, with Jesuit tendencies, believes that he would be elected. The Jesuits have led Manning to believe that he has the best chance. Should a new batch of cardinals be created, the Jesuit influence will then so decidedly predominate that the election of a Jesuit Pope will be inevitable, and that will be the beginning of the end. Should another than an Italian be elected, an open schism of the non-Jesuit Italian cardinals is not an improbable event. In that case a fierce domestic war in every household professedly Catholic would ensue. The Jesuits declare that they look with hope to England. Sincere and humble Christians of all persuasions also look to England, hoping to find her, as heretofore, the champion of intellectual, moral and religious life and light."

Old Treasures Recovered in Athens, Greece.

A most important discovery was recently made in the exploration at the outer Cerameicus. When about thirty feet beyond the old city wall toward Piræus the workmen came upon a cubical block of apparently solid masonry under ten or eleven feet of earth. On removing a portion of this masonry a most beautiful marble sarcophagus, nine feet long, four broad and six deep, was revealed. It was shaped like an empty sofa or couch, with a large flat pillow (with a tassel) at the right hand, lying upon a luxurious-looking mattress, along the rounded edge of which are carved alternately four bands, containing vine, olive, rose and oak leaves, and four squares with sea nymphs and tritons in various positions. The back and extremities of the couch are raised, and on the outside of each end are three large diamond-shaped panels surrounded with roses. The whole is apparently supported upon four massive legs which terminate in lions' feet; while all around below the mattress, in imitation of hanging drapery, are curiously twisted fluted lines, and at the bottom, forming the lower edge, is a band of oak leaves with running stags and dogs at the corners. On the front of the curved arms of the couch are olive berries and leaves, and herons with their long beaks and legs curiously entwined, as we see in old manuscripts. The whole sarcophagus, formed of two enormous blocks of Pentelic marble, without a stain, is in the highest style of art and in the most perfect state of preservation. On removing the upper slab, which, being of huge size and ponderous substance, was a work of no little difficulty, there were seen a male and female skeleton lying side by side, almost perfect, though without hair or integument, or indeed anything, except the following beautiful and costly objects:

1. A pair of pendants for the ears, each three centimes long, and formed in two parts, connected by a loop hinge, the upper being a small cube and the lower a long and short pyramid, connected at their bases, the whole being of solid gold, and so heavy as to be suggestive of considerable punishment to the wearer.

2. Two beautiful octagonal, open-work bracelets of the same pattern and exquisite design and finish, having hinges at the outer and inner edges, the pin of one of which, being movable, permits the bracelets to be opened and closed. The work is composed of long, square bars, which on each of the eight facets are formed into an antique Greek letter, and either bracelet contains a proper name.

3. Two massive rings of gold (armlets,) with ten regular protuberances on the outer surface, each of which originally contained blue glass or enamel intaglios; one of Artemis (?) still remains tolerably intact; many, however, are too imperfect to be deciphered, and some have entirely disappeared.

4. A large plain sheet of gold, of long, oval shape, and perforated at each extremity. It is twenty-four centimeters in length by six in width, and about the thickness of cartridge paper, and appears to have been an adornment worn over the brow.

5. A hollow, spherical pin-head, having five facets and a short tube. On the facets are sockets which once probably contained gems, but, if so, they have disappeared. This may have been the beautiful head of an ivory or ebony pin for fastening the hair.

6. A gold coin, about the size of a sixpence, in perfect preservation, with a head and the words "Hadrian—August," on the front, and trophy of arms on the reverse. This gives an approximate idea of the date of the sepulcher.

7. Four pieces of twisted fine gold wire, thirty-six centimeters long, probably used for fastening the gold plate. This completes the list of precious articles, which weigh altogether nearly a pound of very pure gold, and are as bright and polished as on the day they left the hand of the jeweler. There is, besides the above, only a small plaster medal, thickly gilt, the design of which is obscure, a little cross-shaped morsel of gold tinsel, found on the spinous process of the seventh cervical vertebra, and seven pieces of silk thread, the surface of which was covered with gold.—*Correspondent of the London Times.*

Reminiscence of the Revolution.

Rev. Judah Champion was settled in Litchfield, Conn., at the beginning of the American Revolution. Rev. J. T. Headley gives the following interesting reminiscences of those days in the New York *Observer:*

One pleasant Sabbath morning the congregation gathered together, and had just commenced the morning hymn, when through the still streets there came the sharp clatter of a horse's hoofs—always so ominous, at that time, of tidings from the army. As usual, when the courier arrived in any town on the Sabbath he made straight for the "meeting-house." Reaching the door, he dismounted, and, flinging the bridle over the horse's neck, entered the building. The singing ceased, and every eye was turned on the stranger as he walked up the broad aisle and ascended the pulpit stairs. He handed a paper to Mr. Champion, who, with a smile of triumph on his face, arose and read: "*St. John's is taken.*" It must be remembered that this place had been besieged six weeks, till people began almost to despair of its ever being taken. The noble pastor, the moment he had finished the sentence, lifted his eyes to heaven and exclaimed: "Thank God for the victory!" The chorister, sitting opposite the pulpit, in the gallery, clapped his hands and shouted: "*Amen and amen!*" For awhile the joy was unrestrained, but he soon checked it by saying: "There was something more to be heard." He then read a lengthy communication, stating that the army was in a suffering condition. It was now the latter part of November, and there, on the borders of Canada, the winter was already setting in, and yet the troops were about to march for Quebec, to undergo the rigors of a winter campaign. It described in vivid language their suffering condition. They were destitute of clothing, without shoes or stockings, and yet were ordered to traverse the frozen fields of the North.

The touching description lost none of its pathos as read by the pastor, and commented on by him at its close. When he had finished there was hardly a dry eye in the house. Especially the women were overcome with emotion. As soon as the congregation was dismissed a few prominent ladies were seen to gather round the young pastor with eager countenances. They were evidently asking him some questions, and it was equally evident, from his benevolent smile and nodding head, that he was answering them satisfactorily. Soon they began to move rapidly among the other women that, in turn, gathered into groups in earnest conversation. After a little while they all dispersed to their homes. When the congregation assembled for the afternoon service not a woman was in the church. The wives, mothers and maidens had laid aside their Sabbath apparel, and drawn forth their spinning-wheels, set in motion their looms, and brought out their knitting-needles and handcards, and the village suddenly became a hive of industry. On that usually still, Puritan Sabbath afternoon there now rung out on every side the hum of the wheel and the click of the shuttle—sounds never before heard in Litchfield on the Sabbath day, and which contrasted strangely with those of prayer and praise in the adjoining sanctuary. Yet both believed that they were serving God. The women were working for those brave patriots who were about to march, destitute and barefoot, over the frozen ground to strike for freedom. Many years after, when a venerable old man, Mr. Champion was asked by his granddaughter how he could approve such a desecration of the Sabbath. He turned on her a solemn look, and replied simply: "*Mercy before sacrifice.*"

About Bananas.

Few people who see bananas hanging in fruit stores think of them as more than a tropical luxury. In fact they are a staple article of food in some parts of the world, and, according to Humboldt, an acre in bananas will produce as much food for man as twenty-five acres of wheat. It is the ease with which bananas are grown which is the great obstacle to civilization in some tropical countries. It is so easy to get a living without work that no effort will ever be made, and the men become lazy and intolerably shiftless. All that is needed is to stick a cutting in the ground. It will ripen its fruit in twelve to thirteen months, without further care, each plant having seventy-five to one hundred and twenty-five bananas; and when that dies down, after fruiting, new shoots sprung up to take its place. In regions where no frost ever reaches, bananas are found in all stages of growth, ripening their fruit every month and every day in the year. Col. Whitner, near Silver Lake, Fla., has probably the largest banana plantation in the United States, containing fully ten thousand plants in bearing. Some of these are large trees, which do not die after bearing their fruit, but the majority are of the dwarf species, which are renewed every year. Slips are planted about eight feet apart, and rapidly push up leaves, disclosing six or eight small bananas behind this protection. Some plants will have sixteen or twenty leaves and branches of fruit, bending over as it ripens, forming a most beautiful sight. The culture of bananas is very profitable, and with the unlimited capacity of Florida and the West India Islands for producing it, there should always be a supply equal to any possible demand.—*Rural New Yorker.*

FROM philosophy, from poetry and from art is heard the acknowledgment that there is no repose for the rational spirit but in moral truth. The testimony that the whole creation groaneth and travaileth in pain together is as loud and convincing from the domain of letters as it is from the cursed and thistle-bearing ground. From the immortal longing and dissatisfaction of Plato, down to the wild and passionate restlessness of Byron and Shelley, the evidence is decisive that a spiritual and religious element must enter into the education of man in order to inward harmony and rest.—*Dr. Shedd.*

CONSCIOUSNESS of unbelief is a sign of actual faith. Infidels are never troubled with unbelief. Dead men never feel cold. Frozen feet never ache. And a soul given up to ungodliness, and bound hand and foot in sin, has no trouble with unbelief. It is only when faith shoots its first illuminated ray into the darkened heart that the baleful presence of unbelief is made manifest. It is only when the troubled soul can say, "I do believe," that it starts back at the abyss of doubt which that first gleam of faith discloses, and exclaims: "Help thou my unbelief!"

GOD never takes back his gifts. If he ever gave you a sight of his truth and love, you have it still. Clouds may pass between you and the sun, but the sun is there, and will shine forth again. It may be a stormy night, and the stars are hidden; but they shine on, permanent and pure, behind the driving rain, and will again look out upon you with their calm eyes, and say, from their inaccessible and infinite heights: "Be patient, little child! be patient! and wait till all storms and all darkness shall have passed away forever."

THERE is no vice so simple but assumes some mark of virtue on its outward parts.

Religious Intelligence.

—Six hundred missionaries, with three thousand native helpers, is the numerical force to carry the gospel to India's 300,000,000 of people.

—Alderman Carlile, of Belfast, Ireland, is erecting a Wesleyan church as a memorial of an only son, of much promise. It is said it will be the finest structure occupied by the denomination in the United Kingdom.

—The Nova Scotia Baptist missionaries who went to Siam, with the intention of choosing their field of labor, have opened their mission among the Teloogoos, on the western shore of the Bay of Bengal, a short distance north of the River Godavery.

—The presiding Protestant Episcopal Bishop has called a special meeting of the House of Bishops, in Grace church, New York, on Thursday, October 28, at ten o'clock, for the purpose of electing missionary bishops for Africa and China, and also of receiving the report of the Mexican commission.

—An article in the Brooklyn *Eagle*, on the choirs and choir music of the City of Churches, says there are in that city 225 churches, whose aggregate expenditure for music is annually $170,850, or an average of about $750.10 to each church. The most expensive choir costs about $8,000, the next $6,000, the next $5,000, and so they run down the scale to nearly nothing.

—A priest, who has recently abandoned the Romish faith, says that the Catholics of this country are greatly over-estimated as to number. Even calculating in their manner—that is, every man, woman and child—we will not find 5,000,000. Of the children they lose at least fifty per cent.—seventy-five per cent. of boys and twenty-five per cent. of girls.

—The Methodist Church is accomplishing a good work in Australia. It has three Conferences, all flourishing. Strange enough, the first Methodist preacher there was a convict. He was under sentence of death in England for murder. He was converted, and became so thoroughly changed that through the intercession of friends his sentence was commuted to banishment.

—The Pope held a consistory September 17, and conferred upon Cardinal McCloskey the ring and the title of Santa Maria Sopra Minerva, or Holy Mary above Minerva. This is the name of the church at Rome to which his red-caped eminence is assigned. It is said to be one of the most beautiful churches of the city, to occupy the site of an ancient temple of Minerva (whence its name,) and to bear a water gauge which records the height of the Tiber.

—A foreign friend writes: "When Signor Grassi recently gave an account to his congregation in Rome of the meetings he attended in Brighton, London, Leicester and Wisbeach, many in the congregation rose and expressed sorrow for their past indecision and want of faith, and pledged themselves not only to abandon Catholicism, but also to make manifest in their lives their faith in the gospel. Six priests of the Romish Church came somewhat secretly to read the Bible with him, one of whom is the brother-in-law of the Pope's private secretary."

ST. ALBAN'S, LONDON.—Rev. Mr. Mackonochie, who was silenced by the Privy Council, has recommenced his antics at St. Alban's. On entering that church the first thing that attracted attention was the bright appearance of the altar, which was decorated with flowers. Only two candles were lighted, but the "sanctuary" was further illuminated by several lamps, suspended from the ceiling. Mr. Mackonochie himself read the service. He wore a richly colored chasuble, ornamented with a large cross on the back, and during the consecration prayer maintained the "eastward position."

OLD CATHOLICS.—According to the official report on the Synod of Old Catholics, held at Bonn June 19, 20 and 21 of this year, there were at the time of the synod of 1874 in Prussia 17,038 souls in the Old Catholic communities, against 18,765 in the same communities this year. The number of men in 1874 was 4,581; it is this year 6,030, an increase of at least 33 per cent. In Prussia, Hessen, Baden and Bavaria together there are not less than 45,566 souls, 14,588 independent men, who subscribe to Old Catholicism. The increase in the number of souls for the provinces in question is, since last year, 9,803; of independent men, 4,151.

THE SOUTHERN PRESBYTERIAN CHURCHES.—There are 10 churches in the Southern Assembly that have more than 400 members each; 14 have between 300 and 400, and 51 have between 200 and 300 members. The following are the statistics of a few of the larger churches, taken from the minutes of the last General Assembly: The largest church is the First Presbyterian church of New Orleans, of which the Rev. B. M. Palmer, D. D., is pastor. It has 658 communicants, 7 elders and 6 deacons, and 1,609 Sunday school children. Last year 48 were added to it. Its contributions to foreign objects amounted to $4,480, and for congregational expenses, $12,000. The Walnut Street church of St. Louis, the Rev. J. H. Brookes, D. D., pastor, has 625 members in full connection, 9 elders and 10 deacons. The First Presbyterian church of Nashville, Rev. T. A. Hoyt, pastor, has 538 members, 15 elders and 13 deacons. Fifty-two persons were added to its communion during the year ending last April. It gave $5,183 to foreign missions, and $14,241 for pastor's salary, congregational and miscellaneous purposes. The Second Presbyterian church of Richmond, the Rev. M. D. Hoge, D. D., pastor, has 536 members, 5 elders and 6 deacons, and 520 children in its Sabbath schools. It contributed last year $1,987 to sustentation, etc., and $15,337 to congregational and miscellaneous objects. It received in that time 71 new members.

Our Young People.

A CHILD'S EVENING HYMN.

BY BENJAMIN GOUGH.

Ere I lay me down to rest,
Jesus, hear a child's request;
I can only lisp my prayer,
Asking for thy love and care.
I am very young and weak;
Gentle Jesus, hear me speak;
See thy child on bended knee—
Suffer me to come to thee.

Let me now thy kindness prove—
What I want is Jesus' love;
Save thy little child from harm,
Clasp me in thy loving arm.
Ere I sleep upon my bed,
Lay thy hands upon my head;
Thy sweet blessing give to me,
Suffer me to come to thee.

Me, thy ransomed child, receive,
All my naughty words forgive;
Peace bestow and joy impart,
Sealed upon my childish heart.
Sprinkle me with thy dear blood—
Make me holy, meek and good;
Like thyself thy child would be—
Suffer me to come to thee.

O'er my bed may angels keep
Watch while I in safety sleep,
Let me rest upon thy breast,
Let my dreams be bright and blest;
When I in the morning wake,
Into thy protection take.
Till in heaven thy face I see,
Suffer me to come to thee.

Children's Friend.

From Our Little Friends.

JOHNSON'S POINT, Sept. 25, 1875.

DEAR MR. EDITOR: I see several little girls and boys have been writing to you, and I concluded I would write you a little letter and see if you would publish it. I am a little girl six years old. I live at Johnson's Point—a very nice place. Our house is situated in a pretty spot, rather low, eight miles from the flourishing city of Terrell. If you ever come here you must be sure to come and see us. I have one sister and two brothers, and such a good father and mother. We take your paper. I am fond of Grandpa Goodale's stories, and am anxious to hear them every time; but I do wish he would make haste and tell us "How Barney Milked the Bays' Nest." I am young, and you know children haven't much patience.

Your little friend,

NINNIE SIMPSON.

LEXINGTON, MISS., October 3, 1875.

DEAR MR. EDITOR: As I have seen so many little readers writing to you, I thought I would write you a few lines. I like your paper very much—it has so many good pieces in it. I am going to school half a mile from our house. My teacher's name is Bro. Newell. He is a splendid teacher, and a preacher. We have a good Sunday school, and I believe Mr. Newell is our superintendent. As this is the first letter that I ever tried to write to you, and as I am afraid of keeping you from your business, I will bring it to a close. From your little friend,

M. E. HESTER.

My Cricket.

A STORY FOR LITTLE SUFFERERS.

BY JENNIE HARRISON.

One day a gentleman said to me: "Don't you think it would be a good plan to write some stories for little sufferers—something for the sick children?" And I said yes; and wondered why he did not do this himself. But then he is a doctor, and takes care of the sick children, and tries to help their suffering; and so I dare say he has no time to write the stories.

And I began to think of how many little sufferers there must be in the world—so many, many sick boys and girls! Some who are being taken care of, and who hope to get well again; some who will perhaps never run about and be strong; and some who suffer without any kind doctor to help them, or any loving hands to nurse them! Oh, when I thought of them all, I longed to have a great, sweet voice which could reach wherever there was a suffering boy or girl, and tell delightful stories, to help pass away the long hours of pain and weariness. But this could not be.

So, after awhile, as I sat thinking of you, dear children, and wondering what I could say to you, what do you think? Why, there came a voice speaking to me! Not a big voice, like that which I was wishing for, but almost the very smallest voice that you can imagine, and it kept calling and calling, and at first I did not know what it was.

"What is that?" said I, looking around; "it sounded like sleigh-bells."

Then some one in the room laughed, and I saw, out of the window, that there was only the least bit of snow left on the road; so, of course, no sleigh could be coming. It wasn't loud enough for sleigh-bells either.

"It's very funny," I said again; "perhaps the noise is in my head!"

But it wasn't in my head, for when I went out of the room I did not hear it, and as soon as I came back there it was again as plain as ever.

"Now I must find out what that is," I said to myself, and I asked everybody to "hark!" while I went and opened the door of the conservatory, and looked in among my flowers. As soon as I had done that the little voice called louder than before; and then I found out what it was.

"Why, it is a cricket, a dear little cricket, chirping here among the flowers!"

"Can you see him?"

"No; I can't see him;" and so he wasn't *among the flowers* after all, but down in the dark, under the shelf, singing away as cheerily as if it were warm summer-time, and he could hop about among the green grass and the sunshine.

"Isn't it pretty to hear him?"

"I wonder how he got in there?"

"I wish he would come out and let us see him."

And so everybody had something to say about the cricket, and we were all quite pleased at the merry little fellow. I don't know why we hadn't heard him before, but may be he had just found out that he had something to say to us. And I think he had, for when I took out my work and sat down again, thinking about the sick boys and girls, and listening to the cricket, it seemed to me as if the little voice said: "*Tell them about me! tell them about me!*" Then I smiled to myself, and wondered if I *could* make a story for you about the cricket. And while I wondered the other little voice seemed to go on again: "*Yes! yes! a true story! I'm a merry little cricket, singing here in the dark! Tell them about me!*"

So I made up my mind that I *would* tell the children about my cricket; and I have come to do it now. I call him *my* cricket, for I have become quite attached to him in these few days that he has been chirping to me. And when I go in to water my flowers I think I often stay longer than I used to, just to listen to his little voice, and to find out what he is trying to say.

Now what do you think it was that this little cricket meant me to tell you? Let me see: Here is a little cricket, all alone by himself; there isn't any other cricket to help him in his song, and keep him company; there isn't any bright summer-time or golden autumn, such as crickets love; it is cold winter, and a very long winter too; there isn't any soft, green grass for him to hop about in; he is down there in the dark, under the shelves, on the bare earth. It doesn't seem a very pleasant time for a cricket, does it?

We might almost suppose that he would hop around impatiently, and wish that the summer-time would come, so that he could get out of his prison, and smell the warm, fresh air again; or at least we should think that he would shut his eyes and sleep away all the long, dreary days, and not trouble himself to sing at all.

But no, indeed! That isn't the way that my cricket does! He is a cheerful little fellow, and sings away merrily in his dark corner, not at all impatient because things are not just as he would like to have them.

I wonder how many of the sick children in the world are like this cricket?

I want you to listen a little while now as I tell you the lesson you can learn from him, and you can imagine that he is himself chirping away at you, by your bedside, or on the back of your sofa, or on the arm of your big sick-chair.

It isn't a pleasant thing to be sick, is it? No doubt you would all choose, if you could, to be well and strong, and able to run about with other boys and girls, enjoying their games, and seeing all that they see. You don't understand why you should suffer so, and have to lie in bed, and take medicines; no, neither does my cricket understand why he should be shut up in the dark, and not have any grass or sunshine. But surely, if *he* can be cheerful, *you* can too! Boys and girls know a great deal more than crickets. You know that there is one wise, good Father, who appoints everything, and understands why it is best. If he has given you pain and sickness to bear, he has some good reason for it, and loves you just the same as if he had sent you the great blessing of health. I know that you feel very tired sometimes—that the days seem dreary and the nights long. Some of you are lonely too, and people seem to forget you, because you cannot run out and show yourselves!

But never mind; there is always One watching and loving and caring for you. Remember that, and try to sing a cheerful song every day, to honor him, and show how you trust him. If you can't sing, just smile, and be patient and willing to bear whatever pain he sends you. Never mind the dark; never mind being shut up; never mind if you are lonely; never mind how long the waiting seems; just try to be cheery, contented boys and girls, keeping your lives as bright in sickness as you would in health.

Will you learn this lesson from my little cricket? I wish I could send him around to each one of you, to chirp his own little lesson to you. There he goes now! and he seems to say: "*I would like to go and tell them—tell them.*"

I have looked under the shelves every day, hoping that I might catch a peep at him; but no! there he stays, hidden away in his dark prison, and sings and sings. I hope to-day that he has sung a song to little sufferers.—*The Churchman.*

A GREAT many boys mistake their calling, but all such are not fortunate enough to find out in as good season as did this one. It is said that Rufus Choate, the great lawyer, was once in New Hampshire making a plea, when a boy, the son of a farmer, resolved to leave the plow and become a lawyer like Rufus Choate. He accordingly went to Boston, called on Mr. Choate, and said to him: "I heard you plead in our town, and I have a desire to become a lawyer like you. Will you teach me how?" "As well as I can," said the great lawyer. "Come and sit down." Taking down a copy of Blackstone, he said: "Read this until I come back, and I will see how you get on." The poor boy began. An hour passed. His back ached, his head ached, his legs ached. He knew not how to study. Every moment became a torture. He wanted air. Another hour passed, and Mr. Choate came and asked: "How do you get on?" "Get on! Why, do you have to read such stuff as this?" "Yes." "How much of it?" "All there is on these shelves, and more," looking about the great library. "How long will it take?" "Well, it has taken me more than twenty-five years." "How much do you get?" "My board and clothes." "Is that all?" "Well, that is about all that I have gained as yet." "Then," said the boy, "I will go back to the plowing. The work is not near as hard, and pays better."—*The Sun.*

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A Building of God.

October in our city is the month for moving. Most of the changes are made on the first, with sporadic cases running into November. We do not know what proportion of renters make annual moves, but it is considerable. Moving is expensive, rarely costing less than a month's rent, and frequently much more when the things broken and lost are taken into the account. Three moves are not equal to a fire, unless something is saved from the flames, but they cost a great deal. Then the weariness, vexations and hubbub attending the operation, the long time it takes to get settled after this turning of everything bottom-side up, and the wear and tear of temper and patience, are to be considered. The chief burden usually falls upon the good housewife, who, besides the direction of the moving, the toil of packing and unpacking, has to manage husband, children and servants as best she can.

Notwithstanding the trouble and cost, there is much moving. Some are compelled to seek less expensive homes, some are rising in the world and must have better establishments, and others, neither richer nor poorer than last year, hope to do better with the same money. It takes nearly a year for a tenant to find out all the objectionable features of a house, the character of his neighbors, the offensive things about him, the chimneys, the ventilation, the water supply, and a thousand little matters which the most expert house-hunter will overlook when the lease is signed. The good points of a domicile are more on the surface, and are easily taken in at a glance. Hence the temptation to make a change. The disagreeable qualities of the house we have lived in are thoroughly known. The attractive features of the new residence, however superficial, suffice to allure. Under the circumstances it is not strange that the best-balanced people are found annually flying "from the ills they know to those they know not of."

People living in rented houses feel little attachment to the places which they occupy. Nothing belongs to them. There is not a brick, a shrub or a tree that they can call their own. No two children are born under the same roof. There is not an object connected with long associations, and as the legal tenure is but for a single year it is not possible that the ties of a real homestead should be formed. There is no check upon man's natural discontent and passion for novel conditions and experiences. The average of good and evil may be about the same in homes of the same cost, but the miseries encountered are not of precisely the same nature. The newness of the situation, the pleasures of hope, the shifting of the plagues themselves, afford a temporary diversion, if not actual relief. The house this year has been damp, the walls have dripped with moisture and have been covered with a fretting leprosy. Next year the exposure is different—the rooms are hot as a furnace, dry as a bone, and, in their way, quite intolerable. Last year the house was bad, but the neighborhood was good; this year the house is good, but there are tribulations in the way of adjacent stenches and badly-drained gutters. There is always some objection, some occasion of uneasiness and dissatisfaction. If the house belonged to us we should be disposed to overlook its defects and to magnify its advantages, but as we pay somebody else for its use we very naturally do exactly the reverse. The landlords are heartless, exacting, and if we were landlords we should be the same way.

After days, and sometimes weeks, spent in house-hunting, the weary and perplexed seeker has about seen the end of all perfection. The rent bulletins teem with tempting descriptions of cozy cottages and elegant mansions, all dirt cheap, but when you come to examine the premises what a falling off is there! The splendors and beauties fade and vanish under actual inspection, and what you were led to believe was a fairy palace proves to have been a dilapidated tenement, already fully occupied by rats, roaches and other untidy creatures. The perplexing problem to solve is: A comfortable house for a considerable family, and to be obtained for a very moderate amount. We may know but too well what we want, what we must have to be exempt from serious discomfort, but the pinch lies in the effort to get it for what we can afford to pay. The legs of the lame are not equal. A short purse and a good house cannot well go together. "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."

This tribulation ought to have its higher lessons for us. Abraham dwelt in tabernacles, but he felt himself to be a pilgrim, and "looked for a city which hath foundations." Paul speaks of having a house not made with hands, eternal in the heavens. Restless, uncomfortable, and driven from tenement to tenement, and never continuing in one stay, there should be in it at least an intimation of our really homeless condition in this world, and that we can never be truly settled till we reach the "building of God." There is a house-hunting which it becomes us all to engage in, and there is a move for which all should prepare. It should be a cheering and comforting thought with those of us who are homeless and houseless here, and who are driven, by narrow means and the pressure of discomfort, from street to street, and from one threshold to another, that in our Father's house there are many mansions.

Moving is a time of revelations to the householder. What an inventory of goods and chattels he is compelled to make. Things long lost or concealed, things good and things bad, treasures and trumpery, things neglected and wasted, and things prized and kept with care, are all brought out to be gazed upon and to be estimated. It will be somewhat so in that last move—that October day of our souls—when memory and conscience shall be preternaturally busy searching and bringing every act and thought, every good and bad deed, to light. In the heart, from attic to cellar, there will be overturnings, and strange and perhaps repulsive disclosures. There are things to be taken and things that must be left. It is the last move for better or for worse, to the house eternal in the heavens, or to the outer darkness.

However it may be here, there is plenty of room in heaven. Many mansions, not, however, for rent nor for sale, but a free gift to those who will come and occupy them. Christ has gone to prepare a place for us, and, when our lease on earth ends, the chariot will be waiting, the horses of fire and the angel bands will be ready.

Letter from the Rev. J. B. McFerrin, D. D.

MR. EDITOR: I have read two articles recently published in your paper, signed "***." I had not intended a reply till I learned the name of the writer; and even now I shall be brief. The writer is my personal friend—so I have thought. He writes well, but he has missed the mark. He lives in a section of the country where he sees but one side. Did he know as much as some others know he would not attempt to ridicule his brethren. Of the sixty to whom he alludes, there are many strong-minded men, clerical and lay. They are cultivated gentlemen and staunch Methodists. No, Bro. "***," they are not afraid of ridicule; they are men who firmly stand in any position they assume. I tell Bro. "***" he does not comprehend the situation. The great body of the people in Church and State are becoming conservative, and millions are resolving "to come closer and closer together."

What means the recent action of the State Convention in Alabama, where my friend resides? What means the late tour of Mr. Jefferson Davis? What means the $600,000 given by a Northern gentleman to build a Methodist university in the South? What mean the large contributions to the Savannah church? What means the election of so many conservative members to the Congress of the United States? Yes, the people seem to be coming "closer and closer together." The spirit of hatred is abating, and the spirit of fraternity is on the increase. Some Christians seem to think it a virtue to hate Christian fraternity. They will see better after awhile.

Yes, I was at Round Lake. I was invited with many others, including several of our Bishops. I went because I thought it was my privilege to go—it was my pleasure to go. The people of the South get their hats and shoes, their bonnets and ribbons, their plows and ax-handles, their toothpicks and lucifer matches from the North. Why not test their religion, especially as it costs nothing? I went and I met many Christians there from the North and the South, and some from Canada and Great Britain. We had a good meeting. We talked and sung, we prayed and preached about Jesus. Fraternity was seldom mentioned. Organic union was scarcely alluded to; and when it was the terms were kind, the spirit good. A few good people, I dare say, would like to see us one; but this, I say, was rarely mentioned. The Southern brethren behaved well on this subject. They did not intend to offend even those who ridicule fraternity, whether they live in the North or in the South. There are such on both sides of the line.

Yes, I went to Round Lake, and came away a better man. I thank God that I have all prejudice out of my heart. I see good wherever it is manifest. I can forgive those who have done me wrong. I cannot afford to go to the grave and to the judgment seat with bitterness in my heart. I intend to die in peace with God and all men, and, as far as possible, to live peaceably with all men.

While the war went on I was in heart and soul with my people. I rejoiced at their victories and mourned their defeats. When those good and great men, Gens. Lee and Johnson, surrendered, I came home, took the oath of allegiance, intended to keep my vows, and make as good a citizen as I could. Thus far I have been faithful. I did "surrender on the last ten acres." When, however, I *did* surrender I did it in good faith, accepting, as best I could, the situation.

When the Northern Methodists sent down their missionaries to disintegrate and absorb I was against them, and deprecated their movement. When they held out the olive branch I accepted the offer of peace. In doing this I did no more than the General Conference did. Several of our Bishops have fraternized with our Northern brethren, preaching in their pulpits and introducing them to our Annual Conferences. The General Conference in 1870 treated Bishop Janes and Dr. Harris with Christian courtesy, and invited them to preach in our pulpits. Drs. Hunt and Fowler occupied our pulpits in Louisville. Bishops Kavanaugh and Doggett preached at Round Lake and Sea Cliff. Drs. Lee and Sargent and Poisal and Plummer and Clarke and the missionary secretary preached at Round Lake, and some of them in New York city, and they were treated as gentlemen. Those Southern preachers who went North went in the interest of Christian fraternity as inaugurated by the General Conferences of the two churches. They went and they found God among the people. I have no apology to make, no excuse to offer. I have worked fifty years for Jesus. Since 1844 I have worked for him in the Methodist Episcopal Church South. No man loves Southern Methodism more than I do. And now that our brethren of the North want to have love and peace restored, I am willing to say: "If thy heart be as my heart, give me thy hand." To love Jesus with all my heart, and my neighbor as myself, is the standard to which I aspire. Love worketh no ill; it is kind, suffereth long, is easily entreated and full of good fruits.

Let me say to Bro. "***" that he cannot provoke me to sharpness or severity. Age will mellow him. Love, when his soul is filled with this holy principle, will hide a multitude of wrongs.

J. B. MCFERRIN.

Books for Young Ministers.

We are respectfully asked to mention and commend such books as we deem most useful and suitable for young theological students, ministers or laymen. We would remark, first of all, that our Bishops—men of culture and large experience in the reading most useful for ministers—have with much care and enlightened painstaking selected and recommended a course of reading for the first four years. We do not know that we can make a better selection. But our correspondent calls our attention to four books, or rather classes of books; and, first: "What commentary, if a student be able to purchase but one?" Commentaries are numberless, and are very various. Some are very scholastic and critical. Others are books of short sermons, as Henry's and Burkett's. Barnes' Commentary has many merits. We regard Whedon's as excellent. Clarke's and Lange's are quite exhaustive. For a student considerably advanced, Lange is perhaps better than Clarke; but it is too complicated and subdivided for students of only limited reading. For a commentary on the whole Bible we do not know that a young minister can do better than read Clarke's Commentary.

We have looked into a number of theological encyclopedias. We regard the plan of McClintock and Strong's as the best. It has only advanced a little more than half way to its completion. This encyclopedia combines the matter and advantages of several very good biblical works of this class. For example, it gives the reader the biblical literature of Kitto; the sects, heresies and creeds of Buck's Theological Dictionary, only greatly enlarged. It gives the student all the natural history, the geography, the topography, the climates and productions of the Orient in application to biblical studies, and an exhaustive account of the manners and customs, religious rites, the agriculture and architecture of Bible lands. Then it gives an interesting account of modern nations in their relations to Christianity. Besides this, it gives most instructive notices of all men distinguished as writers, preachers and reformers from St. Paul to our times. In short, it will, when completed, be almost a theological library, containing a summary of almost all that most ministers would like to know.

Our correspondent suggests Appleton's New Revised American Encyclopedia. We know of nothing better or fresher in its way. Let the student confine himself in his purchases, and he will generally be able to buy these standards.

On homiletics our Bishops have recommended Hoppin's Office and Work of the Ministry. Our correspondent recommends "Broadus on Preaching" as preferable. They are both excellent. There are many excellent works, as Bridges on the Sacred Office, Smith's Lectures, and Miller's Clerical Manners. We suggest to students: Do not buy too many books. You can borrow in your early ministry many good books. Select your library with care. Take time to do it. Most of us who are older have bought and read too much trash. Many much-puffed books are mere rehashes of old and perhaps better books. An excellent rule in buying a new book is to look at the chapter of contents. There you will see some question of interest or difficulty discussed. Turn and see what the writer says. If he is fresh and strong, and clears up obscurities, then the book is likely worth buying; but if he deals in commonplaces and platitudes, and evades the points of difficulty, lay the book down. It is not necessary to drink a whole cask to ascertain whether the wine is good—a single cup is enough to settle its merits. So of a book. W.

Is It Genuine?

The *Southern Christian Advocate* is investigating the noted Capers letter, and thus far the genuineness seems to be doubtful. Dr. Kennedy concludes an elaborate article, giving reasons for his suspicions, as follows:

There are still other grounds for questioning the genuineness of this *timely* contribution to the interest of current questions, but we prefer not to unduly prolong this article by detailing them now. For the reasons stated, we concluded that it would be proper to at least postpone the publication of the letter until we could make some inquiry. This we have done, and such information as we have been able to obtain up to this time is far from dissipating the suspicion that an ingenious fraud has been practiced upon Dr. Deems and the *Methodist*, and through them upon a very large portion of the American public.

Our investigations thus far have failed to discover any such man in South Carolina, or anywhere else, whose name is "C. B. DuPre." We are informed by an old resident of Clinton, S. C., that no man of that surname ever lived there or in the county in which it is located. A postal card from Dr. Deems, dated August 24, together with a large package, supposed to contain copies of the *Methodist*, lies in the office at Clinton, awaiting the demand of Mr. C. B. DuPre, but with a fair prospect of transmission to the *dead letter* office, unless the postmaster should feel warranted, *under the circumstances*, to send them to the *Methodist*.

It is true that the result of our investigations thus far is not conclusive against the genuineness of the document, and it is possible that subsequent testimony may authenticate it. If so, we shall hasten to state the fact, and lay the letter in full before our readers. Our reverence for the memory of Bishop Capers—than whom a purer, better man never lived—is too profound for us to entertain the slightest inclination to suppress any opinion to which he gave utterance. Should Mr. "C. B. DuPre," therefore—if there is such a personage—produce the original of the letter published in the *Methodist*, identified by competent judges as in the handwriting of Bishop Capers, we will very cheerfully and promptly acknowledge its genuineness. Thus far the weight of testimony very decidedly forbids any such acknowledgment. Our information touching this matter has been obtained through Rev. H. M. Mood, presiding elder of the district in which the town of Clinton is located, who has kindly promised to prosecute the investigation until the question is settled beyond cavil.

Mrs. Lambuth.

The Richmond *Dispatch* of September 14 contains an interesting account of a meeting attended by Mrs. Lambuth in Clay Street church, Richmond, September 12. In introducing Mrs. Lambuth Bishop Doggett said that she left Richmond with her husband, for China, twenty-one years ago. Mrs. Lambuth then stated what had been done in Shanghai by our missionaries in that time. She said the Methodist mission near Shanghai consists of three churches and a large circuit. One church is inside of the walls of the city of Shanghai; one just outside the walls, where the missionaries live; and one about sixteen miles distant. The one outside was built of Christmas money sent some years ago, and is called the "Christmas Mission." The distant one is called "Good Hope," and was built of money donated by two brothers. Another church, twenty-five miles distant, will soon be built by friends in Kentucky. The Rev. Mr. Allen is employed by the Chinese government, and is engaged in teaching, translating and editing a weekly religious paper. The Rev. Mr. Lambuth's time is wholly devoted to preaching, translating and traveling the circuit. The ministers have to travel a circuit extending one hundred and sixty miles from Shanghai, and go sometimes in boats on the canal, sometimes in sedan chairs. While traveling they stop at every settlement, distribute books and preach. The work is very materially assisted by native Christian women, who can go into families where Chinese etiquette forbids a gentleman to go. The ladies of Nashville, Tenn., are supporting a native woman who was baptized by Dr. Cunnyngham. She is a most faithful and zealous convert. It is said that in A. D. 35 the Emperor of China heard of Jesus and his wonderful works, and, desiring to see him, sent embassadors to India to bring him to China. When they arrived there the cunning Buddhist priests told them that Jesus was dead, but that they had his image; whereupon they returned with a Buddhist image, and thus was first introduced into China Buddhism. (She gave a very interesting description of the peculiar teachings of Buddhism.) Mr. Lambuth and other missionaries have been advised by some to return home, but, feeling that they have been called to the work by God, they express the intention to remain at their post until called home by the Master. In Baltimore the ladies have determined to support a native female colporteur. A Sunday school in Baltimore resolved to support a secular school.

Mrs. Lambuth concluded by exhibiting some Chinese curiosities, illustrative of the ignorant condition of the people, and their manners and customs.

Prof. C. H. Winston, of Richmond College, next addressed the meeting by special invitation. He said he sympathized with the missionary movement, and the present occasion carried him right over to China—in imagination. He wished to see a grand revival of missionary interest, and thought the present occasion was a good one to begin afresh—rub out and start again, and show more interest than ever in the good cause.

Bishop Doggett then made an appeal for contributions to aid the cause. A large sum was realized.

On motion of Mr. Asa Snyder the Methodist Sunday School Society of Richmond and Manchester resolved to support a regular school in Shanghai, under the direction of Mrs. Lambuth.

CORVALLIS COLLEGE.—This institution of learning opened September 27, with a full corps of competent teachers. About two-thirds of the State Agricultural students have already been appointed, and other vacancies should be filled at once, so that pupils may be ready, as far as practicable, to enter upon the first day of the session, which is highly important. A project is on foot to enlarge the building by adding an ell or wing for chapel exercises, and two additional recitation-rooms. The intention is to commence its construction immediately. The Missionary Board of the Methodist Episcopal Church South appropriated $637.50 to aid in this improvement. It should go forward at once.—*Corvallis Gazette.*

IT IS now pretty well settled, says the Baltimore *Episcopal Methodist*, that the next General Conference of the Methodist Episcopal Church, to meet in May, 1876, will be held in this city. More than two-thirds of the official boards have reported favorably. The remainder will send in their reports next week, and we have no doubt the invitation will be unanimous. This announcement will give general joy to the Methodist community here and elsewhere, and will be very pleasing to the citizens of Baltimore generally.

REV. MR. WYNN, of the Savannah Memorial M. E. Church South, is visiting the city (Boston) in the interests of this edifice. He made a very fraternal and persuasive speech in the preachers' meeting, which was well received in itself, but was followed by a long discussion. The meeting finally, by resolution, indorsed Bro. Wynn and his enterprise.—*Zion's Herald.*

Columbia Conference.

The Columbia Conference, Methodist Episcopal Church South, met in Albany, Linn county, Ore., on Wednesday, September 15, and closed its labors on Monday, the twentieth. It held its sessions (except the first, which was held in the court-house) in our beautiful new church, just completed.

Bishop H. H. Kavanaugh presided to the delight of all.

The disciplinary questions were asked and answered. All the preachers' characters passed under a searching review, and they were pronounced "blameless in life and in official administration."

The reports of the preachers showed an increase in membership, and an advance in all the interests of the church. The business of the Conference was conducted with dispatch and harmony.

R. C. Martin was readmitted to the itinerant ranks. Six were received by transfer, viz.: Peter A. Moses, from the Arkansas Conference; N. M. Skipworth and J. E. Bradley, from the Louisiana Conference; J. W. Compton, from the Baltimore Conference; Joseph B. Perkins, from the North Alabama Conference, and Thomas P. Haynes, from the Tennessee Conference.

One was superannuated—C. H. E. Newton; one located at his own request—B. R. Baxter; and one withdrew from the Conference—E. J. Downe.

The Conference was largely attended. One marked feature of the Conference was that every lay delegate was present, and all the preachers but one.

The new church at Albany was dedicated free of debt.

APPOINTMENTS.

Willamette District.—N. M. Skipworth, P. E. Eugene and Coast Fork circuit, to be supplied; Brownsville and Lebanon, Peter A. Moses; Harrisburg and Tangent, James E. Bradley; Junction City, E. G. Michael; Corvallis and Albany station, T. B. White; Dallas, R. C. Martin; Lafayette, Angelo Hardison; Tillamook, to be supplied; Oregon City, Thornton P. Haynes; Salem station, N. M. Skipworth; Corvallis College, Joseph Emery.

Jacksonville District.—J. W. Stahl, P. E. Jacksonville, J. R. N. Bell; Applegate, S. W. Davies; Roseburg, D. C. McFarland; Coquille, J. B. Perkins; Oakland mission, J. W. Stahl.

Umatilla District.—R. C. Ogiesby, P. E. Walla Walla, F. W. D. Mayes; Powder River and Grand Roude, J. W. Compton; Umatilla circuit, R. C. Oglesby; Boise and Payette, to be supplied; superannuated, C. H. E. Newton.

The Conference determined to hold its next session at Corvallis, Benton county, Ore.—*Pacific Methodist.*

THE American Bible Revision Committee, in co-operation with the English committee, have resumed their work after the summer recess. Both companies met in the Bible House, New York, September 24 and 25, and made considerable progress. The Old Testament company are far advanced in the Book of Deuteronomy; the New Testament company are engaged in completing the second revision of the Acts. Important communications were received from the English committee, in consequence of recent negotiations, and were favorably responded to. The English committee has also forwarded confidential copies of their revision of some of the epistles, which will be taken up next by the American New Testament company, while the American Old Testament company will probably proceed to the Psalms, after having finished the Pentateuch.

IT HAS been decided after careful consultation, says the New York *Independent*, that Mr. Moody shall begin in the late autumn a series of meetings in this city under the auspices of the Young Men's Christian Association. The immense building best known as the Hippodrome has been engaged. It will hold eight thousand people, and it is reasonably expected that it will be filled with crowds eager to hear the famous evangelist, and that a rich blessing will follow his labors.

CARDINAL MCCLOSKEY is said to have presented the Pope with a purse of $100,000, "a gift from American Roman Catholics." In the Papal Consistory the Pope, after delivering an allocution, announced that Monsiguori Antici-Mattei, Pacca, Randi, Simeoni, Vitelleschi and the archbishop of Rennes, whose names he reserved *in pectore* at the consistory of last May, have been created cardinals. He also appointed several archbishops and bishops.

THE official members of the Methodist Episcopal Churches of St. Louis, says the *Western Christian Advocate*, have very reluctantly given their consent for the removal of the seat of the next General Conference to some Eastern city. The matter will finally be determined at the meeting of the Bishops in November. There can be but little doubt but a change will be made to Baltimore.

DR. KELLEY, says the Nashville *Christian Advocate*, has been requested by the Board of Missions to repair to St. Joseph, Mo., to be present at the farewell meeting, December 19, when Bro. A. P. Parker is to take leave of his friends, to accompany Sister Lambuth to China. He goes with the benedictions and prayers of thousands.

THROUGH a private note from President Dyer we learn that Greenville Collegiate Institute, Greenville, Ala., opened auspiciously, and that on October 5 there were one hundred and twenty-five students in attendance. This is an excellent school, and should be generously sustained and supported by our Alabama people.

Periodicals.

WIDE AWAKE is a very fine illustrated magazine for girls and boys. Published by D. Lathrop & Co., Boston. Ella Farman, editor. It is a very attractive and entertaining publication. Price, $2 a year. We have received No. 4 of volume 1.

APPLETON'S JOURNAL is unsurpassed in its literary merits, and contains a valuable and reliable record of current literature, art and science. The number of October 2 has a fine table of contents and an illustrated article.

THE SHINING RIVER is the title of a collection of new music for Sunday schools, by H. S. and W. O. Perkins. Oliver Ditson & Co., publishers, Boston.

THE SANITARIAN is a valuable monthly published in New York. A. N. Bell, M.D., editor. We have received the October number.

PETERSON'S LADIES' NATIONAL MAGAZINE for November is unusually brilliant in its colored fashion plates and fine engravings.

THE AMERICAN AGRICULTURIST for October is splendidly illustrated, and brimful of useful and entertaining articles.

THE SOUTHERN CULTIVATOR for October is replete with information for planters, housekeepers and gardeners.

The Plague in Fiji.

HARROWING PICTURES OF THE SUFFERING VICTIMS.

Further information from Fiji conveys still further accounts of the plague which has recently passed over the new colony. A resident of long standing, writing to a Victorian cotemporary, says: "The death rate is not yet made up, but the probability is that forty thousand Fijians died during the four months' plague. The native population of Fiji is now about one-third only of what it was when I landed here about twenty-five years ago." The accounts given of the magnitude of the disaster are less harrowing than those of the sufferings of the victims. "Very few died of the measles, the majority dying of subsequent disease in the form of dysentery, congestion of the lungs, etc. Want of nourishment or starvation carried off many thousands." We are told that "all work was suspended for some months. You could pass through whole towns without meeting any one in the streets, which were soon completely covered with grass. Entering a house you would find men, women and children all lying down indiscriminately, some just attacked, some still in agony, and others dying. Some who were strong enough attempted suicide, and not always unsuccessfully." We are further told that "as the scourge became more permanent four or five were buried together in one grave, and generally without religious service. In some cases the dead were buried in the earthen floors of the houses, in others just outside the house. The burials were hurried, and the probability is that some were buried alive. In many instances the husband, wife and children all died. In one village all the women died, and in another all the men." It is interesting to read of the different mental effects produced by the torture of disease. It is not surprising to find that "some made fruitless appeals to their ancient god. Some inland tribes, who had only recently embraced Christianity, considered that the disease was conveyed by their religious teachers, and they dismissed them and then abandoned their new religion. Among these some were killing the teachers, but wiser counsels prevailed. It is said that one tribe buried alive the teacher's wife and child—whose husband and father had died of the plague—to stop infection." But while some in their distress fell back on their former superstitions, the greater number are said to have borne their calamity with fortitude, and to have suffered and died under the influence of Christianity.—*Sydney (New South Wales) Herald, July 30.*

AT THE London Society's hospital in Pekin nearly twenty thousand patients were prescribed for during 1874. Dr. Dudgeon, who has been in charge of the hospital for ten years, dispels the common notion that the Chinese are not grateful for medical favors bestowed upon them. He has been in the habit of receiving every kind of courtesy from his patients, and has the hospital filled with tablets erected by those who were cured. Some of these, given by well-known ministers of State, governors of provinces, and princes, are very handsome. Complimentary scrolls, detailing the praises of the foreign physician, have come in almost without number. The Chinese custom of sending an annual present to their doctor has been faithfully observed. Men of the highest rank have not been afraid to affix to his medical works their prefaces, in which they state that the Western medicine must soon supplant the present native practice. Dr. Dudgeon also refers to the growing curiosity in regard to foreign science. It is not an uncommon thing to find his book shop filled with savants purchasing or consulting works, or subscribing for some journal, or asking for some scientific information. Among other works, there has been a great demand for Dr. Martin's translation of Wheaton's "International Law." China moves slowly, but she does move.—*Independent.*

REV. R. T. ROWLAND, late pastor of Wesley circuit, Tennessee Conference, died in great peace, near College Grove, September 29.

REV. JOHN H. HALL, of the White River Conference, died September 26.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Grove	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S.W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N.W. Texas	Corsicana	Pierce	Nov. 10
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Kosciusko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
German Miss.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Springs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

MARRIED.

GOODRICH—KNIGHT.—By the Rev. R. A. Davis, on the fifth instant, at half-past seven P. M., in the Methodist Episcopal Church South, Pattersonville, La., Mr. Alvin E. Goodrich, of Iberia parish, to Miss Mary Luna Knight, of St. Mary parish, La.

GAY—MINVIELLE.—October 4, 1875, by Rev. D. F. White, at the parsonage, New Iberia, La., Mr. John H. Gay to Miss Marie E. Minvielle, both of Iberia parish, La.

A MAN may hew down the bitter fruit from an evil tree until he is weary; while the root abides in strength and vigor, the heating down of the present fruit will not hinder it from bringing more. This is the folly of some men: they set themselves with all earnestness and diligence against the appearing eruption of lust, but leaving the principle and root untouched, perhaps unsearched out, they make but little or no progress in this work of mortification.—*John Owen.*

MOST of the failures in life arise from an ignorance of how and when to leave off. When you read the life of almost any great man, with the exception of Augustus Cæsar, you see how much greater a man he would have been if he had known how and when to leave off.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Oct. 9, 1875.

A—Edwin Alden, American Lead Pencil Company, B F Alexander $12.50, N W Ayer & Son, James O Andrew.

B—A S Barnes & Co two letters, Barnes & Wilkinson, Bowdry & Co, D H Brewster, Brewer & Tileston, E W Barber two letters, J Barker, Bishop & Dollerhide $16, W C Black $8, H W Bachman, E F Bates, Benson Brown, C H Briggs.

C—Robert Carter & Bros two letters, W E Crowson, John Church & Co, Jas A Chopin, John Carlovitz, Mrs S J Chapman $1.50.

D—Donaldson & Co three letters, Charles H Ditson & Co, T W Dyer $10.50, Joel T Davis, F A Dicks & Co $1.25, J J Davis $5, R A Davis $2.50, Mrs Dr Dugan $2.50, J N Dupree, Dan & McKain.

E—Mrs Anna Everette $5, John E Ellis.

F—M C Field, W M Francis, E N Freshman, Frank & Co.

G—R H Gwinner & Bro two letters, W W Gamble, T Grote & Co, John Gibson, Green & Co.

H—A M Hawks M D, William Hayden, M E Hester, W H Harney & Co $17.95, R A Harrison, R J Hummel two letters $1, Thomas W Horton $2.50, Hoffman & Hoyt, W W Hopper.

J—J G John $9.40, H F Johnson two letters, Samuel F Jenkin, A Jackson.

K—J G Kittrell, Mrs M A Kelsh, J O Keener, W C Kingsbury.

L—H P Lewis, J B Lippincott & Co, Walter Lipscomb 25 cents, R H Long $18.70.

M—T Moody, Robert Mays, W B May three letters $40, John P Morton & Co two letters, J E Mason three letters $10.65, Albert Mason, $30, Joseph W Medlock 75 cents, Mississippi Valley Company, Mrs Margaret Miller $2.50, W H McKie $2, Thomas Mullett $2.

N—P H Nelson, Preston Nash, J T Newcomer three letters $50, Ed F Newman $1.80.

O—James Ormond two letters.

P—Thomas Price, Powers Paper Company, Ell Phillips, J M Perdue, B F Poston, Thomas Price, J A Pelham, F M Peterson $5.48, W H Porter, Potter, Ainsworth & Co, J W Portis $55.

R—E E F Ross, Edmund Rose $4, Robinson & Withers $67.19, J K Randall four letters $26.30, M F Robertson 75 cents, F L Ratliff.

S—Steel & Avery, Miss Nannie Simpson, T J Small, Sheldon & Co, Scribner, Welford & Co, C S Stewart two letters, Scribner, Armstrong & Co, Green F Seals, Mrs Emma Siebe $1.25, S H Schraeder, Smith, Dixon & Co, W W Sharpe & Co, St Louis Advertising and Publishing Company.

T—Taylor & Myers, C W Thomas, E W Thompson $12.

U—Thomas J Upton $1.85, Rowland P Usher.

V—John S Valencia.

W—Charles F Wingate, J C Welch, J M Weems, William Wood & Co, Thomas Ward White, William Wadsworth, Willey Walloch, Richard Watson $2.50, Wilson, Hinkle & Co, T R White.

Y—A F Yerley $1.10.

E. E. F. ROSS, Esq., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

THE advertisement of C. Rogers & Co.'s Piano Fortes will be seen on this page. The Messrs. Rogers claim that their pianos are second to none in the market, and invite the attention of the public to their instruments. Their establishment is located at 226 East Forty-Second street, New York. Those interested will do well to correspond with this house.

SHOW CASES.—John Henderson, 270 Canal street, New York, manufactures every variety of show cases, from the plainest to the finest white metal. Price lists will be sent to those applying. Orders received from all parts of the United States and Canada. We would advise those who wish to purchase to examine his prices before buying elsewhere.

ON THIS PAGE will be seen the card of J. Palmer Strong, general produce commission merchant, at 461 Greenwich street, New York. Mr. Strong will receive consignments of country produce, which will be sold and prompt returns made. Those wishing to ship to that market should correspond with him.

THE WILSON ADJUSTABLE CHAIR. We call attention to the advertisement of the above chair, which will be found in to-day's paper. These chairs combine elegance with comfort, and will no doubt meet with a large sale. Parties desiring to purchase will address the company at 592 Broadway, New York.

THE WESTMINSTER OF NEW YORK. Because so many distinguished people have stopped at the Westminster Hotel an impression largely prevails that it must be very expensive to live there. Such, however, is not the case. While the Westminster enjoys the reputation of being one of the most select, and one of the best appointed and most comfortable hotels in the world, the experience of those who have been its guests is that the prices are no higher than at other large first class hotels. Indeed the many advantages it affords, its rich appointments, quiet and convenient location, and its superior internal arrangements and discipline, render it not only the best, but likewise the cheapest.

A NEW CITY DIRECTORY.—A well-compiled directory, such as the one last published by Soards for 1875, is of almost universal necessity in the stores and offices of New Orleans. We have never had a better directory than his for this city, but the publisher himself promises to surpass it in his New Orleans Directory for 1876. He will soon call upon our merchants for advertisements and subscriptions, and commence the canvass. The publication will involve much labor and expense, and the publisher relies upon the liberality of many subscribers to reimburse his investment. The advantages of advertising in this work are known to our business men, and they will only help themselves when they help make a good City Directory.

R. ESTERBROOK & CO.'S STEEL PENS.—In this issue we insert the advertisement of the Esterbrook pens. The Esterbrooks have so persistently pushed the business, so successfully have they competed with Birmingham, that within a few months we understand that orders from the leading houses were on the books of the company taking turn in the product of a factory of two hundred and fifty hands. The Messrs. Esterbrook have brought a liberal and off-hand policy into their business, and the result is that when their monthly accounts are made out they include the leading stationers and dealers in pens in all the States of the Union and of the Territories too. The Esterbrooks have as great a variety of pens as there are tints in an autumn foliage.

PAOLI BELT COMPANY.—The advertisement of this company will be found on th ls page. That electricity is not guiding ground as a remedial agent there can be no doubt. It is claimed that nervous and chronic diseases rapidly succumb to the powers of the Paoli Belt. We have read the published certificates of several eminent physicians of New York, who speak in flattering terms of this mode of treating the diseases mentioned.

WE CALL ATTENTION to the advertisement of William Gibson's Sons' Stained Glass Works. These works were established in 1838, and have been in successful operation since that time. Those who wish ornamental windows for churches or private dwellings are referred to their card. Their establishment is located at the northeast corner of Broadway and Thirteenth street, New York.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT.'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6m1o New Orleans, La.

TO BILLINGS, CLAPP & CO., BOSTON: I wish to speak of Cincho-Quinine, which I have used in my practice. I am so much pleased with it that I make it my *chief remedy* when bark preparations are needed. Besides possessing all the medicinal properties, it is devoid of the unpleasant bitterness of the Sulphate of Quinine.
J. DENNISTON, M. D.,
Ovid, N. Y.
For sale by druggists generally. oc14 1t

IT IS admitted by physicians that Dyspepsia and non-assimilation of food produces sleeplessness. LIEBIG'S LIQUID EXTRACT OF BEEF, in pint bottles, overcomes these obstacles to repose, as well as urinary troubles, which are said to interfere with it. E. J. HART & CO., Wholesale Agents, New Orleans. oc14 1t

HUGH A. CLARKE, Professor of Music in the University of Pennsylvania, has given, in Clarke's New Method for the Piano-Forte a work which is destined to supersede instructors heretofore in vogue. It will be sent by mail for $3.75, by Hook and Music Houses. oc14 1t

BE of good cheer. There is life and health for you yet. So those that have taken Simmons' Liver Regulator attest. oc14 1t

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Catoula, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $600,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at many other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 1t

$57.60.—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. Chidester, 267 Broadway, New York. se2 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

NEW ADVERTISEMENTS.

JOHN HENDERSON,
WOOD AND METAL
Show Case Manufacturer.
SHOW CASES
Of White Metal, Rosewood, Black Walnut, Etc.
PRICE LIST SENT ON APPLICATION.
Warerooms and Factory:
NO. 270 CANAL STREET,
Three doors East of Broadway, New York.

N. B.—All orders intrusted to my care executed with dispatch at lowest prices and first-class workmanship. Cases shipped to all parts of the United States and Canadas. oc1 13m

C. ROGERS & CO.'S
PIANO-FORTES,
No. 226 East Forty-Second Street,
Between Second and Third Aves., NEW YORK.

These Pianos are in every respect as good Instruments as can be made. Each member of our firm is a skilled Piano-Maker, and has had charge of a branch of Piano manufacture for years in the factories of some of the most popular makers in New York.
Send for information and price list. oc14 3m

SHIP YOUR BUTTER, EGGS, Cheese, Lard, Pork, Beef, Dried Fruits, Flour, etc., to the well-known firm of J. PALMER STRONG, General Produce Commission Merchant, 461 Greenwich St., New York. Five per cent. for selling. Marking Plate and Price Current furnished free. oc14 1f

$5 TO $20 per day at home. Samples worth $1, free. STINSON & CO., Portland, Me. se9 1y

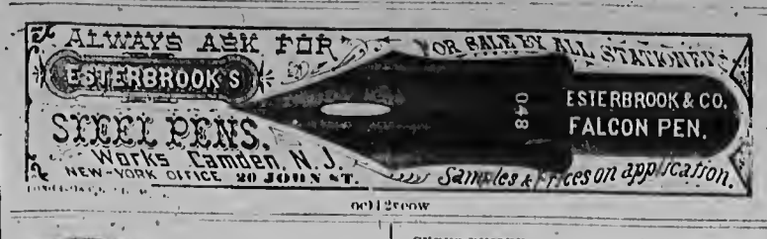
NEW ADVERTISEMENTS.

Our Home Physician

A New Book. By Geo. M. Beard, M. D. 1,067 Pages, Illustrated. Price, $5.

GIVES CAUSES, symptoms, and remedies for every known disease. It tells in plain language what to do and how to do it in emergencies of accident, sickness or convalescence. This great work will save many times its cost, and will prove the Good Samaritan and reliable Home Doctor in every family that has it. In authorship Dr. Beard was assisted by the best medical talent of New York. It exposes Quackery, Patent Medicines and Humbugs. Every mother knows the value of, and should have such a reliable medical adviser at hand. Get it, and save money, health, and even life. Over 10,000 already sold. The public are CAUTIONED against books written in the interest of Quack Doctors or some Patent Medicine. The New Orleans *Picayune* says: "There is no other work of the kind can approach it in completeness."

AGENTS WANTED. Active men and women to introduce this work. One agent in Pennsylvania sold 30 the first two days. One agent in New York, in a shop of 21 workmen, sold 19 books. It is just the book people want, and that agents can sell in hard times. Send for 16-page circular.
se30 1teow
E. B. TREAT, Publisher, 805 Broadway, N. Y.



oc12 2teow

THE WILSON PATENT ADJUSTABLE CHAIR, with thirty changes of position. Parlor, Library, Invalid Chair, Child's Crib, Bed or Lounge. Combining beauty, lightness, strength, simplicity and comfort. Manufactured of the best wrought iron and rivets. Strong Casters, made purposely for the Chairs. Everything to an exact science.

Price List of Chairs.

Chairs are rated according to Upholstery. Frames are all alike.

Extra Japanned, gold bronzed and ornamented	$30 00
Upholstered in green repp, or any good, strong material, filled with picked moss, fringe, etc., exactly to drawing	25 00
Ditto in hair	$30 00 to 35 00

Orders by mail promptly attended to. Goods shipped to any address C. O. D. Address THE WILSON ADJUSTABLE CHAIR MANUFACTURING CO., 592 Broadway, New York.
State the Paper you saw this in. Send for Illustrated Circular. oc14 1m

ELECTRICITY IS LIFE.

Paoli's Electro-Voltaic Chain Belt

GIVES a *Continuous Current of Electricity Around the Body*, and cures all diseases arising from a Loss of Vital Force, Fits, General and Nervous Debility, Indigestion, Dyspepsia, Neuralgia, Rheumatism, Lumbago, Kidney Complaints, Functional Derangements, Paralysis, Sciatica, Impotency, Epilepsy, Spinal Complaint and Exhausted Vital Energy, and will

EFFECT A PERMANENT CURE

After all Other Remedies Have Failed.

It is labored by the most Eminent Physicians in Europe and America, and thousands that are wearing it, and have been restored to health, give their testimony as to its great curative powers. Testimonials and circulars forwarded on application on receipt of six cents postage. Apply or address
PAOLI BELT CO.,
12 Union Square, New York.
Say what paper.
PRICES FROM $6 AND UPWARD.
oc14 1y

STAINED GLASS WORKS.
GALLERY OF ARCHITECTURAL DECORATIVE ART.

WILLIAM GIBSON'S SONS.—Established in 1838. Ecclesiastical Decorations, Plain and Ornamental Windows for Churches and Domestic buildings. The ideas of Artists and Amateurs artistically carried out. Designs for Memorial Windows a specialty. Gibson's Building, N. E. corner of Broadway and Thirteenth street, New York. oc14 1y

TARRANT'S SELTZER APERIENT. Trade Mark. Patented.

The Human Telegraph.—The nerves are telegraphic fibers operated by the brain; but if the stomach, the great vitalizer of the system, is disordered, the whole nervous organization is partially shattered for the time being.

Tarrant's Seltzer Aperient

works wonders in cases of Nervous Debility arising from Dyspepsia, by restoring the stomach to its normal condition and keeping the bowels free. Sold by all druggists. oc14 2t

ESTABLISHED IN 1850.

Workingmen's Grocery Store.

THE BEST OF EVERYTHING, GOOD WEIGHT AND HONEST DEALING.

EVERYTHING SOLD AT THE LOWEST POSSIBLE PRICES, AND

Exclusively for Cash.

Meats of all kinds, choice Family Flour, Sugar, Tea, Coffee, and all kinds of Fancy Goods, etc. Customers will find that they can save money, even on staples, by purchasing of me. Call and see. Polite attention given to every one.
J. D. REEL,
779 and 781 Tchoupitoulas street,
oc7 6m Bet. Philip and Soniparu, Fourth District.

NEEDLES! CLUB RATES.

100 Singer for $2.25; per doz., 40c.
100 Howe for $2.75; per doz., 50c.
100 Grover & Baker for $2.75; per doz., 50c.
100 Wheeler & Wilson for $2.25; per doz., 60c.
100 Domestic for $2.75; per doz., 50c.
100 Weed for $2.75; per doz., 50c.
100 Remington for $2.75; per doz., 50c.
100 Wilson for $2.75; per doz., 50c.
100 American for $2.75; per doz., 50c.
100 Florence for $2.25; per doz., 60c.
100 Victor for $2.75; per doz., 50c.
100 Home Shuttle for $2.75; per doz., 50c.
Etc., Etc., Etc., Etc.
Send amount by Bank Draft, Postoffice Order or Registered Letter, and goods will be sent by mail (registered,) or express, prepaid.
DEFIANCE NEEDLE CO.,
se30 2meow 658 Broadway, New York.

S. COLLINS & CO.,
MANUFACTURERS OF
PRINTING INK.
Office and Depot—26 Frankfort St.,
NEW YORK.
GEO. H. MORRILL & Co., Boston, Mass.
MORRILL & Co., San Francisco, Cal. se23 6m

$77 A WEEK to Agents, Old and Young, Male and Female, in their locality. Terms and OUTFIT FREE. Address P. O. VICKERY & CO., Augusta, Me. se9 6m

CYRUS BUSSEY. L. B. GARDNER.

BUSSEY & CO.,

COTTON FACTORS

AND

General Commission Merchants,

NO. 188 GRAVIER STREET,

Je24 6m5pt5c *NEW ORLEANS.*

Music Books for the Autumn.

For Sabbath Schools, our beautiful

Shining River! (35 cents.) The newest, as it is one of our best, Sunday School Song-Books.

For Singing Schools, the famous

Song Monarch! (75 cts.) Perfectly adapted to interest Singing Classes.

For Devotional Meetings (Just published:)

Living Waters! (35 cents.) Compiled by D. F. Hodges. A rich treasury of the sweetest Hymns and Tunes.

For Choruses, Conventions and Choirs:

The Leader! ($1.38.) Tunes, Anthems and Chants.

Chorus Choir! ($2.) Choruses and Anthems.

Perkins' Anthem Book! ($1.50.) Easy Anthems.

Trial by Jury! ($1.) Just published. A most mirth-provoking Operetta, with fine music.

Sent, postpaid, for retail price.
Liberal discounts to Societies and Conventions,
CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Je24 1t Boston.

"IRON-CLAD PAINT."

WE MANUFACTURE under Green's Patents, from the purest and hardest Iron Ores, such as are used in furnaces for making Pig Iron. It is Fire, Water and Weather-Proof. The best, most economical and durable Paint known for ROOFING, IRON WORK, CUT-BUILDINGS, FENCES, BRICK WALLS etc. Agents wanted.
Send for circular and price list.
EMPIRE IRON-CLAD PAINT CO.,
30 W. BROADWAY, NEW YORK.
se30 1y

JOSEPH GILLOTT'S
STEEL PENS.
SOLD BY ALL DEALERS.
MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SON.
HENRY HOE, Sole Agent. se9 1y

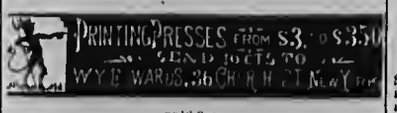
THE LATEST, BEST AND CHEAPEST
REVIVAL SONG-BOOK!
By Rev. Aaron Coons.
Forty Books Winnowed. One Hundred New Pieces.
COMPLETE EDITION—256 pages and 350 Songs; 45 cents single copy; $40 per 100.
MINIATURE EDITION—128 pages and 175 Songs; 25 cents single copy; $20 per 100.
S. T. GORDON & SON,
se23 4t 24 E. Fourteenth St., New York.

HARRISON, BRADFORD & CO.,
STEEL PENS.

Nos. 20, 28, 75, 1, etc., *embracing every style & finish.*
(se23 3m) 75 JOHN ST., New York.

Twin Brothers
DRY HOP
YEAST!
31 CHURCH ST., NEW YORK CITY.
Makes best Bread and Biscuit. Every Grocer should keep it. se30 6m

LUMBER—$7 PER 1,000 FEET,
AT
NEVERS & HERY'S,
SUCCESSORS TO
J. C. POOLEY, 315 JULIA STREET.
mh18 1y



se18 3m

ROGERS' EFFERVESCING CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 183 Spring St., N.Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans. se30 1yeow

MEDICAL.

THIS unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance. [dit 18

PURELY VEGETABLE,

containing those Southern Roots and Herbs which in all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver.**

The SYMPTOMS of Liver Complaint are a Bitter or Bad Taste in the Mouth, Pain in the Back, Sides or Joints, often mistaken for Rheumatism, **Sour Stomach**, Loss of Appetite, Bowels Alternately Costive and Lax, Headache, Loss of Memory, with a painful sensation of having failed to do something which ought to have been done, **Debility, Low Spirits**, a Thick, Yellow appearance of the Skin and Eyes, a dry Cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver is the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and **Death** will ensue.

This Great Unfailing Specific will not be Found the Least Unpleasant.

For DYSPEPSIA, CONSTIPATION, Jaundice, Bilious Attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heartburn, etc.,

Simmons' Liver Regulator or Medicine

is the Cheapest, Purest and Best Family Medicine in the World! Manufactured only by

J. H. ZEILIN & CO.,
MACON, GA., AND PHILADELPHIA
Price, $1. Sold by all Druggists. no19 1y&p

COUGHS. COLDS. ASTHMA.

Remember that for all Affections of the
THROAT AND LUNGS
Laplace's Indian Turnip Pectoral Balm
IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.
Price, $1. Sold by all wholesale and retail druggists in New Orleans, and by the proprietor
H. LAPLACE, Chemist,
Nos. 23 and 25 Elysian Fields St., New Orleans.
Depot in Mobile at J. F. Dufour & Co.'s, No. 20 Water street.
Depot in St. Louis, at Richardson & Co.'s, 709 North Main street. ap29 1y&p

MISCELLANEOUS.

P. L. CUSACHS
HAS REMOVED HIS
DRUG STORE
—TO—
37..... ROYAL STREET. 37
Between Bienville and Customhouse, one block from Canal street,
where he will, as heretofore, continue his well-known business of importation of
DRUGS, CHEMICALS, ESSENTIAL OILS, DISTILLERS', DYERS' AND TANNERS' MATERIALS, ETC. jy29 10m5p

Sabbath School Books
FOR 1875.

GOSPEL SONGS. The *most powerful* collection of Songs, *old and new*, for Revivals, Praise Meetings and Sunday Schools. BY P. P. BLISS.

SONGS OF LOVE. For the Bible School. A very choice collection of Sunday School Music, *mostly new*, and a complete system for teaching children to sing. BY H. R. PALMER.

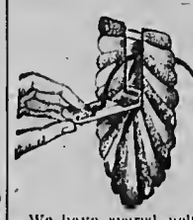
GOLDEN GATE. Truly *up to* among Sunday School Books. It must command an immense circulation. Contains many stirring Songs for Revivals, etc. BY K. SHAW.

EVERY SABBATH. Treasures, *old and new*, for Sunday Schools, Prayer Meetings, Family Circles and all seasons of devotional interest. BY T. C. O'KANE.

Price—$3.60 Per Doz.; 35 Cts. Each.

Specimen copy mailed, post paid, on receipt of 30 cts.

PUBLISHED BY
JOHN CHURCH & CO.,
jy22 1y CINCINNATI, OHIO.



NEW PATENT TIDY FASTENER.—Seldom does it occur in the history of a new invention that the manufacturers do not experience great difficulty in convincing their patrons of its merits, but our new Tidy Fastener seems to have filled a vacancy, as it were, to do the article wanted to make up the comforts of a well-regulated home.
We have spared neither time, labor nor expense in making it a first-class article, feeling assured that in so doing we shall merit a continuance of the confidence so generally reposed in us by a discriminating public.
One Dozen, Silvered, mailed on receipt of 75 cents.
One Dozen, Gold, mailed on receipt of $1.25.
Agents wanted. Address
CHARLES BETTS, Inventor and Manufacturer of Patented Novelties,
se23 6m 513 Broadway, New York.

DR. HENRY SMITH,
130.....CANAL STREET.....130
Over Eyrich's Book Store.
Consultation hours—11½ to 2 o'clock.
Residence—565 St. Charles street, near Philip.
Hours—8 to 9 A. M., 4 and 7 P. M. ja14 1y5p

GEORGE STROUD,
Marble and Granite Works,
Nos. 158, 160, 162 and 164 St. Charles Street,
NEW ORLEANS.
Every description of Cemetery and Building work executed in the best manner. my8 1y5p

CONOVER, WOOLLEY & CO.,
GRATE AND FENDER
MANUFACTURERS,
368 CANAL STREET, NEW YORK.
Largest assortment in the market. Celebrated Stanking and Dumpling Grate. Send for catalogue and price list. Liberal discount to dealers and architects. se30 3m

IRVING HOUSE,
(EUROPEAN PLAN,)
Broadway and Twelfth St., New York,
Two blocks from Union Square.
GEORGE P. HARLOW, PROPRIETOR.
Rooms from $7 per week upward. Restaurant first-class and at popular prices. se30 3m

Farm, Garden and Household.

Thoughts for the Month.

Work for the present month differs little from that of the last—fall plowing and fall seeding of grain, grass and clover being the chief occupations outside of the regular housing of the crops. We shall not therefore repeat, except to advise the pressing forward and completing the sowing of all grain (except wheat,) grass and clover by the *fifteenth of October* in localities north of 33°; south of that line the time may be extended two or three weeks later. In very mild winters late sowings may do well, but no one can foresee the nature of the weather, and a *prudent* man prepares for the *worst*.

We have just finished putting in some oats in a very cheap and yet satisfactory manner. A part of the land was rested and part stubble. About three weeks ago it was carefully plowed with a two-horse turning plow, the weeds and grass very handsomely hurled, and the land left with a moderately *ridged* surface. Upon this the seed were sown, and also about one hundred pounds acid phosphate per acre, and both seed and fertilizers effectually covered by passing a drag or smoother over the surface. The field now looks as if a very heavy roller had been over it. In the spring, if the oats are not killed out, it is our purpose to give it a top dressing of nitrate soda and salt—seventy-five pounds of the former and one hundred pounds of the latter per acre.

WHEAT-SOWING.

Wheat-sowing in the cotton States extends from the first of October to the first of December, according to latitude and elevation, the majority of farmers, even as far north as 34°, regarding November as the best month. It is worthy of investigation, however, whether earlier sowings, judiciously grazed by sheep and calves, would not make better returns; but whatever the time decided on, it is not too early to begin preparation. The *surface* soil should be very thoroughly pulverized by repeated plowings and harrowings, and whatever manure is applied should be most thoroughly mixed with it.

White wheats are more delicate than the red, and require richer soil. For general purposes, perhaps the *amber* varieties are best, being hardy, and making flour sufficiently white to satisfy the good housewife. Again, we urge upon every farmer to raise enough wheat for *home* supply. It will not cost much to do this. It will look better. It will make him more independent, and it will exert a most wholesome influence on the condition of the country at large. Cotton does not bring such remunerating prices that we can afford to raise it to buy everything else in the world.

HOUSING CORN.

Clean out the crib thoroughly, and paint over the inside with coal tar, if weevils are troublesome. Gather corn as soon as it is dry, to prevent rotting and destruction by vermin. Feed very economically *now*, that you may be able to feed more liberally next May and June. The disposition to be lavish and extravagant is very great on a Southern farm when the crops have just been gathered—one feels so rich after having been pinched and stinted for months.

PEA CROP.

An abundant supply of *seed*, at least, should be gathered. They will be needed both for planting the next crop and for sowing on wheat and oat stubble. Don't trust to buying them "in town." They will be scarce and high, money not overplentiful, and you will not get as many as you ought to have. Mow or pull up the vines, thrash out the peas, store them away in a cool cellar, and put away the vines for forage, or use them for litter in the stalls, and the land will still get the benefit of them. *Everybody* admits the value of the pea as a fertilizer, and yet how few make full use of it.

SWEET POTATOES.

Dig before a *hard* frost, and, if possible, in dry, cloudy weather. Handle carefully, put in old-fashioned "hills" or banks, leave an "air-hole," and cover lightly for some weeks, and when the weather gets cold pile on the dirt at least *one foot* thick. When the "sweat" is over, close the "air-hole," and be sure that the potatoes are kept from getting wet.

FODDER AND HAY.

As the stacks of these have had ample time to cure, fodder and hay should be housed before the winter rains set in. During long rainy spells water is almost sure to penetrate the stacks, and cause more or less damage.

STOCK.

As pastures begin to fail, commence at once feeding stock. Keep them fat if you wish to winter them easily and economically. Animals kept fat all the time will eat less in the long run. Have hogs fat and ready for the knife when the first "hog-killing spell" in November comes. The meat will cure better than if killed later, and the corn crib will be decidedly the gainer thereby. *Southern Cultivator.*

WEEDS AS WATER PURIFIERS.—It is pleasant, if only for the sake of variety, to be able to say a good word for weeds, as Mr. J. J. Mechi does in the following communication to the London *Agricultural Gazette*:

"Into my pond runs a stream (of twenty-five gallons per minute) of pure water from a drain which I cut, twelve feet deep, some thirty odd years ago. Weeds will grow and thrive in this pond, and we have annually to rake out large quantities of them. They look very beautiful as they grow in the pellucid water, which is used for household purposes. Said a visitor to me one day: 'If you had a pair of swans your pond would be free of weeds.' So a kind friend presented me with a pair, and very soon they cleared the pond, pulling the weeds up by the roots and feeding on them. My family were delighted with the graceful swans and the removal of weedy obstructions to boating; but, although the pond was free of weeds, the water was no longer pure and pellucid, but most decidedly muddy in taste, and when the steam issued from the kettle the smell of mud was unmistakable. Well, no one thought it could be the swans, but at last I came to that conclusion, and, despite family and other remonstrances, returned them to their original owner. After a short period, the weeds reappeared, and as they increased in bulk the water gradually assumed its pellucidity and purity, and 'Richard was himself again.' What the weeds do for the water and its occupants the land vegetation does for the air—men, animals and other living creatures poison it, while vegetation absorbs the injurious gases, and reconverts them into wholesome food and fuel for man and beast, filling the atmosphere with that precious oxygen without which men and animals and other living creatures could no longer exist. So it is in the vast ocean, whose living occupants and vegetation probably exceed in quantity that which is on land. We owe to the river vegetation much of the purity of water. It is the excess of impurities from our towns which are beyond its powers of appropriation."

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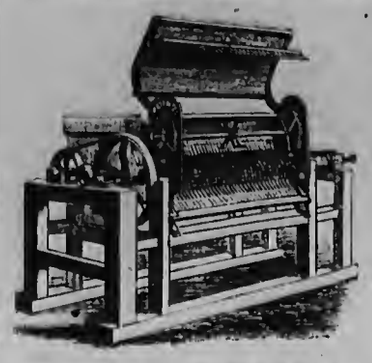

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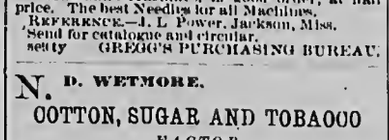

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I am in receipt of a full stock of Seeds for Fall planting, to which I call the attention of those in need of good and reliable Seeds. Prices moderate. All communications promptly answered. se16 3m

Scientific.

—Dr. Gustav Leipoldt, as the result of an elaborate calculation, gives the mean height of Europe as about eleven hundred and fifty-seven feet, which is two hundred and sixty-eight feet higher than the average given by Humboldt.

—The leathern "hose" or pipe through which water is pumped by a fire engine is heavy, and is liable to crack. An inventor at Brussels makes a hollow pipe of hemp, which he tans, and thereby renders waterproof. This pipe is then lined with a thin coat of India rubber, and thus is formed a "hose" which is flexible, and so light that one man can carry it a considerable length. Its strength, too, is so great that a pipe of less than two inches internal diameter will resist a pressure of fifteen atmospheres; and a three-quarter-inch pipe will resist thirty atmospheres.

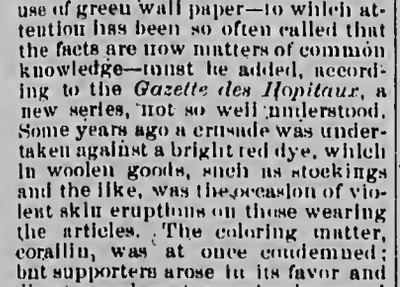
—It seems that a French naturalist, M. Margelidet, has demonstrated by experiment that toads may live a very long time immured in places inaccessible to the air. On the fifteenth of January, in the year 1870, he caused a cavity to be hollowed in a large stone, put a toad into the cavity, and then sealed up the mouth of the cavity with impermeable cement. On the fifteenth of last month, five years since he had put the poor creature into durance vile, he broke open the cavity, at the French Museum of Natural History, and found the toad within alive and well, though in a torpid condition. Nor has it, it is said, since its release, taken any nourishment whatever.

—To the dangers resulting from the use of green wall paper—to which attention has been so often called that the facts are now matters of common knowledge—must be added, according to the *Gazette des Hopitaux*, a new series, not so well understood. Some years ago a crusade was undertaken against a bright red dye, which in woolen goods, such as stockings and the like, was the occasion of violent skin eruptions on those wearing the articles. The coloring matter, coraline, was at once condemned; but supporters arose in its favor and direct experiments on animals proved its innocuousness. Although suspicions had arisen that the poison might be associated with or even combined with the color which had caused all the mischief, it was not until quite recently that direct proof was furnished. Dr. Bijon, a physician of Quimperle, had an apartment hung with *feutre Pavy*, a wall paper with a red pattern on a hazel-brown (*noisette*) ground. Whenever he inhabited this room he was annoyed by prickings of the eyelids, with itching and burning sensations. He was even attacked with a severe inflammation of the eyes after having slept for a few nights in the room. Upon analysis the paper yielded abundance of arsenic, and the red dye used in its preparation was proved to be coraline. While, therefore, pure coraline may not be itself poisonous, it is generally associated with arsenic, and hence should be avoided.

PASSION is a storm, and spares nothing.

MISCELLANEOUS.

SUI GENERIS.



MASON & HAMLIN CABINET ORGANS.

UNEQUALED (Judged critically,) UNAPPROACHED in capacity and excellence by any others. Awarded

THREE HIGHEST MEDALS

AND **DIPLOMA OF HONOR** AT

VIENNA, 1873; PARIS, 1867.

ONLY American Organs ever awarded any medal in Europe, or which present such extraordinary excellence as to command a wide sale there.

ALWAYS awarded highest premiums at Industrial Expositions, **in America as well as Europe.** Out of hundreds there have not been six in all where any other organs have been preferred.

BEST Declared by Eminent Musicians, in both hemispheres, to be **unrivaled.** See TESTIMONIAL CIRCULAR, with opinions of more than **One Thousand** (sent free).

INSIST on having a Mason & Hamlin. Do not take any other. *Dealers get* LARGER COMMISSIONS *for selling inferior organs, and for this reason often try very hard to sell something else.*

NEW STYLES with most important improvements ever made. **New Solo** and **Combination Stops. Superb Etagere** and other **Cases of new designs.**

PIANO-HARP CABINET ORGAN An exquisite combination of these instruments

EASY PAYMENTS Organs sold for cash; or for monthly or quarterly payments; or rented until rent pays for the organ.

CATALOGUES and Circulars, with full particulars, free. Address MASON & HAMLIN ORGAN CO., 154 Tremont Street, BOSTON; 25 Union Square, NEW YORK; or 80 & 82 Adams St., CHICAGO.

an12 1y

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A very large and elegant stock of

CARRIAGES, PHÆTONS,

Open and Top Wagons, Trotting Buggies, etc.,

Which we will sell at reasonable prices.

New York Coach Manufacturing Co.,

CLEVELAND, O.

REPOSITORY—59 BANK STREET.

Works—Charles street, corner Woodland avenue. no5 4m

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Seltzer Water Manufactory.

OFFICE—51 POEYFARRE STREET.

VICTOR LETOREY, PROPRIETOR.

Seltzer Water delivered to any part of the city at SIXTY CENTS PER DOZEN. Every bottle guaranteed. Any one wishing information concerning this cheap and healthy drink will please call at the office of the manufactory, or address P. O. Box 1066. The quality of our Seltzer is unsurpassed. All orders promptly attended to and attendance regular. no5 1y

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W. C. WATTS & CO.,
21 BROWN'S BUILDINGS,
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solicit consignments of Cotton, and orders for the purchase or sale of future shipments or deliveries. Advances made on consignments, and all information afforded by our friends, Messrs. D. A. GIVEN & SON, 64 Baronne St., New Orleans, and Messrs. D. WATTS & CO., 51 Stone St., New York. jy1 6m

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Liberal cash advances made on shipments of Cotton. je24 1y

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Watches and Jewelry repaired in the best manner. Goods sent C. O. D., and returnable if not suitable. Everything guaranteed to be as represented. no19 1y

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MONUMENTS, TOMBS,
HEADSTONES, TABLETS, MANTELS, CEMETERY RAILINGS,
And all kinds of Marble Work,
111.....CAMP STREET.....120
je10 1y New Orleans.

WOOD.....COAL.....LUMBER.
NO. 351 DRYADES STREET, between Clio and Erato streets. Best quality of Oak, Ash and Pine Sawed and Split Wood at lowest rates. Pittsburg and Ambraclie Coal and Charcoal at the lowest market prices. Also agent for Abila Mills. Lumber sawed to order at the shortest notice. Orders left at my office, 351 Dryades street, or at 282 Calliope street, will receive prompt attention. Satisfaction guaranteed.
my20 1000 SAM. SMITH.

THE DOMESTIC
LOCK-STITCH SEWING MACHINE
WILL LAST A LIFE-TIME.
WILCOX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of Sewing Machines.
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B. D. WOOD & BROS.,
106 Common St., opposite City Hotel,
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my20 1y

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WATCHMAKER,
58.....ROYAL STREET.....58
Bet. Bienville and Conti Sts., New Orleans.
Watches and Jewelry neatly repaired. ja21 11m

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A. F. RICAU,
IMPORTER AND DEALER IN
French and American Calf, Kip, Morocco and Sheep Skins,
Shoe Findings, etc.,
80 CUSTOM HOUSE ST., bet. Exchange alley and Chartres street, New Orleans.
Country orders promptly attended to. ap1 9m

THOMAS MARKEY,
UNDERTAKER,
40, 42 and 44 Claiborne Street,
Opposite the Market.
Patent Metallic Burial Cases, Mahogany, Black Walnut and Plain Coffins always on hand.
Funerals attended to by the proprietor in person, who hopes, by strict attention to business, to obtain a share of public patronage. Carriages for hire. ap1 10m

J. M. ELKIN. F. STRINGER.
ELKIN & CO.,
168 CANAL STREET, NEW ORLEANS,
IMPORTERS OF ALL VARIETIES OF
English Carpetings, Rugs, Etc.
Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no19 1y

PAYNE, KENNEDY & CO.,
COTTON FACTORS,
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OWEN GERNON,
Successor to H. R. Swasey,
BOOK-BINDER AND BLANK-BOOK MANUFACTURER,
58 Camp Street (up stairs,)
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Music-Books and Periodicals bound to any desired style. de5 1y

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Orders from the country solicited. ja7 1y

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HEATH, PIPPEY & LARA,
Importers and Dealers in
UPHOLSTERERS' GOODS, WALL PAPER, WINDOW SHADES AND CORNICES.
Mirrors, Frames, Molding and Wire Screens.
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ANDREW J. AIKEN. JOHN W. WATT.
AIKEN & WATT,
COTTON FACTORS AND COMMISSION MERCHANTS,
45 Union Street, New Orleans, La.
Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no5 1y

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Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. de17 1y

WILLIAM VELDEN,
DEALER IN WOOD AND COAL,
Corner Prytania and Philip Streets.
Oak, Ash, Bakers' Pine, Lightwood and Charcoal always on hand. Wood sawed to stove-length and split. oc29 1y

FOUR SEASONS RESTAURANT.—JOHN ROSCO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 114 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Open till twelve o'clock. ap22 9m

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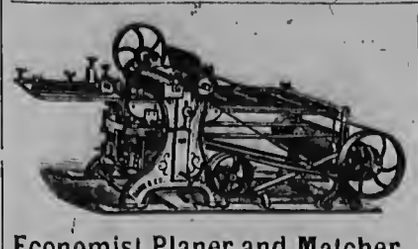

Economist Planer and Matcher.

This Planer will work well on either hard or soft wood. It is simple, easily handled and durable. Price of 20-inch, $275; of 24-inch, $325.

PONY PLANER.

This is the cheapest good Planer in the market. 1,100 in use. Will plane from 8,000 to 18,000 feet of lumber in ten hours. Prices, $100 to $165.

Combined Band AND SCROLL SAW.

Price, $250. Price of small Hand Saw, $100; of medium size, $130; of large size, $225.

Send for descriptive catalogue and price list.

au19 3m FRANK & CO., Buffalo, N. Y.

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ROBERTS & CO., PROPRIETORS,
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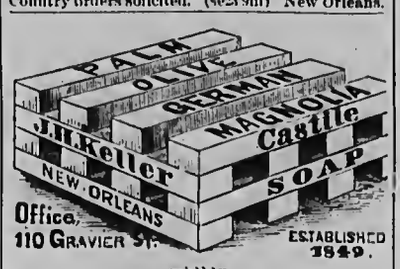
Country orders solicited. (se23 9m) New Orleans.



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A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh11 1y

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Residence—536 ROYAL STREET,
Shop—120 CALLIOPE STREET, cor. Magazine,
Painter, Gilder and Varnisher.
House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

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Corner Magazine and Second Streets,
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Office Hours—Eight to nine A. M. and three to four P. M. jy1 6f

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ATTORNEY AT LAW,
(Late of Franklin, St. Mary Parish, La.,)
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DENTAL SURGEON,
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All operations in Operative, Mechanical and Surgical Dentistry carefully performed.
Nitrous Oxide and other Anæsthetics administered. de17 1y

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Between Julia and St. Joseph,
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MERRICK, RACE & FOSTER,
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GREAT REDUCTION.
$30—Gold and Platinum Sets—$30. Usual charge, $50.
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Between Camp and St. Charles streets,
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offers to insert sets of TEETH at the above prices, with or without the extraction of the roots.
Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.
Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

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MANUFACTURERS OF
STAINED GLASS,
62 Cedar Avenue, Corner Second Street,
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Specimens sent to all parts of the country on application. oc15 1y

HOME MANUFACTURE.
Egan's Louisiana Yeast Powder.
EQUAL TO THE BEST MADE.
Guaranteed to give entire satisfaction. For sale by all Grocers.
THOS. EGAN, Manufacturer,
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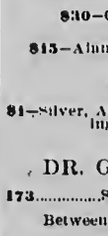

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CUTTERS, AND EMBOSSERS.
CHURCH WINDOWS A SPECIALTY.
Estimates and Samples on application.
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102 & 101 E. 2d St., CINCINNATI, O.
mh18 1y

THE TOLL-GATE! Prize Picture sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. ABBEY Buffalo, N. Y my6 1y

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CARRIAGES, BUGGIES, JERSEY WAGONS,

HARNESS, BUGGY UMBRELLAS, CHILDREN'S CARRIAGES AND VELOCIPEDES.

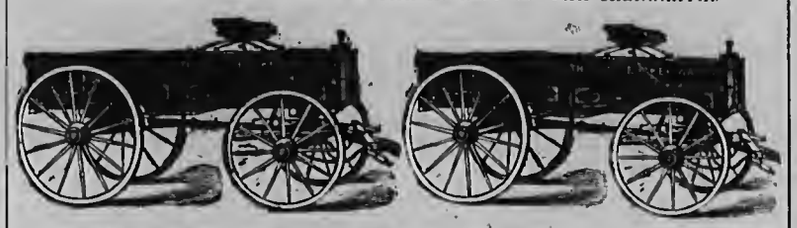
167 Gravier Street, Opposite Cassidy's Hotel.

WILL KEEP CONSTANTLY ON HAND, and build to order, all patterns and prices of Carriages and Buggies, from a $75 no-top Buggy to a $1,500 Coach, and will **Sell at New Haven and New Jersey Prices,** delivered in New Orleans. Work warranted to be as represented. Orders from the interior will meet prompt attention.

D. M. HOLLINGSWORTH'S PATENT DOUBLE SCROLL.

The greatest improvement of the age on the old Concord Buggy. **Twelve Bolts,** instead of **Four,** to hold the Springs and raise them up, so they cannot strike the axles at the end.

I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED



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FROM ONE TO SIX HORSE.

THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated, and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and patented Wagons in the market. **Third.** Their thimble skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE-SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans.
an5 6m Successor to H. Marsh Denman & Co.

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We claim the attention of the **Grangers,** as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

All Orders filled with care and promptitude.

D. H. HOLMES, 155 Canal and 15 Bourbon St.

Samples furnished BY MAIL on application. fe4 1y

C. C. C.

Manufactured and sold by

The Complete Cotton Cleaner, a New, Valuable and Money-making Machine to every Cotton producer or ginner,—thoroughly removes all DUST, DIRT, SAND and light TRASH from cotton before ginning, and improves the quality of the lint from one to four grades.

No gin house should be without one of these "cleaners". It is light, simple, and easily adjusted to either Horse or Steam power, occasioning little or no increased draft, is readily understood, simple in operation, not liable to get out of order, and will pay for itself in less than ten days work.

Allison Brothers, Memphis, Tenn.

Send for Circulars and Price list.

FRIERSON & CO., Agents, 77 Carondelet St., New Orleans, La.

oc7 8m

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50, $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y

MISFIT CARPETS.

Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place,

112 FULTON STREET, N. Y.

SIDE ENTRANCE. OPPOSITE FULTON STREET PRAYER MEETING.

Goods Sent to Any Part of the United States Free of Charge.

SEND FOR A PRICE LIST. se19 1y

MACHINERY, TIES, ETC.

Get the REYNOLDS
REVOLVING
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PLANTATION
COTTON PRESS
IF YOU WANT THE BEST
W. H. REYNOLDS,
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P. O. Box 1690. NEW ORLEANS.
SEND FOR CIRCULAR
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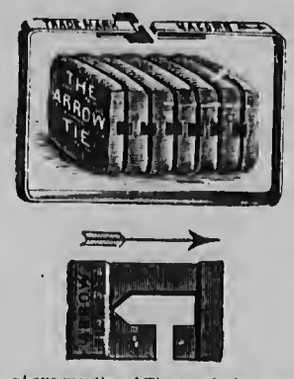
IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
jy1 6m New Orleans.

Sugar Mills,
Evaporators
ENGINES!
CENTRIFUGALS,
Corn Mills,
Horse Powers, Water Wheels, etc.

The largest variety of sizes and styles in the world. *Send for catalogue.*
GEO. L. SQUIER & BRO.,
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THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.
Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 1y

MACHINERY.
IRON AND WOOD-WORKING MACHINERY OF EVERY DESCRIPTION.
COLD-ROLLED SHAFTING.
HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for illustrated catalogue and price list.
GEORGE PLACE,
121 CHAMBERS AND 103 READE STREET,
NEW YORK CITY. au19 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
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HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,
NO. 19 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.
Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi. no26 1y

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.
Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.
We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.
de10 1y LOUIS GIMBEL, Agent.

New Orleans Markets.

From the New Orleans Price Current.

The river is 10 feet 8 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending October 12:

Mississippi river and bayous	8,779
Red river	2,084
Ouachita river	780
Railroads	3,537
Lake	99
Mobile	3,244
Texas	2,043
Florida	15
Total	20,597

On Saturday the business during the morning was of fair extent, but for the rest of the day the movement was contracted, and the sales were confined to the limited amount of 1,700 bales. On Monday the business during the morning was of moderate extent at about previous rates, after which, the two P. M. dispatch from New York reporting a further improvement of ⅛c. in spots and futures still higher, factors became more stringent in their pretensions, and the rest of the business was mostly at stronger prices, requiring a partial advance in quotations of ⅛c. Middling sold at 13⅜@13⅝c. The sales embraced 2,700 bales. On Tuesday the market opened with a better supply, and although the movement was checked by more stringent pretensions on the part of factors, yet the sales during the morning reached 2,000 bales, partly at figures which could not have been realized on Monday, but mostly without any quotable improvement; after which there was perceptibly more pressure to sell, and the advantage was on the side of the buyers. The entire business summed up 5,000 bales, the same as Friday last, which was then the heaviest of the season.

The above makes an aggregate for the past three days of 9,400 bales, against 8,050 for the corresponding time last week and 7,600 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 68,768 bales, against 62,-058 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 38,325 bales. The increase by the reports per telegraph is 48,436—358,442 against 309,986. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 6,825 bales to France, of 15,316 to other foreign ports, and a decrease of 13,707 to Great Britain. We quote:

Strict ordinary	11 @ 11⅜
Good ordinary	11⅞ @ 12⅛
Strict good ordinary	12⅛ @ 12⅜
Low middling	12⅜ @ 13
Strict low middling	13 @ 13¼
Middling	13¼ @ 13⅜
Strict middling	13⅜ @ 13⅝
Good middling	13⅝ @ 14
Middling fair	14⅛ @ 14⅜

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,876
Arrived past three days	20,597	
Arrived previously	69,987	
Excess in actual stock made from linters, loose, etc	75—	90,659
		100,635
Exported past three days	10,012	
Exported previously	36,291—	46,273
Stock on hand and on shipboard		54,362

NEW LOUISIANA SUGAR.—*The First of the New Crop Received this Season.*—A lot of 4 hhds. yellow centrifugal came in on Saturday, the ninth instant—the first this season—from Mr. B. Choppin's plantation, "Home Place," parish of St. James. On Monday, the eleventh instant, 22 hhds. new came in from the lower and upper coasts, and were mostly sold on private terms. Some choice yellow clarified sold at 9⅛@9¾c., actual tare. On Tuesday 20 hhds. new came in. The market was dull, and only 12 hhds. fair sold to a dealer at 7⅞c., 12 ₱ cent. tare.

NEW LOUISIANA MOLASSES.—The receipts on Saturday comprised 48 bbls. and 4 half bbls. The 48 bbls. sold at 55c. for common, 66c. for prime, and 74c. for strictly prime to choice.

CORN MEAL.—On Monday 50 bbls. sold at $3.10, and 50 at $3.15 ₱ bbl.

CORN.—On Tuesday 270 sacks sold at 72c. for yellow, and 74c. for white.

OATS.—On Monday 550 sacks sold at 42c. for inferior, and 43@44c. for ordinary.

BRAN.—On Tuesday 250 sacks sold at $1.02½@$1.05 ₱ 100 lbs.

PORK.—On Monday 50 bbls. mess sold at $25, and 25 at $25.50 ₱ bbl.

DRY SALT MEAT.—Small stock and none in first hands. Shoulders are quoted at wholesale at 10c., and are lobbing at 10¾@11¼c. ₱ lb.

BACON.—On Tuesday 16 casks, 10 half casks and 15 boxes sold in lots at 10¾c. for shoulders, and 16¼c. for clear sides.

MONETARY.

Gold opened on Tuesday at 116⅛@116¾, against 116⅛ at New York, and after a fair business closed at 116⅛@116⅜, against 116 in that market.

Silver is but little in demand and in light supply, and the movement has been of trifling extent at about previous rates. The market is now quoted at 109@110 for American half dollars, and 93½@94 gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shoval plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	150 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	25	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton.		
Anthracite	— —	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	12 00	— —
EGGS, ₱ dozen:		
Western	22	26
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	5 00	— —
Superfine	4 62½	4 75
Fine	4 25	4 50
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	2 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	24 00	25 00
Choice	26 00	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	55 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	16 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Lathes	— —	— —
OILS:		
Lard, ₱ gallon	98	1 00
Coal oil, in barrels	18	19
Linseed, raw	75	— —
SHAVINGS, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11⅞	12 00
Pulverized	11⅞	12 00
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	90	1 20
Hyson	25	— —
Young Hyson	25	1 40
Souchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, October 12, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	— — @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	70 00 @ 90 00
Milch cows, ₱ head	40 00 @ 60 00
Calves, ₱ head	7 00 @ 9 00
Yearlings ₱ head	10 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Adjustable Chairs.
Wilson Manufacturing Company, 592 Broadway, New York.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.

Agents Wanted.
W. H. Chidester, 267 Broadway, New York.
Mme. Griswold, 71 East Sixteenth street, New York.
E. W. Thompson, 24 Dey street, New York.

Bankers and Brokers.
Buckwalter & Co., 10 Wall street, New York.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
Bride & Co., 769 Broadway, New York.
John Church & Co., Cincinnati, Ohio.
S. T. Gordon & Son, 13 East Fourteenth street, New York.
F. A. Hutchinson & Co., St. Louis, Mo.
J. C. McCurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
E. B. Treat, 805 Broadway, New York.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.

Boots and Shoes.
R. F. W. Buchman, 18 Camp street.
Louis Gimbel, agent, 576 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Mabill Carpets, M. J. Bendall, 112 Fulton street, New York.
Stephen A. Spencer, 339 Sixth avenue, New York.

Carriages and Wagons.
Louis Cook, Cincinnati, Ohio.
D. M. Hollingsworth, 167 Gravier street.
F. F. Hummel, Cincinnati, Ohio.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lum & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cotton Cleaner.
Frierson & Co., 77 Carondelet street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Cotton Ties.
R. W. Payne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 182 Julia street.
James W. Barnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.

Dry Goods.
D. H. Holmes, 155 Canal and 16 Bourbon street.

Educational.
Alabama Conference Female College, Tuskegee, Ala., Rev. H. H. Moore, president.
Blackman's Commercial College, 131 Carondelet street.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory College, Oxford, Ga., Rev. O. L. Smith, D. D., president.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Southern University, Greensboro, Ala.
State Female College, Memphis, Tenn., John S. Collins, secretary.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.

Electricity.
Pfaff Belt Company, 12 Union Square, New York.

Engravers.
Otto Zell, 21 West Fourth street, Cincinnati Ohio.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
H. A. Given & Son, 64 Beronne street.
Payne, Kennedy & Co., 64 Baronne street.
J. Palmer Strong, 461 Greenwich street, New York.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bois, 152 and 154 Camp street.

Glass Staining.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
S. S. Marshall & Bro., Allegheny, Pa.

Gents and Fenders.
Conover, Woolley & Co., 368 Canal street, New York.

Groceries.
Keep, Raymond & Co., 77 and 79 Poydras street.
J. D. Reed, 779 and 781 Tchoupitoulas street.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York, George P. Harlow, proprietor.
Westminster Hotel, Irving Place and Sixteenth street, New York.

Iron Columns.
Shorer & Taillie, 145 and 147 North Water street, Rochester, N. Y.

Leather.
A. F. Ricau, 80 Customhouse street.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
First & Privilbi, New York.
Frank & Co., 125 Terrace street, Buffalo, N. Y.
Jile Auger Company, St. Louis, Mo.
Meneely & Kimberly, Troy, New York.
George Place, 121 Chambers street, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
George L. Squier & Bro., Buffalo, N. Y.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.

Marble Works.
Kursheedt & Blenvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cinchona-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 193 Spring street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cenacchi, 27 Royal street.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lettingwell, 230 Canal street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Metaphysical Discovery, Mrs. M. G. Brown, 51 Bond street, New York
Drs. Park & McLeish, 21 East Sixteenth street, New York.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Dr. T. Swan, 123 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Tutt's Vegetable Liver Pills, 18 Murray street, New York.

Models.
Louis Hommann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 141 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardine & Son, 318 and 320 East Thirty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
S. S. Hamill, 101 Bore street, East Cambridge, Mass.
Lee & Walker, Philadelphia.
Mason & Hamlin Organ Company, New York, New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
C. Rogers & Co., 228 East Forty-Second street New York.
Phillip Werlein, 78, 80, 82 and 90 Baronne street.

Needles.
Defiance Needle Company, 658 Broadway, New York.

Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.

Paint.
Empire Iron-Clad Paint Company, 30 West Broadway, New York.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Patent Novelties.
George Betts, 543 Broadway, New York.

Pens.
R. Esterbrook & Co., 26 John street, New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street, New York.

Periodicals.
The Metaphysician, 51 Bond street, New York.

Picture Frames.
Excelsior Manufactory, North Water street, Rochester, N. Y.

Portland Cement.
S. L. Merchant & Co., 76 South street, New York.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Printing Presses.
W. Y. Edwards, 36 Church street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

School Furniture.
M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.

Seeds.
R. Frotscher, 15 and 17 Bienville street.
R. Mnitre, 602 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 151 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Show Cases.
John Henderson, 276 Canal street, New York.

Soap.
J. H. Keller, 110 Gravier street.

Stained Glass.
William Gibson's Sons, N. E. corner of Broadway and Thirteenth street, New York.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Stoves.
H. Haller, 49 Camp street.

Tobacco and Cigars.
J. M. Justiniaol, 311 Burgundy street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Visiting Cards.
W. U. Cannon, 46 Kneeland street, Boston.

Washing Machines.
Rugeo Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.
Kelcham & McDougall, 4 Liberty Place, New York.

Wire Railing, Etc.
Joseph Haddleton, 89 State street, Rochester, N. Y.

Yeast.
"Twin Brothers," 34 Church street, New York.

Yeast Powders.
Thomas Egan, 341 Common street.

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no26 1y

Religious Notices.

NOTICE.—*Delhi District, Louisiana Conference.*—At the fourth quarterly meetings the Bishops' collection will be called for. Local preachers must have their written reports ready. Preachers in charge must present their church registers for inspection.

C. W. CARTER, P. E.

MOBILE DIST., ALABAMA CONFERENCE.—Local preachers will please be prepared to report in writing the extent and results of their labors to the fourth Quarterly Conference. See Discipline, page 95. S. H. COX, P. E.

CAMP MEETING.—The camp meeting to be held on the Saline Bayou, near Pleasant Grove church, twelve miles west of Winnfield, in Winn parish, La., will commence on Thursday night, October 21.

All are invited to come prepared to take care of themselves, as the meeting will be conducted on the *self-sustaining plan*. Ministers are respectfully invited, and will be provided for.

D. A. BONNER, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Clinton station	Oct. 30, 31
Woodville station	Nov. 6, 7
Wilkinson, at Midway	13, 14
Jackson and Pipkin's, at Jackson	20, 21
Buffalo, at Friendship	27, 28
Bayou Sara, at Atkins' school-house	Dec. 4, 5
East Feliciana, at Wihans' chapel	11, 12
14	C. G. ANDREWS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—FOURTH ROUND.

Moreau street	Oct. 16
Plaquemine and Grosse Tete, at Buyon Poydras	23, 24
Algiers	Nov. 2
Baton Rouge	6, 7
Felicity street	13
Cadiz street	29
Louisiana avenue	31
Carondelet street	Dec. 5

Preachers will please have full reports and statistics. Local preachers a written statement of their work for the year.

J. B. WALKER, P. E.

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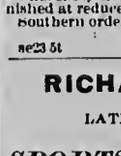

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OCTOBER.

AMONG THE HILLS.

All day the south wind nestled in the trees
With half-complaining tone;
The leaves drooped idly, fluttering to the breeze,
And fell on moss and stone.

The golden rod has lost its crown of flame,
The aster met its doom,
Ere yet adown the hills the frost king came
To blast their wildwood bloom.

The meadows still their robes of freshest green
Wore in those autumn days,
And through their brightness, with its gayest sheen,
The sparkling river plays.

The birds that winter in our stormy clime
Give their few notes of cheer,
Some glad remembrance of the genial time
Gone with the passing year.

They have no fear, and he who rules the storm
And guides their wandering wings
Embraces in his love each tiny form,
And sure protection brings.

O days whose gorgeous beauty hath no peer
Through all Time's changing round,
Stay your swift flight and linger with us here,
By all your glory crowned!

Boston Transcript.

News of the Week.

DOMESTIC.

SAN FRANCISCO, Oct. 12.—Advices from Hong Kong state that a hostile feeling has been manifested by the Chinese in the north for some months, and seems to be extending, venting itself in the mobbing of foreigners when an opportunity offers.

The P. and O. steamer Givalior broke down when one hundred and fifty miles from Hong Kong, and was unable to sail. She drifted down to Hainark, where she anchored. A boat sent in charge of the second officer to Macoa, for assistance, was overhauled and robbed by pirates on the way, but was allowed to proceed, and eventually reached its destination.

A sharp shock of an earthquake was felt at Nagasaki on the twenty-fifth of last month.

SYRACUSE, Oct. 13.—The National Women's Congress assembled at Weiting Opera House, in this city, to-day. The attendance was not as large as at Chicago last year, although there were a number of prominent women present; among these are Prof. Maria Mitchell, Julia Ward Howe, Rev. Phœbe Hanniford, Miss Louisa Alcott and Mrs. Livermore. All professions are fairly represented. In the morning an executive session was held, from which all persons not members were excluded.

CLINTON, LA., Oct. 14.—On the evening of the eleventh Dr. Saunders, of this place, was poisoned with a solution of arsenic in a dipper and bucket of water, administered by one Catherine Mathews, sister-in-law of John Gair. When arrested she confessed her guilt, and said John Gair and Robert Ray instigated her to the act.

The deputy sheriff and posse arrested John Gair in Baton Rouge under a warrant from the authorities in this parish, and started to bring him to Clinton. About night they were met by a party of fifty or more armed men, who took from the depety sheriff and posse their arms, and took possession of Gair and sent the posse on to Clinton.

It is said Gair was killed by the men who took him from the deputy sheriff. The same body of men, or others, came into town and hung the woman. It is the opinion of the entire community that the poisoning was done by the woman, and that Gair and Ray instigated her to the act.

SAN FRANCISCO, Oct. 14.—A sharp shock of an earthqeake was experienced here about six o'clock this evening, the vibrations being from east to west. Advices from Santa Clara valley, south of San Francisco, mention the occurrence of a similar shock there. No damage is reported.

PASCAGOULA, Oct. 16.—There was a frost here this morning.

MEMPHIS, Oct. 16.—There was a killing frost last night, which probably did some damage to late cotton in the bottoms.

WASHINGTON, Oct. 18.—The Indian investigation committee have made their report.

They recommend the abolition of the office of superintendent of Indian affairs in the West, and that their duties be performed by inspectors.

They recommend a territorial government for the Indian Territory; the establishment of courts; the abolition of tribal sovereignty; the extension of the criminal laws of the United States over Indian reservations; the exaction of individual responsibility from the Indian for his acts; recognition of individual rights of property in their lands, with some temporary restriction in their power of alienation.

MACON, GA., Oct. 18.—The State Fair opened at Central City Park today. There was a fair attendance of visitors. Gen. Hawley and party arrived to-night. He will speak on Wednesday. The fair continues a week.

MEMPHIS, Oct. 18.—The epizootic, in a very mild form, has appeared among horses here.

FOREIGN.

PANAMA, Oct. 1.—A contract has been drawn up between Nicaragua, Guatemala and Salvador to unite and form one national government. It is not yet known whether Honduras and Costa Rica will join the movement.

News from Bogota and the Atlantic States of the Union shows peace is established.

COLLINGWOOD, CANADA, Oct. 12. Six inches of snow fell here last night. Considerable damage was done to fruit and ornamental trees by the heavy weight of snow breaking and bending them down. The snow is still falling this morning.

CONSTANTINOPLE, Oct. 15.—The following news is official: A force of two thousand insurgents have been defeated by the Turks. One hundred and sixty were killed; the rest took refuge in Montenegre. Seventeen villages, hitherto strongly insurgent, submitted to Turkish authority.

YOKOHAMA, Oct. 17.—The steamer Sunda, from Hong Kong, with European mails, struck a rock near Turnabout Island on the fourth instant. All the passengers and crew, except seven natives, were saved.

MILAN, Oct. 18.—Emperor William, accompanied by Field Marshal Count Von Moltke, Secretary of State Von Bulow, and other dignitaries, arrived here this afternoon.

King Victor Emanuel, the crown prince and princess and Prince Amadens, with the president of the Council, Signor Minghetti, and the minister for foreign affairs, Signor Visconti Venosta, received the Emperor and his suite at the railway station, where the members of the royal household and representatives from the two chambers were in waiting.

From the Work.

WATER VALLEY, MISS.—*Mr. Editor:* Our last quarterly meeting for this station commenced September 26 and closed October 8, having been protracted thirteen days. This meeting was looked forward to with more than ordinary interest, not because it was to be the last of the Conference year, but from the fact that we had been promised help by two of the ablest and most distinguished divines in Mississippi—Rev. Dr. C. K. Marshall, of Vicksburg, and Rev. Dr. J. J. Wheat, professor of Greek literature in the State University at Oxford.

The meeting was opened by our beloved presiding elder, Rev. Joseph H. Brooks, who preached on Sabbath morning, with his usual power, to a large and attentive audience, Dr. Marshall not arriving in time to fill the pulpit at that hour. At the close of this most excellent sermon the sacrament of the Lord's Supper was administered, and was honored with the presence and glory of its divine Author. At night Dr. Marshall delivered a masterly discourse. The next morning at nine o'clock a prayer meeting was held, and here God manifested himself to his believing children in great power. At this "feast of heavenly manna" saints were refreshed, backsliders were reclaimed, while conviction fastened upon the minds of the careless and indifferent. Dr. Marshall preached again at night, to a large concourse of eager listeners, with much effect, continuing the morning and evening services until Wednesday, when Dr. Wheat came to his relief, preaching three sermons in succession to crowded houses, and with great power and unction.

The prayer meetings, as conducted by Dr. Marshall, were precious seasons for the church, each witnessing new tokens and displays of divine mercy. Such was the interest manifested in these meetings that our merchants, mechanics and even saloon-keepers closed their places of business one hour each day to visit the church.

The professional engagements of Dr. Wheat calling him away, the meeting was carried on by Dr. Marshall with increasing power and effect until his diseased chest admonished him that he must desist.

We have great cause for rejoicing in what has been accomplished, as well as for what we yet hope from this glorious outpouring of the Spirit. This meeting has given us an addition of fifteen members to the church, and we have strong hope that many more will soon be brought into the fold of Christ and into the favor of God. We are led to infer thus much from the deep-seated, widespread influence that has gone out over the community since this glorious meeting commenced, and which still exists. S. M. THAMES.

OCTOBER 12, 1875.

BROOKHAVEN, MISS.—*Mr. Editor:* Permit me to report, through your paper, a few items connected with our church in this city. The year began with us amid auspicious events. I will mention one. After about two days' travel we arrived at the depot at Brookhaven, where we found a committee waiting, who conducted us to our destined home—the parsonage—which we found lighted up with warm fires and cheerful faces. After a hearty welcome and some pleasant conversation we were invited to the dining-room, where we found that which we seldom see on such an occasion—a New Year turkey dinner. After partaking of this rich and bountiful provision we were shown through the parsonage, a neat and comfortable building; and lastly, the pantry door was opened, the shelves of which were stocked with provisions for a month or two—a gift. I did not fly for pen, ink and paper, and begin to trouble you with the overflowings of a grateful heart, for we have heard of some of these "welcome dinners" being the minister's receipt in full for the year. This, however, has not been the case with us. My salary has been paid as I needed it; and besides, I have been the recipient of many kindly acts. Every claim of the church either has or will be brought up in full, and in some cases more than has been required.

Our church here during the summer has been in a state of revival. Up to date there have been forty-eight accessions. All save one were citizens of the town and surrounding country. In several instances whole families, and in most cases leading members of families, have joined. We have been somewhat successful in reorganizing and getting our church to work. We hope the harvest for 1875 at Brookhaven has not been fully gathered yet, for we believe more fruit has been ripened and is ripening upon the tree of Christian life than we have yet brought into our Master's house.

Whitworth College has reopened well. The attendance will be larger than last year. When one has had the opportunity of observing the operations of this college in every department—the mild yet firm and successful discipline, the number of studious yet cheerful and healthy pupils, its able management and remarkable success—he will, like myself, be constrained to say something in its praise; but this I will not do, since its past history and work speak for it more successfully than I will ever be able to do.

Yours respectfully, H. R. S.

OCTOBER 5, 1875.

VICKSBURG DISTRICT CONFERENCE.—*Mr. Editor:* The Vicksburg District Conference met in the Crawford Street church, in the city of Vicksburg, August 26, 1875, Rev. F. M. Featherstun, presiding elder, in the chair. R. D. Howe was elected and served quite acceptably as secretary. The attendance of the members was good. Only two of the preachers were absent, and one of them—Rev. A. B. Stewart—was kept away by severe personal affliction. The reports from the pastoral charges showed that the church in the district is in a better condition temporally and spiritually than it was last year. The preachers generally have been attending faithfully to their duties, and the membership seem to be growing in the knowledge and practice of godliness. No dram-drinking, horse-racing or dancing reported—though these doubtless exist to some extent—but Sunday schools, prayer meetings, class meetings and good attendance upon all the ordinances of God's house throughout the district.

The Conference adopted a report on missions which recommends several important changes in the circuits and missions in the district, the practical results of which must depend upon the judgment of the presiding Bishop at our next Annual Conference. We were visited during the session by the Revs. C. G. Andrews and H. F. Johnson, who ably represented Centenary College and Whitworth College respectively. Port Gibson Collegiate Academy, presided over by the Rev. J. A. B. Jones, and situated within the district, was of course not forgotten. By the way, now is the time for our people to be forwarding their sons and daughters to these excellent institutions of learning. Let them not fail to do so. The State Female College, near Memphis, Tenn., was also well represented by Bro. Reeves.

The Conference adjourned for preaching each day at eleven o'clock. The preaching and other religious exercises, day and night, were of a highly interesting and edifying character.

Thomas L. Mellen, John G. Guice, Rev. C. K. Marshall, D. D., and William J. Lann were elected delegates to the Annual Conference, and William Crutcher and James McArthur alternates. The next session of the Conference is to be held at Port Gibson. H.

NEW CAMP GROUND.—*Mr. Editor:* Adjacent to Grove Hill and Jackson, pleasant villages in our Alabama, there looms up in the wilderness a most capacious, substantial and beautiful board arbor, surrounded at proper distances by neat and cozy and comfortable tents, of the same durable make. Wending our way thither, two weeks ago, as we neared this Christian encampment, somehow the very appearance of things generally refreshed our souls and gladdened our hearts; and from the Alpha to the Omega of this precious meeting there was religious and social delight pervading every hour of its continuance. God's felt presence, and the grace imparted by the indwelling of the crucified Lamb, came down upon the people, and a joyous season we had at this largely attended meeting. We had between fifty and sixty conversions, many of them already in the church fold, and so were blessed, and fifteen new accessions and reclamations among the distrustful. There were shouts of joy and songs of praise, and the still, small voice speaking peace where the waves were troubled.

Bros. Briggs, Wild, Turner, Kelly and Anderson, and Bros. Cox and Chapman, local ministers, and Bro. Powers, were in attendance. Hid behind the cross, these men of Christ, with their hands stayed by generous tent-holders, labored day and night, while signal blessedness fell upon them and the multitude of people for whom they toiled. God's power was under that new arbor, and, like little children, strong men and saintly women rejoiced aloud in this glorious refreshing. It was joy to be there, and, God willing, at the next year's Christian jubilee we trust we shall mingle our voices again with these godly people of Clarke, whose cordial kindliness has tenderly endeared them to the heart of one who met them as strangers, but who left them with warm and lasting attachments. JULIA WESTWOOD.

BUFFALO CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* We have recently closed a most interesting meeting of thirteen days' continuance at Percy's Creek church. It has been years since there was such an outpouring of the Spirit of God at that church as was seen and felt during the meeting. Twenty-three united with the church—three by letter—and Christians were greatly revived and blessed.

Our beloved presiding elder, Rev. C. G. Andrews, D. D., came to our assistance on the eighth day of the meeting, and was abundant in labors. He preached for six consecutive days and nights, to the delight and profit of large and attentive audiences. Bro. Langford, of the Wilkinson circuit, also preached two excellent sermons, but, being ill, was compelled to desist from the work. Bro. Finn, superannuate, did good service as far as his strength would permit. The night the meeting closed there were twenty penitents at the altar, but we were compelled to leave in order to be at the District Conference, commencing in Woodville the day following.

Among those who united with the church were the most wealthy and influential of our citizens, and we expect ere many months to have a new church on Percy's Creek to worship God in. God grant that before the Conference year closes we may see such a work of grace at every appointment. Pray for us.

Your brother in Christ,

J. S. PARKER, P. C.

Providence Camp Meeting.

MR. EDITOR: On the first Saturday of September last the brethren of the Providence church, in the Providence circuit, Brookhaven district, Mississippi Conference, decided to have a camp meeting, to begin on Thursday, October 7. In company with Rev. J. M. Weems, of Hazlehurst station, I reached the ground about twelve o'clock on that day, and found several families there, with all the furniture and provisions necessary for such a meeting. Fourteen families pitched their tents there, and dispensed their hospitality liberally to those who came from a distance. The location is beautiful for such a meeting. The water is fine and abundant. There is a dense forest around the encampment. Eighty acres of land belong to the church. There the hosts of Zion were wont to meet and worship thirty-five or more years ago at camp meeting; but since 1848 no such meeting has been held till this year. Elijah Steele preached there. His brother, who had a large tent there this year, says Elijah preached his first sermon there. Dr. Wluans, Thomas Griffin and others of the older members of the Mississippi Conference preached at camp meetings there in years agone. It has been the birthplace of many precious souls who have gone up to the glory land.

The first service was held at three o'clock on the seventh, and the last was held on the morning of the twelfth. We had nineteen sermons. Owing to the great amount of sickness in the country the congregations were not so large as they would have been; yet it is supposed six hundred persons were present on Sunday. Perhaps there were more. We had good order and attentive hearers. The Spirit attended the word. There were many who came to the altar of prayer. So far as we could learn, twenty-five were happily converted—"they were powerfully converted," and shouted the praises of God; and twenty-five joined the church. The members of the church were greatly revived. By the sermons and other services our church, doctrines and usages have been brought prominently before the people of that region of country, as they have not been for many years before. We are understood and known better. That is an important item. Prominent citizens were reached, converted and got into the church. That was better. The brethren hope to have a good shed and thirty or more tents by their next meeting. The ground is fifteen miles from Hazlehurst, and not far from Pearl river, and can be reached by many on both sides of the river by private conveyance. The accommodations at the public tent, both for eating and sleeping, were excellent. I hope Capt. Brown will have a large patronage next year.

Let the preachers of Brookhaven and Seashore districts come up in force to the next meeting. There is work to be done. The people will be glad to see you, and will appreciate your services.

We have been blessed with some very good and successful meetings in the Brookhaven district. So far as I have learned, there have been four hundred and two accessions to the church (including those at the two camp meetings) in the district during the year. May they be properly cared for and carefully trained.

H. H. MONTGOMERY.

OCTOBER 13, 1875.

Tickling.

I notice in a recent number of the *Central Methodist* an article over the signature of the Rev. W. H. H. Ditzler. It is in reference to the habit our ministers and laymen have fallen into of "tickling" each other. It has come to that, that we can scarcely notice an account of a revival or protracted meeting without finding the writer devote a large share of his space to the eulogy and glorification of some minister who had assisted him in carrying on the meeting. I doubt not many of your readers, as well as the readers of our church papers generally, have often been disgusted with such fulsome adulation. How common it is to say: The minister preached a number of "inimitable sermons," "superb," "a head and shoulders taller than any man in the Conference," etc. And as Conference approaches, and a revision of the work is soon to be made by the Bishop and his cabinet, such phrases as this may be heard: "Our beloved presiding elder was with us, and maintained the high reputation he so justly enjoys as a pulpit orator of the highest rank, and unsurpassed in eloquence and delivery." Such *plastering*, just a little prior to the meeting of the Annual Conference, has a very suspicious air about it. It is unnecessary to extend these remarks, as this feature of ministerial correspondence has been noticed by intelligent readers generally. The writer first noticed it a few years since in the church papers of *another denomination*, where it is still carried on, doubtless, to the great gratification of all the parties concerned. *Observer, in the Nashville Christian Advocate.*

Upon reading the above the following lines were penned:

TICKLING.

'Tis true, one great man may tickle another,
But you little men shouldn't tickle a brother;
Not every one knows how such tickling to do,
And 'tisn't becoming in small folks like you.

What does it matter if you're never heard of?
'Tis the men of renown the world must have word of;
If still you're unknown, 'tisn't needful to know you—
To be dumbly obscure is the lesson we'd show you.

Let us be mum, then, my brother out famous;
If we praise when we shouldn't, our betters may blame us.
The tickler, you know, claims more shares than one;
And the strong must be heeded, though their weak kin get none.

Now tickling's an art of masterly skill,
A craft that's peculiar to knights of the quill;
Each tickler is tickled with consummate cunning;
Outsiders needn't know how the currents are running. H.

REV. H. M. GRANADE, presiding elder of Fort Smith district, Arkansas Conference, informs us that the Quarterly Conference of Downsville circuit, Fort Smith district, has refused to renew the license of T. P. W. White, an exhorter in the Methodist Episcopal Church South.

The China Grove Camp Meeting.

MR. EDITOR: The eighth camp meeting at China Grove, Dale county, Ala., began on Friday night, October 1, 1875, and closed on Wednesday morning following, at one hour by sun.

Some of the tenters moved in on Thursday; but Friday was the day upon which the masses of tenters and crowds of people came. They gathered from near and from far, until hundreds upon hundreds were upon the ground. While the people were pouring in upon five different roads, the heralds of the cross were also arriving and reporting themselves at headquarters. During the evening the following preachers arrived: Revs. M. E. Butt, E. Philips, T. C. M. Goilund, L. Patterson, J. M. Brown, J. P. Sanders, L. C. Calhoun, W. D. Owens, W. H. Hasty, G. W. Barker and the writer.

At dusk the trumpet sounded forth its solemn notes, as it had sounded years before. Soon an audience, numbering nearly one thousand persons, was seated. Then the sound of cheering song stilled and quieted the people. The service was conducted by Bro. M. E. Butt, who read the one hundred and third psalm, and then sang

"Praise God, from whom all blessings flow," etc.,

and all knelt, in deep emotion, and engaged in a prayer of thanksgiving, all giving God heartfelt praise for his abundant goodness to them during the twelve months which had rolled between the last camp meeting and this. Another hymn was sung and another prayer offered; then came the sermon—solid, corrective and instructive. The first service was suited to the beginning of a great and good meeting.

On Saturday the crowd continued to increase and preachers continued to arrive. During the day Revs. A. M. L. Douglas, J. A. Green, T. Z. Hildreth, H. Metcalf, E. M. Johnson, S. A. Pilley and W. S. Turner and others reported at headquarters. In fact the preachers came until there were *fourteen traveling* and *eight local* preachers upon the ground, ready to preach, exhort and pray. Taking the preaching all and in all, it was of a very high order. These words had spirit and life. Sinners were deeply and pungently convicted, mourners soundly and brightly converted, believers powerfully and gloriously blessed, and at times the whole church stood upon the mount of transfiguration.

The last day was the great day of the feast. Upon the afternoon of this day, as well as upon others, the men retired in one direction and the women in another, for the purpose of holding grove prayer meetings. As the sun of earth was setting, the "sun of righteousness" was arising upon many "with healing in his wings." The woods resounded with the shouts of triumph. From the woods they marched, victors, to the encampment. As they reached the square heavenly influences came with fresh power upon all the tents and upon the whole of the ground. Now the trumpet sounded the last signal for preaching, and the immense congregation could be scarcely quieted so as to hear the word. However, the preacher advanced to the great work, and as he proceeded the people under the arbor were still, attentive and solemn, while in the tents others were praising God. At the close of the sermon scores came to the altar for prayer and instruction. The church and ministry rallied to the work. Soon conversion followed conversion.

During the meeting there were between *forty-five and fifty conversions*, and *twenty* applicants for church membership, among whom are some prominent and influential citizens of this country. Besides, others will join in a short time.

On Wednesday morning we assembled for the last time; and after singing tearfully and praying emotionally, the benediction was pronounced. Soon the multitudes were wending their ways homeward, thanking God for the camp-meeting. It will be held again next year, at the same time as this year.

ANGUS DOWLING.

OZARK, ALA., October 7, 1875.

THE French and Swiss Methodists have held their twenty-second Conference. They report 183 chapels and other places of worship, 21 evangelists, 99 lay preachers, 1,908 communicants, 58 Sunday schools and 9,889 habitual hearers.

SUCCESS has a great tendency to conceal and throw a vail over the evil deeds of men.

The Christian Advocate.

THURSDAY, OCTOBER 21, 1875.

YE PEDAGOGUE.

A CONTEMPLATIVE BALLAD.

BY JOHN G. SAXE.

Richte learned is ye Pedagogue,
Fulle apt to reade and spelle;
And eke to teache ye parts of speeche,
And strap ye urchins welle.

For as 'tis meete to soake ye feete
Ye allinge heade to mende;
Ye younker's pate to stimulate,
He beats ye other ende!

Righte lordlie is ye Pedagogue
As any turban'd Turke:
For welle to rule ye district schoole,
It is no idle worke.

For oft rebellion lurketh there
In breaste of secrete foes,
Of malice fulle, in waite to pulle
Ye Pedagogue his nose!

Sometimes he heares, with trembling feares,
Of ye ungodlie rogue
On mischieffe bent, with felle intent
To licke ye Pedagogue!

And if ye Pedagogue be smalle,
When to ye battell led,
In such a plighte, God sende him mighte
To breake ye rogue his heade!

Dave after dave, for little paye,
He teacheth what he can,
And hears ye yoke, to please ye folke,
And ye committee-man.

Ah! many crosses hath he borne,
And many trials founde,
Ye while he trudged ye district through,
And boarded rounde and rounde!

Ah! many a steake hath he devoured,
That, by ye taste and sighte,
Was in disdaine, 'twas very plaine,
Of Day his patent righte!

Fulle solemn is ye Pedagogue
Anonge ye noisy churls;
Yet other while he hath a smile
To give ye handsome girls!

And one—ye fayrest mayde of all—
To cheere his wayninge life,
Shall be, when springe ye flowers shall bringe,
Ye Pedagogue his wife!

Conversation.

MR. EDITOR: It has been advised, and by very respectable authorities too, that in conversation women should carefully conceal any knowledge or learning they may happen to possess. I own, with submission, that I do not see either the necessity or propriety of this advice, for why should she forever affect to be on her guard lest she should let fall that which she does not possess?—as it seldom proves to be so considerable as to excite either astonishment or admiration; for I agree with Dean Swift when he says that, "after all the acquisitions which a woman's talents and studies have enabled her to make, she will, generally speaking, be found to possess less of what is called learning than a common school boy." It would be quite presumptuous and absurd for a young lady to pretend to give the tone to conversation in a large company; to interrupt the pleasure of others, and lose her own opportunity of improvement, by talking when she ought to listen; or to introduce subjects out of the common road in order to show her own wit, or to expose the want of it in others. If a young lady has that discretion, and modesty without which all knowledge is little worth, she will never make an ostentatious parade of her knowledge, because she will rather be intent on acquiring more than on displaying what she has. But were our sex to be totally silent when any topic of literature happens to be discussed in their presence, conversation would lose much of its vivacity, and society would be robbed of one of its most interesting charms.

How easily and effectually may an intelligent woman promote the most useful and elegant conversation, almost without speaking a word?—for the modes of speech are scarcely more variable than the modes of silence. The silence of listless ignorance and the silence of sparkling intelligence are perhaps as separately marked and distinctly expressed as the same feelings could have been by the most unequivocal language. A lady, in a company where she has the least influence, may promote any subject by a profound and invariable attention, which shows that she is pleased with it; and by an illuminated countenance, which proves she understands it. This obliging attention is the most flattering encouragement in the world to a literary gentleman to continue any topic of instruction or entertainment he may happen to be engaged in. It owed its introduction perhaps to accident—the best introduction in the world for a subject of ingenuity—which, though it could not have been formally proposed without pedantry, may be continued with ease and good humor, but which will be frequently and effectually stopped by the listlessness and inattention of silly girls, whose weariness betrays their ignorance, and whose impatience exposes their ill-breeding. A polite person, however deeply interested in the subject on which he is conversing, catches at the slightest hint to be silent—a look is a sufficient intimation; and if a pretty simpleton, who sits near him, gives the slightest evidence of weariness, he puts an end to his remarks, to the great regret of the intelligent part of the company, who perhaps might have gained more knowledge by the continuance of such a conversation than a week's reading would have yielded them; for it is such company as this that gives an edge to wit, "as iron sharpeneth iron."

That silence is one of the greatest arts of conversation is allowed by Cicero himself, who says there is not only an art, but even an eloquence in it; and this opinion is confirmed by a great modern, Lord Bacon, in the following little anecdote from one of the ancients: "When many Grecian philosophers had a solemn meeting before the embassador of a foreign prince, each endeavored to make a display of his knowledge by the brilliancy of his conversation, that the embassador might have something to relate of the Grecian wisdom. One of them, offended, no doubt, at the loquacity of his companions, observed a profound silence; when the embassador, turning to him, asked: 'But what have you to say, that I may report it?' He made this laconic but very pointed reply: 'Tell your king that you have found one among the Greeks who knew how to be silent.'"

The art of pleasing consists in making others pleased with themselves. Those who would please others should never talk for display; the vanity of shining in conversation is usually subversive of its own desires. However our qualifications transcend those of the persons who surround us, it is both unwise and unkind to obtrude them upon their notice or betray disregard of their opinion. It is never politic to humble those whom we seek to conciliate.

Fluency of conversation should not be assumed as a test of talent, for men of genius and wisdom have been often found deficient in its graces. Adam Smith ever retained in company the embarrassed manner of a student, and even Rousseau did not carry his eloquence into society. The silence of the poet Chaucer was held more desirable than his speech. The conversation of Goldsmith did not evince the grace and tenderness which characterized his compositions. Thompson was deficient, and often uninteresting. Dante was taciturn, and all the brilliance of Tasso was in his pen. Cowley was a quiet observer, and tho spirited Dryden acknowledged that his conversation was slow and dull, and his humor reserved. Hogarth and Swift were absent-minded; and the studious Thomas Baker said that he was fit for no communion save with the dead. Our own Washington, Hamilton and Franklin were deficient in that fluency which often fascinates a promiscuous circle.

As Pythagoras imposed on those who would be initiated into his philosophy a long term of silence, so they who would acquire the art of conversation should first learn to listen. To do this with an appearance of unwearied attention, and, as far as possible, with an expression of interested feeling on the countenance, is a species of amiable politeness which all should endeavor to cultivate.

EUGENIA.

My Experience.—No. 3.

In 1838, riding along, I was joined by a friend. He was irreligious still. We had been boon companions, though we were not constant drinkers. We drew near a tavern where we used to take a social glass, and he requested me to drink. I declined. He scoffed at it, and remarked that no set of men or society should deprive him of liberty. I was tenacious of my liberty, and was about to drink the glass; but the thought came: "Is it God or man that prohibits such?" The answer was: "God, who is your governor." I set it down. O how near to ruin was I then! But, thank God, he inspired me in that moment to reject it, and I was saved; and though my friend seemed vexed, he afterward spoke honorably of me for my courage.

Again there was in store for me a greater trial, even to mortify the deeds of the body. As worldly young men often do, I had fallen into the habit of exaggeration. I had often told of some wonderful sights, dangers and feats in foreign lands. These and all else had come up in my repentance, and I felt that God had forgiven me. But now a gentleman came, asking a repetition of them. I hesitated a moment. It occurred to me now: If you repeat them you are ruined. I turned to him and said: "Please do not mention those things again; for though there is some foundation of truth, yet the coloring covers the truth so deep that the truth is hard to find." It was very mortifying, but it had to be done. It was like cutting off a hand or a foot, or plucking out an eye. And so the wicked also tried to vex me, and dared me to fight, as in former days. God kept me.

By this time (1839) I had sold my vessel and settled down, determined to live a sweet Christian life in my retired home. But soon my impressions to preach became troublesome, for I feared that it was a device of satan to rob me of my religious enjoyment, and I tried to banish the thought. The brethren often asked me if I did not have such impressions. I evaded a direct answer—plead with God my want of education, my former wickedness, the attachment to home; but when I tried to pray, whether in private, in the congregation or at the family altar, I always seemed to be in the presence and pleading for a multitude of strangers; and I disturbed my friends in the night, preaching in my dreams. I read the Bible and prayed for direction with tears. Whenever I determined to yield to my impressions, and give myself to the ministry, my sky was clear—I was happy and joyful; but when I refused all was dark, for there was nothing to hinder me. I had prayed God that, if it were my duty to go out to preach, he would impress Mother Evans. It was not long before she came and said: "I believe that God wants you to preach." "O," said I, "grandma, how can I? I have been so wicked, and am so ignorant. I am just settled." "Mind," she said, "and do what you feel to be your duty." I yielded myself into the hands of my pastor, and I was licensed to preach by Rev. B. Pipkin, P. E., October 20, 1840. But I soon felt that though this was a good work, yet the inward voice said: "Go;" and whenever I spoke of going it nearly broke the heart of my wife, and friends said that I could do more good by staying than by going. I settled my business and bought an equipage for traveling; but before Conference time came I concluded to take the advice of friends, and improved a new place. Conference passed off; but before I had finished my improvements I was a miserable man. The heavens became as brass to my prayer. My joy had fled, except at such times as I felt willing to go; *then* I was happy. But I could not consent to tear my wife away; and now my business failed, my health declined, and I got in debt. One of my fine horses, that I bought for the circuit the year before, killed himself, and I had to sell the other. I was nearly deranged. O I felt that God would kill me! O what anguish filled my soul! I remember one evening that I went out to pray in the forest, and there I promised God, through the opening heavens (for I had access,) that if he would convince and make my wife willing to go, and open my way, so that I might get clear of debt and get the necessary equipage, that I would go. I arose light-hearted, full of joy, and returned to the house, and before retiring for sleep I was astonished when my wife said: "You had better go and do as you feel it to be your duty. I am now willing to go, for I believe you will go crazy." In a day or two I received a request to visit, on business, the State engineer. I did so, and contracted for building boats, the amount of which was just the amount required to pay up and buy what was actually necessary to enter into the work. The work was not completed till about the time the Conference at Jackson, Miss., in 1852, closed. My name and recommendation had gone up, and I was finishing my work. (I tell all this to show how God all along brought my faith to the test.) But I was praying all the time, that, if it was not the desire of God that I should go, and his presence go before me, he would so impress the Conference that they would vote against my admission. Still I felt that I was going, and I felt so confident that I told the State engineer that I should leave the State of Louisiana as soon as my work was finished. I went to New Orleans, got my draft and called on the treasurer. No money to be had. I felt: All is well; I cannot go without money. I returned home, and in two days was in New Orleans again; called and told the engineer that I had joined the itinerancy, and expected to leave the State. He went with me to the treasurer, and he took me to the bank, where I received just enough money to pay my debts and give me an outfit, with a balance of $5 (all these little matters are wonderful in my eyes,) and I had not arrived home two hours when Rev. G. Y. McNabb arrived. He rode out of his way one hundred miles on horseback to bring my appointment. But I was astonished when I learned that I was appointed in charge and alone, for I had thought that I should be put with some one to train and teach me. He waited for me two days. We traveled about one hundred miles together. Then I had only about thirty miles to my circuit (Leaf River;) twenty-four preaching-places in twenty-eight days; about three hundred miles around. We had prayer meeting nearly every night where the preacher staid. Well, it did not quite kill me, but I was happy.

J. NICHOLSON.

A MODERN philosopher thinks it a mistake to suppose that women have stronger attachments than men. "A man," he says, "is often attached to an old hat, but who ever heard of a woman being attached to an old bonnet?"

An Afflicted Family.

SUMMIT, October 7, 1875.

MR. EDITOR: On the morning of the fourteenth of September, at dawn of day, I was sent for to preach the funeral sermon and bury one of the most lovely and beautiful children in our county—at Johnston. It was the youngest child of Dr. W. H. Germany, long a member of the Mississippi Conference, and a most excellent physician, neighbor, Sunday school superintendent and preacher. The notice has been delayed on account of my absence. Nearly all the population of Johnston and the surrounding country was at the funeral and burial. The doctor requested the whole burial service to be used, and it was done with unusual power of the Holy Spirit. Probably all in the church were weeping—holy emotions mingled with mourning. The sweet little girl's name was Ethenella—called Thella at home, in her Sunday school, and by all. She was about three years old, but was remarkable for all that was pleasing and lovely.

OCTOBER 8, 1875.

This morning we hear that one more of Bro. Germany's precious children is not expected to live. Many children have been called home this year from Summit district (with thirteen circuits.) We often hear the parents saying: "My darlings cannot come to me, but I can go to them." New family altars, more holy living, less love of the world, and a deeper Christianity, and more love for Christ, the church and each other, now prevail on account of such sad family vacancies. Let us all humbly bow to the wise dispensation of our heavenly Father.

E. R. STRICKLAND.

OBITUARIES.

LUCY R. C. MCVEY, daughter of Dr. Robert C. and Mary R. Hilliard, was born in Brunswick county, Va., June 22, 1843, and was baptized by Rev. H. B. Cowles—Lucy Robert Cargill. In 1847 Dr. Hilliard removed from Petersburg, Va., to St. Martin parish, La. Lucy was converted at a camp meeting at Plaquemine Brulee, and joined the Methodist Episcopal Church South at ten years of age. She was educated mainly at home, but finished her education at Tuskegee, Ala., where she carried her church letter, and under the pastoral care of Rev. O. R. Blue and Rev. John Mathews continued her church relation, as she said, "with comfort to her own soul."

She returned home in 1860, a polished, Christian young woman. From that time to her death she manifested a steady growth in the Christian graces. She was firm in her principles, and nothing could swerve her from her convictions of duty. Refined and pure in all her tastes, she was a constant and devoted reader of the Bible; and though reserved and quiet in her religious life, she often spoke in love-feast, loved the class meeting, and never hesitated, when called upon, to testify of her faith and hope in the redemption which is in Christ Jesus, and to tell of her conversion and her confidence of acceptance in the beloved. She often thanked her heavenly Father for calling her into his service before her heart was wedded to this world. When her parents went to Texas, as refugees, she took her church letter, and there, under the ministry of Bro. Keener and others, often testified her hope in Jesus and her resolution to live for God. Lucy was a lovely example of a firm and constant, a bright and happy Christian during those years so often wasted upon the follies and vanities of the world and sin.

On the fourth of December, 1866, I married her to Charles McVey, Esq., at the altar of her much-loved church, where she had so often sweetly communed with God. Mr. McVey's home was at Clinton, La. At her happy Clinton home Lucy's church relations were ever dear and sweet to her, while she was the light of her home, and a joyful, brightening element in society. After her marriage her religious character exhibited all the graces of her earlier life, confirmed and enlarged more and more as years increased. But the "coming event" began to cast its shadow upon that bright scene. Lucy's health began to decline—a wasting consumption was fastening itself upon this heart-treasure of a fond husband and a widowed mother. Two years of almost constant travel and unremitting care tell how earnestly poor "Charlie" sought to retain his precious Lucy on the earth. Twice to the genial climate of Florida and twice to the pure air of western Texas he bore his wasting treasure; but all in vain! She too struggled against the ravages of the destroyer—not from fear of death, but for love of those who so fondly loved her on earth. She suffered much, but never murmured—only prayed "to be taken home to heaven, rather than linger an invalid here." She said to her mother: "If I did not *know* that I am a child of God I would not dare to ask this. He is mine, and all my trust is in him." Her husband writes me: "Her faith was of the kind that 'never faileth,' and reading her Bible was her 'daily bread' as long as her failing strength permitted, and toward the last she had me read it to her."

Nearly a year before her death, knowing the summons might come at any hour, she wrote a will, so characteristic of her simple, quiet faith and cheerful Christian life. It is dated San Antonia, Texas, September 15, 1874. She says: "In cheerful mood, and in trustful faith that the blessed Lord will do what seemeth him good, and call me away from my husband, best beloved of earth, and my precious little ones, in his own good time, I think it best now to dictate a few dispositions of the little individual possessions which, in the event of my death, might be overlooked." She then mentions what she leaves "to beautify my husband's home, which may God in his mercy relight." Then many gifts to each of her children, and then adds, among other things: "My gold thimble is for my own loved mother, in thankful remembrance of the usefulness she taught me." Before leaving her Clinton home for the last time she wrote to her mother of the last class meeting she ever attended, saying: "It was good to be there. It has done me more good than medicine. Although I am feeble, I felt doubly 'strengthened.'" On the twenty-fifth of June last she left her mother and all her life-long friends, and went to San Antonia, Texas, where she died August 12, 1875. Looking fondly upon the face of her husband, and then upon the pictures of each of her dear children, she said, "I'll die now," and sweetly fell asleep in Jesus, without a groan or a struggle. Her remains were brought to her New Iberia home, and rested upon the same altar where she had often knelt, and where she gave her pure heart to her now stricken husband. From there the Rev. B. F. White, with appropriate services, laid her to rest by the side of her father, to await the resurrection of the just.

A. E. GOODWYN.

DIED, in Ellis county, Texas, September 23, 1875, of bilious intermittent fever, JAMES A. SLATON, aged sixty-four years and four months.

My father was born in Jones county, Ga., and in early manhood removed to Columbus, in that State, where he resided a number of years. Strict attention to business soon conferred on him that respect that few command. His watchfulness and honesty soon secured him the best positions, and gave him a character that was enviable; and often, while I lived in the same city, have incidents of his probity and high sense of honor been related to me by men who are now gray-headed. He always enjoyed the utmost confidence of his employers, and filled the most responsible positions where his limited education allowed. He joined the Methodist Episcopal Church in 1838, and in the fall of that year was married to Miss M. A. Watson. Most of the time since he has been an official in the church, either as class-leader, steward or Sunday school superintendent, sometimes filling all three places at the same time. Although in moderate circumstances, I cannot recall a single instance where the preacher left the circuit unpaid while he was steward. If the church did not pay its assessment, he would. He considered the laborer worthy of his hire, and believed the support of the ministry a paramount duty.

He loved class meetings, and often has the Mount Zion church, Tuskegee circuit, Alabama Conference, been prepared for its glorious revivals by the efficient labors of my father and T. M. Pace, its class-leaders. That church was kept in a glow of heavenly fire by those old-fashioned class meetings. He was retired in his nature, but when duty said "Go," he never faltered, relying on that omnipotent Arm for support and direction. He was proverbial for his honesty and uprightness in his dealings with his fellow-man. He lived the life of a Christian from principle and duty. Living such a life, the arch destroyer did not find him unprepared for the great change from life mortal to life immortal. He came to Texas three years ago, impressed with the idea that he would not live long, and all his energy was exerted to its utmost to prepare a home for my mother, where she might be comfortable. To accomplish this he labored too zealously for a man of his years, and his health failed him almost entirely last spring. He was confined to his bed but a few days, yet his suffering was intense a portion of the time. A few days before he died he became inexpressibly happy. His countenance beaming with a heavenly smile, he tried to sing: "I'm going home." In his rejoicing he expressed himself ready and willing to go. "Glory! glory!" "Perfect love," "Glorious hope of immortality," and other like expressions were uttered by him. Almost the last rational word he spoke was after placing his arm around my mother's neck to tell her he was going home. He was unconscious four days—apparently sleeping—and breathed his last without a gasp or struggle.

W. T. S.

DIED, September 16, at the residence of his stepfather, Rev. James Bowman, and his loved mother, Mrs. Jane B. Bowman, in Ouachita parish, La., JOSEPH SCOTT DUNN, aged fifteen years, six months and fifteen days. With tho "evening shadows" came this deeply painful news to dear ones far away. They heard and wept that the smile of innocence and health, the deep, pure fountain of young life, and the glad heart of childhood that knew no grief, was gone from earth to dwell with angel ones above. The "bud of promise," the love of many prayers, the hope of declining years, has been snatched from a grief-stricken mother, whose love began "even with his earliest breath"—her loved and cherished one. Death is a fearful thing! "The rich, the poor, the great, the small, are leveled. Death confounds them all." But oh! with what a peculiar tenderness and pain do we think of one taken in the first warm blush of youth, and of the bitter anguish that has come like a "mournful spell" on his doting mother. Her fondest pleasures, hopes and affections centered on her darling, only boy. Alas! no words can tell her grief. Gazing on the still, pale face, she thought of the illusions she had cherished, the anticipations once so bright and fair, and the withering blow seemed but too heavy. "The doom was written, the decree was past," leaving a wound not to be healed. God alone can give comfort to the broken heart. *He* can cheer us to a brighter shore beyond, to "that perfect rest naught can molest, where golden harps are ringing," where there is "perpetual spring, perpetual youth." May he who dries the mourner's tears give to her, his lone and disconsolate mother, through the remnant of her days, that peace which nothing earthly gives. May he be "her refuge and strength, a very present help in trouble."

S. C. C.

JOHN W. MCREYNOLDS was born January 15, 1855, and died September 25, 1875, aged twenty years, eight months and ten days. Being blessed with pious parents, who sowed the seed of piety in his young heart, and impressed him in early life with the importance of doing right, he joined the Methodist Church at eight years of age. Like his blessed Master, "he was subject to his parents," and an obedient child—so much so that he was idolized by the entire family. When he grew old enough to enter society his noble and manly bearing and fascinating manners soon won the respect of all who knew him. His kind and sympathetic heart, which beamed forth in his frank and open countenance, gained for him the confidence and attachment of many friends. Though death came suddenly and unexpectedly, it found him at the post of duty. He and his brother, who were near and dear to each other, were attending a protracted meeting. They often sang together, and their music was charming to the hearer. Just two nights before he died, after returning from church, they had retired and all was still in the house, but not asleep. No; the mother's eyes rarely closed in slumber until the welcome sound of her boys' returning footsteps fell upon her ears. They sang "Come to Jesus." The beautiful and touching words seemed to come from the heart, and the music filled the house, rang out distinctly on the midnight air, and melted the parents' hearts to tears. He then sang "*Come to* Jesus." Oh, how soon he took his leave of all who were near and dear to him, to *go to* Jesus. He died with congestion in a few hours after he was taken sick.

GEORGE R. LYNCH.

ON THE twenty-fifth of September, 1875, death again visited the home of Bro. W. T. and S. J. Holland, and tore from their embrace their loved little JOSEPH EUGENE, a bright boy of seven summers. His illness was brief, but was borne with great patience. He was never absent from Sabbath school when well, and always brought up a perfect lesson. The Sabbath before he died, when the roll was called, he rose and repeated the eighth verse of the eighth chapter of Romans: "So, then, they that are in the flesh cannot please God." Before another Sabbath rolled around he was not in the flesh, but his spirit had gone up to praise God, who gave it, with little Johnny and Willie, his two little baby brothers, who outstripped him and went to heaven.

M. L. BROGAN.

IT IS a great art to be able at all times to tell less than you know.

The Christian Advocate.

THURSDAY, OCTOBER 21, 1875.

A STREET IDYL.

Wind-shaken lilies, silver-belled and sweet,
Pearls flosting down the dusty London street;
Embodied dreams—a resurrection bright
Of some foregone, forgotten, lost delight.

Who drew them from their dusky, cool retreat,
Where they could hear the spring's first pulses beat
In deep green woods, or by the silvery gleam
Of some slow-rippling, forest-shadowed stream?

Where are they drifting in that snowy dress?
To make death tender with their loveliness,
Or stir within some weary, death-cold breast
Thoughts which the dull, hard world had laid to rest?

Will they reflect their image clear that lies
In the soft depths of little children's eyes?
Or will those chalices of silver bells
Imprison tears within their fragrant cells?

Oh, myriad-voiced! beneath the summer sky,
To some a song, to some a bitter cry,
Pass to your mission, while I hear the beat
Of angel footsteps flutter from the street.

Ministry of Little Children.

"The Ministry of Little Children" is eloquently set forth in an essay written by Bishop McTyeire many years ago. Many fond hearts will respond to the sentiments expressed:

Some while ago, in a mood for such statistics, our eye fell on the item that in one year the deaths in four Eastern cities amounted to 43,432, and of this number 24,767 were children under five years of age.

The last sentence fixed our attention: 24,767 children perished during the year—we prefer to say, died. This is in four cities only! Of the rest of the 43,432, who can tell their eternal destiny? Some to heaven, some to hell! But of these little ones none can doubt. Taking the aggregate of other cities and villages, and the country at large, we comprehend a fact that finds expression at the Savior's lips—"Of such is the kingdom of God"—and in the sacred couplet:

Millions of infant souls compose
The family above.

The adults worked out their missions, or failed to do it. But these little ones—had they no mission? Was their being a failure? Lived they, and suffered and died, and is the world all the same as though they had not been? Nay, verily. Theirs was a precious ministry, and such as they only could fulfill.

What a waste of life! exclaims the worldly economist as he figures up the statistics of population. They lived in vain, is the thought of the man ambitious of making his mark on the age. Mere blanks, being in vain, flowers that came to no fruit, broken off, fallen, faded, is the thought and feeling of many.

But Christian philosophy presents a more ennobling and comforting view.

How cold and selfish would this world of ours be without these children! They preach the evangel of beauty and innocence; they break the incrustations of worldliness; they touch chords vibrating solemnly, sweetly, reserved only for their tiny hands; they stir in the heart hidden wells of feeling; they preserve human sympathies from utter ossification; they deeply subsoil our hard natures.

Geologists often show us, deep down under the earth's layers, the clear and well-defined print of a frail leaf, or the track of a little bird, made in the dim ages past. These have left imperishable memorials of themselves on the face of a world from which whole species and races and kingdoms have passed away without a record.

The Bible makes many records, minute and kind, of the death of little children. They have their significance. Take the case of David's family. We lose sight of the sickness and suffering and death of the unweaned child in the effects produced upon the royal parent. It is not saying too much that a large proportion of those who are saved will be saved by the ministry of little children.

Summing up the moral results of the year, we must not credit all to orators and press and institutions. These little preachers have visited homes, and softened the hearts of the indwellers, and drawn them heavenward, where other voices have not been heeded.

The strong man, unused to tears, has bowed over the little coffin and wept. Under what sermon was he ever so melted down? What other preacher ever availed to bow that pride of strength and unseal that fountain of tears?

The gay, worldly-minded mother sits silent, and sheds secret tears, and prays; and peradventure, as these two hearts are drawn closer by a common grief, they think of a common tie in heaven, and resolve, through grace, as the babe cannot come to them, that they will go to it.

"When our little boy died," has been the beginning of the pilgrimage of many bereaved parents. "When the baby died" dates impressions on the family circle that have matured to godliness.

The old may outlive their friends; the middle-aged may make enemies who are glad to be rid of them; or, wandering off, die where none lament; but the babe is without prejudice in life, and mighty in death. It is God's messenger of reconciliation, his flag of truce in this world of enmities and envies and wrath and strife. It has strong hold on two hearts, if no more. The empty crib, the half-worn shoe, the soft locks of hair, that few may see, prolong the painful yet pleasing memory of the angel visitor that looked in upon us and smiled, and went to heaven bidding us, amid care and sorrows, to follow on.

There is something so peculiarly affecting in the loss of a child that we sympathize with the parent who said he believed no minister was prepared to bury another's child who had not buried one of his own.

There's many an empty cradle,
There's many a vacant bed,
There's many a lonely bosom,
Whose joy and light are fled;
For thick in every grave-yard
The little hillocks lie,
And every hillock represents
An angel in the sky.

In this way heaven is receiving large contributions from earth. Next to the conversion of a soul, the enemy of God and man may take least pleasure in the death of a child. His snares are all prevented and his prey surely lost.

We bless God for our creation. The opening of a career of immortal existence is in itself a great event—a mission of praise and glory which death cannot frustrate. Though the voice of praise swell as the sound of many waters, and the celestial harpers are numberless, yet his ear detects each new voice and joyful string, and the praise of these little ones glorifieth him. In this view the babe, even of a few days, and sickly—that goeth from the cradle to the grave—is of more intrinsic importance than material worlds.

A Hindoo woman said to a missionary: "Surely your Bible was written by a woman." "Why?" "Because it says so many kind things for women. Our Shastas never refer to us but in reproach." Parents who have watched by the couch of suffering innocence, and seen the desire of their eyes taken away at a stroke, have found themselves busy running over the Scriptures for faith, and gathering up, as a stay for their hearts, what God has said for their little children. How full and precious and unequivocal are the passages of comfort! The conclusion is: Surely the Bible was given by a parent. And so it was. He knows the heart of a parent, and works in it and by it to the glory of his grace. He weaves out of this exquisite material silken cherds that draw mightily. He touches stricken souls with this divine polarity, and then sets the object of affection in the skies.

Oh, prattling tongues, never formed to speech, and now still in death, how eloquently you preach to us! Oh, little pattering feet leading the way, how many, through rude and stormy scenes, are following after you to heaven! We thank God for your ministry; and, if it be in vain, the fault and the loss will be all our own.

Progress in India.

The government report on the census return for India furnishes the *Church Missionary Intelligencer* with materials for a long and interesting article, from which we take the following on the present condition of Hindooism:

The influence of closer contact with European civilization and learning has been perceptible in a modification of Hindoo religion. Many natives of education have entirely rejected idol worship, and the monstrous teachings of the Puranas and Tantras, and address their supplications to one supreme Being. In Southern India Christianity has found acceptance with upward of half a million of inhabitants, and, as education evokes the intelligence and reasoning powers of the people, there are grounds for supposing that the mass of the Hindoos will awake to a recognition of a higher faith in the Unknown than the debasing ideas which now rule and guide them.

The ages of hero deification is already passing away. The magnificent temples erected in past ages in honor of Siva and Vishnu, or their human personifications, are slowly succumbing to the destroying hands of time. New temples, on a scale of grandeur equal to those of former eras, are unknown. The few buildings of the modern class are mean in structure and design, and mostly dedicated to village deities, whose peculiar claims to the worship of the people are unknown beyond the immediate neighborhood. Already thoughtful Hindoos are beginning to realize the fact that the magnificent endowments of their churches are not so certain of judicious application as in the period when Christian officials were the *ex-officio* managers of the temple endowments. Under purely Hindoo management the revenues of these endowments are in danger of being frittered away in law suits, and in methods still more objectionable, and probably nine out of ten Hindoos of intelligence would prefer to see the temple properties once more under the guardianship of the officials of the British administration, feeling thereby assured that the accounts of income and expenditure would be subjected to impartial audit, and that the revenues of church lands would not be perverted to uses foreign to the intentions of the founders.

The general decay of Hindoo temples throughout the country is but the visible sign of the waning vitality of the religion itself. Among the classes already influenced by Western ideas, Hindooism is practically dead. Neither Deism nor Christianity have as yet stepped in to fill the void in the religious life of the educated people. History is always repeating itself, and the day is probably not very far distant when a great religious revival—a shaking of the dry bones of Hindooism—shall occur.

Can You Stand Fire?

As I was walking along the Strand one night I came upon a fine, tall soldier. I entered into conversation with him and said: "There is one thing that I cannot understand about the British soldier."

"What is that, sir?"

"Well," I said, "he is bold and daring; you could not insult him more than by calling him a coward. There are men among you who would rush up to the cannon's mouth, even if you knew it would be certain death; and yet there are among you men who dare not kneel down in the barrack-room at night and repeat the prayer their mother taught them when they were children."

He paused and said: "That is true, sir."

"What is the meaning of it, soldier?"

He said: "You remind me of what took place in my own roll a few weeks ago. A young fellow came into our room, and the first night, before going to bed, he knelt down to pray, and instantly there was a disturbance in the room. Caps and belts were flung over at the man, but he did not move. The second night there was a general cry: 'Willie, try it again.' Down he went on his knees again. Caps and belts were thrown again, and the men whistled. The third night he went again on his knees, and again on the fourth night, with the same result, and on the fifth night.

"And then," he said, "the greatest blackguard in the room cried out: 'He is genuine—he stands fire;' and from that night every one in the room respected him, and began to follow his example."

In a large establishment in Birmingham, very similar to what many of you are in, in this town, some seventy years ago, there was a youth who came from his mother's loving home in one of our beautiful villages. He had been taught to "stand fire"—not to be ashamed of God or of prayer.

The first night he retired to rest in a room with several other youths; he knelt down to pray, and, as in the case of the soldier, he was instantly beset by the young fellows in the room, abusing him and ridiculing him, and everything was done to induce him to abstain from prayer; but he "stood fire"—he was not ashamed of the gospel of our Lord Jesus Christ.

Among them was a strong-built youth, who stood on his right, and who said: "My mother taught me to do that. I have been ashamed of doing it; but I will do it." That youth became the great, the noble John Angell James. Oh, young men, if that youth had not stood fire the world might never have known or been blessed by the labors of John Angell James.

The soldier told me what I want to leave with you. He said: "Sir, as a rule, the fresh fellows who kneel down to pray do not do it a second night." Ah, young men, may that never be said of you! That explains the meaning of those words: "He stands fire." Do not be ashamed to acknowledge your Lord and Master. *English Paper.*

HUMILIATING TRUTH.—Dr. Jas. Freeman Clarke, of Boston, has uttered some clear, humiliating truths in the following: "Young people grow up in all our churches who have no opinions of any kind concerning God, Christ, sin, salvation, the foundation of morals, the grounds of belief in the Creator, in duty or in immortality. Instead of being educated by doctrine they are fed on sentiment. Instead of truth they get love. The consequence is they drift easily into any church, creed or opinion which happens to attract them. They easily become Roman Catholics or Free Religionists, as accident determines. If they meet a Jesuit they joyfully accept the Pope. If they encounter a disciple of Huxley or Spencer, with equal contentment they reject God. And all this in the interest of liberality and toleration? But know this: that it is impossible to tolerate the opinions of others until you have some of your own. You cannot be charitable to those who differ with you unless you first differ with them. What sort of toleration does the ship floating in the stream exercise toward the current which sweeps it along? I have heard the story of a young lady brought up in one of our Unitarian parishes in Boston, which seems to be somewhat characteristic. She was visiting some poor Irish families to help them, and she encountered their priest. 'You must not think,' said she, 'that I wish to convert them to my opinions.' 'What are your opinions?' asked the Roman Catholic. Then it appeared that she had none. But he had; so in a short time he had converted her to his views, and she has remained a Roman Catholic ever since."

DEMONIACAL POSSESSIONS.—A favorite scoff against religion has been founded on the instances, recorded in the gospels, of persons who were possessed with demons. Perhaps two items of news published recently may throw some light on the demoniacal possessions on which infidels have long exercised their wits. Jessie H. Pomeroy, the Boston boy who recently murdered two children without any motive, is thus described: "Ordinarily he is mild, easily managed, affectionate, winning the regard of those near him, even the love of the little children that at any moment may become the victims of his awful passion. At the reform school he made no trouble, but early secured general confidence, was noted for obedience and good conduct, and won his discharge from the trustees by his unexceptionable behavior." Yet he does not share in the general horror which his recent deed inspired; and he thinks that he could not have helped the butcheries—the impulse came upon him suddenly and irresistibly. Another case is that of the girl in New York who felt a strong impulse to burn the infant she was nursing. Fortunately, she confessed the desire before she fulfilled it. These are two of the latest startling items of news. Do they not look as if the devil had more power over human nature than he is ordinarily credited with, as if there was a real truth behind the legal phrase: "Incited by the devil, and not having the fear of God before his eyes?" In view of them, can we say that demoniacal possessions are impossible?—*Christian Observer.*

KINKS.—A kink is a spontaneous twist in a thread, and a constitutional whimsicality in a man. A thread kink has all the effect of a knot in a thread, interfering with the work of the seamstress. A man kink so twistifies him, and knots him up, that the pastor can't use him, and society don't know what to do with him. A thread kink is a great annoyance when it occurs too often. A man kink, a whim, a crotchet, annoys a pastor, wearies and disgusts a church and interferes with her work. A kinky church member never agrees with his brother members, always has a word of advice for his pastor, is always trying to carry a point, is happy only when he can gratify a notion, give his "views," or force a disagreeable alternative upon his "dear brethren," and all for the "glory of God." Brethren, pray to be delivered from kinks.—*Baptist Union.*

Religious Intelligence.

—The death of Bishop George A. Smith, next in rank to Brigham Young among the Mormon chiefs, was announced last week.

—The revisers of the English Bible have proceeded as far as Isaiah lii, 7 in the Old Testament, and to the middle of First Corinthians in the New.

—The Archbishop of Canterbury has recommended the Episcopalians throughout the world to observe November 30 as a day of prayer for missions.

—The Baptist Missionary Union closed its last financial year in April with a debt of $25,956, and a reduction of nearly that amount has been made in the appropriations for this year.

—The French Protestant mission among the Basutos has been so greatly prospered that it has now not only its church organization, its conferences, schools and native pastors, but also its missionaries to the neighboring tribes.

—The Paris *Univers* publishes a letter from the Pope to the Archbishop of Naples, Cardinal Riario Sforza, in which the National Italian Church, with Mr. Panell at its head, is solemnly condemned and anathematized.

—According to the East India Catholic Directory there are at present 1,210,671 Catholics in India. This is an increase of 220,215 during the past eleven years. In Goa or Portuguese India there are 245,388 Catholics, with 522 priests.

—Rev. Mr. Spurgeon has received the £10,000 bequeathed by Mr. Matthews—£5,000 for the college and £5,000 for the orphanage. A number of new students have been admitted to the college, and the work of the orphanage will also be doubtless strengthened.

—There are 30 American male and female missionaries in Syria, with 102 native assistants, 9 churches with 486 members, 47 preaching stations with average congregations of 2,155, 34 Sunday schools with 1,090 scholars, 61 common schools with 2,163 scholars, 3 high schools with 93 scholars, and a college, fully equipped, with 68 students.

—The Reformed Episcopal Church is rapidly gaining ground among the negroes of the South. In South Carolina 6 congregations have been organized—all in a small territory—having an aggregate of 539 members. These churches are all under the charge of the Rev. P. F. Stevens, who left 2 white parishes for the purpose.

—The Methodist Board of Publication, Pittsburg, has published in excellent style the proceedings of the late Methodist (Protestant) General Conference at Princeton, Ill. From the statistical table we find that there are in the church 775 traveling and 507 unordained ministers and preachers, 53,400 members, 1,783 probationers and 667 churches.

—The French Canadian mission has been in operation thirty-six years, and has trained at least 2,000 ministers, of whom 20 have become ministers, 67 teachers and 40 colporteurs. Its success has been so great that it has been necessary to establish a church of French pastors. This church, now eight months old, has 10 congregations, 20 mission stations and 2,000 adherents. It is called the French Evangelical Church of Canada.

—The Rev. Dr. Bronson, of the Baptist Assam mission, recently started a station in a village where he was encouraged to begin by ten influential young men, who declared to their heathen fathers their determination at all hazards to have a school, and learn for themselves what is true and what is false. Two of them have already made profession of the Christian religion, and fifteen others have renounced idol worship and heathen rites.

—The foreign mission cause requires to be extended in two directions—among the heathen, for their conversion, and among Christians at home, for a deeper interest in the evangelization of the heathen. We are inclined to believe that the work abroad is progressing more rapidly than the interest at home. Liberal as the Methodist Episcopal Church is, we stated a short time ago, on the authority of the *Missionary Advocate*, that the contribution for missions averaged but 43¼ cents per member of that church. This includes home and foreign missions, and the latter receive considerably less than half of the whole sum raised. In the Baptist Church the average is still smaller. It was stated in a recent number of the *Independent* that a majority of the last senior class at the New Brunswick (Reformed) Theological Seminary had offered themselves for the foreign field, but were not accepted, on account of a lack of funds. The Presbyterian Church is rather ahead of the other denominations in the average contribution per member to foreign missions; but a recent outspoken article in the *Foreign Missionary* shows how far the missionary interest is from being a general one, even in that denomination. Of the 5,000 churches connected with the Presbyterian body only 2,746 contributed anything to the Foreign Mission Board. Of these 2,746 churches 238 gave scarcely anything to the cause except through their Sabbath schools. Important churches in large cities give nothing at all. Other large churches give a trifle, apparently from some individual member. Whole presbyteries are represented by a mere pittance of contribution. It is interesting to notice that the Presbyterians of New York, Pennsylvania and New Jersey, who form about one-half the church, give $195,595 of the $261,387 contributed to the board directly from churches in 1874. If this is the true state of affairs in the denomination which gives most largely to foreign missions, we may rightly hold that there will be no very great extension of the work until there has been a very considerable increase of interest at home.—*Independent.*

Our Young People.

THE SAND MAN.

Two little boots I've on my feet,
With little soles so soft and neat;
With a little sack on my back I skip;
Ah, look now! up the steps I trip;
And when I enter the chamber, there
The children are saying their evening prayer.

Two little grains of very fine sand
I fling in their eyes with my gentle hand;
Then they go to sleep, and they sleep all night,
Safe in the watchful Father's sight.

Two little grains of very fine sand
I strew in their eyes with my gentle hand,
And very short the night shall seem
To the good little child in his happy dream.

Now swiftly, softly, with staff and sack,
Down stairs again I most hurry back!
I cannot idle my time away—
I've many more children to see to-day:
They're nodding now; in their dreams they smile,
And yet I've scarce opened my bag the while.

From the German.

For The Advocate.

Grandpa Goodale Stories.—No. 16.

A BEE HUNT CONTINUED, OR PORPOISE TOM, OR HOW PORPOISE TOM CAME TO THRASH THE MAN AT BLUE HILL, OR PORPOISE TOM'S OLD AUNT'S STORY ABOUT PORPOISE TOM'S MOTHER.

MY DEAR CHILDREN: I believe we were, when we left off, in that part of Porpoise Tom's story where Porpoise Tom's Aunt Molly was telling about Porpoise Tom's mother's opening her eyes. Isn't that so?

"Yes, grandpa," says Harry, "and she said they were such pretty eyes."

Yes, that is true; but we must let Tom tell his own story.

"But," says Harry, "it's Tom's aunt telling this story, isn't it, grandpa?"

I'm rather inclined to think it's Porpoise Tom telling a story that his aunt told him. What do you think, Tom?

"I think," says Tom, "that it is Grandpa Goodale telling a story that Porpoise Tom told about a story that Porpoise Tom's aunt told him."

Yes, I believe that is so. Let me see—I started to tell "How Barney Milked the Bays' Nest," and thought I would tell you first about a bee hunt I had once in South America with Porpoise Tom; and then you see I had to tell you how he came to be called Porpoise Tom, instead of Tom Sinkle; and as it was on account of a yarn he told once, I had to tell the yarn; and so it is that we are in the middle of so many stories at once. They are all part of "The Bee Hunt," and closely connected to "How Barney Milked the Bays' Nest."

Well, to go on. Porpoise Tom's Aunt Molly, continued as follows—or was it Tom that continued as follows? It's getting terribly mixed. Let me try again.

Porpoise Tom said that his Aunt Molly said.—No, that don't sound right. Porpoise Tom said that his Aunt Molly continued as follows after she had taken the fat off from the fire:

"We had all been so busy in trying to bring the little girl to, and so anxious like about her, that our hearts had been way up in our throats, and we could scarcely speak, any of us; but when she opened her eyes, and looked up at us out of the deep eyelashes that were black as coal, and looked from one to another sort o' scared like, as though she was hunting for something, we all broke clean down, and every one of us began to cry.

"'Poor little thing,' said my father; 'who knows but she's looking for her mamma, who may be drowned long since, or dashed against those sharp rocks.' But mother made a sign to him to hush, so as not to hurt the poor child's feelings; but she didn't seem to notice any, but kept calling 'Mamma, mamma,' all the time, and we soon found that she was unable to comprehend anything we said to her; for her 'mamma,' though nearly the same in sound as ours, was French.

"My father carried the little girl in his arms back to the cove, and laid her down gently on a bed which we had made by spreading a blanket over a heap of sea weed, and she soon sank into a sound sleep, she was so beat out, I suppose; while he went back to the point to see if he could be of any use in saving others. I staid with mother and the little girl, while your father, Tom, went with our father to the point.

"Mother and I couldn't sleep any more that night, we were so anxious, and everything was so strange like. Mother took the little girl up, and took off all her wet clothes, and wrapped her in a dry blanket, and put her back on the sea weed, and she didn't wake up once all night, though she did turn over once or twice, and mutter in her sleep something in which all we could make out was 'mamma.' My mother told me that she looked like she belonged to rich people, for her clothes were made of rich stuff, and were fastened with a gold pin that had a bright stone of some sort set in it.

"In the morning father came back with a rich-looking cloak, which he had found entangled in the ropes on the spar the child had been lashed to, and which father said he supposed the child's mother must have wrapped her in to try to save her life, even at the cost of her own. We searched the cloak very carefully to try to find some clew to who the unfortunate people were, but could find nothing but a lady's handkerchief, with the initials 'E. G.' carefully worked in the corner in raised letters. Mother then searched the child's clothes all over for a name; and, sure enough, on some of the underclothing were written in ink the letters 'F. G.' This was all we could find.

"The sea ran so high that day that we did not try to go home. Besides, father wanted to stay to help save what he could from the wreck, and lay out the bodies for burial as they were washed ashore. Several boats came over from the main to help, and before night seven bodies had been washed ashore, which were placed up high on the beach, all in a row—six men, all sailors, and one woman—a handsome, frail-like creature, with long black hair, and white skin, as delicate as a fleecy cloud, who my father said he was right certain was the mother of our little black-eyed girl.

"'You mustn't think,' said Porpoise Tom to us, throwing away the tobacco he had been chewing and taking in a fresh supply, 'you mustn't think that all the time my Aunt Molly had been telling this story she had been just standing still talking. That wasn't her style by a long shot. She had made no ends of biscuits and doughnuts and pies, and just kept on working and talking, and talking and working, as though they both helped each other, as I believe they really do with some folks, and every now and then she would stop and flourish her rolling pin or spoon, which ever it happened to be, in the air whenever she wanted to come out right strong on anything.'

"So father came to the cove and asked mother hadn't he better take the little girl to the dead woman and see if she would know her; but mother, who was afeared of distressing the little crater, said no, she would go and look at her clothes and see what she could find. So mother went and found that the lady's clothes, which were the finest she ever saw, were marked all of them either 'E. G.' or Eugenie Gerondin, and the handwriting was just the same as that on the little girl's clothes. So we were right certain that this was our little girl's mother, and that the family name was Gerondin; but what the little girl's first name was we didn't know, except that it began with F.

"The next day the little thing seemed right well, and had quit crying for her mamma, and father said that he would take her home with us, and take the body of her mother home too, so as to bury it in a Christian manner in the grave-yard.

"All this was done, Tom. I need not tell you how, but in some way, while the body of the mother was laying out in the front room, waiting for a coffin to be made, the little girl got into the room and saw her lying there so stiff and cold. I was in the room at the time, Tom, but was looking the other way, and I just heard the little thing scream 'Mamma, mamma,' and looked round just in time to see her frightened, puzzled look as she threw herself on her and found how cold and stiff she was.

"After she was buried mother showed us a roll of papers, all stitched together, she had found wrapped up in a piece of oiled silk in one of the pockets of the lady's dress; but none of us could read it, for it was all written in French. We took it to a French lady who lived upon the hill yonder, and she did something to it—translated it, I think they called it. Anyhow, she got it into English, and here it is, Tom. I have kept it for you ever since." "So my Aunt Molly went to an old secretary and took out of a side drawer

"MY GRANDMOTHER'S STORY,"

which Porpoise Tom's aunt read to Porpoise Tom, and Porpoise Tom went on to tell to us, and I will tell to you next time; but now good-night and pleasant dreams. You may even dream about Porpoise Tom or

GRANDPA GOODALE.

IT IS related that an Indian once brought up a young lion, and, finding him weak and harmless, never attempted to control him. Every day the lion gained in strength and became more difficult to manage. At last, when excited by rage, he fell upon the Indian and tore him to pieces. It is thus with evil habits and bad passions. They are like this lion—they will cause us much vexation in after life, and may perhaps destroy us. Youth, remember and beware.

A MAIDEN went out in early morn to gather flowers, and she said: "These are only buds, and I will not gather them till the sun has opened their petals." At noon she went into the garden and found those same buds all wilted in the sun. She deplored her folly, and the next day gathered her nosegay early. Thus God often calls his loveliest children home ere they are blighted by sin and sorrow.

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The Morning.

Doctors are not agreed about the hygienic effects of early rising. It used to be regarded as eminently wholesome, and all the children of a half century ago were familiar with those sage and impressive lines:

Early to bed and early to rise
Make a man healthy, wealthy and wise.

The popular voice, we fear, will go against the old-time notion, as the world seems naturally to take to its morning nap. The elder Pitt admonished his son to write it upon the walls of his room and upon the curtains of his couch, that nothing great in life can be accomplished without early rising. That boy certainly became great and celebrated. Perhaps he got up betimes.

Modern ways and fashions keep people up half the night, and, while this is so, there must be late sleeping to make up for it. The system needs a stated amount of "tired nature's sweet restorer," and if it cannot be had at one end of the night it must be taken at the other. The better way would be to retire soon, and then we could wake to some purpose with the dawn. Late hours sow the seeds of many diseases, and lead to that breaking down of the nervous system which is so common in these days. There is dissipation in business, in pleasure and social gatherings, and also in religious meetings. The world is set in this way now, society has established the usage, and owing to the conditions of business, and the general demands upon our daylight hours, it is almost impossible to hold even a prayer meeting without continuing far into the night.

We judge that in ancient times the tendency was to sleep too much. Solomon in his wisdom warns: "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread." In his day it was doubtless common for some others than growing boys to oversleep themselves. It was an unthrifty habit, and to be condemned. The sleeper was a man void of understanding. The vineyard, with its thorns, nettles and dilapidated walls, id not of strong drink, inordinate love of pleasure and the gaming table, but of sheer sleepiness. Things were going to rack while the proprietor was taking his ease and indulging in a perpetual *siesta*. "Yet a little sleep, a little slumber, a little folding of the hands to sleep." Wisdom warns and expostulates with him who is given to such extravagant and inveterate somnolency: "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?" It is different now, as some argue. In this progressive, busy age—this era of steam and lightning, and all sorts of expresses—there is much talk of overwork and of inability to sleep. Insomnia is the trouble now, and the prophets, instead of exclaiming: How long wilt thou sleep? are impatiently demanding: Why don't you go to sleep? Chloral, valerian, opiates, are the needed specifics. The very babies must have soothing sirups. Were there any Mrs. Winslows in the times when Solomon uttered his maxims? We verily believe that the cure of the legion of neurotic disorders now rampant in the world may be found in the simple but long-neglected formula:

Early to bed and early to rise.

There is more sedative power and more tonic effect in this than in all the doctors' stuffs extant. It is the order of nature and the divine law.

The present generation is in danger of losing altogether the moral, esthetic and physical benefits of the morning. The blessings of the day-spring are pretty much given up to the birds and flowers, while human beings close their senses to its beauties. The elder poets dwelt much upon the morning, but who knows or cares now about

The breezy call of incense-breathing morn?

Thomson is said to have written the Seasons in bed, "The Castle of Indolence" may have been incubrated in the interlude of his morning dreams, but such a passage as this indicates that he was sometimes abroad at an early hour:

With quickened step
Brown night retires, young day pours in apace
And opens all the lawny prospect wide.
The dripping rock, the mountain's misty top,
Swell on the sight, and brighten with the dawn.

If Milton rightly describes the habits of the unfallen pair, early rising was the order in Eden. Adam thus reminds his spouse, the beauteous Eve:

To-morrow, ere fresh morning streak the east,
With first approach of light we must be risen
And at our pleasant labor.

Our modern housewives may object that Eve's domestic toils and tribulations were few, and that it was just like Adam, and all of his sons since, to volunteer such advice. Besides, it is only a poet's conjecture that Adam ever said it.

But what shall we say concerning that inspired portraiture of the model wife, that virtuous woman whose price is far above rubies? "She riseth also while it is yet night, and giveth meat to her household and a portion to her maidens." Such patterns of excellence were doubtless scarce even in the palmy days of the kingdom of Israel; for the question is significant in the connection: "Who can find a virtuous woman?" More easily found now than then. "The lost cause" and its present sequel of struggle and suffering are illuminated and made glorious by the courage, industry and energy of our Southern women. But this homily is not for them. Languid misses who give the night to novels and balls, and misguided matrons who live more for society and fashion than to help their husbands, need to be reminded that morning air and exercise are the things which contribute to beauty, health and virtue. For all—for men, women and children—early sleeping and early rising are best. The morning hours are most favorable for study, for work and for devotion.

It is the time especially for important duties. Abraham, in his zeal to obey the command, rose up early in the morning and started for the land of Moriah. Moses rose up early in the morning and built an altar. The manna was gathered early in the morning. There was the morning sacrifice under the law, and the divine mercies are described as new every morning. The Master sometimes prayed all night, but his usual habit is probably noted where it is said: "And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed." It is the time for the beginning of great and trying duties, for altar-building and worship, for the gathering of the spiritual manna, and for quiet and uninterrupted prayer. How one hour, before the work and turmoil of day begin, given to the Scriptures and prayer would brace and prepare the soul for all that awaits it! Who can awake to the freshness and music of a Sabbath morning in the early spring and not think of the rising Savior? It was the fitting hour to awake from death, and for the sun of righteousness to burst upon the world.

Inspired poetry abounds with images and illustrations drawn from the morning. The Holy Spirit seizes upon these forms of the sublime and the beautiful, and wields them with an inimitable grace. The morning has wings, it is invested with golden plumage, and its first beams are as pinions of light. God's gracious manifestations are as the morning spread upon the mountains, and his going forth is prepared as the morning. The church in her power and glory and purity "looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." The promise to the righteous is that their light shall break forth as the morning. And all these earthly dawns are the lavish types and prophecies of the ushering in of "that day." They tell us of the resurrection and the heavenly day, and admonish us to "seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning."

The Song and the Chorus.

BY C. K. MARSHALL, D. D.

Some new songs sung at our late meetings have greatly charmed and cheered me. But of the songs I will not now speak. I wish to say a few words respecting two or three choruses in very general use, and to the use of which, as I have heard them sung, I seriously object. One of them has these lines in it:

"Will the waters be *chilly*
When I am called to die?"

I object to the use of the word *chilly*. It has in it a ring of criticism on the quantity and quality of the sufferings we may be called to endure in the "article of death." It sounds as if St. Paul, when told he was to be beheaded, had plaintively asked: "Will it hurt?" Or St. John, when told he was to be thrust into a caldron of oil, had exclaimed: "*Hot or cold?*" Washington once led his men through a freezing stream. But listen to the feminine—no, excuse me, infantine—cry: "Is the water '*chilly?*'" of the rank and file—if faint-hearted enough to utter such an inquiry.

How unlike the heroic man of God! How daily experience among the ascending saints from Israel's womanhood ignores it. Even children pass the stream regardless of its thermal condition.

What did the psalmist care whether the valley were dark or deep, or rugged or "chilly?" Hear him sing: "I will fear no evil, for thou art with me. Thy rod and thy staff, they comfort me."

And what an anthem of joy and victory was that chanted by St. Paul: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all that love his appearing."

No matter whether the ax be sharp or dull, warm or "chilly," whether it hurts or soothes—those are trivialities that are of minor importance, even in the family of vulgar fractions. "Chilly," indeed! When the waters were just touching the lips of John Wesley, and rising higher, he never referred to the thermometer or the temperature, but exclaimed: "The best of all is, God is with us."

Now if that chorus could be so amended as to read: "*Will the Savior be with me?*" it seems to me it would teach a better lesson, and more truly minister to the comfort of the soul.

The next chorus I wish to sample reads thus:

"Jesus paid it all—
All the debt I owe;
Sin had left a crimson stain;
He washed *me white as snow.*"

Methodism does not indorse the theology of the first and second lines. There be thousands, and I often meet some of them, who flatter themselves with the silly conceit that "Jesus paid it all" in such a sense that their past sins have all been forgiven, and all present and future transgressions have been so covered, paid out, and paid for or pardoned in advance, that, do what they may, no charge can ever lie against them. If hell is not in that cup of nostrums I don't know where a poor, misguided dupe of a corrupt and materialized skepticism could find it. They can sing "All the debt I owe," and feel that it contains a sort of spiritual chloroform that lulls them to slumber, and makes the very conscience drunk.

And yet in a most essential sense Jesus did *pay it all*. He made a full atonement. "After he had offered one sacrifice for sins forever, sat down on the right hand of God."

"His blood atoned for all our race,
And sprinkles now the throne of grace."

Still the multitudes singing are in danger of misapprehending the sense intended; and for the lack of the "form of sound words" may carelessly sing words that merely sound, until they convey a false lesson, erroneous doctrine and a destructive impression.

Hence I would greatly prefer that this chorus should read thus:

"Jesus paid it all;
All to him I owe."

Everybody can say or sing that. That is true. No shadow rests on that form of expression. If I am correct, let us adopt and use that mode of singing it.

But there is more of it. The chorus goes on to say: "*He washed me white as snow.*" How many can sing that truthfully? Has he washed you "white as snow?" Would God I were so washed. He can do it. Hear Isaiah (first chapter:) "Come, now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow." Yea, more—he can blanch beyond snow whiteness. The psalmist appeals to the great Purifier: "Wash me and I shall be *whiter* than snow."—Psalms 51, vii. And there hastens on a day when in our Father's house we shall all sing: "Unto him that loved us, and washed us from our sins in his own blood, * * * to him be glory and dominion forever and ever. Amen."

But I think even a Wesley would hesitate to sing our chorus. At any rate, he sung similar strains in a different tense, with equal faith. Take hymn 494:

"Wash me, and make me thus thine own;
Wash me, and mine thou art:
Wash me, but not my feet alone—
My hands, my head, my heart."

And the symphonious Watts sings:

"Thy blood *can* make me white as snow;
No Jewish types could cleanse me so."

Therefore he pours out his heart's earnest purpose thus:

"To the bless'd fountain of thy blood,
Incarnate God, I fly;
Here *let me wash* my spotted soul
From crimes of deepest dye."

Now observe I do not say we may not "go on to perfection," as apostolically enjoined to do, but, as few have "already attained, either were already perfect," I question the propriety of our putting words into the mouths of promiscuous multitudes which they cannot truthfully utter. There is but one congregation that can sing:

"He washed me white as snow."

Now let us put the suggested amendments together:

"Jesus paid it all;
All to him I owe;
Sin had left a crimson stain;
He washes white as snow."

What think you? Is it not nearer the general experience? Does it not equally glorify "the Lamb of God, that taketh away the sin of the world?"

Fraternity Among the Presbyterians.

The Presbyterians North and South have had this question under discussion for some time. With them, as with us, the definite point is the establishment of official intercourse or fraternal correspondence between the representative bodies of the two churches. The bar to such intercourse is reduced to two grounds by the Southern General Assembly: "Unjust and injurious accusations preferred against the Southern Presbyterian Church, and the course pursued in regard to church property." In the final conference between the representatives of the two churches at Baltimore, last year, the property question seems not to have been reached, and the discussion was broken off on the refusal of the Northern commissioners to meet the demands of their Southern brethren in reference to the unjust and injurious accusations. In a correspondence between Rev. Dr. H. A. Nelson, of Geneva, N. Y., and Rev. Dr. B. M. Palmer, of New Orleans, published in the *Southwestern Presbyterian*, we find a pretty full and free exhibit of the matter in dispute. From one letter of Dr. Palmer we make an extended extract, as showing how the matter stands between the two great Presbyterian bodies, and as containing much that is suggestive to ourselves in reference to the fraternity discussion.

But let all this pass, that I may come without further delay to the inquiry of your letter. I take the liberty of inclosing to you a copy of the proceedings of the Baltimore conference, in pamphlet form, for convenience of reference to the passages which I shall indicate. Upon turning to page 32 you will find a statement by our committee as to the political utterances of your Assembly, to the effect that these "constitute a most weighty grievance to us," and "also a serious hinderance to establishing fraternal relations," etc. But upon turning to page 64 you will discover that this difficulty was raised for the express purpose of being waived; and upon turning back to page 24 you find the points "which have debarred the Southern Assembly from holding official intercourse with the Assembly North" reduced to two: "*Unjust and injurious accusations preferred against the Southern Presbyterian Church, and the course pursued in regard to church property.*"

The case lies within a nutshell. Your political differences are declared to be a grievance, because they were directed against us; and a hinderance to fellowship, because in our judgment a church court was incompetent to make them, and a Presbyterian Assembly was positively inhibited by its written constitution from doing so. Being put in providential relations with all this action of your body, we are obliged to consider how far an official correspondence will weaken the testimony we feel constrained to bear in favor of the non-secular and non-political character of the church and kingdom of our Master. Some of us have been a good deal troubled with this difficulty. But in the Baltimore conference it was concluded to waive it entirely, upon the ground that simple correspondence does not imply indorsement of the opinions held by those with whom we are in communion. It is acknowledged by your committee (see page 43) that this political action on the part of your Assembly would be a bar to organic union; and with this our committee (page 63) fully agree, maintaining that, "as they seem immovable, they present an insuperable obstacle" to union. They add, on page 64: "We have not said that we refuse fraternal relations for these causes, or that they are an insuperable obstacle," but only that "they constitute a serious hinderance." How they constitute this hinderance I have just explained; but the above language plainly shows that, great as the hinderance may be, it is dropped out of the count, and the points of settlement are reduced to only two, as before stated. Thus we leave to you all your political utterances untouched, but under protest. You alone are responsible for them, and you may bind them to you as a crown of glory to the end of time, so far as we are concerned. We have expressly waived them as touching this matter of fraternal correspondence, and only insist that the charges affecting our Christian integrity as a church shall be withdrawn. (I say nothing about the property question, as this was never reached in the conference between the two committees.)

The accusations of which we complain are all specified in this pamphlet sent you (pages 25-34,) and they are very heavy, being no less than of "immorality and sin," "heresy," "schism" and "blasphemy." Yet, heavy as they are, what is it that our committee, in the Baltimore conference, ask? "We desire that the imputations which we conceive to be resting upon our church, by the acts of your Assembly, should be removed—we care not in what terms, so they directly and fairly cover the case" (page 38.) Still more explicitly, on page 70: "If your Assembly could see its way clear to say, in a few plain words, to this effect: that these obnoxious things were said and done in times of great excitement; that they are to be regretted; and that now, in a calm review, the imputations cast upon the Southern Church are disapproved—this would end the difficulty at once." Could anything be more moderate, or be more modestly propounded? Observe, too, in this connection, that we have never approached you with even this demand. You summoned us to conference with you, after repeated failures to effect reconciliation, to ask the question what would satisfy us; and that is the answer we returned to your inquiry. It was not thrust upon you as an original demand of ours; but it was a plain, simple, modest, truthful reply to your own interrogation of us. And there, it seems to me, the matter must rest until your body can feel free to remove the aspersions which, because they affect our integrity and honor, disable us from official intercourse with it.

What, now, is the reply to all this? Your committee, at Baltimore, remind us of the famous Concurrent Declaration, adopted in 1869, by the two wings of your now united church; of its reaffirmation, in 1870, with special application of it to our case; of the generous resolutions passed by the Assembly of 1873, fully indorsing our orthodoxy, piety and the like; and tho still more expanded exposition of your position and principles, in 1874, in response to what is known as the Brookes memorial; and the question is asked: In all conscience is not this cumulative testimony sufficient to convince you that we charge you with nothing? A few words will be necessary, if you desire to know how all this matter is regarded by us.

In the first place, it is unfortunate that you ever approached us with the Concurrent Declaration; and still more, that every action you have subsequently taken has been professedly, and in a most pronounced way, based upon it; so much so that when that declaration, as a basis, is stricken away, all your complimentary resolutions fall to the ground with it. Now that declaration was originally only a short method of disposing of certain obstacles in the way of fusing together the two parts of your now existing church. It does not bear upon its face, nor is there any historical trace that it ever had originally any reference to us. It has always, therefore, seemed meaningless when used by way of accommodation to the settlement of our grievances. You will pardon my employment of a word which you must not appropriate in its offensive sense, since it is used simply to express definitely my meaning. It always appeared to us disingenuous, because an indirection—a method of getting round the difficulty with us, instead of openly meeting it—an invitation to come into your house through a hole in the wall, rather than through an open door. I beg you to feel that I write this with reluctance, and with no desire to give pain; but only to put you in exact possession of our view of that proposition.

Then, secondly, that Concurrent Declaration, by its own terms, defeats itself in its application to our case. Old and New School Assemblies were both equally denunciatory of us; and you are in the singular position of annulling and making void through an instrument which, by its express terms, makes it fast and binding forever. But, you will say, the New School, claiming no jurisdiction over you, passed no acts or decrees. Precisely. And this brings me to the third and conclusive objection to your proposed basis of reconciliation. The terms "null and void" are well-understood legislative terms, proclaiming the repeal of what is in force. They have no application to anything but acts and decrees. It is a solecism to apply them to aspersions upon character. A calumny can be annulled only by open retraction, with regret that it was in the first instance uttered. By the force of the Concurrent Declaration you can constructively annul the obnoxious decrees of 1865, by which our people were excluded from participation in ordinances in your churches; but you cannot in this way make void the imputations which were cast upon our integrity. As to the legislation, we are comparatively indifferent; as to the defamation, we are sensitive, especially if we are called upon to allow, even in the faintest manner, that we ever deserved it.

But it is asked on your side: Even if the Concurrent Declarations be inadequate, do not the favorable resolutions which we have repeatedly passed cover the whole difficulty? To this I reply: By the statement of your own committee, these resolutions touch only the *present* status of our church, and your whole difficulty in accepting our moderate proposal is that you do not mean those resolutions to touch the *past*. On page 72 of the pamphlet you may read their language: "That in so far as they, or any of them, can be supposed to import any injurious imputations upon the present character and standing of the churches and members of the Southern Assembly as Christians or Presbyterians, such an application of them would be unjust to you and regretted by us." I leave you to interpret this passage for yourself. And now, my dear brother, we are brought to the exact pinch of the difficulty. You say: We bring no accusations against your present character and standing. We answer: You brought them against us a few years ago. Yes, you reply, but they were true of you then. But, we ask, why are they not true of us now? Because, is the response, your circumstances are so changed that you cannot repeat the offenses now. But, we rejoin, our principles are unchanged. We are in heart just the same as when you denounced us. Is it not clear, then, that we cannot accept a reconciliation upon the basis of this discrimination, without being untruthful before God? Surely, if we originated in schism, we are schismatics still, as long as we persist in it. If we were heretical on the subject of slavery, we are heretics still, as long as we hold the same views. If we blasphemed once, the sin remains upon us until it is sincerely repented of and confessed. Now I solemnly declare to you, in the presence of the whole world, that just what we were from 1860 to 1865, we have also been from 1865 to 1875, and shall continue to be until we go to the judgment. What becomes, then, of your committee's discrimination between the past and present? If a man should swindle the government of a million, and be lifted by this wealth above temptation to steal in future, does he not continue to be a thief until he makes restitution? Would you undertake to say to that man: Sir, you stole once, but "any injurious imputations upon your present character and standing would be unjust to you, and would be disapproved and regretted by us." It seems to me, Dr. Nelson, that your committee, in Baltimore, placed your church in an awkward dilemma; so that you are now obliged, in justice to yourselves, either to wipe out these aspersions altogether, or else to cancel all your commendatory resolutions, and place us again under the ban.

We have no desire to dictate to your body. Indeed we have never opened our lips on this whole subject, except at your instance. Whatever you do must be done under the suggestions of your own wisdom. If you cannot in conscience remove these imputations upon our integrity *in the past*, there is an end of the matter. Let us agree to be as we are, without any further agitation of the subject, which only sets us wider apart. The universal desire on our side is to hold ecclesiastical fellowship with you as a co-ordinate branch of the great Presbyterian family, if it can be had upon terms that are consistent with truth and with honor. But, not having created the obstacles that are in the way, we are powerless to remove them. That remains exclusively with you. All that we can do is to meet you in the spirit of fairness, and, as we have already done, to reduce our demands to the minimum.

Take Heed.

We are still in almost daily receipt of marriage notices, obituaries and other communications without the name and address of the writers. Sometimes they are sent to the publisher in connection with business letters, and when they reach the editor the names cannot be ascertained. Obituaries, marriage notices and all communications for the columns of the ADVOCATE must be directed to the editor, not to the publisher, and if name and address are not furnished the communications will be consigned to the waste basket. The name may not be published, but the editor must have name and postoffice.

A word especially about obituaries. Of infants we publish only the announcement of death, time, place and name of parents. It is needless to send with them poetry, exhortations and homilies of consolation. In regard to children who have reached an age of conscious experience, and have borne their testimony for Christ, it is meet that more should be said. The notices of these and also of adult Christians should, however, be short. There is much complaint that so much space is given to them. We abbreviate many, and after we have cut out perhaps a third, still it is too long. The preachers, who write the most of the obituaries, can help us in this thing. Do not sermonize, do not exhort, do not apply the dispensation to the bereaved. This can all be done orally and in personal intercourse. Then do not attempt to tell all about the deceased. A few facts and traits and characteristics will do. There is, of course, a difference growing out of character and circumstances. Some biographies are edifying and entertaining more than others, but we are apt to overestimate. The average obituary should not be more than fifteen lines; from ten to thirty lines are usually enough for the very best of people.

A PROTRACTED MEETING of two weeks' duration at the Moreau Street church of this city closed on Friday night, October 15. The pastor, Rev. J. T. Sawyer, reports twenty conversions and eight accessions. A good and profitable meeting.

THE missionary ship John Wesley has recently started from the Friendly and Fiji Islands with missionaries and teachers, chiefly natives, to the coast of Guinea, to organize a mission where the agents of other societies have never been, and among tribes who have never heard the name of Christ.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. W. Texas	Corsicana	Pierce	Nov. 10
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Kosciusko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
German Miss.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

MARRIED.

ALLEN–SPEARMAN.—On the twenty-ninth of September, by the Rev. John Pipes, Willard Allen to Miss Geraldine Spearman.

BUTTERWORTH—RICHARDSON.—On the same day, by the same, John Butterworth to Miss Tillie Richardson.

Books and Periodicals.

THE SOUTHERN REVIEW, October, 1875, contains the following articles: 1. The Ninth Chapter of Romans. 2. The Times of George the Third. 3. Bacon's Philosophy. 4. New France and her New England Historians. 5. Termites. 6. James Russell Lowell. 7. The Ground of Right. 8. Our Critics. 9. Tenuyson's Queen Mary. We have found time to read only one article—Our Critics. In it Dr. Bledsoe lays about him with a strong arm and with a sharp blade, giving to every man his portion in duo season. He clears up and explains his doctrine of perseverance by affirming the distinction between the perseverance of the saints and the perseverance of the elect. On the subject of preventing grace we think the editor's answer to Dr. Granbery will not be generally received as altogether satisfactory. We are glad to know that Dr. Bledsoe intends to make a tour of the South and Southwest during this fall and winter. The purposes of this visit are in part to increase the circulation of the Review, and to obtain subscribers for the first volume of his forthcoming history of the late war. The doctor will receive a cordial welcome in the South, and we trust that nothing may arise to hinder the contemplated tour. We were never more hearty in our recommendation of the Southern Review than now. Our preachers and people should sustain it and read it, and work earnestly to extend its circulation. At $5 a year it is the cheapest literature we know of. Any one number is worth much more to a thoughtful reader than the cost of a volume.

THE METHODIST QUARTERLY REVIEW, October, 1875, has the following articles: Motley's John of Barneveld, Georg Stjeruhjelm, the Father of Swedish Poetry, Mr. Wesley's Ordination of Dr. Coke, The Religion of the Christ, A Statesman of the Period, Our Next-Door Neighbor. There is the usual voluminous and valuable editorial matter, embracing Synopsis of the Quarterlies, Foreign Religious Intelligence, Foreign Literary Intelligence, Quarterly Book Table.

CASELLA, OR THE CHILDREN OF THE VALLEYS. By Martha Farquharson. Philadelphia: J. B. Lippincott & Co., 1875.

This is a story of the Waldenses. Their character and sufferings are described, and much valuable historical material is furnished in connection with a tale of absorbing interest.

EIGHT COUSINS, OR THE AUNT-HILL. By Louisa M. Alcott. Boston: Roberts Bros.

This is said to be a good work. The author is a writer of many books, and popular withal. She sometimes has a very gushing way in delineating negro characters, but this is a matter of taste.

THE premium plate for Petersou's Magazine for 1876, Christmas Morning, is a very beautiful engraving. It is a large and well-executed picture, and will delight the subscribers. We have received a copy.

THE WAY OF HOLINESS for October has been received. This excellent monthly periodical is published at Spartanburg, S. C. Price, $1 per annum. William Baker and R. C. Oliver, editors.

NO FEVER IN THE CITY.—The appended letter from the president of the Board of Health will be read with interest and gratification, and will effectually set at rest all speculations touching the presence of yellow fever in the city:

OCTOBER 12, 1875.

No case of yellow fever has occurred in the city since October 4. The general health of the city is excellent. Mortality last week only one hundred and fourteen.

C. B. WHITE,
President Board of Health.

WHEN we first enter into the divine life we propose to grow rich; God's plan is to make us feel poor.—*Rev. John Newton.*

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

For the Week Ending Oct. 16, 1875.

A—American Lead Pencil Company, American News Company, J O Aadrew $11.80, J W B Allen $1.25, C O Andrews two letters $88.25, N W Ayer & Son, American Tract Society, D Appleton & Co, Edwin Alden three letters $12.75, W H Abbott $7.

B—Bigiow & Main, Bryant & Roberts, D L Scott Browne, T V Bailey, F Barksdale 75 cents, J H Butler & Co, A S Barnes & Co, Boorum & Pease two letters, Z W Barnes, Benjamin Baker, Mrs C Boning, George W Brown, Cavil Bray, E R Biers, J Bmeroft $2.50, E F Bureb.

C—Cowperthwait & Co, W H Chidester $8, Leander C Calhoun $5, Cassell, Potter & Galpin, Mrs Lelia E Cuming $3.50, H T Chevis $1.75.

D—Charles A Devall, Dufur & Co $10, Snille Daniel 50 cents, R A Davis, R W Doanell, Donaldson & Co, E S Drake $12.

E—Eyrich & Co $2.80, John D Emack, B R Eppes $4.50.

F—D M Francis, E N Freshman two letters $22.24, W F Ferris $5.63, J M Franklin $2.35.

G—Graham, Dillard & Spiller $12, Gorton & Wailes, E F Gates $22.20, W W Graham $4.90, Green & Co, H Gwinner & Bro, W W Gamble.

H—R J Hummell, W P Harrison $1; Charles Hutchins, Mrs M A Hackett, Harper & Bros.

I—Ivison, Blakeman, Taylor & Co.

J—H F Johnson $51.33, J M Jeffries $2.50, S J Junkin & Co.

K—J O Keener $6, Kilgore & Gillett.

L—J B Lippincott & Co two letters, H P Lewis $6.80, Dr P E H Lovelace $1.

M—Morgan Envelope Company two letters, P L Mastin, J W Mediock 80 cents, John W McMaster, W B May $10, J E Mason three letters, Green D Moore & Sons $3 91, Charles Mixer $7.75, C K Marshall, Henry Monroe $6.25, J McArthur.

N—J T Neweomer two letters $20.

P—Potter, Ainsworth & Co two letters, W H Porter $1.25, C A Powell $5, J M Perdue, T B Peterson, R V Pierce, C J Phillips $1.50.

R—E E F Ross, J K Randall five letters $16.27, Samuel Remlinger, L V Reeves, Robinson & Co, John A G Rahe.

S—Sheldon & Co, H R Singleton three letters, E G Selchow & Co, George L Squier & Bro $20, R T Seay two letters $50, S Y Seyburn 50 cents, C S Stewart, St Louis Advertising and Publishing Company, M N Spivie $19.75, C F Stevens, M J Shaffer, John P Smulders.

T—Miss Mattie D Tate 25 cents.

U—University Publishing Company.

V—John A Vance 12 cents, George T Vickers.

W—Wilson, Hinkle & Co, James T Williburn, G W Wooley, B F White (1, H J Wright 25 cents.

Y—T H Yarborough, E W Vaney $1, N H Young.

E. E. F. ROSS, ESQ., connected for several years with the CHRISTIAN ADVOCATE, is now on a tour through the West and North on business connected with the office. He will confer freely with our patrons and agents in the different cities in regard to our mutual interests, and we bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

A NEW CITY DIRECTORY.—A well-compiled directory, such as the one last published by Soards for 1875, is of almost universal necessity in the stores and offices of New Orleans. We have never had a better directory than his for this city, but the publisher himself promises to surpass it in his New Orleans Directory for 1876. He will soon call upon our merchants for advertisements and subscriptions, and commence the canvass. The publication will involve much labor and expense, and the publisher relies upon the liberality of many subscribers to reimburse his investment. The advantages of advertising in this work are known to our business men, and they will only help themselves when they help make a good City Directory.

CHAMBERS' ENCYCLOPEDIA.—This valuable work, which contains a vast fund of useful information in a convenient form for reference, is offered by Messrs. William D. Allen & Co., of Philadelphia, at half the original price. It is not necessary to say to an intelligent reader that it is an inestimable treasure to those who are able to place it in their libraries, and the reduction of price places it in reach of a large number who could not afford to pay the former price. See advertisement.

STAINED GLASS WORKS.—Messrs. H. J. Smith & Co., at 617 South Broad street and 1727 Chestnut street, Philadelphia, as manufacturers of stained, embossed, enameled and cut glass, give the best of references. Indeed, if we were expecting to use any of the articles in their line, we should certainly consult them, and we advise any of our readers interested in material for lights in churches, halls or any other buildings to read their advertisement in this paper.

QUINTUPLE PICTURE OF THE CENTENNIAL.—We are in receipt of a set of Mr. Thomas Hunter's series of lithographs representing the Centennial building. We have not seen any lithographs in the same style so well executed. They are pleasing to the eye, and offer an improving study to the architect and builder. They are very cheap, as will be seen by reference to the advertisement elsewhere. Agents are wanted.

SWAIM'S CELEBRATED PANACEA for scrofula has been before the public for a long time. It has good and worthy references, and its claims are stated with a modesty and straightforwardness becoming truth and sincerity. Without knowing anything personally about the merits of the Panacea, we can say that all we do know about the character of the doctor or his agents is favorable.

THE GRAND CHEAP LIBRARY advertised by the American Sunday School Union in another column is one of the cheapest and best libraries of the kind we have ever seen. The books are all good. They are well bound, and afford a very suitable variety of subjects. We should like to see it generally circulated. It would be an ornament and a blessing to any household.

ILLUMINATED DOUBLE CARDS.—We call the attention of the readers of the Advocate to the advertisement of Messrs. McCalla & Stavely, fine art printers, 237-9 Dock street, Philadelphia. We have not had the pleasure of seeing specimens of their cards, but are assured by good judges that they execute their work in a style not to be surpassed.

THE SOUTHERN FARMER for August comes to hand laden with fresh, interesting and useful matter. The present managing editor, S. C. Rogers, has very clearly proven that he is not wanting in skill in the management of an agricultural Journal. The *Farmer* is a semi-monthly, and well merits a place in every Southern home.—*Religious Messenger.*

THE Standard Glass Cutter, Knife and Scissor Sharpener and Can Opener combined, judging from the cut and descriptions in the catalogue, is a most ingenious contrivance. The Philadelphia Novelty Manufacturing Company want agents. See their advertisement in another column.

SKIN DISEASES.—Dr. Van Dyke advertises in another column to cure diseases of the skin. See card.

A GENTLEMAN (calling at the house of a lady friend)—"Is your mistress in?" Mary—"She is, sir." Gentleman—"Is she engaged?" Mary—"Faith, she's more than that—she's married."

BETTER is little with the fear of the Lord than great treasure and trouble therewith.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 16 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT.'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mte New Orleans, La.

SUCCESS is the best test of superiority. The wonderful demand for Simmons' Liver Regulator is one of the convincing proofs that this article is appreciated above everything else of the kind. However much its jealous defamers may throw their shafts, truth will prevail, and so will this medicine. oc21 1t

TO BILLINGS, CLAPP & CO., BOSTON: I have tried the Cinchona-Quinine, and am *more* than pleased with it. I used it in two cases where the patients could not retain the Sulphate of Quinine, and it was not only retained by the stomach, but its anti-periodic effects were most marked and pleasing.

I. I. STRISE, M. D.,
St. Augustine, Fla.
For sale by druggists generally. oc21 1t

LIEBIG'S LIQUID EXTRACT OF BEEF, IN PINT BOTTLES.—Besides the condensed beef prepared from the best parts of the animal, the preparation contains Quinine, Iron, Peruvian Bark, and numerous herbs and roots known for their tonic and health giving properties. E. J. HART & CO., Wholesale Agents, New Orleans. oc21 1t

SKIN DISEASES! A Cure Guaranteed. State your case, and send with 25 cents to DR. VAN DYKE, 1221 Green St., Philadelphia. oc21 6m

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $500,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 1f

$57.60.—AGENTS' PROFITS PER WEEK.—Will prove it or forfeit $500. New articles just patented. Samples sent free to all. Address W. H. Chidester, 267 Broadway, New York. oc2 2m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

NEW ADVERTISEMENTS.

FOR FIFTY YEARS

SWAIM'S CELEBRATED PANACEA

HAS attracted the notice of the most eminent and leading members of the medical profession, in this country and Europe, by its great power and excellence in curing what were considered incurable cases of disease, where the patients have been almost destroyed by **SCROFULA**, etc.; and Prof. VALENTINE MOTT, of the New York University, Profs. GIBSON, DEWEES and CHAPMAN, of Philadelphia, and many other physicians of celebrity and eminence, gave, over their own signatures, letters recommending it, and certifying to its great merits. It has been occasionally advertised during this long period, and thousands of families throughout the United States recommend and use it. The Laboratory is under the direction of Dr. FRANKLIN STEWART, who has devoted his attention and skill in its careful preparation during the past twenty-five years, and not a bottle put up that is not worth ten times its cost to the patient. It is perfectly safe for the most diseased and debilitated, and will always relieve where it will not cure. **In all Cases where the Blood is not Pure it should be Used Freely.**

Prepared only at SWAIM'S LABORATORY, 1128 Seventh St., below Chestnut, Philadelphia.

W. H. SCHIEFFELIN & CO.,
GENERAL AGENTS,
170 William Street, New York.
oc21 3m

SOARDS'

City Directory for 1876,

CONTAINING A MAP OF THE CITY

—AND—

A STREET GUIDE.

The above work will be issued in JANUARY to SUBSCRIBERS ONLY. Our Agents will call on all business men.

L. SOARDS & CO.,
oc21 1m Publishers, 5 Commercial Place.

R. H. MACY & CO.,

Fourteenth Street and Sixth Avenue, NEW YORK.

The largest importers in America of Dolls and Toys suitable for Holiday Presents. The LARGEST RETAIL FANCY GOODS ESTABLISHMENT in New York. Catalogues sent free to any address.

Orders by mail attended to with special care. oc21 4t

$22. CHAMBERS' $22.
ENCYCLOPEDIA
AT HALF PRICE.

Latest Revised Edition of 1875. Complete Set. Library Binding, for $22. Regular price, $45. Other styles in proportion. Send stamp for circular, etc.

WM. D. ALLEN & CO.,
oc21 3m 121 S. Seventh St. Philadelphia.

AN OUTFIT FREE.

WE want some one in every county to take orders and deliver goods for the old and original C. O. D. House. Large cash wages. Splendid chance in every neighborhood for the right person of either sex, young or old. **Samples**, new lists, circulars, terms, etc., and a complete outfit **sent free and postpaid.** Send for it at once and make money at your homes. Address H. J. HALL & CO., 6 *N. Howard St., Baltimore, Md.* oc21 3m

Mrs. Mayfield's Happy Home

FOR 1876.

THE ONLY FASHION MAGAZINE IN THE SOUTH. It is now well established—a grand success. Profusely illustrated every month. Filled with Choice Literature by Southern authors. Large Premiums offered to those who get up clubs. Magnificent Chromo given to every subscriber. **Subscription and postage, $3.** Sample copies, 25 cents. Agents wanted. Address MAYFIELD'S HAPPY HOME, 361 Main street, Memphis, Tennessee. oc21 8t

THE SOUTHERN FARMER. A Journal devoted to Agriculture, Horticulture, Stock-Raising and the Manufacturing Interests of the South. Sustained by an able corps of Editors and Correspondents. Published semi-monthly. Subscription (including postage) per annum—Single copy, $2; Clubs of five and upward, $1.50. Specimen copy, 10 cents. Address S. C. ROGERS, Memphis, Tenn. oc21 4t

Marcy's Stereoticon and Lantern Slides.
New and brilliant effects. Circulars free.
Special Offers to Sunday Schools.
L. J. MARCY, 1340 CHESTNUT ST., Philadelphia.
oc21 3m

$77 A WEEK to Agents, Old and Young, Male and Female, in their locality. Terms and OUTFIT FREE. Address P. O. VICKERY & CO., Augusta, Me. se9 6m

NEW ADVERTISEMENTS.

Quintuple Picture of the Centennial Grounds.

Bird's-Eye View of the Centennial Grounds.

MR. THOS. HUNTER, of Philadelphia, whose admirable series of Lithographs has done so much toward awakening interest in our National Celebration, has published a picture containing *the five Principal Buildings on one sheet*, also a *Bird's-Eye View* of Fairmount Park, with the buildings in the foreground. Nothing could more fully supply the information sought by those interested. The *Quintuple* represents all the buildings on a large scale, with sufficient detail to convey to the mind some of their magnificent proportions; the *Bird's Eye View* is by far the most faithful representation of the Park yet printed—every building whose plan and position have been determined, every ravine, fountain and tree, is correctly drawn.

These pictures are indorsed by the Centennial Board of Finance, who afforded the publisher every facility to make them accurate, and who have distributed them largely in every civilized country on the globe. Aside from their merit as works of art, their interest now in prospect of the Celebration; and as mementoes when that event is over, entitles them to a place in every household.

Mr. Hunter's list now comprises the following: 1. Art Gallery; 2. Main Building; 3. Horticultural Hall; 4. Machinery Hall; 5. Agricultural Hall; 6. Bird's-Eye View; 7. Double (Nos. 1 and 2 on a sheet); 8. Triple (Nos. 1, 2 and 3 on a sheet); 9. Quintuple (Nos. 1, 2, 3, 4 and 5 on a sheet.) All uniform price, 50 cents each. Sent free by mail, securely packed. Prices in quantities, $4 per dozen, and 40 cents for postage; $30 per hundred; $200 per thousand; and less in larger quantities. Sent C. O. D. by express or on money order.

Good Agents wanted everywhere, to whom liberal terms will be given.

ADDRESS

THOS. HUNTER,
716 TO 722 FILBERT ST.,
PHILADELPHIA.
oc21 2t

THE BEST AND CHEAPEST SUNDAY-SCHOOL LIBRARY.

GRAND CHEAP LIBRARY.

50 Choice Illustrated Volumes, 16mo, Bound in Muslin, and Not in Any Other Select Library.

This Library contains over 12,000 printed pages, illustrated by 212 large, full-page, fine Engravings, and many of the smaller size.

All the volumes in this Library are valuable and instructive. The price of the Library is $28, from which we make a discount of *twenty per cent.* to Sunday Schools, making the

Net Price for Fifty Large Books Only $20.80.

Sold only in Sets. Send for a complete catalogue. Books of the size of these in this Library are usually sold at from $1 to $1.25 each. Nothing like this Library has been offered for such a small sum.

PUBLISHED BY THE

American Sunday School Union,

1122 Chestnut street, Philadelphia—ALEX. KIRKPATRICK.
7, 8 and 10 Bible House, New York—G. S. SCOFIELD.
18 Dearborn street, Chicago—W. R. PORT.
207 N. Sixth St., St. Louis—S. PAXSON. oc21 3m

SOMETHING BEAUTIFUL!

Illuminated Double Cards.

FOR PROGRAMMES, RECEPTIONS, ENTERTAINMENTS, SOCIAL GATHERINGS, ETC.

Entirely New, and consisting of many Beautiful Designs.

McCALLA & STAVELY,
FINE ART PRINTERS,
Jayne's Brick Building, 237-9 Dock St.,
PHILADELPHIA.

Unapproachable Illuminated Cards for Business, Visiting, Sunday Schools, Churches, etc. Send $1 for a beautiful set of samples. oc21 2t

PHILADELPHIA

STAINED GLASS WORKS,

617 SOUTH BROAD STREET.

Branch Office—1727 CHESTNUT STREET.

H. J. SMITH & CO. (H. J. Smith, W. B. Carlile, M. Joy,) manufacturers of Stained, Embossed, Enameled and Cut Glass. *References*—University of Pennsylvania, Masonic Temple and Christ Church, Philadelphia. Designs and estimates furnished. oc21 6m

1000 **AGENTS WANTED** at once for a New Religious Work popular with all denominations, and sure to sell in every family. Positively the very best chance of the year for first-class agents. For circulars address H. S. GOODSPEED & CO., 14 Barclay street, New York. oc21 3m

AGENTS WANTED everywhere to sell our Standard Glass Cutter, Knife and Scissor Sharpener and CAN OPENER combined. Sample by mail, 25 cents. Catalogue of New Inventions FREE. PHILADELPHIA NOVELTY MANUFACTURING CO., 601 Franklin St., Philadelphia. oc21 2m

C. ROGERS & CO.'S

PIANO-FORTES,

No. 226 East Forty-Second Street,

Between Second and Third Aves., NEW YORK.

These Pianos are in every respect as good Instruments as can be made. Each member of our firm is a skilled Piano-Maker, and has had charge of a branch of Piano manufacture for years in the factories of some of the most popular makers in New York.

Send for information and price list. oc14 3m

TARRANT'S SELTZER APERIENT. Trade Mark. Extensive.

The Human Telegraph.—The nerves are telegraphic fibers operated by the brain; but if the stomach, the great vitalizer of the system, is disordered, the whole nervous organization is partially shattered for the time being.

Tarrant's Seltzer Aperient

works wonders in cases of Nervous Debility arising from Dyspepsia, by restoring the stomach to its normal condition and keeping the bowels free. Sold by all druggists. oc14 2t

NEW BOOK! AGENTS WANTED

TO SELL THE MOST BEAUTIFUL BOOK EVER PUBLISHED,

THE FESTIVAL OF SONG:

A WHOLE LIBRARY of the **Choicest Selections** from all the GREATEST POETS—literally *hundreds of volumes in one*, yet extremely low-priced. Creamy-tinted paper, superb bindings, and **profusely illustrated** by famous masterpieces of the most renowned painters and artists. Pronounced by the press and eminent poets, authors and artists, *the most exquisitely beautiful volume ever produced in America.* Like a noble picture in a frame of gold and precious wood.—*N. Y. Tribune.* We pronounce this the very best work of its class.—*Harpers' Monthly.* Beautiful in every respect—a string of diamonds.—*Wm. Cullen Bryant.* Agents are making *wonderful sales—coining money* every day. 200,000 will be sold. *Fail not to write at once* for full description with most *extraordinary recommendations ever received by any book*, and liberal terms, to

F. A. HUTCHINSON & CO.,
no12 1y Publishers, St. Louis, Mo.

AGENTS WANTED. The CENTENNIAL GAZETTEER of the UNITED STATES. Shows the grand results of **100 years** of Freedom and Progress. New and complete. Over 1,000 pages. Illustrated. Everybody buys it, *and agents make from $100 to $300 a month.* J. C. McCURDY & CO., Philadelphia, Pa. au19 13t

NEW ADVERTISEMENTS.

CYRUS BUSSEY. L. H. GARDNER.

BUSSEY & CO.,

COTTON FACTORS

AND

General Commission Merchants,

NO. 188 GRAVIER STREET,

Je24 6m5pt5c *NEW ORLEANS.*

THE WILSON PATENT ADJUSTABLE CHAIR, with thirty changes of position. Parlor, Library, Invalid Chair, Child's Crib, Bed or Lounge. Combining beauty, lightness, strength, simplicity and comfort. Manufactured of the best wrought iron and rivets. Strong Casters, made purposely for the Chairs. Everything to an exact science.

Price List of Chairs.

Chairs are rated according to Upholstery. Frames are all alike.

Extra Japanned, gold bronzed and ornamented $40 00

Upholstered in green repp, or any good, strong material, filled with picked moss, fringe, etc., exactly to drawing 25 00

Ditto in hair ..... $50 00 to 55 00

Orders by mail promptly attended to. Goods shipped to any address C. O. D. Address THE WILSON ADJUSTABLE CHAIR MANUFACTURING CO., 512 Broadway, New York.

State the Paper you saw this in. Send for Illustrated Circular. oct4 1m

ELECTRICITY IS LIFE.

Cures All Nervous

PAOLI'S ELECTRO VOLTAIC CHAIN BELT

And Chronic Diseases

Registered 1874.

Paoli's Electro-Voltaic Chain Belt

GIVES a *Continuous Current of Electricity Around the Body*, and cures all diseases arising from a Loss of Vital Force. Fits, General and Nervous Debility, Indigestion, Dyspepsia, Neuralgia, Rheumatism, Lumbago, Kidney Complaints, Functional Derangements, Paralysis, Sciatica, Impotency, Epilepsy, Spinal Complaint and Exhausted Vital Energy, and will

EFFECT A PERMANENT CURE

After all Other Remedies Have Failed.

It is indorsed by the most Eminent Physicians in Europe and America, and thousands that are wearing it, and have been restored to health, give their testimony as to its great curative powers. Testimonials and circulars forwarded on application on receipt of six cents postage. Apply or address

PAOLI BELT CO.,
12 Union Square, New York.

Say what paper.

PRICES FROM $6 AND UPWARD.

oct4 1y

Music Books for the Autumn.

For Sabbath Schools, our beautiful

Shining River! (35 cents.) The newest, as it is one of our best, Sunday School Song-Books.

For Singing Schools, the famous

Song Monarch! (75 cts.) Perfectly adapted to interest Singing Classes.

For Devotional Meetings (Just published:)

Living Waters! (35 cents.) Compiled by H. E. Hodges. A rich treasury of the sweetest Hymns and Tunes.

For Choruses, Conventions and Choirs:

The Leader! ($1.38.) Tunes, Anthems and Chants.

Chorus Choir! ($2.) Choruses and Anthems.

Perkins' Anthem Book! ($1.50.) Easy Anthems.

Trial by Jury! ($1.) Just published. A most airth-provoking Operetta, with fine music.

Sent, postpaid, for retail price.

Liberal discounts to Societies and Conventions.

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711 Broadway, New York.
OLIVER DITSON & CO.,
Je24 1t Boston.

HARRISON, BRADFORD & CO.,

STEEL PENS.

505
FALCON.
Nos. 20, 28, 75, 1, etc.,
embracing every style & finish,
(se23 3m) 75 JOHN ST., New York.

Twin Brothers

DRY HOP

YEAST!

34 CHURCH ST., NEW YORK CITY.

Makes best Bread and Biscuit. Every Grocer should keep it. se30 6m

LUMBER—$7 PER 1,000 FEET,

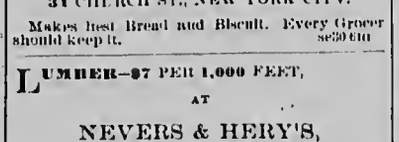
AT

NEVERS & HERY'S,

SUCCESSORS TO

J. C. POOLEY, 315 JULIA STREET.

mh18 1y



se16 3m

S. COLLINS & CO.,

MANUFACTURERS OF

PRINTING INK.

Office and Depot—26 Frankfort St.,

NEW YORK.

GEO. H. MORRILL & CO., Boston, Mass.
MORRILL & CO., San Francisco, Cal. se23 6m

SHIP YOUR BUTTER, EGGS, Cheese, Lard, Pork, Beef, Dried Fruits, Flour, etc., to the well-known firm of J. PALMER STRONG, General Produce Commission Merchant, 461 Greenwich St., New York. Five per cent. for selling. Marking Plate and Price Current furnished free. oct1 1f

$5 TO $20 per day at home. Samples worth $1, free. STINSON & CO., Portland, Me. au9 1y

MEDICAL.

THIS unrivaled Southern Remedy is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE,

containing those Southern Roots and Herbs which all all-wise Providence has placed in countries where Liver Diseases most prevail. **It will cure all Diseases Caused by Derangement of the Liver.**

The SYMPTOMS of Liver Complaint are a Bitter or Bad Taste in the Mouth, Pain in the Back, Sides or Joints, often mistaken for Rheumatism, **Sour Stomach**, Loss of Appetite, Bowels Alternately Costive and Lax, Headache, Loss of Memory, with a painful sensation of having failed to do something which ought to have been done, **Debility, Low Spirits**, a Thick, Yellow Appearance of the Skin and Eyes, a Dry Cough, often mistaken for Consumption. Sometimes many of these symptoms attend the disease, at others very few; but the Liver, the largest organ in the body, is generally the seat of the disease, and, if not regulated in time, great suffering, wretchedness and **Death** will ensue.

This Great Unfailing Specific will not be Found the Least Unpleasant.

For DYSPEPSIA, CONSTIPATION, Jaundice, Bilious Attacks, SICK HEADACHE, Colic, Depression of Spirits, SOUR STOMACH, Heartburn, etc.,

Simmons' Liver Regulator or Medicine

is the Cheapest, Purest and Best Family Medicine in the World! Manufactured only by

J. H. ZEILIN & CO.,
MACON, GA., AND PHILADELPHIA.
Price, $1. Sold by all Druggists. no19 1y6mtc

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.

Price, $1. Sold at all wholesale and retail drug stores in New Orleans, and by the proprietor,

B. LAPLACE, Chemist,
Nos. 23 and 25 Elysian Fields St., New Orleans.
Depot in Mobile, at J. C. DuBose & Co.'s, No. 20 Water street.
Depot in St. Louis, at Richardson & Co.'s, 709 North Main street. ap29 1y5p

MISCELLANEOUS.

P. L. CUSACHS

HAS REMOVED HIS

DRUG STORE

—TO—

37.....ROYAL STREET.....37

Between Bienville and Customhouse, one block from Canal street,

where he will, as heretofore, continue his well-known business of importation of

DRUGS, CHEMICALS, ESSENTIAL OILS, OILTILLERS', DYERS' AND TANNERS' MATERIALS, ETC. jy29 10m5p

Sabbath School Books

FOR 1875.

GOSPEL SONGS. The *most powerful* collection of Songs, *old and new*, for Revivals, Praise Meetings and Sunday Schools. BY P. P. BLISS.

SONGS OF LOVE. For the Bible School. A very choice collection of Sunday School Music, *mostly new*, and a concise system for teaching children to sing. BY H. R. PALMER.

GOLDEN GATE. Truly a *gem* among Sunday School books. It must command an immense circulation. Contains many stirring Songs for Revivals, etc. BY K. SHAW.

EVERY SABBATH. Treasures, *old and new*, for Sunday Schools, Prayer Meetings, Family Circles and all seasons of devotional interest. BY T. C. O'KANE.

Price—$3.60 Per Doz.; 35 Cts. Each.

Specimen copy mailed, postpaid, on receipt of 30 cts.

PUBLISHED BY

JOHN CHURCH & CO.,

Jy22 1y CINCINNATI, OHIO.

NEW PATENT TIDY FASTENER.—Seldom does it occur in the history of a new invention that the manufacturers do not experience great difficulty in convincing their patrons of its merits, but our new Tidy Fastener seems to have filled a vacancy, as it were, to be *the* article wanted to make up the comforts of a well-regulated home.

We have spared neither time, labor nor expense in making it a first-class article, feeling assured that in so doing we shall merit a continuance of the confidence so generally reposed in us by a discriminating public.

One Dozen, Silvered, mailed on receipt of 75 cents. One Dozen, Gold, mailed on receipt of $1.25.

Agents wanted. Address

GEORGE BETTS, Inventor and
Manufacturer of Patented Novelties,
se23 6m 543 Broadway, New York.

DR. HENRY SMITH,

130.....CANAL STREET.....130

Over Eyrich's Book Store.

Consultation hours—11½ to 2 o'clock.

Residence—565 St. Charles street, near Philip.
Hours—8 to 9 A. M., 4 and 7 P. M. ja14 1y5p

GEORGE STROUD,

Marble and Granite Works,

Nos. 158, 160, 162 and 164 St. Charles Street,

NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner. my6 1y5p

CONOVER, WOOLLEY & CO.,

GRATE AND FENDER

MANUFACTURERS,

368 CANAL STREET, NEW YORK.

Largest assortment in the market. Celebrated Shaking and Dumping Grate. Send for catalogue and price list. Liberal discount to dealers and architects. se30 3m

IRVING HOUSE,

(EUROPEAN PLAN,)

Broadway and Twelfth St., New York.

Two blocks from Union Square.

GEORGE P. HARLOW, PROPRIETOR.

Rooms from $7 per week upward. Restaurant first-class and at popular prices. oc30 3m

Farm, Garden and Household.

Questions for Dairymen.

Every dairyman should have a printed list of questions posted in some suitable place on his premises, where his family and those in his employ, as well as his visitors, will have an opportunity to read frequently. We give some of them, but the list could be greatly extended:

Do your cows feed in swamps and on boggy lands?

Have you good, sweet running water convenient for stock, and is it abundant and permanent in hot, dry weather?

Have you shade-trees in your pasture, or do you think that cows make better milk while lying down to rest in discomfort in the hot, broiling sun?

Do you use dogs and stones to hurry up the cows from pasture at milking-time, thus overheating their blood and bruising their udders?

Do you cleanse the udders of the cows before milking, by washing their teats with their own milk, and practice further economy by allowing the droppings to go into the milk-pail?

Do you enjoin upon your milkers to wash their hands thoroughly before sitting down to milk, or do you think that uncleanliness in this respect is not important for milk that is to be treated for butter-making?

When your cow makes a misstep while being milked, do you allow your milkers to kick her with heavy boots, or to pound her over the back and sides with a heavy stool, accompanied by sundry profane remarks addressed to the cow to teach her manners?

Is the air about your milk-barn or milk-house reeking with the foul emanations of the pig sty, the manure heap or other pestiferous odors?

Good, fresh, clean water, and in abundance, is one of the most important requisites for milch cows, and it should be in convenient places, where stock will not be required to travel long distances to slake their thirst. If springs and running streams cannot be had, a good well, with windmill and pump, makes an efficient substitute.—*Willard's Practical Butter Book.*

A GOOD WAY TO START ROSE BUSHES.—The present is one of the best times in all the growing season to start a few rose cuttings. Small plants may be bought at the nurseries for a trifle; but, where one wishes to avoid even this expense, let him ask some generous florist or some rose-growing friend for a few cuttings of several desirable sorts, and "strike" the cuttings himself. Get the cuttings three or four inches long and with three buds. If possible, have a bud on the lower end of each cutting, and a bud on the upper end. Insert them two inches or more in sandy soil, shade them from the mid-day sun, and give them gentle sprinklings every evening. In three or four weeks they will probably be rooted, and may be transplanted into separate pots. If extra care is given them they will flower the first winter. The soil for potting roses should consist of a compost of sand, turfy loam and old manure, in equal proportions. If leaf-mold can be obtained, a little may be added. Charcoal crushed fine may also be put in near the bottom of the pot to promote the growth of the roots. Every pot should be supplied with an inch of drainage, made of small gravel. Plants intended for house culture should be kept in pots during the summer. Young rose bushes may be kept in pots the year round, sinking them in the ground during the summer, in some rather shaded situation, so as to check their growth. Repot them carefully in September, or add some fresh mold to the same pots, cutting out the weak shoots and shortening the strong. Let all leaves be removed from cuttings and from young bushes when transplanted. As soon as the roots take a vital hold of the soil new leaves will be produced.

THE CALIFORNIA CENTENNIAL GRAPEVINE.—The big grapevine which is to be exhibited at the Philadelphia exhibition has, after several weeks of labor, been dug up, divided into sections, and boxed for transportation. This famous vine is without doubt the largest in the world. The celebrated vine at Hampton Court, England, which grew under a glass, is nine inches in diameter three feet from the ground; this vine is fourteen inches in diameter three feet from the ground, and nearer to the ground has a measurement of eighteen inches in diameter, or fifty-six inches in circumference, while its foliage has long covered a space equal to 10,000 square feet. The Hampton Court vine produces annually from 1,500 to 2,000 pounds of grapes. The product of this vine has often reached the immense number of 7,500 clusters, of an average weight of one pound and a half each, or nearly 12,000 pounds. It is of the variety known as the mission grape, and was planted by Dona Maria Marceliua de Domlugues, at the birth of a child, according to the custom of the country. Its age is between fifty and sixty years. There still remains in the same neighborhood another vine which also outranks the Hampton Court vine, being now sixteen years old, and sixteen inches in diameter three feet from the ground, and making growth at the rate of an inch in diameter annually. Last year it furnished 8,000 to 10,000 pounds of grapes, which were plucked and eaten by visitors from August 15 to January 26.—*Santa Barbara (Cal.) Press.*

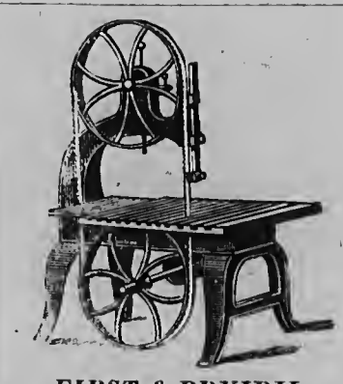
NEW BURN MIXTURE.—Take the best white glue (extra), fifteen ounces. Break it into small pieces, add to it two pints cold water, and allow it to become soft. Then melt it on a water bath, add to it two fluid ounces glycerine and six drachms carbolic acid, and continue the heat on the water bath until a glossy, tough skin begins to form over the surface in the intervals of stirring. The mixture may be used at once, after the glue is melted and the glycerine and carbolic acid are added; but, when time allows, it is advisable to get rid of a little more of the water, until the proper point is reached. On cooling, this mixture hardens to an elastic mass, covered with a shining, parchment-like skin, and may be kept for any time. When using it it is placed for a few minutes on the water bath until sufficiently liquid for application (it should be quite fluid.) Should it at any time require too high a heat to become fluid, this may be corrected by adding a little water. It is applied by means of a broad brush, and forms, in about two minutes, a shining, smooth, flexible and nearly transparent skin. It may be kept for any time, without spoiling, in Delft or earthen dishes, or pots turned upside down.—*American Journal of Pharmacy.*

D. F. C. RENNER, of Frederick county, Md., writes to the Department of Agriculture that several years ago he collected some poke root (*Phytolacca decandra*) for medicinal purposes, and placed it at various places about the house to dry. After several days he observed that there were many cockroaches lying dead, and upon examination found they had been partaking freely of the poke root. Some of the root was placed near their haunts, and the result was that it rid the premises of those insects. Since then he has communicated the remedy to others, who have tested it with satisfactory results.

THE grand essentials to happiness in this life are something to do, something to love and something to hope for.

PROSPERITY seems to be scarcely safe unless it be mixed with a little adversity.

MISCELLANEOUS.



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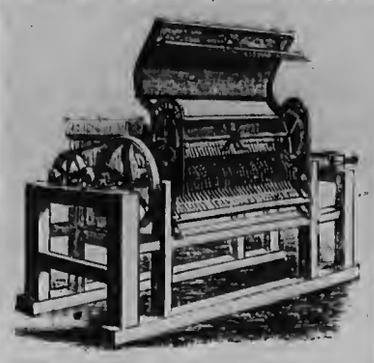

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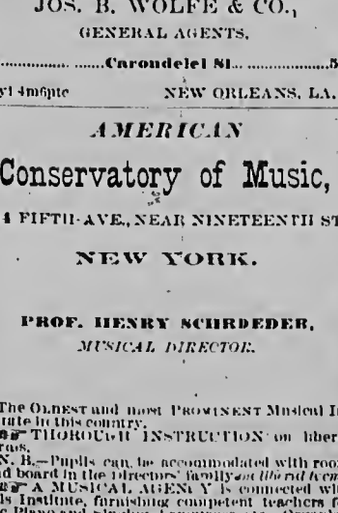

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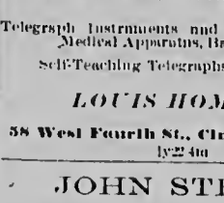

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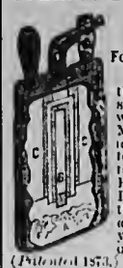

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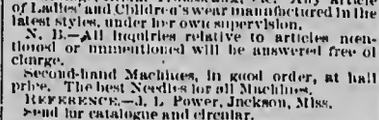

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REV. O. L. SMITH, D. D., President, or
PROF. J. F. BONNELL, Secretary.
se23 6t

Southern University.

AS Chairman of the Executive Committee I take pleasure in announcing that the next session of the Southern University will open on the FIRST WEDNESDAY IN OCTOBER next, under the most complete organization since the war.

We appeal to the friends of the institution for their earnest support and co-operation.

☞ For catalogue address H. F. CASEY, F. M. PETERSON, Chairman Executive Committee.

GREENSBORO, Aug. 24, 1875. se30 4t

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THE FALL SESSION of this Institution will begin on Wednesday, SEPTEMBER 29, 1875. Every department of the college is supplied with teachers of experience and ability. The President is happy to announce that he has secured the services of Prof. C. L. Dell and his accomplished lady in the Department of Music and the German Language. Miss Lewis, who speaks French with the fluency of English, will have charge of the French class. Miss Scott, a young lady of fine musical talents, will assist the President and his other teachers in the Literary and Scientific Departments.

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ON THE

Virginia and Tenn. Air-Line Railroad,

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—Various theories have from time to time been offered in explanation of the aurora borealis. A recent one is that of M. Gronemann propounded in the *Astronomische Nachrichten*. He assigns to the polar light a cosmic origin, supposing it to be formed by masses of fine meteoric powder entering our atmosphere with a high velocity (say forty thousand meters per second,) and so becoming incandescent; just as the same matter in a less fine state of division produces falling stars. This meteoric powder, composed in great part of magnetic metals—iron, nickel, etc.—comes under the influence of terrestrial magnetism, and is grouped in the lines of magnetic force (rays of the aurora) as steel filings are on a plane placed over the poles of a magnet. The rays do not always point to the origin, and the auroral bands frequently noticed perpendicular to the meridian may result from powder chiefly composed of diamagnetic substances (a high temperature and fine division favoring the diamagnetic properties of certain bodies, such as compounds of carbon.) At the equator there is no longer magnetic distribution, and the friction of the cosmic matter in the air only produces a general illumination of the heavens, which may be the true cause of the brightness of tropical nights. M. Gronemann explains the fact of auroras commencing in the earlier hours of the evening, and disappearing toward midnight by the mean direction and velocity of the cosmic dust, relatively to the earth, being more favorable at that time than any other in the day. The annual variation would have a cause similar to that of the maximum of falling stars, and M. Gronemann specifies the fourteenth of February as regularly bringing auroras with it. The various electrical phenomena accompanying auroras are attributed to liberation of electricity through the friction of the dust against the air.

MISCELLANEOUS.

SUI GENERIS.

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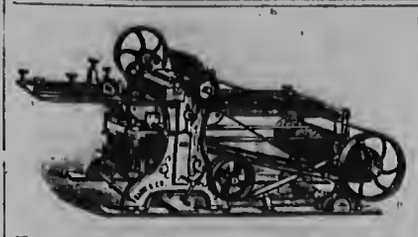

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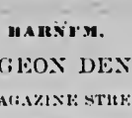
GREAT  REDUCTION.

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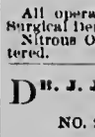

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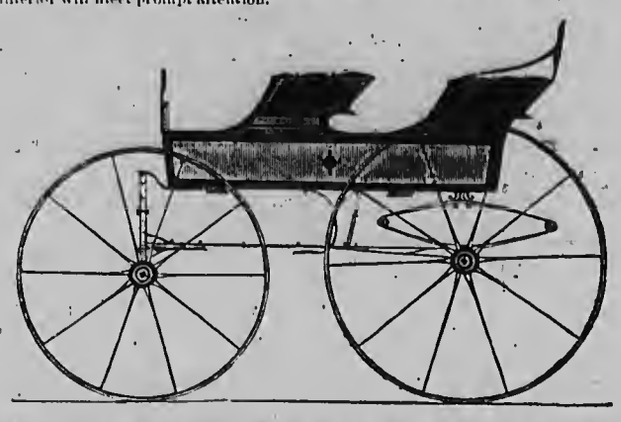

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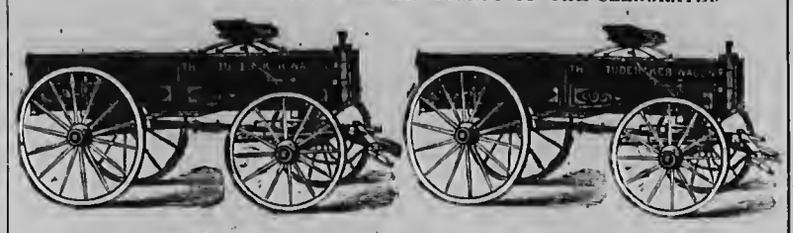

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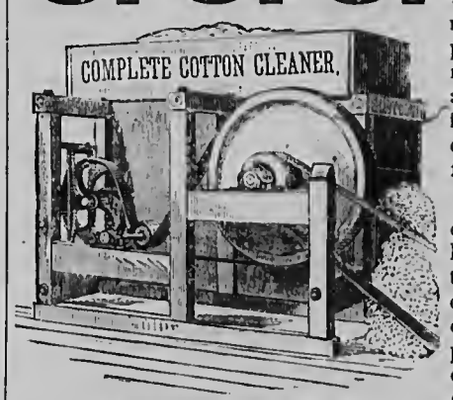

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COR. SOUTH-MARKET & FULTON STS.

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IRON COTTON TIES

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.

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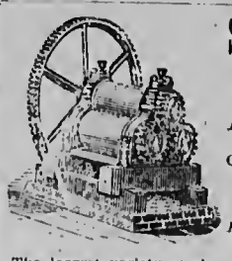
GENERAL AGENTS,

48 Carondelet Street, cor. Union,

jy1 6m New Orleans.



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Simple, Strong, Durable, always reliable and satisfactory.

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Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted. Illustrated Catalogue sent Free.

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BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

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UPPER CITY

BLUE BOOT, SHOE AND HAT

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Opposite the Magazine Street Market,

(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Hatters at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS GIMBEL, Agent.

New Orleans Markets.

From the New Orleans Price Current.

The river is 10 feet below high-water mark.

COTTON.—The following are the arrivals for the three days ending October 19:

Mississippi river and bayous	bales... 9,486
Red river	2,806
Ouachita river	996
Railroads	3,709
Lake	61
Mobile	1,212
Texas	3,128
Total	21,490

On Saturday the movement commenced under the rather depressing influence of the Agricultural Bureau crop report, which, from its comparatively favorable statement of the condition in the several States, was calculated to make buyers pause and await its effects abroad. The sales embraced 2,950 bales. On Monday the market opened quiet, with only a moderate demand, and a disposition on the part of factors to meet it freely at Saturday's rates. The business during the morning was of comparatively limited extent, but later in the day parties came together more freely, and the movement exhibited increased animation, resulting in sales of 3,750 bales. In some cases buyers claimed that they had executed their orders at ⅛c. less than Saturday's rates, and in others that the decline was barely ⅛c., while in others again they reported no quotable variation. On Tuesday the Liverpool telegrams reported an easier market, but not quotably lower, with sales of only 10,000 bales, but at New York the improvement of 3-16c. on Monday was lost, and the market closed quiet at Saturday's figures, while futures ruled lower, and closed at a decline of 3-16@⅛c. The demand was, nevertheless, fair, but under the influence of the news factors were compelled to make some concessions, and the closing rates showed a further decline of fully ⅛c. The sales summed up 4,900 bales.

The above makes an aggregate for the past three days of 12,600 bales, against 9,400 for the corresponding time last week and 8,650 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 163,125 bales, against 86,365 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 60,227 bales. The increase by the reports per telegraph is 65,313—508,403 against 434,690. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 9,563 bales to France, of 26,221 to other foreign ports, and a decrease of 27,259 to Great Britain. We quote:

Strict ordinary	11⅞ @ 11⅞
Good ordinary	11⅞ @ 12
Strict good ordinary	12⅛ @ 12⅛
Low middling	12⅞ @ 12⅞
Strict low middling	12⅞ @ 13
Middling	13⅛ @ 13⅛
Strict middling	13⅜ @ 13⅜
Good middling	13⅝ @ 13⅝
Middling fair	14⅛ @ 14⅛

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,576
Arrived past three days	21,490	
Arrived previously	112,531	134,021
		143,597
Exported past three days	8,732	
Exported previously	56,318	65,070
Stock on hand and on shipboard		78,927

SUGAR.—On Monday 27 hhds. new came in, and 13 hhds. sold to a dealer on private terms, actual tare. There was a good demand for old stock, and 160 hhds. sold to the sheds at 8@8¼c. for fair, 8⅝@8¾c. for good fair, 9c. for fully fair, and 9⅛@9½c. for prime.

MOLASSES.—On Monday 107 hhds. new came in, and sold at 62½@63c. for fair, 66c. for prime, and 68@70c. for strictly prime.

CORN MEAL.—Has continued very dull. Only 100 bbls. sold in lots on Saturday and Monday at $3.10 ₱ bbl.

CORN.—On Monday 450 sacks sold in warehouse at 78c. for mixed, 80c. for yellow, and 82c. for choice white.

OATS.—On Monday 250 sacks sold at 49@50c. ₱ bushel. On Tuesday 350 sacks fancy white sold at 52@54c. ₱ bushel.

BRAN.—On Tuesday 1,000 sacks sold at $1.02½ ₱ 100 lbs.

PORK.—On Saturday a lot of 250 bbls. heavy sold, to arrive, at $25 ₱ bbl.

DRY SALT MEAT.—On Tuesday 18 casks shoulders sold, to arrive, at 10c. ₱ lb.

BACON.—On Monday 18 casks clear rib sides sold at 14¼c., and 5 do. clear sides at 14¾c. ₱ lb.

BREAKFAST BACON.—Fair supply and dull at 16@18½c. ₱ lb.

LARD.—On Saturday 150 tierces sold, in lots, at 14½@14¾c. ₱ lb.

PRIME MESS PORK—Is selling on orders at $22 ₱ bbl.

MONETARY.

Gold opened on Tuesday at 116¼@116⅝, against 116¾ at New York, and after a fair business closed at 116¼@116⅝, against 116½ in that market.

Silver is but little in demand and in light supply, and the movement has been of trifling extent at about previous rates. The market is now quoted at 108@109 for American half dollars, and 94@95½ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	150 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	25	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton.		
Anthracite	— —	— —
Western, ₱ bbl	35	37½
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	12 00	— —
EGGS, ₱ dozen:		
Western	20	25
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	5 00	— —
Superfine	4 62½	4 75
Fine	4 25	4 50
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	24 00	25 00
Choice	26 00	27 00
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	28
LIME, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	18 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 02	1 05
Coal oil, in barrels	19	20
Linseed, raw	75	— —
SHADINGS, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11⅞	12 00
Pulverized	11⅞	12 00
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	90	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, October 19, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	5 00 @ 6 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	70 00 @ 90 00
Milch cows, ₱ head	40 00 @ 60 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	— — @ 10 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Adjustable Chairs.
Wilson Manufacturing Company, 592 Broadway, New York.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.

Agents Wanted.
W. H. Chidester, 267 Broadway, New York.
H. S. Goodspeed & Co., 14 Barclay street, New York.
Mme. Griswold, 21 East Sixteenth street, New York.
H. J. Hall & Co., Baltimore, Md.
E. W. Thompson, 21 Dey street, New York.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen (ternon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
William B. Allen & Co., 121 S. Seventh street, Philadelphia.
American Sunday School Union, Philadelphia.
Bride & Co., 709 Broadway, New York.
John Church & Co., Cincinnati, Ohio.
F. A. Hutchinson & Co., St. Louis, Mo.
J. C. McCurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
H. J. Smith & Co., 1727 Chestnut street, Philadelphia.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.

Boots and Shoes.
H. F. W. Bachmann, 18 Camp street.
Louis Gimbel, agent, 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Bronsseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Misfit Carpets, M. J. Bendall, 112 Fulton street, New York.
Stephen A. Spencer, 399 Sixth avenue, New York.

Carriages and Wagons.
Louis Cook, Cincinnati, Ohio.
H. M. Hollingsworth, 167 Gravier street.
F. F. Hummel, Cincinnati, Ohio.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lum & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
Sam. Smith, 351 Dryades street.
William Velden, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Collon Cleaner.
Frierson & Co., 77 Carondelet street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Collon Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John O. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. O. A. Betancourt, 173 St. Joseph street.

Directory.
L. Soards & Co., publishers, 5 Commercial Place.

Dry Goods.
D. H. Holmes, 153 Canal and 15 Bourbon street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory College, Oxford, Ga., Rev. O. L. Smith, D. D., president.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Southern University, Greensboro, Ala.
State Female College, Memphis, Tenn., John S. Collins, secretary.
Whitworth Female College, Brookhaven, Miss., Rev. H. F. Johnson, president.

Electrically.
Paoli Belt Company, 12 Union Square, New York.

Engravers.
Otto Zell, 24 West Fourth street, Cincinnati Ohio.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 61 Baronne street.
Payne, Kennedy & Co., 64 Baronne street.
J. Palmer Strong, 461 Greenwich street, New York.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Buis, 152 and 154 Camp street.

Glass Staining.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
Willinot Gibson's Sons, N. E. corner of Broadway and Thirteenth street, New York.

Grates and Fenders.
Conover, Woolley & Co., 368 Canal street, New York.

Groceries.
Keep, Raymond & Co., 77 and 79 Poydras street.
J. D. Reed, 779 and 781 Tchoupitoulas street.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York, George P. Harlow, proprietor.
Westminster Hotel, Irving Place and Sixteenth street, New York.

Leather.
A. F. Ricau, 60 Customhouse street.

Lithographs.
Thomas Hunter, 716-722 Filbert street, Philadelphia.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
First & Pryibil, New York.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Meneely & Kimberly, Troy, New York.
George Place, 121 Chambers street, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
George L. Squier & Bro., Buffalo, N. Y.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.

Marble Works.
Kursheedt & Blenvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cinchona-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 193 Spring street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusacus, 37 Royal street.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 239 Canal street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Drs. Park & McLeish, 21 East Sixteenth street, New York.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Swaim's Panacea, W. H. Schieffelin & Co., 170 William street, New York.
Dr. T. Swan, 124 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Van Dyke, 123 Green street, Philadelphia.

Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 144 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardine & Son, 316 and 320 East Thirty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
S. S. Hamill, 101 Gore street, East Cambridge, Mass.
Lee & Walker, Philadelphia.
Mason & Hamlin Organ Company, New York.
New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
C. Rogers & Co., 226 East Forty-Second street New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Needles.
Defiance Needle Company, 658 Broadway, New York.

Novelties.
McCalla & Stavely, 227-9 Dock street, Philadelphia.
Philadelphia Novelty Manufacturing Company, 694 Franklin street, Philadelphia.

Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.

Paint.
Empire Iron-Clad Paint Company, 30 West Broadway, New York.

Painting and Gilding.
William Hillman, 120 Calliope street.

Paleal Novelties.
George Betts, 843 Broadway, New York.

Pens.
R. Esterbrook & Co., 26 John street, New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street New York.

Periodicals.
Mayfield's Happy Home, 361 Main street, Memphis, Tenn.
Southern Farmer, S. C. Rogers, Memphis, Tenn.

Portland Cement.
S. L. Merchant & Co., 76 South street, New York.

Printing Ink.
S. Collins & Co., 24 Frankfort street, New York.

Printing Presses.
W. Y. Edwards, 36 Church street, New York.

Professional.
Dr. C. J. Bickham, office, corner Magazine and Second streets.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

Purchasing Agency.
H. D. Rogers & Co., 22 West Fourth street, Cincinnati, Ohio.

Railroads.
Orest Jackson Ronte, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons, John Rosio, 111 Chartres street.

Savings Banks.
Citizens', Jr. Turnewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

School Furniture.
M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.

Seeds.
R. Frotscher, 15 and 17 Dumaine street.
R. Maitre, 802 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Bedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Show Cases.
John Henderson, 276 Canal street, New York.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Stoves.
H. Haller, 49 Camp street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Visiting Cards.
W. T. Cannon, 46 Kneeland street, Boston.

Washing Machines.
Ringen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Bottel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
A. M. Hill, 86 St. Charles street.
Kelcham & McDougall, 4 Liberty Place, New York.

Wire Railing, Etc.
Joseph Haddleton, 89 State street, Rochester, N. Y.

Yeast.
"Twin Brothers," 34 Church street, New York.

Yeast Powders.
Thomas Egan, 311 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,
By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.
WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. **Pamphlet of 100 pages Mailed Free. Send your address to us also.**

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 9574, No. 91 Liberty St., New York City, N. Y.
no26 1y

Religious Notices.

NOTICE.—*Delhi District, Louisiana Conference.*—At the fourth quarterly meetings the Bishops' collection will be called for. Local preachers must have their written reports ready. Preachers in charge must present their church registers for inspection.

C. W. CARTER, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Clinton station	Oct. 30, 31
Woodville station	Nov. 6, 7
Wilkinson, at Midway	13, 14
Jackson and Pipkin's, at Jackson	20, 21
Buffalo, at Friendship	27, 28
Bayou Sara, at Atkins' school-house	Dec. 4, 5
East Feliciana, at Wilkins' chapel	11, 12

14 C. C. ANDREWS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—FOURTH ROUND.

Morean street	Oct. 16
Plaquemine and Bosse Tete, at Bayou Poydras	23, 24
Algiers	Nov. 2
Baton Rouge	6, 7
Felicity street	15
Cadiz street	21
Louisiana avenue	30
Carondelet street	Dec. 5

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, OCTOBER 28, 1875. NO. 44.

GRASS AND ROSES.

I looked where the roses were blooming—
They stood among grasses and weeds;
I said: "Where such beauties are growing,
Why suffer these paltry weeds?"

Weeping, the poor things faltered:
"We have neither beauty nor bloom,
We are grass in the roses' garden,
But the Master gives us room.

"Slaves of a generous Master,
Born from a world above,
We came to this place in his wisdom,
We stay to this hour from his love.

"We have fed his humblest creatures,
We have served him truly and long;
He gave no grace to our features,
We have neither color nor song.

"Yet he who has made the flowers
Placed us on the self-same sod:
He knows our reason for being—
We are grass in the garden of God."

From "Exotics."

News of the Week.

DOMESTIC.

MEMPHIS, Oct. 19.—In the so-called treaty of peace between Gov. Ames and the Democratic State Executive Committee, at Jackson, Miss., whereby the militia was disbanded, the committee assured the Governor that there was no other desire among the whites than that peace should be preserved, the laws enforced and a fair election had, and the leading whites would do all in their power to this end. The Governor responded that, in view of this assurance, he would meet their views as far as possible, and would order all the militia companies to disperse and return to their homes. It was agreed that the arms of these companies should be placed in depots in the neighborhood in which the companies were raised, be guarded by United States troops, and be removed only by order of the Governor. The arms would not be delivered to the militia except in case of a riot or insurrection which could not be suppressed by the civil authorities.

LITTLE ROCK, Oct. 19.—A contract has been entered into for the completion of the Little Rock and Fort Smith railroad, a distance of forty-five miles between the present terminus and Fort Smith.

LOUISVILLE, Oct. 20.—At a session of the Christian Missionary Society of America, to-day, a report recommending the raising of a fund to be known as the Centennial Fund was adopted. The money thus raised will be used for the advancement of the objects of the association, and the enlightenment and Christianization of negroes in America.

NEW YORK, Oct. 22.—Commissioners representing the city of Mobile are now here, endeavoring to effect an arrangement by which its debt may become less burdensome. From their statement it appears the total debt, principal and interest, to be paid in sixteen years will be $4,445,890, being twenty-five per cent. of the total assessed value of the city. If held to this, the commissioners say the city will become hopelessly insolvent, and can never pay; and to help toward the settlement of these difficulties the Legislature of Alabama passed an act giving the Governor of the State authority to appoint three citizens of Mobile as commissioners to settle the city debt. This act provides for the issue of $2,000,000 of six per cent. bonds, payable in thirty years from May 1, 1875, and creates a first lien on the real estate belonging to the city, as well as on the revenues of the city.

WASHINGTON, D. C., Oct. 24.—The establishment of the United States fish commission, under the direction of Livingstone Stone, on the McCloud river, in California, for securing the eggs of California salmon for introduction into Eastern waters, and which has just been closed for the season, has been extremely successful in its object, no less than nine millions of eggs having been obtained. The greater part of these have already been shipped to the fish commissioners of the various States, to be by them hatched out and planted in appropriate waters. Due provision has been made for a supply to the waters of every State. Large numbers have been sent to Texas, to be hatched out under the direction of the commissioner.

NEW YORK, Oct. 24.—The first of Moody and Sankey's revivals was held at the Brooklyn rink this morning. The building was crowded, fully ten thousand people being present. Rev. Dr. Buddington opened with prayer, and, after singing by Sankey, Moody delivered a long discourse. Among those on the platform were Rev. Drs. Cuyler, Duryea, Prime, Buddington, DeWitt Talmage, and George Stewart, of Philadelphia. In the afternoon the rink was again packed, at least five thousand people being unable to gain admittance. After services it was announced that there would be revival meetings at the rink every evening during the week except Saturday.

DENVER, Oct. 25.—The returns thus far received from to-day's election indicate that the Republicans have carried the Territory, and that they will have a considerable majority in the Constitutional Convention. All points heard from so far report Republican majorities.

FOREIGN.

SAN DOMINGO, Oct. 9.—Political affairs are tranquil, but the financial condition is deplorable. Secretary of the Treasury Amalma has indicated to Congress that the republic is bankrupt.

Heavy shocks of an earthquake were felt throughout the island.

ST. THOMAS, Oct. 16.—Affairs in Hayti are in a satisfactory condition. The coffee crop has begun to come in, and is selling readily at 15@15½.

MADRID, Oct. 25.—The *Epoca* says that, in addition to the fifteen thousand troops sent to Cuba since the appointment of Valmaseda to the Captain Generalship, the government has determined to send a further force of seven thousand, which forms a tenth part of the last levy. The executive authorities of Cuba have received directions to purify the Cuban administration by punishing the authors of and participators in frauds without distinction.

BERLIN, Oct. 25.—Emperor William returned to-day from his trip to Milan.

From the Work.

VILLULA CT., ALABAMA CONFERENCE.—*Mr. Editor:* All through the spring and early summer we have had good meetings, large congregations, and the presence and power of the Holy Ghost manifested. There has been all the time an increasing disposition with the members to do their duty, to study the Bible, pray in their families, and they are becoming more and more convinced that to be Christians after the Bible pattern they must be workers. At my appointment at Villula, on the first Sunday in August, I determined to protract. The meeting continued thirteen days. Fourteen were added to the church, and I think about twenty or twenty-five were converted. One important feature in this meeting was that most of those who joined the church were men and women of mature age—some of our best citizens—and will make capital members. The Rev. James N. Owens, of this circuit, assisted me in this meeting. The meeting was a success.

On Friday before the third Sunday in August we commenced a meeting at Malone's chapel, near Eufaula; and what I have said of Villula may be said of this. It was a glorious meeting. Fifteen were added to the church. I do not know how many were converted, but I think not less than twenty-five; and the whole church was greatly revived and strengthened. The whole community was aroused. Bro. J. N. Owens again came to the rescue. We had also the valuable assistance of Rev. James Glenn, of the Alabama Conference, and the Rev. Dr. Thomas A. Johnson, an indefatigable and talented local preacher of this circuit.

On Friday before the fifth Sunday in August we began a meeting at Jernigan. It lasted ten days. Eight were added to the church and double that number converted. It was also a good meeting. At that place there was only one man who would pray in public; but he was a man—one who has long been the pillar of Jernigan church. His faithfulness has kept the church together. When the meeting closed there was not more than one who would not pray in public. We have had good meetings at other places. Since the first of August about forty have joined the church, and very nearly double that number have professed a change of heart, I think, and those who know most about it say that the church in this circuit is in a better condition than it has been for a long time. "The Lord has done great things for us, whereof we are glad."

I desire to say also that our worthy and venerable presiding elder, Dr. W. H. Ellison, is at his post, working with renewed power and energy for the great cause of Christ in the Eufaula district. He has been at all his appointments on this circuit, and his earnest and spiritual sermons and labors have done much to build up the church.

JOHN W. SOLOMON.

VILLULA, October 6, 1875.

RANDOLPH CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* We have had several good meetings on this circuit during the last few months, God having graciously poured out his Spirit upon this people.

At Randolph station, on the Selma, Rome and Dalton railroad, we held an eight days' meeting, resulting in an accession of eight to the church and a general refreshing among the membership.

A meeting of great interest, continuing for five days, was held at Cedar Grove. There were several converts, six of whom connected themselves with the church.

At our third Quarterly Conference at Sandy chapel the meeting was protracted until the following Thursday. Four were gathered into the fold.

At Cox's chapel God met with us again, and we enjoyed refreshing seasons from on high. Our labors were eminently blessed and owned of God, and fifteen souls professed to have found peace and pardon, and united themselves to the church.

Our meeting at Tabernacle was protracted for six days, resulting in fifteen conversions and an addition of six to the church.

At Union—a new church, organized three months since—I have just closed a meeting of five days and nights. It has seldom been my fortune to enjoy a more interesting meeting. In fact it was truly glorious. As far as we could ascertain, there were over thirty who found peace in believing, several of whom manifested the brightest evidences of conversion that I have witnessed for years. I was assisted at this meeting by Bro. Richard Wood, a minister of the Baptist Church, who rendered valuable service. Thirty-two members were received into the church at this place as the fruits of our meeting, several of whom are the best citizens of the community—men of considerable influence and high social position.

Randolph circuit has indeed been blessed this year, and the Lord continues to carry on the good work.

Yours in Christ,

R. A. MIEARS, P. C.

OCTOBER 16, 1875.

SPRINGVILLE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* Union camp ground is located about eleven miles from Springville, and adjoins Webster circuit. Four acres of land were generously given for our use for ten years by Bro. H. G. Ratcliffe, of the Baptist Church. Near by is a bold sprig of health-giving water, and also a steam saw and grist mill. On the ground we have erected a large and commodious shed, forty by seventy feet square, which we think will last fully as long as our lease. On the ground we suppose we had five hundred people to hear the word. We commenced our first camp meeting on Friday evening, October 1, 1875. The Revs. S. S. Scott, J. F. Patterson, W. D. Stayton and W. D. Shea, of the Methodist Episcopal Church South, with Bro. Singleton, of the Baptist Church, were present and did noble service for the Master. God came in his majesty and power, and demonstrated his willingness to save them that come unto him by Christ. We know not precisely how many found Jesus as their Savior, but suppose at least thirty. Twenty-three were received into the church by application for membership—all but four into full connection. Forty-two dollars and forty cents was raised for missions. We suppose our camp meeting arrangements are worth $400. This year we have received forty people into the church. The people on the river have made excellent crops, as a general thing, this year. Yours in love,

PHILIP ALLEN, P. C.

OCTOBER 11, 1875.

WALNUT GROVE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Our second protracted meeting for this circuit was held at a new appointment—a place destitute of Methodist preaching, except occasionally. This meeting began on Saturday before the first Sabbath in September, and went forward day and night until Thursday night, then at night until Sunday night, resulting in the organization of a church of twenty-two members, with ten or twelve professions. The brethren there expect to build a church.

Our third protracted meeting was at Scotland chapel, which commenced on Friday night before the second Sunday in September, and continued until the third Sabbath night at ten o'clock. There were twelve accessions, and twenty-one or twenty-two professions. The church was very much refreshed.

We also began a meeting at Miller's chapel on Saturday before the fourth Sunday in September. We carried it forward until Monday night. Here we had also a flattering prospect for good. We received three members, and the membership was very much revived.

We have still another protracted meeting to come off. We expect God's presence and power with us. Thanks to brethren, local and itinerant, for services rendered at these meetings. We have received on this work this year, by letter and Discipline, one hundred members, and have had forty-five or fifty conversions. The old membership has been very much strengthened. To God be praise, now and forever.

R. A. SIBLEY, Pastor.

OCTOBER 12, 1875.

MIDWAY, ALA.—*Mr. Editor:* In the latter part of September we had a very gracious work at Enon, in Bullock county, Ala., continuing eleven days. I have never witnessed a revival so satisfactory as this one. As far as we could ascertain, thirteen were converted—all remarkably clear and bright. Of these, eleven united with our church. The glory of the meeting consisted in the wonderful manner in which the Holy Spirit visited the members. The manifestation of "joy unspeakable and full of glory" was abundant, overflowing, *pervading;* yet there was not a single instance of undue or improper excitement. It was a pure work of the Spirit, with a plenty of genuine Methodist shouting.

So much for the church. Now a word about education. "The Gem of the Woods"—a pet name given to the Enon Academy by our beloved and sainted Dr. Cotton—is in a flourishing condition and doing a grand work under the control of the Rev. D. M. Banks. O that every Methodist church in the Conference were as warmly nestled, with just such a school and teacher, as the church at Enon! Yours truly,

JERE. S. WILLIAMS.

OCTOBER 7, 1875.

FORT JESSUP, LA.—*Mr. Editor:* On the fourth day of this month our Quarterly Conference convened at New Hope church, on the Manny and Beulah circuit, Bro. S. S. Scott, presiding elder, was at his post and preached to the edifying of all. There seemed to be a great breaking up of the fallow ground of the heart—there was great seriousness. The church was evidently built up, sinners convicted and mourners converted. The result was that twelve were added to the church. Four were heads of families. Our circuit is now in good condition for a revival, and we hope to send you good news from the camp meeting at Beulah. Our presiding elder is doing good work. We hope he will be spared and permitted to remain with us. Our district is going to try to administer the bath that will at least keep off the Oregon fever. This district has suffered much from this dreadful disease. J. M. F.

SEPTEMBER 24, 1875.

DESOTO PARISH, LA.—*Mr. Editor:* Our camp meeting at Bethel, DeSoto circuit, commenced on Friday, September 24, and closed on Wednesday, the twenty-ninth. It resulted in quite a number of conversions and thirty-nine accessions to the church, with a good revival throughout the membership. We were sadly in need of more preachers. The first day we had but one, and we closed with only two. We have no local preachers, and the traveling preachers, we think, do not make sufficient effort to concentrate their forces at camp and basket meetings. Regular work will do to hold what we have; but we depend in a great degree on those meetings for recruits.

JOHN PIPES, P. C.

MANSFIELD, LA., September 30, 1875.

PARSON NEWMAN'S PRAYER.—According to a Washington special of the seventeenth, the President attended divine service this morning. The court chaplain, the Rev. Dr. Newman, as in duty bound, feeling inspired by the unusual presence of this distinguished functionary, proceeded to thank God for the result of the late elections, as follows: He said he "thanked God for the recent evidences exhibited by the people of their purpose to remain true to those principles by which a people will continue to be free, and that by these signs they showed a desire to perpetuate the principles inculcated by our forefathers, and to preserve them for future generations." This prayer is only a part of the movement now going on very actively in the Republican party for the renomination of Grant upon a platform of Know-Nothingism and resistance to the Pope.

THE Bonn correspondent of the London *Watchman* heard a Catholic priest say, on the Sunday of the Evangelical Conference there, that "at Mary's death all the apostles, up to James, were around the bedside. A few days after her coffin was found empty" (an intimation that her body had been carried to heaven.) "He then graphically pictured her reception in the heavenly world. Choirs of angels greeted her, with the patriarchs, her parents, Jacob and Anna, and all the angelic and redeemed hosts. In fact the ascension of Mary was more glorious than that of Christ, who was greeted by the heavenly hosts, while Mary was welcomed not only by these, but by the Son of God himself."

NOTICE TO MEMBERS OF THE ALABAMA CONFERENCE.—*Mr. Editor:* Please announce through the ADVOCATE the following: Preachers who expect their wives to accompany them to Conference will please inform me immediately.

H. URQUHART.

GREENVILLE, ALA., October 19, 1875.

Missouri Correspondence.

MR. EDITOR: Two of the Missouri Conferences have just closed their sessions. The St. Louis Conference met in the town of Salem, situated near the center of the vast domestic mission-field, which includes almost two-thirds of the territory of the Conference. The Missouri Conference was held in Glasgow, a pleasant Missouri river city, about two hundred miles from St. Louis, and located in the heart of the richest and best cultivated sections of the State.

The attendance upon the two Conferences is reported quite equal to what might have been expected. The past year has been one of great hardship in large sections of the work. Money has been scarce and the salaries of the ministers meager. Some of the preachers were unable to reach the seat of their Conference on account of sickness.

The reports upon the different departments of church labor have been quite encouraging. A reasonable increase in the membership of the societies appears, and a decided advance has been made in the missionary cause. The operations in this line are becoming more thorough and systematic. An enlarged and generous conception of Christian duty is beginning to come upon our people, and there is promise of a fuller missionary treasury hereafter. Certainly such a result will be realized if the pastors are diligent in pressing the claims of missions upon the heart and resources of the church.

The schools of the State have suffered very greatly under the monetary pressure of the last year and a half. It is, however, a cause of congratulation to the entire connection that our Western church educational institutions have developed sufficient vigor of life to bear them through all the trials and misfortunes of the past eighteen months. The colleges under the care of the Conferences here are well officered and most admirably conducted. In all that pertains to the highest forms of Christian education they are the peers of any schools in the land. Nobler men and more competent teachers than those who hold professorships in and preside over Central College, Howard Female College and Central Female College are not to be found in institutions anywhere.

Bishop Keener presided over both of the Conferences with great ability, and his presence, the second time in Missouri, has comforted and strengthened the churches here. He is regarded as pre-eminently adapted to the office and work of a Bishop, and none of his honored colleagues are more highly esteemed than himself by the laymen and ministry. The pulpit ministrations of the Bishop have been most delightful and instructive. There is a freshness and a vigor about his style, and a forceful presentation of his thoughts, that place him among the finest expounders of Christian faith and doctrine. I suspect but few if any of the Bishops of the church have had to consider and handle questions of greater vital interest and delicacy than those which have come before Bishop Keener in the Conferences of this State. The general opinion of the best minds of the church is that in no instance has the Bishop erred in judgment.

The St. Louis *Advocate*, however, has done injustice to Bishop Keener's administration in the issue of that paper of the thirteenth instant. The proceedings of the St. Louis Conference, in the case of the local administration of Discipline, of which so much has been said, were sent in *advance sheets* of the St. Louis *Advocate* to the Missouri Conference, and are published in the paper of this week. The editor says: "The Discipline of our church expressly prohibits the publication of episcopal decisions given in Annual Conferences until after such decisions shall have been approved by the College of Bishops; yet decisions made by the presiding Bishop at the Salem Conference have been published, in at least one paper, together with *proceedings* in which the church generally is somewhat interested; and now, in view of the fact that this much has been published, and in view of the widespread interest that has been felt on the subject, and *that the church may know what was done*, and have a *full* and *correct understanding of the whole matter, it is deemed proper and perhaps necessary that this paper give a full, fair and impartial account of the whole proceedings.*"

The following, however, does not appear in the "fly sheet," the advance sheet or the regular issue of the St. Louis *Advocate*, although it is published in the St. Louis *Globe* of October 1, in the *very column* containing the part of the proceedings which the *Advocate* copies, and was placed on the Conference minutes by the direction of the Bishop himself:

A PROTEST.

The following is the protest of the Rev. F. A. Owen against Bishop Keener presiding in his case—that of maladministration in having received L. D. Dameron into Chouteau Avenue church after he had been expelled from St. John's:

"ST. LOUIS, MO., August 9, 1875.—*J. C. Keener—My Dear Brother:* Having been notified that my administration will be reviewed at the next session of the St. Louis Conference, I deem it proper for me to notify you that I protest against your presiding when my case comes up, and to request that you have one of the other Bishops present, that he may preside in the case. My reason for this is that at the Manchester District Conference you delivered an *unofficial* opinion (see Manual of Discipline, chapter 2, section 1, paragraph 4,) which virtually decides the point at issue in my case.

Yours in Christ,

F. A. OWEN."

BISHOP KEENER REPLIES.

To this the Bishop replied as follows:

"The protest made by the Rev. F. A. Owen does not appear to the president of the Conference to be a sufficient ground of challenge against his presiding during the examination of the character of the protestor, for the following reasons:

"1. The fact that a decision has been made by a presiding officer of a Conference is not a sufficient ground of objection to his presiding in a case involving the same principles with that upon which he may have already decided, else a new law officer might be required for every new case of trial.

"2. A Conference, whether Quarterly, District or Annual, meets by the appointment of its legal president; and, as a quorum is not requisite to its legal existence or action, he is made responsible for its purity and integrity, as well as for the conduct of its business; that it be constituted and held in accordance with the law of its organization, as provided for by the Discipline. As one charged with the maintenance of discipline he may not therefore suffer the recognition of an expelled person as a member by any Conference.

"3. The formal decision of the president of a Conference on a question of law must accordingly govern its action, and be duly respected until revised by the competent tribunal.

"4. It is to informal opinions given by presiding officers, when not actually presiding over Conference or church courts, that the article quoted (chapter 2, section 1, paragraph 4) from the Manual of the Discipline has reference. In the case of an expelled member, who has not appealed, there can be no church court from which his sentence of expulsion might be reaffirmed. 'Church courts,' technically so called, whether of investigation, original jurisdiction or appellate, are, with us, not permanent, but are especially constituted for the time being, and for the case in hand. They are a committee of three or of five, or at the Annual Conference of nine, or at the General Conference a committee of one member from each Annual Conference, according to the provisions of the Discipline for arraigning and trying disorderly members or ministers, the only exception being that at the Quarterly Conference, which temporarily becomes a court during the progress of a trial or of an appeal. To call or constitute a 'church court' in the case of an expelled person, who has not appealed, would be virtually to recognize him again as a member. Having once been tried and expelled, non-recognition must end the case until, by having given satisfaction to the society that expelled him, he shall have acquired new rights. In view of all which it must appear that the decision rendered in the Manchester District Conference in the case referred to by the protestor, and which is hereto appended as a part of this reply, was not an unofficial opinion, but an authoritative ruling by its president upon a question affecting the legal organization of the Conference that was formally presented to him, and which he only was competent to decide. J. C. KEENER."

The church in Missouri regrets the withdrawal of the Rev. Dr. Haygood from the control of our Sunday school interests. The doctor has a warm place in the hearts of our people. We have always regarded him as eminently fitted for the work to which he was assigned in the church. His name appears among the editorial corps of the *Southern Advocate*. Good luck to him! MISSOURI.

THE Rolfid Lake brethren, says the *Methodist*, had a fine day for their sale of lots, and disposed of these places for summer homes to the amount of $35,000. The well is down four hundred and thirty-five feet, with promise of striking the fluid that exhilarates people at Saratoga.

THE fire-fly only shines when on the wing. So it is with the mind—when once we rest, we darken.—*Bailey.*

The Christian Advocate.

THURSDAY, OCTOBER 28, 1875.

COME, MIGHTY SPIRIT.

Come, mighty Spirit, penetrate
This heart and soul of mine:
And my whole being with thy grace
Pervade, O Life divine!

As this clear air surrounds the earth,
Thy grace around me roll:
As the fresh light pervades the air,
So pierce and fill my soul.

As from these clouds drops down in love
The precious summer rain,
So from thyself pour down the flood
That freshens all again.

As these fair flowers exhale their scent
In gladness at our feet,
So from thyself let fragrance breathe,
More heavenly and more sweet!

Thus life within our lifeless hearts
Shall make its glad abode,
And we shall shine in heavenly light,
Filled with the light of God.

Bonar.

Christian Fraternity.

God is my witness, whom I serve with my spirit, that I should feel the greatest concern for not only the prosperity but for the existence of my beloved church if I believed that such teachings as I see of late in the NEW ORLEANS CHRISTIAN ADVOCATE, over the signature of three stars, had much prevalence in her communion. The utterance of such sentiments at all, in such public and responsible manner, is cause of alarm and evidence of degeneracy.

We have arrived at a point in the history of our church—a point never before reached in the history of any church, so far as my reading informs me—when Christian fraternity, the love of the brethren is, under some circumstances, yea, under a large class of circumstances, openly and flippantly scouted, derided and put under ban of wholesale disparagement.

The war-words of opposing factions, iterated and reiterated in times out of number, North against South and South against North, have rung the changes upon the word *fraternity* until in certain would-be literary circles it no longer represents the idea of Christianity among Christians, or brotherhood among churches, but certain legal and technical forms, measures and advantages in diplomacy and ecclesiastical warfare. A new doctrine has sprung up, never before known in religious circles, that Christian fraternity is not enjoined as a universal obligation, but is a thing to be used or not among Christians and churches, as feelings of taste, likes or dislikes may chance to suggest.

I for one will not consent to the adoption of this new rule of ethics, especially when I so plainly see that it so fearfully threatens the integrity if not the existence of my church—my beloved Methodist Episcopal Church South. I love her Methodism, her episcopacy, her church organism, her South. "This man was born there." And so I oppose the teachings of this teacher of three stars, all over from beginning to end, his plan and his execution of it.

Will this brother—for such I take him to be—suffer me to remind him that every religious denomination that ever sank beneath the tide of history since Joshua crossed the Jordan, went down under just such teachings as he prints in the ADVOCATE? Look at either the history or the philosophy of the thing. God never permitted a church to prosper in open non-fraternity with some other church. It is against the central idea of Christianity.

The church has a war on its hands, a fearful and valiant war—a war against the hosts of Satan. But this war:

> "A war fit for Cain to be the leader of,
> An abhorred, accursed, a *fraternal* war"—
> (*Milton.*)

does not belong to her vocation. Our battle cry is: "That we love one another." "He that loveth not his brother abideth in death." From one end of the line to the other we are commanded to "let brotherly love continue." We "are taught of God to love one another." Paul exhorts: "Be of one mind, live in peace, and the God of love and peace shall be with you." And he beseeches "that there be no divisions among you." "By this shall all men know that ye are my disciples: if ye have love one to another." "Behold how good and how pleasant it is for brethren to dwell together in unity." Is this war-writer "endeavoring to keep the unity of the Spirit in the bond of peace?" "By one Spirit we are all baptized into one body, whether we be Jews or Gentiles (Greek Christians,) whether we be bond or free; and have been all made to drink into one Spirit." And we are besought to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." "Is Christ divided? Was Paul crucified for you?"

But then our brother of the three stars could no doubt show, in his way, that these teachings belong to a former age and to different circumstances from these. But I confess I am afraid to ignore the Bible teachings under any circumstances. It is a fearful thing to make exceptions to Bible rules. That and nothing but that is the logic of irreligion the world over. Such exceptions and such counsels, supposing them to prevail—which God forbid—will as certainly ruin our church as the same causes have produced like effects in times past.

This writer thinks he sees danger to our church of disintegration and absorption, and he prescribes non-fraternity. An unsafe and dangerous doctor. He says those who would be kind, forbearing and fraternal—who would return good for evil—are the enemies of the church. Then the Savior was its enemy! And he says that he and his fellow-belligerent scoffers of fraternity are its only friends! He has something yet to learn of both Christianity and human nature.

His writings smack of war in every line. His principles are retaliatory throughout. This is his remedy for breaches between the North and South—a remedy, by the way, that never did heal breaches of any kind, however made.

Now, per contra, I chance to be acquainted with some of our most eminent Southern statesmen, some of them eminent Christians, and will name a few: Lamar, Goldthwaite, Gordon, Stevenson, Merrimon, Stephens, Bright, Singleton, Hunton, Beck, and could name many others in the same category. They, too, have breaches to heal, which, by the way, are not wholly unrelated to our church breaches. They are civil and political breaches. The remedy they adopt, and in which they labor assiduously almost day and night, is the very opposite of that recommended by our good friend of the three stars in the ADVOCATE.

I also know other men who claim to be statesmen, and who speak from the other side of the breach—such men as Clayton, of Arkansas, Ward, of Illinois, McKee and Amee, of Mississippi, and Morton, of Indiana, and I could easily add a hundred more to the list. They seem to have been taught in the same school of belligerent raw-head-and-bloody-bones with our brother of the three stars; and so they are eloquent in relating grievances—worst side out always—and in propagating the non-fraternal principles. It is not the best way. It is bad policy, bad morals and bad religion.

I exhort my younger brethren, and older ones too, not to be led astray by such wild, new-fangled, retaliatory and belligerent Christianity.

I know that to worldly-minded men the teachings of Christ are unpalatable; but they are the best in the long run.

And now if I write much more the printer will complain; and yet I have by no means said all I wished. But I will just inquire: Did ever anybody, before these new teachings, hear of Christian fraternity meted out by bargain, stipulation, contract or negotiation? Is Christian fraternity a subject of legislation, of diplomacy and commerce? Did Paul and John treat it that way? Is it subject to conditions, equivalents—so much for so much—anywhere in the books, from Moses down? Does common sense and common Christianity so regard it?

Will the editor suffer a few additional words next week?

R. ABBEY.

The Southern Review.

In the July number the writer says, on page 30: "God, who saw the end from the beginning, elected all those to eternal life whom he foreknew would obey and live, and left all the others to perish in their incorrigible sins." He seems to use this less objectionable form of election to aid him, on page 31, to reconcile Methodism with Calvinism. If God saw from eternity all the moral contingent acts of men as certain, then the day of judgment is already past in the divine mind, and all men are certainly saved or lost. This view of the subject makes the whole moral contingent universe a mere illusion, a tragical farce. There is a real moral contingent universe, or there is not. If not, then there is nothing right or wrong, only as they are made so arbitrarily.

All theists believe that God knows all things; but that is not the question. Can God know a thing or act to be certain that he has made dependent on another will, or contingent? Can God see a thing to be round when he has made the same thing square? Then there is nothing round or square by nature, but arbitrarily so. Therefore God cannot see an act as certain that he has made uncertain. When God makes a thing white it is white, and nothing else; and when God created the moral contingent universe it was what he made, and nothing else. God can make bread out of stones; but when he changes a stone into bread it is bread, and not stone, and has the nature of bread, and not of rock. When he turned water into wine it was wine, or it was a mere illusion, and the miracle a farce. If God foresaw the contingent acts of man as certain, why did he repent afterward that he made man on the earth?—Genesis vi, 6. Why did he not repent when he foresaw what would be the result, and not make him at all? Why did he repent that he had made Saul king if he foreknew he would turn back from following him? It is solemn mockery to say God knew from all eternity that some men would not repent, and yet send his Holy Spirit and minister to plead with them, and urge them to do what he foreknew, when he created them, they would not do.

Again, on page 31: "Why may not he who foreknows all things withhold his grace in mercy, as well as bestow it in mercy?" If God can withhold his grace, or bestow it, when and on whom he pleases, regardless of his oath and covenant, then why not withhold it altogether from those he foreknew would reject it? On this principle of giving and withholding, might he not have withheld the law from Adam, and saved him and his children from the dreadful consequences of its violation? Heaven and earth can pass away easier than God can withhold any part of convicting grace from the worst sinner on earth, or withhold his pardoning grace from the humblest suppliant that lives. All the grace of God in Christ is the God-given inheritance of every child of Adam, by solemn covenant, which God can never break. The prodigal son demanded the portion of goods that belonged to him.

Again, on page 31: "That it was not any merit of congruity, or any other merit, which God saw in the elect to make them out as the objects of his favor. It was all of pure, unmixed grace that he chose them out of the mass of mankind, and put their names in the book of life." Eternal salvation or condemnation is not predicated of election, but of law and character. God has no power to 'choose,' by divine sovereignty, foreknowledge, or grace, mixed or unmixed, any part of mankind to eternal life or death. Grace is not salvation. God offers it not freely or without merit. If he did, then all men would be obliged to be saved by it. It demands the very highest possible conditions of the human soul to receive it. The old Calvinistic hobby about free grace, and unmerited grace, and sovereign grace, is not found either in experience or in the Bible. The grace of God cost the incarnation and death of Christ. There is not a case in the Bible where God has ever given his grace without charge to any one. It cost the merchant all he had to purchase the pearl. The unprofitable servant failed to pay the interest, and the capital was taken from him and he was cast out.

St. Paul uses strong language when he exhorts his brethren not to receive the grace of God in vain. It cost the blood of Christ to purchase grace, and it costs the sinner his eternal salvation to reject it. If the grace of God was salvation, then all men would be saved from original and actual sin. The Bible clearly teaches that the grace of God is not only equally but universally bestowed on all men, and declares, by the mouth of Peter, that he is not a respecter of persons. Holiness is salvation, not grace, free, mixed or unmixed. Grace is the means, holiness the end. It is admitted by Catholics and Protestants that the remedial system ends at the day of judgment. Then what will become of those who are saved by sovereign, unmixed grace? When the dispensation of grace ends their salvation must end also. The Judge will not say to those on his right hand: "I chose you out of the mass of mankind from the beginning, not for any merit of congruity or other merit. It was all of pure, unmixed grace," etc. The book says: "I was hungry and ye gave me meat." The Lord said to his prophet to say to the righteous: "It shall be well with him;" "Well done, good and faithful servant;" "Let him that is holy be holy still." When faith and hope and grace are ended, let him be holy still. Calvinism is a hideous monster of the dark ages—a bundle of paradoxes that never can be reconciled with the truth of God. Let it die and its memory perish from the earth. Amen.

S. P. RICHARDSON.

The Alabama Conference.

REMINISCENCES.

MR. EDITOR: The Alabama Conference was organized in the city of Tuskaloosa, in November, 1832. Of its history for seventeen years the writer has no personal knowledge, and he only desires to write of it for the last twenty-five years.

In January, 1851, its session was held in Auburn, Ala., at which time your correspondent was admitted on trial. There were then 132 preachers connected with the body, including those on trial as well as the regular members. It had a membership of whites, 33,163; of colored, 15,484. Its territory embraced all of Alabama except about nine counties of the northern portion of the State—which were in the Tennessee Conference—west Florida, and seven or eight counties of Mississippi.

There were ten presiding elders' districts. These were subsequently divided until the number reached sixteen. In 1864-5 the Conference was provisionally divided into two. The new Conferences were called Mobile and Montgomery. There were 226 preachers when the division took place. That left over 100 in each of the new bodies. This division was confirmed by the General Conference of 1866, which convened in New Orleans, La. Four years subsequent to that time, at the General Conference which assembled in Memphis, Tenn., there was a general reconstruction, conforming Conference lines somewhat to State lines, when portions of the foregoing Conferences were thrown together, and called the Alabama Conference; and its sessions are now numbered as though the interregnum of six years, in which the name was lost, had not occurred. It is now only a little over half as large in territory as originally—by about thirty counties, which are now in other Conferences. Twenty-two of these are in Alabama and eight in Mississippi. It now has 122 preachers in connection with it, and a white membership of 27,967, and 96 colored members.* Although it has been greatly diminished in its territory, yet it is nearly equal to its former ministerial force and numerical strength.

It is desired to direct attention to the 132 preachers who were connected with this Conference a quarter of a century ago. Fifty-six of that number are known to be dead; six were deposed from the ministry; five withdrew from our church—of these, four went to the Methodist Episcopal Church, one joined the Methodist Protestant Church; ten are lost sight of—that is, it is not known to the writer whether they are living or dead; ten are known to be local preachers; twenty-five are in the itinerant work in other Conferences. That leaves twenty now in the Alabama Conference. Seven of these are superannuated; thirteen are effective. Nine of these have been on the effective list every year for the twenty-five years.

In future numbers your correspondent will enter more into particulars.

J. W. SHORES.

GEORGIANA, ALA., October 2, 1875.

* A large proportion of the colored membership was transferred to the Colored Methodist Episcopal Church in America when that body was organized.

OBITUARIES.

DIED, at his residence in Leesville, Vernon parish, La., on the eighteenth of February, 1875, Elder NATHAN H. BRAY, in the seventy-second year of his age.

Elder N. H. Bray was the son of Edward Bray, of Peterboro, England. He was born April 29, 1803. He was married to Elizabeth Ann Cavil on the sixteenth of December, in the year 1832. In the year 1840 (April 9) he arrived in New Orleans with his family, consisting of his wife and five children, and soon after his arrival in this country he located near the town of Manny, in Sabine parish, La. The writer is not informed in regard to the precise date that Elder Bray made a public profession of religion, or with what church he united, but it is very probable that he united with the Manny church, for he was licensed to preach by this church July 3, 1847, and was ordained to the gospel ministry in the year 1849. His zeal in the cause and his success as a minister induced the board of the Southern Baptist Convention to employ him as a missionary to labor in the parishes of Rapides, Natchitoches and Sabine. In this field of labor he was continued by the board, the most of his time, from the year 1853 to 1859. While laboring as a missionary Bro. Bray moved from Manny and settled near the Anacoco prairie, in Sabine parish. He was in the organization of the Sabine Association, and the brethren of this association showed their appreciation of his piety and zeal in the Master's cause, and his ability as a presiding officer, by electing him moderator of the association annually up to the year 1871, except when he was prevented from attending the meetings of this body. This office he always filled with ease and dignity. In the year 1872 Bro. Bray assisted in the organization of the Vernon Association, and was annually chosen moderator of this association.

His manner in the pulpit was plain and unassuming, his subjects generally well suited to the occasion, his position well taken, and his reasoning correct and logical. Bro. Bray was not only successful as a teacher of the Scriptures, but pre-eminently so as a disciplinarian. He might truly have been called a *peace-maker*. If any of the churches in the associations above mentioned had a difficulty of a serious nature among its members, Bro. Bray was sure to be called upon to assist in its adjustment.

As a citizen, although Elder Bray was not strictly a politician, his advice and counsel were always sought, and freely given, when any political subject was agitating the public mind. In the year 1871 the parish of Vernon was created by act of the Legislature of the State, and in the organization of the parish Bro. Bray, in view of his declining health, accepted the office of parish judge by appointment. In November, 1872, he was elected to that office over a very strong opposition, and in 1874 he was re-elected for the same office by an overwhelming majority. The acceptance of this office necessarily caused Bro. Bray to locate in the town of Leesville, the seat of Vernon parish. Bro. Bray did not permit the duties of this office to interfere with his ministerial duties, but continued to labor in the cause of Christ as much as his health would permit. In the month of September last he was met on the road by a deacon of his church, by previous appointment, to accompany him to the Vernon Association. His health was so feeble that the deacon tried to prevail on him to return home, and not go to the association; but he would not be dissuaded from going—said it was *his* association, and that he *must go;* and he did go, and presided over that body with his usual ability, and for the last time.

For several years before his death, in most of his public prayers he would pray that he might be permitted to die at home, and in his right mind, which he certainly did, for it seems that Sister Bray had requested him some time before his death, in view of his declining health, that, in case his speech should fail him in his last moments, he would give her a sign or token of his confidence in his happy acceptance with God. This token was the raising of his hands. Up to within a few moments of his death his expressions showed that he was happy and perfectly resigned to go. His attending physician informed me that a few moments before he died his speech failed him, and that he raised his hands several times, thus giving evidence to the last moment of his abiding faith. As a minister he was wise and prudent; as a Christian he was humble, pious and benevolent; as a citizen he was active in promoting the interests of the community in which he lived; as a neighbor he was kind and accommodating; in a word, he was a worthy example for all.

PHILIP KOONCE.

MRS. L. O. BURRUSS, of Yazoo City, Miss., died on Tuesday, September 28, at ten A. M. She was distressingly sick for about twelve days. Sister Burruss was converted to God and joined the church in the year 1852, since which time she remained in connection with the church of her choice. She was a useful member of the church, and was steadily growing in piety and usefulness to the day of her departure to a better world—her eternal home. Sister Burruss was a woman of superior natural endowments, and of mental and moral culture of a high grade. She was a model Sabbath school teacher—faithful, prompt and well qualified for the pleasant task. Oh, how sadly will her presence and labors be missed! She was an earnest worker in the church. She tried to do her duty. She loved the church, and was willing to make sacrifices for the well-being of the same. She was the pastor's friend. He will miss her. She was a kind, affectionate mother. She leaves five children—three sons and two daughters. One son, the eldest, is a young man of promise in the profession of law at the Yazoo City bar. May they all follow their mother's footsteps into the church, to Christ, and finally to heaven. She had many friends and admirers, and all feel that her place will be hard to fill in the church and in society generally. But she has gone from the toils and sorrows of this life, we verily believe, to "the rest that remains to the people of God:"

> "Where the saints of all ages in harmony meet,
> Their Savior and brethren transported to greet,
> While the anthems of rapture unceasingly roll,
> And the smile of the Lord is the feast of the soul."

R. D. NORSWORTHY,
Pastor.

DIED, September 28, 1875, after a short illness, at his father's residence in Magnolia, Miss., CHARLIE E. GATLIN, aged fifteen years, two months and six days. The deceased was the son of John B. Gatlin. His mother died when he was but a child, with a sister younger than himself. A second marriage of his father supplied the place of a mother to the children so far as it could be done. In this relation Charlie was true to the prominent injunction in the religion of childhood and youth—obedience to parents. He was a remarkable boy; he had a fondness for the company of his parents that is seldom found in a boy of his age. Having been a member of the church about a year, in all his deportment he aimed to be governed by a pure morality. In business and at school he was brought into different kinds of company, but he was careful to maintain an unsullied reputation for honesty and truthfulness. Gaming and amusements on the Sabbath, which ruin the morals of so many boys, had no charms for him; he desired something more enduring. The punctuality with which he attended to business and met his engagements was remarkable in his character, and his hands found work to do without orders, for he offered his service in those kind and useful offices which may properly employ the time of youth.

J. W. SANDELL.

JOSEPH GARTHAN RICHARDSON was born in Marengo county, Ala., September 4, 1858, and died at his father's residence, in Kemper county, Miss., July 29, 1875, aged nearly seventeen years.

By this painful dispensation of Divine Providence the family of Bro. Richardson has been deprived of one of its most beloved inmates, and the community in which he lived of one who was greatly esteemed for his kind and genial disposition. At the time of his death he was not a member of the church, but a constant attendant upon the services of the sanctuary. When quite young, while his father was living in Alabama, he attached himself to the Methodist Episcopal Church South, but after the family removed to Mississippi, from some cause unknown to the writer, he failed to claim his place in the church. During his sickness, which continued two or three weeks, he manifested contrition, and said he was praying for pardon and salvation. His family and friends have strong hopes of his salvation. In the last stage of his sickness he was rational only at brief intervals, and hence said but little of his prospects. May God comfort the bereaved and stricken ones.

D. G. W. ELLIS.

HENRY A. WESTBROOK, son of William J. and Caroline Westbrook, was born June 10, 1858, in Amite county, Miss., and died July 31, 1875, in East Baton Rouge parish, La.

The catastrophe which brought this young brother to his sudden death was truly heart-rending to his family. His parents were gone from home (in the neighborhood,) and this son and a little brother were in a new ground cutting down timber. He had lodged a tree, and, after cutting the one on which it was lodged sufficient to cause it to break, he turned and attempted to escape, but was struck by this tree flying back, inflicting a mortal wound on his head and bruising his body. He only lived about an hour, but never spoke; and when his parents returned home they found their son a lifeless form. This youth obeyed the wise man's injunction: "Remember now thy Creator in the days of thy youth," and when he was fourteen years of age united with the Methodist Episcopal Church South. This reminds us of the Savior's warning: "In such an hour as ye know not the Son of man cometh."

N. B. YOUNG.

SISTER MARY SIMPSON was born in Ireland, May 16, 1798; married Matthew Simpson in 1818; joined the church in 1830, and died in Covington, La., August 27, 1875.

Thus for forty-five years did this good woman show forth, by a faithful and upright life, the power of godliness. Regularly at church, gifted in prayer, consistent in walk and holy in heart, she was a pattern of all godly women and mothers in Israel. I never saw the power and divinity of our holy Christianity exemplified more wonderfully than in her death. Not only ready, but desiring to depart and be with Christ, she cried: "O heaven! heaven! heaven! I am happy in my journey." As I stood by the dying bed of this holy woman I could not but say: "What a tribute to our holy Protestantism!" Born among the zealots of Rome, nurtured among Catholics, she comes to die not merely in submission, but in holy triumph, giving the last best seal to the truth of her faith by a full and complete victory over death.

WALTER A., son of S. J. and Amanda Robinson, was born April 29, 1868, and died August 12, 1875. Walter was an obedient son to his parents, and said on his dying bed that he loved Jesus. May the father, mother and brothers live so as to meet little Walter in heaven.

N. B. YOUNG.

DIED, October 1, 1875, of congestion, MILTON HINKLE, oldest son of J. N. and Johnnie Lyles, aged five years, three months and sixteen days. "Of such is the kingdom of heaven."

B. F. WHITE.

The Christian Advocate.

THURSDAY, OCTOBER 28, 1875.

THE BRIDGE OF LIFE.

Across the rapid stream of seventy years
The slender bridge of human life is thrown;
The past and future form its moldering piers;
The present moment is its frail keystone.

From "dust thou art" the arch begins to rise,
"To dust" the fashion of its firm descends,
"Shalt thou return" the higher curve implies,
In which the first to the last lowness bends.

Seen by youth's mingle light upon the arch,
How lovely does each far-off scene appear!
But ah! how changed when on the onward march
Our weary footsteps bring the vision near!

'Twas fabled that beneath the rainbow's foot
A treasure lay, the dreamer to bewitch:
And many wasted in the vain pursuit
The golden years that would have made them rich.

So where life's arch of many colors lends,
The heart expects rich wealth of joy to find;
But in the distance the bright hope recedes,
And leaves a cold, gray waste of care behind.

A sunlit stream upon its bosom takes
The inverted shadow of a bridge on high,
And thus the arch in air and water makes
One perfect circle to the gazer's eye.

So 'tis with life: the things that do appear
Are fleeting shadows on time's passing tide,
Cast by the sunshine of a higher sphere
From viewless things that changelessly abide.

The real is but the half of life; it needs
The ideal to make a perfect whole:
The sphere of sense is incomplete, and pleads
The closer union with the sphere of souls.

All things of use are bridges that conduct
To things of faith, which give them truest worth;
And Christ's own parables do us instruct
That heaven is but the counterpart of earth.

The pier that rests upon this shore's the same
As that which stands upon the farther bank;
And fitness for our duties here will frame
A fitness for the joys of higher rank.

Oh! dark were life without heaven's sun to show
The likeness of the other world in this;
And bare and poor would be our lot below
Without the shadow of a world of bliss.

Then let us, passing o'er life's fragile arch,
Regard it as a means and not an end—
As but the path of faith on which we march,
To where all glories of our being tend.

Good Words.

Training for the Life-Battle.

POINTS THAT WANT LOOKING TO.

BY REV. DAVID MACRAE, OF SCOTLAND.

Paul Richter says: "The body is the breastplate of the soul." It is a vital truth that needs to be more widely proclaimed. We are only wakening up now to its importance—only beginning to recognize practically that body, soul and spirit, though distinct, are not independent; that none of them can be neglected without peril to the others; that the three together are the three-fold cord that is not quickly broken. The intellect is not physical, but in a physical world the intellect depends for its activity on its physical instruments. Napoleon attributed the loss of a battle to a badly-cooked dinner, which, by disturbing his digestion, had temporarily affected his brain and made it unfit for its usual work. It was like the breaking of an oar in a rowing match. The power was there, but its instrument was unfit for use.

Even the moral nature is dependent on the bodily state to a greater extent than most people believe until they think. Old Samuel Johnson used to declare that every man was a rascal when he was sick. It was putting it too strongly. But we have all observed how selfish and surly people are apt to become when in pain. How often toothache or even a bad cold in the head will make a cheerful person gloomy and peevish! How apt we all are, if under the irritating or depressing influence of sickness, to say and do things from which in the joyousness of health we would have recoiled. Sydney Smith averred that old friendships are often destroyed by toasted cheese, and that hard-salted meat has led to suicide.

A greater than Sydney Smith advised a sickly evangelist to use a little wine for his stomach's sake and his many infirmities. If Paul had lived in our day he would have seen reason to advise people to take *less* wine for their stomachs' sake, in order to get rid of their infirmities. But in either case the advice would have the same significance. Paul knew that if Timothy's digestion was impaired he would be less clear in head and less strong in heart, less able to see through the sophistries of heathen philosophy, and less able to fight the good fight of faith, than if enjoying robust bodily health.

Sometimes the very care that parents exercise over their children defeats its own end by depriving the children of facilities for developing their physical powers. Dr. Lyon Playfair, of Edinburg, said he had occasion to compare the health of two streets—one a street filled with well-to-do tradesmen, the other a tumble-down street occupied by the very poor. Yet the sickness and mortality in this poor street was far less than in the other. The explanation he found to be this: that the children of the poor were seldom or never within doors during the day, but spent their time running wild about in the street. The well-to-do tradesmen, on the other hand, had their children at school; and, being more genteel, kept them off the street. They gave them too little of the open air, too little exercise. The consequence was weaker bodies, more sickness and more death. Beware of that. Let the youngsters grow up not only spiritually, but physically, "children of the light."

A word now about one or two points apt to be overlooked in intellectual training. I do not so much refer to training in school as at home. Children are often made or unmade for school before they are sent. They are taught from infancy, at home, to be observant or unobservant, to remember or be forgetful, to be accurate, to be discriminating or undiscriminating, to be thoughtful or thoughtless, to be obedient and attentive, or the reverse; and these habits go far to determine whether the teacher gets a weapon of steel or a weapon of pasteboard to sharpen in school.

Habits are so vital an element that precocity, when it leads to their neglect, becomes a misfortune. How often we see the precocious boy come to nothing, and the slow boy, in the very same family, rise to distinction! Why is this? Generally because, with the precocious boy, the formation of habits was thought superfluous. He could get on without them. Whereas with the slow boy it was felt that unless pains were taken to train him to habits of diligence and concentration there was no hope for him in the competition of life. And so he is found growing in strength long after the other one's precocity and life prospects have faded together.

Here let me say to parents: If a child is slow, even if it be apparently stupid, don't betray your despondency over it. Don't call it a blockhead. Don't let it hear you say, as I once heard an otherwise prudent man say in the hearing of his boy: "It is no use trying to get that boy to learn." A boy who hears his parents say that will, if he wants to learn, be totally discouraged, and if he doesn't want to learn will gladly avail himself of the excuse that he hasn't the power. Don't be discouraged yourself. Slow growth is often sure growth. Some minds are like Norweginn pines. They are slow in growth, but they are knitting their fibers closely, they are striking their roots deep, and in the end they are the strongest and hardiest giants of the forest. Some of the greatest men—some even of the greatest wits—have been dull as boys. Dryden and Swift were dull as boys. So was Goldsmith. So was Gibbon. So was Sir Walter Scott. Napoleon at school had so much difficulty in learning his Latin that the master said it would need a gimlet to get a word into his head. Douglas Jerrold was so backward in his boyhood that at nine he was scarcely able to read. Isaac Barrow, one of the greatest divines that the Church of England has ever produced, was so impenetrably stupid in his early years that his father more than once said that if God took away any of his children he hoped it would be Isaac, as he feared he would never be fit for anything in this world. Yet that boy was the genius of the family, and but for him the existence of his father and the whole family would long since have been forgotten.

Another point in which both parents and teachers often err is in resorting too often to corporeal punishment—in the too ready use of what we in boyhood used to call "the taws." My views on this subject may be somewhat prejudiced from the circumstance that during part of my boyhood I was under a ferocious teacher, who lashed us unmercifully, and on the slightest provocation. I do not know if his treatment of us did any good; I know that to some of us it did a great deal of harm. No doubt Solomon said: "He that spareth the rod hateth the child." But we must remember that Solomon was a king's son, and probably got off very easily himself in the matter of punishment. If he had been in school with me, under the flagellator I spoke of, he would probably have expressed his dogma with a little more reservation.

Corporeal punishment seems necessary in some cases; but parents and teachers should use every possible effort to bring children under a higher law than the law of the lash. The whip should never be used to a horse or a dog if your purpose can be as well accomplished by kindness. The same rule applies with even greater force to children. Every time you get a child to do from a sense of duty—or, better still, from love—what it formerly did from fear of punishment, you gain an important point in its moral development.

Particularity in Prayer.

There is apt to be a cold, unmeaning generalization in our petitions at the throne of grace, as if there was no desire uppermost in the soul, and no one want more urgent than any other. If the question were asked of a number of persons, by one who had all gifts at his command: "What will you have? Here are wealth and honors and jewels and lands and books"—all the answers made would not be the same. So our hearts' experience and our desires vary. One is pressed sorely by pride, another by covetousness. One is thinking of some recent sin, or the besetment of one day differs from that of another. How natural that the prevailing thought should give shape and urgency to prayer.

Thus it was when Elisha prayed for the son of the Shunamite woman, and restored him alive and well to his mother. There was great particularity in that prayer—a wonderful concentration of the power by which it prevails. The sympathy of the man of God for the weeping parents repressed for the time every other feeling, and he went to the mercy seat burdened with the one desire. So when Jesus plead with his Father on behalf of his disciples: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil that is in the world." He seemed to forget all else in the fervor of his anxiety for that one end, and the answer came in the bestowment of a "hopeful patience" upon these disciples, by which they were fortified amid all their trials, and in the gift of a vigilance that disarmed temptation and kept their names unsullied.

A sermon of a Scotch preacher—John Livingstone—was the means of the conversion of five hundred persons in one day. But the other fact to be mentioned in connection with this is that many Christians had devoted the whole of the preceding night to prayer for this very object.

John Newton, the friend of Cowper, and the author with that poet of the "Olney Hymns," had a godly mother, whose prayers in his behalf in the nursery he remembered when, as a slave dealer, he became so debased in character as to be despised and cast out by the degraded negro savages of Africa; and as he lay upon the sand, seeking repose for the night, the earnest prayers of the mother were answered, and the profligate man became an eminent preacher and writer, whose works are valued by all the friends of evangelical religion.

Rescued by prayer, earnest and special—earnest because special—prayer that went up from the little room in London, and brought the song of joy in the night to the soul that had wandered so long and so far from God, amid the sands of Africa! Is there not in one example like this, even if it stood alone, encouragement for those who come burdened with one desire, or who, if they have more than one, who still come burdened whenever they make their requests known unto God?—*Presbyterian.*

An Effective Reproof.

Royal lips ought to excel in politeness and gracious words, for rulers may govern their subjects by example no less than by authority. They need to rule themselves and their tempers to prove their right to control others. Rumor has said ugly things of Victoria in recent times, but the following incident in her early reign was beautiful:

When Queen Victoria was about thirty years younger than she is now she was inclined to be very exact in the way of business, and more especially in the way of promptness to appointed times and places. Seven years a queen, four years a wife and three years a mother, she felt probably a more weighty dignity resting upon her than she has felt since.

And yet no crust of dignity or royal station could ever shut out her innate goodness of heart. All the time of which we speak the Duchess of Sutherland held the office of mistress of the robes of the British Queen, and on public occasions her position was very near to the royal person, and deemed of great importance. A day and an hour had been appointed for a certain public ceremony in which the Queen was to take part.

The hour had arrived, and of all the court the duchess alone was absent, and her absence retarded the departure. The Queen gave vent more than once to her impatience, and at length, just as she was about to enter the carriage without her first lady of honor, the duchess, in breathless haste, made her appearance, stammering some faint words of excuse.

"My dear duchess," said the Queen, smiling, "I think you must have a bad watch." And as she thus spoke she unloosed from her neck the chain of a magnificent watch which she herself wore, and passed it around the neck of Lady Sutherland.

Though given as a present, the lesson conveyed with it made a deep and lasting impression. The proud duchess changed color, and a tear, which she could not repress, fell upon her cheek. On the next day she tendered her resignation, but it was not accepted. It is said that ever afterward she was, if anything, more punctual than the Queen herself.

LATIMER'S CANDLE.—The martyrdom of the venerable Bishops, Latimer and Ridley, took place at Oxford, October 16, 1555. The two noble martyrs quietly stood on either side of the stake, while, as chained captives, they were firmly fastened to it. Ridley was supplied by Stipside with some gunpowder, as was Latimer. All being ready, a light was then brought and applied to the fagots. Bishop Latimer, turned and addressed his fellow-martyr those memorable, prophetic and imperishable words, which every Protestant should have engraved on his memory: "Be of good comfort, Master Ridley, and play the man. *We shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out.*"

The flames arose, and with them the cry of Ridley: "Lord, receive my spirit!" Latimer vehemently cried out: "Oh, Father of heaven, receive my soul!" He appeared to welcome the flames, embraced them, bathed his hands in them, and soon died with little pain. Thus Latimer and his companion, like Elijah, entered heaven in a chariot of fire.

Men may die, but their words live on; and it is well, at the present time, to ponder over Latimer's last words as a sacred legacy. Can it be possible that at Oxford spiritual decay has commenced, and that scriptural truth is less appreciated than formerly? In nature, above all things, the water must be pure at the fountain; in like manner, at the fountain-head of learning, the school of the prophets, the truth, pure and simple, ought to be taught. The martyr's memorial, standing as it does at Oxford, should be a sermon in stone to remind professors and students of Latimer's memorial words.—*The Rock.*

SEVEN WAYS OF GIVING.—One way is to give something to every cause that is presented, without inquiring into its merits. This is a careless way, but better than none.

A second way is to give from impulse, as much and as often as love and pity prompt. This is adapted to those of the rich who are kind-hearted.

A third way is to save the cost of luxuries, and apply them to purposes of religion and charity. This is for the self-indulgent. With the frugal it is apt to be accompanied by narrowness, asceticism and pride in good works.

A fourth way is to make a special effort to earn money for benevolent objects. This is for lazy people.

A fifth way is to lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This way is adapted to all, but especially to the penurious, economical, the hard-working, the extravagant and the poor, whose gifts would be largely increased if it was generally practiced.

A sixth way is to give to God and the needy just as much as we spend on ourselves.

A seventh way is to limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

We should not confine ourselves to one way of giving, but practice and teach our children different modes, each in its proper place, as occasion requires.—*Presbyterian at Work.*

TRUTH is the shortest and nearest way to our end, carrying us thither in a straight line.

Religious Intelligence.

—Some of Mr. Sankey's hymns and tunes appear in the Malagasy hymn-book, just published in London. The Christians of Madagascar are reported to be very fond of singing.

—The foundation-stone of a new Methodist church was laid at Cape Town, Africa, recently. The Governor of the colony and many of the Legislature were present. Wesleyan Methodism is spreading in South Africa.

—A new Presbyterian chapel was dedicated in Tokio, Japan, June 19. The church was formed in 1873, and consists of 68 members. It employs two native preachers, and sustains 18 preaching-places in the city. The building is 50 feet long by 30 wide, and will seat 300 persons.

—W. A. P. Martin, D. D., who went out, under the appointment of the Presbyterian Board of Foreign Missions, as a missionary, about twenty years ago, now holds the position of president of the Government University in Pekin, China, and teaches foreign science and law to the Chinese students.

—The Baptists are about to try camp meetings. The New York *Tribune* says: "The Baptists, who held an open-air meeting on the Highlands of Martha's Vineyard, were so well pleased with the result that they are making arrangements for the permanent occupancy of the ground and an annual service."

—Sir Moses Montefiore, the Jewish philanthropist, who, at the age of ninety-one, has left London for Jerusalem to see what could be done to ameliorate the condition of the Jews in that city, was received with the greatest enthusiasm. The streets were blocked up by a crowd of twenty thousand people as he left the synagogue, all anxious to do him honor. He says that the Palestinian Israelites are eager to give their attention to any kind of remunerative employment.

—The seventh world's conference of the Young Men's Christian Associations opened at Hamburg, Germany, August 14. There are 102 associations in Germany, having an aggregate of 2,851 members. In Switzerland there are 52 associations, with about 400 members. France has about 40 associations, with 1,200 members. In England, Wales and Scotland there are 261 associations, 5 in Australia and the Sandwich Islands, and 1 in Japan, making in all 462 foreign associations, besides Belgium and Holland, from which there are no reports. In the United States and British Provinces there are about 700 associations, making a grand total of between 1,100 and 1,200 associations in the world, with probably over 100,000 members.

—At Puebla, Mexico, a new Methodist Episcopal chapel, neat and convenient, was dedicated a month ago. Rev. C. W. Drees, the energetic pastor, preached in the morning, and Rev. John W. Butler in the evening. Mr. Drees writes: "All passed off quietly, although there had been serious threats. The government furnished us ample protection. That we have been able, without any disturbance, to open a Protestant church side by side with a Romish one, and that in an ancient convent in the city of Puebla, is a great triumph—greater than you can well appreciate. Many people express their surprise at what we have been enabled to accomplish. It is the Lord's doing, and marvelous in our eyes."

JAPANESE INTEREST.—The Rev. James H. Ballagh, writing to the *Sower* from Yokohama, speaks of the great interest felt at Yedo in the hearing of the gospel. Several brethren of the Rev. Mr. Thompson's church have a dozen preaching-places in various parts of the city, and the other missions are similarly active. The newspapers are largely occupied with religious discussions, which are conducted entirely by unbaptized persons. Two papers are exclusively devoted to opposing the truths of Christianity—one published by a body of priests, and the other by the Department of Religion. The case of the two elders, Okeena and Ogawa, charged with violating the burial law of Japan, has not yet been settled, although they have been summoned to Yedo for a third hearing. Their crime consists in having intrusted the remains of a woman to an American Christian, instead of a Hindoo or Buddhist priest, for burial.

—It will be remembered, says the *Independent*, that one Rabbi Sneersohn, of Palestine, was in this country some three or four years ago, and delivered courses of lectures on the present condition of the Holy Land, in Washington and elsewhere. He has lately got into serious difficulty at Tiberias, where, according to the *Freie Presse*, he settled as farmer, and tried to get the Jews of Tiberias to follow his example. At first they agreed to it, but soon, fearing that they should thus lose the sums sent them from their co-religionists in Europe, they attacked him as an apostate reformer, and he was ordered by the rabbi to leave the city on pain of excommunication. This he would not do, and he was seized and brought before the rabbi in the synagogue, who declared him possessed by an evil spirit, and who imprisoned him in a dark room in the synagogue for five days, scarcely allowing him food enough to support life, and then dragged him out, whipped him, put him on an ass, with his hands tied behind his back, and chased him out of the city. He would surely have perished but for the care of the Franciscan monks. Rabbi Sheersohn being a naturalized American citizen, our American consul at Jerusalem appealed to the Turkish government, which arrested nine guilty men, including the Tiberias rabbi. The rabbi, however, having been allowed to visit his house to arrange some papers, fled to the mountains, and a mob of Jews broke into the prison and set the other eight free. The soldiers were too few to recapture them, and had all they wanted to protect our consul, who returned to Jerusalem and reported the occurrence to Washington.

Our Young People.

THE ROBIN'S WHISPER.

What do the robins whisper about
From their homes in the elms and birches?
I've tried to study the riddle out,
But still in my mind is many a doubt
In spite of deep researches.

While in the world is silence deep,
In the twilight of early dawning,
They begin to chirp, to twitter and peep,
As if they were talking in their sleep,
At three o'clock in the morning.

Perhaps the little ones stir and complain
That it's time to be up and doing;
And the mother-bird sings a drowsy strain
To coax them back to their dreams again,
Though distant cocks are crowing.

It may be that they speak of one autumn day
When with many a feathered roamer,
Under the clouds so cold and gray,
Over the hill they take their way,
In search of the vanished summer.

It may be they gossip from nest to nest,
Hidden and leaf-enfolded;
For do we not often hear it confessed,
When a long-kept secret (no) is guessed,
That "a little bird has told it?"

From Our Little Friends.

WHISTLER, October 5, 1875.

DEAR MR. EDITOR: I see you publish letters written by children in the CHRISTIAN ADVOCATE; and as I have never seen one from my home I thought I would write, and let you know what good things have been done in our little village, which is, as I suppose you know, five miles from Mobile, on the Mobile and Ohio railroad. We have quite a large Sunday school, numbering, officers and scholars, one hundred and fifty-six. My big brother is assistant superintendent. We have a good organ, and the Bishop sent us the dearest, best preacher in the Alabama Conference—the Rev. W. M. Winn. We children think so; and oh! we do love him and Mrs. Winn, and his two sweet little girls—Ada and Lelia. We had a revival two or three months ago, and I believe fifty-seven were taken into the church. All of Mamma class (Sunday school class, I mean) joined. I do pray we may hold out faithful. I mean to try and meet our pastor in the better land.

For fear of making my letter too long, I must close after I tell you of the ice cream supper given for our preacher. We made nearly $100. Sister says I had better stop or you won't want to hear from me again. Hoping that you may live many years yet to send your dear, blessed papers as a blessing to so many homes, and that we may all at last meet beyond the tide, and each have a crown and harp, I am

Your little Whistler friend,

NELLIE O. C. WILSON.

CLINTON, LA., October 4, 1875.

MR. EDITOR: I see so many little girls and boys writing to you that I thought I would write too. We live on a farm in the country, near Clinton. I am a little girl eleven years old. We take your paper—the CHRISTIAN ADVOCATE—and I like to read the Child's Corner, and, like all others, am very anxious to hear "How Barney Milked the Boys' Nest;" but I have almost despaired. I think Grandpa Goodale is trying to fool all of us little folks. Mr. Editor, I like all those nice little stories you have in your paper so much! Sometimes when I read them I feel like I wanted to join the church and be a Christian; but I am afraid I am too young. My ma says this is the time for me to give my heart to God. I am going to try and be a good Christian. Mr. Editor, I would like so much to be acquainted with you, for I know you must love all the little children, and we all love you. Now, Mr. Editor, good-by.

Your friend,

ANNIE E. ROBERTS.

MERIDIAN, MISS., October 8, 1875.

DEAR MR. EDITOR: I see other little girls write to you, no older than myself, and I thought I would write you a few lines too. I am a little girl nine years old. I have six sisters and one little baby brother. We all go to Sabbath school, and little Eddie too. I love my teacher very much. One reason is because she loves all of us little girls. My pa is from home nearly all the time. My ma gets very lonesome sometimes. Pa says this is his last year on the Marion circuit. I don't know about that; but pa will soon know, for it is just two months until Conference. But one thing I do know: if we live we will be in the Mississippi Conference somewhere, where we will get the ADVOCATE. Ma says she would not be without it for anything. If I live until I am ten years old I will write to you again. Good-by.

Your little friend,

EMMA BROGAN.

CLINTON, LA., October 1, 1875.

DEAR MR. EDITOR: We take your paper—the CHRISTIAN ADVOCATE—and I like to read the Child's Corner very much. I am a boy thirteen years old. I am making a cotton crop this year. I went to school until June, when our teacher was taken sick and quit teaching. I go to Sunday school. We have a large Sabbath school. Our preacher is a good man. He is our superintendent. His name is Mr. Campbell. I love our Sunday school, for there we learn to love God. I hope I will be able to help the missionary society this winter. We are all very anxious to hear Grandpa Goodale's story about "How Barney Milked the Boys' Nest." I hope he will soon be ready to finish his tale. Now, Mr. Editor, may God bless you!

Your friend,

THOMAS ROBERTS.

Three Rogues.

A peasant was taking a goat to Bagdad. He was mounted on a donkey, and the goat, with a bell tied around its neck, was following him. Three rogues saw this little company go past, and desired to enrich themselves.

Said the one: "May I carry off that fellow's goat in such a way that he shall never be able to ask it again of me?"

And the other cried: "Grant me the wit to rob him of the ass on which he is mounted."

"Oh, truly, what an exploit!" exclaimed the third. "What would you say if I mean so to despoil him of his clothes that he will actually be obliged to fast?"

The first rascal, following the traveler softly, by stealth took the bell from the goat's neck, fastened it to the ass' tail, and made off with his booty.

The man, still riding the ass, heard the sound of the bell constantly behind him, and never for one instant imagined that the goat was no longer there, till by and by he happened to turn round. Picture to yourself his astonishment when he could not see the animal that he had been taking to market to sell. Of every one who passed he asked news of his goat. Presently the second rogue met him, who answered:

"At the corner of yonder lane I saw a man running off, dragging a goat along with him."

The countryman jumped from his ass, saying:

"Please take charge of my donkey," and ran after the thief in the direction he supposed him to have taken.

When he had been running hither and thither for some time, he came back to find that neither ass nor keeper were to be seen. Our two rascals had already got far away, both well content with their booty. The third now awaited the simple man, leaning against a well by which the latter must pass. Then with loud wails he began to lament so bitterly that the loser of the ass and goat was led to accost a person who seemed thus afflicted. Approaching him he said:

"What are you grieving about? I am sure you cannot have had as much ill luck as I have had. I have lost two animals, the price of which would have made my fortune."

"Oh, but think what a loss mine is!" exclaimed the thief. "Have you, like me, ever let a casket full of diamonds fall into a well when you were told to carry them to the judge? I shall perhaps be hanged for theft."

"But why do you not go into the well?" asked the countryman. "It is not very deep."

"Alas! I am not clever enough," answered the rogue. "I would rather run the risk of being hanged than drown myself, which I should certainly do; but if there were any one willing to do me the service, I would gladly give him ten pieces of gold."

"Promise me those ten pieces of gold" cried the poor dupe, thinking the sum would more than repay him for the loss of his animals, "and I will get you your casket back."

No sooner said than done. He threw off his clothes with such rapidity, and descended into the well so quickly, that the robber saw at once that he would scarcely have time to possess himself of his spoil. The countryman having reached the bottom of the well without finding any casket there, came up again, and was speedily aware of his new misfortune. Thus clothes, ass and goat had all gone different ways, and their unlucky owner, with all his toil, could scarcely find people charitable enough to be willing to clothe him.—*The Methodist.*

A WORD TO THE LITTLE FOLKS. Little boys and girls, do you think of the poor these hard, chilly times—how much they suffer with cold and hunger? In our cities fuel is dear, clothing is dear, provisions are dear. Some poor people have scarcely a shelter, much less a comfortable place to lay their heads, and are ready to perish for lack of fuel, food and raiment. Some children are left fatherless, motherless, penniless, without any to provide for them—no one to care either for their bodies or their souls. Do you think of this, young friends?

Have you a heart to pity, a tear to shed, a dime to give? Are you provided richly with the comforts of life—a good house to live in, plenty of food and raiment, parents and friends to care for you? Above all, have you the blessed Bible to guide you to life eternal? And are you thankful? Who gave you these blessings—distinguished you thus above the miserable, suffering and often degraded poor? God? Yes, God; and what does God say? "The poor ye have with you always, and whensoever ye will ye may do them good." "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, and shall not be heard." "Blessed is he that considereth the poor." Do you hear this, little folks, what God speaks?

"I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Be thine the joy that angels know,
Who visit oft the abodes of pain,
With interest list to tales of woe,
And bid the dying live again."

WILSON, the celebrated vocalist, was upset one day in his carriage, near Edinburg. A Scotch paper, after recording the accident, said: "We are happy to state that he was able to appear the following evening in three pieces!"

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, OCTOBER 28, 1875.

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ROBT. J. HARP, PUBLISHER.

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Waiting to be Converted.

This is the avowed attitude of many in relation to certain plain duties which God requires. They cannot think of confessing Christ and of taking the vows of membership in the church until they have experienced a change of heart. They further look to this change as the means of enabling them to break off their sinful practices, and of conquering any vices to which they may be addicted. There are those who look upon professing Christians with a degree of superiority, and boast how much better they will be when they shall make the same profession. We call to mind the case of a distinguished lawyer and politician, whose life and example had been eminently irreligious. On his death-bed he seemed deeply to regret the past, and declared that if he recovered he would show Christians how they ought to live. His thought all along probably was that when converted he would do better than those weak and infirm creatures who were trying to be religious. He had been waiting, but lived on in sin until sickness arrested him. Perhaps he would have done better than others, but there was no opportunity to make his boast good.

The notion prevails, we fear extensively, among those who are making little or no effort to be religious, that they are to be passive until some overwhelming divine power overtakes them. Meanwhile they live as they list, disregard the law of God, give no serious heed to the demands of the gospel, and listen to the message of salvation as if they had no immediate personal interest in it. When urged to take some decided step, as publicly seeking salvation or uniting with the church, it is a sufficient answer that they do not feel like it. They expect the right feeling will come some day. Until then it is not for them to take any measures or to give themselves concern on the subject. They are waiting to be converted.

Some are looking to the next camp meeting, to the protracted meeting, or for the advent of some revivalist celebrity. There is not power enough in the every-day gospel and in the stated means to warrant them in trying to become Christians. Perhaps they are also looking forward to circumstances in their affairs when they shall have more time, fewer hinderances and more helps, and when it shall be comparatively easy for them to change their course. Young men must sow their "wild oats," but, of course, the seed is not to come up. Young maidens must enjoy the world and have a few years of sunshine before they become serious and self-denying. The motto and mad cry of youth—sometimes of middle age—is:

> On with the dance—let joy be unconfined;

They do not intend to put off repentance always. The time will come, as they imagine, when religion will be in order, and in accord with their tastes and desires. They also are waiting to be converted, but with a postponement determined upon to suit their own wishes.

It is hardly necessary to show how utterly unreasonable is this waiting, or how monstrously sinful. Certainly it is the offsprug of our depraved hearts, and not the teaching of the word of God. Our duties are of immediate obligation. Repentance and faith are demanded now, and we are to follow Christ at once. Matthew did not put off the Savior's command, as many now do, by waiting to be converted. Christ said: "Follow me;" and Matthew arose and followed him. The man who would first go and bury his father had this peremptory reply from the Master's lips: "Follow me, and let the dead bury their dead." Christ requires our obedience and love at once, and that we confess him before men now. Every hour of delay is an hour of aggravated guilt. Conversion is not made the condition precedent to those plain duties which the gospel demands of all. By the help of God every man can turn and live. The wicked can forsake his way and the unrighteous man his thoughts. All can repent and believe who will, and hence the immediate and unconditional requirement. We know what Christ said to the young man: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." What would he say now to those who are waiting to be converted before they act in any way, to those who go on in sin and take no steps whatever, with the avowed purpose of waiting until irresistibly moved and divinely regenerated?

But there is a class of seekers, sensitive and conscientious, who regard anything that looks to an open confession of Christ as almost sacrilegious until they are perfectly clear as to their change of heart. No man who is truly penitent and earnestly seeking salvation is as he was before his awakening. He is already greatly changed, and we believe entitled to a place in the church and to the privileges of her ordinances. It is his duty to confess Christ, to enter his service and to follow him. As he goes forward, still seeking for more light and for the witness of the Spirit, he will be doing what Christ commands him to do, and he will not ordinarily be long in reaching the comfort and assurance which he knows to be the privilege of the children of God. The Savior's direction is: "If any man will come after me, let him deny himself, and take up his cross and follow me." He is not to wait to be converted, in the sense of regeneration, but to move at once in the line of self-denial, cross-bearing and the open confession of his Savior. We suspect that many penitent and earnest inquirers are hesitating about coming out for Christ, fearful to join the church, and keeping aloof from the ordinances. Let them act at once. If they are prepared to enter into covenant with their God, and to take Jesus as their Lord and Savior, they should by all means place themselves in the company of God's people, and enter upon the performance of every Christian duty. It is written: "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

The sum of the matter is: We are not to wait for conversion, but to seek the salvation of our souls without delay. There is a present salvation for all. Every sinner has light and grace enough to enable him to pray and to seek. God is not limited by circumstances, by ordinary means, by anything save our own unwillingness to come to Christ. Waiting for some extraordinary or irresistible demonstration will be the sinner's ruin. The tide will never so rise as to force him from the moorings of sin. He will be left to perish unless he yields to the convictions which he has. Seeking conversion, we are to act in the plain matter of personal duty. Matthew did not wait to be converted before he rose up and followed the Savior. Neither should we. Christ calls us to love him, to obey him, to believe in him, and also to confess him before men. We are to wait for nothing, but to act, to go forward in the plain path, seek as we go; work for Jesus and his cause, praying as we work, and never rest until the spirit of adoption is ours.

Changing the Issue

MR. EDITOR: I do not propose to come between Dr. McFerrin and the "three stars." I mention his name only because his article offers a *style* of argument on the question of fraternity that is no less delusive than specious. I am sure that if fifty years of faithful service to the church as preacher, missionary to the Indians, editor, book agent, Confederate chaplain, missionary secretary, upon committees and boards, and Annual and General Conferences, in "courts and camp," and even on the field of battle—if such service be a good argument for fraternity between the two Methodist Churches, this venerable brother has the right on his side. The service of this present writer can offer no rebutting argument. But has the *personality* of the advocate any legitimate bearing on the question at issue? Dr. McFerrin is a great and good man, growing better as he grows older, and I for one respect and love him for his work and character's sake; but Dr. McFerrin is not the Methodist Episcopal Church South. He should distinguish between *personal* intercourse with like-minded men and the *official* relations of his church with a body (to which these other good men belong) that has done it a *great public injustice*, and *persists in maintaining* the righteousness of its action.

But I am getting away from my subject. I do not undertake to measure swords with the excellent doctor, but I wish to enter my protest against the *style* of argument which his paper necessarily suggests. He alone does not use it. There has been no small amount of it, put with the supremest fascination to gushing souls, in the *Episcopal Methodist* of Baltimore. The editor of that journal—a *novus homo* among Southern Methodists—overflows with it. It is, in effect: "Everybody, Democrats and Republicans, Northern soldiers and Southern, Ex-President Davis and Vice President Wilson, capitalists, builders of churches and founders of universities, are forgetting the animosities of the war, bridging over the bloody chasm; and *therefore* the Methodist Episcopal Church South ought to make peace with the Methodist Episcopal Church on *its own* terms, notwithstanding it yet upholds the righteousness of its unexcusable repudiation, in 1848, of a solemn covenant which gave origin to the other church."

But, pray, what has the war, or its issues or sequences, to do with the real questions between these churches? Obliterate that history—secession, war, their concomitant events—blot them all out, even to the abolition of slavery—and leave nothing of new controversy between the churches since the year 1860; then, in this imaginary state of affairs, suppose the Methodist Episcopal Church to come to our church, *just as it did* in 1870 and 1874, claiming that all its previous conduct toward us, from the day of our organization to date, was right—to be forgotten or only to grace the pages of future history—would we not be justified in declining fraternity on these offensive terms? If so, what has war or peace—the Northern wooing or the Southern forgiveness, whereby the bloody chasm is to be bridged—Bunker Hill centennials or fourth of July centenaries—what, under the sun, have *they* to do with the question at issue between the two Methodisms? I protest against their being brought into the field of argument. The Methodist Episcopal Church is not the United States government—not yet, at least, *quite*—and my loyalty to it is not affected by my sense that that church did to my fathers and has done me an immense wrong, that it yet persists in vindicating.

The government may treat me fairly, though I have been a rebel; may need me, and thus hold out hope of advantage to compensate me for fealty; may—nay, *must*, first or last—admit to its legislative councils and administration my own representatives and those in sympathy with them; and these facts, in connection with that other supreme fact, that I am environed by that government—cannot get out of it, cannot help myself—these may all impel me to the cultivation of a reconciled spirit; and perhaps out of this may grow utter satisfaction with and pride in my government. These are some of the reasons for forgetting what I may yet think to be the great wrong that government did me in the days of blood. To it I *must* be a friend or an enemy. *Indifference* is out of the question in the relation I hold to it. But not so as to the Methodist Episcopal Church. Fraternity with it is neither a logical sequence of political reconciliation, nor an alternative of enmity to the government or hatred to the Northern people. I can be a good citizen, a fully reconciled rebel, and yet never cross hands with a Northern Methodist. But perhaps were this opportunity to offer, and I to decline, because he is such, I may not be counted a very liberal Christian. Granted; therefore I will so control prejudice, so drive it all away (as our venerable secretary has done,) that I will go around and shake hands generally—give both hands, do it with gusto and gushing, and in perfect sincerity of *personal* cordial feeling. But does this require that I as a representative man—peradventure a high official in the church—should set my face against my church when it declares, over and again, that recognition of the Methodist Episcopal *Church* as in *fraternal* relations can follow only when it has retracted officially the calumnies uttered against my *church*? There need be no connection between my good citizenship—my quelled rebellion—and my urging and aiding *formal* fraternity with the Methodist Episcopal Church. There may be the most pacific spirit and interchange of comities and neighborly courtesies between me and my right-hand neighbor, a Baptist, and my left-hand neighbor, an Episcopalian; and yet this is no reason that I should expect fraternal intercourse between my church and theirs. If I cannot be a good, pacific, forgiving, loyal citizen—living in the South, and a Methodist—because my church does not fraternize with the Methodist Episcopal Church, why is not the argument good against Romanists and Episcopalians living at the North, and yet never afflicted with solicitations to fraternity? If my argument seems absurd, its absurdity is paralleled by that *style* of argument I protest against, viz.: that the pacification of the country—the drawing of the lines of citizenship "closer and closer together"—a most desirable result—is an argument now to Southern Methodists, more than in 1848 and 1860, for a fraternization that ignores the deliberate, judicious, often and formally expressed platform of righteous principles on which my church proposes and *desires*, in all sincerity of *Christian love*, to meet the Methodist Episcopal Church. This kept in view, no man perhaps—at least very few—in the Church South but would, as warmly as does Dr. McFerrin on his platform, advocate.

FRATERNITY.

Dr. McFerrin's Semi-Centennial.

We take a brief report of this interesting occasion from the *Western Methodist*:

At the recent session of the Tennessee Conference Dr. McFerrin preached a semi-centennial sermon by request of his brethren. The *American*, in its report of the occasion, says: "The church was crowded to its utmost capacity. In the pulpit sat many prominent ministers, while the space around was completely filled with the brethren. Chairs were placed in the aisles, and these too were soon occupied. Many were compelled to stand up for want of room. The sermon was in commemoration of the fifty years Rev. Dr. McFerrin had spent in the ministry. After prayer by Rev. G. T. Henderson, portions of Scripture from Joshua and Peter were read. Dr. McFerrin took as his text the sixteenth and seventeenth verses of the first chapter of the Second Epistle of Peter. After commenting on the time in which that portion of the Scripture was written, he delivered a strong argument in favor of Christianity and the truth of the gospel. He then went briefly into the history of Methodism, and described the progress it had made since 1739. He followed it in America, and showed how it had increased. The first Methodist church in this country was erected in 1769. The Tennessee Conference, he said, was first organized in 1812, and held its first meeting in Sumner county. After a few remarks on the schools and other departments of the Methodist Church, Dr. McFerrin gave a brief account of his own life, hoping they would not consider him egotistical. He was received as a preacher in 1825, and has therefore served fifty years in the ministry. The doctor gave a detailed account of the life of a Methodist minister of the early days, and commended it as an example to the young ministers of to-day. He had been a member of ten General Conferences, and not a single person now lives who voted for his admission into the ministry. Of his early companions only two remained—G. T. Henderson and H. B. North. He spoke feelingly of those dear friends who, he said, were in heaven. Many of them had been prominent in the ministry, and now only three or four remained, and soon they too must go. He hoped he had done his duty. His motto had ever been: 'Do your duty and trust God for the rest.' To his aged brethren he would say: Labor faithfully to the end. He gave some excellent advice to the young preachers. He was opposed to ministers decking their wives and daughters in jewels. By doing so they lost the confidence of the people. The whole sermon was full of interest, and many parts so touching that the congregation was moved to tears."

Under Way.

Dr. Granbery, writing to the Richmond *Christian Advocate*, October 11, says:

The Vanderbilt was launched one week ago amid pomp and rejoicings, and started on its voyage to-day. The noise of the hammer has not quite ceased, but the lecture-rooms are ready to be occupied with comfort, and most of the professors met their classes this morning. The past week was necessarily consumed in matriculating and classifying the students. I cannot give you the number, but suppose that it approaches one hundred and fifty. Twenty of these are preparing for the ministry, and they will be joined by others in a few weeks. Some of them pursue the theological course exclusively; the majority take also certain tickets in the academic schools. They are conveniently and comfortably accommodated at Wesley Hall. The price of board is $10 per month, including fuel, but not lights and washing. They furnish their own rooms at a cost of $16 or $20 for each person. They pay no tuition fee, but the incidental fee of $5 is collected from every student. Dr. Young expects to be in condition to furnish them financial help before the close of the present session. I am pleased with the appearance of these young brethren. A few of them were put to work yesterday in our churches of Nashville and its suburbs, all the pastors being absent in attendance on their Conference. I have preached twice at McKendree, which has a membership of eight hundred. It is a large building, neat and well furnished within, but its exterior is unprepossessing. Methodism in Nashville has not yet waked up on the question of church architecture. They have no excuse for want of progress in this direction since the war, because they have been called on to contribute largely to the extension of the Publishing House and to the purchase of the site of the Vanderbilt. Methodism is strong in this city and vicinity in numbers, wealth and all other resources.

A Personal Statement.

From an advanced sheet of the *Sunday School Magazine* for December we take the following:

My work as Sunday school secretary began with the August number of the *Visitor* in 1870; it terminates with the December issues of the *Magazine*, *Visitor* and *Little People*. After thoroughly testing the matter by a four years' residence in Nashville, it became evident that my wife could not endure the climate of middle Tennessee. Under competent medical advice I removed my family to Oxford, Ga., in November, 1874. In this village my editorial work has been done during the past year. At the time of my removal, and repeatedly afterward, I took occasion to notify the proper persons that my resignation would be promptly and cheerfully tendered whenever it should be thought at all important that I should have my residence in Nashville. September 10 I received from the secretary of the Book Committee a note, dated September 7, embodying the following resolution, passed August 30, at a called meeting of the members of the committee residing in Nashville:

"*Resolved*, That it is the sense of the Book Committee that Rev. A. G. Haygood, Sunday school secretary, should reside in this city, and should have an office in the Publishing House."

I could not move back to Nashville—a matter perfectly understood by all concerned. My duty under the circumstances was transparently clear, and on the day the committee's note reached me I forwarded my resignation to the Rev. R. A. Young, D. D., chairman of the Book Committee. September 14 the resident members of the committee were called together again, when my resignation was accepted, and the Rev. W. G. E. Cunnyngham, D. D., of the Holston Conference, was elected Sunday school secretary of the Methodist Episcopal Church South.

And thus, by providential circumstances and the action of the Book Committee, August 30, I have been relieved of a grave responsibility—pressing on me incessingly for five years and a half—which, of my own motion, I should not have felt free to lay down. It is a satisfaction to me to know that I have done my best, and that my work has been to me, at least, a pleasure and a blessing. If good has been done to others, God be thanked!

The retiring secretary is under too many obligations to recount them here. He has had many friends and helpers. They deserve and receive his heartfelt gratitude. His successor, Dr. Cunnyngham, is known to the entire church as a man of ability, attainments and devotion; besides, he is a true lover of the children and of the children's Savior. Dr. Cunnyngham will put his whole heart in his work, and will deserve what we trust he will realize—very great success. God make him tenfold more skillful and useful than his predecessor has been!

ATTICUS G. HAYGOOD.
OXFORD, Georgia.

The New Sunday School Secretary.

We find in the Knoxville *Age* the following interesting sketch of our honored successor, the Rev. W. G. E. Cunnyngham, D. D.:

The importance of the position to which Dr. Cunnyngham has been called moves us to furnish a sketch of his life for the benefit of the seven hundred thousand Methodists who are to receive their weekly rations of Sunday school food from his hands.

Dr. Cunnyngham was born in Knox county, Tenn., December 3, 1820. He is a son of the Rev. Jesse Cunnyngham, who was the presiding elder of Knoxville district at the time of the doctor's birth. The subject of our notice was licensed to preach and joined the Holston Conference in 1843. He went to China as a missionary in 1852, and was superintendent of the China missions.

He returned to the United States in the autumn of 1861, and spent the winter in New York city. In the spring of 1862 he went to Kentucky, where he taught in Science Hill Academy, at Shelbyville, for three years, remaining away from Tennessee because he would not take the oaths required by Federal officials.

He reached Abingdon, Va., in 1865, and was for eight years a professor in Martha Washington College; during which time (1867-8) he acted as assistant secretary of the Foreign Board of Missions. In 1873 the doctor was appointed to the pastorate of Church Street charge, in this city, which position he surrenders after Conference, to be held on the twenty-tenth of October.

We take pleasure in introducing Dr. Cunnyngham to the three hundred and fifty thousand Sunday school children connected with the Southern Methodist Church. If they regret, as well they may, the loss of their former secretary, we assure them that they have cause to be thankful that he has such a worthy successor. We will "go his security" that he will not be found wanting in anything. In all the trusts committed to him he has been faithful, and no matter what the emergency, he has been equal to it. Sympathetic in his nature and child-like in his disposition, he will make just such a leader as the little "soldiers of the cross" will delight to follow.

Knox county is greatly honored in having one of her sons called to so responsible an office. He is one of the "products" in which she justly feels a pride. For ourselves, and in the name of the entire people, we tender to Dr. Cunnyngham hearty congratulations because of the distinguished honor conferred, and sincerely trust that he may have a long, useful and happy life.—*Sunday School Magazine for December.*

The China Mission.

I have to-day had the pleasure of a few hours' conversation with Sister Lambuth, of the China mission. She is full of her work and devoted to it. Her heart and head and tongue and hands are all in the mission work of China. It would do any one good to learn from her what has been done and is now being done by our missionaries in China. O how much is to be done if that people are *Christianized!* Who will help to do it? Who will *send* their money to help those who have *gone* to do the work of teaching that people the gospel of Christ?

They need money to build chapels and school-houses, to print books and tracts, to pay teachers, Bible women and preachers. Native men and women can be employed to great advantage in this work. Living there is cheaper than here, but yet it costs money to live there as well as here. I hope the private members and ministers of the Mississippi Conference will awake and consider this subject, and be found contributing of their means for the assistance and support of our Bro. and Sister Lambuth. I would most earnestly urge those in the Brookhaven district to pay the amounts subscribed for the cause of missions before our Conference meets. Every dollar subscribed is needed for both foreign and domestic missions. The Lord will make the liberal soul fat, and loveth the cheerful giver.

H. H. MONTGOMERY.
OCTOBER 14, 1875.

WESLEY MONUMENTAL CHURCH, GEORGIA.—Rev. A. W. Wynn, A. M., pastor of the Wesley Memorial Church, Savannah, Ga., says the New York *Christian Advocate*, is now on a brief visit to this city and vicinity. On Monday morning he was present at the preachers' meeting, 805 Broadway, and was introduced, and delivered a brief and winning address, in which he furnished some interesting facts concerning his new church enterprise.

The following resolution was adopted by the Boston preachers' meeting on Monday, October 4:

Resolved, That it has afforded us great pleasure to welcome to the platform of our preachers' meeting our Rev. Bro. Wynn, of the Methodist Episcopal Church South, and we have greatly enjoyed his frank, fraternal spirit, as revealed in his interesting address; and we commend him and his cause to the favor of the Northern people as eminently calculated to restore the harmony between the two branches of American Methodism, which is so desirable.

BISHOP CAPERS' LETTER GENUINE.—On yesterday we were honored with a call from Dr. Henry D. Capers, of Oxford, Ga., who, to the gratification of his friends as well as those of his father—Bishop Capers, of precious memory—is spending a few days in the city. Dr. Capers assures us there is no doubt of the genuineness of his father's letter, as published last week in the *Neighbor*—that he is well acquainted with Col. C. B. DuPre, of *Clinton, Tenn.*, and that he has seen the original letter and cannot be mistaken. He is unable to account for the error—putting Clinton, S. C., for Clinton, Tenn. The doctor is in fine health, and about as cheerful as the lad Henry was twenty-four years ago.—*Christian Neighbor, Columbia, S. C., October 9.*

PRESIDENT JOHNSON, of Whitworth Female College, gave us a brief call last week. We were gratified to learn that the college has opened finely, and that it has already nearly as many boarders as the buildings can accommodate. The president and trustees are planning to put up a large brick building, at an early day, in addition to the spacious and handsome structures already completed and in use.

OUR YOUNG FRIEND, Philip Werlein, the great piano dealer, after a sixteen months' tour of business and recreation in California, is again at home, and at his old place of business on Bronne street. The Pacific slope appears to have agreed with him marvelously well.

DR. W. H. WATKINS, of the Mississippi Conference, was in town last week and staying over Sabbath, and preaching for the Morean Street brethren. He was looking fresh and vigorous.

BISHOP KEENER reached home on Friday, the twenty-second instant. The Missouri folks seemed to have treated him well, as he appears in fine health.

THE REV. C. F. EVANS, pastor at Arkadelphia, Ark., we learn from the *Southern Standard* of October 16, is again on the street; and, though still using his crutches, is rapidly improving—will soon be ready for work again.—*Western Methodist.*

HELP others when you can; never give what you cannot afford simply because it is fashionable.

Periodicals.

LITTELL'S LIVING AGE.—The numbers of the Living Age for October 9 and 16 contain Natural Religion, part 2, from *Macmillan;* In a Studio, part 5, by W. W. Story, *Blackwood;* Torquato Tasso, His Life and Works, *Macmillan;* Some Account of a German Boarding School, *Fraser;* Coleridge, *Gentleman's Magazine;* Chateaubriand, *Spectator;* Gielde's Life of Murchilsou, *Edinburg Review;* The Convent of San Marco, part 6, The Prophet's Rud, *Macmillan;* The Zulder Zee, *Chambers' Journal;* Monsieur Bedeau, *Cornhill;* In my Study Chair, *Blackwood;* The Thriftlessness of Professional Men, *Spectator;* The Big Tortoise, *Spectator;* Cowper, *Athenæum;* with part 3 of "Her Dearest Foe," by the author of "The Wooing O't," and the continuation of the powerful story of "The Dilemma." The usual choice poetry and miscellany complete the numbers, which, by the way, are handsomely printed on new type. With fifty-two numbers, of sixty-four large pages each (aggregating over three thousand pages a year,) the subscription price ($8) is low; or, still better, for $10.50 any one of the American $4 monthlies or weeklies is sent with the Living Age for a year, *both postpaid.* Littell & Gay, Boston, publishers.

SCRIBNER'S MONTHLY.—Contents for November, 1875: William and Mary College, Beauty for Ashes, Gabriel Conroy, The Curiosities of Longevity, Glass Sponges, The Story of Aune Maturin, Laus Mariæ, India and its Native Princes, The Story of Seven Oaks, Foreign Dramatists Under American Laws, The Old Germania Orchestra, Morna, The Hotel of the Future, Awake! The Gœthe House at Frankfort, Red Lilies, Topics of the Time, The Old Cabinet, Home and Society, Culture and Progress, The World's Work, Bric-a-Brac.

THE GALAXY for November has: Dear Lady Disdain, a serial by Justin McCarty, The London Marriage Market, Through Utah, The Battle of Chickamauga, Weather Wisdom, The Two Amperes, Nannette Schiller, A Peaceful Pipe, Heterophemy, besides the usual entertaining repast under the titles of Drift-Wood, Scientific Miscellany, Current Literature, Nebulæ.

THE ST. NICHOLAS for November is splendidly illustrated and alive with stirring and instructive articles. The young people will go into ecstasies over this number. It has not been excelled by any previous number, and this is saying a great deal.

LIPPINCOTT'S MAGAZINE for November has: Up the Thames, St. Augustine in April—both handsomely Illustrated—Qualla, Camp-Fire Lyrics, Summer Days at Vichy, A French Provincial Writer, and other articles.

OUR Sunday school publications for November have been received. All are excellent, and some of them better than usual.

Scandinavian Bethel.

MR. EDITOR: Passing by the Scandinavian Bethel, at No. 13 Esplanade street, we were glad to find it reopened, and that Bro. C. P. Petrini, a young man of faith, ability and energy, had been appointed to fill the place of chaplain, lately held by the lamented Rudin.

This Scandinavian work is of so very great importance that it should strongly appeal to the active sympathy and substantial aid of the brethren of all the churches. When it is remembered that the Scandinavian seamen in large numbers annually visit our port, and that the Bethel is the only institution where they can find reading, receive religious instruction and attend divine service, it seems imperative upon our Christian community to provide the necessary means for its support. Let the lovers of the Lord Jesus sustain the work for which the noble Rudin sacrificed so much and labored so well. While in the reading-room we observed that it was furnished with a fine book-case, but that upon the shelves of said book-case there was scarcely a book; and so it has occurred to us that it would be quite the thing for the Christians of New Orleans to visit the Bethel at their earliest convenience, and *each to carry a good book* and leave the same with Bro. Petrini, to the end that his now empty book-case may be filled with reading matter for the sailors.

JOHN T. SAWYER.

NEW ORLEANS, October 17, 1875.

REV. JOHN GOODE, of the Irish Wesleyan Conference, from Ballygrune, the place from which Philip Embury and Barbara Heck emigrated to America, is in Canada, soliciting aid to complete two Methodist churches in that part of the country.

THE smallest dew-drop that rests on a lily at night holds in itself the image of a shining star, and in the most humble, insignificant person something good and true can always be found.

Conference Items.

TENNESSEE CONFERENCE.

The Tennessee Conference held its session in Fayetteville, October 6-12. Bishop Wightman presided.

Admitted on trial—Philander W. Gavin, William T. Nesbett, George W. Johnson, Elijah Dickens, Herschel B. Reams, Charles E. Heriges, John F. Corbin, Benjamin H. Johnson, Clayton H. Yates, Samuel M. Griffin, Walter R. T. Lambuth, James H. Roberts, Zachary W. Moores, William H. Doss, John W. Bryant. Discontinued—Thomas S. McFerrin, W. G. McMillan, John N. Parrotte, Claudius Buchanan. Received by transfer—W. M Doyle, Columbia Conference; B. F. Stone, North Texas Conference; E. W. White, East Texas Conference; Claudius Buchanan, St. Louis Conference; F. S. Petway, Memphis Conference; J. P. McFerrin, St. Louis Conference; T. O. Summers, Jr., Alabama Conference.

All the preachers passed in the examination of character except S. M. Merrill, who withdrew from the connection, and John W. Hanner, Sr., who was "suspended from the Christian ministry in the Methodist Episcopal Church South." White members, 40,766; colored, 2; local preachers, 331; infants baptized, 687; adults, 2,039; Sunday schools, 361; teachers, 2,579; scholars, 17,876; necessary for claimants, $3,000; collected, $2,008.15; for missions, $6,342.84. The next session is to be held at Columbia, Tenn.

The Sunday school meeting on Friday evening, writes Dr. McFerrin, was an occasion of interest. The farewell missionary meeting on Saturday evening was most memorable. Our young brother, the Rev. J. J. Ransom, the missionary to Brazil, made a fine address. A spontaneous contribution of about $150 was made for his outfit, and many prayers went up for him. His esteemed father was in the chair when the secretaries gave the young preacher his charge, and blessed him in the presence of the people. Much is expected from this newly projected mission to Brazil.

LOUISVILLE CONFERENCE.

The Louisville Conference, says a correspondent of the Nashville *Christian Advocate*, closed its thirtieth session October 12, at half-past two o'clock P. M. We had a very pleasant session. Peace and harmony prevailed throughout. The attendance was large, and though the reports show that too many received but a meager compensation for a year of faithful toil, yet the brethren were strong in the Lord, and resolved on another year of toil in the harvest of the Master. The spiritual reports were rich—God had blessed the efforts of his servants with a rich harvest of souls. The preaching at Conference was good to the use of edifying. The kind people of Cloverport opened wide their doors, and the Conference was at home. The Conference passed a resolution of thanks for their "large and elegant hospitality," which but faintly expressed the appreciation of the Conference and visitors. Bishop Doggett presided to the satisfaction of all; and, though sick on the Sabbath, preached to the delight and edification of all who heard him.

Superannuated—G. W. Crumbaugh, A. C. DeWitt, W. F. Harwell, J. S. McGee, R. B. McCown. Died—J. R. Strange, Joel Peak, Robert Tucker. Local preachers, 210—increase, —; members, 29,292—decrease, 375; adult baptisms, 1,333—decrease, 1,005—on profession of faith, 1,805—decrease, 351; infants baptized, 829—decrease, 25. Sunday schools, 198—decrease, 9; officers and teachers, 1,349; scholars, 10,331—decrease, 481. Volumes in library, 22,825—decrease, 1,694. Churches, 304 7-12—decrease, 2 5-12; value, $631,775—increase, $4,360. Parsonages, 34½—increase, 2½; value, $51,250—decrease, $13 140. Value of church property, $144,625—increase, $48,770. Raised for support of the ministry, $49,367.52. Raised for Sunday schools, $2,637.54—decrease, $257.68. Churches and parsonages, $14,381.40. Missions—Foreign, raised in Sunday schools, $100.40; in churches, $1,764.17; Domestic, raised in Sunday schools, $110.13; in churches, $2,579 51. Conference collection, $1,838.60—decrease, $248.95. Bishops' fund, $1,010.25—decrease, $177.15.

THE POWER OF LOVE.—A father in good circumstances, in one of the Eastern States, had a reckless son who disgraced himself and brought shame upon his family by his misconduct. From home the prodigal went to California, to become even more reckless. For years the father heard nothing from him. A chance offering, he sent this message to him: "Your father still loves you." The bearer sought him long in vain. At last he visited a brothel, on his search, and there recognized the erring son. He called him out, and at the hour of midnight delivered his message. The gambler's heart was touched. The thought of a father that loved him still, and wanted to forgive him, broke the spell of satan. He abandoned the game, his companions and his cups, to return to his father.

THE London *Christian World* gives an account of a literary curiosity in the form of "the smallest Bible in the world," which, it says, has just been issued by Mr. Henry Frowde, of the Oxford University Press Warehouse, 7 Paternoster Row, London. Upon taking up the book no one would suppose that it contained more than the New Testament. A fair-sized waistcoat pocket would hold it well. It is printed in a most minute though clear type, on tough, unbleached India paper of extreme thinness and opacity, measures just four and a half by two and three-quarter inches, and weighs, when bound in limp Morocco leather, less than three and a half ounces, and can be sent through the British post for a penny.

FRANK SINCERITY, though no invited guest, is free to all, and brings his welcome with him.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e.	Marvin	Sept. 1
W. Virginia	Onyandette	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Risagow	Keener	Oct. 6
Indian Miss'n	Aloka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. W. Texas	Corsicana	Pierce	Nov. 10
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Koseiusko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
Germany Miss.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

LET our great concern be to be "holy as he is holy;" and then, then only, are we sure to enjoy him "in whose light we shall see light." And be the future state of existence what it will, we shall some way be happy there, and much more happy than we can now conceive; though in what particular manner we know not, because God hath not revealed it.—*Mason.*

MANY a rich man, in bringing up his son, seems ambitious of making what Aaron made—a golden calf.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Oct. 23, 1875.

A—Miss Fannie L Armstrong, N W Ayer & Son five letters $6.75, American News Company, Edwin Alden two letters, A F Andre, D Appleton & Co, C G Andrews $25, Thomas R Atkins.

B—Bryant & Roberts, J H Butler & Co, S Bergold, J H Brunner $10.50, Thomas Wallrown $15, Charles Beck, Mrs C Bouing $7.60, O H Brewster, A S Barnes & Co two letters, Boorum & Pease.

C—H Cochran, M A Clark $2.55, C R Cotton & Co, Chambers & Sons, S S Connor, D C B Conperly, S N Clark $1.10

D—J N Dupree $2.25, Oliver Ditson & Co $21, Donaldson & Co two letters, Charles T Dillingham, Daughtry & Co, R A Davis $10, Charles H Ditson & Co.

E—Eldredge & Bro, John W Ellison, J R Enocks.

F—J B Ford & Co, Hayward Foote $2, H V Fouse, E N Freshmann two letters, John Felder 50 cents, M C Fields $50, George T Freeman 50 cents.

G—W W Graham $5.

H—L Hunnam, Holloman Bros, J. M Hawks, J D Harper, George W Hemdrick, Charles F Hawkins, Hitchcock & Walden.

I—Ivison, Blakeman, Taylor & Co.

J—H F Johnson.

K—John G Krauter, Kain & James, Willis J King.

L—J B Lippincott & Co two letters, L R Legette, W C Lewis $15, J L Lemmons.

M—S S McGowan, William McArthur 50 cents, D McArthur $2 25, J W Medlock 15 cents, John A Miller $17.10, J Martin and W R May, J H Millspaugh $26.55.

N—L E Newhouse, Preston Nash, J T Newcomer.

O—James Ormond, W P Owen.

P—J M Perdue, W C Pipes $1, S M Petlengill & Co, Potter, Ainsworth & Co, J A Pelham $1.75, R H Pritchett Jr.

R—E E F Ross three letters, Bryce Bills, Reed & Lathrop, B L Rogers, A H Raiford agent three letters, J R Randall, George Routledge & Sons, M B Richardson.

S—A H Sutherland, W W Sharpe & Co $7.50, W D Stayton two letters, J M Simmons, E Steiger, Southwestern Book and Publishing Company, J W Schermerhorn, R Shaffer, William N Sebastian, L Y Seyburne, St Louis Advertising and Publishing Company, Smith, Dixon & Co, H R Singleton, Thomas M Smith.

T—D S Travis two letters, William Tullos $5.

U—Thomas J Upton.

W—World Publishing House, W Wadsworth, L M White, W W Whitney.

THE SOUTHERN FARMER, Memphis, Tenn., for August 1, received in due time, as now published semi-monthly, is one of the best agricultural publications on the continent. It is replete with valuable and interesting matter for the farmer, stock-raiser and housekeeper. It has also a family and miscellaneous department that is alone worth the money. Subscription price, including postage, only $2 per annum. Subscriptions may be sent to us.—*Texas Baptist Herald.*

A NEW CITY DIRECTORY.—A well-compiled directory, such as the one last published by Soagis for 1875, is of almost universal necessity in the stores and offices of New Orleans. We have never had a better directory than his for this city, but the publisher himself promises to surpass it in his New Orleans Directory for 1876. He will soon call upon our merchants for advertisements and subscriptions, and commence the canvass. The publication will involve much labor and expense, and the publisher relies upon the liberality of many subscribers to reimburse his investment. The advantages of advertising in this work are known to our business men, and they will only help themselves when they help make a good City Directory.

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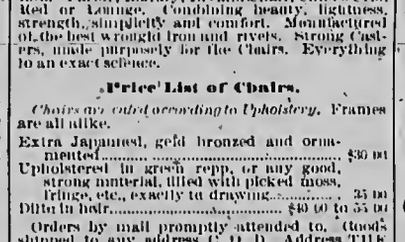

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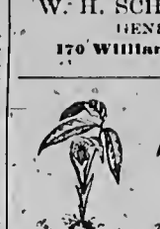

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Farm, Garden and Household.

Among the Roses.

The following excellent article on the roses we find in the *Country Gentleman*, from the facile pen of Daisy Eyebright:

The rose family is very numerous, and rare varieties are added to the list yearly by the careful hybridization of the florists of the United States and of Europe. Even a condensed list of the best varieties will embrace several hundred names of the various classes of roses, which have been divided into twenty-six sub-families; but of late years they have been classed as Summer or Garden Roses, which blossom only once in the year; the Remontants or Hybrid Perpetual, which bloom two or three times in the season; and the Monthly Roses, of more continuous bloom.

The garden roses are mostly hardy, and comprise the Austrian Brier, Ayrshire, Double Yellow, Damask, York and Lancaster, Provence, Moss, Scotch, etc.

The Hybrid Perpetuals are more numerous than any other class, because the florists have paid particular attention to their culture for the past twelve or fifteen years. Among their most desirable varieties are:

Alexandrine Bachmeteff—A rich red, free bloomer, strong and hardy.

Anne de Diesbach—A brilliant carmine; very large and showy.

Baronne Prevost—Lovely rose-color, perfect and unsurpassed among pink roses.

Beauty of Waltham—Bright carmine; large and full; blossoms late.

Cardinal Patrizzi—Deep velvety crimson; a splendid variety.

Caroline de Sansal—Pale flesh color; large and handsome.

Coquette des Alps—White, with blush center; a free bloomer.

Duke of Edinburg—Scarlet crimson, shaded to maroon color.

Edouard Morren—Deep cherry rose; very large and distinct color.

Eliza Bælle—White, slightly tinted with rose; very fine.

Gen. Washington—A fiery crimson; a superior rose.

Jeanne Hanet—Purplish crimson; blooms in clusters.

La France—Interior of petals white, exterior a rosy lilac.

Mme. Alfred de Rougemont—Almost white, pinkish center.

Mme. Charles Wood—Dazzling crimson.

Mme. George Paul—Dark rose, shaded with bright pink.

President Lincoln—Dark crimson; large and full.

Queen Victoria—Very pale blush; a free bloomer.

Xavier Olibo—Velvety black, shaded with amaranth.

All of these varieties are suited to garden culture, and will bloom in the early summer and the late autumn, giving great satisfaction to the cultivator.

The third class embraces the Tea roses, Noisette Bourbon and China roses, which bloom monthly; but, as many of them are not hardy, they require protection in a cold climate. Many new varieties of this class have been sent out in the past three years, which are very beautiful, both in hue and form, but space fails me to enumerate them. All the Tea roses are tender, and must be housed in winter, excepting in the southern latitudes.

Roses require the richest of plant food, and can never exhibit their charms in their greatest perfection unless they are supplied with it in the shape of thoroughly decayed horse or cow manure, the former being the best, as it possesses the most stimulating properties. Apply it around the roots, even now, and you will be surprised at the luxuriant growth of the young shoots. Mulch them also with coarse stable litter, and they will send up strong, fresh shoots from the roots, upon which are always found the handsomest flowers. Take a shovelful of fresh horse manure, and pour over it three pails of warm water, and let it stand during the day, and at night turn it upon the roots of the roses. Do this weekly for a month or more, and then you will learn how much the rose craves the richest of plant food.

After the Hybrid Perpetuals have ceased to bloom, cut back all their flowering stalks, and do not let one rose form a seed-bud, as it exhausts the growth of the plant. Trim off also all the weak side shoots, and do it with a vigorous hand, until it seems as if your bushes were half denuded of their foliage. But from the seeming ruin will spring the most beautiful buds and blossoms you ever raised. So prune with an unsparing scissors, trusting in the fair promise of the autumn to repay you for the sacrifice of the fresh branches. Now is a good season to start roses from cuttings. Select young wood of this year's growth, but so seasoned that it will break off readily, and not be too soft to strike root rapidly. Make the cuttings about six inches in length, and plant them in pots filled two-thirds with a rich compost, with an inch or two of sand upon the top. In this insert the cutting firmly, and keep it perfectly wet all the time. Place a glass over the cuttings, and shade them from the sun for three or four days.

The rose is a prey to slugs, bugs, and *aphis* or green fly, and it must be daily watched to avoid their depredations, which not only take from it both foliage and buds, but also make it a thing of horror, for green worms and flies are excessively disgusting. So we must closely watch each leaf and bud, and scatter air-slaked lime most plentifully all over the branches while they are wet with morning dew. Two, or at the most three, applications are always successful, and the slugs are vanquished; but the rose bugs require a hand-to-hand battle to rout them entirely; so, with a pail of boiling hot water in one hand, we shake the bushes with the other hand over it, and the bugs are disposed of for this season.

If the rose bugs and the aphides are very numerous, however, they can receive their quietus by sprinkling them with a syringe and the following solution: Take one and a half pints of whale-oil soap, a pint of fine salt and twelve gallons of warm water; mix it thoroughly and apply it freely, holding up the branches so that the wash may touch both sides of the leaves. Next morning sprinkle them with pure water, and hardly a bug will dare show itself. There are two crops of the slug—one comes in May or June, and when the larvæ are developed they fall to the ground and burrow in it, and remain in a chrysalis state until August, when they appear as moths and lay another crop of eggs; but if you succeed in destroying the first crop *in toto* you will not be troubled again.

Why Some People are Poor.—Silver spoons are used to scrape kettles.

Coffee, tea, pepper and spices are left to stand open and lose their strength.

Potatoes in the cellar grow, and the sprouts are not removed until the potatoes become worthless.

Brooms are never hung up and are soon spoiled.

Nice-handled knives are thrown into hot water.

The flour is sifted in a wasteful manner, and the bread-pan is left with the dough sticking to it.

Clothes are left on the line to whip to pieces in the wind.

Tubs and barrels are left in the sun to dry and fall apart.

Dried fruits are not taken care of in the season and become wormy.

Rags, strings and paper are thrown into the fire.

Pork spoils for want of salt, and beef because the brine wants scalding.

Bits of meat, vegetables, bread and cold puddings are thrown away when they might be warmed, steamed and served as good as new.—*Cottage Hearth.*

Minnesota Sweet Corn.—I planted two and three-fourths acres of turf with a good coat of manure plowed under. The corn didn't come up good nor appear to grow well; but it finally attained a height of from three to five and a half feet, and averaged about four and a half feet, but I harvested from that piece of ground two hundred and sixty-five bushels of ears of corn. I planted the rows three and a half feet apart, and the hills in the rows were from twelve to twenty inches apart. Cultivated in the usual way.—*H. F. Fordham, Le Roy, N. Y.*

Gravy for Veal or Chicken.—Put a tablespoonful of butter in a hot frying-pan. When it begins to brown dust a tablespoonful of flour into it, stirring constantly with a spoon; add salt and pepper; then one pint of milk—cream, if you have it; let it boil five minutes and pour over the dish of meat.

Temptation rarely comes in working hours. It is in their leisure time that men are made or marred.—*Dr. W. M. Taylor.*

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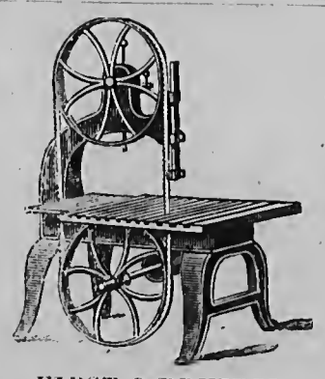

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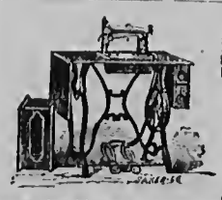

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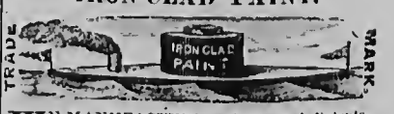

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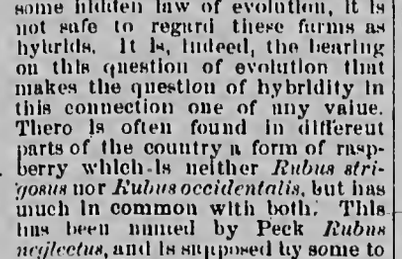

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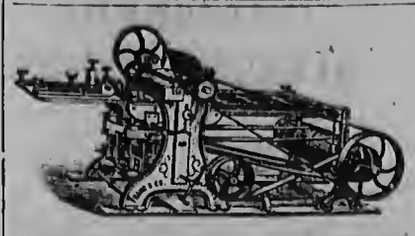

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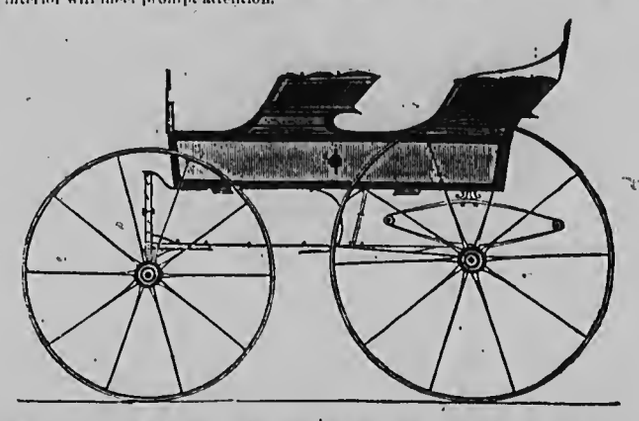

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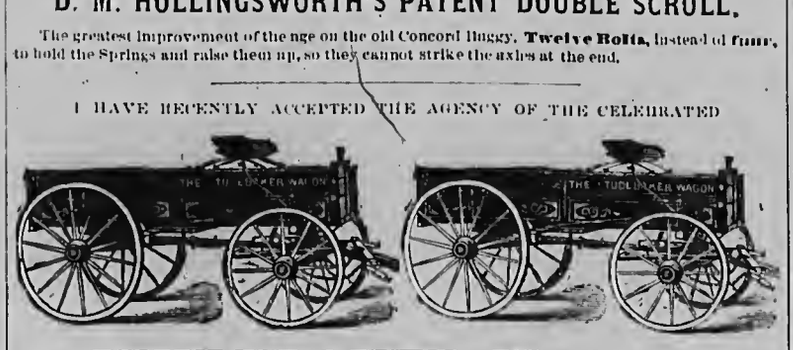

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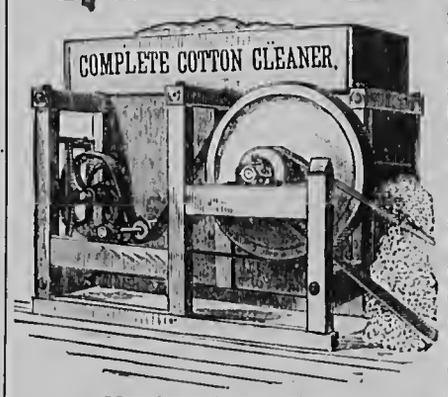

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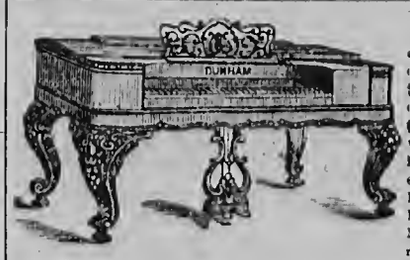
oc7 6m



BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $450, $475, $500, $550, $580 and $600, at $20 per month. Second-hand Pianos at $1, $50 $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans de31 1y

MISFIT CARPETS.

Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place,

112 FULTON STREET, N. Y.

SIDE ENTRANCE. OPPOSITE FULTON STREET PRAYER MEETING.

Goods Sent to Any Part of the United States Free of Charge.

☞ SEND FOR A PRICE LIST se16 1y

MACHINERY, TIES, ETC.

Get the REYNOLDS

REVOLVING WROUGHT IRON SCREW PLANTATION

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P.O. Box 1690. NEW ORLEANS. SEND FOR CIRCULAR

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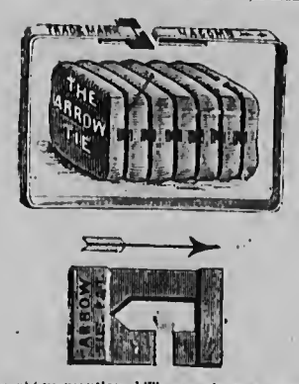
IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.

(Late Bartlett & Rayne.)

GENERAL AGENTS,

48 Carondelet Street, cor. Union,

Jy1 6m New Orleans.

THE JAS. LEFFEL Double Turbine Water Wheel,

Manufactured by

POOLE & HUNT,

Baltimore, Md.

7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of **Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.**

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IRON AND WOOD-WORKING MACHINERY OF EVERY DESCRIPTION.

COLD-ROLLED SHAFTING.

HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for illustrated catalogue and price list.

GEORGE PLACE,

121 CHAMBERS AND 103 READE STREET, NEW YORK CITY. au19 1y

BUCKEYE BELL FOUNDRY,

Established in 1837.

Superior Bells of **Copper and Tin,** mounted with the best **Rotary Hangings,** for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* **Fully Warranted.**

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,

102 and 104 East Second St., Cincinnati

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HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed

H. HALLER,

NO. 40 CAMP STREET, NEW ORLEANS,

Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi no26 1y

J. A. LACROIX,

PROPRIETOR OF THE

Pontchartrain Cheap Store

COR. FRENCHMEN AND VICTORY STREETS

Ladies,' Gent.'s, Misses' and Children's

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods, at prices which defy competition.

Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

UPPER CITY

BLUE BOOT, SHOE AND HAT

ESTABLISHMENT,

578.....MAGAZINE STREET.....578

Opposite the Magazine Street Market,

(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de1 1y LOUIS GIMBEL, Agent.

New Orleans Markets.

From the New Orleans Price Current.

The river is 13 feet below high-water mark.

COTTON.—The following are the arrivals for the three days ending October 26:

Mississippi river and bayous	bales...	12,230
Red river		1,465
Ouachita river		401
Railroads		8,681
Lake		79
Mobile		2,343
Texas		1,182
Total		27,353

On Saturday the controlling element in the market at the opening was the unsettled condition of foreign exchange, and its irregular and heavy decline, which materially interrupted operations; but a moderate business was, nevertheless, done during the morning, partly at previous rates and partly at a reduction of ⅛c, after which the movement became more active, and the sales of the day embraced 4,600 bales. On Monday the market opened under the unfavorable influence of a decline of 1-16d. at Liverpool, where the sales were 10,000 bales, while the movement was checked by brokers claiming further concessions of ⅛@¼c. Under these circumstances the business during the morning hardly exceeded 1 000 bales, but later in the day parties came together more freely, and the entire business proper summed up 5 650 bales. Prices exhibited considerable irregularity. On Tuesday the demand was checked during the morning by light offerings, and several brokers withdrew to await the opening of additional samples; but later in the day the movement became quite active, and resulted in sales of 7,300 bales, which is the largest business reported this season. Prices exhibited a good deal of irregularity. Middling sold as low as 12⅝c., but the ruling rate for that grade was 12¾c.

The above makes an aggregate for the past three days of 17,550 bales, against 12 800 for the corresponding time last week and 9,400 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 143,024 bales, against 116,279 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 84,907 bales. The increase by the reports per telegraph is 89,269—666,930 against 577,661. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 11,698 bales to France, of 40,225 to other foreign ports, and a decrease of 22,012 to Great Britain. We quote:

Strict ordinary	11	@ 11¼
Good ordinary	11½	@ 11⅝
Strict good ordinary	11⅝	@ 11⅞
Low middling	12⅛	@ 12⅜
Strict low middling	12¼	@ 12½
Middling	12⅝	@ 12¾
Strict middling	12⅞	@ 13⅛
Good middling	13¼	@ 13½
Middling fair	14⅛	@ 14¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,976
Arrived past three days	27,373	
Arrived previously	155,139—	182,392
		192,368
Exported past three days	27 046	
Exported previously	71,941—	98,987
Stock on hand and on shipboard		93,381

SUGAR.—On Monday 198 hhds. came in. High grades of open kettle were in demand, but low grades were dull. Most of the supplies on the landing were sold at 6¼@7c. for common, 7⅛@7⅜c. for fair, 8¼@8⅜c. for good fair, 9½c. for centrifugal, 7½c. for seconds, 9⅜c. for yellow clarified, and 9⅞c. for off-white clarified; some 12 ₱ cent. tare and some actual tare. Prices are not yet settled.

MOLASSES.—On Tuesday 467 bbls. and 10 half bbls. were received. The market was dull and dragging, especially in the low and medium grades, but the supplies were mostly disposed of at 50c. for common to fair, 58@60c. for fair to prime, —@64c. for strictly prime, and 67@68c. for choice.

CORN MEAL.—On Tuesday 25 bbls. fresh sold at $3.50 ₱ bbl. It is jobbing at $3.50 ₱ bbl.

CORN.—On Saturday 500 sacks sold in warehouse at 77c. for yellow mixed, and 78c. for yellow. A car-load of yellow sold at 78c. ₱ bushel.

OATS.—On Monday 650 sacks sold at 48c. for choice St. Louis, and 52@54c. for choice Galena.

BRAN.—On Tuesday 405 sacks sold at $1.03@$1.05 ₱ 100 lbs.

PORK.—On Monday a lot of 100 bbls. mess sold at $23.50 ₱ bbl., and on Tuesday 45, 50 and 50 bbls. sold at $24.00.

DRY SALT MEAT.—On Monday a car-load of shoulders, loose, was divided out among several dealers at 9¾c. ₱ lb.

BACON.—On Monday 20 casks sold in four lots at 10c. for shoulders, and 13¼@13½c. for clear rib sides.

MONETARY.

Gold opened on Tuesday at 115⅛@115¾, against 115⅝ at New York, and after a fair business closed at 115⅛@115¾, against 115⅝ in that market.

Silver has been a little more in demand for Texas, but in light supply, and, though the movement has been of trifling extent, the rates of American half dollars have advanced slightly. The market is now quoted at 108½@109¼ for American half dollars, and 93@93½ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's donkie-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	23	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton.		
Anthracite	— —	— —
Western, ₱ bbl	35	37½
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON YARN:		
Rough, ₱ ton	— —	— —
In sacks	12 00	— —
EGGS, ₱ dozen:		
Western	20	25
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	5 00	— —
Superfine	4 30	4 50
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 15	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 16 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	24 50	— —
Choice	26 00	27 00
IRON, ₱ ton:		
English, ₱ lb	— —	—¼
Swedes, assorted	7	7¼
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	5 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 02	1 07
Coal oil, in barrels	19	20
Linseed, raw	69	70
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11¾	12 00
Pulverized	11⅛	12 00
TEAS, ₱ lb.:		
Imperial	30	00
Gunpowder	40	1 20
Hyson	25	— —
Young Hyson	25	1 40
Ponchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, October 26, 1875.

Texas beeves, choice, ₱ head	$40 00 @	$46 00
Texas beeves, first quality, ₱ head	30 00 @	35 00
Texas cattle, second quality, ₱ head	20 00 @	25 00
Texas cattle, third quality, ₱ head	— — @	15 00
Western beeves, ₱ lb. net	— — @	— —
Sheep, first quality, ₱ head	5 00 @	6 00
Sheep, second quality, ₱ head	3 00 @	4 00
Milch cows, choice, ₱ head	70 00 @	90 00
Milch cows, ₱ head	40 00 @	60 00
Calves, ₱ head	7 00 @	9 00
Yearlings ₱ head	10 00 @	12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Adjustable Chairs.
Wilson Manufacturing Company, 592 Broadway, New York.

Agencies.
Gregg's Purchasing Agency, 134 Canal street.

Agents Wanted.
W. H. Childester, 267 Broadway, New York.
H. S. Goodspeed & Co., 14 Barclay street, New York.
Mme. Griswold, 21 East Sixteenth street, New York.
H. J. Hall & Co., Baltimore, Md.
E. W. Thompson, 21 Dey street, New York.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
William D. Allen & Co., 121 S. Seventh street, Philadelphia.
American Sunday School Union, Philadelphia.
Bride & Co., 709 Broadway, New York.
John Church & Co., Cincinnati, Ohio.
F. A. Hutchinson & Co., St. Louis, Mo.
J. C. McCurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
H. J. Smith & Co., 1727 Chestnut street, Philadelphia.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.

Boots and Shoes.
H. F. W. Bachman, 18 Camp street.
Louis Gimbel, agent, 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Misses Carpets, M. J. Bendoll, 112 Fulton street, New York.

Carriages and Wagons.
D. M. Holtingsworth, 167 Gravier street.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lum & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Coal and Wood.
Sam. Smith, 351 Dryades street.
William Veldes, corner Prytania and Philip streets, New Orleans.
B. D. Wood & Bros., 106 Common street.

Cotton Cleaner.
Frierson & Co., 77 Carondelet street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.

Directory.
L. Soards & Co., publishers, 5 Commercial Place.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
State Female College, Memphis, Tenn., John S. Collins, secretary.

Electricity.
Pacific Belt Company, 12 Union Square, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
H. A. Given & Son, 64 Baronne street.
Payne, Kennedy & Co., 64 Baronne street.
J. Palmer Strong, 461 Greenwich street, New York.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Fancy Goods.
R. H. Macy & Co., Fourteenth street and Sixth avenue, New York.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bois, 152 and 154 Camp street.

Glass Staining.
William Conlter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson's Sons, N. E. corner of Broadway and Thirteenth street, New York.

Grates and Fenders.
Conover, Woolley & Co., 368 Canal street, New York.

Groceries.
Keep, Raymond & Co., 77 and 79 Poydras street.
J. D. Reel, 770 and 781 Tchoupitoulas street.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York, George P. Harlow, proprietor.
Westchester Hotel, Irving Place and Sixteenth street, New York.

Leather.
A. F. Ricau, 80 Customhouse street.

Lithographs.
Thomas Hunter, 716-722 Filbert street, Philadelphia.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
First & Pryibil, New York.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Meneely & Kimberly, Troy, New York.
George Place, 121 Chambers street, New York.
Pratt's Improved Cotton Gin, Jos. B. Wolfe & Co., agents, 59 Carondelet street.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.

Marble Works.
Kursheedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cinchona-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 193 Spring street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Casachia, 37 Royal street.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Leffingwell, 230 Canal street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Drs. Park & McLeish, 21 East Sixteenth street, New York.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Swaim's Panacea, W. H. Schieffelin & Co., 170 William street, New York.
Dr. T. Swan, 124 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Van Dyke, 1321 Green street, Philadelphia.

Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 141 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardine & Son, 318 and 320 East Thirty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
S. S. Hamill, 101 Gore street, East Cambridge, Mass.
Lee & Walker, Philadelphia.
Mason & Hamlin Organ Company, New York.
New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
C. Rogers & Co., 226 East Forty-Second street New York.
Philip Werlein, 75, 80, 82 and 90 Baronne street.

Needles.
Defiance Needle Company, 658 Broadway, New York.

Novelties.
L. J. Marcy, 1340 Chestnut street, Philadelphia.
McCalla & Stavely, 237-9 Dock street, Philadelphia.
Philadelphia Novelty Manufacturing Company, 608 Franklin street, Philadelphia.

Oils.
Missouri, Kansas and Texas Tank Line Company, general office, Cleveland, Ohio, W. P. Cooke, president.

Paint.
Empire Iron-Clad Paint Company, 30 West Broadway, New York.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Patent Novelties.
George Betts, 543 Broadway, New York.

Pens.
R. Esterbrook & Co., 26 John street, New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street New York.

Periodicals:
Mayfield's Happy Home, 361 Main street, Memphis, Tenn.
Southern Farmer, S. C. Rogers, Memphis, Tenn.

Portland Cement.
S. L. Merchant & Co., 76 South street, New York.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Printing Presses.
W. Y. Edwards, 36 Church street, New York.

Professional.
Dr. C. J. Bickham, office, 649 Magazine street, corner of Jackson.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

School Furniture.
M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.

Seeds.
R. Frotscher, 15 and 17 Dumaine street.
R. Maitre, 602 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Show Cases.
John Henderson, 276 Canal street, New York.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Stoves.
H. Haller, 49 Camp street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Visiting Cards.
W. C. Cannon, 46 Knealand street, Boston.

Washing Machines.
Riagen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
A. Boisel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
Ketcham & McDougall, 4 Liberty Place, New York.

Wire Railing, Etc.
Joseph Hindleton, 89 State street, Rochester, N. Y.

Yeast.
"Twin Brothers," 34 Church street, New York.

Yeast Powders.
Thomas Egan, 341 Common street.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

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no28 1y

Religious Notices.

NOTICE.—*Delhi District, Louisiana Conference.*—At the fourth quarterly meetings the Bishops' collection will be called for. Local preachers must have their written reports ready. Preachers in charge must present their church registers for inspection.

C. W. CARTER, P. E.

Appointments for Quarterly Meetings.

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Bayou Sara, at Atkins' school-house	Dec. 4, 5
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VOL. 21. NEW ORLEANS, THURSDAY, NOVEMBER 4, 1875. NO. 45.

News of the Week.

DOMESTIC.

VIRGINIA CITY, Oct. 26.—A fire broke out about daylight in a dwelling on a street near Taylor, a point in the southwestern limit of the business and thickly settled portion of the city. It spread rapidly, extending eastward toward the ravine, in which are situated the works and mills, and several prominent mines, and reaching as far as F street northward.

Recourse was had to blowing up the buildings; too late, however, for in a few minutes the depot and hoisting works were in flames. The latter were recently completed at an expense of several hundred thousand dollars, and were the finest on Comstock lode. The fire continued to the north and east, and the partially completed mill of the California Mine and the Consolidated Virginia mill were soon in flames, which spread still further north to the Ophir hoisting works, destroying them also, which was about the limit of destruction in that direction, the fire dying out for want of fuel.

From Taylor street, near which the fire originated, it spread southward against the wind, destroying the branch office of the Bank of California, Wells, Fargo & Co.'s express office, and everything else in its line. At this point the Gould & Curry works were in imminent danger, but were fortunately saved. In short, nearly the entire business portion of the town is in ashes. Hotels, churches, county buildings, newspaper, telegraph and express offices were all swept away.

Over ten thousand persons are rendered homeless. The wind is piercing, and much suffering is anticipated before temporary shelter can be procured. It is impossible to conjecture the loss. The destruction of the mills and hoisting works above will probably entail a loss of $1,000,000. Fortunately the shaft of both the Ophir and Consolidated Virginia were bulk-headed, and the fire was kept out of the mines. The Ophir men say that possibly their loss may be less than at first supposed, as the building was of light frame, and may have burned without destroying the machinery.

SELMA, ALA., Oct. 26.—The State Grange Fair opened this morning and continues five days. There were a large number of visitors and a great many articles on exhibition.

A fire to-day destroyed two large business houses. Loss, $15,000; insurance slight.

PORTLAND, ORE., Oct. 26.—There was a light vote polled. Mr. Lane, (Democrat,) for Congress, is probably elected by 1,200 majority.

WASHINGTON, Oct. 27.—*Thanksgiving Proclamation.*—In accordance with a practice, at once wise and beautiful, we have been accustomed, as the year is drawing to a close, to devote an occasion to humble expression of our thanks to almighty God for the ceaseless and distinguished benefits bestowed upon us as a nation, and for his mercies and protection during the closing year. Amid the rich and free enjoyment of all our advantages we should not forget the source from whence they are derived, and the extent of our obligations to the Father of all mercies. We have full reason to renew our thanks to almighty God for favors bestowed upon us during the past year by his continuing mercy. Civil and religious liberty have been maintained, peace has reigned within our borders, labor and enterprise have produced their merited rewards, and to his watchful providence we are indebted for security from pestilence and other national calamity. Apart from national blessings, each individual among us has occasion to thoughtfully recall and devoutly recognize the favors and protection which he has enjoyed.

Now, therefore, I, Ulysses S. Grant, President of the United States, do recommend that on Thursday, the twenty-fifth day of November, the people of the United States, abstaining from all secular pursuits, from their accustomed avocations, do assemble in their respective places of worship, and, in such form as may seem most appropriate in their own hearts, offer to almighty God their acknowledgments and thanks for all his mercies, and their humble prayers for a continuance of his divine favors.

In witness whereof I have herewith set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this twenty-seventh day of October, in the year of our Lord one thousand eight hundred and seventy-five, and of the Independence of the United States the one hundredth.

U. S. GRANT.

By the President:
HAMILTON FISH,
Secretary of State.

COLUMBUS, O., Oct. 27.—*Official Vote.*—For Governor: Hayes, 297,831; Allen, 292,264; Hayes' majority, 5,549. For Lieutenant Governor: Young, 297,031; Carey, 287,968; Young's majority, 9,063. Highest Prohibition vote, 3,630.

SAN FRANCISCO, Oct. 27.—Wells, Fargo & Co. sent $1,000 to Virginia City, and ordered their agents to forward supplies from all points free. The Board of Brokers sent $5,000.

The insurance on the burnt district will reach $1,000,000. No loss of life is reported.

MEMPHIS, Oct. 27.—A sharp shock of an earthquake was felt here to-night at half-past seven o'clock.

HOLLY SPRINGS, October 27.—A severe shock of an earthquake, accompanied with a loud rumbling, was felt here at half-past seven o'clock this evening. No damage heard of.

DENVER, Oct. 28.—Additional returns from the late election show heavy gains by the Republicans, who will have at least two-thirds of the Constitutional Convention.

NEW YORK, Oct. 29.—The House of Bishops of the Protestant Episcopal Church concluded its session this evening, after creating two bishops, one for the diocese of China and the other for the diocese of Africa. The Rev. Samuel I. J. Schereschewsky was elected Bishop of China, and the Rev. Dr. William C. Clark, of Georgia, Bishop of Africa.

NEW YORK, Nov. 1.—Moody proposed that November 4 be appointed a day of fasting and prayer for God's blessing, and carried by a standing vote of three thousand people. It was unanimously resolved to invite all the churches in America to unite in observing the day.

SAN FRANCISCO, Nov. 1.—The National Gold Bank and Trust Company did not open to-day. The bank has been considered weak since the failure of the Bank of California.

FOREIGN.

BERLIN, Oct. 27.—The German Parliament met to-day. The Emperor was absent on account of indisposition. The speech was read by the minister of State. His majesty says that, so far as human judgment can discern, peace is more assured now than at any time during twenty years preceding the reconstruction of the empire.

Stonewall Jackson.

RICHMOND, Oct. 26.—This day has been made memorable in the annals of Richmond, and lent an additional luster to the proud name of Virginia, by the tribute of its people to the memory of its gallant warrior, patriot and Christian soldier, Gen. T. J. (Stonewall) Jackson, on the occasion of the formal inauguration of the statue, by Foley, presented to Virginia by a number of English gentlemen.

The imposing pageant and interesting ceremonies combined to make the grandest demonstration ever witnessed in Virginia. The attractiveness of the State fair and this extraordinary event have brought together people from every direction within the borders of the State, as well as from sympathizing communities beyond. This fact was evidenced on all sides by the crowded condition of the streets, the holiday appearance of the city, the many thousands of spectators along the line of march, and the general enthusiasm that prevailed.

Decorations of every description were to be seen in every direction, embracing evergreens in every conceivable shape, festooning of the national colors, appropriate inscriptions, banners and flags of many nations, the Federal and English colors predominating.

At an early hour the principal streets began to present an animated appearance, the crowds augmenting steadily until the procession moved, by which time the sidewalks along the route of march were crowded with surging masses, and every available place where a view could be had was filled with eager spectators.

The procession occupied one hour and a half in passing a given point, moving rapidly, and was composed of all the city military, infantry and artillery, visiting companies from Norfolk, Petersburg, Charlottesville, Staunton, Williamsburg and North Carolina. The corps of cadets of the Virginia Military Institute, with their battery, the cadets of the Agricultural and Mechanical College, at Blacksburg, Va., the surviving members of many commands of the late war, including those of the famous Stonewall Brigade, Catholic societies of Richmond, the students of Richmond College, singing societies, etc., besides a large cortege of carriages and other vehicles, containing many distinguished individuals. General Joseph E. Johnston was chief marshal, and Gen. Harry Heth his principal assistant.

Notwithstanding Gen. Heth's letter, the colored organizations decided not to turn out, although it was believed they would up to the last moment.

Arrived at the capitol, the procession was massed in the vicinity of the veiled statue and the platform from which the oration was to be delivered, when, after a prayer by Bishop Doggett, of the Methodist Episcopal Church South, Gov. Kemper made an introductory address, in which he spoke in most feeling terms of the occasion and in eulogy of Gen. Jackson. In one of his references to this tribute to the memory of a great man he said: "Let it endure as a perpetual expression of that world-wide sympathy with true greatness which prompted so noble a gift from Great Britain to Virginia, and by its preservation attest the gratitude of the Commonwealth to these great-hearted gentlemen of England who originated and procured it as a tribute to the memory of her son." He concluded by introducing Rev. M. D. Hoge, of the Presbyterian Church, as the orator of the day. Dr. Hoge, after an eloquent exordium, in which he alluded to the hallowed memories suggested by the occasion, and the inspiring scene before him, discussed what he considered three elements of the secret of Jackson's power and influence:

1. In the fact that he was the incarnation of those heroic qualities which fit their possessor to lead and command men, and which therefore always attract the admiration, kindle the imagination and arouse the enthusiasm of the people.

2. His was the greatness which comes without its being sought for its own sake—the unconscious greatness which results from self-sacrifice and supreme devotion to duty.

3. The purity and elevation of his character as a servant of the most high God.

Dr. Hoge eloquently and ably illustrated and enforced these points by striking incidents in the life of the great chieftain. In conclusion he alluded to the condition of the country, and said that a soldier's parole was a sacred thing, and the followers and comrades of Stonewall Jackson would be true to their parole and to the Union of these American States; but at the same time that Union can only command their heart's love when it returns to those great fundamental principles of the constitution which gives to all of the States equal rights with Massachusetts and New York.

He concluded by summoning the spirits of the heroes and statesmen of the past, whose bronze forms greet the eye on Capitol Hill, to speak words of wisdom and patriotism for the guidance of the present, and quoted from Jackson's words breathing the same hallowed lessons. The oration was frequently interrupted by enthusiastic applause. As the last words of the orator died away the veiling of the monument was suddenly withdrawn, and, amid the thundering cheers of the multitude, the thrice of musketry and booming of cannon, the bronze figure of Jackson greeted the gaze of the assembled thousands. At this point Gen. Page, of Norfolk, introduced to the crowd Gen. Jackson's only child, a little girl of thirteen, who was received with deafening and continued cheers. The ceremony was concluded by the singing of Luther's grand anthem, "A Castle of Strength is our Lord," by nearly one hundred and fifty male voices, accompanied by the combined bands that were in the procession. The city to-night is brilliantly illuminated, and there was a gorgeous display of fireworks in Capitol Square.

The Island of Cozumel.

This island, situated on the eastern coast of Yucatan, distant fifteen miles, in latitude 20° 30′, and famous as the site of some of the grandest and most impressive ruins and monuments of a prehistoric race to be found on the continent of America, is at present the object of considerable interest in New Orleans, as well as in the city of Mexico, with reference to its colonization. Attention has been attracted to this island on account of its favorable location, the salubrity of its climate, and the great variety and value of its productions.

The island is forty-five miles long, and from fifteen to eighteen miles in width; its surface is generally level, but rising in places to an elevation of seventy feet. The rocks consist of shell lime, and make lime of the finest quality. The soil is a black, sandy loam, very productive and easily cultivated, the machete being the only implement in use by its present occupants.

Its temperature during the winter half of the year ranges from 60° to 75°; during the summer from 75° to 90°. The nights are invariably cool and pleasant, rendering a blanket necessary to comfort. The rainy season is the most pleasant, rain falling less frequently than in New Orleans, and continues from the middle of May to September. During the remainder of the year there are occasional rains, generally sufficient for agriculture.

The island is surrounded by the sea, rarely without a good breeze, invigorating the system, and rendering the heat, even in the sun, not unpleasant. The coast is beautiful, and the water so clear that the bottom can be seen at a depth of forty or fifty feet, and affording good bathing on a clear white sand. Storms are believed to be less frequent than in New Orleans. The timber consists principally of hard wood, some durable as iron, unsuitable for plank, but making good scantling and heavy building timber. The well-water is good and abundant—wells from fifteen to thirty feet deep, and water about the same temperature as our eistern-water, and may be drank freely without burdening the stomach, probably from containing carbonic acid gas.

Its wild animals are principally racecoons, foxes, opossums, wild cattle and hogs; among birds, turkeys, pheasants, pigeons, doves; fish and turtle of fine quality are abundant. Musquitoes and flies are very troublesome in the woods during the rainy season, but rarely in the clearings or houses, so that generally musquito bars are not used.

Rats, mice and ants are troublesome, but there are no dangerous reptiles.

The houses are built of an easily-worked stone, or a concrete of lime, sand and small rocks, sometimes of poles or palm-leaf, which appear to answer a good purpose and last well.

The products are those common to the tropics, including cocoanuts, pine-apples, coffee, lemons, limes, oranges, sugar, bananas, plantains, figs, grapes, tamarinds, arrowroot, cashew nuts, and a variety of wild fruits. Ginger, vanilla and arrowroot grow wild, and produce largely if cultivated.

Corn and sweet potatoes are raised almost without cultivation. The first will make two crops a year.

Cattle, hogs and poultry require no care except that necessary to keep them domesticated.

Cows of improved breed sell at $15 to $18, equal to those valued at $75 to $100 in New Orleans.

Tobacco, equal to Havana, affords three cuttings a year—about two thousand pounds to the acre, if well cultivated.

Hens lay and hatch all the year round.

There are several harbors that, with some improvement, would be amply sufficient. At San Miguel a good wharf with twelve feet of water can be built fifteen feet from shore at slight expense.

The present population is eight hundred, seven-eighths of whom are Indians—a peaceable, temperate and moral people.

The climate is very healthy and peculiarly adapted to persons with weak lungs. Old age is common. As an instance, a man eighty-four years old travels every month eighteen miles, with a load weighing one hundred and eight pounds.

Labor costs fifty cents a day, without board, but is uncertain. Clearing land in the usual manner costs about $8 an acre.

By a law passed by the Mexican Congress, May 31, the executive is authorized to enter into contract with individuals or companies for the introduction of immigrants, and to subvention such companies or individuals by a payment of a stipulated amount for each family landed or settled under the provisions of the law, and to make advances to contractors for companies equal to one-half of the subvention agreed upon, to aid in carrying out the contracts.

To colonists land will be sold at moderate prices and on a convenient credit. Provisions for one year will be furnished, and advances made for the purchase of utensils and construction of buildings. They will be exempt from military service; from all taxes except municipal; from payment of certain duties and interior taxes on provisions, furniture, implements, machinery, materials for building, etc., for ten years, and all vessels bringing ten families to any Mexican port will be exempt from port dues.

Mr. McAllister, 192 Julia street, whose notes, taken during a residence of two months, have supplied the above particulars, will give any further information in his power personally. He himself was so well pleased with the island and people as to purchase a place, and is preparing to return.—*Bulletin.*

Pacific Annual Conference.

The twenty-fifth session of the Pacific Annual Conference met at San Jose on the thirteenth of October, and closed on the eighteenth. Bishop Kavanaugh presided.

The following brethren (transfers) were introduced to the Conference by the Bishop: W. J. Mahon, R. H. Mahon, R. H. Sawrie, H. B. Avery, W. D. Senter and Thomas A. Atkinson, Memphis Conference; C. P. Jones and C. T. Wright, Southwest Missouri Conference; A. Odom, North Georgia Conference.

The statistical report was read and adopted. We give the totals, as follows:

San Francisco District.—Local preachers, 9; white members, 894; colored members, 1; deaths, 14; adult baptisms, 91; infant baptisms, 35; churches, 14; value, $101,750; parsonages, 7; value $6,500; other property, $3,775; money expended, $14,596.

Santa Rosa District.—Local preachers, 13; white members, 1,098; deaths, 19; adult baptisms, 147; infant baptisms, 46; churches, 14; value, $36,300; parsonages, 7; value, $5,550; other property, $36,025; money expended, $8,460.50.

Colusa District.—Local preachers, 11; white members, 674; deaths, 12; adult baptisms, 59; infant baptisms, 49; churches, 8; value, $26,000; parsonages, 7; value, $6,200; other property, $1,893; money expended, $2,716.50.

Visalia District.—Local preachers, 19; white members, 907; colored members, 1; deaths, 16; adult baptisms, 84; infant baptisms, 49; churches, 6; value, $12,515; parsonages, 8; value, $4,600; other property, $775; money expended, $4,622.50.

Total.—Local preachers, 52; white members, 3,573; colored members, 2; deaths, 61; adult baptisms, 377; infant baptisms, 179; churches, 44; value, $176,565; parsonages, 29; value, $22,850; other property, $42,468; money expended, $30,395.50.—*Pacific Methodist.*

JARDINE & SON, of New York, are erecting one of their largest organs, costing $25,000, in Dr. J. Hall's magnificent church on Fifth avenue. It will contain fifty speaking stops, among which is a thirty-two feet open Diapason, a Tuba Mirabilis, a Vox Humana, Trianlophon, and many other new stops, some of which Messrs. Jardine obtained in Europe. The action is operated by the pneumatic lever, making the touch as light as a piano, and by a new system of knobs the performer can make all the changes of orchestral effect without removing his hands from the key-boards, and grand *crescendo* and *diminuendo* effects produced by a series of pedals, from its most delicate "Dulciana" to the immense effect of its combined forces of Diapasons, Mixtures and Reeds. The blowing is also a novelty, as the heavy wind pressure and immense consumption of wind would take six men to blow. A steam pump forces water into a tank one hundred feet high, and which is then available to drive a hydraulic engine of the largest size. The organ is creating a great sensation in musical circles, and is to be opened in a few weeks.—*Benham's Musical Review.*

From the Work.

SPRING CREEK CAMP MEETING.—*Mr. Editor:* This camp ground is located about thirty-five miles from Alexandria, in a southwesterly direction, and near the road leading from Texas to the mouth of Red river. Around it stands a forest of beautiful pines, and near by runs Spring creek, a stream of clear and never-failing water.

I suppose the congregation on Sunday at eleven o'clock numbered at least six hundred persons. While the congregation was smaller than in former years, the behavior was better. It seemed to be the desire and effort of all who went to maintain good order. The gospel was preached to the people in its purity, and with some degree of edification and success. There were twenty-one conversions and three additions. Most of these, I believe, were already members of the church, and some few were the children of Baptist parents, and will, no doubt, join the Baptist Church. The church was greatly revived and refreshed during the meeting. Many good and faithful workers were in attendance and did good service. They exhorted, held prayer meetings, prayed in the altar, led in singing, and in many other ways helped forward the work of saving souls. With such a host, ministers could hold a successful meeting anywhere.

The presiding elder had arranged his work so that he could not be there, and on account of severe family afflictions Bro. Fred. White, preacher in charge, was not able to attend. There were two local brethren present—Bro. Monroe, from Sugartown, and Bro. Cudd, assistant preacher on Spring Creek circuit. Two traveling ministers were also in attendance—Bro. Johnston, from Evergreen, and your correspondent. Rev. Mr. Kelly, a Protestant Methodist minister, preached on Sunday night. Bro. Johnston was put in charge of the meeting, and prudently conducted it to its close.

Though the camp meeting was announced as strictly self-supporting, yet the tenters took care of many who went there unprovided for. The boarding tent, kept by Mr. Dyer, afforded all accommodations necessary for such an occasion at very reasonable rates. I cheerfully recommend him to any who wish to attend there the coming year. With him they will find a bountiful table, comfortable lodgings, a lot for their horses, and plenty of corn and fodder to feed on; and, withal, they will find a most pleasant and attentive host and hostess.

Your correspondent had a delightful time, and hopes it may be his privilege to attend there again.

J. F. SCURLOCK.

OCTOBER 21, 1875.

ROCKY MOUNT CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* I send you notice of what I have been doing since I wrote you last. We have had some good meetings, and received seventy-eight members into the church. This has been a healthy and prosperous year in the churches on this circuit. Peace prevails among us. There has been much work done in repairing, and most of our churches are very comfortable. I think we shall be able to run our Sunday schools through the winter season. This circuit, spiritually and financially, will average with any circuit on this district. Our presiding elder has labored faithfully to bring the entire district to a higher standing.

The NEW ORLEANS CHRISTIAN ADVOCATE has not been forgotten. I shall bring all dues to you at Conference. B. L. SELMAN.

RAMAH, ALA., October 2), 1875.

SUMMIT DISTRICT CAMP MEETING.—*Mr. Editor:* By request of the presiding elder, Rev. A. B. Nicholson, I send for publication in the ADVOCATE a short account of this meeting. At our District Conference, held in July, it was resolved to locate a camp ground somewhere in the Summit district. This was accomplished through the exertions of an effective committee of laymen, and the place selected is situated in the corporate limits of Magnolia, about one-half mile from the depot. A shed sixty by forty feet was built, and the meeting commenced on the seventh of October. It lasted five days. There were present ten ministers, all of whom live in the bounds of the district.

There were several disadvantages to contend against—a great amount of sickness throughout the community, the conflicting claims of another place for the camp meeting, lateness of the season and hurried preparations. Still we had a good meeting—a time of refreshing and edification. The congregations were large and attentive, and the decorum could not be excelled. Many presented themselves at the altar for prayer as seekers of religion, and everything seemed to be working favorably for great results; but the pressing claims of appointments to be filled, and of work impeded by sickness, constituted a justifiable reason for closing the services. This, however, is only the commencement of what is designed to be permanent, and it is expected that the annual convocations at Magnolia camp ground, already hallowed with the presence and blessing of the Master, will be seasons of great spiritual good to all who attend.

THOMAS PRICE.

FAYETTE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* It may gratify our friends and brethren abroad, as it cheers our hearts at home, to know that there has been a decided improvement in the spiritual state of the church on this circuit. "Bethany" is much used; and the sentiment, "Nearer, my God, to thee," is as prevalent as the song is popular. Meantime God has added to our numbers *forty-seven souls.* We trust they are "such as shall be saved." W. B. LEWIS.

"Honor to Whom Honor."

MR. EDITOR: It was my privilege, on the second Sabbath in September, to be with Bro. Morris, of the Pollard circuit, at a protracted meeting held at Powellton, a charming little community on the Pensacola and Louisville railroad. The meeting steadily increased in interest as long as I remained and after I left. On Sunday the neat little church was full to overflowing, and I never preached to a more serious and attentive congregation. The Spirit of the Lord was present in answer to the prayers of the church, the altar was crowded with penitents, and the occasion was one of enjoyment and profit to me, and I trust to others.

The Sabbath school seemed to be in a flourishing condition, and its management presented some points of special interest. The genial and whole-souled superintendent, Bro. Roberts, of the Presbyterian Church, has succeeded in infusing something of his own earnestness into the entire school. He notified the children that in the afternoon he would take up a collection for the benefit of the afflicted community at Powell's Point, three miles below Milton, who were suffering so terribly from the ravages of yellow fever. It was intended to confine the collection entirely to the Sabbath school, but the large congregation that assembled in the afternoon insisted on a participation in this expression of sympathy, and the result was the sum of $18, which was, on my return home, delivered to Mr. William Pierce, living just opposite Powell's Point, for disbursement.

Bro. Morris had taken up his missionary collection in the morning, and went beyond his assessment.

I write simply to record this instance of generous sympathy on the part of the Powellton Sunday school, and to commend to those who have committed to them the training of children the idea contained in the reason given by Bro. Roberts for wishing to take up the collection: "It may not be much benefit to the sick, but it will be a great benefit to the children themselves." The occasion seemed to be seized upon with avidity as a favorable opportunity to use in educating children to give in the right direction—a very important department of education, Mr. Editor, and one which it is to be feared was somewhat neglected by our forefathers in the education of some of their children. "He that giveth to the poor lendeth to the Lord, and that which he hath given will he pay him again." May God abundantly verify his promise in this instance. I have great faith in its fulfillment with such training.

J. O. ANDREW.

N. B.—The fever has entirely disappeared from Powell's Point, about thirty per cent. of the population having died, according to the best information I have been able to get.

J. O. A.

MILTON, FLA., October 20, 1875.

SIR WILFRID LAWSON recently spoke of Mars and Bacchus "as the god of battles and the god of bottles."

The Christian Advocate.

THURSDAY, NOVEMBER 4, 1875.

THE PARADISE OF TEARS.

BY WILLIAM CULLEN BRYANT.

Beside the River of Tears, with branches low,
And bitter leaves, the weeping willows grow;
The branches stream like the dishevelled hair
Of woman in the sadness of despair.

On rolls the stream with a perpetual sigh;
The rocks moan wildly as it passes by;
Hyssop and wormwood border all the strand,
And not a flower adorns the spirit land.

Then comes a child, whose face is like the sun,
And dips the gloomy waters as they run,
And waters all the region, and behold,
The ground is bright with blossoms manifold.

Where fall the tears of love the rose appears,
And where the ground is bright with friendship's tears
Forget-me-nots and violets, heavenly blue,
Spring, glittering with the cheerful drops like dew.

The souls of mourners, all whose tears are dried,
Like swans, come gently floating down the tide,
Walk up the golden sands by which it flows,
And in the Paradise of Tears repose.

There every heart rejoins its kindred heart;
There, in a long embrace that none may part,
Fulfilment meets desire; and that fair shore
Beholds its dwellers happy evermore.

Christian Fraternity.

SECOND PAPER.

There are some things which everybody knows—things never questioned—things as well known to the ignorant and the uninformed as to the more wise and the better informed. One of these things universally known is this: That there is in this world, beneath the heavens, one thing, and but one, supremely calculated above all other things to make human breaches wider and deeper. It matters not how such quarrel or difference came about—who was to blame or how much. If the breach, quarrel or contention exist, from any cause, there is one thing, and but one, supremely calculated to increase it. And everybody knows what that thing is the moment it is named.

That thing is *war*—any kind of war, retaliation, striking back, quarreling back. It may be a war of guns, of swords, of words spoken or written. The breach may pertain to individual persons, families, communities, churches, States or nations. It is deepened and widened universally by strife, retort, accusation, flinging back either words, missiles or war weapons of any kind.

Again, there is one and but one thing in the world, alike well known to all men, and never disputed, supremely calculated above all other things to heal breaches—any kind of social, civil or ecclesiastical breaches, no matter how such breaches came about, or who may be to blame, or how much to blame for their origin or existence.

That thing is *fraternity*, or a kind and brotherly or religious yielding of extreme legal rights in case of disagreement; or a religious regard for the opinions, views and feelings of others, though they may be in the wrong.

Against this principle of practical, unselfish fraternity there is and never was but one objection set up among men. That objection is retaliation, reprisal, retribution, returning evil for evil. How far this principle of hate, of sticking for full and exact legal rights, of non-fraternity, conforms to the religion of the Bible, or to the written rules of our church, he that runs may read.

The due and proper enforcement of rights by firm but moderate means is by no means an infringement upon the above principles. The reason for this is that good men may and frequently do differ as to respective rights, because men are never good judges in their own cases. And of all human rights, those between churches should always be enforced or asserted with far greater leniency and forbearance, and less peremptoriness of demand, than any other. A church will often—indeed I will say a church will generally—*gain* more by losing a case without contention, than by gaining it with.

And yet since these things are so, and so plain, and so completely beyond refutation, is it not strange that the plain, broad question of fraternity with a sister church is, as it really seems, an open question among us? And has it come to this that we are debating among ourselves whether we will be fraternal, or how far we will be fraternal, with our brethren of the Methodist Episcopal Church? And some persons undertake to give no lengthy reasons why we should not be fraternal with that church, as if there could be such possible reasons on Christian grounds.

Every man, it seems to me, must see at a glance that in case of social breaches of this sort, or of any sort, there are but two possible courses to be pursued. The one is kindness, forbearance, fraternity; and the other "the fist of wickedness," revenge, retaliation. I will not debate questions that are not debatable.

The three star man in the NEW ORLEANS ADVOCATE, having learned it, I suppose, from others, would teach that retaliation is necessary to a wholesome adjustment of any differences that may exist between the two churches. There is no telling to what lengths of absurdity men may suffer themselves to be carried. One of the innate ingredients in the human constitution, universal and never-failing, is this, or works in this way: Two parties, individuals, communities, nations or churches, it matters not so they be human persons, on amicable, friendly and fraternal terms with each other, can settle any difficulties between them with ten-fold probable greater justice and satisfaction all round than when the parties are estranged from each other.

Then, to apply this never-failing principle to the case in hand, it will stand thus: Unite these churches in good, wholesome Christian fraternity, take away hate, criminations and all unfriendliness, and put them in a Christian relation, and almost any pious, well-informed man, or two men, can settle all existing difficulties to the entire satisfaction of everybody, in a very few weeks, and at an expense of certainly not over $2.50. But in this non-fraternal state such a settlement will require forty years, forty supreme courts, forty lawyers, forty Conferences and Conference committees, and more than $2.50 of expense; and, in addition—forty-fold more than all the rest—an outlay of Christian grace that the history and arithmetic of eternity alone can unfold. I am by no means alone in the belief that the belligerency of these two churches, in the last thirty years, has hindered their progress in saving grace more than all outside opposing forces combined.

I defy any sober-minded man, not sold to prejudice and belligerency of spirit, to believe that the writing and promulgation of such articles as those of the three stars in the NEW ORLEANS ADVOCATE can by possibility *do good*. They can tickle the shallow fancy of some, and pamper the unsanctified opposition and war spirit of others; but they cannot do good until human nature, the springs of human action, and the conditions of recovering grace shall be made over again.

The three star writer must not undertake to say, as a similar writer lately did in the Nashville *Advocate*, that he had not written in opposition to Methodist fraternity, but only "in favor of the action of the General Conference." Everybody that has read these papers knows that they both have written squarely against "Methodist fraternity" in this particular case. Nobody opposes the action of the General Conference, though very many would have preferred the minority report. I would have preferred it. But the General Conference did not speak lightly of Methodist fraternity, in this or any other case, as this writer does. Let plain issues be fairly met.

R. ABBEY.

Discipline.

The organization called the church, to separate it from other organizations, "is not a voluntary society, associated upon principles of human invention, but a society divinely instituted and governed by her redeeming God and King." The origin, the source of the church being divine, nothing but a law divine suffices as a rule for her government; and this her Founder has supplied. If "the free circulation of the blood, and the proper discharge of all the animal functions, are not more necessary to the health of the body than the discipline which Christ has instituted to the spiritual health and prosperity of his body, the church," then in order to preserve this healthful condition to the church requires at the hands of the administrators a faithful application of this divine discipline. By the term administrators is meant the duly accredited overseers of the church; or, in other words, the pastors.

No person who understandingly believes the truths of the Bible doubts the fact of the divine origin of the church, or the other fact that a law was ordained by her Head for her government. And we may go a step further, and assert that this organization—the church—as much needs the application of this governmental law, if not much more, than any other society. The reason of this will be seen in the fact that the subjects of this government are under influences other than material. No mere outward conformity to this law meets its requirements, for the essence of true obedience to it is found in our affectionate embrace of its demands, and an entire, undivided submission to every part and parcel of it. Its enactments are clear and precise. It points out the way by which aliens and foreigners may become citizens thereof, and gives them specific rules for their conduct, and ordains a complete separation on their part from every other form of government. Once adopted, God becomes their King, and their inheritance is allotted them in his kingdom. This does not curtail their freedom; for by rebellion against his law and authority they may lose their citizenship.

We have the fact of a kingdom and a law suitable to the nature of the kingdom—a King divine and a law divine. Now we desire to ask, if the King has given a law to be enforced against offending subjects or pretended subjects of his kingdom, how an accredited agent of the King can excuse himself when he fails to carry out the expressed will of his sovereign? This question assumes that there is such dereliction. Without citing cases, the question will come home to them. May it be met in a proper spirit.

It is not conceived that the word "discipline" means only the trying of offenders and the punishment of the obstinate, but that it embraces every part of the pastor's duty. Suppose a pastor to preach three years to a church, and during that time omit the celebration of the Lord's Supper—would he not fail, at that point, in complying with his Master's command, and in disciplining the church in that particular? Another has in his society one who swears, fights and gets drunk, and rests quiet over the case on account of family considerations. Does the plea for non-performance of duty exculpate the agent? In the one case the crime may be greater; but how about the sin of the administrator in either case? Are they not both guilty of a want of faithfulness to their vows? If we look at the law of Christ, and get down into its spirit, we are struck with the sternness of its utterances. We are called upon to give up father, mother, brothers, sisters, wife and children for his sake to be a true disciple. Will it be replied: This is merely figurative? Alas! there is too great a tendency to this sort of exegesis, and through this false mode of exposition many a pastor has excused himself for neglecting to enforce his Lord's code of discipline. No; the words of Christ mean just what they express; and the faithful pastor will not omit to impress this truth upon the minds of his charge.

We are moving with high enthusiasm in the way of meetings and manipulations—we are on the warpath—and so great is the excitement of the conflict that we overlook the captives made in other days. We forget that they are unused to the new regime to which they are subject; and, failing to indoctrinate them solidly in all its departments, they are in a short time bad subjects. One or two societies could be polluted out whose spiritual life has become almost extinct from the want of firmness to administer discipline. With two or three of the pastors the matter has been discussed, and in each case the bad state of the society was admitted, and the necessity of enforcing the law; but each excused himself upon the ground that his predecessor knew the facts and failed to apply the remedy, and surely he was not going to raise and meet a storm. This is truth. Now will the Lord honor, bless and comfort his people when they ignore the law he has given for the government of his kingdom? Were the subjects of this holy King better instructed by his messengers in the law, and those who demand citizenship in his kingdom made fully aware of the nature of the vows they take upon entering as members of his household, there would be fewer spots on their garments, and more power be exercised by them over the King's enemies. God will not excuse our unfaithfulness in this matter. His honor must be before our wishes—his law paramount to our distorted sensibilities. A house of $25 a year must have no weight with us when God's will and command requires at our hand the performance of a duty. Our Bishops are good men, and are perhaps too experienced to accept a suggestion; but one will be offered, viz.: Would not a stricter inquiry into the matter of discipline be not only appropriate, but conducive to the growth of the church in grace? INDAMORA.

A Broken Sabbath.—No. 3.

Does God now notice the breaking of the Sabbath? Does Providence interfere to prevent, call attention to, and warn against the desecration of his holy day? And could not men see the indications of this Providence, and take warning, if they would observe? To us it seems that they might. From the results of our own observation we conclude that more fearful, disastrous and fatal accidents (so called) occur on the Sabbath than on any other day of the week; and, if so, why is it so if God does not interfere?

But we will give the results of a record kept by another of the disasters on the Mississippi river for many years—namely, the

REV. BENJAMIN M. DRAKE, D. D.,

a man of blessed memory, now gone from us, but who spent the whole of his life along the waters of the Mississippi, from Kentucky to New Orleans, and from young manhood to old age in the ministry. Speaking on this subject, he informed the writer of this that, instead of the river disasters being one on the Sabbath against six on the week days (as would doubtless have been the case had there been no providential interference,) the fact was that six of these dreadful explosions, fires, etc., for the last forty years, had occurred on the Lord's day to one on the week days. Let the calculators of chances tell us what is this fearful rate of Sabbath ruin, and what is indicated by this table of statistics. And then did not God force a five years' rest on the Father of Waters during the late "unpleasantness," at least so far as commerce was concerned?

And then there is the sugar interest. Most of the sugar mills in Louisiana were in the habit of working all hands and all fires all day Sunday during the sugar season. Now we learned that this could have been easily avoided, after this manner: if the sugar planter had been disposed to "remember the Sabbath day and keep it holy." We were expostulating with a sugar planter on this subject, and finally asked him how often he had to cool off, cleanse his kettles, clean out furnaces, etc. To this he replied: "O about once a week." "Why, then," said I, "could you not cool off Saturday night, and let all rest till Monday morning?" To this he shrugged his shoulders, and replied: "O the only real reason is that we are in a hurry, and can make more money by running our mill on Sundays as well as week days, and can get through quicker." Did not God also give the sugar mills a five years' Sabbath during the same war? Has the sugar interest in Louisiana yet recovered from the blow? We knew some planters who did stop all work about their mills on Saturday night, and did not resume it till Monday morning, and they died solvent, leaving fortunes for their children.

Have not many of the sugar mills in Cuba already had a seven years' Sabbath? And how about the many recently converted into ashes in that war-cursed island?

More might be seen and said on this subject; for the handwriting on the wall—the warning hand—may be seen everywhere. Should we not, then, conclude that God is still displeased with Sabbath-breaking, and that he indicates it? A. G. M.

OBITUARIES.

DEPARTED this life, in great peace, on the third of September, 1875, at his residence in Colquitt, Claiborne parish, La., JOHN WILSON, in the sixty-third year of his age. Born in Jackson county, Ga., where he grew up to manhood, he removed thence to Chambers county, Ala., and for the last twenty-three years was a resident of the State and parish where he died. He was converted and joined the Methodist Episcopal Church in the year 1838, in which communion he lived and died, having been a useful, active member. In the dawn of his manhood he was wedded, heart and hand, to Susan M. Key, a woman eminently worthy of his confidence and affection. From the nuptial hour to his mortal illness their lives presented a pleasing commentary upon the blessedness designed by Providence to attend the marriage relation. Eleven children were the fruit of this union, seven of whom survive their sainted father.

In many respects John Wilson was a remarkable man. Endowed by nature with an order of mind that partook of the highest type of Roman virtue, yet the sterner attributes of his character were so modified by religious principles, and so blended with Christian graces, as to present a structure of massive strength, symmetry and beauty; for if he was a man of extraordinary force of will, pride of character, decision, firmness, sobriety, courage and fortitude, so too was he a man of uncommon generosity, charity, modesty, simplicity and tenderness of heart. Possessed of a clear intellect and good practical judgment, he determined his conduct with deliberation, and pursued his course with patient perseverance. Consistency was "a jewel" which he conspicuously wore, and he was never known to be fickle in business, double-minded in politics, indifferent to friendships, or a backslider in religion. Pursuing the double occupation of planter and merchant, he eschewed debt as a great evil, and died obedient to the injunction of the apostle: "Owe no man anything, save to love one another."

God had blessed him with a most amiable and affectionate family, and his influence over them for good was the chief source of his earthly enjoyment. No man ever had a more devoted wife, nor more dutiful and affectionate children. To them he was the repository of confidence, a fountain of sympathy, an oracle of wisdom. To be permitted "to rear them up in the nurture and admonition of the Lord," to see them all lively members of the church of Christ, and firmly established in the faith of the gospel, was the keenest anxiety of his great and loving heart. He saw all this and was satisfied. And now that his life's work was done, he seemed to have a premonition that "the time for his departure was at hand." This was evidenced by his acts—unwilling to make the sorrowful announcement to his family. While in usual health he made his last will and testament, arranged his business, "set his house in order," and then, in a spirit of consecration more thorough and complete than he had ever experienced before, calmly awaited the Lord's coming. And now, with pious zeal, with holy energy, he prayed that awakening grace and converting power might descend upon the people among whom he had so long lived and labored. He continued "instant in prayer," his consecration was complete, his humility profound, his faith sublime. Other pious souls joined in the same petition. At length the blessing came—it came in pentecostal power. It was Heaven's benediction on him and his; and this, the last meeting with his people, was a source of joy and gladness to his soul. Thenceforward, until "God took him," he was serenely happy; his peace flowed as a river. "I am ready" was his audible answer to the messenger that summoned him to the spirit land; and while standing upon the very brink of the eternal world, with grateful emphasis, he repeated the celestial invitation: "The Spirit and the Bride say, Come;" and quoted with rapturous joy the opening stanza of his favorite hymn:

"Oh! glorious hope of perfect love," etc.

May our last end be like his.

A FRIEND.

THE REV. JOHN WATSON PURVIS was a native of North Carolina, and born March 24, 1803. He came to Adams county, Miss., in 1822, and was married to Mrs. Sallie Holmes, of that county, in 1825. During the year 1828 he visited his native State, going and returning by private conveyance. On his return he visited a camp meeting in Sumner county, Tenn., where the late Rev. F. E. Pitts was laboring in the spirit and power of the gospel of Christ. Bro. Purvis was awakened to a sense of his danger as a sinner and his need of salvation. His distress and agony of soul was very great; but, being rightly directed to Christ as the Savior of sinners, he was enabled by faith to accept him as his personal and present Savior. He was blessed in believing, and received the witness of the Spirit. His was a happy conversion. He joined the church there as a probationer, and brought his certificate to Mississippi, where he united with the church, and soon became an active member—leading in prayer and class meetings, hunting up sparse and destitute neighborhoods in which to work for his Master. He was licensed to preach the gospel a few months after his conversion.

He moved from Adams to Yazoo county in 1832, and soon after his house became the place of regular circuit preaching, and where a church was organized, seventeen joining the first time the invitation was given. That was the beginning of Tranquil church and camp ground, where many souls were born to God and started for heaven. He was eminently useful as a local preacher in Yazoo and Holmes counties for several years—till his health became such as to forbid his laboring. Many will call him blessed in the last day. The late Rev. Hiram Enslo was brought to Christ through his labors.

He was married to Miss Appalonia Wamack September 24, 1865, by whom he had four children, all of whom yet survive him and mourn his loss. He was not blessed with children by his first marriage, but took into his family *nine orphans*, whom he endeavored to bring up to be useful citizens and Christians—whether they have all come to that good state or not. He was popular and useful as a citizen, Christian and minister of the gospel. He was liberal with his means in helping the poor and supporting the institutions of the church.

For some time before his last attack of paralysis he talked much of dying, and said death had no terrors to him—that he felt he could have the victory at any time. The day before his exit, while looking at his sister-in-law, he exclaimed with much emotion: "*God is love!*" He then tried to sing the song:

"O sing to me of heaven
When I am called to die."

His speech failed after that entirely, and he passed away peacefully, February 19, 1875.

May the Lord console and protect the widow and orphans, that they may be brought finally to everlasting life. H. H. MONTGOMERY.

REBECCA REID, consort of Zachariah Reid, and daughter of Mr. and Mrs. Benjamin Hendon, was born in Newburg district, S. C., November 26, 1792, and died in Carthage, Miss., September 22, 1875, aged eighty-two years, nine months and twenty-six days.

She was happily married to Zachariah Reid, in Newburg district, S. C., in 1811. In 1840 she moved with her husband to Elberton, Ga.; from thence to Montgomery, Ala., in 1846; in 1851 to Chulahoma, Miss., and in 1856 to Carthage, Miss., where the weary wheels of life stood still.

Mother Reid first joined the Independent Presbyterian Church in 1820, but shortly after united with the Methodist Episcopal Church, in which she lived until called to unite with the church above. She lived a long and useful life. I am confident the world was better and mankind blessed by her living in it. Yet many of the ills and misfortunes of life were hers. How sweet her rest will be, for she died in sight of home, saying: "I am going where sickness, sorrow, pain and death are felt and feared no more." She was the mother of eleven children. Seven of these and her husband preceded her to the spirit world. What a meeting on the other shore! Three sons and one daughter are yet to follow. The daughter is the wife of Rev. C. D. Oliver, of the Alabama Conference; Dr. C. Reid, a practicing physician, lives in Louisiana; Col. B. F. Reid resides in Alabama, and Col. Robert Reid, a lawyer, and whose house was the mother's last earthly home, lives in Carthage, Miss.

L. P. MEADOR.

JOSHUA B. HAWSEY, son of J. G. and Lucinda Hawsey, was born June 26, 1856, and died June 24, 1875. He was born, raised and died in East Baton Rouge parish, La. He visited an older brother, living from home, who was sick with flux. He returned home and took the same disease, which proved fatal.

He joined the Methodist Episcopal Church South in 1871; professed religion in 1873, and from this time he took an active part in the Sunday school and prayer meeting which were kept up in his neighborhood. In love-feast and class meeting he was always ready to be a witness for the Master. His youthful friends and the community generally had the utmost confidence in his piety. During his sickness he often praised God and spoke of the comfort the Christian's hope afforded him. In his last moments his chamber was a place of rejoicing as well as of mourning. N. B. YOUNG.

OUR hearts have been made sad by the death of our beloved little son, DORSEY C. WOOD. He was born December 8, 1870, in Wilkinson county, Miss.; baptized by Rev. P. S. Petty, at the residence of his parents, November 11, 1872, and died of pseudo membranous croup, October 4, 1875, at three o'clock in the morning. He was indeed a great sufferer for twenty-four hours, struggling for breath and life, but our kind Father gave him a peaceful hour in which to die. He was conscious unto the last moment, calling on his parents and grandparents, who were devotedly attached to him, for help; and his last act was to throw his little arms around his grandma's neck and kiss her farewell. Our blessed little son was indeed a good child, full of life, and always met us with a smile on his open countenance.

J. S. PARKER.

MRS. MARTHA L. DUNCAN was born August 28, 1823; married to Mr. James Duncan June 17, 1841, and died March 21, 1875.

Sister Duncan was one of those quiet Christians that live peaceably and die submissively—one of those whose emotional nature brings them not prominently before the church, but perhaps makes them more endeared to those within their immediate circle of acquaintances. Quiet, faithful and unobtrusive in life, she has passed the stream of death, and doubtless she will be received into mansions of bliss by those who, in the hour of sickness and want, found in her a ready friend and a helping hand. She leaves a husband and two daughters to mourn her death.

LORENA J. HENRY, daughter of Elijah and Eliza Henry, was born in Wood county, Texas, March 20, 1870. She died near Oxford, Ala., October 16, 1875. Her last illness was protracted through many days of suffering, which she patiently endured. Her disease was diphtheria. She was baptized last summer by Rev. Daniel Duncan. Since then she has been serving God with child-like simplicity and confidence. Often she would get happy while singing: "O how I love Jesus!" Just a few hours before dying she became restless, and anxiously desired "to depart and be with Jesus."

JOHN L. FERGUSON.

WE should never play with favor. We cannot too closely embrace it when it is real, nor fly too far from it when it is false.

The Christian Advocate.

THURSDAY, NOVEMBER 4, 1875.

THE OLD SCHOOL-BOOK.

On the old school-book, in its dusty nook,
With a tearful eye I gaze;
Come down, old friend, for an hour we'll spend
In a talk of the by-gone days.
I gaze once more, as in days of yore,
On the task that vexed the brain;
The lesson done, and victory won,
And I feel I'm a child again.

And I seem to stand with the youthful band
In the old house on the green;
I hear the fun ere the school begun,
And I join in the gladsome scene.
I take my place with a sober face,
O'er the well-carved desk I bend,
And hourly pore o'er the learned lore
Of my wonderful page, old friend.

Then our cares were few, and our friends were true,
And our griefs were rare and light;
The world was naught (so we fondly thought)
But a region of pure delight;
But time has sped, and our path has led
Through the dark and fearful scene;
And passed away are the good and gay,
Like the old house on the green.

But we'll sing no more of the days of yore,
For the tear-drop dims the eye;
Sleep on, old book, in thy dusty nook,
As in years that have glided by;
No guile we trace in thy honest face,
But a mine of gold within
Enriched the youth, as they sought for truth,
In the old house on the green.

How the Leaves Fall.

BY EDWARD M. COLIE.

Although we have many times watched the leaves, from the time they were first tinged with crimson and gold until they finally withered and fell, we may never have asked ourselves the cause of the change. We have enjoyed the beauty of the autumnal forest, and have been content to attribute it to the workmanship of the frost, while the truth is, the frost has nothing to do with it whatever; but that which causes the dew to freeze into frost, or the change in temperature, occasions also the glorious coloring of the foliage.

With the approach of autumn the vital action of the tree diminishes, and is shown in the more sluggish circulation of the sap and the contraction of the tissues of the tree. This contraction, like every other, according to the teachings of science, evolves a small quantity of heat, so that by the wise economy of nature the colder the season the greater the contraction, and the greater the amount of heat set free. Thus a garment of warmth is provided for the forest during the cold winter, just as nature furnishes animal life with a warmer covering of hair.

The earliest noticeable result in spring-time of the renewed vital action of plants is the putting forth of leaves, which are an essential part of its organism, acting as mouth, lungs and stomach. The sap ascending from the roots is exposed by the leaves to the air, and absorbs carbonic acid given off by animal life, and other gaseous principles, which by the subtle chemistry of the sun's rays are afterward transmuted into starch, gum, wood, gluten, oils and the various other plant secretions. The sap now elaborated is ready to furnish the necessary nourishment, and, descending between the inner bark, or liber, and the alburnum, or young wood, contributes to the growth of both. Thus the leaves of a plant enrich the sap just as the lungs furnish the impoverished blood a fresh cargo of life-giving oxygen.

The green color of the leaves in health is owing to a coloring matter known as chlorophyl, which is secreted in minute globules in the pores of the leaf. The elaboration of this pigment depends upon the vitality of a tree, and where a tree has suffered injury it is manifested by a change in the color of its foliage, which reproduces on a smaller scale the gorgeous tints of autumn. In a similar way the diminished temperature on the approach of cold weather affects the vital energies of the tree; the sap is no longer properly elaborated, the chlorophyl is no longer secreted, and its general aspect is that of disease.

The intensity of the green color of the leaves seems to be owing to the amount of carbonic acid absorbed from the atmosphere, and the green gives place to the more brilliant hues of red and yellow, and finally to the dull brown, indicative of death through lack of vitality and want of energy to absorb the requisite amount of acid.

The change begins at the extremities of the branches, for the sap nourishes the intermediate portions, but becomes exhausted of vitality before reaching the extremities. Thus the crimson and gold just tip summits of the trees when first noticed, but gradually spread over the entire tree, until the many-tinted leaves of the forest toss and flash in the wind like the flames of some vast conflagration.

This change in color is but a preparation for the final fall of the leaves. Long before they begin to don their variegated garb we may see, if we take the trouble to examine a branch, that the foot of the leaf-stalk has already begun to separate from the limb, and this separation continues until the leaf is so slightly attached that the least wind causes it to fall. In the early spring both leaf and branch grow at the same rate; but soon the leaf matures, while the branch still continues its growth, so that in time the leaf cannot adjust itself to the growing branch, and little by little it loses its hold.

The arrangement of the limbs of a tree is, in general, that of its leaves. Where they are arranged in opposite pairs, the branches are similarly distributed; where they alternate, there is also an alternation in the branches.

Sheltered by each leaf is a bud, which is to undergo development, and the fall of the leaf is essential to its further growth. Having been carefully nursed until it is capable of taking care of itself, it is left, as it were, to rely upon its inherent energies. But not all the tiny buds are of equal vitality, and when left to brave the cold storms of winter, shorn of their leafy vesture, some perish, and the stronger, as is the universal law, deprive the weaker of their proper nourishment, and on the return of spring the arrangement of the branches varies slightly from that of the leaves. Moreover, the fall of the leaves has an æsthetic aspect. Were it not for this our forests would be such unsightly objects as is a field of corn when the leaves, dry and withered, rustle and flutter in the cold winds of winter, and remain clinging to the parent stock, spectral appendages, until both decay.

We thus see that the beautiful tints of autumn and the final fall of the leaves are only steps in nature's process of development, and necessary to the growth of the tree. The lesson—for we have here, as elsewhere, a higher lesson taught by inanimate nature—is the sacrifice of present joy for that the future may unfold—the subordination of a lesser to a greater good. We must relinquish the autumnal garb for the blossoms and fruits of the coming summer.—*Christian at Work.*

The Romish Weathercock.

Mr. Gladstone's controversy with the Vatican and its defenders has revealed, among other things, that Roman Catholics are capable of a enmity of subserviency which is almost incredible, and which is certainly incompatible with either manliness or ingenuousness. In the appendix to Mr. Gladstone's second pamphlet he quotes some information respecting a Roman Catholic book, known as Keenan's Catechism, which has been extensively used in Great Britain and America, and two copies of which, professedly *of the same edition*, were lying before his informant. In the preface to the third edition of this "Catechism" the author states that it has "the high approbation of Archbishop Hughes, the Right Rev. Drs. Kyle, Carruthers, Gillis and Murdoch." The four last named were vicars apostolic in Scotland, and their separate episcopal approbations are prefixed to the "Catechism."

"In one of the copies of this "Catechism," certified to as above stated, it being a "new edition, corrected by the author, twenty-fourth thousand," appear the following question and answer:

"Q.—Must not Catholics believe the Pope in himself to be infallible?

"A.—This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body—that is, by the bishops of the church."

It now transpires, as Mr. Gladstone's informant shows, that "on the passing of the Vatican decree, apparently while this very edition was passing through the press, the above crucial question and answer were quietly dropped out, though no intimation whatever was given that this vital alteration was made in the remainder of the edition. Had a note been appended, intimating that this change had become needful, no objection, of course, could have been made. But no word has been inserted to announce or explain this omission of so material a passage; while the utmost pains have been taken, and I must add, with great success, to pass off this gravely-altered book as being identical with the rest of the edition."

Such duplicity as this argues both a defective cause and want of moral honesty, as well as great stupidity. It does not appear to have entered into the mind of those who were accessory to the mutilation of the Catechism that their act could not escape discovery and exposure, or that it partook of the nature of fraud. Neither do they seem to have perceived that the mutilation, if discovered and exposed, would have the inevitable effect of concentrating attention upon the doctrine which was taught as truth at one time, and which was afterward sought to be surreptitiously hidden out of sight. Hereafter, and in view of such imbecility, duplicity and versatility combined, let us hear no more of the unchangeableness of the Romish Church. Truly it more resembles "a reed shaken with the wind," than the "rock" to which it so fondly likens itself.—*Christian Intelligencer.*

WE ARE accustomed, says the *Interior*, to regard the present deferential and rational style of infidelity as a new phase of unbelief, and to contrast it with the rough and coarse vituperation of Volney, Paine and others of the last century. And yet Paley, writing contemporaneously with that school of authors, says:

"Infidelity is served up in every shape that is likely to allure, surprise or beguile the imagination; in a fable, a tale, a novel, a poem; in books of travels, of philosophy, of natural history; in a word, in any form rather than the right one—that of professed and regular disquisition. And this because the coarse buffoonery and broad laugh of the old and rude adversaries of the Christian faith would offend the taste of this cultivated age."—*Moral Philosophy, book v, sec. 9.*

Thus wrote Paley nearly one hundred years ago—he published in 1785. Thirty years before that date Bolingbroke's works were published; and his lead was followed by an innumerable throng of writers till 1790, when Volney published his "Ruins." Five years later Paine published his "Age of Reason;" so that Paley wrote in the middle of the reign of the vulgar and vituperative school of infidelity, and yet his picture exactly describes the rationalistic literature of our own day. What was the degree of that coarseness and rudeness which was offensive to tastes which accepted Bolingbroke and Volney we can only imagine, as it has all long since perished. It is evident enough, therefore, from these facts, that rationalism, now so deferential and Frenchy, is only four or five generations descended from literary cannibalism. Less than two hundred years ago the "primitive" rationalist must have been a gorilla.

TO BECOME a believer is not the result of a fit of enthusiasm, as if the wind were to blow upon a person and he straightway become perfect; but we must hear, learn, pray, read, inquire, until we are transformed from one degree of conviction to another.

JAMES LICK'S BEQUESTS.—Mr. Jas. Lick, of whom the world has heard so much since his magnificent bequests in California, has at last completed the deed of trust by which he disposes of his vast wealth. The Protestant Orphan Asylum of San Francisco will still receive the sum of $25,000; the city of San Jose $25,000 for an orphan asylum; the Ladies' Protective and Relief Society $25,000; the Mechanics' Institute $10,000; the Society for the Prevention of Cruelty to Animals $10,000; the Old Ladies' Home $100,000, and the trustees for the free baths of San Francisco $150,000. The appropriation of $150,000 for the bronze monument to Francis Scott Key is reduced to $60,000. The appropriation of $250,000 for bronze statuary to be set up at Sacramento, and the statuary to be erected in front of the city hall, San Francisco, is reduced to $100,000. The $300,000 appropriated to endow a school, to be called "The California School of Mechanical Arts," is increased to $540,000. The appropriations to relatives and friends are to be paid immediately. To his son, John H. Lick, the sum of $150,000 is to be paid. After the telescope is finished it is to be given to the regents of the university to form a part of the Lick astronomical department of the university. If it should cost less, the balance of the appropriation of $700,000 to go toward forming an endowment fund. The vacancies in the board of trustees are to be filled by James Lick so long as he lives. The trustees are to receive $1,000 per annum each in lieu of the statutory fees. For himself, Mr. Lick is to receive from the estate all his expenses and support, and such sums as may be necessary for the improvement of his San Jose property. To the new indenture, thus far, seven of the parties interested in the old one have signed, and the benefits of it will be experienced at once.

PRISON DISCIPLINE IN SWITZERLAND.—It is not generally known—however much it may be criticised—that the prison discipline in Switzerland is of a highly tolerant character. It is no unusual thing when a prisoner is sentenced to a long term of imprisonment, and who begins to chafe or languish under the prolonged durance, to ameliorate in some shape or other the irksomeness of the enforced restraint. A singular instance in support of this detail arrives to us from Zurich: A young Frenchman is now under confinement in that canton, for a series of years, upon a charge of murder. The convict has lately addressed his counsel to submit a petition to court begging to be released on bail for a few months in order to avail himself of a course of bathing, or to seek the balmy mountain breezes at some sanitary resort, to recruit his enfeebled health. He further offers a substantial bail and submit to police surveillance during the *conge*. The benevolence, however, of the Zurich authorities, it seems, has already been exercised in this strange direction, and the indulgence has, of course, been much appreciated, and never abused by the condemned *proteges* and their friends. In fact, in many cases, the excuse for the temporary freedom has been received in order to afford the prisoner all facilities for increasing either the dwindling pecuniary resources of himself or those dependent upon his labor. In the matter under notice the medical men have reported upon the *bona fides* of the reasons advanced by the imprisoned petitioner, and that the proposed trip cannot fail to be beneficial to the health of the culprit. After a few necessary formalities of a legal kind, there seems to be no reason to doubt but that the prayer of the petitioner will be granted, to the immense delight, we conceive, of the tourist and others, if they become acquainted with the character of this distinguished visitor at the resort selected for the good of his health.—*Swiss Chronicle.*

PRECOCITY OF SOME ANCIENT WRITERS.—Milton had written a considerable amount of verse prior to his eighteenth year; Abraham Cowley's "Pyramus and Thisbe" was written at ten, his "Constantia and Philetus" at twelve; and these and other "poetical blossoms" were published when he was fifteen. Pope composed "The Ode to Solitude" and part of an epic poem "about twelve." All the writings of Thomas Chatterton were finished, and his own self-extinguished life was closed, when he had reached the age of seventeen years and three months. Collins' "Persian Eclogues" were composed at seventeen; Henry Kirke White's works were all produced while he was yet in his twenty-second year; and we can scarcely forget Connop Thirlwall's "Primitiæ," written between eight and eleven; Leigh Hunt's "Juvenilia," or poems written between the age of twelve and sixteen; Shelley's "Queen Mab" at sixteen; Byron's "English Bards and Scottish Reviewers" at twenty; Walter Savage Landor's "Poems" published in his twentieth year; and the "Lyrical Poems" of Alfred Tennyson, issued at the same age. Henry Taylor's "Isaac Commenus" was composed before he had attained his majority. Douglas Jerrold's first play, though not performed till his eighteenth, was written in his fifteenth year; and James Sheridan Knowles wrote his first drama at twelve years of age, for a company of stage-struck boys, among whom he was the "star."—*British Quarterly.*

THE demand for the *rationale* in matters of religious faith—where, if the *rationale* could be given, it would cease to be faith, but philosophy, and poor stock at that—is a fruitful source of mischief wherever found. It is death of spirituality in the church, and a source of demoralization out of it. The old Jewish habit of recognizing the hand of God in everything—in the sunshine and in the storm, in prosperity and in adversity—is the only true basis of a religious life.

CHEERFULNESS makes the mind clearer, gives tone to thought, and adds grace and beauty to the countenance.

Religious Intelligence.

—The Italian government appears to be following closely in the footsteps of the Germans. A bill is soon to be brought into Parliament for the suppression of Roman Catholic clubs and co-fraternities of laymen.

—The receipts of the American Board for the year 1874 were: From donations, $352,041.28; from legacies, $83,007.76; for work in nominally Christian lands, $34,331.22; making a total of $469,470.26. This year the receipts stand: From donations, $349,084.86; from legacies, $89,702 38; for nominally Christian lands, $29,833.58; making a total of $468,620.82.

A NEW WING.—A new branch of Methodism has been organized in northern New Jersey, under the title of "The United Methodist Church." The members hold the doctrine of immersion, and discard a discipline and all creeds save the New Testament. The new organization at present numbers about eighty members, who are scattered over a large field.

—At the late session of the English New Connection Methodist Conference it was ordered that homes be assigned to preachers in the order of their marriage and ministerial standing. Assistant leaders were to represent classes at leaders' meetings. Students receiving aid to study for the ministry are to refund the cost of their education if they leave the Conference within twenty years.

BRAZIL.—The only missionaries in the vast empire of Brazil are Presbyterians. They number twelve ordained ministers, one teacher, nine married ladies and four unmarried ladies. Two new churches were organized last year. On June 28 five persons united with the Presbyterian Church at Rio Claro, Brazil, South America. Cheering news is also heard from St. Carlos. Protestantism is gaining favor all the time.

—Since Yemen ceased to be an independent State the Turkish government has kept it and other portions of Southern Arabia in a much quieter condition, and religious fanaticism is considerably repressed. The Jews of Yemen number half a million, and have twenty-five synagogues in Sanaa. The Jews absorb nearly all the handicraft and trade of the district, although to the west of Yemen there are many Jews who are engaged in hunting.

—In both the Syrian and Church Missionary congregations of Travancore, India, there has been a time of spiritual awakening. The churches enjoy the assistance of two Brahmin converts—Messrs. Jacob and Mathai—who labor as lay evangelists. The former is the chief preacher, and the latter "sings the gospel." Both the preaching and the singing have a great effect, so that the pair are singularly like the two American evangelists in Great Britain.

COLPORTAGE IN JERUSALEM.—Jacob Hishmek is succeeding wonderfully in selling tracts and portions of Scripture in Jerusalem. During sixty days he sold 5,036 copies of Russian, Bulgarian, Greek, Armenian and Arabic tracts. The details of his conversations with pilgrims are very interesting. The Coptic pilgrims, who would not take one last year, have this year bought freely Arabic copies of the Sermon on the Mount, the twenty-fifth chapter of Matthew, etc.

—The Bible is still *the* book of the Madagascar Christians, as it was in the days of persecution. For some time the stock of Bibles at the mission was exhausted, and it was painful to be obliged to turn eager inquirers for the volume away. At last the London Bible Society sent five thousand Bibles. These were all sold in a few days, and hundreds of people who came too late had to be sent away. One man sold his principal garment (a kind of shirt) in order to make up the required shilling.

—Bishop Bedell, of Ohio, visited the United Presbyterian schools at Osiut, in Egypt, and in a published letter expresses a very favorable opinion with regard to them. He cordially commends the new college for which Dr. D. R. Johnston is now collecting the funds, and which will give all Egypt facilities for a thorough Christian education, such as it has not possessed since the primitive ages of Christianity. He regards the United Presbyterian work as especially important in its bearings upon a reformation of the Coptic Church.

—It is very difficult for missionaries to get a foothold in the interior of China. A recent experience of several missionaries of the American Board illustrates this fact. They had ascended the River Min to a place called Shun-nre, about 260 miles northwest of Foochow. Here a favorable opening for the gospel preaching presents itself and a native helper is already at work. They endeavored to purchase a piece of land, and on three occasions had all but the signature to the deed, when the owners became intimidated by their neighbors. In two cases these owners were beaten, and for a brief period confined in prison. So the attempt was given up.

THE LONDON MISSIONARY SOCIETY.—This is one of the oldest missionary societies, and its missions have been attended with extraordinary success. The following statistics will give us a view of its present condition: The total number of missionaries now in the service of the society is 156, and of missionary students, distributed in 7 colleges, 38—a number not greater than ten years ago; but this is to be explained from the fact that many of the mission churches had become self-supporting, and from other like causes. No fewer than 27 English missionaries had been added, 25 new stations had been occupied, and the range of the society's work greatly extended. The finances were flourishing. Including the balance of £1,857 11s. 2d. from last year, the receipts were £105,401 5s. 10d. The disbursements had been £101,071 11s. 3d., leaving a balance in favor of the society amounting to £3,329 14s. 7d., together with a debenture of £1,000 retained in stock.

Our Young People.

HYMN FOR A LITTLE CHILD.

God, make my life a little light,
Within the world to glow;
A little flame that burneth bright
Wherever I may go.

God, make my life a little flower,
That giveth joy to all,
Content to bloom in native bower,
Although its place be small.

God, make my life a little song,
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God, make my life a little hymn
Of tenderness and praise;
Of faith—that never waxeth dim
In all his wondrous ways.

Good Words.

From Our Little Friends.

MOUNTAIN HOME,
Clarke Co., Ala., October 17, 1875.

DEAR MR. EDITOR: My grandma, mamma and aunt live together, and my aunt takes your paper. I read it every week. I like it so much. I am sure our home would be quite lonely without the CHRISTIAN ADVOCATE; and the Child's Corner is so very interesting to all the children, and I think to all the grown folks too. I live in sight of my uncle's. I help him make molasses. I drive the ox-cart, and the oxen are quite unruly sometimes. I am only ten years old. I leave home early in the morning and don't see it again until night. I have quite a merry time eating sugar cane. Tell Tom I am learning how to do all kinds of useful work (Uncle Bob says,) but can't use quite so many big words. Mr. Editor, if Tom don't quit using so many big words before winter comes, while trying to pronounce his words my mouth will freeze before I can finish pronouncing them. Give my love to grandpa, and tell him to finish telling all his stories. Good-by.

Your true friend,

EVANDA TODD.

The Two Violets.

It was such a pleasant, cheery place they had to grow in, under a great spreading elm-tree, on the bank of a chattering, sparkling brook. It was always cool and shady there, even on the warmest days, and, since the little violets had slowly opened their eyes and ears on that warm day in April, it had been a bright view of life that was spread out before them. The leaves of the great tree overhead had been slowly unfolding; so quietly that had not the little flowers now and then turned up their purple faces they would never have guessed what was going on up there, or how much was being accomplished. But now they cast a broad shade down over this part of the brook, and tossed and whispered as the breeze kissed them, enjoying each moment of this bright spring weather. Nor had the grass meantime been idle; softly, softly, each little blade grew up, and by this time would quite have hidden our little friends, the violets, had they not chanced to grow out of a little mound of moss. On this the grass did not dare to intrude, nor the bright yellow dandelions, though one of this latter family *did* persist in showing its broad laughing face close at hand; but on the mound itself the violets and their deep green leaves reigned supreme, and had an excellent opportunity of observing all that was passing about them.

Meantime the brook babbled by, telling many a story as it passed over the stones, of the mountain spring it had come from, of its adventures by the way, and what a hurry it was in to accomplish the journey, and find the broad ocean and big ships. Poor little brook! How utterly will it be lost then; not nearly of so much importance here under the elm-tree. But it never came back to tell about it; but was always going there—going there. The two little flowers were almost exactly alike, and very fond of each other, as can be imagined, for since they had been able to remember anything, there they had been, side by side, with only a leaf between them, convenient for tucking their little heads under at night.

Now one might think that with such surroundings they might have been perfectly happy, and so, indeed, was one, the deeper colored of the two (perhaps a trifle or two the sweeter,) happy in the sunshine, happy in the brook, in the breezes, and the little birds who occasionally flew down for a morning bath in the cool water. Its little heart was full of one desire: to be just as sweet a violet as the dear Creator had wished when he caused her to grow. Surely it was for some wise purpose that he had placed her here; and although she was sometimes puzzled to know just *what* it was, determined to wait, and meantime do her very best to smell as sweetly and look as delicately purple and as cheerful as she knew how. So she nodded to the dandelion and nodded to the brook, thought how sweet the air was, fell asleep on her little stem, and woke up smiling.

But the companion flower, the sister violet, could not help thinking how very nice it must be to go rushing merrily along like the brook, or gaily up in the air with a sweet song as their friend, the lark, always did after his fresh dip in the water of an early morning. Then one could be *doing something* for one's Maker, could sing him sweet praises, and be busy about his work; but to sit always so very still on this little mossy mound, and never be anything but a quiet little flower! Oh, it was hard, and she was sure, very sure, it could not please the eye of the great Father. In fact she began to doubt if that eye ever looked down into this wee corner, and decided that he had forgotten quite the moment when he caused the two little purple things to grow. Do you think he had, dear children? We shall see.

One day, when the unhappy violet had been more than usually discontented, she determined to bend over her little head as far as possible, and let the breeze perhaps blow some few drops of the rustling brook right on to her leaves, just to feel how it was to be in communication with anything so delightfully busy.

Chatter, chatter, went the little stream: "I'm in a hurry, I'm in a hurry;" lower and lower the wind bent the graceful little head, when a big trout swimming by mistook it for a fly, and, darting at it, had snapped it in a second's time from the delicate stem!

Her little companion happened at the time to be looking the other way, but, on an exclamation from the dandelion, hastily looked round, and oh, what sorrow! a little mutilated stem; her sister's sweet face gone!

No one could tell how it happened. The brook was not to blame; it "had not been there," for in fact this was water just from the mountain spring passing now. The dandelion didn't know—he had heard a slight cry, and, looking round, had just seen the swaying of a stem, and all was over. The big frog on the stone in the middle of the stream only winked and blinked, and, when they pressed him for an answer, jumped down with a croak into the very deepest hole! So no one could tell, and the solitary violet could only feel, oh! so sorry, and so sad in her heart! All day long she softly mourned her sister, but just at evening-time came a little brown sparrow, and, perching on a twig close by, said he had come from the Master. The dear Lord *had* watched the flowers; *had* looked down at them in the cool grass every morning, and had only waited for them to be fully grown, when they were to glorify him, beautify his temple and be symbols of his resurrection. But here was only one, sang on the little bird; where was the other? Alas! her sister was gone; but oh! joy! then she had at last found his will, his plan for her. This was enough; for this she had waited, and it was, after all, for this beautiful end she had been putting forth all the power of growth. She beat her little purple head to the sparrow, and in the church, although among the humble flowers, there was scarcely a sweeter one there than the faithful little violet.

The Walls of Jericho.

My Hurry thinks that the walls of Jericho must have been very much like some crooked stone walls that he has seen in the country, to tumble down so easily at a blast of rams' horns. But he is mistaken, as boys and men so often are when talking of matters on which they are not well informed. Eastern cities are still, many of them, surrounded by wide, massively built walls. Houses are often built into them, so that the inhabitants, when they go upon their roofs, find themselves by the parapet which overlooks the fields. Sometimes the masonry is pierced for windows, which give a chance for such escapes as that of the spies whom Rahab hid on the roof of her house by the town wall, or as that of Paul from Damascus. The walls of Babylon, built by Nebuchadnezzar, were ninety feet thick, and over one hundred feet high. The same king built an immense "hanging garden," high enough to be seen over the city walls. It was a huge, stone-terraced platform, supported by piers, and covered with earth for the growth of trees and shrubs. The king built it to please his wife, who did not like the flat country about the Euphrates, and longed to see something to remind her of her mountain home in Media.

"If they did not have steam engines nor other labor-saving machines, it must have taken a great many men a great many years to build such walls," says Susan. A million of slaves at work on one structure was not an uncommon sight in the days when Babylon and the pyramids were built. In our age there is no despot so powerful as to compel millions of men to work, their lives through, to make him a costly toy.

Jericho was a city of palms, but they are all dead now. There is nothing left but a small heap of ruins and a few miserable huts. One large palm-tree survived until 1835. The kind deed of Rahab has outlived the solid masonry of kings, and the natural glories of the ancient landscape.—*Work and Play.*

THE MOST NORTHERN TOWN IN THE WORLD.—If you will take your maps and look in the northern part of Norway you may see the name Hammerfest there, in small letters, but if not, the town itself is situated in latitude seventy degrees and forty minutes, so that you will know very nearly where it is. Well, this little town of two thousand and fifty-seven inhabitants is said to be the most northerly one in the world. There are probably scattered families and individuals that live farther north, but no more northerly organized city or village.

The principal business of the people is fishing and the manufacture of cod liver oil, and the odor of the oil makes it a very disagreeable place to stay in, except for those who are used to it.

The sun sets there November 18, and rises January 28, so that the children have to go to school with lanterns, whenever the moon doesn't shine, for about six weeks. But then, again, to make up for it, in the summer the same sun rises June 1, and does not set until July 22. We should think the poor little things would get bewildered and forget when to go to bed and when to get up. The long day must be about as unpleasant as the long night. Still they manage to be as healthy and as happy as if they went to bed and arose with the sun every day, as you do, and would be as unwilling to change places with you as you would with them.

As for their food, a gentleman writing from there says they have fish and reindeer for breakfast, reindeer and fish for dinner, and for supper some more fish and reindeer. Goats and reindeer abound, but there are only six horses in the town. Wouldn't you like to live there?—*Advance.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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to all Ministers of the Gospel, traveling or local and widows of deceased traveling preachers.

FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

The Indian Summer of Life.

After the abatement of the burning summer heats, and after the storms of the equinox, comes this sequel of calm, of mellow sunshine and of cloudless skies. The fruits of the field are no longer growing, but ripening and waiting to be gathered. The nuts and leaves of the forest are dropping, the grasses and flowers are slowly withering, and there is in all the elements a hush and stillness which are the prelude of nature's sleep.

The season is the type of that period in human lives when men have grown their growth, when they have wrought their work, and when they glide into the golden years of a serene old age. The spring with its wealth of promise, the summer with its exuberant forces and manifold activities, the conflict of battling elements, the enterprise and ambition, and the final struggle for success, are over. As in nature, after the most violent disturbances and after the most fearful perturbations, come the restored equilibrium and the perfect peace; so it is in the well-spent life. Before the sun goes down there is a tranquil evening. Before the curtain is drawn around the last sleep there is an hour of quiet reflection, and time to review the past and to collect its lessons.

The aged Christian is in complete sympathy with the soft air, the subdued tints, the quiet music, and the rustle of falling leaves. The active mission of plants, trees and fields is now accomplished, and the silent toilers rest from their labors. The seasons cannot be recalled, and the fruits of the year must be accepted as they are.

From sixty to seventy-five, and beyond, people who come to these years have passed the period of appetite and passion—the plans and enterprises of life are behind them. Whether they have succeeded or failed in their temporal undertakings, it is now impossible to begin anew or to live life over again. The results may be enjoyed or regretted. The Christian has a healing balm for life's disappointments—a prospect beyond the horizon of time, and a serenity now which nothing can disturb. He is still in the world, but the atmosphere is mellow, and the soul basks in the tranquilizing light. Early and later days were as a tempestuous sea, but the strained and laboring vessel has passed the outer bar and is in still waters.

There is an Indian summer of grace—that time of long and well-improved experience, of deep and solid peace, and of such knowledge in divine things as comes from years of study and prayer. The glory which frost and sun spread upon the autumn foliage is such as that which crowns the aged saint. It is the brief golden age of our religious pilgrimage, the sweet idleness of enforced inactivity—a quiet which gets its zest from past toil, and its submission from the near prospect of the heavenly home. The beauty of old age is this sheen of light and warmth which God gives to his faithful servants. It is a state of the heart, a condition and experience which should follow upon years of devoted service to Christ. It is the ordinary allotment of those who come to the verge in the order of time, and who would seem to have passed the period of earthly enjoyment. It is the compensation and reward, in part, of long fidelity; it is also the opportunity of husbanding the rich stores that have been won from suffering and sacrifice.

It is a privilege and a blessing to be realized. Far from peevish discontent and morose repining, and far from chafing impatience, the venerable saint will rejoice in this second summer of God's consolations. In spite of infirmities and poverty, he will open his heart to the abundant benedictions which whisper around him, and his spirit will be filled with a sweeter and profounder rest than when he was in the midst of his youthful and manly activities and triumphs.

Drawing.

Full churches are the exception. Spurgeon, Talmage, Moody and a few others have crowded audiences. Under powerful revival stimulants congregations are swelled temporarily. The normal condition of the average church is far from fullness. The hearers are the members and their families, with only a scattering representation of the outside world. Those that come are there from purely religious motives, from educational bias, or from sectarian preferences. Good music, a certain social tone and an elegant house have their influence, but these alone do not inspire enthusiasm. The finest churches are not crowded, as a rule.

The elements of drawing are manifold. The house, the singing, the character of the membership, the theology, and perhaps chiefly the preacher, all combine, and have each their share in the result. The gospel in itself does not attract the multitude. The manner of its dispensation, the mere incidents of worship, evidently have more attractive power than the merits of the cause presented. This is in reference to packed and crowded houses. What power there is in truth itself is manifested in the average congregation. The gospel is preached with fair ability, the external surroundings are at least generally agreeable, and there is a considerable degree of spirituality, but the great multitude is not interested and brought into contact with the message of life. The average preacher usually secures such hearers as the church economy which he represents may gather, and such as the religion of Christ may affect. If he were to set up for himself, and to depend upon his personal influence, he would be without a hearer. Those who draw as preachers, apart from the organization of which they are the chief officers, by their superior eloquence, learning and genius, are passing few.

The celebrities that attract by their gifted pulpit utterances are certainly not more spiritual and earnest than thousands of devoted men who are nearly their equals also in mental vigor and culture. Mr. Moody is said to be unlearned, no preacher, and without polish. But still his style is popular, he has wonderful fertility of illustration and eminent tact. It would be easier to imitate Chalmers or Bascom. He would be a hard man to copy, just because he is, in his way, most rarely endowed. He may have more faith than most preachers, but his faith alone, without management, anecdote and a strong *ad hominem* way, would accomplish just what it does in other men. The singing is an accessory of importance, and one which has largely contributed to the success of his efforts. Our preachers have more to learn from his methods than from his theology, and his measures may be studied with profit. But, after all, they cannot be Moodys, and it may be well that they cannot. If miracles were common they would cease to be miracles, and if there were many Moodys there would be no Moodys at all. The novelty and the rarity of such qualifications are the secret of their wonderful effects to a considerable extent. God calls men of ordinary gifts, and occasionally men of extraordinary gifts. One Whitefield and one Wesley in a hundred years would seem to be enough. The brunt of the work, through the generations, falls upon men of moderate qualifications, and men who have not the power to magnetize and thrill.

How are they to draw, and how are the churches, with only moderately-gifted preachers, to excite and awaken the people? The old-time question was: "How shall they hear without a preacher?" but, having the preacher, the problem which now presses upon is: How can we get them to hear the preacher? Thousands in every city and in every section of the country do not come to church, and three-fourths of our churches have room enough, and to spare. If the people will not come to the preacher, the preacher ought to go to the people. If he cannot draw by mere pulpit utterance, he must set his members to work, and he must spend much of his own time and strength in going from house to house. In cities this course is imperative. Christian men and women must work with the pastor—they must go among the people "and compel them to come in." Every denomination in a large city ought, besides, to employ one or more active missionaries to work among the neglected classes, and to direct them to the churches and Sunday schools. And it would be well to have a movable tent in which to have preaching at different points from time to time. These and other expedients will cost money, but in no other way can we reach and save the multitudes that are as sheep without a shepherd. Go to the people, arrest their attention, instruct and arouse them, and they will flock to the churches. Christ, lifted up, draws all men, but the power of the cross can be felt only as Christ is preached to the world. The great question is how to preach Christ and how to adapt measures to this end. There is much in deep spirituality, in simple faith, in loving zeal, but the means of drawing men to the gospel and to the ordinances of the house of God are of scarcely secondary importance.

Southwest Missouri Conference.

The Southwest Missouri Conference held its session at Neosho, October 13–19. We are obliged to Bishop Keener, who presided, and to Bro. Prottsman, secretary, for the minutes. Five were admitted on trial; two discontinued at their own request; three readmitted; H. A. Bourland received by transfer; four local preachers elected and ordained deacons; J. L. Hagler elected and ordained elder; W. E. Woodard, T. P. Hill, located at their own request; five superannuated; J. N. Reid and S. S. Colburn died. Collected for claimants, $1,983.05; for missions, $1,649.26. The next session is to be at Miami. The Bishop kindly forwards us the following interesting and encouraging communication. He writes, St. Louis, October 20:

"I arrived here this morning from the Southwest Missouri Conference, which adjourned yesterday at twelve M., after an edifying session. The Conference met at Neosho, a town in a beautiful valley in the southwestern part of Missouri. It was most hospitably entertained. The territory of the Conference has been severely scourged by insects and drouth for the full width of two counties, ranging north and south through the State. Of course the collections indicate the fact; but, on the whole, they held up pretty well. The preachers themselves have stood up manfully during the stress; one brother had received but $12 in cash, though he had "preached this whole year on giving." The secret of living on so little money, however, was to be found in other forms of supplies generously sent to the "parson." The past winter was one of the hardest ever encountered in the West, and the spring floods were most devastating all through the valley of the Neosho.

Boonville, Lexington, Springfield, Kansas City, Independence, Jefferson City, Sedalia and Warrensburg are admirable points for the development of a Conference, besides many circuits even more desirable than the stations to those who have seen service, and take healthy views of the itinerancy. Quite a number of preachers have been transferred to other Conferences, and there is now a demand for men who are willing to share fairly in the toil of cultivating this hopeful and beautiful field. The Conference, by a hearty vote, invites transfers, and will, I doubt not, treat generously any who may come through episcopal appointment.

I should not omit to say that the corn planted since the failure of the wheat has produced one of the largest crops ever known in Missouri. The eye rests everywhere upon rich fields of maize that promise all the farmer may need, both of bread and meat, for the coming winter. The missionary anniversary was greatly enlivened and aided in the presence of Dr. Kelley, who gave us a capital address. The collection amounted, in "cash down," to $175—fully as much as the Conference expected, taking all things into account.

The Missouri Conference met at Glasgow, one of the most substantial appointments in the State. The houses and grounds remind one of the palmy days of the South—large and airy, surrounded by flower-plats and lawns. Abundance and taste, and warmth of entertainment, characterized the citizens, so far as I had opportunity to observe. The Conference itself is one of the strongest, most united and successful in the connection. It is, I suppose, the banner Conference in the missionary contributions this year. The anniversary was graced with the presence of Sister Lambuth, who spoke very effectively—the principal charm of the occasion. Bro. Alvin P. Parker also gave a new thrill to the Conference as their own missionary, taking leave and just about to accompany Mrs. Lambuth back to China. He has the moderation and the enthusiasm which should meet in those who start forth upon a life-enterprise. The prayers and love of his brethren, and of all who know him personally, will be with him every day of his missionary voyage. The amount collected in cash at the meeting was $800, which, with the year's report, sums up $7,466.40.

The Conference adjourned on Monday night, at a late hour, after a busy session. Central College, at Fayette, was represented by President Wills and two of its professors. No Conference has a better educational outlook. The female college at Lexington, under Dr. Sullivan, and that at Fayette, under Bro. Pittman, are doing a good work. A year ago I first became acquainted with the Missouri Conference. Since then a steady advance has been made in all the healthy agencies of Southern Methodism. At no point is this fact more evident than in the churches of St. Louis. Prayer meetings are well attended, congregations are large, churches are in full harmony, debts are paid or arranged for, and the time is not distant when the whole State will feel the spring of this strength at its center.

Yours truly, J. C. KEENER.

Nashville Christian Advocate.

Indian Mission Conference.

We are obliged to Bishop Pierce, says the Nashville *Christian Advocate*, for the minutes of the session of the Indian Mission Conference, held at Atoka, Choctaw nation, October 6–10. H. P. Clay was discontinued. N. E. Parsons admitted into full connection. J. E. Daily readmitted. R. A. Francis was received in elder's orders from the Christian Union. James Mullen, a Choctaw, and Alex. B. Collett, both local, were elected and ordained deacons. T. B. Ruble, D. B. Cumming, J. C. Robinson, were superannuated. Contributed for missions, $187. The next session is to be at Vinita, Cherokee nation.

LETTER FROM BISHOP PIERCE.

MR. EDITOR: I have not time for a long letter. But I redeem my promise to you in substance if not in form.

I reached my appointment at the "Asbury Manual Labor School," spent a pleasant Sabbath with the superintendent, teachers, scholars and neighbors. Several preachers were present on their way to Conference. We had three services on the holy day. I preached again in the chapel, which serves also as a school-room, on Monday night. We had a good time. Tuesday I spent in writing letters—some to my family, some on Conference matters, and one for the old Southern.

The Asbury Manual Labor School is sustained by the council of the Creek (or, as they prefer to be called, the Muscogee) nation and the Missionary Board. There is a large three-story brick house, one superintendent, two teachers and eighty scholars. All agreed that there is no trouble in the matter of discipline. Order reigns, obedience is the rule. There is a fine farm connected with the institution. Corn, wheat, oats, sorghum and potatoes abound; a good stock of hogs and cattle; *chickens* are scarce—cause: *cholera*, and a *lawless* appetite among some.

Honor to whom honor. The Rev. Young Ewing has displayed great administrative ability. The school owes no man anything, and has money and supplies. The fare is abundant and wholesome. I found it a good place to spend a few days on this long journey of mine. On Tuesday evening came over to Eufaula, took supper with Sister Crabtree (ah, the venison steaks were delightful) and waited till near nine P. M. for the train to Atoka, where we arrived at midnight, and were assigned to Dr. Bond for the Conference session. The doctor was absent at the Choctaw council, but his wife and family gave me a hospitable reception.

The Missouri, Kansas and Texas railway traverses the Indian Territory, and has greatly changed the appearance of things. New towns are springing up all along, trade is revived, industry stimulated, and intercourse with the outside world is opened. The effect is going to be marked in many particulars. It is a forward movement on the path of these tribes in social progress and Christian civilization. The Bishops are done with long, hard rides in ambulances and wagons—camping out of nights, and all the adventure and romance of other years.

Conference opened at the *canonical* hour, nine A. M. on Wednesday morning. But few are present; some detained by sickness, which abounds in this country just now; some by the sessions of the Cherokee and Muscogee councils, to which they belonged. We went through the business in order, adjourning on Saturday night.

At the right time I shall have several things to say to the board about the Indian Mission Conference. We must have more men and more money to occupy this country. Changes are going on for which we must provide. The policy of the Conference itself, I think, should be amended by bringing more *natives* into membership in the body. More anon.

The statistics show a decrease, but they are defective. Preachers were absent, and reports were very imperfect. Such as we have we give unto you. Yours in love and labor,

G. F. PIERCE.

ATOKA, CHOCTAW NATION, Oct. 9, 1875.

ON SUNDAY, the twenty-fourth of October, Mr. Moody began his services in Brooklyn. The week-day meetings are reported to be thronged by thousands. Of the first Sunday the *Tribune* says:

The morning services were begun at half-past eight o'clock. Before six in the morning the crowd began to gather at the doors; at eight o'clock over five thousand persons were seated in the building, and three thousand or more had been turned away for lack of standing-room. In the afternoon twelve—possibly twenty—thousand were unable to gain admittance; meetings had to be organized in neighboring churches (Mr. Sankey going from place to place singing his songs,) while the sidewalks and house-stoops for blocks around were black with the constantly increasing crowd. Additional car-tracks had been laid by the street railroad companies to the doors of the building, and, though cars were run at intervals of only one minute, many thousands had to wend their ways homeward on foot. The prayer, with which the services were begun, though delivered by a minister whose manner is never impassioned and whose style is purely argumentative, was interrupted by frequent and fervent ejaculations from the audience, indicating the intense sympathy with the movement which existed. The songs of Mr. Sankey renewed and heightened these demonstrations, and the utterances of Mr. Moody raised the excitement, enthusiasm, religious fervor, as one may choose to call it, to the highest pitch.

That Chorus Again.

MR. EDITOR: It seems from your paper of last week that both you and Dr. Marshall found your thoughts running in poetical channels, so that your editorial page presented quite a poetical appearance. The poetry was beautiful, but if any preferred prose, you gave them a choice specimen from the masterly pen of Dr. B. M. Palmer.

Dr. Marshall gave us a timely warning against the dangers of singing false or doubtful theology. The sentiments that are sung into our souls find lasting lodgment there. He suggests improvements in some of the popular choruses of the day. The emendations which he proposed of the chorus beginning,

Jesus paid it all.

coincide almost exactly with the words as I find them published in the "Revivalist." For the benefit of all interested I here copy the two forms of that chorus as I find them on page 467 of the "Revivalist:"

"Jesus paid it all:
All to him I owe;
Sin had left a crimson stain;
He washed it white as snow."

Also thus:

"Jesus paid it all;
All to him I owe;
In that fountain filled with blood
He washes white as snow."

These choruses seem to be a sort of medley composed of lines or phrases extracted from the hymns in our hymn-book, but have lost much of their dignity, power and truth by their new settings. Hear Charles Wesley:

'Tis finished! All the debt is paid—
Justice divine is satisfied;
The grand and full atonement made—
God for a guilty world hath died.

How well the stately measure suits the solemn thought. H.

Books and Periodicals.

THE DISRUPTION OF THE METHODIST EPISCOPAL CHURCH, 1844-6. Comprising a thirty years' history of the relations of the two Methodisms. By Edward H. Myers, D. D. With an Introduction by T. O. Summers, D. D. Nashville, Tenn.: A. H. Redford, agent: Macon, Ga.: J. W. Burke & Co., 1875.

The publishers, in the following statement, give a tolerably full and altogether just estimate of the character of this work:

This book opens thus: "To all the members of the two Methodisms of the United States of America who wish to know and to follow the truth, this appeal to the future against the past—to 1876 against 1848—is respectfully dedicated by the author." It is pre-eminently a book for the times, when everybody is seeking to solve the problem of the future relations of the two Methodisms. The later generation of Methodists have here, in compact form, so complete a history of the "disruption" that they may be thoroughly "posted" as to all the facts and consequences of that transaction. Those who may find it necessary to discuss these facts, publicly or privately, will *need* to know what is here developed. Those who may ever be called on to *vote* respecting these relations, in either Annual or General Conferences, *must* know these facts before they can vote intelligently. Those who *oppose fraternization* should read it, to learn how thoroughly grounded upon *principle* is their opposition; while those who *favor it* need all the more to read this book, that they may learn how not only Christian principle, but common worldly integrity, may make a *permanent fraternization possible and easy*. In short, the book commends itself to all who may wish thoroughly accurate information respecting one of the leading questions of the day in the Christian world; particularly as it is written in the interests of the *real* fraternization of the two Methodisms.

The subjects discussed are the relations in 1844 of the Methodist Episcopal Church to slavery; the constitutional powers of the General Conference, and the relation of the Bishops to that body; the action of the General Conference of 1844, whereby an *inevitable* separation of General Conference jurisdiction was provided for; the subsequent action of the Southern Conferences; the legitimacy of the separation; this the *third* division of Episcopal Methodism; and the present relations of the two Methodisms. It will be seen that this is an exhaustive discussion of the entire subject; and, we may add, there is involved in these questions much of interesting Methodist history bearing on other subjects.

Dr. Summers, in his introduction, while commending the "irenic spirit" of the book, says: "Perhaps no man living is better acquainted with the matters discussed in this volume than its author. He was for several years editor of one of the leading journals of the church, he has been an efficient member of several General Conferences, and has been chosen by the Bishops of the Methodist Episcopal Church South as a member of the commission 'to adjust all existing difficulties' between the Northern and Southern branches of the Methodist Episcopal Church. His relation to the subject, his great abilities and peculiar turn of mind, eminently qualify him for this work."

And again Dr. Summers says: "We are authorized to say that some of the Bishops of the Methodist Episcopal Church South—we doubt not all of them will concur with their colleagues—agree with us in our estimate of this work and the expediency of its publication."

The book can be had of those who sell Methodist publications in the South, as well as of the publishers; and it is hoped that Northern Methodist houses will be generous enough to give it circulation among those of their patrons who wish to know what Southern Methodism says in its own defense.

Price—Single copy, by mail, $1.25; from five to fifty copies, at one time, cash, per copy, $1; fifty or more copies, at one time, with cash, per copy, eighty cents.

A. H. REDFORD, Agent,
Nashville, Tenn.
J. W. BURKE & Co.,
Macon, Ga.

N. B.—Editors and others to whom the book is sent are respectfully solicited to furnish such comments as they make on it—especially if their criticisms be adverse—to Dr. E. H. Myers, Savannah, Ga., who desires to ascertain how far they may add to his knowledge or correct his opinions on this much-mooted question.

We need to add only that we have read the work, and that we could wish for nothing fairer or more conclusive on the subject. It is admirable for its temperate spirit, candor, cogent argument, condensation, and for the exclusion of all irrelevant matter. The causes leading to the disruption are clearly exhibited, the constitutional principles involved in the suspension of Bishop Andrew are discussed with legal acumen, and the Plan of Separation, in reference to its character, provisions, and conditions and binding force, is lucidly analyzed. The author gives to "the plan" the importance which justly belongs to it, shows the bearings of it upon the status and property of Southern Methodism, and insists upon its recognition, in substance, 'by the Northern Church as the basis of a true fraternity.' Dr. Myers' book is eminently "a book for the times," and it should be in the hands of all our people.

LECTURES TO MY STUDENTS. A selection from addresses delivered to the students of the Pastors' College, Metropolitan Tabernacle. By C. H. Spurgeon, president. First series. New York: Sheldon & Co., 1875.

Mr. Spurgeon grows better with age. His later works are fresh, entertaining, and pruned of some of the wild luxuriance which belonged to his first published sermons. He is a great preacher, and can give more valuable advice and instruction to young preachers than almost any other man. This work is in the author's best style, and its topics are handled with masterly skill. We recommend it to our young preachers as about the most useful book they can get on many of the subjects discussed. The lectures on Self-Watch and Private Prayer are alone worth more than the price of the volume. There are twelve lectures in all, on such themes as: The Call to the Ministry, Our Public Prayer, Sermons—their matter, On the Choice of a Text, On the Voice, The Faculty of Impromptu Speech. Every lecture is lively, and packed with strong common sense and practical information. For sale by George Ellis & Bro., Camp street, New Orleans.

HESTER HOWARD'S TEMPTATION. A soul's story. By Mrs. C. A. Warfield, author of the Household of Bouverie. Philadelphia: T. B. Peterson & Bros.

Mrs. Warfield, by her first work, the Household of Bouverie, has won a high place in the esteem and admiration of many of the best literary critics. The present work is represented to us as not inferior. The moral tone of it is said to be excellent. We are indebted to the publishers for a copy.

SEVEN OAKS—A STORY OF TO-DAY. By J. G. Holland. New York: Scribner & Armstrong, 1875.

This story has been published as a serial in Scribner's Magazine. We have read it, and like it. It is in Dr. Holland's best vein. For sale by Eyrich, New Orleans.

LEAH—A WOMAN OF FASHION. By Mrs. Annie Edwardes. New York: Sheldon & Co.

This, we believe, is a tale of English life and society. The writer is said to be one of the brightest and freshest. For sale by Ellis & Bro., New Orleans.

WIDE AWAKE for November is a very fine number. It is splendidly illustrated. This is a very interesting magazine for children.

THE SANITARIAN for November has a good table of contents. McDivett, Campbell & Co., publishers, New York.

THE second Protestant Episcopal Church Congress will meet in Musical Fund Hall, Philadelphia, November 9, and continue in session four days. The first congress was held last October, at the opening of the general convention. The congress is a voluntary, unofficial assemblage, meeting simply for the discussion of questions affecting the interests of the church.

—THE Methodist, Presbyterian, Congregational and Episcopalian Churches are holding a series of union meetings in the city of Mexico. Great interest has been manifested in the services. Dr. Butler has received eighteen converts into membership in the Methodist Church.

AT THE recent session of the Holston Conference Rev. W. E. Munsey, D. D., was readmitted and transferred to the Louisiana Conference.

REV. J. W. MATHIS, a superannuated member of the Memphis Conference, died October 25.

National Local Preachers' Association.

The eighteenth annual session of the National Local Preachers' Association convened, as per announcement, in the Raper chapel, Dayton, O., on Saturday, October 16, 1875.

It was ordered that a committee of five be appointed to consider the matter of deficiency due on the Embury monument, and apportion the same among the Conferences. At half-past two the business committee reported in part, recommending the appointment of a Committee on the Centennial, to consist of five, to be appointed by the chair.

The following officers were elected, namely: For president, J. W. Loane, Baltimore Conference. Vice presidents, J. Mosser, Southern Illinois Conference; T. Rogers North, Indiana Conference; and B. W. Gehman, Cincinnati Conference. Secretary, W. H. Kincaid, Pittsburg Conference. Assistant secretary, T. D. McFarland, New York Conference. Corresponding secretary, W. J. P. Ingraham, Philadelphia Conference. Treasurer, N. U. Walker, Pittsburg Conference.

Philadelphia was selected as the place, and the last Saturday in September as the time, for the meeting next year. The business committee reported the following resolutions, which were adopted:

Resolved, That we memorialize the General Conference to make such changes in the Discipline as will make the District Conferences obligatory, and not optional, as at present.

Resolved, That we recommend such disciplinary measures as will make our local preachers more effective in their spheres of labor, and in cases where local ministers are ineffective from any cause, save mental or physical disability, their parchments be taken from them, and they be silenced.

The following is the Committee on the Centennial: G. W. Evans, chairman (having been chosen by the meeting,) W. H. Kincaid, T. T. Tasker and T. D. McFarland. W. H. Kincaid, J. Cottier and G. W. Evans were appointed to attend the meeting of the Bishops in November next, and represent the views of the association in regard to District Conferences. G. W. Evans, T. T. Tasker and W. J. P. Ingraham, with power to add to their number, were appointed a local committee of arrangements for next year.

A large deputation was appointed to visit the next General Conference, of which T. T. Tasker was made chairman. W. J. P. Ingraham was made treasurer of the Embury monument fund.

A resolution, recognizing the Woman's Temperance work, encouraging them in it, and urging co-operation with them, was also warmly passed.

I Must Have a Religious Newspaper.

1. Because such a paper, rightly conducted, is a public institution of great value, exerting a happy influence upon all the varied important interests of society; and I am bound to do my part in sustaining such an institution.

2. Because my religious growth as a Christian is materially promoted by such a paper. My religion waxes or wanes into life and power in proportion to the clear or dim views I have of the great things of the kingdom of God. Next to my Bible, my paper increases the clearness and extent of my spiritual vision, giving light and expelling darkness by its never-ceasing supply of facts and appeals, which are sunshine and shower to the spiritual verdure of my soul.

3. Because I want a good commentary on the Bible. My religious paper furnishes it, often by direct expositions, by items of religious biography, strikingly illustrative of Bible truth, by constantly recurring events of Divine Providence equally illustrative, by narratives of revivals, conversions, progress of missions at home and abroad, all showing the power of the gospel, and explanatory of God's word.

4. Because I want to be a strong man armed for defending truth and destroying error. Political partisans about me are familiar with all the facts and arguments which sustain their distinctive views, and are ready and able to assault or defend. I want a similar kind of ability and facility in sustaining the truth and in advancing the cause of my Master. My religious paper furnishes me with a power of offense which is invaluable. It is as if a new arsenal of spiritual weapons was opened and offered to me every week.

5. My family needs to have just such a fountain of religious instruction and influence as is opened in it every week by such a periodical. The variety I find there meets the cases and wants of old and young, male and female, ministering to the welfare of the entire circle.

6. My neighbor needs my paper. He will not take one for himself as he ought to. But he shall not escape. He shall have a look at mine. For when it has walked into my dwelling and stayed long enough to scatter blessings on all sides, it walks up street or down street, or over the way, to scatter them further, or takes wings, by the mail, and does good a thousand miles away.

Therefore, Mr. Editor, if you find a paper of mine returning with the word "stop" upon it you may infer that I have gone to the poor-house or the mad-house or the narrow house appointed for all the living.—*Southern Christian Advocate.*

MARRIED.

BRABSTON—NEWMAN.—In Warren county, Miss., October 14, 1875, by Rev. John W. Ellison, Mr. Henry J. Brabston and Miss Mary Chesley Newman.

LIPSCOMB—PORTER.—By the Rev. H. B. Cottrell, on the seventh of October, near Spring Hill, Mr. Nathan Lipscomb to Miss Caledonia Porter, all of Marengo county, Ala.

PACE—BRYANT.—On the twenty-ninth of September, by Rev. Joseph T. Curry, at the residence of the bride's brother, Capt. William H. Bryant, in Pensacola, Fla., Rev. John A. Pace, of Opelika, Ala., to Miss Lavinia R. Bryant.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e.	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. W. Texas	Corsicana	Pierce	Nov. 10
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Kosciusko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
German Miss.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Oct. 30, 1875.

A—Edwin Alden two letters, American Sunday School Union, J B Ashley $623, American News Company, J O Andrew, American Rural Home.

B—George J Bradfield, Ritchie J Briggs, Bryant & Roberts, J Lane Bordon, J A S Beckham $2 50, R J Barnes, George A Barker $5.25, C Bass 50 cents, J J Billingsley $4.75, J W Bryan $10.50, Thomas W Brown $8.20, Boorum & Pease, L R Burgoyne $5, Baker, Pratt & Co.

C—M R Covington $2.50, H H Cottrell, T J Cude $2.50, L E Cumming.

D—A M L Douglass $1.20, Joel T Daves, Donaldson & Co, F M Dawson, R A Davis, Mrs George Dickinson, Mrs E Kate Daves.

F—G W Frazier, E N Freshman, Fairchild & Co.

G—J A Garrard, J R Graves, J R Grambling 35 cents, Graham, Hilliard & Spiller, W W Graham.

H—Elijah Hiller $3.10, R M Hastings $45.25, Mrs M A Hackett, Harrison, Bradford & Co $18.

I—Ivison, Blakeman, Taylor & Co.

J—J C Johnson, E Johnson, W W Jarrol $2, John A B Jones two letters $55.

K—Louis Kendall $1.25, W J King, Kilgore & Gillett $81 35.

L—Lee, Shepard & Dilliugham, A Luthershimer, Limbsey & Co, J O R Lowery.

M—Morgan Envelope Company, J H Maynard, J E Mason, Mable, Todd & Co, Thomas Mount, A G Miller, S S Mellowan, McFeeters & Co, E G Michael, D Merchant, P H Moss, William McArthur 40 cents, R McPherson, A Millspaugh.

N—R T Nahors, Preston Nash.

O—W P Owen.

P—J McC Perkins & Co, C J Phillips, Porter & Balmbridge, E Phillips & Co, L M Payne $2.50, H R Price $2, T R Peterson & Bros, D A J Parker, Miss Maimie Pinkston.

R—J K Randall two letters $70, A H Rolford agent five letters, W G Richardson, Reed & Lathrop two letters, Rand, McNally & Co, R G Ragan, A Rizer.

S—R L Selman, Stafford & Co, S Y Sevier, St Louis Advertising and Publishing Company $2.70, R T Seay, G S Sandel 75 cents.

T—F M Taylor, T M Thames, D C Taylor.

W—W H Wild, W M Winn, Fred White $6, O A Weast, J D Whitaker $1, Mrs C W Wilson 25 cents, C R Williamson.

Y—N Yarbrough.

OUR BILLS.

We are sending our bills to subscribers. Many of them have assured us that they would remit as soon as crops were harvested. We have waited till now, hoping that by this time they could pay the small amounts they owe. Each subscriber may think his *two dollars and fifty cents* too small an amount to affect us; but if every subscriber should reason the same way, and withhold it, the sum total would be over *twenty thousand dollars*. We need every dollar due us—we need it badly. Will you send at once through your pastor, if convenient? If not, please remit directly to this office and greatly oblige the publisher.

GREAT VARIETY OF PLAIDS AND OTHER FABRICS AT LOW PRICES.—The extensive establishment of Messrs. Braselman & Adams presents a fine display of goods adapted to the season. This firm deserves to be rewarded for their enterprise and energy in building up such an extensive and prosperous business in the Garden District. The property-holders in the vicinity of their store are not a little indebted to their enterprise for the enhanced value of real estate, compared with other places where such enterprise is wanting.

BUILDING PAPER.—Elsewhere will be found the advertisement of our excellent neighbor, Edward Thompson, Esq., whose enterprise has brought into use a number of useful and economical articles for building and other domestic purposes, some of them his own invention. The advertisement referred to is that of his building paper, samples of which we have seen at his establishment, and have not been more pleased with their beauty of finish than surprised with their cheapness.

PEWS, PULPITS, READING DESKS, and every description of interior church work is manufactured at the Chestnut Street Steam Mills, corner of Twenty-Third and Chestnut streets, Philadelphia. There is great economy in buying these articles when made by machinery perfectly adapted to their manufacture. Address R. N. Buckley, proprietor.

PRINTING OFFICE FOR SALE.—Mr. Wilson, who has conducted one of the most successful job offices in the country, is compelled to dispose of the valuable materials of his office owing to the loss of sight, and offers in another column his presses and type for sale at a great sacrifice. See his advertisement headed "To Country Printers."

CLOTHING, BOOTS, SHOES, HATS AND FURNISHING GOODS.—The establishment of D. Mercier, Esq., corner Dauphine and Bienville streets, is worthy the attention of customers. We advise our readers to call and examine his stock for themselves. He guarantees satisfaction. See his advertisement on the fifth page.

COAL.—Messrs. H. & C. Tyler, No. 9 Carondelet street, have large capital invested in their business, and have such advantages as enable them to compete with any in the trade. They are honorable and obliging gentlemen, and we commend their advertisement with pleasure to the attention of our readers.

WOOD, COAL AND ICE.—William Velden, Esq., at the corner of Philip and Prytania streets, is well known at this office as a faithful, prompt and reliable dealer in wood, coal and ice. Good measure and good quality may be relied on when orders are sent to him; at least this is our experience.

DRY GOODS AND NOTIONS.—Mr. P. W. Mohr, 619 Magazine street, has the right motto in trade: "Quick sales and small profits." Through his advertisement in this issue of our paper he proposes to keep constantly on hand an assorted stock of dry goods and notions. Give him a call.

OPIUM-EATERS are interested in the advertisement of Dr. F. H. Hubbard, manager of the St. Louis Inebriate Hospital, to be found in the columns of the ADVOCATE.

FACTORS' AND TRADERS' INSURANCE CAMPANY.—The above named company is second to none in the country. With a capital largely over $1,000,000, and an unquestioned credit, the officers have combined a liberal and judicious administration of its affairs, and secured a large, remunerative and safe patronage. The board of trustees is composed of a class of merchants whose well-known business capacities entitle their combined wisdom, in the management of the trusts committed to them by the stockholders, to universal confidence. In selecting their officers the trustees have acted wisely, as results have shown. Col. Ed. A Palfrey is well known not only in the city, but throughout the State, for his energy, enterprise and business capacity, as well as for that high sense of honor for which his family have ever been distinguished in Louisiana. The courteous, prompt, efficient and obliging secretary, Thomas F. Walker, Esq., is a worthy co-laborer with the president, and is highly esteemed by those brought into contact with him in the intercourse of business.

We are much gratified to learn that at a late meeting of the board this company voted a subscription of *fifteen thousand dollars* to the New Orleans Pacific railroad. The importance of this enterprise is too well known to our readers to need further statement in this connection; but it should be a fixed principle, in bestowing our patronage upon moneyed corporations, to direct it, as far as possible into those channels through which the surplus will flow back to us in aid to enterprises for the public good. See advertisement elsewhere.

A NEW CITY DIRECTORY.—A well-compiled directory, such as the one last published by Soards for 1875, is of almost universal necessity in the stores and offices of New Orleans. We have never had a better directory than his for this city, but the publisher himself promises to surpass it in his New Orleans Directory for 1876. He will soon call upon our merchants for advertisements and subscriptions, and commence the canvass. The publication will involve much labor and expense, and the publisher relies upon the liberality of many subscribers to reimburse his investment. The advantages of advertising in this work are known to our business men, and they will only help themselves when they help make a good City Directory.

MESSRS. BONQUOIS & PAUL, under the St. Charles Hotel, are turning out some beautiful specimens of their own manufacture in the boot and shoe line. Take a look at the samples of their work as you pass, and judge for yourselves.

GLASS STAINER.—We direct the special attention of those interested in the construction of halls, churches and other public buildings to the advertisement of Mr. Adolph Sutter, 242 North Seventh street, St. Louis, Mo.

IMPROVED SHOULDER BRACES, bandages, abdominal supporters and other appliances for the relief of suffering. See the advertisement of Mrs. E. J. Harding, St. Louis, Mo., headed "To Physicians and Ladies."

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENTS', MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mtc New Orleans, La.

TO ENTERPRISING YOUNG MEN, having a Horse at their command, a good opportunity is offered to make some money in the sale of Building Paper, an article needed in nearly every house throughout the country, and one that serves a most excellent purpose, and adds to the health and comfort of the household. An active and reliable young man is needed in every parish and county throughout the Southern States. To such a liberal commission will be allowed on furnishing satisfactory references as to their honesty and integrity. Where references cannot be made to parties in this city, recommendations from Masters of Granges would be preferred. Address
EDWARD THOMPSON,
no1 1t 90 Baronne street, New Orleans.

TO PHYSICIANS AND LADIES.—Mrs. E. J. Harding of St. Louis (621 Olive street,) manufacturer of articles and appliances for the relief of the afflicted, such as Improved Abdominal Supporters, Bandages, Shoulder Braces, etc., desires the attention of those interested. Her Abdominal Supporters are acknowledged by the most eminent medical authority in St. Louis, as well as elsewhere to be the very best now in use or heretofore invented for the purpose. Send for descriptive circular, containing diagram, directions for measurement, price list, etc. no1 3m

LADIES—J. A. POZZONI'S MEDICATED COMPLEXION POWDER imparts to the skin a beautiful transparent whiteness, makes the skin delicately soft and smooth, removes all Freckles and Tan, and allays all irritation. This valuable cosmetic can be used with the greatest confidence. WHEELOCK & FINLAY, Wholesale dealers, New Orleans. no1 3m

TO BILLINGS, CLAPP & CO., BOSTON: I have used your Cinchona Quinine for several years; have found it answers the purpose for which it was given. I prefer it much to the Sulphate. I have taken considerable of it myself, and I prefer it much to the sulphate in my own case. O. N. SEARING, M. D.
HEMPSTEAD, N. Y., June 5, 1875.
For sale by druggists generally. no1 1t

TAKE IT, take it on, and keep taking it. Reduce the dose so that it acts as a gentle laxative, and continue it on regularly. It is a tonic, and will strengthen you. If took a long time to control your disease, and you can't get well in a day, Simmons' Liver Regulator, if persisted in, will cure the most stubborn Liver disease. There is no failure about it. no1 1t

NO ARTICLE has yet been discovered that is so effective in all cases of failing health in the old or weakness in the young, as LIEBIG'S LIQUID EXTRACT OF BEEF AND TONIC INVIGORATOR. E. J. HARP & CO., Wholesale Agents, New Orleans. no1 6t

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $500,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 1f

SKIN DISEASES! A Cure Guaranteed. State your case, and send with 25 cents to DR. VAN BYKE, 133 Green St., Philadelphia. oc21 6m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

NEW ADVERTISEMENTS.

$15-Watch

WE send a Coin Silver Hunting American Lever Watch (fully warranted) by mail (at our risk) to any address on receipt of fifteen dollars for the watch, and 50c. for postage, or by express C. O. D., subject to inspection if desired. Money may be sent safely by mail in a registered letter. Send for Illustrated Catalogue. BARNES & BRO., Jewellers, 221 Main St., Louisville, Ky.

A KEY THAT WILL WIND ANY WATCH

Price 50 cents by Mail.

no1 1yrfw

COAL.....COAL.

H. & C. TYLER,

9.....CARONDELET ST.....9

will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates.

no1 3m H. & C. TYLER.

NEW ADVERTISEMENTS.

MAKE YOUR HOMES COMFORTABLE.

BUILDING PAPER.

PLAIN AND ORNAMENTAL.

AN EXCELLENT SUBSTITUTE FOR PLASTERING, at half the cost. The Ornamental serves the purpose of Plastering and Wall Paper combined. Samples and circular sent on receipt of postage stamp. Address
no1 2t EDWARD THOMPSON, 90 BARONNE ST., NEW ORLEANS.

FACTORS' AND TRADERS'

INSURANCE CO.

37 CARONDELET STREET.

ASSETS APRIL 30, 1875..... $1,480,315 88.

This Company issues Policies on

Fire, River and Marine Risks

AT LOWEST TARIFF RATES.

ED. A. PALFREY, President.
MOSES GREENWOOD, Vice President.
THOS. F. WALKER, Secretary.

TRUSTEES.

Moses Greenwood,	R. M. Walmsley,
W. A. Johnson,	A. Brittin,
John I. Noble,	A. H. May,
John Chaffe,	S. H. Snowden,
Richard Milliken,	T. Lyll. Lynn,
Samuel E. Moore,	Wm. C. Raymond,
A. L. Warren,	James S. Prestidge,
R. T. Buckner,	Samuel H. Boyd,
Samuel Friedlander,	Joseph McElrey,
A. A. Yoiss,	E. R. Wheelock,
John I. Adams,	Cyrus Bussey,
Isaac Scherck,	William J. Behan,

B. F. Eschleman. no1 1m

PLAIDS!

WE HAVE NOW IN STORE

AN ELEGANT ASSORTMENT

OF THESE

POPULAR GOODS!

BOTH FOR

LADIES AND CHILDREN,

IN A

GREAT VARIETY OF FABRICS,

AND AT

ATTRACTIVELY LOW PRICES.

ALSO

NEW THINGS IN TIES, RIBBONS, RUCHINGS, Handkerchiefs, Shawls, Prints, Hosiery, Gloves, Embroideries, etc., etc.

BRASELMAN & ADAMS,

386.....MAGAZINE ST.....388

CORNER ST. ANDREW.

SPECIAL.—A first-rate article of LADIES' STRIPED HOSE at 40 Cents. no1 1m

CHESTNUT STREET

STEAM MILLS,

TWENTY-THIRD AND CHESTNUT STS.,

PHILADELPHIA.

MANUFACTURE

EVERY DESCRIPTION

OF

Interior Church Work.

PEWS, PULPITS, READING DESKS, ETC.

R. N. BUCKLEY.

PROPRIETOR.

no1 3m

P. W. MOHR,

619.....Magazine Street.....619

Between Josephine and Jackson.

I call the attention of my friends and the public in general to my having reopened a Dry Goods store, wherein I will keep constantly on hand a full and well-assorted stock of all kinds of

Dry Goods and Notions.

My motto—QUICK SALES AND SMALL PROFITS. no1 2m

WILLIAM VELDEN,

DEALER IN

WOOD, COAL AND ICE,

Corner Philip and Prytania Streets,

NEW ORLEANS, LA.

Meat and Fish kept on Ice free of charge. (no1 3m

L. BONQUOIS. CHARLES PAUL.

BONQUOIS & PAUL,

BOOT AND SHOEMAKERS,

Under the St. Charles Hotel,

Near Common street,

no1 2m NEW ORLEANS.

To Country Printers.

FOR SALE.—ONE HOE'S WASHINGTON PRESS, No. 2, with Vibrating Cylinder, and one Half-Medium LIBERTY PRESS, No. 4—both nearly new; one Quarter-Medium RUGBLES PRESS, and a large standing Press, with 15 Boards and 140 Sheets. Also a large quantity of WOOD AND METAL TYPE, from 27-line Pica to 10-line. Will be sold very reasonable. Apply to
J. P. WILSON, Magic Press,
no1 4t No. 77 Magazine street, New Orleans.

OPIUM OR MORPHINE HABIT CURED WITHOUT PAIN or inconvenience at your Homes in FORTY DAYS. Medicines for first three weeks' treatment sent free to any address on receipt of $5. State amount used daily.
Address
F. H. HUBBARD, M. D.,
Manager St. Louis Inebriate Hospital,
no1 6m St. Louis, Mo.

4 NEW THINGS FOR AGENTS.—Best in the world. Profits sure and great. SHORT & CO., St. Louis, Mo. oc1 1m

NEW ADVERTISEMENTS.

D. MERCIER,

WHOLESALE AND RETAIL DEALER IN

CLOTHING!

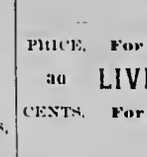
HATS, BOOTS, SHOES, FURNISHING GOODS, ETC.,

Cor. Dauphine and Bienville Streets,

NEW ORLEANS, LA.

The very best of French and English Cloths made to order in the latest style. Prompt attention to customers, and satisfaction guaranteed.

Orders for Country Merchants promptly executed on the most reasonable terms. no1 2m



ADOLPH SUTTER,

GLASS STAINER.

Particular Attention Paid to Church Work.

Orders from all parts of the country promptly attended to.

242 N. SEVENTH ST., bet. Pine and Olive,
no1 1y ST. LOUIS, MO.

CYRUS BUSSEY. B. H. GARDNER.

BUSSEY & CO.,

COTTON FACTORS

AND

General Commission Merchants,

NO. 188 GRAVIER STREET,

je24 6m 5p15c *NEW ORLEANS.*

GIVE PERFECT SATISFACTION!

For Sabbath Schools:

THE SHINING RIVER.

For High and Grammar Schools:

THE HIGH SCHOOL CHOIR.

The former is by H. S. and W. O. Perkins, and sells for 35 cents per copy in Boards, and $40 per 100. Issued only a few weeks since, but the publishers are showered with commendatory letters, and its praises are sounded everywhere. It will prove a "SHINING RIVER" of beauty and melody in hundreds of homes and Sabbath Schools.

The latter is just out, and is a book which no Teacher can fail to admire and introduce. It will be a decided element in the musical advance of the time. Sells for $1, or $9 per dozen.

NOW READY.

A new collection of most beautiful Hymns and Tunes for *Prayer Meetings, Prayer Meetings, Camp Meetings, etc.*, entitled **LIVING WATERS.**

PRICE, For Praise Meetings. 30 CENTS. For Prayer Meetings. Budges

LIVING WATERS. D. F.

Now give new life to the singing in your congregation by introducing a few hundred copies of this delightful work.

Specimen copies of *Living Waters, Shining River* or *High School Choir* sent, postpaid, for retail price.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
je21 tf Boston.

ELECTRICITY IS LIFE.

Cures All Nervous And Chronic Diseases.

Paoli's Electro-Voltaic Chain Belt

GIVES a *Continuous Current of Electricity Around the Body*, and cures all diseases arising from a Loss of Vital Force, Fits, General and Nervous Debility, Indigestion, Dyspepsia, Neuralgia, Rheumatism, Lumbago, Kidney Complaints, Functional Derangements, Paralysis, Sciatica, Impotency, Epilepsy, Spinal Complaint and Exhausted Vital Energy, and will

EFFECT A PERMANENT CURE

After all Other Remedies Have Failed.

It is indorsed by the most Eminent Physicians in Europe and America, and thousands that are wearing it, and have been restored to health, give their testimony as to its great curative powers. Testimonials and circulars forwarded on application on receipt of six cents postage. Apply or address
PAOLI BELT CO.,
12 Union Square, New York.
Say what paper.
PRICES FROM $6 AND UPWARD.
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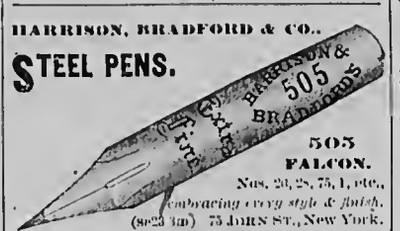
HARRISON, BRADFORD & CO.,

STEEL PENS.



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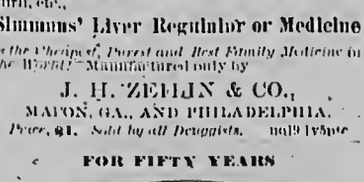

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Black Rot Among Grapes.

Black rot in grapes is one of the diseases of which we know little beyond the fact of its appearance and disastrous results. Like the pear blight, apple-tree blight and black rot in apples, it is one of those microscopic fungoid diseases which appear and disappear, leaving us no wiser in regard to causes or cure. We have known the black rot in grapes to be very destructive in dry seasons, especially during cool, then again in hot, moist weather, as in the present summer, when few varieties have escaped.

The vines during the prevalence of this disease do not appear to be affected in the least. The growth may be vigorous, and the leaves large and healthy, while every grape on the bunches becomes black and falls off. The fruit on young vines is as likely to be affected as those on old; in fact our oldest Concords, planted some thirteen years ago, are well loaded with healthy fruit, while that on younger vines has nearly all disappeared. Rogers' Hybrids are a total failure this season, the black rot making a clean sweep of the different varieties. The Martha is not affected, neither is the Clinton nor Delaware, although all stand in close proximity to others which have rotted badly.

Sulphur is frequently recommended as a preventive against this disease, and we have seen it tried with apparently good effect. But the price at which the best varieties of grapes have sold during the past few years is rather a strong argument against spending much time in attempting to ward off disease. The vineyardist, however, runs no greater risk in raising grapes than the orchardist with his pears, apples and other larger kinds of fruits, for all are liable to fail occasionally, and when everybody has an abundant crop prices are certain to run low.—*Rural New Yorker.*

COLOR OF HORSES.—How much or little climate has to do with the color of horses it is very difficult to predicate at this age of the world; for though we may be told that white or gray or chestnut predominate in Arabia, that black is most common in Russia, and that in England, France and Germany bay is found to greatly outnumber any other, there is no telling how far fashion and consequent high prices may have spurred on enterprising breeders to the accomplishment of a triumph over the primordial tendencies of climate. We should be inclined to confine the color of horses in this country to black, bay, brown and chestnut. It is true that there are plenty of grays, but gray really belongs to the composite colors; and it is stated by an authority that "all gray horses come into the world chestnut, or more generally black." Grays, notwithstanding Gray Momus, are comparatively seldom seen, and more seldom still to advantage, on the race course, to which all questions relating to the excellence of horses must ultimately be referred. As for the white horses, which are such "pretty creatures" in the eyes of the nursery governess and her young charges, it may be interesting to their admirers to learn that they are said to be, for the most part, gray horses whose hair is white with age. A white horse, born white, with the pink nose and pinky eyes, is said to be as great a rarity in Europe as an Albino; and there seems to be no good reason why art should be employed to make it increase and multiply. Of black horses, it will be remembered, the old Arab chief had not a very high opinion; and though it might not be impossible to give a list of black horses which have distinguished themselves in England, and won undying fame in the racing calendar, that color is mostly associated in one's mind with the heavy household cavalry and the undertaker.—*Pall Mall Gazette.*

ARTIFICIAL BUTTER.—The following article is from the *Pall Mall Gazette:* Butter, it is stated, is prepared now by a butter manufactory in New York according to the following process: Agents are employed to visit slaughter-houses and buy up all the beef suet. This is carted to the factory and cleansed. Then it is put into meat-choppers and minced fine. It is afterward placed in a boiler with as much water in bulk as itself. A steam pipe is introduced among the particles of suet and they are melted. The refuse of the membrane goes to the bottom of the water, the oily substance floats and is removed. This consists of butter matter and stearine. A temperature of eighty degrees melts the former and leaves the stearine at the bottom. The butter matter or cream is drawn off; about thirteen per cent. of fresh milk is added, and the necessary salt, and the whole is churned for ten or fifteen minutes. The result is Orange county butter at half the usual cost. The stearine is sold at twelve cents a pound to the candle-maker, and the refuse at one cent a pound to the manufacturer of food for cattle. A company with a capital of $500,000 has been organized for the manufacture of butter by this method, and it is expected that the dividends will amount to one hundred per cent. Meanwhile a chemist in France is reported to have made milk of grass; but, as the milk thus made is much more costly than the old-fashioned milk, his discovery is not likely to be so profitable as that of the butter manufacturer.

CARE OF SHEEP.—Suitable inclosures should be provided as near the homestead as possible, and it should be made the business of some one on the farm to pen them every night. Until a few years back the writer, in common with others, was a constant sufferer from depredations from dogs and rogues. But about three years ago he determined to try this remedy of fencing, and the result has been that he has not lost a sheep in this way since. And for the benefit of others I will give my plan of management. For this purpose I have two small lots, of two to three acres each, inclosed, very near my dwelling-house. On one of them is a large, comfortable shelter, closed up on the north and west sides, and open to the east and south. During the winter months the sheep are penned regularly, and fed when necessary. In the spring they are taken off this lot, which, having been manured and enriched by the droppings of the sheep during the winter, is plowed up and cultivated in vegetables. The sheep are then penned in the other lot, and continued there until the fall, when they are returned to the winter lot. The second lot has been put down in grass, and furnishes the sheep with grazing during the night. This lot is also enriched by the droppings of the sheep, and my plan is to put it in turnips every third year. This plan might be improved upon by having three lots instead of two, so that the summer lots might be alternated by grass and turnips.—*Southside, in the Planter and Farmer.*

KINDNESS TO MUCH COWS.—One of the greatest errors in overcoming cows that are unquiet while being milked is to whip, beat, and kick and bawl at them. This is generally done, and the cow becomes afraid and angry, and, instead of becoming better, grows worse. They dislike to be milked, for they know that loud words and blows always attend the operation. They dread to see the milker as the little urchin dreads to see the birchen rod in the hand of an angry pedagogue when he expects to have it applied to his back. A cow kindly and properly treated is pleased to see the milker, gladly awaits his or her approach, and submits with pleasure to the operation of being milked.

Every one having experience with cows knows this to be true. But the cow is opposed to a change of milkers. She soon becomes attached to one person who performs the operation, and does not willingly and freely give down her milk to another person; therefore have one milker to certain cows, and, bear in mind, if you change milkers it is at the expense of a loss of milk and of injury to the cow.

All animals appreciate kind treatment, and resent abuse. See that those who milk them control themselves, govern their passions, speak low and kindly under almost any provocation; and soon the cows will learn that they are not going to be abused, and will submit to the operation.—*Ohio Farmer.*

CHEESE FRITTERS.—Slice thin one-half dozen large tart apples, and prepare half as many thin slices of nice cheese. Beat up one or two eggs, according to the quantity required, and season high with salt, mustard and a little pepper. Lay the slices of cheese to soak for a few moments in the mixture, then put each slice between two slices of apples, sandwich stylo, and dip the whole into the beaten egg, then fry in hot butter like oysters, and serve very hot. These fritters are an addition to any breakfast table.

REMEDY FOR CABBAGE WORMS.—A correspondent states that buckwheat flour, sifted through a sieve in the evening, or in the morning when the dew is on, will effectually eradicate cabbage worms. Two applications (and often one) will do the work. He has succeeded in raising splendid cabbage, while his neighbors who did not use the remedy have invariably failed. It is far preferable to hellebore, or any other article for the purpose, and has the advantage of being harmless.

A FRENCH horticulturist has perceived that, wherever a fruit—a pear, for instance—rested upon some branch or other support beneath it, that fruit always grew to a large size. The support given to the fruit permits the sap vessels of the stem to remain open, and the fruit has received abundant nourishment. Mr. Thomas Meehan made substantially the same observation some years ago.

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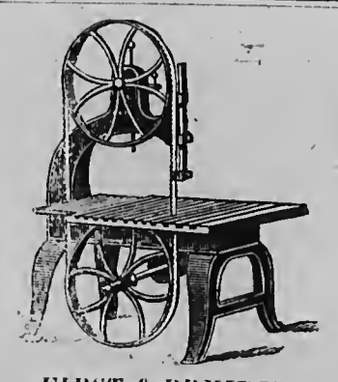

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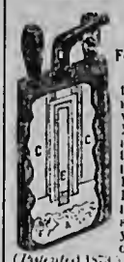

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—M. Paul Gervais (*Journal de Zoologie*, 1875) contributes to our knowledge of the osteology of the remarkable sea otter (*Enhydris marina*,) an animal of unusual interest to the naturalist, as well as one of high commercial value. Some indications of its osseous structure had already been given us by Everard, Home, Martin, Lichtenstein, Lucas and DeBlainville; but the species was not described in the great *Osteographie* of the last named. Gervais' article is in the main simply descriptive, although some general conclusions respecting the systematic position of the genus are drawn. Both G. R. Gray and T. Gill have proposed to make the genus the type of a special group of Mustelidæ, apart from Lutrinæ, which contains the land otters. Peculiarities of the dentition and of the structure of the fore and hind limbs seem to bear out the distinction claimed; from which, nevertheless, M. Gervais dissents. Certain peculiarities of anchylosis of the sacral vertebræ are specially noted. The character of the teeth indicates a regimen of fish and crustacea, rather than the purely carnivorous one of other otters. The modification of the hind feet, which strongly resemble those of seals, is one of the most notable features. The fore feet are strikingly small in comparison, like the paws of a cat. The species is thoroughly aquatic, living in the open sea, with so much of the manners and general appearance of a seal that at least one author of repute has classed it among the pinnipeds.

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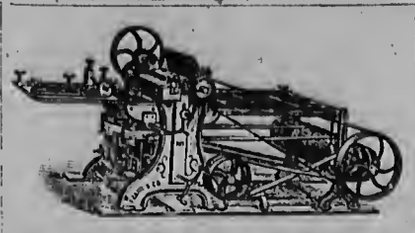

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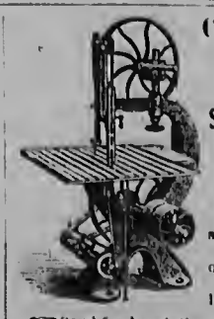

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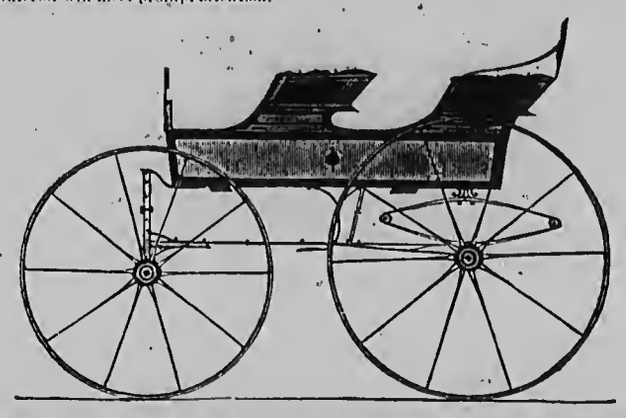

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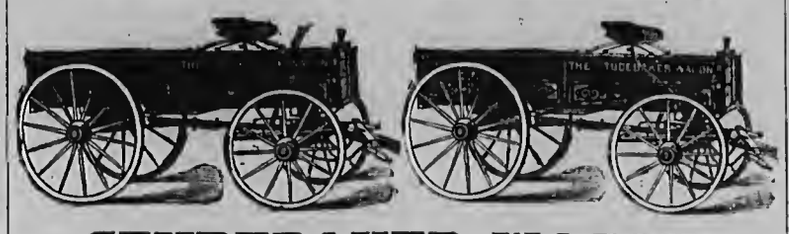

STUDEBAKER WAGON.

FROM ONE TO SIX HORSE.

THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated, and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their thimble skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE-SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans,
Successor to H. Marsh Brennan & Co.
au5 6m

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers,** as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK
—OF—
DOMESTICS AND STAPLE GOODS.

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon Sts.

☞ Samples furnished BY MAIL on application. ja4 1y

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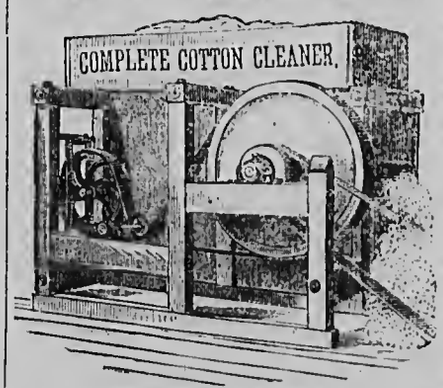


Manufactured and sold by

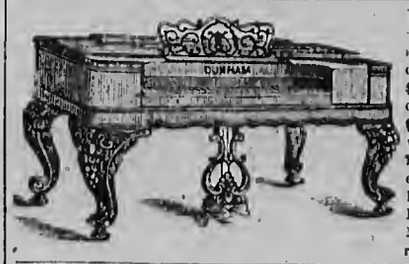
Allison Brothers, Memphis, Tenn.

☞ Send for Circulars and Price list.

The Complete Cotton Cleaner, a New, Valuable and Money-making Machine to every Cotton producer or ginner.—thoroughly removes all Dust, Dirt, Sand and light Trash from cotton before ginning, and improves the quality of the lint from one to four grades.

No gin house should be without one of these "cleaners". It is light, simple, and easily adjusted to either Horse or Steam power, occasioning little or no increased draft, is readily understood, simple in operation, not liable to get out of order, and will pay for itself in less than ten days work.

FRIERSON & CO., Agents, 77 Carondelet St., New Orleans, La.
oc7 6m



BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $350, $375, $400, $450, $500, $550 and $600, at $20 per month. Second hand Pianos at $40, $50 $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music. Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y

MISFIT CARPETS.

Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place,

112 FULTON STREET, N. Y.

SIDE ENTRANCE. OPPOSITE FULTON STREET PRAYER MEETING.

Goods Sent to Any Part of the United States Free of Charge.

☞ SEND FOR A PRICE LIST se19 1y

MACHINERY, TIES, ETC.

Get the **REYNOLDS**
REVOLVING
WROUGHT IRON SCREW
PLANTATION
COTTON PRESS
IF YOU WANT THE BEST
W.H. REYNOLDS.
COR. SOUTH MARKET & FULTON STS.
P.O. Box 1690. NEW ORLEANS.
SEND FOR CIRCULAR
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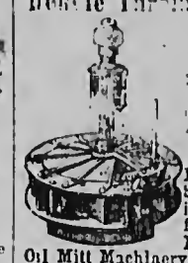
IMPORTANT TO PLANTERS.

IRON COTTON TIES

The above-mentioned Ties are the best and most popular Ties in use for baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.
(Late Bartlett & Rayne.),
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
jy16m New Orleans.

THE JAS. LEFFEL
Double Turbine Water Wheel,



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[illegible] SIMPLE AND STRONG.
[illegible]ple, Strong, Durable, always reliable and [illegible]
manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
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MACHINERY.

IRON AND WOOD-WORKING MACHINERY OF EVERY DESCRIPTION.

COLD-ROLLED SHAFTING.

HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for illustrated catalogue and price list.

GEORGE PLACE,
121 CHAMBERS AND 103 READE STREET,
NEW YORK CITY. au19 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best **Rotary Hangings,** for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes,* etc. **Fully Warranted.**
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
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HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant Is Fully Guaranteed

H. HALLER,
No. 9 CAMP STREET, NEW ORLEANS,
Sole Agent for Louisiana.

Sole Agent for the
CELEBRATED RINGEN WASHER
In the States of Louisiana, Texas and Mississippi no26 1y

J. A. LACROIX,
PROPRIETOR OF THE
Pontchartrain Cheap Store
COR. FRENCHMEN AND VICTORY STREETS
Ladies', Gents', Misses' and Children's
BOOTS AND SHOES
OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods at prices which defy competition. Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Hatters at the very lowest prices. All work warranted to be of the best material.
de10 1y LOUIS GUMBEL, Agent.

New Orleans Markets.

From the New Orleans Price Current.

The river is 14 feet 6 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending November 2:

Mississippi river and bayous	bales... 15,539
Red river	2,218
Railroads	6,111
Lake	76
Mobile	1,948
Texas	1,503
Total	27,395

On Saturday the market opened with a good inquiry, but operations were restricted by light offerings, and the business during the morning did not exceed 1 200 bales, after which the movement showed rather more animation, but without showing much activity. The sales were confined to 3,500 bales. On Monday the dispatches reporting a decline of 1-32@1-16c. in futures, and ⅛c. in spots, led buyers to claim concessions which factors were unwilling to grant, the latter being in many cases more stringent in their pretensions, and the sales during the morning hardly exceeded 1,500 bales; but later in the day, in the face of a further decline in that market of ⅛c. in spots, parties came together more freely on the basis of Saturday's figures, and took 4,200 bales, making a total of 5,700 bales. On Tuesday the market was steady at previous rates. The sales during the morning were of moderate extent, but later in the day parties came together more freely, and the movement became quite active, resulting in swelling the entire business to 6 600 bales, mostly at a falling off of ⅛c. A style of middling which commanded on Monday 12⅛c. sold at 12¼c., and 13c. was accepted for strict middling which had sold at 13⅛c.

The above makes an aggregate for the past three days of 15,800 bales, against 18,300 for the corresponding time last week and 12,800 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 182,015 bales, against 151,086 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 81,721 bales. The increase by the reports per telegraph is 111,321—830,790 against 719,469. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 31,458 bales to France, of 60,249 to other foreign ports, and a decrease of 41,770 to Great Britain. We quote:

Strict ordinary	11 @ 11⅛
Good ordinary	11¼ @ 11⅜
Strict good ordinary	11⅝ @ 11⅞
Low middling	12⅛ @ 12⅜
Strict low middling	12½ @ 12¾
Middling	12⅞ @ 13
Strict middling	12⅞ @ 13⅛
Good middling	13¼ @ 13⅜
Middling fair	14¼ @ 14¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		89,876
Arrived past three days	27,393	
Arrived previously	201,755	224,154
		313,130
Exported past three days	23 792	
Exported previously	113,968	137,760
Stock on hand and on shipboard		101,370

SUGAR.—On Monday 352 hhds. came in. The supplies were not as large as expected, but there was no demand except for strictly fully fair and prime. All other grades were very dull. About 150 hhds. sold at 7@7¼c. for fair, green, 7⅞c. for good fair; and 8⅛c. for strictly prime, 8½@8⅝c. for yellow clarified, and 9@9⅛c. for white clarified.

MOLASSES.—On Tuesday 534 bbls. came in. The demand was good, and prices for the better grades were firmer. The supplies all sold at 50c. for fair, 54c. for prime, 57@58c. for strictly prime, and 60@61c. for choice.

CORN MEAL.—Fresh is in light supply and good demand at $3.50 ₱ bbl. On Monday 250 bbls. and on Tuesday 300 bbls. sold in lotsat that price.

CORN.—On Monday 600 sacks sold at 75@77c. for yellow, and 81c. for new white.

OATS.—On Tuesday the market was in good supply and dull. 2,450 sacks sold at 44c. for ordinary, 48c. for St. Louis, and 53@54c. for Galena.

BRAN.—On Tuesday 2,500 sacks sold at $1.05 ₱ 100 lbs.

PORK.—On Tuesday 200 bbls. mess sold in lots at $24@$24.37½ ₱ bbl.—the inside price for the larger lots.

DRY SALT MEAT.—On Monday a lot of 20 boxes shoulders sold, to arrive, at 9¾c. ₱ lb.

BACON.—On Tuesday 60 casks sold in lots at 10¼c. for shoulders, and 14½@14¾c. for clear rib sides.

HAMS.—Choice sugar-cured are scarce and in request, and are quoted at 17½@17¾c.; brands less in favor at 16@16½c., inferior and ordinary at 15@15½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 116¼@116½, and after a fair business closed at the opening rates, against 116, the closing rate on Monday in that market.

Silver has been without any marked feature to notice except that American half dollars have advanced slightly. The market is now quoted at 108@110 for American half dollars, and 93@93½ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	10 00	15 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	2⅜	38
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ 100:		
Anthracite	— —	— —
Western, ₱ bbl	35	37½
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	33	34
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	12 00	— —
EGGS, ₱ dozen:		
Western	20	22
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	5 00	— —
Superfine	4 50	4 51
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 24	4 25	4 75
HAY, ₱ ton:		
Prime	22 00	25 00
Choice	27 00	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7⅜
Sheet	5	7⅜
Nail rods	9	10
Ceilings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 00	1 50
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 02	1 07
Coal oil, in barrels	18	20
Linseed, raw	69	70
RAISINS, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11⅞	12 00
Pulverized	11⅞	12 00
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	90	1 20
Hyson	95	— —
Young Hyson	95	1 40
Pouchong	95	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	110 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, November 2, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	5 00 @ 6 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	75 00 @ 90 00
Milch cows, ₱ head	40 00 @ 60 00
Calves, ₱ head	7 00 @ 9 00
Yearlings ₱ head	10 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Adjustable Chairs.
Wilson Manufacturing Company, 594 Broadway, New York.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.

Agents Wanted.
W. H. Childester, 257 Broadway, New York.
H. S. Goodspeed & Co., 14 Barclay street, New York.
Mme. Griswold, 21 East Sixteenth street, New York.
H. J. Hall & Co., Baltimore, Md.
E. W. Thompson, 21 Dey street, New York.

Belts.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
William D. Allen & Co., 121 S. Seventh street, Philadelphia.
American Sunday School Union, Philadelphia.
Bride & Co., 709 Broadway, New York.
John Church & Co., Cincinnati, Ohio.
F. A. Hutchinson & Co., St. Louis, Mo.
J. C. McCurdy & Co., St. Louis, Mo.
Miller's Bible and Publishing House, Philadelphia.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
H. J. Smith & Co., 1727 Chestnut street, Philadelphia.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 714 Broadway, New York.

Boots and Shoes.
R. F. W. Bachmann, 18 Camp street.
Bonquois & Paul, under St. Charles Hotel.
Louis Gimbel, agent, 578 Magazine street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Building Paper.
Edward Thompson, 40 Baronne street.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Misfit Carpets, M. J. Benthill, 112 Fulton street, New York.

Carriages and Wagons.
D. M. Hollingsworth, 167 Gravier street.
J. Lowman & Son, Cleveland, Ohio.
J. A. Linn & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Church Furniture.
R. N. Buckley, Philadelphia.

Clothing.
D. Mercier, corner Dauphine and Bienville Sts.

Coal and Wood.
Sam. Smith, 251 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Vebleo, corner Philip and Prytania.
B. D. Wood & Bros., 106 Common street.

Cotton Cleaner.
Frierson & Co., 77 Carondelet street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Rohl. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. H. A. Betancourt, 173 St. Joseph street.

Directory.
L. Soards & Co., publishers, 5 Commercial Place.

Dry Goods.
Brasselman & Adams, 586 and 588 Magazine St.
D. H. Holmes, 155 Canal and 15 Bourbon street.
P. W. Mohr, 619 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
State Female College, Memphis, Tenn., John S. Collins, secretary.

Electricity.
Paoli Bell Company, 12 Union Square, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 91 Baronne street.
Payne, Kennedy & Co., 61 Baronne street.
J. Palmer Strong, 461 Greenwich street, New York.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Fancy Goods.
R. H. Macy & Co., Fourteenth street and Sixth avenue, New York.

Firearms.
R. Rhodes, 55 St. Charles street.

Furniture.
John Bots, 152 and 154 Camp street.

Glass Staining.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson's Sons, N. E. corner of Broadway and Thirteenth street, New York.
Adolph Sattler, St. Louis.

Grates and Feeders.
Conover, Woolley & Co., 208 Canal street, New York.

Groceries.
Keep, Raymond & Co., 77 and 79 Poydras street.
J. D. Reed, 779 and 781 Tchoupitoulas street.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York, George P. Harlow, proprietor.
Westminster Hotel, Irving Place and Sixteenth street, New York.

Insurance.
Factors' and Traders' Insurance Company, 37 Carondelet street.

Leather.
A. F. Hicau, 80 Customhouse street.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
First & Pryibil, New York.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Meneely & Kinnerly, Troy, New York.
George Place, 121 Chambers street, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.

Marble Works.
Kursbeedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Ball & Co., 91 Liberty street, New York.
Cheche-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 193 Spring street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusnens, 37 Royal street.
Mrs. E. J. Harding, St. Louis.
F. H. Hubbard, M. D., St. Louis.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Leillingwell, 230 Canal street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Drs. Park & McLeish, 21 East Sixteenth street, New York.
J. A. Pezzoni, St. Louis.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Swaim's Panacea, W. H. Schieffelin & Co., 170 William street, New York.
Dr. T. Swan, 121 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Van Dyke, 1421 Green street, Philadelphia.

Models.
Louis Hamann, 55 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 141 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardine & Son, 318 and 320 East Thirty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
S. S. Hamill, 101 Gore street, East Cambridge, Mass.
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New York Conservatory of Music, 5 East Fourteenth street.
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C. Rogers & Co., 226 East Forty-Second street New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

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L. J. Marcy, 1310 Chestnut street, Philadelphia.
Philadelphia Novelty Manufacturing Company, 604 Franklin street, Philadelphia.
Short & Co., St. Louis.

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Paint.
Empire Iron-Clad Paint Company, 30 West Broadway, New York.

Painting and Gilding.
William Hillaman, 120 Calliope street.

Patent Novelties.
George Belts, 543 Broadway, New York.

Pens.
R. Esterbrook & Co., 26 John street, New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street New York.

Periodicals.
Mayfield's Happy Home, 361 Main street, Memphis, Tenn.
Southern Farmer, S. C. Rogers, Memphis, Tenn.

Portland Cement.
S. L. Merchant & Co., 76 South street, New York.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Printing Presses.
W. Y. Edwards, 30 Church street, New York.
J. P. Wilson, 77 Magazine street.

Professional.
Dr. C. J. Bickham, office, 649 Magazine street, corner of Jackson.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons, John Hosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Henner, cashier, J. L. Guhernator, president.
Louisiana Savings Bank and Safe Deposit Company, 61 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

School Furniture.
M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.

Seeds.
R. Protscher, 15 and 17 Dumaine street.
R. Maire, 602 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Greig, 151 Canal street.
Weed Sewing Machine Company, 207 Canal street.

Show Cases.
John Henderson, 276 Canal street, New York.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Stoves.
H. Haller, 49 Camp street.

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T. W. Bostick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholstery.
Heath, Pippey & Lara, 99 Camp street.

Visiting Cards.
W. C. Cannon, 40 Kneeland street, Boston.

Washing Machines.
Rhagen Washer, H. Haller, 49 Camp street.

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A. Bohel, 58 Royal street.
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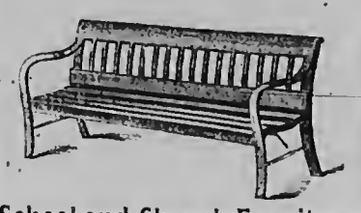

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12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.
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VOL. 21. NEW ORLEANS, THURSDAY, NOVEMBER 11, 1875. NO. 46.

News of the Week.

DOMESTIC.

GALVESTON, Nov. 2.—The fire at Sherman, Texas, was first discovered in the St. Cloud Hotel. A strong southwesterly wind swept the fire across the street, burning the row of frame buildings used as offices, and then raged on both sides of the street, destroying everything as far north and including the new postoffice building on Houston street and south side of the square. The flames spread so rapidly that but few goods were saved. The postoffice and contents, and every printing office burned. Sixty-five places of business were burned, and some thirty families are homeless. The losses are estimated at $340,000. Nearly all the frame structures were only partially covered by insurance.

MACON, GA., Nov. 2.—A very susceptible shock of an earthquake was felt here last night. It lasted at least thirty seconds, and shook the windows, floors and walls. The motion was felt about ten o'clock.

JACKSON, Nov. 3.—The Democrats have swept the State, electing their entire ticket in nearly every county. They have about thirty majority in the House and six or eight in the Senate. The Democrats elect the entire congressional delegation, with the possible exception of the sixth district, and returns indicate a success in it. All is peace, and no disturbance is reported anywhere.

PHILADELPHIA, Nov. 3.—Returns received up to this hour (midnight) from this State indicate that Hartranft, Republican, for Governor, has a majority of about 17,000.

MILWAUKEE, Nov. 3.—The returns received to-day make it certain the Republicans elect their State ticket by a majority ranging from 2,000 to 5,000. The Republicans carry the Legislature and have thirty majority on joint ballot.

NEW YORK, Nov. 4.—The *Times* concedes 2,000 to 3,000 Democratic majority. The *World* claims 10,000. The *Tribune* says the Democrats elect the entire State ticket by 7,000. The *Herald* gives the Democratic majority at 5,000.

The Republicans, to fill a congressional vacancy, elect their candidate in the Chautauqua district.

SAN FRANCISCO, Nov. 4.—A special from Virginia City says the mining situation is encouraging. The water is falling and building progressing briskly.

ALBANY, N. Y., Nov. 5.—The returns received by the *Argus* give a majority for Bigelow of 16,795, with the prospect of a further increase.

MILWAUKEE, Nov. 5.—Returns from remote towns are unfavorable to the Republicans. It will require the official count to determine the result.

Ludington is probably elected by 1,000 majority; the rest of the Republicans are defeated.

ST. PAUL, MINN., Nov. 5.—Legislative returns are as yet meager, but the Democrats appear to have gained so far four or five members. This, if not offset by Republican gains, will make the Legislature very close.

KANSAS CITY, Nov. 5.—The *Times* has returns from 76 of the 103 legislative districts in Kansas, which show the election of 39 straight Republicans, and 37 opposition, classed under the head of Democrats, Independent and Reformers.

Last year only 26 members went into the opposition caucus, showing that the contest this year had been considerably closer than then. The Democrats also elect a senator in the district where there was a vacancy, and also elect a district judge in the Fort Scott district, being one of three vacancies.

WASHINGTON, Nov. 6.—One hundred guns were fired by the Republicans this evening in honor of their victories of last Tuesday. A procession was formed and proceeded to the executive mansion, where they serenaded the President, who from the front of the portico acknowledged the compliment as follows:

"Gentlemen, I am very glad to meet you on this occasion, and to congratulate you on so good a cause for rejoicing to the entire country over the elections of last Tuesday. While the Republican majorities were not great, they were sufficient to accomplish the purpose.

"The rag baby has been entirely suppressed, and the people now know what kind of money they are to have in the future, and I think we have an assurance that the Republicans will control this government for at least four years longer."

Three cheers were then given for the President, three cheers for hard money, and three cheers for the President's school policy.

NEW YORK, Nov. 8.—There was a large attendance at the revival meeting at the Brooklyn Tabernacle this morning, and an unusually earnest religious sentiment was manifested throughout the congregation. So anxious were many to testify to the blessed work of the Lord that several were on their feet at the same time. There were about two hundred requests for prayer.

FOREIGN.

MADRID, Nov. 5.—The *Diaro Espagnol* says the Vatican has sent a note to Madrid which expresses its approval of Cardinal Simeoni's conduct regarding the circular note; it insists upon the execution of the concordat; refuses to recognize the royal placit; attributes civil war to religious tolerance, and demands that the Bishop of Urgel be tried by ecclesiastical judges, and not by an ordinary tribunal.

One thousand more soldiers will embark at Santander on the eighth for Cuba. The government has transferred two brigades from Catalonia to the north. The *Cronista* reasserts that the meeting of the Cortes will not be postponed.

VERSAILLES, Nov. 5.—Duke de Audiffret Pasquier was elected president of the Assembly by the combination of the Left with a portion of the Right. This is regarded as a demonstration against the Bonapartists.

BOMBAY, Nov. 7.—The Serapis, with the Prince of Wales on board, arrived here yesterday.

BOMBAY, Nov. 8.—Gen. Lord Napier, of Magdala, Sir Phillip E. Woodhouse, Governor of Bombay, Hon. Sir M. R. Westropp, the chief justice, and many others, including the civil, military and municipal authorities, accompanied by seventy native princes and chiefs, met and welcomed the Prince of Wales on his landing from the Serapis. On reaching land the municipality of Bombay presented the royal visitor with an appropriate address of welcome.

From the Work.

ASBURY CAMP MEETING.—*Mr. Editor:* No doubt an abler pen has already given you the locality, with various other items connected with the above-named meeting. But inasmuch as the wielder of that pen was, by force of the inexorable law of circumstances, precluded the privilege of remaining until the close, we thought it would not be altogether out of place to furnish this brief sketch.

The meeting commenced, as stated by Dr. Andrews, on the first day of this month (Friday,) at night.

On Monday morning, to all human appearances, we were doomed to be broken up by the rain; but a gracious Providence so tempered this as to allow us to be but little disturbed, and the glorious work went on with rapidly increasing interest. At night (Monday) such a time of rejoicing I never saw. Forty souls were happily converted, and I am sure that I never witnessed such a dispensation of the power of God as was there observed. The meeting was a glorious success. Quite a number were added to the church, and fifty souls converted. The popular estimate of the number present was twenty-five hundred to three thousand. Land was secured and liberal measures projected for a permanent establishment of the encampment. The editor of the NEW ORLEANS CHRISTIAN ADVOCATE is cordially invited to the next.

J. L. SKIPPER.

BELL'S LANDING, October, 1875.

BEAUREGARD, MISS.—*Mr. Editor:* The Lord has been gracious unto us at this place and vicinity. On every side the good One has given of his Spirit. First our Baptist brethren had a protracted meeting about four miles from Beauregard (east,) and added about fifty to their communion. Then Bro. E. F. Mullens, of the Zion mission, which lies northwest of us, held two protracted meetings, and forty-one were added to his membership. Then the Providence camp meeting, on the Providence circuit, of which you and your readers have been informed, added twenty-five members to that circuit.

At Beauregard we held a protracted meeting of five days' continuance, which resulted in nineteen accessions to the church at this place. On the second Sunday night in October we commenced a protracted meeting at Wesson, which resulted in the accession of fifty-seven members to the church at that place. We continued it eighteen days, and were assisted by Bros. E. F. Mullens, H. R. Singleton and J. M. Weems, who rendered valuable ministerial aid.

W. E. BALLARD.

WE LEARN from the *African Repository*, says the *Christian Intelligencer*, that the regular fall expedition to Liberia by the American Colonization Society is expected to be dispatched in November. Among the emigrants preparing to go at that time are Rev. Andrew Cartwright, of Elizabeth City, N. C., and Rev. Charles W. Bryant, of New Orleans, and their families, and some of their church members. The *Repository* states that since the close of the war over three thousand people have been afforded passage and established in Liberia, and thousands of others are earnestly pressing their demands upon the society for the facilities to enable them to remove and obtain a home in the land from whence their ancestors were forcibly brought to this country. The applicants are mostly in families and neighborhoods, many of them being the most intelligent, enterprising and well-to-do in their respective districts, and are moved to emigrate by letters from relatives and acquaintances residing in the republic. The project of removal to Liberia is more popular with the negro race at present than it has been at any former period.

A WEATHER REPORTER—A clap of thunder.

Railroad Connections with Texas.

Our readers are aware that a company has been organized and duly chartered, under the style of the New Orleans Pacific Railroad Company, for the purpose of building a road to connect New Orleans with Texas, and with the Texas and Pacific railroad. Louisiana and the entire Southwest are interested in this enterprise, and to New Orleans it is most vital. The wonder is that any man who has a foot of real estate or a dollar invested in business, anywhere in this region, should hesitate to invest in this road. It starts from Alexandria, on Red river, and runs direct to Mansfield, with Marshall as the western terminus, where it connects with the Texas and Pacific. There are two or three roads already partly constructed by which the Alexandria terminus may be speedily connected with New Orleans. The people of New Orleans and of the entire State should be awake to the necessity of speedily completing this undertaking. Several hundred men are at work on the grading between Alexandria and Natchitoches, and if the people most interested come forward promptly and liberally with their subscriptions we shall have a road to Texas within the next year. Mr. B. H. Green, civil engineer, in a communication in the New Orleans *Times* of August last, gives a full and instructive statement concerning the value of the road and the most feasible routes. The relations of New Orleans to the Texas and Pacific road are thus exhibited:

It needs no argument to prove that the Texas and Pacific railroad must be the means of developing the great mineral wealth of the Southwestern States of the Union and Mexico, and dull is the mind that does not comprehend that it must be the channel through which the trade of the broad Pacific ocean is to be distributed over the United States. It being an admitted fact that "railroad transportation for bulky freight, over great distances, cannot be made as cheap as transportation by water, it follows that the real value of an inter-oceanic railway to the commerce of the world is in inverse proportion to its length."

Estimated by this test alone, it is clear that of all the projected or completed railways across the continent, the Texas and Pacific is by far the most valuable and important, as bringing the ports of the two oceans practically nearer together, by nearly one-half, than by any other route, as will be seen from the following:

From New York to Puget Sound via Northern Pacific, 3,546 miles.

From New York to San Francisco via the Union Central Pacific, 3,383 miles.

From New York to San Diego via Texas and Pacific, 3,091 miles.

From New Orleans to San Diego via Texas and Pacific, 1,800 miles.

But important as is this saving of distance, the great advantage of the Southern line is that it is free from the impediments incident to the cold and inhospitable climate in which the other lines are located.

Now, as New Orleans by way of Marshall and the Texas and Pacific railroad to San Diego is only 1,800 miles, it follows that the natural course of trade will be from San Diego to New Orleans unless diverted by artificial means, for it is the shortest route that in all probability will ever be built to unite the two great oceans that belt the earth.

Assuming, then, as a fact too patent to be questioned, that the Texas and Pacific railroad is to be the main artery of trade between the two oceans, and that it will be tapped and tapped and tapped by that extensive network of railroads that interline north and west Texas, the Indian Territory, and that must eventually penetrate New Mexico and Arizona, it becomes a question of vital importance for New Orleans to wisely determine which route and what point is the best for her to join hands with this great inter-oceanic highway.

In making this selection there are two controlling ideas which must become important factors in determining the question: The one, to adopt such a connection with the Texas Pacific road as will make New Orleans a prominent competitor for the traffic over that road, and will secure to her the trade of northwestern Texas. The other, that in making this junction such a line should be adopted as will bring back the trade from western Arkansas, and open a communication with the Indian Territory; and no lines of improvement, however splendid in their conceptions or energetic in their construction, will restore to New Orleans prosperity and wealth unless controlled by these considerations.

An examination of the country through which the Texas Pacific railroad is located and constructed will develop the fact that there are but two points at which this junction can be made to meet the above requirements: One at Marshall, the eastern terminus of the Texas and Pacific railroad, whence the transcontinental branch is constructed to the Arkansas line, and where it is joined by the Fulton, Little Rock and Cairo railroad, which stretches diagonally through the State of Arkansas.

The other at Dallas (147 miles west of Marshall,) where the Houston and Texas Central railroad crosses, and is prolonged by the Missouri, Kansas and Texas railroad across the Indian Territory.

To reach each of these points three routes are claiming public attention. Assuming Dallas as the objective point, two of the lines pass through the southern part of Louisiana and Texas, and, uniting at the Sabine river, proceed to Houston, and from there along the Houston and Texas Central railroad to Dallas. The other passes to the west of Baton Rouge, and, sweeping over the rich alluvial lands of Interior Louisiana, runs up Red river to or near Natchitoches, and thence via Mansfield direct to Marshall, thence along the Texas and Pacific road to Dallas.

The most southern of these lines passes from New Orleans to Brashear City, thence to New Iberia and Orange on to Houston.

From New Orleans by this route to Houston it is in round numbers 350 miles, from Houston to Dallas 265 more, making the distance from New Orleans to Dallas by these combined lines 615 miles.

The location of this road as far as New Iberia is in part through the fine alluvial lands of Louisiana, but beyond and to Houston the character of the country gives small promise of any great future development, and hence a road would have in the main to look to the business from its terminal points for maintenance.

The next line, leaving New Orleans, passes up the Red river to Bayou Goula, where it deflects west through Vermilionville and unites with the first line at Orange.

To Houston by this route it is 330 miles in round numbers, which, added to 265 miles over the Houston and Texas Central road to reach Dallas, makes 595 miles from New Orleans, being 20 miles shorter than the more southern line. This second line covers much the same ground as the first, and differs in no material feature from it.

The third line would, from the present terminus of the second at Bayou Goula, be produced on its general northwesterly course through Rosedale, Alexandria, Natchitoches, Mansfield, and thence on the same general course direct to Marshall, the eastern terminus of the Texas and Pacific railroad, and proceed along that road to Dallas. From New Orleans to Marshall by this line it is 338 miles, and from Marshall to Dallas 147 more, making the distance from New Orleans to Dallas 485, being 130 less than the shorter of the other two lines.

This road would run through the very finest part of Louisiana for its entire length, opening up some of the richest lands in the world to cultivation, and developing the finest portion of the State, and in addition would put New Orleans in direct connection with the Texas and Pacific road and its endless network of roads.

Thus it will be seen that of the three routes sketched, the last described, and which may be designated as the New Orleans branch of the Texas Pacific railroad, or, if acceptable, the New Orleans Pacific railroad, is 110 miles shorter than either of the other two, and, besides, passes over a country presenting fewer obstacles to overcome, and which is as rich in its future development as any country in the world, while the other two lines pointing to Houston penetrate a country limited in its future development, and has a commerce fixed and stable, and not likely to be diverted from its present course. Hence New Orleans cannot hope, from the completion of either of these roads, to gain much beyond what she now possesses.

On the other hand, the construction of the last-described line would not only call into life the finest section of the State, but it would link New Orleans with a country of boundless resources, just bursting into life, the trade of which would be disposed to seek the natural channels of commerce, and hence be poured into the lap of this city; for New Orleans must be the entrepot of this whole country.

And when the means, energy and intelligence that are now being applied to the mouth of the river shall have removed all impediments to its free and deep navigation to the gulf, then must New Orleans become, by inevitable laws of trade, the great distributing point for the commerce of the Southwest.

It is true that for a time or partially a part of this trade may be diverted along the lines of the Northwestern railroads. But no road or roads can long carry heavy freights over 1,768 miles of railroad (distance from Dallas via St. Louis to New York) to reach the ocean in successful competition with a route that has a railroad transportation of one-fourth of that distance to reach the line of water communication.

The writer goes on to discuss the comparative merits of roads to connect with the Alexandria terminus:

The most southern line, or, as it is more generally known, Morgan's road, has a road complete and in running order to Brashear City, a distance of eighty miles, and a road-bed graded to New Iberia, where it is proposed that it shall leave the direct line to Houston and deflect to the northwest to Vermillionville, thence through Opelousas and Washington to Lecompte (the common point,) 210 miles from New Orleans.

The second line, or the New Orleans Texas road, is in running order to Bayou Goula, 73 miles from New Orleans, and has a road-bed only partially prepared to Vermillionville, 50 miles from Bayou Goula, whence it would adopt the same line as the first to Lecompte, 190 miles from New Orleans.

The route of the third previously sketched, via Bayou Goula, Rosedale and the graded tracks of the Baton Rouge and Grosse Tete, and the Louisiana Central roads, reaches Lecompte at 170 miles from New Orleans.

It will be seen that the second line is 20 miles shorter than the first, and that the third is 20 and 40 miles shorter than the second and first respectively.

A road that has to come in competition with other roads, governed and controlled by Northern energy, must be careful not to lose any of the advantages which a short line would give. In railroad competition time is everything, and no road can harmlessly throw away an hour's time. The third line is one hour shorter than the New Orleans and Texas road, and two hours shorter than the Morgan road.

When viewed from a railroad standpoint, the advantages of the third and most direct route are so apparent as at once to claim precedence, and I may be excused for entering more minutely into its approximate line of location by sections.

From the present terminus of the New Orleans and Texas railroad at Bayou Goula, 73 miles from New Orleans, the line would strike out for the Bayou Grosse Tete, adhering to the banks of that stream, as near as practicable, to Rosedale, a station on the Baton Rouge and Grosse Tete road. This section of 21 miles has never in the past received much attention as a link in our railroad system, but enough is known of the country to assure an easy and cheap roadway. From Rosedale, 16 miles west of Baton Rouge by the line of the Baton Rouge and Grosse Tete railroad, that road would be adopted to the Atchafalaya river. This road is constructed through the rich lands of the Grosse Tete, Maringouin and Fordoche Bayous, and connects with the graded road-bed of the Louisiana Central road at the Atchafalaya river, 24 miles from Rosedale. Twelve miles of iron are laid and the rest graded. The Atchafalaya river, 800 feet wide, will demand a first-class bridge, and is the only stream requiring that class on the whole route. The crossing has been carefully determined by soundings.

For 31 miles from the Atchafalaya crossing, the original Louisiana Central Railroad Company have had the roadway cleared, and 22 miles were graded. Although this was done as far back as the first year of the late war, the work is now in fair condition. This section presented the heaviest embankment through the alluvial district, and was judiciously placed above the flood line, owing to the precarious condition of the levees at that time.

Emerging from the rich Atchafalaya bottoms, the line is located seriatim upon the beautiful valley lands of the Bayous Rouge, Huffpower, Boeuf, Robert and Rapides, to Bayou Cotile, near Red river, 82 miles from the Atchafalaya bridge point. The line is tangent to Cheneyville, Lecompte and Alexandria, and was actually located the first year of the war, and for the great part through the superb cotton and sugar plantations bordering upon the above-named bayous—the most desirable and richest agricultural district in the State—and so admirably adapted for railroad purposes that for long stretches the road-bed would be coincident with the surface of the ground. Between Lecompte and Alexandria—16 miles—an old road-bed still exists, and is upon exactly the right ground.

In order to preserve the integrity of the valley grades, the line from Cotile should swing around the protruding points of the spur ridges, and thus enter the valley of Cane river, rather than, as has been suggested, cross the spurs. Upon the principle of *equating for grades*, the difference in distance would be inappreciable.

The valleys of Cane and Red rivers are as inviting and favorable to a railroad track as the bayou valleys we have just passed over.

The town of Natchitoches, 40 miles approximately from Bayou Cotile, becomes the next objective point. From here to Marshall the character of the country, and with it the character of the grades, undergo a decided change; and since no *exact* information is had, but only what a reconnoissance could furnish, we will pass over this section by simply remarking that the line would traverse a fine upland country, abounding in oak and pine timber, and would pass through or near Mansfield, thence as direct as practicable on to Marshall. The probable distance from Natchitoches to Mansfield is about 40 miles, thence to Marshall 55 miles. Total distance from New Orleans to Marshall, 338 miles.

From some intermediate point between Mansfield and the State line a branch for our Shreveport friends should radiate, and would approximate 25 miles in length.

While these lines lying on the west side of the Mississippi river are claiming so much attention, there is a route on the east side of the river that has many claims to popular favor. From Pontchatoula, 47 miles from New Orleans, and the first station in the pine woods on the New Orleans, St. Louis and Chicago railroad, it is but 41 miles to Baton Rouge, by a located line, and through a country remarkably level, and a portion of it highly productive. Crossing the Mississippi river at Baton Rouge, the Grosse Tete railroad would be adopted, and our third line joined at Rosedale, 16 miles from the river crossing, making the distance by this route from New Orleans to Rosedale 107 miles, being next to the shortest route from New Orleans to Marshall, and only 10 miles longer than that route.

All that the company now operating between Alexandria and Mansfield have definitely determined upon is to go forward with the work between these points, and to fix upon the western terminus and the connection with New Orleans hereafter. These matters can be easily settled when the road is completed to a point so near the Texas and Pacific. Give us this road, and the future of New Orleans and of Louisiana will be assured. If it were to cost one-half of our entire capital and real estate it would be the most profitable investment our people can make.

Holston Conference.

The Holston Conference held its session at Knoxville, October 20-26, Bishop McTyeire presiding. Sixteen were admitted on trial, and eight into full connection. Readmitted—W. E. Munsey, S. S. Grant. Received by transfers—H. W. Leslie, D. S. Hearn, E. E. Hoss, W. B. Lyda. Elected and ordained deacons—J. K. Wolfe, E. D. Barnett, J. H. Lensabaugh, I. S. Ross, J. J. Cash, A. Kincaid, J. W. Robertson. Local elected deacons—J. N. Lotspeich, G. M. F. Hampton, W. J. Gibbs. Ordained—J. A. Lyons, J. N. Lotspeich. Elected and ordained elders—D. W. Carter, W. D. Montcastle, J. C. Runyan, R. J. Only, J. P. Dickey, H. W. Bays. Local elected and ordained elders—J. D. Hickson, T. P. Summers. We are obliged to Bro. Payne, assistant secretary, for the minutes, from which we condense the foregoing. He says he will send the memoirs and statistics; he states that there are 296 local preachers; 38,109 white, 177 Indian and 139 colored members. Collected for claimants, $1,604.55; for missions, $1,587.88. Other interesting items, together with the appointments, have been kindly furnished us by the Bishop. The Holston *Methodist* of October 30 says: "It is not proper to eulogize living men, except in a very modest way, and in case of necessity; but it is due Bishop McTyeire to say that in his recent presidency of the Holston Conference he gave entire satisfaction. His thorough acquaintance with law, his coolness and impartiality, and his devotion to the church, all conspire to render him a safe and efficient presiding officer. His health seems to be excellent, and he is evidently in the prime of life. His sermon on Sunday last, on 'One Lord, one faith and one baptism,' was one hour and twenty-five minutes long—but not too long by any means. He insisted on the spiritual unity of the church, but allowed differences in form. He tolerated all religious denominations that hold to Christ, the Head; indeed he believed that the division of the church into a reasonable number of sects was a positive blessing to the church. On the whole, the sermon was not only a treat, but it was calculated to do much good."—*Nashville Christian Advocate.*

EPIZOOTIC IN HORSES.—This disease, that swept over this entire country and proved so serious in the fall of 1872, is appearing again this fall, though in a milder form. Nearly all the horses of this and other cities are affected with it already, and it is certain to spread to the country very soon. Horses that are in good condition will suffer the least from its attack. Its first symptom is a slight cough, which gradually becomes more frequent and severe, accompanied with running at the nose and swelling of the throat between the jaw bones. Horses that are in good heart, and are properly taken care of, will probably only be slightly affected.

We advise the simplest treatment possible. Keep the horses in a warm, comfortable, clean and well-ventilated stable, blanketed in wet, cold weather; feed well with oats and sweet hay (corn is too heating,) with a good bran mash once a day. The only medicine needed is to thoroughly rub the throat with some good liniment if it should become much swollen, and be very careful not to let them take cold. A little exercise every day at light work, or careful driving, we deem beneficial, but any violent exercise, or anything approaching over-exertion, will be almost certain to produce serious results. The aim should be to keep the horse in as strong heart as possible, and nature will soon work out the disease. Its usual term is from twelve to twenty days.—*Ohio Farmer.*

GREAT BRITAIN.—*Cattle Disease.* The epizootic is raging. During the quarter ending October 16, in England and Wales, there were over five hundred and forty thousand cases. The money damage is estimated at $1,000,000.

THE Khedive of Egypt has decreed that hereafter the calendar used by Christian nations will be used in that country, instead of the Mohammedan.

THE number of pilgrims who visited the tomb of Mohammed at Mecca this year is said to have been one hundred and sixty thousand.

The Christian Advocate.

THURSDAY, NOVEMBER 11, 1875.

SABBATH REST.

The Sabbath is a type of heaven's own sweetness,
A hallowed foretaste of its life and light,
A day of rest, foreshadowing the completeness
Of days which know no night.

Six days of weariness and toil, succeeded
By the calm quietude of Sabbath rest,
Train us to welcome what we so much needed,
And make it doubly blest.

Here our best joys and fairest flowers are mortal:
We can but rest in peace one day in seven;
But yonder, soon as we pass Death's dread portal,
Eternal rest is given!

The Sabbath here, in high communion blending
With Christ, and all the heaven-bound pilgrim train,
Is more than blessed; but soon it has its ending,
And earth is earth again.

But yonder, in the land of milk and honey,
Where Jordan flows, the rest is evermore—
One everlasting Sabbath, bright and sunny,
Shines on that blissful shore!

All is immortal there; joys never wither,
And days no longer shadow into night;
With steady pace our feet are travelling thither,
To gain that land of light.

O happy Sabbath! when the church shall gather,
Escaped forever from earth's wearying strife,
Like children round the table of their Father,
To live the deathless life;

And join the rapturous song of adoration
With all who fought the sinless crown to win.
O endless Sabbath! chorus of salvation!
When will thy joys begin?

Sunday Magazine.

Crowing.

MR. EDITOR: It is the habit of those who make efforts to proselyte members of other churches to their church to *crow* over the fact of their success, as if they had done what was of the greatest moment to themselves and the persons thus proselyted; as if they had done a work that was most acceptable to God. They seem to glory more of making one proselyte than of getting half a score of sinners awakened and converted; as if Methodism were a heresy ten times more offensive to God than all the sins that the men of any community might be guilty of. Baptists are given to crowing very loudly over a proselyte, and to magnifying beyond the real truth in many instances.

A meeting was held near Martinsville this year. The arts of proselyting were applied, and one Methodist woman proselyted, and in the report published in their organ she is magnified into *three*. Her husband, who was not previously a member of any church, and attended service but seldom anywhere, and one other member of the family who was not a member of any church previously, joined the Baptists at that time. Hence the crowing over getting *three* Methodists.

The Baptist Convention for Mississippi was held in the town of Hazlehurst last summer. I am informed that some of their delegates declared that *fifty-three* Methodist preachers in Mississippi had joined the Baptist Church (as understood by those who heard them) in the preceding year. Now we would like to know where those fifty-three Methodist preachers lived in the State of Mississippi. I have not heard the name of one of them, nor known one of them. Has any one else? I wait for a report.

Now suppose the Mississippi Conference of the Methodist Episcopal Church South kept a standing heading, "*Still They Come*," in the NEW ORLEANS CHRISTIAN ADVOCATE, and published with a great flourish of trumpets the number and names of all the preachers and members that come to us from other denominations, and exaggerated the numbers very greatly every time, and then would crow from pulpit, rostrum, chairs and papers: "All the world will soon be Methodists! Don't you see how they come? Why we can scarcely make room for them, they come so fast." I came to the Mississippi Conference in December, 1846, and at that session one *Baptist* preacher was received. And year after year we have received preachers from Baptist and other denominations—from one to fifteen at a session. But was that anything to crow over? They had their reasons for changing their relations and localities. If they were satisfied and content, and willing to labor in the gospel with us, we were willing to have their co-operation and bid them godspeed. Yet not one of them was *proselyted* by any effort made for that purpose.

They (the Baptists) manage to get reports afloat, while holding a meeting in a town or neighborhood, that prominent and leading members of other churches have joined them, or will do so before the meeting closes. They held a meeting in Brookhaven last August, and started the report that Rev. H. R. Singleton, pastor of the Methodist Episcopal Church South there, had joined them. Perhaps that was done to counteract his very earnest efforts to save his members from the proselyting efforts of the Baptist preachers. Also that Rev. J. J. Clark, a local preacher there, and for several years a member of the Mississippi Conference, had joined them. Also that one-half of Rev. H. F. Johnson's family had joined them; and that one-half or more of the Methodists in the place were convinced that the Baptist's idea of immersion was right, and would join them. All such stuff and reports are intended to excite and confuse those who may not have been read up and posted on the *mode* of baptism.

Now suppose every Methodist preacher were to keep the public informed of the number who came to our church from the Baptist and other denominations. The number would astonish some people very much, who think "all the world and the rest of mankind" are going *into* the Baptist Church. At most of the meetings held in the Brookhaven district, this year, persons have joined the Methodist Church who were members of the Baptist Church or Baptist families. They had their reasons for joining us. They were not set on to be proselyted. No, no. But would it have done any particular good to have crowed and filled up the ADVOCATE with the notices?

Now, again, suppose all the Methodist preachers and members were, for the next five years, to set themselves to work to get Baptist members and families into the Methodist Church, and work to that point wherever they might be, as the Baptists have been working to proselyte to their church for years past. O would there not be a howl! And what a host would come when the scales fell from their eyes, so that they could see the truth, and understand that their hope of religion was not evangelical and spiritual; and that they must be born from *above* or not see the King of heaven.

H. H. MONTGOMERY.

P. S.—My attention was directed to this train of thought by a sentence in Bro. Angus Dowling's report of the work on his circuit, in the Alabama Conference. The number who had joined the church was given—"*six of whom* came from the Baptist Church." May be if others were to refer to this matter in that way, and our people would read the notices, they could meet the proselyters as they were not expecting.

Ought not every Methodist preacher to prepare him a sermon on the Identity and Unity of the Church, one on the Rights of Infants to Church Membership and Baptism, and one on the Mode of Baptism, and preach them to each congregation in his charge once a year? I think he ought. Were this done, many of our members and children would be prepared to defend our doctrines and usages who are a prey to others. I believe, too, a sermon on the Lord's Supper, presenting that subject in its scriptural light, and who may partake, would be of great benefit to many sincere persons. Show, too, that baptism, in any mode, is not an essential prerequisite. How could it be when the supper was instituted *forty-three* days before baptism was commanded by the Savior? H. H. M.

Do All Men

HAVE A SUFFICIENT MEASURE OF GRACE AFFORDED TO INSURE THEIR FINAL SALVATION?

MR. EDITOR: Dr. Bledsoe answers the above interrogatory in the negative, as will appear from the following extracts from the October number of the *Review*: "We have only said that God does not give his preventing grace—the grace essential to conversion—in all cases in which he foresees it will be rejected, and, instead of doing any good, only enhance the guilt and condemnation of the sinner." Again, on the same page he asks: "Why, then, may not God, *in some cases*, withhold even the glorious gift of his Spirit in mercy, as well as bestow it in others?" On the next page he says: "We cannot believe, however, that it is given in those cases in which God sees it *will do no good*, but only increase the guilt and condemnation of the sinner." We think the foregoing extracts present Dr. Bledsoe's position on this question fairly. However, to place the subject in a still clearer light, we give one other extract: "Although God does not give his preventing grace—the grace essential to conversion—in *all* such cases, yet we believe he does give it in many such cases, because such is the teaching of his word. If any one asks why he gives his preventing grace—the grace essential to conversion—when he sees it will not convert the sinner, we are not entirely at a loss for an answer, or at least for a plausible conjecture. He may give it, for aught we know—and we believe he does, though he sees it will be despised and rejected—in order to demonstrate the maligunity of sin, and cause the universe to stand in awe of its deadening, destroying and soul-damning influences."

We gather from these extracts that Dr. Bledsoe believes that to *some* of those who finally perish a measure of grace sufficient to salvation is afforded, while to others of the same unfortunate class it is withholden. The reason he assigns for such a strange procedure on the part of God is put forth only as a "plausible conjecture." But really it would be better, we think, to make sure of the fact before giving even a "plausible conjecture" to account for it. Now the fact this "plausible conjecture" is intended to account for is the very question in dispute. Dr. Bledsoe assumes, on the authority of Scripture (though he failed to cite the passages that support his assumption,) that God bestows on some of the non-elect "sufficient grace," and denies it to others. This is an assumption involving, as we think, the honor and glory of the ever-blessed God, and we require for its establishment something more than a "plausible conjecture." It is but fair to state that the precise fact which Dr. Bledsoe's conjecture was intended to account for is embraced in the question which he anticipated in the extract already given, viz., "Why he (God) gives his preventing grace—the grace essential to conversion—when he sees it will not convert the sinner," and hence only serve to enhance his guilt and condemnation. Why, it may be asked, does he give his grace in *any* case when he sees it will prove ineffectual? Why do *any* of the non-elect have bestowed on them grace only that it might enhance guilt and augment misery in the future state? These are the questions which Dr. Bledsoe's "plausible conjecture" was intended to answer.

This very "plausible conjecture" is given by Dr. Bledsoe in such terms as do not impress his readers with the idea that it entered into his profound convictions. Hear him: "He may give it, for aught we know—and we believe he does, though he sees it will be despised and rejected—in order to demonstrate the maligunity of sin." "To demonstrate the maligunity of sin," then, is the "plausible conjecture" which Dr. Bledsoe supposes sufficiently accounts for the fact that he bestows his grace upon *some* of the non-elect, although this demonstration for the good of the intelligent universe is at the expense of the unfortunate class that receives his grace in vain.

We cannot see how the bestowal of grace for such a purpose can be called grace or favor at all. If the final effect of the grace bestowed augments the miseries of the lost, and this augmentation perpetuates itself eternally, is it to be regarded in the light of favor to the sufferer, even though the intelligent universe may profit by it? The augmentation of misery in any degree throughout *endless duration* is only evil, and the cause of this augmentation is misnamed when it is called grace. But I object to Dr. Bledsoe's theory, because it seems to leave that portion of the non-elect to whom insufficient grace, or no grace at all, was given, to suffer eternally, without any ground for their condemnation except the prescience of Deity. God foresees their obstinate rejection of light and the truth, and their abuse of gracious privileges, and at the judgment he condemns them, not because they had misimproved sufficient grace, but simply because he knew they would have done it if he had bestowed it.

The Scriptures do not teach this novel idea. We have given us, in the twenty-fifth chapter of Matthew, a description of the judgment day, in which the ground of the sinner's condemnation is said to be: "Because ye have not done certain things mentioned, which things they could have done; therefore depart ye into everlasting fire," etc. Grace received, despised and abused is the only reason of the sinner's condemnation. These non-elect sinners, condemned to the fires of perdition for not improving grace that was never bestowed, although they may have assigned them a more tolerable place than the other class of the non-elect, who unfortunately had bestowed upon them sufficient grace, may claim to suffer unjustly, because that measure of grace essential to salvation was never afforded them. "Because I have called, and ye have refused; therefore I will laugh at your calamity, and mock when your fear cometh," etc. The threat in the preceding passage proceeds upon the presumption that grace, sufficient grace, is afforded. How can we interpret such a text as this in consistency with Dr. Bledsoe's theory: "The grace of God, that bringeth salvation, hath appeared unto all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously," etc. 1. This grace, whatever it be, and in whatever measure granted, is said to be given unto *all* men. 2. It is said to be grace that bringeth salvation—that is, sufficient to lead all men unto salvation. But Dr. Bledsoe's position represents *some*, as embraced in the "all men" of the text, as not receiving the grace of God that bringeth salvation, as not having it afforded them. D. G. W. ELLIS.

THE thrown-in is more thought of than the bought.

Summit District Camp Meeting.

HELD AT MAGNOLIA, OCT. 7-12, 1875.

MR. EDITOR: Our District Conference, held at Amite City, located our district camp meeting at Magnolia. Bro. C. C. Gibson, chairman of the building committee, built a large shed on the beautiful grounds purchased for camp meetings. On the twelfth of October the meeting closed with good results. But few were added to the church or converted, but a permanent location was made for future generations to hold camp meetings near where the first camp meeting was held by a few pilgrim Methodists as early as 1811. Near this location Peter James, Thomas Owen, Thomas Griffin, Miles Harper, Wiley Ledbetter and other ministers of blessed memory preached at the first camp meeting ever held, as far as we can learn, in this section of our Southern country. Peter Felder, Daniel Sandle and a few other emigrants from South Carolina, Georgia, and probably some from North Carolina, formed the first six Methodist *hive* of 1810. About twenty-four more were added to the six at the first camp meeting in 1811, and twenty more at the camp meeting of 1812. "But where is the fruit," as required in the gospel?—Matthew vii, 16-20. The world inquires after camp meeting fruit. Well, sir, that first Magnolia *hive* has been swarming for sixty-three years, and the fruit is much and good. Take one instance out of many: One of the converts of the first camp meeting is still living, with more than one hundred of his relatives now living around him. There is not a lazy one, or a profane one, or a drunken one, or a sorry one among them. There is fruit of the best sort. Why, sir, there is camp meeting animation in our noble sister churches in all our land. Holy living, happy deaths, education, Bible holiness, industry, economy and all the Christian graces have been rolling out from this first camp meeting for sixty-three years.

And now the roads are built, the churches erected, the forests vanquished, locomotives thundering and bellowing with their long trains of cotton and other freight, electric wires webbing and filling the world with news from all sides and the middle, Bibles and good books without number, self-illuminated *Christian Advocates* on all sides of us, scrolling out, like the heavenly bodies, their waves of light in every direction, with a strong young educated ministry, and a strong reserve force in New Orleans and other circuits and cities to help us—what will Summit district camp meeting at Magnolia do next year?

Let us work and pray, and hope and prepare, and glory in the Lord.

E. R. STRICKLAND.

OBITUARIES.

MARTHA M., wife of O. D. Carstarphine, and daughter of Solomon W. and Julia E. Portice, was born near Lower Peachtree, Wilcox county, Ala., March 17, 1839, and died at her home in Black's Bend, in the above-named county and State, September 16, 1875. Sister Carstarphine was converted in early life, and became a member of the Methodist Episcopal Church South at the age of eighteen years; and to say that she lived an honored member of the same till the day of her death is but a poor tribute to such a woman. Notwithstanding her head, hands and heart were always employed in measures promotive of the good of the church and the Master's cause, there was in all this an exhibition of a calm, quiet, easy, unostentatious spirit. We rarely see a more illustrious embodiment of all the essential elements of true Christian greatness than was found in the life and character of this elect lady; for as a daughter, a sister, a wife, a stepmother, a friend, a neighbor, a church member, a Christian and a Patron of Husbandry she was all that these several relations could require. For five days she attended a meeting at this place (Bell's Landing,) commencing August 28, in which meeting she professed to have experienced a more overwhelming manifestation of the divine presence than ever before. From this meeting she went home almost a perfect picture of health, and in twelve days (the very day on which she had so fondly hoped to join the immediate circle of her relatives and lifelong friends in a meeting at Lower Peachtree) we carried her remains there to deposit them by the sleeping dust of a sainted father and mother. Precious woman! Almost the last act of her life was to prepare a large box of cooked provisions and send it to the family of her pastor.

When the Master called, and to her conscious view the flaming realities of the coming life were presented, she called her affectionate husband, stepchildren and a large group of sorrowing friends, one by one, and gave them a parting blessing, but could not die without remembering those who were absent—sending a message to every one of them—and died with songs of rejoicing on her lips. J. L. SKIPPER.

ANOTHER spirit has returned to God. Mrs. MARTHA G., wife of Rev. William D. Dominick, was born in Christian county, Ky., August 15, 1839, and died at the residence of her mother, Mrs. Jane M. Moore, in Brandon, Miss., March 20, 1875. She was educated, in part, at the school of Dr. Goodrich, St. Louis, Mo., but graduated at the Elliott School, Nashville, Tenn.

Soon after leaving school—her father having died, leaving a helpless family—she undertook the duties of a teacher, and but few ladies have succeeded more to the general satisfaction than did she. She seemed peculiarly adapted to her chosen profession; and, whether in the private family, the common neighborhood school or the higher academy, her even disposition and kind words soon won the hearts of her pupils, making her a favorite wherever she taught.

She professed religion and joined the Methodist Episcopal Church South about eight years ago, and her subsequent life proved the genuineness of the work of grace in her soul. She honored God with the tribute of a blameless life. Her religion was not demonstrative, but such was her manner of life that the world took knowledge of her, that she had been with Jesus. Her life was one of self-sacrificing devotion to the interests of her family and friends.

She was married to Rev. W. D. Dominick on the thirty-first of December, 1873. Her married life was short, but full of happiness. She was blessed with the affection of a devoted husband.

Her last illness was protracted, but was borne with great patience. I saw her frequently, and always found her resting upon the precious promises of Jesus, and ready to suffer for his name. Her end was peaceful. She fell on sleep, and was gathered to her fathers. She died of chronic nephritis. All the skill of her skillful physicians could not longer retain her to her friends. She is not, for God has taken her. Earth is poorer for having lost such a treasure, but heaven is richer for having gained such a spirit. May God comfort the bereaved. WILL. H. LEITH.

DEPARTED this life, at Franklinton, Washington parish, La., on Saturday, October 9, 1875, after an illness of seven weeks, MARY OPHELIA JONES, daughter of Wiley H. and Emily Jones, aged eighteen years. She professed faith in Christ, and exhorted friends and relations to meet her in heaven. "Mother," said she, "I love you, and am loth to leave you; but I am going to Jesus." A FRIEND.

I have known the departed for several years—was at one time her teacher—and her death and the attendant circumstances is one of the clearest, fullest answers (aside from the Bible) to infidelity and atheism I have ever seen, heard or read of. With but ordinary intelligence, information or religious instruction, she was stricken down with continued fever amidst the common round of fashionable frivolities of the period and locality. She was scorched with fever for something more than fifty days. During the beginning of her illness she told her attendants that she was going to die, and would be perfectly resigned if she could see any place in heaven for her; but she could not. This was on the Thursday before she expired. On Saturday she said: "Mother, God is here. He is in this room. Oh, mother, I wish you could realize how happy I am! I am now resigned and ready to go."

I am an old man, and have been accustomed to weigh well the causes and influences brought to bear, and the motives which lead persons of my acquaintance to any act or declaration, and was personally present at this death-bed and cognizant of all the circumstances surrounding it, and I can attribute her dying professions to nothing else but the power of the omnipotent God, and the religion of Jesus Christ made manifest to her by the operation of his Spirit.

A METHODIST.

MRS. MARY JANE SCOTT.

This estimable Christian lady is no more. How sad the thought! But we mean she is no more on earth in the flesh. We have good reasons to believe that she was prepared to die, and that she is now in heaven. So, while we mourn, we do not mourn as those who have no hope. Her maiden name was Hullen. She was born in Jefferson county, Miss., August 10, 1851. Her parents had her dedicated to God in holy baptism in infancy, and raised in the nurture and admonition of the Lord. In 1868 she graduated at Whitworth College, Brookhaven, Miss., under the presidency of Rev. H. F. Johnson. She was publicly recognized as a member of the Methodist Church in 1871, coming forward at that time to "ratify and confirm the promise and vow of repentance, faith and obedience contained in the baptismal covenant." This step was taken with due deliberation, and she never receded from the position then taken as a Christian. It was beautiful to see her come to the altar of God in the bloom of youth, and offer herself as a living sacrifice to him. The religious training she had received from her parents resulted in an excellent specimen of early piety.

On the twenty-fourth of January, 1872, she was married to Mr. Alex. B. Scott. God blessed them with two children. When sickness invaded that happy family circle it was sad to think of even the probability of one so young, so accomplished and so much needed being taken away. But God had sent for her, and the call could not be revoked. On the thirteenth of September, 1875, she fell asleep in Jesus.

W. H. LEWIS.

MRS. M. J. MATHEWS was born in Milledgeville, Ga., in 1816, and died at the residence of her only surviving son, George S. Hallmark, in Warrington, Fla., October 17, 1875. She was married, in 1839, to Bro. A. G. Hallmark, of Alabama, whose upright life reflected honor upon our church and his family; he died in Pensacola, Fla., in 1861. In 1865 she was married to Capt. A. J. Mathews, who died in a few months afterward.

Sister Mathews was a conscientious Christian for over thirty-five years. She loved the church, and in turn was loved with a church's depth of feeling. We mourn her loss to our little community here, but bless God that in her death we have an abiding testimony to the truth of the way we follow. Her end was a quiet sleep in Jesus. She held his hand in all her pilgrimage, and clung to it with a firmer grasp when she crossed the boundary line for home. She needs no eulogy. Her life is written on the record of fifty-nine years in patient service, words of love, and deeds of kindness and charity. She needs no prophecy of ours to declare her future blessedness, as all was Jesus here—all will be Jesus hereafter. Another light is dimmed in the firmament of the militant church, but to shine with newer glory in the sky of the church triumphant above.

P. N.

SISTER NAOMI PHILBERT, relict of the late Celestine Philbert, was born in Wilmington, N. C., in 1811, and died at the residence of her daughter, Mrs. Narcissa Gibson, in Warrington, Fla., October 4, 1875.

For twenty-five years she has been a member of the church, and died another witness to the power of its truths to lead souls to God. Her last illness was marked by most intense suffering, but never once by complaint or want of patience. She considered life and its concomitants as gifts from God; and, as she rejoiced in the sunshine of his love, she refused not to bow to the shadow of his will. I shall not soon forget the joy with which she welcomed her pastor to her bedside, or the tears which gave evidence to her depth of feeling when he prayed. She was ready when the Master called, and gave witness to all of another victory over the grave. Thank God for the sustaining testimony to his grace which is shown in the Christian's death! P. N.

ELLA ETHEL, daughter of Dr. W. H. and M. E. Germany, was born September 17, 1872, and died September 13, 1875. The marks of more than ordinary intellect had appeared, and the blessing of the Lord seemed to be growing with the child. She had a superior talent for singing, which she had improved, so that she could sing many of the Sunday school songs. Her infantile voice was trained in singing of Jesus, angels, heaven and immortality. Painfully pleasing is the recollection of her short, sweet employ here. The tender branch is pruned, the Good Shepherd has taken the lamb, and the little singer rests to join the happy throng in the song of the redeemed in heaven.

J. W. SANDELL.

LETTIE SENTELL was born in the year 1819. She was married, first, to George Waters, by whom she had one child (a son,) now living in Texas. Nine years after the death of her first husband she was (on the second of September, 1858) married to Anderson Orr. She had no children by her last marriage. She joined the Methodist Church when quite young, and lived a consistent Christian life till the day of her death. She was a kind, thoughtful and loving wife. To her stepdaughters she was a model stepmother. God bless the bereaved family.

JOHN A. MILLER.

HOMER, LA., October 13, 1875.

WHAT pleases is a good only to the properly instructed.

The Christian Advocate.

THURSDAY, NOVEMBER 11, 1875.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterances prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear
Uncomplaining burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where deep in deep
Over worn-out hands—oh, beautiful sleep!

Pittsburg Christian Advocate.

Dr. Myers on Fraternization.

In order to obtain a clear understanding of this subject our people should by all means read "The Disruption of the Methodist Episcopal Church," by Dr. Myers, and recently issued by our Publishing House at Nashville. We give below an extended extract from the last chapter on The Present Relations of the Two Methodisms:

An examination of the report adopted by the General Conference of 1874 will convince one that it really covers only the ground included in the action of the other body in 1872—namely:

1. "The past events"—and here the Church South reiterates explicitly that "basis of intercourse" it had so often stated as the only one it would consider "altogether honorable" to itself—namely, a recognition of the "solemn league and covenant" of 1844, on which, acting in good faith, it had laid the foundations of a perfectly *legitimate* Methodism. The Conference gave reasons why it could not, even for fraternity's sake, afford quietly to ignore this important instrument. If the Methodist Episcopal Church, in offering fraternity, might be allowed to say that it held the action of 1848 declaring it "null and void" to be "right," shall the Church South, overborne by sentimental utterances, blench now, and in accepting that offer fail to utter as explicitly what it had said over and often, that it esteemed that repudiation "wrong," and that "no adjustment can be considered by us which ignores" the plan? This deliverance is all the more important because one of the delegates treated the occasion as though he felt it to be the dawn of the day of "organic union;" and it was but honest and honorable to dispel all such expectations in advance. The daily press exhibited a forwardness in its comments on these "greetings" both misleading and damaging. Whatever effect such hopes may have produced beyond the "border," had the General Conference given ground for entertaining them the effect would have been as disastrous to Methodism throughout the entire South as the passage of the Finley resolution would have been, but for the prompt and wise recommendations of the Southern delegates in 1844, whereby all the Southern Conferences came to act as a unit. Southern Methodists, by tens of thousands, would have repudiated the action that placed them in the attitude of "secessionists from the mother church," or which allowed the truth of that postulate, even by implication.

2. The church property difficulties were more than mentioned. Recognized as a bar to permanent fraternal relations, this Conference did wisely what the other unwisely left undone. It provided for a commission to "adjust all existing difficulties." Need I argue as to which was the wiser course, if there is to be a permanent peace?

3. And we are now brought face to face with the main point involved in the action of the Conference of 1872—fraternization. It seems to have been begun auspiciously; and perhaps no Christian man, North or South, regrets what was done on this special occasion. The addresses, the intercourses, the interchange of Christian courtesies, the expressions of interest and sympathy, the prayers and the tears, were they all wasted on a tentative effort that is to bring forth no permanent good result? The attitude these churches have held toward each other for thirty years is discreditable to Christianity; but there can be nothing better than the *semblance* of peace betwixt them, until their relations are determined upon principles recognized by both communions. The intercourse begun ought not to end with mutual courtesies and hollow professions of amity. The Church South has grievances to urge against her sister church, as this history shows; yet she must recognize the other as of the body of Christ, doing a great and good work under his headship. If right relations can be established, she can never feel disparaged by being considered a co-equal, co-working sister church, united in labors where we can agree, cordial and loving even where we differ. Something, then, should be done to wrest from the occasion more than a hollow truce. This ultimate result now depends upon the Methodist Episcopal Church. The Church South has said that it desires fraternity—"amity and peace." It has declared what "basis" for fraternal intercourse it "esteems altogether honorable" to itself. If it seem overpersistent in insisting that the Plan of Separation be recognized, it is because its legitimacy and its rights of property depend on that plan. It deems that this persistence no more violates Christian charity, or exhibits an arrogant spirit, than did the demand of St. Paul, who, when he had been unjustly dealt with by those in authority, would not be satisfied with the bare message of the Roman magistrates to the Philippian jailer, "Let these men go," but, remembering his representative character as an apostle of Christ, and asserting his dignity and rights as a Roman citizen, he answered: "Nay, verily; they have beaten us uncondemned; let them come and fetch us out." The Church South, remembering that it, too, is one of the representative Christian bodies set for the defense of truth and justice, and that it is bound to maintain the inviolability of solemn ecclesiastical compacts, as an exemplification to the world of the morals of Christianity, which allows no laxity in respect to *covenants*, may with equal propriety say frankly to the body proffering fraternity that there are serious misunderstandings between the two bodies which demand adjustment; that the most serious of all is that the relative *status* of the Church South to the original Methodist Episcopal Church has been determined *ex parte*—its acts condemned without a hearing—itself placed in a false attitude before the Christian world; that on every proper occasion it has maintained this position, and it ought not now to be esteemed unchristian or arrogant still to maintain it; that it desires to make an end of all cause of denominational hostility and disagreement, always damaging to religion, especially when existing betwixt churches like ours, in natural alliance because once a unit, and only separated into two jurisdictions by mutual consent, the better to promote the interests of religion.

And while the Church South thus seeks to uphold its own legitimacy, and to maintain the honor of "the fathers" and the honorableness of its origin, and to transmit an unsullied name to those who come after, secured in all their rights, it desires no humiliating confessions or apologies from its sister church. It believes that the General Conference of 1848, overborne by the excitements of the day, hastily pronounced sentence of outlawry against it when it had no opportunity to confront its accusers. It now appeals to the calmer judgment of the present generation of Methodists against that precipitate action. This volume offers the principal facts that make up the history pertinent to the subject. It cannot but be believed that all candid and unprejudiced students of a history so authenticated by evidence will be driven, by their own sense of justice, to revolt against the sentence that assigned to the Church South, as has been done by the authorized history of the "Great Secession," a dishonorable place among schismatic communions; and if this be a result of reinvestigation of the matters in controversy, then will it be no degradation, but highly honorable—an exhibition of lofty principle, of real Christian high-mindedness—in this generation of Methodists to confess that their fathers erred, and to do what they can to bring out of the present tentative efforts for fraternization a peace at once permanent and honorable to both communions.

If the Methodists thus addressed will hear what the Church South can offer for its justification, and, reinvestigating the case, decide that the relations of the two Methodisms may be considered to have been finally and properly settled by the decision of the Supreme Court—notwithstanding anything to the contrary declared by its General Conference *prior* to that decision—then, the fundamental fact of the validity of the Plan of Separation being thus agreed upon, all other dependent questions become proper subjects of renewed negotiation; for such review and readjustment of the details of the plan are suggested by the General Conference when it says: "If it should be said that its provisions have been violated by both parties, we have this to say: We are ready to confer with our Northern brethren on that point. A joint commission having this feature of the compact under revision might reach a solution mutually satisfactory." Starting with the premises above indicated, and considering every part of the plan which may have been infracted as before the commissioners of both parties for revision, a new treaty of peace may be made more in accord with the present political and ecclesiastical condition of affairs. Border or no border, occupied or restored churches—whatever has made difficulty—can be easily adjusted when once it is settled that the relation between these two communions is not like that between two churches totally distinct from the beginning, but that there is between them a quasi-organic connection, transmitted from their common mother—a transfusion from their original identity in the one, undivided Methodist Episcopal Church in the United States.

Whether or not our co-religionists will concede so much, the fact remains as stated in the report of 1874: "However others may regard that instrument, the Plan of Separation is too important in its application to our *status* and *security* to be lightly esteemed" by the Methodist Episcopal Church South. To its *status*, because, as we have seen, those who deny the validity of the plan fix upon this church the odium of schism; to its *security*, because the other church having denied the legitimate transfer to it of the original trusteeship over the houses of worship, etc., that came to the South on the division of jurisdiction; and, besides, having never conceded that the decision of the Supreme Court dividing the Book Concern property is equitable—indeed, denying its equity in official documents and organs; and in church suits—that action places the Church South in the attitude (1) of holding such property without having any *moral* rights of trusteeship over it; (2) of holding possession of it, though *legally*, yet only by an unrighteous judicial decision. In such case there can be no *compromise* of difficulties; for there is no room for compromise when there is no shadow of rights; and coming to any terms that leave the Southern trespassers in possession would be but compounding felony. Hence it is the manifest duty of the Methodist Episcopal Church to reclaim possession of all such property whenever it can bring judicial decrees to coincide with its opinion, that its *moral* claim to the property is indefeasible. Thus are the members of the Church South degraded, by this persistence in repudiation of the plan, to the position of legalized robbers, whom it will be equitable to oust from their *immorality* acquired possessions if ever justice prevails in the land. Can it be surprising that they cannot feel a cordial fraternity toward those who, if they have studied all the facts of this history, yet persist in justifying that action—claiming it to be "right"—which thus stigmatizes their fathers and themselves?

In again stating, therefore, the conditions so often propounded as a preliminary to permanent fraternization, that church has but obeyed the spirit, at least, of the Master's injunction: "If thy brother trespass against thee, go and tell him his fault." If the Church South is not heard, its next appeal must be to the Christian world—"tell it to the church;" and, pleading before it the well-established facts here offered, it has nothing to fear—the verdict cannot go against it. But it will be said, indeed, if, after all the sentimental and sympathetic intercourse at Louisville and subsequently, impartial justice shall require that Southern Christians then obey the Lord's further injunction: "Let" the "brother"—representing that church—"which neglects to hear" "be unto thee as an heathen man and a publican." Paul's appeal for justice to the heathen magistrates will have been so much more successful that the Christian justice of the nineteenth century will be put to shame.

Preaching Christ.

Dr. South declared that the text, the theme, the language and the application of the sermon should be Christ. The following will illustrate the meaning:

A young man had been preaching in the presence of a venerable divine, and after he was done he went to the old minister and said:

"What do you think of my sermon?"

"A very poor sermon indeed."

"Poor sermon!" said the young man; "it took me a long time to study it."

"Aye, no doubt of it."

"Why, did you not think my explanation of the text a very good one?"

"O yes!" said the old preacher, "very good indeed."

"Well, then, why do you think it a poor sermon? Didn't you think the metaphors were appropriate and the argument conclusive?"

"Yes, they were very good, as far as that goes; but still it was a very poor sermon."

"Will you tell me why you think it a poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said: "Don't you know, young man, that from every town and village and little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah," said the old divine, "and so from every text in the Scriptures there is a road to the metropolis of the Scriptures—that is, Christ. And, my dear brother, your business is, when you get a text, to say: 'Now what is the road to Christ?' and then preach a sermon running along the road to the great metropolis—Christ. And I have not yet found a text that has not a road to Christ in it. If I should, I would make one. I would go over hedge and ditch, but I would get at my Master, for the sermon cannot do any good unless there is a savor of Christ in it."

WEALTH OF OXFORD UNIVERSITY.—The number of "members on the books" in the University of Oxford in 1873-4 was 8,532, and of undergraduates 2,392. The number of the latter in actual attendance was about 2,000. The number of matriculations in 1872—the last year reported—was 632, and of degrees of B. A. conferred 396. The report of the royal commission "to inquire into the property and income of the Universities of Oxford and Cambridge, and of the colleges and halls therein, etc., published in 1874, exhibits the condition of affairs as it existed in 1871, and it has not since been essentially changed. Besides its copyholds of inheritance, the University of Oxford owns 7,683 acres of land, and the colleges and halls 184,761 acres, situated in different parts of England and Wales. The total income of the university proper in 1871 was £47,589, and of the colleges and halls, £366,254; total, £413,843. The sources of this income were as follows: From lands, £183,074; from houses, £29,096; from tithe and other rent charges, £39,609; from stocks, shares, etc., £37,201; from other property, £15,070; and from members of the university, £110,893. This income was expended as follows: Payments to heads of colleges, £30,-511; to professors, £13,500; to fellows, £101,171; to scholars and exhibitioners, £26,226; all other expenditures, £212,402. Besides the revenues above mentioned, the university, colleges and halls have in their gift 444 benefices, with an income of £188,695."—*Appleton's American Cyclopedia.*

ENGLISH tourist in Ireland—"Tell me, waiter, at what hour does the first train leave for Clonmel?" Waiter—"Is it the first thrain, sor? I'm not rightly shure. The noine thrain up used to lave at half-past noine, but faix it goes at thin now, and there's no first thrain now at all, at all. But I'll ax at the barr, sor."

HE who surpasses or subdues mankind must look down on the hate of those below.

Religious Intelligence.

—Rhode Island has about two thousand more scholars in her Sabbath schools than she has children of a school age.

—Brahminism teaches that a woman is nothing save in her husband. Alone she is utterly untrustworthy that confidence might sooner be placed in "a swollen river, a hurricane or a tiger."

—Old Catholicism is spreading in Italy. In a meeting held at Naples it has constituted itself as a denomination, under the name of "Italian National Catholic Church." About three thousand members were represented.

—A new Methodist Episcopal church has been built in Salt Lake City. The edifice is beautiful and imposing, will seat one thousand persons without crowding, and bids fair to be filled from the day of dedication.

—The Chief Justice of Arizona recently delivered an address in Tucson, advocating the policy of dividing out the school funds, so as to give the Romanists the control of a large portion of it. A bill in the Territorial Legislature only lacked one vote of becoming a law. The lecturer is a bigoted papist.

—A Brazilian missionary writes, after making a tour in the district around Rio Claro: "It is very pleasant to see how the gospel is working everywhere. In many places which we did not visit the people are reading and inquiring about the truth; and in others still further north they are anxious for the word of God, but have no one to teach them."

CITY OF CHURCHES.—It is said that Newark, N. J., disputes with Brooklyn, N. Y., her title of City of Churches, having 100, with a population of 125,000, while Brooklyn, with a population closely approaching 500,000, has only 235. Louisville, with a population of 115,000, according to the last census, has 103 churches, and therefore may claim this distinctive title.—*Christian Observer.*

—The first convocation of the colored churches of the Reformed Episcopal Church in South Carolina was held at Pineopolis, August 14. Seven congregations, numbering 638 members, were represented. An assessment for the year of $4 a member was agreed upon, thus making ample provision for the support of two colored preachers. Steps were taken for securing the education of applicants for the ministry.

—The Methodists in the State of New Jersey have 68,000 communicants, 400 pastors, 400 local preachers, 509 churches, valued at $1,000,000, and 205 parsonages, valued at $338,000. There are 63,000 children in the Sunday schools. During the year $540,000 were raised for all church purposes. The Methodist schools in the State are the Pennington Seminary, at Pennington, the Centenary Collegiate Institute, at Hackettstown, and the Drew Theological Seminary, at Madison. There is also a home at Morristown for the orphans of foreign missionaries, with property valued at $50,000.

—We shall begin to think by and by that the world has indeed moved out of its old grooves. The Society of London Friends are holding a series of special religious meetings at different points, and in connection therewith make the very unusual announcement that at these meetings gospel addresses will be delivered, and that Sankey's hymn-books will be used. Just think of that! Even in this New World, where the startling and the novel confront us at every step, this would be a surprise. But the Old World! Well, it has evidently learned some new things since the advent of Moody and Sankey, and old things are passing away.—*Christian at Work.*

—The California Methodists (North) have established a grand State camp ground, and have already spent in building and furnishing some $20,000 on permanent improvements. They had donated a beautiful grove of one hundred acres, directly on the beach, two miles from Monterey, and are to spend $10,000 annually on improvements for the next five years. It will soon rival Round Lake camp ground in the East. The camp meeting continued during the month of August, and thousands came, both by ocean steamer and by rail. The best pulpit talent in the State was represented. No place on the California coast presents more attractions than this Pacific Grove Retreat, whether camp meeting is in session or not.

PRESBYTERIAN MISSION IN MEXICO.—Don Leandro has been laboring among the Mexicans at their villages, and he has been eminently successful. To Christ he accords all of the credit. Leandro is a remarkable young man. He is a sincere Christian. Close application in the study of the Bible under the tuition of the Rev. Mr. Graybill, with natural eloquence, gives him a wonderful influence with his countrymen. May God grant him health to prosecute the glorious work, which is extending amazingly on both sides of the Rio Grande, among the Mexican population. The mission is doing well, but Mr. Graybill is very much missed. The Mexicans have a great deal of confidence in him, and regard him as their true friend and ministering servant of our blessed Lord and Master. The success of the mission in Matamoras has been most remarkable—a Presbyterian church of native Mexicans, flourishing day schools and Sabbath school in Matamoras; a Presbyterian church and Sabbath school of native Mexicans at Brownsville, besides sending over one hundred miles, to the Mexican villages, one of his laborers to preach the gospel, distribute tracts and Bibles, exhibit an amount of labor which few if any abroad can have the least conception of. The Mexicans cherish the memory of Mrs. Graybill most lovingly. She was, indeed, a lovely character, and her "works live after her." Mr. Graybill, whose health has been greatly improved, expects to return to Matamoras this month.

Our Young People.

HOW THE LEAVES CAME DOWN.

BY SUSAN COOLIDGE.

"I'll tell you how the leaves came down!"
The great Tree to his children said;
"You're getting sleepy, Yellow and Brown,
Yes, very sleepy, little Red;
It is quite time you went to bed."

"Ah!" begged each silly, pouting leaf,
"Let us a little longer stay;
Dear Father Tree, behold our grief;
'Tis such a very pleasant day,
We do not want to go away."

So just for one more merry day
To the great Tree the leaflets clung,
Frolicked and danced and had their way,
Upon the autumn breezes swung,
Whispering all the fairy's among;

Perhaps the great Tree will forget
And let us stay until the spring,
I've all leg and cuss and fret,
But that great Tree did no such thing;
He smiled to hear their whispering.

Come, children, all to bed!" he cried:
And ere the leaves could urge their prayer
He shook his head, and far and wide,
Fluttering and rustling everywhere,
Down sped the leaflets through the air.

I saw them—on the ground they lay,
Sudden and sad, a huddled swarm,
Waiting till one from far away,
White bed-clothes heaped upon her arm,
Should come to wrap them safe and warm.

The great bare Tree looked down and sighed:
"Good night, dear little leaves!" he said.
And from below each sleepy child
Replied, "Good night!" and murmured:
"It is so nice to go to bed.

Independent.

From Our Little Friends.

DESOTOVILLE, CASTON CO., ALA.,
October 25, 1875.

MR. EDITOR: As so many little boys and girls are writing to you, I thought I would try. I am a little girl eleven years old. I have three sisters and one brother. I go to Sunday school regularly, and always know my lessons. Our superintendent is Mr. Richmond Allen. Mr. DuBose is our preacher. He has preached for us four years, and is now on his last round. He presented me with a nice little hymn-book, which I love and will keep to remember him. The Annual Conference will be at Greenville, Ala. I hope we will have another good preacher sent to us. I love the ADVOCATE dearly, for it has so many pretty stories in it. I must close.

CHARLEY A. MCCALL.

WILKINSON CO., MISS., Oct. 25, 1875.

DEAR MR. EDITOR: I did not intend writing again so soon, but I must beg room for just one little corner to put in a word for Grandpa Goodale. Please don't anybody ask him, for a month to come, "How Barney Milked the Boys' Nest." Why, what with the demands made of him weekly to solve the great question, and the numerous stories he has on hand in an unfinished state, I fear the dear old man's head must be getting sadly bewildered. So, for *his* sake, be quiet, and let him have his own way. I think all of us little folks owe him an apology for our impatience and inquisitiveness, and I here offer mine, and hope he will accept it from his little friend.

NANNIE PRESTON WOOD.

Robert Lester, the "Trapper."

Coal, you know, is dug out of the earth. Should you like to visit a coal mine? We come to a great hole in the ground, and get into a big basket hung by stout chains to a windlass. Down, down we go. It grows blacker, and is quite dark by the time we touch the bottom. Here passage ways run off in every direction, often crossing each other like the streets of a town. On each side of these are caves, where the coal is dug out. Thick pillars are left between to hold up the roof. The men who hew out the coal are called "hewers." The coal is put into tubs running on wooden wheels, and dragged to the foot of the shaft. Those who do this are called "putters." It is hard work pulling these heavy loads through long, low, dark passages. Besides these are the "trappers," whose business is to sit cooped up in little holes to open and shut the trap doors which lead out of the passages. This is boys' work. Often little boys of nine or ten are employed. It is not hard, but very dismal and tiresome. And they have to stay all day long! How should you like it, children, you who go to school and play on the grass in the sunshine?

Then there are dangers down in the mine which do not happen to people above ground. Foul air sometimes chokes the men to death; water sometimes spouts up and drowns them; and sometimes a part of a mine "caves in." This is called a "crush."

One morning, while the pit-men were at work in a mine in the north of England, they heard a noise like thunder. In a moment every lamp was out; for the men work by lamps—there is not a spark of daylight there. "A crush! a crush!" cry the men; and all throw down their tools and run.

It is Tuesday morning. The men gather at the mouth of the pit and count their number. Five are missing, two "hewers," two "putters," and one little "trapper," Robert Lester. People above hear the noise, and rush to the pit's mouth. The workmen are taken up. O! the agony of the wives and mothers of those who are left behind! Brave men go back to their rescue. They light their candles, and reach the "crush." There is nothing but a heap of ruins. Were the poor miners instantly killed, or are they hemmed in to die of starvation? It is a dreadful thought. They called and shouted, but no answer. They began with pickaxes and shovels to clear the way. It is hard labor and great risk. The news of the accident brings help from far and near. Men flock from all quarters to offer their services. How they work! Toward night they heard something. Listen! It is not a voice, but a tapping. It can just be heard! t'link, t'link, t'link, t'link, t'link! five times and then it stopped. Five more and then a stop. What does it mean? One man guessed that, as there were five missing, the five t'inks showed all five were alive, waiting for deliverance. A shout of joy was raised in and above the pit.

Among the foremost of the workers was the father of little Robert, the "trapper." Night and day he never left the mine, and hardly quitted his work.

"You will kill yourself, Lester," said a fellow-workman; "go take a little rest and trust the work to us."

"No, no, Tom!" cried the poor father, "I promised Robert's mother we'd come up together; and so we will, if it pleases God," he said, wiping the tears from his rough cheek; and he hewed away with all his might.

How does it fare with the poor prisoners? They were frightened, like the rest, by that sudden and awful noise. Little Robert left his door and ran to the men, who well knew what it meant. Waiting till everything was quiet, they went forward to examine the passage way Robert left. It was blocked up. They tried another; that, too, was blocked up. O fearful thought! they were buried alive. The men went back to the boy.

"I want to go home; please, do let me go home," said poor Robert.

"Yes, yes, as soon as we find a way out, my little man," said a miner, called Truman, in a kind yet husky voice.

The air grew close and suffocating, and they took their oil-cans and food-bags to one of the galleries, where it was better.

The two "hewers," Truman and Logan, were pious men. "Well, James, what shall we do next?" asked Truman.

"There is but one thing we can do," said Logan. "God says: 't'all upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.'"

They told the boy of their danger. "But we must keep up a good heart," said these believing men; "and the way to do so is to put our trust in the almighty God more than in man." He heard Jonah cry to him from the whale's belly, and he can hear us from the bottom of the coal pit. Let us pray to him."

They all knelt down, and Robert cried bitterly. But as the pious pitmen prayed—first one and then the other—their hearts grew lighter, and even the little "trapper" dried his tears.

When it was time for dinner they ate sparingly, in order to make the food they had last at least three days, for it might be full that time before they could be dug out. Meanwhile what should they do for water? A trickling noise was heard. "Water, water!" Yes, it was water dripping from the rock.

"It seems," said Logan, "as if this water was sent on purpose to put us in mind that God won't forsake us; for don't you know the good book says: 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them?'"

Soon the imprisoned men took their pickaxes; but what a hopeless task it seemed to cut through the mass of earth and stones to daylight! Their hearts beat with hope and joy when they first heard the sound of their friends working on the other side. It was then they made the clink, clink, clink, with their pickaxes, which was heard, and so encouraged their deliverers.

Wednesday, Thursday, Friday, and no rescue. What dark and dreadful days! Worse than all, the sounds they had heard did not appear to draw near. And yet prayer and songs of praise might have been heard in that dismal cavern. By Friday morning their food was gone, and by Friday night their oil too.

"Our food is gone, our light is gone; but our God is not gone," said Truman. "He says: 'I will never leave you nor forsake you.'" As for little Robert, he was so weak he could not sit up. His mind wandered; he talked about the sun and the grass, as if he saw them; and once he repeated what he had learned at the Sunday school:

"Sweet fields beyond the swelling flood
Stood dressed in living green."

Saturday came—the fifth day—and the men at work outside knew there was not an instant to lose. They were too anxious even to speak. For hours they had heard no signals. Were their poor comrades dead? Suddenly the wall was pierced; a hole was made through it; feeble voices were heard. "Truman, are you there?"

"Yes, all here."

"All living?"

"Yes, thank God, all living."

"All living, all living!" shouted the men; and the shout went up to the top of the pit. When Robert's father heard that his little son was alive the good news was too much for him, and he fell down senseless.

One hour more, and the rescuers reached their comrades. Who can describe the meeting? I cannot; nor the joy and gratitude of wives, mothers and friends, as one and another were brought up to the surface. At last came Lester, with Robert in his arms. What a huzza rent the air as they came in sight! "Safe, safe! God be praised!"

My little reader, is there not a lesson in this story for you?—*Early Days.*

IT HAS been said by some one that preaching is like liniment—it needs to be well rubbed in. In other words, the public and formal proclamation of the gospel needs to be personally enforced and applied. No better method of doing this can be found than that of pastoral visitation.

VITTLES and drink are great humanizers—starve a man and yu hav got a fiend, fill him up and yu hav got a turtle duv.

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Urgent.

The publisher is sending out lists to preachers and bills to subscribers. We exhort all to remit as promptly as possible. It is a time of great straitness, and every dollar due is needed at once. Those who value the paper, and wish it to be sustained, must exert themselves in securing subscribers, and in collecting and forwarding money due. We have nothing to do with the business management of the ADVOCATE, but we are in a position to know that close and prompt collections are of vital importance at this time. The canvass for new subscribers should be earnestly pressed. Not half of the Methodist families in our bounds take a religious paper. Let all in writing be careful to give postoffice and State of subscribers. Do not wait till Conference, unless absolutely necessary.

Lack of Faith.

We imagine there have been few penitents or few earnest Christians who have not felt themselves in deep sympathy with the father who answered the Savior's demand of faith with the tearful exclamation: "Lord, I believe; help thou mine unbelief." The deliverance of his child depended upon the exercise of faith. He was conscious of believing, and yet of not believing enough. Faith and unbelief were coexistent, somehow mixed in the same heart, and both were clear to the perception. He was a believing unbeliever, thoroughly aroused to his lamentable deficiency, and agonizing for relief. Here was a blessing within his reach, if he only had the faith to grasp it. It was possible only to a strong faith. The slightest flaw of doubt kept him back from the coveted prize. The emergency revealed to him a defect in himself which perhaps he had not before suspected. There was some faith in the act of bringing his child to the disciples, and then to the Savior, but there was distrust. "If thou canst do anything." He must have more faith than this. There must not be a shadow of misgiving. "If thou canst believe, all things are possible to him that believeth."

Penitents often get to this pass in their efforts to obtain pardon and comfort. They have at last come face to face with their terrible burden of guilt and danger, and their cry is to him who came to save sinners. They discover that, while they have some believing conceptions of the gospel and of Christ, the faith that appropriates the blood of atonement is wanting. With all their assent to the claims of Jesus as the world's Redeemer, and as having tasted death for every man, there is an unbelief which touches and paralyzes the soul at this near approach to the salvation which they seek. Other hinderances there may be none. Sin has been confessed and forsaken. Restitution has been made where wrongs have been done. All has been surrendered to Christ. A simple act of trust—believing that Christ's blood avails—is the one thing that remains to be done.

At this point and in this strait comes the flash of a new and a last conviction, the lack of faith—of faith that says: "Thou canst, thou dost save." It is faith and unbelief, but so much of unbelief as prevents the realization of sins forgiven. The confession and the prayer are suited to the condition of the struggling soul: "Lord, I believe; help thou mine unbelief." He who demands this complete faith can give it. The condition and the blessing are both his to bestow, while the brunt of the conflict and the burden of prayer relate to our unbelief.

This painful consciousness of unbelief, in connection with a measure of faith, is not restricted to penitent seekers. What Christian has not felt the very difficulty which stood in the way of the sorrowing father who brought his afflicted boy to Christ? What preacher, who stands between the living and the dead, and watches for souls, that has not uttered often this confession and cry for help? This leaven of unbelief comes between us and many a victory. We have come to the battle without the faith to strike the decisive blow, or we have left the hard-fought field without strength to gather the spoil. The gift of power—power to awaken, to lead souls to Christ, and to win them from the snares of satan! Who does not covet it, who has not wrestled for and sought it with tears? Unbelief is at the root of our failures. This is the worm in the bud, the fatal cause of weakness and defeat. Good men, in their secret hearts, in their self-examinations before God, feel this defect as no others can. They believe, they believe much, they are not without hope and consolation, and yet there is this ground of unrest and of self-reproach. They might be more perfect, more useful and more blessed if it were not for this admixture of unbelief in their hearts.

As yet all things are not possible to them. Far from it. They have not felt to the uttermost Christ's power to save. There is selfishness, jealousy, wrong tempers and fleshly lusts not altogether overcome. And their usefulness is comparatively nothing. The faith of complete self-conquest and of entire consecration is lacking. Power in prayer to prevail with God and man is not attained. In his sphere of work, responsibility and experience the Christian has reason to come to Jesus for help—for help in this capital defect of his religious experience.

It is something gained to have our greatest want revealed to us, and to see how all blessings hang upon that one thing. It is something more to have the assurance that the one condition of pardon, of holiness, of power, can be supplied. Unbelief may be a sinful thing, most offensive to God, and the quintessence of all sin, but it is that which, if felt and abhorred, Christ can cure. It is a bruise which he alone can heal. We are not to hesitate to take our doubts to him. It is the last sin that many think of asking Jesus to take away. It should be the first.

As we look out upon the world to be conquered for Christ, the mission-fields "white to harvest," and society around us waiting to be thrilled and raised by the breath of gospel life, it is for the whole church to feel that unbelief is at the bottom of her stinted endeavor. The faith we have is seen in the zeal exhibited, in the offerings presented and in the results realized. We come to Christ not with the faith that makes all things possible, but with the *if* of distrust. "If thou canst do anything." The victory that overcometh the world is our faith. There is a mixture of unbelief—an element of doubt—that works irreparable mischief. We have not lost faith in the gospel, we have faith in Christ, but we have not faith enough—probably not half enough. There should be no doubt in reference to the power of Christ. We must ask, "nothing wavering," and work, enterprise and give, with no misgivings about the result. Can China be taken, can Mexico be evangelized, can the Holy Spirit bring the dead about us to life? If thou canst believe, O church of God, all things are possible to him that believeth. We must, as a church, go to Christ with this evil heart of unbelief. Go we must with cries and tears and confessions. "Lord, I believe; help thou mine unbelief." When this miserable distrust, this insidious but frightful doubt, is cured, we shall soon have the world for Christ.

Field Notes.

From the camp meeting to a protracted meeting! I will not say, in the stereotyped phrase: "Many sinners converted and the church built up;" but I will say: I heard some of the loudest shouting that I ever heard. Louisiana Methodists will understand this when I tell them this meeting was held near the Arkansas line! Twenty were added to the roll. At my next quarterly meeting the weather was so bad we had only one service. At my next the preacher in charge had made arrangements for protracted services. This meeting was quite a success, owing perhaps to the fact that the presiding elder did not have much to do with it. There were present some of the "sweet singers," and the singing was "with the understanding" at least. When it seemed that we had been driven to take the defensive, and the enemy was meditating an attack upon the very citadel, that stirring song, "Hold the Fort," inspired all with fresh courage, and victory was on the side of the gospel. At my next we almost begged the people to let us have protracted services, but sickness and business, etc., proved stronger than we. My next was just an ordinary quarterly meeting, with ordinary preaching and ordinary hearing. Through the swamp, a long, lonesome day's ride brought me to my next. There has been considerable improvement here since my last visit. The preacher in charge is a hard worker, and things have changed wonderfully for the better. At my next found the preacher in charge laid up with what at first was thought to be a broken leg. Further examination showed only a severe bruise—severe enough to keep him to his bed for more than a week.

I have seen things on this trip I never expected to see. I have seen a communion service on a quarterly meeting occasion where there were only two communicants! I have seen a preacher's family without meat! I have seen an itinerant's good wife "borrowed out of" nearly everything, from a boiled ham all the way down to her hair pins—and no return made of anything. I have heard some sharp criticisms. One brother says of you, Mr. Editor, that you need not exhort us to write *short* obituaries as long as you put in a column and a half over your own signature. The same brother turns both your flanks in a criticism on this sentence: "Things were going to *rack* while the proprietor was taking his ease and enjoying a perpetual *siesta*." Another brother has the temerity to criticise Dr. Marshall's article about the new songs that are so much sung. He says the doctor's criticism, in one instance, was misdirected. After changing the chorus criticised to his own views, the changed chorus was found to be like that printed in the books. Another brother wants to know what Dr. Marshall means by the phrase, "symphonious Watts." I have some questions propounded to me which, being outside of the range of the Discipline, I cannot answer, and therefore refer them to you. This is one: "Why does the Lord call a man to preach when he knows that man never did polish his shoes?" When you answer this I will send another. In regard to the living of the preachers I have simply this to say: The potato and turnip crops have been good, and the preachers are fattening for Conference.

On this trip I stood by the grave of a beloved brother who has "passed on before." The south wind blew softly over the little hillock, and I felt that his spirit was refreshed by the breezes that blow over the "bright plains." He was an earnest, devoted man. I knew him well and loved him dearly. His "record is on high." PRESIDING ELDER.

Semi-Centennial Discourse.

We have received a copy of the semi-centennial discourse preached by Rev. J. B. McFerrin, D. D., before the Tennessee Conference, at its session in Fayetteville, Tenn., October 8, 1875. Dr. McFerrin's theme is "A Witnessing Church." The text, Second Peter 1, 16, 17: "For we have not followed cunningly-devised fables." The two-fold testimony of Christianity, miracles and experience is briefly exhibited. In the next place the history and progress of Methodism is succinctly traced, and its marvelous development in the West and in Tennessee, and the causes of its success analyzed. The sermon closes with an interesting sketch of the author's life and experience, and with words of exhortation and advice to the church. We quote briefly from the eloquent conclusion:

Brethren all: This, to me, is a day of special interest. Only a few of God's servants have been spared in the active work for fifty years. I feel that my responsibility has been great, and I am conscious of the feeble manner in which I have performed my labor. God forgive my shortcomings! And if ever I have, in public or private, inflicted a pain upon any of you, or have perpetrated a wrong, I ask your forgiveness. I am at peace with God and all men; I stand before you a witness for Jesus. I witness to the doctrines of Christ, to justification, to regeneration, to the adoption of God's children, to an experience in grace, and, O may I say, to perfect love! God grant to all the fullness of the blessing of the gospel of Christ! We know whom we have believed, and feel that he is able to keep that which we have committed unto him against that day. Yea, we are witnesses of his coming and power, of his glory and majesty.

But few of you, my brethren, will be allowed to bear the standard a half a century. Long before that you will be wearing crowns; Jesus will honor you by an early death, and be crowning you early in the conflict. O where will most of us be fifty years from this semi-centennial service? Ah! up yonder with the fathers. They are looking for our arrival. "They are waiting and watching." We will soon join them and shout the battle over. Till that time let us work on. Let us witness for Jesus. "We count not our lives dear unto us so that we may finish our course with joy, and the ministry which we have received of the Lord Jesus to testify the gospel of the grace of God." Let us work on till the Master grants us release. While we live let us maintain a high standard of morals. Let us keep our doctrines pure; let us cling to our "General Rules;" let us preserve intact our itinerant system; let us especially cleave to spiritual Christianity; let us avoid conformity to the world; in dress let us be plain, and teach our people plainness and neatness of apparel. There is too much gaudiness of dress in the church. A superfluity of apparel ill becomes Methodists; so much jewelry worn by those who come to God's table is painful to me. Especially am I grieved to see preachers' wives and preachers' daughters decked as gay as godless worldlings. How much better to heed the admonition of St. Paul, who says: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." I tell you that the wearing of so much jewelry and gaudy dress militates against the support of the ministry. Plain Christians are not willing to contribute to those whose families waste their substance in earrings and gold chains, while their own children cannot afford anything but comfortable raiment. This may strike hard in some places, but, knowing I must shortly put off this tabernacle, I think it meet, as long as I am with you, to stir you up by putting you in remembrance. O brethren, there is too much gayety, too much frivolity, too much indulgence of fleshly appetites! Paul says if we live after the flesh we shall die; but if we, through the Spirit, mortify the deeds of the body, we shall live.

Let us maintain the discipline of the church, and when the members will not be cured, after patient and persevering effort, let them have no more place among us. I tell you that the Methodists cannot afford to keep notoriously immoral people in the church. In proportion as you increase the number of such you destroy the moral force of the church, and rob it of its power of doing good. "Do not mend our rules, but keep them for conscience' sake."

Brethren, let us "endeavor to keep the unity of the Spirit in the bond of peace." The Tennessee Conference has long been celebrated for two things. First, its freedom from parties. Your older members have often differed in their views of many things, but they never made parties, they never formed cliques. The spirit that engenders such things will sooner or later shake any Conference to its foundations, and destroy the peace of any body. Be one in spirit. Love one another. Do not backbite; do not detract; do not be jealous; do not be envious; in honor prefer one another; let brotherly love continue; be kindly affectioned. I do not mean that you are not to reprove sin in your brother, but even this must be done in kindness. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Let all be done in love. "We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."

The second thing I mention is their respect for the older brethren. No Conference in my knowledge has generally shown more respect for age and gray hairs than the Tennessee Conference. This is commendable. Let the younger brethren remember that their seniors blazed the way, built the bridges, paved the roads, erected the churches and made the path smooth for them. It is mournful to see an old soldier turned off to linger out his days in solitude and neglect. "The hoary head is a crown of glory, if it be found in the way of righteousness." Let the church, as well as the country, provide for faithful men who in their youth bore the burden and heat of the day. Cherish your older brethren, and let none turn their back upon them after they have expended all their strength in building the walls of Zion. Beloved, cherish your elder brethren.

But I must close. I thank the Conference for this courtesy. It is only the crowning honor that they have placed upon my unworthy brow. Never did a member of any Conference more highly appreciate and love his colleagues, aged and young, than I appreciate and love the Tennessee Conference.

Trials of an Editor.

Dr. John, of the Galveston *Christian Advocate*, is a first-rate editor, and makes one of the best papers in the connection; but he has such trials as editors must expect. Under the head of "A Quandary" he writes as follows:

We find the following in an exchange:

"A man bought a horse. It was the first one he had ever owned. He saw in a newspaper that a side window in a stable makes a horse's eye weak on that side; a window in front hurts his eyes by the glare; a window behind makes him squint-eyed; a window on a diagonal line makes him shy when he travels; a stable without a window makes him blind. He sold his horse."

We have several times found ourselves in the same situation respecting the proper mode of editing a paper. One wants the news, and another wants sermons in their place; some people are fond of controversial articles, while others think a preacher ought to fast forty days and nights before he engages in such business; many are pleased with the young folks' corner, and another class would prefer the department displaced to make room for choice literary gems from standard authors or magazines. Many read with interest the "Outlook," presenting in brief space the movements of the Christian world each week, while others would prefer a sermon on some doctrinal text. The quantity of advice received would have enabled us to run half a dozen newspapers; but it has been so contradictory and impossible that, if followed, it would have ruined double that number. We see no other course but to follow our own judgment—or sell the horse.

Southern Methodism in Baltimore.

Rev. Dabney Ball, writing to the Nashville *Christian Advocate*, says:

Our church here has had a hard struggle—some fearful shocks and "up-hill" work, speaking after the manner of men—but, by the blessing of God, we are doing a good work. There have been added to our several churches, as the fruits of recent revivals, I suppose about two hundred souls. I cannot give the figures with absolute accuracy, but think this statement is near the number. Some of the meetings are still progressing with continued success. It may be of interest to your readers to know what Southern Methodism has wrought, or what God has wrought by us in Baltimore since the war. We began without property, with but a handful of members, scarcely organized at all, with but few men of means—began at the foundation; preaching in hired halls, in the open streets, etc. Now we have eight churches and chapels, worth an aggregate of at least $160,000. The aggregate indebtedness unprovided for is not over $15,000. All these congregations are able to carry the debts that do exist without serious difficulty. Upon most of them there is no debt. Some of them are preparing for the erection of new and better houses in the near future. Besides this, Trinity congregation, proverbial for liberality and enterprise, has just completed a splendid parsonage, and furnished it handsomely, at a cost of some $8,000. All these churches support married pastors comfortably, except those which have single men, and give creditably, some of them largely, to the missionary and other interests. I do not now remember exactly the aggregate membership. Our Sabbath schools are generally large and efficiently conducted, and are constant feeders to our membership. Our people generally have more stamina, and our preachers are zealous, self-sacrificing and devoted. We are gaining steadily on the confidence and sympathy of the general public, and in every essential element of strength.

THE meetings presided over by Mr. Moody in Brooklyn, says the *Independent*, do not differ very much from those held by him in England and Scotland, so far as the preaching services and the inquiry meetings are concerned. In these there is the same large attendance as in London and the same breathless attention. But Mr. Moody tells us that here the morning prayer meetings surpass anything that he has ever before seen. On Monday morning—the last day of which we can speak—raw and blustering though it was, there were at least four thousand present, filling the tabernacle, and crowding an overflow meeting a few doors off. In London it was difficult to get the business men to attend. Here they are in sympathy and anxious to assist. Herein is the promise of a glorious success where the timorous have foretold failure. If Christians are willing to pray God will not withhold his blessing.

Not in Brooklyn alone, but all over the country, let there now be prayer for such a reviving of God's work as the country has never seen. We are heartily pleased with the suggestion that has been made by Mr. Moody and his fellow-laborers that the Christians of that city unite on Friday of next week, November 12, in a day of special prayer. They also suggest that the same day be observed by Christian churches all over the country, and the meeting on Monday morning united most enthusiastically in this request.

THE commissioners of the Methodist Protestant and the Methodist Churches met in this city a few days ago, says the Pittsburg *Christian Advocate* of October 28, to arrange preliminaries for a permanent reunion of these two bodies. The entire session, we learn, was harmonious, evincing the largest Christian fraternity and mutual confidence, and a spirit of concession on both sides. The action of the joint commission has yet to be approved by the governing bodies of the two churches, but the probability is that the union will be consummated.

We were happy to meet a number of our old acquaintances who were present as members of this commission, among whom were Drs. Southerland and Bates, of Baltimore, ex-Governor Pierpoint, of West Virginia, and others.

A ST. PAUL dispatch of October 11 says: "Maj. Whittle has been joined by Bliss in St. Paul. The crowds attending the services have greatly increased. The Opera House was packed full last night, and two thousand were turned away, not able to get in the doors, though the lower floor was also opened for another meeting, Bliss dividing his time between the two. Over fifty persons, mostly young men, professed conviction, asking prayers.

ON OUR third page will be found an extended extract from Dr. Myers' "Disruption of the Methodist Episcopal Church." We publish it that our readers may have a sample from the book they should buy, and because it gives a clear statement of the fraternity question.

Whitworth Female College.

MR. EDITOR: Your readers will be glad to learn that this school continues prosperous. There are in attendance over ninety boarders, and a large number of pupils from the town. More than one hundred are in the music department. The art department will open to-morrow, under the direction of Mr. Coulon, late of New Orleans, who comes recommended as a first-class artist.

Those who know the history of this college will remember that it was deeded to the Methodist Church by Rev. Milton J. Whitworth in 1866, and that it opened under its present management in 1867. The beginning was small, but its growth has far exceeded the expectation of its most sanguine friends. New buildings have been erected; school-rooms furnished in the most approved style; apparatus bought, also fourteen pianos and two organs, and a laundry at a cost of about $2,500, including engine; and other improvements, such as repainting, replastering, sinking cisterns, etc., have been made, and all by the president, without scarcely any aid from the public. Moreover, the president of the college assumed and paid off over $2,000 indebtedness of the board of trustees and of the Mississippi Conference. He feels thankful that God has blessed him in his labors, and that many friends have sustained and encouraged him with their patronage, influence and sympathies.

He will in a few days submit to the board of trustees a plan for erecting a large brick building of the most approved style, with all the necessary modern improvements, capable of accommodating three hundred boarders—that is, if the necessary ground can be secured, and he thinks it can.

He proposes to devote his time, his energies, his influence, his credit, to the accomplishment of the enterprise. He believes that the building is necessary, and that it can be put up. He appeals to every lender of this to become interested in the enterprise.

The plan for getting the money, and some reasons why the building should be erected, will be given in another article.

H. F. JOHNSON,
President W. F. College.

DEATH OF REV. THOMAS CLINTON.—By a private note we are informed that Rev. Thomas Clinton, of the Mississippi Conference, died on Thursday, October 28. "He sweetly fell to sleep in the arms of Jesus, aged eighty-two years and nine months." Father Clinton was a man of mark, popular, and widely known and deeply loved throughout Mississippi, Louisiana and the Southwest. In the days of his strength he was a successful and laborious itinerant, a man of sweet spirit, firmness of purpose, and devoted to Christ. A suitable memoir will be furnished in due time, we trust.

REV. PATRICK LANE, a member of the Louisiana Conference, and for years in charge of the Institute for the Blind, at Baton Rouge, passed through the city last week on his way to San Antonio, Texas. Bro. Lane proposes, if circumstances favor, to remain in that section. He is a good scholar, an excellent preacher, and a man of unblemished character. Although blind, he is self-helpful, and consecrated to his work as a minister of the gospel. We most sincerely commend him to the kind offices of our brethren among whom his lot may be cast.

THE death of Percy Walker Milburn, eldest son of Rev. W. H. Milburn, is announced in the Jacksonville *Journal* of October 27. He was a young man of fine attainments and excellent promise. He died in San Francisco, October 25.

GREENSBORO FEMALE COLLEGE, Alabama, opened its fall term with an encouraging increase of patronage, and Prof. Philippe Henle, of Baltimore, in charge of the department of music and modern languages.

REV. DR. A. G. HAYGOOD has become assistant editor of the St. Louis *Christian Advocate*. With Drs. McAnally and Haygood the St. Louis is well and ably manned. Both are experienced and excellent writers.

IN THE issue of November 6 Dr. Redford announces that the price of the Nashville *Christian Advocate* has been reduced to the old figure—$2 a year.

THE Presbytery of New Orleans has voted a protest against the committal of the Southern General Assembly to the Presbyterian Alliance, and denounces its action on the subject as un-Presbyterian and unconstitutional.

PRESIDENT GRANT has appointed Thursday, November 25, to be observed as a day of thanksgiving and prayer.

BISH. BOWMAN AND THE GREENEVILLE CHURCH CASE.—Bishop Bowman, who recently held the Northern Methodist Conference at Greeneville, Tenn., says the Holston *Methodist*, gives in the *Central Christian Advocate* a distorted and incorrect statement of the Greeneville church suit. He says that those who went over to the Methodist Episcopal Church after the war "had furnished nearly all the money with which the church was built." He further says: "But to make the thing sure they purchased the house of the gentleman who held the sheriff's deed. In 1871 the friends of the Methodist Episcopal Church South sued for the building, and recovered it by a new and unheard decision of the courts, viz: that the original trustees held only a trust deed, and the purchasers could get nothing more, and that therefore, whoever might buy, he must hold it in trust for the Methodist Episcopal Church South."

Bishop Bowman has evidently been imposed upon by misinformation. The principle alluded to by him was not the principle upon which we recovered the property. It was a case of equity, clearly in favor of the Church South, and would, no doubt, have been so decided in any court of equity.

WEST TEXAS CONFERENCE.—The West Texas Conference held its session at San Antonio, October 20-25, Bishop Pierce presided, O. A. Fisher was secretary. Tehuabod Kingsbury, Jose Maria Casanova and Clemente Abraham Vivers were admitted on trial. W. C. Kingsbury, T. R. Atkins, F. Vilourri, discontinued. W. L. Carlton, readmitted. H. P. Bowen, J. F. Denton, W. H. H. Briggs, received by transfer. J. E. Vernon, N. W. Keith, elected and ordained deacons. J. B. Denton, W. L. Ridout, elected and ordained elders. W. F. Alexander, J. W. Conley, located. Jesse Hood, T. Myers, A. B. Duval, R. M. Leaton, R. Gillett, superannuated. Alejo Hernandez died. Increase, white members, 498; decrease, colored, 12. Collected for claimants, $383.47; for missions, $1,284 82. Next session at Seguin. We are obliged to the Bishop for the minutes, from which we condense the foregoing.

IT DOES look sometimes as though the Creator of the world had a hand in its affairs. We fuss, fret and fear that everything is going to ruin, but somehow, as the years jog quietly on, problem after problem is solved, and humanity makes a gain.

VANDERBILT UNIVERSITY, including its medical, law, theological and literary departments, now numbers four hundred students. So we learn from the *American* of October 27.

Of all the paths leading to a woman's love, pity is the straightest.—*Beaumont.*

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Connell Gro'e	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kennecky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. W. Texas	Corsicana	Pierce	Nov. 10
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Pulaski	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Kosciusko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
German Miss.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Springs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

MARRIED.

BRINDLEY—TATUM.—October 26, 1875, at the residence of the bride's mother, in Calhoun county, Ala., by the Rev. R. G. Ragan, Mr. R. P. Brindley, of Cherokee county, Ala., to Miss Eliza Tatum.

REDDOCH—RUTLEDGE.—November 3, 1875, at the residence of the bride's father, in Crenshaw county, Ala., by Rev. A. M. Jones, Mr. John H. Reddoch to Miss Lula M. Rutledge.

WEAVER—HOLLAND.—In Cowsuh county, Ala., by Rev. J. S. Rember, October 28, 1875, Mr. J. D. Weaver to Miss Nancy E. Holland.

DRUGS, MEDICINES AND CHEMICALS.—Our readers in the Fourth District should not overlook the advertisement of F. Jorger, Esq., at the corner of Dryades and Second streets. Not only does he keep drugs, medicines, chemicals, toilet articles, sponges, brushes and perfumery, but proposes to serve the community by compounding prescriptions at any hour of the day or night.

COTTON FACTORS AND COMMISSION MERCHANTS.—Messrs. Aiken & Watt, whose advertisement appears in our columns, are well-known and worthy citizens, experienced and attentive merchants, and may be fully relied on for prompt attention to orders and business. We take pleasure in giving the above indorsement after an acquaintance of a number of years.

DOUBTLESS the most of our readers have seen in our advertising columns, for a long time, "The Toll-Gate Prize Picture sent free." We are assured that E. C. Abbey is a prompt and reliable gentleman, and that for a stamp to his address at Buffalo, N. Y., several of these very ingenious gems are sent to each applicant. Everybody is highly pleased with them.

SCREWED AND SEWED BOOTS AND SHOES.—We take pleasure in directing attention to the advertisement of Mr. John Kenz, manufacturer of screwed and sewed boots and shoes, at No. 13 Royal street, only a few doors from Canal street, on the river side of Royal. We think those who see his manufactured goods will be favorably impressed.

PECTORAL BALSAMIC SIRUP.—Mr. A. Carroneche, No. 39 Chartres street, is the New Orleans agent for Duconge's Pectoral Balsamic Sirup, as advertised in another column. This remedy is too well-known to our readers to need any recommendation of ours. Read the advertisement.

NOUVEAUTES.—See the advertisement of Messrs. Braselman & Adams, under the above head. Those who are not acquainted with their establishment should give them an early call.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 6, 1875.

A—Edwin Alden two letters, J E Adams, American Sunday School Union, American News Company, N W Ayer & Son, R H Adair, E & H T Anthony & Co.

B—W F & John Barnes, Dr J Ball & Co, William C Black, J M Berry & Co, S H Brinson $2.50, D P Bradford $5, Bryant & Roberts $10, D L Scott Browne, J H Butler & Co.

C—Lyman Curley, Chambers & Co, A C Cooper, Manassah Cady $11 80, Robert Carter & Bro, S M Cherry.

D—R A Davis, P H Diffenwierth, Charles H Dilson & Co, C B Dullose $7.50.

E—T T Evans, Eagle Pencil Company.

F—J L Forsythe, E N Freshman, W F Ferris, Thomas Franklin, George T Freeman $1.50.

G—J W Gaines, Neil Gillis, Guiding Star, R D Gayle $100, F Grant & Co.

H—Hecht Bros, R J Hummel, B T Hitchcock, H W Hamber, R M Hastings, Joseph Hicks, E J Hale & Son, Hitchcock & Wahlen.

I—William Ingersoll.

J—D F Johnson $105.21, B Jones $100.

K—Kahn & James two letters, John O Kremer.

L—W G Lewis $1, Mrs Mary E Lovelace, Miss Lizzie H Luckhart, W E M Lhifield, L R Legette $50, J B Lippincott & Co.

M—J E Mason three letters $37.50, Thos Mount 70 cents, T J Mays 50 cents, Thomas Mullet, Jethro Moore $59.50, Samuel Morris $5, D Merchant, Thos L Mount, Thomas H McDonald 50 cents, John W McMillan, Morgan Envelope Company.

N—J T Newcomer $40, W H Nelson $2.

O—James Ormond, John O'Conner.

P—W C Palmer Jr & Co, S M Pettengill & Co, L Patton, Mrs Sallie E Peets $1.50, Andrew Payne, H V Pierce, John Pipes, Miss Mamie S Pulkston 25 cents.

R—A H Redford agent two letters, J K Randall three letters $50, J M Riggs, Rowell & Chesman, W E Rapp $3.75, Bryce Rills, George P Rowell & Co Ira D Robertson.

S—E G Selchow & Co, W W Sharpe & Co, John Sample, St Louis Advertising and Publishing Company, Farnst Seidel, S T Seyburn 25 cents, S H Schroeder, E R Strickland, J H Scheen, Mrs M A Shropshire, C S Stewart $12.80, H C Singleton, R T Seay $50, J W Schermerhorn, Smith, Dixon & Co, Sloss & Dennis, Southern Baptist Publication Society, Green F Seales $64.15.

T—James Thorp, Mrs M A Terrell $2.50, Luther Tucker & Son, William Tallos, William Truston $1.50, D C Taylor $1.25.

U—University Publishing Company.

W—W H Wild, W H Wheat, R P White $1.25, W W Williams, Thomas Ward White, T B Walden, James S Wilkins $2.50, William Wood & Co, J W White $5.

OUR BILLS.

We are sending our bills to subscribers. Many of them have assured us that they would remit as soon as crops were harvested. We have waited till now, hoping that by this time they could pay the small amounts they owe. Each subscriber may think his *two dollars and fifty cents* too small an amount to affect us; but if every subscriber should reason the same way, and withhold it, the sum total would be over *two thousand dollars*. We need every dollar due us—we need it badly. Will you send at once through your pastor, if convenient? If not, please remit directly to this office and greatly oblige the publisher.

ADJUSTABLE CHAIR.—One of the most trying experiences in long continued sickness is that weariness of the couch which changes what was meant for rest to the direst fatigue. Especially is this so when the complaint limits the invalid to a single position, making it impossible to find relief, ever tossing from side to side. For such a properly constructed invalid chair is often better than medicine—will do more to ease and comfort the suffering one than all the doctor's anodynes. The iron adjustable chair combines all the facilities desirable in such a provision for the sick-room. They are also pleasant and comfortable for either the parlor or the study. A writing case is attached to one arm of the chair, so that, as neatly as possible, one whose preference is that way may combine in his literary occupation luxury with labor. Send for circular.

CRAWFORD HOUSE, CINCINNATI, OHIO.—This house has recently undergone a thorough renovation at a very great outlay to its present proprietor, Capt. Dakes, who was also obliged to enlarge its popular hotel to meet the wants of its continually increasing patronage. This house now ranks, in point of comfort and quietness, with any of the first-class hotels in Cincinnati, and the table is all that can be desired by the most fastidious. Mr. Buskirk and Mr. Kapsch have charge of the office, and it would be difficult to meet with two gentlemen more agreeable in their manners, doing anything in their power to make their guests comfortable. The readers of this paper will make a note of this, and when they visit Cincinnati we advise them to keep in mind this house. As regards the price, it is lower than at any of the first-class hotels, and equally as good.

ENGINES.—The attention of those interested is directed to the advertisement of R. J. West, Esq., displayed with a cut representing Payne's Corning Horizontal Portable Engine, for which Mr. West is sole agent. We have conversed with several persons now using these engines, and without exception their statements have been favorable. Mr. West deserves much credit for the introduction of new and improved labor-saving machinery, and we take pleasure in commending his advertisement and his house to the favorable attention of our readers.

PHOTOGRAPHIC GALLERY.—By reference to our advertising columns it will be seen that our enterprising neighbor, Mr. Theodore Lilienthal, has opened his new gallery on Canal street, corner of Royal. We know of no one in the business who deserves to succeed more than Mr. Lilienthal. We are indebted to him for many of the finest views ever taken of various objects in our city. We heartily wish him success in the new locality to which he has removed.

MILLINERY AND FANCY GOODS.—F. A. Hardon, at Nos. 27 and 29 Chartres street, has a fine assortment of goods in the above line, and we are glad to be able to say that all our dealings with the house have been entirely satisfactory, and we feel safe in recommending it to others.

MRS. FRICKE & WILLIAMS, whose advertisement appears elsewhere in our columns, are favorably spoken of by their acquaintances as faithful, skillful and accomplished fitters and dressmakers. Over Braselman & Adams', Nos. 586 and 588 Magazine street. See their offer.

BUSINESS NOTICES.

THE Liver is more frequently the seat of disease than is generally supposed, for upon its regular action depends, in a great measure, the powers of the stomach, bowels, brain and the whole nervous system. Regulate that important organ by taking Simmons' Liver Regulator, and you prevent most of the diseases that flesh is heir to. noll lt

OUR readers' attention is called to LIEBIG'S LIQUID EXTRACT OF BEEF AND TONIC INVIGORATOR. This excellent preparation will soon become as favorable known throughout the United States as it is in Europe for Consumption, Debility, Fever, Ague, Dyspepsia, etc. E. J. HART & CO., Wholesale Agents, New Orleans. noll lt

A FAVORABLE NOTORIETY.—The good reputation of BROWN'S BRONCHIAL TROCHES for the relief of Coughs, Colds and Throat Diseases has given them a favorable notoriety. noll lt

LADIES—J. A. POZZONI'S MEDICATED COMPLEXION POWDER imparts to the skin a beautiful transparent whiteness, makes the skin delicately soft and smooth, removes all Freckles and Tan, and allays all irritation. This valuable cosmetic can be used with the greatest confidence. WHEELOCK & FINLAY, Wholesale dealers, New Orleans. no4 3m

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
my27 6mtc New Orleans, La.

TO PHYSICIANS AND LADIES.—Mrs. E. J. Harding of St. Louis (621 Olive street) manufacturer of articles and appliances for the relief of the afflicted, such as Improved Abdominal Supporters, Bandages, Shoulder Braces, etc., desires the attention of those interested. Her Abdominal Supporters are acknowledged by the most eminent medical authority in St. Louis, as well as elsewhere, to be the very best now in use or heretofore invented for the purpose. Send for descriptive circular, containing diagram, directions for measurement, price list, etc. no14 3m

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage, Expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred neat, airy elegantly furnished rooms, and fitted up at a cost of $500,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 tf

SKIN DISEASES! **A Cure Guaranteed.** State your case, and send with 25 cents to DR. VAN DYKE, 1321 Green St., Philadelphia. no21 6m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shmidler-Seano Shirts, warranted to fit, wear and give satisfaction. Liberal reduction made to Clergymen, and their trade solicited. nh1lt ly

NEW ADVERTISEMENTS.

NOUVEAUTES!

LADIES' TIES AND HANDKERCHIEFS, In New Designs.
LADIES' LINEN SETS, In New Designs.
HAMBURG EMBROIDERIES, In New Designs.
LADIES' RUCHINGS, In New Designs.
EMBROIDERED SKIRTING, TUCKED, In New Designs.
EMBROIDERED FLANNELS,
EMBROIDERED FLANNEL SHAWLS,
NEW STYLES MISSES' SHAWLS,
NEW STYLES SHOULDER SHAWLS,
NEW STYLES LADIES' SHAWLS,
EMBROIDERED CASHMERE SHAWLS,
NEW STYLES TABLE COVERS,
NEW STYLES TOILET COVERS AND TIDIES
NEW STYLES RED AND CRIB BLANKETS,
NEW STYLES SASH AND NECK RIBBONS,
AND

AMONG MANY OTHER NEW THINGS

A BEAUTIFUL ASSORTMENT OF THE

Latest Styles in Dress Goods,

ALL AT MODERATE PRICES.

BRASELMAN & ADAMS.

588 ..... MAGAZINE ST 588

CORNER ST. ANDREW.
no1 1m

JOHN KENZ,

MANUFACTURER OF

Screwed and Sewed Boots and Shoes

NO. 13 ROYAL STREET.

Opposite Cosmopolitan Restaurant and Gem Saloon,

Between Canal and Customhouse streets,
noll tf NEW ORLEANS.

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT.

COTTON FACTORS AND COMMISSION MERCHANTS,

46 Union Street, New Orleans, La.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. noll ly

LILIENTHAL'S

PHOTOGRAPHIC GALLERY,

NO. 121 CANAL STREET (Touro Building.)

The public is respectfully notified that I have opened my NEW GALLERY, containing all the latest IMPROVEMENTS, which enable me to satisfy all orders in my line.

The former prices are retained. No expenses have been spared to make this establishment the most elegant one in the city.

THEODORE LILIENTHAL,
noll 2m 121 Canal, cor. Royal street.

MRS. FRICKE & WILLIAMS (over Braselman & Adams') wish to inform the community that they are in constant receipt of the LATEST FASHIONS. Their style and fit cannot be rivaled, and their punctuality can be testified by their customers. Ladies would do well to call early with their Holiday Dresses, in order to have ample time to display their skill in producing something elegant and taste. Prices always moderate.
noll 2m MRS. FRICKE & WILLIAMS.

WANTED.

A lady of several years' experience in teaching desires a position as ENGLISH GOVERNESS in a family or school. Has been giving Music lessons both on Parlor Organ and Piano. Willing to assume partial care of the household in connection with school duties.

Best references given and required. Address "VERITAS,"
noll 3t Care Editor CHRISTIAN ADVOCATE.

Gold Rings

WE send a plain solid 18-karat Gold Engagement or Wedding Ring by mail (at our risk) to any address on receipt of price. Prices vary according to size and width at $3 85, $4 50, $5, $10, $12 and $15 each. In ordering measure the largest joint of the finger you desire fitted with a narrow piece of stiff paper. We engrave any name, motto or date free of charge. Money may be sent safely in a registered letter. BARNES & BRO., Jewelers, 724 Main St, Louisville, Ky.
noll 1yefw

TARRANT'S SELTZER APERIENT.

When the Blood Rushes with rocket like violence to the head, causing hot flushes, vertigo and dizziness of sight, it is a certain sign that a mild, salubrious, cooling and equalizing laxative is required, and

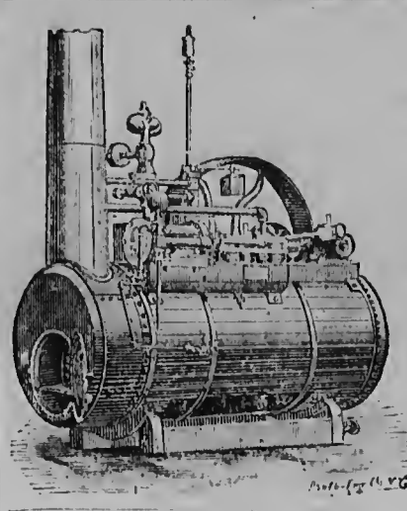
Tarrant's Effervescent Seltzer Aperient

should be at once resorted to.

SOLD BY ALL DRUGGISTS.
noll 2t

ZELL'S ENCYCLOPEDIA, NEW AND REVISED EDITION.—150,000 Articles, 3,000 Engravings and 18 splendid Maps. The best book of universal knowledge in the language. Now in course of publication. Agents wanted. Specimen, with map, sent for 20 cents. BAKER, DAVIS & CO., Philadelphia. noll 6t

NEW ADVERTISEMENTS.



PAYNE'S

CORNING HORIZONTAL

Portable Engines.

5, 8, 12 AND 18 HORSE POWER.

THOROUGHLY tested for many years, now sent out in this section, fully guaranteed, and acknowledged to be the *Strongest, most Simple and Durable Plantation Engine made*, and at the same time the *Cheapest*.

☞ Send for descriptive Price Lists.

B. J. WEST,

SOLE AGENT.

115 AND 117 MAGAZINE STREET,

NEW ORLEANS.

Manufacturers' Agent and Wholesale Dealer in Plantation Hardware, Agricultural Implements and Machinery. no11 3m

MAKE YOUR HOMES COMFORTABLE.

BUILDING PAPER.

PLAIN AND ORNAMENTAL.

AN EXCELLENT SUBSTITUTE FOR PLASTERING, at half the cost. The Ornamental serves the purpose of Plastering and Wall Paper combined. Samples and circular sent on receipt of postage stamp. Address
no1 ly EDWARD THOMPSON, 99 BARONNE ST., NEW ORLEANS.

oct1 20t6w

DUCONGE'S

PECTORAL BALSAMIC SIRUP.

NEARLY half a century has elapsed since the discovery of this wonderful compound. Its well-established virtue and its high reputation in affections of the Chest, Lungs, Breast and Bowels is so well known, and has been tested for so many years by such extensive patronage, that it would be superfluous, at this late day, to dwell at any length on its efficacy in Colds, Asthma, Bronchitis, Inflammation of the Throat, Stomach or Bowels, Spitting of Blood and Whooping Cough.

It has been found highly beneficial in all inflammatory disorders, such as Rheumatism, Diarrhœa or Dysentery and Summer Complaint, and especially in those cases of Cholerine which, for want of proper care, so often degenerate into confirmed Cholera.

In all affections of the Lungs, verging on Consumption, it has been found most efficacious in preventing that most awful scourge whenever promptly resorted to.

Besides its acknowledged certainty of cure, this truly extraordinary medicine has, over most compounds of the same nature, the decided advantage that, owing to its agreeable flavor, it can be administered without the least difficulty to children, and it requires no particular diet. It is also the cheapest, not only because the bottles contain more sirup than any other, but owing to its peculiar composition this Sirup will keep for years without fermenting, and it can be used in families who never require by simply keeping the bottle well corked.

Directions for Taking the Sirup.—Grown persons can take from four to six spoonfuls in the course of the day, either pure or diluted in a little water, or a less quantity at intervals of three or four hours.

Persons much troubled during the night may take two tablespoonfuls of the Sirup on going to bed, when it will stop the cough and procure a good night's rest.

Children from three to five years old may take from four to six teaspoonfuls during the day, in suitable quantities, at intervals of three to four hours. For sale by

A. CARROCHE,
Agent for New Orleans, 39 Chartres St.,
And by all druggists. noll 6t

F. R. HARDON,

DEALER IN

MILLINERY AND FANCY GOODS,

Nos. 27 and 29 Chartres Street,

Bet. Canal and Customhouse,

noll 2m NEW ORLEANS.

F. JORGER,

CORNER DRYADES AND SECOND STS.,
NEW ORLEANS, LA.,

DEALER IN

Drugs, Medicines and Chemicals,

Fancy and Toilet Articles, Sponges, Brushes, Perfumery, etc. Prescriptions carefully compounded with accuracy and dispatch, by competent persons, at all hours of the day and night. noll 3m

JUST PUBLISHED!

GEMS OF

ENGLISH SONG.

75 Songs, Each a True Gem, and Undeniably Popular.

Among the attractive titles are:

Nazareth.
Ring On, Sweet Angelus.
Esmeralda.
Little Maid of Arcadee.
Wexey.
By the Blue Sea.
Rose Marie.

THE GEMS OF ENGLISH SONG is a book of 232 pages, all of full sheet-music size.

Among the Authors are:

LADY SCOTT, CAMPANA, LINDSAY, GOUNOD, HATTON, HOWE, TOPLIFF, HARNDY, CLARIBEL, ABT.

THE GEMS OF ENGLISH SONG will be sent, postpaid, to any address for the Retail Price, which is: In Boards, $2.50; In Cloth, $3; Gilt, $4.

DO NOT FORGET OUR OTHER RECENT BOOKS:

SONG MONARCH, 75 cents, for Singing Schools.
SHINING RIVER, 35 cents, for Sabbath Schools.
HIGH SCHOOL CHOIR, $1, for High Schools, etc.
LIVING WATERS, 30 cents, for Praise Meetings.

CHAS. H. DITSON & CO.,
711 Broadway, New York.
OLIVER DITSON & CO.,
Je24 tf Boston.

NEEDLES! CLUB RATES.

Jet Singer for $2.25; per doz., 40c.
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Thoughts for the Month.

WHEAT.

This is the month for wheat-sowing in the cotton States. Along their northern border some is sown in October, but the bulk of the crop is seeded down in November, many fearing the "fly" if sown before frost, and many *thinking* that they have no time previously to attend to it, and must wait until cotton is picked out to sow in a cotton-field. Has any one tried the plan of sowing wheat in cotton in October, in the same manner as oats are during September? Don't forget to soak seed in a solution of blue stone or salt—one pound of the former in enough water to cover five bushels of wheat. It is usual to soak about twelve hours. This is so *absolute* a preventive of *smut* that it is very surprising that any farmer ever omits its use. We heartily wish it was possible to give as effectual a remedy against *rust*, but none is known. There are, however, some palliatives—sowing early varieties on high, dry land, rather destitute of vegetable matter, and not retentive of moisture, and sowing in drills running north and south, to admit sunshine and air, and allow it to dry off rapidly.

SWEET POTATOES.

Dig potatoes at once, if any remain in the field. Put them up in hills containing twenty-five to thirty bushels. Large quantities put together are apt to *heat*, followed by rotting. This is one cause, probably, of their not keeping well in "potato-houses." They would keep better anywhere if the spaces between the tubers were filled with *dry* sand. Have the hills well protected from water, and be sure to put on plenty of dirt as the weather gets cold. One foot of earth is none too much in mid-winter.

TURNIPS, BEETS, ETC.,

should be taken up before hard freezes, or else well covered up (if in drills) by ridging them up with a turn-plow. Toward the gulf they will need no protection. They will not require as warm a place as sweet potatoes. If put in a cellar or banks the tops should be cut off.

CLOVER AND GRASS-FIELDS.

Take stock off of these awhile before very cold weather, and see that they are not too *closely grazed*. Close grazing weakens the plants and unfits them to stand the winter. Many a failure in raising clover and grass at the South is due to grazing them too early and too late, and too closely.

PLOWING.

Keep the turn-plow going, and bury the weeds and grass. Fasten a chain to the beam, just in front of the standard, and to the end of the double-tree, so that the "loop" will run just in front of the share and hold down tall growth. An old *wheel box* hung on the chain, so as to run in the last furrow, will improve the arrangement. If the land is stiff, be careful not to bring up too much *raw* clay to the surface—it will lessen its productiveness for some time—but not more than one inch a year will not harm the land, and the gradual deepening of the soil will, in the end, prove very advantageous. When running deep it is well to take *narrow* slices, so as not to invert the sod, but *lean* each slice against the preceding. This will keep the vegetable matter distributed *uniformly* through the soil, instead of confining it to *one thin layer* several inches below the surface.

Just as soon as the cotton has been gathered from those fields that have not been sown in grain, beat down the stalks and plow them under. The debris of a cotton crop is rich in fertilizing substances, but if left standing through the winter a large part of the leaves and bolls become blown and washed away and lost, and the stems and branches, if not covered now, will not rot in time for next year's crop to get the benefit of them. Besides, lying unburied and on the surface during the summer, they will rot slowly and their gaseous products pass off into the atmosphere. The same procedure may be very advantageously followed with corn-stalks. Bury them at once, that they may rot in time for the next crop to feed on them.

DITCHING.

This is an admirable time for draining wet lands. As the earth contains comparatively little water at present, the location of springs may be easily detected. Land ditched now will be much dryer next spring than if drained then, and it will produce more the *first* year, because time is needed after the draining for the air to penetrate and correct what is usually termed "sourness"—we should prefer saying: to convert unavailable substances into available plant food.—*Southern Cultivator.*

THE WILD HONEY-BEE.—Wild bees are abundant in India, the islands of the Malay Archipelago, Crete, and all the Greek islands, the west coast of Africa, and throughout America. Those in the United States are all of foreign origin. There were none west of the Mississippi before 1797, nor in California before 1850; and the Indians call the bee the white man's fly. In regions where wild bees abound, bee-hunting is a distinct and important business, pursued by professional hunters or experts. In Africa, India and the Indian islands the hunter is unerringly guided to a bee-tree by a bird of the cockoo family. Wells' "Explorations in Honduras" states that in Central America wild swarms generally establish themselves in the hollow limbs of trees; these are removed to the porches of the houses, and are there suspended by thongs; in this primitive way large quantities of honey and wax are obtained. The honey of some of these swarms is stored in wax bags two or more inches long, ranged along the hive in rows, while the brood-cells occupy the center of the hive. In Timor and other Indian islands there is a wild bee that builds huge honey-combs of semi-circular form, and often three or four feet in diameter, which are suspended in the open air, from the under side of the uppermost branches of the highest trees. These the hunter takes by climbing to them, holding a smoking torch under them to stupefy or drive away the bees, and then cutting off the comb close to the limb.—*Appleton's American Cyclopedia.*

EXPERIENCE TEACHETH.—I am an old man, upward of threescore years, during two scores of which I have been a tiller of the soil. I cannot say that I am rich now, but I have been rich, and do not owe a dollar; have given my children a good education, and when I am called away will leave them enough to keep the wolf away from the door. My experience has taught me that:

1. One acre of land, well prepared, manured and cultivated, will produce more than two acres which receive only the same amount of manure and labor expended on one.

2. One cow, horse, mule, sheep or hog, well fed, is more profitable than two kept on the amount of food necessary to keep one well.

3. One acre of clover or grass is worth more than two acres of cotton where no grass or clover is raised.

4. No farmer who buys oats, wheat, corn, fodder and hay, as a rule, for ten years, can keep the sheriff from the door in the end.

5. The farmer who never reads an agricultural paper, and sneers at book-farming and improvements, always has a leaky roof, poor stock, broken down fences, and complains of "bad seasons."

6. The farmer whose habitual beverage is cold water is healthier, wealthier and wiser than he who does not refuse a drink.

FOOD FOR YOUNG CHICKENS.—They want no food for many hours after they are hatched, as they are then digesting the yolk of the egg, which constitutes their first food, and acquiring strength to run about. When they begin to pick they should be fed with soft food and very small grain. Unquestionably the best soft food is an egg beaten up, with a tablespoonful of milk, and heated in an oven or by the side of a fire until it sets into a soft custard. Chickens fed or partially fed on this make wonderful progress. If they are to make large fowls, they must be fed before daylight; if, as is often the case, they are left hungry for three hours in the morning, they are always stunted in their growth. They must be fed the first thing, and, while they are young, every two or three hours during the day.—*Colonial Farmer.*

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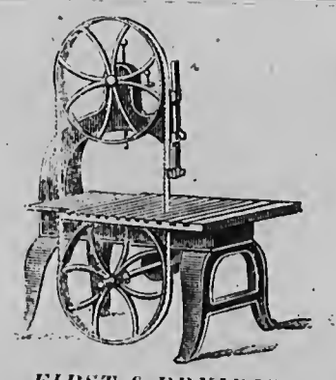

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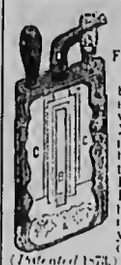

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—When Lacondamine, in the year 1745, visited the region of the Andes, the height of the city of Quito was determined at 9,596 feet above the level of the sea. In 1803 this had decreased, according to Humboldt, to 9,570. In 1831 Boussingault found it to be 9,567, while Orton, in 1867, reduced it to 9,520; and, finally, Reiss and Stubel, in 1870, found it to be but 9,356 feet above the sea level. Assuming the correctness of these measurements, Quito must be approaching sea level at the rate of 240 feet in 125 years.

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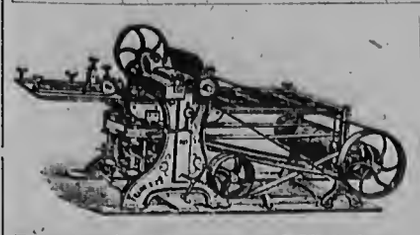

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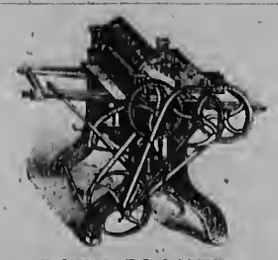

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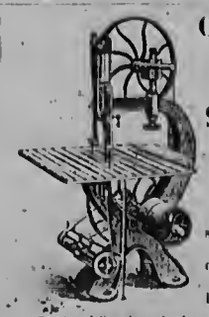

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Send for descriptive catalogue and price list

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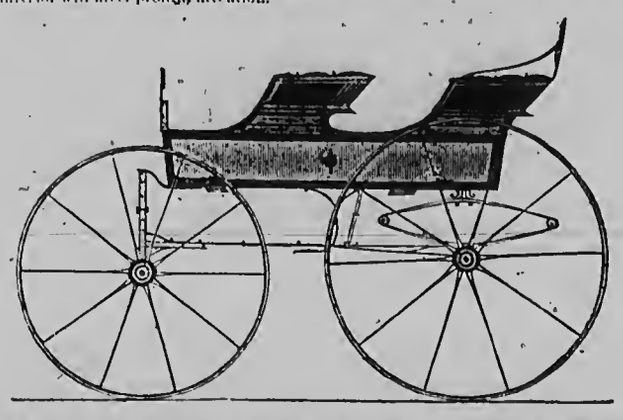
WILL KEEP CONSTANTLY ON HAND, and build to order, all patterns and prices of Carriages and Buggies, from a $75 no-top Buggy to a $1,500 Coach, and will **Sell at New Haven and New Jersey Prices;** delivered in New Orleans. Work warranted to be as represented. Orders from the interior will meet prompt attention.



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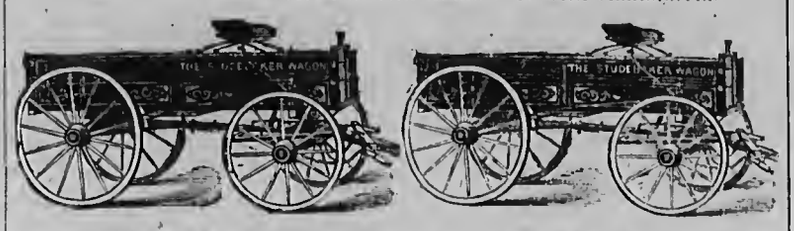
The greatest improvement of the age on the old Concord Buggy. **Twelve Bolts,** instead of **four,** hold the Springs and raise them up, so they can not strike the axles at the end.

I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED



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FROM ONE TO SIX HORSE.

THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated, and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best Ironed and painted Wagons in the market. **Third.** Their tubular skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLIPE-SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans.

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We call the attention of the **Grangers,** as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK

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DOMESTICS AND STAPLE GOODS,

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Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

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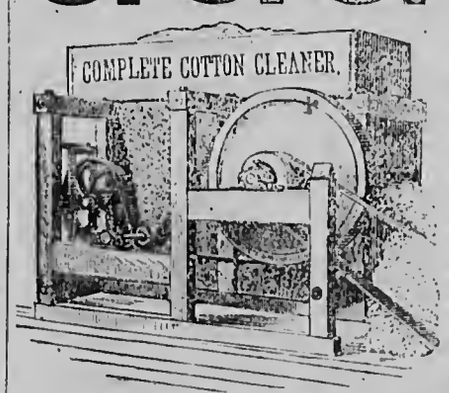

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☞ Send for Circulars and Price list.

The Complete Cotton Cleaner. New, Valuable and Money-making Machine to every Cotton producer or ginner.—thoroughly removes all DUST, DIRT, SAND and light TRASH from cotton before ginning, and improves the quality of the lint from one to four grades.

No gin house should be without one of these "cleaners". It is light, simple, and easily adjusted to either Horse or Steam power, occasioning little or no increased draft, is readily understood, simple in operation, not liable to get out of order, and will pay for itself in less than ten days work.

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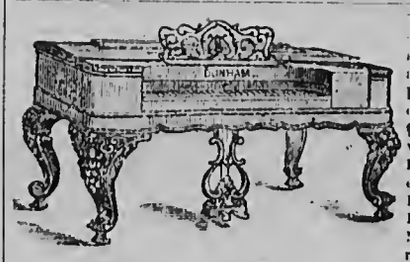

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $450, $475, $490, $450, $500, $550 and $640, at $20 per month. Second Hand Pianos at $40, $50 $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de13 1y

MISFIT CARPETS.

Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place,

112 FULTON STREET, N. Y.

SIDE ENTRANCE. OPPOSITE FULTON STREET PRAYER MEETING.

Goods Sent to Any Part of the United States Free of Charge.

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IF YOU WANT THE BEST

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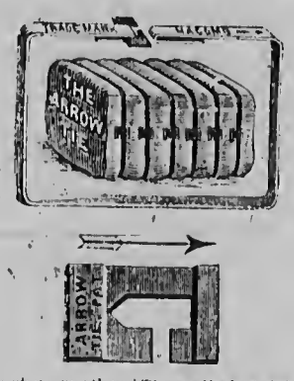
IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-named Ties are the best and most popular Ties in use for Ginning Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.

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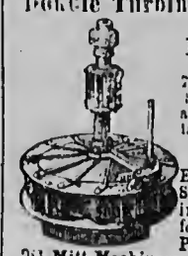
THE JAS. LEFFEL Double Turbine Water Wheel,



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7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Mortising made Gearing; accurate and of very best finish. Send for Circulars.

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COLD-ROLLED SHAFTING.

HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for illustrated catalogue and price list.

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BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, *for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

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HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed

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Sole Agent for the

CELEBRATED RINGEN WASHER

in the States of Louisiana, Texas and Mississippi no28 1y

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PROPRIETOR OF THE

Pontchartrain Cheap Store

COR. FRENCHMEN AND VICTORY STREETS

Ladies,' Gent.'s, Misses' and Children's

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods at prices which defy competition.

Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

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BLUE BOOT, SHOE AND HAT

ESTABLISHMENT,

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Opposite the Magazine Street Market,

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This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS GIMBEL, Agent.

New Orleans Markets.

From the New Orleans Price Current.

The river is 13 feet 1 inch below high-water mark.

COTTON.—The following are the arrivals for the three days ending November 9:

Mississippi river and bayous	bales 10,647
Red river	436
Railroads	6,991
Lake	54
Mobile	1,363
Texas	3,487
Arkansas river	2,131
Total	25,109

On Saturday the market opened with a very good demand, and up to noon nearly 2,000 bales had changed hands at prices showing considerable irregularity, some brokers reporting no change from previous rates, and others that they had obtained concessions of 1/16@1/8c, after which the movement exhibited only a moderate degree of animation, and the additional business did not exceed 3,500 bales, making a total of 5,850 bales. Middling sold as low as 12¾c., but the ruling rates were 12 5/16@12¾c.; strict middling to good middling sold at 13c., but the closing rates showed no quotable falling off. On Monday the demand was fair throughout the day, but operations were restricted during the morning by factors being more stringent in their pretensions, which imparted a firmer tone to the market, but, finding that buyers would not go on at any stiffer prices, the demand was subsequently met more freely, and the movement became quite active, resulting in a business of 6,450 bales. On Tuesday the supplies being more copious, buyers came forward with a fair degree of spirit, and took 8,350 bales for Great Britain and the Continent, hardly any being reported for the North. Good ordinary sold at 11¾c., and middling as low as 12¼c., although it ruled at 12 5/16@12 7/16c., the latter for good style. Good middling sold at 12¾c., and middling fair at 14c.

The above makes an aggregate for the past three days of 21,000 bales, against 16,250 for the corresponding time last week and 18,350 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 228,612 bales, against 191,481 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 114,500 bales. The increase by the reports per telegraph is 117,712—906,191 against 788,479. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 35,787 bales to France, of 40,778 to other foreign ports, and a decrease of 48,031 to Great Britain. We quote:

Strict ordinary	10¾ @ 11
Good ordinary	11⅜ @ 11¾
Strict good ordinary	11⅝ @ 11¾
Low middling	12 @ 12⅛
Strict low middling	12⅛ @ 12⅜
Middling	12⅝ @ 12⅞
Strict middling	12¾ @ 13
Good middling	13¼ @ 13⅜
Middling fair	14 @ 14¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,576
Arrived past three days	25,109	
Arrived previously	258,913 —	284,022
		294,022
Exported past three days	4,920	
Exported previously	157,073 —	162,072
Stock on hand and on shipboard		131,950

SUGAR.—The receipts on Saturday and Monday comprised 876 hhds., and were mostly sold at 5¼c. for inferior, 6@6¼c. for common, 6⅝@7c. for fair, 7⅛@7¾c. for good fair, 8c. for prime, 8¼c. for strictly prime to choice, 8½@8¾c. for yellow clarified, 9@9½c. for off-white, 9½c. for white clarified, and 7@8c. for seconds.

MOLASSES.—On Monday 1,866 bbls. and 20 half bbls. came in. There was a good demand, and the receipts were all sold at the following rates: Centrifugal 30@35c., common 40@45c., fair 50@55c., prime 60@65c., strictly prime 65@70c., choice 67½@68c. ₱ gallon.

CORN.—On Saturday 1,050 sacks sold at 80c. for white mixed, and 83c. for white.

OATS.—On Tuesday 350 sacks sold at 41c. for ordinary St. Louis, and 45@46c. for choice.

BRAN.—On Saturday and Monday 400 sacks sold at $1.10 ₱ 100 lbs.

POUK.—On Tuesday 75 bbls. mess, in three equal lots, sold at $25 ₱ bbl.

DRY SALT MEAT.—On Tuesday a car-load of shoulders sold at 10½c. ₱ lb.

BACON.—On Tuesday a lot of 18 casks clear rib sides sold at the depot at 15c. ₱ lb.

HAMS.—Choice sugar-cured are scarce and in demand, and are selling at 17c. for qbl. and 17@17½c. ₱ lb. for new. Brands less in favor, 15@16c. ₱ lb., and jobbing at ½c. higher.

LARD.—On Tuesday a lot of 50 kegs kettle-rendered sold at 15c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 114⅞@115⅛, against 114⅝ at New York, and after a fair business closed at 115⅛@115⅜, against 114⅞ in that market.

Silver has been without any marked feature to notice. The market is still quoted at 109@110 for American bait dollars, and 93@93½ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 10	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	17 00	19 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	125 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	34	36
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton.		
Anthracite	— —	— —
Western, ₱ bbl	37	37½
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	34	35
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	12 00	— —
EGGS, ₱ dozen:		
Western	20	25
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	5 00	— —
Superfine	4 50	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	24 50	— —
Choice	26 00	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calf-skins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 02	1 07
Coal oil, in barrels	19	20
Linseed, raw	69	70
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 00	— —
SUGAR, ₱ lb.:		
Crushed	11½	11¾
Pulverized	11⅛	11¾
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	80	1 20
Hyson	35	— —
Young Hyson	35	1 40
Souchong	35	— —
Oolong	35	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	190 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, November 9, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	5 00 @ 6 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	70 00 @ 90 00
Milch cows, ₱ head	40 00 @ 60 00
Calves, ₱ head	7 00 @ 9 00
Yearlings ₱ head	9 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Adjustable Chairs.
Wilson Manufacturing Company, 592 Broadway, New York.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.

Agents Wanted.
W. H. Chidester, 267 Broadway, New York.
H. S. Goodspeed & Co., 14 Barclay street, New York.
Mme. Griswold, 21 East Sixteenth street, New York.
H. J. Hall & Co., Baltimore, Md.
E. W. Thompson, 21 Dey street, New York.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
William B. Allen & Co., 121 S. Seventh street, Philadelphia.
American Sunday School Union, Philadelphia.
Baker, Davis & Co., Philadelphia.
Bride & Co., 709 Broadway, New York.
Bryan, Brand & Co., St. Louis, Mo.
John Church & Co., Cincinnati, Ohio.
F. A. Hutchinson & Co., St. Louis, Mo.
J. C. McCurdy & Co., St. Louis, Mo.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
H. J. Smith & Co., 1727 Chestnut street, Philadelphia.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Bonquois & Paul, under St. Charles Hotel.
Louis Gimbel, agent, 575 Magazine street.
John Kenz, 16 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.

Building Paper.
Edward Thompson, 70 Baronne street.

Candy Manufactoeers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Misses Carpets, M. J. Bendall, 112 Fulton street, New York.

Carriages and Wagons.
B. M. Hollingsworth, 107 Gravier street.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lum & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Church Furniture.
R. N. Buckley, Philadelphia.

Clothing.
D. Merrier, corner Dauphine and Bienville Sts.

Coal and Wood.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Velden, corner Philip and Prytania.
B. H. Wood & Bros., 106 Common street.

Cotton Cleaner.
Emerson & Co., 77 Carondelet street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 598 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.

Directory.
L. Soards & Co., publishers, 5 Commercial Place.

Dry Goods.
Braselman & Adams, 586 and 588 Magazine St.
D. H. Holmes, 155 Canal and 15 Bourbon street.
P. W. Mahr, 619 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
State Female College, Memphis, Tenn., John S. Collins, secretary.

Electricity.
Paoli Belt Company, 12 Union Square, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 64 Baronne street.
Payne, Kennedy & Co., 61 Baronne street.
J. Palmer Strong, 461 Greenwich street, New York.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Fancy Goods.
R. H. Macy & Co., Fourteenth street and Sixth avenue, New York.

Firearms.
R. Rhodes, 55 St. Charles street.

Fucnliure.
John Bols, 152 and 154 Camp street.

Glass Staining.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson's Sons, N. E. corner of Broadway and Thirteenth street, New York.
Adolph Sutter, St. Louis.

Grates and Fenders.
Conover, Woolley & Co., 368 Canal street, New York.

Groceries.
Keep, Raymond & Co., 77 and 79 Poydras street.
J. D. Reed, 779 and 781 Tchoupitoulas street.

Hotels.
Grand Union, New York.
Huffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York, George P. Burlow, proprietor.
Westminster Hotel, Irving Place and Sixteenth street, New York.

Insurance.
Factors' and Traders' Insurance Company, 37 Carondelet street.

Leather.
A. F. Rican, 80 Customhouse street.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
First & Pryibil, New York.
Frank & Co., 182 Terrace street, Buffalo, N. Y.
Meneely & Kimberly, Troy, New York.
George Place, 121 Chambers street, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
B. L. West, 115 and 117 Magazine street.

Marble Works.
Kursteedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Bull & Co., 91 Liberty street, New York.
A. Carrouche, agent, 39 Chartres street.
Curtis-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 193 Spring street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusachs, 37 Royal street.
Mrs. E. J. Harding, St. Louis.
F. H. Hubbard, M. D., St. Louis.
F. Jorger, corner Dryades and Second streets.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellingwell, 230 Canal street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
Drs. Park & McLelsh, 21 East Sixteenth street, New York.
J. A. Pezzoni, St. Louis.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Swaim's Panacea, W. H. Schieffelin & Co., 170 William street, New York.
Dr. T. Swan, 124 Powers' Block, Rochester, N. Y.
Tarrant's Seltzer Aperient.
Dr. Van Dyke, 1621 Green street, Philadelphia.

Musical Instruments, Publications, etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 141 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardine & Son, 318 and 320 East Forty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
S. S. Hamill, 101 Gore street, East Cambridge, Mass.
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New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
C. Rogers & Co., 226 East Forty-Second street New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Millinery.
Mrs. Fricke & Williams, 598 Magazine street.
E. R. Hardun, 27 and 29 Chartres street.

Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.

Needles.
Defiance Needle Company, 655 Broadway, New York.

Novelties.
L. J. Marcy, 1340 Chestnut street, Philadelphia.
Philadelphia Novelty Manufacturing Company, 504 Franklin street, Philadelphia.
Short & Co., St. Louis.

Paint.
Empire Iron-Clad Paint Company, 30 West Broadway, New York.

Painting and Gilding.
William Hillaman, 120 Calliope street.

Patent Novelties.
George Betts, 543 Broadway, New York.

Pens.
R. Esterbrook & Co., 26 John street, New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street New York.

Periodicals.
Mayfield's Happy Home, 361 Main street, Memphis, Tenn.
Southern Farmer, S. C. Rogers, Memphis, Tenn.

Photngenphy.
T. Lilienthal, 121 Canal street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Printing Presses.
W. V. Edwards, 36 Church street, New York.
J. P. Wilson, 77 Magazine street.

Professional.
Dr. C. J. Bickham, office, 649 Magazine street, corner of Jackson.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 120 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons, John Bodo, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Renner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

School Furniture.
M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.

Seeds.
R. Frotscher, 15 and 17 Dumaine street.
R. Maitre, 602 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poydras street.

Sewing Machines.
Domestic, M. S. Bedrick, 103 Canal street.
William Gregg, 151 Canal street.
West Sewing Machine Company, 207 Canal street.

Show Cases.
John Henderson, 276 Canal street, New York.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Stoves.
H. Haller, 49 Camp street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

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Heath, Pippey & Lara, 99 Camp street.

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W. C. Cannon, 46 Kneeland street, Boston.

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Ringen Washer, H. Haller, 49 Camp street.

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A. B. Griswold & Co., corner Canal and Royal streets.
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VOL. 21. NEW ORLEANS, THURSDAY, NOVEMBER 18, 1875. NO. 47.

News of the Week.

DOMESTIC.

NEW YORK, Nov. 9.—The steamer City of Waco, burned off Galveston, was an iron screw steamship of fifteen hundred tons burden. She was in thoroughly good condition, having been overhauled just before sailing from this port. She left New York for Galveston on Saturday, October 30, commanded by Capt. Greenman, an experienced officer, who has been employed by Mallory & Co. for the last twenty years. The City of Waco carried a valuable cargo. She had a crew of thirty men including the officers.

Her passenger list numbered twenty in the cabin and steerage. Her cabin passengers were Miss Moelling, Mr. Rogers and wife, A. Meyer, Mrs. A. Horsley and child, Fanny Heiler, B. Weidemyer. In the steerage there were twelve passengers, as follows: Robert Tarkenton, Mrs. Mary Ehrenberger, S. S. Dunne, A. Fraiser, William Mackintosh, Alex. Chisholm, M. Muesta and son, A. Steinzmeke, E. Dreisbauch, J. L. Albert and P. J. Martin.

A London dispatch says that letters received from Stanley, dated at Magalla, in Ugarda, giving an account of the continuation and conclusion of his examination of the shores of the Victoria Nyanza, confirm Spekes' view that the lake is one large body of water, and not a series of small lakes, as held by Livingstone.

NEW YORK, Nov. 12.—Smallpox prevails to an alarming extent in the Sixteenth Ward of Brooklyn, and vaccination is in active progress, though much opposition thereto is manifested by the inhabitants of the infected section, who are mostly Germans. The sanitary police arrested a German lager beer seller yesterday for secreting three persons sick with the smallpox in a room adjoining his shop, which was kept open and beer sold to customers by his barkeeper, who alternated his business of waiting on customers with that of nurse. The sanitary police in their rounds found most of the population engaged in manufacturing clothing, and were working on garments while some of the family lay sick with smallpox, sometimes in the same apartment.

Details of the burning of the British bark Senator, with coal, from Philadelphia for Panama, show that nineteen persons, including the captain's wife and two daughters, got into two boats. The wife died from the combined effects of hunger and cold. The others were saved.

The Board of Missions of the Methodist Episcopal Church continued its session, Bishop Simpson presiding. Among the appropriations made were: Erie, $1,000; Florida, $3,800; Georgia, $7,500; Louisiana, $8,000; Mississippi, $7,000; North Carolina, $7,000; Philadelphia, $4,000; Pittsburg, $1,200; South Carolina, $7,500.

A Spanish negro was picked up from the bark Toronto, of Glasgow. The negro can give no details, but it seems all abandoned the ship with him and all were lost. He was insensible when picked up.

Advices from Panama of the first report all quiet on the Isthmus. Dr. Parra has the votes of five States, and is considered elected President of Colombia.

The election in Peru was bloody. The soldiers and police were ordered not to interfere as long as the electors only killed each other.

GALVESTON, Nov. 12.—The steamship State of Texas, which has been outside to-day searching for the Waco people, has returned and brings no further news. There seems to be little hope now of finding any of her passengers or crew.

The steamship Australian, which was driven ashore at the mouth of San Bernard river, is reported to be lying in fifteen feet of water, and it is expected she will be soon towed into deep water and proceed to New Orleans for repairs.

GALVESTON, Nov. 13.—The body of Capt. Wolfe, the Galveston pilot who went out on board the City of Waco, has just been found near where the steamer went down. His remains had several marks, which appear to have been burned. As Capt. Wolfe was an experienced pilot and seaman there is now no hope that any of the others, either passengers or crew, ever escaped from the burning vessel alive. It is thought their bodies will all be recovered in a day or two.

NEW YORK, Nov. 14.—Telegrams from Plattsburg, Whitehall and other points in this State report a heavy snow storm. Fears are entertained of an early close of navigation.

BROWNSVILLE, Nov. 15.—The Federal grand jury, in their report, say that from Brownsville to Pecos river, a distance of six hundred miles in length and one hundred in width, to the Nueces river, all American rancheros have been ordered by Mexican raiders to leave their homes, on pain of death, and that one hundred thousand head of stolen cattle are driven to Mexico annually by Mexican marauders.

Numbers of Federal officials have been assassinated, postoffices burned, custom-houses robbed, mail carriers and inspectors of customs killed while in the discharge of their duties, and the perpetrators of these crimes have gone unpunished, and general insecurity of life and property prevails on the border. The jury found eighty indictments, and urge decisive action on the part of the State and general government to punish criminals and protect the inhabitants against Mexican banditti.

JACKSON, Miss., Nov. 15.—The attendance at the State Fair, now being held in this city, is very large. The fair will close on Wednesday evening, the seventeenth instant. The distribution of awards commenced to-day, and the committees are all busily engaged in that work.

FOREIGN.

CADIZ, Nov. 12.—Eight hundred soldiers sailed for Cuba yesterday, and five thousand are preparing to follow.

LONDON, Nov. 13.—While the tide was ebbing to-day a tidal wave ten feet high swept up Parret river, in Somersetshire. At Bridgewater dock the gates were burst and vessels broke from their moorings; one was sunk and twenty damaged. The weather is still inclement, and floods and inundations are increasing.

Mr. Wade, minister to China, has been knighted.

The cholera in Mulgherry districts interferes with the movements of the Prince of Wales. His visit to Bayapoor is uncertain pending the investigation of cholera there.

LONDON, Nov. 14.—A violent storm has prevailed all day. Much damage has been caused at Dover, Boulogne and other seaports on the British and French coasts by high tides. Thousands of acres have been submerged in Somersetshire by the overflowing of the River Parret.

LONDON, Nov. 15.—The tide in the Thames this morning was the highest on record. Greenwich and the low lands along the river were partially inundated. The weather around the coasts continues very heavy. The wrecks have been numerous. Lloyds to-day publishes reports of wrecks that occurred last night off Bridlington, Carding, Clovelly, Berwick, Sunderland, Bride and elsewhere. The British ship Astrida, from this port for the United States, has been lost near Boulogne. Nine of the crew were drowned. The vessel has gone to pieces.

From the Work.

COLUMBIA, LA.—*Mr. Editor:* Our parish has been stirred from center to circumference on the all-important subject of the salvation of souls for the past month; indeed a spirit of revival has pervaded our vicinity for the past two years, and constant accessions have been made to our churches.

On the fourteenth instant Bro. Jackson's camp meeting, six miles west of here, commenced. The grounds selected and the preparations made were not at all inviting—only a brush arbor, and a few rude, scattered tents. There were in attendance Bros. Jackson, Wynn, Clay and Schroeder, and local brethren from the surrounding circuits, and God through them worked mightily in the midst of the people. The camp meeting lasted six days, resulting in twenty conversions—among whom three were children of Methodist ministers—and fourteen souls received the blessing of perfect love.

On the adjournment of camp meeting our pastor, Bro. Wynn, accompanied by Bro. Clay, came to this place and commenced a protracted meeting, which has just closed. The large number of persons present will bear me out in the assertion that God never revealed himself more powerfully to the people than during this meeting. Twenty-three persons were soundly converted, and our ministers say some were as bright conversions as they ever witnessed. It seemed as though the gentle, stupendous wings of mercy overshadowed the town and community. Some received the blessing of pardon coming in on wagons, some on the streets, some at home at the still hour of midnight, some at the altar, but a majority were converted at the church after closing the regular services, while lingering around the altar, singing, talking and praying.

The doctrine of holiness was the theme of all the sermons preached. Twelve members of the church entered into the rest of perfect love.

Our church, which was already alive, has been wonderfully revived. We almost count our preachers by the number of members on the church-book, as all are using every effort to do all the good they can.

Many accessions have been made to the church in these last two meetings, composed of the best material in the country; and yet the revival work is going on. The whole country was never so thoroughly aroused on the subject of religion as at present. Yours in Christ,

THOMAS J. HOUGH.

OCTOBER 27, 1875.

BUTLER CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* As I am closing my labors on the Butler circuit for the present Conference year I desire to give you a brief statement of the work, beginning with the camp meeting at Choctaw camp ground, which commenced on the fifteenth of September and closed on the twenty-first. On Friday morning it began to rain, and continued almost incessantly until Saturday evening, which we feared would prevent the tenters from moving in; but, like all good soldiers of the cross, they braved the difficulties and were on the ground in time. The Lord began to pour out his Spirit, and our souls were made happy in the love of Jesus, and for a time we lost sight of the sorrows of earth and felt that "it was good to be there."

Bro. C. B. DuBose was the only itinerant preacher we had to help us until Saturday evening, when Dr. Mitchell, the presiding elder, arrived. He went to work in good earnest, awakening and stirring the souls of men. On Monday we were re-enforced by Bro. J. M. Crews. The meeting resulted in thirty-one accessions to the church, and between thirty and forty conversions, and many backsliders reclaimed.

I held a meeting at Ebenezer, where there was much interest manifested. I received thirteen into the church, and many found peace in believing.

I have just closed a meeting of eight days at Oak Grove. I do not think I ever witnessed such a continual outpouring of the Spirit since I have been preaching. Many old persons were at the altar who were never seen there before. We had twenty-five accessions to the church and many converted.

Up to the present I have received about seventy into the church; baptized thirty adults and fourteen children.

I appreciate the ADVOCATE very much, and wish every member of the church on my circuit would take it. I could get many more to take it but for the inconvenience of mails.

Yours in Christ,

D. J. WRIGHT.

ALABAMA CONFERENCE, Nov. 4, 1875.

PEROTE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* The people of this charge have for two or three years been passing through great financial adversity, which has resulted in more or less demoralization; but now we hope a good degree of prosperity is not far off, in which the people's hearts will return unto the Lord. Already there are some good evidences of improvement.

Last year there were but four churches in the charge; but, having organized two more, we now have six. The new ones have resolved to build houses of worship at an early day. This is now a compact and very good circuit. We would have purchased or built a parsonage but for the stringency of the times. This, we hope, can be done in the near future; and, when it is accomplished, happy will the preacher be that the Bishop may appoint to serve this people, yea, thrice happy!

Some revival services have lately been held, in which I trust some good has been done. About fifteen persons have been received into the church this year, and twenty-six children have been baptized. The whole circuit is evidently improving in every respect.

The Eufaula district camp ground is located at Wilkie Springs, in the bounds of this circuit, and the annual convocation there is of vital importance to us. In September last we assembled there with a strong hope of enjoying a glorious outpouring of the Holy Ghost, and of seeing scores of sinners brought into the fold of Christ. But a gracious and all-wise Providence had another great work to accomplish there. He sent rain in abundance upon us, and, as we had a brush arbor, our meeting was comparatively a failure. Some of us thought the design of Heaven was to induce the people to build a substantial shingle-roof arbor, and we so told them. The result was that a certain number of brethren, led by Maj. Isaac F. Culver, resolved to build the arbor, and raised on the ground nearly $800 for that purpose. Last Saturday the building committee let out the contract to a reliable gentleman for $625. Thus the prospect opens brightly in this section of our beloved Methodism. The camp meeting resulted in fourteen accessions to our church. Next year we expect to begin the services under our new arbor on Saturday night before the fourth Sabbath in September. You, Mr. Editor, are invited.

W. S. TURNER.

MR. EDITOR: Our camp meeting commenced on Friday night, October 8, 1875. There were no preachers present but myself, and Bro. J. W. Williams, local preacher. At the early stage of the meeting there was a goodly number assembled under the arbor. Next day the people came from all directions, the various vehicles, from the family carriage to the slow but sure-going ox cart, mixing and mingling as each discharged their burdens, until all the tents were occupied—about twenty. At nine o'clock the services were opened at the stand by Rev. J. M. Brown. During the day Bros. W. A. Doddy, John Pipes and Presiding Elder S. S. Scott arrived. On Sunday night the Holy Spirit descended with great power. At every hour's service was heard the shout of triumph from the Christian's happy soul, mingling with the moans and sobs of the penitents who crowded the altar. The preaching was searching and pointed, unctuous of the Holy Ghost. On Monday evening the groves resounded with prayer and praise from both sides of the line—the brethren on the one side and the sisters on the other—as they retired to receive strength the more successfully to meet the foe. The preachers all left for their different fields of labor on Tuesday morning. The writer left on Wednesday morning, in consequence of sickness in his family. Bro. Williams, the only preacher who remained, did faithful labor. The meeting continued to increase in interest until it closed on Thursday night. It was a success. There were twenty-eight additions to the church and about as many conversions.

J. M. F.

FORT JESSUP, LA., October 28, 1875.

PLEASANT GROVE, NATCHITOCHES PARISH, LA.—*Mr. Editor:* There is a place in Natchitoches parish sacred to the memory of many living witnesses as the scene of their conversion to God, called by the Methodists Pleasant Grove, and by the Cumberland Presbyterians Bethany. Here these churches worship together, and practically declare: "We be brethren." In this church Bro. J. Jones, pastor of Bethany, and myself, supernumerary on Springville circuit, held a union meeting, embracing the second Sabbath in October, which resulted more gloriously than we had allowed ourselves to hope. The Savior was graciously present and manifested his power to save souls. There were twenty-five conversions, and the churches greatly revived. Sixteen joined our branch of the church, seven the Cumberland Presbyterian Church, and others the Baptist, who also united with us in this concentrated effort and mighty struggle for victory over sin. An old Baptist brother said he had been going to church for forty years, and he had never witnessed such demonstrations of the Spirit's power. Our own spirits were greatly refreshed and comforted, for all of which we give the Master thanks. We had to regret the absence of several brethren in the ministry who promised to be with us. Especially did I regret the absence of Bro. Allen, our pastor.

Yours in the love and service of our Lord, JESSE FULTON.

CAMPTI, LA., October 30, 1875.

BLACK HAWK, NORTH MISSISSIPPI CONFERENCE.—*Mr. Editor:* I am now closing my year's work on this circuit, and am glad to say it has been quite a successful one. We have held four protracted meetings, resulting in between eighty-five and one hundred conversions. I do not know the exact number, because several were at home and at prayer meetings. All the meetings were good, both in actual results and in the sowing of seed to produce fruit in after days. But the last meeting calls for special notice. It began on the third Sunday in September; bad weather; people exceedingly busy; excitement so great that some were actually staying in the woods at night for fear of massacre; all seemed against us, yet the work prospered; and though we had no ministerial help, except two sermons preached on Sundays when we were at other appointments, yet we continued one week day and night, then two weeks longer at night, resulting in forty-six conversions, and such an impetus to the church as it has never had. There were thirty-three additions—the others were already members of the church.

I have preached more than one hundred and forty times—other brethren about seventy-five times; have paid nearly four hundred visits; distributed between $35 and $40 worth of Haygood's essay on missions, Anthon's lecture on benefi cence, and tracts; sold more than $100 worth of books. Am sorry to say there are not quite half as many subscribers to the *Advocates* as there are families. All the collections will come up in full, and some over.

J. L. EUTRELL.

NOVEMBER 2, 1875.

From a Reader.

MR. EDITOR: The ADVOCATE comes to us weekly, laden with many good things upon which the mind and heart can feast. It is inconceivable how so many of our church members can content themselves without this means of religious comfort and instruction. To us it is a necessity.

I was much consoled and edified by a recent editorial—"Sorrowing Not as Others." I had only three weeks before been called upon to give back to God a sweet, promising little boy of nearly five summers, and none save a parent can fully sympathize with one so bereaved. When the desire of our eyes is taken from us, even though we sorrow not without hope—though we know the "parting of death is very brief," and are assured of the felicity of those who have been called away—yet the trial is one of exceeding bitterness.

Neither philosophy nor stoicism can avail to calm the anguished soul; but a sweet submission to the divine will, and a strong and unwavering faith in him who is "the resurrection and the life," alone can do it.

After reading your article, and receiving from it both comfort and admonition, I was enabled to say more fully than before: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"O say it was well! ere the splendor
Of his dawning had died into gray,
While the rose-glow of childhood was tender,
He should glide through the arches of day.

"O say that his sheep is not dreary;
It only was kindest and best
That his Father, who saw he was weary,
Should wrap him the sooner to rest."

O that we could in all our bereavements lay hold upon the promises of God, and then we would indeed be enabled to say: "Though he slay me, yet will I trust in him;" and out of the darkness would arise light, lighting up even the narrow confines of the tomb. MARY J. PARKER.

WILKINSON CO., MISS., Oct. 25, 1875.

Proclamation by the Governor.

STATE OF LOUISIANA, EXECUTIVE DEPARTMENT:
NEW ORLEANS, November 10, 1875.

To the People of Louisiana:

The President of the United States, in accordance with time-honored custom, having appointed Thursday, the twenty-fifth of November, 1875, as a day of national thanksgiving and prayer, it is hereby recommended to the people of this State that they observe the day designated in an appropriate and becoming manner. While we return grateful thanks for the many blessings bestowed upon us, remembering especially our immunity from pestilence and flood, and the bountiful crops with which Providence has crowned the industry of the laborer throughout the length and breadth of our State, and while from the prosperity thus vouchsafed to us we derive new hope and courage for the future, let us not forget to alleviate, as far as lies in our power, the sufferings of the poor within our midst.

Given under my hand and the seal of the State, this tenth day of November, in the year of our Lord eighteen hundred and seventy-five, and of the independence of the United States the one hundredth.

WILLIAM P. KELLOGG.

By the Governor:
P. G. DESLONDE,
Secretary of State.

NOTICE TO THE MISSISSIPPI CONFERENCE.—The presiding elders of the Mississippi Conference will please send me the names of lay delegates, applicants for admission and candidates for orders from their respective districts who expect to attend our next Conference.

All members who expect to bring their wives will confer a favor by giving me immediate notice.

R. J. JONES.

CANTON, MISS., November 8, 1875.

THE Conference of the Wesleyan Methodists closed a six days' session at Sycamore, Ill., on the twenty-seventh ultimo. The absorbing question that occupied the attention of the assemblage was that of secret societies. The following rule on the subject was adopted: "We will on no account tolerate our ministers or members in joining or holding fellowship with secret societies, as, in the judgment of the Wesleyan Methodist connection, it is inconsistent with our duties to God to hold such connections."

A FARMER, fearing an earthquake in the region of his home, sent his two boys to a friend's until the peril should be over. A few weeks after the father received this letter from his friend: "Please take your boys home, and send down the earthquake."

HE that speaks the truth will find himself in sufficiently dramatic situation.—*Christopher North.*

Books and Periodicals.

CONFESSIONS OF A CONVERTED INFIDEL. By Rev. John Hayley, of the Virginia Annual Conference. Published by T. L. D. Walford, Richmond, Va.

This is the fourth edition of an interesting work. It is, to a considerable extent, an autobiography of the author, and relates how he became an infidel, the circumstances of his conversion, entrance upon the work of the ministry, his visit to England, afflictions. There is a chapter on the great conflict between Christianity and infidelity, and a concluding appeal. Also an appendix relating to Abner Keeland, Snakes in the Grass, Slavery in the United States, Testimonies to the Truth of Christianity from Infidels, The Last of Earth. Mr. Bayley's narrative is a plain one, and calculated to do good. It is an excellent work to put into the hands of young men who may be tinctured with infidelity. For sale by the Southern Methodist Publishing House.

COBLYNG CASTLE, OR A KNIGHT OF OLD DEGREE DAYS. By Agnes Gilberne. New York: Robert Carter & Bros., 1876.

This is an historical tale about Sir John Old Castle, Lord Cobham, and Castle Life and Manners in the Olden Time. It describes the religious trials and persecutions of the day, and portrays the heroism of those who were faithful unto the end. An entertaining and useful work for young people especially. For sale by R. J. Harp, Southern Methodist Depository, New Orleans.

THE ODD ONE. By A. M. Mitchell Payne. New York: Carter & Bros., 1876.

Another story running through 350 16mo pages, beautifully printed, bound and illustrated. It is dedicated to those would-be doers of the word, and not hearers only. A good moral tone pervades the book, so far as we have examined it. It is worth reading. It is, indeed, a work of much interest and merit. For sale by R. J. Harp, Depository, 110 and 112 Camp street, New Orleans.

THE WAY OF HOLINESS.—This monthly is published by the Southern Tract Association, Spartanburg, S. C., at $1 a year. The following is the contents of the November number: Grace Magnified in the Experience of J. W. Brady, Wesley on the Use of Money, The Bondage of Believers, Can I be Holy? The Higher Life, Rev. Elam Stevenson, Holiness not Preached, Entire Sanctification—Its Attainableness, Experience of Sanctification, Faith and Works, Holiness a Specialty, Give no Offense, Wesley on Sanctification, Editorial Items.

WARE'S VALLEY MONTHLY for November has an inviting table of contents, of which we note, as of special interest: Galileo, or the Freedom of the Human Mind, What is Money? Western Railways and Waterways, What is Citizenship? The editorial departments are, as usual, able and entertaining.

THE AMERICAN AGRICULTURIST for November has been received. This unrivaled agricultural periodical maintains its wonted excellence. The present number is splendidly illustrated, and replete with entertaining and useful information.

MORTON'S MONTHLY HOME AND SCHOOL has: The Worm of the Nile and the Land Crocodile, Sharks, Graded Schools, The Kinder Garten, Opium-Smoking, The Fat-Tailed Sheep, and other articles.

PETERSON'S LADIES' NATIONAL MAGAZINE for December is splendidly illustrated with fine engravings, and is adorned with a brilliant display of colored fashion plates.

"AS PANTS THE HART" is the title of a piece of sacred music sent us by Philip Werlein, dealer in pianos, organs and music, Baronne street, New Orleans.

WE NOTICE that the *Orleanian*, a weekly paper representing the Property Holders' Union, of this city, has resumed publication.

THE GARDENER'S MONTHLY for November is to hand. This valuable periodical is published by Charles H. Marot, Philadelphia.

ST. PAUL'S CHURCH, BALTIMORE. The work of God in this church, which has been in progress for eleven weeks, received a great impetus on Friday evening last. The great Head of the church has put his seal upon the indefatigable labors of the pastor in a remarkable degree. Dr. Cox has received into the fellowship of the church up to Sunday, November 7, seventy-seven persons, all of whom have made a profession of religion during this revival.—*Episcopal Methodist.*

CHEAP DRAPERY—The curtains of the night.

The Christian Advocate.

THURSDAY, NOVEMBER 18, 1875.

FOR THE ADVOCATE.

DOING AND BEARING.

BY R. CAMPBELL.

Brightly before the youthful vision gleam
The heights which in the future Glory rears:
Ambition's dazzling lures gild ev'ry dream,
And cast their radiant hues o'er coming years:
And fiery Youth its proudest glory seeks
In deeds that win unperishing renown,
And rests not till upon Fame's loftiest peaks
Its brow is decked with Honor's laurel crown.

But, though the fadeless wreath is sweet to wear,
There is a glory more enduring still,
Won from the patience that can bravely bear
The fate we cannot change, though fraught with ill—
Won 'mid life's weary cares and conflicts long,
'Neath burdens borne by Duty's stern decree;
Oft by endurance of a grievous wrong,
And oft by only waiting patiently.

Such glory wears some trace of heavenly birth,
And leads humanity so near the skies
That, though uncrowned, neglected oft, on earth,
'Tis noted and approved by angel eyes.
And though our names in Fame's proud lists ne'er live,
Sufficient all, when through the pearly gate,
To hear th' Eternal's voice the judgment give:
"They also serve who only stand and wait."

JACKSON, LA., October 29, 1875.

Rev. J. O. A. Clark on Fraternity.

MR. EDITOR: In the Nashville *Christian Advocate* of October 23 a four-column article appeared from the pen of this worthy brother upon the question above named. In it are things new and strange. They struck us with the greater force because of the high appreciation we have of the cultured intellect and clear perceptive powers of Bro. Clark. Had certain affirmations therein found appeared over the name of one less esteemed for intellectual clearness and force they would have been passed by as the idle utterances of an hour. But emanating, as they do, from one who "had perfect understanding of all things from the very first," they impress us as either having been written in great haste (in which case they should not have been sent to the public,) or that, when a man has the misfortune to catch a certain kind of fraternity which is now prevailing as an epidemic in certain localities, he instantly loses his equilibrium, and flies off at a tangent.

The Greeks had a tradition that the fissure in the rock over which the tripod of the Pythia was placed, and from which marvelous oracular utterances were given, was found by the strange effect produced upon a flock of sheep which was driven by a shepherd into that vicinity. Whenever a sheep approached that fissure it was instantly seized by an uncontrollable influence which made it leap into the air, bleat, kick, run around and around, and perform every other antic of which an infatuated sheep is capable. The Northern General Conference of 1872 seems to have opened a similar fissure. The gravest divines and sturdiest laymen no sooner get into a certain proximity and *rapport* to that fraternal opening than they begin to be "strangely warmed" and powerfully moved. Instantly these *ovine* gyrations commence. They bound into the air, spurn all former limits, and kick and *push*, east, west and *south*. Brethren ought to draw nigh to that place with great caution!

Bro. Clark has made declarations in the communication above named which, we must frankly confess, we do not understand. We do not mean that his language is not plain, or that his style is obscure. Both are excellent. But the *logic*, the *history*, the *fact*—here is the mystery. Every man has the right to explain himself, and we readily accord it to our brother in this instance; and, in order to give him an opportunity so to do, we propose to take up in order the affirmations alluded to.

1. He tells us: "I voted for the minority report in our late General Conference at Louisville. I voted for it because I thought it the better way to respond to the fraternal message of the Methodist Episcopal Church. Gov. Polk, who concluded the debate, compared the two resolutions and the two sets of facts appended to them, respectively, to a double-barreled gun, one set of facts belonging to one barrel, the other to the other barrel. Hence I was afraid of the majority report; it looked too much like a gun—a double-barreled gun at that—a gun too well loaded, both barrels being loaded with powder and ball, and loaded up to their very muzzle. I was fearful—not that it was so intended—that the Methodist Episcopal Church would accept the simile and regard it as a gun—as a weapon of war, and not as the pipe of peace. And I was afraid when this gun was fired off it might shoot harder behind than before."

Now one would naturally suppose that a brother who saw in the majority report only a deadly weapon, loaded to the muzzle, double-shotted, and in the hands of "the more extreme on our side," would never ask the privilege of coming over into the ranks of these "more extreme on our side," and putting his well-instructed finger, along with theirs, upon the fatal trigger which was to blow fraternity and the Methodist Episcopal Church over the moon. In truth we would expect one who, when that more than Pandora's box—the majority report—is named, sees only an arsenal of fire-arms—cannons, muskets, carbines, fowling-pieces, and a sprinkle of torpedoes thrown in for variety—to fly from the "infernal machine" with every possible expression of alarm. Our surprise, therefore, can be more easily imagined than expressed when we saw this brother, before whose mind these unfraternal horrors floated, coming over and ranging himself with "the more extreme on our side." He thus tells it: "I asked the privilege, after having voted against the majority report, of recording my vote for it. The privilege was granted, and my vote was so recorded."

This "privilege," he says, he asked in order to insure "the unity of Southern Methodism." But, according to Bro. Clark's showing, how could he contribute to "the unity of Southern Methodism" by thus changing his vote from "the minority" to "the majority" report? He represents that the weight of the sentiment of the General Conference was with him in his support of the minority report. "In my judgment," he says, "the great majority of the Conference were not opposed to fraternity." This is said in a connection that necessarily implies that those who supported the majority report were "opposed to fraternity." It is well known that the *no-ultimatum-fraternity* brethren have all along represented that our report was opposed to fraternity. Bro. Clark simply reiterates this sentiment in the above sentence. He says: "I gave it as my opinion—an opinion, nothing more—that the minority report, or something like it, would have been adopted, or the majority have been modified, had it not been for certain things." The "certain things" which defeated this desirable consummation were, in Bro. Clark's opinion; "the cutting off of debate," "the skillful tactics of those who availed themselves of every advantage which the parliamentary rules afforded," the tying "up too strictly and too uncompromisingly by parliamentary law a body of Christian men seeking the truth," etc. Now how a man can promote "the unity of Southern Methodism" by abandoning the very platform on which "the great majority" stood, and taking his position on a platform which was framed by "the more extreme on our side," born of "old prejudices," and brought forth by parliamentary trickery and legerdemain, may be comprehended by those who have breathed the soul-enlarging atmosphere of Round Lake, but to those less highly favored it looks like one of those *ovine* gyrations above alluded to.

2. Bro. Clark says that in his interview with the Rev. Mr. Leech, of the Northern Church, "we both simply meant that such were the numbers, such the influence, such the skill, such the management, of the more extreme, that they succeeded, in opposition to the views of the more moderate, in making their opinions the action of their respective Conferences."

Strange that one who knows that a measure was carried "in a body of Christian men seeking the truth" by such *unchristian* means would "ask the privilege" of recording his vote for that measure! We have been impressed from the beginning that the attitude of our *ne plus ultra* fraternity brethren—those who can only see "old prejudices" in what we were once taught to regard as a faithful and honorable history on the part of our church—was not and is not the result of mature and deeply fixed convictions; but, on the contrary, is the result of a desire to be in opposition to their own brethren, and in sympathy with the triumphant and domineering North. This may seem to be an unkind reflection, but if, after we have given the facts, the reader does not admit the justness of it, we will *blot* it.

What are the facts in the case? They are that a small body of brethren are in opposition to the action of our last General Conference on the subject of fraternal relations with the Methodist Episcopal Church, without being able to agree among themselves on anything as a substitute for that action; that what one of them proposes on this subject another one repudiates, and what one offered and urged upon the floor of the General Conference as a substitute for nearly a whole day, he incontinently abandoned on the next day, and in the room thereof adopted on that next day a large part of the very measure he had opposed on the former day; that the attitude and action of our church since 1844 are denounced as "old prejudices," something to be "forgotten," etc., and a *no-ultimatum* policy of fraternity demanded. In a word, these brethren spend themselves in berating the action of the General Conference, characterizing that action as the result of parliamentary tricks and party cunning, at the same time they are unable to agree upon anything which should take the place thereof. We are tempted here to give a bit of history, to illustrate the point, that has not before been made public. When, on Friday morning, May 22, 1874, the writer presented and read the committee's report, Dr. Regester offered a substitute that differed in every essential phase of logic and history from the report. For that substitute the *ne plus ultra* brethren made a heroic fight. Dr. J. A. Duncan, in the course of the debate, proposed, as a conciliatory measure, that the report be divided, and all that part which relates to fraternity be adopted. The *ne plus ultras* utterly rejected this. On motion of Dr. Bennett the report was recommitted, with the substitute, and Drs. Regester, Hamilton and Duncan were added to the committee. We met that night at the Galt House, and discussed the report and the substitute until a late hour. Again and again Dr. Regester and his friends refused to take the fraternal part of the report. The committee adjourned after Wilson, Parker, Miller, Alexander, Jones, Bobo, DeYampert and Pittman had voted to return the report as it was (except only a readjustment of its parts,) while Hamilton, Regester and Ryland adhered to the substitute. On Saturday morning, when the report was again presented to the Conference, what was our surprise to see the minority coming forward, not with Dr. Regester's substitute, for which they had contended so valiantly the day and night before, but with the fraternity part of our report, which they had again and again rejected! Dr. Regester's substitute was never mentioned after Friday night. From that to the present time this opposition has been characterized by that kind of whimsicalness. The church is agitated from center to circumference by those who seem to have nothing to offer but *opposition*. Dr. Clark throws himself, in sackcloth and ashes, under a juniper-tree along with Bro. Leech, and laments that by *influence*, *skill* and *management* "the more extreme succeeded, in opposition to the views of the more moderate, in making their opinions the action of their respective Conferences;" when in fact "the more moderate," whose fate he laments, have never offered the church any connected or matured views on the subject. They have been entirely engrossed in the matter of opposition. In the name and for the sake of "the unity of Southern Methodism," let an end be put to this course.

3. Bro. Clark says: "If the question had come up before the fraternal messengers of the Methodist Episcopal Church left Louisville, I believed the action of our General Conference would have been different. Delay was fatal to those who represented the views of the minority. The first impulses, under the influence of the glorious baptism of the Spirit which attended the words of the fraternal messengers, would have decided the Conference in favor of the views of the minority. This was my honest conviction then—it remains so to this day."

And yet, strange to say, though it "was his honest conviction then, and remains so to this day," he "asked the privilege" to change his vote to the side that *should* have been defeated, and *would* have been defeated if the *moderates* could only have been re-enforced by "the fraternal messengers of the Methodist Episcopal Church!" Surely the untimely departure of "the fraternal messengers" was to Bro. Clark like the fatal delay of Grouchy and arrival of Blucher to Napoleon. Had Grouchy been in time, and Blucher a little behind, Napoleon would have proceeded from Waterloo to the throne of France, instead of to the lone rock of Helena. Had "the fraternal messengers" stood their ground Bro. Clark would never have —"asked the privilege to change" his vote! While we cannot sympathize with him in the miscarriage of what was his "honest conviction then and now," we may possibly be able to moderate his grief somewhat by assuring him that we believe that that General Conference had in it too much of the stuff that men are made of to have been overawed and intimidated in their action by the presence of "the fraternal messengers." In the insinuation that his brethren could have been influenced by such considerations he insults their Christian manhood as grossly as he afflicts "the unity of Southern Methodism" by his policy of opposition.

4. Bro. Clark says: "I believed, even after this delay—even after time had been given to arouse the old prejudices, which had been greatly silenced by the baptism of love which we all received on that memorable day when the fraternal messengers addressed us—that the views of the minority would have prevailed had not debate been cut off by the call for the previous question, and the hurry of many delegates to rush through the business of the Conference that they might return home the sooner. This was my opinion, and it will be such as long as I remember the convictions of that hour."

And still he "asked the privilege to change his vote!" "The cutting off of debate," the "call for the previous question," the "hurry of many delegates," etc., were *facts*. But that they made the action of the Conference what it would not have been without these *facts* is something that no man acquainted with the record can afford to affirm.

The record shows that as soon as the committee's report was read, Nelson Head, P. A. Peterson, L. M. Lee and S. Regester successively occupied the floor against it. Before a single voice was heard in favor of the report, not only had these brethren inveighed against it, but Dr. Regester introduced his substitute, and thus contributed as much as possible toward diverting the mind of the Conference from the merits of the report. The record further shows that in the discussion of the question on the Conference floor the opposition made *ten* speeches, while but *seven* were made for the report. If any rights, therefore, were interfered with by the cutting off of debate, it was those of the majority. With what propriety, then, can any one say that the previous question, or any other of the causes alleged, defeated the minority? They enjoyed every privilege that the majority had, and assuredly were not remiss in using them. That they failed to carry their cause was attributable to its badness, and not to any restraint put upon their rights.

C. W. MILLER.

COVINGTON, Kentucky.

OBITUARIES.

MRS. ELLEN H. TATUM, wife of John N. Tatum, of Macon county, Ala., and sister of W. H. Wild, of the Alabama Conference, died at Bladon Springs, Ala., August 30, 1875. She was the daughter of William and Susan Wild, now deceased; was born in Baldwin county, Ga., August 25, 1833; was converted and joined the Methodist Church South in early life, and continued a member until she passed away—a child of affliction for three years.

Painful was it to see this wife and mother breathe out her life, away from home and husband and children. This blessedness being denied her, her mother's heart clung to the last to the vain hope that "God would spare her to reach her children," calling them by name, and "praying God to bless them." She could not give them up until her poor, stammering tongue was being silenced for the grave. Although she died remote from her own hearthstone and her own heart-ties, she did not lack for kindly sympathy or affectionate tenderness. Coming to Bladon in quest of health, a child of sore affliction for three years, she had hoped to be able to be "home again" before she was summoned away from earth. Loving life, and clinging to the absorbing desire to reach her dear ones, it was afflicting indeed to see her die—to lay her poor, emaciated body away among strangers. But what matters this? It will be meet for the resurrection all the same; and the feeble frame is but the perishing shell that incases the soul, that lives on and forever. A bright-hearted girl, an affectionate wife and mother, a patient sufferer—she is gone.

JULIA WESTWOOD.

BRO. WILLIAM C. MCDOWELL was born in Muscogee county, Ga., in 1843, and died in San Antoulo, Texas, August 19, 1875, aged thirty-two years.

Being a member of the Masonic fraternity, he was kindly cared for. Through their watchful solicitude all that was needed for his comfort was amply provided. His remains were taken in charge by the fraternity and buried with Masonic honors. Away from his mother's home, and from brother and sisters, strange hands ministered to his wants, wiped the death-damp from his brow, closed his eyes in death, and deposited his body in the silent grave. Such tokens of love will ever be held in the highest regard by his aged mother and others of his own family.

Bro. McDowell joined the Methodist Episcopal Church South in the summer of 1872, during a protracted meeting held at Bellevue, an appointment seven miles from Opelousas, and now attached to the Opelousas station. When he professed religion I am not informed, but from the character he sustained in the community where he held his membership it must have taken place at or near the time of uniting with the church. It was not my privilege to know Bro. McDowell, as he had gone to Mexico before I took charge of Opelousas; but of his Christianity, of his love for God and faith in Christ, there can be no doubt in my mind. In his last hours he said he was perfectly willing to die. He was enabled to say: "God's will be done, and not mine." To a friend, who wrote to his mother for him, he said: "Write that I am with Christ, and am going home to be with him."

J. F. SCURLOCK.

TRIBUTE OF RESPECT.

Whereas, It has pleased the great Architect of the universe to remove from our midst another worthy craftsman and a beloved brother, MARC. C. AYRES, it is meet that his brethren, who cherish his memory, should in some permanent manner express their admiration for his Masonic and social virtues, and the sorrow which rends their hearts in being forced to part with him; therefore, be it

Resolved, That while we devotedly bow to the fiat of our Grand Master on high, and while we consign with becoming reverence our beloved brother to the silent city of the dead, we hail with joy the blessed thought that our brother has been added to the list of the valiant soldiers of the cross who have entered the grand lodge on high.

Resolved, That we tender the afflicted family and relatives of the deceased our sympathies in their sad bereavement, and assure them that his virtues live in our memories, and reflect their luster beyond the portals of the tomb.

Resolved, That the brethren of this lodge wear the usual badge of mourning for the space of thirty days, and that a copy of these resolutions be furnished the family of the deceased, also to the CHRISTIAN ADVOCATE and Gainesville *Gazette* for publication.

Resolved, That these resolutions be spread upon the records of the lodge.

W. F. WHITTINGTON,
J. W. STEWART,
A. M. TUTTLE,
Committee.

REV. JESSE LEE was born in Virginia in 1793, and died in Covington, La., July 24, 1875, in the eighty-second year of his age.

The deceased—the namesake and, I believe, a relative of the old pioneer of the same State—entered the Baltimore Conference in 1818, and transferred to the Mississippi Conference about the year 1835, but, becoming dissatisfied, withdrew in about ten years after from the Methodist Episcopal Church, and joined the Protestant Episcopal Church. But, not being contented with the form of godliness after having experienced its power, he left the Episcopalians and concluded he could live out of all churches. This he did for twenty-five years, never going near a religious assembly. When about seventy-seven years of age he returned again to the church of God—to his first love—was recognized as a local elder, and died in the prospects of a blessed immortality. He was plain, earnest and faithful as a preacher, a remarkable reader of the Bible, and to the last never ceased to regret the step which led him to forsake the church of Christ. He leaves a wife and four children.

G. T. VICKERS.

MR. EDITOR: I send you for publication the following tribute to a sweet little girl, taken from my Sabbath school. Yours,

L. W. REEVES, Supt.

Whereas, God, in his wise providence, has called from earth to heaven the gentle spirit of our dear little friend, MARY LIZZIE ABRAHAMS, a prompt and dutiful member of our Sabbath school; therefore,

Resolved, That in her death we recognize the hand of our heavenly Father; and, although we deeply mourn her loss, we willingly give the sweet blossom back to God, to bloom amid the celestial bowers of a world of love and happiness.

Resolved, That we tender to the bereaved parents our heartfelt sympathies in their distress and sorrow, with the confident hope that little Mary Lizzie, as a guardian angel, will hover around them to welcome and woo them to the skies, and to those realms of bliss prepared for the redeemed of the Lord.

Resolved, That these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE, and a copy be furnished the parents of the deceased.

MISS AMANDA EATON,
MISS CARRIE PEARL,
HORACE C. PRINCE,
Committee.

DAYTON, ALA., September 7, 1875.

MRS. SARAH C. DENHAM, daughter of Robert and Martha Dyer, and wife of John O. Denham, was born February 7, 1831, in East Feliciana parish, La., and died in East Baton Rouge parish, La., April 20, 1875. She was the mother of eight children, five of whom, with her husband, she leaves to mourn the loss of a faithful wife and a devoted mother. She joined the Methodist Episcopal Church South in 1855. Sister Denham was a subject of suffering for several months before her death, but she endured the wearisome hours of her affliction with becoming Christian patience. Under all circumstances she was the same meek Christian lady. By her neighbors and friends she was much beloved.

The day before she died, in conversation on the subject of a preparation for death, she remarked that she had not put off that duty to a sick or dying bed, but had sought in health grace to sustain her in sickness and death. May all her family and relatives do likewise.

N. B. YOUNG.

DIED, September 14, 1875, in Brownsville, Hinds county, Miss., in her twenty-fourth year, Mrs. NANCY A. HARGRAVE, daughter of Maj. N. H. and Sarah Bradley, leaving a heart-stricken husband and two sweet little girls, with many friends and relatives, to mourn her loss. Sister Hargrave joined the Methodist Episcopal Church South in 1866, and from that time until her death she lived a consistent and devoted Christian, and died as she had lived, repeating in death the language of heaven: "Glory! glory!" and then the sanctified soul took its flight to the realms of eternal bliss.

We deeply feel the loss of our much-esteemed and efficient sister, both in the church and in her social relations; but upon none does the stroke fall so heavily as upon the devoted husband and the dear little children. But, thank God, "earth hath no sorrow that heaven cannot heal."

F. M. WILLIAMS.

THE subject of this notice, JOSEPH W. BIRDSONG, son of Joseph M. and Cornelia Birdsong, was born in Hinds county, Miss., October 24, 1853; joined the Methodist Episcopal Church South September 29, 1874, under the ministry of Rev. J. M. Weems, and died September 27, 1875. He was a model young man. His highest aim was to serve God and provide for the comfort of his aged parents. His moral character and Christian integrity challenged the admiration of all who knew him, and hence he died in peace with God, esteemed by both old and young. His last words in the chilly waters of death were:

"Jesus, lover of my soul,
Let me to thy bosom fly," etc.

"Though he be dead, yet he speaketh." May Heaven sustain the hearts of the bereaved ones, and bring them all at last to the heaven of the just and the glory of the saints.

F. M. WILLIAMS.

JAMES A. MCPHEETERS, M. D., died of pneumonia, October 10, in the fifty-second year of his age.

Bro. McPheeters united with the Presbyterians at the age of twenty-one years. For many years he has resided in Catahoula parish. There being no Presbyterian church in that locality, he communed with our Methodist brethren at Tensas chapel. Only they who have had experience know the difficulties of traveling in such a country as this, where land and water seem striving for the mastery; yet our brother, although living eight miles from the sanctuary, was never absent unless providentially hindered. He was beloved by all who knew him, and honored as a faithful servant of Christ. We rejoice in the assurance that he has entered into that sweet and eternal rest that remaineth for God's people.

W. H.

DIED, in West Baton Rouge parish, La., October 6, 1875, JOHN F. LOUDON, son of A. J. and Mary E. Loudon, aged fourteen years, nine months and two days. Johnnie was a boy of fine sense, possessed artistic talent of a high order, and gave fine promise of future usefulness. He was a steady, moral and good boy, a kind brother, an obedient and loving son, and remarkable for his devotion to and his love for his mother. Owing to the circumstances by which he was surrounded he had no church privileges, and was not a member; but his life seemed to be that of a Christian, and he never forgot or neglected his prayers, and we have good reason to believe that the loss of his parents is his eternal gain.

J. D. HARPER.

MINERVA TATE, oldest daughter of Isaac H. and Augusta Tate, was born November 23, 1867, and died August 17, 1875. This little girl of not quite nine summers was blessed with pious parents, who taught her to pray and believe in Jesus. She always claimed the preacher as her brother; and while she was not a regular member of the church, we have reason to believe that she had a child's faith, and is now at home with Jesus and other members of the family that have gone before.

W. W. GRAHAM.

BEVEL TABOR died of congestive chills, at his residence in St. Helena parish, La., September 8, 1875. Cut down in the full strength of manhood, while he leaves a father, brother, sisters and friends to mourn his loss in the family circle and church, yet the remembrance of his quiet, unobtrusive but active Christian life, and his exultant shout of "Bless the Lord" in his dying hour, give us comfort. We know whither he has gone.

THOMAS PRICE.

THE riches of one family are the hatred of many.

The Christian Advocate.

THURSDAY, NOVEMBER 18, 1875.

FADING.

The past is fading, fading,
Never to come back again;
The cypress-tree is shading
Half of the sunny plain.
Unchanged, I wot, is each well-known scene,
Not a branch shows new in the hedgerows green;
Just so the lark from the meadow sprung,
When life and I alike were young;
Just so the primrose peeped to light,
When I and April hailed the sight.
Yet nature's self pervading
Is the sense of something gone;
The past is fading, fading,
And the wheel of time rolls on.

The past is fading, fading,
And gathered in its hold,
Its mighty plains lading,
Is much we prize of old.
The grass grows rank o'er many a grave
Of the young and joyous, and gay and brave.
Many a well-loved voice is hushed,
Many a golden hope is crushed,
Many a happy dream is over,
With smile of kindred, friend and lover.
The past is fading, fading,
The blood runs cold and slow;
Harsh wisdom is degrading
The creeds of long ago.

The past is fading, fading;
We cling and pray in vain
Where the cypress-tree is shading
The tombs of all the slain.
Slain by the years and put aside,
The darlings of love, the idols of pride,
One by one the frail links part,
Hand drops from hand, and heart from heart;
One by one the sweet things given
To brighten earth go back to heaven;
To love and life pervading,
Sigh the sense of something gone,
And the past is fading, fading,
And the wheel of time rolls on.

London World.

Read the Bible—Read it All.

Dr. Parker, the well-known pastor of the City Temple, Holborn Viaduct, London, has recently returned from his annual vacation, which he spent this year on the Continent. Giving his impressions and the lessons he derived from a temporary absence from home, he stated that he was more than ever convinced of the necessity for purely biblical preaching—the exposition of God's word in all its scope and simplicity. The following Sunday morning, accordingly, his theme of discourse was the Bible. Having quoted the passages, "Search the *Scriptures*," "Let the *word* of Christ dwell in—you richly," "The sword of the Spirit, which is the *word* of God," and remarked on the unity, cohesion and entirety conveyed by the phraseology of these texts, he proceeded:

The Bible *ought to be read right through*. It is only then you can know the music, the swell, the cadence, the rapture and sorrow, the triumph and the tears, of God's word. What would you know of your boy's letter if you were to read the superscription on Monday, to look at the signature on Friday, and read a little in the middle of it three months afterward? I get tired toward the end of July and I go away to the mountains. I take the Bible with me; I read it *through*, and I feel as if I had never seen the book before. I have spent most of my life in reading and expounding it, yet it seems as if I had never seen it. It is so new, so rich, so varied, the truth flashing from a thousand unexpected and undiscovered points, with a light above the brightness of the sun. And that summer reading of the Bible is what I call tuning the instrument.

If anybody does not believe the Bible, he has never read it through; he may have read a little here and there, with general commentaries and criticisms between, but he has not read the whole. Once two men said: "We will disprove the conversion of Paul." They read it through—and wrote a book in proof of it. So will God deal with all destructive critics who really make themselves masters of the situation they intended to overthrow. * * * * * *

It is wonderful, if you read the whole, how it gets hold of you somewhere. I have tried it; and I appeal to you who know it best whether you will willingly let it drop out of your fingers when it has once got into the movement and necessity of your being.

Suppose you should ask a man to read this book clean through at one sitting. What would his notions be? I do not ask him the memory of particular texts, but I would say: "What are your notions?" I should not be surprised to hear him say: "It is a *very solemn* book. There were deep soundings in it that made me shudder with a chill, the like of which I never felt before."

What more? "The infinite reluctance with which God gives up man—that struck me in reading the book from end to end. The pain, the yearning of God, the moan of a mother, the cry of a broken heart—it was very wonderful. I felt in reading it as if God were putting out both his arms, straining his eyes after me, and crying out to me: 'Come back!' I cried at some parts of it myself; I forget just now where they were, but I think you will find the tears on the pages here and there even yet. It seemed as if God was saying: 'Image of my countenance, upright like myself, susceptive of immortality, companion of my life, wrecked and shattered, wounded and dying, yet how can I give thee up? Ye were not made for death. Why will ye die?'"

What more? "I remember it was a *righteous book*. There were pages in it when the wicked man had his own way; but presently God searched him out and brought him to judgment. It made me glad, and in the middle of my reading I thought: Would that the book were at the basis of all political legislation, at the heart of all commercial enterprise; would that it were the secret of all civilization, and the inspiration of all domestic and national life.

"And I remember this about it: that *it seems to be all other books*. I have read a great many books, and I feel now that I need not have read them; they are all here. Novels—it is all there in the prodigal son. Two men, the runaway son, the scapegrace, the far country, the riotous living, the harlot, the evil companionships, the bad treatment, and the coming home again. Joy! I never heard such silver bells ringing in my life as the chimes in this book. Sorrow? None like it. Its woes swallow up all other grief. Its cross, like the rod of Moses, swallows up all other crosses in its great tragic sorrow."

"But are there not some terrible things in that book of yours?" "Yes, there are. There are stories in the book that no minister dare read in the congregation. There are chapters that no publisher could take out separately and put in his shop window. Yes; but blessed are the pure in heart, for they shall see God even in that shame. These stories are in their right place in the Bible, surrounded by the lightnings and thunders of judgment in the Old Testament, and by the tears and tenderness, and touching death on the cross, in the New—all that is unfolded in the word redemption."

Do not vindicate the Bible, if you please—let it alone. It needs no vindication—it is there. It has been assailed—still it is there. It has been assailed from points from which it does not start. It does not contemplate the things which have been turned into means of assault against it. Suppose a man should say: "An alkali neutralizes an acid, therefore the New Testament is not inspired." What would you think of it? Suppose a man should say: "Two and two are four, therefore there can be no resurrection from the dead." Why, there is no link of connection—nothing to bring them together. So it is; the Bible has its own work; it starts from its own point, delivers its own message. It is not a book that comes within the region of logic, but of feeling, sorrow, want, imagination.

But does not the Apostle Paul reason? Not as if he wished to prove the existence of the thing, but in the sense that a man turns a diamond round and shows all its angles and sides and beautiful proportions—not as if he would prove that it is a diamond—so Paul turns the truth round, that every phase of it may catch the sun; he never lays it down as a thesis or proposition that there is a God. So with this book. It does not say: "I am inspired, and I will prove it." It simply says: "Read me, and read me all."

I want to remind you that it is possible to read a part as if it were the whole—to make too much of certain texts, and forget their bearing upon others, and so miss the proportion and analogy of faith. The man who takes out a solitary text and founds a denomination on it is not biblical, but only textual. He takes out a single line, exaggerates it, and does not consider its relationship to the manifold infiniteness of the remaining revelation.

I can prove by geography that the world is not round—that is to say, by taking a partial and local view of the surface of the earth, I can defy any man to prove that it is round. There are great rocky points, great crags and rocks shooting up into the air, some ten thousand feet high, others fifteen thousand and more. Then there are great valleys, sinking as deeply into the ribs and heart of the earth. Looked at in this light, no proposition can be more monstrous than that the earth is round. But you must not look at the part, but the whole. You must look at astronomy. The greater includes the less, and thus you proceed to establish the rotundity of the earth. So you must not look at one parable or text; "let the word of Christ dwell in you *richly*."

"I have not time to read the Bible through." I will not grant it in reality, but suppose I admit it argumentarily. Every man has time to read the Bible through, as a matter of fact. But take one book and read it through. Let me tell you what I did the other night, and let me invite you to do the same. I took the book of the Revelation of St. John the Divine, and read it through at once, right away. I never stopped from the first verse to the last. And it was a grand lesson. I used to look over the book, and pick out bits here and there, and I could make nothing of it. It is the story of to-day and to-morrow and the third day, written in great, grim, wonderful types and symbols. And every now and then there was a great green place, with fountains and trees, and I lingered there, and said: "I know that bit." When he was showing the locusts out of the smoke, "and the sound of their wings was like the sound of chariots," I said: "I cannot follow him there." But when I came to "Unto him that loved us, and washed us in his own blood," I said: "Wait there; I know that part." When he spoke of the woman "clothed with the sun," and "a time, and times, and half a time," and six, and six, and six again, and all these figures piled up before me, I could not understand it; but when he said, "I saw One, and on his vesture and on his thigh was written 'King of kings and Lord of lords,'" I said: "Wait there; that is familiar." When I read of the trumpets and the vials and the horns and the woes, I could make but little of them; but when the writer said: "I saw an angel flying through the midst of heaven, having the everlasting gospel," I looked with the eyes of my heart, and I hailed that messenger as a friend.

So, if you will read through this great book, I do not promise you will understand it all, and give a clear logical statement and proposition about every part of it. Nothing of the kind. You will come out dazed, bewildered, stunned, as if the thunder of heaven had struck you. And yet when you have time to recover your breath, and cleanse your vision, you will say to your friend: "Do go! Be where I have been, and go at once. There is nothing like it."

Ministers' Wives as Critics.

Our ministers' wives are generally women of good education and more than ordinary mental culture. They are supposed to be as competent to detect an ungrammatical expression, an improper pronunciation or enunciation as almost any other class of persons. In esthetics, if not in ethics, they are perhaps better authority than their husbands. We think we know some ministers' wives who excel them in the former science, albeit they are doctors of divinity.

Now we think there is a field of usefulness for some of these women of good judgment, good taste and good manners in which they might perform excellent service. Many of our (ministers) get into some little habits—some things very unpleasant in the pulpit—in our modes of expression, or in our articulation, which might be very readily corrected if our attention was called to them; but as it is a delicate matter, no one cares to speak to us about it. But if the minister's wife is a woman of intelligence and good taste, she ought certainly to be able to notice some of these little defects; and it is presumed that no minister of the gospel would object to his wife correcting his blunders, or criticising his matter or manners. She, indeed, is the only one who can feel entirely free to speak to him about these things. There are many good and able ministers whose usefulness is much hindered by some habit which they are perhaps not conscious of possessing, and which a word from an intelligent and observant wife might correct.

For example, there are ministers whom we have heard, who, in some way or other, have formed the habit of putting in the article "a," or the word "ah," between sentences, and between the members of the same sentence—thus: "All we like—*a*—sheep have gone astray—*a*—and the Lord hath laid on him—*a*—the iniquity of us all—*a*." Now this is very unpleasant to "ears polite." It is, indeed, a useless and disgusting habit. It may be that it is acquired by an effort to keep up a sound when there is not a sufficient flow of words; but silence would be preferable. We remember one of our theological professors once told the class, when criticising one of the students who had made some very long pauses in the delivery of his discourse, not having the subject well at command, that we should never stop. Better to say something, if it should be nonsense, as the silence would confound us. But never advised us to *grunt* to keep up the sound.

There are other faults which some public speakers have, such as using unnecessarily the pocket-handkerchief, leaning on the pulpit, or pacing furiously from one end to the other, stamping, looking at the ceiling instead of the audience, etc. Now any wife of ordinary common sense cannot fail to notice such improprieties; why not, then, ask her husband at the first opportunity to give them up?

It is very true that we cannot "see ourselves as others see us;" and the partiality and affection of our wives may blind their judgment, so that they too may not observe our defects as others do; but it would doubtless be advantageous if, good wives, instead of assuming that their husbands are almost perfect, would sometimes "view them with the critic's eye," and "stir up their pure minds by way of remembrance."

Some men there may be who, "vainly puffed up by their fleshly minds," are unwilling to be criticised or corrected by their wives. But would it not be better for us to heed their criticisms and encourage them than to have others laughing at our blunders?

If your wife is what she ought to be—a "helpmate" for you—you will do well to ask her advice in many things, and yield deference to it. You cannot elicit the views of your people or encourage their criticisms. Your wife is the only one usually who is in a position to be useful to you in this matter. No other person feels so deep an interest in your usefulness and success. Urge her to criticise you—prune you of your crudities—pluck your wings if you soar unduly—yea, even to use the *prod*, lest you should be exalted above measure. Excessive humility is better than excessive vanity.—*Christian Secretary.*

RELIGION THE GREAT BUSINESS. Unless I make religion my great and engrossing concern I shall be a stranger to all solid peace and enjoyment. I have at times caught a glimpse of the comfort which it yields to the spirit when I merge my will into God's will—when I resolve to have no will of my own separate from God. I feel quite assured that this renunciation of self, and entire devotion to God's service, would give a simplicity and grandeur to my existence; would throw an unclouded sunshine over all my ways; would raise me above the cares and provocations of this life; would enhance even my sensible gratifications, and superadd those gratifications of a higher order, which constitute the main and essential blessedness of heaven. O my God, may it be thus with me! Call me out of nature's darkness into thine own marvelous light! Give me to aspire after the graces, and to hold forth to my acquaintances, and, above all, to my children, the example of all righteousness. Conform me to the gospel economy, under which I sit, that as Christ died for sin I may die to it—that as he rose again I may rise to newness of life, and feel it my meat and drink to do thy will.—*Dr. Chalmers.*

A CURE FOR DRUNKENNESS.—There is a prescription in use in England for the cure of drunkenness, by which thousands are said to have been assisted in recovering themselves. The receipt came into notoriety through the efforts of John Vine Hall, commander of the Great Eastern steamship. He had fallen into such habitual drunkenness that his most earnest efforts to reclaim himself proved unavailing. At length he sought the advice of an eminent physician, who gave him a prescription—which he followed faithfully for seven months, and at the end of that time had lost all desire for liquor, although for many years he had been led captive—which he afterward published, and by which so many drunkards have been assisted to reform, as follows: "*Sulphate of iron, five grains; peppermint water, eleven drachms; spirit of nutmeg, one drachm, twice a day.*" This preparation acts as a stimulant and tonic, and partially supplies the place of the accustomed liquor, and prevents that absolute physical and moral prostration that follows a sudden breaking from stimulating drinks.

Religious Intelligence.

—The Bible is now printed in no fewer than 210 languages. In 1854 it was printed in only 50.

—Among the contributions to Wesleyan missions acknowledged by the parent society is one of $1,200 from a son of the "Successful Merchant."

—The Protestant mission press at Beirut has recently received an order from the governor general of Allahabad, India, for a considerable invoice of Arabic books.

—A number of ladies at Simla, India, are making arrangements for the erection of a small house in the mountains for overworked or invalided Zenana teachers.

—In St. Petersburg a society of ladies has renounced the use of silk dresses, and every other kind of expensive attire, in order to employ the money so saved in the education of poor orphans.

—A Christian Chinese chapel, under Protestant Episcopal auspices, has been opened in Virginia City, Nevada. At the dedication, by Bishop Whitaker, 150 of the Chinese population were present.

—In the course of an address lately delivered by Cardinal Manning he stated his belief that nothing but the intervention of the "blessed and immaculate mother" saved France from destruction at the hands of the Germans.

—The death of Miss Seelye, niece of Prof. Seelye, of Amherst, has been a great loss to the missionary cause in India. She was connected with the Woman's Union Missionary Society, and labored with great devotedness as a physician in northern India, where she died, on June 9.

—The *Methodist Recorder*, London, says that during the past year £32,853 have been contributed by 2,721 trusts to the support of the circuits throughout England. Since 1855 debts to the amount of £374,152 have been paid off, while no less than £3,511,704 have been expended in the purchase, erection or enlargement of the Wesleyan Methodist Church property.

—The *Spectator* says: "At the dedication, in September last, of the new church erected at a missionary station in Western Africa, the collection consisted of 'bars of soap,' fathoms of cloth, bars of iron, snuff-boxes, knives, tumblers, leaves of tobacco and padlocks, the poorer people giving empty bottles, and such like." Mr. Fuller, the missionary, says: "In this way we made up about $20. As it was the first attempt at a collection, I think they did well."

—The retiring president of the General Conference of the Australian Methodist Church stated that when he first went to Sydney they numbered 6 ministers. Now their statistics showed 1,036 churches, 852 other preaching-places, 287 ministers, 5,888 catechists, 1,650 class-leaders, 26,267 church members, 2,252 on trial for church membership, 950 Sunday schools, 75,596 Sunday scholars, 179,928 hearers; and with the missions the churches would number 1,893, other preaching-places 1,153, and attendants on the ministry 328,416.

—In the half century of its existence the American Bible Society has received $13,597,589.63; and has printed 523,067,338 copies of its publications, representing 9,679 distinct publications, of which 1,732 are volumes. Of these publications 4,055, including 599 volumes, are issued by the society's aid at foreign mission stations, in 143 languages or dialects. It has appropriated $616,637.50 in cash in aid of the foreign mission press, and has granted publications to the value of $1,071,800. Its list of members and directors embraces over 31,000 names, including members of all evangelical denominations.

—The Canada *Christian Advocate*, in a review of the Methodist Episcopal Church of the Dominion, says: "After a careful review of the statistics of the church and the circumstances of the times, we are firmly of the opinion that there never was a period in her history when she was making that sure, permanent and rapid advancement as at the present." The editor says that there is a continual loss to the church by the absorption of its members, who remove to cities and towns, into other denominations. He urges that large places, like Toronto, Guelph, Woodstock and Chatham, should immediately be occupied by the Methodist Episcopal Church in order to prevent this great loss to the body by the secession of members to other religious organizations.

MISSIONARY.—The Rev. J. H. Chandler, writing from Bangkok, Siam, to the *Christian Secretary*, makes an encouraging report of the progress of Christian ideas among the Buddhists of that country. He says: "The belief that there is a creator and supporter of the world is becoming more and more prevalent, especially among the higher classes of the Siamese. The late King went so far as to acknowledge a 'supreme architect' in some of his public documents. The present King, at the commencement of his reign, used a similar expression in some of his documents. The form of expression has been gradually varying, until recent public documents conferring rank, etc., read thus: 'May that which is, or who is, supreme, and the supporter of the whole world, aid, sustain and protect, and grant him health, prosperity, happiness and long life.' The early missionaries were continually contending with the Siamese on the subject of a God, Creator and Savior. It was a subject very repugnant to them, and it was a rare thing during the first eight years of my residence here to find a Buddhist that would admit even the possibility of a God, Creator or Savior. But Christian truth, which was so freely sown, has pervaded the minds of the Siamese, both great and small, and we begin to see a little fruit. The King recently ordered several sets of all the publications made by the missionaries. They were collected, bound up, sent to his majesty, and paid for."

Our Young People.

THE FARMER'S SON.

A farmer and his little child
Walked out, one summer morn,
Through meadow land and forest land,
And fields of golden corn.

"See, child," the sturdy farmer said,
"How fair the growing grain!
I will make thy father rich and free
When winter comes again."

Then plucked he of the golden corn,
The little gentle lad,
And kissed it. "Bless the corn," he said,
"That makes my father glad."

"Nay, child," he smiled upon his boy;
"The fair grain does its best;
Yet, as it grows and ripens here,
Obeys but God's behest."

Then raised the child his little hand,
And bared his curly head:
"Bless God, he loves my father dear,
So loves us all," he said.

The sturdy farmer's eyes were wet;
"Amen," then whispered he;
"'Tis rare I pray, but bless the Lord,
Who gave my son to me."

Band of Hope Review.

From Our Little Friends.

WEST PEARL RIVER, LA., Oct. 28, 1875.

DEAR MR. EDITOR: You shall once that while we were writing you would like to know if we were trying to be Christians. I joined the Methodist Church not long since, and I hope that I will continue a member as long as I live. I will try to be a Christian also. I am fifteen years old. I have read the Bible through, excepting six chapters. We have no Sunday school here now, but we are going to try to organize one next Sunday, the thirtieth of October. We have had services at our church on the third Sunday in every month; but our pastor, Mr. Bowen, left us on the eighteenth of this month for Texas. The minister from the Pearlington circuit is to preach for us on the thirtieth instant. We were told that we were not to have a preacher next year, because we are so poor—we do not pay the preacher enough. But if we are poor we ought to have the gospel preached to us. Don't you think so, Mr. Editor? But we will see the Bishop about it. I am his namesake, and I will get my ma to write to him and ask him to send us one.

Your friend,

ELLA MCTYEIRE SADLER.

SHREVEPORT, LA., October 27, 1875.

DEAR MR. EDITOR: I have been so anxious to hear "How Barney Milked the Bays' Nest," and what a bays' nest can be, since Grandpa Goodale says it is connected with the Bee Hunt. I think the bays' nest must be a *bee-hive*. Please tell me if I am right. I live in Shreveport, and I go to school; am eight years old. Every week I look for your paper, and look for the children's corner first. I do wish Grandpa Goodale would tell us "How Barney Milked the Bays' Nest."

Your little friend,

HUNTER THATCHER.

PINE RIDGE, Nov. 3, 1875.

DEAR MR. EDITOR: As I see so many little girls and boys writing to you I thought I would write you a few lines. I am a little girl eleven years old. My pa takes your paper, and we all like to read it ever so much, and I in particular. I always read the Child's Corner first.

I must tell you about our preacher. His name is Mr. Ballard, and I think he is a good preacher. As I think I have written too long a letter already, I will close.

Your friend,

RUTH BETHEL B——.

CAMPTI, LA., Oct. 30, 1875.

MR. EDITOR: We are two little cousins very near the same age—eight years old, and going on nine. We read the ADVOCATE—the part that is for the children to read, and all the poetry. We each have a scrap-book, and intend to put that story ("How Barney Milked the Bays' Nest") in them whenever we get it. We would like to see you, Mr. Editor, because we think you must love little children.

Your little friends,

ALMA AND NANIE.

DEAR MR. EDITOR: I see several little boys and girls have written to you, and I have concluded to write to you also. I live in Caddo parish, La. I am going to school at Mooringsport, a flourishing little village. Our teacher is a young lady from Shreveport; we all love her very much. We have a nice church; preaching every Sabbath. Mr. Adair is our pastor.

From your little friend,

NANNIE MOORING.

The Little Mouse.

FROM THE GERMAN.

One morning little Wilhelmina went with her mother quite early to the top of a hill behind their house to see the sun rise. It was autumn, the corn had long been reaped and was gathered into the barns. The dew was on the grass, the air was cool and fresh, and Wilhelmina's cheeks grew rosier than ever as they climbed the hill. She and her mamma hastened quickly on, as they did not wish to be too late to see so beautiful a sight as the sunrise.

In spite, however, of the hurry they were in, Wilhelmina began all of a sudden to pull at her mother's dress, and to say: "Do wait a moment, mamma; if you look in there you'll see something so pretty."

The mother stood still and looked round, and in the furrow of a plowed field she saw two mice. One of them was evidently old and blind. It sat quite still, as if waiting; while the other, a nimble, pretty little creature, ran up and down along the field, picking up now a grain of wheat and now one of barley, till it had got quite a little heap, which it brought to the old mouse, who ate the corn up eagerly. While it was so doing the younger one was running about and seeking for more.

This went on for some time. Wilhelmina and her mother stood quite still, so as not to disturb or frighten the little animals. At last, when the old mouse had satisfied its hunger, the younger one gently took hold of its ear with its teeth, and led it slowly and carefully to a hole in the ground, through which they both disappeared.

"Now wasn't that a pretty sight, mamma?" cried Wilhelmina, clapping her little hands.

"Yes, that it was, indeed," replied her mamma. "The old blind mouse was, no doubt, the mother of the young, active one. Blind and feeble from her very great age, the mother mouse is no longer able to provide for herself, and would starve to death were it not that the child, recollecting all the love shown it by its mother when too young to take care of itself, repaid all that love and care by watching over the mother and getting her food. The young mouse puts to shame many a little girl who forgets all her mother has done for her when a baby, all the sleepless nights she has spent with her, all the anxiety and trouble which children must cause their mothers when young and helpless. How good and dutiful all children would be if they would only learn to imitate this little field mouse!"

Wilhelmina kissed her mother's hand, and said, almost in a whisper: "Dear mamma, I don't want you to have to complain again that I'm not a dutiful little daughter. I'll try never to forget that little mouse."

A Story for the Girls.

Sit down on the porch, children, and let me tell you about Aunt Rachel and the story she once told me. One day, when I was about twelve years old, I had planned to go after strawberries; but Aunt Rachel said to me: "A girl of your age should begin to learn how to do housework. Take off your hat, roll up your sleeves, and help me do the baking."

I pouted and sighed and shed tears, but was encouraged by the promise that I might go after the baking. Under good Aunt Rachel's directions I mixed a big loaf of bread, placed it on a tin as bright as a new dollar, and was rubbing the flour off my hands when she called out: "This will never, never do, child; you haven't scraped your bread-bowl clean."

I shall never forget the picture she made standing there, her eyes regarding me sternly, one hand resting on her hip, while in the other she held the untidy bowl.

"It will never do, child," she went on. "It is not only untidy, but it makes too much waste; to be a good housekeeper you must learn to be economical. You have heard the story of the young man who wanted an economical wife?"

"No," I answered; and I might have added that I didn't wish to hear it either.

"Well," she continued, "he was a very likely young man, and he wanted a careful wife; so he thought of a way he could find out. One morning he went to call upon the different girls of his acquaintance, and asked them each for the scrapings of their bread-bowls to feed his horses. You see they all wanted him, so they got all they could for him. Finally he found a girl who hadn't any, so he asked her to be his wife, because he thought she must be economical. Now," said Aunt Rachel triumphantly, "suppose a young man should ask you for the scrapings of your bread-bowl, what would you say?"

"What would I say?" I repeated scornfully; "why, I'd tell him if he couldn't afford to buy oats for his horses they might starve. I wouldn't rob the pig to feed them."

I suppose Aunt Rachel thought that lesson was all lost on me; but, as true as you live, I never knead the bread to this day without thinking of her lesson in economy.—*Detroit Free Press.*

LITTLE TRUTHFUL.—You've all read "Grimm's Fairy Tales," or, if not, you'll be pretty sure to read them before you are much older. They are very apt to be found in Christmas stockings, and, being the production of two German brothers who know well how to delight young folks, they are always very welcome. Jack heard the pretty schoolma'am one day repeat to her out-door class a pretty story that old Jacob Grimm, the brother who put these stories in a book, tells about one of his little readers.

He was told one fine morning that a little girl wished to see him in his reception-room, as she had something to say to "Herr Professor."

Stepping down to the room he found a little miss looking very grave and very wise.

"Is it thou," she said, "who hast written these fine fairy tales?"

"Yes, my dear; my brother and I have written them."

"Then the tale of the clever little tailor is thine; and it says at the end that he who will not believe it must pay a thaler (a German dollar."

"Yes, I have written that too."

"Well, sir, I do not believe it."

"Ah!"

"Here, sir, is a quarter of a thaler. It is all I have now, but I will call and leave the rest at some other time."

The kind old man laughed, and declined the quarter thaler. He offered, however, to see the honest little one home, and I have no doubt that the two became in time the best of friends.—*St. Nicholas.*

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Saved from Sin.

To be saved is something more than pardon. It is a change of heart and, the implanting of a vigorous spiritual life in the soul. It is inward purity and a new creation. The justified man is also a new man. The judicial act of pardon on the part of God is attended in him who receives it with the regenerating work of the Holy Spirit. It is this aspect of salvation that is too frequently neglected. The power of Christ's blood to atone, to propitiate, to expiate guilt, is held, while its cleansing and sanctifying efficacy is not fully realized. There is a firm belief in deliverance from guilt, in the remission of sins, while the privilege and necessity of actual personal holiness are but feebly apprehended.

The tenor of some experiences, as we occasionally note them, indicates lax and erroneous views. Occasionally there are traces of the old Antinomian leaven, talk about imputed righteousness, that Christ has somehow obeyed the law for us, and that his righteousness is so made ours that holy living on our part is neither expected nor needful. We find professed Christians conscious of the prevalence of uncontrolled tempers and wayward affections, of unsubdued appetites and evil thoughts, who have settled down into comparative complacency and resignation, and with the conviction that this is about the best that is possible. There is Christ's imputed righteousness to make up for our derelictions, and the cleansing process is to be completed at death. Instead of fighting to overcome, and seeking to be washed from their sins in the all-cleansing blood, they have come to the conclusion that these besetting sins are inevitable and duly provided for in the plan of redemption. This notion is a most serious and fatal error, the occasion of ruinous self-deception, and the cause of the most fearful decline in spirituality. Mr. Wesley, it is true, has a sermon on sin in believers, in which he affirms "that there are in every person, even after he is justified, two contrary principles—nature and grace—termed by St. Paul the flesh and the spirit." But in all this Mr. Wesley contends that the believer does not walk after the flesh, that he does not give way to sin, and that "he has power both over outward and inward sin, even from the moment he is justified." Certainly he never encourages believers to rest in this state, wherein inward sin is felt, but urges them to repentance and to complete victory over it. Mr. Wesley held the residue theory—that inward corruption remains after justification—but his explanations show that he did not regard the yielding to sin as consistent with a state of acceptance with God. His sermon on repentance in believers is the most searching of all, in which he exhibits the manifestations of sin remaining after justification. But he urges the need and privilege of deliverance: "You have, therefore, good reason to believe he is not only able but willing to do this; to cleanse you from all your filthiness of flesh and spirit; to save you from all your uncleanness. This is the thing which you now long for; this is the faith which you now particularly need, namely: that the great Physician, the lover of my soul, is willing to make me clean. But is he willing to do this to-morrow or to-day? Let him answer for himself. 'To-day, if ye will hear his voice, harden not your hearts.' If you put it off till to-morrow you harden your hearts; you refuse to hear his voice. Believe, therefore, that he is willing to save you *to-day*. He is willing to save you *now*: 'Behold, now is the accepted time.' He now saith: 'Be thou clean.' Only believe, and you also will immediately find 'all things are possible to him that believeth.'" Without contending for any particular theory of Christian perfection, we must insist upon salvation from sin. Whether it be the normal state of all truly justified persons, from which many lapse without forfeiting their justified relation, or whether it be a second and distinct work, there can be no doubt about our deliverance from sin. If pride, anger, avarice, jealousy, selfishness and dominating appetites are in us, and if the conscience be defiled, these are to be overcome, and the heart must be cleansed. If we have not that love to God and to our neighbor which is the end of the commandment, it is to be sought and obtained. No matter how long we have named the name of Christ, our prayer should be: "Create in me a clean heart, O God, and renew a right spirit within me." A fullness of spiritual power over sin is within the reach of every Christian. There is a perfect love that casts out fear, and a faith that completely appropriates the declaration: "The blood of Jesus Christ his Son cleanseth us from all sin."

A Grave Apprehension.

The question now pending between Northern and Southern Methodism is one of fraternal recognition and correspondence between the churches through their General Conferences. Our General Conference has taken such action as it considered right and honorable in the premises, and here the matter should rest until the General Conference of the Methodist Episcopal Church accepts or rejects the conditions which our General Conference regarded as essential to formal reconciliation. If our Northern brethren do not see their way clear to agree upon these terms, then let us remain as we are until time and circumstances shall be more propitious for the settlement of the questions at issue. Certainly peace and fraternity among ourselves is of far more importance than the establishment of fraternal correspondence with another church. Apprehensions seem to be entertained by some that this agitation may lead to a disruption of Southern Methodism. However this may be, we believe the great body of our people, lay and clerical, stand firmly upon the action of our representatives at Louisville. If the purpose of any is to induce our church to abandon that position, we believe it will fail. Rev. C. W. Miller, writing in the Nashville *Christian Advocate*, expresses fears which, we hope, are not altogether well grounded. He is, however, on the border, and his views are entitled to serious consideration. He says:

This agitation has tended, all the time, to create a party in the bosom of the church, who are hostile to the peace and harmony of the church. Already the movement has assumed the distinct proportions and characteristics of a party. It has its shibboleth, it passes around its watchwords, it smiles on its adherents, and frowns on those who do not come up upon their elevated plain of fraternity. Arms are extended at right angles to embrace those upon whose lips the language of a few months ago was "disintegration and absorption;" while old friends are looked upon with suspicion, and charged with being actuated by "passion and prejudice." I cannot conceive of a greater evil threatening our Zion than that of internal, discordant parties. Let us stand shoulder to shoulder in the great campaign for the conquest of the world to Christ, and the tread of our advancing columns will shake this continent in a few years. Let us allow these parties to generate and grow up in our midst, and our strength will be frittered away in internal dissensions. This unauthorized fraternity movement is chargeable with this evil.

But this agitation, upon the part of those who set at naught the action of the General Conference on the matter of fraternity, will result in a division of the church. I have tried to shut out this fearful vision from my heart, but it rises, like the ghost of Banquo, at every point in this movement. The party is forming, the steps are being taken. The continuance of the state of things of the past few months for a little longer will bring this calamity upon us. Can it be possible that fraternity with the Methodist Episcopal Church must be secured at the price of disruption and alienation in our own? Is this the spirit of love? of fraternity? Are relations of friendly intercourse with another people so important as to justify the rending of the ties and the engulfing of the peace of our own family? Let Christian men pause and consider these things. Let the old men of the ministry, whose names have so long been precious household words in the church—who have been drawn away into these strange attitudes toward the church—reflect upon the evils that threaten us. They are too near the grave to embark in such enterprises. Let the church rally to her standards and stand by her utterances. She cannot afford, with her past experience, to commit herself to alliances which have no other guarantee than the promptings of a momentary emotion.

The Farewell Letter of Alejo Hernandez.

MR. EDITOR: I have read with much interest the excellent tribute paid to the memory of our dear Hernandez by Dr. Haygood in the *Southern Christian Advocate*, and the memoir of Bros. DeVilbiss and Sutherland at the Western Texas Conference, published in the last Nashville *Advocate*. They are admirable estimates of this noble Mexican.

I shall never forget how I was impressed on his first entrance to the Conference-room at Victoria, three years ago. His well-knit, manly frame, pleasant countenance and brilliant eye indicated his character. Ingenuous as a child, singularly spiritual, and of unusual energy, he combined in himself some of the very best elements of a missionary. He was ready for any enterprise in the Master's service—to go alone and at an hour's notice, if need be, to the ends of the earth. His conversion had satisfied every earthly desire, and it only remained for him to spend his life at the feet and in the work of his gracious Savior. He became in one instant a missionary then and forever. How full must have been the flood of holy passion in the soul of this young man to diffuse itself, as it has, throughout our church!

He and his wife and their babe started off from this port in the summer of 1873, our representatives to Mexico. As the head of the steamer turned out into the stream, what a feeble exponent it seemed to bear of our church toward the land of the Aztec! And yet it was a new departure of vast moment to our own spiritual life, as well as for that of the Mexicans. Upon his arrival he found a chapel awaiting him, and immediately entered upon his work. All who came in contact with him were profoundly impressed with the purity and strength of his Christian character. Our United States minister and consul resident at Mexico, as well as the missionaries of other churches laboring in the city, regarded him as an eloquent and holy man. He had scarcely been there a year before the disease of which he died first showed itself in a slight lameness. In the course of several months more it so increased that he became nearly helpless, and was forced to return home to Matamoras. When at last reduced to a condition of paralysis, which left him only the use of his tongue, he held prayer meetings in his chamber, and astonished all who visited him with the abounding joy which filled his heart and mouth. I published, a year ago, two letters which I had received from a chaplain of the United States army and from a Southern Presbyterian missionary who had visited him, which spoke in the highest terms of his noble and patient spirit; and of the valuable testimony which in his afflictions he still bore to experimental religion and to Protestant Christianity.

He has been taken, but not until he had the sweet privilege of seeing a number of men raised up by God from among his own people to take his place, and to carry on the good work of "spreading holiness" in Mexico.

I have written these lines as introductory to a translation of the last letter which I ever received from this noble man. It was written just before the May meeting of the Bishops at Nashville. I read it to them; and I beg that the whole church may attentively follow its touching periods, and accept the dying request and charge of our dear brother now in heaven. J. C. KEENER.

MATAMORAS, April 3, 1875.

REV. BISHOP J. C. KEENER, NEW ORLEANS—Beloved Father in our Lord Jesus Christ:

Health and Peace!—I have seen with great emotion the substance of a letter of last month, written by you to our beloved Bro. Henden, with respect to me, filled with love and compassion for my situation.

Beloved Bishop, I cannot do less for an action so philanthropic and essentially Christian than feel melted in delightful gratitude before the throne of divine grace which inspires such noble sentiments in my favor; for truly, truly I confess that I have felt daily, in a manner very lively, the sanctifying medicine of the prayers of hundreds of brethren of different churches made for me. This is, beloved Bishop, the principal point: that you do me the charity to call the attention of the ministers of our church and various others of our friends, that both these and those exhort their congregations to pray for me.

Beloved Bishop, I would wish to say much with respect to my critical circumstances and cruel torments of my sickness, but enough of that you already know. I only may say that, unless I am completely deceived, there is no relief for me; that I am daily oppressed at every step, and am not master of any of my faculties, not even able to move a finger; for my body is weary and irresolute by turns, while my pains are very acute, and at last a general paralysis has set in. In line, beloved Bishop, I am satisfied and fully convinced that I shall not travel any more this year until I go to live in the kingdom of Christ.

I would call your attention to the second point: that I have two children, a boy and girl, of a vivacity so extraordinary that all who see them are astonished. I pray, in the name of our Lord Jesus Christ, that he may awaken the attention of our church, that she may carefully and watchfully improve the occasion that presents itself to educate and cultivate these little children; for I shall carry to the sepulcher the fear that these innocent little ones will be led away to Romanism by the family of my wife.

I have received with due punctuality every month the $35 in silver which the Missionary Society has been pleased to allow me, for which I desire you to present to the society our continual gratitude, for myself, my wife and my little children, in angelical speech; for we may assure you in sincere admission that were it not for such aid we should have been dead of hunger, for I have no other source from which any assistance may come to me.

I beg you to present my salutation to my beloved Bishop Marvin, taking leave of him, as well as of all the other Bishops of our church, until eternity, carrying with me the sweet consolation of seeing them all at the side of our Lord and Savior Jesus Christ.

My wife, children and myself present our humble remembrance of gratitude to your lady wife, saluting her with the greatest expression of holy joy.

Farewell, beloved Bishop. I believe that very soon we shall see each other in the kingdom of our Lord, by the side of Christ Jesus; praying, in the meanwhile, that fresh and continual benedictions of the Holy Spirit may fall upon you, and that God shall not separate you from his side.

Your most affectionate brother and obedient son in Christ Jesus,

ALEJO HERNANDEZ.

A Mystery.

The genuineness of the Bishop Capers letter is still an unsettled question. Dr. Kennedy wrote to the postmaster, Clinton, Tenn., where this hard-to-find man DuPre is said to live, and received the following reply:

CLINTON, TENN., Oct. 10, 1875.

REV. F. M. KENNEDY, MACON, GA. *Dear Sir:* In answer to your inquiry concerning C. B. DuPre, I will say I know of no one by that name, neither can I find any one in this section who does. I have received two or three letters making the same request as yourself.

Respectfully, P. M. LILES,
Deputy Postmaster.

Dr. Deems, through whom the letter purporting to have been written by Bishop Capers was sent to the *Methodist*, in the following communications to the editor of the *Southern Christian Advocate* tells what he knows about the matter:

CHURCH OF THE STRANGERS,
1 Winthrop Place,
New York, October 26, 1875.

To REV. DR. KENNEDY—*My Dear Doctor:* Yours reached me yesterday. This morning Rev. Dr. Wheeler, the editor of the *Methodist*, whom I had never seen before, at my request promptly brought me the original "C. B. DuPre" letter, which, at your request, I gladly send you.

All I know of this matter is that the letter signed C. B. DuPre came through the mail to me with the article purporting to be Bishop Capers'. You will perceive that I was simply requested to publish it, the publication thereof not being left to my judgment. I was closely engaged at the time, and so I sent not only the Capers letter, but the DuPre letter, to Dr. Wheeler, with whom I had no acquaintance, but who had been represented to me as a scholar and a gentleman, that he might have all the facts on which to base his editorial judgment. He saw fit, as I think was natural, to publish both the letters.

As I was returning from the inauguration of the Vanderbilt University a distinguished clergyman of Dayton, O., who was sitting near me in the car, gave me a Western paper quoting some portion of your editorial. On reaching the city I found a letter signed "H. D. Capers," expressing the writer's belief in the genuineness of the Capers letter, and informing me that C. B. DuPre's address was Clinton, Tenn. Thereupon I wrote to you for your editorial, to Dr. H. D. Capers for permission to publish his letter, to the postmaster at Clinton, *S. C.*, to forward all mail matter for Mr. DuPre to Clinton, *Tenn.*, and to Mr. DuPre, at Clinton, Tenn., to send me by express the *original Bishop Capers letter*. You have sent me your editorial, for which I thank you. Dr. Capers has permitted me to publish his letter, and it is now in the hands of the editor of the *Methodist*. I have not heard from Mr. DuPre.

That is all. If the letter be not genuine, no fraud has been practiced upon *me*. I never examined it, never cared whether it was written by Bishop Capers or not; simply sent a package to the *Methodist*, which had been sent me for that office. If the question of publication had been left to my judgment, I think those who know me are pretty sure that I would have thoroughly satisfied myself as to the genuineness thereof before it went to the press.

Mr. DuPre should take speedy steps to let the public have proofs of the genuineness of the paper he has purported to copy. It is to be presumed that he will. No one, so far as I see, has any interest in the paper if it be not genuine, and, if it be genuine, its only interest *to me* is as an intellectual and literary curiosity.

It is left to your judgment to publish this letter or withhold it, but some time the very little I have to do with this affair should be known to the public. You will preserve Mr. DuPre's letter. Please send me anything you publish on the subject.

Very truly yours,
CHARLES F. DEEMS.

CHURCH OF THE STRANGERS,
1 Winthrop Place,
New York, October 28, 1875.

To REV. DR. KENNEDY, MACON, GA.—*Rev. and Dear Brother:* Your paper of the twenty-seventh has just reached me, with your editorial marked. Please publish in full and conspicuously my letter to you of the twentieth of October, inclosing the *original* C. B. DuPre letter, which I suppose is now in your possession. If this thing be a fraud, the person who perpetrated it ought to be detected by those interested. I commend your zeal. Bishop Capers' son says that *he* knows Mr. DuPre; that he advised him to send to me the copy of what he believed to be his father's letter, and that he, with Prof. Stone, "recognized the style and general expressions of the letter as being that of my (his) father." Of course these gentlemen will now exert themselves to find the person whom Dr. Capers advised to send a copy of the letter to me, and who directed me to send it to the *Methodist*.

This affair will justify me in hereafter throwing into the waste basket the packages sent me from time to time to forward to publishers in this city.

In view of all this, I request the publication of my letter of the twentieth with this note.

Yours faithfully,
CHARLES F. DEEMS.

An Outspoken Priest.

Father Hennlug delivered a lecture in St. Louis, and, as some of his more wary brethren think, spoke most too freely. He is in accord with Catholics generally, only he throws off the mask and utters without disguise what is in their minds. We give an abstract from Father Henning's lecture, as follows:

Pick out among all those who call themselves Christian that body of men that has been persistently persecuted since the first ages of Christianity, and you will have the true church of Jesus Christ. Look at the church now. Is she not persecuted on every side—in Germany, in Spain, in Italy, in South America, even here, in these free United States? Tell me what are the laws that are made every day in the different legislatures but persecutions of the Catholic Church? What is the meaning of compulsory education? The meaning of it is the persecution of the Catholic Church. What is the meaning of raising up the public schools, in violation of the laws of equity and justice, but persecution of the Catholic Church? What is the meaning of the hue and cry that is raised every day against a candidate, if he happens to be a Roman Catholic, but persecution against the church? What was the Know-Nothing movement but opposition to the Catholic Church? Did not they burn our convents, destroy our churches, tear down our schools? Is not that persecution? The Catholic Church, whether in Europe or America, in Asia or Africa, has always been persecuted. As Christ suffered throughout his career on earth, and was crowned with thorns, so the church, which is the body of Christ, has always suffered, and must suffer to the end. We must believe, too, that persecution is a benefit to the church. It is to the church what fire is to gold. It separates the good wheat from the tares sown by the evil one. How is it that the apostate that leaves the church—the lustful ex-Carmelite—is received by respectable people with joy and a certain air of triumph, and that they will crowd the public hall to listen to the immoral outpourings of an ex-nun who has left her convent and is now leading a life of immorality; that they will go on their knees and lick the spittle from the boots of every professor who apostatizes from the Catholic Church, especially if he has been professor of history and philosophy in a university under the protection of the man of blood and iron? These facts alone are magnificent proof that persecutions are a benefit to the church. Lastly, we must believe that persecution will end. As the life of Christ was a transition from suffering to glory, that of the church is a constantly repeated transition from suffering to glory and from glory to suffering, and will be until the final end, when there will be no suffering.

The persecution that is waging against the church will also end. When, I don't know. God alone knows that. I know that events are marching fast, and if the signs of the times do not deceive me the triumph of the church is not far off. If I am not mistaken, the scepter of Europe is passing fast out of the hands of the German empire into the hands of the Emperor of Russia, who will overrun Europe with barbarous hordes until, like Attila, he will stand before the gates of Rome, and then will be converted, and then the great schism which has separated Russia and the East from the church for so many years, and the East and the West will unite in a Te Deum, the echoes of which will wake from pole to pole. The time is not far off when there will come a time of peace and quiet; when Infidelity and Protestantism—Protestantism as a religion has long ceased to exist; it is running on its last legs, and I am sure it can't run far—will be swept from the face of the earth.

In conclusion the speaker admonished them that it was their first duty as Catholics to pray for the church. A second duty was to work for the church. How many of you, for instance, make it a point—whether ignorantly I don't know—to separate your politics from your religion, your social life from your religious life, as if these things had nothing at all to do with each other. They will say religion is good enough for the church on Sunday; good enough for the confessional; good enough where there's a question of hearing sermons; but when there is a question of social life, of political life, then religion must be put aside. This is their principle, and I am sorry to say a great many act on these principles. This principle is nothing but the principle of infidelity, of atheism—it is political and social atheism. There is no such thing as an absolute independency of the State from the Church. The church, as we are all bound to believe as Catholics, is infallible. She is infallible in faith; she is infallible in something more—she is infallible in everything, in morals as well as in faith, and it follows that the State can never be absolutely separate from the Church; that the declaration of independence of the State from the Church is simply political atheism. God has appointed the church as his interpreter in morals, and, as no State can exist without morality, no State can exist separate from the Church. It follows that a Catholic must be a Catholic in his social, in his political life, as well as in his religious life.

Now take, for example, the question of schools, of education. How many are there of those who leave the education of their children in the hands of school teachers, instead of doing all in their power to build up those of the church? These people don't work for the church; they work into the hands of the enemies of the church; and if the church is persecuted by the enemies of the church, she is also persecuted by these of her children. Again, how many never consider when they go to the polls that that duty has anything to do with religion? They imagine that politics and religion must have nothing to do with each other. The consequence is more and more gaining the upper hand in this country, that Catholics are being ground more and more into the dust, and it will soon go so far that Catholics will be persecuted here with more brutality and bitterness than they are now in Germany—all through the fault of those indifferent Catholics who will not work for the church.

Unification of Colored Methodists.

This might be a good thing, but the Methodist Episcopal Church is not likely to favor it. Take away its colored members, the most of whom they seduced from the Church South, and it would have little left in the South. It would scarcely have a plausible pretext for staying here. Othello's occupation would be gone. Dr. McFerrin, arguing for the unification of colored Methodists, closes his communication to the Nashville *Christian Advocate* on the subject in these words:

By this plan you enlist all the Methodists, North and South, in their favor. While they are divided you divide the sympathy. The Southern Methodists (whites) are now cut off from all the colored people, except those connected with Bishop Miles and his church. The preachers have no access to them, and hence the people take but little interest in them. Put them all together, and then while the brethren of the North in their missionary contributions and aid societies contribute to the support of their ministers, and in building up their schools, the Southern people in their common schools, and in their influence as teachers and preachers, may render great assistance, and thus all portions of the country aid in elevating the colored race, a thing devoutly wished by all good people, North and South.

I know that "amalgamationists," and those who contend for "social equality," will spurn these suggestions. But allow me to say that such know not the temper of either the whites or the blacks. The theory of such fanatics is simply absurd. The whites in the Northern States will not have it, and the colored people of the South do not desire such a state of things.

Prejudice, fanaticism, false theories, should not be allowed to stand in the way of good. While men are quarreling over the "color line," the enemy will come in and sweep the forces, and we shall find ourselves without any line.

DEPARTED FOR CHINA.—The *Pacific Methodist* of November 5 says:

On Monday last Rev. A. P. Parker, Mrs. J. W. Lambuth and "Willie" took their leave of American soil. They were passengers on the beautiful steamer City of Tokio. Bro. Parker has promised to give through the *Methodist* his impression of matters and things in China, and we have hope that Bro. Lambuth and he will see fit to keep their nearest neighbors well posted in the mission work.

THE *Western Methodist* announces the death of Rev. W. T. Noe, of the White River Conference, and pastor at Forrest City, Ark.

TO KNOW a man, observe how he wins his object, rather than how he loses it; for when we fail our pride supports us; when we succeed it betrays us.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 13, 1875.

A—American Pencil Company, B F Alexander, E & H T Anthony & Co, George L Atkins $4.25, American Sunday School Union, N W Ayer & Son, Edwin Alden.

B—A S Barnes & Co, Bryant & Roberts three letters $10, George J Bradfield 15 cents, Mrs C Bowling $6 40, T V Bulley, J Lane Borden two letters, Boorman & Pease, J C Bass & Co, Miss Maggie Benbrook, F Barksdale $2.50, Thomas W Brown, Richard Booth, Dr J Ball & Co, William L Baker $2.50, W H Borden.

C—C W Crouse, A W Clark $1, John S Collins $16.32, A H Crawford, J J Cowart $10, L Carley, Benj H Catchlag.

D—J M Doucer, E K Davis, Donaldson & Co two letters, M M Dawson $5.15, Derry Paper Mills, H A Davis two letters, P W DeFrance, S H Dockery.

E—Excelsior Picture Frame Manufacturing Company $12.

F—J L Fairell, John L Ferguson, J R Ferguson.

G—W R Gould, A J Gibson $2.50, J S Goode, A E Handy $2.50.

H—J W Humphrey, Thos Hunter $16, Thos J Hough, J Henry, Harper Bros, John S Heller & Co, Mrs E Hawes, S L Hill $2.15, J D Harper $16, W H Henry, J M Hanks, Heleht Bros.

I—Ivison, Blakeman, Taylor & Co.

J—H F Johnson, J M Johnson, E T Josey $9.50.

K—S C Kirkland $1, Jo C Kittrell, J O Keener $2.50, Kain & James, Miss Sallie T Kennedy 25 cents.

L—N V Lane, L H Lagette.

M—Jos L Mathison, William Moore, A Melones, T J Mayes 75 cents, W T Melugin $6.90, C & C Merriam, Morgan Envelope Company, H J Marsh $2.50, Hardy Mubley, H McCallen $10, D Merchant $20, J E Mason, Thos L Mount, J M McKee, P H Moss.

N—Noll & Co, R D Norsworthy.

O—W P Owen.

P—Thos Pollock, Potter, Ainsworth & Co, S M Pettengill & Co two letters $7.50, John L Pearce $5.60, Zenas Preston, Thos Price, E M Pipkin $1.50.

R—Rowell & Chesman, E S C Robinson $80.50, A B Richardson, A H Redford agent three letters, T P Roberts, Thos Richardson $2.50, Bryce Ribs, Wm N Ridings, Reed & Lathrop, C W Reed, Anson D F Randolph & Co, J S Rencher $3.75.

S—Jos L Smith, Smith, Dixon & Co, John J Smith $1.25, John B Stevenson $2.75, C L Smith $10, Nolan A Stuart $1, St Louis Advertising and Publishing Company, Dr T Swan $13.

T—M G Thomas, C N Terry $2, P M Taylor $152, Jesse Thompson Sr, H C Thompson.

W—Warren & Wyman, A L Williams, J H Watts, James W Ward, Willy Wallach, S J Walkley, T B Waldon, Job Wagner, Henry O White $11, J H Ward.

Z—J H Zellin & Co, Otto Zoll $10.

OUR BILLS.

We are sending our bills to subscribers. Many of them have assured us that they would remit us soon as crops were harvested. We have waited till now, hoping that by this time they could pay the small amounts they owe. Each subscriber may think his *two dollars and fifty cents* too small an amount to affect us; but if every subscriber should reason the same way, and withhold it, the sum total would be over *twenty thousand dollars*. We need every dollar due us—we need it badly. Will you not send at once through your pastor, if convenient to you, please remit directly to this office and greatly oblige the publisher.

PERSONAL.—We clip the following from an exchange:

We were agreeably surprised, on the twenty-first instant, by receiving a friendly call from Mr. M. H. Bawdon, of the firm of Barbour & Co., New Orleans, produce commission merchants, and dealers in foreign and domestic fruits, nuts, etc. This firm are now consigning to Coleman & Co., of this city a large quantity of oranges, and as they are handpicked, instead of being carelessly gathered and boxed it becomes of pleasure and profit to handle them. Messrs. Barbour & Co., whose advertisement appears in another column, are especially desirous of forming the acquaintance of parties residing in Western produce to firms in New Orleans, and extend a special invitation to the friends of the grange movement in the States of Kentucky, Tennessee, Arkansas, Texas, Alabama and Mississippi to correspond with them, believing that it will result to the mutual advantage of both parties.

THE writing-desk which Charles Dickens used while in New York on his last lecturing tour is kept in the private office of the Westminster Hotel. Over it hangs a large portrait of Dickens. Near by is a large photograph of the Chinese embassy, all of whom stopped at the Westminster during their stay in the city. A Boston paper perpetrated a joke, at the expense of the hotel, on their account. Knowing the reputation of the Westminster for procuring the best of everything to suit all tastes, this newspaper man gave out that Mr. Ferris, the proprietor, had disappeared on the advent of the celestials. After tedious and prolonged search, the article gravely stated, he was found in Central Park gathering birds' nests to please the palates of his Chinese guests.

CHINA PALACE.—The establishment of Messrs. Navra & Offner is one of the attractions of Canal street. No one in passing can fail to notice the fine display of beautiful and choice goods, tastefully arranged in such a manner as to afford purchasers a good opportunity of examining them. Messrs. Navra & Offner have, by their enterprise and perseverance, rapidly extended their business during the last few years, and affor i an illustration of what industrious perseverance can do even in hard times. See advertisement in another column.

SOULE'S COMMERCIAL COLLEGE.—But few men in the South have labored more assiduously than Mr. George Soule to build up an institution for the purpose of affording young men an opportunity of obtaining a substantial and polished business education. We have watched with great pleasure the progress of this institution for many years, and we take great pleasure in commending the advertisement in another column to the attention of our readers.

THE LOUISIANA REMEDY, kept at the depot, 106 Camp street, and at the different drug stores, is recommended in a great many certificates, given by well-known citizens, copies of which are at the office or the agent at the above-named place. See advertisement elsewhere.

WE WOULD call the attention of our readers to the advertisement of E. W. Thompson, which will be found on the sixth page of this paper. Mr. Thompson's office is 24 Dey street, New York. Any communications addressed to him at that place will be received.

LEATHER AND SHOE FINDINGS.—A large, varied and complete assortment of leather and shoe findings, etc., may be found at the establishment of Messrs. John Frank & Co., 112 Poydras street. They are also manufacturers of hand, shoe and gaiter nippers.

DR. PRICE'S PREPARATIONS.—Certificates in another column speak for themselves in reference to Dr. Price's baking powders and other preparations. William H. Shepard, Esq., at 106 Camp street, is the efficient agent for them, where those making inquiries will receive polite attention.

SHOES AND BOOTS.—Pierre Samorini, corner of Custom-house and Bourbon streets, is offering his large stock of boots and shoes at rates very much reduced from recent prices. We invite attention to his advertisement in another column.

RESIDENCE FOR SALE AT BROOKHAVEN, Miss.—See notice elsewhere. Brookhaven is one of the most prosperous and desirable towns on the railroad from here to Jackson, and has one of the finest schools in the Southern country.

A GOOD DRUGGIST.—Max Vilter, successor to Oscar Czarnowski, we have known for several years, and think we are safe in saying he is a good and competent pharmaceutist. See his advertisement elsewhere.

READ the advertisement of Brasselman & Adams on this page. These gentlemen sell *for cash*, and can therefore offer bargains to purchasers. All the latest and best goods in the market.

MILLINERY.—Mme. Samson, at 605 Magazine street, is now receiving an assortment of the latest styles of goods in her line, which she proposes to sell at prices to suit the times.

HARDWARE, AGRICULTURAL IMPLEMENTS, ETC.—Consumers and dealers in search of the largest and best-assorted stock of hardware, agricultural implements, iron, steel, nails, paints, metals, tools, cutlery, guns, etc., to be found in the Southwest, are referred to the advertisement of Messrs. A. Baldwin & Co., No. 74 Canal street, and Nos. 91, 93 and 95 Common street.

The old firm of Slocomb, Baldwin & Co. was well known throughout the South, and to the trade in the North and in Europe, and the spirit and vigorous enterprise of the late lamented C. H. Slocomb gave to the house a popularity and extent of patronage which, by thorough acquaintance with the necessities of the trade, judicious management and a liberal policy to customers, the present firm, who are the successors, have been able to retain.

Mrs. C. A. Slocomb and Mrs. A. D. Slocomb, the mother and widow of the late C. H. Slocomb, retain a leading interest in the firm in commendam.

The present managers of the firm are Messrs. A. Baldwin and C. Eustis, both judicious and capable merchants. Mr. Baldwin is president of one of our banks, and prominently connected with the management of several of our municipal incorporations. Mr. Eustis had been in the service of the firm, in a confidential and responsible position, for many years before he became a partner in the succession.

The means of the firm are ample for the necessities of the trade. They can buy from first hands, and in such quantities as to insure the lowest rates, and pay cash where it is to their advantage to do so.

SHOW CASES.—Until recently it has been difficult to obtain a decent show case without sending to some Northern or Western city. There is no investment in a store, where solved and perishable dry goods and notions are kept, which usually pays for itself sooner than a show case, protecting, as it does, from dust and dumps, as well as from soiled hands and insects. See the advertisement of J. H. Hinrichs, 93 Chartres street.

THE LOUISIANA OIL COMPANY.—One of the most prosperous corporations engaged in legitimate business in our city is the Louisiana Oil Company. In another column will be found the names of the directors and officers elected at the annual meeting, held November 10, 1875.

COAL AT FIFTY-FIVE CENTS PER BARREL.—See the advertisement of Mr. J. Chandler, corner of Philip and Tchoupitoulas streets, who offers the best Pittsburg coal at fifty-five cents per barrel.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 13 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and our prices as moderate as can be found in any market.

R. F. W. BACHMAN,
13 Camp street, under City Hotel
my27 6mte New Orleans, La.

THE fact of LIEBIG'S LIQUID EXTRACT OF BEEF AND TONIC INVIGORATOR being indorsed by prominent physicians in Baltimore is alone evidence of its usefulness. F. J. HART & CO., Wholesale Agents, New Orleans. nol8 R

COUGHS AND COLDS are often overlooked. A continuance for any length of time causes irritation of the lungs or some chronic Throat Disease. BROWN'S BRONCHIAL TROCHES are no effectual Cough Remedy. nol8 R

TO PHYSICIANS AND LADIES.—Mrs. E. J. Harding of St. Louis (621 Olive street) manufacturer of articles and appliances for the relief of the afflicted, such as Improved Abdominal Supporters, Bandages, Shoulder Braces, etc., desires the attention of those interested. Her Abdominal Supporters are acknowledged by the most eminent medical authority in St. Louis, as well as elsewhere to be the very best now in use or heretofore invented for the purpose. Send for descriptive circular, containing diagram, directions for measurement, price list, etc. nl6 3m

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $900,000. European plan. Rates one-five more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 1f

LADIES—J. A. POZZONI'S MEDICATED COMPLEXION POWDER imparts to the skin a beautiful transparent whiteness, makes the skin delicately soft and smooth, removes all Freckles and Tan, and always at all irritation. This valuable cosmetic can be used with the greatest confidence. WHEELOCK & FINLAY, Wholesale dealers, New Orleans. no1 3m

SKIN DISEASES! **A Cure Guaranteed.** State your case, and send with 25 cents to DR. VAN DYKE, 1421 Green St., Philadelphia. oc21 6m

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. nh11 1y

Are Yeast Powders Healthful?

From the Picayune, Nov. 1.

"That adulteration in all the more important articles of our daily food widely prevails, all must acknowledge; and that it is an evil that seriously affects the public health none will deny." During the past year several of the leading journals in the West have agitated this subject to such an extent that manufacturers who are not afraid to let the public know what they offer them to eat have had their productions analyzed by several of the most prominent chemists of Chicago and St. Louis, and have published their certificates concerning them. We publish some of the testimonials awarded to Messrs. Steele & Price, the importance of which the public will appreciate:

From C. Gilbert Wheeler, Professor of Chemistry, Chicago University.

LABORATORY UNIVERSITY OF CHICAGO,
March 31, 1875.

I have made a chemical examination of Dr. Price's Cream Baking Powder, and other well-known baking powders, which were purchased by me in the open market. The result shows Dr. Price's to be richer in carbonic acid gas and freer from foreign substances; therefore the strongest and purest powder, and entirely worthy of its high reputation. C. GILBERT WHEELER,
Professor of Chemistry.

OFFICE OF JAS. V. Z. BLANEY & SON,
Analytical and Consulting Chemists,
Cor. Dearborn and Randolph Sts.,
Chicago, Dec. 4, 1871.

MESSRS. STEELE & PRICE—*Gentlemen:* Since I made an analysis of your Baking Powder in November, 1873, and became satisfied of its purity, its freedom from adulteration, and the care taken in its preparation, I have had it used in my own house, and with an occasional exception, when another brand had been sent us by mistake, I have continued to use it with the most satisfactory results. It is perfectly efficient (used as directed) and will keep any length of time—the last teaspoonful in a five-pound can, which lasts my family many months, being apparently as efficient as the first.

I can cheerfully recommend it as being a pure, wholesome and unadulterated Baking Powder.

Truly yours, JAS. V. Z. BLANEY.

From Prof. H. W. Scheffer.

ST. LOUIS, April 17, 1875.

MESSRS. STEELE & PRICE: I have analyzed Dr. Price's Cream Baking Powder, and several other of the leading baking powders in the market, samples of which I obtained from dealers in this city. The analytical figures obtained prove conclusively that Dr. Price's Cream Baking Powder is superior as regards whiteness and purity, for it contains more carbonic acid gas—the important agent for which alone baking powder is used—and less inert foreign matter than any of the others. I am therefore compelled, from a scientific point of view, to fully recommend the use of Dr. Price's Cream Baking Powder.

Respectfully, H. W. SCHEFFER.

CHICAGO, July 31, 1874.

MESSRS. STEELE & PRICE—*Gentlemen:* This is to certify that I have examined, analyzed and tested your Dr. Price's special flavoring extracts of vanilla, rose, orange, lemon, anise, ginger, allspice, almond, mace, celery, nutmeg, clove, coriander, peppermint, coffee, cocoa, wintergreen, cinnamon, and find the same strong, fine, made of good material, and well put up in bottles of full measure. Your fruit coloring is free from any deleterious substance. Therefore do I gladly commend the above-named products of yours for family use.

Respectfully, PROF. M. PELAFONTAINE.

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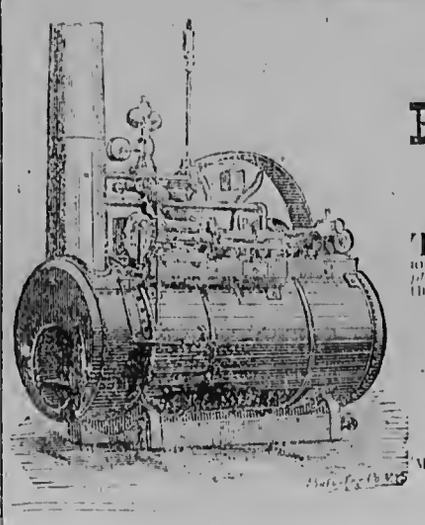

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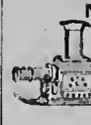

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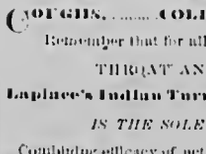

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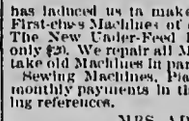

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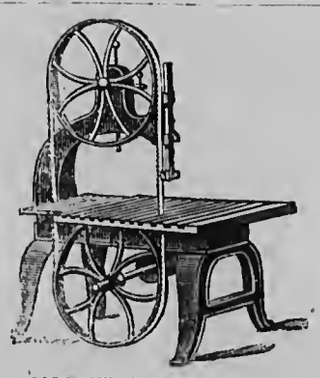

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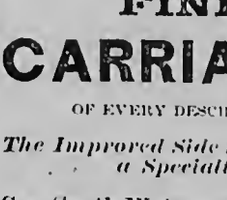

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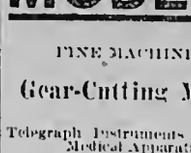

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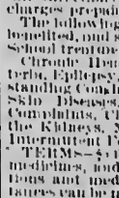

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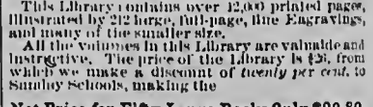

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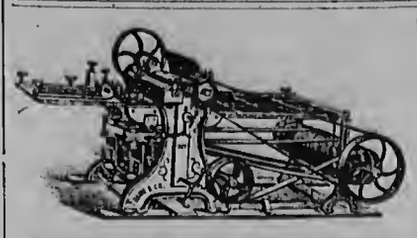

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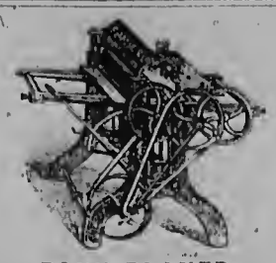

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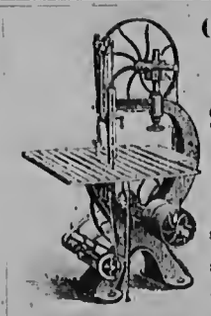

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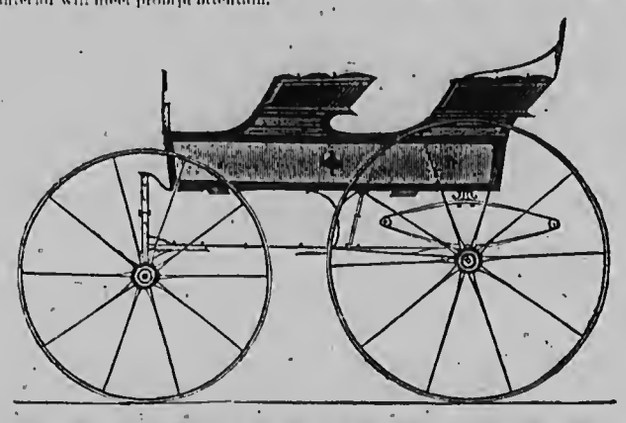

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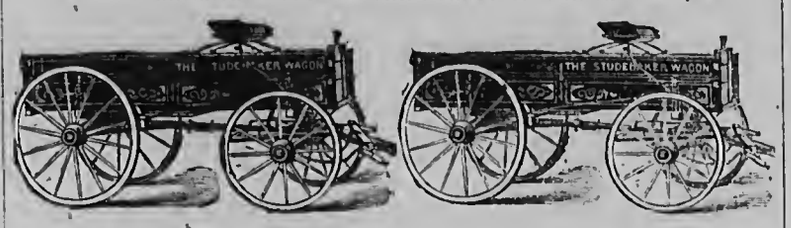

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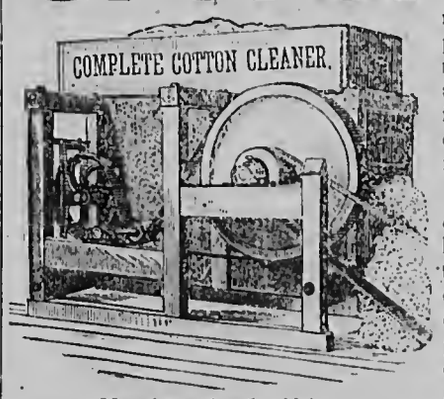

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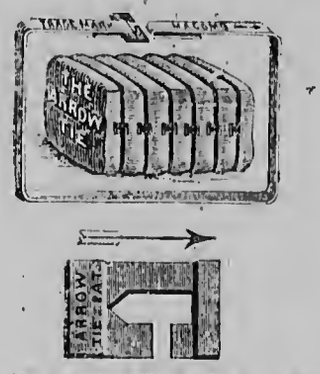

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Opposite the Magazine Street Market,

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This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS GIMBEL, Agent.

New Orleans Markets.

From the New Orleans Price Current.

The river is 14 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending November 16:

Mississippi river and bayous	bales...	20,857
Railroads		16,066
Lake		162
Mobile		1,554
Texas		8
Florida		5
Total		38,038

On Saturday the market opened under the depressing influence of sales of only 6,000 bales at Liverpool, where quotations were unchanged, and a decline at New York of ⅛c. in spots and 1-32@3-32c. in futures. The sales amounted to 4,350 bales. Strict ordinary sold at 10¼, 10⅜@10⅜c, good ordinary at 11@11⅛c.—the latter for good style—low middling at 11⅜@11⅝c., strict low middling to middling at 12⅛c, and middling at 12⅜@12⅜c. On Monday, with nothing in the dispatches to have much influence, the market opened with a moderate inquiry, mostly from brokers, who came forward making concessions which factors were unwilling to grant. The sales during the morning were consequently restricted to about 1,500 bales, mostly at prices indicating no quotable decline, but later in the day parties came together more freely, and further transactions were reported to the extent of 4,700 bales, making a total of 6,200 bales. Good ordinary sold at 11c, low middling at 11¾c., middling at 12⅛, 12⅜@12⅜c.—the last for good staple—strict middling with good staple at 12⅜c, and good middling at 12⅝c. On Tuesday factors were more stringent in their pretensions during the morning, but, finding that buyers were unwilling to go on at the asking rates, subsequently evinced a disposition to meet the demand more freely. The day's business was 11,300 bales, which is the largest reported this season.

The above makes an aggregate for the past three days of 21,850 bales, against 21,050 for the corresponding time last week and 16,200 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 272,348 bales, against 223,775 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 125,117 bales. The increase by the reports per telegraph is 187,689—1,169,547 against 1,031,858. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 41,470 bales to France, of 73,502 to other foreign ports, and a decrease of 30,771 to Great Britain. We quote:

Strict ordinary	10½	@ 10¾
Good ordinary	11	@ 11⅛
Strict good ordinary	11⅛	@ 11⅜
Low middling	11⅜	@ 11⅝
Strict low middling	11⅝	@ 11⅞
Middling	12⅛	@ 12⅜
Strict middling	12⅜	@ 12¾
Good middling	13	@ 13⅜
Middling fair	13⅜	@ 14

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,576
Arrived past three days	38,038	
Arrived previously	301,230	339,271
		348,850
Exported past three days	11,162	
Exported previously	181,749	192,911
Stock on hand and on shipboard		155,939

SUGAR.—On Tuesday 260 hhds. were received. The demand was fair, but at prices ruling in favor of buyers, and the supplies were mostly sold at 5⅛@5⅝c. for inferior, 5¾@6c. for common, 6⅛@6⅜c. for low fair, 6⅝@6¾c. for fair, 7@7⅛c. for good fair, 7⅜@7⅝c. for fully fair, 7¾@8c. for prime 8¼c. for strictly prime, 8⅜@8½c. for choice, 8⅝@9c. for yellow clarified, 9@9⅛c. for off-white clarified, and 6@6¾c. for seconds.

MOLASSES.—On Monday 2,688 bbls. and 71 half-bbls. came in, and mostly sold at 45@48c. for prime, 50@53c. for strictly prime, and 54@56c. for choice.

CORN.—On Tuesday large receipts were expected, and for sacks white sold at 72c. ₱ bushel.

OATS.—On Tuesday buyers were awaiting expected liberal receipts, and 1,850 sacks sold at 40c. for inferior, and 43@44c. for prime.

BRAN.—On Monday 500 sacks sold at $1.10 ₱ 100 lbs.

PORK.—On Saturday 25 bbls. sold in two lots at $20.25 ₱ bbl.

DRY SALT MEAT.—On Monday 8 boxes shoulders sold in lots at 10c. ₱ lb., and on Tuesday 80 boxes shoulders in job lots at 9¾c. at the depot, and 10c. in store.

BACON.—No demand for lots, and only the dealers have a small jobbing trade at 11c. for shoulders, 14½c. for clear rib sides, and 15c. for clear sides.

HAMS.—Choice sugar-cured are scarce and in request at 17@17½c. Ordinary brands dull at 15@16c. ₱ lb.

LARD.—Dull and quoted at 13¼c. for packers' tierce, and 13¾c. for refined; keg 14¼c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 115@115¼, against 114⅞ at New York, and after a fair business closed at 114¾@115, against 114¾ in that market.

Silver has been without any marked feature to notice. The market is now quoted at 109@110 for American half dollars, and 94@93⅜ gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$1 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and skovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	17 00	19 00
Stovel plows	4 50	5 50
Half do, with cutters	6 00	10 00
Manly's double-stovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb:		
Sperm, New Bedford	25	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	35	37½
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	34	35
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	12 00	— —
EGGS, ₱ dozen:		
Western	21	24
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e.	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	5 00	— —
Superfine	4 50	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 10	4 25
French, 14 by 18 to 16 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	20 00	21 00
Choice	24 00	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoops	4½	7½
Sheet	5	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	28	31
Sole, oak	37	41
Harness	38	45
Calfskins, ₱ dozen	35 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 02	1 07
Coal oil, in barrels	19	22
Linseed, raw	63	70
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11¾	11¾
Pulverized	11¼	11¾
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	40	1 20
Hyson	25	— —
Young Hyson	25	1 40
Fouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	110 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	180 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	150 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, Nov. 16, 1875

Texas beeves, choice, ₱ head	$40 00	@ 46 00
Texas beeves, first quality, ₱ head	30 00	@ 35 00
Texas cattle, second quality, ₱ head	20 00	@ 25 00
Texas cattle, third quality, ₱ head	— —	@ 15 00
Western beeves, ₱ lb. net	— —	@ — —
Sheep, first quality, ₱ head	5 00	@ 6 00
Sheep, second quality, ₱ head	3 00	@ 4 00
Milch cows, choice, ₱ head	70 00	@ 90 00
Milch cows, ₱ head	40 00	@ 60 00
Calves, ₱ head	7 00	@ 9 00
Yearlings, ₱ head	9 00	@ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.

Agents Wanted.
W. H. Chidester, 267 Broadway, New York.
H. S. Goodspeed & Co., 14 Barclay street, New York.
Mme. Griswold, 21 East Sixteenth street, New York.
H. J. Hall & Co., Baltimore, Md.
F. W. Thompson, 21 Dey street, New York.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
William D. Allen & Co., 121 S. Seventh street, Philadelphia.
American Sunday School Union, Philadelphia.
Baker, Davis & Co., Philadelphia.
Bridle & Co., 769 Broadway, New York.
Bryan, Brand & Co., St. Louis or New Orleans.
John Church & Co., Cincinnati, Ohio.
F. A. Hutchinson & Co., St. Louis, Mo.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
H. J. Smith & Co., 1727 Chestnut street, Philadelphia.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 741 Broadway, New York.

Boots and Shoes.
R. F. W. Bachman, 48 Camp street.
Bompoils & Paul, under St. Charles Hotel.
Louis Glunbel, agent, 575 Magazine street.
John Kenz, 16 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
Pierre Samorinl, cor. Customhouse and Bourbon streets.

Bolting Paper.
Edward Thompson, 60 Baronne street.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau & Co., 17 Chartres street.
Filkin & Co., 165 Canal street.
Misfit Carpets, M. J. Rundall, 112 Fulton street, New York.

Carriages and Wagons.
D. M. Hollingsworth, 1074 Gravier street.
J. Lowman & Son, Cleveland, Ohio.
J. A. Linn & Co., 162 Gravier street.
New York Coach Manufacturing Company, Cleveland, Ohio.

Charts.
National Publishing Company, Memphis or Atlanta.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
Navric & Offner, 129 Canal street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Cinnamon.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Church Furniture.
R. N. Buckley, Philadelphia.

Clothing.
D. Mercier, corner Dauphine and Bienville Sts.

Coal and Wood.
J. Chandler, corner Philip and Tchoupitoulas streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
Wilkins Veltin, corner Philip and Prytania.
R. H. Wood & Bros., 106 Common street.

Cotton Cleaner.
Frierson & Co., 77 Carondelet street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Cream Baking Powders.
William H. Shepard, 105 Camp street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 152 Julia street.
James W. Barnum, 508 Magazine street.
Dr. G. A. Betancourt, 174 St. Joseph street.
Dr. George J. Friedrichs, 155 St. Charles street.

Directory.
L. Soards & Co., publishers, 5 Commercial Place.

Dry Goods.
Brasselmap & Adams, 586 and 588 Magazine St.
H. H. Holmes, 155 Canal and 15 Bourbon street.
P. W. Mohr, 649 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Soule's Commercial College, New Orleans, George Soule, president.

Electricity.
Paoli Belt Company, 12 Union Square, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Barbour & Co., 55 Gravier street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 61 Baronne street.
Payne, Kennedy & Co., 61 Baronne street.
J. Palmer Strong, 461 Greenwich street, New York.
D. H. Wallace & Co., 79 Carondelet street
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Firearms.
H. Rhodes, 55 St. Charles street.

For Sale.
Residence, J. W. McMillan; Brookhaven, Miss.

Furniture.
John Rois, 152 and 154 Camp street.

Glass Staining.
William Cooler & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson's Sons, N. E. corner of Broadway and Thirteenth street, New York.
Adolph Sutter, St. Louis.

Grates and Fenders.
Conover, Woolley & Co., 368 Canal street, New York.

Groceries.
Keep, Raymond & Co., 77 and 79 Poydras street.
J. D. Reel, 779 and 781 Tchoupitoulas street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York; George P. Howlow, proprietor.
Westminster Hotel, Irving Place and Sixteenth street, New York.

Insurance.
Factors' and Traders' Insurance Company, 37 Carondelet street.

Leather.
John Frank & Co., 112 Poydras street.
A. F. Rican, 89 Customhouse street.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
First & Prydil, New York.
Frank & Co., 152 Terrace street, Buffalo, N. Y.
Menesly & Kimberly, Troy, New York.
George Place, 121 Chambers street, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
R. J. West, 115 and 117 Magazine street.

Magic Lanterns.
William V. McAllister, 728 Chestnut street, Philadelphia.

Marble Works.
Kursheedt & Bienvenu, 114 and 120 Chartres street.
George Stroud, 158, 160, 162 and 164 St. Charles street.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
Dr. J. Hall & Co., 91 Liberty street, New York.
A. Carroneche, agent, 30 Chartres street.
Cuscleid Colume, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 193 Spring street, New York.
Citrate of Magnesia, etc., Holmann & Co., N. Y.
P. L. Chasaets, 37 Royal street.
Mrs. E. J. Harding, St. Louis.
F. H. Hubbard, M. D., St. Louis.
F. Jorger, corner Dryades and Second streets.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Dr. J. W. Lellugwell, 230 Canal street.
Liebig's Extract of Beef and Trade Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
New Louisiana Remedy, 105 Camp street.
Drs. Park & McLeish, 21 East Sixteenth street, New York.
J. A. Pezzoni, St. Louis.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Swaim's Panacea, W. H. Schieffelin & Co., 170 William street, New York.
Tarrant's Seltzer Aperient.
Dr. Van Dyke, 1321 Green street, Philadelphia.
Max Villier, 205 Poydras street.

Millinery.
Mrs. Fricke & Williams, 580 Magazine street.
F. R. Hardon, 27 and 29 Chartres street.
Mme. C. Samson, 605 Magazine street.

Models.
Louis Homann, 58 West Fourth street, Cincinnati, Ohio.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
American Conservatory of Music, 144 Fifth avenue, New York.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardine & Son, 118 and 320 East Thirty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
S. S. Hamill, 101 Gore street, East Cambridge, Mass.
Mason & Hamlin Organ Company, New York.
New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
C. Rogers & Co., 225 East Forty-Second street, New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.

Needles.
Defiance Needle Company, 658 Broadway, New York.

Novelties.
L. J. Marcy, 1310 Chestnut street, Philadelphia.
Philadelphia Novelty Manufacturing Company, 601 Franklin street, Philadelphia.
Short & Co., St. Louis.

Oil.
Louisiana Oil Company, J. H. Duggan, secretary.

Paint.
Empire Iron-Clad Paint Company, 30 West Broadway, New York.

Painting and Gilding.
William Hillsman, 120 Calliope street.

Patent Novelties.
George Betts, 544 Broadway, New York.

Pens.
R. Esterbrook & Co., 26 John street, New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street New York.

Periodicals.
Mayfield's Happy Home, 361 Main street, Memphis, Tenn.

Photography.
T. Lallemand, 121 Canal street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Printing Presses.
W. V. Edwards, 36 Church street, New York.
J. P. Wilson, 37 Magazine street.

Professional.
Dr. C. J. Bickham, office, 649 Magazine street, corner of Jackson.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Buce & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 120 Canal street.
A. L. Tucker, attorney at law, 360 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.

Restaurants.
Four Seasons, John Bosio, 114 Chartres street.

Savings Banks.
Citizens' Homestead Hall, M. Benner, cashier.
J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Carondelet street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

School Furniture.
M. W. Chase, 212 and 214 Seventh street, Buffalo, N. Y.

Seeds.
R. Fruscher, 15 and 17 Dumaine street.
R. Mentz, 602 Magazine street.

Seltzer Water.
Victor Lotterer, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.
Wood Sewing Machine Company, 257 Canal street.

Show Cases.
John Henderson, 278 Canal street, New York.
J. H. Hicricles, 61 Chartres street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Stoves.
H. Haller, 49 Camp street.

Undertakers.
T. W. Rothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Upholsterers.
Heath, Pigney & Lara, 99 Camp street.

Visiting Cards.
W. C. Cannon, 44 Kneeland street, Boston.

Wanted.
"Veritas," care Christian Advocate.

Washing Machines.
Rimpen Washer, H. Haller, 49 Camp street.

Watches and Jewelry.
Barnes & Bro., 221 Main street, Louisville, Ky.
A. Bonet, 58 Royal street.
A. R. Griswold & Co., corner Canal and Royal streets.
Ketchum & McDougall, 1 Liberty Place, New York.

Wire Railing, Etc.
Joseph Haddleton, 80 State street, Rochester, N. Y.

Yeast.
"Twin Brothers," 54 Church street, New York.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!
Restore your Sight!
THROW AWAY your SPECTACLES,

By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

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no26 1y

Religious Notices.

NOTICE TO MEMBERS AND DELEGATES OF THE ALABAMA CONFERENCE.—The railroads have made the following arrangements:

The Mobile and Ohio, the Mobile and Montgomery, the Montgomery and Eufaula, and the Western sell round-trip tickets. Mobile and Montgomery sell from the third to the eighth of December; the Western from the fourth to the eighth. Western sells only at principal stations—sorry to say.

The Marion, and the Pensacola and Louisville charge full fare coming, and return you on certificate of secretary. The Selma and Dalton railroad sells mileage tickets to and from Montgomery. The Alabama and Chattanooga charges full fare coming, and half fare returning, on certificate of secretary. The Selma and half fare coming; you will apply at office for return tickets. South and North, excursion tickets. The Alabama Central not yet heard from. ——H. URQUHART.

P. S.—Preachers coming on horseback will come to the Store of W. W. Wilkinson, on Saturday; after that to the church. Those coming by rail, if not met at the depot, will also come to the church. H. U.

Fine toned, low priced, fully warranted. Catalogue giving full particulars, prices, etc., sent free.
BLYMYER MANUFACTURING CO.,
664 to 694 West Eighth St., Cincinnati, O
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ANDREW J. AIKEN. JOHN W. WATT.

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COTTON FACTORS AND COMMISSION MERCHANTS,

46 Union Street, New Orleans, La.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. au11 1y

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Nos. 27 and 29 Chartres Street,

Bet. Canal and Customhouse,

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au11 2m MRS. FRICKE & WILLIAMS.

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A lady of several years' experience in teaching desires a position as ENGLISH GOVERNESS in a family or school. Has been giving Music lessons both on Parlor Organ and Piano. Willing to assume partial care of the household in connection with school duties.

Best references given and required. Address "VERITAS,"

no11 6t Care Editor CHRISTIAN ADVOCATE.

MISCELLANEOUS.

☞ A CARD. ☜

☞ TO THE READERS OF THIS PAPER. ☜

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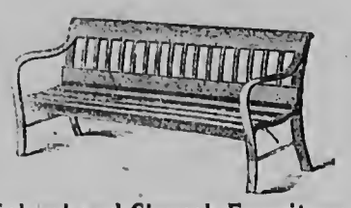

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, NOVEMBER 25, 1875. NO. 48.

News of the Week.

DOMESTIC.

LOUISVILLE, Nov. 16.—The Episcopal Board of Missions is discussing plans to bring the negro race within the pale of the church. The board seem to think the Catholic Church in a fair way to do this.

BALTIMORE, Nov. 17.—The monument to Edgar Allen Poe was unvalled at Westminster church to-day. The preliminary ceremonies took place in the Western Female High School, where the initial movement took place, in October, 1865, to devise some means to perpetuate the memory of the poet. The day was propitious and the vast hall crowded. Several addresses were delivered, poems recited and letters read, when the assemblage repaired to the church-yard, where Prof. Elliott unvailed the statue, placing on the head a chaplet of evergreens. A dirge was sung, and Mr. Gill, of Boston, recited "Annabel Lee."

AUGUSTA, Nov. 18.—A frightful accident occurred last night on the Charlotte, Columbia and Augusta railroad, near Pine House, about twenty-five miles from Augusta. After the regular passenger train left Columbia yesterday for Augusta it was followed by a train of empty cars for Augusta. The two trains rolled along at the rate of about twenty miles per hour, the one following closely on the other. The passenger train was about to stop, when the second train came rushing along, and the engine telescoped with the ladies' passenger car, throwing it and the smoking car from the track. A terrible scene followed. The ladies' car was filled with passengers. Men, women and children were jammed together, wounded, crushed and bleeding. After a few moments' confusion windows and doors were broken open and passengers emerged from the wreck. It was then discovered that while many were bruised seriously, but one life was lost—that of Charles Nightingale, a bright and lovely child about six years old, son of William Nightingale, of Brunswick, Ga. The child had but a slight wound on the head, and seemed to have been steamed to death.

MONTGOMERY, Nov. 18.—The majority for the ratification of the new constitution will not be less than 50,000, and may reach 60,000. Only four counties in the State gave majorities against it; the remaining sixty-one were overwhelmingly in favor.

NEW YORK, Nov. 19.—Moody and Sankey are holding their final meetings in Brooklyn to-night. The rink is crowded to suffocation. An overflowing meeting is going on in the Simpson church, in charge of Mr. Needham, the evangelist. Vast numbers are in the street unable to get into either building. This morning at eight o'clock, when Mr. Moody led in the prayer meeting, three thousand five hundred persons were at prayer. This has been the average attendance during the last three weeks. After this service the pastors of Brooklyn met and voted to continue the daily union meeting in the Second Presbyterian church.

A large woman's meeting was then held under the direction of Mrs. Newham. Mr. Moody began an inquiry meeting in Simpson church at ten o'clock this forenoon, and continued it until four o'clock. He then went to the Tabernacle to give his usual Bible readings. The multitude gathered was so great that the gates of the building had to be locked half an hour before Mr. Moody came. An overflowing meeting was held in the adjoining church by Mr. Needham. Thousands left who were unable to get into either building. Mr. Moody spoke forcibly on faith, and closed with a most touching prayer, which melted the crowded and almost breathless assembly to tears. William E. Dodge and many from abroad were present.

The chief power of the Brooklyn revival has been felt among the young men. Hundreds have been hopefully converted. The young men's meetings are to be continued every evening under the leadership of Mr. Hall, of Washington, D. C.

In return for the blessings of God upon this feature of the work, Mr. Moody proposed yesterday a thank offering, to be contributed to sustain the Brooklyn Young Men's Christian Association. About $1,000 have been paid in or pledged already. The funds necessary to pay for all the public services, printing, etc., have been raised.

The committee of arrangements—Messrs. McWilliams, Marvin, Wletas, Pratt, French, Trask and A. S. Barnes—have issued over one hundred and twenty-five thousand tickets of admission to the rink and to the young men's meeting at the Tabernacle within the last ten days.

It is estimated that over three hundred thousand persons have attended upon the meetings of Moody and Sankey during the visit to Brooklyn. The number of converts it is of course very difficult to determine; it is very large, and it will now be left to the pastors of the different churches to look after these converts, and also to carry forward the revival work so auspiciously commenced.

The Tabernacle church, Dr. Talmago, Dr. Scudder's church, Dr. Cuyler's, Mr. Steele's, Mr. Lyian's, and several other churches, report a deep religious interest. Some very remarkable conversions have taken place. There has been a perfect unity of action among the pastors of different denominations.

Mr. Moody will not close his inquiry meeting until near midnight. To-morrow morning he and Mr. Sankey leave for Philadelphia, where they commence their labors on Sunday morning. They have won their way into the hearts of all classes in Brooklyn. Mr. Needham will preach in the rink on Sunday afternoon and it will then be closed.

PHILADELPHIA, Nov. 19.—Orders have been received at the navy-yard to hurry the completion and equipment of the new sloops of war lying in the Delaware, and put a number of monitors in readiness for service.

SAN FRANCISCO, Nov. 21.—Fourteen Chinese, crew of the German schooner Anna, mutinied and murdered the captain and mate.

The Japan *Gazette* is informed, through a source which it usually finds reliable, that war with Corea is inevitable.

PHILADELPHIA, Nov. 21.—The Moody and Sankey revival meetings commenced to-day in the old Pennsylvania railroad freight depot. Between ten and eleven thousand persons were present.

WASHINGTON, Nov. 22.—The Vice President died very suddenly at half-past seven this morning. He rested well last night, awoke at seven this morning, and expressed himself as feeling bright and better; sat up in bed to take his medicine, lay down on his left side, and expired in a few moments without a struggle.

Senator Ferry, of Michigan, is president of the Senate *pro tem.*

The embalmed remains of Mr. Wilson have been laid in state in the Vice President's room on a catafalque which occupies the place where the writing table stood at which he did all his work. The body, attired in a dress suit of black broadcloth, faces Rembrandt Peale's portrait of Washington, and beside it are a wreath of tea roses, japonicas, calla lilies, white pinks and heliotropes, from the wife of the President, and a cross of white flowers from Gen. Babcock. The room is guarded by a detail of the capitol police.

FOREIGN.

PARIS, Nov. 17.—The evening papers of this city publish the text of the letter written by Don Carlos to King Alfonso. The attitude of President Grant, the letter says, is a prelude to war between Spain and the United States if you do not recognize the independence of Cuba. The revolution which you represent is responsible for this parricidal rebellion. Had I reigned it would not have occurred; at least not gained strength. Now, however, the integrity of the country is at stake, and all her children are bound to defend it. Should war break out I offer you a truce as long as the contest lasts, but maintain my rights to the crown, as I retain the conviction that I shall one day wear it. I cannot send my loyal volunteers to Cuba, but I will defend these provinces, and the Cantabrian coast will send out privateers, manned by the indomitable population of that coast, which will pursue the merchant ships of our enemies and perhaps chase them into their own harbors. If you accept the truce let us appoint representatives to settle the conditions—if you refuse, the world will be the witness that Catholic Spain has nobly done her duty.

CONSTANTINOPLE, Nov. 17.—A serious battle took place, November 12, at Piva, in Bosnia, between the Turkish troops and a large body of insurgents. The Porte is officially informed that six battalions under Chiefket Pasha were engaged. It is reported the insurgents were completely routed, leaving six hundred killed on the field.

MADRID, Nov. 18.—Gen. Quesada has been commanded by a royal order to henceforth receive no communication from Don Carlos, except the announcement of the unconditional submission of himself and his partisans.

LONDON, Nov. 19.—The *Telegraph* says £10,000 has been placed by a gentleman at the disposal of the Church Missionary Society in answer to an appeal through Stanley for Christianization in Africa.

MADRID, Nov. 20.—The *Cronista* says the last American note was discussed in the cabinet yesterday. Meanwhile the satisfactory situation promises a favorable and early settlement of the pending questions relative to the United States.

From the Work.

HOMER DISTRICT.—*Mr. Editor:* Another year is nearly gone. Again are we beginning to talk of "how shall we get to Conference?" That is a vexed question in this portion of the Conference. Preachers are poor, finances are short, and it is a long and expensive route to New Orleans—first on horseback or by stage, then by steamboat or railroad, and it all costs money. Ah! that is the great desideratum. Some of our preachers say they cannot go unless Providence opens up some way not yet seen for the expenses to be paid. Now we think there ought to be an Annual Conference in this hill country. Then, perhaps, our people would get to see and hear a Bishop. It would greatly relieve our preachers from that heavy annual tax of going to the other extreme of the Conference.

In looking over the past we can truly say that we have had peace and prosperity. We have had eleven camp meetings on the district. Bro. Parvin, on the Farmerville circuit, carries off the palm in number. He has had four. That is characteristic of him, however. We attended eight of these camp meetings. God honored them all with his presence and power, and many souls were converted. There were protracted meetings on some of the circuits that were eminently successful. Upon the whole, we have had a good year religiously.

We have had in this country an unprecedented drouth. Many will not make corn enough to last them till spring. Cotton crops are turning out better than was expected; yet there is but little money coming back to the planter. They have had advances in supplies, and when the bills are settled there is not much left. The present system of labor, with the extravagance of our Southern people, and the unmerciful taxation of the government, has worked ruin to the whole country. Our hope is alone in God.

JOHN A. MILLER, P. E.

HOMER, LA., November 9, 1875.

ELMORE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* As I have just closed my last protracted meeting I will give you an outline of what the Lord has done for us in Elmore circuit. The tenth and eleventh of July was the time of our third Quarterly Conference, from which time we protracted, the Lord working with us, and confirming the word with signs following. Scores have been convicted and converted unto God, and the church has been greatly blessed. Up to this time I have received one hundred and seven persons into the church, and baptized fifty-four of that number.

The spiritual condition of the church is quite healthy, and it is to be hoped that it will continue so. I believe the people are taking higher grounds in Christianity than they have been occupying heretofore.

Yours etc.,

B. C. GLENN, P. C.

WETUMPKA, ALA., November 11, 1875.

PINE BLUFF, ARK.—*Mr. Editor:* We are just closing our ecclesiastical year. The year foots up favorably in this part of the Little Rock Conference. We have had a very sickly year all over the State, yet the preachers have been wonderfully preserved, and have done their work well. We are much pleased with the NEW ORLEANS ADVOCATE as a companion for our *Western Methodist.*

WM. H. BROWNING.

North Texas Conference.

The North Texas Conference held its session at Paris, November 3–8. Six were admitted on trial, and six into full connection, and five of them ordained deacons. J. J. Coppedge discontinued. W. D. Shea, J. R. Allen, W. A. Edwards, B. H. Bounds, Z. Parker, received by transfer. Four were elected and ordained elders. Three local ordained deacons. Joseph Parker located. Nine supernumerary, eight superannuated. F. M. Harrell died—the secretary will please forward his memoir. White members, 18,991; local preachers, 219 (the figures in Sherman district count up 46, not 44—please examine;) collected for eliminants, $1,181.76; for missions, $2,989.55. The next session is to be at Longview.

APPOINTMENTS.

Jefferson District.—J. C. Smith, P. E. Jefferson, W. C. Haislip; Soda Lake, J. M. Langston; Atlanta, T. J. Milam; Lluden, S. J. Hawkins; Kellyville, J. J. Davis; Dangerfield, B. H. Bounds; Mount Pleasant, C. E. Lamb; Gilmer, H. B. Swafford; Longview, D. F. Fuller, J. L. Terry, sup.; Coffeeville, W. K. Duff.

Sulphur Springs District.—T. E. Sherwood, P. E. Sulphur Springs, T. M. Smith, W. A. Shook, sup.; Sulphur Springs circuit, W. A. Edwards; Sulphur Bluff, L. F. Palmer, J. H. Lowe, sup.; Oakland, E. S. Boyd; Greenville, J. Osgood; White Rock, W. P. Reid; Lone Oak, J. F. Sherwood, J. C. Randall, sup.; Winnsboro, C. J. Cocke; Pittsburg, R. P. Thompson, J. M. Stevenson, sup.; Minneola mission, to be supplied (by S. W. Jones.)

Terrell District.—L. P. Lively, P. E. Kaufman, R. M. Powers; Rockwall, A. C. Allen; Farmersville, W. C. Blair; Pleasant Grove, J. L. Angell; Forney mission, W. W. Horner; Willis' Point, M. C. Simpson; Canton, A. H. Brewer; Garden Valley, E. T. Bates, E. P. Chisholm; Silver Lake mission, to be supplied.

Paris District.—J. H. McLean, P. E. Paris, M. C. Blackburn; Roxton, J. Graham, B. J. Baldwin, sup.; Honey Grove, J. W. Piner; Dodd City, D. T. Lake; Ladonia, G. S. Gatewood; Cooper, L. P. Smith; Sylvan, L. B. Ellis; Robinsville, D. M. Proctor; Clarksville, A. C. McDougal; Clarksville circuit, J. C. Weaver; Boston, R. N. Brown; Texarkana mission, R. G. Sowell.

Dallas District.—W. F. Easterling, P. E. Dallas, M. H. Neely, S. Armstrong, sup.; Dallas City mission, J. R. Allen; Dallas circuit, M. H. Cullum; Plano and McKinney, D. J. Martin; Scyene, J. H. White; Trinity, J. S. Ashburn; Bethel, J. Beverly; Van Alstyne, J. McDugald; Grapevine, L. M. White; Grapevine Springs mission, W. R. Manning.

Sherman District.—J. W. Chalk, P. E. Sherman, J. M. Blukley; Denison, Z. Parker; Savoy, to be supplied (by J. G. Worley;) Pilot Grove, M. W. Shearer; Bonhsm, D. P. Haggard; Whitesboro, W. M. Robins, I. N. Cravens, sup; Dexter, J. R. Crowder; Gainesville circuit, J. B. Smith; Pilot Point, W. D. Shea; Pilot Point mission, J. W. Hill, W. E. Bates, sup.; agent for Sherman High School, J. M. Binkley.

Gainesville District.—W. H. Moss, P. E. Gainesville, E. B. Featherston; Maryville, T. B. Norwood; Montague, S. S. Cobb; Henrietta mission, to be supplied (by R. M. Harris;) Decatur, H. R. Hughes; Elizabethtown mission, H. W. Hawkins; Denton, W. S. May; Sunday school agent, W. P. Petty.

Transferred.—J. F. Denton, to West Texas Conference; I. P. Stanfield, to Northwest Texas Conference; M. T. Leach, to North Alabama Conference.—*Nashville Christian Advocate.*

Report for Quarter Ending Aug. 31, 1875, of the China Mission.

Rev. D. C. Kelley, D. D., Associate Secretary Board of Missions:

I am truly thankful to be able once more to write you. For two weeks I have been confined to my bed, and, though not now entirely well, I am greatly improved, and hope soon to be able again to engage heartily in my work. This will account for my delay in writing you, and sending the report of the first quarter, ending August 31. You propose to have the financial year begin the first of June each year. I have no objection to this, and will do so from this time. I give you, in as brief a manner as possible, an account of funds received each quarter, from the first of June, 1873, to the end of August, 1875, and the expenditures of each quarter.

Native Agents.—From the first of November next we shall have engaged in the regular work six native agents, Bro. Marshall being included in that number. Bro. Tsung, who has been laboring with the Presbyterian brethren for several years, will join us in November, making the sixth. Bro. Tsee, who has been laboring at Chang-chow, has been suspended for refusal to do the work assigned him, and for telling a falsehood with intent to deceive. Had he remained faithful we should have had seven young men engaged in preaching.

The last young man, Bro. Lee, now preparing for the ministry, is a graduate from the Presbyterian school at Hang-chow. His father is a minister in the church. Bro. Lee is a fine young man, a noble Christian, humble, devout, and anxious to engage in the ministry. He has been transferred to our church, and promises to make an excellent minister of the gospel. I have had many pleasant hours of conversation with him. During my sickness he manifested great concern for my safety. I was compelled to detain Bro. Dsan (C. K. M.) for a few days to be with me night and day, and thus found it necessary to send Bro. Lee to take his place in Soochow. Before leaving me he came to my room, and asked if he might pray with me. He kneeled beside my bed, and offered up a sincere prayer to God for my recovery. The native Christians all manifested the greatest concern for my safety. Many sincere prayers were offered up by these noble Christian men and women; some shed tears to see me confined to my bed. The school children also joined in with their prayers, especially those whom I had a few days before baptized. They all came in several times to see me. I was overwhelmed with wonder to see the joy of all the native Christians when they saw I was able to be up and walk about. And now my whole soul goes out in thanksgiving to God for his kind, preserving care in permitting me yet to remain and labor with these native Christian men and women for the conversion of the thousands around us.

We have at present five schools in operation—two boarding schools and three day schools. The boys' boarding school at Soochow has fifteen scholars; the girls' boarding school in Shanghai has twelve scholars; the day school in Naziang has fifteen scholars; the day school in Karding has ten scholars. The schools in Naziang and Karding cost about $6 each per month, including rent of house, payment of teacher and purchase of books. I have just returned from the Naziang station. While there I was greatly pleased with the conduct of the teacher and scholars. Bro. Fong, the young preacher in charge, is pursuing an excellent plan with the school. Morning and evening the school is opened and closed with prayer, after a few words of Scripture are read and explained. The scholars manifest great interest in the services. The teacher is so fully convinced of the truth of Christianity that he has handed in his name as a candidate for baptism. He is studying the New Testament, and trying to teach his own family. One man, living at a distance of twenty miles, I hope to baptize on next Sabbath. He has been a probationer for many months. There were no baptisms the last quarter, ending August 31, but I shall be able to report several additions to the church at the close of this quarter. Three of the girls from Mrs. Lambuth's school were baptized three weeks since. I was greatly encouraged while visiting Naziang, a few days since, to see an increasing interest on the part of many in listening to the word of God. There are several persons, who have been regular attendants at church, almost persuaded to be Christians. Bro. Fong is doing a good work among the people. He is sincere and earnest, and often walks many miles to the neighboring villages and hamlets to tell the people of the glad news of salvation through Jesus. Bro. Tsung, from Karding, preached for us on Sabbath night in our church at Naziang. He preached from the parable of the ten virgins. It was plain, forcible, and spoken in such a manner as to gain the attention of the whole audience. He promises to be an excellent preacher of the gospel. O that the blessed Spirit of the living God might now be abundantly poured out upon these young men, that they may be kept humble, pure and zealous for the cause of their heavenly Master, is my earnest prayer.

Our churches at present number five—two in Shanghai, one in Naziang, one in Karding and one in Soochow. The one in Karding is a rented building. Our new church in Naziang was completed about the last of May, an account of the dedication of which I sent to the secretary of the Board of Missions, but I have never seen any notice of it in the *Advocate.* I have been surprised at this, and fear the notice I sent has never reached you. The money for the building of this church was the gift of two brothers in the Mississippi Conference, one of whom is a member of the Mississippi Conference—Bro. Hunnicutt, of Natchez, Miss. I am sorry no mention has been made of it in the papers, as far as I have been able to see. I hope it will be mentioned, that our people at home may be encouraged to give of what God has given them to further the interests of his kingdom among these benighted heathen.

We have at present two Bible women. The third Bible woman, not finding it convenient to engage daily in the work, acts in concert with the other Bible women three days in each week. The work among the women in Shanghai is very encouraging. Quite a number, three times each week, attend the reading of the Scriptures in the woman's reading-room. One woman was baptized three weeks since. She had been attending these meetings for months, and was persuaded to trust in the Lord Jesus for salvation.

I have also to report the completion of our book-room in Shanghai during the past quarter, without any cost to the board. It is now filled with books—scientific and religious—and I think it will be the means through which much good will be done.

I will now bring this to a close. Pray for us, and for the work of the Lord among the heathen. Hoping to hear from you soon, I remain yours in the bonds of Christian love,

J. W. LAMBUTH.

SHANGHAI, September 29, 1875.

We have published everything about dedications which we have received. We thank God for these signs of advance, and ask the prayers of the church for the health of our missionary. It was hard to be sick with wife and children all in America. We rejoice in his returning health.

D. C. KELLEY,
Assistant Secretary.

Supernatural Knowledge.

We are under special obligations to Bishop Doggett for a copy of his address on "Supernatural Knowledge—Its Philosophical Claims," delivered before the literary societies of Emory and Henry College, Virginia, in June last. The address is in the Bishop's best style of finished and elegant diction, and marked by clear and profound thought, and thorough analysis. The address concludes by noting several of the lessons which the discussion of the subject inculcates. These lessons are thus stated:

The foremost of them is the rationality of Christian faith; its perfect conformity, in every respect, to the laws of the human understanding, and to every real indication of the progress of society. There is no suppression of original convictions, there is no surrender of a manly independence, there is no compromise of constitutional dignity, in becoming a Christian believer. On the contrary, an intelligent faith is the perfection of reason, and the coronation of manhood—the sweet response to its agonizing appeals, and the joyous solution of life's consuming problem. To the haughty taunt of every skeptic one may fearlessly exclaim:

Wrong not the Christian; think not reason yours:
'Tis reason our great Master holds so dear;
'Tis reason's injured rights his wrath resents:
To save lost reason's life he poured his own:
Believe, and show the reason of a man:
Believe, and taste the pleasures of a God.

Another lesson inculcated by this discussion is the sacred unity of every branch of legitimate knowledge. All truth, of every kind, possesses an innate coherence with itself, whatever diversities may characterize its manifestations. The tendency of its inherent affinities is to form one harmonious system, in accordance with the law of relative proportions. There can therefore be no permanent discord in its utterances. The relation of supernatural knowledge to every other species of knowledge, on the hypothesis which we have adopted, is primary and fundamental. It stands at the front of the illustrious line; or, better still, in the center of the brilliant circle, and constitutes the dazzling focus of its illumination. This is exactly the position which supernatural truth sustains to truth in general. It imparts tone and continuity, strength and beauty to all the rest. Amidst the incipient and incidental collisions which occur in the various fields of exploration, this universal unity is giving signs of an ultimate outburst and efflorescence. Truth is the heir of immortality, and no degree of violence can extinguish its existence. In this respect it may be said:

Truth crushed to earth will rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amidst her worshipers.

An imperative lesson, in this connection, is the text-book of supernatural knowledge. I have hitherto forborne to state what must be no longer omitted: that the Bible is the exclusive source of supernatural knowledge—the sole fountain and repository of its communications. The spontaneous and irrepressible demand of human nature for communion with the invisible world has laboriously evinced itself by abnormal and spurious methods of intercourse with it. The mythologies of all nations, the oracles of the Greeks, the auguries of the Romans, and the ghostly exhibitions of modern spiritualism, are only so many baleful abortions in attempting to produce the genuine response. The Bible alone is the living oracle, and its unambiguous answer solves the mysteries of life. Its divine authenticity and its consistent testimony assign to it a solitary and unapproachable prerogative in the sphere of credible revelation. The Vedas, the Shaster, the Sybil, the Koran, the Seance, are the phosphorescence of moral decay, glimmering through the night of human ignorance and sorrow. The Bible is the burnished lamp of the eternal sanctuary, filled with its oil and kindled at its altar, let down by an adamantine chain, into the midst of earth's darkened temple, lighting up, with a steady radiance, dome and arches, colonades and aisles, recesses and cloisters; and reflecting its cheering rays upon the careworn faces of its bewildered occupants.

The Bible, the Bible, is, by eminence, *the book*, in a sense in which no other book is a book at all. It was issued in heaven, and bears the *imprimatur* of the Holy Ghost. "It has God for its author, salvation for its object, truth without any mixture of error for its subject," angels for its commissioners, prophets for its heralds, and apostles for its embassadors. Its resources are a perpetual miracle. It is the book of humanity, the classic of the scholar, the problem of the philosopher, the pandect of the civilian, the inspiration of the poet, the model of the artist, the magazine of the orator, the arsenal of the soldier, the *vade mecum* of the traveler, the song of the captive, the wealth of the poor, the counselor of kings, the boon of the peasant, and the passport of the dying.

The Bible is the basis of civilization, the support of government, and the bond of society. Itself a library, it has created libraries, it has reduced to written forms the jargon of barbarous sounds. It speaks to-day three hundred languages and dialects; and will speak, in every tongue of this babbling earth, "the wonderful works of God." Its mysterious character and matchless excellence provoke attacks from its enemies, without receiving damage from them. It may be likened, says Henry Rogers, to some great ship floating down a mighty river, like the Amazon or the Orinoko, the shores of which are inhabited by savage tribes. From every creek or inlet sally flotillas of canoes filled with warriors, in all the terrors of war paint, and with their artillery of bows and arrows. Meantime the noble vessel silently moves on, without designing to alter its course or fire a shot. Perhaps, here and there, a seaman casts a compassionate glance from her lofty bulwarks at the hardihood of those who come to assail his grand leviathan.

The last lesson suggested by this discussion is the illustrious career of the Christian student. It differs essentially from that of the mere student of nature. It is replete with moral grandeur, and imposing responsibility. He stands on a higher plane, and is intrusted with a sublimer mission. He hears God in his word, and sees him in his works. Voices fall upon his ears, and visions pass before his eyes, which transform the earth into a school of instructive wonders, and life into a disciplinary pilgrimage for a grander life to come; where the tree of life will be also the tree of knowledge, whose ambrosial fruit will yield an endless festival of delight; and where the intellectual and moral stature of our manhood will ascend the glowing meridian of its predicted greatness, and expatiate in spheres of cloudless light, through cycles of interminable progression; says a poet:

The soul of man was made to walk the skies,
Delightful outlet of her prison here;
There, disencumbered of the ties of joys terrestrial
She can rove at large; there freely can respire,
Dilate, expand; in full proportion let loose
All her powers.

NOTICE TO THE MISSISSIPPI CONFERENCE.—The presiding elders of the Mississippi Conference will please send me the names of lay delegates, applicants for admission and candidates for orders from their respective districts who expect to attend our next Conference.

All members who expect to bring their wives will confer a favor by giving me immediate notice.

R. J. JONES.

CANTON, Miss., November 8, 1875.

The Christian Advocate.

THURSDAY, NOVEMBER 25, 1875.

LIGHTS ALONG THE SHORE.

There are lights by the shore of that country,
Where my bark amid perils I steer,
And they ever grow brighter and brighter
As that glorious haven I near.

CHORUS.

Oh! the lights along the shore, that never grow dim,
Never, never grow dim,
Are the souls that are aflame with the love of Jesus' name,
And they guide us, yes, they guide us unto him.

There are lights by the shore as we journey,
As we float down the river of Time;
All the days of our pilgrimage brighten
With a radiance truly sublime.

Oh! they tell of a hope that will cheer us
In the midst of our sorrow and cares;
When the lamp on our vessel burns dimly
We watch for the glimmer of theirs.

Then forget not to keep your light shining—
O Christian! be earnest and true,
For a soul on Life's ocean may perish,
May sink in the waves not for you.

Fraternity Unfraternal.

MR. EDITOR: How apt our zeal is to carry us too far!

Hear a brother: "I defy any sober-minded man, not sold to prejudice and belligerency of spirit, to believe that the writing and promulgation of such articles as those of the three stars in the NEW ORLEANS ADVOCATE can by possibility *do good*." Not very fraternal, that! Charity would lead us to suppose that the writer signing himself three stars, and the editor who "promulgated," and the thousands of readers who approve the sentiments of three stars, are actuated by honest intentions to *do good*, and that they as sincerely *believe* that they are *doing good*, as does the author of the sentiment above quoted believe himself to be so doing. Yet they are *defied* to believe in the purity of their own motives, or else declared to be "sold to prejudice and belligerency of spirit." Such judgments do not seem fraternal.

But, supposing that three stars and the editor will answer for themselves, we ask leave to offer a few thoughts which have been suggested to our mind during the recent discussion of the great question of fraternity between the Northern and Southern Methodist Churches. Having a committee appointed by order of our last General Conference to adjust all matters of dispute between ourselves and our Northern brethren, it would seem proper that we should await their action in the matter. Nevertheless, some refrain not from urging the necessity of speedy and unceremonious fraternity, not disguising their dissatisfaction with the proceedings of our late General Conference on the subject. Much as the question has been discussed, we have not yet seen fraternity defined. Doubtless much writing, and perhaps some unpleasant feeling, might have been saved had the precise point in dispute been clearly stated by each writer in the outset. Those who have imagined themselves opponents on each side would no doubt have readily assented to what has been said on the other had they seen clearly how each writer intended his arguments to bear practically upon the question in hand. To be fairly debated the question must be first distinctly stated. As it is not our purpose now to discuss the question of fraternity, we are saved the necessity of undertaking its definition. We propose simply to examine the grounds of some of the arguments which have been presented, apparently with a view of hastening fraternity.

1. It seems to be assumed or tacitly admitted (perhaps unconsciously) by several writers that the South was wrong in the causes for which she sought or consented to be separated from the Methodist Episcopal Church. Because the Southern delegates in 1844 admitted that slavery was "a great moral evil," and were under circumstances of inevitable constraint in the matter of separation, and because some passions, prejudices and dislikes may have arisen during the consummation of the great disruption, therefore our separate and independent existence *now* is wrong. Suppose we were wrong in all that pertained to the original separation, what has that to do with the question of union or fraternity now? Even admitting, for the sake of the argument, that we began our existence in a very unchristian quarrel, in which we were chiefly in the wrong, does it thence follow that we are now morally bound to reunite with those from whom we separated, or to enter into *any special relations* with them other than such as we sustain toward all denominations of Christians in the world? Abraham and Lot separated because of a dispute between their herdsmen. Supposing either or both to have been blameworthy in producing the separation, does it thence follow that it was forever afterward wrong for the posterities of Abraham and Lot to dwell apart? Paul and Barnabas had a "sharp contention" and "departed asunder;" are we to conclude that all their after lives were sinful until they came together and journeyed in company? If there are those who regret having come out of the Methodist Episcopal Church, we allow them their feelings, but ask that they shall not, because of those feelings, involve hundreds of thousands who were never connected with that church in implications of guilt because they cannot entertain the same feelings as themselves. Do not find fault with another because he cannot love your mother as much as you do. The causes of the origin of the Methodist Episcopal Church South must not be confounded with the reasons for her present existence, nor should they be allowed in any way to control her conduct toward the Methodist Episcopal Church. Should a wicked son disobediently abandon his father's house at fifteen years of age, duty would scarcely require that he at forty-five should return with perhaps a large family to his father's house. The latter course would by no means repair the former wrong, and might make the family very inconveniently large. We are aware that the views we have been discussing look rather to union than to fraternity with the Methodist Episcopal Church; but it must be remembered that several writers have proclaimed their desire for union, and union may be fairly presumed to be the ultimate aim of many, if not most, of those who seem anxious to hasten fraternity.

2. It has been in substance alleged that the Southern Methodist Church maintains its existence by and in opposition and strife against the Northern Church; that if we began in a dispute which was inevitable on our part, we ought not to continue in strife. We have been warned that we cannot maintain our existence on an "*extinct issue*." Is it possible that any Southern Methodist feels that his church is based on a contention with another church, and that, too, on an *extinct issue?* We confess that we should not feel comfortable in a church that undertook to maintain its existence on any other issue than that which has for ages been kept up between truth and error, between the children of light and the powers of darkness. If we stand only by opposition to the Northern Church, then she has but to cease opposition to us, and we, like a leaning wall, will fall of ourselves. Whatever of strength or support the Southern Church derives from opposition to the Northern, we hope she may lose as speedily as possible. That she should maintain a position of solemn and earnest disapproval of the wrongs which may have been done her by the Northern Church is a part of that testimony which it is her duty to bear to truth and to justice. That in so doing she should promote anything like spite or hatred toward the members of that church is, we trust, neither desired nor experienced by any Southern Methodist. That questions about the rights of property and about other things have arisen between the members of the two churches is nothing more than is liable to occur between any other individuals or societies in the world. These can no doubt be amicably and satisfactorily adjusted. It is to be hoped that Southern Methodists will not accuse their brethren of disliking or maltreating Northern Methodists because they ask justice of them. We are first erroneously accused of unchristian feelings toward the North, and then severely reproved for the imagined offense. Nothing is more apt to make one do wrong than to be accused of it. We fear that some are so fraternal abroad that they forget to be fraternal at home.

3. But the fundamental idea which seems to underlie almost all the arguments for fraternity is this: that the distinct existence of the Methodist Episcopal Church South is a violation of that unity which Christ designed should characterize his church. The two Methodist Churches, it is argued, ought to be one, for the sake of unity and harmony in the kingdom of Christ. The changes have been rung on the beauty of union and the sin of division, and we are blamed for keeping the family of Methodism divided. They may not say as much, but their arguments imply that the mission of the Methodist Episcopal Church South ended with slavery, and that to undertake to maintain it longer is perverse and wicked. We cannot so view the case. The connection of our church with slavery was purely incidental, and the discontinuance of slavery should no more affect the integrity or permanence of the Methodist Episcopal Church South than should the termination of the presidency of Gen. Grant overthrow the Methodist Episcopal Church. It seems impossible for some to get rid of the idea that we derived our existence from the Northern Church, and therefore she ought to control us, or that we should at least return to her communion. The cry of *mother church* took thousands of colored members from us just after the late war. There are those not colored who find it difficult to free themselves from the spell of the same charm. If the right of every church to separate, independent existence depends upon the legitimacy of the manner or reasons of its departure from the pale of some previously existing church, then doubtless every church in Christendom might be shown to be illegitimate, and the claims of the Romish Church to be the only authorized ecclesiastical communion would be wholly indisputable by any modern church. Let us look at this argument in its simplicity. If it is wrong that there should be two Methodist Churches, then it is wrong that there should be two of any other kind, and we are driven to admit the Romish dogma that Christ's visible kingdom is and should be organically one, and that all sects and denominations claiming to be outside of its dominion justly incur the displeasure of God and the anathemas of the Pope. Brethren do not say so, and of course we do not think they mean to teach it, yet the legitimate inference from many arguments which we have lately seen favoring union and fraternity would be that all plurality of churches is essentially wrong, and that all who attempt to establish other than the *one* church are what the Pope calls them—"damnable heretics." Has the Methodist Episcopal Church South a right to a distinct existence? If so, let us hear no more in this connection of the blessings of *union* and the evils of *division*. If we see fit to enter into fraternal relations or union with the Methodist Episcopal Church or any other, let us do so; *but it is no sin if we do not*. Our independent existence is not a violation of the peace or harmony of Christendom.

But, says one, Christianity requires us to be fraternal, and the Scriptures are quoted to prove it. Very true, but perhaps not applicable to the case. We read: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." As we understand the case, the Southern Church has been endeavoring for the last thirty years to induce the Northern Church to hear her complaint, and, though repulsed and disappointed, she is still making efforts, and hopes yet to gain her sister. May God speed the day of profound peace and good will between the two Methodisms.

H.

Old-Fashioned Itinerancy.

MR. EDITOR: There is no one more opposed to newspaper notices of living men generally than the writer; but there are cases where it is not only admissible but proper to give them. It is pertinent in the case of the retiring presiding elder of the Seashore district of the Mississippi Annual Conference—Rev. Charles F. Gillespie. He had formerly belonged to the Methodist Protestant Church, and was president of the Mississippi Annual Conference of said church when it united with the Methodist Episcopal Church South. At the following Conference he was appointed to the Seashore district, and has for four successive years served the district faithfully, promptly. The district is one of the hardest works in the knowledge of the writer. It embraces Jackson, Greene, Jasper, Covington, Simpson, Jones, Rankin, Perry, Harrison and perhaps more counties. There is not a railroad nor any other means of public conveyance in the district except the Mobile, New Orleans and Texas railroad along the coast, where it is little or no service in traveling the work. So the work had to be or has been done on horseback. I have heard some brethren express themselves as skeptical in reference to the "creek-swimming" experience of the fathers, but this man and minister here in the State of Mississippi, in the light and with the improvements of our civilization, has actually encountered floating bridges and swimming waters, and has come forth from these encounters all wet and cold, thankful, however, that he and his faithful horse escaped with their lives. He is not a young man in the prime of manhood's day, but has attained unto his threescore and ten years. But, notwithstanding the labor and disadvantages, he has served the district with a promptness that is incredible—he has never disappointed a congregation—and he has not served for self. His salary, we may safely say, has not exceeded $500 per annum, and perhaps it has fallen short of that amount. But in accordance with the economy of the church his work on this district is done for the present, and it is well done, and he carries with him the prayers and sympathies of the best people in charge. Who can or will succeed him? Wherever he may be sent, let the people know that he is an able preacher, a perfect gentleman, a true Christian, and a hero of the Asbury and McKendree stamp.

SOJOURNER.

OBITUARIES.

MIEL EZELL was born in Virginia, March 24, 1802. When about two years of age his parents removed to North Carolina. In the year 1818 he emigrated to Clarke county, Ala., and settled near Suggsville. At his late residence, five miles south of Suggsville, he lived for forty-three years, where, on the tenth of October, 1875, he breathed his last, and quietly fell asleep in Jesus, to await the resurrection of the just at the last day.

Bro. Ezell, upon his removal to Alabama, at once identified himself with the fortunes of his adopted State, and by industry and business integrity rose to a commanding position in the community and county. In the year 1824 he was happily married to Maria Gordon. Her devoted piety and Christian virtues left their impress upon the character of husband and children. Up to the time of his marriage, and for three or four years thereafter, he had lived a wild, irreligious life. At about that time, under the influence of such surroundings and the blessing of God, he was converted. Like Saul of old, he was not disobedient unto the heavenly calling. Conferring not with flesh and blood, he joined the Methodist Episcopal Church, and for a period of forty-seven years walked with God.

Our acquaintance with Bro. Ezell began three years ago. Appointed by the Conference to serve the charge of which he was a member, he was among the first to visit and welcome the new pastor and his family. Time served only to strengthen our appreciation and attachment. He loved and labored for the church, taking apparently as much interest in its success and prosperity as in that of his own family. With many in the Alabama Conference his name will be held in grateful remembrance. His last active service was for the church—attending upon the session of the District Conference at Choctaw Corner, in July last. With feeble and attenuated form, bending under the combined weight of years and disease, we find him obedient to the calls of duty, and standing at his post to the last hour of effectiveness. Upon his return home he took his bed. It was our privilege to see him frequently during his last illness. At the outset he found difficulty in being resigned to the will of God, and requested us to pray that he might be perfectly submissive. Grace finally triumphed, and he was enabled to say in respect to himself and children: "Not my will, but the will of the Lord be done." His testimony during his entire sickness was "that Jesus was with him." Sometimes he sang, and repeated hymns and passages of Scripture suited to his feelings and experience, such as:

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
And breathe my life out sweetly there."

When asked what message he had for his brethren left behind, he promptly replied: "Tell them to follow me, even as I have followed Christ." At another time he appropriated the triumphant language of Paul: "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day." Oh, death! where is thy sting? Oh, grave! where is thy victory? Thus strong in faith, giving glory to God, this prince in our Israel passed away, enriching the church and world with another instance of the faithfulness of God in the fulfillment of his word, that "precious in the sight of the Lord is the death of his saints."

Four children are left to mourn the loss of this Christian father. But a few years ago the mother was called away, leaving the grief-stricken husband and father to be solaced and comforted by the kind and Christian ministrations of an affectionate daughter. I have never known such an instance of filial affection and devotion. May the Spirit of light and truth direct her, as in her gloom and sadness she meekly and submissively prays: "Lord, what wilt thou have me to do?"

May each of the surviving members of this family, for whom their father in his last hours felt such a deep interest, experience in this sad hour that the Lord is their hiding-place, and so pass the troublesome waves of this life as to meet him in glory everlasting.

E. M. TURNER.

DIED, at her residence in Sabine parish, La., of heart-clot, October 18, 1875, Mrs. M. L. BRANCH, aged fifty-one years, two months and twenty-six days. The deceased was born in Claiborne county, Miss., July 22, 1824, where she lived until she was eight years old. Her parents then moved and settled near Port Gibson; then removed to Madison county, Miss., where she joined the Methodist Episcopal Church South in the sixteenth year of her age. She then removed with her parents to this State, settling in Sabine parish, where she has since lived a member of our church, ever administering to its wants. Sister Branch was married twice. By her first husband she had three children, two of whom survive their mother. Her last husband died at or about the close of the war, leaving her with two daughters to fight the battle of life alone. In the death of our beloved sister the church has sustained a loss that is hard to be replaced. The church of which she was a member is almost orphaned. Sister Branch was blessed with plenty of this world's goods, and she was ever ready to give to the church of her substance. The preacher on the circuit only had to let his wants be known to have them supplied. In her wealth she never forgot the preacher and his family. Her death will be sad intelligence to all the preachers who knew her. It was the writer's privilege to talk with her the day before she died. Although death was then doing its fatal work, she did not lose sight of duty. She spoke freely—although feeble—of the church; seemed to regret that she was unable to talk no more with us, as was her delight to do when in health. Just before her final exit from earth she raised her eyes heavenward, clasped her hands, and for the last time addressed her Savior, committing her soul into his hands, who no doubt sustained her in crossing over the cold Jordan of death. Sister Branch leaves two daughters, with many kind friends, to mourn her loss.

J. M. F.

ON THE twenty-first of August last, while passing through the neighborhood, I learned that JAMES ARBUTHNOT—a young man with whom I was well acquainted—was not expected to live. As early as possible I was at the bedside. It fell to my lot, in the presence of the physician, to tell him that his days on earth were numbered. Though it was somewhat unexpected to him, the news was received with perfect composure. Said he: "I would like to get well for the sake of my parents and sisters; but I have made peace with God, and have no fears of the future, if it is his will to take me." With calmness he bade his weeping family and friends "good-by," with the addition of these familiar words: "Meet me in heaven." A sister said, under the burden of her sorrow: "Oh, that I could die for him!" His reply was: "Julia, don't talk so. I want to die for myself." So passed from earth to glory James Clinton, youngest child of Rev. John and Mary Arbuthnot, who was born in St. Helena parish, April 6, 1853, and died August 21, 1875. May God comfort the aged parents, and through this dispensation bring the sisters and brothers into the fold of Christ.

D. P. BRANFORD.

LIKE the gradual departing of light after a cloudless day, so declined the health and life of WILLIAM M. ELDRIDGE from the effects of that great foe of physical life—consumption—until on Thursday night, the thirtieth of September, 1875, while sitting up in his bed, he quietly breathed his last, and was no more on earth, for God had taken him to himself.

After the death of his beloved wife, which took place about eighteen months previous to his own, he seemed to feel that he would not linger long behind her, and was evidently obeying that summons applicable to all the dying race of Adam's posterity: "Set thine house in order; for thou shalt die and not live." Having been an earnest, faithful member of the Methodist Episcopal Church South for more than thirty years, true to every charge, and upright in all his dealings with his fellow-men, he received in his death a verification of that word which declares: "The end of that man is peace."

H.

BELLE AMBROSE, daughter of H. H. and W. E. Bradford, died July 18, 1875, aged four years, ten months and twenty-seven days.

She was an intelligent and religious child. Few children of her age were more devoted to the church and Sunday school than she was. While on her sick-bed she called for her catechism and learned her Sunday school lesson. She did not recite it on earth, but when Sunday came she crossed over the river of death. It was a great pleasure to her to give of her little savings to her minister. Often she has come and put money in my hand. We all miss her, but none more than her blind grandfather, whom she would lead in the neighborhood when he wished to go. Belle was the last and eldest of three beautiful little girls that these sad-hearted parents have buried.

N. B. YOUNG.

THOMAS J. WIMBERLY ceased to suffer on the second day of May, 1875, in the sixty-seventh year of his age. He professed religion and joined the Methodist Church in early life—a step which he never regretted. He was an old-fashioned Methodist, who abominated dancing and card-playing. He had been a great sufferer for several years, and had been expecting death at any hour for the last year. He expressed no fear. He leaves a family, some of whom have not taken refuge in the ark of safety. May the Lord incline their hearts to seek and serve the God of their father.

A FRIEND.

MARVIN MALLOY, youngest son of Columbus and Mattie Malloy, was born October 13, 1874, and died September 21, 1875, aged eleven months and eight days. "Of such is the kingdom of God."

W. W. GRAHAM.

IN GOD'S wise and good dispensation, passed into the company of Jesus, his saints and the angels—into heaven—SALLY O. PILLEY, daughter of Rev. W. B. and S. A. Pilley, in the second year of her infancy.

J. E. C.

MISCELLANEOUS.

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The Christian Advocate.

THURSDAY, NOVEMBER 25, 1875.

FOR THE ADVOCATE.

THE PHILOSOPHER AND THE SCIENTIST.

BY R. T. V.

An old philosopher one day
Met a young scientist astray,
And "Hall, my friend!" the former said,
You'll soon be wandering 'mongst the dead."
O no!" the scientist rejoined;
I seek the cause of 'growth' to find.
Have you not heard that man has sprung—
By 'regular succession' wrung—
From mollusks, moles and apes, we find,
Have sprung the whole of human kind."
"Ah!" the philosopher averr'd,
Of this I find not seen a word,
Save that in ancient tomes, well rusted,
'Twas once a theme, but long since *busted*."
"Hal," said the scientist, "we've found
They occupied the proper ground;
And only ignorance, ever shy,
Could let such precious truth slip by.
We've late been looking all around,
And now its truth is surely found.
All nature's in her youthful session,
And perfects all things by 'progression.'
The little grain becomes a tree,
The child grows up a man like me."
"'Tis true," the philosopher averr'd,
"Of constant progress I have heard;
Of all things in their line, I know,
They start unripe, to perfect grow.
But never yet wise men essayed
That any ever left its grade.
The acorn planted on the lea
In time becomes a spreading tree;
The little infant of a span,
By growth and culture, makes a man:
The child can never make a tree—
The tree a child can never be;
And as far back as history goes,
No change of kinds and sorts she knows.
Even hybrids, tho' they have their use,
By nature's laws can ne'er produce;
And from Berosus down to Pollard
There's none but fools your system swallow'd.
If your philosophy were true,
As I have said, it is not new;
The ancients, watching this succession,
Saw things develop by progression;
Then caught the thought which you have swallow'd,
And for a time in error wallow'd;
But, watching closer still, they found
That nature kept her own true bound.
The greatest mystery she knows
Is where two elements disclose,
First, life in water, then in air,
And tadpoles make us frogs. (You stare.)
But do they then progress and change?
First hop, then run upon the range?
No; they return, each son and daughter,
And start their race again in water.
Now progress, even in its line,
We must with limits well confine;
The bones of every ancient creature,
Possessing yet each line and feature
Of their own species, still we see,
Outstrip in size what now they be;
And this would rather go to prove,
Not *onward* we, but *backward* move.
As idle folks have naught to do,
They dig up errors, old and new.
'Tis better far for culture'd youth
To bow in reverence to the truth.
Your system, if it had truth's brand,
Would witness monsters through the land:
A mollusk walking, speaking notes,
And apes, half human, liking souls;
A baboon shedding off his hide,
His tail gone in, his head made wide,
His claws drove up to make more brain,
Half man, half monkey, on the plain.
So thistles soon would bring us figs,
And thorns bear grapes upon their twigs.
You know, my friend, from Time's first birth
Such sights were never seen on earth.
No order could be known below
If from its species aught could go.
The beast we slay we'd find, to sorrow,
Had been a human by to-morrow;
And just as soon could I believe
That human souls in beasts could live
As that the ape's form and nemsen
Could ever grow into a 'human.'"
The wise man ceas'd; the scist sped,
And left his field notes as he fled.
His cause was bad, his morals rotten.
I pass'd again—he was forgotten;
While earth mov'd still in Order's laws,
And victory shown'd on Truth's high cause.

COVINGTON, Louisiana.

Outside Saints.

BY REV. TALBOT W. CHAMBERS, D. D.

This is the name given by some to certain persons or classes who are supposed to have gained the favor of God without being included in the visible church of any dispensation. The text usually quoted to sustain this view hardly answers the purpose. It is Peter's declaration to Cornelius: "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."—Acts x, 35. But these words, by their inherent force and their connection, mean only that national distinctions are no longer regarded by the Lord; that an alien, when converted, need not become a Jew in order to become a Christian; that a believing Gentile is entitled to baptism without previously being circumcised. This is a truth which Peter had not previously known, but now learned by the Lord's teaching at Cesarea. Hence he says: "I perceive"—that is, comprehend or grasp what before he had failed to learn. The passage, therefore, was not intended to announce any new terms of salvation, as if Peter had suddenly discovered, contrary to his express statement (Acts iv, 12,) some other name under heaven given among men whereby we must be saved. Fearing God and working righteousness are not conditions of grace, but fruits and evidences of its existence. And whom has these may be sure of the divine acceptance, no matter what his lineage or his country.

Still it is claimed that whatever Peter may have meant in the application of his utterance to Cornelius, that utterance contains a universal proposition, and therefore fairly admits of a wide, an unlimited application to all times and countries. This is true, and agrees quite with the corresponding expression of Paul (Romans ii, 14) that the Gentiles "having not the law, are a law unto themselves, which shew the work of the law written on their hearts." There is a revelation made to every man in the constitution of his own nature, and in the material universe around him—"the things that are made"—quite sufficient to guide him in the way of righteousness, certainly enough in the judgment of the apostle to render him "without excuse" if he does not glorify God. But possibility is one thing and fact is another. Whatever the heathen may do, and are responsible for not doing, does not decide the question as to what they actually do. The very Scriptures from which we learn of their opportunities, testify to their abuse of those opportunities. For example, Paul's whole luminous argument on the teachings of nature and conscience, in the first chapter of Romans, is designed to prove not Gentile innocence, but Gentile guilt. So far from affirming, as a modern preacher has said, that there are millions under the old-nature religions, living in goodness and dying in hope, he declares that he has "proved both Jews and Gentiles that they are all under sin," and that all the world is guilty before God.

But are there then no outside saints at all? By no means. There certainly have been such, and may be still. But we learn of their existence not by stretching texts beyond their fair scope, nor by using the premises of an argument to forswear its conclusion, but by noticing the explicit statements of holy writ, which must be received, whether we can explain them or not. The first instance on record is Melchizedek, king of righteousness, king of peace. He was not in the line of the covenant and promise. According to the most probable view he was a descendant of Ham, and yet, as a priest of the most high God, he pronounced a blessing even upon the father of the faithful. His knowledge of God came down from the family of Noah by a different church than that through the descendants of Shem. So Reuel or Raguel or Jethro, the father-in-law of Moses, is called a priest in a way which seems to imply a real, acknowledged sacerdotal function, and, if so, he must be considered a Gentile believer even in that early age. The same conclusion is enforced by the history of Balaam. It is true that he was anything but a saint, outside or inside; but his case demonstrates the probability that there were in his time not a few who kept pure the light of primitive tradition. Balaam was a diviner, a covetous man, a betrayer of the truth for the rewards of unrighteousness. Yet his evident acquaintance with the true God, his respect for his character, and his expressed purpose of absolute obedience, all show beyond question the possession of quite enough knowledge for salvation. Given another man along the Euphrates who, with the same intelligence, united a superior power of resisting temptation, and a more exact obedience to God, and there is an outside saint. The Ninevites are said by our Lord, who never used words lightly, to have *repented* at the preaching of Jonah; if so, the outer communion of the faithful had a large accession. The strong terms used in Isaiah (xliv, 28, xlv, 1-6) respecting Cyrus, whom God anointed, called and qualified to be his shepherd, and to perform all his pleasure, indicate a relation which had at the bottom a spiritual bond.

Surely, then, there is nothing to hinder the pleasing conviction that in all ages and places God has his witnesses, who, by some special providential guidance, have retained enough of the original revelation made to the forefathers of the race to bring them into the service of the one true God. But that such are to be found now in large numbers all over the heathen world is an opinion so opposed to all the evidence of every kind that bears upon the subject, that no charity authorizes one to receive it. On the contrary, true charity rather requires us, admitting the painful truth of the general guilt and ruin of the pagan world, to redouble our zeal and energy in obeying the final injunction: Preach the gospel to every creature.—*New York Observer.*

Preaching Duty.

Calvin, in Geneva, was allowed to thunder away from the pulpit about the "terrible decrees"—to speak as much as he chose about faith; but when, as a stern disciplinarian, he set himself to work to put checks and hinderances in the way of the loose practices of the "libertines," they protested, saying: "It is your place to explain the Scriptures. What right have you to meddle with other things—to talk about morals and find fault?" The old evangelical, Thomas Scott, said his flock followed him joyfully when he preached upon the first part of the Epistle to the Ephesians, but they forsook him when he came to the latter part. They delighted to hear of "being predestinated unto the adoption of children by Jesus Christ;" but they counted it legal and not evangelical to be urged to walk worthy of the vocation wherewith they were called.

Congregations now delight to hear about faith in God and Christ; but open up to them that there is a tremendous lack of faith when they do dishonest things; if, when times are hard, and there is an opportunity of making money just by a *little* underhand process, and they do it, it shows they have faith in money, but not in God. This is descending from the respectability of the pulpit, coming down from explaining the Scriptures, which is the minister's great duty.

The Athenians found fault with Socrates because, instead of using elegantly-turned sentences and studiously-selected illustrations, like the sophists, he was always talking about "smiths, and tanners and shoemakers, and asses with pack-saddles." The wiser among them, however, found out that behind all these common illustrations there lurked a divine meaning. The Athenians are among us—"the Greeks are at our doors." The dignity of the pulpit is to be maintained at all hazards. It may be allowed to speak of the down upon an angel's wing—not of the feathers upon a goose's back. It may tell of the beauty of the rainbow—not of the ugliness of scalding and fretting. It may discourse of the wisdom of God in framing the world, but not of the wisdom of declining a challenge, of forgiving an insult, of keeping out of debt and holding one's tongue.—*Southern Churchman.*

EVERY one must find out for himself the key to the riddle of life. It is of no use to have it told. Some do not hear, while others misunderstand it.

Scientific.

—A good cement for marble may be made by melting and stirring together one part of white wax and eight parts of resin, and then adding four parts of plaster of Paris. It should be used while hot.

—A curious fact connected with the grasshopper raid in western Missouri is that, wherever pastures have been destroyed by the insects, new varieties of grass, which never before have been seen in the localities, have sprung up. The principal species is a green bunch grass of luxuriant growth, covering ground formerly yielding nothing but blue grass. Cattle eat the new species with avidity. It is conjectured that the seed was brought to the region and deposited by the grasshopper swarm which laid their eggs there last fall. Some definite explanation of the phenomenon would be very interesting, since it is not known where the grass originally grew or what may be expected of it, if its growth continues, in the future. Possibly the grasshoppers may prove a blessing yet.

—M. Decharme, a French physicist, has described in the *Comptes Rendus* a new form of sonorous flame, which is very simple. An ordinary jet of gas is allowed to burn from an open tube three-sixteenths of an inch in diameter; and a second tube, carrying a moderate blast of air, held horizontally, is brought gradually down along the flame. When it reaches a height of a few inches from the gas-jet a distinct sound is heard, which becomes louder and more musical as this jet is approached. The character and intensity of the sound is, of course, dependent upon a variety of conditions, easily determined by trial. An ordinary Bunsen burner, with the air-holes stopped, makes an excellent jet; and the character of the flame when sounding, as studied in the rotating mirror, is stated to be very remarkable.

INFLUENCE OF MUGGY WEATHER. Herbert Spencer advances a theory singularly consonant with some popular impressions. All know how enervating is the damp, "muggy" weather. This debilitation is due to the difficulty of carrying on the normal evaporation of the body, when the air is already loaded with moisture. Spencer finds that it is the hot and dry regions of the earth which have produced the smartest races, while the hot and moist have produced the Ethiopians. The great raceless quarter, extending across North Africa, Arabia, Persia and Thibet, has produced all the conquering races of the world. The Tartar, Aryan, Semitic and Egyptian races have all sprung from this region, and gone forth from it to conquer the earth. On this continent it is the raceless region of Mexico, Central America and Peru which attained high development in the prehistoric era. Livingstone and Schweinfurth attribute blackness of skin to the union of heat and moisture.—*Rural New Yorker.*

PUT IN MIND.—Old Dr. Johnson said that "mankind did not so much require instructing as they did reminding." Have any of us ever failed in our duty to our Maker, our neighbor or ourselves for lacking the knowledge of it? Who is ignorant of what is right? No one. We have been imbued with the principles of truth till the knowledge of it appears like intuition; and yet how often do we require to be *reminded* of our duty?

And this, after all, in Christian lands, is the great duty of the pulpit. It is not to tell congregations new truths, but to remind them of old ones; not to inform them of new duties, but to urge them to the practice of old ones they have been neglecting, and which all of us, by reason of the constant din of this world's work, are ready to forget and neglect. "I stir up your pure minds by way of remembrance." The man who does not need to be reminded of old truths, and to be urged to the practice of old duties, has no need to be preached to. But who can say he does his duty so well that he stands in no need of being put in mind about them?

MUSIC IN THE CHURCH OF ENGLAND.—There is one thing to be admired in the English Church—the apparent unity and fervor of devotional interest and feeling in the congregation. The moment the text is announced there is a general opening of Bibles, all following the preacher's explanation of the passage with the greatest earnestness. The singing also is diffusive and congregational. There are no instrumental interludes between the stanzas of the hymn. There is no flourishing of trumpets in the playing of the organ, and nothing like *executing* music. Art is subordinated to devotion more than it is with us. The choir is mixed up with the congregation, thus giving correctness and fire to the singing of all the people. I have never heard in (Roman) Catholic countries, or in any other part of the world, church music that for beauty, animation and fervor at all equaled the choral singing in the public service of the great English cathedrals.—*Prof. Hoppin's "Old England."*

WE SEE in a jeweler's shop that as there are pearls and diamonds, and other precious stones, there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the workhouse they are continual neighbors to them, and often come under them. The church is God's jewel—his workhouse where his jewels are polished for his palace and house; and those he especially esteems, and means to make most resplendent, he hath oftenest his tools upon.—*Leighton.*

LOOKING to others for our standard of happiness is the sure way to be miserable. Our business is with our own heart and our own motives.

I KNOW of two beautiful things—the starry heavens above my head, and the sense of duty within my heart.—*Immanuel Kant.*

Religious Intelligence.

—By the last census of Canada there were in the Dominion 21,000 Congregationalists, 237,000 Baptists, 550,000 Presbyterians, and 1,501,000 Roman Catholics.

—The Native Home Missionary Society in Burmah has held its first anniversary, and is in itself a most cheering fruit of the labors of the American missionaries in that country.

—The *Indian Mirror*, the organ of the Brahmo Somaj, writes thus in regard to the prospects of this deistic society: "We must confess with humiliation that the efforts hitherto made by the Brahmo Somaj to alter and exalt Hindoo society have not produced a desirable amount of success. We are still unpopular, exceedingly unpopular."

—The Japanese, writes Mr. Loomis, are a newspaper-reading people. About five million copies were taken last year. These newspapers are actively discussing the doctrines of Christianity. They are generally opposed to it; but by this very discussion the attention of the people will be drawn more fully to the subject and the truth made manifest.

—Dr. Somerville, the venerable ex-secretary of the Free Church missions, whose recent evangelistic visit to India has been noticed in these columns, states as the result of his observations that the high education which the government is giving to many in India has utterly failed to reconcile them to British rule. In common with other careful observers, he regards the situation as politically dangerous. The necessity of a Christian education in India is becoming more and more manifest.

—The Canadian Baptists, as we learn from the *Baptist Missionary Magazine*, have for some time had two separate foreign missionary organizations. These two have now been combined into one, and the field selected for their united work is the Telugu country, India. One missionary is already stationed among the Telugus, at Coconada, and a company of ten persons—four missionaries and their wives, and two single women—who had originally been intended for the Karens of Siam, has now been sent to the former place.

—There are now connected with the Hawaiian Evangelical Association five associations and one presbytery. Sixty churches are connected with these ecclesiastical bodies—on the Island of Hawaii three associations, with twenty-three churches; on Maui and the adjacent islands, one presbytery and nineteen churches; on Oahu one association, with thirteen churches; and on Kauai one association, with five churches. English-speaking churches are not included. Thirty-five pastors are in connection with these ecclesiastical bodies.

—On March 29 Dr. E. C. Scudder, of the Arcot mission, baptized sixty persons belonging to the village of Nansanier. Of this number twenty-seven adults afterward participated in the Lord's Supper, which service most of them had never before even witnessed. This baptism included the people of a whole village, with the exception of a single family, in which the mother holds her husband's children from Christ. The work which culminated in so general a baptismal and communion service had been going on for two years, and the gospel has found lodgment among a simple and earnest people.

—A correspondent of the *Christian Mirror*, writing from Natal, South Africa, says: "Though I am not writing on missions, yet you will wish to know what progress is made in educational and evangelistic efforts in this colony. There are 128 churches and chapels (or congregations) scattered throughout a territory about twice the size of Massachusetts. The English population number 17,000; the Zulus or natives 400,000. Two thousand eight hundred and thirty-six pupils are gathered in various schools, which are supported by a government grant of £4,880. The two seminaries for training Zulu teachers—one at Amanzimtote, the other at Inanda—under the American Board of Missions, are growing in importance."

MORAVIAN MISSIONS.—The Moravians were the first to lead off in the modern missionary work. As early as 1730 they proclaimed that the Church of Christ was a missionary church, and every member of it a practical missionary. Acting under the influence of these sentiments, they have accomplished wonders in the salvation of the world. They have missionaries in nearly every part of the globe. The following are the last published statistics of their missions: "Stations in Labrador, Greenland, among Indians of North America, Moskito coast of Central America, the West Indies, Surinam, South Africa, Australia, Thibet, 92 in all; 333 missionary agents, of whom 28 are natives; 1,389 native assistants. Of the total number of persons belonging to our missions (69,322,) 2,745 are Esquimaux, 1,344 Indians, 9,329 South Africans, 55,750 negroes, 154 natives of Australia and Thibet."

—Another letter from Mr. Gladstone to Mr. Eubule-Evans has been published. Mr. Eubule-Evans recently published a paper in the *Contemporary* suggesting reforms in the English Church, and Mr. Gladstone tells him that they will never be carried. "At a certain age the framework of institutions becomes too stiff and stark for changes of a certain kind and extent." He is persuaded, nevertheless, that there is "that in the church which, with establishment or without it, will keep for her a place and a name in the final record of God's dealings with mankind for their salvation;" and that as to establishment, "if it is hard to maintain, it is harder to destroy." He thinks the "most marked want in the church is the want of great men as leaders," and that it is losing ground in this respect relatively to the lay mind of the country, but adds: "When I look to moral tone, if nobleness is repelled from holy orders, I know not where it takes refuge." One seems to detect it in Hinchshire, not in holy orders.

Our Young People.

WORK TOGETHER.

Which builds the nest
In the bright spring weather—
This bird or that bird?
They build together.

Who makes the comb,
And the sweet, sweet honey?
Who says it's cold?
Who says it's sunny?

All the little bees
Go to work together;
They make no excuse
Because of the weather.

Who helps mamma
As if it were fun?
Who wants to work
Till the work is done?

And who will say,
With a pout and a groan:
I want to rest
And be selfish alone?

Picture Lesson Paper.

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 17.

TOM SINKLE TAKES A BACK TRACK.

MY DEAR CHILDREN: Margie says she has a question to ask before we go any further in Porpoise Tom's yarn. What is it, Margie?

"Why, grandpa," says Margie, "I want to know if, when you come to tell us Tom Sinkle's grandmother's story, you are coming to a place where her mother has a story to tell; and, if so, where the end of it all is to be."

Margie, did you ever see any one using a spinning-wheel?

"Yes, grandpa; there is old Mrs. Ryder has a spinning-wheel, and I have seen her use it often."

Did you ever notice the yarn she was spinning?

"Yes, grandpa; it is always coarse and white."

But, I mean, how many ends has it?

"How many ends, grandpa?"

Yes, how many ends?

"Why, grandpa, it hasn't only one end, and that is the beginning, unless she cuts it off."

Well, Margie dear, I think that would have been the case with Tom Sinkle's yarn had it not been cut off right here by an old salt by the name of Slippery Jack.

"But, grandpa, how came he to have such a funny name?"

Never mind, Tom; I'm not to be diverted from my determination to tell Tom Sinkle's yarn just as he told it. You see when Tom Sinkle commenced talking about the manuscript with his grandmother's story on it I saw Slippery Jack step up behind him with a long knife that sailors always wear in their belts. I was afraid at first that he intended some mischief, until I caught sight of the fun twinkling in his eyes, and directly he shouted:

"Belay there, messmate; may be that grandmam had a mammy too. Suppose we leave the balance of that yarn of yourn on the spindle, and commence to reel up these skeins you have left lying round loose."

And Slippery Jack made a flourish with his knife in the air, as though he was cutting off a sure enough skein of yarn.

"All right, messmate," said Tom. "Since you have found out the trick I have no objection to the order: 'Bout ship.' So with your leaves I will finish what my aunt had to say after she had read me the manuscript.

"'So you see, Tom,' continued Aunt Molly, 'that beautiful child grew up with us in our home, right here in Blue Hill, and we all loved her like she had been 'bone of our bone,' as the Scriptur says. She was such a beautiful child, and so loving like, every one of us was drawn to her. But I must confess, Tom, I was jealous of her from the start. I know there wasn't any sense in it, but you see I was always sort of envious like; and then you know the promise your father and I had made each other. Your father, Tom, seemed to take to her from the very first, and whenever I saw him fondling the "little wee one," as he called her, on his knee, I know I must have showed how foolish I was by my looks. Well, at last the time came when your father had to go away to Boston to school, and I was right glad of it, for I thought then he would learn to forget Florinde (I would have told you, said Tom, how we found out her name if you hadn't stopped me,) and remember his promise to me. The night before he left he came to me, and, taking me in his arms, he said; "Molly, you are foolish to be jealous of Flora. Don't you think I can love more than one person? Do you suppose, you silly thing, that I love you any less because God has given us that little waif to love?" But I only cried, and reminded him of his promise to love no one else but me.

"'Your father, Tom, was sixteen years old when he left, and Florinde was twelve; and, though he came home once or twice during the time, he didn't come to stay any time for nearly six years, for after he had been to school for two or three years he went to sea, determined, as he said, to be a skipper before he came back; and, sure enough, he did. I never shall forget how proud we all were when we saw in the papers which came every week from Boston, among the arrivals: "The ship Tokay, James Sinkle, master." We knew he would come down to see us, and I had a new dress made, for I wanted to look my best when he came. But in spite of my new dress, Tom, I couldn't help noticing how much prettier the little witch Flora looked with her plain calico and a sprig of wild flowers in her long black hair. He came at last, and looked so grand in his neat sailor clothes; and though he stepped so wide that it took the whole house for him to walk in, yet I thought him the finest-looking man I had ever seen. He brought us all such beautiful presents from Calcutta, Tom; and though he was so particular that he had two of everything—one for Flo and one for me—yet I was jealous to think he loved her as much as he did me. He must have noticed this, for one day he brought me a beautiful gold locket, with his own picture in it, and a lock of his hair on the other side, which he said he had had made for me in London. I was more proud of this locket than of all the other presents, because Flo did not have one like it. But I needn't make a long story of it, Tom. I saw, day by day, that your father was learning to love Florinde; and indeed whenever I stopped to think about it I couldn't wonder at it, for she was the most beautiful creature you ever saw, with eyes that seemed to look way down into your soul. But although I knew it was right that they should love one another, and foolish in me to be jealous about it, yet I was jealous, Tom, for all that. We were twins, you know, Tom. One night James came into my room after I had gone to bed, just as he used to do when we were children, and said he: "Molly dear, Flo and I are going to be married. Are not you glad, Molly?"'"

Mamma says I must stop, children.

"But, grandpa, may I ask a promise of you?"

Certainly, my dear Bessie; what would you have me do?

"Will you promise me, grandpa, to tell the story 'How Barney Milked the Bays' Nest' as soon as you finish 'Tom Sinkle's Yarn' and the 'Bee Hunt?'"

Yes, my dear, I will promise.

"'Pon honor, grandpa?"

Yes, darling, "'pon honor." You and Margie are company, and must have one promise apiece, I suppose. So good-night.

GRANDPA GOODALE.

From Our Little Friends.

SUNNY HILL, WASHINGTON PAR., LA., November 8, 1875.

DEAR MR. EDITOR: I want to write a little letter, too, for your good paper; and as I can't write yet (I am only six years old) I will get my teacher to write what I want to say. I have to hear my teacher read the pieces in your paper for us children. We get the ADVOCATE every Monday, and we are *so glad* when it comes. My pa and ma are so kind to us, and they love to have us go to school. Our school-house is a mile and a half from our house. My sister Rose and I go with our teacher to school, for she stays with us. We are all little, but we are learning fast. We know all our catechism, and can say the twenty-third psalm. Every Friday we bring pretty flowers to the school-house, and make our school-room look so sweet with them; and our parents all come in the evening and hear us say our lessons, and our speeches and dialogues. We are *trying* to be good, and we are so happy. Mr. Editor, please come out to see us. Pa will go to meet you with his buggy if you will, and we will all give you a *hearty*, happy welcome. Mr. Adams is our preacher this year, and everybody likes him. May God bless you. Hoping you will ask God to help us to be good,

I am your little friend,

"FINCE" RICHARDSON.

WAYNESBORO, MISS., Nov. 8, 1875.

DEAR MR. EDITOR: I have been thinking for a long time that I would try and write you a short letter. I did not think that I had the courage to write to you or your paper until I tried to. I read the ADVOCATE very often, and I like to read the interesting stories in the Child's Corner. My mother takes the ADVOCATE. I attend the Sabbath school of this town, and I am a member of the Missionary Society, and a member of the Methodist Church also. I joined the church at the time of our protracted meeting. Bro. McLaurin is our pastor. He boards at our house. My parents are both members of the church also. I must close for fear of entertaining you too long.

Your young friend,

WILLIAM H. JONES.

OUR strength often increases in proportion to the obstacles which are imposed upon it. It is thus that we enter upon the most perilous plans after having had the shame of failing in more simple ones.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, NOVEMBER 25, 1875.

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ROBT. J. HARP, PUBLISHER.

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RATES.

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to all Ministers of the Gospel, traveling or local) and widows of deceased traveling preachers.

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to any person forwarding to us four new yearly subscribers, with TEN DOLLARS.

Different Kinds of Leaven.

There is the good leaven of the kingdom, exhibiting the assimilatiug and diffusive power of religion. The gospel doctrines implanted, and the work of the Holy Spirit, are like the fermenting lump that gradually changes the entire mass. The object in using this illustration was to present especially the inward development, as the mustard seed shows the outward. Whether in the individual heart, or upon the world at large, it is the internal influence—silent, unseen, and yet mightily worklug until the person is sanctified wholly, and until the earth shall be filled with the glory of the Lord. There is a hidden but powerful principle which God has put in the measures of meal. It makes its way surely, and is gradually chauging the character and reforming the world. This is the nature of truth as attended by the Spirit. It is like the leaven thrust into an alien material, but it takes hold at once of the surrounding elements, and produces a ferment that ends in complete assimilation.

There are convictions that live long in the conscience before they are made potential in repentance and conversion. There are early religious instructions that do not come to the surface for a long time, but they have lived and wrought, and at length the outermost shell is worn away, and the whole nature yields to the grace of God. How the leaven was put into Mexico through the soldiers' Bibles thirty years ago is matter of history, and now the power of the Romish hierarchy is broken there, and the word of the Lord is having free course. Madagascar in a quarter of a century has been delivered from the power of darkness, and translated into the kingdom of God's dear Son. The gospel was put into that measure, and it made its own way. There were commotions within and violent conflicts, but there is now a Christian nation. The same process is going on in other pagan lands. The visible is little in comparison with what is beneath the surface. The thought and conscience of the nations are penetrated, the doctrines of salvations are obtaining lodgment in the deepest consciousness of Buddhists and Brahmins, the Holy Spirit is reproving and striving, the leaven of the kingdom is honey-combing the heathen world. In Christian lands there is a strong under-current of religious inquiry and awakening. The fires of Christian zeal, long smoldering, are bursting out here and there. Christianity is working from its own center of spiritual life, advancing outwardly with a swift pace and with gigantic strides, but its unseen forces are moving with even a greater momentum.

We should not forget, however, that there is a bad leaven as well as a good. The doctrines of the Pharisees and of the Sadducees was of this character. Self-righteousness and practical atheism operate aggressively. False doctrines, infidelity, materialism, are now secretly at work, as they were when Christ bade the disciples beware. Hypocrisy then burrowed in the soul, and corrupted the heart of society. These evil principles are within, and working side by side with the leaven of the gospel. There is malicious diligence in sowing tares, and in all diabolical agencies, to counterwork the gospel. There must be carefulness on the part of parents. The nearly grown boy may have imbibed the poison unknown to them. He has drifted into materialism, and is at heart an infidel, while he is yet under the shadow of the home and the church. The deadly venom is in the literature of the day, serpents nestle in the secular newspaper, and doubt and unbelief are wreathed with the fascinations of science, poetry and fiction. If the kingdom of heaven is a leaven, so is the kingdom of hell. The mystery of iniquity worketh. The insidious character of bad doctrines and unsound principles must be understood and exposed. There is a deadly fermentation which, if unchecked, works shipwreck to faith and destroys the soul.

An evil leaven may creep into the doctrines of the church. Paul tells the Galatians that their leaning to legalism, and corrupting the doctrine of justification by faith, was an evil and dangerous leaven. "A little leaven leaveneth the whole lump." We have illustrations of this in Romanism, in high church dogmas, wherein Christ and the Holy Ghost are made subordinate to rites and ceremonies. Circumcision, made essential to salvation, vitiated the whole system of salvation by grace through faith. The gospel is the feast of unleavened bread, and, like the Jews of old at the Passover, we must sweep the floors and scrape our dough-troughs, lest a particle of the mischievous thing be lurking unawares.

There is also the evil leaven of wickedness in the company of believers. It is a personal leaven in the toleration of disorderly members in the household of faith. Such persons are described as roots of bitterness, springing up to trouble and defile. The fornicator in the Corinthian Church was an evil leaven, with reference to whom the apostle expostulates: "Know ye not that a little leaven leaveneth the whole lump?" Sinners knowingly permitted taint the whole body. What an evil leaven is a drunkard in the church, or a man who defrauds his creditors, or such as defile their garments in the lust-provoking dance, and the dissipating and expensive recreations of the theater! A church with this kind of material in it has but one course to pursue. "Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened." A bad example in the church has its effect upon others—by leading the weak and unwary astray, and by wounding Christ in the house of his friends.

The good leaven of the kingdom let us by all means promote. The bad let us repress, and be on our guard lest its secret workings undermine our spirituality, and sap the foundations of Christian doctrines and morals. We have placed them—the good leaven and the evil—side by side, in one study, that the analogies and lessons of the inspired illustration may be exhibited in a single view.

Fraternal Criticisms.

Certain gentlemen somehow having got a revelation that "God needs the fraternal union," and "what he needs he can command, and will," very naturally concluded that any form of fraternity which does not end in "the unity of the Methodisms" is but "a semi or partial Christianity," and felt free to treat as they please all who want it on the General Conference plan. Charging us with the wish to "continue the existence of our church on the basis of an extinct issue" (in politics,) and rating us as only "semi-Christian" (the other half, of course, being heathen,) they have given us a genuine Samaritan recognition, which is the ancient and well-known canine privilege of being soundly beaten.

Well, having advertised the failure of their business, and advised them to try to do no more business in that line, I for one should have expected nothing better; and, indeed, I didn't. One thing, however, appears a little unfair—that is the laying of the cudgel with such gusto on parties non-combatant. From boyhood I never did believe the irate old gentleman in the spelling-book picture treated Tray exactly right, for the poor fellow was there just looking on out of curiosity, and, so far as the testimony goes, had not even shown a tooth or raised a bristle for the fight. And so it seems somewhat unfair in slinging the shillaly to hit on purpose that "higher functionary of the church," who may or may not have been just looking on, but who was very innocent of any word or line written.

From such spirit and conduct, however, Dr. McFerrin is free in his letter, which is full of good feeling, and very *paternal*. What he says of me is true—I am his friend. He is one of the products of Methodism of which Methodism may justly be proud; for in variety of talents, amount of labors and extent of usefulness few men in any church are his equals. The office he fills brings him before the eyes of all churches at home and abroad, and gives his words a tremendous power—a power, indeed, greater than that of all the rest put together. With great emblazonry and delight was he advertised as one of the *leaders* of "this grand moral movement." Now it was for just these reasons that so much space was given to his speeches, and the criticism was made so sharp. His Round Lake statement of the animus of "*our people*" (by which expression he certainly meant Southern Methodists, and none other) was thought to be too strong—based upon partial or wrong information. The statement was challenged on this ground. It was not a question of *veracity*, but one of *information*. I then believed and said: "The missionary secretary has been misinformed;" and *now* I *reaffirm* the opinion with increased assurance of its correctness, notwithstanding the facts the doctor states in his letter.

Unknown Bro. "Fraternity," in the ADVOCATE of October 28, brings out the distinction between the *political* and the *church* aspects of this question, and also shows the difference between *Christian fraternity* and *church fraternization*. This paper is earnestly commended to the careful study of the "grand moral movement men." If they will master it they will write more clearly themselves, and see how silly it is to denounce others, who are just as loyal to the church and to the gospel as they are, as "haters of fraternity," "belligerent scoffers of fraternity" and the like. By making these distinctions so clearly Bro. "Fraternity" has sufficiently answered all the argument of the doctor's letter, and therefore, with two or three observations, I will pass on to my special critic.

The first is this: It is to be somewhat regretted that when giving the motives which took him to Round Lake he did not say he went in the interest of Christian fraternity *as inaugurated by our General Conference*, instead of "as inaugurated by the General Conferences of the two churches." The substitution of *our General Conference* for the *General Conferences of the two churches* would have removed all ambiguity and exactly defined his position.

The second is this: If "he was against them and deprecated their movement when the Northern Methodists sent down their missionaries to disintegrate and absorb," we who live in this "section where we see but one side," and who don't "know as much as some others," cannot, for the life of us, understand how himself, "with many others, including several of our Bishops," can go billing and cooing to Round Lake and other camps while this same cause of opposition continues to exist. Right here is our stone of stumbling; for these fishermen are yet in the seas—the German, the Black and the White. Age may mellow us, but until that process takes place, and while we are forced to see the part played by these missionaries in the political and school affairs, as well as in the church matters of this section, we are constrained to say in sorrow:

> "In ways that are dark
> And tricks that are vain
> The heathen Chinee is" *not* "peculiar."

My special critic, Dr. Abbey, announced some time ago, in the Baltimore *Methodist*, his intention to answer the man of the three stars. Well, here it is, in two papers. He starts with an asseveration of his zeal, in a form very solemn and apostolic, but soon loses that almost sacramental state of mind, and begins to lay serious charges against me, and bedaub me with ugly names—says I advocate a "new doctrine in ethics," to wit: "that Christian fraternity is not enjoined as a universal obligation," which doctrine has been the ruin of every church that has sunk down "since Joshua crossed the Jordan." Then he quotes the Scriptures, which, he says, this "war writer" "could no doubt show, in his way, belong to a former age and to different circumstances from these." Calls me a "belligerent scoffer of fraternity," whose "writings smack of war in every line," whose "principles are retaliatory throughout." Tells what the politicians are doing, and, classing me with the most unscrupulous and odious scalawags and carpet-baggers, says "they seem to have been taught in the same school of raw-head-and-bloody-bones with the brother of the three stars;" and winds up the first paper by asking: "Is Christian fraternity a subject of bargain, stipulation?" etc. A tight document, to be sure! Fraternitas *ardens!* Umph!

In the second paper he drops his harshness, and, seemingly forgetful of the style of the first, gives a right good little homily in soft words, anger, strife, retaliation, etc.; then asks: "Is it not strange that the question of fraternity with a sister church is an open one?" Shows, or thinks he does, how one or two pious men could settle all these matters between the churches in a few weeks, "at an expense of certainly not more than $2.50;" defies any man, "not sold to prejudice and belligerency, to believe that such articles as those of the three stars can by possibility do good;" then warns me not to say I have not written against "*Methodist* fraternity." This is a brief but not unfair synopsis of his two articles; in reply to all of which I have these things to say: 1. I will not sling billingsgate with him. 2. That he does not, nor can he, prove from any word of mine, written or spoken, that I am now or ever have been opposed to *Christian* fraternity. 3. He has strangely failed to see the design of my articles, for he says I wrote against Methodist fraternity, whereas I wrote specifically against the *designs of certain gentlemen of the Methodist Episcopal Church South, as I gathered their designs from their speeches, letters and conduct.*

What started my pen was utterances like the following: "Our General Conference made a little fraternal mistake, it is true; but—we ought to congratulate ourselves that it was no worse." "Some of our people want a semi or partial fraternity—that is, a semi or partial Christianity." "Let there be Christian fraternity, and the unity will take care of itself. It results, or rather *it is* necessarily. It requires no making, no producing, no bringing about—*it is*." "I have said before, '*a fig for the Plan of Separation*,' and I wish I could repeat it with emphasis a thousand-fold, with all fulness of meaning. Whatever there ever was in it, it is superseded by and lost sight of in Christian fraternity." "Never before, in the history of Bible religion, were two bodies of religious people separated by personal and sectional dislike, and one in every other respect, and rated and spoken of as two churches." "Can churches thus related continue to coexist? I will not ask: Is it desirable? for that cannot be. But I ask if it is possible? Will not disintegration and absorption sooner or later end the anomalous warfare?" These sentences are to be found, *ipissima verba*, in the Baltimore *Episcopal Methodist*, August 28, 1875, in a fraternal letter from Mississippi, by Rev. R. Abbey, D. D. Such doctrines, in my judgment, would sink our church very soon as far out of sight as any church has gone "since Joshua crossed the Jordan."

And now let me say: If those who have said such things will say such things no more, then I will make no more war, for these sentences express the only Methodist fraternity I have written against. ***

From Mexico.

MR. EDITOR: As you are aware, we opened our new church for public worship on August 22. Since then we have been moving on smoothly and pleasantly. Apprehensions were entertained by many that we would have trouble from the attacks of fanatical hatred. To this time we have had no trouble whatever, I am happy to say. The house itself is so pretty, so sweet and clean, that it seems to have inspired awe and respect. Not a stone has been thrown, not a window-pane broken. This indicates a strong advance movement. Our congregation is a fraction smaller than in the first few weeks, but the services have increased in interest in a double ratio. Of course the beauty and attractiveness of the house—the novelty of a new place of worship—brought out a good many from mere curiosity. Time has done the winnowing, and we have settled down to our work with a good, substantial congregation. The average attendance at night service is about one hundred. Considering the vast numbers of people in the city, this seems like an insignificant beginning. Still, with the exception of one Sunday morning congregation, we have the best house in the city. It must be remembered also that the work is really, as yet, in its infancy. Our hopes strengthen as the prospect brightens. We have really nothing to discourage, but everything to urge us on. It is a work of time. There is a wide margin for patience, watchfulness, prayer, waiting.

About a week since we organized the first Southern Methodist church in Mexico. From the introduction of active Protestantism in Mexico the people forming the congregations considered themselves members of the church. They saw no necessity for formal membership—for a formal organization. They have been slow to see the necessity of such a course manifested in the spirit of organization by foreign missionaries. The fact is, there was a strong prejudice against it. But this is gradually giving way. We began with twenty-five members. The number has been more than doubled at subsequent meetings, and additions are being made all the while. Sixty *bona fide*, substantial, intelligent members is no bad two months' work. At least so we, occupying a position to judge of the difficulties, think.

Our native preachers are active, earnest workers. They study the Discipline closely, and appear to be fully imbued with its spirit. Better than this, they study the Holy Bible, and their preaching is becoming wonderfully spiritual and impressive. I do not think I ever witnessed a more decided improvement in manners, style and spirituality in preachers anywhere than in these Mexican brethren. I have a daily conference with them, in an "upper room," for Bible reading, prayer, etc. In many of these timely "waitings" before the Lord we all feel the reality of the divine presence. They have been a great blessing to my own soul, and I doubt not also to my faithful co-laborers.

I have also organized a Bible class of young men, now numbering twenty, who meet at my house each Saturday night. They are punctual in their attendance, and evidently feel a deep interest in the work. First we read two chapters in the New Testament, verse about, and one of the class leads in prayer, always closing with the Lord's Prayer, each member repeating after him the petition. A "golden text" is selected, the week previous, for study and analysis. During the week all are more or less meditating upon the same passage. One of the class is also selected to write a special paper on the subject. After the reading, the lessons and prayer, this paper is read by the author, and then an hour is spent in the further analysis and discussion of the subject. I also prepare an analysis, which is given in conclusion. You would be gratified to see the manifest interest of each one. You would be more astonished at the decidedly original thoughts and knowledge of the Scriptures given by many. Quite a number of these young men take an active part in our week-night services. These are held on Wednesdays and Thursdays. They read the lessons, lead in prayer, give exhortations, etc. These week-night services are called *cultos libres*, and form a special characteristic of primitive Mexican Protestant worship. For the benefit of all I will say that the literal meaning of this phrase is "free worship." Any member of the congregation is at liberty to offer a word of exhortation, tell his experience or lead in prayer. Each being brief and spirited, gives variety and interest.

You also know that in connection with the congregation we have three schools:

1. A night school for adults. The sessions are from seven to nine o'clock, three nights in the week. The teachers are members of my Bible class. The school is well attended, and is doing much good, not only giving solid instruction for every-day use, but interesting the students in the church, which gives such evidences of practical charity, who would perhaps have no thought of Christianity.

2. A day school for boys. The average attendance is about thirty. It is filling up steadily. The master is an interesting young Mexican gentleman, faithful and earnest in his work. He is a member of our church. Possessing a singular capacity for singing, he is a great help in public worship.

3. A day school for girls, about equal in numbers to that of the boys. For this school we were fortunate in securing the services of a cultivated French lady, an American citizen, who has been teaching many years in this republic. Among the girls we have several interesting young ladies preparing for teachers. In each school a given part of the day is devoted to vocal music. In the reading classes we use freely and effectively the New Testament. Finding my school-room too small, I have rented rooms adjoining the church, and moved the girls into them. It increases the expenses, but in a great enterprise like this a few hundred dollars, or even thousands, more or less, is really no consideration.

Our work is growing daily in interest. We only need the material sympathy of the church to advance rapidly. With the money to meet one-half the demands of the hour we could soon form a little Annual Conference, and need the help of a Bishop each year.

Will the church come to the rescue of Mexico? JOEL T. DAVES.

NOVEMBER 8, 1875.

BISHOP KAVANAUGH.—A private note from Bishop Kavanaugh, says the *Pacific Methodist* of November 12, informs us that he will return from Los Angeles to this city about the last of the month. He will probably remain in or near San Francisco during the winter, and give himself to the work of establishing our church on higher ground. We anticipate a series of his delightful sermons.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e.	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 15
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Sept. 22
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 6
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 13
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 20
North Texas	Paris	Pierce	Oct. 27
N. W. Texas	Corsicana	Pierce	Nov. 3
N. Alabama	Birmingham	Marvin	Nov. 10
Memphis	Paducah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 17
N. Mississippi	Kosciusko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
German Miss.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

DEATH OF THE VICE PRESIDENT. Henry Wilson, Vice President of the United States, died on Monday, November 22. Mr. Wilson throughout his career was a staunch anti-slavery man, and for many years a leader in the Abolition party. He was a self-made man, making his way to eminence through many difficulties, and always maintaining a reputation for honesty of purpose and integrity of character. At the time of his death he was understood to be opposed to the President's extreme Southern policy, and was regarded by all sections and parties as an upright man. There was, we believe, no blemish upon his private life, and no well-founded charge of corruption or dishonor resting upon his official record. If we remember rightly he was a member of the Baptist Church, and was decided in his religious convictions and profession.

CONFERENCE SESSIONS.—The North Mississippi met yesterday at Kosciusco, Miss., Bishop Paine presiding. The Alabama meets at Greenville, December 8, Bishop Marvin presiding. The Mississippi at Canton, December 15, Bishop Paine presiding. The Louisiana in New Orleans, December 15, Bishop McTyeire presiding. The editor of the ADVOCATE expects to be at the sessions of the patronizing Conferences, though the meeting of two of them at the same date will compel him to divide the Conference week between them.

THIS is the day appointed by the President to be observed as a day of national thanksgiving. Services have been announced to be held in several of our city churches. The Southern Methodists unite in one service at the Carondelet Street church. We presume the observance of the day will be general throughout the country. It is well to recognize the good providence of God, and to give thanks to the Father of lights.

REV. JOEL T. DAVES, superintendent of our Mexican mission, arrived from Mexico on the seventeenth instant. Bro. Daves will be in attendance at the approaching session of the Louisiana Conference. A communication in this issue presents the condition of the work as never more promising than now.

LOS ANGELES CONFERENCE.—The Los Angeles Conference held its session at Los Nietos, Cal., October 27 to November 1. Bishop Kavanaugh presided; G. E. Butler, secretary. From the minutes, promptly furnished, we learn that Albert B. Gill was admitted on trial; M. J. Law readmitted; W. L. Stevens discontinued at his own request. L. A. Smith was received by transfer from Missouri Conference; L. J. Hedgpeth, from Pacific Conference; Philip Tuggle, Memphis Conference. Marcus G. Settle (local) was elected and ordained elder. W. A. Spurlock was located at his own request. J. E. Miller, M. W. Glover, superannuated. Collected for claimants, $108.75. Collected for missions, $133.75. White members, 875; local preachers, 17. The next session is to be held at San Bernardino.—*Nashville Christian Advocate.*

DR. CUNNYNGHAM, says the Nashville *Christian Advocate* of November 20, has been spending some time in Nashville, preparing the Sunday-school budget for January. We have had curiosity enough to peep into it, and we can assure our Sunday school friends that they will be delighted with their periodicals in their New Year's dress. The doctor has gone after his family. He and all his will receive a hearty welcome. They expect to stay for awhile at the "Old Academy," where they will find many congenial spirits.

AS A MAN crossing water, lest it should make him giddy, and endanger his life, but fixes his eyes on the further shore, and so crosses in safety, so the Christian, passing the troublesome waves of this life, gazes not on them, but fixes his eyes on the heavenly banks beyond, and so makes a safe crossing.

THOSE who propose to attend the Alabama and Mississippi Conferences are referred to notices on our eighth page.

REV. H. C. THOMPSON, of the Presbyterian mission at Zacatecas, Mexico, gave us a call last week.

MARRIED.

SMITH—HARRALSON.—October 31, by the Rev. Robert W. Burton, at the residence of the bride's father, J. M. Harralson, Mr. J. F. Smith, of Lake, Miss., to Miss E. A. Harralson, of Centerville, Miss.

WATTS—GATEWOOD.—On the twenty-eighth of October, 1875, in Scott county, Miss., by Rev. C. McDonald, Mr. H. H. Watts to Miss Emma Gatewood.

DANIEL—BIHM.—October 20, 1875, by Rev. R. S. Isbell, at the residence of the bride's mother, on Bayou Cotableau, Mr. Beverly B. Daniel to Miss Ella M. Bihm, all of the parish of St. Landry.

Raleigh (N. C.) *Sentinel* please copy.

HAYS—HOBBS.—November 11, 1875, at the residence of the bride's father, near Walnut Grove, Miss., by Rev. Irvin Miller, Mr. George F. Hays to Miss Sallie M. Hobbs.

BROGDON—CLOWER.—November 11, 1875, at the residence of the bride's father, Hillsboro, Miss., by Rev. Irvin Miller, Mr. James F. Brogdon to Miss Mollie Clower.

THERE is seldom a line of glory written upon the earth's face but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stop not to decipher the spotted and worn inscription of the other, get the lesser half of the lesson earth has to give.

MOST people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide one must have principle and resolution. He must watch and pray and struggle continually. And yet no thoughtful person, who cares for his soul, will dare to drift.

VALUE the friendship of him who stands by you in the storm. Swarms of insects will surround you in the sunshine.

NO MAN can answer for his own valor or courage till he has been in danger.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

For the Week Ending Nov. 20, 1875.

A—D Appleton & Co, American Sunday School Union two letters, C G Andrews, Edwin Alden three letters, E & H T Anthony & Co, Miss F L Armstrong, N W Ayer & Son, S P Adams, J N Andrew, B F Alexander, J R Ashley.

B—J H Butler & Co, Mrs H Brownlow $2.50, J Lane Borden three letters $10), Mrs C Booth two letters, A S Barnes & Co two letters, Robert W Burton $4.50, Dr J Hall & Co, D P Bradford $7.50, M A Black, E M Hounds, Baker & Green $15, George Betts $14.

C—J H Cook & Co, A C Calhoun, Cassell, Petter & Galpin, R J Catchings, B F Cunningham $6.60, S H Cooper, Beverly Carradine, G W Chatfield $5, T H Coopers $2.50, S E Cuning $1, A G Cassell, G W Carleton.

D—D D Dashiell, Thomas Douglass, Mrs E Kate Daves, M M Dawson $4, E Dawing $2.50, A M L Douglass, S H Dove $2.50, J H Denton, Charles H Dixon & Co, William Darts, J C Davidson.

E—J L Ellis $11.65.

F—M C Field, E N Freshman, W L Foulk, J L Forsyth, John L Ferguson.

G—H T Gilmer, Mrs K A Griswold $6.25, J M Greenlee, E F Gates, Mrs Eliza J Garrett, John T Graham (two letters $20.3), Graham, Hilliard & Spiller 65 cents.

H—J Haddleton, J H Holland $2.50, R A Harrison, Hitchcock & Walden, W L C Himmelcut $11.50, E J Hale & Son, S L Hill, J W Hearn $5, Joseph I Hicks $2, W A Harris, William Hood $1.25, R M Hastings, H H Hart $2.50, Francis M Hayes, Hollomac Bros $6.25.

I—Ivison, Blakeman, Taylor & Co.

J—H F Johnson, A W Jones $8.70, R J Jones $15.

K—Mrs S B Kent $2.50, K M Knight 25 cents, Mrs M A Kelly, Kitchum & McDougall $18.

L—J B Lippincott & Co, W H Lewis two letters $10, Mrs M Lewis $2.25, Lee, Shepard & Dillingham two letters, J M Langston $35.

M—William E Mickle, John A Miller, John W McMillan $6.30, E H Mounger, James Malone $4.55, John W McMaster, John McFarland $2.50, Henry D Moore $31.70, Mrs M O Middleton $2.50, Charles C Mettehee, J M McKee $15, Irvin Miller, W B May, A H Mitchell $2, H McCullen 30 cents, T H Mayes.

N—C J Nugent $5, W F Norton $2.50, Preston Nash, J T Newcomer.

O—James Ormond.

P—S M Pettengill & Co two letters, B T Pearson, Pope Bros & Kingsman, Mrs E Phillips, J M Perdue $2.25, J M Patton two letters, Cadesman Pope $1, Powers Paper Company, Levi Pearce, C A Powell $3.40, J S Patterson $16.50, M S Park.

R—Samuel Raynor, Reed & Lathrop two letters, A H Redford agent five letters, Mrs M F Robertson $1.50, Mrs A L Rentrop, Ira B Robertson $8.25, Rowell & Chesman, W L Roche, A J Ramsay $2.50, Bryce Ellis $33.75.

S—J L Skipper, Charles J Smith 50 cents, J C Smith $5, S H Schroeder, John D Saint, J H Sheen, H R Singleton, J J Smith, R T Seay, Sheldon & Co, J Sebleaker & Co $4.60, Shorer & Tallile $12, W F Schneider, W A Snipes $2.50, St Louis Advertising and Publishing Company, J W Schermerhorn & Co.

T—Edward Todd & Co, John S Thompson, C W Thomas $16, Jesse Thompson, William Tufts 30 cents, J H Townsend, W F Tillett.

U—Thomas J Upton, University Publishing Company, H Urquhart.

V—P F Van Everlo, J T Vaughn.

W—W H Wneal 45 cents, H F White, J W Whitten $2.50, R S Wilkins $8.10, Charles R Williamson $3.15, T B White, W H Woodruff, T J Worthy.

OUR BILLS.

We are sending our bills to subscribers. Many of them have assured us that they would remit as soon as crops were harvested. We have waited till now, hoping that by this time they could pay the small amounts they owe. Each subscriber may think his *two dollars and fifty cents* too small an amount to affect us; but if every subscriber should reason the same way, and withhold it, the sum total would be over *twenty thousand dollars*. We need every dollar due us—we need it badly. Will you send it once through your pastor, if convenient? If not, please remit directly to this office and greatly oblige the publisher.

LADIES' HAIR, AND FANCY AND JET GOODS.—Mr. George T. Schilling, at 381 Dryades street—branch of 159 Canal street—has a new store, handsomely fitted up, and well filled with a very fine and attractive assortment of goods in his line. He manufactures all goods in his line—hair work, braids, switches, curls, etc. Those who have not called will be surprised at the attractive appearance of his place.

FAMILY GROCERY.—John L. Lavelle, Esq., has at 361 Dryades street a large and complete stock of family groceries. His enterprise deserves reward. Butter and tea are his specialty. Goods will be delivered free of drayage, and he only asks a trial.

WE CALL the attention of our readers to the advertisement of holiday goods by the well-known house of R. H. Macy & Co., Fourteenth street and Sixth avenue, New York. Send for catalogues and illuminated centennial cards, which they furnish free.

BRASELMAN & ADAMS, 586 and 588 Magazine street, have a very large and select stock of dry goods. Read their advertisement.

IF YOU wish to purchase crockery, go to the "China Palace" of Navra & Offner, on Canal street.

WATCHES, JEWELRY AND DIAMONDS.—Messrs. A. B. Griswold & Co., corner of Canal and Royal streets, whose advertisement appears elsewhere, have for many years stood at the head of their branch of business in New Orleans, and they may be safely regarded as among the very best models of business character—conscientious, faithful, truthful and reliable. In purchasing articles that most of us know little about it is best to go to those whose character is well established, and who cannot afford to sell an article which may prove to be different to what it was bought for. Many persons give high prices for articles of jewelry, and probably are never aware of the fact that as property they are utterly worthless. We advise those who have money which they propose to invest in silverware or jewelry to go to a responsible firm, such as the above.

ENGLISH CARPETINGS, RUGS, ETC. Messrs. Elkin & Co., at 168 Canal street, whose card will be found in our columns, enjoy the well-deserved reputation of being one of the best and cleverest houses to deal with in the city. Mr. F Stringer, the managing partner, we have known for many years, and it is enough to say that he is just such a gentleman as every good man will love to meet in business intercourse. The stock of this house is large and very choice. Call and see it.

GENTLEMEN'S AND BOYS' FURNISHING GOODS.—H. T. Walshe, at 110 Canal street, is not surpassed by any for fine goods, cheap goods, well-made goods, or goods well suited to the climate. He thoroughly understands his business, and if you get into the habit of going to his establishment you are sure to find yourself buying a good opinion of him and his goods. In another column you may see how he swept the premiums at the Mississippi State Fair.

THE New Orleans Savings Institution, No. 156 Canal street, is one of the most safe and reliable institutions of its kind in the country. The officers and directors are gentlemen of high standing and well-established character. Mr. Charles Kilshaw, the treasurer, was selected for that important trust, and we do not doubt the good judgment exercised by the board in his election. See advertisement in another column.

MUSIC AND MUSICAL INSTRUMENTS.—Mrs. A. C. Gardner, at 807 Magazine street (formerly Mrs. Von Hofe,) keeps pianos for sale, rent or exchange. Church and parlor organs well repaired, promptly and faithfully, and pianos tuned, on application to the above.

MME. SAMSON, 605 Magazine street, is constantly making additions to her stock of millinery goods.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT.'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel.
nov27 6mtc New Orleans, La.

LIEBIG'S LIQUID EXTRACT OF BEEF, in pint bottles, is the only condensed beef that does not require cooking or warming. A wineglassful of this wholesome invigorant always produces tranquil repose. E. J. HART & Co., Wholesale Agents, New Orleans. no25 1t

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SUDDEN CHANGES in the weather are productive of Throat Diseases, Coughs and Colds. There is no more effectual relief to be found than in the use of BROWN'S BRONCHIAL TROCHES. no25 1t

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TO PHYSICIANS AND LADIES.—Mrs. E. J. Harding, of St. Louis (621 Olive street,) manufacturer of articles and appliances for the relief of the afflicted, such as Improved Abdominal Supporters, Bandages, Shoulder Braces, etc., desires the attention of those interested. Her Abdominal Supporters are acknowledged by the most eminent medical authority in St. Louis, as well as elsewhere, to be the very best now in use or heretofore invented for the purpose. Send for descriptive circular, containing diagram, directions for measurement, price list, etc. no4 3m

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IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $900,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 1f

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LADIES—J. A. POZZONI'S MEDICATED COMPLEXION POWDER imparts to the skin a beautiful transparent whiteness, makes the skin delicately soft and smooth, removes all Freckles and Tan, and allays all irritation. This valuable cosmetic can be used with the greatest confidence. WHEELOCK & FINLAY, Wholesale dealers, New Orleans. no4 3m

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SKIN DISEASES! **A Cure Guaranteed.** State your case, and send with 25 cents to DR. VAN DYKE, 1321 Green St., Philadelphia. oct7 6m

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PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 ty

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Are Yeast Powders Healthful?

From the Picayune, Nov. 1.

"That adulteration in all the more important articles of our daily food widely prevails, all must acknowledge; and that it is an evil that seriously affects the public health none will deny." During the past year several of the leading journals in the West have agitated this subject to such an extent that manufacturers who are not afraid to let the public know what they offer them to eat have had their productions analyzed by several of the most prominent chemists of Chicago and St. Louis, and have published their certificates concerning them. We publish some of the testimonials awarded to Messrs. Steele & Price, the importance of which the public will appreciate:

From C. Gilbert Wheeler, Professor of Chemistry, Chicago University.

LABORATORY UNIVERSITY OF CHICAGO,
March 31, 1875.

I have made a chemical examination of Dr. Price's Cream Baking Powder, and other well-known baking powders, which were purchased by me in the open market. The result shows Dr. Price's to be richer in carbonic acid gas and freer from foreign substances; therefore the strongest and purest powder, and entirely worthy of its high reputation. C. GILBERT WHEELER,
Professor of Chemistry.

OFFICE OF JAS. V. Z. BLANEY & SON,
Analytical and Consulting Chemists,
Cor. Dearborn and Randolph Sts.,
Chicago, Dec. 4, 1874.

MESSRS. STEELE & PRICE—*Gentlemen:* Since I made an analysis of your Baking Powder in November, 1873, and become satisfied of its purity, its freedom from adulteration, and the care taken in its preparation, I have had it used in my own house, and with an occasional exception, when another brand had been sent us by mistake, I have continued to use it with the most satisfactory results. It is perfectly efficient (used as directed,) and will keep any length of time—the last teaspoonful in a five-pound can, which lasts my family many months, being apparently as efficient as the first.

I can cheerfully recommend it as being a pure, wholesome and unadulterated Baking Powder. Truly yours, JAS. V. Z. BLANEY.

From Prof. H. W. Scheffer.

ST. LOUIS, April 17, 1875.

MESSRS. STEELE & PRICE: I have analyzed Dr. Price's Cream Baking Powder, and several other of the leading baking powders in the market, samples of which I obtained from dealers in this city. The analytical figures obtained prove conclusively that Dr. Price's Cream Baking Powder is superior as regards efficacy and purity, for it contains more carbonic acid gas—the important agent for which alone baking powder is used—and less inert foreign matter than any of the others. I am therefore compelled, from a scientific point of view, to fully recommend the use of Dr. Price's Cream Baking Powder.

Respectfully, H. W. SCHEFFER.

CHICAGO, July 31, 1874.

MESSRS. STEELE & PRICE—*Gentlemen:* This is to certify that I have examined, analyzed and tested your Dr. Price's special flavoring extracts of vanilla, rose, orange, lemon, anise, ginger, allspice, almond, mace, celery, nutmeg, clove, coriander, peppermint, coffee, cocoa, wintergreen, cinnamon, and find the same strong, fine, made of good material, and well put up in bottles of full measure. Your fruit coloring is free from any deleterious substance. Therefore do I gladly commend the above-named products of yours for family use.

Respectfully, PROF. M. DELAFONTAINE.

We are using Dr. Price's Baking Powder in our homes, and can truthfully say that we prefer it to any other kind. We are also convinced that Dr. Price's articles are all that they profess to be—free from deception, made from the purest materials, and not injurious to health.

DR. PRICE'S PREPARATIONS.

CREAM BAKING POWDER,
FLAVORING EXTRACTS,
AMERICAN PERFUMES,
COLOGNES, BAY RUM, ETC.

WM. H. SHEPARD,
GENERAL SOUTHERN AGENT,
101 CAMP STREET, NEW ORLEANS.

Send for wholesale price list.

For sale by wholesale grocers and druggists of New Orleans at manufacturer's prices. no25 2t

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ADDRESS TO THE PUBLIC

BY THE

Louisiana Levee Company.

OFFICE LOUISIANA LEVEE COMPANY,
No. 24 Carondelet street,
New Orleans, November 13, 1875.

To the Public:

The undersigned, President of the Louisiana Levee Company, in behalf of the directors and stockholders of said company, deems it his duty to the public and to the stockholders to publish the following statements to correction and refutation of the persistent misstatements and false accusations made regarding us and our motives and actions through the press of New Orleans.

The parties, not ourselves, who framed the Levee Company, and originally contracted with the State of Louisiana for the building and maintenance of levees, in February, 1871, found themselves wholly unable to comply with their contract for want of capital. The State had previously issued more than $8,000,000 of bonds for levee construction purposes, under Boards of Commissioners; which bonds were much depreciated in value in the market, and the State was powerless to raise further means for continuing the work of levee maintenance. She had no money, and could no longer get the work done on credit. The levees were broken and gone in very many places, and unless something were done the whole alluvial portion of the State was certain to be inundated during the next floods of the river.

The State could not build the levees, and the new Levee Company, as then constituted, was equally powerless to proceed with the work it had undertaken. Such was the situation in November, 1871.

At this juncture a few gentlemen, including among their number several bank presidents, large landed proprietors and capitalists, all resident citizens of long standing, who thought they would thereby render the State good service, joined together in the emergency and concluded to invest a portion of their funds, and undertake to do what neither the State, the new Levee Company nor the riparian proprietors could do.

They acquired, as the only means of operating and of having the levees built (for the only possible instrumentality there was the newly-formed Levee Company,) the franchises and contract of said company. They then jointly contributed and paid in, dyked on $600 in cash, for a capital. In December, 1871, and commenced to rebuild such levees as the State, through its Commission of Engineers, designated as most necessary, and ordered for construction. They built every levee so ordered, and complied with all the requirements of their contract stipulations as designated to them by the State as the proprietor of the levees, through her officials.

By the use of their whole capital, and straining their credit, they succeeded in building upward of one hundred levees completely, with many others at the same time under process of construction, before receiving one dollar of compensation therefor from the State.

To October, 1872, they built levees amounting in the aggregate to 2,357,761 cubic yards, for which $1,531,850 was due, and on account of which only $292,000 had been paid to them by the State. The Levee Company has paid to its sub-contractors, on an average, from three to four, nearly thirty-five cents per cubic yard on a cash basis, besides defraying all of its incidental and other necessary expenses. The company's loss, in interest alone, on the unpaid balances past due by the State, for work actually performed—say on about $1,500,000, at ten per cent. for three and a half years—amounts to $525,000. The balance due the Levee Company on the first of November, 1875, after deducting all receipts from both the construction and repair funds, was over one and a half millions of dollars.

We have built 5,617,553 cubic yards of levees in all, and the amount charged to the State for construction and repairs is $3,266,317. It is said that the Levee Company is making large profits on its contract. If so, how is it that stock, the face value of which is fifteen dollars ($15) per share (on which no cash dividends have ever been paid) is now selling at prices varying from only two dollars to three dollars per share?

The facts are that the entire amount received from the State so far ($1,751,200) has been expended in levee construction and disbursements connected therewith. In addition to the amounts received from the State, we have advanced and expended out of our own means, obtained from other sources, $780,000, or about one-third of the cost of the levees built up to this time; for which we have received little else than abuse, coming from anonymous writers to the public, and which abuse was dictated, in some cases, by those whose venality had been disappointed by our refusal to submit to the exactions of "black mail," and in other cases emanating from the vindictive feelings of discharged employees.

How many business men in New Orleans, or anywhere else, would be willing to contract to build levees for the State of Louisiana at fifty cents per cubic yard, and wait a year or more to be reimbursed, without interest, after paying an average of thirty-five cents per cubic yard in cash, or its equivalent, to sub-contractors, interest on all loans, and other incidental expenses in addition? They would find the actual cost per cubic yard for levees at least forty cents—all expenses included.

Our company has complied with and kept its contract obligations faithfully from first to last, but the State from the very first has been and is still in default. The absurd impression prevails, even with those who should know better, that for some unexplained reason the Levee Company should build all the levees needed in Louisiana of its own volition, without orders and without compensation. For the account of the balance due us we have rendered a full equivalent in work done, and yet we are denounced as seeking to rob the State for asking to be paid in depreciated State bonds the amount due us in cash, as per contract.

Large sums, in bonds and warrants, issued for no consideration whatever, as far as the public are informed, and even tainted with fraud from their first inception, have been funded, but our just claim is sought to be repudiated, and we ourselves held up for public execration for presuming to ask to be paid in bonds, instead of cash, for what is due us. By Act No. 4 of 1871 it was provided that the "State of Louisiana contracts and agrees with the Louisiana Levee Company in terms as follows:" "That the Auditor of Public Accounts shall be required to pay the Louisiana Levee Company at the rate of fifty cents per cubic yard for all levees constructed, by said company after the first day of October, 1873," and for "all levees constructed by said company before the first day of October, 1873, * * * at the rate of sixty cents per cubic yard, as the existing contracts and laws provide." We seek but to obtain from the State the fulfillment of its contract stipulations.

It is said that the Levee Company has not the means to maintain the levee system, and therefore that its contract should be broken. The truth is that, if the state were in a condition to pay cash for all work done, our company could build any number of millions of yards annually for less than the present contract price. It is the State, and not our company, that is without the means to maintain the levee system. Our company is anxious that the United States should assume charge of levee construction and maintenance throughout the whole length of the Mississippi river, and is willing to yield all of its rights and privileges, so far as necessary to secure that end, to the General Government, if required to do so.

We entirely approve of the clause in the levee bill of the last Congress, which reads as follows:

"That the Secretary of War shall, after public advertisement, under the supervision of the said Chief of Engineers, let all work to be done by virtue of this act, and under this appropriation, to the lowest responsible bidder or bidders, and in no event shall the sum herein appropriated, or any part thereof, be applied to the payment of debts incurred by the local levee authorities, or to any other work than such as may be contracted for and constructed under the supervision of said Chief of Engineers."

We have no interests which are antagonistic to those of our fellow-citizens of Louisiana in this or any other respect. We claim that we have conferred a great benefit upon the public by maintaining the levees of Louisiana, so far as it was possible with the means available to maintain them, and so far as the State, the proprietor, has required them to be built and maintained during the past five years, which, as is now evident, was much beyond the State's ability promptly to pay for.

We have in all respects faithfully complied with the terms of our contract, and performed much more than of right we could or should have been required to do as such contractor or, in all we claim that in no particular have we deservedly forfeited the confidence and esteem of the public. It has become the fashion to abuse the Levee Company—to vilify, misrepresent and slander it without right, cause or reason. Popular clamor and prejudice seem to demand it, but, so far as we know, every investigation of its affairs has failed to justify or furnish any grounds for such abuse.

Certain it is that, until the General Government comes to the relief of Louisiana, no other method so economical to the taxpayer, for securing even the partial protection which along the State can provide for, can be devised. If the public think otherwise, we are willing to withdraw as soon as the indebtedness of the State to us for work done is liquidated.

I would now respectfully call public attention to the following resolution, unanimously adopted by the Board of Directors at their regular monthly meeting held November 9, 1875, as an expression of the views and purposes of this company:

"*Whereas*, The Louisiana Levee Company is unable to hold all the levees of the State out of the taxes assessed and collected for that purpose, more particularly as large amounts have been deducted from said collection to meet the current wants of the state, and as commissions to assessors and tax collectors, under a construction of the law deemed by us erroneous, and even in direct conflict with the act incorporating this company;

"*And whereas*, It is the desire of this Board that the United States Government shall take entire charge and control of all the levees of the State; be it, therefore,

"*Resolved*, That this Board will use all its influence to induce the General Government to assume control of all the levees of the State of Louisiana and, in case such action be taken by Congress, the Louisiana Levee Company will surrender all the rights, titles and franchises conferred upon it by the act incorporating said company, provided that the State of Louisiana makes a just and equitable settlement of the sums due said company at that date for repairs upon and construction of levees, as per contract."

JOHN HENDERSON,
President Louisiana Levee Company.

NOTE.—I am much in our attention has been called to the fact that an impression exists in the minds of many that the series of bonds known as "Levee" and "Special Levee" bonds were issued to this company, we beg leave to add, in addition to what is stated above, that no bonds of any description have ever been issued to or in favor of the Louisiana Levee Company.

Neither has any portion of the proceeds of such bonds figured to the benefit of or been paid to the Levee Company.

The taxes annually levied and collected for the "Levee" and "Special Levee" tax funds are used to pay interest on bonds issued anterior to the existence of the Levee Company, for levees constructed under the old Boards of Levee Commissioners, and the present Levee Company has nothing to do with the disbursement of said funds. The interest alone on said bonds has about equaled the present assessment of three mills for the annual construction and repairs of levees, under the contract with the Levee Company.

The first cost of levees, paid for in bonds under the old system was much higher than the price paid to our company, while the annual interest on the old bonds has been as much as is now paid to the company for levee work done. For instance, the State Treasurer, in his reports for 1872 and 1873, gives the amount of the annual assessment to pay interest on bonds issued for levee purposes anterior to the existence of the Levee Company at $567,530 per annum, an amount far in excess of the three mill tax annually received by the company. no25 1t

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NEW ADVERTISEMENTS.

LADIES' HAIR STORE.

THE UNDERSIGNED is now established in his new quarters, the most elegant of their kind in the South, and, having just received the latest styles in FANCY AND JET GOODS, hopes to merit the patronage of his friends and the public.

He also manufactures all kinds of HUMAN HAIR GOODS, Braids, Switches, Curls, etc. All kinds of Hair Work repaired. Also a Ladies' and Children's Hair Dressing, Curling and Cutting Saloon.

Parties from the country ordering will save money by addressing him at either of his stores.

GEO. T. SCHILLING,
159 Canal street, and
381 Dryades St., New Orleans.
no25 6m5p

GARDENERS! FLORISTS! DEALERS!

WE KEEP a choice selection of all varieties of **Vegetable and Flower Seeds** on hand *Guaranteed Pure, Fresh and Reliable*, for the wholesale and retail trade. We have for the use of dealers neat boxes, containing 100 papers each of assorted Vegetable and Flower Seeds. Each box contains a finely colored and attractive Show Card. All furnished at Eastern wholesale prices. Samples sent free.

All orders for Seeds by mail sent free of postage. Send for catalogue.

C. F. MELVILLE & SON,
no25 2m 609 Magazine St., New Orleans, La.

Thirty-two fine engravings of Birds of different species & thirty two cards descriptive of their habits, etc., are contained in

AVILUDE!

Or Game of Birds. A volume of scientific information, and fascinating amusement. Sent, postpaid, on receipt of fifty cents.

Send three cent stamp for catalogue of games. WM. H. GOULD, successor to WEST & LEE (GAME CO.), Worcester, Mass. no25 3m

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R. H. MACY & CO.

MA **Fourteenth st. and Sixth Ave.,** CY
MA **New York.**—The largest importers CY
MA and retailers in America of Dolls, Toys CY
MA and Fancy Goods, suitable for the Holi- CY
MA day trade. We occupy the whole block CY
MA through from Fourteenth to Thirteenth CY
MA street, and for 17 years have made Holi- CY
MA day Goods a specialty. ☞ Catalogues CY
MA and Illuminated Centennial Cards sent CY
MA free to any address. Orders attended CY
MA to with special care; (no25 4t) CY
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A. G. GARDNER,
DEALER IN
Music and Musical Instruments,
807.....MAGAZINE STREET.....807
Near Sixth, New Orleans, La.

Pianos for sale or rent, repaired and tuned, or taken in exchange. Church Organs tuned. Music neatly bound. no25 tfu

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A. H. GRISWOLD & CO.,
COR. CANAL AND ROYAL STS.,
WATCHES, JEWELRY, DIAMONDS
AND SILVERWARE.

Watches and Jewelry repaired in the best manner. Goods sent C. O. D., and returnable if not suitable. Everything guaranteed to be as represented. no25 1y

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J. M. ELKIN. F. STRINGER.

ELKIN & CO.,
168 CANAL STREET, NEW ORLEANS,
IMPORTERS OF ALL VARIETIES OF
English Carpetings, Rugs, Etc.
Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no25 1y

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JOHN L. LAVELLE,
GROCER,
361.....DRYADES STREET.....361
One door north of Erato, New Orleans, La.

Butter and Tea a specialty. Goods delivered free of drayage to any part of the city. Families will find it to their advantage to give me a trial. (no25 1f

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50 CENTS

WILL pay for Twenty-Four Sheets of Extra Fine PAPER, with assorted patterns and sizes of ENVELOPES, beautifully tinted, and a paper of NEEDLES, assorted sizes, superior quality, mailed to your address.

ROBT. J. HARP, Agent,
no25 4t New Orleans.

AGENTS—The greatest chance of the age. Address, with stamp, NATIONAL COPYING CO., Atlanta, Ga. no25 1m

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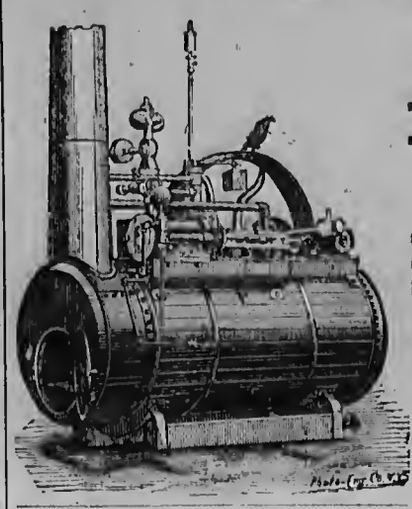
NEW ADVERTISEMENTS.



PAYNE'S
CORNING HORIZONTAL
Portable Engines.
5, 8, 12 AND 15 HORSE POWER.

THOROUGHLY tested by many years' constant use in this section, fully guaranteed, and now acknowledged to be the *Strongest, most Simple and Durable Plantation Engine made*, and at the same time the *Cheapest*.

☞ Send for descriptive Price Lists.

B. J. WEST,
SOLE AGENT,
115 AND 117 MAGAZINE STREET,
NEW ORLEANS, LA.,

Manufacturers' Agent and Wholesale Dealer in Plantation Hardware, Agricultural Implements and Machinery. apl1 3m

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ALWAYS ASK FOR ESTERBROOK'S STEEL PENS. FOR SALE BY ALL STATIONERS.

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MAKE YOUR HOMES COMFORTABLE.

BUILDING PAPER.
PLAIN AND ORNAMENTAL.

AN EXCELLENT SUBSTITUTE FOR PLASTERING, at half the cost. The Ornamental serves the purpose of Plastering and Wall Paper combined. Samples and circular sent on receipt of postage stamps. Address

no4 1y EDWARD THOMPSON, 90 BARONNE ST., NEW ORLEANS.

CYRUS BUSSEY. L. H. GARDNER.

BUSSEY & CO.,
COTTON FACTORS
AND
General Commission Merchants,
NO. 188 GRAVIER STREET,
Je24 6m5pt5e NEW ORLEANS.

The Mississippi State Fair,

JUST CLOSED AT JACKSON,

AWARDED

B. T. WALSHE

Diplomas for the following:

BEST SHIRT,
FINEST SILK NECKWEAR,
NEWEST AND BEST STYLES
COLLARS AND CUFFS,
MEN'S AND BOYS' UNDERWEAR,
FOREIGN AND DOMESTIC
FURNISHING GOODS.

ALSO FOR THE
CHOICEST AND CHEAPEST SHIRTS.

Duplicates of these elegant Premium Goods, selected from regular stock, can be had at low prices at

B. T. WALSHE'S,
110 CANAL STREET, NEW ORLEANS.
no25 1m

NEW ORLEANS
SAVINGS INSTITUTION,
156.....CANAL STREET.....156
Incorporated March 15, 1855.

OFFICERS.

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HARVESTING PEANUTS.—Seed dug after a heavy frost is not reliable. If dug before frost the vines make excellent fodder for cattle and horses, but the nuts are better filled and heavier if dug a few days after frost. To dig the nuts, use a one-horse Dixie plow, with peanut blade attached. We run plow deep enough under the plant, so as not to cut off the nuts—say five inches deep—using two horses to plow, and run one on each side of the row. We let a hand follow, lifting the vines and shaking the dirt off. Each hand can shake two rows. We throw the vines into heaps as we shake them, placing them carefully one on top of the other, for convenience in shocking. Six rows will make a shock row. In the shock row we drive stakes seven feet long, sharpened at both ends, and put the stakes down firmly, laying a fence rail on each side of the stakes. A stick of cord wood will make three blocks for the rails to rest on. A twelve-foot rail or pole is long enough for four shocks. Shocks should not touch each other. We let the hand that shocks them shake the vine again as he puts them up, round and round the stick, as high as he can reach, settling them well down, and putting on a cap of straw or hay—hay is the best. As much as possible the nuts should go next to the stick, and the vines should be so put on the shock as to shield the nuts from sun and rain. In about four weeks after digging the nuts will be cured enough for hand-picking.

WHICH ARE THE BEST LAYERS?—At a recent meeting of an agricultural association in New Hampshire the advantage of the poultry and egg department of the farm was presented in a strong light by the secretary. The revenue from this branch of farming was said to exceed that derived from the potato product of the State. A bushel of corn was said to produce nine pounds of live poultry. The amount of the product of a bushel of corn fed to hens for eggs was nine dozen. The manure from the perch was equivalent to guano, pound for pound, and would pay well for attendance of hens. The secretary said this industry would furnish profitable employment for men too infirm for field labor, and for women's active hands and busy minds. For the egg department, the non-sitters recommended were: Leghorns, Houdans and Black Spanish. Good layers were marked by single combs. Good layers were found in other breeds, but their product was small. The different varieties of hens, by experiment, were found to lay the following number of eggs yearly: Dunghills, 240; Brahmas, 240; Black Spanish, 120 to 160; Leghorns, 200; Hamburgs, 240; Houdans, 250. The secretary would feed moist food in the morning, and dry at night. The liability to disease should be prevented, as it might be, in a great degree, by care and attention.

The above contains some valuable hints for those who keep poultry for profit.—*Moore's Rural.*

THE following recipe for the prevention of moths is strongly recommended: Prepare a mixture of half a pint of alcohol, half a pint of spirits of turpentine, and two ounces of camphor. Shake thoroughly before using. The materials to be preserved are to be wrapped in linen, and pieces of blotting paper soaked in the liquid placed in the boxes with them. The supply of the liquid should be renewed once a year.

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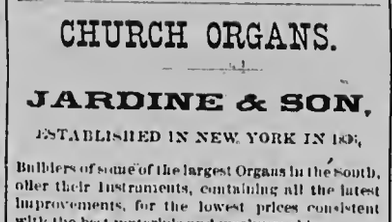

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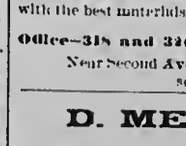

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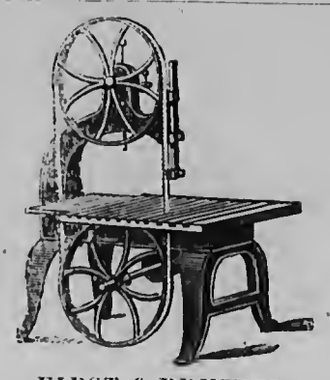

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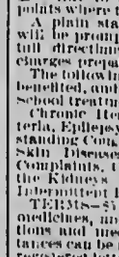

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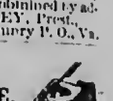

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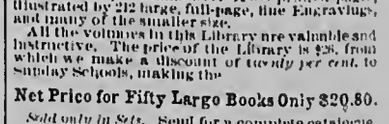

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Corner Phillip and Prytania Streets,

NEW ORLEANS, LA.

Meat and Fish kept on Ice free of charge. no1 3m

LOUISIANA STEAM SASH, BLIND

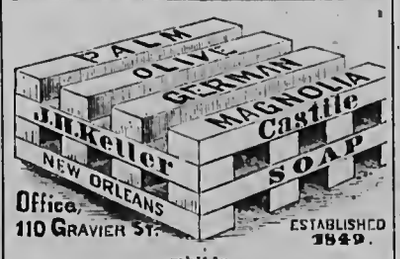
—AND—

DOOR FACTORY,

ROBERTS & CO., PROPRIETORS,

301, 303, 305 and 307 Gravier Street,

Country orders solicited. (se23 9m) New Orleans.



mh11 1y

J. A. LUM. FRANK M. HOOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

162 Gravier and 13 Union Street.

☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh11 1y

WILLIAM HILLSMAN,

Residence—536 ROYAL STREET,

Shop—120 CALLIOPE STREET, cor. Magazine,

Painter, Gilder and Varnisher.

House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de10 1y

PROFESSIONAL CARDS.

GEORGE J. FRIEDRICHS,

DENTIST,

155.....ST. CHARLES STREET.....155

no18 1m *NEW ORLEANS.*

JAMES W. BARNUM,

SURGEON DENTIST,

508.....MAGAZINE STREET.....508

Near the Market.

jy8 1y *NEW ORLEANS.*

DR. C. J. BICKHAM,

RESIDENCE AND OFFICE,

619 Magazine St., Corner of Jackson,

NEW ORLEANS.

Office Hours—Eight to nine A. M. and four P. M. 6 0

A. L. TICKER,

ATTORNEY AT LAW,

(Late of Franklin, St. Mary Parish, La.,

160.....COMMON STREET.....160

dc24 1y (Up stairs.) New Orleans.

DR. JOHN G. ANGELL,

DENTAL SURGEON

Office—89 Canal St., Cor. Chartres.

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. de17 1y

DR. J. J. LYONS,

NO. 319 CARONDELET STREET

Between Julia and St. Joseph,

ja2 1y New Orleans, La.

F. T. MERRICK, formerly Chief Justice Louisiana. G. W. RACE. W. H. FOSTER.

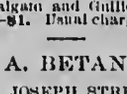
MERRICK, RACE & FOSTER,

ATTORNEYS, COUNSELORS AND SOLICITORS,

Corner of Camp Street and Commercial Place,

se25 NEW ORLEANS.

TEETH!.....TEETH!

GREAT  REDUCTION.

$30—Gold and Platinum Sets—$30.
Usual charge, $100.

$15—Aluminum and Other Materials—$15.
Usual charge, $50.

$2—Gold Fillings—$2.
Usual charge, $5.

$1—Silver, Amalgam and Gillois Cement Fillings—$1. Usual charge, $3.

DR. G. A. BETANCOURT,

173.....ST. JOSEPH STREET.....173

Between Camp and St. Charles streets,

New Orleans, La.,

offers to insert Sets of TEETH at the above prices with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

MISCELLANEOUS.

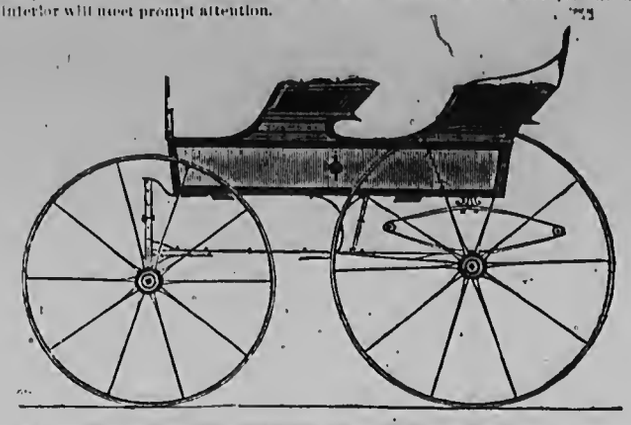
CARRIAGE & WAGON REPOSITORY.

CARRIAGES, BUGGIES, JERSEY WAGONS,

HARNESS, BUGGY UMBRELLAS, CHILDREN'S CARRIAGES AND VELOCIPEDES,

167 Gravier Street, Opposite Cassidy's Hotel.

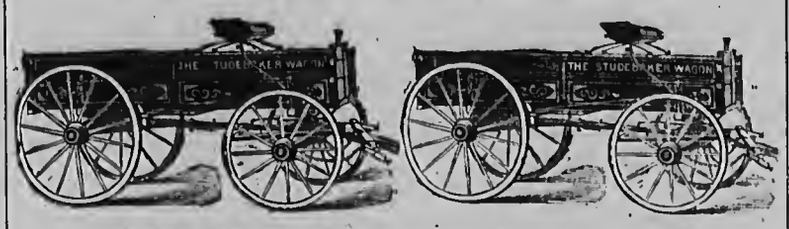
WILL KEEP CONSTANTLY ON HAND, and build to order, all patterns and prices of Carriages and Buggies, from a $75 no-top Buggy to a $1,500 Coach, and will **Sell at New Haven and New Jersey Prices,** delivered in New Orleans. Work warranted to be as represented. Orders from the interior will meet prompt attention.



D. M. HOLLINGSWORTH'S PATENT DOUBLE SCROLL.

The greatest improvement of the age on the old Concord Buggy. **Twelve Bolts,** instead of four, to hold the Springs and raise them up, so they cannot strike the axles at the end.

I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED



STUDEBAKER WAGON.

FROM ONE TO SIX HORSE.

THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated, and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their thimble skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other; thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE-SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans.
Successor to H. Marsh Denman & Co.
au5 6m

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers,** as also all buyers of Dry Goods

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS.

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

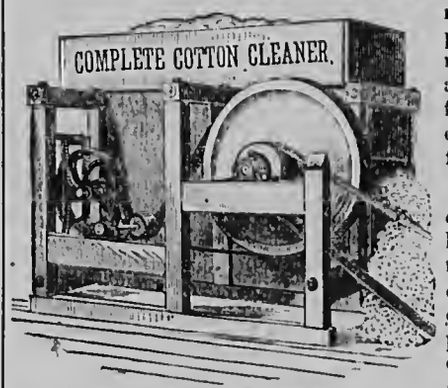
Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

☞ Samples furnished BY MAIL on application. fe4 1y

C. C. C.



The Complete Cotton Cleaner, a New, Valuable and Money-making Machine to every Cotton producer or ginner.—thoroughly removes all DUST, DIRT, SAND and light TRASH from cotton before ginning, and improves the quality of the lint from one to four grades.

No gin house should be without one of these "cleaners". It is light, simple, and easily adjusted to either Horse or Steam power, occasioning little or no increased draft, is readily understood, simple in operation, not liable to get out of order, and will pay for itself in less than ten days work.

Manufactured and sold by

Allison Brothers, Memphis, Tenn.

☞ Send for Circulars and Price list. ☜

FRIERSON & CO., Agents, 77 Carondelet St., New Orleans, La.

oc7 6m

BUY WERLEIN'S PIANOS, such as the Chickering, Dunham, Hale, Pleyel, etc., which are the best in the market. Sold at low prices, and on easy terms, if desired. New Pianos at $450, $375, $400, $450, $500, $550 and $600, at $20 per month. Second-hand Pianos at $40, $50 $75, $100, $125, $150, $175, $200, $225 and $250, some at $10 per month; fully warranted, with renewed actions. Estey's, Needham's and Woods' Organs at low rates. Have added Blackmar's large stock of Sheet Music, Band Instruments and Strings in great variety. Band Instruments, etc., repaired. PHILIP WERLEIN'S Mammoth Music House, Nos. 78, 80, 82 and 90 Baronne street, New Orleans. de31 1y

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MISFIT CARPETS.

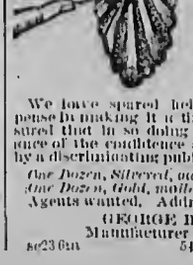
Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place.

112 FULTON STREET, N. Y.

SIDE ENTRANCE. OPPOSITE FULTON STREET PRAYER MEETING.

Goods Sent to Any Part of the United States Free of Charge.

☞ SEND FOR A PRICE LIST se16 1y



NEW PATENT TIDY FASTENER.—Seldom does it occur in the history of a new Invention that the manufacturers do not experience great difficulty in convincing their patrons of its merits, but our new Tidy Fastener seems to have filled a vacancy, as it were, to be *the* article wanted to make up the comforts of a well-regulated home.

We have spared neither time, labor nor expense in making it a first-class article, feeling assured that in so doing we shall merit a continuance of the confidence so generally reposed in us by a discriminating public.

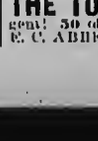
One Dozen, Silvered, mailed on receipt of 75 cents. One Dozen, Gold, mailed on receipt of $1.25.
Agents wanted. Address

GEORGE BETTS, Inventor and Manufacturer of Patented Novelties,
se23 6m 543 Broadway, New York.

CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

CARPETINGS—Wilton, Axminster, Velvet, Brussels Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—200 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
RUGLAPS, Table and Enamel OIL CLOTHS
de10 1y A. ROUSSEAU.



GLASS STAINERS

CUTTERS, AND EMBOSSERS.

CHURCH WINDOWS A SPECIALTY.

Estimates and samples on application.

WM. COULTER & SON,
102 & 101 E. 2d St., CINCINNATI, O.
mh18 1y

THE TOLL-GATE! Prize Picture sent free!! An ingenious gem! 50 objects to find! Address with stamp, E. C. ABNEY Buffalo, N. Y. ja28 1y

MACHINERY, TIES, ETC.

Get the REYNOLDS

REVOLVING WROUGHT IRON SCREW PLANTATION

COTTON PRESS

IF YOU WANT THE BEST

WM. REYNOLDS.
COR. SOUTH-MARKET & FULTON STS.
P. O. Box 1690. NEW ORLEANS.
SEND FOR CIRCULAR
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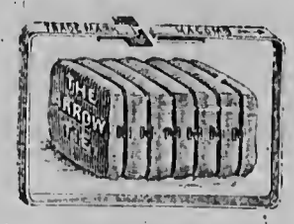
IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufacturer of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
jy1 6m New Orleans.

THE JAS. LEFFEL
Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Dresses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 1y

MACHINERY.

IRON AND WOOD-WORKING MACHINERY OF EVERY DESCRIPTION.

COLD-ROLLED SHAFTING.

HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for Illustrated catalogue and price list.

GEORGE PLACE,
124 CHAMBERS AND 103 READE STREET,
NEW YORK CITY. am9 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the Celebrated Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes,* etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati
mh11 1y

HARDWARE, STOVES, ETC.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed

H. HALLER,

NO. 19 CAMP STREET NEW ORLEANS.

Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi no26 1y

J. A. LACROIX,

PROPRIETOR OF THE

Pontchartrain Cheap Store,

COR. FRENCHMEN AND VICTORY STREETS

Ladies', Gent.'s, Misses' and Children's

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods, at prices which defy competition.

Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

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UPPER CITY

BLUE BOOT, SHOE AND HAT

ESTABLISHMENT,

578.....MAGAZINE STREET.....578

Opposite the Magazine Street Market,

(Sign of the Lady's Boot,) New Orleans,

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS GIMBEL, Agent.

New Orleans Markets.

From the New Orleans Price Current.

The river is 13 feet 1 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending November 23:

Mississippi river and bayous	bales	22,662
Red river		1,667
Onachita river		784
Railroads		6,484
Lake		95
Mobile		793
Texas		3,933
Total		36,122

On Saturday, with nothing in the dispatches calculated to have any material influence, the market opened with only a moderate inquiry and light offerings of the kinds most in request; the movement consequently exhibited but little animation, barely 1,500 bales changing hands during the morning, but later in the day buyers came forward with increased spirit and took 4,900 bales, making an aggregate of 6,300 bales. On Monday the market opened with a fair inquiry and light offerings, especially of middling and the better qualities, and rather more stringent pretensions on the part of factors, which checked the movement. The sales amounted to 7,200 bales. On Tuesday operations were checked during the morning by brokers claiming concessions predicated on the heavy receipts, and a decline at New York of 1-16c. in spots and 1-32@3-32c. in futures, while factors adhered to their previous pretensions. The sales during the morning, nevertheless, reached 1,500 bales, after which the movement became more active, and swelled the entire business of the day to 7,100 bales. Prices exhibited some irregularity, middling and the higher grades maintaining their previous position, although showing rather less strength, but low middling and the poorer qualities ruling in favor of buyers, indicating a falling off of ⅛c. in strict ordinary and good ordinary, and of a partial ⅛c. in strict good ordinary and low middling.

The above makes an aggregate for the past three days of 20,800 bales, against 22,550 for the corresponding time last week and 21,050 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 328,193 bales, against 272,438 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 147,809 bales. The increase by the reports per telegraph is 159,279—1,355,878 against 1,196,599. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 57,768 bales to France, of 95,238 to other foreign ports, and a decrease of 51,357 to Great Britain. We quote:

Ordinary	10¼	10⅝
Strict ordinary	10⅝	10¾
Good ordinary	10⅞	11⅛
Strict good ordinary	11¼	11⅜
Low middling	11⅝	11⅞
Strict low middling	12	12⅛
Middling	12⅛	12⅜
Strict middling	12⅜	12⅝
Good middling	13	13⅛
Middling fair	13⅞	14

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,976
Arrived past three days	36,422	
Arrived previously	364,091	400,513
		410,489
Exported past three days	31,537	
Exported previously	211,691	243,227
Stock on hand and on shipboard		167,264

SUGAR.—On Tuesday 667 hhds. came in. Only 600 hhds. sold at 5@5⅛c. for inferior, 5⅜@6c. for common, 6⅛@6¼c. for fair, 7c. for strictly fully fair, 7⅛@7¼c. for prime, 7½c. for strictly prime, 8⅛@8⅝c. for yellow clarified, 7⅞@8¼c. for gray clarified, 8¼@9¼c. for off-white clarified, and 9¼@9½c. for white clarified.

MOLASSES.—On Tuesday 210 bbls. and 28 half bbls. came in. Only 1,000 bbls. sold at 43@44c. for prime, 4@48c. for strictly prime, and 50c. for choice.

CORN.—On Tuesday there was a good supply and fair demand; 2,650 sacks sold, of which 200 white, 250 choice yellow, 200 yellow mixed, 800 and 800 choice white at 70c., 200 choice white at 72c., and 500 yellow at 73c. ₱ bushel.

OATS.—On Tuesday 500 sacks sold at 44@45c. for choice St. Louis, and 50c. for choice Galena.

BRAN.—On Tuesday 2,500 sacks sold at $1.05 ₱ 100 lbs.

PORK.—On Monday a dealer sold 25 bbls. old mess at $23.25 ₱ bbl.

DRY SALT MEAT.—Clear rib sides are quoted nominally in lots at 11¼c., and clear sides at 12c. ₱ lb.

BACON.—Shoulders are scarce and held by dealers, who are retailing them at 11½c. No demand for sides. They are quoted at retail at 14½@14¾c. for clear rib sides, and 14½@14¾c. for clear.

BREAKFAST BACON—Is dull and quoted at 15@15½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 115¼@115⅝, against 114¾ at New York, and after a limited business closed at 115@115½, against 114½ in that market.

Silver has been without any marked feature to notice. The market is now quoted at 109½@— for American half dollars, and 94½@— gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	17 00	19 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	23	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21¼	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	35	
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	34	35
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	12 00	— —
EGGS, ₱ dozen:		
Western	25	27
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	4 50	— —
Superfine	4 25	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 75
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 24	4 25	4 75
HAY, ₱ ton:		
Prime	22 00	— —
Choice	25 00	26 00
IRON, ₱ 100:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7¼
Hoop	4½	7⅛
Sheet	5	7½
Nail rods	9	10
Casings, American	5½	8
LEATHER, ₱ lb.:		
Sole, hemlock	27	28
Sole, oak	40	40
Harness	35	45
Calf-skins, ₱ dozen	20 00	75 00
Texas, rough, ₱ lb	24	28
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 00	1 05
Coal oil, in barrels	17	18
Linseed, raw	68	69
SEASONS, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 00	— —
SUGAR, ₱ lb.:		
Crushed	11½	11¾
Pulverized	11⅜	11¾
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	80	1 20
Hyson	25	— —
Young Hyson	35	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	70 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	180 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, Nov. 23, 1875.

Texas beeves, choice, ₱ head	$40 00 @	46 00
Texas beeves, first quality, ₱ head	30 00 @	35 00
Texas cattle, second quality, ₱ head	20 00 @	25 00
Texas cattle, third quality, ₱ head	— — @	15 00
Western beeves, ₱ lb. net	— — @	— —
Sheep, first quality, ₱ head	5 00 @	6 00
Sheep, second quality, ₱ head	3 00 @	4 00
Milch cows, choice, ₱ head	70 00 @	90 00
Milch cows, ₱ head	40 00 @	60 00
Calves, ₱ head	7 00 @	9 00
Yearlings ₱ head	9 00 @	12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.

Agents Wanted.
W. H. Chidester, 267 Broadway, New York.
H. S. Goodspeed & Co., 14 Barclay street, New York.
Mme. Griswold, 21 East Sixteenth street, New York.
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E. W. Thompson, 24 Dey street, New York.

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Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

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Owen Gernon, 58 Camp street.

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American Sunday School Union, Philadelphia.
Baker, Davis & Co., Philadelphia.
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John Church & Co., Cincinnati, Ohio.
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Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
H. J. Smith & Co., 1727 Chestnut street, Philadelphia.
Valley Publishing Company, St. Louis, Mo.
Warren & Wyman, 744 Broadway, New York.

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Elkin & Co., 168 Canal street.
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Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
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Frierson & Co., 77 Carondelet street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

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James W. Burnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.
Dr. George J. Friedrichs, 155 St. Charles street.

Dry Goods.
Braselmun & Adams, 586 and 588 Magazine St.
H. H. Holmes, 155 Canal and 15 Bourbon street.
P. W. Mohr, 619 Magazine street.

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Collegiate Institute, Baton Rouge, La., W. H. N. Magruder, principal.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
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William V. McAllister, 728 Chestnut street, Philadelphia.

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Drs. Park & McLeish, 21 East Sixteenth street, New York.
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J. P. Wilson, 77 Magazine street.

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Dr. William H. Holcombe, 139 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 100 Common street.

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New Orleans Savings Institution, 156 Canal street.

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R. Maitre, 602 Magazine street.

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NOTICE TO ALABAMA CONFERENCE.—*Mr. Editor:* Please say to the members and delegates of the Alabama Conference, in addition to what has been said, that the Alabama Central will sell return tickets for one fare, and the Mobile and Girard railroad round-trip tickets for six cents a mile. The brethren will please observe instructions strictly. H. URQUHART.

NOTICE TO MEMBERS AND DELEGATES OF THE ALABAMA CONFERENCE.—The railroads have made the following arrangements:

The Mobile and Ohio, the Mobile and Montgomery, the Montgomery and Eufaula, and the Western sell round-trip tickets. Mobile and Montgomery sell from the third to the eighth of December; the Western from the fourth to the eighth. Western sells only at principal stations—sorry to say.

The Marion, and the Pensacola and Louisville charge full fare coming, and return you on certificate of secretary. The Selma, Rome and Dalton railroad sells mileage tickets to and from Montgomery. The Alabama and Chattanooga charges full fare coming, and half fare returning, on certificate of secretary. The Selma and Gulf full fare coming; you will apply at office for return tickets. South and North, excursion tickets. The Alabama Central not yet heard from. H. URQUHART.

P. S.—Preachers coming on horseback will come to the store of W. W. Wilkinson on Saturday, after that to the church. Those coming by rail, if not met at the depot, will also come to the church. H. U.

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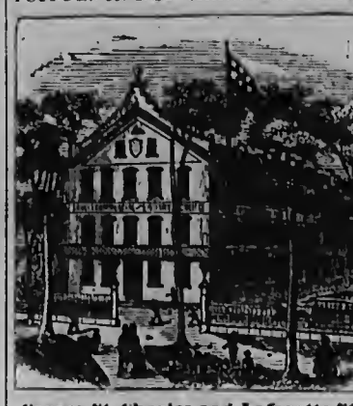

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VOL. 21. NEW ORLEANS, THURSDAY, DECEMBER 2. 1875. NO. 49.

News of the Week.

DOMESTIC.

ST. LOUIS, November 23.—*The Railroad Convention.*—Col. Broadhead, chairman of the executive committee, called the convention to order. Dr. W. G. Elliot prayed, when Broadhead read the call, and stated in detail the object of the convention. Delegates were present from twenty-seven States, and thoroughly represented the various interests of their respective communities. The colonel read the bill granting a charter to the Texas Pacific road. He gave some statistics of the working of parts of the road already finished, and described the country through which the proposed road will run. Mayor Britton then welcomed the convention to St. Louis.

Gen. Anderson, of Richmond, was elected temporary chairman, and L. L. Walridge and D. H. McAdams, of St. Louis, secretaries. At this point Gen. Joseph E. Johnston, in response to general request, took a seat on the platform, and was greeted most cordially by Gen. Sherman, who advanced and shook hands with him very heartily, amidst the greatest applause from all parts of the house. Gen. Beauregard was then called up, and was received in the same warm and friendly manner. Mr. Davis was also invited forward, but declined.

NEW YORK, Nov. 24.—William B. Astor is dead, aged eighty-four. He has been in ill health for a long time; his death was not unexpected. During the course of his long life the value of the property bequeathed to him by his father has been constantly increasing, and it is almost impossible at present to estimate its value. It consists of real estate in all parts of the city, and is worth many millions of dollars. He will be buried on Saturday.

PRINCETON, N. J., Nov. 24.—Forty students were expelled from college for persisting in belonging to a secret society, against the orders of the faculty. Two-thirds of those expelled belong to the senior class.

NEW HAVEN, CONN., Nov. 27.—Ex-Gov. James English has been appointed United States senator, vice Ferry, deceased. The appointment of Ex-Gov. English as United States senator is very favorably received by both political parties.

WASHINGTON, Nov. 20.—The commission to examine the various surveys for the ship canal across the Isthmus of Darien have submitted their report to the President. They are of opinion, after full investigation, that the Nicaragua route is the best. They estimate that the canal, from the harbor Brite, on the Pacific, to Greytown, on the Atlantic, can be constructed at a cost not to exceed $66,000,000. There are objections of an almost insurmountable nature in all but the Panama and Nicaragua routes, and, notwithstanding its great length (one hundred and eighty-six miles,) they give the preference to it. Lake Nicaragua is on this route.

The canal commission, after alluding to the importance and feasibility of the canal, say it is now regarded as of the highest importance that the United States take some action at once to carry out the feasible plans of the ship canal in order to prevent either France or England from coming in and taking the honor and profit of this great enterprise. The commission consists of Gen. Humphreys, Capt. Patterson and Commodore Ammen.

FOREIGN.

SAN SEBASTIAN, Nov. 19.—The Carlist Gen. Miret is negotiating with the authorities of Puigcerda with a view to bringing about a truce. All the intelligence received here indicates that a settlement of the war is inevitable in consequence of the exhaustion and demoralization of the Carlists.

MADRID, Nov. 25.—An official dispatch from Gen. Queseda announces that Pampeluelia has been completely relieved. After fighting twelve battalions of the Carlists they were routed with heavy loss.

The *Imparcial* states that seven thousand persons in Spain, Cuba and the Philippine Islands will send goods to the Philadelphia exhibition.

The municipality of Victoria is preparing to receive King Alfonso, on his way to the front.

HENDAYE, Nov. 25.—Don Carlos has issued a proclamation exhorting his soldiers to an energetic resistance against the fresh attack of the northern army.

LONDON, Nov. 26.—The *Times* has reason to believe the British government has bought from the Khedive £4,000,000 of stock of the Suez Canal. The Egyptian government is authorized to draw on the Rothschilds at sight for the amount. This purchases one hundred and seventy-seven thousand of the four million shares.

The *Times*, in its financial article to-day, says in relation to the purchase by Great Britain of one hundred and seventy-seven thousand shares of Suez Canal stock that a breathing-time most essential to Egypt is secured. The value of the purchase to England is great, and probably will be taken by the public to mean more than it does. By buying the rest of the shares and paying the two loans raised by the company, amounting to £4,800,000, England would be possessed of the entire property.

LONDON, November 27.—A dispatch from Paris to the *Morning Echo* says the announcement of the sale of the canal shares to the British government caused a great sensation in Suez.

The purchase of the Suez Canal stock is heartily approved by the English press. There will be a meeting of the bondholders and others interested.

Liberia has resolved to send a deputation to the English foreign minister and to the American minister to England, with a view of obtaining aid for the republic in the present crisis.

The Prince of Wales visited Genoa yesterday.

MADRID, Nov. 27.—It is ascertained officially that negotiations with the United States are proceeding favorably, and the relations between the two countries may be regarded as excellent.

From the Work.

SOUTH BOSSIER CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* We have found friends in abundance on South Bossier circuit. With the exception of our little boy's afflictions it has been a very pleasant year with us. We cannot grumble. We have not had any great revivals on our circuit, but have harvested some of the best material in the country. We have built one church complete. Rev. S. S. Scott, presiding elder of the Shreveport district, dedicated it on the first Sabbath of this month. After the services were over the congregation raised about $100 for support of pastors. Between $75 and $100 have been expended on the Fillmore church, which amount was raised by the influence and energy of one young lady who is a member. O for an army of such! A plan is on foot to have a third one repaired. You may think, from the above report, that the houses of worship are in a dilapidated condition. If so, you judge rightly.

Our fourth Quarterly Conference is over. Something over half the assessment was paid, with good promises for the rest. Sixteen adults have been added since our last quarterly meeting. Eleven children were baptized. There has been some improvement in the spiritual condition of the church. We refrain, as Conference is close by.

Sister Bryan, of Castor Valley, has presented us a nice turkey for a Christmas dinner. May all our brethren in the Louisiana Conference fare likewise. Who will follow her example and supply their pastor with a turkey for Christmas?

G. M. LIVERMAN.

FILLMORE, November 18, 1875.

FANNIN CT., MISSISSIPPI CONFERENCE.—*Mr. Editor:* We are now on our last round of appointments for the present Conference year. In some respects the year has been a pleasant, profitable one, as well as one of financial tightness—never more so in this country. Our missionary and Conference collections are quite small up to the present, and our own support remarkably slim.

The Fannin circuit, spiritually, is in rather a healthy condition, while the Sunday schools have done and are doing a good work for the church. Our protracted meeting at Shiloh was a grand success. Seventy accessions and eighteen conversions were the result of this meeting. I am under obligations to Bro. W. H. Leith, who aided me faithfully and efficiently. We had accessions and conversions at other points on the circuit, amounting in all to about fifty accessions and twenty-five conversions during the year. To God be all the praise.

We are now looking forward for better times in Mississippi. The change of our politics and State government will of necessity bring about a reduction of the burdensome taxation under which our people have been laboring, and which has paralyzed our efforts and energies in all our business avocations for the past ten years. From this time we hope to see all the interests of the church fully met and her great claims liquidated. May the great Head of the church hasten the period when our people shall learn the spirit and genius of our beloved Methodism, and contribute largely of their means and substance to support her institutions. Fraternally,

W. W. HURST, P. C.

FANNIN, November 20, 1875.

SUMMIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Another Conference year is fast drawing to a close. The year foots up rather favorably in this part of our Conference. I will give you an outline of what the Lord has done for us in Summit circuit. We have received into the church, by letter and by baptism, thirty members; have witnessed about twenty conversions. There have been some new family altars erected. We hope to be able to report our assessments all paid by Conference. We are canvassing earnestly for the ADVOCATE.

Your brother in Christ,

IRA B. ROBERTSON, P. C.

NOVEMBER 26, 1875.

From Oregon

MR. EDITOR: Again I write you from the northwest Pacific slope. Of course it is now useless to say that the Columbia Conference, at the appointed time, went through the business and adjourned; and we are all in the Master's great field once more. Bishop Kavanaugh was in the chair, and filled it with his usual acceptability.

On Sabbath the new church was dedicated, and the Bishop gave the crowded audience one of his very best sermons. This church is at Albany, where the Conference met. Bro. T. B. White deserves credit for adding this neat house of worship to the trophies of the cross in this arduous field. The Bishop preached at different points in the bounds of the Conference, and always with power. The regret was that he remained so short a time with us—a few weeks only. O that we had a Bishop who lived on this coast! Then we could have him at our camp meetings and District Conferences, as well as at the annual gathering of the church here through her leading officials. Our Northern brethren understand the importance of this work, and hence they have all this thing arranged; and their Bishop can spend months in this State and its mountainous suburbs, infusing life and power into their whole body. To-day they number not less than five thousand; while we on the same ground cannot count much over one thousand members. Now I do not take the position that this great difference is owing chiefly to the faithfulness of their Bishops to the work; but I do say that it is so in a very great measure. If a preacher attend his work diligently, will it not be stronger in every way than if he were to neglect it? And will not this apply to the work of a Bishop, which is only a larger circuit? It is said at some points here that the golden opportunity of our church in this State was unimproved and lost. This was about the time of the war.

We all love Bishop Kavanaugh, and feel that he is one of the grandest of men as a man, and as a preacher of Jesus and the resurrection. We indulge, too, a hope that he may come back to us from the gold State before he recrosses the plains for his home in Kentucky.

It has been suggested more than once that the two churches west of the Rocky mountains unite, and thus get rid of the presence and expense of at least one Bishop, a large number of starved-out parsonages and preachers, and much bitter feeling. Now, sir, I love a union, *a fraternal union*, of all Christians, of whatever faith or order; and the more sincere and simple the better and more lasting. Of course, then, I believe in such a relation between the two great Methodisms of the land, not only west but also east of the Rocky mountains. But beyond this I am not willing to go. In fact I stand with both hands up in earnest, solemn and continued opposition to any *organic union* between us, whether east or west, or on both sides of the mountains.

I am not prepared to be a member of a *political* church, because I am not ready to acknowledge slavery to be wrong in *principle*, for then I would oppose the word of God on the subject; because I am not prepared to wipe out every distinction of race or color in our schools, churches, legislative halls, Conferences and family circles; "for God is not the author of confusion." Besides all this, I am not willing to indorse all their official acts against us. No! no! No *organic union* for me. But let us cultivate all that fraternal spirit, and work for the same great end—the salvation of the world—in the name of "him that loved us, and washed us from our sins in his own blood."

Our winter rains have set in—falling now, slowly but ominously. Our people generally are ready to receive the wet season—one class excepted, which is not ready; and would you guess any other but the preacher? Many of us are not ready—our winter's wood is not under the shed, our *supplies* are still in the hands of the merchant, and our pocket-book empty. And yet God cares for his people, and in some way provision is made. But do we not frequently get sick at heart at the indifference of the stewards who have charge of the Master's goods, and who have been commanded to fill every order without delay? We lived nearly two weeks lately on "war rations" (scant ones too,) in this land of abundance, because of this very thing. O when shall the wheels of a preacher's support move without all this terrible *friction*, which is loud enough to be heard far and wide, and which jars heavily every worshiping ear?

Our State election for Congressman, in place of a deceased member, is past. I believe the State cast a Democratic vote.

If our beautiful Willamette valley were in your State it would be classed as one of Louisiana's richest swamps—low and marshy, very soft and miry in the wet season, hard and dry in the summer.

Wild fowl are very abundant. Every house now is freighted with these annual visitors to our valley from the extreme north; and, though fat and juicy, I find quite a number of people here who will not eat them—literally throw geese and ducks away after taking their feathers.

Short Bits (Dimes.)—Eight of them make a dollar in this State—four to every half dollar. Of course it's all coin; scarcity of change is said to be the reason.

JAMES E. BRADLEY.

HARRISBURG, ORE., November 6, 1875.

MOODY AND SANKEY IN PHILADELPHIA.—The building fitted up for the revival services conducted by Messrs. Moody and Sankey in Philadelphia is an immense structure, 362 feet in length by 248 in width, and was formerly used as a freight depot. It is bounded by Market street on the north, Thirteenth street on the east, and Juniper street on the west. From its vast area a strip thirty-three feet wide has been cut off on three sides, and these portions of the building will form vestibules. Facilities for entrance and exit are ample, there being a number of wide doors on each of the sides of the building. The auditorium is capable of seating, with comfort, 8,000 persons, or even more. The entire cost of fitting up the house and seating it is estimated at $20,000. The committee has, therefore, announced that contributions may be sent directly to their treasurer, Mr. John R. Whitney, at places designated, or to either of its members.

Arrangements are completed for securing from the various churches 300 Christian men, to act as ushers during the meetings—fifty or more to be in attendance at each meeting.

A class of "Christian workers," to be under the care of the ministerial committee, for use in the meetings, has been organized. Each pastor of the city was, by circular, requested to forward the names of suitable persons of either sex who were willing to join this class. A committee of four ministers and two laymen, with Rev. Richard Newton, D. D., as its chairman, has charge of the class. The meetings opened with crowded congregations on Sunday last.—*New York Christian Advocate.*

THE engineers of the New Orleans and Texas Pacific are somewhere between Mansfield and Bayou Pierre. We have not learned certainly where they are, except that they run one line out to within twelve miles of this point, and returned to the bottom to bring up another line. They will reach Mansfield in the course of two or three days. The work on the road is progressing as favorably as its most sanguine friends could hope.

Capt. Bill West has been working for three weeks on Bayou Pierre, with a force of hands, in the interest of the Bayou Pierre Navigation Company. He reports the Bayous Pierre and Winsey cleaned out thoroughly of all the logs and snags that impede navigation, as far up as Marcelile, and that there will be good navigation in the bayou as soon as we have thirty inches rise in the river. He also reports the river and lakes lower than in 1872, down here, which must be attributable to the clearing out of Old river, and allowing the water to pass off too rapidly, and notwithstanding the very low water there has never been less than thirty inches on the Bayou Pierre falls.—*Mansfield Reporter, November 13.*

THE Memphis *Appeal*, in noticing the acceptance by Hon. Jefferson Davis of the presidency of the American department of the Mississippi Valley Society, of London, says:

"The object of this movement is to direct attention to the development of the commercial, agricultural and mineral resources of the valley of the Mississippi. Mr. Davis will devote his energies to the work in this country and Europe, making his headquarters at New Orleans. We congratulate the Mississippi Valley Society on the result of their long-pending negotiations, and predict as a result of Mr. Davis' presidency the entire success of its schemes for the revolution of the trade of the Mississippi valley."

A NORTHWEST African expedition leaves England next month to survey the African coast opposite Canary Islands, to locate a harbor and missionary station.

Books and Periodicals.

CARTOONS. By Margaret J. Preston. Boston: Roberts Bros., 1875.

This is a volume of real poetry. Mrs. Preston's merits as a poet have been recognized for years. Many of her pieces have been given to the public through the periodical press. A volume of her poems, "Old Song and New," was published in 1870. Cartoons exhibits much the same qualities of genuine poetic feeling and cultured taste that were so manifest in Old Song and New. That the latter is better we can hardly say, but it is equal, and abounds in gems of purest ray. Our Southern readers will be specially pleased with "The Shade of the Trees," commemorating the well-known words of the dying Confederate hero, and "Through the Pass," referring to the last words of Matthew F. Maury. We give a couple of stanzas from the latter:

Stars lit new pages for him; seas
Revealed the depths their waves were screening:
The ebbs gave up their mysteries,
The tidal flows confessed their meaning.

Of ocean paths, the tangled clew
He taught the nations to unravel;
And mapped the track where safely through
The lightning-footed thought might travel.

GEMS OF ENGLISH SONG.—A collection of very choice songs, duets and quartets, with accompaniments for piano-forte or reed organ. Price, $2.50 in boards, $3 in cloth, $4 fine gilt for presents. Ditson & Co. are in the field with their holiday music-book, which will be reckoned among the most acceptable of presents to be given to a musical friend. There are about seventy-five pieces. Among them we notice Gounod's "Sing, Smile, Sleep," his "Ring on, Sweet Angelus," and his "Nazareth." Campana contributes "Do You Remember," and others. Lachner, "Ueberall Du." Smart, "The Sunny Rhine Land." Abt, "Like the Lark;" and others. Randegger, "Nothing Like a Freshening Breeze." Allen, "I Love My Love in the Morning." Lady Scott, "Douglas, Tender and True." Boott, "Break, Break;" and Sullivan, Pinsuti, Barnby, Howe, Lyle, and a few more, some of their best efforts.

THE ST. NICHOLAS for December has a wonderful array of beautiful illustrations, and a great variety of entertaining articles. The young folks will go into ecstasies over its charming pages. The frontispiece contains a likeness of Hans Christian Andersen. Then there is a sketch of his life and character. Among the articles we note: The Boy Emigrants, Something About Railroads, Frank and the Toad, St. Nicholas Day in Germany, One Hundred Christmas Presents and How to Make Them, Bass Cove Sketches, A Play for the Holidays.

LADIES' REPOSITORY.—This excellent monthly is published by the Methodist Episcopal Church. E. Wentworth, D. D., editor. Terms, $3.50 per annum. It can be ordered of Hitchcock & Walden, Cincinnati, or of Nelson & Phillips, New York. The December number, just received, has: Christian Life in the Catacombs, Our Wants, John Greenleaf Whittier, That Girl, Legend of the Little Pearl, African Music, A Visit to Pompeii, Italy in the Middle Ages, A Sunday in Zermatt, and other articles.

SCRIBNER'S MONTHLY for December has: The Tour of the Nile, illustrated; The Story of Seven Oaks, concluded; Some Pictures of Japan; The Ancient Province of Tusayan, illustrated; Spanish Sketches, illustrated; French and American Currencies; A Scientific Vagabond; The Site of Solomon's Temple Discovered; Our Domestic Service, and other articles. The editorial department is, as usual, able, suggestive, and about living issues.

LIPPINCOTT'S MAGAZINE for December has: Up the Thames, illustrated; Sahara, illustrated; Notes on the Character of Queen Katharine and Cardinal Wolsey, in Shakespeare's Play of Henry the Eighth; Medical Education in the United States; Ballads and Bards of the Ukraine; Housekeeping in Paris, and other articles.

OUR Sunday school periodicals for December are excellent. The Magazine, as usual, is replete with entertaining and instructive articles. With this number we part with Dr. Haygood as editor, and with regret. He has filled the position faithfully and well, and carries with him the grateful remembrances of our Sunday schools.

CHERRY, THE SINGER, is the title of a beautiful little volume by Mrs. S. B. C. Samuels. Edward A. Samuels, publisher, Boston. It is a story for young and old, very entertaining, and calculated to impress some valuable lessons upon young people. Price, $1, sent by mail.

APPLETON'S JOURNAL, November 27, has: The Land of the Sky, chapter 9, with illustrations, The Flowers of Sable Island, The Peruvian Amazon and its Tributaries, High Comedy of Life, Mr. Booth's Hamlet, Counting the Graves, and other articles, besides the usual well-filled departments of literature, art and science. A valuable publication.

THE RURAL SOUTHERNER AND PLANTATION is one of the best agricultural periodicals in the South. It is an illustrated monthly, published at Atlanta, Ga. Price, $1 per annum. We have received the November number.

GOLDEN HOURS.—A magazine for boys and girls. Published by M. E. Church. It is a very beautifully illustrated monthly for the children. We have received the December number.

THE GALAXY for December has: Reuben Dale, My Friend Phil, Walter Savage Landor, The Marriage Question, The Sea People, Through Utah, Cynicasterism, and other articles.

THE SOUTHERN MUSICAL JOURNAL for November has been received. It contains a large amount of excellent music and musical literature.

WE ARE INDEBTED to the secretary, Rev. W. M. Shelton, for a copy of the minutes of the late session of the St. Louis Annual Conference.

EVENING CALLS US HOME is the title of a song and music sent us by Philip Werlein, piano and music dealer, Baronne street, New Orleans.

THE SOUTHERN PLANTATION is the title of an excellent agricultural weekly published at Montgomery, Ala.

THE synod of Mississippi met in New Orleans on November 10. Respecting the meeting the *Southwestern Presbyterian* says:

The meeting of the synod was not as largely attended as we hoped it would be. We looked for eighty members at least, and did not have more than sixty. Hard times is held responsible for the deficiency. Those who were in attendance, however, belonged to the tribe of workers, and the interest of the meeting was sustained to the close.

A pleasing feature of the occasion was the visit of our secretaries of education and foreign missions. Dr. McIlwaine presented the cause of foreign missions, sustentation, evangelistic work, and the invalid and relief funds, with great force and impressiveness. Dr. Waddell gave a lucid and strong address on the interest of the work of educating young men for the ministry. The effect of their visit, we think, will be most valuable to the interests they represent, besides increasing our regard for them personally, as faithful and able, and worthy of all confidence. Their visit was a very welcome one to our people, and will be remembered with satisfaction. Several items of the business of this meeting deserve attention. The synod adjourned on Saturday.

AN ITALIAN CHURCH IN NEW YORK.—A new Italian Protestant Episcopal church has been organized in this city, the services of which are held each Sunday, at four P. M., in St. Ambrose Episcopal church, corner of Prince and Thompson streets. October 31, Bishop Potter, assisted by several of his clergy, and in the midst of considerable show of ceremonials, confirmed eighty-four Italians. The singing was conducted by three hundred Italian voices. In an earnest address Rev. Mr. Stander exhorted his brethren of Italy to keep that primitive faith which had once made Italy the mistress of the nations; to abandon forever the Tridentine and Vatican innovations, which had broken asunder the body of Christ; and to cling steadfastly to the faith and the liturgy of the Protestant Episcopal Church in the United States, which he insisted alone kept herself exempt from change and corruption in her dogmas.—*New York Christian Advocate.*

NOTICE TO THE MISSISSIPPI CONFERENCE.—The presiding elders of the Mississippi Conference will please send me the names of lay delegates, applicants for admission and candidates for orders from their respective districts who expect to attend our next Conference.

All members who expect to bring their wives will confer a favor by giving me immediate notice.

R. J. JONES.

CANTON, Miss., November 8, 1875.

WHY is coal the most contradictory article known to commerce? Because when purchased, instead of going to the buyer, it goes to the cellar.

AUTHORS *meet* to be read—Hogg, Bacon and Lamb.

The Christian Advocate.

THURSDAY, DECEMBER 2, 1875.

AN AUTUMN THOUGHT.

BY S. J. HAWKINS.

Like the depths of the wood when October is cold,
By the sting of the frost turned to purple and gold,
Are the virtues of heart, sad and tender, that owe
All their beauty and brightness to sorrow and woe.

Like the pine on the mountain, unchanged by the frost,
When the beech-tree and maple their verdure have lost,
As the heart of a friend that is steadfast and true
When the tears of misfortune our pathway bedew.

Like sere leaves whirl'd by Autumn's wild, eddying blast,
On which Beauty shall ne'er place his signet again,
Is remembrance of love too inconstant to last;
But not thus pure friendship which still doth remain.

Christian Perfection.

MR. EDITOR: We had a Baptist preacher (once a Methodist) to preach for us last Sabbath. He found his text in the wilderness, he dragged the "children of Israel" to and fro in the wilderness, he left his subjects (the true Israel) in the wilderness, and they will doubtless remain in the wilderness so long as they have such a leader to lead them out of the wilderness. His whole argument from beginning to end—a shaft at Methodism or "Christian perfection"—was to prove by the children of Israel, journeying in the wilderness, living in idolatry and open rebellion against God, that it was right and proper, and in accordance with the will of God.

A more superficial effort I never witnessed. Such illogical reasoning, too, to disprove the doctrine of "Christian perfection," so explicitly taught in the word of God, and so little preached nowadays by Methodists. I moved to this place last November. I found the Baptists predominant, and, strange to say, not one Methodist did I find who believed *in fact* that perfection is attainable *now*. Having been led by the Spirit, I began to urge upon every one the importance and necessity of living up to the requirements of God's word, and attaining to those heights of grace we find described in the Bible and enjoyed by thousands. The doctrine of "Christian perfection" is very unpopular, especially among those who hold to "final perseverance;" hence you see what gave rise to the above sermon. I am scattering "higher life" and "holiness" tracts all over the country, and by the grace of God I intend to do all that I can to raise the standard of Christianity, for the line of distinction between the church and the world is very nearly rubbed out.

I will tell you what the Lord has done for me. I was not fully awakened on the subject of religion till about the first of January, 1873. I saw the necessity of being a true Christian. I set out in earnest for salvation. I sought the Lord with all my heart till the work was done. God pardoned my sins; there was no condemnation. I cannot tell when nor where this blessed work was done, nor do I care to know much about that. The great question for me to settle is not *when* I was converted, but *am* I converted. Thank God I can say of a truth: *I am* converted. I am as conscious of peace with God as I am that my body is warm; and while God is no respecter of persons, he is a respecter of the service done him, and a rewarder of those who diligently seek him. In the summer following my conversion I became convicted that there was a higher life for me to attain. I wrote to Bro. William Baker, editor of the *Home Altar*—a monthly devoted exclusively to Christian perfection—to send me a few copies, that I might inspect it before subscribing. When it came I saw directly that it contained the very food my soul needed. The many experiences and the logical reasoning this valuable little journal contained to prove "Christian perfection" attainable in this life increased my hunger, and I therefore put on the whole armor of God, and made holiness my theme, endeavoring to walk in newness of life. I can say I am "buried with him in baptism"—not water, but spiritual baptism. Oh, what peace I have at times! My heart is strangely warm every day, and for the last few days I have had a plenitude of his Spirit, giving me much peace. I intend to serve the Lord with a perfect heart and a willing mind all my days; for most assuredly the more I serve him the nearer I get, and the more I talk about Jesus, and work for God, the greater my own pathway shines. Hence the common-sense conclusion that to be religious is to practice religion.

I have before me a letter from a presiding elder to a young preacher, both in the West, in which there is no uncertain sound. The elder says: "It rejoices my heart to hear of your success in winning souls for Christ. Oh, it is better than anything else. I would rather live on bread and water, and be assured that I would at last have my crown full of soul-stars, than to have all that this world can yield, and wear at last a starless crown." After relating his experience from conversion to perfect love he says: "I told it to the church; I kept telling it and preaching it until the Nazarite fanaticism broke out, and I conscientiously refrained from saying anything about it, and for a time lost the dear light. But now for three months I have again walked in the full, rich light." Dr. Deems said recently: "The doubting, hesitating and uncertain 'don't know' and 'hope so' statements which have been made in many pulpits and by many professors of religion, have been and still are producing their legitimate results." We want a positive, practicable religion—the church needs it, especially our ministers. The Lord give us living examples, known and read of all men, of the power of holiness. Mr. Wesley says: "You *can never speak too strongly or explicitly* upon the head of 'Christian perfection.' If you speak only *faintly and indirectly*, none will be *offended* and none *profited*. But if you speak out, although some will *probably be angry*, yet others will soon find the power of God unto salvation." The minister who preaches this Bible-cheering doctrine will have an uphill business for a time, because of its unpopularity; yet it is unquestionably the only doctrine that is calculated to lead the church out of the wilderness and convert the world.

I would like to know by what process a man can get to heaven, where Jesus is, without having a heart, even in this life, as pure and as clean as his was. I know his blood cleanseth, "I know my Redeemer liveth," and I say emphatically that it is the privilege of *every one* to become as pure in heart as was our "Faultless Pattern;" or, in other words, as pure *in heart* as angels in heaven, or those who have washed their robes in the blood of the Lamb. Pray where did this wonderful cleansing or washing take place? Certainly while on earth below. We cannot discharge life's duties without this miraculous cleansing. We cannot live prepared for death without it, and there is no heaven without it. To be *pure in heart* is simply to be prepared for heaven, or fit subjects for heaven; and to be fit subjects for heaven is to be as pure as those who have "washed their robes in the blood of the Lamb." I cannot see it in any other light, and if I am not sound in the faith I would be pleased to hear from some brother who is *now* "perfect in love." Yours in Christ,

J. A. GIDDENS.

RAMAH, Alabama.

The Alabama Conference.

REMINISCENCES.

In the first communication sent you the promise was made that in the next the members of the Conference who were in it a quarter of a century ago would receive some special notice. Of the twenty spoken of who are now in connection with the body, attention will first be directed to those who are superannuated.

Zaccheus Dowling entered the South Carolina Conference in December, 1815, and of course he has been an itinerant preacher about sixty years. He rendered very efficient service in various appointments in South and North Carolina, being stationed one year in Charleston. In 1829 he was sent as presiding elder to the Tallahassee district. The appointments embraced in that district were Tallahassee, Leon, Quincy, Chattahoochee, Holmes' Valley, Early mission, Pensacola mission and Escambia mission. This was an extensive field, and nearly all of it on the pioneer order. On this work he spent four years in succession, and then transferred to the Alabama, and was very abundant in labors in this Conference, from the gulf to the mountains, up to December, 1857. Since that time he has held the superannuated relation. Bro. Dowling possesses many of the traits and characteristics of the early Methodist preachers—full of energy and zeal, noted for fidelity and loyalty to Episcopal Methodism, and always ready to combat doctrines not in full accord with Wesleyan theology. He resides in Dale county, Ala., and must be over fourscore years old. It is hoped the Rev. Moses E. Butt, his presiding elder, and the Rev. Angus Dowling, his relative and pastor, will interest themselves in collecting from this venerable servant of the church such materials as might be useful data for the history of Methodism in Alabama.

Elias W. Story was admitted on trial in the Georgia Conference in December, 1836. He traveled three years in that Conference, and then transferred to Alabama; and up to January, 1851, was eight years effective, one year superannuated, and one supernumerary. At the session of 1851 he was placed on the superannuated list, and has held that relation ever since. Bro. Story is a man of remarkable industry, and very decided and ardent in his religious character. His home is in Macon county, Ala. If his presiding elder, the Rev. Dr. William A. McCarty, would do so, he might gather from this aged man incidents about which he could write with as much interest as he did in his elaborate papers on the subject of "Education by the State." Or his pastor, the Rev. Daniel M. Hudson, could draw upon him for facts that would enable him to interest the masses of our people as he did savants and divines in his learned articles on "Booke." Alabama has too much prestige as a Conference not to have at least a niche in the history of Methodism in the South.

Charles Strider became a traveling preacher in Alabama in January, 1837, and has been an itinerant for thirty-nine years. More than thirty of these have been spent in the active duties of the ministry. From the Chattahoochee river to Mississippi, and from the mountains into the fertile prairies, he has gone in obedience to episcopal authority. He served large circuits and missions, and was for four years presiding elder and in labors abundant on the Blountsville district. This unostentatious and devoted servant of the Master has been very intimately and usefully connected with many of the Methodists of the Alabama Conference. He is now superannuated, and lives in or near Summerfield, Ala. The Revs. A. J. Briggs and R. S. Woodward, who sustain to him the relation of presiding elder and pastor, could possibly gather some valuable and instructive information from one who has traveled over so much of our Conference territory. As the writer desires to continue the series, and has but a paucity of information in reference to some to whom he may wish to direct attention, any facts or incidents in the lives of any will be gladly received.

J. W. SHORES.

GEORGIANA, ALA., Nov. 5, 1875.

IN MEMORIAM.

LITTLE OLLIE MONTGOMERY.

BY L. R. P. M.

Would we call her back, our darling,
Oh, mourning mother, say,
To the bitter pain of living,
The travail of to-day,
She who is now at rest?

Safe from the thorny perils
Lurking upon our way,
Safe from our darkened passions,
In that blessed, endless day—
Safe upon Jesus' breast.

If we thought her fair and stainless
And thought her pure as snow,
And robed her dainty little form
With care, and loved it so,
Think how much fairer now!

Think how much purer and how sweet
Is little Ollie there,
Blessed by the gracious touch of God,
Without one troubled care
Upon her crowned brow!

Waiting with patient hope to greet
Each dear one on that shore
Where sorrow cease, and happy hearts
Are parted never more.
Lift up your tear-wet eyes,

And dry them in the light of love
That shines so full and clear,
Up to our lost and precious child,
She whom we held so dear
Waits for us in the skies.

CUTTING A DIDO.—This is a phrase older than most people imagine. Do you call to mind the story of Dido, Princess of Tyre? Her husband, Acerbas, priest of Hercules (so runs the legend,) was murdered for his wealth by the King Pygmalion, brother to Dido. The widowed princess succeeded so well in hiding her sorrow that she was enabled to escape from Tyre, bearing with her the wealth of her husband, and accompanied by a number of disaffected nobles.

After a variety of adventures they landed upon the coast of Africa, where Dido bargained with natives for as much land as she could inclose in a bull's hide. Selecting a large, tough hide, she caused it to be cut into the smallest possible threads, with which she inclosed a large tract of country, on which the city of Carthage began to rise.

The natives were bound by the letter of their bargain, and allowed the cunning Queen to have her way; and after that, when any one had played off a sharp trick they said he had "cut a Dido." That was almost three thousand years ago, and the saying has come down to our day.—*Ladies' Repository.*

AN Episcopalian writer in a Welsh paper, reviewing the "Life and Speeches of Dean Cotton," says: "None but those who knew the 'Dead See' of Bangor before it was galvanized into life by the present Bishop can have any idea of its woeful condition seventy years ago, when it is veritably recorded that 'a parish clerk in Lleyn gave his rector notice, saying that, as he was getting to be an old man, it was time to think about the saving of his soul, and so he was going to join the Methodys.'"

WHEN they build a railroad the first thing they do is to break ground. This is often done with great ceremony. Then they break the stockholders. This is done without ceremony.

IF YOU are ever in doubt as to whether a thing be right or wrong, consider whether you can do it in the name of Jesus, and ask God's blessing upon it.

OBITUARIES.

MRS. MARY ELVIRA SPIGENER.

Mary Elvira Spigener (*nee* Ramsey) was born in the State of Georgia, June 23, 1825; was married to Col. L. Spigener, August 13, 1848, and died at her residence near Prattville, Ala., September 29, 1875.

Filled up, as it was, with acts of devotion to God and deeds of kindness to man, the life of this excellent woman was in no sense a failure. Her death is mourned as a great bereavement not only to her family, but to the church and the community. A careful "keeper at home," attending promptly to the daily routine of domestic duty, she won, without seeking it, the esteem of her neighbors, and made her home a delight to her husband and children. By nature endowed with a spirit at once amiable and resolute, she pursued her plans, when once made, with a quiet but fixed purpose. Mild without timidity, self-reliant without boastfulness, prudent but not fearful, she was one of those persons whose characters are best described by saying they were *well balanced*. Her religious life expressed itself in traits similar to these; for grace, to which she yielded herself in the fifteenth year of her age, taking up and appropriating these natural elements, worked them into a Christian character of remarkable consistency and energy. Unless kept away unavoidably, she was never missed from her place at the meetings of the church. She loved God's house and people, was kind to the poor, good to the afflicted.

She was an active member of the Prattville Sunday school for twenty-three years, and delighted in the work of a teacher. Without much profession of either joyous or despondent feelings, she thus pursued her way, her light being one "that shineth brighter and brighter to the perfect day." The alternating experiences of trial, defeat and victory, of disappointment and realization, of sorrow and joy common to life, together with the Spirit and grace of Christ, worked in her a refinement of soul unconscious to herself, but clearly perceptible to others, and made her meet for the inheritance of the saints in light.

The scenes of her death-chamber were truly heavenly. Feeling assured that the time of her departure was at hand, she called her children and gave them her dying testimony to the power of the grace of God over death, and delivered her last charges and instructions to them as they stood related to each other by age and sex. Bro. Spigener was at the time in a distant State on business. This was a great trial to her soul, but she gained the victory, and left for him words of cheer and consolation. For a soul in such a frame to depart was an easy thing, for her "life was hid with Christ in God," and her true inheritance was awaiting her beyond the river. She "is not dead, but sleepeth."

"Asleep in Jesus! Oh, how sweet
To be for such a slumber meet!
With holy confidence to sing
That death hath lost his venomed sting."

J. W. RUSH.

MARY ELIZA GRAHAM, wife of W. W. Graham, and daughter of John Green, was born in East Feliciana parish, La., January 3, 1846, and departed this life October 29, 1875.

Left motherless when but a few days old, the deceased was reared by an aunt and stepmother, who bestowed upon her the care and affection of a loving mother, and who in return received every mark of filial devotion. The proof of this filial love was striking even in her last moments. A few hours before the angel of death called her, when asked if she had any request to make, she thought only of the aged stepmother, whose anguish she knew so well. She turned a look of tenderness upon the heart-crushed husband and said: "Take care of mother!" A devout, zealous member of the Methodist Church, her conduct in every respect was that of an exemplary Christian—kind, affable and charitable. Mrs. Graham had been a resident of Morehouse parish, La., about nine months. She came here a stranger, but in so short a space of time she had gathered around her many, many friends. Her genial manners, kindness of heart and many noble traits of character soon won for her the love and esteem of all who knew her; for truly: "To know was to love her." All who had the pleasure of an acquaintance with her feel that they have lost a friend. They will miss her genial companionship; but more particularly will she be missed by the loving group that once surrounded her home fireside. The devoted husband and fond father, when their cares and labors of the day are over, as they turn their steps homeward, will miss the bright smile, the words of welcome that made their home a haven of bliss. The loving mother too, as she sits in the lonely home that Mary Eliza adorned and beautified, will miss the gentle step, the low, musical laugh, and the words of affection that flowed so freely.

A FRIEND.

LAURA L., wife of Col. H. J. Reid, died on the seventh and was buried on the eighth of November, 1875, at Black Hawk, Miss., being the fifteenth anniversary of their marriage. Her maiden name was Spann. She was born in Georgia, February 6, 1840, reared in Mississippi, and was converted and joined the Methodist Episcopal Church South in 1871. She was a quiet Christian; hence her exulting at the last seemed surprising. She had enjoyed but few church privileges for some time, living some distance from the church, and having five small children. She reminded me of one of Bunyan's personages—quiet through life, but exhibited great faith in the joyful exultation in crossing the Jordan. She suffered with consumption more than a year, and her mother-in-law and sisters-in-law bear testimony that they never saw more patience and resignation. She was "perfected through suffering." Her greatest trouble seemed her husband's grieving. She would frequently say: "Sister, don't, please don't weep—sing." And while they sang she would rejoice, though in a whisper, as her voice had failed. Then she was delighted to have them read hymns, and feasted upon the psalms and the discourses of Jesus in St. John. Her memory seemed remarkable. She had a word for every one. To some whom she had not seen for years she sent urgent messages of love. When it was evident that her end was nigh she bid them all farewell, and then said: "Sing, 'Father, I stretch my hands to thee,'" etc. While singing, among other things she said: "I see the angels;" and ere the hymn was ended she was gone. A lady who was present said: "I have heard of Christians dying—seen them pass away—but never anything like this." We have scarcely given an outline.

J. L. FUTRELL.

BENJAMIN F. FARGESON was born in Virginia, May 24, 1810, and died at his residence in DeSoto parish, Louisiana, September 3, 1875. Bro. Fargeson moved from Virginia to Holmes county, Miss., when a young man, where he with his wife soon after joined the Methodist Church, in which he lived an efficient and useful member until his death, though for the last few years of his life he was deprived of the privilege of attending on public worship on account of great affliction and suffering. He moved with his family to Louisiana in 1858, where his wife died during the late war, leaving him with five little children to care for. He lived to see them all grow up to man and womanhood, receiving from them at all times that tender care and sympathy that characterize all those who are raised up in the way they should go. Bro. Fargeson bore up under his afflictions with wonderful Christian fortitude, ever bowing in humble submission to the will of him who doeth all things well. Only a few weeks before his death, while on a visit to see him, he told me his troubles were all past—that he had nothing to do but to keep his house in order, and wait with patience the summons of death. He assured me that his hope was brightening every day. His whole conversation was about heaven and heavenly things. The summons has come, and he has crossed the flood, we believe and trust, to the enjoyment of that eternal rest that remaineth to the people of God.

J. B. CASSITY.

CARRIE VANDERHILT HAND was suddenly snatched from the loved embrace of devoted parents on the sixth of October, 1875, aged four years, less fourteen days.

Little Carrie was the youngest child of S. P. and M. A. Hand, of Sumter county, Ala., and was the light and joy of the household. On the fatal evening of her death she left the side of her mother, in perfect health and fine spirits, to take a ride in a wagon, and was very soon brought back in the arms of her father, crushed by a wheel, and lived only about two hours.

She was a child of unusual promise. Amiable in her disposition and ardent in her attachments, she ever rendered her little friends happy when present, and had a message of love to send them when absent. Although so young, she was fond of the Sunday school and church, and felt quite grieved when she could not attend. All the lovely traits which so much adorn female character seemed to be clustering and blooming in her heart; but these charms did not screen her little form from death. He came—came suddenly—and clipped the bud on earth, that it might bloom in heaven.

J. M. PATTON.

SARAH G. MOORE, consort of Dr. Samuel M. Grigsby, deceased, was born in North Carolina—time not known. She was the second wife of Dr. Grigsby, and was married to him in 1858. She joined the Methodist Protestant Church in 1855, and lived a consistent Christian till her death, faithful in her religious duties, and a regular attendant at church as long as she was able to get there; but age and infirmity had deprived her of that privilege for a year or two before her death. She fell quietly asleep in the arms of Jesus on the twenty-seventh of September, 1875, at the residence of Capt. J. Y. Webb, in Minden, La.

She had no well-developed disease. Her physical constitution just wore out, and sank under the weight of years. Another aged pilgrim has "crossed over the river, and rests under the shade of the tree of life." May we all be faithful and meet her there. God bless her relatives and friends.

JOHN A. MILLER.

THE following was adopted by the Quarterly Conference of Chunkey circuit, held November 13, 1875:

Whereas, Bro. WILLIAM A. MIMS, a class-leader in this circuit, died at his late residence near Chunkey, Miss., on the eighteenth of July last; therefore,

Resolved, That in the death of Bro. Mims the church and the Conference have lost one of their most valuable members.

Resolved, That we tender to the bereaved widow and children of the deceased our sincere Christian sympathy.

Resolved, That the recording steward furnish Sister Mims a copy of the foregoing preamble and resolutions, and a copy to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

T. Y. ARMSTRONG, P. C.
J. R. COX.
JOHN F. DEARING.

MISCELLANEOUS.

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no18 4t JOHN W. McMILLAN.

The Christian Advocate.

THURSDAY, DECEMBER 2, 1875.

BE THOU TRUE.

Care not what others say—
Be thou true!
If they gossip to betray,
Be thou true!
Be consistent and do right,
For the truth make a good fight;
Do what thou dost with all thy might;
Be thou true! Be thou true!

Let thy love be sincere—
Be thou true!
Only God hast thou to fear—
Be thou true!
Since our joys must pass away
Like the dew-drops or the spray,
Wherefore should our sorrows stay?
Be thou true! Be thou true!

Friendship's very hard to find—
Be thou true!
True love is not always blind—
Be thou true!
Time at last makes all things straight;
Let us not resent—just wait—
But not trust too much in fate,
Be thou true! Be thou true!

The Faculty of Impromptu Speech.

You are all convinced that the ability which we are considering must be a priceless possession for a minister. Did we hear a single heart whisper: "I wish I had it, for then I should have no need to study so arduously?" Ah! then you must not have it; you are unworthy of the boon, and unfit to be trusted with it. If you seek this gift as a pillow for an idle head you will be much mistaken; for the possession of this noble power will involve you in a vast amount of labor in order to increase and even to retain it. It is like the magic lamp in the fable, which would not shine except it was well rubbed, and became a mere dim globe as soon as the rubbing ceased. What the sluggard desires for the sake of ease, we may, however, covet for the best of reasons.

If a man would speak without any present study, he must usually study much. This is a paradox, perhaps, but its explanation lies upon the surface. If I am a miller, and I have a sack brought to my door, and am asked to fill that sack with good fine flour within the next five minutes, the only way in which I can do it is by keeping the flour-bin of my mill always full, so that I can at once open the sack, fill it and deliver it. I do not happen to be grinding at that time, and so far the delivery is extemporary; but I have been grinding, and so have the flour to serve out to the customer. So, brethren, you must have been grinding, or you will not have the flour. You will not be able to extemporize good thinking unless you have been in the habit of thinking and feeding your mind with abundant and nourishing food. Work hard at every available moment. Store your minds very richly, and then, like merchants with crowded warehouses, you will have goods ready for your customers, and, having arranged your good things upon the shelves of your mind, you will be able to hand them down at any time without the laborious process of going to market, sorting, folding and preparing. I do not believe that any man can be successful in continuously maintaining the gift of extemporaneous speech except by ordinarily using far more labor than is usual with those who write and commit their discourses to memory. Take it as a rule, without exception, that to be able to overflow spontaneously you must be full.

Good impromptu speech is just the utterance of a practiced thinker—a man of information, meditating on his legs, and allowing his thoughts to march through his mouth into the open air. Think aloud as much as you can when you are alone, and you will soon be on the high road to success in this matter.

If you are happy enough to acquire the power of extemporary speech, pray recollect that *you may very readily lose it.* I have been struck with this in my own experience, and I refer to that because it is the best evidence that I can give you. If for two successive Sundays I make my notes a little longer and fuller than usual, I find on the third occasion that I require them longer still; and I also observe that if on occasions I lean a little more to my recollection of my thoughts, and am not so extemporaneous as I have been accustomed to be, there is a direct craving and even an increased necessity for precomposition. If a man begins to walk with a stick merely for a whim, he will soon come to *require* a stick; if you indulge your eyes with spectacles they will speedily demand them as a permanent appendage; and if you were to walk with crutches for a month, at the end of the time they would be almost necessary to your movements, although naturally your limbs might be as sound and healthy as any man's. Ill uses create an ill nature. You must continually practice extemporizing; and if, to gain suitable opportunities, you should frequently speak the word in cottages, in the school-rooms of our hamlets, or to two or three by the wayside, your profiting shall be known unto all men.

Above all things beware of letting your tongue outrun your brains. Guard against a feeble fluency, a garrulous proiness, a facility of saying nothing. What a pleasure it is to hear of a brother breaking down who presumed upon his power to keep on when he really had nothing to say! May such a consummation come to all who err in that direction. My brethren, it is a hideous gift to possess, to be able to say nothing at extreme length.—*Spurgeon's "Lectures to My Students."*

Merchandise in Hair.

For one other prime natural product the emissaries of fashion must go to Mincing Lane. Judging from the quantities in which it is imported, this article must be in considerable demand. The "lot" with which we are more immediately concerned is lying in Cross Lane, and weighs some five thousand pounds—a tolerably large consignment of an article which is—well?—not necessary, perhaps, but apparently finds customers readily enough. It is human hair. The great bulk of it comes from China, is black as coal and coarse as cocoanut fiber, but of magnificent length. Many a Chinese head has been shorn to produce these tons of material, to be sold only in lots of two cases (of about four hundred pounds) each, and expected to realize about half a crown a pound in this wholesale transaction. Skilled experts are weighing and feeling the long tresses, but soon leave them to investigate the various shades and qualities of one bale of choice European, worth ten or eleven times as much as the Chinese. Whence comes this? From Germany mainly—from Russia and from France sometimes. Here lies a heap of samples culled from this valuable bale, with the weights of each color carefully attached. With what variety and richness of hues glow these long, fine, silky tresses, ringing from the deepest brown, through every shade of ruddy auburn and sunny chestnut, to the purest gold and fairest flaxen. What a monument of self-abnegation is here! what a picture of self-sacrifice! for when woman parts with her hair she performs an act far more trying than when she parts with her jewels. The maiden must be poor indeed who parts with her crowning charm for a few shillings. Legends to the contrary notwithstanding, how can she get more than a pitiful sum, when a choice bale, after passing through the hands of the shearer, the local merchant and the importer, and paying cost of transport, will fetch no more than seven-and-twenty shillings per pound? The blonde madchen, whose superb tresses I hold in my hand, did not, I apprehend, get much for them—perhaps a few florins; little enough, according to our estimate of money, but yet sufficient to keep the wolf from her mother's door for a little space. But this silken crown, which brought its original owner so little, must pass through many hands before it adorns the still handsome head of Lady Barepoles—who is not quite the woman she was when Barepoles became the captive of her bow and spear in her first season, but is yet a leader of fashion. Meanwhile we have no time to lose in the crowded auction-room in Mincing Lane. We have other things to sell—China hats and matting, Japanese arrows, coir yarn, cow hair (white and red,) everything, apparently, that the world ever produced—and must knock down our choice lot of imprisoned sunbeams and be gone.—*All the Year Round.*

Talmage's Cornet.

The New York *Sun* says: A clear-toned little bell, out of sight somewhere in the Rev. Dr. Talmage's pulpit, in the Brooklyn Tabernacle, was tapped once, at half-past ten o'clock yesterday morning. This was the usual signal for the appearance of the organist, and he at once entered through an opening panel in the immense organ. The broad, high front of this organ forms the back of the pulpit, and faces the people as they sit in the rising tiers of pews. There are seats for three thousand seven hundred persons, without crowding or filling the aisles, and none were vacant, although it was raining. The organist took his seat at the key-board under the front of the pulpit. After a brief pause the bell struck twice, and then he began to play a solo. A little later the bell rang three times, and another panel in the organ opened quickly, and Mr. Talmage stepped out on the platform. The panel shut behind him, and, as it could not be distinguished from the others, the effect of the pastor's entrance was that of a trick in a pantomime. He seated himself and bowed his head in silent prayer, the music of the organ continuing. Next Arbuckle, the cornet player, stood on a pedestal close in front of the pulpit, put his bright silver horn in his mouth, and waved his right hand after the manner of an orchestra leader. The congregation arose at the signal, and sang "Praise God, from whom all blessings flow." The Tabernacle has no choir. The blare of the cornet leads the congregational singing, and the powerful notes of the organ accompany it. The effect upon a stranger is repellant at first. The exhibition is theatrical, and unlike anything that he has previously seen in a house of prayer. The sound of the cornet rises loud, clear and melodious above the thousands of voices, keeping them together as perhaps they could be kept in no other way, and the great organ blends and expands the volume. The aggregate of sound is enormous, and the weakest-voiced worshiper, who would not attempt to hum "Yankee Doodle" by himself, opens his mouth as wide as anybody, and fancies he is rendering the doxology in deep accordant bass. It is only when his squeak inadvertently runs beyond the rear at the end of a line that he becomes conscious of his mistake.

A CURIOUS TREE.—The most singular freak of nature can be seen in a tree up near Eureka. It is half pine and half fir. It is a good-sized tree, perhaps seventy-five feet high. The body from the ground to a distance of thirty feet is pine. Then for a distance of twenty feet it is fir. The remaining twenty-five feet, like the lower portion, is pine. The fir portion of the tree is in a very flourishing condition. The foliage on that part is so dense that the trunk or limbs can hardly be seen through it. On the pine portion the leaves are rather scarce. The tree is near the road, and has been noticed by nearly all who ever passed that way. It is a rare curiosity, and well worth seeing.—*Nevada Transcript.*

REV. J. RICHARDSON, writing of the normal school in the capital of Madagascar, says: "The rush of pupils is very great indeed. I have three hundred and fifty on the books, and I could double that number if I wanted. The desire for education increases day by day. The Queen and government are thoroughly in earnest." In one district, he says, where six months before there were six schools, with an average of fifteen each, there are now fifty schools, with an average of eighty in a third of them, sixty in another third, and forty in the other.

French and American Women.

Albert Rhodes in his book, "The French at Home," says:

The face of the American woman is more beautiful than that of any other country. It has a delicacy of coloring and feature, and finesse and intellectuality in expression; but the body supporting the head, regarded from an artistic and hygienic point of view, is inferior. For breathing and digesting, the upper part is lacking depth. In a word, the American is more fragile; she is hardly a Diana, and the French is something more, although not the Hebe of Rubens.

The American has more intellect than her French sister, but the latter has softness where she has pertness. There is nervous excitability and cleverness in one, mellowness and equality of character in the other. The forced, brilliant vitality of woman in America is subject to fits of reaction, for nature has its limit. In the French woman the mind is more even and cheerful, and in the absence of exhaustive and irregular demands made upon it the uniform health is better.

In qualities of a purely mental character the equal of the American woman cannot perhaps be found in the world; but with all her knowledge and intellectual activity she lacks that which made the Greeks what they have been and the French what they are—organic cultivation. Entwined in these words are taste and art. A riper civilization, though not a purer, shall invest her with a knowledge of these things, and a harmony of character not now possessed; and with it will come, alas! that decadence in morals which always marches on the heels of the beautiful in every age and in every climate. It is sad that such heavy tribute should be exacted as the price of an added enjoyment, but art is inexorable.

HOW TO READ.—President Porter, of Yale College, lays down principles with regard to reading worthy of attention. Among other points he suggests that:

Reading should be followed in an earnest and reflecting spirit. If we are careful in the *selection* of books, we must be equally careful as to the *way* in which we read them. If a man has little time to read, he has no right to allow these golden hours of his life to be wasted or worse than wasted. If he reads a great deal, he has no right to allow influences which are silently but most powerfully affecting his whole character, to be what the chance or mood of the hour decides them, to bring disease or health, life or death to that which makes him a man.

Read with attention. This is the golden rule, and more important than all the rest. The great objection to omnivorous and indiscriminate reading is that it jades and wearies the power of attention. Edmund Burke always so read a book as to make it his own—a possession for life. Passive reading is to be carefully guarded against as a habit that will destroy all good in reading.

Read with interest. Find out what will interest you, ask yourself in what particulars your ignorance most disturbs or annoys you. With what class of thoughts, facts, principles or emotions would it please you best to be conversant. "Read what will satisfy your wants and appease your desires, and you will comply with the first condition to reading with interest and profit," is a direction that must be received, however, with caution, for you should see that your wishes and desires are *correct* before you attempt to satisfy them.—*Christian Intelligencer.*

A POOR MAN with an empty purse came one day to Michael Feneberg, the godly pastor of Seeg, in Bavaria, and begged three crowns, that he might finish his journey. It was all the money Feneberg had, but as he besought him so earnestly in the name of Jesus, in the name of Jesus he gave it. Immediately after he found himself in great outward need, and, seeing no way of relief, he prayed, saying: "Lord, I lent thee three crowns; thou hast not yet returned them, and thou knowest how I need them. Lord, I pray thee give them back." The same day a messenger brought a money-letter, which Gossner, his assistant, reached over to Feneberg, saying: "Here, father, is what you expended." The letter contained two hundred thalers (about $160,) which the poor traveler had begged from a rich man for the visit, and the child-like old man, in joyful amazement, cried out: "Ah, dear Lord, one dare ask nothing of thee, for straightway thou makest one feel so ashamed."

HEARING BY SIGHT.—A young American presented himself last July at the University of Heidelberg for examination, preparatory to receiving the degree of doctor of philosophy. The first inquiry he made was whether the examining professors had beards. But astonishment waxed higher still when it became known that the young American was utterly bereft of the power of hearing, but so expert had he became in reading men's countenances, and interpreting the motion of the facial and labial muscles, that he could understand every word spoken to him by one whose face was uncovered with hair. To the wonderment of all he went through his examination with perfect ease, and no one would have believed from his correct answers that he did not hear a word that was said. He got his degree.

THE French keep up their little jokes. An Alsatian woman goes to confess: "Father, I have committed a great sin." "Well?" "I dare not say it; it is too grievous." "Come, come, courage." "I have married a Prussian." "Keep him, daughter. That's your penance."

"HOW ODD IT IS," said Pat, as he trudged along on foot, one hot, sultry day, "that a man never meets a cart going the same way he is."

LIVE as long as you may, the first twenty years are the longest half of your life.—*Southey.*

Religious Intelligence.

—The Abbe Dubois, a Roman Catholic missionary at Mysore, said: "I have never yet beheld a Hindoo procession without its presenting me the image of hell."

—The Japanese convert, Osam Mugura, baptized in New Brunswick, N. J., by Dr. Tiffany, a few years ago, is now the attache to the *charge d'affaires* in Washington, representing the Japanese empire.

—We read of five girls who walked the most part of sixty miles to attend the girls' boarding school at Bitlis, Eastern Turkey. We also find mention of a Chinese woman, forty-eight years of age and mother of a family, who, with her crippled feet, walked eighty miles to Tungchow, in order to learn to read. Where a Christian education is thus prized it is the joy of the missionaries to bestow it.

—The London *Spectator* reports Dr. Manning, the general editor of the Religious Tract Society, as reporting, on the basis of a recent visit he has made to Utah, that the Mormons, weary of further contests with the United States authorities, had about determined to make a final removal to the valley of the Jordan, Palestine. There is some probability in this, for the Turks are very good Mormons, and a mutual sympathy between them and the followers of Brigham Young is not at all improbable.

—The voluntary system does not seem to be a success with the German Roman Catholics; since the contributions, intended to replace the government stipends which have been withdrawn, scarcely amount to fifty per cent. of the required amount. It may be that the long-taxed German has not grown used to paying for his religion out of his own pocket, and it may be that some good Catholics do not entirely approve of the way in which the priests have courted martyrdom by setting up against the laws of the land. Both hypotheses would amply explain the facts.

—The sixty-second annual meeting of the American Board of Foreign Missions was held in Chicago, commencing on Tuesday, the fifth of October, and continuing till Friday, the eighth. Rev. Mark Hopkins, D. D., presided. The report of the corresponding secretary showed that during the year nine of the corporate members of the board have died, and twenty-two persons have been sent out as missionaries. The total income was $446,004, and the disbursements $450,238. The year began with a debt of $6,352, and closed with a debt of $10,396. The total deficit of the old and the new work was stated to be $44,323. The annual sermon was preached by Rev. J. W. Andrews, president of Marietta College.

—The Methodists (South) have been holding a monster camp meeting in Greenville county, S. C. Both whites and blacks were present, and seemed to vie with each other "to see who would behave the best and give the greater attention to the word of life." The result was that "such good order, decorum, gentlemanly conduct and general good deportment has not, perhaps, for the past fifty years been known in this country." "Some of the white people," says the presiding elder, "told us after preaching on Sunday noon that they had a strong mind to join the church with the colored people, and worship with them until they got able to build a church of their own." That is in South Carolina, under a vigorous Republican administration.

—Mrs. Weitbrecht, in her recent volume, entitled "The Women of India and Christian Work in the Zenana," says: "The contrast between those zenanas where female education is progressing and those who will not have it is very remarkable. In the one you see the ladies sitting in the sun, with their knees drawn up to the chin, absolutely idle. In the other you go in and find the whole female part of the family with their books and work around, some learning their lessons; mothers and daughters together, some working, others, it may be, reading; those who are able to read well and easily reading a story-book, such as 'Faith and Victory,' 'The Dairyman's Daughter,' and other little books which have been translated into their language. But you seldom find them idle."

NORTHERN PRESBYTERIAN.—*Additions Last Year.*—The only church to which more than 200 members were added on profession of faith during the last year was the Central Presbyterian church, Brooklyn, N. Y. (Rev. Dr. Talmage's.) The additions to that church in the year 1874 were 238. The churches to which 100 or more were added during the year are as follows: Church in Chefoo, China (Rev. Hunter Corbett, pastor,) 110; Second church, Altoona, Pa. (Rev. Mr. Chichester's,) 113; Macomb, Ill. (Rev. Mr. Moore's,) 103; Chestnut Street church, Louisville, Ky. (Rev. Dr. Simpson's,) 101; University Place, New York (Rev. Dr. Booth's,) 108; Oxford church, Pa. (Rev. Mr. Lawson's,) 138; Mauch Chunk, Pa. (Rev. Mr. Ferrier's,) 106; Bethany, Philadelphia (Rev. Mr. Miller's,) 112. Twenty-nine churches received between 60 and 100 new members on profession of faith. A large number of churches have received accessions, varying from 40 to 60 persons during the year, but we cannot give the space necessary to enumerate them. The synod in which the largest number of persons have been added to the churches by profession of faith is the Synod of Philadelphia. The number is 3,202. The Synod of New Jersey comes next, the number there being 2,336. The presbytery in which the largest number of persons have been added to the churches by profession of faith is the Presbytery of Huntingdon, amounting to 859. The Presbytery of New York has gained 800 members, the Presbytery of Philadelphia 760, and the Presbytery of Brooklyn 748. The whole number added to all the churches on profession of faith in Christ is 32,059.—*Philadelphia Presbyterian.*

Our Young People.

THE GLEANER.

I am a little gleaner
Among the heaviest sheaves;
I follow in the reaping
For what the reaper leaves;
For haply by the wayside
Some handfuls may be tossed;
As said the careful Master,
That nothing shall be lost.

Drops fill the boundless ocean,
Sands pile the mountain high;
So all the bounteous garner
Must single grains supply.
And when to feed the hungry
The richer offering comes,
The full loaf on the table
May not disdain the crumbs.

I'm sorry 'tis so little
My little hands can do;
But Jesus will accept it
If but my heart is true.
And some time—'tis the promise
My heart in hope believes—
I'll bring the blessed Master
The full and joyful sheaves.

Advocate and Guardian.

From Our Little Friends.

DALLAS, TEXAS, Nov. 10, 1875.

MR. EDITOR: Every paper that I have picked up for the last twelve months is full of letters from the little children to Grandpa Goodale.

I am not acquainted with that grandpa, but I believe I can see far enough beyond my nose to find out what he is up to. I think he tells them such stories just to excite their curiosity enough to read the papers. I acknowledge that is very smart in him, though I have never been so anxious to find out how Barney, Susie or anybody else milked the boys' nest, for I am living away out here in Texas, where we have a plenty of cows to milk, and I am sure that is just as much about milking as I care to learn.

It seems that Mr. Tom thinks himself a very big man among the children, using such big words; but I think I can give him one, and it will be a little hard for him to pronounce without looking in the dictionary for it.

Respectfully, D. GATEWOOD.

How the Birds Go to Market.

BY C. L. H.

A story? Well, what shall it be? Perhaps you would like to hear how some of the birds go to market. Oh, but you think I am hoaxing you, and mean chickens and turkeys just about Thanksgiving-time. No, indeed; there are many little birds which have very curious ways of getting their living, and we may call it going to market if we like.

Even in early spring some of them may be seen visiting their markets in their different ways. Perhaps the first one that will particularly interest you is a rather dull-colored bird, with very bright eyes, a long bill and very sprightly air. You will see him jerking about the trunk of some old tree, poking his long nose into every crack and cranny of it. He is so spry that you will have to look sharp in order to see what the queer fellow is up to. By watching patiently, however, you may see him pick up a small pebble with his beak, and run along the trunk till he reaches some convenient crack in the bark; now watch closely—surely he has placed the pebble in the crack, and is pounding it in with might and main. He works as though he knew what he was about, though we may not just yet. This is repeated again and again. He must enjoy a strange kind of play, we think, by this time; but we determine to watch him further.

After some time we are rewarded. Back comes our bird, and, with a business-like air, pulls out the stopper to his dinner trap, for such it really is, and poor Mr. Worm is taken out of his snug home to make a meal for Mr. Nuthatch. This bird, not having the strong bill of some of his relatives, the woodpeckers, makes up for it in skill which the woodpeckers do not have.

Then, before long, if you live in the country, you may see a bird that has a very different way of going to market. Some morning, perhaps just after breakfast, a ringing sound, like that made by the striking of a mason's trowel upon stone, will come floating along in the still air. Now look toward some tall tree, and in the very top of it we shall see market bird number two talking in Chinese to some of his friends in this manner: "Ye lung." "Ye he lung." The men that know a great deal about birds are a little puzzled about the true name of this foreigner. Some say that he is the white-rumped shrike, and when he gets a little further south and changes his clothes slightly they have another name for him. But we need not bother our heads about his name if we know his dress and how he goes to market. He wears a neat drab or ash-colored coat, the tail of which is black, excepting the outer edge. His wings are black, with a white spot in the center, as are also his feet and bill, a black band surrounds his eyes, and a whitish vest completes his costume.

Now for the market; but wait till later in the year when he has got settled. Instead of setting upon the tops of the trees he finds a more sheltered position to wait for his dinner. A grasshopper who has started out to reconnoiter the wheat, just peeping up through the ground, may make the first course. The sharp eyes of our friend are not long in spying him out. He then immediately skims along the ground to the neighboring fence, and, as he flies, snatches up one grasshopper. If too large to suit, he is pounded in something the manner a cook serves the beefsteak, till sufficiently quiet, or in a more palatable state.

This bird has some very cruel cousins, who actually are cannibal enough to kill other birds to satisfy their appetite, and I have heard of one which, in a spirit of revenge, snapped off the head of a canary bird in a cage.

Now what this our friend might do if very hungry I dare not say, but I will say this much: that I never saw him do any more than pursue some of the small birds when he thought them intruders upon his own premises.

But I came very near forgetting to tell you the commonest name of this shrike; it is "Butcher Bird"—another thing which he has to bear on account of bad relatives, who earned the title by impaling small birds on thorns, as a butcher hangs his meat in the shop. I should like very well to tell you about some other very pretty and queer birds, but can speak of but one more.

The boys, who have no respect for any bird that is sharp enough to evade their stones and shot, call this friend of mine some hard names which you would not like to hear; but we know him as the grebe or diver; and so common are they that at this time every pond can furnish one or two. Very modest in appearance, and harmless as well, yet he is sadly abused. His flesh is not tender like the duck's, and quite unfit for food; still every boy, and many men that should know better, think themselves justified in peppering away at him while engaged in his marketing. Perhaps this is because he has such a decided desire to live that he artfully dodges every shot they fire at him. The feathers of the grebe are almost like hair, and are so thick and oily that no water can get through to wet his body. The color is mottled-gray from head to foot, except the bill and feet. Now you see he is nearly as well off under water as on it; and there is where he goes to market. All day long he keeps bobbing over in his odd way, only now and then pluming his feathers so as to keep them in order, or sunning himself in the heat of the day upon a log.—*Christian Union.*

How to Make Work Easy.

All the bright summer afternoon Mary sat busily sewing. Her companions were playing upon the lawn. Why did she not join them? She was making a dressing gown for papa, and wished to have it finished upon his return home. It was almost dark when the last stitch was taken, and Mary carried her work to her papa's room, where she placed it on a chair by his bedside, with a little slip of paper pinned upon it, on which was written: "For my dear papa, with the love of Mary."

"Mary, Mary!" called the girls.

"Yes, I am quite ready," she answered; and away she ran to join them.

"How happy you look—after sewing all the afternoon, too! Do you like to sew for so long a time?"

"No; but I have been working to-day for papa, and it has seemed very pleasant. I love him so much that nothing seems hard that I can do for him."

"That is what Miss Alice, our Sunday school teacher, told us," replied Annie. "She said love makes labor light."

"And she also said that it was just so in working for Jesus," added Fanny.

"Working for Jesus—what do you mean?" asked Carrie.

"That if we love Jesus we shall seek to please him; if we are kind and loving, and try to do good to others, this will be working for him."

"Will Jesus be pleased with us if we do so?"

"Yes," said Mary; "more pleased than papa will be when he sees the gown that I have made for him."

"I wish that I loved Jesus," said Carrie.

"You cannot help loving him if you will only think how much he loves you. He died for you," said Fanny.

"I think the more we do for those we love the better we love them," said Mary; "and, if we will try every day to work for Jesus in every way that we can, we need not fear but we shall love him."

"Let us begin now," said Fanny; "and let us ask Jesus to teach us the way that we can please him the best."

"Yes, let us all try—you and I—to live every day working for him."

"THEN YOU HAVE A FATHER."—Rev. Dr. John King once went to visit the children in an orphan asylum. The children were seated in a school-room, and Dr. King stood on a platform before them.

"So this is an orphan asylum," said he. "I suppose that many of you children would tell that you have no father or mother, were I to ask you."

"Yes, sir; yes, sir;" said some little voices.

"How many of you say you have no father? Hold up your hands."

A forest of hands were put up.

"So you say you have no father?"

"Yes, sir; yes, sir."

"Now," said Dr. King, "do you ever say the Lord's Prayer? Let me hear you."

The children began: "Our Father who art in heaven—"

"Stop, children," said Dr. King; "did you begin right?"

The children began again: "Our Father who art in heaven—"

"Stop again, children," said Dr. King. "What did you say? Our Father? Then you have a Father—a good, rich Father. I want to tell you about him. He owns all the gold in California; he owns all the world; he can give you as much of anything as he sees is best for you. Now, children, never forget that you have a Father. Go to him for all you want, as if you could see him. He is able and willing to do all that is for your good."

THE coming insane asylum keeper to visitor: "Do you mean that man with his head bowed, his eyes cast down and his lips moving? Oh, yes, he was spelled down, too, but he keeps right on practicing just the same; I believe his word is 'sy-zygy.'"

THE GREATEST JOINER.—The lawyer can place a tenant, panel a jury, box a witness, bore the court, chisel a client, augur the gains, floor a witness, cut his board, nail the case, hammer the desk, file his bill, and shave the whole community.

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The Cry of the People.

A brother writing to us from his pastoral charge says: "But I fear we shall fail in our foreign missionary collection. The cry of the people is that missionaries are needed on the —— district as much as in Mexico."

This is a common objection to giving for foreign missions, and urged more or less in almost every section. We do not doubt there are destitute and neglected communities in the bounds of every district, and in proximity to almost every pastoral charge in the land. Had the Protestant churches waited to supply every nook at home before sending the gospel abroad, the grand missionary work of the past sixty years would not have been begun. There would not be a missionary in India, China, Japan, or anywhere else, if none were sent until the people at home were completely evangelized. If this had been the rule the apostles would never have left Judea, and Paul would have never set foot on Gentile soil. Certainly he would not have loosed from Troas at the bidding of the man in Macedonia.

Had Wesley withheld his missionaries from America, because there were destitute fields in England, Methodism would have stayed in the British isles till after his death; and if his successors had been of the same mind there would, perhaps, have been no such thing as American Methodism. England is not yet converted, and there is abundance of missionary ground in the very heart of London. If this plea of the demands of the home work be conceded, then we must put an end to all foreign missionary enterprises. If it had been admissible from the beginning, we should have remained pagans ourselves to the present day. There is not probably a large city in the United States that could not use, in its own bounds advantageously, far more than its churches give to foreign missions; and the same is true everywhere. Here in New Orleans our Methodist churches could expend tens of thousands in mission work. What, then, does this cry of the people mean but this: that Paul and the primitive evangelists made a mistake in pushing forward so long as there were people unconverted behind them, and that this grand effort of the past half century that has won entire nations to Christ, and laid the foundations of the world's conversion, has been altogether premature and indefensible?

The district mentioned by our correspondent embraces but a small portion of Louisiana. It has been traversed by itinerant preachers for forty years at least, and now has thirteen ministers of our church alone stationed within its limits. Taking all the Protestant ministers and churches in that region, they are probably more than the entire evangelical force now in the republic of Mexico. There are eighteen hundred Southern Methodists in that presiding elder's district, besides local preachers, and a considerable number of other Protestants. Admitting that the people are generally poor, still is it true that the —— district is as much missionary ground as Mexico?

Our foreign missions stand in shameful contrast to the numbers and resources of the church at home. We could point out two or three charges that spend more for their current demands than the whole of Southern Methodism, with its seven hundred thousand members, contributes to the China mission. The weak places at home should be helped by the strong, and there are communities exceptionally poor where little can be contributed to send the gospel abroad. But it is the order of Providence, and in accord with the economy of the gospel, at once and with equal strength to work at home and abroad. The home church is a mere base for aggressive operations in distant countries. This is our great and leading business. To neglect it, or to prosecute it feebly, is to furnish the occasion for the removing of our candlestick.

The poorest can give something, and without withholding from the support of religion at home. The very act of contributing statedly to foreign missions has a broadening and liberalizing influence, and is of vital importance to the religious education of the people. A dollar given for Mexico will multiply itself tenfold in the support of the pastor and in all generous devisings. One way to revive and strengthen weak churches is to cultivate and inspire the missionary spirit. Let them thus connect themselves with Christ and his work in the world, and there will be a wonderful increase of faith and devotion.

We hear this cry of the people on every hand. We know not the place, in which a collection can be taken, where it is not heard. Ever since we were old enough to know anything about missions it has been the same deprecating refrain: "The Greeks are at the door; charity begins at home; this is missionary ground." If this cry had been listened to, where would Christianity be to-day? What would have been the condition of the world? The voice of the people, in this case at least, is not the voice of God. We grant it is sometimes the utterance of mistaken conviction, of conscientious but narrow views. But does it not too often spring from selfish and covetous motives, and from the lack of that wide and liberalizing consecration which the love of Christ should inspire? As long as we live we shall insist that every woman who can wear a ribbon in her bonnet, and every man who can afford a button to his coat, can and ought to give something for foreign missions.

Even if ours be missionary ground, it should yield something for this distinctive phase of evangelical effort. No church, no individuals, should willingly separate themselves from this chiefest and most glorious exhibition of love to Christ. They should rather, not only as a duty but as a privilege, insist upon the opportunity of sharing in the achievement of the world's salvation. Preachers, whose place it is to lead in all great and noble duties, should not allow themselves to be shaken by the mistaken views of others. Whatever the people's cry may be, let them cry: Something for foreign missions from everybody.

Fraternal Criticisms.

SECOND PAPER.

Dr. Abbey tells us that "almost any pious, well-informed man, or two men, can settle all existing difficulties to the entire satisfaction of everybody, in a very few weeks, at an expense of certainly not over $2.50." And as if conscious of being himself the concrete embodiment of all ecclesiastical science, especially of the division of jurisprudence, intimates in the *Nashville* a willingness to undertake this "light work."

Well, now let us suppose the General Conference had appointed him with plenary power to do this little two-dollar-and-a-half job, and that the Methodist Episcopal Church had appointed the scholarly gentleman and true-hearted Christian, Dr. Wheeler, of New York. The commissioners meet at the place agreed upon, and after proper preliminaries of courtesy and religion demanded by the personal dignity of the gentlemen, and the nature of the business they are to perform, negotiations are formally opened. We will suppose Dr. Wheeler to begin conversation in his usual candid and conciliatory style:

Dr. W.—"There are unquestionably some things to be carefully provided for in any plans for closer fraternal relations between the two chief Methodisms. They are matters of first moment, that cannot be sacrificed. To barter them for fraternity would be to sell what is worth more than a fraternity procured by their sacrifice could ever be worth."—*The Methodist, October* 16, *page* 664, *second column.*

Dr. A.—Why, my dear sir, do I understand you to speak of "indispensable conditions precedent" to fraternity? "Did ever anybody, before these new teachings, hear of Christian fraternity meted out by bargain, stipulation, negotiation or contract? Is Christian fraternity a subject of litigation, of diplomacy and commerce? Did Paul and John treat in that way?"—*New Orleans Advocate, October* 28, *page* 2, *column* 2. "Is it not strange that the plain, broad question of fraternity is an open question among us? And has it come to this: that we are debating whether we will be fraternal, and how far we will be fraternal? Every man must see at a glance that in case of social breaches of this sort, or of any sort, there are but two possible courses to be pursued. The one is kindness, forbearance, fraternity; and the other 'the fist of wickedness,' revenge, retaliation. I will not debate questions that are not debatable."—*New Orleans Advocate, November* 4, *page* 2, *column* 1.

Dr. W.—But, my dear doctor, there *are* "indispensable conditions precedent," whether you will or not; and if you will only hear, let me say the North will insist: 1. That "the colored Christians of the South must have the aid and sympathy of the white Christians of the South."—*Methodist, October* 16. (Dr. Wheeler would not make such a condition if he knew as well as I do the almost universal sympathy of the Southern Methodists with the colored Christians, and their willingness to aid them.)

Dr. W. continues.—Another "indispensable condition precedent" is: "2. The self-respect of both churches must be preserved." "In 1844 the church was formally divided. The Church South was formed in 1845, in accordance with the action of the General Conference of 1844. The Church South was organized in good faith, under the division act of 1844, and that church has remained until this day." "The church which was by that act set off has a perfect moral claim to our recognition."—*The Methodist, October* 16.

Dr. A.—Why, doctor, are you talking about "that old ecclesiastical contract made by somebody thirty years ago?" "I have said before: '*A fig for the Plan of Separation*;' and I wish I could repeat it with emphasis a thousand-fold, with willfulness of meaning. Whatever there ever was in it is superseded by and lost sight of in Christian fraternity. A fig for coercive measures among fraternal Christians."—*Baltimore Episcopal Methodist, August* 28, *page* 1, *column* 2. (At this speech Dr. Wheeler may be supposed to explode with amazement.)

Dr. W. continues.—Another "indispensable condition precedent" is: "3. The independent existence of each church." "For many reasons organic union is not desired, and it is not necessary to fraternity." "There are some reasons why a large party in the North would oppose organic union."—*The Methodist, October* 16, *page* 664, *column* 3.

Dr. A.—My dear brother, "let there be fraternity, high, full, apostolic, Christian fraternity—fraternity exactly as high and as broad as the Bible, and the unity will take care of itself. It results, or rather *it is* necessarily. It requires no making, no producing, no bringing about—*it is.*" "And then, finding the church so united, so separated, so related, in unity, in severalty, as integral portions of separate denominations always are, and anybody chooses to call them *two churches*, the only harm done would be a violation of the settled idea and nomenclature of church status and existence the world over." "Presbyterians are separated from us by something; and so are Baptists and other denominations. But we (Northern and Southern Methodists) are separate by nothing save a thing Scripture says must not exist—an unchristian thing. Can churches thus related continue to coexist? I will not ask if it is desirable, for that cannot be. But I ask if it is possible. Will not disintegration and absorption sooner or later settle the anomalous warfare."—*Baltimore Methodist, August* 28, *page* 1, *column* 2.

Now, "gentle reader," this supposed colloquy might be extended further, but this is long enough to bring out the doctrines and logic of the parties. I appeal to your common sense to decide whether or not the doctrines and logic of the Southern gentleman would not surrender up the life of our church, and sink it out of sight as far as any church has gone since "Joshua crossed the Jordan." If Dr. Abbey "rises to explain," he need not put on airs of injured innocence, and sweetly play the persecuted, as others have done; for in quotation marks I have put into his lips the very words he has printed, without violating his great fundamental idea by the connection in which they stand in the dialogue.

You will observe he values the Plan of Separation at a fig; that fraternity absorbs it, and relates the churches in such a way that their coexistence is not desirable, if possible; and whoever should call them two churches after *his* fraternity were established would "violate the settled idea and nomenclature of church status and existence the world over."

And now, in bidding adieu to him and the rest of the Fraternity Manufacturing Company, I wish to say I hold them all personally in high esteem as gentlemen and ministers, but *their fraternity*, and *way of accomplishing it*, in company with my brethren, I most heartily condemn and deplore. ***

Memorial Discourse.

Bishop Doggett's memorial discourse on the occasion of the death of Bishop John Early, D. D., delivered before the Virginia Conference, December 2, 1873, has but recently appeared in print. It is a noble tribute to the deceased Bishop, and will be read with interest and profit. In delineating the elements of Bishop Early's character Bishop Doggett says:

One of those elements was *the quickness of his apprehension.* The activity of his perceptive faculty was positively wonderful. It anticipated the ordinary processes of reasoning and the judgment of most men. It was not due to any method of culture. It was a natural gift, the rapidity of which was as surprising as it was frequently accurate. It was a species of foresight which often placed him in advance of the decisions of others, if it occasionally hurried him into unseasonable positions. It gave him the advantage of reaching conclusions while others were marshalling their logic. Who of you do not recall the dexterity which it afforded him in debate, and the strategy for which he was celebrated in the movements. It imparted a sort of mystery and enigma to his conversation, which held the hearer in suspense as to his object, and perplexed as to its import.

The *tenacity of his memory* was equal to the rapidity of his ideas. He reminded me more of Cyrus, the Persian, in this respect, than of any other man—who is said to have known by name every soldier in his army. He seemed never to have forgotten a man, woman or child, black or white, whom he ever knew; and after long intervals of time he could, on sight, pronounce their names and recite their history, from grandsire to grandson. I have never met with such an instance of memory except in the records of intellectual science. It was also an astonishing repository of facts, grave and ludicrous, connected with his ministry; and in the company and freedom of friends it was one of the richest and most instructive magazines of anecdote to which the ear ever listened. What a pity that so illustrative a treasure of moral and religious incident has not been preserved for posterity.

Not the least distinguishing of his traits was *the force of his will*—that spontaneous self-assertion which shed its coloring over his entire life. There was nothing negative in him. It was a self-conscious power, which diffused itself through his entire being, and projected him into those attitudes which made him conspicuous. He felt that he was born to command, and that others were bound to obey. It was the secret of that ambition which he was alleged to possess; but in him it was not a calculating domination, so much as the instinctive suggestion of native energy. If it betrayed him into unpleasant collisions, sanctified by grace, it was the source of his success, and made him a man of mark in his own generation, and would have done it in any. He could have commanded an army or ruled a kingdom without ever debating the question of authority.

Another element of his character was *the ardor of his temperament.* His emotions were intense. He knew as little of insensibility as he did of indecision. The combustible materials of his nature were easily set on fire; and natural impulse was a prominent trait in him. A high sense of honor, a lofty bearing, quickness to resent an injury, and sympathy for suffering, were equally conspicuous. A gracious self-restraint gave him the victory, and many were the instances in which hasty excitements were followed by luxurious compensations of honorable amends.

His *theological views were decided.* Reared a predestinarian, he became an Arminian, according to the Wesleyan school. Unlearned in criticism, he was an adept in doctrine; and if his system was not recondite, he never forsook "the form of sound words." His testimony on the subjects of atonement, salvation by faith, the new birth and the witness of the Spirit were sound to the core. "The faith once delivered to the saints" was transmitted by him, without adulteration, and without equivocation.

The quality which characterized his preaching was *impassioned earnestness.* Without taking rank with great preachers, he was among the most zealous of them all. He was often eloquent, swaying vast multitudes with a magic power. It was the eloquence of a soul inflamed by the love of Christ, and bursting into an uncontrollable effusion of Christian tenderness, when his voice trembled and tears bedewed his cheeks. It was likewise the eloquence of felicitous illustration, drawn from that storehouse of memorable "cases" to which he always reverted to enforce the leading topic of discourse. Such was John Early in his prime; and great was the harvest of souls.

He was remarkable *for the purity of his character.* His sentiments were transparently chaste and elevated. His conversation was perfectly free from vulgarity and frivolity. His conduct was adorned by the moralities of the gospel, and his reputation has passed to posterity without a stain.

He was, in a high degree, possessed of *the domestic affections.* His personal attachments were strong and enduring, and the households that entertained him were the most devoted of his friends. Under that stern and austere countenance he carried as warm a heart as ever beat in a human bosom. In his own family, where one's personal qualities are subject to no disguise, he was equally the object of reverence and love, and laid the foundation for them in the propriety and gentleness of his own conduct. In the clamor of public duties, home never lost its charms, and he hailed his return to its peaceful shades as an asylum and refreshment from the conflict and corrosion of public duty. His domestic fidelity was repaid by the adoring reciprocities of one of the noblest of women, and by the delight of the fondest of children. No sternness, no austerity darkened that sacred inclosure, and a more attractive example of a Christian household was rarely to be seen. No preacher knew it better than myself. I was a member of it, two successive years, when first pastor of the church in Lynchburg, and can testify that the Bishop at home was a beautiful instance of those cherished endearments which constitute the family a type of heaven.

I feel it proper to add that *his hospitality was profuse* while he possessed the means to display it. He was heir to a considerable estate, and though he manumitted his slaves at an early period of his ministry, he retained, for a long time, an ample fortune. He never knew poverty until straitened by misfortune. When full-handed, the generosity of the Christian gentleman replenished his board, and strangers and friends were his numerous guests.

Severe on the Church Members.

The *Independent*, referring to the close of Mr. Moody's meetings in Brooklyn, charges what failure there was to the professing Christians who selfishly crowded out the non-church-goers and outside classes. We wonder whether these excitement-seeking Christians were equally zealous in attending their own prayer meetings, and in thronging their own churches? There is a great deal of selfishness in some people's religion, but we have never had occasion to notice this particular exhibition of it. The *Independent* says:

And yet the Brooklyn revival has been in certain features a sad disappointment to us who have taken an interest and part in it. Mr. Moody failed, it must be confessed, in his evening meetings at the rink to reach that outside class which he sought. The reason for his failure is so discreditable that we almost hesitate to give it. But it must be confessed that it was the dishonesty, the selfishness of excitement-seeking professed Christians that made these meetings a partial failure. Mr. Moody tried his best to open the door into his meetings to those who are not church-goers, and to shut it against church members. He begged these latter to stay at home. He plead with them, but they still would come. He then issued tickets that were offered only to the non-church-goers; but the conscience-hardened professors would rob their unconverted neighbors of their tickets and lie their way into the rink, and then have the face to stand up when all Christians were requested to rise, and thus flaunt their hypocrisy in the face of the evangelist. Our words are strong, but the responsibility of souls is on the head of these "Christians" who have yet to learn that Christianity means honor and truthfulness. We do not like to say these words, but we commend them now to the members of the Philadelphia churches. In a famine, that man or crowd of men were beneath all contempt who, with cellars stored with grain, and their cheeks standing out for fatness, should crowd the bureaus of public charity, and prevent the poor from receiving the dole that should save them from starvation. But nothing better, nay, worse has been the conduct of these greedy professors, very many of them from other cities, who have pushed the Brooklyn hungry, starving poor away from the gospel feast. May the Lord not have mercy on their souls until they repent.

THE Baltimore *Episcopal Methodist*, announcing the death of Rev. F. C. Tebbs, of the Baltimore Conference, says:

It is with the deepest sorrow we announce the death of our beloved brother, Rev. F. C. Tebbs, of the Baltimore Conference. The sad news of his sudden and unexpected demise was made known to his fellow-laborers in this city during the session of the Preachers' Association on Monday last. Thus in the very prime and vigor of his manhood has our brother been called from the toils of his life-work to his rest and reward. An affectionate husband, a true friend, a faithful minister and an earnest worker for Christ has gone to join the ranks of the redeemed.

THE New York *Christian Advocate* says: The question of changing the seat of the next session of the General Conference of the Methodist Episcopal Church from St. Louis to Baltimore has at last been decided in the affirmative. Subsequent to the correspondence on the subject already chronicled, between the book agents and the St. Louis churches, and the assent of the latter, and the concurrence of our friends in Baltimore, the question was presented by the Bishops to the several Annual Conferences held during the autumn. All the Conferences adopted resolutions approving of the change, and in nearly all cases the vote was unanimous.

At the session of the General Missionary Committee, on Saturday last, on motion of Dr. Curry, a similar and unanimous vote took place.

THE Ladies' Aid Society of the Prytania Presbyterian church give an entertainment at Odd Fellows' Hall, in this city, on the evenings of December 6 and 7. We are obliged for complimentary tickets. We wish the society the most gratifying success.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Gro'e	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 1
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Mayaville	Marvin	Sept. 15
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Sept. 22
Louisville	Cluverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 6
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 13
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 20
North Texas	Paris	Pierce	Oct. 27
N. W. Texas	Corsicana	Pierce	Nov. 3
N. Alabama	Birmingham	Marvin	Nov. 10
Memphis	Paducah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 17
N. Mississippi	Kosciusko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Nov. 24
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
German Miss.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 1
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 8
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Dec. 15
Baltimore	Winchester	Marvin	Mar. 2

Hard to Tell the Truth.

It seems almost impossible for Northern preachers in the South to tell the truth about us. Even some of the best of them are the ready dupes of those who willfully misrepresent the South. The *Western Methodist*, referring to an instance of slander, says:

Bishop Bowman, in the *Central Christian Advocate*, writes of the Tennessee Conference of the Methodist Episcopal Church, recently attended by him, and says of the territory embraced by it (middle and west Tennessee:)

"There are large sections of country—in some cases, I think, whole counties—where there are no regular pastors, and where there are very few places in which even a passing stranger can preach to the people. It is not uncommon to find men and women who have never heard a sermon or prayer."

We fear the Bishop, for the truth of his statements, has relied upon ignorant or false witnesses. We want to know where are those "large sections of country," "whole counties," in middle or west Tennessee, without any "regular pastors." To say nothing of other religious bodies, some of which are very numerous, there are in middle and west Tennessee 210 charges, served by regular pastors of the Methodist Episcopal Church South, with about 65,000 members and about 557 local preachers. Other black lines Bishop Bowman draws across the good name of Tennessee for doing which also he is entitled to the explanation given above as to the probable character of his informants. It is a very easy matter to write evil things about any one State, the largest or the smallest, the best or the worst, and in doing so to keep within the bounds of truth and fact; and the wonder is why so many writers, even ministers of the gospel, and even Bishops too, in writing about the South, should so often fail to pay attention to those bounds—crediting the stories of witnesses not worthy of credit, because they are ignorant, or, if not, are controlled by prejudice.

Bishop Bowman, we do not believe, would intentionally misrepresent; but he owes it to himself and to the public to be more careful what he writes, when for the truth of his statements he is dependent upon his associates in the South.

LAST WEEK, says the New York *Observer*, we mentioned the sad state of things in the finances of the Presbyterian Board of Foreign Missions. It was announced on the first of October as having a deficit of $195,000. Since that date the receipts have not only fallen behind the current expenses, but the October contributions were $4,000 short of those received in the same month last year. At the last meeting of the board the treasurer reported the total deficiency of the board on the first of November as $226,000.

With all the probable gains of the winter months there will be a disastrous debt in May next unless some special means of relief are found.

THE Evangelical Alliance has issued the usual programme for the week of prayer, beginning January 2, 1876. On Saturday, January 1, there will be sermons on "The Love of God Perfected in Him who Keepeth His Word." Monday is devoted to thanksgiving and confession; Tuesday to prayer for the church of Christ; Wednesday to prayer for families; Thursday to prayer for rulers, magistrates and statesmen; Friday to prayer for foreign missions; Saturday to prayer for all nations, the cessation of war, the removal of intemperance and immorality, and for plentiful harvests, and Sunday to sermons on "The Ultimate Triumph."

REV. ALLAN MCCORQUODALE, an old and revered member of the South Carolina Conference, died November 13. The editor of the *Southern Christian Advocate* says of him:

Entering the South Carolina Conference in 1830, he performed a most laborious ministry, preserved an immaculate reputation, was instrumental in winning multitudes to Christ, and has passed peacefully to a glorious reward, leaving a memory fragrant as "ointment poured forth."

PHILADELPHIA.—The first meetings of Messrs. Moody and Sankey in Philadelphia were crowded in spite of a pouring rain. Ten thousand persons were in and around the building last Sabbath morning.

PERSONS expecting to attend the Mississippi Conference are requested to read the notice concerning railroad fares on our eighth page.

IN DECIDING questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 27, 1875.

A—Edwin Alden three letters, D Appleton & Co two letters, N W Aver & Son, T L Asher twn letters $5 cents, M Armitage, C G Andrews, J E Adams $13, E & H T Anthony & Co, B F Alexander $7.85.

B—Baker & Green $5, T L Buchanan, Mrs C Boning, Miss C Beall, T V Bailey, J W Bisbee, J M Berry & Co $4.20, W C Black $2.50, Black & Co, L Ball, Bryant & Roberts three letters $20, Dr J Ball & Co, Thomas C Bradford $8.65, J Lane Borden.

C—C C Crews, Robert Carter & Bros, Beverly Carradine $1, Cassell, Petter & Galpin, R H Crawford, G W Carleton & Co, J T Curtiss.

D—H H Drummond & Co, C T Dillingham, Charles H Ditson & Co, Angus Dowling, R Dny $5, Mrs Sarah O Dozier, Joel T Daves.

E—T C Evans, Eagle Pencil Company twn letters, John A Ellis $10, P J Eckles, John D Esnack.

F—E N Freshman, J A Foster $20.

G—Grand Union Hotel, W W Graham $9.90, H Gwinner & Bro, W F Graves $1.25, A M Greely.

H—Charles Hutchings, Charles F Hawkins, E J Hale & Son, Hecht Bros, J W Hester, C K Henderson $1.25, W H Hasty.

I—Miss M B Irwin $2.50.

J—Mrs M J Johnson $6.60, P A Johnston, Cannon Johnson $6.50, H F Johnson.

K—S C Kirkland $1, Kain & James two letters, Josiah Kaigler $2.50 J O Keener.

L—Lee, Shenard & Dillingham two letters, J B Langford, N V Lane $6.25, W R Lewis $1.25, W H Leith $5, Frank Leslie, Angus C Littlejohn $116.71, E Leaders $2.50, L B Lefetto & Co, J L Levron.

M—R S McDonald 25 cents, Murray Hill Publishing Comnany, John P Morton & Co, Thomas Mullett three letters $14.50, McFeeters & Cn, John A Miller, W T Merriwether $5, C K Marshall, F O Moore, M V Marshall, Mrs A C Mengle $2.50, Norman McQueen $2.60, I Z T Morris $26, Thomas H McClendon $14.50, H D Moore, McCalla & Stively $7, John W McMaster $6, McDowell & Co, L P Meador $5, J E Mason.

N—J Nicholson, W H Newton.

O—James Ormond.

P—M J Parker, Potter, Ainsworth & Co, John B Packer $4.25, W P Powell, J M Pattun, S M Petteugill & Co, A J Paxton.

R—F T Rawson $5 A H Redford agent two letters, Bryce Rills, S A Richmond, J K Ramhill, Samuel Raynor, William L Roche $12.55, Rand, McNally & Co.

S—J W Sandell $3.75, Simpson & Co $26.50, St Louis Advertising and Publishing Company two letters $5, H H Slugleton, Green F Seales, William A Sampey, James K Stephens $1, J H Shapard $5, T P Stephens, Southern Publishing Company, R T Seay $50, H E Smith $3.50.

T—James H Tucker $2, Samuel Thompson, Mrs H B Theobold $1.10, L Terry.

V—Juan S Valenela, James Vick.

W—John L Williams $3 25, P H Walker & Co, J M Weams $7.50, William M Winn four letters $8.20, T Westerfield, D O Wells $5, C C Watkins $2.50, Charles R Williamson $2.45.

Y—N B Young $5.30, Charles D Young & Co.

Z—J H Zellin & Co $37.50.

VALUABLE TESTIMONY.—A general complaint, that spares neither class nor condition of person, is seated in the liver. It may be truly said this is our national disease, and it gives us great pleasure to hear or read the testimony of persons of well-known veracity and intelligence to prove the value of Simmons' Liver Regulator as a remedy. Although we have been fortunate enough never to have needed the use of this valuable and popular medicine ourself, yet the printed and verbal testimony of so many friends and acquaintances satisfies us that this is one of the exceptions to the general humbuggery of medical specialties. An acquaintance of many years with the proprietors of this medicine has confirmed our confidence and respect for them as gentlemen of honor and integrity. See advertisement of J. H. Zellin & Co. at top of column, fifth page.

WE ARE PLEASED to learn that Messrs. George Woods & Co., the manufacturers of the celebrated parlor organs, having greatly enlarged their factories, are now about to bring their remarkable instruments to the more extended notice of the Southern public.

Their instruments have acquired a most enviable reputation in this country and in Europe for the finest workmanship and the great variety of their musical effects. They are of such a character that all musicians of taste will be interested in them, and we are glad to call the attention of our readers to them. Messrs. Woods & Co. inform us that Prof. Turle, for more than fifty years organist of Westminister Abby, London, has lately purchased one of their organs for his own use, selecting their instrument over many others of English and American manufacture.

TEA AND COFFEE DEPOT.—One of the attractions as well as one of the novelties of Camp street is the great China and Japan Tea depot of J. J. Martin, Esq. His steel mills, run by a steam engine, grind coffee in such a manner that in dripping the pure extract is obtained, without the muddy sediment which is found when ground in mills which mash instead of cut the grains to pieces. We advise all who are fond of coffee to try some that has been browned in Mr Martin's apparatus for parching without evaporating the strength of the berry and injuring the delicacy of its flavor, and ground in his steel mills, and they will be surprised at the improvement. Mr. Martin is constantly receiving teas of all kinds, and his trade is found to increase as people become acquainted with him. See advertisement elsewhere.

FIRE INSURANCE.—The sixth annual statement of the Mechanics' and Traders' Insurance Company will be found among the insertions in our present issue. Considering the unfavorable financial condition of our business community during the entire six years of the existence of the company, we think its success is exceedingly creditable to the officers and trustees, and they deserve the gratitude of the stockholders and the confidence of the community. The company has steadily and rapidly gained in the confidence of business men, until no company possessing an equal amount of capital is so popular. To the close attention, superior financial skill and efficiency of the worthy president, Col Lloyd R. Coleman, the company is mostly if not unduly indebted for these results.

CANNABIS INDICA.—We are in receipt of a pamphlet containing extracts from testimonials given to Dr. H. Jannst' preparation of the Cannabis Indica, or East India Hemp, prepared and sold under the proprietorship of Craddock & Co., 1034 Race street, Philadelphia, whose advertisement will be found elsewhere. We have been assured that this firm is reliable and correct in its dealings.

VEGETABLE AND FLOWER SEEDS. C. F. Melville, Esq., 609 Magazine street, guarantees his seeds to be pure, fresh and reliable. Those who know Mr. Melville assure us that his word can be relied upon, and we take pleasure in directing attention to his advertisement.

BRASELMAN & ADAMS.—We call the attention of our readers to the extensive and thriving dry goods establishment of Messrs. Braselman & Adams, whose advertisement will be found in our columns, headed *Nouveautes*. It will pay to look in at 586 and 588 Magazine street.

PERIQUE TOBACCO.—Those who are fond of the genuine Perique tobacco should go directly to the establishment of E. Bourgeois, Esq., No. 19 Canal street, New Orleans. See his advertisement in another column.

BOOTS, SHOES AND TRUNKS AT LOW FIGURES FOR CASH.—See the card of H Mumme, Esq., 551 Magazine street. His customers speak in most flattering terms of him, as well as of his stock and prices.

THE China Palace of Messrs. Nivra & Oliver continues to be one of the attractions of Canal street. See advertisement and price list of sets in our advertising columns.

MILLINERY GOODS, fresh, attractive and of new styles, are imported direct by Mme. C. Samson, 605 Magazine street. Call and see her stock.

BUSINESS NOTICES.

IT IS not the quantity eaten that gives strength, life, blood and health. It is the thorough digestion of the food taken, let it be much or little. Therefore do not stimulate up the stomach to crave food, but rather assist digestion after eating by taking Simmons' Liver Regulator. de2 1t

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AN ESTABLISHED REMEDY.—BROWN'S BRONCHIAL TROCHES are widely known as an established remedy for *Coughs, Colds, Bronchitis, Hoarseness* and other troubles of the *Throat and Lungs*. de2 1t

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PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

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SKIN DISEASES! A Cure Guaranteed. State your case, and send with 25 cents to DR. VAN DYKE, 1321 Green St., Philadelphia. oc21 6m

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LADIES—J. A. POZZONI'S MEDICATED COMPLEXION POWDER imparts to the skin a beautiful transparent whiteness, makes the skin delicately soft and smooth, removes all Freckles and Tan, and allays all irritation. This valuable cosmetic can be used with the greatest confidence. WHEELOCK & FINLAY, Wholesale dealers, New Orleans. no4 3m

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BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT.'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel.
de2 1ytc New Orleans, La.

OPINION OF DR. WM. H. STOKES, PHYSICIAN MOUNT HOPE RETREAT, BALTIMORE. "I have great pleasure in adding my testimony to the virtues of Lieut'n Liquid Extract of Beef and Tonic Invigorator as the very best preparation used, and therefore confidently recommend it to the medical profession." K. J. HART & CO., Wholesale Agents, New Orleans. de2 1t

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TO PHYSICIANS AND LADIES.—Mrs. E. J. Harding, of St. Louis (621 Olive street,) manufacturer of articles and appliances for the relief of the afflicted, such as Improved Abdominal Supporters, Bandages, Shoulder Braces, etc., desires the attention of those interested. Her Abdominal Supporters are acknowledged by the most eminent medical authority in St. Louis, as well as elsewhere, to be the very best now in use or heretofore invented for the purpose. Send for descriptive circular, containing diagram, directions for measurement, price list, etc. no4 3m

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IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Girard Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $300,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se21 1f

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ADDRESS TO THE PUBLIC

BY THE

Louisiana Levee Company.

OFFICE LOUISIANA LEVEE COMPANY,
No. 21 Carondelet street,
New Orleans, November 13, 1875.

To the Public:

The undersigned, President of the Louisiana Levee Company, in behalf of the directors and stockholders of said company, deems it his duty to the public and to the stockholders to publish the following statements in correction and refutation of the persistent misstatements and false accusations made regarding us and our motives, and action through the press of New Orleans.

The parties, authorized, who formed the Levee Company, and originally contracted with the State of Louisiana for the building and maintenance of levees, in February, 1871, found themselves wholly unable to comply with their contract for want of capital. The State had previously issued more than $6,000,000 of bonds for levee construction purposes, under Boards of Commissioners; which bonds were much depreciated in value in the market, and the State was powerless to raise further means for continuing the work of levee maintenance. She had no money, and could no longer get the work done on credit. The levees were broken and gone in very many places, and unless something were done the whole alluvial portion of the state was certain to be inundated during the next floods of the river.

The State could not build the levees, and the new Levee Company, as then constituted, was equally powerless to proceed with the work if had undertaken, such was the situation in November, 1871.

At this juncture a few gentlemen, including among their number several bank presidents, large landed proprietors and capitalists, all resident citizens of long standing, who thought they would thereby render the State good service, joined together in the emergency and combined to invest a portion of their funds, and undertake to do what neither the State, the new Levee Company nor the riparian proprietors could do.

They acquired, as the only means of operating and of having the levees built (for the only possible instrumentality then was the newly-formed Levee Company,) the franchises and contract of said company. They then jointly contributed and paid in upward of $,000 in cash, for a capital, in December, 1871, and commenced to rebuild such levees as the State, through its Commission of Engineers, designated as most necessary, and ordered for construction. They built every levee so ordered, and complied with all the requirements of their contract stipulations as designated to them by the State as the proprietor of the levees, through her officials.

By the use of their whole capital, and straining their credit, they succeeded in tumbling upward of one hundred levees completely, with many others at the same time under process of construction, before receiving one dollar of compensation therefor from the State.

To October, 1872, they built levees amounting in the aggregate to 2,555,761 cubic yards, for which $1,534,657 was due, and on account of which only $292,000 had been paid to them by the State. The Levee Company has paid to its sub-contractors, on an average, from first to last, nearly thirty five cents per cubic yard on a cash basis, besides incurring all of its incidental and other necessary expenses. The company's loss, in interest alone, on the unpaid balances past due by the State, for work actually performed—say on about $1,500,000, at ten per cent for three and a half years—amounts to $525,000. The balance due the Levee Company on the first of November, 1875, after deducting all receipts from both the construction and repair funds, was over one and a half millions of dollars.

We have built 5,617,553 cubic yards of levees in all, and the amount charged to the State for construction and repairs is $3,256,947. It is said that the Levee Company is making large profits on its contract. If so, how is it that stock, the face value of which is fifteen dollars ($15) per share (on which no cash dividends have ever been paid) is now selling at prices varying from only two dollars to three dollars per share?

The facts are that the entire amount received from the State so far ($1,754,289) has been expended in levee construction and disbursements connected therewith. In addition to the amounts received from the State, we have advanced and expended out of our own means, obtained from other sources, $750,000, or about one-third of the cost of the levees built up to this time; for which we have received little else than abuse, coming from anonymous writers to the public, and which abuse was dictated, in some cases, by those whose venality had been disappointed by our refusal to submit to the exactions of "black mail," and in other cases emanating from the vindictive feelings of discharged employees.

How many business men in New Orleans, or anywhere else, would be willing to contract to build levees for the State of Louisiana at fifty cents per cubic yard, and wait a year or more to be reimbursed, without interest, after paying an average of thirty-five cents per cubic yard in cash, or its equivalent, to sub-contractors, interest on all loans, and other incidental expenses in addition? They would find the actual cost per cubic yard for levees at least forty cents—all expenses included.

Our company has complied with and kept its contract obligations faithfully from first to last, but the State from the very first has been and is still in default. The absurd impression prevails, even with those who should know better, that for some unexplained reason the Levee Company should build all the levees needed in Louisiana of its own volition, without orders and without compensation. For the amount of the balance due us we have rendered a full equivalent in work done, and yet we are denounced as seeking to rob the State for asking to be paid in depreciated State bonds the amount due us in cash, as per contract.

Large sums, in bonds and warrants, issued for no consideration whatever, as far as the public are informed, and even tainted with fraud from their first inception, have been funded, but our just claim is sought to be repudiated, and we ourselves held up for public execration for presuming to ask to be paid in bonds, instead of cash, for what is due us. By Act No. 4 of 1871 it was provided that the "State of Louisiana contracts and agrees with the Louisiana Levee Company in terms as follows:" "That the Auditor of Public Accounts shall be required to pay the Louisiana Levee Company at the rate of fifty cents per cubic yard for all levees constructed by said company after the first day of October, 1873," and for "all levees constructed by said company before the first day of October, 1873, * * * at the rate of sixty cents per cubic yard, as the existing contracts and laws provide." We seek but to obtain from the State the fulfillment of its contract stipulations.

It is said that the Levee Company has not the means to maintain the levee system, and therefore that its contract should be broken. The truth is that, if the State were in a condition to pay cash for all work done, our company could build any number of millions of yards annually for less than the present contract price. It is the State, and not our company, that is without the means to maintain the levee system. Our company is anxious that the United States should assume charge of levee construction and maintenance throughout the whole length of the Mississippi river, and is willing to yield all of its rights and privileges, so far as necessary to secure that end, to the General Government, if required to do so.

We entirely approve of the clause in the levee bill of the last Congress, which reads as follows:

"That the Secretary of War shall, after public advertisement, under the supervision of the said Chief of Engineers, let all work to be done by virtue of this act, and under this appropriation, to the lowest responsible bidder or bidders, and in no event shall the sum herein appropriated, or any part thereof, be applied to the payment of debts incurred by the local levee authorities, or to any other work than such as may be contracted for and constructed under the supervision of said Chief of Engineers."

We have no interests which are antagonistic to those of our fellow-citizens of Louisiana in this or any other respect. We claim that we have conferred a great benefit upon the public by maintaining the levees of Louisiana, so far as it was possible, with the means available to maintain them, and so far as the State, the proprietor, has required them to be built and maintained during the past five years, which, as is now evident, was much beyond the State's ability promptly to pay for.

We have in all respects faithfully complied with the terms of our contract, and performed much more than of right we could or should have been required to do as such contractor, and we claim that in no particular have we deservedly forfeited the confidence and esteem of the public. It has become the fashion to abuse the Levee Company—to vilify, misrepresent and slander it without right, cause or reason. Popular clamor and prejudice seem to demand it, but, so far as we know, every investigation of its affairs has failed to justify or furnish any grounds for such abuse.

Certain it is that, until the General Government comes to the relief of Louisiana, no other method so economical to the taxpayer, for securing even the partial protection which alone the State can provide for, can be devised. If the public think otherwise, we are willing to withdraw as soon as the indebtedness of the State to us for work done is liquidated.

I would now respectfully call public attention to the following resolution, unanimously adopted by the Board of Directors at their regular monthly meeting held November 9, 1875, as an expression of the views and purposes of this company:

"*Whereas*, The Louisiana Levee Company is unable to build all the levees of the State out of the taxes assessed and collected for that purpose, more particularly as large amounts have been deducted from said collection to meet the current wants of the State, and as commissions to assessors and tax collectors, under a construction of the law deemed by us erroneous, and even in direct conflict with the act incorporating this company;

"*And whereas*, It is the desire of this Board that the United States Government shall take entire charge and control of all the levees of the State; be it, therefore,

"*Resolved*, That this Board will use all its influence to induce the General Government to assume control of all the levees of the State of Louisiana, and, in case such action be taken by Congress, the Louisiana Levee Company will surrender all the rights, titles and franchises conferred upon it by the act incorporating said company, provided that the State of Louisiana makes a just and equitable settlement of the sums due said company at that date for repairs upon and construction of levees, as per contract."

JOHN HENDERSON,
President Louisiana Levee Company.

NOTE.—Inasmuch as our attention has been called to the fact that an impression exists in the minds of many that the series of bonds known as "Levee" and "Special Levee" bonds were issued to this company, we beg leave to add, in addition to what is stated above, that no bonds of any description have ever been issued to or in favor of the Louisiana Levee Company.

Neither has any portion of the proceeds of such bonds inured to the benefit of or been paid to the Levee Company.

The taxes annually levied and collected for the "Levee" and "Special Levee" tax funds are used to pay interest on bonds issued anterior to the existence of the Levee Company, for levees constructed under the old Boards of Levee Commissioners, and the present Levee Company has nothing to do with the disbursement of said funds. The interest alone on said bonds has about equaled the present assessment of three mills for the annual construction and repairs of levees, under the contract with the Levee Company.

The first cost of levees, paid for in bonds under the old system, was much higher than the price paid to our company, while the annual interest on the old bonds has been as much as is now paid to the company for levee work done. For instance, the State Treasurer, in his reports for 1874 and 1875, gives the amount of the annual assessment to pay interest on bonds issued for levee purposes anterior to the existence of the Levee company at $567,530 per annum, an amount far in excess of the three mill tax annually received by the company. no23 2t

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NEW ADVERTISEMENTS.

GEO. WOODS & CO.'S ORGANS.

These remarkable instruments have created more interest in America and Europe by reason of their

Beautiful Musical Effects,

ELEGANT DESIGNS AND

ELABORATE FINISH.

Their PIANO Stop is a Piano of beautiful tone, which will never require tuning. All interested in music should know of this important invention. Address

GEO. WOODS & CO.,
CAMBRIDGEPORT, MASS.
Warerooms:
BOSTON, CHICAGO AND LONDON.
de2 1t

Boots, Shoes and Trunks,

OF

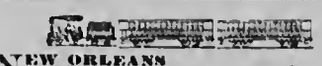
VARIOUS QUALITIES AND PRICES,

AT

LOW FIGURES FOR CASH.

Country Merchants and Planters will do well to give me a call before purchasing elsewhere.

H. MUMME,
No. 551 Magazine street, and
de2 1m No. 451 Dryades street.



NEW ORLEANS AND TEXAS RAILROAD.

DONALDSONVILLE, BAYOU GOULA, ETC.

The steamer FRANK MORGAN will leave the foot of Bienville street DAILY at 7.45 A. M. for Westwego, with passengers for all stations on the New Orleans and Texas Railroad. Returning, will arrive at 6 P. M.

Freight received at the same place up to 2 P. M. each day will be delivered at its destination next morning.

C. E. PAYNE, Agent.
H. B. ALLEN, General Manager. de2 1f

HEATH, PIPPEY & LARA,

IMPORTERS AND DEALERS IN

Carpets, Floor Oil Cloths,

UPHOLSTERY GOODS, WALL PAPER, WINDOW Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Mouldings, Chromos, Engravings, Etc.

☞ Frames made to order—a specialty.

No. 99 Camp Street,
de2 1y NEW ORLEANS.

PERIQUE TOBACCO.

Agency of the celebrated GRAND POINT (Parish of St. James, La.)

PERIQUE TOBACCO.

Have constantly on hand a large stock of 1, 2 and 3 pound carrots, for sale in lots to suit.

E. BOURGEOIS,
de2 3m No. 19 Canal St., New Orleans.

A. DAGORET,

SUCCESSOR TO MRS. MARIA VOISIN,

MODES, DRESSMAKING,

33.....CHARTRES ST.....33

Corner of Customhouse,
de2 2m *NEW ORLEANS.*

LIME, SAND, BRICKS, ETC.

Lime, Sugar Lime, Cement, Plaster, Plastering Hair, White and Yellow Sand, Fire Clay Paving, Building, Cooking and Arch Bricks, English and Pittsburg Fire Bricks, Large and Small White Shells, Laths, Shingles, Fire Tiles, Sulphur, Tar, Pitch and Rosin at the lowest market rates. For sale by JOHN C. STEWART,
135 Gravier street, and
de2 1y 269 Julia, bet. Rampart and Basin Sts.

AGENTS WANTED

FOR **OUR NEW BOOK** ON

Moody and Sankey

and their work on both sides of the Sea. By an eminent Chicago divine, a neighbor of Mr. Moody for years, and an eye-witness of and participant in his great revival meetings in England. Also for our New Pictorial Family Bible, containing 1,200 illustrations. Send at once for terms and circulars to J. H. CHAMBERS & CO.,
de2 4t 305 Locust st., St. Louis, Mo.

AGENTS—The greatest chance of the age. Address, with stamp, NATIONAL COPYING CO., Atlanta, Ga. no25 1m

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NEW ADVERTISEMENTS.

GREAT

China and Japan

TEA DEPOT

NO. 5 CAMP STREET,

NEW ORLEANS.

J. J. MARTIN,

PROPRIETOR,

THE ONLY HOUSE IN THE SOUTH DEALING EXCLUSIVELY IN

TEA & COFFEE!!

Price List of Teas.

KIND OF TEA.	Price per lb.
Oolong, Black	$ 40
Oolong, Black	50
Oolong, Black	60
Oolong, Black	75
Oolong, best Black	1 00
Mixed, Green and Black	50
Mixed, Green and Black	60
Mixed, Green and Black	75
Mixed, Green and Black	1 00
Mixed, Green and Black	1 20
Mixed, best Green and Black	1 50
Imperial, Green	50
Imperial, Green	60
Imperial, Green	1 00
Imperial, Green	1 20
Imperial, Green	1 50
Young Hyson, Green	80
Young Hyson, Green	1 00
Young Hyson, best Green	1 50
Gunpowder, Green	1 20
Gunpowder, Green	1 00
Gunpowder, best Green	1 50
English Breakfast, Black	75
English Breakfast, Black	1 00
English Breakfast, Black	1 20
Japan, Uncolored	1 00
Japan, best (natural leaf)	1 20
Orange, Pekoe (for flavoring)	1 20

TEAS of all grades and varieties shipped in original packages, or in fancy Chinese Caddies of 5, 6, 8, 10, 12 and 15 pounds, *net weight*; and also quarter chests, weighing 25 pounds *net*.

COFFEE.—We sell Coffee in bags of 25, 50 or 100 pounds each, or in original packages. Country Merchants, Planters and others ordering from us can depend upon getting CHOICE GOODS, in quantities to suit, at the very

Lowest Market Rates!

We also Parch and Grind Coffee by

STEAM POWER,

And are prepared to contract for and furnish, at a few hours' notice, any quantity, however large, of Parched or Ground Coffee at a trifling advance on the price of green.

CITY

Grocery Commission Houses

Receiving orders for prepared Coffee can have their own goods parched and ground by us at a trifling cost.

Samples by Mail.

On receipt of 25 cents we will send to your address, *free, by mail*, small samples of any one, or of several varieties of our goods, which amount will be deducted from a purchase of *Ten Dollars and upward*.

NOTICE.

Goods, when prepaid, will be placed on board of Steamers or Cars in this city *free of drayage*.

☞ Remittances should be made payable to

J. J. MARTIN,

NO. 5 CAMP ST., NEW ORLEANS, LA.
de2 1m

NEW ADVERTISEMENTS.

CYRUS BUSSEY, L. H. GARDNER.

BUSSEY & CO.,

COTTON FACTORS AND

General Commission Merchants,

NO. 188 GRAVIER STREET,

Je24 6m5p15c *NEW ORLEANS.*

MECHANICS' & TRADERS'

INSURANCE COMPANY,

NO. 14 CARONDELET STREET.

SIXTH ANNUAL STATEMENT.

NEW ORLEANS, Sept. 29, 1875.

In compliance with Article 12 of the Charter, this company makes the following statement of its business for the year ending August 31, 1875:

Received for—

Fire premiums	$120,550 16	
River premiums	52,895 21	
Marine premiums	21,370 14	
Unearned premiums, August 31, 1875	48,000 00	$241,815 51
Deduct unearned premiums	$42,625 00	
Deduct returned premiums	5,502 75	48,127 75
Net earned premiums		$193,687 76
Less—		
Fire losses	$18,735 12	
River losses	13,257 80	
Marine losses	607 43	
Unadjusted losses	20,000 00	$
Reinsurances	$17,285 86	
Rebate	8,320 10	
Taxes and licenses	5,920 87	
Office expenses, Board Underwriters, Baltrock engines	50,980 15	
Profit and loss	11,390 00	
	$76,123 98	
Less interest	31,211 36—44,912 62	125,450 26
Net profits		$68,288 84

ASSETS.

Bills receivable for premiums and loans on pledge		$203,965 21
Cash		35,600 23
Premiums in course of collection		11,997 72
Invested in bank, insurance and other stocks, bonds, etc	$50,700 20	
Less shrinkage	11,000 00	42,709 20
Real estate		2,000 00
Stock notes		101,206 68
Total		$421,829 07

The above statement is a true and correct transcript from the books of the company.

LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA:
City of New Orleans.

Sworn to and subscribed before me, notary public, this twenty-ninth day of September, 1875.

CHAS. G. ANDRY, Notary Public.

The Board of Trustees, at their annual meeting on the twentieth instant, resolved to pay to per cent. interest on paid-in capital, and declared the following dividends:

2½ PER CENT. on paid-in capital.
20 PER CENT. on earned premiums.

All of which will be paid on full-paid stock, or credited on notes on stock in part paid, on and after Tuesday, October 26, 1875.

TRUSTEES.

A. J. Aiken,	J. Davidson Hill,
S. D. Autey,	M. Johnson,
Hugh Allison,	J. S. Lanphier,
Isaac Bloom,	Robert L. Moore,
J. A. Braselman,	H. J. Mulen,
W. T. Blakemore,	John Myers,
C. H. C. Brown,	Edward Nalle,
E. B. Briggs,	Edward C. Payne,
Samuel Boyd,	George W. Sentell,
John D. Cobb,	W. R. Thompson,
J. E. Campbell,	Frederick Wing,
W. L. Pushing,	C. W. Wood,
Benjamin Herron,	T. S. Waterman,
P. G. Gilbert,	J. F. Wyche,
C. A. Green,	Lloyd R. Coleman,
G. P. Harrison.	de2 1f

NOUVEAUTES!

LADIES' TIES AND HANDKERCHIEFS, In New Designs.
LADIES' LINEN SETS, In New Designs.
HAMBURG EMBROIDERIES, In New Designs.
LADIES' RUCHINGS, In New Designs.
EMBROIDERED SKIRTING, TUCKED, In New Designs.
EMBROIDERED FLANNELS,
EMBROIDERED FLANNEL SHAWLS,
NEW STYLES MISSES' SHAWLS,
NEW STYLES SHOULDER SHAWLS,
NEW STYLES LADIES' SHAWLS,
EMBROIDERED CASHMERE SHAWLS,
NEW STYLES TABLE COVERS,
NEW STYLES TOILET COVERS AND TIDIES,
NEW STYLES BED AND CRIB BLANKETS,
NEW STYLES SASH AND NECK RIBBONS,
AND
AMONG MANY OTHER NEW THINGS
A BEAUTIFUL ASSORTMENT OF THE

Latest Styles in Dress Goods,

ALL AT MODERATE PRICES.

BRASELMAN & ADAMS,

586.....MAGAZINE ST.....588

CORNER ST. ANDREW
no4 1m

LADIES' HAIR STORE.

THE UNDERSIGNED is now established in his new quarters, the most elegant of their kind in the South, and, having just received the latest styles in FANCY AND JET GOODS, hopes to merit the patronage of his friends and the public.

He also manufactures all kinds of HUMAN HAIR GOODS, Braids, Switches, Curls, etc. All kinds of Hair Work repaired. Also a Ladies' and Children's Hair-Dressing, Curling and Cutting Saloon.

Parties from the country ordering will save money by addressing him at either of his stores.

GEO. T. SCHILLING,
151 Canal street, and
no25 6m5p 381 Dryades St., New Orleans.

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50 CENTS

WILL pay for Twenty-Four Sheets of Extra Fine PAPER, with assorted patterns and sizes of ENVELOPES, beautifully tinted, and a paper of NEEDLES, assorted sizes, superior quality, mailed to your address.

ROBT. J. HARP, Agent,
no25 4t New Orleans.

$5 TO $20 per day at home. Samples, worth $1, free. STINSON & CO., Portland, Me. se9 1y

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MEDICAL.

I MUST OWN that your Simmons' Liver Regulator fully deserves the popularity it has attained. As a family medicine it has no equal. It cured my wife of a malady I had counted incurable—that wolf-bane of our American people, Dyspepsia. She desires that all nations and people might know the virtues of this God-given remedy. Hoping that the above will appear in your Almanac of 1876, and be of some use in extolling the virtues of your excellent medicine, is the wish of your humble servant,

A. E. P. ALBERT,
Professor in Nicholas Public School,
Parish of Terrebonne, La.

I have used Simmons' Liver Regulator for two years, and recommend it as a very superior medicine for Dyspepsia and Liver Disease.

GEORGE W. SMITH,
Kentucky Conference,
Methodist Episcopal Church South.

Your valuable medicine (Simmons' Regulator) has saved the doctors' bills often. I use it for everything that it is recommended for, and never know it to fail. I have used it in Colic and Grubs with my mules and horses, giving them about half a bottle at a time. I have not lost one that I gave it to. You can recommend it to every one that has stuck as being the best medicine known for all complaints that horse flesh is heir to.

E. T. TAYLOR,
Agent for Grangers of Georgia.

Wetumpka (Ala.) Banner.

Simmons' Liver Regulator doubtless is one of the best medicines ever compounded from the great botanic garden of nature, and contains no life-destroying component hidden under some technical name, but is a purifier, rejuvenator and regulator not only of the Liver, but of the whole system.

MANUFACTURED ONLY BY

J. H. ZEILIN & CO.,

MACON, GA., AND PHILADELPHIA.

Price, $1. Sold by all Druggists. de2 1w5pte

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.

Price, $1. Sold at all wholesale and retail drug stores in New Orleans, and by the proprietor,

H. LAPLACE, Chemist,
Nos. 23 and 25 Elysian Fields St., New Orleans.
Depot in Mobile, at J. C. DuBose & Co.'s, No. 20 Water street.
Depot in St. Louis, at Richardson & Co.'s...709 North Main street. ap29 1y5p

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MISCELLANEOUS.

CHINA PALACE.

THE LARGEST AND MOST COMPLETE ASSORTMENT OF

Crockery, China, Glassware

PLATED WARE, CUTLERY AND

HOUSE-FURNISHING GOODS

IN THE SOUTHWEST.

☞ Look at our prices and judge for yourselves:

Real French China DINNER SETS, comprising 135 pieces, for	$20 00
TEA SETS of the same quality, 44 pieces	6 50
Gold Band and Decorated TEA SETS	7 50
English Stone China or Granite DINNER SETS, comprising 121 pieces, for	14 50
TEA SETS of the same quality, 44 pieces	3 75
Stone China CHAMBER SETS only	3 50

Flint Glass GOBLETS at 75 cents per dozen. The Best SILVER-PLATED WARE in the country, and at the Lowest Prices. Also the best CUTLERY made, and at very Low Prices. Our TIN BED-ROOM SETS are only $3. Every variety of Tin and Wooden Ware can be found at our immense store. All goods are carefully packed.

NAVRA & OFFNER,
129 Canal St. (Touro Buildings.)
no18 6m5p New Orleans.

The Mississippi State Fair,

JUST CLOSED AT JACKSON,

AWARDED

B. T. WALSHE

Diplomas for the following:

BEST SHIRT,
FINEST SILK NECKWEAR,
NEWEST AND BEST STYLES COLLARS AND CUFFS,
MEN'S AND BOYS' UNDERWEAR,
FOREIGN AND DOMESTIC FURNISHING GOODS.
ALSO FOR THE CHOICEST AND CHEAPEST SHIRTS.

Duplicates of these elegant Premium Goods, selected from regular stock, can be had at low prices at

B. T. WALSHE'S,
110 CANAL STREET, NEW ORLEANS.
on25 1m5p

P. L. CUSACHS

HAS REMOVED HIS

DRUG STORE

—TO—

37.....ROYAL STREET.....37

Between Bienville and Customhouse, one block from Canal street,

where he will, as heretofore, continue his well-known business of importation of

DRUGS, CHEMICALS, ESSENTIAL OILS, DISTILLERS', DYERS' AND TANNERS' MATERIALS, ETC. jy29 10m5p

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DR. HENRY SMITH,

130.....CANAL STREET.....130

Over Eyrich's Book Store.

Consultation hours—11½ to 2 o'clock.

Residence—565 St. Charles street, near Philip. Hours—8 to 9 A. M., 4 and 7 P. M. ja14 1y5p

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GEORGE STROUD,

Marble and Granite Works,

Nos. 158, 160, 162 and 164 St. Charles Street,

NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner. my6 1y5p

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MRS. FRICKE & WILLIAMS (over Braselman & Adams') wish to inform the community that they are in constant receipt of the LATEST FASHIONS. Their style and fit cannot be rivaled, and their punctuality can be testified by their customers. Ladies would do well to call early with their Holiday Dresses, in order to have ample time to display their skill in producing something elegant and tasty. Prices always moderate.

ap11 2m MRS. FRICKE & WILLIAMS.

$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Me. se9 1y

Farm, Garden and Household.

Bones for Poultry.

The various preparations of pure bones, selected and prepared, as crushed, granulated, bone meal, etc., for feeding to poultry, are becoming each year more popular, and deservedly so. The experience of nearly every one who has given them a faithful trial has been such as to make them constant patrons of the most reliable venders, it being invariably found that by a judicious use of broken or ground new bone the fowls are healthier, more prolific, stand confinement better, and acquire less bad habits by confinement. Chickens fed on these preparations to the proper extent will grow to a much better size, the use of the bone having the effect to postpone the time when the bones harden, or, in common phrase, set. Chicks are, therefore, such for a greater period, and may be kept growing for a longer time by the use of bone preparations.

To such as want authority on this point we would recommend a careful perusal of the valuable opinion of Louis Wright, as given in his celebrated Book of Poultry, where he speaks with the utmost assurance from positive experience. Mr. Wright was very much surprised at the result of his own experiments, but was perfectly satisfied therewith, and unhesitatingly recommends chicken fanciers to use the bone freely.

His opinion is corroborated by the experience of hundreds who have very materially improved the laying qualities and general health of their flocks by the use of such bones as were saved from the household cooking, and broken into fragments with an ax or stone.

It becomes, then, a matter of interest to many, a fancier: "How shall I obtain these preparations?" They are to be had, but not without the incurring of a large expense for transportation, if sent by express. In large quantities, by the sack, barrel or ton, the goods may be sent as freight, at a much less pro rata cost, but a greater time occupied in transit, and many dealers would not want more than fifty or one hundred pounds at once.

We advise the fanciers to club together to obviate these difficulties, to purchase in large quantities at minimum rates, and thus secure at regular intervals a fresh supply of this valuable help at a reasonable cost.—*New York Poultry Journal.*

CULTIVATING THE VEGETABLE GARDEN.—It formerly was more common than now, but the practice is not obsolete, of making a vigorous show in the spring of "making gardens," expending much care and labor in dividing the allotted space into small beds, and carefully smoothing out the passage way between. Unfortunately this vigorous commencement is sometimes followed by after neglect, which is made the more probable from the fact that in a garden thus divided all the work must be done by hand labor.

There is much gained by arranging the small fruits and many of the vegetables in long rows. In the first place, space is saved, but more important than this is the gain from being able to use the horse in cultivating and in plowing the ground. On this subject the New York *Tribune* says:

"A member of the Horticultural Society of Muskingum county, O., remarked at a recent meeting that 'if farmers would have their gardens large enough to cultivate with a horse they would be more successful than they are with spade and hoe.' Which suggests the practice of a distinguished farmer of our acquaintance, who, instead of surrounding his garden with a fence and a row of bushes, locates it in open space, with sufficient margin of turf to turn on. He finds that the labor of tillage is very much less with such a plot than under the ordinary system, while the vegetables and small fruits can be approached from the nearest point when a mess is desired for culinary use. He thus avoids also fence-corners, which in most farmers' gardens are very likely to be neglected, and are kept clear of weeds only at the cost of a good deal of eternal vigilance."—*Western Rural.*

SULPHURIC ACID AND WEEDS.—A correspondent of the *Journal of Horticulture* (England) writes: "Take an old blacking-bottle, with a wire around it to carry it by, and a stick to dip with. The stick should not be pointed, but should be notched round for an inch or two at the end, the better to hold the liquor. Just one drop quite in the heart of the plantain is sufficient to cause death, and the notched stick will contain at one dip enough to destroy three or four plants. If the acid is good the work of death can both be seen and heard, for the vitriol hisses, and it burns up the plantain in a moment. A row of plantains a foot wide sprang up on a lawn here where an iron fence formerly ran. The owner, seeing at a place he visited the good effect of vitriol, put the hint in practice. The plantains were killed in an hour, and have never appeared again. It is three years since, and it is impossible to recognize the line of the fence; it completely burns the roots out. I have tried it on large dandelions with the same result. One of the young men there amused himself by hunting the longest thistles he could find to experiment on. The vitriol completely killed them by eating the roots out. One drop will do. Care is required that it does not touch the skin, boots or clothes; it is not safe in the hands of children, but a man or woman, with ten minutes' practice, can kill plantains much more quickly than a lad can eat gooseberries."

OATMEAL BREAKFAST CAKE.—Take one pint of oatmeal, a pinch of salt, and just enough warm water to stir it as thick as rye griddle cakes. Pour it into a shallow baking-pan, and bake for twenty minutes in a hot oven. Or, if the oven cannot be heated in season for breakfast, turn the batter into a buttered frying-pan, and set it on the stove closely covered and bake for fifteen minutes; then brown in the oven. Break open the cake and spread it with butter, and you will prefer it to fried doughnuts or batter cakes. It can also be cooked as griddle cakes by adding a handful of wheat flour and a little more warm water.

GRIEVE not that men know not; you grieve that you know not men. *Confucius.*

A Voice from the Clergy.

ST. MARY'S CHURCH, Allegheny City, Pa.

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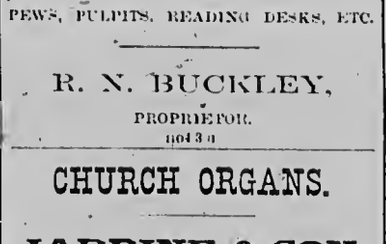

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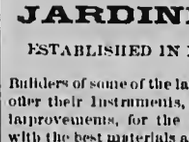

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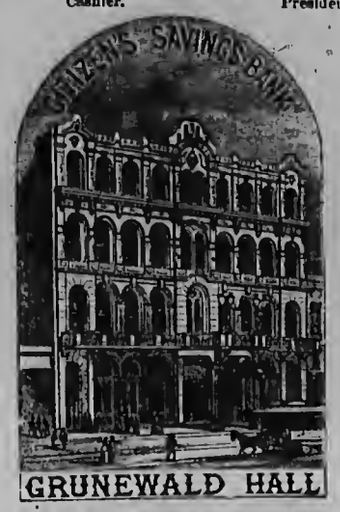

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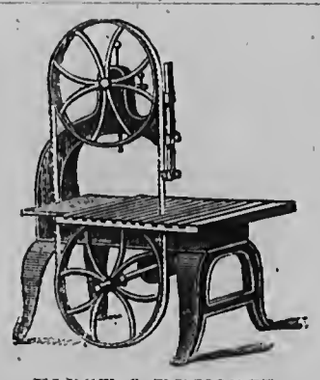

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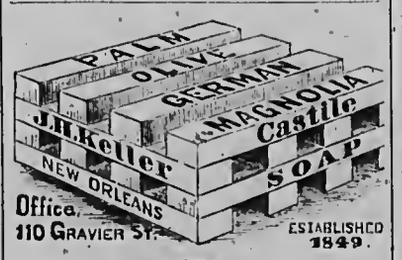

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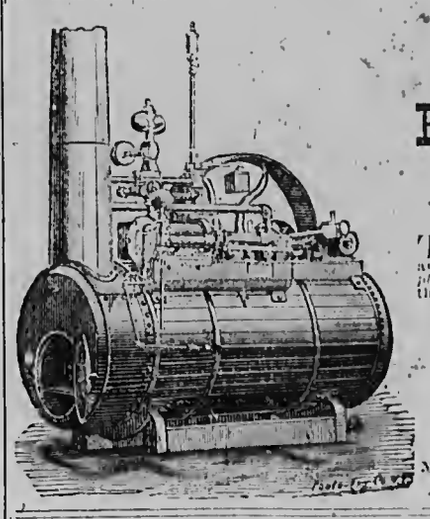

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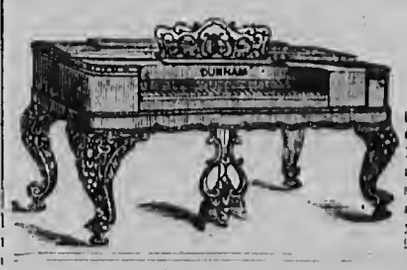

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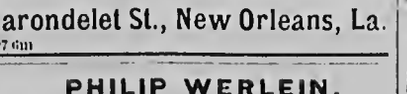

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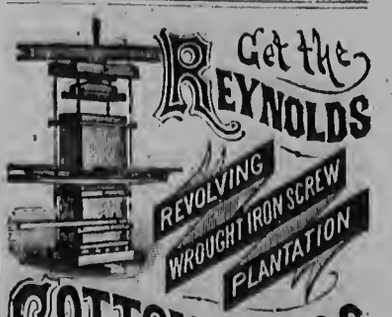

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P. O. BOX 1690. NEW ORLEANS.
SEND FOR CIRCULAR
se16 3m

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IRON COTTON TIES

The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.
(Late Bartlett & Rayne.)
GENERAL AGENTS,
48 Carondelet Street, cor. Union,
jy1 6m New Orleans.

THE JAS. LEFFEL Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
7,000 NOW IN USE!
Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.
mh25 1y

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IRON AND WOOD-WORKING MACHINERY OF EVERY DESCRIPTION.

COLD-ROLLED SHAFTING.

HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for illustrated catalogue and price list.

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BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes,* etc. Fully Warranted.
Illustrated Catalogues sent Free.
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102 and 104 East Second St., Cincinnati
mh11 1y

MISCELLANEOUS.

J. A. LACROIX,
PROPRIETOR OF THE
Pontchartrain Cheap Store,
COR. FRENCHMEN AND VICTORY STREETS
Ladies', Gent.'s, Misses' and Children's
BOOTS AND SHOES
OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods, at prices which defy competition.

Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

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NEW PATENT TIDY FASTENER.—Seldom does it occur in the history of a new invention that the manufacturers do not experience great difficulty in convincing their patrons of its merits, but our new Tidy Fastener seems to have filled a vacancy, as it were, to be *the* article wanted to make up the comforts of a well-regulated home.

We have spared neither time, labor nor expense in making it a first-class article, feeling assured that in so doing we shall merit a continuance of the confidence so generously reposed in us by a discriminating public.

One Dozen, Silvered, mailed on receipt of 75 cents. One Dozen, Gold, mailed on receipt of $1.25.

Agents wanted. Address
GEORGE RETTS, Inventor and Manufacturer of Patented Novelties,
541 Broadway, New York.
se23 6m

UPPER CITY
BLUE BOOT, SHOE AND HAT
ESTABLISHMENT,
578.....MAGAZINE STREET.....578
Opposite the Magazine Street Market,
(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.
de16 1y LOUIS GIMBEL, Agent.

GLASS STAINERS
CUTTERS, AND EMBOSSERS.
CHURCH WINDOWS A SPECIALTY.
Estimates and Samples on application.
WM. COULTER & SON,
102 & 104 E. 2d St., CINCINNATI, O.
mh18 1y

F. JORGER,
COR. DRYADES AND SECOND STS.,
NEW ORLEANS, LA.,
DEALER IN
Drugs, Medicines and Chemicals,

Fancy and Toilet Articles, Sponges, Brushes, Perfumery, etc. Prescriptions carefully compounded with accuracy and dispatch, by competent persons, at all hours of the day and night. no11 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 12 feet 7 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending November 30:

Mississippi river and bayous	bales...	16,044
Red river		1,068
Ouachita river		1,196
Railroads		7,794
Lake		109
Mobile		688
Texas		2,612
Total		30,310

On Saturday the market opened rather quiet, but there was, nevertheless, a fair inquiry, and 1,200 bales changed hands during the morning, after which the movement became more active, resulting in additional sales of 6,500 bales, making a total of 8,000 bales. On Monday the movement commenced under the unfavorable influence of a decline at New York of 1-16c. in spots (followed later by a further falling off to the same extent.) and 1-16@1-16c. in futures, while the movement was checked by dark and rainy weather. The business during the morning was of limited extent, but later in the day buyers came forward with a better spirit, and the entire sales summed up 6,350 bales. Sales of average middling were reported as low as 12½c., and of good ordinary, with good staple, at 10¾c. On Tuesday, although the weather continued dark and rainy, yet, as the demand was stimulated by an advance in foreign exchange and by factors evincing a disposition to meet it more freely, the movement was more active and resulted in sales of 10,100 bales. In several cases factors accepted offers which they had refused on Monday.

The above makes an aggregate for the past three days of 24,450 bales, against 20,850 for the corresponding time last week and 22,550 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 383,417 bales, against 309,645 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 164,832 bales. The increase by the reports per telegraph is 170,678—1,534,818 against 1,364,140. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 54,643 bales to France, of 117,841 to other foreign ports, and a decrease of 76,248 to Great Britain. We quote:

Ordinary		10¼ @ 10¾
Strict ordinary		10¾ @ 10¾
Good ordinary		10¾ @ 11
Strict good ordinary		11 @ 11¼
Low middling		11¼ @ 11¾
Strict low middling		11¾ @ 12¼
Middling		12¼ @ 12¾
Strict middling		12¾ @ 12¾
Good middling		13 @ 13¼
Middling fair		13¾ @ 14

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,976
Arrived past three days	30,310	
Arrived previously	432,128—	462,438
		472,414
Exported past three days	20,516	
Exported previously	250,348—	289,864
Stock on hand and on shipboard		182,550

SUGAR.—Received on Monday, 1,762 hhds. Most of the receipts sold at 4¼@3½c. for inferior, 3½@3½c. for common, 3¾@4¼c. for good common, 4¼@4¾c. for fair, 4¾@5c. for fully fair, 5¼@5¾c. for prime, 5¾c. for strictly prime, 5¾@5¾c. for gray clarified, 5¾@5¾c. for yellow clarified, 5¾@6c. for off-white clarified, and 6¼@6¾c. for white clarified.

MOLASSES.—Received on Monday, 5,245 bbls. and 11 half bbls. The receipts were mostly sold at 20@25c. for inferior, 26@35c. for centrifugal, as in quality, 30@35c. for common, 40@43c. for fair, 44@46c. for prime, 47@49c. for strictly prime, and 50@51c. for choice.

CORN MEAL.—On Tuesday 50 bbls. sold at $2.75 ₱ bbl.

CORN.—On Tuesday 2,000 sacks sold, of which 500 and 1,300 white at 56c., and 200 choice yellow at 58c. ₱ bushel.

OATS.—On Monday 400 sacks sold at 43c. for choice St. Louis, and 50c. for Galena.

BRAN.—On Monday 400 sacks sold at $1 ₱ 100 lbs.

PORK.—On Tuesday there were sales of 175 bbls. new mess, in lots of 25 bbls., at $22.75@23 ₱ bbl.

DRY SALT MEAT.—On Tuesday a lot of 30,000 lbs. shoulders sold at 8¼c. ₱ lb.

BACON.—On Monday 8 casks clear sides sold in lots at 14c., and 10 at 14¾c. ₱ lb.

HAMS.—New choice sugar-cured are scarce, and are jobbing at 18c. ₱ lb. In lots they would command 17@17½c. ₱ lb. Inferior are quoted at 15@16c. ₱ lb.

LARD.—On Tuesday 54 tierces refined sold in lots at 13¼c., and 50 do. at 13½c., and 65 kegs in lots at 14¼c. ₱ lb.

BREAKFAST BACON—Is dull and quoted at 15@16c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 115¼@115¾, against 114¾ at New York, and after a limited business closed at 115¼@115¾, against 115¾ in that market.

Silver has been without any marked feature to notice. The market is now quoted at 109@110 for American half dollars, and 94¾@— gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	17 00	19 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	425 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	11 00
Country	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	25	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton.		
Anthracite	— —	— —
Western, ₱ bbl	35	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	34	55
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	12 00	— —
HOES, ₱ dozen:		
Western	25	27
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	4 50	— —
Superfine	4 25	— —
Fine	4 00	— —
GLASS, ₱ box of 50 feet:		
French, 6 by 10 in	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	22 00	24 00
Choice	25 00	26 00
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	6	7½
Nail rods	8	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	27	35
Sole, oak	45	50
Harness	35	45
Calf-skins, ₱ dozen	20 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	18 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 00	1 05
Coal oil, in barrels	17	18
Linseed, raw	68	69
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11¾	11¾
Pulverized	11¾	11¾
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	40	1 20
Hyson	25	— —
Young Hyson	25	1 40
Souchong	25	— —
Oolong	75	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	65 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	175 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET.

NEW ORLEANS, Nov. 30, 1875.

Texas beeves, choice, ₱ head	$40 00	@45 00
Texas beeves, first quality, ₱ head	30 00	@35 00
Texas cattle, second quality, ₱ head	20 00	@25 00
Texas cattle, third quality, ₱ head	— —	@15 00
Western beeves ₱ lb. net	— —	@— —
Sheep, first quality, ₱ head	5 00	@6 00
Sheep, second quality, ₱ head	3 00	@4 00
Milch cows, choice, ₱ head	70 00	@90 00
Milch cows, ₱ head	40 00	@60 00
Calves, ₱ head	7 00	@9 00
Fleshings a head	9 00	@12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Agencies.
Gregg's Purchasing Agency, 134 Canal street.

Agents Wanted.
W. H. Childester, 267 Broadway, New York.
H. S. Goodspeed & Co., 14 Barclay street, New York.
Mrs. Griswold, 21 East Sixteenth street, New York.
H. J. Hall & Co., Baltimore, Md.
E. W. Thompson, 24 Dey street, New York.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
William D. Allen & Co., 121 S. Seventh street, Philadelphia.
American Sunday School Union, Philadelphia.
Baker, Davis & Co., Philadelphia.
Bride & Co., 709 Broadway, New York.
Bryan, Brand & Co., St. Louis or New Orleans.
J. H. Chambers & Co., St. Louis, Mo.
John Church & Co., Cincinnati, Ohio.
F. A. Hutchinson & Co., St. Louis, Mo.
Nettleton & Co., Cincinnati, Ohio.
J. E. Potter & Co., Philadelphia.
Queen City Publishing Co., Cincinnati, Ohio.
H. J. Smith & Co., 1727 Chestnut street, Philadelphia.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Bonquois & Paul, under St. Charles Hotel.
Louis Gimbel, agent, 578 Magnzine street.
John Kenz, 16 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
H. Mumme, 451 Dryades street.
Pierre Samorini, cor. Custombouse and Bourbon streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Broussean & Co., 17 Chartres street.
Elkin & Co., 168 Canal street.
Heath, Pippey & Lara, 99 Camp street.
Misht Carpets, M. J. Bendall, 112 Fulton street, New York.

Carriages and Wagons.
D. M. Hollingsworth, 167 Gravier street.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lum & Co., 162 Gravier street.
New York Conoh Manufacturing Company, Cleveland, Ohio.

Charts.
National Publishing Company, Memphis or Atlanta.

China and Crockeryware.
Samuel E. Moore, 35 Camp street.
Navrn & Offner, 129 Canal street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Church Furniture.
R. N. Buckley, Philadelphia.

Clothing.
D. Mercier, corner Dauphine and Bienville Sts.

Coal and Wood.
J. Chandler, corner Philip and Tchoupitoulas streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Velden, corner Philip and Prytania.
B. D. Wood & Bros., 106 Common street.

Cotton Cleaner.
Frierson & Co., 77 Carondelet street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Cream Baking Powders.
William H. Shepard, 106 Camp street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 89 Canal street.
James W. Barnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.
Dr. George J. Friedrichs, 155 St. Charles street.

Dry Goods.
Braselman & Adams, 586 and 588 Magazine St.
D. H. Holmes, 155 Canal and 15 Bourbon street.
F. W. Mohr, 619 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.

Electricity.
Pfeil Belt Company, 12 Union Square, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Barbour & Co., 55 Gravier street.
Bussey & Co., 188 Gravier street.
H. A. Given & Son, 64 Baronne street.
J. Palmer Strong, 461 Greenwich street, New York.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Firearms.
R. Rhodes, 55 St. Charles street.

Florists.
C. F. Melville & Son, 609 Magazine street.

For Sale.
Residence, J. W. McMillan, Brookhaven Miss.

Furniture.
John Bols, 152 and 154 Camp street.

Games.
William R. Gould, Worcester, Mass.

Glass Staining.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson's Sons, N. E. corner of Broadway and Thirteenth street, New York.
Adolph Sutter, St. Louis.

Grates and Fenders.
Conover, Woolley & Co., 368 Canal street, New York.

Groceries.
Keep, Raymond & Co., 77 and 79 Poydras street.
John L. Lavelle, 361 Dryades street.
J. D. Reel, 779 and 781 Tchoupitoulas street.

Hair Goods.
George T. Schilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Holiday Goods.
R. H. Macy & Co., New York.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York, George P. Harlow, proprietor.
Westminster Hotel, Irving Place and Sixteenth street, New York.

Insurance.
Factors' and Traders' Insurance Company, 37 Carondelet street.
Mechanics' and Traders' Insurance Company, 14 Carondelet street.

Leather.
John Frank & Co., 142 Poydras street.
A. F. Ilicau, 80 Customhouse street.

Lime.
J. C. Stewart, 260 Julia street.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
First & Frybill, New York.
Meneely & Kimberly, Troy, New York.
George Place, 121 Chambers street, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
B. J. West, 115 and 117 Magazine street.

Magic Lanterns.
William Y. McAllister, 728 Chestnut street, Philadelphia.

Marble Works.
Kursheedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
A. Carrouche, agent, 39 Chartres street.
Cinchona-Quluine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 193 Spring street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusachs, 37 Royal street.
Mrs. E. J. Harding, St. Louis.
F. H. Hubbard, M. D., St. Louis.
F. Jorger, corner Dryades and Second streets.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
New Louisiana Remedy, 106 Camp street.
Drs. Park & McLellan, 21 East Sixteenth street, New York.
J. A. Pezzoni, St. Louis.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Pocket Inhaler, W. H. Smith & Co., Buffalo, N. Y.
Swaim's Panacea, W. H. Schieffelin & Co., 170 William street, New York.
Tarrant's Seltzer Aperient.
Dr. Van Dyke, 1321 Green street, Philadelphia.
Max Villier, 205 Poydras street.

Millinery.
A. Dagoret, 32 Chartres street.
Mrs. Fricke & Williams, 586 Magazine street.
F. H. Hardon, 27 and 29 Chartres street.
Mme. C. Samson, 605 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Church Organs, Jardine & Son, 318 and 320 East Thirty-Ninth street, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
A. G. Gardiner, 807 Magazine street.
S. S. Hamill, 101 Oore street, East Cambridge, Mass.
Mason & Hamlin Organ Company, New York.
New York Conservatory of Music, 5 East Fourteenth street.
George A. Prince & Co., Buffalo, N. Y.
C. Rogers & Co., 228 East Forty-Second street New York.
Philip Werlein, 78, 80, 82 and 90 Baronne street.
George Woods & Co., Cambridgeport, Mass.

Novelties.
L. J. Marcy, 1340 Chestnut street, Philadelphia.
Philadelphia Novelty Manufacturing Company, 604 Franklin street, Philadelphia.
Short & Co., St. Louis.

Oil.
Louisiana Oil Company, J. H. Duggan, secretary.

Paint.
Empire Iron-Clad Paint Company, 30 West Broadway, New York.

Painting and Gilding.
William Hillaman, 120 Calliope street.

Patent Novelties.
George Betts, 543 Broadway, New York.

Pens.
R. Esterbrook & Co., 26 John street, New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street New York.

Periodicals.
Mayfield's Happy Home, 361 Main street, Memphis, Tenn.

Photography.
T. Lilienthal, 121 Canal street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Printing Presses.
W. Y. Edwards, 36 Church street, New York.

Professional.
Dr. C. J. Bickham, office, 649 Magazine street, corner of Jackson.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Texas Railroad, C. H. Allen, general manager.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 61 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

Seeds.
R. Frotscher, 15 and 17 Dumaine street.
R. Shallire, 802 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic, M. S. Hedrick, 103 Canal street.
William Gregg, 154 Canal street.

Shirts and Furnishing Goods.
B. T. Walshe, 110 Canal street.

Show Cases.
John Henderson, 276 Canal street, New York.
H. Hinrichs, 63 Chartres street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Tea and Coffee.
Great China and Japan Tea Depot, J. J. Martin, 5 Camp street.

Tobacco.
E. Bourgeois, 19 Conti street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Visiting Cards.
W. C. Cannon, 46 Kneeland street, Boston.

Watches and Jewelry.
Barnes & Bro., 224 Main street, Louisville, Ky.
A. Boltel, 58 Royal street.
A. B. Griswold & Co., corner Canal and Royal streets.
Ketcham & McDougall, 4 Liberty Place, New York.

Yeast.
"Twin Brothers," 34 Church street, New York.

Religious Notices.

NOTICE TO THE MISSISSIPPI CONFERENCE.—The following arrangements have been made with the railroads for the benefit of members attending Conference:

New Orleans, St. Louis and Chicago Railroad.—"Delegates to and from Conference will be carried at one and one-fifth full fare. Tickets will be on sale at all stations between and including Grand Junction and New Orleans. Sale to commence on the thirteenth and close on the fifteenth of December, good to return until the twenty-fifth of December. These tickets must be purchased from station agents to insure the benefit of reduction. Application has been made for the extension of time for the sale of tickets."

Vicksburg and Meridian Railroad.—"Delegates who have paid full fare going to Conference will be returned free on certificate of secretary."

Mobile and Ohio Railroad.—Members will be carried to and from Conference at half fare. Purchase round-trip tickets.

Members arriving at Canton by railroad will be met at the depot by the committee of reception. Those coming by private conveyance will report at Phillips & Jones' drug store (successors to Cassell & Baughn,) on the southeast corner of public square. R. J. JONES.

CANTON, Miss., Nov. 26, 1875.

NOTICE TO ALABAMA CONFERENCE.—*Mr. Editor:* Please say to the members and delegates of the Alabama Conference, in addition to what has been said, that the Alabama Central will sell return tickets for one fare, and the Mobile and Girard railroad round-trip tickets for six cents a mile. The brethren will please observe instructions strictly. H. URQUHART.

NOTICE TO MEMBERS AND DELEGATES OF THE ALABAMA CONFERENCE.—The railroads have made the following arrangements:

The Mobile and Ohio, the Mobile and Montgomery, the Montgomery and Eufaula, and the Western sell round-trip tickets. Mobile and Montgomery sell from the third to the eighth of December; the Western from the fourth to the eighth. Western sells only at principal stations—sorry to say.

The Marion, and the Pensacola and Louisville charge full fare coming, and return you on certificate of secretary. The Selma, Rome and Dalton railroad sells mileage tickets to and from Montgomery. The Alabama and Chattanooga charges full fare coming, and half fare returning, on certificate of secretary. The Selma and Gulf full fare coming; you will apply at office for return tickets. South and North, excursion tickets. The Alabama Central not yet heard from. H. URQUHART.

P. S.—Preachers coming on horseback will come to the store of W. W. Wilkinson on Saturday; after that to the church. Those coming by rail, if not met at the depot, will also come to the church. H. U.

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, DECEMBER 9, 1875. NO. 50.

News of the Week.

DOMESTIC.

BOSTON, Nov. 30.—This is an unprecedented season. In all sections of New England the thermometer stands four to twenty-two below zero.

The gale extended along the New England coast. The velocity here at one time was sixty-five miles an hour. A large school-house at Waterville was unroofed while the school was in session. The children escaped without serious injury.

NEW YORK, Dec. 1.—During the past thirty weeks there have been established 812 newspapers and periodicals in the United States and Canadas. The suspensions in the same period have been 484. This gives an average of 27 new publications weekly, and a death rate of 16 per week.

Intelligence from Toledo, Spain, says that the authorities have closed the Protestant church there, and expelled the pastor and schoolmaster.

NEW YORK, Dec. 3.—At a meeting of the Board of Aldermen yesterday a petition was received from the United American Bricklayers' Association, asking for the passage of an ordinance authorizing their employment on public works. It recited that the association consisted of upward of five thousand members; that not more than one-fifth of their number were working; that they had passed through two seasons of idleness; that the present condition of business was such that capitalists could not or would not employ them; that they seek labor and not charity; that they will not be able to sustain their families during the present winter, and that the city must, therefore, choose between furnishing them with charity or labor. The petition closed with the following sentence: "We know that by becoming convicts we can be assured of labor by the State or city, and we hope we will not be driven to that extremity."

Henry C. Watson, editor of *Watson's Art Journal*, is dead.

WASHINGTON, Dec. 4.—The Secretary of the Navy on Thursday reported to the President that to fit the vessels now ready for duty for immediate sea service would require one thousand men in excess of the number now allowed by law. The President to-day ordered the requisite number to be shipped, regardless of existing laws. This action has created a profound sensation.

The nomination of Kerr for speaker, which was made on the third ballot, is a victory for the hard-money Tilden Democrats. The caucus after this adjourned until twenty minutes past seven, when the nominations for the complete organization of the House will be made.

The indictment of Gen. Babcock at St. Louis is creating great excitement.

It is rumored that Bingham, a leading distiller of Indiana, who pleaded guilty, went before the grand jury and made some astonishing revelations inculpating men very high in position, including, it is said, leading men in New Orleans.

The town is alive with rumors, some of which can be verified. A very high official told me to-day that Jewell would certainly leave the cabinet soon.

Every officer of the navy now on leave has been ordered to report for immediate duty.

GALVESTON, Dec. 4.—Very heavy rains prevailed throughout the State. At Hempstead twelve inches of rain fell in seven hours. The entire country is flooded. Considerable damage was done to railroads. One passenger train is off near Courtney, on the Central. An engine and tender which was dispatched to its assistance was precipitated through a culvert which had been washed. One man, Mr. Fowler, of Hempstead, is reported killed, and two others seriously wounded. The through express trains are blocked up at Navasota and Hempstead, the Austin train at Chappel Hill. It is stated the breaks will be repaired by Monday, and trains will again be running regularly.

NEW YORK, Dec. 4.—William M. Tweed has escaped.

SAN FRANCISCO, Dec. 5.—The steamer Gaelic has arrived from Hong Kong, November 3, and Yokohama the eleventh. A Japanese frigate, commanded by Capt. Ito, has started on a cruise in American waters. She touches at San Francisco. No immediate action will be taken by Japan against Corea. The British minister in Yeddo is making strenuous efforts to prevent the selection of Americans for positions of trust under the Japanese government.

There is continued trouble between foreigners and Chinese. American missionaries and ladies are assailed by mobs in Nauking, and an English lady was attacked at Jakn. The telegraph builders have again been driven from their work near Fuehau, and the Amoy officials protest their inability to control the populace. The attempt of China to control the Formosa aborigines has been abandoned. An imperial decree conceding free intercourse on stated occasions between foreign ministers and heads of departments of Peking has been published in the official gazette.

WASHINGTON, Dec. 6.—The admission of Morey to a seat to-day is considered the final defeat of the opponents to the *de facto* government in Louisiana. Lamar said in his speech that the compromise had been kept by the opposite party, and there must be no charge of bad faith against the Democrats.

FOREIGN.

ALEXANDRIA, Nov. 28.—The Abyssinians surprised and killed twelve hundred Egyptians, including twelve officers.

MADRID, Nov. 30.—Mr. Cushing, the American minister, will to-morrow present to the minister of foreign affairs a telegraphic reply from his government to the last Spanish note. The tenor of the American dispatch is considered very satisfactory, and dissipates recent apprehensions.

The ministerial changes resolved upon in the cabinet council of Saturday, and already announced, will take place on Thursday.

The first day of February is appointed for the meeting of the Cortes.

The *Cronista* states that at a conference between Gens. Jovellar, Campes and Quesada, at which the King was present, a plan of campaign in the north was agreed upon. It was decided that there should be a short delay in the commencement of operations on account of the unfavorable weather.

The *Epoca*, in an editorial article to-day, demonstrates the pressing necessity of a treaty of commerce and navigation between Spain and the United States, especially with regard to the commercial interests of Cuba.

LONDON, Nov. 30.—Prof. Thomas Hewitt Key, the philologist, is dead. He was mathematical professor in the University of Virginia in 1824.

LONDON, Dec. 2.—A *Daily News* special from Madrid gives the contents of the recent Spanish note to the United States.

Spain promises the gradual emancipation of slavery in Cuba, increased freedom of commerce; besides, foreigners, when arrested, shall have an immediate hearing, and legal redress shall be obtainable for past injuries.

Another special to the same journal says that great anxiety exists in Madrid regarding the reception of the note at Washington, as it embodies Spain's ultimatum.

Yesterday was settling day at the Stock Exchange. There were rather more failures than usual; the largest was that of Braggiotti Bros., stock and share brokers. Their liabilities are estimated at $350,000. There were also five other failures of less importance.

LONDON, Dec. 4.—The *Pall Mall Gazette* this evening contains the following brief but startling news item: An awful explosion occurred to-day at the Swaithe Maine colliery, near Barnsly, in the West Riding of Yorkshire. It is feared that more than two hundred lives are lost.

MADRID, Dec. 5.—Mr. Cushing, the United States minister, has had a long conference with Senor Collantes, the new minister of foreign affairs. It is understood the negotiations continue to be satisfactory.

From the Work.

WARRINGTON, FLA.—*Mr. Editor:* It is with great pleasure that I write you these few lines to let you know that our little church is still progressing. Our circuit preacher, Bro. W. H. Morris, has preached his last sermon for us, and we had a good meeting. Bro. Morris preached an excellent sermon, and we all felt that it was good for us to be there.

I thank God that we all have our faces still Zionward. Oh, may we still press onward until we gain that pearl of great price? Hoping that you will allow this a small space in our weekly visitor—the dear old ADVOCATE—I remain your brother in Christ, THEODORE E. KELLY.

DECEMBER 4, 1875.

VIRGINIA CONFERENCE STATISTICS, REPORTED AT ITS LATE SESSION.—A. G. Brown, from the joint board of finance, reported the appropriations made by the board of the funds in hand to the various claimants, which were confirmed, and furnished answers as follows to Minute questions 27 and 28: Amount necessary for superannuated preachers, and widows and orphans of preachers, $5,920; collected on foregoing account, $5,920; applied to superannuated preachers, $1,745; applied to widows and orphans, $4,175; total, $5,920.

The statistics were reported as follows in answer to Minute questions 21, 22, 23, 24, 25, 26: Number of local preachers, 189; number of members, 48,082; number of baptisms, infants, 1,322; number of baptisms, adults, 2,474; number of Sunday schools, 595; number of Sunday school teachers, 6,084; number of Sunday school scholars, 33,687.

THE threatened hostilities between the republic of Liberia and the aborigines on its borders has arisen, it is said, out of a question of disputed boundaries, and also a question as to the right of the aborigines to trade with European nations on Liberian territory. A battle has been fought in which about fifty were killed and wounded. It is believed that the Liberians will be able to subdue the malcontents.

THE forty-fifth semi-annual Mormon Conference met at Salt Lake City on the sixth ultimo. Brigham Young presided, and announced that "instruction would be imparted to the saints as the Holy Spirit might direct the various speakers."

AMERICAN BROOMS, from their superior make and finish, have attracted attention in Europe, and heavy shipments of the article are now made to England and Germany. The business at present is remarkably good.

Memphis Conference.

We take the following from the report in the *Western Methodist:*

The thirty-sixth session of the Memphis Conference began in the Christian church, Paducah, Ky., on Wednesday morning, November 17, 1875, at nine o'clock—Bishop David S. Doggett in the chair.

W. C. Johnson was elected secretary; D. R. S. Rosebrough, assistant secretary; W. M. Patterson, statistical secretary.

Charles Collins and James W. Mathis, during the year, had finished their work and died in peace.

The following brethren were admitted on trial, viz.: William T. Locke, Grant T. Sullivan, Thomas J. Simmons, James Edgar Walker, Samuel H. Williams, Reuben McW. King, George T. Peeples.

Deacons.—Traveling—William W. Scott, Joseph M. Maxwell, George H. Martin, James G. Clarke, Albert F. Hendrix, Henry C. Gamble, Charles Y. Rankin, William L. Duckworth, Jacob Sullivan, William H. Evans. Local—Ransom D. C. Dodd, George Sweeny, William H. Nelson, William J. Barnes, James J. Miller.

Elders.—Traveling—William O. Lanier, Henry M. Sears, Samuel B. Love, Thomas J. McGill, William Hay, Constantine D. Davis. Local—Don Carlos Culley, Thos. E. Travis, Noah G. Holyfield, Abraham T. Brown.

James M. Mavor, C. C. Glover, T. J. Neely, R. H. Burns, Benjamin Peeples, Thomas P. Davidson and James C. Crews were continued in a superannuated relation.

APPOINTMENTS.

Memphis District.—John Moss, P. E. Memphis—First church, Samuel B. Suratt; Central church, James A. Heard; Hernando Street church, Joseph H. Evans; Memphis City mission, Loreuzo D. Mullins; Springdale, Junius P. Walker; Bartlett, Thomas L. Beard; Bethlehem, Sterling B. Adams, T. P. Holman, sup.; Collierville, Phineas T. Scruggs, J. G. Clarke; Lagrange and Saulsbury, David Leith; Middleton, John A. Fife; Macon, Thomas L. Boswell, W. W. Scott; Shelby mission, William T. Locke; W. C. Johnson, editor *Western Methodist;* D. R. S. Rosebrough, Bible agent; William T. Plummer, president Bellevue Female College.

Somerville District.—Albert H. Thomas, P. E. Somerville station, William D. F. Hafford; Bolivar station, Armistead L. Pritchett; Grand Junction, William M. McFerrin; Whiteville, Ashley R. Wilson; Dancyville, George B. Baskervillie, R. V. Taylor, sup.; Stanton, Andrew C. Smith; Braden, George H. Mardin; Covington station, Charles Y. Rankin; Covington circuit, Richmond S. Harris; Gratitude and Bethuel, Benjamin F. Peeples; Embury, G. W. Wilson.

Jackson District.—Wm. T. Harris, P. E. Jackson—First church, Edward C. Slater; East Jackson, William M. Patterson; Jackson circuit and city mission, George K. Brooks, G. W. Hetly; Humboldt and Milan, James M. Scott; Brownsville station, Gulford Jones; Brownsville circuit, Clayton J. Mauldin; Denmark, Jas. G. Acton; Mifflin, J. R. Sykes; Pinson, Robert G. Rainey; Henderson, Benjamin F. Blackmon; Purdy, A. F. Hendrix, Grant T. Sullivan; Adamsville, to be supplied, Thomas F. Sanders, sup.; Amos W. Jones, president Memphis Conference Female Institute; Amos B. Jones, professor Memphis Conference Female Institute; William H. Leigh, agent Memphis Conference Female Institute.

Dyersburg District.—Robert H. Mahon, P. E. Dyersburg station, James W. Atkinson; Newbern, Wm. A. Cook; Hale's Point mission, to be supplied; Yorkville, Nathan Sullivan; Trimble mission, Thomas G. Randle; Kenton, Matthew M. Taylor; Trenton station, Jas. C. Hooks; Trenton circuit, Warren B. Seward; Alamo, Oliver P. Parker, James Perry; Friendship, William T. C. Young; Woodville, Jarrett S. Renshaw; Ripley and Durhamville, Nathaniel Futrell; Ripley circuit, William L. Duckworth; Ashport mission, to be supplied.

Dresden District.—Benjamin A. Hays, P. E. Dresden station, Warner T. Boling; Union City and Troy, James D. Bush, John E. Beck, sup.; Dresden circuit, Sampson T. Laue; Gardner and Frost, William C. Sellars; McKenzie circuit, John Randle, H. B. Covington, sup.; Hickman station, Samuel B. Love; Fulton, James M. Spence, Jeremiah Moss, sup.; Dukedom, Thos. E. Hall; Tiptonville, Daniel A. Ross; Cottage Grove, R. E. Graves; Boydsville, Reuben M. King; Lynnville mission, to be supplied; Troy, Joseph H. Collins; Obion circuit and mission, Wade H. Frost, M. D. Robinson, sup.

Paducah District.—Nat. P. Ramsey, P. E. Paducah station, Smith W. Moore; Paducah circuit and city mission, Richard L. West; Mayfield station, Joseph T. C. Collins; Columbus station, Joseph H. Maxwell; Hinkleville, Jasper V. Fly; Blandville mission, to be supplied (by J. J. Smith;) Clinton, Emsley B. Plummer; Milburn, Constantine D. Davis; Milburn mission, to be supplied (by Robert F. Birkhead;) Wingo, James M. Flatt; Benton, James G. Pirtle, J. G. Glasgow, sup.; Wadeshoro, to be supplied (by W. D. Padgett;) Briensburg, Henry C. Gamble; Birmingham, Walter T. Burke; Pine Bluff mission, to be supplied (by J. R. Dycus;) Hickman circuit, Finley Bynum; Murray, Joab A. Russell.

Paris District.—John H. Witt, P. E. Paris station, Warner Moore; Paris circuit, Thomas J. McGill; Spring Hill, William H. Evans; Paris Landing mission, George T. Peeples; Camden, Reuben R. Nelson, D. M. K. Collins, sup.; Huntingdon, Henry M. Sears; Trezevant, Thomas J. Simmons, Thomas C. Ellis, sup.; Salem, Wm. O. Lanier; Lexington, John S. Harris; Decaturville, William Hay; Saltillo, F. B. Davis, R. S. Swift, sup.; Morgan's Creek, Jacob D. Sullivan; McKenzie station, Thomas G. Whitten; Lavinia, Richard A. Umsted.

Transferred.—Archibald L. Hunsaker, to Pacific Conference; James E. Walker, to Arkansas Conference; Samuel H. Williams, to Texas Conference; Thomas M. Ragsdale, to Illinois Conference.

Alabama Conference,

COLORED M. E. CHURCH IN AMERICA.

MR. EDITOR: The Alabama Conference of the Colored Methodist Episcopal Church in America closed a very harmonious and, I think, profitable session in this place (Gadsden, Ala.,) on Monday night, the twenty-second instant, after having been in session six days. Bishop Lane, of that church, presided.

The North Alabama Conference of the Methodist Episcopal Church South was in session at Birmingham, Ala., at the same time. Our preachers at this place, itinerant and local, except myself, were there attending Conference; and I only left here to witness the proceedings of this colored Conference. I am happy to say it was to me a season of pleasure and delight, and I hope of profit. I was not only surprised but greatly edified to witness the manifest improvement which the most of them had made over past years in point of preaching, education, a knowledge of the regular Conference business, and the rules laid down in the Discipline to govern such bodies. In that body I saw the hoary-haired veteran and the beardless youth mingling together, bringing up their reports from their different fields of labor. Here I heard accounts of hard circuits, large districts, hard work, little money, short pay, opposition and persecution, mostly, however, from those foreign elements which had been introduced among their people, and which had been the cause of dividing their class into parties in their church relations. But amidst all these discouragements and disadvantages there was no murmuring; saw no log-rolling for easy circuits and fat places, if they had such; no demands upon the Bishop to "send me to such a place or 'I'll stop—I'll locate,'" but a general submission of their destiny to the Bishop and his cabinet appeared to be manifest. Accounts of revivals, conversions, accessions, the building of new churches, and the opening up of some new fields of labor came in from many parts. I saw among them a general disposition to learn and improve themselves in knowledge. While their education, of course, was somewhat limited, yet many if not all could read, and some fluently; and I saw several good penmen, and I believe all, young and old, were striving to obtain as liberal an education as was in their power. Some of the reports submitted would have been creditable in any Conference—superior to some I have heard at some of our Annual Conferences.

We gave them the use of our church, which was occupied during the day with Conference business, and at night with preaching. They had also the use of the Baptist church on Sunday. From their minutes and from the statistical secretary I obtained the following items, which show their strength in this State so far as they could approximate correctness, as several of their preachers, and I believe some of their presiding elders, were absent, and their works not fully represented: Admitted on trial, 2; into full connection, 6; deacons ordained at this Conference, 13; elders, 5; remaining on trial, 17; died, 2; traveling preachers, 80; church members, 10,256; number of districts, 8; circuits and stations, 80; amount collected for Bishops, presiding elders and preachers in charge, $2,546.10; Sunday schools, 88; collected for missions, $17.25; value of church property, $17,070.95.

Now a few things in reference to Bishop Lane, the presiding officer of this Conference, and I close. His manly bearing, and the respectful attitude which he maintained toward both races, but especially to the whites; his loyalty to Southern Methodism, its principles, doctrines, usages, etc., together with the appropriate lectures and sermons which he delivered to both whites and colored; his apparent perfect acquaintance with the law and usages of Methodism in the Conference-room and in the pulpit; his manifest desire to improve his people in knowledge and religion, as was seen from his acts and associations with them; and his zealous labors to impress them with the idea that they must labor and study to elevate themselves, together with the clear, forcible manner that he preached the gospel, left upon the minds of this community the conviction that he was "the right man in the right place." On Sabbath morning before the ordination of deacons he delivered a very appropriate and impressive sermon to his people from Second Timothy, 4, v. At half-past three o'clock P. M., by request of the whites, he preached to a large and attentive congregation from the words of St. Paul: "All are yours, and ye are Christ's, and Christ is God's;" after which, by the suggestion of a good Baptist brother, a collection was taken up for him, and although the amount received was not very large, yet it showed the high appreciation in which he was held by the white citizens of the place, who regard his visit here, and that of his Conference, as having produced a fine effect upon both races in bringing them nearer to each other, and in cementing them, at least in interest, more fully than before. After this he explained to the people the nature, origin and objects of their organization—who they were, and from whom they sprung, etc. Many of his congregation left that evening wiser than they were before on this subject. At night, after a discourse by one of his aged preachers, the sacrament of the Lord's Supper was administered to a large number of communicants. He closed his Conference on Monday night by giving his preachers an impressive and instructive lecture, reading out the appointments, singing the parting hymn, and they dispersed to the east, west, north and south, carrying with them the good wishes, kind feelings and prayers of the people of Gadsden.

A. C. RAMSEY.

GADSDEN, ALA., November 25, 1875.

CONFERENCE SESSIONS.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Denver	Helena	Marvin	July 29
Western	Council Grove	Marvin	Sept. 1
W. Virginia	Guyandotte	Wightman	Sept. 15
Columbia	Brownsville	Kavanaugh	Sept. 15
Kentucky	Maysville	Marvin	Sept. 22
Illinois	Litchfield	Doggett	Sept. 22
St. Louis	Salem	Keener	Sept. 22
Tennessee	Fayetteville	Wightman	Oct. 6
Louisville	Cloverport	Doggett	Oct. 6
Missouri	Glasgow	Keener	Oct. 6
Indian Miss'n	Atoka	Pierce	Oct. 6
Pacific	San Jose	Kavanaugh	Oct. 13
S. W. Missouri	Neosho	Keener	Oct. 13
West Texas	San Antonio	Pierce	Oct. 20
Holston	Knoxville	McTyeire	Oct. 20
Los Angeles	Los Nietos	Kavanaugh	Oct. 27
North Texas	Paris	Pierce	Nov. 3
N. W. Texas	Corsicana	Pierce	Nov. 10
N. Alabama	Birmingham	Marvin	Nov. 17
Memphis	Paducah	Doggett	Nov. 17
Virginia	Danville	McTyeire	Nov. 17
Arkansas	Lewisburg	Wightman	Nov. 24
N. Mississippi	Koschisko	Paine	Nov. 24
East Texas	Carthage	Pierce	Nov. 24
White River	Helena	Doggett	Dec. 1
N. Georgia	Griffin	Keener	Dec. 1
N. Carolina	Wilmington	McTyeire	Dec. 1
German Miss.	Galveston	Pierce	Dec. 1
Alabama	Greenville	Marvin	Dec. 8
Little Rock	Mineral Sp'gs	Wightman	Dec. 8
Texas	Brenham	Pierce	Dec. 8
S. Georgia	Americus	Doggett	Dec. 15
S. Carolina	Orangeburg	Keener	Dec. 15
Mississippi	Canton	Paine	Dec. 15
Louisiana	New Orleans	McTyeire	Dec. 15
Florida	Quincy	Wightman	Jan. 5
Baltimore	Winchester	Marvin	Mar. 2

LIBRARIES OF THE UNITED STATES. There are in the United States more than 70 public libraries which contain over 25,000 volumes each. Of these, 9 possess more than 100,000 volumes, 7 more than 50,000 and less than 100,000, and 17 more than 35,000 and less than 50,000. The largest collection is the Congress Library, which has 261,000 volumes. The Public Library of Boston contains nearly the same number, and increases at the rate of 15,000 volumes a year. Harvard College has 200,000; the Astor and the Mercantile of New York, 148,000 each; the Mercantile and the Library Company of Philadelphia, 105,000 and 101,000 respectively; the Athenæum of Boston, 103,000; and Yale College, 100,000. The New York State Library, at Albany, has 67,500 volumes, not including the Law Library, which has 25,500. The Society Library of New York possesses 64,000 volumes; the Public of Cincinnati, 62,000; the Peabody Institute of Baltimore, 56,000; the Antiquarian Society of Worcester, 55,000; and the Apprentices' of New York and Dartmouth College, 50,000 each. Those which contain more than 35,000 are as follows: The Mercantile of Brooklyn, Watkinson of Hartford, Mercantile of St. Louis, Cornell University, Historical Society of New York, State of Maryland, State of Michigan, Public of Chicago, State of Ohio, Mercantile of San Francisco, Surgeon General's Office at Washington, University of Virginia, City of Springfield, State of Massachusetts, Public School of St. Louis, Bowdoin College and the Mercantile of Cincinnati.—*American Cyclopedia.*

A YOUNG LADY went to the photograph artist recently, and wished him to take her picture with an expression as if composing a poem.

Books and Periodicals.

HEROINES OF METHODISM. By Mrs. and Miss Martin. Edited by Atticus G. Haygood, D. D. Nashville, Tenn.: Published by A. H. Redford, agent, for the Methodist Episcopal Church South, 1875.

This little volume of 224 pages contains brief sketches of seven of the elect ladies of early Methodism, to wit: Susanna Wesley, Mrs. Fletcher, Mrs. Coke, Lady Huntingdon, Mrs. Hester Ann Rogers, Lady Maxwell, Grace Murray. The authors have done their work well, considering the condensed form in which these most interesting characters are portrayed. The style is clear, pure, sprightly. We commend the work most heartily. It should be placed at once in all of our homes and Sunday schools.

—Scholars' Hand-Book on the International Lessons, from January to July, 1876, is by Rev. Edwin W. Rice, and published by the American Sunday School Union, Philadelphia. It embraces studies in the life of David, and studies in the Acts. For those who use the International Lessons this little volume will be a great convenience.

LITTELL'S LIVING AGE FOR 1876. In no other way can so much of the best work of the best minds of the time be obtained so cheaply or conveniently as through this standard eclectic weekly.

In 1876 it enters upon its thirty-third year, having met with continued and increasing success, and being now, since its absorption of Every Saturday, practically without a rival in its field. With its weekly issue, and its *three and a quarter thousand* large pages of reading matter a year, it is enabled to present with a freshness and satisfactory completeness, attempted by no other publication, the ablest essays and reviews, the choicest serial and short stories, the most interesting sketches of travel and discovery, the best poetry, and the most valuable biographical, historical, scientific and political information from the entire body of foreign periodical literature. It would be difficult, therefore, to overestimate its importance to American readers as the only thorough compilation of an indispensable current literature—indispensable because it embraces the productions of the foremost living writers in science, fiction, history, biography, theology, philosophy, politics, criticism and art.

Such distinguished authors as Hon. W. E. Gladstone, Prof. Max Muller, Prof. Huxley, Dr. W. B. Carpenter, Prof. Tyndall, R. A. Proctor, the Duke of Argyll, Edward A. Freeman, Francis Power Cobbe, James Anthony Froude, Mrs. Muloch, Mrs. Oliphaut, Miss Thackeray, Jean Ingelow, George MacDonald, Thomas Hardy, William Black, Anthony Trollope, R. D. Blackmore, Mrs. Parr, Julia Kavanagh, Mrs. Macquoid, Matt. Arnold, Henry Kingsley, Thomas Carlyle, F. W. Newman, W. W. Story, Robert Buchanan, Tennyson, Browning, etc., are represented in its pages; and during the coming year, besides the best fiction by the leading foreign novelists, it will give the usual amount, unapproached by any other periodical, of the most important literary and scientific matter of the day, from the pens of the above-named and many other able living contributors to current literature.

The Living Age has always stood "at the head of its class," not only as the best, but, all things considered, the cheapest of the eclectics; and in the multiplicity of quarterlies, monthlies and weeklies it has become almost a necessity to every person or family of intelligence and taste; for it alone furnishes such a compendium of whatever is of immediate interest or permanent value in the literary world as to render it an invaluable economizer of time, labor and money.

The subscription price ($8 a year) is cheap for the amount of reading furnished; or for those desiring the cream of both home and foreign literature the publishers make a still cheaper offer, viz.: to send (*postage prepaid on both periodicals*) the Living Age and either one of the American $4 monthlies or weeklies, a year, for $10.50. With the Living Age and one or other of our leading American monthlies a subscriber will, at remarkably small cost, be in possession of the best which the current literature of the world affords.

The volume begins January 1, and to new subscribers, remitting now, the publishers (Littell & Gay, Boston) offer to send the intervening numbers *gratis.*

The Christian Advocate.

THURSDAY, DECEMBER 9, 1875.

THE NINETY-AND-NINE.

There were ninety-and-nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far off from the gates of gold,
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, thou hast here thy ninety-and-nine;
Are they not enough for thee?"
But the Shepherd made answer: "This one of mine
Has wandered away from me;
And although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through,
Ere he found his sheep that was lost.
Out in the desert he heard its cry—
Sick and helpless, and ready to die.

"Lord, whence are these blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back!"
"Lord, whence are they so red and torn?"
"They are pierced to-night by many a thorn."

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven:
"Rejoice! I have found my sheep!"
And the angels echoed around the throne:
"Rejoice, for the Lord brings back his own!"

Fraternity.

The General Conference of 1874 proposed to enter into fraternal relations with the Northern Church upon certain specified conditions, and through the Bishops appointed commissioners to treat with said church upon said conditions. Now the advocacy of unconditional fraternity by certain brethren, in opposition to the action of the General Conference, cannot further, but must, to the extent of their influence, embarrass negotiations. Of course these brethren cannot hope to influence the commissioners to ignore instructions. What, then, can be their purpose? Have they personal interests to further? Or do they wish to encourage the Northern Church to persist in wrong-doing? Or can they wish to weaken us by fomenting divisions? Or do they wish to make the impression, on the outside world, that they are the only ones in the Southern Church that have the sweet spirit of charity? We will not charge them with any such motives; for many of them are honorable brethren. But then we are greatly puzzled to understand why they should thrust themselves between the commissioners appointed by the General Conference and the Northern Church. If they crawl uninvited into the middle they must not complain if it should be too hot for comfortable resting. The three star brother thinks they are aiming at organic union, and I must confess that he gives some pretty stubborn facts in support of this hypothesis. But still I must think they have no well-defined object. They are just experimenting—like the Lincoln county man, in the "Georgia Scenes"—just trying to see how they could "a fought." Whatever may be their aim, they are exceedingly pugnacious—especially Bro. Abbey—for peace.

If you will take Bro. Abbey's papers, and so edit them as to cut off all redundancy, they would take the premium for containing more fallacies than any papers of the same length ever published in the CHRISTIAN ADVOCATE. Take, then, a few instances at random:

1. He says: "Two parties, individuals, communities, nations or churches," can negotiate to better advantage if on "fraternal terms;" hence he concludes that it is best to "unite these churches in good, wholesome fraternity," and then to address ourselves to the settlement of the difficulties. He begs the question by assuming that unconditional fraternity would be "good, wholesome"—that is the question at issue. The doctrine he advocates is this: A town in a state of siege should surrender and then make terms with the besiegers. The nation that is fighting for the redress of wrongs should make peace and then enter into negotiations. Bro. Abbey's expedient has the merit of being original, unique. Whoever would put it afloat, however, might find it, like Crusoe's boat, too heavy for his strength. No statesman ever did or ever will venture upon an expedient so wild and reckless. Mr. Crawford, in the war of 1812, did advise Mr. Clay to propose terms that should ignore the question at issue—the impressment of American seamen—but Mr. Crawford distinctly states that he gave the advice because the battle of Waterloo had liberated Wellington's English forces, and these, if turned against us, might soon put us in the situation of France—at the mercy of the enemy. But Mr. Crawford would have been pronounced *non-compos* then had he advised peace without settling the question at issue, on the avowed principle that that was the best way for nations, and afterward they could resort to diplomacy with greater advantage.

Now the Northern Church began a war on us over thirty years ago:

"A war fit for Cain to be the leader of—
An abhorred, accursed, a fraternal war."

(If the reader will turn to Bro. Abbey's first paper he will see that I make a better application of his poetry than he does himself; and before I am done he will see that Bro. Abbey is more unfortunate in his application of Scripture than he is of poetry.) The same General Conference that sent fraternal messengers to us with honeyed words also sent Bishop Haven as a chosen representative and exponent of this "fraternal war." Their words were smoother than butter; but, if actions speak louder than words, we must conclude that war was in their hearts. Yet our brother advises us to surrender at discretion, and thus put ourselves upon their generosity. Suppose we heed this advice, and that our fraternal enemies turn on us and say: "We now have all we desire—unconditional fraternity." What would we then do? Hold on to this hollow fraternity, or retrace our steps? If you run the ship on these breakers it may take a real, *bonafide* miracle to rescue her.

2. He says: "There is one and but one thing in the world * * * calculated, above all other things, to heal breaches." Well, what is this wonderful panacea? He answers: "That thing is fraternity * * * or a religious regard for the opinions, views and feelings of others, though they may be in the wrong." A religious regard for the wrong opinions, wrong views and wrong feelings of others! If this be the only one thing in the world calculated to heal breaches, then let discord reign forever. If this be your idea of fraternity, brother, then write me down against it. Why, my dear brother, you would take into Christian fraternal relations all the heretics from Cain, the fratricidal murderer, to the Gnostics of every shade and hue, and from the Gnostics to our day; you would include all skeptics from Julian, the Apostate; if, indeed, your rule did not oblige you to Christian fraternity with the devil and his angels. If "a religious regard for wrong feelings" be Christian fraternity, as you declare, then I know no parties to whom it may be more appropriately extended than "the devil and his angels." He holds his premises firmly, and he marches boldly to the conclusion. If I felt myself bound to have a religious regard for wrong opinions, views and feelings, I should certainly go with Bro. Abbey for unconditional fraternity with the Northern Church.

3. Bro. Abbey quotes Scripture. His quotations are correct; his scripture is "good, wholesome;" but he fails in the most difficult part of a discourse—some of his applications are amazingly wide of the mark. He says: "From one end of the line to the other we are commanded to let brotherly love continue." He seems strangely to forget the facts of history. It will be needful for another General Conference to put them on record for his benefit. Can it be possible that Bro. Abbey does not remember that the Northern Church is wholly responsible for preventing the continuance of brotherly love—that, indeed, she would have no brotherhood at all with us? No! no! brother, not all along the line—only along the northern part of the line is that exhortation applicable. He quotes again: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Now the Northern Church did cause these divisions by deposing a Bishop without trial, and other unwarranted and lawless proceedings. The Southern Church did withdraw, in accordance with this scripture. The three star brother was not in this difficulty except by his representatives. Indeed he was not a member of the church at the time, was not old enough to form an opinion. And now, forsooth, because he will not rush back to the arms of these offenders, over the grave of his deposed Bishop and over the recorded acts of his General Conference, is he to be charged with causing divisions? Oh, no! Bro. Abbey. Your gun is good metal—a veritable war gun; it has range enough—rather too much; it is well loaded—but you are shooting at the wrong man. Turn it northward and you will bring them down by hundreds of thousands.

I perhaps ought to apologize to the three star brother for entering into his controversy. I know him well enough to believe that he needs no help. My apology is the one the boy made for knocking his father off the log. "Why did you do it?" asked the father. The son replied: "You lay so fair I could not help it."

WILLIAM A. MCCARTY.

AN Americanized citizen was called on as a witness in a case before one of the justices lately, and when the oath was administered he raised both hands and said: "I shall spoke nodding what ain't drew, if ever I hope to die so quick as a minute!"

Montgomery Male and Female Institute, Lower Peachtree, Ala.

MR. EDITOR: Permit me through the columns of the ADVOCATE to call attention to the Montgomery Male and Female Institute, a new school just sprung up on Lower Peachtree circuit.

Six months ago the idea that a high school calculated to prepare young men and girls to enter the first colleges and seminaries of the country could be established and put in successful operation in this section of country had never been conceived, much less entertained, by even, those so sensibly impressed with the necessity of such an enterprise; yet, through the indomitable energy and perseverance of a single community, generously aided by the merchants at Lower Peachtree, and a few others friendly to education, land was procured, lumber purchased, and hauled over twenty miles, a house built, and the school opened on the fourth of October last, under the supervision and control of Rev. W. A. Montgomery, of the Alabama Conference, and at present pastor of the circuit, with thirty-seven pupils, and has since steadily increased to between fifty-five and sixty, with very flattering prospects for a still greater increase.

The school is located in the country, not even a store or business house of any kind nearer than five miles, where there never has been a school of higher pretensions than those usually taught for a few months in the year by journeymen teachers, and in the midst of a people who deserve the more credit for their zeal from the fact that such were the only criterion for the hope of permanency, or the anticipation of wholesome and profitable results for the sacrifices they were necessitated to make in order to establish the one of which I write.

The trustees named the school for the principal, in token of their appreciation of him as a minister and teacher, and in order that his services as such might be retained; and, in accordance with the universal wishes of the community, the Quarterly Conference recognized the board of trustees, and resolved to petition the Bishop to appoint him to the school at the next session of the Annual Conference. In my opinion but few men can be found who could have accomplished so much in so short a time, and who would have aided a community to the extent that he has in the accomplishment of an enterprise so well calculated to advance both its educational and spiritual interests.

For the information of those who may desire to avail themselves of an opportunity to send to a first-class school, on the most liberal terms offered in Alabama, I would simply state that the location is healthy, and, as before intimated, free from those bad influences resulting from a close proximity to whisky shops. The society is by no means objectionable, with every prospect of rapid improvement as the school progresses and its influence is extended.

The church which is near the school, and which has been built since the war, speaks well for the community. It is an excellent building for the country, nicely painted and neatly kept, owned and used by the Methodists, but attended and supported by Presbyterians, Baptists and Methodists, where there is now in active operation a good Sunday school, and where there will be preaching every Sabbath during the next Conference year—once during the month by the pastor of the circuit, and three times by Bro. Montgomery, who will give his personal attention to the Sunday school three Sabbaths in the month. Boarding is furnished by families at $8 per month, exclusive of lights and washing, and the rates of tuition at $2.50, $3 and $4 per month, and the children of ministers in the regular work taken at reduced rates of tuition. As soon as the necessary arrangements can be perfected, music will be taught at a less rate than that advertised by any school in the country. Lessons in vocal music are given free of charge, and no incidental fees are connected with the terms of the school.

Respectfully yours, F.

YELLOW BLUFF, WILCOX CO., ALA., November 17, 1875.

THE *Baptist Teacher*, commending a cheerful, happy manner, makes the following good, practical applications:

"Try it on the superintendent. Gather round him, 'boost him,' make the most of him. Let him understand that you mean to stand by him; that you have faith in God, and faith in him, and faith in the future; and the next time he rises to address the school the radiance of his face and the cheery ring of his voice will make everybody wonder what on earth has happened to so transfigure the man."

AUNT TABITHA is worried by frequent changes in the French ministry. She says: "I never had much opinion of them French people anyhow. Nothing can save them but good, stated, regular preaching."

OBITUARIES.

DIED, in Madison county, Miss., September 1, 1875, Col. N. G. ROUSSEAU, in the sixty-first year of his age.

It is due to the men of activity in the church and in the enterprises of life that some tribute shall be paid to their memory when the Master removes them; and the death of Col. Rousseau makes so void a place once filled with generosity and usefulness, that we pause a moment to pay that tribute.

He was born in North Carolina, June 9, 1815. In 1825 the family removed to Tennessee, where he grew to manhood, accustomed to labor, and inured to a discipline which gave him strength and energy and self-reliance. In 1836 he came to Madison county and engaged in planting.

Although his education was limited, he possessed just the elements of character which could not fail of success, and he rose rapidly to the esteem of the community, and to an easy affluence. In 1841 he was married to Miss C. M. Watkins, of Jefferson county. The childless pair walked hand in hand along the years of wedded life, and the sad survivor is left to a solitude, all the more lonely in that her "house is desolate."

In that kind of generosity which enlists the heart and moves the hand few men have surpassed Col. Rousseau. He knew how to be hospitable, and he enjoyed the companionship of friends; he knew how to be liberal, and from his storehouse the poor were supplied; he knew how to sympathize with suffering, and his house was the home of the orphan; he comprehended the interests of the community, and was forward in every public enterprise; he was profoundly a Christian, and the church and its ministers shared his substance in no stinted measure. He had been educated by a pious mother—a woman of rare good sense and of eminent religious character; and, although he made no profession of religion until he joined the Methodist Church in 1867, the hallowed influence of that mother was felt by him as a power for good through all his life.

Not a little dejected by the havoc of the war, he strove to repair his broken fortune, and to provide for himself and his household the means of subsistence. In February last his health began to give way, and after seven months of suffering, almost more than mortal could endure, he sunk to rest. The writer of this memorial had known him when he stood strong in manhood's vigorous prime, and when the pressure of years had checked his haste, and he saw him prostrate, helpless, suffering, patient, submissive, meek, trustful, as he turned his sightless eyes toward her who seemed unconscious of weariness through all these anxious months—whose full heart groaned beneath its load of anguish, and bade her "farewell until we meet in heaven."

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DIED, of swamp fever, at his residence in Morehouse parish, La., October 4, 1875, J. C. F. TAYLOR, in the fifty-second year of his age.

Mr. Taylor had been a resident of this parish for eighteen years. He was among the first who settled in that portion of Morehouse known as Gum Valley or Gum Swamp. Strictly adhering to the principles of the Methodist Church, of which he had long been a consistent member, ever kind, charitable and generous to others' faults, Mr. Taylor faithfully, as a Christian, discharged his duties to both God and man. In all just and good causes he was ever ready to lend a helping hand. Was a brother in need, was a pastor poorly supplied?—his purse was generously opened and their wants liberally attended to.

His lively, cheerful disposition was apparent to all. Never did he permit the troubles of out-door affairs to penetrate into the quiet and peace of his happy home, of which he constituted the light, the life and the sunshine. A kinder friend, a more indulgent father and a more devoted husband never lived. During his illness of two weeks he was truly an example of the greatest patience and forebearance. His sufferings were intense, yet he never complained. The attentions of his many friends, who gathered around him to offer their services—the last tokens of friendship—were not unnoticed by him. The simple "thank you" was never omitted after the performance of the smallest act. He seemed to have a presentiment, from the first of his illness, that the time had come when he must bow in submission before the throne of an all-wise God, when every link, every tie that bound him to this earth must be severed, and his soul, leaving the body, must appear before its God. And yet he shuddered not. On the contrary, he viewed not death as a grim monster, but rather as a release from suffering—a happy transformation from a world of sin and sorrow to one of purity and eternal felicity. He bade his friends and family all farewell, told them to meet him in heaven; then he called to his bedside some of his old servants, his former slaves, and, bidding them take care of his darling wife and poor little children, he shook hands with them.

He leaves a wife and four little children, who bitterly bemoan his loss. Many a day, many a month will roll into eternity, still leaving an aching void, a bleeding wound.

B. T.

BRO. THOMAS J. HOOD was born in Autauga county, February 2, 1828, and died of hemorrhagic fever, in Summerfield, Ala., October 29, 1875.

He professed religion and joined the church under the ministry of Rev. B. F. Blow in 1871. His repentance was deep and pungent, his struggle for spiritual life and freedom from the thralldom of sin bitter and intensely earnest, and his conversion correspondingly clear.

He was, very soon after his conversion, appointed steward of the church and superintendent of the Sabbath school, both of which offices he filled not only acceptably, but with great efficiency. He was a sincere friend, an upright citizen, a liberal supporter of the church, and the poor always found in him a kind friend. As a husband and father he was affectionate, tender, indulgent. There was in his nature a spirit of pleasant humor that always rendered his company agreeable alike to young and old. Although sedulously devoting his time to business pursuits, he possessed a taste for literature, science and biblical research.

About a year ago he moved from Autauga county to Summerfield for the purpose of educating his children. His last illness was so violent and brief as to allow no opportunity for religious conversation; but his wife informs me that his last days were marked by unusual devotion and religious interest. He was greatly impressed and delighted with a sermon preached by Rev. A. D. McVoy on the Sunday night previous to his death, and, returning home, expressed much regret that his wife had not shared its benefits. His death creates a wide chasm in the circle of his friends and relatives. To his heart-stricken wife and six children, to whom he was so much devoted, the loss seems irreparable; but the Lord will provide.

R. S. WOODWARD.

DIED, on the morning of the twenty-fourth of August, 1875, our dear friend, Miss LOU. MARKHAM. She was born in the city of Mobile in the year 1855, joined the Methodist Episcopal Church in her early childhood, and remained a faithful Christian until her death. She was confined to her bed for nine long weeks, during which time she suffered very much, but bore her sufferings with much patience. She was nursed in her last illness by her beloved sisters, who watched over her day and night with much anxiety. Oh, what a blessing it is to have loved ones to lean on in the hour of sickness and death! How sweet to close the eyes of the loved ones on earth and open them spiritually upon the loved ones above, on Jesus, and on heaven itself! A father, a brother and four sisters comprise the living family of our deceased friend. She also leaves a large circle of friends, who will mourn her early death, for none knew her but to love her. Her home has lost one of its choicest jewels, society one of its brightest stars. But we believe that, though her body is now cold in death, her spirit is to-day rejoicing in heaven, in company with that of her mother and other loved ones, yea, with her Redeemer and all the blood-washed throng.

Our friend died when quite young, being just twenty on her birth-day, thus leaving the proof that the young may die. How mysterious is death!

"Leaves have their time to fall, and stars to set,
And flowers to wither at the north wind's breath
But thou, thou hast all seasons for thine own, O Death!"

Her friend,

LAURA A. MOORE.

LEON G., son of Mr. R. J. and Mrs. M. C. Thoms, was born June 22, 1872; was baptized by Rev. T. P. Howard in September, 1874, and entered upon his immortal career October 22, 1875. In this sad affliction our hearts are comforted to know that the gentle spirit of the loved little Leon has gone to live forever in the fair city of God.

R. A. THOMS.

THE *Normal Class* suggests the following admirable plan for Sunday school "tea meetings:"

"First, all the teachers and officers. Then, on another evening, all the senior scholars. Divide the other classes into about four sections, and have for each section a tea meeting, with readings, declamations, pictures, etc."

How the bills shall be met is not suggested, for "where there's a will there's a way."

FIGHT as an intrepid soldier, and if thou sometimes fallest in thy feebleness, rellft thee and take new strength.—*Thomas A'Kempis.*

INSURANCE.

MECHANICS' & TRADERS'

INSURANCE COMPANY

NO. 11 CARONDELET STREET.

SIXTH ANNUAL STATEMENT.

NEW ORLEANS, Sept. 29, 1875.

In compliance with Article 12 of the Charter, this company makes the following statement of its business for the year ending August 31, 1875:

Received for—		
Fire premiums	$120,550 10	
River premiums	52,895 21	
Marine premiums	21,370 19	
Unearned premiums, August 31, 1875	48,000 00	$242,821 50
Deduct unearned premiums	$42,620 00	
Deduct returned premiums	5,462 70	48,082 70
Net earned premiums		$194,738 80
Less—		
Fire losses	$48,755 42	
River losses	15,207 89	
Marine losses	607 43	
Unadjusted losses	26,000 00	$80,570 74
Reinsurances	$17,283 80	
Rebate	8,391 19	
Taxes and licenses	5,930 85	
Office expenses, Board Underwriters, Babcock engines	30,080 18	
Profit and loss	14,363 00	
	$70,123 98	
Less interest	31,211 38—44,879 62—125,450 36	
Net profits		$69,288 43

ASSETS.

Bills receivable for premiums and loans on pledge		$267,393 24
Cash		35,610 23
Premiums in course of collection		11,097 72
Invested in bank, insurance and other stocks, bonds, etc.	$56,709 20	
Less shrinkage	14,000 00	42,709 20
Real estate		2,001 66
Stock notes		163,216 68
Total		$521,629 67

The above statement is a true and correct transcript from the books of the company.

LLOYD B. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA, City of New Orleans.

Sworn to and subscribed before me, notary public, this twenty-ninth day of September, 1875.

CHAS. G. ANDRY, Notary Public.

The Board of Trustees, at their annual meeting on the twentieth instant, resolved to pay 10 per cent. interest on paid-in capital, and declared the following dividends:

2½ PER CENT. on paid-in capital.
20 PER CENT. on earned premiums.

All of which will be paid on full-paid stock, or credited on notes on stock in part paid, on and after Tuesday, October 26, 1875.

TRUSTEES.

A. J. Aiken,	J. Davidson Hill,
S. D. Antey,	M. Johnson,
Hugh Allison,	J. S. Lanphier,
Isaac Bloom,	Robert L. Moore,
J. A. Brasselman,	H. J. Mullen,
W. T. Blakemore,	John Myers,
C. H. C. Brown,	Edward Nalle,
E. M. Briggs,	Edward C. Payne,
Samuel Boyd,	George W. Sentell,
John D. Cobb,	W. S. Thompson,
J. E. Campbell,	Frederick Wing,
W. L. Cushing,	C. W. Wood,
Benjamin Gerson,	T. S. Waterman,
P. G. Gilbert,	J. F. Wyche,
T. A. Green,	Lloyd B. Coleman,
G. P. Harrison.	de24

FACTORS' AND TRADERS'

INSURANCE CO.

37 CARONDELET STREET.

ASSETS APRIL 30, 1875.....$1,486,315 88.

This Company issues Policies on

Fire, River and Marine Risks

AT LOWEST TARIFF RATES.

ED. A. PALFREY, President.
MOSES GREENWOOD, Vice President.
THOS. F. WALKER, Secretary.

TRUSTEES.

Moses Greenwood,	R. M. Wadsley,
W. A. Johnson,	A. Brittin,
John I. Noble,	A. H. May,
John Chalfe,	S. H. Snowden,
Richard Milliken,	T. Lytt. Lyon,
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Isaac Scherck,	William J. Behan.
B. F. Eschleman.	no14 6m

JOHN KENZ,

MANUFACTURER OF

Screwed and Sewed Boots and Shoes

NOS. 16 AND 20 ROYAL ST.,

Opposite Cosmopolitan Restaurant and Gem Saloon,

Between Canal and Customhouse streets,

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Mrs. Mayfield's Happy Home

FOR 1876.

THE ONLY FASHION MAGAZINE IN THE SOUTH. It is now well established—a grand success. Profusely illustrated every month. Filled with Choice Literature by Southern authors. Large Premiums offered to those who get up clubs. Magnificent Chromo given to every subscriber. Subscription and postage, $3. Sample copies, 25 cents. Agents wanted. Address MAYFIELD'S HAPPY HOME, 301 Main street, Memphis, Tennessee. oc21 8t.

NOTICE.—I offer for sale my RESIDENCE in Brookhaven, Miss., cheap. It is one of the best and most desirable in the town, with Garden, Orchard and all Out-Buildings complete. The buildings are all new. It is situated convenient to Whitworth Female College and to the Male Academy. Location healthy. Terms—One-half cash the balance in two payments, with ten per cent interest. All information can be had by writing to me at Brookhaven, Miss.

no18 4t JOHN W. MCMILLAN.

The Christian Advocate.

THURSDAY, DECEMBER 9, 1875.

CLOSING DAYS.

The plashing breakers on the beach seem to the listening ear
To wail a soft, sweet, plaintive dirge for the departing year;
The yellow leaves, whirl'd o'er the path by the sharp autumn breeze,
In eddying clouds are falling fast from all the rustling trees.

The frost-beads sparkle on the grass, bright in the chilly dawn;
The mateless thrush his lonely meal seeks on the rectory lawn.
The laurustinus 'gins to show her white and rose-ate flowers—
Sure tokens that have fled at last the summer's golden hours.

Blackberries on the privet hang, the ash shows clusters red,
Crowned with a scarlet diadem King Oak's majestic head;
The elms are orange, the queen beech is robed in russet brown,
And from the graceful, pendent birch dino leaves come showering down.

Close in the furze the linnet lies, the lark's shrill voice is mute,
No longer from the cherry-bough the blackbird tunes his flote;
The white-throat and the nightingale to sadder climes have flown,
And on the berried holly-bough the redbreast sings alone.

Ah, sweet and solemn are the days that mark the dying year,
Waking, like music, in the heart some slumbering memories dear—
Oftimes gone by, of friends long dead, of happy, fleeting hours,
When our fond youth was one long dream of love and joy and flowers. *Belgravia.*

The Fruits of Palestine.

The extent of Palestine is not in any way commensurate with the important place which it has occupied in sacred and profane history. Not larger in area than Wales, and diversified in like manner with mountains, lakes, rivers, and plains of great fertility, it formed a kind of neutral ground between Assyria and Egypt. The only road by which the two great rivals of the ancient world could approach one another—by which alone Egypt could get to Assyria, and Assyria to Egypt—lay along the broad, flat strip of coast which formed the maritime portion of the Holy Land, and thence by the plain of the Lebanon to the Euphrates. Thus it became the convenient arena on which, in succeeding ages, the hostile powers who disputed for the empire of the East fought their battles; and here the armies of France, England and Germany contended with the hosts of Saladin. But among the recesses of the many wooded hills and intricate valleys we may not unreasonably presume that there are villages whose inhabitants have lived on from age to age undisturbed by the invasions which have successively visited the more open and accessible parts of the country. The description given in the Scriptures as the "land flowing with milk and honey" leads at first glance to the supposition that if Moses wished to reconcile the Jews to the territory on which they were about to enter, and to extinguish any lurking desire on their part to return to the fleshpots of Egypt, he would represent the "promised land" under the most favorable colors. Upon the whole, however, in spite of statements made to the contrary, his description is substantially correct. In antiquity Judea was very carefully cultivated, and, notwithstanding the great density of the population under Solomon, it is said to have exported considerable quantities of corn. Nowhere upon a similar limited space are there a greater number of ruined cities to be seen, and the vestiges of terraces upon the declivities still remain which were covered with plantations of figs, vines and olives. On some of the hills the terraces have been repaired and reconstructed, and these contain plantations of olives or figs, sometimes with and sometimes without vineyards, surrounded by rough stone walls, and with the watch towers at the corners, so frequently mentioned in the parables. We have it upon the authority of Tacitus that in his time it was particularly celebrated for its palm-trees, which in fact were the emblem of the country, and the aromatic plants that grew in the uncultivated parts furnished the wild bees with the honey which they stored in the hollows of roots and trees. This great abundance is confirmed subsequently by Maundrell, who states that the smell from the honey and wax in many such places was as strong as if one had been in an apiary. The grape, fig, pomegranate, olive, date, apple and almond complete the list of recorded fruits, but there have been added oranges, lemons, citrons, pears, peaches, apricots, plums, quinces, bananas, prickly pears, and many smaller berries and fruits, none of which are once named in the Bible. It is not, however, possible to form any estimate of the state of the country in antiquity from the condition in which we find it at the present day, seeing that for centuries it has been subjected to every species of oppression.

The soil of the plains is exceedingly fertile, but these are mostly deserted, while the rocky ridges of the mountains, more particularly of the Lebanon, evince an excessive care in their cultivation that betokens the industrious character of the inhabitants, and shows what the country might become were it once rid of the baneful influence of the Turkish government. In the Lebanon almost every male inhabitant is a small proprietor, and in the neighborhood of Beyrout there are a great number of landholders, who for the most part cultivate the white mulberry-tree. Large proprietors are few, except among the Emirs, some of whom have extensive estates, which they either cultivate on their own account or let out to farming tenants. The mulberry-tree flourishes on the coast and through the more fertile parts of the Lebanon range, where attention to the culture under French supervision has made this an important article of export. The mulberry plants are set in rows six or eight feet apart; they are cut off at a corresponding height, and suffered to retain only the fresh twigs. The arrangement generally made with the peasantry is to allow them one-fourth part of the silk for taking care of the worms and reeling off the cocoons, the landowner providing the leaves, which are gathered by the peasantry. He also erects the sheds in which the cocoons are kept, which are simple reed inclosures without any roof. The oil harvest has of late years been considerably improved, and its quantity augmented by the introduction of oil presses from France.

The western or coast portion of Palestine is mountainous, while the more inland portion, or that to the east of the Orontes and Damascus, is mostly flat, the mountains running north and south parallel with the Mediterranean. Both the Lebanon and anti-Lebanon give out numerous lateral spurs, some of the former extending so as to project, like Mount Carmel, in bold headlands on the coasts. These subordinate ranges are for the most fertile portions of the mountain system. Coelo-Syria, though fertile itself, is inclosed between precipitous and barren heights. The mountains which surround the Dead sea, and those to the west of the Jordan, are arid, stony, and full of precipices and caverns, and have a melancholy, desolate appearance, harmonizing well with that of the desert with which they are bounded. The coast line is watered by numerous small streams falling into the Mediterranean, which contributes greatly to fertilize the land, but of these none are navigable. The largest lake, is the Dead sea; the next in size is that of Tiberias or Genesareth, the theater of some of the most remarkable miracles. This lake is said to be longer and finer than any of our own in Cumberland and Westmoreland, while in picturesque beauty it approaches nearest to the Lake of Lugano in Italy.

Owing to the great difference of elevation and exposure, the greatest dissimilarity prevails with regard to the temperature. Upon the whole, however, Palestine may be said to possess two climates; one very hot, which is that of the coast and the interior plains, such as those of Baalbec, Antioch, Tripoli, Gaza; and the other, or that of the mountains, at least at a certain height, temperate, and similar to that of France. In most parts the occurrence of the rainy seasons, as well as the quantity of rain which falls, are very variable. The winter in the plains is so moderate that the orange, date, banana and other delicate trees flourish in the open air, and it appears equally extraordinary and picturesque to the European at Tripoli to behold under his windows, in the month of January, orange-trees loaded with fruit, while the lofty summits of Lebanon are covered with ice and snow. In the descriptive language of the Arabian poets, Lebanon bears winter upon his head, spring upon his shoulders, and autumn on his brow, while summer lies sleeping at his feet.—*Gardeners' Chronicle.*

The Black Dog on the Back.

This is an old English proverb for a man or woman in a bad temper. And it is a very forcible expression, for such are really as great nuisances to society as if they actually led about with them an animal subject to indiscriminate biting. Still you will see that generally they are rather proud than otherwise of their failing—apt to plume themselves on their "quick tempers," and to expect innumerable impertinences and impositions will be forgiven them in consideration of it. "They lose their tempers so easily." That is true enough; but if their friends will observe they will see that they do not so much *lose* their temper as *exchange* it for whatever at the time they particularly happen to want. Are they at home, and desire to have everything ordered to their special likings and habits? Then they *lose* their temper in order that they may gain every other person's rights, and peculiar comforts and fancies. In the world, too, if they lose their temper, they contrive to gain far more than its equivalent. It is the good-natured man, not the bad one, who is imposed upon, and has to do all the disagreeable things. If a bitter norther is blowing, and the temperature below zero, the good-natured man of the firm will rather face the elements than the development of latent heat in his partner which a change from the cozy office to the freezing street would occasion. The extra hours, the disagreeable dunning, the humiliating asking for favors, are never assigned to the bad-tempered man. It may of course be his duty, but he has only to look black and mutter something about "seeing everybody blessed first," and he may go wheresoever and do whatsoever he chooses. It is the prerogative of such tempers not only to do ill-natured, selfish things, but also to scatter impertinences wherever they think it safe to do so. They are *les hommes terribles* of the social existence. It is their delight, if they do not like a thing, to say so in the most decided manner; to tell unpleasant truths that do no good, simply because they desire to do so; to send meek and inoffensive people out of their presence depressed and uncomfortable. The essential meanness of this disposition may be traced in the fact that it rarely or never shows itself to a superior. The hasty-tempered man knows very well how to control his temper in the presence of a man richer, more hasty or physically stronger than himself.

Now it must be admitted that the great nursery of such tempers is the domestic hearth. How overbearing brothers are to sisters! How provoking sisters are to brothers! They do not consider that the laws of polite restraint, which govern them perforce in the world, are necessary there. Each indulges his or her particular temper, until the disagreeable habit becomes "natural." The world has no just reason to excuse any man's injustice or intemperate speech because he has an *uncontrollable temper*. Such tempers are very much rarer than is imagined. The average hasty-tempered man never allows his temper to interfere with his pecuniary interests or his personal comforts; nor, however much he longs to do it, does he usually permit himself to *strike*, the object of his anger, because blows are actionable, and *he* might be made to suffer. Therefore, if for his own sake he can control his hands, he ought to be made to feel it a necessity, for others' sakes, to control his tongue, and his temper also.—*Christian at Work.*

How a Native Evangelist Works.

Our readers will remember the converted Brahmin, Rev. Narayn Sheshadri, who was in attendance at the convention of the Evangelical Alliance in New York and greatly interested the members by his earnest eloquence. He writes as follows of the methods he pursues in evangelizing his countrymen:

"I am thankful to say," he writes, "that I am busy at my own sphere of usefulness from four o'clock A. M. to nine o'clock P. M.—of course, meal hours, bathing-time, etc., excepted. Here is the way in which I spend my day: At five o'clock I go out with my evangelistic party, which is formed of the perfect number seven, to some one of our numerous villages in our neighborhood, within an area of ten miles. My evangelists take with them their musical instruments, viz.: a drum, a guitar and a pair of cymbals. As soon as we arrive at the appointed village our blind minstrel, Barthimens, sings a Christian hymn to the instrumental music, and as this goes on, men, women and children collect around us. After singing, one of our evangelists steps forward and tries to set forth the truths that have been sung, in as spirited an address as he can. Another hymn is then sung, and a second evangelist gives another address—and what does your humble servant do? His principal business is to supplement the addresses of our young evangelists, and close the whole with a concluding address. This lasts for nearly an hour and a half. We, on the whole, get very good congregations indeed—very orderly and attentive and respectful. While going to a village I try to give hints to our evangelists on the art of preaching. After preaching I ride home as fast as I can—that is about nine o'clock. After breakfast I have class with our medical catechists to read the word of God. This lasts for nearly an hour. At about one o'clock I go over to the Anglo-Vernacular school, and impart religious instruction to the whole school. After this (at about five o'clock P. M.) I have, twice a week, congregational meetings with our Christian people. At seven o'clock the advanced scholars from the Anglo-Vernacular school come to read Angus' 'Handbook of the English Tongue.' The last class I hear is that of our young unsons, who read the Old Testament from eight to nine P. M. I assure you I have as much pleasure in this way of working as I used to have when with you. However, with us it is still our sowing-time."

VAULTS OF THE INQUISITION AT ROME.—The Inquisition at Rome has recently been thrown open to the public, and men are engaged in digging into the vaults beneath. The correspondent of a London paper went down a flight of steps, which had just been cleared of old rubbish, and where the workmen were laying bare a series of dungeons beneath the vaults. In one place he saw five skeletons of people who had been walled up in masonry over a century and a half ago, but the most suggestive and terrible discovery was a vault full of skulls and scattered human remains. From this vault there was a shaft of about four feet square ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could admit of but one surmise: The ground of the vault was made up of decayed animal matter, a lump of which held imbedded in it a long silken lock of hair, as he found by personal examination as it was shoveled up from below. But that was not all; there were two large subterranean furnaces or vaults, shaped like a beehive in masonry, filled with layers of calcined bones, forming the substratum lying directly beneath two other chambers on the ground floor in the immediate vicinity of the very mysterious shaft above mentioned.

CARPETS IN 1810.—Seventy years ago carpets were rarely seen in American families of the middle classes, as they are now rarely found in Germany. Dr. Lyman Beecher gives an amusing account in his autobiography of his first carpet at East Hampton, Long Island. His wife spun a bale of cotton and had it woven. Then she fitted it to the floor, sized it, and painted in oils, with a bright border around it, and bunches of roses and other flowers in the center. She also took common wooden chairs and cut out figures of gilt paper, gluing them on and varnishing them. The general effect was very beautiful. The East Hampton people were quite startled by the novelty. One of the old deacons called at the house, but stopped at the parlor door, as if afraid to enter. "Walk in, deacon, walk in," said the minister. "Why I can't 'thout stepping on it," was the answer. Then, surveying it with evident admiration, he gasped out: "D'ye think ye can have all this and heaven too?"

YOUNG READER, think of the eyes of God. They are everywhere. In every house, in every field, in every room, in every company, alone or in a crowd, the eyes of God are always upon you. "The eyes of the Lord are in every place, beholding the evil and the good, and they are eyes that read hearts as well as actions. Endeavor to remember this. Recollect that you have to do with an all-seeing God, a God who never slumbereth nor sleeps any, a God who understands your thoughts afar off, and with whom the night shines as the day.

IT HAS BEEN demonstrated that the weight of the earth is 5,855,000,000,000,000 tons, yet some people think they lift it up whenever they walk abroad.

Religious Intelligence.

—The Reformed Episcopalians have taken steps to establish a university. It will probably be located in Chicago.

—A Cherokee Indian, a Japanese, and a retired clergyman fifty years old, are among the students at Dartmouth College.

—The American Bible Society has received for its library a copy of the Gospel of Luke in Japanese, printed at Yokohama.

—The United Brethren in Christ have organized a Woman's Missionary Association. Its purpose is to aid in both the home and foreign work.

—A correspondent of the *Advance* reports nearly one-fifth of the Congregational churches vacant. Over one-ninth are home missionaries.

—The outbreak against the Jews in Persia, which led to the burning alive of a Jew named Jehuda at Hamadan, has been followed by the punishment of the persons who took part in the murder. The Persian government has promised to protect its Jewish subjects.

—Earl Shaftesbury stated, at a meeting of the Scottish Bible Society, last month, that full permission has been given in Russia for the circulation of the Bible throughout the empire, and that authority is also obtained to print the Bible in the Turkish language at Constantinople.

—The Presbyterian Woman's Foreign Missionary Society are about to begin a children's periodical to be called *Children's Work for Children*. At the last semi-annual meeting of the society twenty-nine new auxiliaries and fifteen boards were reported, and eleven new missionaries had been sent out.

—The Basel German Evangelical mission in South India is doing a great work for Christ. It employs 63 European missionaries, besides 36 females; there are 5 native preachers and 64 catechists; there are about 100 teachers, and 2,429 children under instruction; 5,957 persons claim to be Christians, and 2,714 are communicants.

—The *Examiner and Chronicle* (Baptist), speaking of the Baptists and Methodists in New York, both having started their work about 100 years ago, asks: "How do they now stand?" The Baptists are sadly, sadly behind. The census for 1870 gives the Baptists in that State 879 church edifices, with 333,086 sittings. It gives the Methodists 1,702 edifices, with 669,098 sittings.

—Sir Bartle Frere, in a recent letter, refers to the encouraging progress Egypt has made in education since the reign of Mohammed Ali. He says that when he was first in Egypt, in 1834, with the exception of a few Coptic Serbos and Moslem Moolahs, scarcely any of the common people, especially in Upper Egypt, could read or write. Now the government schools have been in operation for more than a generation, and it is rare to meet a company in which several of the middle-aged and younger ones cannot read their own Arabic. They are glad to receive and make use of printed tracts and portions of Scripture. In this way the missionary work is very widely extended.

—The *Advance* says: "The Japan home is just now the special object of the labors of the Woman's Board. The first estimate of its cost was $3,000, but later advices state that this sum must be multiplied by two—$3,000, of which $500 is from the floor of the Pacific, has already reached the treasury. There are pledges of $500 more, and the Japanese themselves have raised $800. This leaves but $1,500 to complete the $6,000 needed. This home is to be a school for the Japanese girls. It is to be under the management of Miss Talcott and Miss Dudley. The building is designed to accommodate thirty boarding pupils, a day school, and to afford a home for the young lady missionaries."

—Father Hyacinthe has just published a pamphlet explaining his sudden abandonment last year of the "National Catholic Church of Switzerland," which he had been mainly instrumental in founding. He avows that his act in accepting the office of *cure* was "a great wrong, for which he asks forgiveness of God and man." He defines his relation to the Roman Catholic Church as that of a loyal son, excommunicated for conscience' sake, and he clings to the hope that she may repudiate her error and thus allow him to return. The Swiss Catholic Church is no church, and is "neither Catholic in religion nor Liberal in politics." In this isolated position he is casting about for some kind of Christian fellowship, and knows not where to go. The traditions of his education, which lead him to look for a visible unity of the church, still hamper him. He cannot return to Rome, and he does not feel at home anywhere else.

FATHER HYACINTHE.—M. Loyson has just published a pamphlet entitled "The Catholic Church of Switzerland." This pamphlet contains two sermons of the reverend gentleman, delivered in the hall of the Casino where he now holds service; the subject of these discourses being further illustrated by notes. M. Loyson does not appear to be discouraged at the turn church reform matters have taken in Geneva. He believes that the church will yet arise and purify itself. It is said that M. Loyson has relations and holds correspondence with many eminent members of the Roman Catholic Church, and that many, of whom this world be little thought, are in sympathy with his ideas. A very well-known Bishop, described rather enigmatically as "occupying a high position in France, or at Rome, or perhaps in both," wrote to him recently in the following words: "Do not be discouraged. In 1870 the time was opportune for a great reform, but the episcopate could not comprehend it. What we did not do at the council events will yet accomplish—events terrible though salutary. Within fifteen or twenty years the Catholic Church throughout the world will be reformed."

Our Young People.

TOM NOD.

BY GEORGE COOPER.

He pops in through the keyhole,
To make a friendly call.
When the evening firelight
Paints pictures on the wall.
He draws a drowsy ditty—
So quaint he is, and odd—
And pretty eyes begin to wink
Whene'er they see Tom Nod.

He goes to church on Sunday—
The parson knows him well;
In dowdy pews he lingers,
A lovely dream to tell.
In palaces and hovels
He enters, lightly shod;
And eyes grown dim with weeping,
Oh, how they bless Tom Nod!

He is a roguish fairy,
That haunts the poppy flower,
And all the wide world over
He visits hour by hour.
Bright eyes you soon will see him—
So quaint he is, and odd!
Then a good-night kiss, my darlings,
And one for old Tom Nod!

From Our Little Friends.

BERKELEY PLANTATION, Nov. 8, 1875.

DEAR MR. EDITOR: I have been thinking a long time about writing you a little letter. I read letters in your good paper every week from little boys and girls who are not any older than I am. I cannot write very good—have not been going to school but a short time, and have not learned how to punctuate my letters correctly yet; but I know the names of most of the marks wherever I see them. My pa is a good Methodist, and always treats the preachers good and kind, and pays them well. I love the preachers, and so does my brother Melvin. We are both members of the church, and love to have the preacher come to our home and tell us of that home beyond the skies. This part of the district belongs to what is called the Clover Hill circuit; but the preacher never comes down here to preach, although we have a very nice little church. I have not seen a preacher for more than two years. When Bro. J. A. B. Jones was presiding elder he came to see us more than once, and it made us all feel good to have him with us; but this other presiding elder does not come in our neighborhood, and the preacher has never been down here. We live only twenty miles from Clover Hill. Now that looks strange to me. Does it not look so to you? I do wish that we could have preaching down here. Won't you try and send us one next year? Your little friend,

JOEL P. GILLIAM.

GEORGIANA, ALA., Nov. 23, 1875.

MR. EDITOR: I will write to you, as I see many other children are writing. My father takes the ADVOCATE. My father is a preacher. He had a sad affliction, in August, in having both legs broken; but we feel thankful to the Lord that he is now able to walk about some. Last Saturday and Sunday he had a quarterly meeting in this place. He preached on both days, but had to do so sitting. Mr. M. M. Graham is our preacher, and lives here. He has a great deal of preaching to do, as he has nine other appointments besides this. Over sixty have joined the church on his circuit this year. Our Annual Conference will meet December 8, in Greenville, which is fifteen miles from here. I want to go to it, as I once lived there, and have a great many schoolmates in the place. I would like to see the editor there and make his acquaintance. Your friend,

STERLING SOULE SHORES.

MOSS POINT, MISS., Nov. 24, 1875.

MY DEAR MR. EDITOR: I am a little girl six years old, and have not learned to write well enough to write to you myself; but I asked my papa to write for me. I love to read the letters in your paper from the little children, and I want to be able to write a letter myself for the Child's Corner. I want to be good. I ask my mamma every night, after I have said my prayers, if I have been good to-day. If she says "Yes," I can go to sleep easily, but if she says "No" I am so sorry that I can't go to sleep easily.

I go to Sunday school. Our Sunday school has been closed a long time, because the yellow fever was so bad; but the fever is over now, I hope, and I can go every Sunday.

Your little friend,

CAMMIE CALHOUN.

Good for Evil.

"*I shan't do it,*" and Danny raised his hand from the blocks with which they were playing, and struck his sister Nattie in the face.

The little girl started up in surprise. The blood rushed to her cheeks, and her eyes expressed all the indignation felt by her wounded heart.

She was about to return the blow. But last Sunday she stood up in the Bishop, described rather enigmatically as "occupying a high position in France, or at Rome, or perhaps in both," wrote to him recently in the following words: "Do not be discouraged. In 1870 the time was opportune for a great reform, but the episcopate could not comprehend it. What we did not do at the council events will yet accomplish—events terrible though salutary. Within fifteen or twenty years the Catholic Church throughout the world will be reformed."

Our Young People.

TOM NOD.

BY GEORGE COOPER.

He pops in through the keyhole,
To make a friendly call.
When the evening firelight
Paints pictures on the wall.
He draws a drowsy ditty—
So quaint he is, and odd—
And pretty eyes begin to wink
Whene'er they see Tom Nod.

He goes to church on Sunday—
The parson knows him well;
In dowdy pews he lingers,
A lovely dream to tell.
In palaces and hovels
He enters, lightly shod;
And eyes grown dim with weeping,
Oh, how they bless Tom Nod!

He is a roguish fairy,
That haunts the poppy flower,
And all the wide world over
He visits hour by hour.
Bright eyes you soon will see him—
So quaint he is, and odd!
Then a good-night kiss, my darlings,
And one for old Tom Nod!

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The little girl started up in surprise. The blood rushed to her cheeks, and her eyes expressed all the indignation felt by her wounded heart.

She was about to return the blow. But last Sunday she stood up in the old country school-house, and when the teacher asked for her verse she stood up and repeated: "Be not overcome with evil, but overcome evil with good."

Nattie had not fully understood the meaning, but she kept thinking it over and over, when she ran out on Monday, merry with her pan of mixed bran and chives to feed the chickens, and when she lay in her little bed at night, with the moonlight kissing away the dark, and weaving wondrous spells through the grand old honeysuckle at the window, until at last she had it.

"Yes, that is it. It means, as Aunt Dolly told me last Christmas when I wanted to pull Danny's hair, because he pulled mine, that 'I must do good for evil.' And so I will the very next time Danny treats me bad," she added, as she threw back her curls and drew up her little form in the bed to go to sleep.

Nattie's resolution was a good one, and she bore it in mind for several days, but somehow Danny would be provoking. And now, when she was least expecting it, the temptation to evil came so strong that, before she could think, she was ready to strike Danny. But her better thoughts prevailed; so she leaned forward, and, putting her little white hand on Danny's cheek, she kissed him right in the mouth. It was Danny's turn to be surprised; so he looked on Nattie without speaking a word, his large gray eyes full of wonder. There she sat with her dark curls thrown back, her pearly teeth shining through her smiling lips, while tears trembled in her eyes. Danny gazed at her.

"*This is good for evil,*" Nattie said, as she began again to build her block-house.

Danny has grown to be a man, kind, generous and respected. He often tells the little ones in Sunday school how he first learned to "do good for evil," and the tears come into his eyes, for his teacher, little Nattie, has gone away to that world where no evil comes, for all is good. *Christian Repository.*

An Exquisite Story by Lamartine.

In the tribe of Neggedeh there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire: He resolved to stain his face with the juice of an herb, to clothe himself in rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped, he went to wait for Naber, the owner of the horse, whom he knew was to pass that way. When he saw Naber approaching on his beautiful steed he cried out in a weak voice:

"I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying; help me, and Heaven will reward you."

The Bedouin kindly offered to take him upon his horse and carry him home, but the rogue replied:

"I cannot rise; I have no strength left."

Naber, touched with pity, dismounted, led his horse to the spot, and with great difficulty set the seeming beggar on its back. But no sooner did Daher feel himself in the saddle than he set spurs to the horse and galloped off, calling out as he did so:

"It is I, Daher. I have got the horse, and am off with him."

Naber called after him to stop and listen. Certain of not being pursued, he turned and hailed at a short distance from Naber, who was armed with a spear.

"Since Heaven has willed it, I wish you joy of it; but I do conjure you never to tell any one how you obtained it."

"And why not?" said Daher.

"Because," said the noble Arab, "another might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity for fear of being duped, as I have been."

Struck with shame at these words, Daher was silent for a moment, then, springing from the horse, returned it to its owner, embracing him. Naber made him accompany him to his tent, where they spent a few days together, and became fast friends for life.

NOT TO BE SOLD.—A gentleman walking with his little boy past the cottage of a German laborer, the boy's attention was attracted by a little dog. It was not a King Charles, nor a black-and-tan, but a common cur. Still the boy took a fancy to him, and wanted his father to buy him. Just then the master came home from his labors, and was met by the dog with every demonstration of joy. The gentleman said to the owner: "My little boy has taken a fancy to your dog, and I will buy him. What do you ask for him?" "I can't sell dat dog!" said the German. "Look here," said the gentleman, "that is a poor dog any way, but, as my boy wants him, I will give you $5 for him." "Yas," says the German, "I know he is a werry poor dog, and he ain't wort almost nuttin', but der ish you leetle ding mid dat dog vot I can't sell. I can't sell de vag of his tail ven I comes home at night."

JUVENILE SMOKING.—"Smoking is the first step on the wrong road." *C. Garrett.*

"I never see a young man smoking a cigar but I say to myself: That young man is taking the first step to ruin."—*J. A. James.*

The master of the Edinburg Reformatory lately said: "We have eighty boys here. Scarcely one who has not been a smoker or a chewer, and most of them both."

"I believe that no one who smokes tobacco before the bodily powers are developed ever makes a strong, vigorous man."—*Dr. Ferguson.*

"Shun smoking as you would self-destruction."—*Lancet.*

Dear youth, do not spurn these cautions against an evil habit. Parents, insist upon your boys not smoking.

A MAN from the far interior went to Washington to see the sights. A member of the House, whose constituent he was, said: "Come up to-morrow, and I will give you a seat on the floor of the House." "No, you don't!" replied Jonathan; "I always manage to have a cheer to set on at home, and I haven't come to Wash'n'ton to set on the floor! Injuns may do that when they come, if they like, but I don't do it."

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The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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ROBT. J. HARP, PUBLISHER.

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Going A-Fishing.

The promise of Christ to go before his disciples into Galilee was very explicit: "But after I am risen again, I will go before you into Galilee." The angel at the tomb directed the women to carry this message to the disciples: "And behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you." Christ charged them with the same announcement: "Go tell my brethren that they go into Galilee, and there shall they see me." According to Mark, the angel's words contained explicit mention of Peter: "Tell his disciples and Peter that he goeth before you into Galilee." The last chapter of John opens with the scene on the shore of Tiberias. Seven of the apostles were there in Galilee, and waiting for the promised appearance of their Lord. Is the conjecture of Samuel Cox without plausibility: that their patience and faith began at length to fail, and that in this frame of mind "Simon Peter saith unto them, I go a-fishing," and that the rest, as discouraged as himself, promptly respond: "We also go with thee?"

This view gives peculiar significance to their failure to catch anything through the long night, to the opportune appearance of Jesus on the shore, and to the question and answer: "Children, have ye any meat? They answered him, No." They had gone back to their nets, but their labor had been in vain. And there was their distrusted Master, with kindled fire, and food ready for their entertainment. The great draught of fishes, secured by obeying his word, was a lesson in the same direction. He was Lord of all, and could withhold or bestow. If, through doubt of him, they left their apostleship to take care of themselves, they might starve, while in following him, infinite power and goodness assured their support. Fishing was well enough when this business was their providential calling, but when duty bade them preach the gospel, this same fishing would end in disappointment and want.

The temptation, if such it was with Peter and his associates, to go a-fishing is not unknown to ministers of the gospel in these days. The Savior's presence has not been as promptly and fully realized as was expected. The young preacher, fresh from the upper room at Jerusalem, reaches his Galilean circuit. But the scene is changed—the surroundings are without the associations which he has left. His heart is chilled, the signs of his apostleship are not at once apparent, and the Savior, who had promised to go before him, is not specially manifested. In the hour of depression and impatience he turns to his old employment, he doubts his call to preach, and at last the determination is reached: "I go a-fishing."

How many severe trials there are all along the itinerant's path we need not tell. To keep steadily on, and never to yield to hinderances and discouragements, is more than many can do. It requires a consecration that embraces all, and a faith that sees "the invisible." The lack of fruit is a sore trial to some; not, perhaps, of all fruit, but of such results as the earnest laborer desires. The prophet's dissatisfied question is the burden of the weary messenger: "Who hath believed our report? and to whom is the arm of the Lord revealed?" A sense of unfitness, and the want of adequate qualifications, presses heavily upon the soul. The fearful responsibility, and the conscious inability to meet it, or the seeming failure to achieve all that we are entitled to look for, suggests the door of escape, and perhaps the duty of entering it. There is also an ordeal from which few are exempt in the precarious and stinted support. The annual and persistent agony of church finances, the strain upon sensibility, the doubtful and almost always meager results, and the same through hard times and good times, and ever. The specter of debt, of a destitute old age, or of a family left to struggle with hardship and want, is crossing his waking thoughts and flitting about his nightly dreams. Wrought up to the last degree of endurance, and pushed to desperation, the one expedient, however reluctantly taken, seems inevitable: "I go a-fishing."

If the necessity is very great, the step should not be taken without reflection. Those who get into that boat, and venture upon the secular sea, do not always find smooth waters and successful voyages. Hailed by the Master after a long night of effort, the history of Peter and his company is repeated: "Children, have you any meat? They answered him, No." There are hardships in other pursuits. The most of men in business die bankrupt. Insolvency and poverty overtake others as well as preachers. If it be God's will that a man shall preach the gospel, and if God has sent him, it is a perilous thing for him to yield to even the hardest pressure of want.

The still more subtle temptation of worldly-mindedness, and the desire of ease and wealth, is fraught with peculiar dangers. To give way to this is to be utterly unfaithful. He who puts his hands to the plow, and, for this cause, looks back, is not worthy of the kingdom. He is the most guilty of all. There is at least a shadow of extenuation for those who labor under a cloud of spiritual discouragement, and for those whose exhausted meal and oil almost shut them up to the abandonment of the pastoral work. There are cases of this sort where the secular craft seems to be an allowable refuge—where it is not for us to condemn. But where ambition, avarice and the pride of life incite to worldly pursuits, there can be no excuse. Men who fall away because they do not get the best places, because they are not supported in luxury, or because their self-esteem places them at a discount with their brethren, have an account to render.

It is a threat sometimes held in *terrorem* by the dissatisfied, by those who are ecclesiastically soured and sore-headed: "If my claims are not conceded, if my views are not adopted, 'I go a-fishing.'" So far as the church is concerned, it may be well to let them go, but for themselves they are launching upon troubled waters, and driving to shipwreck and destruction. Woe to that man who, from godless and selfish motives, cuts himself adrift, and seeks to take others with him. A sad experience, disastrous failure, and Christ's warnings and mercy may lead them back, in some instances, but, if not, empty-handed and disappointed, life ends in gloom and despair.

The Pastor and His Converts.

The tie is strong and tender that binds the pastor to those whom he has been instrumental in leading to Christ. For them he has a peculiar sympathy, and, however long and far he may be separated from them, they are likely to be much in his thoughts and prayers. His greatest earthly joy was occasioned by their conversion under his ministry, and they are associated with that kind of success which every true preacher most desires. They are his living epistles, the seals of his commission, and the divine attestation of his call.

We cannot read Paul's epistles without being impressed with his deep love and abiding interest toward those whom he had brought into the fold. "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Enodias and beseech Syntyche, that they be of the same mind in the Lord." His concern for their perseverance in the faith is specially manifest: "For now we live, if ye stand fast in the Lord." This anxiety was not in Paul alone. The beloved disciple, John, writing in his old age, declares: "I have no greater joy than to hear that my children walk in truth." These devoted apostles felt a lively solicitude for their spiritual children, and their own lives and happiness were bound up in the welfare of those whom they had begotten in Christ. Mr. Spurgeon, speaking of his first convert, says: "How my heart leaped for joy when I heard the tidings of my first convert! I could never be satisfied with a full congregation and the kind expression of friends; I longed to hear that hearts had been broken, that tears had been seen streaming from the eyes of penitents. How did I rejoice, as one that findeth great spoil, over one poor laborer's wife who confessed that she felt the guilt of sin, and had found the Savior under my discourse on Sunday afternoon; I have the cottage in which she lived in my eye now; believe me, it always appears picturesque. I remember well her being received into the church, and her going home to heaven. She was the first seal to my ministry, and, I can assure you, a very precious one indeed. No mother was ever more full of happiness at the sight of her first-born son. Then could I have sung the song of the Virgin Mary, for my soul did magnify the Lord for remembering my low estate, and giving me the great honor to do a work for which all generations should call me blessed, for so I counted the conversion of one soul."

Thousands of preachers have rejoiced in the same way over the first fruits of their ministry, and they have followed those converts through their subsequent history as parents follow the career of their children. As years go by the pastor's company of precious souls grows larger, and as he moves from place to place he carries with him the names and memories of hundreds who have found the priceless pearl through his instruction. They are his glory and joy if they stand fast in the Lord. He watches their subsequent course, and rejoices in their stability, usefulness and fidelity to Christ. His prayers go up for them as fervently as for his own household, and when they die he triumphs with them over death and the grave. Many a depressed preacher, reading of the peaceful and happy death of some one whom in other years he had pointed to the Lamb of God, has thanked God and taken courage, and girded on his harness for fresh conflicts and toils. We imagine it must be one of the sweetest pleasures of the aged and worn-out veterans of the cross to recall those whose conversion they have witnessed, to breathe a prayer for the living, and in thought to follow the translated ones to the shining shore.

On the other hand, the convert has a tender regard for him who guided his trembling and penitent soul into the stronghold of mercy. The reverence and love felt for the man who has helped us to take hold on Christ, and to escape from the power of darkness, are among the best and deepest emotions of the heart. He can never be forgotten, and the grateful affection of which he is the object is in itself a rich reward. In social conversation, in love-feasts and on death-beds we often hear the expressions of thankful and loving remembrance. Everything associated with conversion is apt to remain green in the memory through life, but, above all, the man of God and the message that riveted conviction are vividly impressed. The converted heart fully responds to the deep and absorbing interest of the one who has sought to win it from death. The tie that binds is mutual, and from it spring a helpfulness and a delight to both pastor and convert. It is an element of sanctified friendship, of brotherly communion, and of sympathy in the ordeals and vicissitudes of life.

It is a relation that can hardly be severed if both are faithful to the end. Personal associations may be broken asunder, the pastoral term comes to an end, but between the preacher and his converts the bond is indissoluble. It grows firmer and brighter with the lapse of time, death does not destroy it, eternity will make it perpetual. The crown and the stars will be blended in the heavenly firmament.

Moody and Sankey in Philadelphia.

Thomas K. Cree, secretary of the executive committee, sends us a printed slip (November 30,) from which we make the following extract:

The meetings in Philadelphia began on Sunday morning, November 21, at eight o'clock. It was a cold winter morning, the rain pouring in torrents for an hour before the opening of the service. At eight o'clock, when the doors were closed, there were from eight to nine thousand persons in the audience. In the afternoon, at four o'clock, a damp, disagreeable day, an hour before the time of beginning the service, the hall was packed, there being fully twelve thousand people in the audience, and it is estimated twenty thousand persons were turned away unable to obtain admittance. The morning prayer meeting, from eight to nine o'clock, was opened in the Chambers Presbyterian church, accommodating some two thousand people, but after three days the number in attendance was so great that it had to be moved to the hall. The first morning in the hall some six thousand persons were present. After Thursday the morning meeting will be held daily at twelve o'clock, instead of eight o'clock. On Thanksgiving evening the service was announced for half-past seven o'clock. At two o'clock the people began to gather about the building, and by five o'clock thousands were waiting to obtain admission. At six o'clock the house was crowded, fully twelve thousand persons being present, and the doors were closed, shutting out most of the ministers, a large part of the choir, and many representatives of the press. On last Sunday the eight o'clock service was for Christian workers, admitted by ticket, which were given free to those applying for them. By noon on Saturday all the tickets were given out, and many were thus prevented from attending. This talk to Christians was the most impressive Mr. Moody had so far given. It was on "Love and Sympathy," and many times during the sermon there was hardly a person in the vast audience who was not affected to tears. This service closed the special sermons to Christians. For a week he preached, talked to and exhorted Christians to more consecration and earnestness, and the result of the first week's work will be felt during the continuance of the meetings.

On Sunday afternoon the services for the impenitent were begun. At three o'clock, an hour before the time of service, the doors were closed, shutting in eleven or twelve thousand women (no men being admitted,) and shutting out large numbers of women who vainly sought admittance. Such an assemblage was never before in this country gathered under one roof, and the sight of so vast an audience of women, as in rows they stretched from side to side away to the back end of the hall, was a scene hard to picture. Mr. Moody preached from John 3. vii: "Ye must be born again." It was his first sermon here to those out of Christ, and it was an earnest and effective sermon on regeneration—the necessity for a new birth. He refuted the various excuses, answered the false reasoning, and then boldly stated he could not reason out regeneration—that it was a revelation, and one could only understand it by accepting the new birth as a God-given gift, a new creation. The sermon was full of beautiful imagery, touching incidents, pathos and eloquence, and yet a statement of facts none could question, put in a terse, blunt way, that would make a lasting impression. Mr. Sankey never sang with more sweetness, and as the soft notes of the Ninety-and-Nine passed from row to row, penetrating in their fullness and sweetness every corner of the vast audience-room, multitudes wept, scarcely knowing why. Mr. Moody requested those not Christians, wishing to be prayed for, to rise. Fully five hundred accepted the invitation. Those who arose were requested to go to the inquiry-rooms before the audience was dismissed, and a wave of people moved toward them from all parts of the house. In the inquiry-rooms Messrs. Moody and Sankey, assisted by ministers and Christian workers, were engaged in pointing inquirers to Christ, and many who went in weeping penitents went away rejoicing in a sense of pardoned sins.

At half-past seven o'clock the service was for men only, and at that hour an audience of ten thousand men, mostly young men, were assembled. Mr. Moody repeated the sermon of the afternoon with increased earnestness and power.

He carried with him the hearts of the listeners, and a more attentive and quiet audience never sat listening to the gospel. Mr. Sankey sang the "Prodigal Child" and other most impressive pieces. When the invitation was given for those not Christians, wishing to be prayed for, to arise, hundreds stood up, and consequently went into the inquiry-rooms. A nine o'clock meeting for young men has been held every evening in the Arch street Methodist Episcopal church, and the house has been full. So many requests for prayer are presented every evening that all who wish cannot be heard, and large numbers—as many as forty in an evening—of those out of Christ have stood up to be prayed for. These are afterward talked with privately, and many have been hopefully converted. A woman's meeting is held every day at nine o'clock A. M., and a fathers' meeting each evening at nine P. M. On Monday morning prayer meeting was given to requests for prayer and reports of the work. Some fifty or more requests were presented, embracing a large number of all classes and conditions of people. Glowing reports were brought in from all the meetings, as well as by pastors from their churches and from the neighboring towns. The work is assuming proportions far beyond the expectations of the most sanguine, and we are in the midst of a great revival, which we hope will sweep over all the land. The class of people at the meetings yesterday afternoon and evening was largely those unaccustomed to church-going, and the impression made was on this account the more marked. The meetings for this week will be the same as last week, and as soon as Mr. Moody has recovered from the fatigue of his exhausting work in Brooklyn he will begin an afternoon service. Excursions are arranged for from all parts of the State, and ministers are coming in in large numbers to attend the meeting.

North Mississippi Conference.

The sixth session of the North Mississippi Annual Conference met at the courthouse in Kosciusko on Wednesday morning, November 24, 1875.

The Bishop not having arrived, K. A. Jones was called to the chair, and the Conference engaged in religious services, led by J. D. Cameron. Bishop Paine was in the chair on the second day of the session.

Number of local preachers, 204—increase, 4; white members, 27,828—decrease, 54; colored, 1—decrease, 1; additions to the church—by baptism, 1,107; on profession of faith, 693; number of Sunday schools, 231; officers and teachers, 1,154; scholars, 9,340—increase, 831; volumes in libraries, 12,633; number of churches, 304—value, $392,470; number of parsonages, 21—value, $29,400; expended for salaries of preachers, $45,215.71—decrease, $3.016; expended for Sunday schools, $1,367.42—increase, $58.32; expended for building and repairing churches and parsonages, $12,592.95. The report of the finance board shows that $2,900 was last year estimated to be necessary for the superannuated preachers, and the widows and orphans of preachers, and the collections for those objects amounted to $1,984.20.

APPOINTMENTS.

Holly Springs District.—James D. Cameron, P. E. Holly Springs station, J. W. Lowrance; Holly Springs circuit, Peter M. Marmon; Early Grove and Carmel, Eugene Johnson; Hudsonville and Sylvestria, Thomas Joyner; Byhalia station, James W. Honnoll, P. J. Eckles, sup.; Marshall, Thomas Cameron, B. D. Brown, sup.; New Salem, William B. Mitchell, J. K. Morris, sup.; Emory, Robert P. Mitchell; Ashland, Joseph J. Brooks; Snow Creek, M. C. Pegues, S. B. Carson, sup.; Cornersville, James M. Mitchell; Hickory Flat, Andrew J. Foster.

Hernando District.—Amos Kendall, P. E. Hernando and Coldwater, Jesse W. Luter; Horn Lake and Hines chapel, M. M. Dunn; Lovetown, Sterling A. Ellis; Cockrum, Thomas G. Freeman, T. J. Harris; Chulahoma, R. M. Davis; Mount Vernon, Samuel C. Stone; Como and Fredonia, B. B. Brown; Senatobia, W. J. O'Bryant; Longtown, H. C. Morehead; Sardis and Davis chapel, W. P. Barton.

Grenada District.—Jos. H. Brooks, P. E. Grenada station, Thomas W. Dye; Grenada circuit, George W. Bachman; Water Valley station, Samuel M. Thames; Wesley chapel and Springdale, A. B. Fly, J. R. Roberson; Water Valley mission, to be supplied (by J. M. Barton;) Oxford station, to be supplied; Oxford circuit, A. A. Houston; Lafayette Springs, Daniel C. Foust, William Irby, sup.; Banner, Reuben A. Ellis; Calhoun, J. M. Hampton, G. W. Gordon; Cottleeville, George W. Brown; Charleston, B. F. Phillips; Batesville, George W. Boyls, J. W. Bates, sup.; Eureka, Joseph W. Poston; Grenada Female College, D. D. Moore, president.

Friar's Point District.—James P. Dancer, P. E. Friar's Point and Austin, Ephraim E. Hamilton; Jonestown, D. C Brown; Cherry Hill, J. P. Dancer; Tallahatchie, to be supplied; Clarksdale station, Jos. E. Douglass; Greenwood, Quincy A. Oats; Houey Island, H. Williamson.

Greenville District.—J. F. Markham, P. E. Greenville station, Tilman Page; Lake Lea and Leota, Noel R. Hamer; Deer Creek, J. D. Murff; Sunflower, H. R. Caldwell; Concordia and Australia, D. O. Hughes; Floraville, David Plews; Bolivar, James Sykes Oakley.

Winona District.—Jas. W. Knott, P. E. Winona and Carrollton station, John C. Lowe; Winona circuit, Thomas C. Parrish; Black Hawk, Kenneth A. Jones; Vaiden, George D. Wade; Durant, Abner P. Sage; Richland, Hudson D. Howell; Ebenezer, to be supplied (by D. M. Foose;) Newport, William C. Lester, J. P. Commander, sup.; Attala, William S. Lagrone, A. R. Hines, sup.; Kosciusko station, T. A. S. Adams; Liberty, James G. Carlise; Zilpha, W. W. Williams; Bellefountaine, L. D. Worsham.

Columbus District.—Robert G. Porter, P. E. Macon station, James M. Boon; Columbus station, Willard W. Wadsworth; Columbus circuit, Rufus F. Beasley; Line Creek, Thos. W. Castles; Starkville station Thos. S. Campbell; Crawfordsville, William S. Harrison; Brooksville, Jas. T. Cunningham; Shuqualak, Benjamin S. Rayner; Perkinsville, Benjamin F. Morris; Louisville, Joseph D. Newsom; Plattsburg, Alexis W. Langley; Lagrange, William R. Rainey.

Aberdeen District.—Thomas Y. Ramsey, P. E. Aberdeen station, William Murrah; Verona station, John Barcroft; Athens, Jesse W. Perry; Fulton, James S. Carlton; Sparta, Thomas J. Lowry; Houston, Henry E. Smith, H. C. Parrott; Okolona and West Point, W. B. Murrah; Okolona circuit, W. D. Matthews, T. Y. Ramsey, Jr.; Tupelo, Joseph B. Stone; Richmond, Samuel W. Miller; Saltillo, John M. Elhannon; Pontotoc circuit, William L. Peebles; Fulton, Peter Fleming; Verona Female College, T. C. Wier, president.

Iuka District.—Joseph Johnson, P. E. Iuka station, J. H. Scruggs; Iuka circuit, Thomas J. Taylor; Corinth station, James L. Futrell, L. Lea, sup.; Corinth circuit, to be supplied; Burnsville, to be supplied; Kossuth, Robert A. Neblett, D. W. Babb; Jonesboro, James W. Gooch; Ripley mission, to be supplied; Ripley circuit, John F. Evans; Hatchie mission, to be supplied; Boonville and Rienzi, James A. Babb, W. E. Ellis, sup.; Baldwin, E. H. Moon; New Albany, Benjamin W. Stubbs; Marietta, John Mitchell; Bay Springs, William I. Smith; Iuka Female College, D. A. Beardsley.

Transferred.—Daniel S. Hearon, to Holston Conference; Benjamin H. Bounds, to Northwest Texas Conference; H. H. Thacker, to Arkansas Conference; John R. Allen, to North Texas Conference, and Ambrose M. Barrington, to Mississippi Conference.

Superannuated.—J. O. Woodard, W. C. Green, W. J. Reeves, K. Adams, E. J. Williams, L. H. Davis, W. L. Bonner, George Sheffer and J. F. Truslow.—*Western Methodist.*

THE *Shepherd of the Valley*, a Catholic paper, published in St. Louis, says: "In the future, when we shall have gained the ascendency in this country, as we surely shall, then it will be true, even as our enemies now say, that there will be no more religious liberty, as there ought not to be."

MRS. MOODY, the mother of the lay preacher, is a member of the Unitarian Church, and was a delegate from Northfield, Mass., to the recent convention at Brattleboro, Vt.

Religious-Political.

Writing of the religious-political element, the New York *Observer* says:

Because religion is conservative it is slow in being roused to action. It suffers long and is kind. But it is thoughtful, deep, and has in it a power that overcomes. When it has patiently endured the wrong, until patience is a virtue no more, it rises in its might, with faith, energy and purpose inspired of God; and then—then the craft of cunning men, the combinations of thieves, the wiles of Jesuits, the schemes of selfish contractors and corrupt rings, are swept away as chaff on the wings of the storm.

Politicians are now blind to the fact that the religious element in the American people is coming up to a great fight for the overthrow of the Jesuit party in our church and educational matters. Politicians know that the Jesuit party holds in many States what is called the balance of power, and so they court it and trade with it. But there is another party and another power. It is hid in the religious Protestant population of this country. Its fundamental principle is equal rights for all. It is as jealous of the liberties of one church as of another, and would resist unto blood all legislation to disable or oppress the people of any faith or creed under heaven. And it sees that in many States, notably in this, the Legislatures (no matter what political party is in power) are swift to make laws giving special privileges to one sect and to no other; and this legislation is so much on the increase as to awaken the liveliest anxieties whereunto this thing will grow. Slowly, but with absolute certainty, the mind of the people will wake to the fact, and then the giant roused will do his duty in the premises.

What Jesuitism does in monarchical governments it must here do through the sovereign people. It is silently, steadily, and thus far very successfully, accomplishing its ends; but when the patient, long-suffering, conservative religious element of the enlightened people rises in its majesty it will sweep away this conspiracy against light and liberty, and the country will be safe for another hundred years.

It is statesmanship that estimates all forces in the State. Politicians are often blind to the most active powers that oppose them. And the principles and the facts we have named will be heeded or neglected, according to the capacity of the calculator, to take in the elements of success in the control of an intelligent Christian people.

Something Else.

We close out the fraternity articles this week. The article by Bro. McCarty, on our second page, reached us while three stars was in the hopper. It is much in the same line, and is enough for the present. Now let our able contributors give us something else—thoughtful, timely, short. When the stir and work of the Conference sessions are over our brethren will have time to mature their themes and put them in shape. We may say what we have often said: That personalities should be avoided, that serials are not much to our mind, and that there are few topics suited to a weekly religious journal that should occupy more than a column or a column and a half. There are exceptions to this rule, but we do not like to make them often. Another suggestion: Do not write on a subject because many others are doing so, but give your pen another course, and blaze out another track of thought. Especially give us religious news, and good, practical religious papers as much as possible. The cream of a good sermon, with the sermon left out, makes a capital article for the ADVOCATE sometimes.

WE sincerely sympathize with Dr. Hargrove in the deep affliction through which he has been called to pass. Dr. Summers, in the Nashville *Christian Advocate* of December 4, says:

Just as we returned from the funeral of Dr. Weakley—of which our readers may expect an account next week—we were met by a note from our beloved and afflicted brother, Dr. Hargrove, calling on us to perform the last sad rites, on Wednesday, December 1, for his son Battle. The dear boy died on Tuesday, November 30. He was one of the best students at the Vanderbilt University—a noble Christian young man. The faculty and students as a body attended his funeral at McKendree church, where we performed, last week, the obsequies of his sweet little Clifton. But they are safe in the heavenly fold! Let us rejoice for "the blessed hope" which the gospel affords.

THE MINIMUM CHRISTIAN.—The minimum Christian is not clear on a number of points. The opera and dancing, the theater and card-playing, and large fashionable parties, give him much trouble. He cannot see the harm in this or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a Christian, and dance or go to the opera. He knows several excellent persons who do. Why should not he? He stands so close to the dividing line between the people of the world that it is hard to say on which side of it he is actually to be found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that, in trying to get to heaven with a little religion, you miss it altogether.

NOT because I raise myself above something, but because I raise myself to something, do I approve myself.—*Jacobi.*

MARRIED.

WIER—BARNES.—November 10, 1875, at the residence of the bride's father, by the Rev. J. M. Johnston, Mr. A. S. Wier, of Avoyelles parish, La., to Miss Sellie E. Barnes, of Rapides parish.

FLERNOY—WIER.—At Bayou Clear church, September 22, by the Rev. J. M. Johnston, Mr. Thomas Flernoy to Miss Susan E. Wier, all of Avoyelles parish, La.

HODGES—ALEXANDER.—On the twelfth of October, by Rev. G. M. Liverman, at the residence of Dr. Hunter, Mr. L. K. Hodges to Miss Aona Alexander, all of Bossier parish, La.

BUSH—RAY.—On the fourteenth of October, by Rev. G. M. Liverman, W. J. Bush, Esq., to Mrs. L. Ray.

KNIGHT—CHISOLM.—In New Orleans, November 16, 1875, by the Rev. Lewis A. Reed, Mr. Zachario T. Knight to Miss Effie M. Chisolm, all of this city.

POWELL—RAYNE.—At the residence of the bride, on the twenty-third of November, 1875, by Rev. D. P. Bradford, Mr. Young H. Powell to Mrs. Martha A. Rayne, both of Tangipahoa parish, La.

EVERETT—RALL.—On the tenth of September, by the Rev. E. T. Mullins, Mr. J. W. Everett of Carroll county, Miss., and Miss Elnora Ball, of Beauregard, Miss.

GIBSON—BYRD.—By Rev. W. W. Graham, at Mount Zion church, November 23, 1875, Mr. William H. Gibson to Miss Mary Ella Byrd, all of Lee county, Ala.

HAWKINS—KENNARD.—In Port Gibson, Miss., November 23, 1875, by Rev. E. H. Mounger, Mr. Benjamin J. Hawkins, of Hazlehurst, Miss., to Miss Emma S. Kennard, of Port Gibson.

WOODARD—SINGLETON.—At the residence of the bride's mother, on the twenty-fifth ultimo, by the Rev. E. M. Turner, Capt. S. T. Woodard to Miss Sallie M. Singleton, all of Clarke county, Ala.

McDOWIN—GORDON.—By Rev. A. L. McBryde, on the twenty-third ultimo, at the residence of the bride's father, Mr. J. H. McDowin to Miss Eugenia Gordon, both of Clark, Miss.

McDONALD—PYBURN.—At the residence of the bride's father, in Jackson parish, La., on the seventeenth of November, 1875, by Rev. Philip Allen, Mr. Reuben McDonald to Miss H. M. Pyburn.

BUCHANAN—BROOKS.—In Floyd, La., November 24, 1875, by Rev. T. H. McClendon, Mr. W. C. Buchanan to Miss Mary L. Brooks, all of Floyd, La.

BOLLERHIDE—McGAUGHEY.—At the residence of the bride's mother, near Floyd, La., November 25, 1875, by Rev. T. H. McClendon, Mr. R. H. Bollerhide, of Delhi, La., to Miss Cynthia M. McGaughey, daughter of the late Rev. W. H. McGaughey, of the Louisiana Conference.

CHINESE BEARDS.—The Rev. C. E. Babb writes to the Cincinnati papers: "The Chinese gods all have long beards, and yet nearly all the Chinamen we meet are as beardless as our American Indians. I inquired about this of a missionary, and he told me that no Chinaman is permitted to wear a moustache until he is forty years old, or to wear a beard until he is sixty. The gods, being all of course more than sixty years old, are bearded. It is a sign of their age and claim to be venerated."

Publisher's Department.

OUR BILLS.

We are sending our bills to subscribers. Many of them have desired us that they would remit as soon as crops were harvested. We have waited till now, hoping that by this time they could pay the small amounts they owe. Each subscriber may think his *two dollars and fifty cents* too small an amount to affect us; but if every subscriber should reason the same way, and withhold it, the sum total would be over *twenty thousand dollars*. We need every dollar due us—we need it badly. Will you send at once through your pastor, if convenient? If not, please remit directly to this office and greatly oblige the publisher.

THE GREAT JACKSON ROUTE.—The above route, with its ample equipments, its excellent officers, its grand connections, is bound to continue to be a line of vast importance to the city of New Orleans, as well as an increasing source of wealth to the country, and as such it deserves the hearty support of the business community. The time table of passenger trains arriving and departing will be found in our columns. Further information in reference to sleeping cars, passage, etc., may be obtained from A. D. Sheldon, Esq., the agent, at 31 Camp street, corner of Common, under the City Hotel—a courteous, obliging and well-informed officer.

BOOTS AND SHOES.—Our country friends visiting the city will find at 18 Camp street, under the City Hotel, the wholesale and retail establishment of R. F. W. Bachman, Esq., a gentleman thoroughly acquainted with the necessities of the trade, and full of enterprise. Mr. Bachman knows how to purchase to the best advantage, and we know of members of the most cautious buyers among commission merchants who go to him with all their bills. His place of business is convenient to the hotels and center of the city, and we take pleasure in referring to his business notice.

HOGAN PREPARING FOR THE HOLIDAYS.—The enterprising establishment of William Hogan, Esq., at 69 and 131 Canal street, begins to present a holiday appearance. He is evidently preparing for a run upon his establishment, and we feel assured that he can stand a heavy demand for fine stock before it will be depleted. Mr. Hogan is one of our worthiest and cleverest citizens, and we are glad to have an opportunity to call attention to his advertisement in another column.

SEEDSMAN AND FLORIST.—R. Maitre, Esq., 642 Magazine street, has an attractive catalogue of seeds, plants, roots, bulbs and ornamental shrubs. Those who wish to beautify their grounds, gardens or green-houses, as well as those who need seeds for field or garden vegetables, should read his advertisement.

THE Jackson Store is one of the attractions in the vicinity of Jackson square, corner of Chartres and St. Ann streets. We never pass it without being attracted by the display of fine goods, tastefully arranged for inspection, and we commend the advertisement in another column to the attention of our readers.

FANCY AND STAPLE FAMILY GROCERIES.—Mrs. A. C. Wilner, widow of the late Capt. Wilner, calls the attention of her friends to her fine stock of groceries, at 552 Magazine street, Fourth District, in the building formerly occupied by the Bank of Lafayette.

CONFECTIONERY AND ICE CREAM. The residents of the Garden District will find the necessary delicacies for dinners, weddings, etc., at the Crescent Confectionery and Ladies' Ice Cream Saloon, No. 500 Magazine street, an advertisement of which appears elsewhere.

HOME-MANUFACTURED SHOES.—It is to our interest and a duty to encourage home industry, and we take pleasure in commending to the attention of our readers the card of Mr. D. Kalzenstein, No. 133 Royal street.

NOTICE TO BUILDERS.—Lime, sand and bricks, of superior quality, may be obtained at reasonable rates from John C. Stewart, Esq., 135 Gravier street, or 269 Julia street. See card elsewhere.

SUGAR PLANTERS and others needling barrels or hogsheads should read the advertisement of William F. Walsh, Esq., and call at his establishment, 13 North Front street, New Orleans.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Dec. 4, 1875.

A—John Anglin $2.50, Edwin Alden three letters, P L Asher, J N Arends.

B—Victor Bruster $3.50, P V Bailey $1.65, Alexander Brown $2.50, W F Baker Jr, Barnes & Wilkinson, Baker & Green two letters, Higinw & Main, D A Bodille, Robert H Bennett, Bryant & Roberts, J H Bass & Bro $81, Boorum & Pease, A J Briggs, Bates & Locke, J M Brown $50, Barker & Harper, Robert Babington.

C—A C Cooper, Thomas S Campbell, J H Cunts & Co, Lyman Cerley $7.45, Rebecca Carter, J M Curtiss, John F Cook $22, R C & S C Clark, John Church & Co, W L Clifton, Manasseh Cady, M A Collins & Co.

D—R A Davis, Charles H Ditson & Co, Joel T Daves, C L Dobbs $2.50, A Dewis, M M Dawson $5 25, Eugene Duchamp Jr $50.

E—John Enright 50 cents, Eyrich & Co.

F—E N Freshman two letters, Thomas Franklin, J L Forsyth $5, A F Flurnoy $1.50, A J Fraatz, J L Fotrell, T M Fuller.

G—Thomas U Green, W G Gilicontt, A D Gramling, H B Graham & Bro, George W Graves, A J Goster, J Fitzhidersheve, Charles B Galloway $12.75.

H—William Hert $52.35, George H Harvill, Willis Holmes $1.50, W W Hopper, William Harp, P Howard two letters $35.25, Charles Hutchings, P W Harper.

I—Ivison, Blakeman, Taylor & Co, Illinois Medical Infirmary.

J—H F Johnson.

K—Kain & James $2, Thomas K Kree secretary.

L—Iddo Lewis $6.65, H P Lewis $10.84, A C Littlejohn five letters, Lee, Shepard & Dillingham three letters, R B Love, W H Leith $2.50, H C Langford $1.15, John L Lampkin, W E M Linfield, David Livingston $2 50, J R Langston.

M—P H Moss $9, H H Montgomery, H E McDonnell, C McDonald $2.25, William M Monk, C N McLeod, Morgan Envelope Company, Munn & Co, A L McIntyre $.1, A H Mitchell $37.55, William E Mickle, William A McCarty, John W McMaster, H McCallen, Andrew Monroe, J W McCann $5, Mrs Ann S Murrison $2.50, J S Murphy $1.75, Miss Mollie Melton 25 cents, A Morse, Hardy Mobley, J M Mason $12, Mays & Holland.

N—J T Norrell $1.25, R S Noel $7.50, W F Norton $7.50, R T Nations $1.75.

O—James Ormond.

P—Powers Paper Company, Thomas Pipes $8.55, J A Peterson $15, C A Powell $27.40, T M Pullen.

Q—William J Quinn $7.

R—J M Ross $75.75, tro P Robertson, A H Redford agent two letters, George Routledge & to, William Reed, C L Roberts $1, W E Redwine, H A Riley, Thomas Richardson $2.50, J K Randall two letters, W B Richardson $12, C M Rogers $6, W N Raines, Reed, Wickersham & Bro.

S—Mrs Ann Saint, A P Sage, J H Stone, T G Slaughter, St Louis Advertising and Publishing Company, S P Stringer, John R Smith $2, W G Spilker secretary, S A Spencer $10, John Sample, T N Sisson, G S Smalle 75 cents, R A Sibley, Joel Saunders, E W Simmons.

T—W C Tait agent $75, John M Turner $2.50, Temple & Temple.

W—James W Ward two letters $85, William M Winn two letters $14.65, T B Walden, J Wesley Welsslinger, C W Warren, R O West $1, Wimberly & Rea $50, J M Weems, Thorpe Westerfield $5.

GARDENING FOR PLEASURE.—Many of our readers, no doubt, already have the works on gardening written by the senior member of the firm of Peter Henderson & Co., seeds' men and florists, 35 Cortlandt street, New York. We are glad to see that Mr. Henderson has just written a new book expressly to meet the wants of the novice in gardening, and which he calls *Gardening for Pleasure*; it is written so plain that any one, however ignorant in gardening matters, will have no difficulty in putting its teachings into successful practice. This book, as well as his former ones, is offered by Peter Henderson & Co. in their advertisement in another column.

IT IS not often that an opportunity so good is to be found of getting a really first-class portrait of a great man as is presented by the publishers of the *Atlantic Monthly*, who offer to send a life-size portrait of the poet Longfellow to their subscribers on payment of a dollar in addition to their regular subscription. Particulars are given in an advertisement in our columns. Longfellow is emphatically the poet of the American home, and it is a liberal education to look at his benignant face. All his old associates unite in pronouncing the likeness admirable.

NEW ORLEANS AND TEXAS RAILROAD.—Elsewhere will be found the card of the general manager of the above road, connecting this city with Donaldsonville, La. To the efficient management of C. H. Allen, Esq., the stockholders and the public are much indebted for the service which the road has been to the settlers along the route, as well as to this city.

CARPETS, UPHOLSTERY, ETC.—Messrs. Heath, Pippey & Lara, at 99 Camp street, can be fully relied upon for fair and honorable dealings with their customers. They have been our near neighbors for a number of years, and we take pleasure in commending their advertisement, to be found in our columns, to the favorable attention of our readers.

BUSINESS NOTICES.

A PURELY vegetable medicine, containing all the virtues of calomel without any of the injurious tendencies so justly dreaded by mankind, Simmons' Liver Regulator will be found prompt to start the secretions of the liver, and give a healthy tone to the entire system, without salivation or any injurious effects. When used as a cathartic it in no wise disorders the system, nor does it produce any nausea or sick stomach when about to purge. It is so mild in its action as not to interfere with business or pleasure. de9 tt

THE tonic qualities of LIEBIG'S LIQUID EXTRACT OF BEEF are much greater than those found in any other specific or appetizer, and is now recommended by the best physicians in England and America for Consumption, Debility, Fever, Ague, Loss of Appetite, etc. E. J. HART & CO., Wholesale Agents, New Orleans. de9 tt

FOR Coughs, Colds and Throat Disorders use BROWN'S BRONCHIAL TROCHES, having proved their efficacy by a test of many years. de9 tt

TO PHYSICIANS AND LADIES.—Mrs. E. J. Harding of St. Louis (621 Olive street,) manufacturer of articles and appliances for the relief of the afflicted, such as Improved Abdominal Supporters, Bandages, Shoulder Braces, etc., desires the attention of those interested. Her Abdominal Supporters are acknowledged by the most eminent medical authority in St. Louis, as well as elsewhere, to be the very best now in use or heretofore invented for the purpose. Send for descriptive circular, containing diagram, directions for measurement, price list, etc. no4 3m

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The climbing rose flowers upon the wood of the current year. The closer it is pruned the better it blooms at the latter end of the season, the more beautiful are the flowers, and the more numerous the shoots will be the following year. A rose-tree constantly long-pruned becomes deformed, and produces too many small flowers, while a close-pruned tree presents a head like that of a willow, and wears itself out quickly from the effects of the reflux of the sap, which induces the formation of suckers. By a combination of the two methods the advantages of both may be secured, for each will neutralize the injurious effects of the other. With the rose-tree, pruning to a medium length will be preferable to either the long or short system; but experience shows that in the majority of cases a combination of the two systems is still more advantageous. The following is our method of operating: The best-placed branches are subjected to long pruning, being cut to a length of from eight inches to a foot, while the others are cut back or spurred to two eyes. Badly-placed shoots are cut clean out; young wood better situated will be encouraged to take their place. The shoots pruned on the long system will bloom early, while the shoots produced by the short-pruned wood will push out vigorous growths that will be covered with flowers later in the season. The following year this process is reversed; the long-pruned will now be short-pruned, while the shoots that were previously cut short are now long-pruned, according to their size, and every year this alternation takes place. Sometimes vegetation is retarded, and, should the long wood after their blooming show signs of withering, medium pruning in the middle of the summer will be beneficial. This treatment is somewhat analogous to that bestowed upon the double-bearing raspberry. If at any time an over luxuriant branch is allowed to grow and bloom, which it will do profusely if properly managed, it should be cut down, and the young shoots may be then used as cuttings. Under any circumstances, however, medium-sized shoots, especially of the Hybrid Perpetual or Moss varieties, of which the buds are well formed, will, after having been pruned, blow during the first season, without becoming over-luxuriant. I dislike summer pruning. As soon as a rose has shed its blossoms it is best to leave the shoots uncut, as the terminal eyes are the most florliferous, and any pruning tends to exhaust the tree. This florliferous disposition of the top eyes shows that among the more productive kinds—Chromatella, for example—the rose cultivator should choose his scions from the upper extremity, and immediately below the flowers, if possible. These luxuriant branches should be kept back by pinching, at spring-time, to a length of twelve inches, and the laterals will become florliferous; it is upon these that the pruning of the following year should take place. The best time for pruning roses is April; autumn-pruning induces buds to burst too soon, which are thus rendered liable to injury from spring frosts. By operating while the sap is rising the dormant eyes, which have not yet commenced to push, are acted upon. As to non-climbing kinds of roses, it is better to leave them alone, or to long-prune a certain number of branches, without which they will become overcrowded. The branches should be thinned by removing some of the superfluous wood. The latter will produce shoots for long-pruning the following year, and the former will be covered with flowers. So soon as the blossoms have fallen they should be cut back to dormant eyes, or to a well-placed branch. Nothing else need be done to the others, except to restrain them by pinching in—too luxuriant growths.—*Correspondent of London Garden.*

BERMUDA GRASS.—This valuable grass has been too long neglected, and we wish to call the attention of all the people of the State, not farmers alone, to its great worth. Randall, in his "Sheep Husbandry of the South," and Mr. Affleck, of Mississippi, one of our highest authorities upon grasses, puts Bermuda down as most valuable for many purposes. One of its greatest qualities is that it will grow upon barren and worn-out ground, affording the very finest pasture for horses, cattle and sheep, and soon restoring these otherwise worthless lands to more than native fertility. It requires no cultivation, all the labor required to secure it being over with when the grass is once planted. No better pasture grass can be found. Bermuda is the very best grass to protect railway embankments, the roots making a perfect "mat" in the ground and preventing washes. The bare hillsides all over the State should be covered with Bermuda. Of all the people in the world, we most need grass, and none should be neglected that is valuable for any purpose. We would be glad to hear from any one familiar with this grass.—*Spirit of Arkansas.*

OATMEAL PORRIDGE.—Take one quart of boiling water in a pail, and stir into it one pint of oatmeal which has been soaked in one pint of warm water over night. Place the pail in a kettle of boiling water, and let it boil steadily for half an hour; then stir in one cupful of milk, and boil for ten or fifteen minutes. Season with salt, and eat with cream and sugar. This will warm over as good as when freshly boiled.

POTATOES.—The *Rural New Yorker*, while admitting that the price of potatoes will be doubled at the East on account of the ravages of the potato-bug, thinks farmers will make more money raising this farm product hereafter than ever before, since it will require more skill to raise potatoes, and the exercise of skill is more remunerative than that of mere brute force.

CROPS IN ORCHARDS.—Small grain or grass should never be in a young orchard. The best crops to grow there are root crops, peas, beans, squashes and small fruits. The land should be kept in good condition, free from weeds, and highest next the trees, so that water will not settle around them.

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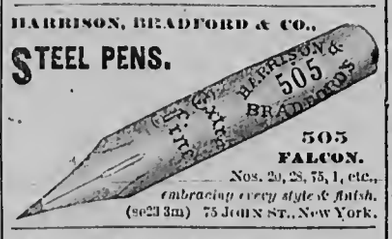

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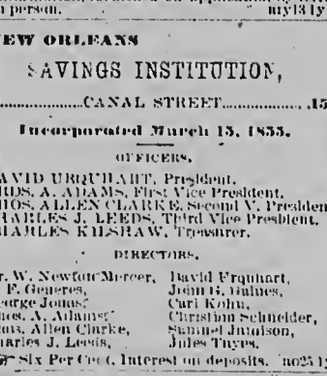

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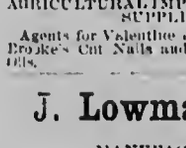

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FOUR SEASONS RESTAURANT.—John Rosto, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Open till twelve o'clock ap22 9m

BUSINESS CARDS.

MAX VILTER,

SUCCESSOR TO OSCAR CZARNOWSKI.

DRUGGIST,

205.....POYDRAS ST.....205

no18 3m *NEW ORLEANS.*

MILLINERY!—MILLINERY!

NEW GOODS!—NEW STYLES!

JUST RECEIVED BY

MME. C. SAMSON,

605.....MAGAZINE STREET.....605

Direct importation, the best assortment, the latest styles and the cheapest prices. Pattern Hats and Bonnets. no18 2m

SHOW CASES—SHOW CASES.

J. H. HINRICHS,

MANUFACTURER OF

White Metal Sash for Show Windows,

63.....CHARTRES ST.....63

Near Bienville, New Orleans, La.

Orders by mail promptly attended to. no18 1m

PIERRE SAMORINI,

COR. CUSTOM HOUSE AND IRON STS., NEW ORLEANS.

Having a large assortment of SHOES, I am anxious to dispose of them at reduced rates. Use French materials, and keep first-class workmen. Challenge competition everywhere in elegance and solidity. Cheap Boots and Shoes of every description, at the sign of CHEAP SAMORINI. no15 1m

WILLIAM VELDEN,

DEALER IN

WOOD, COAL AND ICE,

Corner Philip and Prytania Streets,

NEW ORLEANS, LA.

Meat and Fish kept on ice free of charge. (no4 3m

LOUISIANA STEAM SASH, BLIND

—AND—

DOOR FACTORY,

ROBERTS & CO., PROPRIETORS,

301, 303, 305 and 307 Gravier Street,

Country orders solicited. (se23 9m) New Orleans.

mh11 1y

J. A. LUM. FRANK B. HOOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

162 Gravier and 13 Union Street.

A SPECIALTY MADE OF CHILDREN'S CARRIAGES. oh11 1y

WILLIAM HILLSMAN,

Residence—536 ROYAL STREET,

Shop—120 CALLIOPE STREET, cor. Magazine,

Painter, Gilder and Varnisher.

House and Sign Painting, Marbling, Glazing, etc., promptly executed to order. Special and personal attention given to Graining. All work guaranteed and charges moderate. de5 1y

PROFESSIONAL CARDS.

GEORGE J. FRIEDRICHS,

DENTIST,

155.....ST. CHARLES STREET.....155

mh15 6m *NEW ORLEANS.*

JAMES W. BARNUM,

SURGEON DENTIST,

508.....MAGAZINE STREET.....508

Near the Market.

1y8 1y *NEW ORLEANS.*

DR. C. J. BICKHAM,

RESIDENCE AND OFFICE,

643 Magazine St., Corner of Jackson,

NEW ORLEANS.

Office Hours—Eight to nine A. M. and four P. M.

A. L. TUCKER,

ATTORNEY AT LAW,

(Late of Franklin, St. Mary Parish, La.,

160.....COMMON STREET.....160

oc24 1y (Up stairs.) New Orleans

DR. JOHN G. ANGELL,

DENTAL SURGEON

Office—59 Canal St., Cor. Chartres.

All operations in Operative, Mechanical and Surgical Dentistry carefully performed.

Nitrous Oxide and other Anæsthetics administered. de17 1y

DR. J. J. LYONS,

NO. 219 CARONDELET STREET

Between Julia and St. Joseph,

ja2 1y New Orleans, La.

P. T. MERRICK, formerly Chief Justice Louisiana. W. W. HACE. W. R. FOSTER.

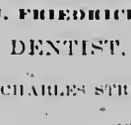
MERRICK, HACE & FOSTER,

ATTORNEYS, COUNSELORS AND SOLICITORS,

corner of Camp Street and Commercial Place,

se25 NEW ORLEANS.

TEETH!.....TEETH!

GREAT  REDUCTION.

$30—Gold and Platinum Sets—$30.
Usual charge, $100.

$15—Aluminum and Other Materials—$15.
Usual charge, $50.

$2—Gold Fillings—$2.
Usual charge, $5.

$1—Silver, Amalgam and Guillois Cement Fillings—$1. Usual charge, $3.

DR. G. A. BETANCOURT,

173.....ST. JOSEPH STREET.....173

Between Camp and St. Charles streets.

New Orleans, La.,

offers to insert Sets of TEETH at the above prices with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, and if sold the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. Ja21 1y

MISCELLANEOUS.

CARRIAGE & WAGON REPOSITORY.

CARRIAGES, BUGGIES, JERSEY WAGONS,

HARNESS, BUGGY UMBRELLAS, CHILDREN'S CARRIAGES AND VELOCIPEDES,

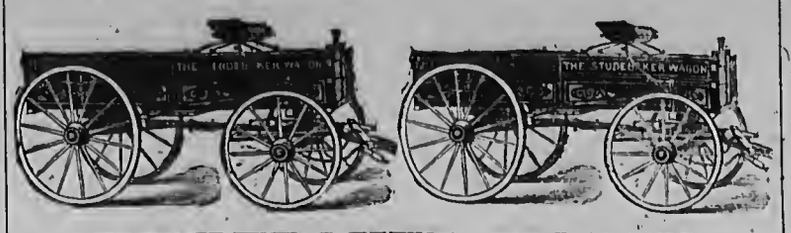
167 Gravier Street, Opposite Cassidy's Hotel.

WILL KEEP CONSTANTLY ON HAND, and build to order, all patterns and prices of Carriages and Buggies, from a $75 top Buggy to a $1,500 Coach, and will **Sell at New Haven and New Jersey Prices,** delivered in New Orleans. Work warranted to be as represented. Orders from the interior will meet prompt attention.

D. M. HOLLINGSWORTH'S PATENT DOUBLE SCROLL

The greatest improvement of the age on the old Concord Buggy. **Twelve Bolts,** instead of four, to hold the springs and raise them up, so they cannot strike the axles at the end.

I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED



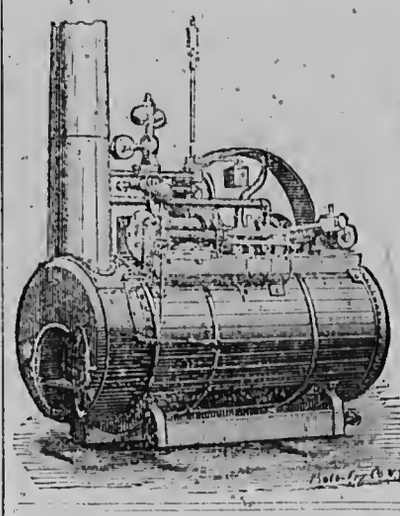
STUDEBAKER WAGON.

FROM ONE TO SIX HORSE.

THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds, properly dated, and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their thimble skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans,
Successor to H. Marsh Denman & Co.
au5 6m



PAYNE'S

CORNING HORIZONTAL

Portable Engines.

5, 8, 12, AND 15 HORSE POWER.

THOROUGHLY tested by many years constant use in this section, fully guaranteed, and acknowledged to be the *Strongest, most Simple and Durable Plantation Engine made,* and at the same time the *Cheapest.*

☞ Send for descriptive Price Lists.

R. J. WEST,

SOLE AGENT,

115 AND 117 MAGAZINE STREET,

NEW ORLEANS, LA.

Manufacturers' Agent and Wholesale Dealer in Plantation Hardware, Agricultural Implements and Machinery. no11 3m

TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers,** as also all buyers of Dry Goods to

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS.

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT.

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon St.

☞ Samples furnished BY MAIL on application. fe4 1y

C. C. C.

The Complete Cotton Cleaner, a New, Valuable and Money-making Machine to every Cotton producer or ginner.—thoroughly removes all Dust, Dirt, Sand and light Trash from cotton before ginning, and improves the quality of the lint from one to four grades.

No gin house should be without one of these "cleaners". It is light, simple, and easily adjusted to either Horse or Steam power, occasioning little or no increased draft, is readily understood, simple in operation, not liable to get out of order, and will pay for itself in less than ten days work.

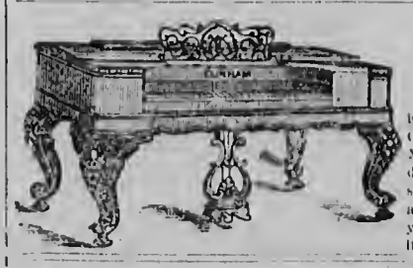
Manufactured and sold by

Allison Brothers, Memphis, Tenn.

☞ Send for Circulars and Price list.

FRIERSON & CO., Agents, 77 Carondelet St., New Orleans, La.

oc7 6m



PHILIP WERLEIN,

NOS. 78, 80, 82 AND 84 BARONNE ST.,

NEW ORLEANS,

is supplying thousands of persons with PIANOS, ORGANS, MUSIC AND MUSICAL INSTRUMENTS. Mammoth stock in the four different departments. This house is the only *Southern* Music House of any importance in the whole South, and is *the* house for Methodists to deal with. If you need anything in the Music line send on for it. de31 1y

oc14 2yeow

MISFIT CARPETS.

Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place,

112 FULTON STREET, N. Y.

SIDE ENTRANCE. OPPOSITE FULTON STREET PRAYER MEETING.

Goods Sent to Any Part of the United States Free of Charge.

☞ SEND FOR A PRICE LIST se6 1y

$250 A MONTH—Agents wanted everywhere. Business honorable and first class. Particulars sent free. Address J. WORTH & CO., St. Louis, Mo. se9 1y

FOR LADIES ONLY.—Lady Agents wanted to sell a Skirt-Supporting Corset and Skirt Supporter. Address or apply to MME. GRISWOLD, 21 E. Sixteenth Street New York. se11 1y

MACHINERY, TIES, ETC.

Get the REYNOLDS COTTON PRESS

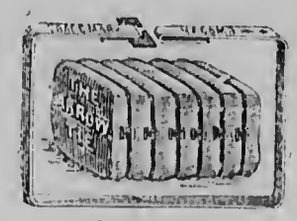
REVOLVING
WROUGHT IRON SCREW
PLANTATION

IF YOU WANT THE BEST

W. H. REYNOLDS,
COR. SOUTH-MARKET & FULTON STS.
P. O. Box 1690. NEW ORLEANS.
SEND FOR CIRCULAR
se16 3m

IMPORTANT TO PLANTERS.

IRON COTTON TIES



These above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuff in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.
(Late Bartlett & Rayne.)
GENERAL AGENTS,
18 Carondelet Street, cor. Union,
New Orleans.
oc1 6m

THE JAS. LEFFEL Double Turbine Water Wheel,

Manufactured by
POOLE & HUNT,
Baltimore, Md.
NOW IN USE!
Safe, Strong, Durable, Powerful, Reliable and Satisfactory.
Manufacturers also of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; Accurate and of very best finish. Send for Circulars.
mh25 1y

MACHINERY.

IRON AND WOOD-WORKING MACHINERY OF EVERY DESCRIPTION.

COLD-ROLLED SHAFTING.

HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for illustrated catalogue and price list.

GEORGE PLACE,
121 CHAMBERS AND 103 READE STREET,
NEW YORK CITY. au19 1y

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
mh18 1y

MISCELLANEOUS.

J. A. LACHOIX,

PROPRIETOR OF THE

Pontchartrain Cheap Store,

COR. FRENCHMEN AND VICTORY STREETS

Ladies,' Gent.'s, Misses' and Children's

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods at prices which defy competition.

Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe23 1y

UPPER CITY

BLUE BOOT, SHOE AND HAT

ESTABLISHMENT,

578.....MAGAZINE STREET.....578

Opposite the Magazine Street Market,

(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Hats at the very lowest prices. All work warranted to be of the best material.

de10 1y LOUIS GIMBEL, Agent.

GLASS STAINERS
CUTTERS, AND EMBOSSERS.
CHURCH WINDOWS A SPECIALTY.
Estimates and Samples on application.
WM. COULTER & SON.
102 & 104 E. 2d St., Cincinnati, O.
mh18 1y

F. JORGER,

COR. DRYADES AND SECOND STS.,

NEW ORLEANS, LA.,

DEALER IN

Drugs, Medicines and Chemicals.

Fancy and Toilet Articles, Sponges, Brushes, Perfumery, etc. Prescriptions carefully compounded with accuracy and dispatch, by competent persons, at all hours of the day and night. no11 3m

CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—500 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
RUGS, ART, Table and Enamel OIL CLOTHS
de10 1y A. BROUSSEAU

CONOVER, WOOLLEY & CO.,

GRATE AND FENDER

MANUFACTURERS,

308 CANAL STREET, NEW YORK.

Largest assortment in the market. Celebrated Shaking and Dumping Grate. Send for catalogue and price list. Liberal discount to dealers and architects. se30 3m

New Orleans Markets.

From the New Orleans Price Current.

The river is 10 feet 2 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending December 7:

Mississippi river and bayous	bales... 12,487
Red river	102
Ouachita river	1,645
Railroads	11,620
Lake	18
Mobile	1,124
Texas	3,621
Total	51,439

On Saturday the movement was partially suspended by a heavy rain storm, which commenced on Friday night, and continued with but little abatement throughout the day, prevailing with great violence during the morning, and flooding a large portion of the city. The sales were confined to 2,100 bales. On Monday, with a return of fine weather in the morning, and a slight improvement in foreign exchange, the market opened with a fair inquiry, and 1,500 bales changed hands before twelve M., after which the movement became more active, resulting in further sales of 5,900 bales, making a total of 10,400 bales. The better qualities were strong at previous rates, and desirable lots of the lower grades steady, but neglected lots were irregular and easy, it being impracticable to work them off unless at some concessions. Good ordinary sold at 10¾c., low middling at 11¾c., strict low middling at 12c., and strict middling at 12½c. On Tuesday there appeared to be but little movement during the morning, but later in the day it became quite active and resulted in sales of 8,750 bales. The lower grades showed no improvement, and when sales were pressed ruled at still more irregular and easier prices; but the better qualities, from low middling up, were manifestly stronger.

The above makes an aggregate for the past three days of 21,250 bales, against 25,100 for the corresponding time last week and 20,856 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 433,501 bales, against 307,473 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 143,156 bales. The increase by the reports per telegraph is 162,123—1,703,379 against 1,541,256. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 57,215 bales to France, of 101,311 to other foreign ports, and a decrease of 78,083 to Great Britain. We quote:

Ordinary	10¼ @ 10¾
Strict ordinary	10¾ @ 10⅞
Good ordinary	10⅞ @ 10⅞
Strict good ordinary	11 @ 11¼
Low middling	11¼ @ 11⅝
Strict low middling	11⅞ @ 12⅜
Middling	12⅜ @ 12⅝
Strict middling	12⅝ @ 12⅞
Good middling	12⅞ @ 13¼
Middling fair	13⅜ @ 14

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,976
Arrived past three days	31,439	
Arrived previously	487,987	
Excess in actual stock made from limters, loose, etc	2,370	521,796
		531,772
Exported past three days	24,036	
Exported previously	308,936	332,992
Stock on hand and on shipboard		198,780

SUGAR.—The receipts on Saturday and Monday, comprising 1,378 hhds., were all taken up at: Inferior 4⅛@5⅛c., common 5¼@6c., good common 6¼c., fair 6⅛@6⅝c., good fair 6¾@6¾c., fully fair 7@7⅛c., prime 7⅛@7⅜c., choice 8¼c., gray clarified 7⅞@8¼c., choice yellow clarified 8⅛@8⅜c., off-white clarified 8⅛@8½c., white clarified 9¼@9⅜c. ₱ lb.

MOLASSES.—There is a good demand for the good grades, not fermenting, and the supplies on Saturday and Monday, comprising 6,832 bbls. and 229 half hhds., sold as fast as landed at strong and steady prices—20@30c. for inferior, 25@35c. for centrifugal, 30@35c for common, 36@38c. for good common, 40@42c. for fair, 44@45c. for prime, 47@49c. for strictly prime, and 50@51c. for choice.

CORN MEAL.—Continues dull and the market is 5 to 10c. ₱ bbl. lower. Only 50 bbls. sold on Saturday at $2.75, and 50 bbls. sold on Monday at $2.65, and 50 at $2.70 ₱ bbl.

CORN.—On Monday 2,150 sacks sold at 58c. for mixed, and 60c. for yellow and white.

OATS.—On Tuesday there was a good demand at firm prices, and 1,800 sacks sold at 45c. for prime St. Louis, 47@48c. for choice do., 50@52c. for choice Ohlena, and 53c for choice black seed.

PORK.—On Tuesday 25 bbls. new mess sold at $22.25 ₱ bbl.

DRY SALT MEAT.—On Monday 25 and 25 boxes shoulders sold to dealers at 8c., 5 casks shoulders at 8¾c., and 10 casks clear rib sides at 11¾c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 114¼@114⅝, against 114¼ at New York, and after a limited business closed at 114⅝@114¾, against 114¼ in that market.

Silver has been without any marked feature to notice. The market is now quoted at 109@110 for American half dollars, and 94½@— gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	17 00	19 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	126 00	425 00
Bradford's grist mills	158 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Cosairy	8 00	— —
English fire	50 00	55 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	28	30
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	32½	
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	31	35
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	12 00	— —
EGGS, ₱ dozen:		
Western	25	28
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stera's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	4 50	— —
Superfine	4 25	— —
Fine	4 00	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	20 00	23 00
Choice	24 00	26 00
IRON, ₱ ton:		
English, ₱ lb.	— —	— —
Swedes, assorted	7	7¼
Hoop	4½	5¾
Sheet	5	7¾
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	27	28
Sole, oak	35	40
Harness	35	45
Calf-skins, ₱ dozen	20 00	75 00
Texas, rough, ₱ lb.	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	15 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 12	1 15
Coal oil, in barrels	14	17
Linseed, raw	70	72
SEADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11¾	11¾
Pulverized	11¾	11¾
TEAS, ₱ lb.:		
Imperial	30	90
Gunpowder	40	1 20
Hyson	25	— —
Young Hyson	25	1 40
Souchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	65 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim akein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	175 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Negro cart, complete	115 00	120 00
Plantation cart	80 00	85 00

CATTLE MARKET.

NEW ORLEANS, Dec. 7, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 45 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	5 00 @ 5 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	70 00 @ 90 00
Milch cows, ₱ head	40 00 @ 60 00
Calves, ₱ head	7 00 @ 9 00
Yearlings ₱ head	9 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.
Agents Wanted.
W. H. Childester, 267 Broadway, New York.
H. S. Goodspeed & Co., 14 Barclay street, New York.
Mme. Griswold, 21 East Sixteenth street, New York.
H. J. Hall & Co., Baltimore, Md.
J. Kennedy & Co., Richmond, Ind.
E. W. Thompson, 24 Dey street, New York.
Bacrels.
William F. Walsh, 13 North Front street.
Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.
Book-Binders.
Owen Gernon, 58 Camp street.
Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
William D. Allen & Co., 121 S. Seventh street, Philadelphia.
American Sunday School Union, Philadelphia.
Baker, Davis & Co., Philadelphia.
Bride & Co., 769 Broadway, New York.
Bryan, Brand & Co., St. Louis or New Orleans.
J. H. Chambers & Co., St. Louis, Mo.
John Church & Co., Cincinnati, Ohio.
Hurd & Houghton, New York.
E. A. Hutchinson & Co., St. Louis, Mo.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
H. J. Smith & Co., 1727 Chestnut street, Philadelphia.
Valley Publishing Company, St. Louis, Mo.
Boots and Shoes.
R. F. W. Bachman, 18 Camp street.
Bonquiols & Puul, under St. Charles Hotel.
Louis Gimbel, agent, 578 Magazine street.
William Hogan, 99 and 101 Canal street.
D. Katzenstein, 133 Royal street.
John Kenz, 16 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
H. Mumme, 451 Dryades street.
Pierre Sauvorini, cor. Customhouse and Bourbon streets.
Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.
Carpets.
A. Broussean & Co., 17 Chartres street
Elkin & Co., 168 Canal street.
Heath, Pippey & Lare, 98 Camp street.
Misht Carpets, M. J. Bendall, 112 Fulton street, New York.
Carriages and Wagons.
D. M. Hollingsworth, 157 Gravier street.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lum & Co., 162 Gravier street.
Chests.
National Publishing Company, Memphis or Atlanta.
China and Crockeeywace.
Samuel E. Moore, 55 Camp street.
Navra & Offner, 129 Canal street.
W. C. Shepard & Co., 29 Camp and 112 Common street.
Cheomas.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.
Church Furniture.
R. N. Buckley, Philadelphia.
Clothing.
D. Mercier, corner Dauphine and Bienville Sts.
Coal and Wood.
J. Chandler, corner Philip and Tchoupitoulas streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 0 Caroudelet street.
William Velden, corner Philip and Paytania.
B. L. Wood & Bros., 106 Common street.
Confectionery.
F. Trolle, 590 Magazine street.
Cotton Cleaner.
Frierson & Co., 77 Carondelet street.
Cotton Presses.
W. H. Reynolds, coraer South Market and Fulton streets.
Cotton Ties.
R. W. Rayne & Co., 48 Caroudelet street.
Cream Baking Powders.
William H. Shepard, 106 Camp street.
Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.
Dentists.
Dr. John G. Angell, 89 Canal street.
James W. Barnum, 506 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.
Dr. George J. Friedrichs, 155 St. Charles street.
Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Jackson Store, corner St. Ann and Chartres streets.
P. W. Mohr, 619 Magazine street.
Educational.
Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.
Electricity.
Paull Belt Company, 12 Union Square, New York.
Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Barbour & Co., 55 Gravier street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 64 Burgnne street.
J. Palmer Strong, 461 Greenwich street, New York.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Weitere, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Caroudelet street.
Firearms.
R. Rhodes, 55 St. Charles street.
Florists.
C. F. Melville & Son, 609 Magazine street.
For Sale.
Residence, J. W. McMillan, Brookhaven Miss.
Furniture.
John Bois, 152 and 154 Camp street
Games.
William R. Gould, Worcester, Mass.
Gardening.
Peter Henderson, New York.
Glass Staining.
William Coulter & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson's Sons, N. E. corner of Broadway and Thirteenth street, New York.
Adolph Sutter, St. Louis.
Grates and Fenders.
Conover, Woolley & Co., 368 Canal street, New York.
Groceries.
Keep, Raymond & Co., 77 and 79 Poydras street.
John L. Lavelle, 361 Dryades street.
J. D. Reel, 779 and 781 Tchoupitoulas street.
Mrs. A. C. Wilner, 552 Magazine street.
Hair Goods.
George T. Schilling, 381 Dryades street.
Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.
Holiday Goods.
H. H. Macy & Co., New York.
Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York, George F. Harlow, proprietor.
Westminster Hotel, Irving Place and Sixteenth street, New York.
Insurance.
Factors' and Traders' Insurance Company, 37 Carondelet street.
Mechanics' and Traders' Insurance Company, 14 Caroudelet street.
Leather.
John Frank & Co., 142 Poydras street.
A. F. Ricau, 80 Customhouse street.
Lime.
J. C. Stewart, 299 Julia street.
Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.
Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
First & Pryibil, New York.
Frank & Co, Buffalo, N. Y.
Meneely & Kimberly, Troy, New York.
George Place, 121 Chambers street, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
B. J. West, 115 and 117 Magazine street.
Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
A. Carrouche, agent, 39 Chartres street.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 193 Spring street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusachs, 37 Royal street.
Mrs. E. J. Harding, St. Louis.
F. H. Hubbard, M. D., St. Louis.
F. Jorger, corner Dryades and Second streets.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
New Louisiana Remedy, 100 Camp street.
Drs. Park & McLeish, 21 East Sixteenth street, New York.
J. A. Pezzoni, St. Louis.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Pocket Inhaler, W. H. Smith & Co., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Swaim's Panacea, W. H. Schieffelin & Co., 170 William street, New York.
Tarrant's Seltzer Aperient.
Dr. Van Dyke, 121 Green street, Philadelphia.
Max Vilter, 255 Poydras street.
Magic Lanterns.
William Y. McAllister, 728 Chestnut street, Philadelphia.
Marble Works.
Kursheedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.
Millinery.
A. Dagoret, 32 Chartres street.
Mrs. Frioke & Williams, 586 Magazine street.
F. R. Hardon, 27 and 29 Chartres street.
Mme. C. Samson, 605 Magazine street.
Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
A. G. Gardner, 807 Magazine street.
S. S. Hamill, 101 Gore street, East Cambridge, Mass.
Mason & Hamlin Organ Company, New York.
George A. Prince & Co., Buffalo, N. Y.
C. Rogers & Co., 226 East Forty-Second street New York.
Philip Werlein 78, 80, 82 and 90 Baronne street.
George Woods & Co., Cambridgeport, Mass.
Novelties.
L. J. Marcy, 1340 Chestnut street, Philadelphia.
Philadelphia Novelty Manufacturing Company, 604 Franklin street, Philadelphia.
Short & Co., St. Louis.
Oil.
Louisiana Oil Company, J. H. Duggan, secretary.
Paint.
Empire Iron-Clad Paint Company, 30 West Broadway, New York.
Painting and Gilding.
William Hillaman, 120 Calliope street.
Pens.
R. Esterbrook & Co., 26 John street, New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street New York.
Periodicals.
Mayfield's Happy Home, 361 Main street, Memphis, Tenn.
The Atlantic, Hard & Houghton, New York.
Photography.
T. Lilienthal, 121 Canal street.
Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.
Printing Presses.
W. Y. Edwards, 36 Church street, New York.
Professional.
Dr. C. J. Bickham, office, 649 Magazine street, corner of Jackson.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Thicker, attorney at law, 160 Common street.
Railroads.
Great Jackson Route, A. D. Sheldon, agent, 31 Camp street, corner of Common.
New Orleans and Texas Railroad, C. H. Allen, general manager.
Restaurants.
Four Seasons, John Bosio, 111 Chartres street.
Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier.
J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.
Seeds.
B. Frotscher, 15 and 17 Dumaine street.
R. Maitre, 582 Magazine street.
Selisee Water.
Victor Letorey, 51 Poeyfarre street.
Sewing Machines.
Domestic Sewing Machine Company, New York.
Domestic, M. S. Hedrick, 163 Canal street.
William Gregg, 154 Canal street.
Shirts and Furnishing Goods.
B. T. Walshe, 110 Canal street.
Show Cases.
John Henderson, 253 Canal street, New York.
J. H. Hinrichs, 63 Chartres street.
Soap.
J. H. Keller, 110 Gravier street.
Stationery and Printing.
A. W. Hyatt, 38 Camp street.
Ten and Coffee.
Great China and Japan Tea Depot, J. J. Martin, 5 Camp street.
Tobacco.
E. Bourgeois, 19 Conti street.
Undertakers.
T. W. Bothick, 277 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.
Visiting Cards.
W. C. Cannon, 46 Kneeland street, Boston.
Watches and Jewelry.
Barnes & Bro., 224 Main street, Louisville, Ky.
A. Boltel, 58 Royal street.
A. H. Griswold & Co., corner Canal and Royal streets.
Ketcham & McDougall, 4 Liberty Place, New York.
Yeast.
"Twin Brothers," 34 Church street, New York.

Religious Notices.

THE New Orleans and Mobile railroad will make a special rate for delegates attending the Mississippi Conference of three cents per mile each way between New Orleans and Mobile. Tickets to be issued to such parties only who produce a certificate from the secretary that they are delegates, and entitled to the reduction in rate.

R. J. JONES.

CANTON, MISS., Dec. 2, 1875.

MISSISSIPPI CONFERENCE.—The Mobile and Ohio railroad will carry members to and from Conference at half rates.

J. T. HEARD.

MERIDIAN, Dec. 1, 1875.

NOTICE TO THE MISSISSIPPI CONFERENCE.—The following arrangements have been made with the railroads for the benefit of members attending Conference:

New Orleans, St. Louis and Chicago Railroad.—"Delegates to and from Conference will be carried at one and one-fifth full fare. Tickets will be on sale at all stations between and including Grand Junction and New Orleans. Sale to commence on the thirteenth and close on the fifteenth of December, good to return until the twenty-fifth of December. These tickets must be purchased from station agents to insure the benefit of reduction. Application has been made for the extension of time for the sale of tickets."

Vicksburg and Meridian Railroad.—"Delegates who have paid full fare going to Conference will be returned free on certificate of secretary."

Mobile and Ohio Railroad.—Members will be carried to and from Conference at half fare. Purchase round-trip tickets.

Members arriving at Canton by railroad will be met at the depot by the committee of reception. Those coming by private conveyance will report at Phillips & Jones' drug store (successors to Cassell & Baugh,) on the southeast corner of public square.

R. J. JONES.

CANTON, MISS., Nov. 26, 1875.

MISCELLANEOUS.

GEO. A. PRINCE & CO.

Organs & Melodeons

The Oldest, Largest and Most Perfect Manufactory in the United States.

55,000

NOW IN USE.

No other Musical Instrument ever obtained the same popularity.

☞ Send for Price Lists.

Address BUFFALO, N. Y.

We announce that (until further notice) we will sell to applicants in any city or town where we have no agent on the *same terms* and at the *same discounts* as to large dealers who purchase from $30,000 to $50,000 value annually.

The fact of ours being the *oldest* and *largest* manufactory in the United States, with 55,000 instruments now in use, is a sufficient guarantee of our responsibility and the merits of our instruments.

se2 1y8p GEO. A. PRINCE & CO.

STAINED GLASS WORKS.

GALLERY OF ARCHITECTURAL DECORATIVE ART.

WILLIAM GIBSON'S SONS.—Established in 1833. Ecclesiastical Decorations, Plain and Ornamental Windows for Churches and Domestic buildings. The ideas of Artists and Amateurs artistically carried out. ☞ Designs for Memorial Windows a specialty. Gibson's Building, N. E. corner of Broadway and Thirteenth street, New York. oct4 1y

LILIENTHAL'S

PHOTOGRAPHIC GALLERY,

NO. 121 CANAL STREET (Touro Building.)

The public is respectfully notified that I have opened my NEW GALLERY, containing all the latest IMPROVEMENTS, which enable me to satisfy all orders in my line.

The former prices are retained. No expenses have been spared to make this establishment the most elegant one in the city.

THEODORE LILIENTHAL,
no11 2m 121 Canal, cor. Royal street.

TEA AND COFFEE.

GREAT

China and Japan

TEA DEPOT

NO. 5 CAMP STREET,

NEW ORLEANS.

J. J. MARTIN,

PROPRIETOR.

THE ONLY HOUSE IN THE SOUTH DEALING EXCLUSIVELY IN

TEA & COFFEE!!

Price List of Teas.

KIND OF TEA.	Price per lb.
Oolong, Black	$ 40
Oolong, Black	50
Oolong, Black	60
Oolong, Black	75
Oolong, best Black	1 00
Mixed, Green and Black	50
Mixed, Green and Black	60
Mixed, Green and Black	75
Mixed, Green and Black	1 00
Mixed, best Green and Black	1 20
Imperial, Green	50
Imperial, Green	60
Imperial, Green	1 00
Imperial, Green	1 20
Imperial, best Green	1 40
Young Hyson, Green	80
Young Hyson, Green	1 00
Young Hyson, best Green	1 40
Gunpowder, Green	1 20
Gunpowder, Green	1 40
Gunpowder, best Green	1 60
English Breakfast, Black	75
English Breakfast, Black	1 00
English Breakfast, Black	1 20
Japan, Uncolored	1 00
Japan, best (natural leaf)	1 20
Orange, Pekoe (for flavoring)	1 20

TEAS of all grades and varieties shipped in original packages, or in fancy Chinese Caddies of 5, 6, 8, 10, 12 and 15 pounds, *net weight*; and also quarter chests, weighing 25 pounds *net*.

COFFEE.—We sell Coffee in bags of 25, 50 or 100 pounds each, or in original packages. Country Merchants, Planters and others ordering from us can depend upon getting CHOICE GOODS, in quantities to suit, at the very

Lowest Market Rates!

We also Parch and Grind Coffee by

STEAM POWER,

And are prepared to contract for and furnish, at a few hours' notice, any quantity, however large, of Parched or Ground Coffee at a trifling advance on the price of green.

CITY

Grocery Commission Houses

Receiving orders for prepared Coffee can have their own goods parched and ground by us at a trifling cost.

Samples by Mail.

On receipt of 25 cents we will send to your address, *free, by mail*, small samples of any one, or of several varieties of our goods, which amount will be deducted from a purchase of *Ten Dollars and upward*.

NOTICE.

Goods, when prepaid, will be placed on board of Steamers or Cars in this city *free of drayage*.

☞ Remittances should be made payable to

J. J. MARTIN,

NO. 5 CAMP ST., NEW ORLEANS, LA.

de2 1m

HOUSE-FURNISHING GOODS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for	$15 00
to wit:	
12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.
A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above.	$18 00
A French China (best quality) DINNER SET, same assortment, 124 pieces	30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from	$30 up.
White Granite CHAMBER SETS, 11 pieces	3 00
White Granite TEA SETS, 44 pieces	4 00
French China TEA SETS, 44 pieces	6 50
French China Decorated TEA SETS, 44 pieces	7 50
Good Table GOBLETS, from 50 cents per set up.	

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
del7 1y New Orleans.

HOUSE-FURNISHING STORE,

55 CAMP ST., NEW ORLEANS.

SAMUEL E. MOORE,

IMPORTER OF

Crockery, China and Glassware.

SILVER-PLATED TABLE & TEA SPOONS
SILVER-PLATED CASTORS.
SILVER-PLATED CAKE BASKETS.
FRENCH CHINA DINNER SETS.
FRENCH CHINA TEA SETS.
STONE CHINA DINNER SETS.
STONE CHINA TEA SETS.
STONE CHINA CHAMBER SETS.
JAPANNED WAITERS.
JAPANNED CHAMBER SETS.
COAL VASES AND COAL SCUTTLES
JAPANNED CAKE AND SUGAR BOXES.
ENAMELED SAUCE-PANS.
HAM AND FISH BOILERS.
FEATHER AND HAIR DUSTERS.
HEARTH AND SCRUBBING BRUSHES.
CEDAR TUBS AND BUCKETS.
WOODEN STEP-LADDERS.
INDIA RUBBER DOOR MATS.
BRUSH AND HEMP DOOR MATS.
PALM-LEAF TABLE MATS.
IVORY-HANDLED TABLE CUTLERY.
BRITANNIA METAL CASTORS.
BRITANNIA METAL SPOONS.
PLANISHED TIN COFFEE POTS.
PLANISHED TIN URNS.
PLANISHED TIN DISH COVERS.
KEROSENE OIL LAMPS AND BURNERS.
CHANDELIERS AND BRACKET LAMPS.
TINWARE FOR KITCHEN USE.

And all articles necessary for house-furnishing, which are guaranteed of the best quality and at the lowest prices, and will be packed for transportation to any part of the country. se23 3m

MISCELLANEOUS.

JOHN HENDERSON,

WOOD AND METAL

Show Case Manufacturer.

SHOW CASES

Of White Metal, Rosewood, Black Walnut, Etc.

PRICE LIST SENT ON APPLICATION.

Warerooms and Factory:

NO. 276 CANAL STREET,

Three doors East of Broadway, NEW YORK.

N. B.—All orders intrusted to my care executed with dispatch at lowest prices and first-class workmanship. Cases shipped to all parts of the United States and Canadas. oct4 3m

HOFFMAN HOUSE

—AND—

RESTAURANT,

MADISON SQUARE.....NEW YORK.

Said by all Travelers to be the best Hotel in the world.

je17 6m C. H. BEAD, Proprietor.

R. H. MACY & CO.

MA Fourteenth St. and Sixth Ave., CY
MA New York.—The largest importers CY
MA and retailers in America of Dolls, Toys CY
MA and Fancy Goods, suitable for the Holi- CY
MA day trade. We occupy the whole block CY
MA through from Fourteenth to Thirteenth CY
MA street, and for 17 years have made Holi- CY
MA day Goods a specialty. ☞ Catalogues CY
MA and Illuminated Centennial Cards sent CY
MA free to any address. Orders attended CY
MA to with special care. (no25 4t) CY
MACY MACY MACY MACY MACY

$22. CHAMBERS' $22.

ENCYCLOPEDIA

AT HALF PRICE.

Latest Revised Edition of 1875, Complete Set, Library Binding, for $22. Regular price, $45. Other styles in proportion. Send stamp for circular, etc.

WM. D ALLEN & CO.,
oc21 5m 121 S. Seventh St., Philadelphia.

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

COTTON FACTORS AND COMMISSION MERCHANTS,

46 Union Street, New Orleans, La.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no11 1y

F. R. HARDON,

DEALER IN

MILLINERY AND FANCY GOODS,

Nos. 27 and 29 Chartres Street,

Bet. Canal and Customhouse,

no11 2m NEW ORLEANS.

25 CENTS

WILL pay for Twenty-Four Sheets of PAPER, and the same number of ENVELOPES to match, put up in a neat box and mailed to your address.

ROBT. J. HARP, Agent,
no25 4t New Orleans.

MEDICAL.

DR. C. M'LANE'S

CELEBRATED

LIVER PILLS,

FOR THE CURE OF

LIVER COMPLAINT,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increase on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, DECEMBER 16, 1875. NO. 51.

News of the Week.

DOMESTIC.

NEW YORK, Dec. 7.—The expelled students from Prlueeton College were allowed to return on promising to have nothing to do with secret societies.

WASHINGTON, Dec. 9.—*Senate.*—Senator Cooper presented a memorial from the book agents of the Methodist Episcopal Church South, asking compensatlou for losses at Richmond and Louisville during the war.

MEMPHIS, Dec. 10.—An eastward-bound passenger train on the Memphis and Charleston railroad, while wooding at White's station, this morning, was run into by a freight train going in the samo direction and several cars were wrecked. A number of passengers were bruised, two severely.

MACON, GA., Dec. 10.—An engine on the Macon and Brunswick railrosd exploded this morning, killing the engineer, George Horning, instantly. The baggage car was wrecked. A number of Florida tourists were on the train, but none were hurt.

VICKSBURG, Dec. 11.—A riot is reported at Rolling Point, thirty-five miles above here, growing out of an attempt of the negroes to rescue a black man under arrest. Seven negroes, including two of the leaders, were killed.

SALT LAKE, Dec. 12.—The meeting of the Methodist ministers in this city adopted resolutions protesting against the action of Bishop Haven and the Methodist preachers of Boston, in nominating Grant for a third term.

WASHINGTON, Dec. 13.—Information has been received from Guatemala to the effect that representatives of the five Central American States will meet on the fifteenth of January, with a view of forming a federal union.

FOREIGN.

LONDON, Dec. 7.—Lloyd's agent at Rochester reports this morning that a boat came ashore in that vicinity from the steamer Deutschland, of the North German Lloyd, from Bremen, December 4, for New York. The boat contained one man and the dead bodies of two others. The man reports that the Deutschland is aground somewhere in the North sea. Lloyd's agent at Sheerness, near the mouth of the Thames, confirms the news of the disaster to the Deutschland, but gives no further details. The two men perished from long exposure, having been in the boat for thirty-eight hours.

The agents have just received the following: "The Deutschland ran ashore on Long Sands. Fifty of the passengers and crew are reported drowned. A part of the passengers and crew landed at Harwooth on Tuesday afternoon."

The *Advertiser* reports the total number of persons rescued from the Deutschland as one hundred and fifty. Twenty-five mail bags were saved.

A private telegram from Pekin says arrangements for sending Chinese legations abroad are proceeding. Ministers have been appointed to the United States, Peru and Japan.

LONDON, Dec. 9.—The *Times*, commenting on the message, says: "If Spain cannot suppress the Cuban rebels; if the island must be half ruined while she holds it; if she will not put an end to that institution which is the main source of disturbance, it would be hard to expect the United States to let the work of devastation proceed unchecked, merely out of regard to the nominal sovereignty of Spain. Spain is on trial; the limits of her power to restore order will be the limits of her rights."

BERLIN, Dec. 10.—It is stated the recent conference between Prince Bismarck and Prince Gortschakoff resulted in an agreement for a peaceful solution of the Turkish difficulty. They will not raise the Eastern question, nor are they in favor of an international conference on the Suez canal question.

PARIS, Dec. 11.—The municipality of Paris voted a subscription of $2,000 to the fund for a centennial statue to Liberty in New York.

LONDON, Dec. 12.—A dispatch received from Bremerhaven to-night states that sixty-eight persons were killed and thirty-five wounded by the explosion yesterday on the quay of the Mosel, and eight are missing. A passenger on board the Mosel has since attempted to commit suicide, but was prevented from consummating the fatal act. He will be examined.

ONE of the Colorado cattle kings was recently visited by an old college friend who frequently overtaxed his host's memory by using Latin quotations long forgotten by reason of disuse. One day the Western man got even with his pedantic guest. Pointing to an immense herd of fine young cattle, in prime condition for the market, the visitor said: "You must have had good luck since you commenced stock-raising?" "Yes," replied the host, "it is due to my luck that I can say '*Hinc illæ lachrymæ*' in looking at my herds." "What do you mean?" asked his astonished guest. "Why, don't you see?—'Hence these steers.'"

A VERMONT PAPER felicitates itself because "no convict has escaped from the Vermont State prison for eighteen years." It would be a better cause for congratulation to be able to say that "no convict had been sent" to the prison aforesaid in eighteen years, or even in one year.

A Clerical Club on Religious Newspapers.

The Boston Clerical Club, at one of its Monday meetings recently, had a free talk about religious newspapers. The following notes were published in the *Independent*:

S. observed, in opening, that personalities should be avoided, whether upon other editors, papers or denominations. All boasting should be excluded. News was the principal thing. The world should be reported to us as we question our paper: "What of the night?"

Nothing is so valuable as good correspondence. A family corner is well. Stories are useful. Now and then elaborate essays, such as Prof. Phelps writes, are most valuable.

M. demanded sound judgment in the editors. Their competency in religious matters was to be inferred from their treatment of secular subjects. A paper, *e. g.*, which would admit advertisements of quacks was not to be trusted upon the doctrine of election or of the revision of the Scriptures. All flings at men and causes should be excluded. Wit should illuminate without scorching. Partisanship was declared unworthy.

Correspondence should be written in the countries from which it purported to come, not in the editorial office. It should not be gossipy or unreliable. Many newspaper letters were not worth printing. More space should be given to mission intelligence. It should be gleaned, at whatever cost, directly from the fields. The giving of an entire page to the discussion of some living subject was an excellent plan.

F. would have his paper denominational, but not sectarian. No digs should be given in it to the Baptists. The paper should not assume the authority of a theological chair. It should not presume to instruct ministers. Broadsides on the length of sermons were impertinent and mischievous. (Amen! from several.)

☞ A new paper was needed for ministers exclusively. A high tone should be maintained. There should be no catering to liberalism. The *Christian Union* style of catholicity was criticised as weak, overdone.

The ideal paper would be a daily. Stories are not good food, but might be admitted, with great judgment, for the hardness of women's and children's hearts. The editor must beware of dogmatism, one of his chief temptations. News should be the first aim. Adulatory matter should be excluded. A page should be devoted every week to missionary intelligence. The *Congregationalist* was an admirable newspaper.

Great topics should be thoroughly discussed—as the *Advance* once discussed them under Dr. Patton's vigorous administration, as the *Independent* has done from the beginning. Every week there should be ringing leaders on living subjects.

K.—I would start in defining my view from the basis of a secular paper like the Springfield *Republican*. The religious journal should give a wide and accurate view of the religious condition of the world. Its religious character should be well defined. It should be pious. There is too much Congregationalism in the *Congregationalist*. Our paper should be free from pettiness. The hunting of small game is small business. It disgusts. An independent paper—one, *i. e.*, in which leading men of different denominations express their views—has great advantages. Articles should be short. Puffing one's self is bad. Good stories are as justifiable as the use of parables in the Bible. Newspaper scraps, short items, personals, facetiæ, are dissipating. Mostly, I would exclude them. Now and then there should be a full discussion of some great subject.

L. remarked first upon mechanical particulars. The paper stock should be clear, heavy, adapted to burn freely. The type like that of the *Advance*, the form a medium quarto, cut and pasted, like the *Independent* or the Boston *Globe*. Unimportant matter should be so distributed that cuttings can be taken out.

To describe the journal itself, he used the supposition of a religious friend entering the family. This friend should have personality. The editor might be impersonal. The paper should be a vigorous person. It should have unity. It should be a solvent for everything put into it. No news should be admitted which the paper could not digest. He wanted a paper whose secular matter could be read on Sunday.

Our friend should have consistency. He should not say one thing on page one and a contradictory thing on page four—on temperance or any subject. He should be large, to educate us in breadth of view and candor. He should be full of trustworthy knowledge, able to answer our questions concerning men and truths and things—an instructive friend. He should be lively, always witty, sometimes humorous. Gifted with Attic salt, but sparing of the Attic pepper and mustard. He should have power of inspiration—not simply of saying good things, but in a spirit to stir us to all desire of better life. He should have adaptation; be able to speak not only to thoughtful men and women, but to the children, the servants, the aged. He should have a tried and seasoned character.

The New York *Primeval* was referred to as a very readable paper. But it had kept such company in years past, had done such questionable, such wicked things, its character had been so bad that it could not now be safely trusted in the Christian household. It could be prayed for and encouraged in its efforts at reformation; but it wanted a tried character.

The *Golden Rule* suggested the question whether the chosen friend should be independent in religion. The answer was a negative, on the ground that no man or paper is large enough of mold to be earnest in the religious life, and at the same time be outside all denominational connections. Independence in religion meant indifference.

North Alabama Conference.

In the apostle's sense of the language we were "redeeming the time" to go to the North Alabama Conference; but we were, after all, denied the privilege. This we much regret, as we love to meet with our old friends in their annual gatherings. The session was held in Birmingham, November 17–23. We are obliged to the secretary for prompt returns of minutes, from which we learn that James W. Tucker, C. C. O'Neal, R. T. Bentley, J. M. Blanton, G. M. G. Dunkin, J. T. Morris, were admitted on trial; D. C. Strange, A. P. Taylor, discontinued; C. A. Allday, H. P. Berry, J. T. Miller, J. B. Gregory, M. L. White, H. D. Hill, were admitted into full connection—the first four elected and ordained deacons. E. A. Stevenson, readmitted. W. C. Hearn, B. J. Blackwell, received by transfer. F. A. Hewitt, C. C. O'Neal, C. W. Jacobs, P. A. J. Renfroe, D. J. McCleskey, M. J. Clearman, R. D. Bolin (local,) elected; and F. H. Hewitt, C. C. O'Neal, W. Hallman, ordained, elders. J. W. Newman, elected and ordained elder. J. M. Webster, T. A. Kerr, T. G. Cansler (local,) elected, and B. Harris, M. G. Foust, J. W. Jones, ordained, elders. R. G. Isbell, located at his own request. E. McMeans, J. N. Glover, R. J. Mason, O. W. Smith, F. P. Scruggs, W. D. Nicholson, C. S. D. Lassiter, superannuated. A. F. Driskill, died. White members, as we count, 31,650—increase, 349; colored, 16—decrease, 45; local preachers, 322—decrease, 22. Collected for claimants, $945.25; for missions, $2,308.45. Next session at Decatur.

APPOINTMENTS.

Florence District.—John B. Stevenson, P. E. Florence and South Florence station, John A. Thompson; Shoal circuit and Lexington mission, John G. Gibson; Lentzville circuit, Dawson Phelps, Thomas F. Brown, sup.; Cypress circuit, William M. P. Rippey; Oakland circuit, George W. Hamilton; Waterloo circuit, Robert F. Winston; Tuscumbia station, John B. Steadham; Valley station, William H. Armstrong; Mountain Mills mission, James W. Tucker; Chickasaw circuit, Moses L. White; Frankfort circuit, Robert W. McKelsey; State Normal School, Hardie Brown, professor.

Decatur District.—Wm. E. Mabry, P. E. Decatur station, Leander F. Whitten; Trinity and Hillsboro, John S. Davis; Courtland station, John H. Anderson; Jonesboro and Ebenezer, Virgil O. Hawkins; Leighton circuit, Thomas H. Davenport; Russell Valley circuit, Marcus E. Tumlin; Littlesville mission, James K. Sams; Moulton circuit, Coruellus N. McLeod; Danville circuit, Wm. E. Camerou; Somerville circuit, Jas. H. Camerou.

Huntsville District.—William R. Kirk, P. E. Huntsville station, C. D. Oliver; Madison and Triana, Zachariah A. Parker; Madison circuit, William T. Andrews, H. P. Turner, sup.; Wilson's chapel and Lebanon, John W. Baine; Athens station, Joel W. Whitten; Athens circuit, John R. Sharpe; Pettusville circuit, Joseph T. Morris; Limestone, William R. Williams; Maysville and Pleasant Mound, Julian C. Brown; New Market circuit, Miles E. Johnston; Vienna circuit, John C. Hunkapiller, Robert T. Beutley; Deposit circuit, John M. Hamer; Paint Rock circuit, Robert S. Scales, James T. Bartee, sup.; Larkinsville circuit, Jephthah N. Scott; Scottsboro circuit, Wm. McQueen; Stevenson, Reuben J. Wilson.

Guntersville District.—J. G. Gurley, P. E. Guntersville station, John G. Walker; Tennessee Valley circuit, to be supplied (by G. J. Hall;) Sulphur Springs circuit, Reuben S. Price; Valley Head circuit, Samuel M. Hosmer, James Cox, sup.; Lookout Mountain mission, W. L. Clifton; Cedar Bluff circuit, Dempsey W. Ward; Ambersonville, James A. Neeley; Gadsden station, Thomas G. Slaughter; Gadsden circuit, Perry K. Brindley; Attala circuit, Silou L. Hill; Van Buren circuit, William C. McCoy, Rufus Nicholson, sup.; Bristoe's Cove circuit, Aaron N. Lowrie; Summit circuit, Benjamin F. Lea.

Talladega District.—Daniel Duncan, P. E. Talladega station, J. M. Boland; Talladega circuit, Largus R. Bell; White Plains and Oxford station, Robert H. Timmons; Alexandria circuit, Robert G. Reagan; Center and Chulafinee circuit, Edgar W. Jones; Jacksonville station, H. D. Hill; Cross Plains circuit, Hugh P. Berry; Fayetteville, Thomas P. Roberts; Harpersville and Columbiana, Cicero L. Dobbs; Chandler Springs circuit, John L. Furgerson.

Lafayette Dist.—Moses L. Whitten, presiding elder. Lafayette station, James L. Brittain; Oak Bowery circuit, Robert F. Mountain; Fredonia circuit, Moses W. Morris; Louina circuit, Robert D. Evans, James M. Towles, sup.; Weedeweo mission, R. Stripling; Arbacoochee, Jesse F. Ellis; Llueville circuit, Urlah Williams; Pluckueyville circuit, William T. Patillo; Socapatoy, John B. Gregory; Hatchet Creek mission, to be supplied (by Benjamin Stewart;) Dadeville station, Isaac Q. Melton; Dadeville circuit, John N. Dupree; Chattahoochee mission, Isaac M. Blanton.

Birmingham Dist.—Anson West, P. E. Birmingham station, W. C. Hearn; New Castle circuit, Francis M. Grace; Jones Valley circuit, John W. Newman; Ashville circuit, Robt. J. Sampier, E. B. McClellan, sup.; Cropwell, Charles H. Allday; Murfree's Valley circuit, Rufus W. Coons; Blountsville circuit, Crockett Godby; Jasper circuit, James M. Dobbs; Tuskaloosa circuit, Robert T. Blackwell; Jonesboro circuit, Evans Nicholson; Elyton circuit, Benjamin G. Blackwell; Montevallo station, James W. Christian; Montevallo circuit, John B. Cole.

Tuskaloosa District.—Jas. L. Coleman, P. E. Tuskaloosa station, F. T. J. Beandon; North Port circuit, D. S. McDonald, James T. Miller; North River mission, George M. G. Dunkin; Fayette circuit, James E. Andrews; Gordo circuit, George L. W. Anthony; Carrollton circuit, Geo. R. Lynch; Fairfield and Memphis, P. L. Henderson; Pickensville circuit, Robert D. Carver; Palmetto circuit, James S. Glasgow; Yorkville circuit, Anderson G. Copeland, J. F. Randall, sup.; Luxapilla circuit, Green B. Wilson; Vernon circuit, E. E. S. Roberts; Pikeville mission, Carrol C. O'Neal; Bexar circuit, Cornelius M. Livingston; B. F. Larrabee, agent endowment fund of Centennial University for Young Ladies.

Transferred.—Joseph B. Perkins, to Columbia Conference; L. Parker, to North Texas Conference; James D. Anthony, to South Georgia Conference; Elam A. Stevenson, to White River Conference.—*Nashville Christian Advocate.*

Arkansas Conference.

The Arkansas Annual Conference convened at Lewisburg, Ark., November 24, Bishop Wightman presiding. Conference was opened by the Bishop with the usual religious exercises.

Rev. Isham L. Burrow was elected secretary, and Rev. Jerome Haralson assistant; Rev. O. P. Thomas was elected statistical secretary.

Collected for missions—foreign, $440.15, domestic, $275.15; amount assessed for Conference fund, $400.

There are 162 local preachers and 11,704 white members of the church in the bounds of the Conference. There have been 497 adult and 313 infant baptisms during the year. Six hundred professions of faith. There are 87 Sunday schools, 492 officers and teachers, and 4,671 scholars. The Sunday school literature is not circulated as it should be, but the brethren are alive to a degree that promises improvement.

APPOINTMENTS.

Fayetteville District.—J. A. Walden, P. E. Fayetteville station, S. A. Mason; Fayetteville circuit, D. J. Smith; Boonsboro, R. M. Tydings; Piney Grove, W. H. Corley; Bloomfield, D. Sturdy; Center Point, J. M. Claytou; Hindsville, J. T. Stockton; Bentonville, to be supplied (by T. H. Trone;) White River, to be supplied (by W. W. Harrison;) Huntsville, T. E. Seawell.

Fort Smith District.—H. M. Granade, P. E. Fort Smith station, B. H. Greathouse; Fort Smith circuit, to be supplied (by W. W. Weir;) Greenwood, S. H. Babcock; Sugar Loaf, J. L. Hays; Waldron, J. E. Martin; Fourche, G. Pledger; Bluffton, J. P. Caldwell; Danville, N. E. Fair; Shoal Creek, Isaiah B. Hickman; Paris and Roseville, A. H. Williams, H. R. Withers, sup.; Boonville, T. M. C. Birmingham, G. W. Evans, sup.; Charleston, S. S. Key.

Clarksville District.—Isham L. Burrow, P. E. Clarksville station, J. J. Roberts, H. Puckett, sup.; Clarksville circuit, to be supplied (by W. H. Matheny;) Spadra, H. G. Jolly, C. H. Gregory, sup.; Ozark station, J. Loving; Ozark circuit, A. C. Ray; Alma and Pleasant Hill, J. W. Bryant; Clear Creek mission, to be supplied (by J. J. Heuson;) Van Buren station, R. S. Hunter; Van Buren circuit, J. P. Callaway; Dover, B. Williams.

Yellville District.—J. F. Hall, P. E. Yellville station, B. L. Ferguson; Yellville circuit, J. M. Coker; Mountain Home, P. B. Summers, E. C. Jones, sup.; Big Flat, to be supplied; Mountain View, to be supplied (by J. Beasley;) Marshall, J. H. Wade; Wiley's Cove station, D. C. Summers; Bellefont, to be supplied (by W. A. Dees;) Double Springs, G. P. R. Vanzandt; Carrollton, J. W. Shook; Lead Hill, to be supplied.

Lewisburg District.—F. M. Paine, P. E. Lewisburg station, J. Haralson; Lewisburg and Springfield, W. J. Stone; Dardanelle station, O. P. Thomas; Dardanelle circuit, J. E. Walker; Galla Rock, W. J. Dodson; Point Remove, to be supplied; Clinton, to be supplied (by J. E. Dunaway;) Quitman, J. A. Peebles; Mount Vernon, T. A. Graham; Perryville, L. I. Lasley; Quitman College, J. A. Peebles, president; Sunday school agent, T. F. Brower.

Transferred.—R. C. Atchley, to Little Rock Conference; R. F. Beasley, to North Mississippi Conference; H. Abbett, to Kentucky Conference.—*Western Methodist.*

IN old Greek times one was never too poor to be a student. Cleanthes, a philosopher of Zeno's school, was so poor that he used to write down all that he heard from Zeno, it is said, on oyster-shells and on the shoulder-blades of oxen, from want of money to buy any better writing material.

Virginia Conference.

This body met at Danville, November 17. We take the following items from the editorial correspondence of the Richmond *Christian Advocate*, written on November 19–22, and before adjournment:

The Virginia Conference met on the seventeenth instant, in the Main Street church. Bishop McTyeire was present, in fine health, and called the body to order. A large number of members was in attendance; others have been arriving by every train since, so that now the Conference is quite full. The preachers are looking healthy and vigorous, and are in fine spirits generally. Danville has, with her well-known hospitality, opened her homes among all denominations, and also those of no church, and so far as we know all are pleasantly domiciled.

Yesterday Rev. Mr. Ransom, of the Tennessee Conference, recently appointed missionary to Brazil, and on his way to New York, made a stirring address to the Conference. He appears to be a finely educated man, full of love and missionary zeal. He is the son of one of the most honored members of the Tennessee Conference. He will be our first regularly appointed missionary to the greatest country of South America.

Rev. J. E. Newman has been a settler in that country for a number of years, and on his own account has done much valuable mission work, and we believe has gathered an interesting congregation. At the conclusion of Bro. Ransom's remarks Rev. E. N. S. Blogg stated that a young man in Baltimore was preparing to go out as a missionary to the Germans in Brazil, of whom it is said there are fifteen thousand in two provinces of the empire, with but two Lutheran preachers to serve them. It is certainly a fine field for several earnest German laborers.

Dr. Munsey is here, and is looking better than he has for years. He is now decidedly fleshy, weighing probably one hundred and seventy-five pounds. In a pleasant interview with him he said that his health was better than it had been for many years, and that his great desire was to be heartily and exclusively engaged in the regular work of preaching.

He has been transferred to the Louisiana Conference, and will take charge of a beautiful new church recently erected in New Orleans by the liberality of a few of our members.

The doctor has delivered two lectures here to crowded houses, and the people are so much delighted with him that they have prevailed upon him to lecture again.

He will leave for his charge in New Orleans about the middle of December.

Dr. Bledsoe, the able and distinguished editor of the *Southern Review*, is here, looking as vigorous and determined as ever, with polemical claymore drawn ready for an opponent, whether he come from Geneva or Rotterdam.

The missionary meeting on Saturday night was poorly attended and the collection small. One hundred dollars were subscribed and paid to old Bro. Ransom in his Brazilian mission. The collections in the Conference for foreign missions will exceed the assessment by $400. For domestic missions we shall be able to pay only eighty per cent. This sadly disappoints us, but we are rapidly improving in our collections for missions. Last year, in all, we raised $8,682.62; this year we raise over $11,000. This is a large increase, considering the hard times and the scarcity of money. We shall yet work up to $20,000 annually for missions. The collections for the superannuated preachers, and widows and orphans, will be nearly enough to pay all the claims fully. This is a most gratifying fact.

RELICS OF PETER THE GREAT.—A curious circumstance is reported, namely: the discovery in a house in Great Peter street of a sideboard, a book-case and an iron chest which were made by Peter the Great when he was living as a workman in this country. The London *Gazette* of February 9, 1698, describes these articles, which are said to have remained where the Czar left them, and as he left them, since that time. Latterly they have been considered rather in the light of lumber, but, having been seen by M. Stanislaus, a Pole, they have now become the property of a Russian nobleman, Gregoire Tschertkoff, who intends presenting them to the Emperor of Russia, in order that they may be placed among other relics of Peter the Great at Moscow.—*London Nonconformist.*

I HAVE seen men whose reverence for religion was so morbid that they could hardly lift up their eyes to heaven, but who made it up by the way they looked *down* on their fellow-men—men who yielded to no master here, who were touched by no name of friend or brother; but the moment the name of God was pronounced they collapsed.

IN reply to a young writer who wished to know "what magazine will give me the highest position quickest," a cotemporary advises "a powder magazine, if you can contribute a fiery article."

PRECOCIOUS BOY, munching the fruit of the date-tree—"Mamma, if I eat dates enough will I grow up to be an almanac?"

Female Education.

MR. EDITOR: Your correspondent would not have the foolish presumption to imagine she could offer anything new on a subject which has been so successfully treated by many learned and able writers. She would only beg leave to hazard a few short remarks on that part of the subject which she would call "the education of the heart." She is well aware that this part also has not been less skillfully and forcibly discussed; though she cannot, at the same time, refrain from remarking that it does not appear to have been so much adopted into common practice.

Notwithstanding the great improvements that have been made in the process of female education, there is still a very material defect—namely: too little regard is paid to the disposition of the mind; the temper is not properly cultivated, nor the heart sufficiently regulated. Education is a composite process; it is not confined to books, but made up of the varied influence of home, early associations, etc.

One would imagine, judging from the common mode of female education, that life consisted of one universal holiday, and that the only contest was who should be best enabled to excel in the sports and games that were to be celebrated on it. Merely ornamental accomplishments will but indifferently qualify a woman to perform the duties of life; though it is highly important that she should possess them. But is it right to spend so large a portion of time without some preparation for the business of living?

A lady may speak French, Italian, play and sing in a theatrical tone, lace her threadbare ideas with the golden threads of Sallust, Cæsar, Horace and others, have her parlor hung with her own drawings, and yet be very indifferently educated. We are far from attempting to depreciate the value of these qualifications; the most of them are not only highly becoming, but often indispensably necessary, and an accomplished education cannot be perfected without them. But while all young ladies, if in their power, should study the classics, and all the books which constitute *belles-lettres*, together with music, and the various accomplishments of a polite education; yet the end of a good education is not that they may become splendid musicians or excellent artists; its real object is to make them good daughters, good wives, good members of society and good Christians. The above qualifications, therefore, are intended to adorn their leisure, not to employ their lives; for an amiable and wise person will always have something better to value herself on.

Let the graces be sedulously cultivated, but not at the expense of the virtues. Every event of life will be putting the heart into fresh situations, and making demands on its prudence, its firmness, its integrity and its piety. Those whose business it is to cultivate it can foresee none of these situations; yet, as far as human wisdom will allow, they must enable it to provide for them all with an humble dependence on divine assistance. A well-disciplined soldier must learn and practice all the evolutions, though he does not know on what service his leader may command him, by what foe he shall be attacked, nor what mode of combat the enemy may use. One great art of education consists in not suffering the feelings to become too acute by unnecessary awakening, nor too obtuse by want of exercise. The former renders them the source of calamity, and ruins the temper; while the latter blunts and debases them, and produces a dull, cold and selfish spirit; for the mind is an instrument which, if wound too high, will lose its sweetness, and if not enough strained will abate in vigor.

EUGENIA.

COLUMBUS, MISS., November 10, 1875.

SUPERINTENDENTS' COUNCIL.—The Superintendents' Council of the Mississippi Conference will meet in Canton, Miss., with the Annual Conference. All Sunday school superintendents are earnestly requested to be present. The council is much needed, and we must have a good attendance. I will notify Bro. R. J. Jones to reserve places for you all.

Fraternally yours,

B. H. CATCHING.

LOOKING to others for our standard of happiness is the sure way to be miserable. Our business is with our own heart and our own motives.

The Christian Advocate.

THURSDAY, DECEMBER 16, 1875.

LINES ON THE DEATH OF JOHN EMORY PAINE.

AFFECTIONATELY INSCRIBED TO HIS MOTHER.

BY T. A. S. ADAMS.

"God wills it—all is well!"
How calm the words that fell
With "Good-by, darling," from the dying lips!
The mortal struggle o'er,
Upon the earthly shore
A morning sun had set in deep eclipse.

John Emory Paine! Alas!
Why should Death's angel pass,
Leaving his shadow on the happy home?
Why, ere the song had died,
Call him from blooming bride
And doting parents to the silent tomb?

Why, ere the morn of life
Had warmed in manhood's strife,
Should day descend, no more on earth to rise?
Why should a mother's heart,
A bride's, a father's, part
To see their treasure hidden from their eyes?

Why should the widow weep
O'er one whose dreamless sleep
To cease the earth for ages still must wait?
Till the green mound forgot,
And the bright spheres are not,
God wakes the dead and opens glory's gate?

Why should the world in vain
Call its friend back again—
Death-blotted name, but precious memory?
Why, oh! why should *he* go?
"God wills it"—he it so!
'Tis good, when God commands it, e'en to die!

"God wills it"—be it so!
How sweet it is to know
That, through the deepening night of woe and tears,
Light breaks beyond the tomb,
And o'er its deepest gloom
Streams the blest sunshine of eternal years!

"God wills it"—it is good;
And though beneath the flood
Of earthly sorrows sink our earthly hopes,
Still o'er the waves arise
Glimpses of brighter skies,
And day immortal on Faith's vision opes.

"God wills it"—it is Love,
Whose hand, concealed above,
Stretches beneath the shadows of the grave.
Hiding awhile in night
Our jewels from our sight,
But hiding only in the skies to save.

"God wills it"—be it so!
Dark are the clouds of woe,
But God the darkest cloud with gold has lined;
And as we look above
We read the line of love
"Too wise to err, too good to be unkind."

Women Preachers.

MR. EDITOR: Your correspondent, Mr. Angue Dowling, seems to be somewhat exercised on the subject of "women preachers." Is there any danger that the "bulwarks of Zion" will be battered down because a few women are preaching the gospel of Jesus Christ to sinners by the wayside? Will the cause of religion suffer thereby? St. John "saw one casting out devils in the name of Jesus, and forbade him." But Jesus said: "Forbid him not; for he that is not against us *is for us*."

Illustrative of Mrs. Van Cott's preaching, it is told that at one of her revival meetings, after preaching, she noticed a man with a gloomy countenance. She went to him and asked him about the state of his soul. To all her inquiries he said neither yes or no. As she turned to leave him she said: "May the Lord cast that dumb devil out of you." The next night he came to the altar a penitent. He told her that he had been an honorable man, but had in an evil moment fallen into ways of sin, whose wages were *death*—had lost his place in society. His wife had left him in consequence, and he had followed her with the intention of taking her life, his children's, and then his own. He was on his way, and, being detained there over night, he had strolled into the church, and her solemn words had stopped his wild career and changed his purpose. "Here," said he, handing her a loaded revolver, "is what I had in my pocket to do the deed." He fell on his knees and asked her to pray for him. With the pistol in her hand she prayed for that man, "with greater power," she said, "than she had ever felt before." The dumb devil did come out of him, and he was converted. A changed man, a new man, he went to his wife, was forgiven and restored to her confidence, and they were once more a happy family. Here we see a murderer turned from his evil course by the preaching of a *woman*. Who shall say, who dare say, she was out of her place?

But, says Mr. Dowling, the question "is forever fixed and settled," because the "infallible standard" has not authorized or commanded a woman to preach; and Christ chose twelve *men*, not *women*, to "preach the gospel to every creature." To preach is to take a text and deliver a discourse, to proclaim, to inculcate. *Prophecy*—preaching, public interpretation of Scripture. *Prophesy*—to preach, to instruct in religious doctrines. So says Webster; and so the words are synonymous, or nearly so. "The infallible standard" *has authorized* a woman to be a prophetess.

Mr. Dowling furthermore informs us that "when Christ led captivity captive he gave *gifts* unto *men*; but nothing is said of a woman. Therefore women preachers are not the gift of Christ to the church." There is logic for you, Mr. Editor!

When the morning stars sang together, and the "heavenly host, praising God," said, "Glory to God in the highest, and on earth peace, good will to *men*," nothing is said of a woman; therefore a woman has no part or inheritance in the blessed advent of the Babe of Bethlehem. Is that logic also? The noun *men* in both instances is used to designate the whole human race, without any reference to gender.

The whole chapter from which Mr. Dowling quotes is an exhortation to the Ephesians "to the unity of the Spirit, and to be holy." Were there any *women* at Ephesus? St. Paul was too much occupied with his theme to draw a line of distinction between the sexes, for he said: "To *every one of us* is given grace according to the *gift* of Christ." We are told again that there is no instance of a woman's preaching in the Old Testament. Begging leave to differ with your correspondent again, we hold that the *first* preacher was a woman, and the first woman a preacher. She took for her text an apple—she had for her audience a man. And he was converted by her argument. If it was a wrong one, more was the shame for him. Why did he not show his superiority then and there, and say: "Madam, you are out of your place; you must not stroll around this garden listening to other voices than mine; go to our bower and ask God to forgive your terrible sin?" Never a word like this did he utter. He believed all she told him, and when he saw the Lord God coming he sneaked behind some bushes. When questioned he said: "The woman thou didst give me," she told me to do so and so. A *manly* way to get out of a dilemma! Eve took her punishment without murmuring, and to this day her daughters, as a general thing, show more courage under trying circumstances than her sons.

Miriam is the first woman spoken of as a prophetess. The word prophetess here in Hebrew means also poetess. Her poetry was spontaneous, and she had more enthusiasm than zeal—more self-esteem than veneration or firmness; hence her downfall. Many preachers of the past and present day have been and are like her. She did not fall because she was a woman, but because of her presumption and jealousy.

Deborah is the next prophetess spoken of. The chosen people of God had become idolaters, yet not all, for there were "seven thousand that had not bowed the knee to Baal." "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time, and she dwelt under the palm-tree of *Deborah*;" and the children of Israel came unto her for judgment." Deborah was highly *gifted*. She did not inherit the office of judge. It was given to her for her spiritual and mental qualifications, which must have been of a very high order, or she would not have been chosen to fill the office when there were so many men, as eager, perhaps, as they are at the present day to hold offices. "Deborah, a prophetess, the wife of Lapidoth." Who was Lapidoth? His fame begins and ends with this announcement. To be the husband of such a woman as Deborah was fame enough for one man. Deborah sent for Barak, a great general, and took him to task about being idle when their enemies were active, and he told her that if she would go with him he would go and fight; if not, he would stay where he was. Barak must have believed in the power of that *woman's* preaching. "And she said, I will surely go with thee, notwithstanding the journey shall not be for thine honor, for the Lord will sell Sisera into the hand of a woman." What would the world think if some of our modern generals would do as Barak did? Poor Barak! He must have wondered where his laurels were to come from. So Deborah *went* with him. Why did she not stay at home, under her "palm-tree," with "Lapidoth," and cook his dinner, wash his clothes or darn his socks? And, pray, what right had she, a woman, to go away from home with this man Barak and his ten thousand men, to Mount Tabor, to meet Jabin and his army, his chariots, his multitudes, none of whom escaped save Sisera—and he fell by the hand of a *woman*? Then Deborah broke forth in a song of praise and thanksgiving to God, the beauty, simplicity and grandeur of which is not surpassed by any other specimen of Hebrew poetry, not even the Psalms of David, claiming no glory for herself but to be remembered a "mother in Israel," a mother of the people whom the Lord God had endowed her with power and wisdom to judge. Read this song, all ye men who think a woman has no "gifts." "And the land had rest forty years." If Deborah did not judge, prophesy or *preach* all that time, that "*rest*" was the fruit of her labors. Is there proof of any better results of preaching at the present day? The sacred word was written as much for woman as for man; and if she has talents to draw forth the truth from its inexhaustible resources, and apply them to the good of those less enlightened, all Christians should say: God speed her in the good work.

There is no call for women to lay aside the distaff or the sewing machine, or to leave the precious contents of the cradle and the binding duties of the household to "an hireling," and march into the pulpit. There is no danger that they will do so. But if a few Marys, who are not "cumbered about many things," should feel called of God to preach, shall some over-zealous "John" forbid them?

"The Master calls us to the harvest-field;
There's a work for *us all* to do;
The fields are white and the harvest great,
But the laborers are few."

Labor on, labor on,
For the crown you shall wear by and by.

With the kind editor's permission we will, in another paper, notice a few more "women preachers" of the Old and the New Testaments.

LORRETTA CRARY SADLER.

The Relation of Our Children to the Church.

For the promise is unto you, and to your children.—Acts ii, 39.

I.

The promises of salvation given us in the word of God are to all men, and are adapted to all conditions.

1. But at what age in life our children become responsible agents, and are brought under the obligation of faith and repentance for salvation through Christ, none have attempted to define, and we presume it impossible to specify any given period that would apply to all children; for, owing to the moral training of some, they are able to judge of good and evil at a much earlier age than others whose religious culture is neglected. Of one thing, however, all are agreed, viz.: All who die before they reach a state of accountability are saved.

Now there must be some well-defined system of grace in the economy of human redemption by which those dying at this age receive salvation; for Christ said (John iii, 6, 7:) "That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again." It is evident that our Lord predicates the necessity of the new birth of the *state* of those born in the flesh, and not of any *act* of transgression thereafter. So that, while the natural birth is made the prototype of the spiritual, the latter is set over against the former, as presenting the broadest possible antitheels between the two states.

2. From this and kindred Scripture we teach the doctrine of total depravity—that is to say, that we do *by nature* possess the germ of depravity to such a degree that it cannot be added to by any act of personal transgression. By this we would not be understood as saying that all the external fruits of an internal state of the heart are cogent in early childlife; but that the indwelling depravity is perfect in the first-life existence, and works outwardly in heart and practice, as capacity of mind and scope of influence expand. Thus: I hold in my hand a well-matured thistle seed. Yet I handle it without apprehension of danger or pain to my flesh; and just so long as it remains a seed it is perfectly harmless. But once it is planted where the heat and damp can reach it, the thistle-tree with the thorn will appear; not that the process of germination or growth added to the nature the tree received from the seed, but because the seed has an opportunity to develop its nature through the tree. So the infant lies upon its mother's bosom a perfect synonym of innocent purity; but permit its nature to develop without any moral restraint, and we too soon see the outcroppings of a perfect depravity. In connection with this thistle seed I also have a fig seed, which, if planted, will produce a tree harmless to the touch, and bearing fruit pleasant to the taste.

Now the doctrine taught by our Savior is that the natural birth gives to man the thistle seed nature, and that before he can "enter the kingdom of God" this nature must be so changed by the Holy Ghost as to become as the fig seed. No amount of effort on our part, nor of moral training on the part of parents, can work this radical change in our nature. No; it must be done by the personal power and influence of the Holy Ghost upon the heart. Then let us not marvel that it is said of us: "We *must* be born again."

J. M. WEEMS.

AN aged Highland divine having occasionally to avail himself of the assistance of probationers, a young man, very vain of his accomplishments as a preacher, once officiated. On descending the pulpit he was met by the old gentleman with extended hands. Expecting praise, the probationer said: "No compliments, I pray." "Na, na, my young friend," returned the minister; "nowadays I'm glad o' onybody."

OBITUARIES.

DIED, of hemitura, on the morning of the twenty-eighth of October, 1875, at about five o'clock, ENDORA VIRGINIA, daughter of Mrs. N. V. Chisholm, of Issaquena county, Miss. Little Virgie's approach to death was the most remarkable ever witnessed by the writer. She was about eleven years old, modest and retiring in her disposition, and possessed an intellect above the ordinary. For several hours before her death her mind could not be diverted from the subject. She gave directions in minutest detail concerning her burial. Her composure and resignation were perfect. She said she did not want to live, but desired to die. At one time, when she thought she was going, she called her friends to bid her good-by, and to kiss her for the last time. As her mother wept in sore distress by her side she bade her not to weep nor grieve after her, and said: "It will be like David, who said, 'My child cannot come to me, but I can go to him.' I am going before; we shall not be parted long. You will soon come after me." The writer interrogated her as to her brilliant hope, making this the last question: "Do you *think* you love the Lord Jesus?" "I *know* that," was the reply. Many things in connection with her illness and death are worthy to be put on record, and should be imbedded in the hearts and embalmed in the memories of all who witnessed them. Indeed it was more like inspiration than anything else.

Thus, after an illness of four days, she died in the faith and hope of the gospel, and sank to rest in the arms of the Savior, closing her eyes on the things of earth to open them spiritually on the scenes of paradise. She leaves a mother, four brothers and many friends to mourn her loss.

L. BALL.

MRS. LAURA M. J. MCCONNELL, wife of N. Julius McConnell, and daughter of Burrel and Algerina Kimbrough, was born in Wilcox county, Ala., September 30, 1843; joined the M. E. Church South September 28, 1857; was married to Bro. McConnell October 17, 1860; and died of pneumonia, at her home near Lower Peachtree, Ala., November 1, 1875, leaving to the care of her now bereaved and stricken husband eight children, most of whom are small, and one only a few days old. She was sick but a few days, and has been cut down in the midst of her days—in the very prime of life. How strange that one whose life seemed so necessary, one upon whom so much depended, should be thus snatched away! By this sad stroke a vacuum has been made in the family circle that can never be filled, and the church and community deprived of one whom none knew but to love. Sister McConnell was a quiet, gentle, modest, unassuming Christian. Her piety was not fitful and spasmodic, but shone with a soft, steady and ever-increasing brilliancy. As a wife she was faithful and devoted; as a mother, kind, indulgent and exceedingly patient; as a friend and neighbor, true, sincere, kind-hearted. I saw and conversed with her on the day of her death. She told me she had no fear of death, and that if it were left to her choice as to whether she should live or die she would have no preference, but would leave it entirely to the Lord. She was conscious to the last, and passed calmly and peacefully away to the rest that remaineth to the people of God.

W. A. MONTGOMERY.

MICHAEL QUINN entered into rest on the twelfth of June, 1875, at his residence near Columbiana, Shelby county, Ala., in the fifty-eighth year of his age. He was converted and joined the Methodist Episcopal Church in the year 1846, in which communion he lived and died, having been a useful, active and zealous member.

He was a man of extraordinary force of will, pride of character, decision, firmness, sobriety, courage and fortitude. So, too, was he a man of uncommon generosity, charity, modesty and tenderness of heart. He lived and labored for the church, taking apparently as much interest in its success and prosperity as in that of his own family. Consistency was "a jewel" which he conspicuously wore, and was never known to be double-minded in politics, indifferent to friendships or a backslider in religion.

His religion was a deep-seated principle, moving the man to an observance of: "Whatsoever ye would that men should do unto you, do ye even so to them." In his community one feels that death or some other blighting visitor has passed through. His place at the communion and financial tables is vacant; it is felt by pastor and flock. He was a very industrious man, and very often overtaxed his physical powers, and no doubt but this hastened him to the chambers of death. May the Lord console and protect the widow and orphans, that they may be brought finally to everlasting life.

JOHN L. FERGUSON.

ELIZABETH L. DENHAM was born in East Baton Rouge parish, La., in 1803; was married to Capt. Harry Kean in 1819, and about this time was converted and joined the Methodist Episcopal Church South. Sister Kean was of a meek and quiet spirit, beloved by all who knew her. Her house and hands were ever anxious to minister to the need and comfort of the weary itinerant, and also to relieve the suffering poor. The children and youth, as well as the strong and aged, all delighted to be with Aunt Betsey, as she was familiarly called, for she had a good word for all. She loved to talk of religion, and of the privations and victories of the early preachers. Doubtless they have joined hands ere this. She was the mother of eight children. Six preceded her to the better land. One daughter, with her family, still remains in the church of her mother's choice. God help her to fill the vacant place. She left also a noble son, the pride of a mother's heart.

After a brief illness of a few days, feeling that her release was at hand, she called her children and friends and bade them farewell, saying: "Weep not for me, but meet me in heaven;" and thus fell on sleep on the twentieth of September, 1875.

J. NICHOLSON.

LITTLE DANIEL W. HENDERSON, youngest son of Daniel and Martha Henderson, was born on the Atchafalaya river, in the parish of Avoyelles, on the twenty-seventh of November, 1863, and died in the parish of St. Helena, La., on the twenty-seventh of September, 1875. Little Dan was noted for his quiet and affectionate disposition, and especially his affection for his widowed mother. He was always ready and willing to help her in any way he was able, was never known to utter a bad word, and would often reprove his elder brother and say: "Are you not ashamed to use such words before mother?" He said, when dying: "Mother, I don't want to go and leave you." So passed away little Dan to the Savior, who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

J. T. ARMSTRONG.

Clinton Patriot please copy.

LEONARD MAGRUDER CAMPBELL, youngest son of the late Rev. Lewell Campbell, of the Mississippi Conference, was born January 2, 1852, and died on Sunday, November 7, 1875, at nine A. M.

Though raised in the very bosom of the church, and having been several times on the very point of joining it, he only attached himself to the Methodist Church and made a profession of religion about two weeks before his death.

His conversations with his mother and visiting friends gave comforting evidence of the genuineness of his faith. Among other things he said: "I have not the slightest ill feeling toward any human being." He was fond of repeating: "Let him that is athirst come." About daylight of the beautiful Sabbath on which he died he uttered his last words: "Lord Jesus, receive my spirit."

C. G. ANDREWS.

DIED, near Evergreen, La., September 23, 1875, Sister C. C. TOWNSEND, aged thirty-six years. She was a daughter of A. A. Boulton, of Mississippi. She leaves a husband and six children to mourn her loss. Though death was a sudden messenger to her and her friends, yet we believe, from her Christian life, that she was ready to go out to meet the bridegroom. Her life, we are told, from the time she professed religion to her death, was that of one of the wise virgins. Her death was calm and peaceful. Though her husband is now a stranger to that grace that gives joy and peace in the Holy Ghost, we hope that his severe affliction will bring him to the love of that Savior that has taken his loved companion to himself, that he and the little ones may follow on, to join in the song of the redeemed.

J. M. JOHNSTON.

WILLIE A., child of Thomas F. and Tabitha M. Owen, was born September 25, 1865, and died in Catahoula parish, November 2, 1875.

It can truthfully be said: Willie was a good child, with warm social and religious impulses. Her patience during severe suffering was very remarkable for a child, not even a murmur escaping her lips. Before dying she called her mother and said: "Ma, I love you *so much*; and ma, I love everybody; but oh, I do love the Savior more than all." A pleasant smile played upon her countenance, and she passed over the river to join the loved ones gone before.

S. H. S.

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The Christian Advocate.

THURSDAY, DECEMBER 16, 1875.

IT IS THE LORD!

BY GEO. PAULIN.

"It is the Lord! I have waited for him,"
Sung the old martyr bound to the stake;
"Soon in his presence my soul shall adore him,
Glory shall soon on my eyeballs break."

"It is the Lord! I have waited for him,"
Faintly whispered the Christian dying;
Low to the weeping friends bending o'er him:
"Soon I shall see him; then cease ye from sighing."

"It is the Lord! we have waited for him,"
Soon shall the raised and the rapt ones sing:
Seraphim, cherubim, ransomed, adore him—
Jesus, Immanuel, Savior and King."

German Farms.

The Germans pleasantly live in villages, called Doerfer. Only on very large farms are the farm buildings on the premises. The farm is then called a "Bauern Hof." The Dorf is a village of farmers. Around the town lie small farms, in fragments of from an eighth of an acre to an acre. These are scattered to the north and south, east and west, of the villages. Rarely does one find a farm of a hundred acres. Then it is a Hof. Indeed a farmer with ten acres is considered well off. And this quantity of land is most likely cut up into private patches of less than an acre, set in among other people's plots, like the parcels of a quilt. Some approach so near the line that they are forbidden to make them any smaller. Fences are unknown here. Not even along the highways are they found. Wood is too scarce, and the smallness of the fields would take too much of it, even if it were abundant. Over narrow footpaths, along the edges of the fields, the farmers reach their grounds. The most of them have to carry their produce out some distance to the wagon roads, and many carry all of it home. Not an inch of ground is wasted. Every little spot is made to tell, to produce something, if it is only a blade of grass. Even along the edge of the footpaths the busy women reapers carefully cut off the few scattered stems of grass.

The cattle are kept and fed in the stable all the year round, save when the herdsman or shepherd takes them to the Dorf Wald or village forest. To let them run at large in a grass-field would be too wasteful. They would tread many a good blade under foot. Besides, who could keep his cattle from running into other people's fields without fences? During the grass-growing time the women daily cut grass with the small German sickles, bind it in great bales larger than themselves, which they bear home on the head. Often they bring the feed a distance of one and two miles. Morning and evening the streets are alive with these women bearing heavy burdens. The men meanwhile are engaged in still heavier work.

Their stock of cattle, like their farms, is small. A few farms with horses, more with oxen, most with cows. In Belgium I saw donkeys struggling along laboriously in carts large enough to carry a dozen animals like themselves. In Holland four and six dogs, hitched to a wagon, dash through the streets with apparent ease, and in some of these German villages I have seen a cow hitched to a truck wagon, galloping along as if she had been specially created for that purpose. My cousin Yost has two large, sleek yellow cows, well fed and groomed, with which he works his ten-acre farm. Besides being good milkers, they perform his work in the plow and wagon as well as horses could do it.

A German Dorf usually contains from one hundred to fifteen hundred people.

How could from one hundred to three hundred American farmers, with their large dwellings, out-buildings, barns and stock of cattle, thus dwell together in unity? The home of a German village, like its farm, is confined to a small space. Usually it is on a square plot of ground. Both the house and the barn stand on the street. Between them is the yard—the barn-yard and the house-yard in one—the whole small. From it man and beast enter their respective abodes. The house and barn front and open on one and the same yard, not on the street. You seldom find a street entrance to the house. It is reached by passing through a front gateway into the yard. The village is built compactly. Few houses have two stories. Man and beast dwell in closer proximity than with us. They work harder, and get more out of an acre than American farmers. Many a German farmer raises more from ten acres than an American from fifty.

Every village has a forest, where the villagers get their fuel. The Förster assigns each his share of fuel. The forest is also the village pasture-ground.

Every village has its geese-herd, swine-herd and shepherd. Every morning these respective functionaries blow their horns along the street, when geese, swine and sheep come running out of every gateway and alley, each to join its kind, to be led on a common village pasture. Long lines of gabbling geese run through narrow, fenceless footpaths, without daring to touch a single blade not their own. The shepherds sometimes remain on the neighboring hills for whole weeks. At night they commit their flocks to their dogs. These animals, not very unlike sheep in color and hair, possess a remarkable intelligence and faithfulness. I have seen the shepherd walking carelessly ahead of his flock, while the dogs would run guard on each side. The hungry sheep were tempted to browse among the rank wayside grass, while the faithful dog would check the slightest attempt at depredation. Landed property is pretty equally distributed. With rare exceptions the poorest have a few patches upon which to raise their bread, and the richest have seldom more than twenty acres. In this valley good arable land sells at from five to eight hundred guilders an acre—just the bare land, for dwellings are distinct property altogether.—*The Guardian.*

Papyrus Ebers.

An Egyptian medical treatise, written in the sixteenth century B. C., and consequently more than 3,400 years old, was discovered by the archæologist, Ebers, during his visit to Egypt in 1872. He bought it from an Arab who brought to him for sale a wooden image of Osiris, and a papyrus of no especial value. "Suspecting that the Arab was holding in reserve objects of greater interest, Ebers offered him a considerable sum for any superior specimens in his possession. This induced the Arab to return on the following day, bringing with him a metallic case containing a papyrus roll enveloped in mummy cloths. Ebers immediately perceived he had a prize, but was unable to command the large sum of money demanded for it until provided with the means through the liberality of a German gentleman, Max Gunther, traveling in that vicinity. According to the Arab's account, the papyrus had been discovered fourteen years previously, by a man since dead, between the bones of a mummy in a tomb of the Theban Necropolis."

The papyrus consisted of a single, solidly-rolled sheet of yellow-brown papyrus of the finest quality (the inner bark of *cyperus papyrus*,) clearly and regularly written, partly with black and partly with red ink, the latter appearing at the heads of sections, and in the expression of weights and measures.

"The characters are a form of hieroglyphic writing known as the Hieratic, which was the written language of ancient Egyptian priests, while hieroglyphics were the written language of the people. The age of the manuscript, it is said, was determined by three points: 1. Paleographic studies of the form of the written characters. 2. Occurrences of names of kings. 3. Examination of a calendar which occurs on the back of the first page. These data enable Ebers to assign the writing to the middle of the sixteenth century, or, more precisely, 1552 B. C., and before the exodus of the Israelites.

"The authorship is not known, but internal evidence assigns it to the Egyptian priests, also physicians. It contains numerous prescriptions, some of which are copied from still more ancient works, written out with careful directions for administering. The headings of some selected chapters are as follows:

1. Of the preparation of medicines.
25. Of salves for removing the *uhan*.
47. Catalogue of the various uses of the *Tequem*-tree.
48. Medicines for alleviating the accumulation of urine and diseases of the abdomen.
55. The book of the eyes.
65. Medicaments for preventing the hair turning gray, and for the treatment of the hair.
66. Medicines for forcing the growth of the hair.
79. Salves for strengthening the nerves, and medicines for healing the nerves.
85. Medicines for curing diseases of the tongue.
89. Medicines for the removal of lice and fleas.
91. Medicines for ears hard of hearing.
99. The Secret Book of the Physician. The science of the beating of the heart, and the knowledge of the heart, as taught by a priestly physician, Nebsecht.

"The wonderful book Ebers has reproduced in *fac simile*, with a synopsis of the contents of the entire books, and a literal translation of the first two pages of the roll. A fuller translation, with commentary, will be published in the future. A copy of this rare and costly work has come into possession of the Astor Library, by the generosity of Mr. William B. Astor. The librarian says of it: "It is hardly possible to exaggerate the literary, scientific and historical importance of this remarkable document. It is the largest, best preserved and most legible text in the language of hieroglyphics, and does not speak vaguely of incomprehensible and fantastic ideas, but furnishes indubitable insight into different phases of the life of the ancient Egyptians."—*Baptist Union.*

The Wine Remedy.

Dr. Holland, editor of the *Scribner*, wrote the following when in Switzerland:

A large amount of land in this Canton of Vaud is surrendered to the cultivation of the grape; and, as the wine of Switzerland is never heard of out of Switzerland, it is plain that it is all drank here. Indeed I have been assured that the wine produced in this canton is drank mainly in the canton itself. Now, from near Villevenue to Morgee, a distance of twenty-five miles, as I guess, somewhat at random, the entire lake-side, averaging half a mile in width, is a vineyard. One can say almost with literal truth that throughout the entire territory I described to you no crop is grown but grapes. For the last three weeks the whole working population, men and women, have been in these vineyards gathering the crop. The teams are employed in transporting the immensely large casks of new wine from the presses to the cellars of their owners, to the vaults of the dealers who have purchased it, and to the railroad depot for transportation to the storehouses of speculators in other quarters. There is an endeavor on the part of these people to throw a romantic interest around their vintage. The casks go through the streets with gay bouquets of flowers in their bunholes; but, from what I have seen of the effect of wine here, the show is all a sorry farce. There is no question that the people would be better, healthier, happier and much more prosperous if there were not a vineyard in the canton. We have all been told in America, and I fully believed it, that if a people could be supplied with a cheap wine they would not get drunk—that the natural desire for some sort of stimulant would be gratified in a way that would be not only harmless to morals, but conducive to health. I am thoroughly undeceived. The people drink their cheap white wine here to drunkenness. A boozier set than haug around the multitudinous cafes here it would be hard to find in any American city. The grand difference in the drunkenness of an American and Swiss city is found in the fact that the man who has wine in him is good-natured, and the man who is equally charged with whisky is a demon. There is no murdering, no fighting, no wrangling. The excitement is worked off in singing, shouting, and all sorts of insane jabber. Then the steady old white wine topers come into blossom. If you can imagine a cauliflower of the color of the ordinary red cabbage you can achieve a very adequate conception of faces that are not uncommon in all this wine-growing region. So this question is settled in my mind. Cheap wine is not the cure of intemperance. The people here are just as intemperate as they are in America, and, what is more, there is no public sentiment that checks intemperance in the least. The wine is fed freely to children, and by all classes is regarded as a perfectly legitimate drink. I, with many others, have looked with hope to find a remedy for intemperance in a cheap and comparatively harmless wine; but, for one, I can look in this direction hopefully no longer. I firmly believe that the wines of Switzerland are of no use except to keep out whisky, and that the advantages of the wine over the whisky are not very obvious. It is the testimony of the best men in Switzerland—these who have the highest good of the people at heart—that the increased growth of the grape has been steadily and correspondingly attended by the growth of drunkenness. They lament the planting of a new vineyard as we ent home regret the opening of a new grog shop. They expect no good of it to anybody. They know and deeply feel that the whole wine-producing enterprise is charged with degradation for their country.

TELL-TALE LIPS.—I have observed that lips become more or less contracted in the course of years in proportion as they are accustomed to express good humor and generosity, or peevishness and a contracted mind. Remark the effect which a moment of ill temper and grudginguess has upon the lips, and judge what may be expected from an habitual series of such movements. Remark the reverse and make a similar judgment. The mouth is the frankest part of the face; it can't in the least conceal its sensations. We can neither hide ill temper with it, nor good; we may affect what we please, but affectation will not help us. In a wrong cause it will only make our observers resent the endeavor to impose on them. The mouth is the seat of one class of emotions, as the eyes are of another; or, rather, it expresses the same emotions, but in greater detail, and with a more irrepressible tendency to be in motion. It is the region of smiles and dimples, and of trembling tenderness, of a sharp sorrow, or a full-breathing joy, of candor, of reserve, of anxious care or liberal sympathy. The mouth, out of its many sensibilities, may be fancied throwing up one great expression into the eye—as many lights in a city reflect a broad luster into the heavens.—*Leigh Hunt.*

COLOR OF THE RED SEA.—In a communication to the Bombay Geographical Society a writer confirms the opinion hitherto expressed by scientific observers that the color of the Red sea is due to large portions being covered with patches, from a few yards to some miles square, composed of microscopic vegetables or animalculæ, particularly abundant in spring, and which dye the water an intense blood red; when not affected, however, by these organic beings, the deep waters are intensely blue, and the shoal waters shades of green. Contrary to the usual belief, the water of this sea is not remarkably salt, the saline matter being only about forty-one grains in one thousand. The evaporation is equal to eight feet annually, while not more than one inch of rain, or rain water, is added in the same time, for, although there are heavy rains on the shore, they are sucked up by the parched sand. The result of such enormous evaporation is, according to this author, to produce a constant descent of heavy salt water to the bottom of the sea, and when this heavy fluid rises to the level of the Mocha barrier it falls over in an outward current, and is replaced by an upper inflowing current—in this manner the whole of the water being changed once a year.

FLOATING.—Men are drowned by raising their arms above water, the unbuoyed weight of which depresses the head. Other animals have neither motion nor ability to act in a similar manner, and therefore swim naturally. When a man falls into deep water he will rise to the surface, and will continue there if he does not elevate his hands. If he moves his hands under water, in any way he pleases, his head will rise so high as to give him free liberty to breathe; and if he will use his legs, as in the act of walking (or rather walking up stairs,) his shoulders will rise above the water, so that he may use the less exertion with his hands, or apply them to other purposes. These plain directions are recommended to the recollection of those who have not learned to swim in their youth, as they may be found highly advantageous in many cases.—*The Sanitarian.*

THE great ocean is in a constant state of evaporation. It gives back what it receives, and sends its waters into mists, to gather into clouds, and so there is rain in the fields, and storm on the mountain, and beauty everywhere. But there are men who do not believe in evaporation. They get all they can and keep all they get, and so are not fertilizers, but only miasmatic pools.

A COUNTRY EDITOR, in his financial article, says: "Money is close, but not close enough to reach."

Religious Intelligence.

—George MacDonald has joined the Anglican Church, though he will not refuse to preach in Nonconformist pulpits.

—Rev. Ephraim Therun, recently a Catholic priest, has joined the Protestant Episcopal Church in Indiana as a deacon, his ordination being recognized.

—Copies of the medal struck by Pope Gregory the Thirteenth, in honor of the St. Bartholomew massacre, recently produced in England, leave no doubt of the attitude of the Roman Church about that horrible slaughter.

—The Rev. Thomas M. Westrup reports that a Mexican Baptist Mission Society has been organized at Monterey. It has sixty members, and held its first anniversary September 21. It wants money, and hopes soon to employ one missionary. Mr. Westrup is the missionary whom Miss Rankin accuses of having stolen some of her converts.

—The national association in behalf of the proposed religious amendment to the constitution of the United States, at its annual meeting, November 9, took steps to secure articles of incorporation under the name of the National Reform Association. The maintenance of Sabbath laws, the retention of the Bible in the common schools, the defense of the judicial oath and other Christian features of the government, and the securing of suitable religious acknowledgments in all new State constitutions, were expressly recognized as among the objects of the society.

—The Australasian Methodist Conference, through whom the Wesleyan missions in the South Sea Islands are carried on, is efficiently exploring portions of the Southern Archipelago, which are but little known to the civilized world, and where the gospel has never been preached. They have recently determined to establish a mission in an extensive group of islands, situated between the equator and the seventh degree of south latitude, and the western coast of New Guinea and the one hundred and sixty-fourth degree of east longitude. The islands are composed of the Admiralty Group, New Hanover, New Ireland, Duke of York Island and New Britain. The islands are inhabited by people of the Papuan and Malay races, who are accused of cannibalism and cruelty. They are probably in a state similar to that of the Fijians forty years ago. The population is large, so that the missionaries will have a populous, extensive and compact field of labor.

—The liberty of instruction in France turns out to be a liberty for Catholics, and not for Protestants. When Strasburg was taken the French Protestants in the faculty of the Strasburg University refused to accept service under the Prussian government and were driven out of the country. Some of them went to Paris, where they founded a "Free School of Religious Science," with Pressense at its head. This school now wishes to call itself the free faculty of theology; and lo! all kinds of difficulties arise. The law reads: "The higher instruction shall be free;" and theology is included in the higher instruction. The faculties of law, medicine, letters and science are all admitted to be free; but, without a shadow of warrant, either in the law or in fairness, the minister of public instruction suddenly appears with objection after objection, but the chief one appears to be that the proposed faculty is Protestant. At all events, the Bishops of Poitiers, d'Angers and Rheims announce the creation of Catholic faculties of theology, and no objections are made. The case is to be brought before the Assembly.—*Independent.*

—The *Interior* says: "We are glad to chronicle the inception of a Presbyterian university for the Northwest. For months and years there have been talk and planning for a school of the first grade at Lake Forest. A young ladies' seminary and a boys' academy have for some time been successfully at work in that flourishing and beautiful suburb. They were the first steps. The second is now announced. On the twenty-second of this month the collegiate department of Lake Forest University will open. It is announced as probable that Dr. R. W. Patterson will accept the presidency, to which he has been called. This, we suppose, will not interfere with the discharge of his duties in connection with our seminary. The Rev. J. H. Taylor has the chair of English language and literature, and Prof. J. H. Hewitt the professorship of ancient languages. We trust this is the beginning of the school we have so long needed. No lovelier spot could be selected. The management is in able hands. We look with large hope to its future. Hail to our Presbyterian university!"

—A Hong Kong paper contains the following item: "A Japanese priest has presented a memorial to the vice minister of the Department of Public Worship, stating that many Japanese have deserted the faith of their ancestors and adopted the tenets of Christianity, and inquiring whether he is permitted to oppose the spread of the foreign faith. His objections to this latter are that it 'inculcates neither respect to the sovereign nor the honor due to parents, and, as it involves laxity in the discharge of these civil and domestic duties, must prove injurious.' The vice minister's reply is: 'Memorial approved and permitted. But, excepting religion, nothing must be done to diminish the good understanding which exists between foreigners and the people of this country.' It is somewhat distressing to find that even at this time of day the Japanese government indorses a statement that the Christian religion 'inculcates neither respect to the sovereign nor the honor due to parents;' and the vice president of public worship would have done better had he directed the applicant to make himself better acquainted with the truth of Christianity before petitioning to be allowed to oppose its spread."

Our Young People.

IT NEVER PAYS.

It never pays to fret and grow!
When fortune seems our foe;
The better bred will look ahead,
And strike the braver blow;
For luck is work,
And those who shirk
Should not lament their doom,
But yield the play,
And clear the way,
That better men have room.

It never pays to wreck the health
In dredging after gain;
And he is sold who thinks that gold
Is cheapest bought with pain.
An humble lot,
A cozy cot,
Have tempted even kings;
For stations high,
That wealth will buy,
Not oft contentment brings.

It never pays!—a blunt refrain,
Well worthy of a song;
For age and youth must learn the truth,
That nothing pays that's wrong.
The good and pure
Alone are sure
To share prolonged success;
While what is right
In Heaven's sight
Is always sure to bless.

Where They Come From.

You'll be shocked (?) I fear, when I tell you that your doll came out of a rag-bag, the curls from the back of a goat, and her elegant China tea set out of a mud-hole.

But what will you say when I tell you that your jelly is made out of old boots, and your delightful perfumery from horrid-smelling coal-tar.

You don't know all the made-over things in the family either. Johnny's new beaver cloth overcoat was worn out on the back of a beggar, and perhaps even played the part of a scare-crow in some farm-yard before it went into the rag-bag and began to come up in the world again, and the "table gelatine," which every one of the family likes to eat, once did duty as skin on the back of a rat.

It is really wonderful to trace things back and see where they come from, and who has reason to boast of his ancestors. Queer stories you would hear if the things around you could tell their history. There's your tatting shuttle. It once made itself useful as a bone in a horse, while the ivory dice in the backgammon board adorned the jaws and crushed the oats of another of the race. The pearl of your paper knife lined the shell-house of a modest little creature at the bottom of the sea, while mamma's shell-comb was the comfortable roof over a tortoise.

Your guitar strings were indispensable to the internal comfort of some poor pussy or unfortunate sheep, and your piano would be but a dumb wooden box without some internal arrangements of a horse.

Your nice hair-brush first saw the light on the skin of a hog, and its pretty back of papier mache came out of the rag man's bag. The crinoline that stiffens the bottom of the ladies' dresses was used originally to switch the flies from the back of a horse, and the mattress on which you sleep so comfortably served the same use before it fell into the manufacturer's hands.

Your dainty toilet soap—dear me, how can I tell you!—was made of dead cats and dogs found in the streets, and the "bitter almonds," which so delightfully flavors your candy, came from the horrible-smelling coal-tar, while the choicest ale is deliciously flavored with putrid cheese.

The scent-bag of that offensive creature, the skunk, furnishes some desirable additions to the toilet table used for removing freckles and tan, and the dreadful stuff left in drains is changed into a fashionable toilet article, and adorns the face of ladies.

To be sure these disagreeable materials have some pretty rough handling before they come out in the new colors. The old boots, for instance—they do not step from the gutter into the jelly kettles by any means. They go through a long process of washing and soaking in lye, and smoking with sulphur, and steaming and boiling before they come out white and delicate, and fit for the table.

The coal-tar, to grow into perfumery, goes through the hands of chemists, who treat it so I don't know what dreadful chemical process; and the dead cats and dogs are boiled to extract the grease, purified, whitened and perfumed before we see them as soap.

The old, whose ancestors inhabited a rag man's den, endured unheard-of operations—washing, soaking, bleaching, chopping, molding, etc.—before she took her place in the nursery to amuse the little folks, and the clay from the mud-hole was washed and purified and whitened and kneaded and baked and glazed before it ventured to call itself China, and take its place on the tea table.

The horse tails that stiffen the dresses and stuff our mattresses are washed and soaked and boiled and baked before we use them, and the intestines, which make the voice of guitar and piano, went through a long process of scraping, soaking in lye and washing before they were drawn out into the fine, tough strings you are familiar with.

The rat skin, which we eat under the name of gelatine, first flourished as the thumb of a kid glove, and after being worn out in that capacity went through over so many purifying processes, somewhat as the old boots did, and ended on our table.

Nearly all the things that we throw away in the alleys, or even through our drains—the most disgusting thing that you can think of—are valuable, and after going through the hands of skillful workmen come out in new shapes, and have new fields of usefulness.

The feats of the old-fashioned fairies, who turned pumpkins into elegant robes, do not compare with the wonders performed in our workshops by rough-looking men in shirt sleeves and white aprons.—*Olive Logan.*

Maggie's Troubles.

The first real spring day had come, and Maggie felt as happy as a bird. Everybody was unusually pleasant at breakfast, as everybody is apt to be on the first clear morning after several days of rain. The older folks went to drive, leaving Maggie and her cousin in the back parlor, each busy in her own way. The sound of a carriage made them run to the window in time to see two ladies on the step.

"Oh, dear! dear! Mrs. Delaney and her daughter are at the door," exclaimed Maggie, putting the chairs straight, and pushing her scraps into the closet.

"There, all is in beautiful order," she cried.

"Except that closet," said her cousin, as out tumbled a work-basket, story-book, pair of stockings, and even an old calico apron.

"Nobody will see them," said Maggie, pushing them in pell-mell and turning the key. By this time the ladies were in the room. After a short chat Mrs. Delaney spoke of wishing to see an old family portrait that hung in Maggie's room. Maggie's heart beat quick at this, for she remembered that in her haste to get to a pleasant piece of work she had left her room in disorder. She excused Emily and herself a moment, so that the two ran up stairs to arrange things. Maggie threw her clothes into her wardrobe, big trunk, and under her bed, till really there was no telling where anything could be found when wanted.

"There!" she cried, looking pleased, "we have done wonders; Mrs. Delaney will see all neat." Emily said nothing, only pitied Maggie because she would have such a hard time to find her things.

"Your room is in perfect order," said Mrs. Delaney approvingly. Maggie looked pleased; but Emily thought: "What would she think if she could look into those closets?" When the visit was over Maggie couldn't find her patches.

"You put them in that closet," said Emily. After some trouble Maggie found them, but they were covered with ink. She remembered that she had left the ink in the closet, instead of returning it to its place on the study table. That was the end of the patch! Next she couldn't tell where she had put her worsted work; well, she would finish a certain story-book; but no, it couldn't be found. Finally she asked Emily to take a walk. Now the trouble was to get her hat and shawl out of the confused mass. The hat was ruined, and the shawl too much tumbled to wear that day.—*Child's World.*

Pull it Up by the Root.

"Father, here is a dock," said Thomas, as he was at work with his father in the garden; "shall I cut it off close to the root?"

"That will not do," replied his father; "I have cut it off many times, but it grows again stronger than ever. Pull it up by the root; nothing else will kill it."

Thomas pulled at the dock, but the root was very deep in the ground, and he could not stir it from its place, so he asked his father to come and help him; and his father went and soon pulled it up.

"This dock root, Thomas," said his father, "which is a fast-growing weed in a garden, puts me in mind of the evil things that grow so fast in the hearts of children. A bad passion is hard to be removed. It is of no use to trifle with it; there is no way to overcome and destroy it but to pull it up by the root.

"You have often seen in our garden, Thomas, that when the weeds are allowed to grow they spoil all the plants and flowers that grow near them. So it is with evil passions in the heart of a child. If a little boy is ill-tempered we must not expect to find in him good humor, cheerfulness, thankfulness, and a desire to make others happy. And a little girl who is idle we need not expect to be industrious, neat or careful. As weeds injure the flowers, so bad passions injure good qualities. If a child is undutiful to its parents, and despises the commandments of God, we might as well seek for a rose or a tulip in a bed of nettles as hope to find in its heart those graces and good desires that we love to see growing there.

"Now this is quite a sufficient reason why all bad passions should be pulled up by the root. Every bad habit, every evil passion which troubles you, you should try with all your might to overcome it; you should, if possible, tear it up. But you will find your own strength no better than weakness, and you must apply to that almighty Friend who alone is able to help you. He can take from your heart the love of sin, and this is the only way of destroying it; just as we have destroyed the dock, by pulling it up by the root."

THE KANGAROO.—That a kangaroo should be able to traverse the branches of a tree is so extraordinary a fact that many people refused to believe its possibility until positive proof was given of the animal by a living specimen at the Zoological Gardens. Its cage was fitted with a large tree branch, such as is supplied to the leopards, and it was a very curious sight to watch the animal skipping about the boughs as lightly and securely as if it had been a squirrel. It retained many of the habits of its wild state, notably that of sitting motionless for long periods as if asleep, but, when roused to action, leaping about with astonishing quickness. I imagine that these habits tend to its preservation. The dark-brown color of its fur bears so close a resemblance to the hue of the branches that, even when the animal is in a cage, and the observer knows where to look, he will not at once discriminate between the tree and the animal. Its habit of stillness will, therefore, account for its preservation from the eyes of enemies, while its exceeding quickness and agility when in motion will enable it to escape from almost any foe except man.—"*Trespassers,*" *by the Rev. J. G. Wood.*

WHAT is the difference between an auction and sea-sickness? The one is the sale of effects, and the other the effects of a sail.

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Complaints Against the Sunday School.

These break out afresh every few months in some of our religious exchangee. The main charge le that the schoole are eo managed as to lead the children to neglect the regular worehip and preaching. There is some complaint of this in our borders, though not a great deal that we are aware of. The schools with which we are personally acquainted make a considerable part of the congregation. The emaller children may go home, and some others, but the most remain. The abuse, however, which excites so much remark in other sections doubtless exists to a serious degree, and it is well to call the attention of pastors and Sunday school workers to the fact. *Zion's Herald*, referring to the subject, says:

From far and near, from east to west, we hear a cry of lamentation over the absence of our Sunday scholars from the house of the Lord. Go where you will, you find few children in the "great congregation." A painful feature of this fact is that they do not wish to be present. Many of them indeed seem to dislike it. And this aversion grows with their growth, so that when they quit the Sunday school, as in spite of all influence to the contrary multitudes do shortly after entering their teens, they go out into the world without any very strongly-developed sense of obligation to become habitual "hearers of the word." As the venerable Bishop Peck lately observed when addressing a company of Sunday school workers: "There is reason to fear that we are rearing in our Sunday schools a generation of church neglecters."

This is not a pleasant fact to contemplate, and for that reason some enthusiastic Sunday school workers refuse to look it in the face. They prefer to sing pæans over the ascertained successes of our Sunday schools, and to press on in voluntary blindness with respect to their failures. Such persons remind one of the Grecian fable which represents a countryman as saying to the shellfish he was roasting on the hot coals: "O foolish creatures! Ye yourselves are singing while your houses are burning."

This is a very grave charge: "that we are rearing in our Sunday schools a generation of church neglecters." If this be so it would be well either to disband the schools altogether or to reform the methods which produce such disastrous results.

For one thing we suspect that "Christ and him crucified" is not sufficiently the burden of the teaching. The lessons chosen are often very poor and of little practical moment, as we think a reference to the International Series will show. These International and other series have largely abolished the catechism, and have led to the exclusion of denominational text-books and instruction. The songs of our schools are often trashy, some of them filled with false doctrines and unhealthy sentiment, and not a few of them utterly without either literary or religious merit. The libraries need sifting. In the Northern Sunday schools, as we have been informed, in former days had Uncle Tom's Cabin, and works of like character, on their shelves. There are few large schools anywhere that have not in their libraries novels, tales, adventures and exciting works of fiction. Where they claim to be on the devout order the religion in them is as a grain of wheat to a bushel of chaff. Such books in a Sunday school cover may, of course, be read on Sunday, and the average boy or girl will choose to go home and read them rather than listen to a sermon.

Writing of Sunday school ultraism, the *Western Christian Advocate* says:

We were somewhat surprised the other day to see it stated in the report of a district Sunday school convention that one of our pastors attempted to prove, in an essay, "that the Sunday school had *as good a claim for divine authority as any other religious service.*" The essayist intended to place Sunday school teaching as a divinely authorized means of grace upon an equal footing with the preaching of the gospel. The convention, we regret to add, indorsed this view when it resolved unanimously that one preaching service, one Bible service (a new-fangled name for Sunday school teaching,) and a prayer meeting, "is the best possible use of the Sabbath time."

From these and similar utterances made of late in various places we fear that the Sunday school is in danger of being wounded in the house of its friends. For nearly a century it has wrought a blessed work among the children. The church has generally recognized and supported it as a valuable auxiliary to the pulpit. She has even gloried in it as a precious nursery in which to prepare young souls to be acted upon by that public preaching of the word which is the divinely appointed method of saving the world. Standing in this subordinate relation to the pulpit, its career has been one of quiet success. Now and then some over-enthusiastic brother has tried to exalt it above measure by claiming for it all its apparent fruitage, overlooking the obvious fact that multitudes of converted Sunday scholars are not Sunday school converts. The Christian home, the pulpit and the prayer meeting have doubtless chiefly contributed to countless conversions which have been credited exclusively to the school by its too enthusiastic friends. This vain-glorying over the institution did little harm, because the common sense of the church readily recognized the real facts of the case, and felt that it could afford to dismiss such well-meant boasting with a good-humored smile.

But the assumptions referred to above have a more serious import. They indicate the rise of a class of ultraists who aim at a radical change in the relations of the Sunday school to the pulpit. Instead of regarding the institution as a wise human device for bringing children under the influence of the preached gospel, they would exalt it into a thing of divine appointment. Consistently carrying out this heresy, they demand for it the same proportion of Sabbath time as they are pleased to allow to the preaching of the gospel. That these views are revolutionary every one can see. That they are false and dangerous we conscientiously believe.

All of which ultraism, or the most of it, grows out of the separation of the school from the church. The Sunday school is often an independent society, electing its own officers and managing its own affairs. The pastor has no recognized authority over it, and the church exercises no direct control. We have done something toward removing this evil by making the office of superintendent elective by the Quarterly Conference on the nomination of the pastor, and by placing this work under the supervision and management of the Quarterly Conference. In its right place, and kept to its proper work, the Sunday school is of inestimable value, but when it becomes independent of the church—*imperium in imperio*—and is so managed as to interfere with other services, then we have confusion and trouble. Meddling, fanatical, restless and ambitious spirits may be the instruments of much mischief when let loose in a field where the restraining influences of church authority are either withdrawn or but feebly asserted.

The Sunday school is doing its most important work among the poor and neglected. The children of the church, with home training, pastoral oversight and regular preaching, have that which is far better than the Sunday school, although the institution is helpful and profitable to them. It is no substitute for family and parental training, nor for the preaching of the gospel, and, if permitted to interfere with these, it is evil rather than good. As an auxiliary it is worthy of all support, but if it comes in as a competitor or antagonist its mission is utterly perverted. The Sunday school has been instrumental, in connection with other agencies, in saving many souls. But they need not take all the credit. Most of the members of our churches have been children in the Sunday school, and the same may be said of a large class of people not in the church.

There is among us but little if any Sunday school ultraism. Our study should be to avoid the abuses which have sprung up elsewhere, and to increase and intensify their spiritual power. Make the school more decidedly and immediately soul-saving. Let it be directly and vitally connected with the preaching and the prayer meeting, and let superintendents and teachers use their position and influence to build up the congregation. The Sunday school is not an end in itself, but a means of bringing the young into the church of Christ.

HAVE the courage to act. Inertness has been the death of many a noble purpose.

Alabama Conference.

The forty-third session of the Alabama Conference opened in Greenville, Ala., on Wednesday, the eighth of December. Bishop Marvin called the Conference to order at the usual hour (nine o'clock,) and opened it with reading the Scriptures, singing and prayer. R. B. Crawford, the long-time efficient secretary, was re-elected, James M. Mason was elected assistant, and G. W. Briggs statistical secretary. The roll-call showed a pretty full attendance of clerical and lay members.

The names of E. V. LeVert, Jefferson Hamilton, W. C. Robinson, R. F. Perdue and J. Scaife were called for the last time. These are the dead of 1875.

The venerable Zacchens Dowling, probably the oldest man in the Conference, was present and in health. His more than fourscore years have dealt gently with him. He is now in his eighty-third year; has been a traveling preacher since 1816. Fifty-nine years is a good long term of service. Bro. Dowling is on the superannuated list, but preaches often and with unabated zeal.

The following were received on trial: Gilbert M. Roper, James B. Anderson, Joseph C. Johnson, Bascom C. Glenn, Walter P. Dickinson, Orion S. Perry, John W. Clark, Howell M. Moss, John R. Peavey, W. H. Hasty. Admitted into full connection: Ranson A. Mears, Preston G. Nash, Leander C. Calhoun, G. Waverly Briggs, William A. Rice, John A. Glenn, Thomas Y. Abernathy, Joshua S. Peavey.

The following statistics were obtained on Saturday, and may need revision: Assessed for widows, orphans and superannuated preachers, $6,500; collected, $4,279.70; deficiency, $2,220.30. Missionary assessment, $6,900; collected, $5,688.37. Collected for Bishops' fund, $1,193.20. Members, 26,040; adult baptisms, 1,326; infant baptisms, 854; number of Sunday schools, 307.

The collection at the missionary anniversary on Saturday night amounted to $250, $100 of which was given for our mission in Brazil. The speeches were by Bishop Marvin and Dr. Summers. The audience was large, and none left until the end. We hoped for a larger contribution, but they have had hard times in Alabama as well as elsewhere. The collections for missions in the Conference are considerably in advance of last year, rather more than half, however, for the domestic or home work. The support of the preachers has also been better than last year, though we heard of instances of hardship. Dr. Ellison reported, as the worst case on his district, that he found one preacher's family with only a peck of meal and a few pounds of bacon in the house. There have been revivals and many conversions in almost every part of the Conference. The preachers were, most of them, well dressed, in new store clothes generally, and looking healthy and cheerful. Rev. J. W. Shores, who met with a severe maiming some months ago, was at Conference with a crutch, and will soon be restored to his wonted health and efficiency.

Among the school men present were Dr. Smith, president of the Southern University; Dr. Summers, of the Conference and the Vanderbilt, genial, summery and helpful in affairs; President McVoy, of Summerfield; President Dyer, of Greenville Collegiate Institute, and President H. D. Moore, of the Alabama Female College at Tuskegee. President Moore terminates his connection with the college at this Conference, and returns to the pastoral work. This will be a loss to the educational force of the Conference, but a great gain to the pastorate. President Moore is an admirable preacher, and we have never heard him preach without feeling that he should be altogether devoted to the ministry. The institute at Greenville is flourishing. The literary, art and music departments are kept up efficiently by a competent corps of teachers. There are over 130 pupils in attendance. The prospects of the Southern University are brightening, and President Smith has entered upon his responsible work with good hope of bringing this noble institution up to its former prosperity.

On Sunday there were services in the Methodist, Baptist and Presbyterian churches. Good attendance and good preaching at all. We heard Bishop Marvin at the Methodist church in the morning—one of his best. Dr. Summers discoursed at the same place in the afternoon, and President Smith at night, to the edification of their hearers. Seventeen deacons were ordained at the morning service; the number of elders ordained in the afternoon we did not learn.

President Dyer and his accomplished wife dispensed a bountiful hospitality at their very delightful home, and the editor was fortunate enough to be one of their guests. May a good Providence be over them and theirs alway. Greenville is a very pleasant town, indeed, of three thousand souls, a place of hills and valleys, of pleasant-looking homes, and inhabited by a refined and generous people. The Conference was well entertained. The Methodist church—the steeple excepted—does honor to our people there. It is a spacious brick edifice of handsome exterior, has a seating capacity for about five hundred, and is tastefully and elaborately frescoed. We are under special obligations to Mr. J. D. Porter, editor and proprietor of the *South Alabamian*, for appreciated favors and courtesies. Our attendance at the Conference terminated on Sunday night. The appointments and other matters will appear next week. It was expected that adjournment would be reached by Tuesday night.

North Georgia Conference.

MR. EDITOR: Nine years ago, at Americus, the old Georgia Conference became "two bands." Your correspondent was then in the minority, voting against division. But he has long ago acknowledged his mistake—the result vindicates the wisdom of the majority. The Conference then included all of Georgia except a tier of southern counties, then embraced in the Florida Conference. We then numbered 212 traveling preachers in full connection, 51,463 white and 14,993 colored members. Most of these last have gone into the Colored Methodist Episcopal Church in America. Now the North Georgia Conference (Minutes of 1874) numbers 51,463 white members; the South Georgia 28,147. This year's increase will swell the membership of the North Georgia Conference to about 53,500. There has also been great prosperity in spiritual things in the South Georgia Conference.

We have nine districts in our Conference, and our diocesan Bishops—the presiding elders—are among our best men. One of them, the Rev. D. J. Myrick, of the Dalton district, told me this morning that there had been during the year *eleven hundred* conversions on his district. Just as this sentence was written the Rev. R. W. Bigham, presiding elder of the Augusta district, says: "We have received this year about *nine hundred* new members." Several have done just as well. So we may run up to 54,000. We ought to be thankful, and we are. God has blessed us, and we praise him. It has been a hard year financially with our preachers, but they have labored so hard and with such devotion that their success in winning souls has brought them large compensation for the "hardness" that they have "endured as good soldiers." We have had a year of great peace and brotherly love—which is fraternity.

For two years now none of us have died. Instead of a memorial we should hold a thanksgiving service.

We should not glory in our numbers; we wish to avoid the sin of a vain-glorious "numbering of the people." But we should be grateful and we should realize our responsibilities. When Oglethorpe was Governor of the province of Georgia, over 130 years ago, there were no Methodists, but 1,000 members of the Church of England. Now there are nearly 90,000 Methodists, and not quite 5,000 Episcopalians. And yet a certain comely, well-dressed and cultivated gentleman signs his name "Bishop of Georgia." Outside of a few larger towns, and our three or four cities, Protestantism in Georgia, so far as the working power of the church in the State is concerned, is virtually divided between the Baptists and the Methodists. In our State our "Hard-Shell" Baptists have about "played out." But the Missionary Baptists are alive and at work. With us this is a grand church. In some directions the Baptists are outworking us. May they do better, and may we go beyond them! Counting all sorts of Baptists in Georgia, there must be 125,000. Counting all sorts of Methodists—regular and irregular, colored Methodists and Northern Methodists—we are fully as strong. For one, your correspondent is greatly concerned to see more fraternity between these two great churches, working side by side for the evangelization of Georgia.

The Rev. R. J. Corley gave us, in the *Southern Christian Advocate* of December 1, the following comparative tables of Baptist and Methodist statistics, taken from official sources, for 1874:

White and colored members belonging to Georgia Baptist State Convention	64,621
White and colored members not connected with Georgia Baptist Convention	17,389
Hard-Shell Baptists	13,624
Colored Baptists	54,623
Total Baptists	150,256
Methodist Episcopal Church South (North and South Georgia Conferences)	79,610
Methodist Episcopal Church (North)	16,180
African Methodist Episcopal Church	40,153
Colored Methodist Episcopal Church in America	13,572
Protestant Methodists, about	25,000
Total Methodists in Georgia	152,015

Very great are the responsibilities of these two churches. May they be equal to their obligations—"attempting great things for God," and "expecting great things from God!"

Bishop Keener is with us. This is his first visit. We are all truly glad to see him. He began his work by preaching three times in Atlanta last Sunday. In the afternoon he dedicated a church for us—the sixth in Atlanta. He preached once too often on Sunday, and was unwell next day. We should not make our Bishops preach three times on one day. They have much to do besides preaching. We have heard Bishops make flat failures because they were tired down. Bishop Keener did not fail on Sunday, but he was tired down next day. It is not good economy to "light a candle at both ends and place a red-hot poker in the middle," as Dr. Clarke says, or "words to that effect."

Bishop Keener made a short and very appropriate address at the opening of the Conference this morning. He made a fine impression on the Conference. One remark struck us forcibly. He was contrasting our success as a church with our financial and other difficulties since the war. He added this remark: "Indeed we do not know what are the most favorable conditions for best advancing the kingdom of Christ." This is true, and it is important; for if God sees that we can do most when poor and distressed, we should not complain. More anon. H.

GRIFFIN, GA., Dec. 1, 1875.

How to Treat Your Pastor.

The *Baptist*, of Memphis, Tenn., contains an excellent address by Dr. Hatcher, delivered on the occasion of his retirement from the pastorate of the First Baptist church of Petersburg, Va. We quote as follows:

1. Encourage him. When transferring the leadership of Israel from himself to Joshua, Moses said to the people: "Encourage him." Toiling men, none more than pastors, need helping words. Cheer your pastor. In his successes congratulate him; when wrestling with difficulties speak comfortably to him; when he fails in his plans or his preaching don't count him a failure, but refresh him with sympathy.

2. Hear him—for his sake, as well as yours. Don't let him preach to your empty pew. When he preaches, be there; sit up erect, fix both eyes on him, open wide your ears, and let your knives and hymn-books and watches alone. Good listening makes good preachers. Drowsy, listless congregations will spoil the best of sermons.

3. Follow him—not blindly, not into error, if he should attempt (as I am sure he will not) to lead you astray. But when he brings in his enterprises, off with your critical spectacles, away with your objections, unroll your sleeves, come to the front, lay hold and help him.

4. Don't stand in his way. Never roll yourself up at home in a great knot of worthlessness, and whimper about his not visiting. Visit him if you wish to see him; but don't make the church a spiritual infirmary and detail him as a common nurse.

5. Pray for him. Oh, the pastor, the weary, weary pastor! His brain vexed with sermon-making; his feet sore with racing here and yonder and everywhere; his ears crowded with stories of sorrow and want; his soul burdened with the cares and failures of his people; shocked by the miscarriage of cherished schemes, sometimes crushed by the apathy of brethren, and now and then stung in spirit by the treachery of those he trusted only to find that they were false! No wonder that Paul, tossed on the Black sea, cried out: "Brethren, pray for us." Pray for your pastor. Pray daily. Pray that he may stand temptation. Pray that he may be full of grace. Pray that he may preach well, work well and prove a blessing to your church.

In almost every church a pastor finds three classes of people. First, those who hail his coming with immense parade. They suffocate him with attention and crown him with gifts. They love him with a fiery and consuming sort of affection. They are ready to eat him up, and before long they wish they had done it.

Next, those who show no enthusiasm or affection till he is going away, and then they can outmourn the entire eldership of Ephesus. Your pastor asks no resolutions when he leaves, nor monument when dead; but support and sympathy now.

Then there are some who greet him warmly when he comes, cheer and help him while he stays, and bless him and weep when he goes. In this church there are many of these. They are the church. The exceptions are few and unworthy of a fear. I know these First Church people, and there is not a nobler band on the earth. The men—Heaven bless them—are true, self-sacrificing, steadfast and ever studious of a pastor's wants. Better still, if possible, the women. Full of grace, loving and kind, they are a treasure to a pastor. Oh, what a church is this! War could not scatter it; fire could not dissolve it; panic could not alarm it; opposition could not overcome it. It stands to-night, after all its adversities and conflicts, stronger, more united and hopeful than ever before. Its membership, rank and file, constitute the pastor's body-guard. They will protect, uphold and sustain him. With such a host of saintly men and women to follow him, the incoming pastor must succeed. May grace and mercy rest upon you and guide you forward in a career of richest usefulness.

EVERY day love should be distinguished by at least one particular act of love.—*Lavater.*

Appropriating Missionary Funds.

The *Christian Observer* (Southern Presbyterian,) published at Louisville, Ky., under the above heading, very justly penetrates and exposes the animus of the Northern Methodist missionary operations in the South. It seems that the Northern Presbyterians have also put forth a standing bid for division among Southern Presbyterians. Our fraternal affairs seem to be much in the same condition, and beset with like difficulties. The *Observer* says:

The Methodist Episcopal (Northern Methodist) Board of Missions has been in session in New York city, and its doings have been telegraphed over the country. The following are the appropriations to Conferences voted on one day, arranged in two sections, one Northern, the other Southern, or where the emigration from Southern States is active:

Southern Illinois Conference	$ [illegible]
Upper Iowa Conference	1,000
Western New York Conference	700
Wyoming Conference	700
Troy Conference	700
Vermont Conference	1,000
Western Wisconsin Conference	1,500
Wisconsin Conference	2,000
Illinois Conference	2,500
Southern California Conference	[illegible]
California Conference	2,500
	3,500
Total for preaching the gospel	$17,500
Texas Conference	$5,500
Virginia Conference	7,500
Wilmington Conference	3,000
Kansas Conference	3,500
Southern Kansas Conference	4,000
Tennessee Conference	7,000
Western Texas Conference	6,000
Missouri Conference	3,500
Alabama Conference	7,000
Louisiana Conference	2,000
Total for propagating Northern Methodism	$49,000

In those sections where the Southern Methodist Church is working vigorously and successfully, as Virginia, Tennessee, etc., their appropriations are counted by thousands of dollars; in other sections, where they have undisputed possession, and where Methodism will never be preached unless they do it, as in New York, Illinois, etc., they are doled out by hundreds. The distribution of the missionary fund seems to indicate that the board thinks it ten times as important to dispute the field already cultivated by Southern Methodists as to occupy that which Providence has given them as peculiarly their own. Again, viewing the appropriations in the aggregate, nearly three times as much is appropriated to gain or secure a foothold for Northern Methodism in the Southern and border States as is appropriated to preach the gospel in the lumber camps in Wisconsin, on the frontiers, and among the destitutions of its own field.

The appropriations to the German work, made the same day, show the same animus:

German mission in California	$1,800
Chicago German Conference	3,000
East German Conference	6,000
Northwest German Conference	4,000
Total for the Germans of the North	$14,800
South German Conference	$10,000
Southwest German Conference	7,000
Total for the scattered Germans of the South	$17,000

It is well understood that any Presbyterians in the South who will make a division in favor of the Northern Presbyterian Church will promptly receive an appropriation from its missionary funds. We are sorry to see the Northern Methodists working on the same plan.

Periodicals.

—The American Agriculturist for December is, as usual, copiously illustrated, and brimful of useful and instructive articles for housekeepers and farmers. Holding fast to its old name, which it has carried successfully through the long period of *thirty-four years*, the American Agriculturist swings out its banner for the "centennial year" with the vigor of the prime of life, and with well-founded promises of still greater achievements in its appropriate sphere—that of a plain, practical, highly instructive and trustworthy family journal. Its name, adopted at the start for a special field of work, has become almost a misnomer, because it is now equally useful to city, village and country. The closing number of volume 34, now before us, like its usual issues, is full of good things, varied in contents, which are prepared with much labor, thought and care, and illustrated with over 60 well-executed and well-printed original sketches and engravings. This journal is a marvel of cheapness, beauty and utility, costing only $1.60 a year, postage included, for its more than 500 double pages of useful information, and 500 to 600 or more of fine engravings. Every family should have it. Orange Judd Company, publishers, 245 Broadway, New York city.

THE BEST FAMILY NEWSPAPER. This is the claim which the publishers of the New York Observer make in behalf of their paper. It is a bold claim to make in our day, when there are so many papers; but an undeviating course in sending out, for fifty-three years, a large, full, fresh, readable and pure newspaper, which is unsurpassed, justifies them in the claim. We can recommend the Observer. It has no hobbies, it is sound in doctrine, impartial and unbiased, reliable in its news, interesting and instructive in its various departments, and offers no clap-trap premiums or pictures. For specimen copies address S. I. Prime & Co., New York.

—Wide Awake for December has been received. It is, as usual, handsomely illustrated. A charming magazine for the young. One of the best Boston notions we know of.

The Rope of Faith.

"Brethren, I am now going to show you how a poor sinner is saved by grace; and I am sure many of you have been so saved. Let us take the case of a miserable man in the pains of conviction. He is, we will suppose, down at the bottom of the pit of despair. Now let us ask him how he got there, and how he means to get up." Then, leaning over the pulpit to the right hand, the preacher curved and hollowed his hand, and, applying his mouth to it, spoke aloud this imaginary colloquy, as if from the surface down through the pit shaft, after the manner of the "banksman" at the colliery:

"Hallo! hallo! Who's down there?"

"O minister, a poor sinner—a miserable sinner."

"How came you there, my poor brother? How came you there?"

"My load of sin weighed me down, and I fell deeper and deeper."

"O wretched man that you are, how do you mean to get up?"

"I shall never get up. I am lost! lost forever! I've been trying ever so long to climb up by the side of the shaft, but I cannot—I fall down again."

"You cannot succeed of yourself. I'll send you down the rope of faith. Lay hold of that, and you will be got out. Cling to it, cling to it. Here it is! (imitating the paying out of a rope.) Lay hold of the 'only hope set before you.' Have you got hold now?"

"I'm so feeble I can hardly grasp it; but I think I have got a good grip now."

"Then, pull ahoy! Let us help this poor sinner up. Oh, how heavy he is! Why, what have you got besides yourself hanging on the rope?"

"Only a few good works of my own."

"Good works! good works! Throw them down. Down with them or they'll break the rope."

"Well, if I must I must; but sure they would do me some good."

The preacher continued to represent the lifting, but suddenly stopped, as if his arm had received a check, exclaiming to the imaginary ascendant: "Why, what is the matter with you now? What are you struggling with?"

"Doubts and fears, sir. I am afraid I cannot hold on."

"Lay firmer hold of the rope. Doubts and fears are nothing to strong faith. But what now? Trembling again? What is it now?"

"A great fight of afflictions, master, and I cannot hold on."

"Hold on, sinner, hold on. You'll come out of the afflictions. But what is this? Shaking again? What can be the matter now?"

"Strong temptations, master. Oh, I shall fall! I'm falling! Oh, help me!—Oh, help me!"

"So we will. But ah! what dreadful thing has happened now? The weight is three times as great. What a horrible noise! What have you got there?"

"It's the devil himself has gripped me. He is gripping me hard. O minister, I'm lost! I'm lost!"

Hereupon the excitement in the congregation became intense. Women wept, men rose up, and the minister, seizing his opportunity, continued:

"Now, lads, let us all pray and pull together. This poor sinner is in great danger. But satan cannot long buffet him. The great Captain is with us, and he is too strong for demon and devil."

Straining with the lifting of the imaginary load, the preacher greatly excited himself as well as his hearers. Finally he appeared to succeed in bringing the imperiled and hard-gripped penitent to the surface. Then with great effort he uttered the words: "Lads, he's safe! He is saved! There he is! The rope of faith never broke yet, and I knew it wouldn't break now."—*Dr. Guthrie.*

White River Conference.

This Conference was held at Helena, Ark., December 1–6. We give the appointments, as published in the *Western Methodist:*

Searcy District.—John W. Boswell, P. E. Searcy station, John H. Dye; Searcy circuit, to be supplied; El Paso, James M. Talkington; Mineral, George M. Hill; Bayou Metoe, to be supplied; West Point, James F. Jernigan, M. B. Pearson, sup.; Judsonia, James M. Clarke; Grand Glaize, James B. McKamy; Jacksonport station, George A. Shaeffer; Jacksonport circuit, Milton B. Umsted; Big Creek, Thomas Vincent; Augusta station, Edgar Orgain, E. T. Jones, sup.

Helena District.—George A. Dannelly, P. E. Helena station, to be supplied; Helena circuit, Thomas A. Craig; Mariana station, to be supplied; Forrest City station, Clarence L. Nugent; Forrest City circuit, Arthur Davis; Prairie, William A. Pendergrass, Thomas H. Howard, sup.; Palestine mission, Thomas W. Morton; DeView, Coleman H. Ford; Cotton Plant, Moses C. Morris; Clarendon, William C. Malone; Trenton mission, Stephen D. Evans; Marvel, Henry E. Robinson; Laconia, Frank Ritter; Pleasant Valley, David J. Hare; Richwoods mission, to be supplied; Clarence J. Nugent, principal Helena District High School.

Batesville District.—Edward A. Garrison, P. E. Batesville station, William B. Littlejohn; Batesville circuit, Robert G. Brittain; Smithville, to be supplied (by Willam H. Phipps;) Pocahontas and Powhatan, Zachary T. Bennett; Pocahontas circuit, Samuel L. Cochran; Walnut Hill, John F. Armstrong; Lacrosse and Evening Shade, Henry T. Gregory; Philadelphia, Benj. F. Hall; Evening Shade circuit, to be supplied; Salem, Thomas J. Settle; Bennett's River mission, to be supplied; Bethesda, John J. Alexander; Walnut Ridge, James C. Carter; Corning, James G. Miller.

Jonesboro District.—Elias M. Baker, P. E. Jonesboro station, Augustus R. Bennick; Jonesboro circuit, Robert M. Moon; Harrisburg, Thomas J. Brickell; Wittsburg, Elam A. Stevenson; Taylor's Creek, Thos. P. Hare; Bayou DeView, Samuel Bayliss; Greensboro, Alonzo C. Griffin; New Hope, Albert P. Safford; Black Oak, Robert M. McAllister; Gainesville, William M. Watson; Oak Bluff, to be supplied; John M. Steel, agent Bible Society.

Mississippi District.—William R. Foster, P. E. Osceola, Francis M. Petty; Chickasawba, Benoni Harris; Frenchman's Bayou, John H. Priddy; Marion, John A. Corbitt; Tyronzee, William H. Paschall; Walnut Bend station, to be supplied; Walnut Bend circuit, William R. Young.

Transferred.—James Mackey, to Little Rock Conference.

MARRIED.

POWELL—CARSON.—On the twenty-eighth of November, by the Rev. W. E. M. Linfield, Rev. C. A. Powell, of the Mississippi Conference, to Miss Sue Carson, of Leake county, Miss.

DeBARDLABEN—VARNEE.—In Tuskegee, Ala., December 2, 1875, by Rev. H. D. Moore, Mr. J. E. DeBardlaben and Miss Viola Varnee, all of Macon county, Ala.

BENSON—NEWELL.—December 1, 1875, by the Rev. J. M. Weems, at the residence of Mr. L. G. Johnson, near Hazlehurst, Miss., the Rev. Charles R. Benson, of the Mississippi Conference, to Mrs. S. J. Newell.

STOKES—BENTON.—At Pine Grove church, in St. Helena parish, La., on the twenty-fifth of November, 1875, by Rev. D. P. Bradford, Mr. William Stokes to Miss Lizzie Benton.

FLETCHER—RANDOLPH.—In Amite City, Tangipahoa parish, La., on the ninth of December, 1875, by Rev. D. P. Bradford, Mr. B. R. Fletcher to Miss Celia Randolph, both of St. Helena, La.

Publisher's Department.

OUR BILLS.

We are sending our bills to subscribers. Many of them have assured us that they would remit as soon as crops were harvested. We have waited till now, hoping that by this time they could pay the small amounts they owe. Each subscriber may think his *two dollars and fifty cents* too small an amount to affect us; but if every subscriber should reason the same way, and withhold it, the sum total would be over *twenty thousand dollars.* We need every dollar due us—we need it badly. Will you send at once through your pastor, if convenient? If not, please remit directly to this office and greatly oblige the publisher.

GARDEN DISTRICT ENTERPRISE.—We are glad to witness the evidences of life and activity at the boot and shoe stand, No. 378 Magazine street, opposite the Magazine Market. Mr. Louis Gimbel deserves credit for the enterprise and energy which have accomplished so much. He advertises his fine assortment in another column at greatly reduced prices. See his card and give him a call.

SOUTHERN SHOE MANUFACTORY. It is to our interest to encourage every kind of useful home industry. The more we manufacture and produce at home the more independent we will be, and it is with pleasure that we call attention to the Southern Shoe Manufactory of John Hansen, and the card to be found in another column with the above heading.

CARPET WAREHOUSE.—Mr. A. Brousseau, at 17 Chartres street, keeps his warehouse well filled with the finest assortment of carpets, and everything in that line of business. His house is one of the oldest in the trade. His experience is extensive, and he thoroughly understands the wants of his customers. See advertisement in another column.

AN HONEST JEWELER.—We know of no man in any branch of business in whom we have more perfect confidence than in H. P. Buckley, at No. 8 Camp street. We have known him for more than twenty years, and we refer to his advertisement with perfect assurance that all who buy watches or jewelry from him will be fairly dealt with.

ORNAMENTAL IRON WORKS.—We direct the attention of our readers, who may need anything in the line of ornamental iron work, to the advertisement of William Ebert. Specimens of the work from his manufactory may be seen at his warerooms, 164 and 166 Magazine street, which are highly creditable to Southern manufacturing.

MILLINERY AND FANCY GOODS.—Mr. H. Fehsenfeld, at 194 Canal street, invites the attention of the ladies to his fine stock of millinery and fancy goods. We have known Mr. Fehsenfeld for some years, and have confidence in his entire reliability in filling orders. His advertisement will be found elsewhere.

DRESSMAKING.—Mme. A. Dagoret, successor to Mme. Maria Voisin, modes and dressmaking, 32 Chartres street, corner of Customhouse, continues the same business, and invites the patronage of the old friends of the former establishment, and others, in an advertisement to be found in our columns.

TOBACCO AND CIGAR MANUFACTORY.—We call attention to the advertisement of Mr. John P. Gaspard's tobacco and cigar manufactory, 135 Decatur street. He keeps on hand a large assortment of tobacco and cigars.

GUN STORE.—We advise our friends who need hunters' equipments, fishing tackle or ammunition to call at John's Gun Store, 59 St. Charles street, whose advertisement will be found in another column.

THOSE who are looking for dress goods should read the advertisement of Auguste Marx, and they will lose nothing, we think, by giving him a call at his establishment, 383 Dryades street.

DR. B. DEVILLENEUVE, homeopath, at 154 Canal street, near Baronne, offers his professional services to the public in a card to be found in our advertising columns.

FOR CROCKERY of any kind call on Navra & Offner, at the China Palace, on Canal street.

MME. SAMSON, No. 605 Magazine street, still continues to offer bargains in millinery goods.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Dec. 11, 1875.

A—T A S Adams, James F Audielon, Edwin Alden, American News Company, J W Aremlall, J E Adams, B F Alexander, E & H T Anthony & Co, D Appleton & Co, R H Adair.

B—L R Bell $4.50, E M Bounds, T T Bailey, Bryant & Roberts three letters $10, George C Brown, Robert Babington $20, H P Bowen, Mrs Susan M Bell, Mrs C Boning, Boorum & Pease two letters, Benjamin G Blackwell $1.25, J C Brogan $21.80, J Bride & Co $1, D P Bradford.

C—R H Crawford $8.60, Cowperthwait & Co, H Copeland, Chew, Cordell & Co, John Church & Co two letters, Cassell, Petter & Galpin, S C Chuning, Thomas A Carroth, Miss Julia T Chrisman.

D—Mrs Fannie Dean $4, L A Darling $30.12, Chas T Dillingham, F A Dicks, Donaldson & Co two letters, William Dyrr, A Davis, Robert A Davis, Thomas A Dwyer.

E—Eyrich & Co, W Y Edwards, A C Edwards $2.50.

F—Frank & Co two letters, O Fisher, E N Freshman three letters, Leroy W Fairchild & Co, Fisk & Highy, Miss M A Fore 25 cents.

G—John A Guice, A F Graves, E F Gates, E A Garrison $1.25, Thomas G Gilmore $2, Joseph Gillott & Sons $15, H Gwinner & Co, S N Griswold.

H—Joseph Q Hicks $2, A G Haygood, J T Heard $20, E J Hale & Son, T J Hunter $11.55, H J Hennington $5, Charles Hutchings $9, F W Hardtz, Harper & Bros, W L C Honnicutt $12, Miss J H Harris, F H Hubbard.

J—H F Johnson.

K—Theodore E Kelly, G W Kern, Joseph S Key.

L—H Larkin, A C Littlejohn four letters, J B Lippincott & Co two letters, Lee, Shepard & Dillingham three letters, W B Lewis $12.40, A W Langley, N V Lane $2.50, G H Lynbal, George M Liverman.

M—Morgan Envelope Company two letters, W A Montgomery $4.90, J W Marsh, James M Mills $2.50, John P Morton & Co two letters, Daniel Morse, John W McMaster $2, B M Martin $8.50, Matthew Marre, Thomas A Magie $6.60, William E Mickle, John H McLean, W G Millsaps $20.50, H F Morris, Mrs R F Moore $1, Mrs Hattie McClanahan $9, J E Mason $18.74.

N—R A Niblett $1.25, W K Norton $6.25, J T Newcomer $15, W G Nuckles $2.50, R D Norsworthy, R J Nugent.

O—James Ormond, W P Owen.

P—J M Patton $21.62, C A Powell, S I Prime & Co, J M Purdy, Pope Bros & Kugelman, Paoli Belt Company, Mrs S O Parker 50 cents, Phelan & Wheeler, William Price, G J Penn $50, Potter, Ainsworth & Co, M S Park $15.40, S M Pettengill & Co $6.75, Robert Parvin $32 80, George A Prince & Co, John Pipes $13.70.

R—Ira H Robertson $5.75, Randolph Macon College $12.42, George P Rowell & Co, Robinson & Co, A H Redford agent three letters, J K Randall $23.85, Reed & Lathrop two letters, H R Raymond Jr.

S—J F Slaton $6.55, Sims & Harrison $2.50, A W Smith $9.75, Scribner & Co, Smith, Dixon & Co two letters, Theo E Studley, J A Spence $1.25, St Louis Advertising and Publishing Company, George W Shelton, Tallie Studly, R T Seay $50, J W Scott, W F Schneider, H E Smith $4.85.

T—May Turner, Mable Todd & Bard, R M Tydings, George W Tift Sons & Co $10.

W—H O White $7.50, L H Witherspoon, J G Whitehead, William Wood & Co, John F Wynn, W H Woodruff, C R Williamson $5, T Westerfield, R G Welch $9.05, S J Walkley, J M Weems, Wimberley & Rea, Wilson, Hinkle & Co, W S Winslett 50 cents, Thomas Ward White.

WE CALL ATTENTION to Burnett's Cocoaine, under head of Business Notices, on this page.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT.'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel.
de2 1yic New Orleans, La.

BURNETT'S COCOAINE for the Hair has stood the test of time and competition. It has established a reputation for purity and efficacy in every quarter of the world. Millions of bottles have been sold during the last twenty years, and the public have rendered the verdict that it is the cheapest and best Hair-Dressing in the world.
de16 1t

SUPERIOR ARTICLES in universal request are always counterfeited, and the pirates of trade, who pick up a living by depredating upon the rights of others, are constantly trying to cheat the public by substituting, imitating and falsifying Simmons' Liver Regulator. But beware! Take none except under our copyrighted and engraved label, with seal, signature and stamp of J. H. Zeilin & Co. de16 1t

THE nutritive properties of LIEBIG'S LIQUID EXTRACT OF BEEF AND TONIC INVIGORATOR are sufficient to sustain the body without the addition of solid food. E. J. HART & CO., Wholesale Agents, New Orleans. de16 1t

A NEGLECTED COUGH, Cold or Sore Throat, which might be checked by a simple remedy like BROWN'S BRONCHIAL TROCHES, if allowed to progress, may terminate seriously.
de16 1t

TO PHYSICIANS AND LADIES.—Mrs. E. J. Harding, of St. Louis (621 Olive street,) manufacturer of articles and appliances for the relief of the afflicted, such as Improved Abdominal Supporters, Bandages, Shoulder Braces, etc., desires the attention of those interested. Her Abdominal Supporters are acknowledged by the most eminent medical authority in St. Louis, as well as elsewhere, to be the very best now in use or heretofore invented for the purpose. Send for descriptive circular, containing diagram, directions for measurement, price list, etc. no4 3m

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $300,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 1f

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

SKIN DISEASES! **A Cure Guaranteed.** State your case, and send with 25 cents to DR. VAN DYKE, 139 Green St., Philadelphia. oct1 6m

LADIES—J. A. POZZONI'S MEDICATED COMPLEXION POWDER imparts to the skin a beautiful transparent whiteness, makes the skin delicately soft and smooth, removes all Freckles and Tan, and allays all irritation. This valuable cosmetic can be used with the greatest confidence. WILKELOCK & FINLAY, Wholesale dealers, New Orleans. no4 3m

NEW ADVERTISEMENTS.

MILLINERY AND FANCY GOODS.

H. FEHSENFELD,

194.....CANAL STREET.....194

Bet. Dryades and Rampart Sts.,

would most respectfully inform the Ladies that he has a fine assortment of MILLINERY GOODS, consisting of Hats, Bonnets, trimmed and untrimmed, Feathers, Flowers, Ribbons, Ornaments, Silks and Velvets, all of which he will sell at prices to suit the times. de16 3t

$5 TO $20 per day at home. Samples, worth $1, free. STINSON & CO., Portland, Me. se9 1y

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FOR EVERY ONE.

$1.50

Will pay for a handsomely bound copy of almost any of the leading

POETICAL WORKS,

Mailed to your address. It will buy a copy of

ARABIAN NIGHTS,
SANFORD AND MERTON,
ROBINSON CRUSOE,
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PILGRIM'S PROGRESS,
FLEETWOOD'S LIFE OF CHRIST,
CRUDEN'S CONCORDANCE,
OR A HANDSOMELY BOUND BIBLE.

$1.00

Will pay for a very nice Book for Children of any age; and many interesting and amusing Games can be had for this amount.

STANDARD WORKS.

Webster's Unabridged Dictionary, latest edition..... $12 00
Worcester's Unabridged Dictionary, latest edition..... 10 00
Family and Pulpit Bibles from $3 to $150 each. Commentaries of all the leading kinds. Histories by Hume, Macaulay, Prescott, and other works too numerous to mention. Papetries, Initial Paper, etc. Address

ROBT. J. HARP, Agent,
de16 2t NEW ORLEANS.

SANTA CLAUS

DON'T BUY HIS

DRY GOODS!

At Humbug Auctions, but of well-known, fair-dealing merchants, and that is why

AUGUSTE MARX,

383.....DRYADES STREET.....383

(Take the Green Car, cor. Canal and St. Charles Sts.)

Is selling such quantities of

New SILKS, latest shades, worth $2 and $2.50, at $1 to $1.25 per yard.
Black SILKS at proportionate reductions.
Black ALPACA, Hook and Colored MERINO;
CASHMERE, BOMBAZINE, TAMISE.
Black and Colored EMPRESS CLOTH.
POPLINS, from 10 cents upward.
HOSIERY, CORSETS, HANDKERCHIEFS,
NOTTINGHAM LACE, KID GLOVES.
RIBBONS, SCARFS, CUFFS and COLLARS.
SHAWLS, TOWELS, TABLE LINEN.
Brown and White COTTON,
CANTON FLANNEL, FLANNEL
RUGS, MATTINGS, OIL CLOTH, CARPETS, etc., etc. de16 1m

FOR THE HOLIDAYS.

GREAT REDUCTION

IN

BOOTS AND SHOES

AT

578.....MAGAZINE STREET.....578

Opposite the Magazine Street Market,

(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

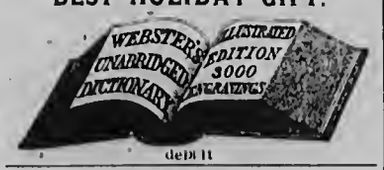
de16 1y LOUIS GIMBEL, Agent.

SOUTHERN SHOE MANUFACTORY. We hope all will follow the example of our friend. We have just made another visit to the Shoe Manufactory of our esteemed and enterprising fellow-citizen, Mr. JOHN HANSEN, 33 and 35 Canal street, and, notwithstanding the hard times, we find that he is employing one hundred hands, and thereby supporting at least five hundred persons. His work is of the best quality, and is sold at the LOWEST PRICES, even below what the same goods can be bought for at the North. We advise all country merchants to call and see Mr. Hansen's stock before they purchase elsewhere, and thereby keep their money at home.

Ladies and gentlemen who wish to make Christmas and New Year presents of Boots and Shoes should call on Mr. Hansen before purchasing elsewhere, as they can have the goods at wholesale prices, and at the same time sustain home-manufactured articles.

de16 1m CITIZEN.

BEST HOLIDAY GIFT.



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CARPET WAREHOUSE,

17.....CHARTRES STREET.....17

CARPETINGS—Wilton, Axminster, Velvet, Brussels Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—500 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS, Table and Enamel OIL CLOTHS
de16 1y A. BROUSSEAU.

WILLIAM EBERT,

ORNAMENTAL IRON WORKS,

And General Housesmith.

Iron Railings, Tomb Railings, Fences and Verandas of all kinds made to order; also Iron Shutters, Doors, Window and Door Gratings.

164 and 166 Magazine St., New Orleans.

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JOHN P. GASPARD,

TOBACCO AND CIGAR

MANUFACTURER,

135.....DECATUR ST.....135

Bet. St. Louis and Toulouse Sts., New Orleans.

Constantly on hand all choice Havana brands. Makes to order any brand of Cigar, Havana or Domestic, cheap for cash, and guaranteed as represented or no sale. Chewing Tobacco, Pipes, etc., cheap for cash. de16 1m

DR. B. DeVILLENEUVE,

HOMEOPATH,

OFFICE—154 CANAL ST., NEAR BARONNE,

NEW ORLEANS.

Office hours—From 12 to 3 P. M. Prescribes by letter for those who would like to try the Homeopathic treatment. Terms—$2 for each prescription. Address P. O. Box 920. de16 2m

JOHN'S GUN STORE

AND SHOOTING GALLERY,

59.....ST. CHARLES STREET.....59

Breech and Muzzle-Loading Shot Guns, Rifles and Pistols, Hunters' Equipments, Ammunition, Fishing Tackle, and a fine variety of Pocket Cutlery. Sportsmen's special attention is called to Greener's Champion Breech-Loaders. Prices moderate. de16 1m

H. P. BUCKLEY,

8.....CAMP STREET.....8

has for sale, at low prices, WALTHAM STEM-WINDERS; also other American, English and Swiss Watches, in all styles for ladies and gentlemen. Always on hand a full assortment of SILVERWARE AND JEWELRY.

Watches carefully repaired. Diamonds remounted. de16 1m

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BUSSEY & CO.,

COTTON FACTORS

AND

General Commission Merchants,

NO. 188 GRAVIER STREET,

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MECHANICS' & TRADERS'

INSURANCE COMPANY.

NO. 14 CARONDELET STREET.

CAPITAL.....$521,629 07.

This Company issues Policies on

Fire, River and Marine Risks

AT LOWEST TARIFF RATES.

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W. T. Blakemore,	John Myers,
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Samuel Boyd,	George W. Sentell,
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Benjamin Gerson,	T. S. Watermann,
P. O. Gilbert,	J. F. Wyche,
C. A. Green,	Lloyd R. Coleman,
O. P. Harrison.	de2 6m

Greensboro Female College, Ala.

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MRS. M. H. H. STAFFORD, Associate.

MRS. STAFFORD has not a superior if an equal, as an educator of young ladies, in Alabama.—*Alabama Beacon.*

Expenses, $255 per annum for board, tuition in Ancient and Modern Languages, and instruction in Music by a Foreign Director. Spring Term opens January 1.

Reference—Faculty Southern University. de16 3t

LADIES' HAIR STORE.

THE UNDERSIGNED is now established in his new quarters, the most elegant of their kind in the South, and, having just received the latest styles in FANCY AND JET HOODS, hopes to merit the patronage of his friends and the public.

He also manufactures all kinds of HUMAN HAIR GOODS, Braids, Switches, Curls, etc. All kinds of Hair Work repaired. Also a Ladies' and Children's Hair-Dressing, Curling and Cutting Saloon.

Parties from the country ordering will save money by addressing him at either of his stores.

GEO. T. SCHELLING,
159 Canal street, and
381 Dryades St., New Orleans.
no25 6m5p

GARDENERS!
FLORISTS!
DEALERS!

WE KEEP a choice selection of all varieties of **Vegetable and Flower Seeds** on hand. *Guaranteed Pure, Fresh and Reliable*, for the wholesale and retail trade. We have for the use of dealers neat boxes, containing 100 papers each of assorted Vegetable and Flower Seeds. Each box contains a finely colored and attractive Show Card. All furnished at Eastern wholesale prices. Samples sent free.

All orders for Seeds by mail sent free of postage. Send for catalogue.

C. F. MELVILLE & SON,
no25 2m 609 Magazine st., New Orleans, La.

Thirty-two fine engravings of Birds of different species & thirty-two cards descriptive of their habits, etc., are contained in

AVILUDE!

Or Game of Birds. A volume of scientific information, and a fascinating amusement. Sent, postpaid, on receipt of fifty cents.

Send three cent stamp for catalogue of games. WM. R. GOULD, successor to WEST & LEE GAME CO., Worcester, Mass. no25 3m

Gold Pens

OUR New Illustrated Price List of Gold Pens, Pen Holders, Pen Cases, Pencils, Tooth Picks, showing nearly one hundred different styles, sent free of postage to any address. Our "303" Pens are especially adapted for fine writing. We send any of these Goods by mail, to any address on receipt of price. Our Pens are all warranted (the best quality and diamond pointed). Gold Pens repaired if sent by mail with 50c. and stamp each. BARNES & BRO., Gold Pen Makers, Main St., bet. 6th and 7th, Louisville, Ky.
no4 1yefw

MRS. A. C. WILNER,
(Widow of the late J. C. Wilner,)
DEALER IN
Fancy and Staple Family Groceries
OF ALL KINDS,
352 Magazine Street, Corner St. Mary.
(Formerly Bank of Lafayette building.)
J. O. WILCOX. NEW ORLEANS.
All goods delivered free of charge. de9 1m

PERIQUE TOBACCO.

Agency of the celebrated GRAND POINT (Parish of St. James, La.)

PERIQUE TOBACCO.

Have constantly on hand a large stock of 1, 2 and 3 pound carrots, for sale in lots to suit.

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L. BONQUIOIS. CHARLES PAUL

BONQUIOIS & PAUL,

BOOT AND SHOEMAKERS,

Under the St. Charles Hotel,

Near Common street,

no4 2m NEW ORLEANS.

J. M. ELKIN. F. STRINGER.

ELKIN & CO.,

168 CANAL STREET, NEW ORLEANS

IMPORTERS OF ALL VARIETIES OF

English Carpetings, Rugs, Etc.

Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no25 6m

A. DAGORET,

SUCCESSOR TO MRS. MARIA VOISIN,

MODES, DRESSMAKING,

32.....CHARTRES ST.....32

Corner of Customhouse,

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50 CENTS

WILL pay for Twenty-Four Sheets of Extra Fine PAPER, with assorted patterns and sizes of ENVELOPES, beautifully tinted, and a paper of NEEDLES, assorted sizes, superior quality, mailed to your address.

ROBT. J. HARP, Agent,
no25 4t New Orleans.

MEDICAL.

I MUST OWN that your Simmons' Liver Regulator fully deserves the popularity it has attained. As a family medicine it has no equal. It cured my wife of a malady I had counted incurable—that wolfsbane of our American people, Dyspepsia. She desires that all nations and peoples might know the virtues of this God-given remedy. Hoping that the above will appear in your Almanac of 1876, and be of some use in extolling the virtues of your excellent medicine, is the wish of your humble servant,

A. E. P. ALBERT,
Professor in Nicholas Public School,
Parish of Terrebonne, La.

I have used Simmons' Liver Regulator for two years, and recommend it as a very superior medicine for Dyspepsia and Liver Disease.

GEORGE W. SMITH,
Kentucky Conference,
Methodist Episcopal Church South.

Your valuable medicine (Simmons' Regulator) has saved me doctors' bills often. I use it for everything that it is recommended for, and never knew it to fail. I have used it in Colic and Grubs with my mules and horses, giving them about half a bottle at a time. I have not lost one that I gave it to. You can recommend it in every one that has stock as being the best medicine known for all complaints that horse flesh is heir to.

E. T. TAYLOR,
Agent for Orangers of Georgia.

Wetumpka (Ala.) Banner.

Simmons' Liver Regulator doubtless is one of the best medicines ever compounded from the great botanic garden of nature, and contains no life-destroying component hidden under some technical name, but is a purifier, rejuvenator and regulator not only of the Liver, but of the whole system.

MANUFACTURED ONLY BY

J. H. ZEILIN & CO.,

MACON, GA., AND PHILADELPHIA.

Price, $1. *Sold by all Druggists.* de2 1y5pte

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.

Price, $1. Sold at all wholesale and retail drug stores in New Orleans, and by the proprietor,

B. LAPLACE, Chemist,
Nos. 23 and 25 Elysian Fields St., New Orleans.
Depot in Mobile, at J. C. Dullose & Co.'s, No. 20 Water street.
Depot in St. Louis, at Richardson & Co.'s, 709 North Main street. ap29 1y5p

MISCELLANEOUS.

CHINA PALACE.

THE LARGEST AND MOST COMPLETE ASSORTMENT OF

Crockery, China, Glassware

PLATED WARE, CUTLERY

AND

HOUSE-FURNISHING GOODS

IN THE SOUTHWEST.

☞ Look at our prices and judge for yourselves:

Best French China DINNER SETS, comprising 115 pieces, for.....	$20 00
TEA SETS of the same quality, 44 pieces.....	6 50
Gobl Band and Decorated TEA SETS.....	7 50
English Stone China or Granite DINNER SETS, comprising 124 pieces, for.....	14 50
TEA SETS of the same quality, 44 pieces.....	3 75
Stone China CHAMBER SETS only.....	3 50

Flint Glass GOBLETS at 75 cents per dozen. The best SILVER-PLATED WARE in the country, and at the Lowest Prices. Also the best CUTLERY made, and at very Low Prices. Our Tin KEG-ROOM SETS are only $3. Every variety of Tin and Wooden Ware can be found at our immense store. All goods are carefully packed.

NAVRA & OFFNER,
129 Canal St. (Touro Buildings.)
no16 6m5p New Orleans.

The Mississippi State Fair,

JUST CLOSED AT JACKSON,

AWARDED

B. T. WALSHE

Diplomas for the following:

BEST SHIRT,
FINEST SILK NECKWEAR,
NEWEST AND BEST STYLES
COLLARS AND CUFFS,
MEN'S AND BOYS' UNDERWEAR,
FOREIGN AND DOMESTIC
FURNISHING GOODS.
ALSO FOR THE
CHOICEST AND CHEAPEST SHIRTS.

Duplicates of these elegant Premium Goods, selected from regular stock, can be had at low prices at

B. T. WALSHE'S,

110 CANAL STREET, NEW ORLEANS.
no26 1m5p

P. L. CUSACHS

HAS REMOVED HIS

DRUG STORE

—TO—

37.....ROYAL STREET.....37

Between Bienville and Customhouse, one block from Canal street,

where he will, as heretofore, continue his well-known business of importation of

DRUGS, CHEMICALS, ESSENTIAL OILS, DISTILLERS', DYERS' AND TANNERS' MATERIALS, ETC. jy29 10m5p

DR. HENRY SMITH,

130.....CANAL STREET.....130

Over Eyrich's Book Store.

Consultation hours—11½ to 2 o'clock.

Residence—566 St. Charles street, near Philip. Hours—8 to 9 A. M., 4 and 7 P. M. ja14 1y5p

GEORGE STROUD,

Marble and Granite Works,

Nos. 158, 160, 162 and 164 St. Charles Street,

NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner. my6 1y5p

MESS. FRICKE & WILLIAMS (over Braselman & Adams') wish to inform the community that they are in constant receipt of the LATEST FASHIONS. Their style and fit cannot be rivaled, and their punctuality can be testified by their customers. Ladies would do well to call early with their Holiday Dresses, in order to have ample time to display their skill in producing something elegant and tasty. Prices always moderate. no11 2m MRS. FRICKE & WILLIAMS.

$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta Me. se9 1y

Farm, Garden and Household.

Hen and Chicken Rules.

The following ten rules applicable to setting hens and young chickens were contributed to the Mobile *Register* by a lady:

Never set a hen in a close box; give plenty of room to move about. She will not do well if cramped or crowded.

Always set her on the ground, if possible. The nest will hatch best with the nest directly on the ground.

Be careful to mark the eggs; for other hens are apt to lay in the nest with your setter, and unless the eggs are properly marked you may not be able to identify the new eggs. You understand that the eggs laid to a setting hen must be promptly removed.

Don't give a hen more than thirteen eggs for a setting. I know fifteen is the rule, but experience has taught me to consider fifteen just two too many.

Make a record of the time when you set your hen, in order that you may be looking out for the hatching.

Some eggs will invariably hatch sooner than others. Remove the young chicks at once, and keep them from the hen until all are hatched. If you do not the hen will be likely to quit the nest with the first comers, leaving the unhatched chicks to chill and die.

Don't pick at the hills of the little chicks in an effort to remove what some people call the "pip." It is all right, and will disappear as soon as nature requires.

Never undertake to feed your setting hens—it is a poor way. Let them come off for their food. They will not stay off too long. Nature knows what she is about. I am not sure but the eggs require the amount of airing while the hen is off for food.

See that the hens do not run about too much while the chickens are yet young. It will cause them to droop, and will sometimes give them a disease called the "spraddles."

Feed your chicks on corn meal mixed with pure water, and don't mix too wet. You want it so it will crumble.

DOUBLE BALSAM.—How to secure Double Balsam year after year, from our own seeds, is a question that has been well discussed, though by no means determined. Let our flowers bloom ever so double one season, the seeds saved from them or from those that mature seeds will, as a rule, prove single, or but semi-double, the succeeding year.

It is generally supposed that age in balsam seeds is conducive to the transformation of stamens into petals. A trial of our own during the present summer does not tend to corroborate this opinion. The seeds were saved five years ago from the strain known as Smith's Prize, and planted beside the same strain purchased last spring—the latter noticeably superior.

It is a common error, however, in collecting seeds, to select those pods which contain the greatest number. The fully double flowers, in which both pistils and stamens have expanded into petals, are of course sterile. But the nearly double flowers often form one and two seeds, usually small and shriveled, and these are the very ones we should collect, though by their imperfect appearance the very first to be rejected as worthless.

We have also noticed that a strong, healthy germination of the seeds, which would seem to favor a perfection of flowers, is not always conducive to that multiplication of the petals which in balsam is justly considered its chief beauty. On the contrary, drawn, sickly young plants, which we judged might better have been thrown away, produced the largest, fullest inflorescence.—*E. S. C., in Rural New Yorker.*

ANCIENT WHEAT.—I have before me, says a writer, heads of wheat grown on the eastern side of the Mississippi, within ten miles of Memphis, from grains taken from an ancient Egyptian sarcophagus, sent some years ago by the American consul at Alexandria to the Patent Office at Washington. The stalks and leaves are very much like those of Indian corn, though smaller, and the heads of grain like that of sorghum or broom corn. Strange but true it is that this wheat, degenerated but perfect in all its incidents, still grows among the weeds and grass that cover mounds in the lowlands eighteen miles west of Memphis. How many centuries since these kindred products of Egyptian agriculture were separated, the one to move slowly, perhaps with nomadic tribes, around the globe, crossing Asia and the Pacific, and the other moving west in our time, across the Atlantic, and both growing green even here in the year of our Lord 1875, beneath the shadows of another Memphis on the shores of another Nile? The same writer says that the same race of people cultivated the same crops, and garnered them in the same peculiar manner, many a century ago.

WASHING HOUSE PLANTS.—Have a large pail or tub filled with warm soapsuds; then spread the fingers and palm of the left hand over the soil in the pot; turn the branches topsy-turvy into the warm suds, swing the plant briskly in the water till every leaf has become completely saturated, then put it through a pail of clean water, and rub each leaf with the thumb and finger; give it a good shake, and when dry return it to its place in the window.

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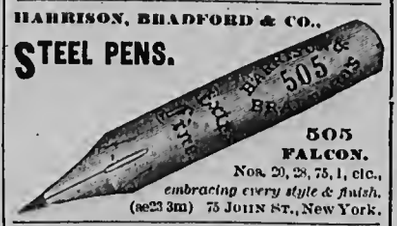

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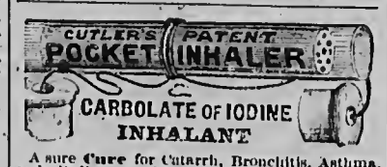

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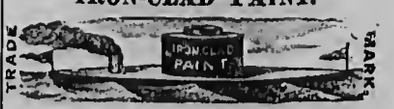

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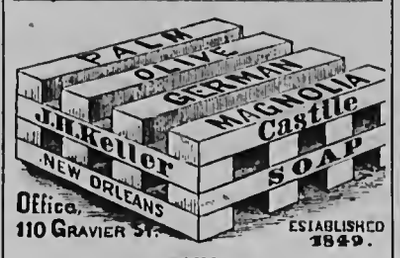

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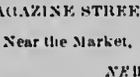
GREAT  REDUCTION.

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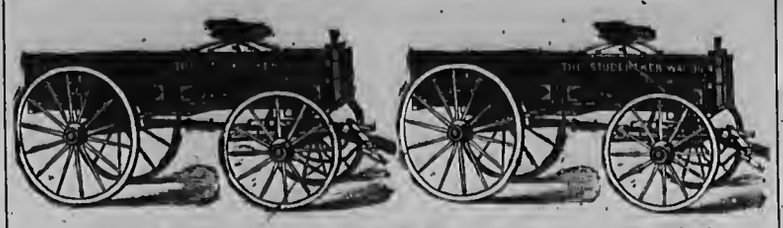

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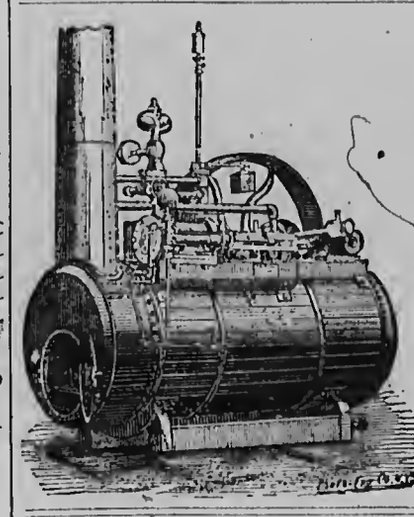

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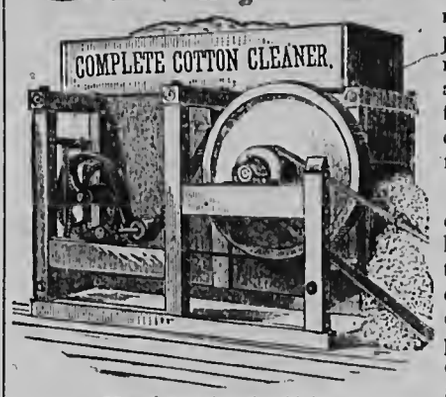

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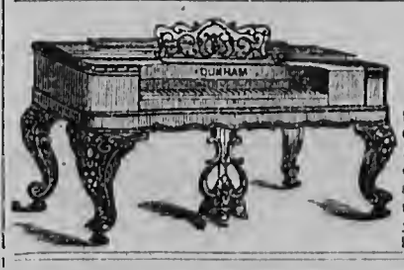

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is supplying thousands of persons with PIANOS, ORGANS, MUSIC AND MUSICAL INSTRUMENTS. Mammoth stock in the four different departments. This house is the only *Southern* Music House of any importance in the whole South, and is *the* house for Methodists to deal with. If you need anything in the Music line send on for it. de21 1y

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Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place,

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Goods Sent to Any Part of the United States Free of Charge.

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GALLERY OF ARCHITECTURAL DECORATIVE ART.

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$250 A MONTH—Agents wanted everywhere. Business honorable and first class. Particulars sent free. Address J. WORTH & CO., St. Louis, Mo. se9 1y

MACHINERY, TIES, ETC.

Get the **REYNOLDS**

REVOLVING WROUGHT IRON SCREW PLANTATION

COTTON PRESS

IF YOU WANT THE BEST

W. H. REYNOLDS,

COR. SOUTH MARKET & FULTON STS.

P. O. Box 1690. NEW ORLEANS.

SEND FOR CIRCULAR

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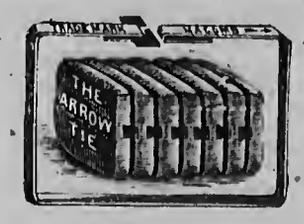
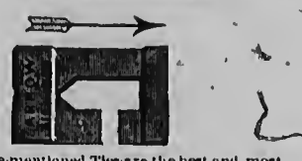
IMPORTANT TO PLANTERS.

IRON COTTON TIES





The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

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Manufactured by

POOLE & HUNT.

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Simple, Strong, Durable, always reliable and satisfactory.

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IRON AND WOOD-WORKING MACHINERY OF EVERY DESCRIPTION.

COLD-ROLLED SHAFTING.

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Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes,* etc. Fully Warranted.

Illustrated Catalogue sent Free.

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WILLIAM GREGG. MRS. ADA GREGG.

Gregg's Purchasing Bureau,

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Next door to New Orleans Savings Institution,

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A long acquaintance with the various kinds of

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has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $25. We repair all Machines at low rates. We take old Machines in part payment for new ones.

Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.

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REFERENCE—J. L. Power, Jackson, Miss.

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Ladies,' Gent.'s, Misses' and Children's

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OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods, at prices which defy competition.

Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

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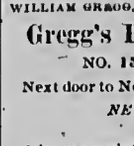

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CHURCH WINDOWS A SPECIALTY.

Estimates and Samples on application.

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DEALER IN,

Drugs, Medicines and Chemicals,

Fancy and Toilet Articles, Sponges, Brushes, Perfumery, etc. Prescriptions carefully compounded with accuracy and dispatch, by competent persons, at all hours of the day and night. no11 3m

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361.....DRYADES STREET.....361

One door north of Erato, New Orleans, La.

Butter and Tea a specialty. Goods delivered free of drayage to any part of the city. Families will find it to their advantage to give me a trial. (no25 6m

New Orleans Markets.

From the New Orleans Price Current.

The river is 18 feet 9 inches below high-water mark.

COTTON.—The following are the arrivals for the three days ending December 14:

Mississippi river and bayous.....bales...	19,446
Ouachita river.....	3,912
Railroads.....	8,896
Lake.....	18
Mobile.....	1,179
Texas.....	3,105
Florida.....	56
Total.....	36,683

On Saturday the business during the morning was of limited extent, but later in the day, more samples having been opened, the movement became quite active, resulting in sales of 10,930 bales. Throughout the day the demand pressed upon the supply, and embraced, to a greater extent than for some time past, the lower grades as well as the medium and better qualities. On Monday only a moderate business was done during the morning, mostly at previous rates, but partly at an advance of ⅛c., and in some cases of ¼c., after which the movement became more active, and the business summed up 8,980 bales. On Tuesday, there being nothing in the dispatches to have much influence, and the receipts being liberal, factors evinced a disposition to meet the demand more freely, except for desirable lists, which were offered sparingly and were in special request, and although the movement was checked by light supplies of freight-room, especially for Liverpool, yet buyers came forward with a fair degree of spirit and took 7,950 bales, at prices showing no quotable variation. The better qualities continued steady, but other descriptions were manifestly easier, offers being accepted which were refused on Monday.

The above makes an aggregate for the past three days of 27,220 bales, against 21,700 for the corresponding time last week and 25,108 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 492,691 bales, against 425,460 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 134,849 bales. The increase by the reports per telegraph is 145,590—1,881,961 against 1,736,271. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 74,641 bales to France, of 110,726 to other foreign ports, and a decrease of 73,986 to Great Britain. We quote:

Ordinary.....	10¾ @ 10¾
Strict ordinary.....	10¾ @ 10¾
Good ordinary.....	10¾ @ 11
Strict good ordinary.....	11⅛ @ 11⅛
Low middling.....	11¾ @ 11¾
Strict low middling.....	12⅛ @ 12⅛
Middling.....	12⅜ @ 12⅜
Strict middling.....	12⅝ @ 12⅝
Good middling.....	13⅛ @ 13⅛
Middling fair.....	14 @ 14⅛

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales.....		9,976
Arrived past three days.....	36,683	
Arrived previously.....	547,886	
Excess in actual stock made from linters, loose, etc.....	2,370—	586,939
		596,915
Exported past three days.....	40,212	
Exported previously.....	347,916—	388,128
Stock on hand and on shipboard.....		208,787

SUGAR.—The receipts on Saturday and Monday, comprising 4,104 hhds., were sold at: Inferior 4½@5½c., common 5¾@6c., good common 6¼c., fair 6⅝@6¾c., good fair 6¾@6⅞c., fully fair 6⅞@7c., prime 7@7⅛c., strictly prime 7⅛@7⅜c., choice 7⅜c., gray clarified 7⅜@8¼c., choice yellow clarified 8¼@9c., off-white clarified 8¼@9¼c., white clarified 9¼@9¾c. ₱ lb.

MOLASSES.—The receipts on Saturday and Monday, comprising 6,474 bbls. and 53 half bbls., were mostly sold at 20@30c. for inferior, 25@28c. for centrifugal, 30@33c. for common, 36@38c. for good common, 40@42c. for fair, 44@45c. for prime, 47@50c. for strictly prime, and 50@52c. for choice.

CORN MEAL.—On Tuesday the market was in good supply and dull; 50 bbls. sold at $2.60, and 100 at $2.65 ₱ bbl. A lot of 25 bbls. fancy pearl meal sold at $3.37½ ₱ bbl.

CORN.—On Tuesday 1,800 sacks sold at 57c. for white in bad order, 57c. for prime white mixed, 60c. for choice white, 63c. for yellow mixed, and 65c. for yellow.

OATS.—On Tuesday 1,300 sacks sold at 46@47c. for St. Louis, and 54@55c. for choice Galena.

BRAN.—On Tuesday 250 sacks sold at 97½@$1 ₱ 100 lbs.

BACON.—On Monday a lot of 4 casks clear sides sold at 13¼c. ₱ lb.

HAMS.—Choice sugar-cured continue very scarce and in demand, and command 17½@18c. ₱ lb.; inferior are dull at 15@16c. ₱ lb.

LARD.—On Tuesday 47 kegs packers' sold at 13½c.

MONETARY.

Gold opened on Tuesday at 113¾@114⅛, against 114⅞ at New York, and after a limited business closed at 113¾@113⅞, against 114⅛ in that market.

Silver has been without any marked feature to notice. The market is now quoted at 109@110 for American half dollars, and 94½@— gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	17 00	19 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	10 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	— —
English fire	47 50	50 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	32	38
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21¼	— —
COAL, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	32½	
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	34	35
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	12 00	— —
EGGS, ₱ dozen:		
Western	26	27
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	4 25	— —
Superfine	4 00	— —
Fine	— —	— —
GLASS, ₱ box of 60 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 16 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	20 00	22 00
Choice	23 00	25 00
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7¼
Hoop	4½	7¾
Sheet	5	7¾
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	27	28
Sole, oak	35	40
Harness	35	45
Calf-skins, ₱ dozen	20 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl:		
Western	1 50	1 75
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	16 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 12	1 15
Coal oil, in barrels	16	17
Linseed, raw	68	72
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	2 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11½	11¾
Pulverized	11¼	11¾
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	40	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	65 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skels	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	175 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Tongue cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, Dec. 14, 1875.

Texas beeves, choice, ₱ head	$40 00 @ $46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — @ 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	5 00 @ 6 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	70 00 @ 80 00
Milch cows, ₱ head	40 00 @ 60 00
Calves, ₱ head	7 00 @ 9 00
Yearlings, ₱ head	9 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.

Agents Wanted.
W. H. Clidester, 267 Broadway, New York.
H. S. Goodspeed & Co., 14 Barclay street, New York.
Mme. Griswold, 71 East Sixteenth street, New York.
H. J. Hall & Co., Baltimore, Md.
J. Kennedy & Co., Richmond, Ind.
E. W. Thompson, 24 Dey street, New York.

Barrels.
William F. Walsh, 13 North Front street.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Gernon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
William D. Allen & Co., 121 S. Seventh street, Philadelphia.
American Sunday School Union, Philadelphia.
Baker, Davis & Co., Philadelphia.
Bride & Co., 769 Broadway, New York.
Bryan, Brand & Co., St. Louis or New Orleans.
J. H. Chambers & Co., St. Louis, Mo.
John Church & Co., Cincinnati, Ohio.
Hurd & Houghton, New York.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
H. J. Smith & Co., 1727 Chestnut street, Philadelphia.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
H. F. W. Bachman, 18 Camp street.
Bonquois & Paul, under St. Charles Hotel.
Louis Gimbel, agent, 576 Magazine street.
John Hansen, 33 and 35 Canal street.
William Hogan, 99 and 101 Canal street.
D. Kntzenstein, 133 Royal street.
John Kenz, 16 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
H. Mumme, 451 Dryades street.
Pierre Samiorini, cor. Customhouse and Bourbon streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau, 17 Chartres street.
Elkin & Co., 168 Canal street.
Heath, Pippey & Lara, 90 Camp street.
Misfit Carpets, M. J. Hendall, 112 Fulton street, New York.

Carriages and Wagons.
D. M. Hollingsworth, 157 Gravier street.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lum & Co., 162 Gravier street.

Charts.
National Publishing Company, Memphis or Atlanta.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
Navra & Giffner, 129 Canal street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
E. & H. T. Anthony & Co., 591 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Church Furniture.
R. N. Buckley, Philadelphia.

Clothing.
D. Mercier, corner Dauphine and Bienville Sts.

Coal and Wood.
J. Chaudier, corner Philip and Tchoupitoulas streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Veiffen, corner Philip and Prytania.
B. D. Wood & Bros., 106 Common street.

Confectionery.
F. Trolle, 580 Magazine street.

Cotton Cleaner.
Frierson & Co., 77 Carondelet street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Cream Baking Powders.
William H. Shepard, 106 Camp street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John G. Angell, 89 Canal street.
James W. Barnum, 568 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.
Dr. George J. Friedrichs, 155 St. Charles street.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Jackson Store, corner St. Ann and Chartres streets.
Auguste Marx, 353 Dryades street.
P. W. Mohr, 619 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.

Electricity.
Paoli Belt Company, 12 Union Square, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Barbour & Co., 55 Gravier street.
Bussey & Co., 188 Gravier street.
D. A. Given & Son, 64 Baronne street.
J. Palmer Strong, 461 Greenwich street, New York.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Firearms.
John's Gun Store, 39 St. Charles street.
R. Rhodes, 55 St. Charles street.

Florists.
C. F. Melville & Son, 609 Magazine street.

Furniture.
John Bois, 152 and 154 Camp street

Gauges.
William H. Gould, Worcester, Mass.

Gardening.
Peter Henderson, New York.

Glass Staining.
William Coulter & Son, 102 and 101 East Second street, Cincinnati, Ohio.
William Gibson's Sons, N. E. corner of Broadway and Thirteenth street, New York.
Adolph Sutter, St. Louis.

Grates and Fenders.
Conover, Woolley & Co., 368 Canal street, New York.

Groceries.
Keep, Raymond & Co., 77 and 79 Poydras street.
John L. Lavelle, 361 Dryades street.
J. D. Reel, 779 and 781 Tchoupitoulas street.
Mrs. A. C. Wilner, 552 Magazine street.

Hair Goods.
George T. Schilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Holiday Goods.
R. H. Macy & Co., New York.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York, George P. Harlow, proprietor.
Westminster Hotel, Irving Place and Sixteenth street, New York.

Insurance.
Factors' and Traders' Insurance Company, 37 Carondelet street.
Mechanics' and Traders' Insurance Company, 14 Carondelet street.

Iron Works.
William Ebert, 164 and 166 Magazine street.

Leather.
John Frank & Co., 142 Poydras street.
A. F. Ricau, 80 Customhouse street.

Lime.
J. C. Stewart, 260 Julia street.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
George Place, 121 Chambers street, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
R. J. West, 115 and 117 Magazine street.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
A. Carrouche, agent, 39 Chartres street.
Cincho-Quiuine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 193 Spring street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Cusacus, 37 Royal street.
Mrs. E. J. Harding, St. Louis.
F. H. Hubbard, M. D., St. Louis.
F. Jorger, corner Dryades and Second streets.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
New Louisiana Remedy, 105 Camp street.
Drs. Park & McLellan, 21 East Sixteenth street, New York.
J. A. Pezzoni, St. Louis.
Pocket Inhaler, William R. Crumb, M. D., Buffalo, N. Y.
Pocket Inhaler, W. H. Smith & Co., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Swaim's Panacea, W. H. Schieffelin & Co., 170 William street, New York.
Tarrant's Seltzer Aperient.
Dr. Van Dyke, 1421 Green street, Philadelphia.
Max Vilter, 205 Poydras street.

Magic Lanterns.
William Y. McAllister, 728 Chestnut street, Philadelphia.

Marble Works.
Kursheedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.

Millinery.
A. Dagoret, 32 Chartres street.
H. Fensenfeld, 91 Canal street.
Mrs. Fricke & Williams, 586 Magazine street.
F. H. Hardon, 27 and 29 Chartres street.
Mme. C. Samson, 866 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
A. G. Gardiner, 807 Magazine street.
S. S. Hamill, 101 Gore street, East Cambridge, Mass.
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VOL. 21. NEW ORLEANS, THURSDAY, DECEMBER 23, 1875. NO. 52.

A CHRISTMAS CAROL.

BY REV. CHARLES KINGSLEY.

It chanced upon the merry, merry Christmas eve
I went sighing past the church, across the moorland dreary;
"Oh! never sin and want and woe this earth will leave,
And the bells but mock the wailing round, they sing so cheery.
How long, oh! Lord, how long, before thou come again?
Still in cellar, and in garret, and on moorland dreary
The orphans moan, and widows weep, and poor men toil in vain,
Till earth is sick of hope deferred, though Christmas bells be cheery."

Then arose a joyous clamor from the wild fowl on the mere,
Beneath the stars, across the snow, like clear bells ringing.
And a voice within cried: "Listen! Christmas carols even here!
Though thou be dumb, yet o'er their work the stars and snows are singing.
Blind! I live, I love, I reign: and all the nations through
With the thunder of my judgments even now are ringing;
Do thou fulfill thy work but as you wild fowl do,
Then wilt heed no less the wailing, yet hear through it angels singing!"

News of the Week.

DOMESTIC.

ST. LOUIS, Dec. 14.—A stupendous land swindle has just been unearthed in southeastern Missouri. It appears that deeds to land in northern Arkansas and southeastern Missouri have been forged for some years past, and that agencies for this work were established in Cincinnati, Pittsburg, Philadelphia, New York, and Manchester, England. It is estimated that deeds to over one million two hundred thousand acres of land have been disposed of.

The land was operated upon and owned by non-residents, and as the records were mostly destroyed during the war the ring had every facility to carry out the enormous swindle. Deeds have been sold all over the United States and England. The grand jury of Shannon county has indicted Dr. Thomas K. Harman, Davis S. Bingham and James L. Lawton for complicity in the fraud. Lawton seems to have been the leader of the swindlers, and operated extensively in England.

PHILADELPHIA, Dec. 14.—The Board of Public Education, at its meeting to-day, received a communication from the secretary of an organization styled the Liberal League, with a resolution adopted by the league, petitioning the board to prohibit the use of the Bible in the public schools. The reading of the communication and resolution created considerable stir, and after remarks by several members the subject was tabled, the vote being almost unanimous to dispose of it in that way.

NASHVILLE, Dec. 14.—Commodore Vanderbilt has given an additional $100,000 to the Vanderbilt University, making $700,000.

RICHMOND, Dec. 15.—The exciting contest for United States senator, which has occupied the time and attention of the Conservative legislators of Virginia for four days, was brought to a close this afternoon in the renomination of Hon. J. W. Johnston, the present incumbent, under the new rule adopted at the morning session of the caucus. To-morrow's session will result in the re-election of Senator Johnston.

ST. LOUIS, Dec. 18.—Early this morning the United States express car on the St. Louis, Kansas City and Northern train, en route here, was entered between Ferguson and Jennings stations, some ten or twelve miles from here. The messenger, Charles Kincaid, was thrown into a large package chest, locked up, and the safe robbed of from $10,000 to $20,000 in bonds and money.

GALVESTON, December 18.—Advices from Fort Clark, Texas, of the seventeenth, state that Mexicans crossed the river below San Felipe, and stole eight hundred head of cattle and fifty horses from Strickland & Slaughter. Citizens are raising companies and threaten to cross the river. Great excitement prevails. The citizens of San Felipe to-day called on the military authorities at Fort Clark.

PHILADELPHIA, Dec. 19.—The Moody and Sankey meetings to-day were attended by immense crowds, including many prominent persons. At the evening meeting every seat was occupied fifteen minutes after the doors were open. This was caused by a rumor circulated through the day that President Grant would be present. Among those present were the President and wife, Ex-Senator Cattell, of New Jersey, Gov. Hartranft, A. E. Borie, Col. Fred Grant and wife, Postmaster General Jewell and wife, Ex-Speaker Blaine, Gov. Biddle, of New Jersey, and Senator Wallace, of Pennsylvania.

WASHINGTON, Dec. 20.—*House.*—The committee on Mississippi levees is as follows: Ellis, of Louisiana, chairman; Hatcher, of Missouri; H. D. Money, of Mississippi; Roberts, of Maryland; Young, of Tennessee; Sheakley, of Pennsylvania; Dunnell, of Minnesota; Whiting, of Illinois; Morey, of Louisiana, and Wallace, of Pennsylvania.

GLENS FALLS, N. Y., Dec. 20.—The mercury registered here, at four o'clock this morning, 31° below zero.

FOREIGN.

BRUSSELS, Dec. 16.—A terrible explosion occurred to-day in a coal mine at Frameleres, near Mons. A full force of men were at work at the time. The loss of life is appalling. It is reported that one hundred and ten miners were killed. Eleven have been taken out injured. The accident was caused by fire damp.

MONTREAL, Dec. 17.—This morning between one thousand and fifteen hundred desperate laborers surrounded the City Hall, clamoring for bread. Alderman Monier, chairman of the police committee, addressed the people and quieted them, advising them to wait until to-morrow. If immediate aid is not given it is feared a riot will be the result.

EDINBURG, Dec. 18.—The Earl of Derby was formally installed as rector of the University of Edinburg and delivered his inaugural address. In the evening he made a speech before the Workingmen's Conservative Association, in the course of which he alluded to England's relations with Egypt; denied the Suez canal purchase signified a reversal of England's policy on the Eastern question, and disclaimed any desire on the part of the government to establish a protectorate over Egypt; declared the only object of the government was to obtain additional security and uninterrupted access to India.

RIO JANEIRO, Dec. 18.—The Emperor of Brazil will embark on board the Henelius on the twenty-sixth of March for New York, to begin his tour of North America and Europe.

HAVANA, Dec. 20.—Captain General Valmaseda, considering the new rules introduced into the administration of the island by the government incompatible with the power he ought to wield in view of his knowledge of the country and people, and his past and present services, has forwarded his resignation, which the King has accepted. The Captain General returned from the Interior yesterday. He will transfer the government to the hands of Gen. Carbo, next in rank, and will sail for Spain on the twenty-fifth.

There was an earthquake in Porto Rico on the night of December 8 and 9, which created great alarm. The capital, San Juan, was not damaged, but the town of Arecibo was almost destroyed. Two churches and only six houses remain, and they are so badly damaged they may fall at any moment.

From the Work.

LOUISVILLE CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* As the Conference year draws to a close I pause a moment to send you and your readers some encouraging notes. For a time the most of the circuit seemed to be under a cloud. The enthusiasm of the early and middle part of the year was dying out. Worldliness was creeping into the church, and mourners were beginning to be at ease in Zion. This sent us to our knees in humble prayer, and kept us there in one of those untold agonies of desperation, until, ere the morning broke, the angel of the covenant had asked our name and left us the blessing of assurance. At our next appointment the clouds were dispersed, light shone into darkened souls, the blessings of pardon and sanctification were entered into, and a succession of glorious triumphs followed. We set to work the possessors of the blessing of perfect love to hold prayer meetings from house to house. The sanctifying flame spread, pungent convictions ensued, and conversions became frequent. In one house a child lay dead. The watchers turned their watching into praying. The Spirit came down, souls were saved, shouts of victory filled the house, and before morning the parents had clasped hands over their dead child, and in God's strength vowed to meet it in heaven. In another house a child lay in the calm sleep of death. A prayer meeting was held. God owned it with his presence. Four were converted, among them the mother of the child.

"Ah those little ice-cold fingers,
How they point our memories back."

Various, indeed, are the avenues by which God enters the human soul. It would seem almost fictitious were I to recite the circumstances of these meetings. God is moving in a most mysterious way among the dry bones of this valley. Five weeks have passed since we took the fort, and we are still holding it by the grace of God. We number forty conversions. Twenty have entered into the rest of perfect love, all of them having a clear inward testimony of the Spirit, as in their conversion, witnessing that "the blood of Jesus Christ cleanseth from all sin." Wesley's three steps are preached and enforced: "Expect by faith, expect it as you are, and expect it now." I thank God that some fifty more are earnestly seeking the blessing. Twenty-two have commenced family and public prayer. It will be gratifying for some of your readers to learn that a long-standing enmity that existed in the church has been healed by a plaster of perfect love. It was done by an open grave—hands were clasped that had not met for years, and sweet words of love and forgiveness exchanged. I pray God for its continuance. Some of the outsiders say that several of our people are going crazy! The people say: "They are only full of Jesus." I wish, Mr. Editor, more of our people were down with the same malady. Don't you? I am in the midst of my last meeting. Last night twenty souls were struggling around the altar for mercy. The new church echoed with shouts of triumph. We have had seventy-five accessions to date, and over one hundred conversions; and, best of all, God is now carrying on the work. "Alleluiah! God omnipotent reigneth."

Yours in Jesus, A. E. CLAY.

NOVEMBER 28, 1875.

PAULDING CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* I am now closing up my fourth year on the Paulding circuit. We have had a good time spiritually in the past four years. The first year I erected a camp ground, and we have held four camp meetings, and all proved to be a great success. Besides, we have had good revivals of religion all round the circuit. Last year, I think, we had about one hundred accessions to the church, but this year not so many—about thirty. I have baptized about forty children this year. We have a great many good people on the Paulding circuit, and a great number of warm friends; but we must part soon. God bless the people of Paulding circuit. Our fourth quarterly meeting closed on the first day of December, and not more than half the assessment was paid; but I am looking for something more before Conference.

J. H. HOLLAND, P. C.

PAULDING, December 6, 1875.

MONTGOMERY CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* Our fourth quarterly meeting was held at Wiuntield, where the Holy Spirit was powerfully poured out upon the people. There were twelve or fifteen conversions, and nine received into our church. Our beloved presiding elder, J. H. Stone, was at his post, and preached with power and success. His assessment on this circuit has been paid in full. There have been two camp meetings on this circuit this year. There have been about one hundred and fifty conversions; one hundred and twenty have joined the Methodist Episcopal Church South. Some have joined other churches. Upon the whole, the work is in good condition. I expect to bring with me to Conference several dollars for our ADVOCATE and the publisher.

Yours in Christ,

D. A. BODDIE, P. C.

ATLANTA, La., November 22, 1875.

East Texas Conference.

APPOINTMENTS.

Marshall District.—R. S. Finlay, P. E. Marshall, R. W. Thompson; Harrison, A. M. Box; Hallville, L. Boone; Elysian Fields, Cronse and Middleton; Henderson and Overton, J. S. Mathis; Belleview, J. B. Hall; Starrville, H. M. Booth; Trenpe, E. D. Rogers, D. K. Stovall, sup.; Tyler circuit, to be supplied (by A. Little;) Larrissa, J. M. Blanton; District superintendent American Bible Society, D. Morse; Sunday school agent, D. M. Stovall.

Palestine District.—J. Adams, P. E. Palestine and Nachesville, E. F. Boone; Kickapoo, Samuel Weaver; Athens, C. H. Smith; Trinity mission, E. B. Zachary; Tyler, S. W. Turner; Rusk and Jacksonville, J. W. Johnston; Cherokee, J. F. Henderson; Palestine circuit, J. M. Bon; Crockett and Augusta, D. P. Cullen; Crockett circuit, to be supplied, W. M. Bonner, sup.; Pennington, J. C. Woolam.

San Augustine District.—J. R. Bellamy, P. E. San Augustine, L. Patterson; Milam, L. M. Fowler; Shelby, J. M. Mills; Buena Vista, J. R. Wages; Mount Enterprise, M. Dunnegan; Douglas mission, J. P. Smith; Melrose, J. M. Bridges; Lime Flat, D. S. Watkins, J. W. Overall, sup.; Shook's Bluff, W. D. Lewis, sup.; Homer, R. Menifee; Carthage, Bethlehem and Clayton, ——; Carthage circuit, B. A. Thomason.

Beaumont District.—E. S. Armstrong, P. E. Beaumont circuit, P. J. Waldrup; Orange, G. D. Wilson; Liberty, J. R. D. Taylor, W. C. Walker; Harden mission, R. M. Kisty; Woodville, M. H. Jones; Moscow, to be supplied, W. C. Ardis, sup.; Woolf Creek, B. W. Rowell; Jasper, R. C. Armstrong; Newton, F. M. Stovall; Beaumont District School, Evander M. Sweet, principal; N. T. Barkes, professor in Southwestern University.

Transferred.—S. Morris, to Northwest Texas Conference; J. A. Miller, to Louisville Conference.

M. VON HULLE, head gardener of the Botanical Garden at Ghent, has found by actual experiment that one of the leaves of a large Victoria Regia in the garden aquarium will bear up a weight of about seven hundred and sixty pounds avoirdupois. Noticing that one of them would support a man without submersion, he loaded the surface of one of the largest leaves with bricks, with the result stated.

WHAT is the difference between a hill and a pill? One is hard to get up, and the other is hard to get down.

Caddo Ct., Louisiana Conference.

MR. EDITOR: After a long silence we beg your indulgence for a few remarks in your excellent paper. We have had a prosperous year in many respects. Two churches have been built—one at Moorlingsport and another at Mount Zion. That at Moorlingsport is finished in every respect, and that at Mount Zion soon will be. Both are excellent houses, and are well suited to the use of the congregations, which are honored by having such churches. We have had nearly fifty accessions, which, however, owing to removals, will not appear so much on the minutes. However, we can say: "Of them thou gavest me have I lost none."

In August we held a meeting at Friendship, aided by Bro. J. B. Cassity, my right-eye local, and by Bros. Allen and Allison, excellent young ministers of the Baptist Church. The results of the meeting were beyond estimation.

In September Bro. A. M. Box, of the North Texas Conference, assisted me in a meeting at Moorlingsport. Bro. Box did lasting service, both spiritually and financially. We have heard of many "beggars doing well, but Box excelleth them all."

Our fourth quarterly meeting is just over. Bro. Scott was present, and on the Sabbath gave us a discourse of great power and appropriateness. Quite a full attendance of the Quarterly Conference was present, and much interest was manifested in Zion. We think the finances will, in spite of "*the times*," show an encouraging exhibit. Our missionary interests are improving, and we think people are becoming more of the opinion that the gospel is the property of the whole world than formerly. Mr. Editor, please speak to the preachers and the presiding elders kindly for Caddo circuit. Insist that they give it some attention. We have been here three years, and not the first preacher from the Louisiana Conference has visited us at one of our meetings, unless it was the presiding elder, who, of course, could not get around it.

Well, Mr. Editor, we hear a great deal of complaint about getting to Conference. No money, no river—that is, up this way. Suppose we hold Conference in June. It would be a good time. Conference would be easy to entertain, as the weather would be warm. Then the whole financial year would be spent on the circuit, and we would fare much better. Oh, for the good old horseback days, when steamboats and railroads existed only in the wild fancy of some enthusiastic adventurer!

We have had the pleasure of a visit to the East Texas Conference. Bishop Pierce was present, and held the reins with admirable ease and dignity. Twelve were admitted on trial. The Conference was full, and possesses much strength. Adams, Thompson, Woolam, Stovall, Finley, Bellamy, Morse, Mathis and others give great character to the Conference. Many distinguished visitors were present, among them three presidents—Wiley, of Emory and Henry, Virginia; Stuart, of Marshall, and Armstrong, of Mansfield. They were all smiling men. Bishop Pierce said they did not smile for nothing. President Stuart informed us that Louisiana girls could get a good education in Texas. President Armstrong admits it, but is rather inclined to the opinion that both Louisiana and Texas girls could do as well or better in Louisiana. President Wiley had the whole field to himself. The missionary anniversary was an interesting occasion. Eight hundred people gave $500 to send the gospel—the free, the everlasting gospel—to the heathen. The preachers gave $200 of it. It is wrong to get money that way, we think. Bishop Pierce preached a grand sermon on Sabbath, and caused many a preacher to resolve that, Archippus-like, he would fulfill his ministry from henceforth.

And now, Mr. Editor, we thank you for your indulgence, and bid you farewell until we meet again.

As ever, R. H. A.

GREENWOOD, December 4, 1875.

THE Board of Hebrew Ministers of Philadelphia have sent a communication to the Board of Education in that city, asking that the use of Dr. Wayland's "Elements of Moral Science" be discontinued in the public schools, on the ground that its teachings are objectionable to Jewish parents.

A DELIBERATIVE BODY—A slow man.

Letter from Great Britain.

MR. EDITOR: Cardinal Manning has the implicit and thorough credulity of the faithful, and the most preposterous ghost stories which he relates about Protestantism are accepted by them with unquestioning faith. The other day he told his hearers in Manchester that to become a Protestant is to slide down an "inclined plane," which necessarily leads to infidelity. There was a brake in his descent when on that *inclined plane*, and instead of landing in unbelief he has gained promotion in popery. At Liverpool Monsignor Capel told the Romanists of that place that they were surrounded by "Protestants and heathens." The conjunction was one of design, and not inadvertence—made for an ulterior object, and not a lapse of the tongue. Capel is a worthy subordinate under Manning. Not long ago the cardinal surprised many by asserting that for the last three centuries the standard of religion and conduct had been steadily lowering, and that in these characteristics England was far below what it was in the days of Henry the Eighth. These utterances and others have set statisticians to work; and it is ascertained that since 1872 there were ten executions for murder in Liverpool, and of these seven were Romanists. Of 13,000 prisoners who passed through gaol, 9,000 were Romanists. In nearly every instance of brutality or stabbing the guilty parties are members of the Romish Church. The fruit of the tree which Dr. Manning lauds is certainly nothing to boast of.

Lichfield has a Congregationalist minister who was formerly a Romanist. He has been lecturing on "Why I Came Out from Rome." He is an able man, and describes his experiences when in a monastery with much vivid and graphic power. Of course his statements will be denounced as calumnies by the Romish press. An Anglican clergyman has just seceded from the Established Church, and become the pastor of a Congregational church in London.

The ministers of the Irish Presbyterian Church who favor temperance held a meeting the other day, presided over by the Rev. Dr. Knox, to devise means to promote temperance throughout their communion. Twenty years ago there were scarcely a dozen total abstainers in the Irish General Assembly. Now there are more than two hundred. All branches of the church of Christ are giving special and practical heed to the question, and it behooves them so to do, for the ravages of intemperance are great, and its stain past computation. It is high time that Christians should be aroused out of their lethargy in this matter, for they have been indifferent too long.

In London, Dublin and other large towns conventions for holiness have been held, and the influence of them appears to have been most beneficial. The Conference lasted three days in London. Dr. George Osborn presided at several meetings, and an admirable president he was. Great in administrative talent, great in debate and great in finance, the venerable doctor has long occupied a leading position in the Conference. He is equally great in experimental matters, and his soul appeared to be steeped in a divine and heavenly influence. The Rev. William Arthur was present, but he has lost his voice and could not speak. He prepared an address, which was read by the Rev. T. Bowman Stephenson. It intensified the feeling of the meeting. He referred to the conversion of children, and at the close said: "They *will*, they *will* be converted." The Rev. George Olver at once rose and said: "Oh, I do like that closing sentence: 'They *will*, they *will* be converted!'" Mr. Olver is not an impulsive man, but cool, cultured and argumentative. I mention this incident to show the great and almost irresistible nature of the influence that pervaded the convention. Many laymen were present and took part in the proceedings; but at none of the meetings was a layman permitted to preside. Such meetings will elevate the spiritual tone of Christian life, and will no doubt stimulate ministers and people to greater efforts in "spreading scriptural holiness through the land."

OBSERVER.

NOVEMBER 27, 1875.

MR. BENJAMIN GINNING some time since presented the poor of the city of Liverpool with £200, upon which a wag wrote: "A good B. Ginning."

Emory College, Georgia.

From the following it will be seen that Dr. O. L. Smith has resigned the presidency of Emory College, and that Dr. Haygood succeeds him:

At a meeting of the board of trustees of Emory College, held at Griffin, Dr. O. L. Smith tendered his resignation as president. This action on his part was voluntary, and induced by his great desire to occupy a different position in the institution. His resignation was accepted, and complimentary resolutions were adopted expressing the warmest regard for him as a teacher, officer and Christian gentleman. The board proceeded to the election of the following members of the faculty:

Rev. A. G. Haygood, D. D., president and professor of mental and moral philosophy.

Rev. O. L. Smith, D. D., professor of Latin literature.

Rev. M. Calloway, D. D., professor of English literature.

The other chairs are, as heretofore, filled by Profs. Stone, Doggett and Bonnell, and H. W. Smith, academic department. This action of the board was unanimous, and it is believed will give general satisfaction to all the friends of Emory College.

The following resolutions were adopted:

Resolved, That this board has received the resignation of Dr. O. L. Smith with sentiments of increased esteem, if that were possible, of his character as a Christian gentleman, and of that true greatness of nature which makes man akin to the meek and lowly Savior.

Resolved, That he has exhibited a nobility of soul of which few men are capable, and has practically exhibited the teaching of the great apostle: "Let each think the other better than himself."

Resolved, That this board was not only well satisfied, but highly approved of his entire administration as president, and had he remained in that high office would have received our continued and undivided support.

Resolved, That our admiration, love and prayers follow him into the humbler position he has voluntarily chosen, and that in our hearts and minds he has already realized the truth of the Lord's word: "He that humbleth himself shall be exalted."

DR. SMITH'S RESIGNATION.

To the Board of Trustees of Emory College:

Four years ago I accepted at your hands the presidency of Emory College. I did so reluctantly, because I had always preferred to occupy a more humble position. The peculiar burdens and cares and responsibilities of high places have always been to me specially onerous and distasteful, and with increasing years they are increasingly so. Under a sense of duty I have held the place, and endeavored to do the work assigned me, nor have I until now seen the way open to a resignation of the trust committed to me. The time has now come when I may not only without damage, but with positive benefit to all interests involved, consult my own preference. I now tender you my resignation as president of Emory College. I may be permitted to express my sense of obligation to the board for the kindness and courtesy shown me, both personally and officially, in all my intercourse with them, trusting that under wise counsels, divinely dictated, still greater and richer blessings may rest on the college in the future than ever in the past. I am, dear brethren, as ever,

Yours fraternally,

O. L. SMITH.

TEMPERANCE SOCIETIES are declared beneficial to the rum-sellers by Mr. Schade, the official representative of the late Brewers' Congress in Cincinnati. Mr. Schade says to the brewers: "I regard the so-called temperance question simply as a political one. The handful of real temperance fanatics have never alone been able to injure you. They have ever been of benefit to you and your customers by absorbing into their societies many an incorrigible drunkard, who so often proves a pest to every well-regulated tavern and hotel. If they would confine themselves to converting all the old whisky topers who cannot control their passions into temperance men they ought to have, and I have no doubt they will have, your most hearty support!"

DR. ROBINSON, the president of the Brown University, says: "I must admit that, after an acquaintance and observation somewhat extended, I have reached the conclusion that we, as a denomination, have furnished more sons and daughters for other sects than any other denomination in this land. We have furnished fewer clergymen for other churches than any other sect. And not all of even these few were educated men. But to educate a Baptist layman, it is said, is to educate him out of his sect."

FROM AN ANGEL BOY.—*Mr. Editor:* Inclosed please find $1 for the cause of missions. It is the little sum which belonged to our angel boy, Dougie, whom God took to himself two months ago to-day; and, being his, we feel that it is sacred, and should be used only in a sacred cause. It is not much, but we send it, praying that it may aid in bringing life and light to some heathen child.—Yours truly,

MARY J. PARKER.

COLD SPRING, MISS., Dec. 4, 1875.

The Christian Advocate.

THURSDAY, DECEMBER 23, 1875.

CHRIST'S BIRTH.

BY SIR MATTHEW HALE.

When the great lamp of heaven, the glorious sun,
Had touch'd this southern period, and begun
To leave the winter tropic, and to climb
The zodiac's ascending signs—that time
The brighter Sun of Righteousness did choose
His beams of light and glory to diffuse
O'er our dark lower world, and by that ray
To chase the darkness, and to make it day.
And lest the glorious and resplendent light
Of his eternal beam might be too bright
For mortal eyes to gaze upon, he shrouds
And clothes his fiery pillar with the clouds
Of human flesh, that in that dress he may
Converse with men, acquaint them with the way
To life and glory; show his Father's mind
Concerning them, how bountiful and kind
His thoughts were to them; what they might expect
From him in the observance or neglect
Of what he did require; and then he seal'd,
With his dear blood, the truth he had reveal'd.

Rev. Thomas Clinton.

MR. EDITOR: The death of this venerable man of God, on the twenty-eighth of October last, has been editorially noticed by you, with the expression of a hope that a suitable memorial of him would be prepared. In compliance with that wish, and at the request of his family, I propose to give a brief sketch of his life, labors and character in a series of articles for the ADVOCATE. My fitness for this office consists solely in the fact that, owing to the intimacy and brotherhood which existed between him and my late father, for most of their common lives, I am perhaps better acquainted with the incidents of his early career, and the peculiarities of his character, than any living person outside of his immediate family circle.

The military leader who dies in the arms of victory, or while the memory of his achievements is yet fresh in the minds of men, is buried with all the pomp and circumstance of war; the death of the successful statesman, in the midst of his labors and triumph, fills the land with mourning and with eulogy; but the great captain, or the distinguished civilian, who has long survived his day of activity and power, dies and makes no sign—"on a lone barren isle, in the midst of the ocean," is consigned in silence to an unmarked grave, or in some comfortless garret breathes his last sigh, without stirring the current of passing events. To a great extent is this true of that nobler army of heroes who fight the battles of the cross—of those embassadors of peace whose negotiations concern the interests of two worlds. Laid aside by age and infirmity, the companions and witnesses of his struggles and sacrifices one by one called away from his side, the superannuated itinerant sits in the shadow of his own great life, and overhears the verdict of posterity on his works, while he himself is forgotten and unseen by the passing throng. Such was the lot of the subject of this sketch. After a long service of labor and eminent success, he has been, for a number of years, on the worn-out list, retired from active participation in the enterprises of the church; the comrades of his youth and manhood each in his turn have laid down their shields and taken up their crowns; another generation, that knew him not, fill up the ranks and lead the charge, and the forgotten veteran, almost unnoticed, glides through the open pearly portal, before which he has so long waited.

Thomas Clinton was born in Philadelphia on the second of January, 1793. During the summer of the same year a terrible scourge of yellow fever visited that city, enveloping all ranks and classes of society in its funeral pall, and carrying dismay and death into almost every household. Among its victims were both the parents of the child, then scarcely six months old. A good Samaritan, named James Brady, found the helpless orphaned infant trying to draw sustenance from the breast of his dead mother. But little is known of his parents, except that their names were George and Mary, and that they were Methodists: Their death, in the midst of the terror and confusion of the great epidemic, rendered it impossible to ascertain who were his relatives, and Brady took charge of him and adopted him into his family. In 1800 he removed with the child to New York city, where they resided until 1804, when his guardian died, and he was again, at the age of eleven, left alone in the world. In after life he often spoke with gratitude and love of this kind protector of his helpless childhood. After the death of Brady the friendless boy fell into the hands of a ship's cook, who carried him to Charleston, S. C. There the cook soon died, and left him again alone in the world. He sought employment in a brick-yard, and in time learned the trade of a brick mason, and became a skillful workman.

His associations up to this period seem to have been with the Roman Catholics, as he had become fully imbued with that faith, insomuch that when about eighteen years old, being induced by some of his young companions to attend a Methodist meeting, he was so conscience-stricken that he vowed if he could get forgiveness for this grievous sin he would never attend another Protestant service. But, despite his efforts not to listen, the sword of the Spirit had entered his heart, and then commenced the convictions which ultimately led to that consecration to the service of his Master and usefulness to his fellow-men that characterized his after life. He, however, passed through a long and severe mental struggle, protracted for nearly seven years, before he gave up to be and do what God required of him. He was an earnest and sincere seeker after the truth, but was led through many sloughs of despond and by many doubting castles before he reached the wicket gate. He admired and loved the Methodist people; but they were despised and persecuted Nazarines, and he had a presentiment that if he joined them he would be called to preach, and to share the hardships and contumelies he saw them endure. As a specimen of the treatment he might expect in that line of duty, he saw on one occasion a mob take a Methodist preacher from his open-air pulpit, carry him to the town pump, and deluge him with water until he was nearly drowned—probably would have been but for a compassionate woman, who, touched with feminine pity, rushed in and crammed her shawl into the spout of the pump. He said he would often walk behind these devoted men just for the honor of treading in their footsteps, but was not willing to shoulder their heavy burden.

At one time he had some idea of joining the Episcopal Church, and had saved money enough to buy a pew; but it struck him as rather incongruous for a journeyman brick mason to be owning a pew in a fine church, and he was too proud to attend unless he paid his way. He then consorted for awhile with the Presbyterians, but could not bring himself to subscribe to their peculiar doctrines. He was finally driven from a church he was beginning to love by seeing the minister take a drink with his landlord before service.

After years of praying, fasting and hearing the word he at last gave up, and said he was willing to be or to do whatever was his Father's will. Then light and joy immortal burst in on his soul so vividly that he thought the room where he had been praying illuminated. He saw a light from heaven, above the brightness of the sun, shining round about him. The spiritual eye was so dazzled with the radiant flood poured in upon it that he confounded it with physical vision. After this revelation he did not tarry long, nor was he disobedient unto the heavenly vision. He did not wait to go to college and get a smattering at Latin and Greek, and then to the theological seminary and learn to split dogmatic hairs between north and northeast side, but went at once, in obedience to the Master's bidding. After the fashion of those days, he was put to work at prayer meetings and class meetings, and in three months after his conversion he was licensed to preach and recommended to the Annual Conference.

The friend and spiritual guide of this period of his life, to whom he oftenest referred with love and veneration, was the Rev. George Daugherty, of the South Carolina Conference, the great grandfather of our own beloved and honored Bro. C. W. Carter.

Thomas Clinton was admitted on trial into the traveling connection in 1819, at a session of the South Carolina Conference held in Augusta, Ga. When the appointments were read out, Thomas Clinton and Thos. McIntyre were assigned to Cocnaker mission, in Alabama. Clinton stepped over to his colleague and asked: "Where is Cocnaker?" The reply, "Just over yonder, about eight hundred or a thousand miles," discloses the magnificent distances of the Annual Conferences of the early day. The two pioneers were soon in the saddle, and had taken up their line of march for their distant field of labor, Clinton giving the Bishop a sort of verbal power of attorney to look after his little funds invested in Charleston.

Their journey lay, for the most part, through the wilderness. For hundreds of miles they plodded on their weary way, through the melancholy-sobbing pine, going out they wist not whither, only that they were about their Master's work. How new and strange the scene and the life to one who had always lived in a city! But it was God's world, and he was God's child, doing his Father's will, and the thought quickly harmonized the discord. As they journeyed they beguiled the way with sweet converse of God and duty, and by songs of rejoicing. One day they overtook a negro man, of whom they asked: "Where are you going?" "To Alabama." "What for?" "Master is moving into a new country to get rich land, so he can make more money. Where you going, master?" "We are going to Alabama too." "What for?" "We are Methodist preachers, and are going there to preach the gospel." "H!" exclaimed the negro, and trotted off down the road. After riding a short distance the travelers overtook some emigrant wagons. As they passed one of the men called out: "Old woman, what did I tell you? The Methodist preachers will be there as soon as we are." Ever thus has the brave itinerant, with equal tread, kept pace with the advance of population, and has made the wilderness and the solitary place glad with the sound of the gospel.

After several weeks of hard riding the travelers reached their destination—one of the outposts of the army of observation. It was quarterly meeting. The congregation was assembled in the log church in the woods, when Clinton and McIntyre, with saddlebags on their arms, walked into the assembly. Thomas Griffin, the presiding elder, was already in the pulpit, and, intuitively recognizing the outfit, exclaimed: "Brethren, the Lord has sent us help. One of you come up here and preach." After preaching he said to them, with his characteristic abruptness: "If you have come here with an eye single to the glory of God, well; but if you have come either land-jobbing or wife-hunting, go back. I have no use for you. The country already stinks with speculating preachers."

The name of this great man, Thos. Griffin, has now almost faded from the memory of the church; but in his day and generation he was a power in the land, and contributed as much as almost any one man to the planting of Methodism in the Southwest. He was chiefly celebrated for his keen wit and scathing sarcasm, and for the tremendous power and eloquence with which he rebuked the besetting sins of the people. His fierce denunciations would make the boldest quail, and the most obdurate writhe under his lash. He was the very leader to inspire the new recruit with energy and zeal, and to teach him the tactics of border warfare.

H. W. DRAKE.

Our Sunday School Periodicals.

A new broom sweeps clean—especially a new editorial broom. The new broom has swept away the old vignettes and title pages, and we have brand new ones. Well, they are neat and nice and—new. The new secretary goes about his business as to the manner born. We have already published his reasons for adopting the International texts. His salutatory is very modest. Here it is:

JUST A WORD.

"We shall not trouble our readers with a lengthy salutatory. Our election to the position of Sunday school secretary and editor was as unexpected to us as it possibly could be to any one in the church. We accepted, after much hesitation and earnest prayer to God for direction. Its labors and responsibilities are now upon us, and we shall simply do the best we can. The present month's periodicals have been prepared amidst the pressure of pastoral duties and the confusion incident to a change of residence. We hope to improve as we advance. We ask the prayers and the active co-operation of all who love the good work in which we are engaged."

He makes a beautiful reference to his excellent predecessor:

DR. HAYGOOD.

"The resignation of Dr. Haygood as Sunday school secretary and editor caused regret throughout the church. Well and faithfully has he labored in the cause of Sunday schools for the last five years and a half. His friends hoped he would long remain in a field he had cultivated with so much diligence; but a providential necessity compelled him to remove his residence from Nashville to a more southern climate. His wife's health demanded the change, and he yielded, as any Christian man would under the circumstances, to what was obviously an imperative duty. We trust he will be blessed in all his labors wherever, in the providence of God, his lot may be cast.

"We have been happy, ever since our first acquaintance, to number Dr. Haygood among our personal friends, and one for whom we felt more than ordinary attachment. He is a brother beloved. His kind and brotherly advice had much to do in leading us to accept the position we now occupy. We are encouraged in our new and difficult task by his words of sympathy and his promise of assistance."

Here are some other editorial notes which deserve regard. We copy them, not only to indicate the character of the periodicals, as they will be edited by the new secretary, but also to excite all our friends throughout the connection to promote their circulation.

THE LESSON PAPERS.

"These will be issued as heretofore, one for each Sunday in the month. We will endeavor to furnish some assistance to the student in learning the lesson by a brief analysis of the subject. Our object is to seize the salient points in the Scripture text chosen for the lesson, and so explain and illustrate them that their meaning may be easily apprehended. In order to do this effectually we will combine the topical and textual methods, using the one or the other as the nature of the subject may require.

"Our effort at present is, of course, tentative. We shall change or modify our plan as experience may suggest. Much depends upon the teacher, and we propose simply to *aid* him in his work, and not to do his work for him.

"The questions are not numerous, and are as simple as we can make them. They have their answers in the texts upon which they are based. The design of the questions is to elicit the moral instruction of the lesson, and fix the attention of the class upon that principally. We avoid many textual references as tending to confuse the mind of the pupil. The *Golden Text* is usually the key of the leading thought of the lesson. This we endeavor to develop clearly.

"It will also be seen that the questions are printed in large, clear type, and so arranged as to be easily caught by the eye. We hope this will facilitate their use by the teacher.

"The Expository Notes and Illustrative Readings are designed to elucidate the language of the text, and bring out its general meaning, without 'critical perplexities.' We shall leave to more skillful hands the treatment of 'knotty questions.' To illustrate and make plain 'the truth as it is in Jesus' is our only aim.

"We will print the text of the lesson in our next, with the analysis and questions. It will add much, we think, to the convenience of using the papers, and will help the pupil in learning the lesson. We expect also to furnish 'Home Readings'—that is, a list of such passages of Scripture as will be suitable for daily readings in the family, and in connection with the lesson.

OUR LITTLE PEOPLE.

"To prepare the sheets of this juvenile periodical is not the least difficult of our labors. In its use, especially with infant classes, we must depend upon the tact of the teacher. We will furnish the matter in as simple a form as possible, with such suggestive aids as we can devise, leaving the rest to the teacher. The lesson will be the same as that of the advanced classes, viz.: The International texts.

"The first page will be devoted to pictorial illustrations and simple stories. We shall endeavor to make it attractive to the children.

OUR CONTRIBUTORS.

"The present number of the *Magazine* is enriched by another of Dr. Lipscomb's valuable papers on 'A Sabbath with Jesus.' We need not characterize these beautiful contributions to our religious literature. They speak for themselves, and will command the admiration of every intelligent reader.

"Our readers will also be glad to see the name of Dr. Granbery among our contributors to the *Magazine* for this month. No man in the church enjoys a more enviable reputation as a writer and preacher. The doctor is kind enough to promise us frequent contributions from his pen.

"'A Trip in a Stage Coach,' by the Rev. W. Martin, will be read with pleasure. We hope to have many contributions from his facile pen.

"In the *Sunday School Visitor* the young people will see, to their great delight, their old and popular friend, Mrs. Martin, again. She has not forgotten them. 'Uncle John' also reappears with his entertaining talks. His subject this month is a good one. He promises to 'sharpen his pen' and give us more. Long may he flourish!'

OUR NEW DRESS.

"We are indebted to the good taste and artistic skill of our friends, Messrs. Spillers and Kirby, of the Publishing House, for the new and elegant dress in which we make our *debut*. They are gentlemen of superior skill in their departments. They have our thanks for the style in which all our Sunday school periodicals have been brought out the present month. We are sure our readers will be pleased with the mechanical execution, whatever they may think of the matter in our first numbers.

SUNDAY SCHOOL MISSIONARY SOCIETIES.

"We call the special attention of pastors and Sunday school superintendents to the 'Constitution of Sunday School Missionary Societies,' as published in this number of the *Magazine*. It was prepared by our missionary secretaries, and ought to be adopted in every Sunday school throughout the church. We are far behind in the matter of missionary contributions. We are doing comparatively nothing, while the whole world is open to our efforts. We shall refer to this subject again."

OBITUARIES.

GLENNIE N. LUNSFORD was born July 7, 1871, in Elmore county, Ala., and departed this life August 10, 1875, in Ellis county, Texas.

Glennie was always one of the most affectionate children we ever saw, and most deeply devoted to his parents, and it was his greatest pleasure to be doing something that would add to their pleasure. To his mother, who has for some time been in bad health, he was a real source of happiness. His sympathy was shown whenever she was suffering more than usual, often asking if she were better, and if he could not do something to relieve her headache.

His sickness (that of pernicious fever) was very brief, not lasting twenty-four hours; and when the disease had almost overcome his physical structure, and his spirit was about leaving its mortal tenement, he commenced singing: "I am going home, I am going home, to die no more," in the sweetest strain that I ever heard in my life. All who were present were impressed that it sounded like the song of an angel. No one who could have witnessed his death could have any doubt about God's being with the sweet little boy. Those of us present could almost imagine that we could see the angels as they came to carry his spirit to his God.

A FRIEND.

AT THE fourth quarterly meeting for the Camden circuit, Alabama Conference, M. E. Church South, a committee was appointed to prepare resolutions in reference to the death of Bro. A. R. A. PURIFOY, who died October 2, 1875. They submitted the following:

Whereas, Our Father in heaven has been pleased to call our brother and fellow-laborer, A. R. A. Purifoy, from his field of work to the reward of the faithful; therefore,

Resolved, That we deem the death of so able and devoted a minister of the gospel as Bro. Purifoy a bereavement to the church, and a deep loss to those with whom he was laboring in the gospel.

Resolved, That we submissively bow to the will of him who does all things well, having strong faith in the promise that all things work together for good to them that love God.

Resolved, That we heartily sympathize with Sister Purifoy and her two little boys, and also his aged mother and her sons and daughter, in their bereavement, and offer our prayers to the widow's God and the orphan's Father in their behalf, that they may be kept unto everlasting life.

Resolved, That a copy of these resolutions be sent to Sister Purifoy and his aged mother, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that they be spread upon the minutes of this Quarterly Conference.

MOSES PARKER,
P. D. BURFORD,
J. P. BENSON,
A. D. HEART,
Committee.

DEPARTED this life, November 7, 1875, near Freemore, La., DAVID N. MITCHELL, aged forty-five years and two months. The subject of this memoir was a member of the Baptist Church for many years before his death. He was not sectarian, but liberal and generous, loved and esteemed by all. His outward actions showed an inward grace. The writer never witnessed a more calm and deliberate resignation. It seems he had a presentiment of his death previous to his illness. All bright and glorious, he crossed over in triumph to join his little Lockey, who preceded him but a few months to the heavenly rest. He leaves behind a wife, three children and many friends to mourn his loss. His voice is no longer heard in our church in behalf of Zion's prosperity. His absence makes us feel poor, but heaven is doubtless enriched by his presence.

G. M. L.

LOCKEY JANE, daughter of David N. Mitchell, departed this life August 8, 1875, aged nine years, nine months and fifteen days. Like many others, the favorite one is taken. Lockey was a sprightly child, loved by all, and was a punctual member of the Sabbath school. She is missed, but doubtless has gained a crown by the transition.

G. M. L.

MRS. CATHERINE HUMPHREYS was born in Jefferson county, Miss., February 18, 1838. Her maiden name was Scott. She was married to Dr. Humphreys December 15, 1858. Dr. Humphreys was an officer in the Confederate army during the late war between the States, and fell before Port Hudson in 1863. In her widowhood, with the care of a family upon her hands, Mrs. Humphreys became more serious on the subject of religion than she had been in the earlier part of her life. She attended church regularly, and often spoke of joining, but did not do so till last August. It transpired that she was converted several years ago, but, neglecting to make a profession of her faith, she lost the joys of salvation. Now, however, renewing her covenant with God and uniting with his people, she was restored to his favor. For several years her health had been precarious, and as she descended to the tomb she grew more heavenly-minded. On the twenty-fourth day of October, 1875—the fourth Sabbath of the month—she departed this life, in good hope of everlasting life in heaven, where Sabbaths never end.

W. B. LEWIS.

MARY WALLACE BARR, wife of R. A. Gray, died at Alexandria, La., on the seventeenth of November, 1875.

Sister Gray was born in Pike county, Miss., on the eighteenth of December, 1854. The date of her conversion is not known; but under severe trial she kept the oil of grace in her heart, and when the Bridegroom came her lamp was burning and there was oil in the vessel. Her condition, when I knew of her sickness, was such as to render converse of no avail. She told Sister Graham that her house was in order, and that the summons would be welcome. She has gone! May we who live be ready when our Master calls. A stranger among us, and hardly known, she is now with friends, and, best of all, with the Friend and Redeemer of sinners.

M.

Rich gifts wax poor when givers prove unkind.—*Shakespeare.*

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The Christian Advocate.

THURSDAY, DECEMBER 23, 1875.

CHRISTMAS.

BY SIR WALTER SCOTT.

And well our Christian sires of old
Loved when the year its course had roll'd
And brought blithe Christmas back again,
With all its hospitable train.
Domestic and religious rite
Gave honor to the holy night;
On Christmas eve the bells were rung;
On Christmas eve the mass was sung;
That only night in all the year
Saw the stoled priest the chancel rear.
The lamps shone o'er fair beauty's sheen;
The hall was deck'd with holly green;
Forth to the wood did merry men go
To gather in the mistletoe,
Then opened wide the baron's hall
To vassal, tenant, serf, and all;
Power laid his rod of rule aside,
And Ceremony doff'd his pride.
The heir, with roses in his shoes,
That night might village partner choose;
The lord, underogating, share
The vulgar game of "post and pair."
All hail'd, with uncontroll'd delight,
And general voice, the happy night
That to the cottage, as the crown,
Brought tidings of salvation down.

How a Sermon Grew.

Gather up the fragments that remain, that nothing be lost.—St. John vi, 12.

"Father, what is your text for next Sunday?"

The speaker was Julia Russell, who, seated on a low ottoman near the fireplace in her father's study, was busily sewing, while her father, the Rev. Dr. Russell, was slowly pacing up and down as much of the room as follos, pamphlets and other literary lumber, profusely scattered in every direction, left free for such exercise.

"Part of St. John vi, 12, my child," answered Dr. Russell: "Gather up the fragments that remain, that nothing be lost."

"Oh, but, father, you cannot draw anything out of that; it always seems to me as if that were one of those sayings which were only meant for once."

"You are mistaken, Julia," answered her father earnestly; "it is one of the most blessed, most comforting sayings of our blessed Lord. Every Christian should take it as one of his rules of life, good for every day and every hour."

Julia shook her head very decidedly; she could not understand it.

Her father considered a few moments, then said: "Julia, I shall not write my sermon until Saturday morning. Now I wish you to think about those words, and if you can discover any deeper meaning in them, or if you see any case in which you think they would bring comfort, make a note of it, and put it on that file," pointing, as he spoke, to a letter file which happened to be empty.

Julia promised, and just then a call of "Sister!" summoned her away.

The next morning, as she was dusting her father's study, Julia's attention was attracted by a small book, bound in red cloth, which lay on the very edge of the table, and which she was sure she had never seen before. She took it up and looked at it. The book was Keble's "Christian Year," a work which Bishop Doane's loving labors had just begun to make known to American churchmen, and which has since become so familiar a friend and companion to many a heart and soul.

The book opened of itself at a poem, the first lines of which:

"Will God, indeed, with fragments bear
Smatched late from the decaying year"

struck Julia forcibly. "It is true," she thought, "we do give God but the fragments of our time, and too often the fragments of our love and thoughts." Perhaps our Savior gave us this command in pity to our weakness, thus encouraging us to give him what we can. I will make a note of this for father."

Later in the day the rector, coming into the sitting-room, found Julia, with a flushed face, stooping to pick up the pieces of a glass vase.

"Gathering up the fragments, Julia?" said the rector quietly.

"Yes, sir," returned Julia. "See, this beautiful vase is broken into bits, and nobody has done it, of course. It is too provoking."

"I am afraid there are some other fragments that need gathering up, Julia," said her father.

"You mean of my temper," returned Julia, blushing. "I was angry, I know; it does vex me so to have things broken through pure carelessness."

"Suppose," said her father, smiling, "I was to get angry every time some one arranges my table for me; do you think that would mend matters?"

Julia laughed a little consciously at this, for her instinctive love of order could not resist the temptation occasionally to "arrange" her father's table, a proceeding which always caused the good rector great distress, as, like many literary men, he dearly loved the order of disorder, which accumulates books, letters and pamphlets one upon another, in order to have all "at hand."

That evening another slip found its way to the file in the study.

Now that the clew had been given, instances multiplied, and each one as it came to notice was duly recorded and placed on the file.

Sunday morning came and Julia listened with eager interest, as the preacher, beginning with the words, "Amid the sayings of our blessed Lord there are some which may be distinguished as 'counsels of perfection,' as they are applicable to the most trivial acts of our daily life; to such a saying, my brethren, I would call your attention to-day," went on to speak of the careful mistress, who, while she goes about her daily task of watching over careless and often inefficient helpers, and of preventing the waste of the substance of which she is the steward, may ennoble all her labor by the thought that she is obeying her Master's command, and who, as long as she forgets not "to do good and distribute" as well, may hope for his approval; of the faithful Christians who live in the world, and from whom the cares of this life claim their due; of the pastor whose task is to gather in the fragments of Christ's flock; of the student, of the merchant, showing what need each and all have of this precept. "And you, ye mourners,"

he said, "from whom that has been taken which was the light of your eyes and the joy of your existence, you too have need to gather up the fragments. Take care that your broken life be not a lost life. Your earthly joy is gone, the happiness that was yours but a little while ago has vanished like a dream; nevertheless, gather up what remains of your life and present it to him who gave you being, humbly praying that he who willeth that nothing be lost will graciously show you what he will have you to do." Julia noticed that at these words a lady in deep mourning, a stranger evidently, who sat in a pew near the rector's, suddenly drew her veil closer, and during the rest of the sermon, to which she listened with fixed attention, sat with head bowed.

After the service there was found among the offerings a bill of more value than had ever before been seen in the alms-basin of St. John's in the Wilderness, and folded within a slip of paper on which was written: "From a mourner who asks the prayers of those whom this may aid, that she may receive aid to 'gather up the fragments' of her life."—*M. D., in the Churchman.*

Unaccomplished Purposes.

The unfinished works of builders of another kind—the monuments of which they never could write "*Ex egi*"—the grand fragments of poetry, history and romance which lie before us, are still more touching, for death has closed the account. What noble purposes are here unaccomplished! Think of the unfinished poems of Shelley and Keats—of what they might have done had they not been cut off in the flower of their youth! Think of that great history which Macaulay was to have brought down to a period "within the memory of living men"—how the greatest of the land sorrowed with a not unselfish sorrow when they saw all that was mortal of that brilliant historian lowered into the vaults of the old abbey, the great desire of his life unfulfilled! Think of the sudden close, in the midst of their work, of the careers of those two great novelists who were delighting us, from month to month, with their humor and their pathos! Tidings of the death of Thackeray came to me through a newspaper placard on entering a market town in Somersetshire; and the death of Charles Dickens startled me in the same way as I was being driven through a townlet in Wales. I was taking a brief holiday on each occasion, and truly it may be said that I went on my way "a sadder and a wiser man." Each has left behind him a monument of an unaccomplished purpose—the one in "Dennis Doane," the other in "Edwin Drood." Was it for evil or for good? Was it better or worse for their memories that they died thus suddenly in the fullness of their fame—I mean for their reputation's sake? I do not think that any one had cause to write with respect to them those dreadful words: "Falling off." Yet it must come to all of us, some day, if we outlive the maturity of our powers. I have fifty volumes of Sir Walter Scott's novels on my book shelves—I could not put my finger on the volume whence the decline of power is to be counted. I think it would be rather early in the series, though there is nothing finer than the "Talisman," which now, in an operatic form, is the delight of the musical world. Still it is sad to think of his last days—of so eminently healthy an intellect in its youth, and its maturity coming to what it did at the last—those sad, servile attempts not wholly to forsake the old craft—not to confess the victory of age. I remember, many years ago, in the city of London, often to have seen a venerable, gray-bearded old man, apparently almost blind, turning about in a vacant sort of a way the handle of an empty barrel organ, which produced never a sound. Men's hearts soon get hardened in large towns by repeated impositions, and it is difficult to discern rightly between the reality and the sham. But, looking at it in its worst aspects, it was to me an exceedingly touching piece of acting. It brought many pennies and "four-penny bits" into the old man's palm. He was clinging to the old craft; he thought he was producing harmonious sounds out of that empty box. He seemed to be quite crazed. What his history was I never learned. But I thought of the many sad spectacles that I had seen in the course of my life, of which this soundless organ reminded me—of the broken down actors, singers, authors, of the old beaux living upon by-gone fascinations, the old diners-out on their old jests, and still thinking themselves irresistible. I was present at the last appearance of Edmund Kean on the stage—and a very painful thing it was. It is better, therefore, I think, that, at least as far as his own reputation is concerned, a great genius should be stricken down in the fullness of his work, with many unaccomplished purposes to his account. In all our English poetry there are no sadder lines than these:

From Marlborough's eyes the tears of dotage flow,
And Swift expires a driveler and a show.

But, apart from these great historical monuments of unaccomplished purposes, think, too, of the number of smaller unaccomplished literary purposes discharged into the great "limbo of vanities." For any man of active imagination to write all the books that he has purposed to write he must live twice over the longest life of the antediluvian period. Histories, philosophies, dramas, poems, romance, essays, whole libraries of a most comprehensive character—conceived, sketched out—written, indeed, "all but the chapters," and in no few instances many of the chapters actually written. Who, after a long literary life, exploring the contents of old drawers, boxes, baskets, portfolios, etc., does not come across unfinished manuscripts—"essay, poem or romance"—put aside under stress of more important business and forgotten, or never returned to for lack of time.—*Cornhill Magazine.*

A RAKE'S PROGRESS—Through a quantity of weeds.

The Jews

Some curious and in some respects surprising particulars have lately been collected and published in a French paper respecting the Jews. Although the Israelites hold such an important place in trade, commerce and finance, and are to be met with in every quarter of the world, it appears that they are to be found in least numbers in some of the most commercial countries, and in most numbers in some of the least prosperous and enterprising States. Moreover, widely as they are scattered, and numerous as they appear to be, it seems from the statistics in question that the census of the whole race falls short of five millions of souls.

In France, where there exists little or none of the stupid and barbarous prejudice against the Jews which prevails in some countries, and where one would think there was a wide field for the peculiar talents of the race, there are only forty-six thousand Jews. In all America, apparently a still more favorable country, there are only one hundred and twenty thousand Israelites. On the other hand, in wretched, unprosperous and down-trodden Poland the Jews are to be found in greatest number, one out of every seven of the inhabitants being a Hebrew. One can understand that there should be few Jews in Spain, but it is surprising that they should be almost as rare in Belgium. In Sweden there are comparatively few Jews; but they abound in Hamburg, Austria and Roumania in the proportion of one to every twenty-four inhabitants. In Hamburg and Austria there is abundant employment for their talents, but in Roumania there cannot be any great scope for their commercial and financial instincts. Ireland is always boasted of as being the only country in the world in which the Jews were never persecuted—and, indeed, whether at home or abroad, the Irish always manifest a certain respect for the Israelites—but Ireland has hardly had the opportunity of persecuting the race, for even at the present day there are not three hundred Jews in the whole country. Norway stands lowest after Ireland on the list, there only being twenty-five Jews in that country.

An interesting addition to these statistics (if it were possible to secure it) would be the amount of wealth in the hands of the less than five millions of Jews that abide upon, if they do not inherit, the earth. Considering the enormous wealth possessed by only a few well-known individuals of the race, such a return would doubtless show a high average per head.

GREAT BELLS OF THE WORLD.—The great bell of Moscow, called the Tsar Kolokol, or King of Bells, is the largest in the world. It is 19 feet 3 inches high, and measures around its margin 69 feet 9 inches. It is estimated to weigh 483,772 pounds, and the metal in it is valued at more than $300,000. The bells of China rank next in size to those of Russia, but are much inferior to them in form and tone. In Peking, it is stated by Father LeCompte, there are 7 bells, each weighing 120,000 pounds. One in the suburbs of the city is, according to the testimony of many travelers, the largest suspended bell in the world. It is hung near the ground, in a large pavilion, and to ring it a huge beam is swung against its side. A bell taken from the Dakon pagoda at Rangoon was valued at $80,000. Among the bells recently cast for the new House of Parliament, the largest weighs 14 tons. The next largest bell in England was cast in 1845 for York Minster, and weighs 27,000 pounds, and is 7 feet 7 inches in diameter. The Great Tom, of Oxford, weighs 17,000 pounds, and the Great Tom, of Lincoln, 12,000 pounds. The bell of St. Paul's, in London, is 9 feet in diameter, and weighs 11,500 pounds. One placed in the Cathedral of Paris, in 1680, weighs 38,000 pounds. One in Vienna, cast in 1711, weighs 40,000 pounds; and in Olmutz is another weighing about the same. The famous bell called Susanne, of Erfurt, is considered to be of the finest bell metal, containing the largest proportion of silver; its weight is about 30,000 pounds; it was cast in 1497. At Montreal, Canada, is a larger bell than any in England, weighing 29,400 pounds; it was imported in 1843 for the Notre Dame cathedral. In the opposite tower of the cathedral is a chime of 10 bells, the heaviest of which weighs 6,613 pounds, and their aggregate weight is 21,869 pounds.

THE DRUNKARD'S PATH.—One fine summer evening, as the sun was dropping into the west, a man was seen trying to make his way through the lanes and cross roads which led to his village home. I say "trying," because although he knew the way perfectly, and had traveled it, man and boy, for the last thirty years, yet that night he was confused and bewildered. Do you ask: "By what?" His flushed face and unsteady gait told the sad tale—drink.

Utterly puzzled, he called out with an oath to a passer-by: "I've lost my way. Where am I going?"

"To hell!" was the answer, sadly and quietly given.

A savage glare instantly sparkled in the drunkard's eyes; but after a moment or two, with a groan, he murmured: "I think I am."

"Come with me," said the other, kindly. "I'll take you home."

The next day came; the fumes of the liquor had passed away; but the two words by which his friend had answered him were striving in his heart. The arrow of conviction, launched by the Spirit's power, had struck home. "To hell! Yes, 'tis true, I'm going straight to hell, and I know it. O God, save me."

That man faced about; he was going straight to hell, as he said. But he truly repented of his sin, sought pardon and peace through Christ, and set himself on the way toward life.

WILLIE was disputing with his sister. "It is *true*," he said firmly; "for mother says so, and if she says so it is so, if it *ain't* so."

Religious Intelligence.

—According to the latest statistics of the Universalists of this country they have 37 State Conventions, 647 ministers and 30,905 members.

—The first meeting of the Alliance of the Reformed Churches Throughout the World, Holding the Presbyterian System, will be held in Edinburg in July, 1876.

—The Home Missionary Society of the United Presbyterian Church has stations in most of the Western States and on the Pacific coast. In the year 1874 $35,000 were raised for this work.

—What Emperor William and the Italian King will think about Ultramontanism, at their recent pleasant interview together, perhaps the "prisoner at the Vatican" may not quite like. The world moves.

—Rev. Mr. Wright, a Baptist evangelist of London, is equal to all emergencies. He has made a movable baptistry, which he carries about in the tent in which he preaches. Recently he immersed forty persons in it.

—The evangelical ministers of Ireland have resolved not to let the revival movement inaugurated by Messrs. Moody and Sankey pass away. A convention was held in Dublin on the twenty-second of October to devise methods whereby the work of awakening the great bulk of the people to a living interest in Christianity may be maintained.

—Notwithstanding the fact that missionary work at Acapulco, Mexico, was broken up by the murder of Mr. Stephens, and has not yet been resumed, zealous work has been carried on in neighboring towns, and several churches have been organized by Mr. Diaz, who at the time of the murder of Mr. Stephens was wounded. Mr. Diaz hopes soon to return to Acapulco.

—The *Independent* says: "The annual contribution of $5,000 from the Maharajah Dhuleep Singh has recently been received by the United Presbyterian mission in Egypt, in one of whose schools the Maharajah's wife was educated. For eleven years this gift has come to the mission, and by this time it has become the very substantial tribute of $55,000 to the value of the wife in whose honor it is given on each anniversary of the wedding-day."

—The Madura mission, Southern India, is doing a great work in the field of its operations. Additions are constantly made to their number, and a Brahmin youth of promise has recently been converted. Rev. Mr. Kendall writes: "The great work now in progress in Great Britain, under the direction of Mr. Moody, stimulates us here. Every account of revivals in England and America stirs us up to more diligent effort. May we soon see the power of God manifest from on high. We are now in the midst of the great annual Hindoo festival in honor of the goddess Meruteki. One hundred thousand persons have come from all parts of Southern India to attend this festival, and will return with some definite idea of Jesus, the only Lord and Savior."

—An English religious paper (the *Christian*) says: "Egypt is opening in a most remarkable manner to the gospel. Calls for missionary labor come from all directions, and the missionaries are greatly overworked. The Coptic converts are exceedingly active and successful. Eight candidates from the Theological Seminary were recently licensed, and one native pastor has been appointed. A new and more literal version of the Psalms is passing through the press. The schools are doing a great work. They have in all 1,170 pupils, of whom 642 are males and 528 females. It is expected that these successful labors among the Copts will produce a powerful effect on the Mohammedans, who are not altogether inaccessible, and some of whom are already feeling the influence of the gospel.

—Holston district, East Tennessee, seems to be a stamping ground for ecclesiastical moss-troopers. We have previously recorded the mutual recriminations between Presbyterians, North and South, about some churches which one party or the other has stolen or tried to steal; and now comes the similar difficulty between the two Methodisms. At Greenville a Southern Methodist Episcopal church was sold at auction on a lien held against it, and was bought in the interest of most of the families who had gone over to the Northern Church. They had spent $500 in repairs, when the courts gave it over on some claim to the Southern Methodists again. Then the Northern Methodists built a new church, and fondly hoped they were out of trouble, but were astonished to find that they are held for rent of the old church, and an attachment is now put on the new one, which is liable to be sold for the payment.

RELIGION AND EDUCATION IN PALESTINE.—A brief statement, translated for the *American Lutheran* from the *Lutheran Kirchenfreund*, gives an encouraging account of the progress of religion in the Holy Land, in response to the efforts of Dr. Tobat. Fourteen hundred children, it seems, are receiving religious instruction in the schools. The congregation at Jerusalem consists of 400 persons, and a growing Arabian evangelical congregation is also ministered to there by pastor Klein. There is a hospital under the management of deaconesses where 800 patients are annually treated, and in another institution over 100 are religiously educated. The number of inhabitants at Bethlehem has increased to 6,000, and there are 100 children in the Lutheran schools who are making commendable progress. The congregation at Nazareth, and the congregations and schools at Basilda, Nablus, Zebabdeh, Burten, Nandeh and Lydda, give the encouraging news that the number of native Protestants has increased to 1,000. A German colony from Wurtemberg, numbering 600, have settled near around Jerusalem for the purpose of agricultural pursuits, and are making progress.—*Christian Intelligencer.*

Our Young People.

A VISIT FROM SANTA CLAUS.

A jolly old fellow, whose hair is snow-white,
And whose little bright eyes are blue,
Will be making his visits on Christmas night;
Perhaps he will call upon you.

A funny old mouse has this funny old man,
(You can tell what it is, no doubt;)
He creeps down the chimney as fast as he can
And then just as swiftly creeps out.

His plump cheeks are rosy as red cherries ripe;
His nose, too, is red as can be;
You may smell now and then the smoke of his pipe,
But his face you never may see.

He carries a bag full of sweetmeats and toys,
And leaves them wherever he goes,
For the good little girls and good little boys—
So hang up your little white hose!

Little Folks.

Santa Claus and His Dealings with Bobbie.

Bobbie Young was a fine little fellow, on the whole, although he was spoilt by being the least little bit in the world selfish. He was the only son of Mr. and Mrs. Young, so there *was* a little excuse for it. He lived up in the north of Yorkshire, in a nice house in a town. In winter Bobbie always enjoyed himself very much, for he used to slide and snowball, and go to pantomimes and parties; but the night to which all his hopes and fears were directed, for at least a month before it came; was Christmas-eve, for then Santa Claus used to put in Bobbie's stocking all the things that Bobbie wished for. Oh! the delight on the next morning of disgorging the well-fed stocking of sundry articles—balls, tops, skates, sweets, and everything nice! Bobbie used to be in a good temper all day long on Christmas day. And this had happened ever since Bobbie was three years old, and had first discovered a lovely punch waiting for him. Now one Christmas eve Bobbie was making fun of the little kitchen maid, Betsy, who had only been a short time there. She, poor little thing, was dreadfully troubled with chilblains, and hobbled about in her "holey old shoes," as Bobbie called them, looking very miserable. *She* was looking forward to no Santa Claus (in fact, had that gentleman been benevolently disposed toward her, his intentions would have been frustrated effectually by the large holes in her old worn-out stockings,) and much as she wanted to write to her old mother she could not, because no one had even taught her how to write. Her poor eyes were full of tears when Bobbie came into the kitchen "for fun," as he said. He hobbled about just like Betsy, until cook said she was ill with laughing, and that "shure it wor as like Betsy's walk as two peas." Finally papa, hearing a great noise below, ordered Master Bob to bed, adding: "The boy is so full of spirits about Santa Claus that he can't keep still."

When Bobbie went to sleep he dreamed a fearful dream. He thought that an old man came down the chimney—Santa Claus, in fact. In one hand he carried a bag full of toys of all kinds, another large bag was over his shoulders, trumpets and drums and punches were suspended from all parts of his body, and upon his head was a three-cornered red cap. In the other hand, however, he carried the rod that turns red when Santa Claus is angry—*i. e.*, when he goes into the room of naughty little folks, and, alas for Bobbie's hopes, the rod turned a most brilliant scarlet! The little man stepped briskly across the room to Bobbie's stocking, hung up just where every one could see it, and consulted with himself in a loud whisper:

"This must be a greedy little fellow; he hangs his stocking so that I can't possibly miss it. Well, never mind; every child does that." And Santa Claus was just popping into the stocking a lovely little brass cannon, just what Bobbie wanted, when unfortunately he glanced at the rod, which turned a still more vivid red. "Ah!" said Santa Claus, "that's because he teased that poor Betsy about her chilblains. But I'll serve him out! *He* shall have some as well as Betsy." And he picked out some large red lumps, chilblains, in fact, put them into the stocking, and suddenly disappeared up the chimney, while Bobbie lay transfixed with surprise.

When he awoke next morning, so vivid did last night's occurrence appear that he half expected to find some chilblains in his stocking; and he ran to see if it were really so. Imagine his horror! the stocking was empty! Our hero sat down upon the bed, and sobbed as if his heart would break. But he thought that if he were not dressed in time mamma or papa would come, and then he should be teased for being such a baby as to cry because his stocking was empty.

So he prepared right manfully to put on *the* stockings. But oh! when one foot got to the bottom there was something gave it such a bump—cold, round and hard. Bobbie screamed so loudly that papa and mamma rushed in from their room.

"What is the matter, love?" said mamma.

"The—the—chilblains," gulped out her hopeful son, pulling out his foot as though a serpent had stung him. But the foot had nothing the matter with it, and so he turned the stocking cautiously inside out, when lo! out rolled a bright new sovereign.

"There, Bob," said papa, "we thought you were too old for toys, so you may spend that just as you like, my boy; but what is the matter? What makes you so sad?"

Then out came the history of the dream, and how Bobbie had thought that the something cold in the stocking was a miserable chilblain, such as Betsy had. And papa talked to Master Bob about his unkind teasing with such effect that soon after breakfast the sovereign was spent in some boots and stockings and warm things for the poor girl, who quite forgave Master Bob all his tricks, and cried with joy and pride when she saw herself thus arrayed. And that very night Bobbie wrote, in large round hand, a letter for Betsy to her mother, and also began to teach Betsy herself the mysteries of pothooks. So, after all, she had reason to be thankful for Santa Claus' visit to Bobbie.—*Little Folks.*

Mince Pies and All About Them.

BY ELEANOR STREDDER.

Among the pleasant things which custom has associated with the Christmas season, the never-to-be-forgotten mince pie is really the most significant of them all; although in its present shape we can hardly see any connection between this little piece of pastry and the actual birth hour of the infant Christ.

To find out why it was and how it was the mince pie became associated with the greatest event the world has ever seen we must trace its history. Then we shall discover a long while ago the mince pie used to be called a mince crotch. Now crotch is a word that has dropped out of our language, but as we still keep "pot," "cradle" and "crutch," it is easy to see it is an older Saxon word from which these three have sprung. We all remember the mother of our Savior had no soft warm cradle wherein to lay her precious first-born, for the wise men found him

"In a rude manger laid to rest
From off her virgin breast"

In the far-away East, where the Bible tells us "their strength is to stand still," there has been very little change in the common things of every-day life since the time of Joseph and Mary. We find the traveler in the caravansary, or inn, as the gospels call it, still taking his rest beside the beasts of burden; and the manger, out of which the oxen and camels are feeding, is just the same sort of hole scooped in the earthen floor, not very deep, but oval in shape, so that when it was filled with the fresh dry fodder it was undoubtedly the most comfortable nook in the desolate caravansary where the new-born child could be laid to sleep. It is this Eastern manger, where the infant Christ was cradled, that the mince pie or "Christ crotch" was made to represent. Even now, in some old country houses, we might still find among the disused belongings of pantry and kitchen some of the odd little oval shapes in which the true old-fashioned mince pie was always made.

There is a receipt for mince meat said to have been used in the royal kitchen of Richard the Second. It was an established custom then, so there is no doubt left that the Christmas pie is an heirloom from the old crusading days, when many a red-cross knight returned to his baronial hall to die, and the weary-footed pilgrim, who had actually gazed upon the holy sepulcher, came back with his scallop-shell and palmer's staff to the friends of his childhood, to tell of that wondrous land where Christ was born. So that the English housewife in those early days knew many things about the East of which later generations were in ignorance. How carefully they treasured every relic from those sacred shores when so very few could read and fewer still could write! The people wanted something that could be seen and handled to make them realize the Bible's story. It was a rude kind of object-teaching, in its way, although it grew to idol-worship in the end. It was in this spirit the mince pie was added to the Christmas feast; and there is a deep and beautiful meaning in thus reminding every Christmas guest of the manger-cradle in which the hope of the whole world once lay sleeping.

So, in contrast to the bitter herbs with which the passover cake of the Jews was eaten, the little crotch was filled with the sweetest and the best the housewife of those primitive days could command. The fruit and the meat, the honey and the spice—for honey took the place of sugar then—all blended together to form that union of opposites we call mince meat. The top was afterward covered with a thin crust for the convenience of eating. I am afraid we should not know how to manage our dinner at all if our knives, forks and plates were taken away. In those old times they were too rare and too expensive for daily use. Few households had more than one or two for the master and his most honored guests; as for the rest, the loaf was cut into thick rounds, which were called trenchoirs, and on these the roast meat was laid. A finger-piece cut from the edge of the trenchoir served for a spoon, and most of the men used the knife they carried in their belt. We should think it a great waste to use bread in this way, for no one thought of eating up their trenchoir when the meat was over—these were gathered together and given to the poor; but the Christ crotch could be taken in the hand like a cake.

There is another saying about mince pies which one often hears: "So many different mince meats as one may taste at Christmas, so many happy months may one look forward to in the new year." The origin of the Christ crotch will help us to discover the true meaning of this curious superstition. As the promises of the world's future rested with the new-born infant in the Bethlehem manger, the very memory of which should fill our hearts with gladness and rejoicing, so by the association of ideas the little crotch became significant of all the germs of hope and promise that may gladden the dawning of the new-born year; and the more we sympathize in each other's joys the greater will our own become.

"Joy is an import, joy is an exchange,
Rich fruit, heaven-planted, never plucked by one."
Little Folks.

A PHILADELPHIA MAN has discovered that a house may be heated by reflection. We hail the discovery with joy, and hope to see the time when every man may sit down and reflect a few burning thoughts to warm up his domicile for the day, and then go down town and dance a jig of exultant defiance before the office door of the starving coal dealer.

FOUND a boy sufficiently and he will become a simple-ton.

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The Christian Anniversary.

The birth of Christ is again to be noted in the calendar of the year. Christianity has finished another of its years, and we are this much nearer the final consummation. More than eighteen centuries have been numbered since that wonderful birth. It was to mankind the discovery of a new world of light and truth. In Christ's birth there was a new birth of the human race, and the beginning of a new life for all the ages. The power of Christ was never so manifest as now. His doctrines, his example, his regal authority, are more universally felt than at any time since the advent. This birthday of the Redeemer will be celebrated in all parts of the world. In every continent and on nearly every island of the sea people will devoutly recognize the day and adore the Savior. Each revolving year adds to the number of his worshipers, and the time is not distant when all the tribes of earth shall join in the refrain of the angelic song: "Glory to God in the highest, and on earth peace, good will toward men." For our own profitable meditation, and that of our readers, we give some reflections of Dr. William Hanna on the nativity:

By the manner of his entrance into this world Christ hath dignified the estate of infancy, has hallowed the bond which binds the mother to her new-born child. He, the great Son of God, stooped to assume our humanity. He might have done so at once—taken it on him in its manhood form. The second Adam might have stood forth like the first, no childhood passed through. Why did he become an infant before he was a man? Was it not, among other reasons which may suggest themselves, that he might consecrate that first of human ties, that earliest estate of human life? The grave, we say, has been hallowed—has not the cradle also—by Christ's having lain in it?

By the humiliation of his birth he stripped the estate of poverty of all reproach. Of all who have ever been born into this world he was the only one with whom it was a matter of choice in what condition he should appear. The difference, indeed, between our highest and our lowest—between a chamber in a palace and a manger in a stable—could have been but slight to him; yet he chose to be born in the stable and to be laid in the manger. And that first stage of his earthly life was in keeping with all that followed. For thirty years he depended on his own or others' labor for his daily bread; for three years more he was a houseless, homeless man, with no provision but that which the generosity of others supplied. "The foxes had holes, and the birds of the air had nests; but he had not where to lay his head." And has not that life of his redeemed poverty from all disgrace—has it not lifted it to honor?

As we bend in wonder over the infant Savior we learn the difference between the inferior and higher forms of an earthly greatness. On that night when Christ was born what a difference was there in all outward marks of distinction between that child of the Hebrew mother as he lay in his lowly cradle and the Augustus Cesar whose edict brought Mary to Bethlehem as he reposed in his imperial palace! And throughout the life-times of the two there was but little to lessen that distinction. The name of the one was known and honored over the whole civilized globe; the name of the other scarce heard of beyond the narrow bounds of Judea. And when repeated there it was too often as a by-word and a reproach. How stands it now? The throne of the Cesars, the throne of mere human authority and power, has perished. That name, at which nations trembled, carries no power over the spirits of men. But the empire of Jesus, the empire of pure, undying, self-sacrificing love, will never perish; its sway over the conscience and hearts of men, as the world grows older, becomes ever wider and stronger. "His name shall be honored while sun and moon endure; men shall be blessed in him; all nations shall call him blessed. This world owes an infinite debt to him, were it for nothing else than this: that he has so exalted the spiritual above the material—the empire of love above the empire of power.

Again we bend over this infant as he lies in that manger at Bethlehem, and, as we do so, strange scenes in his after life rise upon our memory. Those little tender feet, unable to sustain the infant frame, are yet to tread upon the roughened waters of a stormy lake as men tread the solid earth! At the touch of that little feeble hand the blind eye is to open, and the tied tongue to be unloosed, and diseases of all kinds are to take wings and flee away! That soft, weak voice, whose gentle breathings in his infant slumbers can scarce be heard, is to speak to the winds and the waves, and they shall obey it; is to summon the dead from the sepulcher, and they shall come forth! Who, then, and what was he whose birth the angels celebrated in such high strains? None other than he of whom Isaiah, anticipating the angels, had declared: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." It was he, the word, who was from the beginning with God, and who was God; who was thus made flesh, and came to dwell among us. This is, in truth, the central fact or doctrine of our religion; the mystery of mysteries; the one great miracle of divine, everlasting love. Admit it, and all the other wonders of the Savior's life become not only easy of belief, they appear but the natural and suitable incidents of such a history as his. Deny it, and the whole gospel narrative becomes an inexplicable enigma. The very heart of its meaning taken out of it, you may try to turn it into a myth or fable if you please; but a credible story it no longer is. No; not credible even in that part of it into which nothing of the supernatural enters. Christ was either what he claimed to be, and what all those miraculous attestations conspire to establish that he was; he was either one with the Father, knowing the Father as the Father knew him, doing whatever the Father did—so direct and full a revelation of the Father that it could be truly said that he who had seen him had seen the Father likewise—or his character for simplicity and honesty and truthfulness stands impeached, and the whole fabric of Christianity is overturned.

Let those angels teach us in what light we should regard the birth of Christ, the advent of the Redeemer. They counted it as glad tidings of great joy that they gave forth when they announced that birth; they broke forth together in exulting praises over it, as glorifying to God in the highest, as proclaiming peace on earth, as indicating good will toward men. In that good will of God to us in Christ let us heartily believe; into that peace with God secured to us in Christ let us humbly yet gratefully enter. Those glad tidings of great joy let us so receive as that they shall make us joyful, that so Christ may be glorified in us on earth, and we be glorified with him throughout eternity!

Mississippi Conference.

This is the sixtieth session. The Conference was held in Canton, the daily sessions being in the Methodist church. Bishop Paine arrived on Tuesday, but a dispatch from home, informing him that his son-in-law had been dangerously wounded, and requesting his immediate presence, led him to return on the same day that he reached Canton. Conference was opened at nine o'clock on Wednesday morning, December 15. Rev. J. G. Jones was called to the chair, and the usual religious exercises were conducted by him. Rev. W. H. Watkins, D. D., was elected president. Dr. Watkins is an excellent presiding officer, and affairs moved on satisfactorily. Rev. C. G. Andrews, D. D., the patient and always courteous secretary for these many years, was of course re-elected. He had also the same experienced staff that has been in the service ever since we have been visiting the Conference, to wit: Rev. J. A. B. Jones, assistant secretary; John T. Cameron, Esq., recording secretary; Rev. J. J. Smylie, statistical secretary. The attendance was good at the beginning, and by the last of the week nearly every member was in his place. On Friday morning Bishop Marvin was in the chair, and presided during the balance of the session. Dr. Redford, our book agent, was present during the first three days, waking up a new interest in our publishing affairs by his addresses and intercourse with the preachers, and also preaching to the general profit of the people. Dr. R. A. Young was present throughout the session, preaching three times, making a missionary address, and doing a large business in the way of interest notes for the theological department of Vanderbilt. On Saturday morning at eleven o'clock the venerable John G. Jones delivered a semi-centennial sermon. It was largely autobiographical and historical, replete with entertaining facts and personal recollections of Methodism in Mississippi and the Southwest. We are glad to be able to say that Bro. Jones, though a little infirm, enjoys pretty good health, and that he preaches with the unction and power of other days. His is a serene and happy old age. Three volumes of his history of Methodism are already written and awaiting publication. A fourth volume, we believe, is under way, and will complete the work. This history should by all means be published, and as soon as possible. After the sermon Bro. Jones presented and read the memoir of Thomas Clinton and William McCormick, two venerable superannuated preachers who have died this year. The sketch of Father Clinton was specially admirable. This venerated patriarch was one of the noblest types of the Methodist itinerant. He was born in 1793, and had preached the gospel fifty-six years. The preaching during the week at the Baptist and Methodist churches was well attended. On Sunday the Baptist and Presbyterian churches were filled by Conference appointments. The eleven o'clock service for the Methodist church was transferred to a large, public hall, and this failed to accommodate the multitude that thronged to hear Bishop Marvin. There was a mass meeting of the Sunday schools in the Methodist church at nine o'clock A. M., and addresses were delivered by President Adkisson, of East Mississippi Female College, and by Rev. Dr. Marshall, of Vicksburg. Dr. Marshall also delivered the discourse at ordination of elders at three P. M. Sunday was a high day in Canton. Think of it! Marvin, Marshall, Young, all in a row, and very fair sermons elsewhere. The Conference proceedings were harmonious; the preachers never more cheerful and devoted to their work. There has been improvement in almost every respect, and since the war the prospects of the Conference have not been so bright as at the present. We left Canton on Monday morning, and were unable, for some reason, to obtain satisfactory statistics. About $200 were raised at the missionary anniversary on Saturday night. Over $2,500 has been raised for foreign missions. Admitted on trial: Malachi B. Sharbrough, Daniel W. McLean, Harry B. Denham, Green W. Brown, William D. Dominick. Remaining on trial: Vernon H. Nelson, Beverly Carradine, T. W. Adams, Charles J. Phillips, Joseph Q. Hicks, Charles W. Reid, Curtis D. Cecil, William W. Hopper, Thomas Cotton, George W. Davidson, Rutlin T. Davis. Admitted into full connection: Daniel C. Langford, Thomas B. Holloman, Charles R. Benson, Duncan A. Little, Alexander McBryde, Albert T. Tidwell, John W. Richey, Lewis R. Featherstun. The superannumted are: J. G. Jones, Barnabas Pipkin, William Spillman, Joseph Nicholson, J. G. Higginbotham, Levi Pearce, H. Copeland, James Long, Jesse McKay, William Flun. Deacons ordained: Daniel C. Langford, Thomas R. Holloman, Duncan A. Little, Lewis R. Featherstun, Benjamin L. Spruille. Elders ordained: James J. Smylie, Ulysses B. Phillips, David A. Given. The Conference probably adjourned on Tuesday. Appointments next week.

Louisiana Conference.

The thirtieth session of the Louisiana Annual Conference was held in the Carondelet Street church, New Orleans, Bishop McTyeire presiding. Conference opened at nine A. M. on Wednesday, December 15, and adjourned on Monday at two o'clock P. M. We were absent, much to our regret, but the reports from the brethren represent the Conference as having been every way pleasant. Not many lay delegates were present, but there was more than usually full attendance of preachers. The support of the preachers has been inadequate, but not worse than last year. The collection for Bishops was $685.20, leaving a deficit of $114.80. Collected for widows, orphans and superannuated preachers, $1,678.40; deficit, $351.60. Collected for foreign missions, $2,706.85; for domestic missions, $1,135.40. Admitted on trial: D. A. Boddie, Daniel P. Ward. Remaining on trial: J. F. Patterson, A. Hotfpauir, George T. Freeman. Discontinued: W. V. Taylor. Admitted into full connection: A. E. Clay, John T. Sawyer, W. R. Whatley. Readmitted: Lewis A. Reed, R. M. Crowson, Charles W. Hodge. Received by transfer: W. E. Munsey. Number of local preachers, 75; members, 13,310—an increase of over 1,000. Sunday schools, 119; Sunday school scholars, 4,896.

The book agent, Rev. A. H. Redford, D. D., was in attendance from Friday to the close, delivering an address at the missionary anniversary on Sunday night, preaching at the Dryades Street German church on Sunday morning, and effectively representing the interests of the Publishing House before the Conference. The Conference was delighted with his visit, and adopted the following resolution expressing their appreciation of his presence:

Resolved, That this Conference has been pleased with the visit of Rev. Dr. Redford, our General Conference book agent, that we have greatly enjoyed his efficient ministrations, and shall at all times be pleased to see him at our annual convocations.

Rev. Dr. E. E. Wiley, president of Emory and Henry College, Virginia, was also a welcome visitor. The old friends of Bishop McTyeire in New Orleans were rejoiced to see and hear him once more, and the Conference was, of course, most happy to greet him as their presiding Bishop, and to renew with him the associations of other years. But one preacher had died during the year—the loved, lamented, gifted John Wilkinson. At the missionary anniversary on Sunday night addresses were made by Rev. J. T. Daves and Dr. Redford. The collection amounted to $600.

The next Conference will be held at Trenton, La.

APPOINTMENTS.

New Orleans District.—J B Walker, P E. Carondelet street, John Mathews; Felicity street, J B Walker; St Charles street, William E Munsey; Moreau street, John T Sawyer; Louisiana avenue, Linus Parker; Algiers, H Werlein, supply; Lafourche mission, L A Reed; Baton Rouge, Christian Keener, Patrick Lane, sup, A G Miller, sup; Plaquemine and Grosse Tete, to be supplied; NEW ORLEANS CHRISTIAN ADVOCATE, Linus Parker, editor; New Orleans Depository, Robert J Harp, agent; Southwestern Bible Society, James A Ivy.

Delhi District.—C W Carter, P E. Monroe, R S Trippett; Trenton, Henry O White; Bastrop, William P Owen; Lind Grove, T S Raudle; Oak Ridge, N S Cornell; Rayville, James L Wright; Winnsboro, A M Wailes, J T Freeman, Jr; Waterproof and St Joseph, Baxter Clegg; Tensas, William Hart; Delhi, B F Alexander; Lake Providence and Pecan Grove, to be supplied; Floyd, T H McClendon.

Homer District.—John A Miller, P E. Homer, James M McKee; Lisbon, W P Kimball; Haynesville, Thomas J Upton; Minden, M C Manley; Sparta, J F Patterson; Arcadia, C W Hodge; Vernon, J Lane Borden; Indian Village, Robert Parvin; Louisville, W R Whatley; Downsville, F G Hocutt; Farmerville, John W Hearne; Marion, R T Parish.

Shreveport District.—Joel T Daves, P E. Shreveport, A E Goodwyn; Caddo, John Cassidy, supply; De Soto, John Pipes; Mooringsport, Robert Randle; Mansfield, J M Brown; Pleasant Hill, J M Franklin; Natchitoches, J S White; Natchitoches circuit, W J Atwood, supply; Amocco and Lensville, Jas Owens, supply; Springville, Jesse Fulton; Webster, R M Crowson; South Bossier, George M Liverman; North Bossier, Philip Allen.

Alexandria District.—S H Cooper, P E. Alexandria and Pineville, J W Mediock; Rapides, P Shephard; Montgomery, D A Boddie; Harrisonburg and Sicily Island, J H Stone; Centerville, C R Godfrey; Columbia, John F Wynn; Caldwell, George Jackson; Colfax, H M Ragan, supply; Saline, T S Collier, supply.

Opelousas District.—James E Cobb, P E. Opelousas, S H Schroeder; Washington, R S Isbell; Vermilionville, Robert A Davis; Grand Coteau, J V Pointer; Abbeville, Abel Hotfpauir; New Iberia, B F White; Franklin, J F Seurlock; Pattersonville and Brashear, Alfred E Clay; Lake Charles, J J Billingsley; Grand Chenicre, to be supplied; Sugartown, D M Ward; Calcasieu, W B Pilley, supply; Bayou Boeuff, Frederick White; Spring Creek, J M Johnston; Evergreen, J D Harper; Simmsport; Enos B Foust.

Superannuates.—John S Davis, Henry C Thweatt, W E Doty, E W Yancey, Philo M Goodwyn, Joel Saunders, P H Diffenwierth, John C Reid.

Transferred.—Richard H Adair and S S Scott, to Northwest Texas Conference.

Thomas Mullett, withdrawn.

Alabama Conference.

APPOINTMENTS.

Mobile District.—S. H. Cox, P. E. Mobile, Franklin Street station, E. Wadsworth; City mission, F. M. Peterson; Eastern Shore, J. H. James; St. Francis Street station, W. A. McCarty; St. Paul's, John A. Peterson; Grand Bay mission, C. W. Calhoun; Whistler station, J. T. Curry; Citronelle circuit, A. J. Lamar; St. Stephen's circuit, Joseph C. Johnson; Pensacola station, R. S. Woodward; Navy Yard, Prestou G. Nash; Milton station, James O. Andrew; Yellow River mission, to be supplied (by James Paul;) Pollard circuit, Walter P. Dickinson; Black Water mission, William H. Morris; Mount Pleasant circuit, Gilbert M. Roper; Bladon Springs circuit, W. H. Wilds.

Selma District.—O. R. Blue, P. E. Selma station, W. M. Motley; Uniontown and Dayton, E. M. Turner; Independence circuit, Benjamin F. Flow; Orrville circuit, Ritchie J. Briggs; Rembert Hills circuit, William M. Winn; Choctaw Corner circuit, W. Ira Powers; Peachtree circuit, George F. Ellis; Suggsville circuit, B. D. Gayle; Grove Hill circuit, Basconi C. Glenn; Spring Hill circuit, G. Hawkins; Camden circuit, W. W. Graham; Bell's Landing, J. L. Skipper; Monroeville, J. S. Peavey; Montgomery High School, W. A. Montgomery.

Prattville District.—A. J. Briggs, P. E. Prattville station, J. W. Rush; Autaugaville circuit, A. C. Hundley; Clanton circuit, W. H. McDaniel; Randolph circuit, R. A. Miears; Lowndesboro circuit, J. M. Mason; Pleasant Hill circuit, T. Y. Abernathy; Monterey circuit, Neil Gillis; Sepulga circuit, J. M. Scott; Plantersville circuit, J. B. Anderson; Marion station, J. E. Foust; Newbern circuit, C. H. Kelley; New Providence circuit, J. O. Keener; Salem circuit, J. M. Brown; Summerfield and East Selma station, J. W. Shores; Centenary Female Institute, A. D. McVoy; Centenary Male Institute, J. M. Crews.

Montgomery District.—M. S. Andrews, P. E. Montgomery and Heron Street stations, Allen S. Andrews and P. H. Lightfoot; Wetumpka station, W. A. Rice; Elmore circuit, W. P. H. Connerly; Tallassee mission, Orion S. Perry; Notasulga circuit, W. B. Neil; Tuskegee station, E. L. Loveless; Tuskegee circuit, D. M. Hudson; Auburn station, M. E. Butt; Opelika station, R. B. Crawford; Salem circuit, L. F. Dowdell, J. H. Lockhart, sup.; Crawford circuit, Charles S. Hurt; Hurtville circuit, William K. Norton; Agricultural and Mechanical College, B. B. Ross; superintendent of American Bible Society, T. J. Rutledge; Loachapoka mission, M. C. Turrentine.

Greensboro District.—A. H. Mitchell, P. E. Demopolis station, G. Waverley Briggs; Livingston station, C. R. Williamson; Belmont circuit, J. W. McCann; Gaston circuit, Alexander Hood; Cuba circuit, John R. Peavey; Butler circuit, D. J. Wright; Forkland circuit, John S. Frazer; Gainesville circuit, C. B. DuBose; Eutaw circuit, R. S. Holcombe; Greensboro station, Henry Urquhart; Havana circuit, John S. Moore; Southern University, I. S. Hopkins; general book editor, T. O. Summers; Oktuppa circuit, M. M. Dawson.

Eufaula District.—W. H. Ellison, P. E. Eufaula station, Josiah Bancroft; Villula circuit, J. W. Solomon; Beulah circuit, D. C. Crook; Enon and Midway, J. S. Williams; Perote circuit, W. S. Turner; Pea River circuit, W. H. Weatherby; Clayton and Louisville, S. A. Pilley; Henry circuit, Angus Dowling; White Pond circuit, J. L. Mathisou; Glennville station, J. W. Glenn.

Mariana Dist.—Henry D. Moore, P. E. Mariana station, E. Phillips; Greenwood circuit, J. P. Sanders; Holmes' Valley mission, T. C. M. Goliand; Calhoun mission, John W. Clarke; Columbia circuit, L. C. Calhoun; Columbia mission, to be supplied; Newton circuit, John A. Green; Echo circuit, W. D. Owens; Geneva circuit, D. C. Standley; Big Creek circuit, W. H. Hasty; Cerro Gordo mission, to be supplied (by J. Wesley;) Ozark circuit, H. M. Gillis; St. Andrew's Bay mission, to be supplied (by D. B. Godwin.)

Union Springs District.—S. P. Richardson, P. E. Union Springs station, E. P. Birch; Union circuit, W. S. Wade; Pine Level circuit, L. Patterson; Rocky Mount circuit, B. L. Selman, W. B. Adams, supernumerary; Fort Deposit circuit, Josiah Barker; Greenville station, T. F. Mangum, W. H. Morris, supernumerary; Greenville circuit, E. W. Solomon; Rutledge circuit, A. M. Jones; Troy and Brundidge, P. H. Moss; Troy circuit, A. S. Dickinson; Gilmer mission, H. M. Moss; Troy High School, R. J. Walker; Rose Hill mission, to be supplied; Georgiana circuit, M. M. Graham; Evergreen circuit, J. S. Rencher; Garland mission, Robert Smiley.

Transferred.—W. Shapard, to Texas Conference; B. G. Blackwell, to North Alabama Conference; W. A. Edwards, to North Texas Conference; P. B. Satfold, to Texas Conference; W. F. Norton, to Florida Conference; E. M. Bounds, to St. Louis Conference.

North Georgia Conference.

MR. EDITOR: Bishop Keener has won steadily upon the Conference from its first day. His method in "examining character" is new to us, but evidently not to him. When a man's name is called he rises in his place and reads his report, the Bishop keeping a watchful eye upon last year's minutes. Many of the preachers do the same thing. It is a trying, sifting process. A marked falling off in any of the columns of figures elicits inquiry from the chair, and explanation from the preacher, if there is any to be made. This comparative, if not "compellative," examination in some cases occasions embarrassment. Some preachers seem to feel awkward when reporting "no collection," or very small and meager amounts, for missions and the Conference fund. Some have learned lessons they will not soon forget.

The presiding elders have not said as much as is usual among us about the preachers; but the reports have told us more about each other than we ever knew before. If any are praised, "their works praise them." There must be good in this method. If it be continued for a few years we will come to guage men by their works—their fruits. Reputation without fruit is a vain thing in a preacher. Perhaps we will come, by and by, to change our estimates of each other. A mine, to be profitable, must *yield*. No matter how much is in it if it can't be got out. "How does the digging pan out?" is the question.

The presiding elders tell us that Bishop Keener is very painstaking in his cabinet work. We are not surprised at this. We hope the presiding elders will be as well satisfied when the appointments are read out as they are now. No doubt ours will be the common experience—there will be some dis-appointments. But disappointments are common to men; they are not peculiar to itinerant preachers. Other men have their "hard times" and short pay also. But we ought to have moral supports above all others.

On Thursday night, December 2, the board of trustees of Emory College held a meeting, at which one addition was made to the faculty. The slip inclosed, taken from the Atlanta *Constitution*, will tell you what they did. Emory is one of our oldest colleges. It has done well in the past, and has been a blessing to the Church and to the States. It is the joint property of the two Georgia and of the Florida Conferences, backed by a constituency—if you will allow this word in such a connection—of nearly 100,000 white members. If *they will*, these 100,000 can make Emory College as rich as she needs to be to be an incalculably greater blessing than she has ever been. May they have grace—the "Macedonian grace"—of true Christian liberality. We have no Vanderbilt—and we wish peace and prosperity in large measure to the institution that bears his name—but Emory has the love of 100,000 Methodists. We ask them for $500,000. We expect to get it. It may not be this year, nor next year; but "we go for the long run." We cannot afford to be impatient, but we can as little afford to be idle. Hard work, patience, persistence and faith will bring the college through and up. The Conferences and the churches in Georgia and Florida demand that Emory be endowed and furnished with every facility. This will be done. If those in charge cannot do it, others will be called to their place. There is great peace and unanimity among trustees and professors. The board and the faculty understand each other. They are going to do their best. If there is failure there will be also consolation—the consolation of knowing that failure was not the result of indolence. The retiring president did well, making hard work for his successor if he shall do as well. The outlook is good and our hopes are strong.

Our missionary anniversary was not a success. We dislike to write this, but we must tell the truth. Bishop Keener's sermon on Sunday morning was a success, measured by whatever standard you please.

H.

P. S.—The Conference adjourned on Monday night, December 6, at eleven o'clock. There are a few disappointments, but there is as general satisfaction as we have known. Bishop Keener's closing address was unique, beautiful, suggestive, useful. The increase has been larger than we supposed in a former letter—about 3,000. We are now—local preachers and members—54,111 strong.

One dear brother, the Rev. J. M. Parker, a good man and true, died, "in the flower of his age," while the Conference was in session.

Your correspondent will have his hands full.

H.

THE *Methodist Advocate*, says the New York *Methodist*, reports the proceedings of the Alabama Conference with great delicacy. We italicise some words which carry double: "The Conference by a unanimous vote asked the General Conference to grant the privilege of dividing with a view to the more vigorous prosecution of the work, both among the white and colored people. This Conference is *peculiarly situated*, and the conviction of its members is clear and strong that all the interests of the church can be better served by a *readjustment of Conference relations*. There is no disposition to do less in any direction, but a purpose to become more efficient and progressive in all. * * * The colored people held a Conference camp meeting about a mile distant from the other camp, which was attended by a large number, and was an occasion of great interest. Preaching was had four times each day on both grounds, while the Conference business was transacted in a tent prepared for the purpose. A new impulse has, no doubt, been given to the work in both branches." We do not find fault with the Conference; our only objection is to the *Advocate's* effort to conceal the fact that, so soon as both colors are numerous, separation of colors is sought for. Everybody down there knows this; why attempt to create a false impression up here? The truth cannot hurt anybody.

OUR first visit to Canton, Miss., was last week, in attendance at the Conference. We were delighted with the general appearance of the place, and especially with the people whom we met. We have rarely if ever spent a pleasanter five days at the Mississippi Conference. We were most comfortably domiciled in the family of Judge J. A. P. Campbell, a home circle of refinement, intelligence and piety. We pray that Heaven's richest blessings may rest upon them all. Our companions in good cheer at the board of Judge Campbell were Dr. Marshall, Mr. Thomas L. Millen, of Natchez, and W. L. Nugent, of Jackson. Many thanks to the committee of arrangements for such distinguished and congenial fellowship.

PLEASE COPY.—Writers of obituaries often append this request for other papers to copy. This request is useless. We presume no editor reads the obituaries published by his cotemporaries. We never think of searching the obituary columns of our exchanges, and we imagine that the editors of other papers treat ours in the same manner. If you desire an obituary to be published in other papers, send a copy to each.

German Mission Conference.

This Conference closed its session on Sunday night, December 5. Peace and good will prevailed, and the brethren are buoyant with hope for the future. The statistical report shows an increase all around. The Conference was assessed $300 for foreign missions, and has collected and paid over to Dr. Redford $335. The Bishops' claim ($100) was paid in full. One of the preachers has died during the year—Rev. A. Albright. The committee on memoirs, J. B. A. Ahrens, chairman, paid a well-deserved tribute to his memory. The educational interests were prominently discussed and advanced. The Conference resolved to have and sustain a German American college at Fredericksburg, Gillespie county, Texas, and a high school at Industry, in Austin county. To the presidency of the college C. A. Grote, A. M., has been elected. Rev. H. Ebers, a member of the Conference, is principal of the high school. The latter has been and is now in successful operation. At Houston we have and amply sustain a congregational school, which, according to the report from the superintendent, Rev. W. R. J. Thoussen, is in a very flourishing condition.

Bishop Pierce presided over the Conference with his usual urbanity, and has won the affection of all the German brethren.

The publishing interests of our church were not neglected. The *Christian Advocate* at Nashville, and the Texas *Christian Advocate*, were especially recommended to the patronage of our brethren. Our German papers, edited by J. B. A. Ahrens, A. M.—*Der Familienfreund*, *Der Kinderfreund*—were literally covered with encomiums. Our German hymn-book, catechism and Sunday school song-book have been introduced in all our churches and Sunday schools. The brethren desire that Bro. Harp, in New Orleans, supply his book depot with a large variety of German publications and Sunday school requisites, in order that they may draw their supplies from him.

The services on Sunday were as follows: Bishop Pierce preached at St. James in the morning, and ordained the deacons after service. No service at St. James at night. At St. John's: in the morning, J. B. A. Ahrens, A. M.; at night, Bishop Pierce. At the German church: in the morning, Rev. J. A. Schaper; and Rev. C. A. Grote, Sr., at night. After the service at St. John's the Bishop read out the

APPOINTMENTS.

Houston District.—F. Vordenbaumen, P. E. Houston, John Prinzing; Galveston, John C. Kopp, Jr.; Bellville, John C. Krauter; Industry, William Knolle, supply; Bastrop, William Leiser; Long Prairie, Edward Powitzky, supply; Buffalo Bayou, W. R. J. Thoussen, supply; Marshall, to be supplied; Lake Charles, August Schrenrich.

New Braunfels District.—John A. Schaper, P. E. New Fountain, Jacob Kern; Fredericksburg, Henry Haas; Llano, Fred. W. Hardt; Yorktown, G. Buschschacher; New Braunfels, John C. Kopp, Sr.; Cibolo and Guadalupe, Jacob Bader; Weimer and Schulenberg, Charles Thomas.

New Orleans District.—J. B. A. Ahrens, P. E. Dryades street, J. B. A. Ahrens; Crapa street, C. A. Grote; Saruparu, John A. Pauly; St. Tammany, C. J. Weimers; Mobile, to be supplied.

Industry High School.—Herman Eliers, postoffice, Industry.

Agent for College at Fredericksburg.—J. A. G. Rabe, postoffice, Fredericksburg.

Editor of the Familienfreund.—J. B. A. Ahrens, postoffice, New Orleans, La.—*Texas Christian Advocate.*

THE RELIGIOUS NEWSPAPER.—The Louisville *Christian Observer* observes: "A new church cannot start better, nor an old church do better, than by seeing that a good religious paper is regularly placed in the hands of every member of the church and congregation. Every family can easily be furnished with such a paper by the exercise of a little tact and energy on the part of the minister and elders of the church. Some will plead inability; and those who are too poor to furnish their children with bread should be excused on this score, and an appeal should be made to the charitable persons in the neighborhood to supply them with a religious paper as well as with food. Those who can furnish their families with food can also supply them with a religious paper, if they can be convinced of the importance of feeding their minds and souls on sound, wholesome food. The usefulness of religious papers can hardly be overestimated. They are preachers who never tire, assiduous, and prompt in visiting the families who invite their attendance, preaching during the week, arguing, convincing and instructing on the subjects which the people are thinking and talking about."

"BE CHEERFUL," says the man who is easy in his circumstances, missing no loved face at the table, nor by the hearth. But does he ever consider how hard it may be to be "cheerful" when the heart aches, and the cupboard is empty, and there are little fresh graves in the churchyard, and friends are few or indifferent, and even heaven, for the time being, seems to have forgotten us, so desolate is our lot! How difficult for one man to understand another in such differing circumstances! How easy to *say*: "Be cheerful!" How hard he would find it to practice it were he stripped of all life's brightness!

ON OUR second page will be found the first number of a biographical sketch of the venerable Thomas Clinton, recently deceased. Bro. Drake has prepared the memoir by special request of the fami

VANDERBILT UNIVERSITY.—*Another Donation by Mr. Vanderbilt.*—News comes by dispatch from Nashville that Mr. Vanderbilt has made another donation of $100,000 to Vanderbilt University. This latest expression of the munificence of Mr. Vanderbilt makes his donations to the present date aggregate $700,000. We rejoice in the good fortune of the university, and in the increase of its ability to furnish the best educational advantages to the young men of the country. We pray that spiritual blessings in his old age, and forever, may be enjoyed by our wise and kind benefactor.—*Western Methodist.*

SLEEP is death's younger brother, and so like him that I never dare trust him without my prayers.—*Sir Thomas Browne.*

MARRIED.

TUCKER—McFALL.—At the residence of the bride's father, in the parish of St. James, on the fifteenth of December, 1875, by the Rev. Lewis A. Reed, James K. Tucker, Esq., to Miss Olivia J. McFall, all of Louisiana.

BLUNDELL—PUGH.—In the Methodist church at Yazoo City, Miss., December 8, 1875, by Rev. R. H. Norsworthy, Dr. George P. Blundell to Miss Ella Pugh, both of the above-named place.

Nashville *Christian Advocate* please copy.

PARKE—GORDON.—At the residence of the bride's mother, near Meridian, Miss., on the evening of December 8, 1875, by Rev. J. T. Heard, Mr. B. K. Parke and Miss E. C. Gordon.

RAYMOND—ALFORD.—On the ninth of December, 1875, in St. Luke church, Columbus, Ga., by Rev. H. H. Raymond, D. D., of Marion, Ala., Mr. H. R. Raymond, Jr., of Opelika, Ala., to Miss Phebe Alford, of Columbus, Ga.

FERGUSON—FUSTON.—December 2, 1875, at the residence of the bride's father, Walnut Grove, Miss., by Rev. Irvin Miller, Mr. Samuel A. Ferguson to Miss Alice Fuston.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

For the Week Ending Dec. 18, 1875.

A—American Sunday School Union, American Tract Society, E C Acriwoody, Philip Allen, R H Adair two letters $5, J H Anderson, Miss Ella Aiswarth $1.50, Edwin Alden, H Winslow Abbott $2.

B—B L Brown, Biglow & Main, Bishop & Dollerhide, Burke & Nashner, Victor Brunet, Bryant & Roberts three letters $30, H Bradford $2.50, J M Bogn, R F Boring 75 cents, C H Briggs $31 65, Mrs C Bunting two letters $16.75, J C Brogan $25 75, Horace Bishop, E W Barber.

C—Robert Carter & Bros, Chambers & Son $15, E M Corry, James Collins, L E Cuming $4, Felix Coshusky, Mrs Julia T Chrisman, C W Chambers, S H Cox, Lyman Carley $4.25.

D—A M L Douglass $15.25, Eugene Duchamp Jr, C H Dollner, Charles H Ditson & Co, J J Davis, A Davis, James A Duncan, Donaldson & Co.

E—John D Emack, W F Easterling $2.50, John W Ellison $5, Eagle Pencil Company.

F—E N Freshman, W H Foster, A J Frantz, J K Funk.

G—H Gwinner, W A Gill & Co $8, John Gibson, Green & Carter, John T Grisham, Mrs L R Griffith $2.50.

H—A J Hodman & Co, Charles Hutchings, Harper & Bros, E J Hale & Son, William E Hamberlin $1.60, J Haddleton, J C Hartzell, R M Hastings, P Howard, W M Harris $3.90, S C Heartfield $1.70, R A Harrison, Mrs M A Hutchinson $2.50, Miss M L Henrington, C A Hellerstelt.

J—Jones, Hardine & Sons, L V Jackson $2.50, H F Johnson, J M Jordan $1, Thomas L James, M M, Jayne.

K—Theodore E Kelly, T D Kellogg, W L Kidd $21.25, King, Briggs & Co.

L—Angus C Little, John three letters, J R Lippincott & Co three letters, E Longley two letters, J T Leard $4.75, Lee, Shepard & Dilligham, J C Law, George M Liverman $65.

M—T Moody, John Maze, E H Monnger, C McCuthmon, H H Montgomery $2.50, Mrs Louisa McNair, J P Maguire $7, W Monk, J E Massie, James O McDowell, William E Mickle, Mrs Fannie S Murray $2.50, E H Mason $7.50, A H Moss, Morgan Envelope Company, J S Murphy $3.75.

N—Thomas Nelson & Sons, W H Neal $4, J T Newcomer two letters, C B New.

O—T W Otis, James Ormond.

P—John H Parker 25 cents, W P Powell, Philadelphia Novelty Manufacturing Company $7, Mrs Ike Pickens 25 cents, Charles Peterson, Peterson & Henderson, L Parker, D A J Parker $17.75, Phillips & Jones $35 86, R M Powers $1.25.

R—A H Redford agent, J K Randall two letters, J M Reuss, Reed & Lathrop two letters, Bryce Rills, Ira H Robertson $15.25, S B Richeson $10, Philip Rogers, J C Reed.

S—Smith, Dixon & Co, Green T Seales, Mrs J Scott Smith, Joseph H Stone, F A Smith $2.10, F H Shugart $5, Scribner & Co, E C Selclow & Co, Mrs M W Stewart 25 cents, Henry Schrosler, T J Small $14.75, St Louis Advertising and Publishing Company, F L H Shaver $2.50.

T—W Templeton 25 cents, Charles H Townsend, W C Tait $75, M Tobias $2.

V—C H Virdel.

W—John D Watties, Joshua Willis $2.50, John C Wilkinson $3, W H Woodruff two letters, Thomas Williams, W H Watkins $41, J L Williams $2.75, William R Watt $3.25, F S Ward $2.50, L M White, W F Winslett, R Westerfield.

OUR BILLS.

We are sending our bills to subscribers. Many of them have assured us that they would remit as soon as crops were harvested. We have waited till now, hoping that by this time they could pay the small amounts they owe. Each subscriber may think his *two dollars and fifty cents* too small an amount to affect us; but if every subscriber should reason the same way, and withhold it, the sum total would be over *twenty thousand dollars*. We need every dollar due us—we need it badly. Will you send at once through your pastor, if convenient? If not, please remit directly to this office and greatly oblige the publisher.

A GOOD OPTICIAN.—Those needing the services of a practical and scientific optician would do well to call on William Bohne, No. 1 Carondelet street. He keeps spectacles of all kinds on hand, and his prices are moderate.

DENTIST.—It is with pleasure we call attention to the advertisement of Dr. Friedrichs, whom we have known for a number of years, and can recommend him unhesitatingly to those in want of a good dentist.

B. T. WALSHE, 110 Canal street, has the latest styles in men's furnishing goods and children's clothing. One always feels assured, when buying from Walshe, that he is getting the best.

A GOOD PLACE to purchase a nice Christmas present for your friend is at Nuyra & Offner's China Palace, on Canal street. They have China, glass and plated ware of every variety.

MESSRS. MILLER & DIELMANN have on hand a splendid assortment of candies for the holidays. We cannot advise our readers to go to a better place to purchase.

WE call attention to the advertisement of John Mullan, 132 Camp street, near Girod. Parties having business in his line would do well to consult him.

CIGARS AND TOBACCO.—For a good cigar go to 631 Magazine street.

THE New Orleans Homeopathic Pharmacy is advertised in to-day's paper. This pharmacy is under the control of competent physicians. Their medicines are imported direct from Europe. Orders from the country will be promptly filled. In connection with the pharmacy we notice the Homeopathic Dispensary, where consultations to those unable to pay will be given free. This is under the direction of Dr. DeVilleneuve, and among the names of consulting physicians we see those of William H. Holcombe, Walter Bailey, and others long known in this community, and deserving of every confidence.

PURCHASING AGENCY.—Our readers in the country who may have occasion to order goods from New Orleans cannot do better than send their orders to H. L. Mitchel, 35 Carondelet street. Mr. Mitchel proposes to make his business economical for his patrons, as will be seen by his card. Orders for any kind of merchandise will receive personal and careful attention. Send your orders with the money, and we feel assured you will be satisfied.

HARDWARE.—We call attention to the advertisement of Rice Bros. & Co., 89 and 91 Camp street. This house is so well known that it is unnecessary for us to do more than refer our readers to their card. We have for a long time purchased goods of them, and can assure our readers who may deal with them that they will do what is right.

UNDERTAKER.—T. W. Bothick, whose card will be seen on this page, has long been engaged in the above business in this city. By personal and close attention to business Mr. Bothick has succeeded in establishing his reputation as one of the best in his line. We refer any of our readers to him who may have occasion for his services.

UNDER ST. PATRICK'S HALL, on Camp street, has been opened a shoe and clothing manufactory. The company under whose management this establishment is offer special inducements to those who deal with them. For particulars see the card on this page.

WE KNOW of no better place in New Orleans to buy tea than at J. J. Martin's Great China and Japan Tea Store, No. 5 Camp street. Mr. Martin has one of the most attractive establishments in the city, and sells his goods at reasonable prices.

NICE OUTFITS for the holidays can be procured by the ladies from Mme. Samson, 635 Magazine street.

BURNETT'S COCOAINE for the hair is advertised on this page this week.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
de2 1yte New Orleans, La.

PREMATURE LOSS OF THE HAIR, which is so common nowadays, may be entirely prevented by the use of *Bucnitt's Cocaine*. It has been used in thousands of cases where the hair was coming out in handfuls, and has never failed to arrest its decay, and to promote a healthy and vigorous growth. It is at the same time unrivaled as a dressing for the hair. A single application will render it soft and glossy for several days. de23 1t

TRY IT, keep trying it, and try it again. We say this because we believe that the health, happiness and prosperity of the people depend upon the proper use of these medicines, which have proved so successful in eradicating disease and defeating death. The medicine so effective in its cure of diseases is the great Southern remedy—Simmons Liver Regulator. Try it. We believe that the first trial will be satisfactory. de23 1t

A PROLIFIC SOURCE of disease is indigestion. *Liebig's Liquid Extract of Beef and Tonic Invigorator* is best calculated to perpetuate bodily vigor and regularity. E. J. HART & CO., Wholesale Agents, New Orleans. de23 1t

BROWN'S BRONCHIAL TROCHES, for Pulmonary and Asthmatic disorders, have proved their efficacy by a test of many years, and have received testimonials from eminent men who have used them. de24 1t

TO PHYSICIANS AND LADIES.—Mrs. E. J. Harding, of St. Louis (624 Olive street,) manufacturer of articles and appliances for the relief of the afflicted, such as Improved Abdominal Supporters, Bandages, Shoulder Braces, etc., desires the attention of those interested. Her Abdominal Supporters are acknowledged by the most eminent medical authority in St. Louis, as well as elsewhere, to be the very best now in use or heretofore invented for the purpose. Send for descriptive circular, containing diagram, directions for measurement, price list, etc. no1 3m

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELERS.—Southerners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, and fitted up at a cost of $500,000. European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 1t

PIERSON & HEWS, fine Clothing, Shirts and Furnishing Goods, 13 and 15 Camp street opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to Clergymen, and their trade solicited. mh11 1y

SKIN DISEASES! **A Cure Guaranteed.** State your case, and send with 25 cents to DR. VAN DYKE, 1321 Green St., Philadelphia. oc21 6m

LADIES—J. A. POZZONI'S MEDICATED COMPLEXION POWDER imparts to the skin a beautiful transparent whiteness, makes the skin delicately soft and smooth, removes all Freckles and Tan, and allays all irritation. This valuable cosmetic can be used with the greatest confidence. WHEELOCK & FINLAY, Wholesale dealers, New Orleans. no4 3m

NEW ADVERTISEMENTS.

JAMES J. McKERNAN,
GROCER,
341 ..... COMMON STREET 341
Corner Robertson, New Orleans.
Dealer in Fancy and Staple Goods.
Goods delivered to any part of the city free of charge. de24 1m

JOHN A. CAIRNS,
GENERAL ENGRAVER,
101 ..... CANAL STREET 101
Wedding and Visiting Cards neatly engraved and printed.
Special attention given to Crests, Monograms, etc., etc. Jewelry and Silverware marked artistically. de23 1m

5000 AGENTS WANTED on our splendid combination of 150 *Fast-Selling Books*. Also on our *Magnificent Family Bible* and *Complete Bible Encyclopedia*, with 3,000 superb illustrations. Particulars free.
JOHN E. POTTER & CO.,
de23 13t Publishers, Philadelphia, Pa.

$5 TO $20 per day at home. Samples, worth $1, free. STINSON & CO., Portland, Me. se9 1y

AGENTS—The greatest chance of the age. Address, with stamp, NATIONAL COPYING CO., Atlanta, Ga. no25 13t

NEW ADVERTISEMENTS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS, TOILET SETS,
TEA SETS, TETE-A-TETE SETS,
CHAMBER SETS, SETS OF GLASS, ETC.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy!

An elegant White Granite DINNER SET, comprising 124 pieces, for $15 00
to wit:
12 Dinner Plates, 1 Soup Tureen,
12 Tea Plates, 1 Sauce Boat,
12 Soup Plates, 1 Salad Dish,
12 Preserve Plates, 2 Covered Dishes,
12 Butter Plates, 2 Vegetable Dishes,
12 Tea Cups and Saucers, 4 Meat Dishes,
12 Dinner Coffee Cups and Saucers, 2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above, $1 ..
A French China (best quality) DINNER SET, same assortment, 124 pieces 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from ..... $30 up.
White Granite CHAMBER SETS, 11 pieces $4 00
White Granite TEA SETS, 44 pieces 4 00
French China TEA SETS, 44 pieces 6 50
French China Decorated TEA SETS, 44 pieces 7 50
Good Table GOBLETS, from 50 cents per set up.

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Real French China DINNER SETS, comprising 115 pieces, for $20 00
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When honey-bees are properly managed, or even given the same attention that would be bestowed upon a cabbage patch or other cultivated crop, the profit from them will be large; and we venture to say there is no part of the United States where bee-keeping will not pay if properly managed.

In the Southern States each swarm will yield, on an average, fifty pounds of honey, worth $12.50. Three new swarms, from the parent hive, and one from the first swarm made, and one from the other two, making five swarms, worth $25; and thirty pounds of honey from the first new swarm, and fifteen pounds each from two of the others, making sixty pounds, worth $15, making $12.50. Deduct five per cent. for losses, and you have nearly six hundred per cent. on the investment.

In the most favorable sections named each strong colony, in properly constructed hives and properly managed, may be made to yield from $75 to $100.

These large profits are not to be expected by every one who engages in the business, for in this, as in most other occupations, it is only the well-informed, diligent and industrious who attain extraordinary success. The average will perhaps be found at about one-half these figures, or less, which should satisfy any one, for where is there a business that will yield such returns?

Many persons will pronounce these figures too high, but as they are based upon the supposition that the business is conducted under the most favorable conditions—only such as may be attained by the proper study and attention to business—I do not think they are far wrong. In proof of them I submit the following facts:

William Buelsch, of Texas, says: "A vigorous colony, in an excellent hive, and enjoying favorable seasons, will yield as much as two hundred pounds (of honey) a year." "The intelligent, practical bee-keeper can take care of five hundred (colonies,) and make part of the hives needed for new colonies. From two hundred to five hundred colonies may be sustained on the square mile." "With sufficient assistance the bee-master can keep one thousand hives, and even more.

Mr. Spangenberg, of Texas, had fourteen new swarms from two old hives; six of them escaped to the woods, but five out of the eight saved yielded "a considerable surplus of honey."

The editor of the *American Bee Gazette*, October, 1866, says: "Last year there was stored by a certain stock of bees, that we can name, in less than eight weeks, one hundred pounds of surplus honey, besides forty or fifty pounds in the body of the hive."—*D. L. Adair.*

HOW TO HAVE BEAUTIFUL HYACINTHS IN WINTER.—Late in December, after our full stock of bulbs were disposed of, we found a dozen or more hyacinths of various colors which had been overlooked. To keep them from spoiling they were hastily planted in four or five large pots, and these set away in an outbuilding, where they would be free from frost and have very little light. There they were left for three months, and nothing done except to water them occasionally. Expecting little or nothing from them, they were not noticed till leaf and flower-stalk were perfectly developed. The light had not been sufficient to color the flowers, and these were all of a dirty pale green. The pots were now brought to the sitting-room and placed in the full sunshine, and in a few hours each spike had assumed its natural tint. The effect was very beautiful. Not a bulb had failed—red, purple, yellow, blush and white were all large and perfect.

ABOUT BOILING EGGS.—There is an objection to the common way of boiling eggs which people do not understand. It is this: The white, under three minutes' rapid cooking, becomes tough and indigestible, while the yelk is left soft. When properly cooked eggs are done evenly through, like any other food. This result may be attained by putting the eggs into a dish with a cover, as a tin pail, and then pouring upon them boiling water, two quarts or more to a dozen eggs, and covering and setting them away from the stove for fifteen minutes. The heat of the water cooks the egg slowly and evenly and sufficiently, and to a jelly-like consistency, leaving the center or yelk harder than the white, and the egg tastes as much richer and nicer as a fresh egg is nicer than a stale egg, and no person will want to eat them boiled after having tried this method once.

GRAPES AS MEDICINE.—At certain towns in Switzerland grapes are grown solely as medicine, and vineyards are put to no other use. Instead of drinking water, as in other places, the patient is sent out to eat grapes, and must pick them himself from the vines. Where the doctor ordinarily instructs the patient to drink so many glasses of water, he is here instructed to eat just so many bunches of grapes, and no more. It is assumed to be dangerous to go beyond the doctor's prescription a single grape. As strange as it may appear, the invalids experience the best of good effects from the "raisin cure," or at least think that they do, and go away very well satisfied.

CARE OF HORSES.—Horses should have every attention that can ease their labors. It is not humane to turn a horse that has worked all day in the reaper into a poor pasture, to pick his feed during the whole night, or lie, and rest with a half-filled stomach. If horses are turned out at night they should first be well fed. Wash the legs with carbolic soapsuds. Give drink frequently. Fresh cold water from the well is highly injurious; the water should be as warm as the air, and a handful of finely-ground meal should be stirred in each drink.—*American Agriculturist.*

SAUSAGE.—Good sausage can be made better by mixing thoroughly one teacup of Indian meal to four pounds of sausage. Mix only enough to last four or five days at a time, as it might sour.

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THEY ALL SAY IT IS A REMEDY

FOR

Consumption, Bronchitis and Asthma.

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Send one dozen Ointment and one of Cannabis Indica. When Mr. J. W. Fisher brought his wife to me for examination I found her in the incipient stage of **Tuberculous Consumption.** Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excels everything of its kind I ever saw or tried.

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N. B.—This Remedy speaks for itself. One bottle will satisfy the most skeptical. There is not a single symptom of CONSUMPTION that it does not at once take hold of and dissipate, and will break a fresh cold in twenty-four hours.

$1.50 per bottle, or three bottles for $3.50. Pills and Ointment, $1.25 each.

Address CHADDOCK & Co., 1032 Race St., Philadelphia.

As this is an imported article, we do not commission our remedies, but will be pleased to make cash agents everywhere. de23 thu6p

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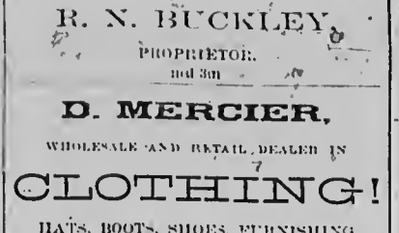

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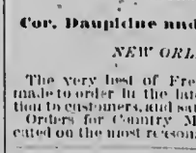

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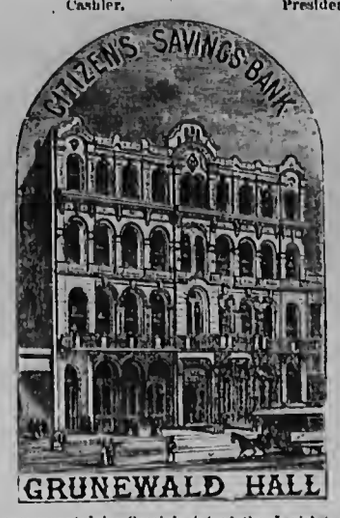

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Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail.

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Pianos for sale or rent, repaired and tuned, or taken in exchange. Church Organs tuned. Music neatly bound. au25 1m

---

T. S. HARBOUR, ARTHUR CARON, M. D. HOWMAN, Memphis. New Orleans. Vincennes, Ind.

HARBOUR & CO.,

Produce Commission Merchants,

AND DEALERS IN FOREIGN AND DOMESTIC FRUITS, NUTS, ETC.,

55.....Gravier St.....55

no18 2m *NEW ORLEANS.*

COAL.....COAL.

H. & C. TYLER,

9.....CARONDELET ST.....9

will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates.

no4 3m H. & C. TYLER.

W. C. WATTS & CO.,

21 BROWN'S BUILDINGS,

LIVERPOOL, ENGLAND

solicit consignments of Cotton, and orders for the purchase or sale of future shipments or deliveries. Advances made on consignments, and all information attended to by our friends, Messrs. D. A. HAVEN & SON, 61 Baronne St., New Orleans, and Messrs. D. WATTS & CO., 51 Stone St., New York. jy1 6m

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D. H. WALLACE & CO.,

COTTON FACTORS AND GENERAL COMMISSION MERCHANTS,

70.....Carondelet St.....70

NEW ORLEANS, LA.

Will give special attention to the sale of Cotton and other Produce, and will fill all orders for goods of every description at lowest cash prices. jy8 1y

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JOS. H. WOLFE & CO.,

COTTON FACTORS,

50.....CARONDELET ST.....50

NEW ORLEANS.

Liberal cash advances made on shipments of Cotton. je26 6w

KIRSHEDT & HIENVENT,

MONUMENTS, TOMBS,

HEADSTONES, TABLETS, MANTELS CEMETERY RAILINGS,

And all kinds of Marble Work

114.....CAMP STREET.....120

le10 1y New Orleans.

WOOD.....COAL.....LUMBER.

No. 351 DRYADES STREET, between Clio and Erato streets. Best quality of Oak, Ash and Pine Sawed and Split Wood at lowest rates. Pittsburg and Anthracite Coal and Charcoal at the lowest market prices. Also agent for Abita Mills' Lumber sawed to order at the shortest notice. Orders left at my office, 351 Dryades street, or at 252 Calliope street, will receive prompt attention. Satisfaction guaranteed.

my30 1m SAM. SMITH.

LUMBER—$7 PER 1,000 FEET,

AT

NEVERS & HERY'S,

SUCCESSORS TO

J. C. POOLEY, 315 JULIA STREET.

mh18 1y

THE DOMESTIC

LOCK-STITCH SEWING MACHINE

WILL LAST A LIFE-TIME

WHANIX & GIBBS' celebrated Twisted Loop-Stitch Sewing Machine, always ready and in order. Needles for all kinds of sewing Machines.

M. S. HERRICK,

my27 1y 53 Chartres street, New Orleans.

COAL.....COAL.....COAL.

B. D. WOOD & BROS.,

108 Common St., opposite City Hotel.

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. my23 1y

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NEW LEATHER STORE.

A. F. RICAU,

IMPORTER AND DEALER IN

French and American Calf, Kip, Morocco and Sheep Skins,

Shoe Findings, etc.,

80 CUSTOM HOUSE ST., bet. Exchange alley and Chartres street, New Orleans.

Country orders promptly attended to. ap1 9m

THOMAS MARKEY,

UNDERTAKER,

40, 42 and 44 Claiborne Street,

Opposite the Market.

Patent Metallic Burial Cases, Mahogany, Black Walnut and Plain Coffins always on hand.

Funerals attended to by the proprietor in person who hopes, by strict attention to business, to obtain a share of public patronage. Carriages for hire. ap1 10m

---

OWEN GERNON,

Successor to H. B. Swasey,

BOOK-BINDER AND BLANK-BOOK MANUFACTURER,

58 Camp Street (up stairs,)

New Orleans, La.

Music-Books and Periodicals bound to any desired style. fe11 1y

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A. W. HYATT,

STATIONER, PRINTER, LITHOGRAPHER

And Blank-Book Manufacturer,

38.....CAMP STREET.....38

P. O. Box 508. NEW ORLEANS LA.

Orders from the country solicited. ja7 1y

FOUR SEASONS RESTAURANT.—John Busso, proprietor of this old and favorite house, announces to his friends that he has removed to No. 111 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords, at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thankful for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Open till twelve o'clock. ap22 9m

BUSINESS CARDS.

ANDREW J. AIKEN, JOHN W. WATT.

AIKEN & WATT,

COTTON FACTORS AND COMMISSION MERCHANTS.

46 Union Street, New Orleans, La.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no11 1y

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A. DAGORET,

SUCCESSOR TO MRS. JACOBA VOISIN,

MODES, DRESSMAKING,

32.....CHARTRES ST.....32

Corner of Custom-house.

de2 2m *NEW ORLEANS*

JOHN L. LAVELLE

GROCER,

361.....DRYADES STREET.....361

One door north of Erato, New Orleans, La.

Butter and Tea a specialty. Goods delivered free of drayage to any part of the city. Families will find it to the advantage to give me a trial. (no25 6m

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CRESCENT CONFECTIONERY

AND

LADIES' ICE CREAM SALOON,

590.....MAGAZINE ST.....590

Near corner St. Andrew, New Orleans

Orders for Weddings, Parties, Soirees, Suppers, etc., promptly attended to.

de2 2m F. TRITLE, Proprietor.

MAX VILTER,

SUCCESSOR TO OSCAR CZARNOWSKI,

DRUGGIST,

205.....POYDRAS ST.....205

no18 3m *NEW ORLEANS.*

MILLINERY!—MILLINERY!

NEW GOODS!—NEW STYLES!

JUST RECEIVED BY

MME. C. SAMSON,

605.....MAGAZINE STREET.....605

Direct importation, the best assortment, the latest styles and the cheapest prices. Pattern Hats and Bonnets. no18 2m

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WILLIAM VELDEN,

DEALER IN

WOOD, COAL AND ICE,

Corner Philip and Prytania Streets,

NEW ORLEANS, LA.

Meat and Fish kept on Ice free of charge. (no13m

LOUISIANA STEAM SASH, BLIND

—AND—

DOOR FACTORY,

ROBERTS & CO., PROPRIETORS.

391, 393, 395 and 397 Gravier Street,

Country orders solicited. (se19m) New Orleans.

mh11 1y

J. A. LUM. FRANK M. HOOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

162 Gravier and 13 Union Street.

A SPECIALTY MADE OF CHILDREN'S CARRIAGES. mh11 1y

PROFESSIONAL CARDS.

DR. H. DeVILLENEUVE,

HOMEOPATH,

OFFICE—151 CANAL ST., NEAR BARONNE,

NEW ORLEANS.

Office hours—From 12 to 3 P. M. Prescribes by letter for those who would like to try the Homœopathic treatment. Terms—$2 for each prescription, and medicine free.

Address P. H., Box 1951. de26 1y

JAMES W. BARNUM,

SURGEON DENTIST,

508 .....MAGAZINE STREET.....508

Near the Market.

jy8 1y *NEW ORLEANS.*

DR. C. J. BICKHAM,

RESIDENCE AND OFFICE,

510 Magazine St., Corner of Jackson,

NEW ORLEANS.

Office Hours—Eight to nine A. M. and three to four P. M. jy1 1y

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A. L. TUCKER,

ATTORNEY AT LAW,

(Late of Franklin, St. Mary Parish, La.)

150.....COMMON STREET.....140

de24 1y (Up stairs.) New Orleans

DR. J. J. LYONS,

NO. 210 CARONDELET STREET

Between Julia and St. Joseph.

ja2 1y New Orleans, La.

E. T. MERRICK, formerly Chief Justice Louisiana. W. W. RACE. W. H. FOSTER.

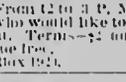
MERRICK, RACE & FOSTER,

ATTORNEYS, COUNSELORS AND SOLICITORS,

Corner of Camp Street and Commercial Place,

se 5 NEW ORLEANS.

TEETH.....TEETH!

GREAT  REDUCTION,

$30—Gold and Platinum Sets—$30. Usual charge, $60.

$15—Aluminum and Other Materials—$15. Usual charge, $20.

$2—Gold Fillings—$2. Usual charge, $5.

$1—Silver, Amalgam and Bullfils Cement Fillings—$1. Usual charge, $3.

DR. G. A. BETANCOURT,

173.....ST. JOSEPH STREET.....173

Between Camp and St. Charles streets

New Orleans, La.,

offers to insert Sets of TEETH at the above prices with or without the extraction of the roots.

Warrants the purity of all materials, as also the fitting of Plates, stability and duration of fillings, as if paid the highest prices.

Extractions and other operations performed by means of anæsthetic agents. Toothache cured instantaneously. Consultations gratis. ja21 1y

MISCELLANEOUS.

CARRIAGE & WAGON REPOSITORY.

CARRIAGES, BUGGIES, JERSEY WAGONS,

HARNESS, BUGGY UMBRELLAS, CHILDREN'S CARRIAGES AND VELOCIPEDES

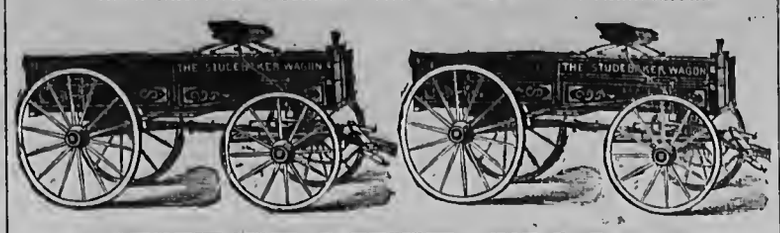
167 Gravier Street, Opposite Cassidy's Hotel.

WILL KEEP CONSTANTLY ON HAND, and build to order, all patterns and prices of Carriages and Buggies, from a $75 top Buggy to a $1,500 Coach, and will **Sell at New Haven and New Jersey Prices,** delivered in New Orleans. Work warranted to be as represented. Order from the interior will meet prompt attention.

D. M. HOLLINGSWORTH'S PATENT DOUBLE SCROLL

Is greatest improvement of the age on the old Conenrd Buggy. **Twelve Bolts,** instead of four, hold the Springs and raise them up, so they cannot strike the axles at the end.

I HAVE RECENTLY ACCEPTED THE AGENCY OF THE CELEBRATED



STUDEBAKER WAGON.

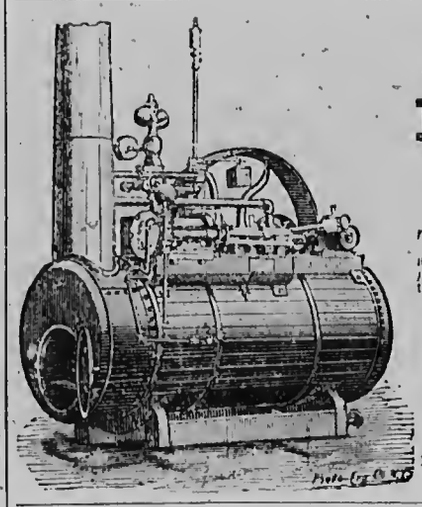
FROM ONE TO SIX HORSE.

THE MOST SUBSTANTIAL WAGONS MADE!

There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds properly dated, and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their thimble skeins, made of select iron, are set by patent skein-setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE-SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans,

mh4 6m Successor to R. Marsh Ingraham & Co.



PAYNE'S

CORNING HORIZONTAL

Portable Engines.

5, 8, 12 AND 15 HORSE POWER.

THOROUGHLY tested by many years' constant use in this section; fully guaranteed, and now acknowledged to be the *Strongest, most Simple and Durable Plantation Engine made,* and at the same time the *Cheapest.*

Send for descriptive Price Lists.

B. J. WEST,

SOLE AGENT,

115 AND 117 MAGAZINE STREET,

NEW ORLEANS LA.,

Manufacturers' Agent and Wholesale Dealer in Plantation Hardware, Agricultural Implements and Machinery. no11 3m

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TO GRANGERS PURCHASING DRY GOODS.

We claim the attention of the **Grangers,** as also all buyers of Dry Goods

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT

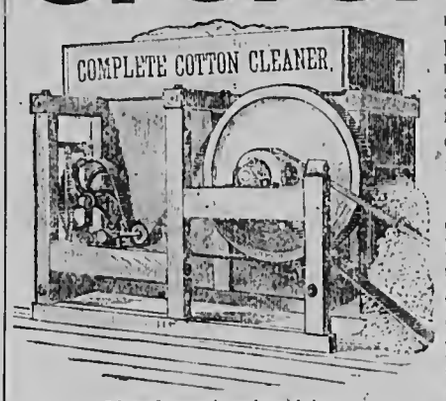
Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

All Orders filled with care and promptitude.

D. H. HOLMES, 155 Canal and 15 Bourbon Sts.

Samples furnished BY MAIL on application. fe4 1y

C. C. C.



The Complete Cotton Cleaner, a New, Valuable and Money-making Machine to every Cotton producer or ginner,—thoroughly removes all Dust, Dirt, Sand and light Trash from cotton before ginning, and improves the quality of the lint from one to four grades.

No gin house should be without one of these "cleaners". It is light, simple, and easily adjusted to either Horse or Steam power, occasioning little or no increased draft, is readily understood, simple in operation, not liable to get out of order, and will pay for itself in less than ten days work.

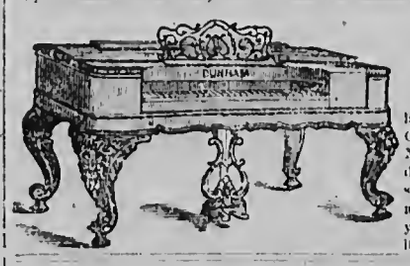
Manufactured and sold by

Allison Brothers, Memphis, Tenn.

Send for Circulars and Price list.

FRIERSON & CO., Agents, 77 Carondelet St., New Orleans, La.

oct7 6m



PHILIP WERLEIN,

NOS. 78, 80, 82 AND 90 BARONNE ST.

NEW ORLEANS,

Is supplying thousands of persons with PIANOS, ORGANS, MUSIC AND MUSICAL INSTRUMENTS. Mammoth stock in the four different departments. This house is the only *southern* Music House of any importance in the whole South, and is *the* house for Methodists to deal with. If you need anything in the Music line send on for it. de21 1y

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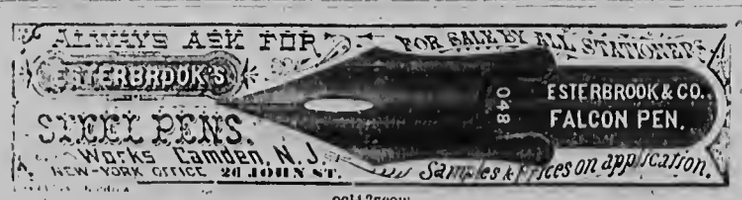


oct14 2yeow

MISFIT CARPETS.

Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place,

112 FULTON STREET, N. Y.

SIDE ENTRANCE. OPPOSITE FULTON STREET PRAYER-MEETING.

Goods Sent to Any Part of the United States Free of Charge.

SEND FOR A PRICE LIST se6 1y

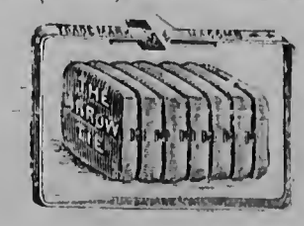
$250 A MONTH—Agents wanted everywhere. Business honorable and first-class. Particulars sent free. Address J. WORTH & CO., St. Louis, Mo. se9 1y

FOR LADIES ONLY.—Lady Agents wanted to sell a Skirt-Supporting Corset and Skirt Supporter. Address or apply to MME. GRISWOLD, 21 E. Sixteenth street, New York. se16 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.

(Late Bartlett & Rayne.)

GENERAL AGENTS

48 Carondelet Street, cor. Union,

jy16 6m New Orleans.

THE JAS. LEFFEL Double Turbine Water Wheel,

Manufactured by

POOLE & HUNT,

Baltimore, Md.

7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; scientific and of very best finish. Send for Circulars.

mh27 1y

MACHINERY.

IRON AND WOOD-WORKING MACHINERY OF EVERY DESCRIPTION.

COLD-ROLLED SHAFTING.

HANGERS, PULLEYS, COUPLINGS, BELTING, etc. Send for illustrated catalogue and price list.

GEORGE PLACE,

121 CHAMBERS AND 103 READE STREET,

NEW YORK CITY. au19 1y

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

Illustrated Catalogue sent Free.

VANDUZEN & TIFT,

102 and 104 East Second St., Cincinnati

nh11 1y

MISCELLANEOUS.

WILLIAM GREGG. MRS. ADA GREGG.

Gregg's Purchasing Bureau,

NO. 154 CANAL STREET,

Next door to New Orleans Savings Institution,

NEW ORLEANS, LA.

A long acquaintance with the various kinds of

SEWING MACHINES

has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Buckeye Hand Machine, only $25. We repair all Machines at low rates. We take old Machines in part payment for new ones.

Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.

MRS. ADA GREGG

respectfully offers her services to purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured in the latest styles, under her own supervision.

N. B.—All inquiries relative to articles mentioned or unmentioned will be answered free of charge.

Second-hand Machines, in good order, at half price. The best Needles for all Machines.

REFERENCE.—J. L. Power, Jackson, Miss.

Send for catalogue and circular.

se4 1y GREGG'S PURCHASING BUREAU.

J. A. LACHOIX,

PROPRIETOR OF THE

Pontchartrain Cheap Store,

COR. FRENCHMEN AND VICTORY STREETS

Ladies,' Gent.'s, Misses and Children's

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods, at prices which defy competition.

Call and examine my stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. ja25 1y

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ESTABLISHED IN 1856.

Workingmen's Grocery Store.

THE BEST OF EVERYTHING HOUSEWEIGHT AND HONEST DEALING.

EVERYTHING SOLD AT THE LOWEST POSSIBLE PRICES, AND

Exclusively for Cash.

Meats of all kinds, choice Family Flour, Sugar, Tea, Coffee, and all kinds of Fancy Goods, etc. Customers will find that they can save money, even on staples, by purchasing of me. Call and see. Polite attention given to every one.

J. B. REEL,

1779 and 781 Tchoupitoulas street,

oc7 6m Bet. Philip and Soniparu, Fourth District.

SOUTHERN SHOE MANUFACTORY.

We hope all will follow the example of our friend. We have just made another visit to the Shoe Manufactory of our esteemed and enterprising fellow-citizen, Mr. JOHN HANSEN, 33 and 35 Canal street, and, notwithstanding the hard times, we find that he is employing one hundred hands, and thereby supporting at least five hundred persons. His work is of the best quality and is sold at the LOWEST PRICES, even below what the same goods can be bought for at the North. We advise all country merchants to call and see Mr. Hansen's stock before they purchase elsewhere, and thereby keep the currency at home.

Ladies and gentlemen who wish to make Christmas and New Year presents of Boots and Shoes should call on Mr. Hansen before purchasing elsewhere, as they can have the goods at wholesale prices, and of the same time sustain home-manufactured articles. de14 1m CITIZEN.

GLASS STAINERS

CUTTERS, AND EMBOSSERS.

CHURCH WINDOWS A SPECIALTY.

Estimates and Sample on application.

WM. COULTER & SON.

102 A BUCKE, 24 St., CINCINNATI, O.

nh18 1y

F. JORGER,

COR. DRYADES AND SECOND STS.,

NEW ORLEANS, LA.,

DEALER IN

Drugs, Medicines and Chemicals,

Fancy and Toilet Articles, Sponges, Brushes, Perfumery, etc. Prescriptions carefully compounded with accuracy and dispatch, by competent persons, at all hours of the day and night. no11 3m

---

$42 A WEEK.—Agents wanted. Business permanent. No soliciting required. For further particulars address J. KENNEDY & CO., Richmond, Ind. de9 1t

New Orleans Markets.

From the New Orleans Price Current.

The river is 11 feet 1 inch below high-water mark.

COTTON.—The following are the arrivals for the three days ending December 21:

Mississippi river and bayous	bales... 21,515
Red river	4,452
Ouachita river	858
Railroads	8,380
Lake	130
Mobile	1,262
Texas	3,158
Florida	7
Total	40,065

On Saturday the business during the morning did not exceed 2,500 bales, but later in the day factors offered their stocks rather more freely, and buyers came forward with a better spirit, taking 5,676 bales, making the total sales of the day 8,150 bales. Good staple kinds were held with unabated firmness, but the general run of the offerings were easier, without requiring any change in quotations, except a reduction of 5c. in the inside figures of middling and good middling. Average lists of middling sold at 12⅜c., while desirable and more even-running lists of the same grade could not be had under 12⅝c. On Monday the sales during the morning embraced 1,500 bales, after which, as factors evinced a disposition to meet the demand freely, buyers came forward with rather more spirit, and took in addition 5,600 bales, making a total of 7,100 bales. Good staple kinds fully maintained their previous position, middling headers, for example, commanding 12⅞@13c. On Tuesday the movement was quite active, and resulted in sales of 10,450 bales. Prices ruled at ¼ more in favor of buyers, excepting for good staple kinds, and the figures paid indicated a falling off in the general run of the offerings.

The above makes an aggregate for the past three days of 25,700 bales, against 27,200 for the corresponding time last week and 21,709 the week before.

The receipts proper at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are 358,627 bales, against 445,159 bales to the same date last year, and the increase in the receipts at all the ports up to the latest mail dates, as compared with last year, is 144,963 bales. The increase by the reports per telegraph is 159,871—2,008,499 against 1,848,628. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 80,751 bales to France, of 122,992 to other foreign ports, and a decrease of 84,619 to Great Britain. We quote:

Ordinary	10⅛ @ 10⅜
Strict ordinary	10⅜ @ 10⅝
Good ordinary	10⅝ @ 10⅞
Strict good ordinary	11 @ 11⅛
Low middling	11⅛ @ 11⅜
Strict low middling	12 @ 12⅛
Middling	12⅛ @ 12⅜
Strict middling	12⅜ @ 18
Good middling	13⅜ @ 13⅝
Middling fair	14 @ 14⅜

COTTON STATEMENT.

Stock on hand Sept. 1, 1875...bales		9,376
Arrived past three days	43,765	
Arrived previously	616,954	
Excess in actual stock made from linters, loose, etc	2,370—	
		659,419
		670,345
Exported past three days	28,906	
Exported previously	410,520—	
		439,506
Stock on hand and on shipboard		231,839

SUGAR.—The demand has continued good for all good grades, while low grades are difficult of sale. The supplies on Saturday and Monday, comprising 3,402 hhds, were sold, together with some previous receipts, at stiffer prices: Inferior 4@5⅛c., common 5⅝@5⅞c., good common 6c., low fair 6⅛c., good fair 6⅜@6⅝c., fully fair 6¾@7c., prime 7⅛@7¼c., strictly prime 7⅜c., choice 7½c., gray clarified 7⅝@8⅛c., yellow clarified 8⅛@8⅜c., and off-white clarified 8¼c.

MOLASSES.—The demand has continued good, especially for the good grades, and the supplies on Saturday and Monday, comprising 8,417 bbls., 20 half bbls. and 5 quarter bbls., sold at firmer prices: 29@30c. for inferior, 33c. for cistern-bottom, 25½@35c. for centrifugal, 30@35c. for common, 39@43c. for good common, 40@42c. for fair, 43@45c. for prime, and 47@51c. for strictly prime.

CORN MEAL.—On Tuesday 250 bbls. sold in three lots at $2.50, and 75 at $2.65; 75 bbls. fancy brought $3.45 ₱ bbl.

CORN.—On Tuesday there was a good supply and limited demand, and 1,950 sacks sold at 54@55c. for ordinary yellow, 56c. for prime white, and 58@60c. for choice yellow.

OATS.—On Monday 600 sacks sold at 50@53c. for Galena.

BACON.—There are no shoulders on hand, and sides are in light supply. The demand, however, is confined to the order trade at 14½c. for clear rib sides, and 14c. for clear sides.

HAMS.—Choice sugar-cured continue very scarce and in demand, and command 17½@18c. ₱ lb.; inferior are dull at 15@16c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 113⅛@113⅜, against 113⅜ at New York, and after a limited business closed at 113⅜@113⅝, against 113¾ in that market.

SILVER.—The market is now quoted at 108⅝@109⅝ for American half dollars, and —@95 gold for Mexican dollars.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS:		
Cotton scrapers	$4 00	5 00
Cotton sweeps	4 00	5 50
Cultivators, Diam. and shovel-tooth	7 25	12 00
Cultivators, riding and walking	25 00	35 00
Shovels and spades	7 50	15 00
Axes	17 00	19 00
Shovel plows	4 50	5 50
Half do., with cutters	6 00	18 00
Manly's double-shovel plow	5 50	7 25
Corn mills, Coleman's	120 00	225 00
Bradford's grist mills	150 00	225 00
BRICKS, ₱ M:		
Lake	9 00	14 00
Country	8 00	—
English fire	47 50	50 00
American fire	35 00	— —
CANDLES, ₱ lb.:		
Sperm, New Bedford	25	26
Tallow	12	17
CHOCOLATE, ₱ lb.:		
Cocoa	38	60
No. 1	— —	— —
Sweet	21½	— —
COAL, ₱ ton.		
Anthracite	— —	— —
Western, ₱ bbl	10	— —
COFFEE, ₱ lb.:		
Mexican	— —	— —
Java	34	36
COTTON SEED:		
Rough, ₱ ton	— —	— —
In sacks	12 00	— —
EGGS, ₱ dozen:		
Western	27	30
FERTILIZERS, ₱ ton:		
Stern's raw-bone superphosph'e	— —	— —
Stern's fine-ground bone	— —	— —
FLOUR, ₱ bbl.:		
Double extra	4 25	— —
Superfine	4 12½	— —
Fine	— —	— —
GLASS, ₱ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
HAY, ₱ ton:		
Prime	19 00	— —
Choice	16 00	— —
IRON, ₱ ton:		
English, ₱ lb	— —	— —
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	5½	7½
Nail rods	9	10
Castings, American	5½	6
LEATHER, ₱ lb.:		
Sole, hemlock	27	28
Sole, oak	35	40
Harness	35	45
Calf-skins, ₱ dozen	20 00	75 00
Texas, rough, ₱ lb	24	26
LIME, ₱ bbl.:		
Western	1 50	1 75
Cement	2 00	2 25
Plaster Paris	2 25	2 50
LUMBER, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	16 00	18 00
Flooring, rough	— —	16 00
Ceiling, dressed	10 00	12 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	— —
Scantling	10 00	12 00
Shingles, ₱ M	— —	3 00
Laths	— —	— —
OILS:		
Lard, ₱ gallon	1 12	1 15
Coal oil, in barrels	14	15
Linseed, raw	68	70
SHADINES, ₱ dozen:		
One-half size boxes	2 50	— —
Three-quarter size boxes	3 50	— —
Full size boxes	4 50	— —
SUGAR, ₱ lb.:		
Crushed	11¼	11¾
Pulverized	11¼	11¾
TEAS, ₱ lb.:		
Imperial	80	90
Gunpowder	90	1 20
Hyson	25	— —
Young Hyson	25	1 40
Pouchong	25	— —
Oolong	27½	1 10
WAGONS, CARTS, ETC.:		
Wagon, two-horse	65 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim. skein	70 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	175 00	200 00
Ox wagon	90 00	125 00
Ox cart, complete	110 00	115 00
Cane cart	110 00	115 00
Pongee cart, complete	115 00	120 00
Plantation cart	50 00	55 00

CATTLE MARKET

NEW ORLEANS, Dec. 21, 1875.

Texas beeves, choice, ₱ head	$40 00 @ 46 00
Texas beeves, first quality, ₱ head	30 00 @ 35 00
Texas cattle, second quality, ₱ head	20 00 @ 25 00
Texas cattle, third quality, ₱ head	— — 15 00
Western beeves, ₱ lb. net	— — @ — —
Sheep, first quality, ₱ head	5 00 @ 6 00
Sheep, second quality, ₱ head	3 00 @ 4 00
Milch cows, choice, ₱ head	70 00 @ 80 00
Milch cows, ₱ head	40 00 @ 60 00
Calves, ₱ head	7 00 @ 9 00
Yearlings ₱ head	9 00 @ 12 00

Advertisers' Directory

OF THE

NEW ORLEANS CHRISTIAN ADVOCATE.

Alphabetically Arranged Under the Heads of the Business or Articles Advertised.

NOTE.—We take no advertisements except from those who we have good reason to believe are respectable and reliable. The publisher urges his solicitor and agents to seek the advertisements of the most worthy and reliable representatives in every branch of business, and not to apply to or accept business from persons of doubtful character. We have refused business to the extent of thousands of dollars each year for want of satisfactory information in reference to applicants. We think we may safely claim for the list below that it embraces, as a rule, the very best men and firms in the different branches represented.

☞ We do not retain dead advertisements.

Agencies.
Gregg's Purchasing Agency, 154 Canal street.

Agents Wanted.
W. H. Childester, 267 Broadway, New York.
H. S. Goodspeed & Co., 14 Barclay street, New York.
Mme. Griswold, 21 East Sixteenth street, New York.
H. J. Hall & Co., Baltimore, Md.
J. Kennedy & Co., Richmond, Ind.
E. W. Thompson, 24 Dey street, New York.

Barrels.
William F. Walsh, 13 North Front street.

Bells.
Blymyer Manufacturing Company, Cincinnati, Ohio.
Buckeye Bell Foundery, Cincinnati, Ohio.

Book-Binders.
Owen Geraon, 58 Camp street.

Books and Stationery.
Robert J. Harp, agent, 110 and 112 Camp street.
William D. Allen & Co., 121 S. Seventh street, Philadelphia.
American Sunday School Union, Philadelphia.
Baker, Davis & Co., Philadelphia.
Bride & Co., 769 Broadway, New York.
Bryan, Brand & Co., St. Louis or New Orleans.
J. H. Chambers & Co., St. Louis, Mo.
John Church & Co., Cincinnati, Ohio.
Hurd & Houghton, New York.
Nettleton & Co., Cincinnati, Ohio.
Queen City Publishing Co., Cincinnati, Ohio.
H. J. Smith & Co., 1727 Chestnut street, Philadelphia.
Valley Publishing Company, St. Louis, Mo.

Boots and Shoes.
R. F. W. Backman, 18 Camp street.
Bonpois & Paul, under St. Charles Hotel.
Louis Gimbel, agent, 578 Magazine street.
John Hansen, 34 and 35 Canal street.
William Hogan, 99 and 101 Canal street
D. Katzenstein, 133 Royal street.
John Kenz, 16 Royal street.
J. A. Lacroix, corner Frenchmen and Victory streets.
H. Mumme, 451 Dryades street.
Pierre Samorini, cor. Customhouse and Bourbon streets.

Candy Manufacturers.
Miller & Dielmann, 50, 52 and 54 South Peters street.

Carpets.
A. Brousseau, 17 Chartres street.
Elkin & Co., 168 Canal street.
Heath, Pippey & Lara, 89 Camp street.
Misfit Carpets, M. J. Bendall, 112 Fulton street, New York.

Carriages and Wagons.
D. M. Hollingsworth, 157 Gravier street.
J. Lowman & Son, Cleveland, Ohio.
J. A. Lum & Co., 162 Gravier street.

Charts.
National Publishing Company, Memphis or Atlanta.

China and Crockeryware.
Samuel E. Moore, 55 Camp street.
Navra & Offner, 129 Canal street.
W. C. Shepard & Co., 29 Camp and 112 Common street.

Chromos.
E. & H. T. Anthony & Co., 501 Broadway, New York.
Roe & Simpson, 105 John street, New York.

Church Furniture.
R. N. Buckley, Philadelphia.

Clothing.
D. Mercier, corner Danphine and Bienville Sts.

Coal and Wood.
J. Chandler, corner Philip and Tchoupitoulas streets.
Sam. Smith, 351 Dryades street.
H. & C. Tyler, 9 Carondelet street.
William Veldeu, corner Philip and Prytania.
B. D. Wood & Bro., 106 Common street.

Confectionery.
F. Trolle, 580 Magazine street.

Cotton Cleaner.
Frierson & Co., 77 Carondelet street.

Cotton Presses.
W. H. Reynolds, corner South Market and Fulton streets.

Cotton Ties.
R. W. Rayne & Co., 48 Carondelet street.

Cream Baking Powders.
William H. Shepard, 106 Camp street.

Croquet.
Bradley's Patent Croquet, Robt. J. Harp, agent, 110 and 112 Camp street.

Dentists.
Dr. John O. Angell, 89 Canal street.
James W. Barnum, 508 Magazine street.
Dr. G. A. Betancourt, 173 St. Joseph street.
Dr. George J. Friedrichs, 155 St. Charles street.

Dry Goods.
D. H. Holmes, 155 Canal and 15 Bourbon street.
Jackson Store, corner St. Ann and Chartres streets.
Auguste Marx, 383 Dryades street.
P. W. Mohr, 619 Magazine street.

Educational.
Blackman's Commercial College, 131 Carondelet street.
Emory and Henry College, Washington county, Va., Rev. E. E. Wiley, president.
Mansfield Female College, Mansfield, La., Thos. Armstrong, president.

Electricity.
Paoli Belt Company, 12 Union Square, New York.

Factors and Commission Merchants.
Aiken & Watt, 46 Union street.
Barbour & Co., 55 Gravier street.
Bussey & Co., 188 Gravier street.
H. A. Given & Son, 61 Baronne street.
J. Palmer Strong, 461 Greenwich street, New York.
D. H. Wallace & Co., 79 Carondelet street.
W. C. Watts & Co., Brown's buildings, Liverpool, England.
N. D. Wetmore, 166 Gravier street.
Joseph B. Wolfe & Co., 59 Carondelet street.

Firearms.
John's Gun Store, 39 St. Charles street.
R. Rhodes, 55 St. Charles street.

Florists.
C. F. Melville & Son, 649 Magazine street.

Furniture.
John Bois, 152 and 154 Camp street

Games.
William H. Gould, Worcester, Mass.

Gardening.
Peter Henderson, New York.

Glass Staining.
William Collier & Son, 102 and 104 East Second street, Cincinnati, Ohio.
William Gibson's Sons, N. E. corner of Broadway and Thirteenth street, New York.
Adolph Sutter, St. Louis.

Grates and Fenders.
Conover, Woolley & Co., 308 Canal street, New York.

Groceries.
Keep, Raymond & Co., 77 and 79 Poydras street.
John L. Lavelle, 361 Dryades street.
J. D. Reed, 779 and 781 Tchoupitoulas street.
Mrs. A. C. Wilner, 552 Magazine street.

Hair Goods.
George T. Schilling, 381 Dryades street.

Hardware.
A. Baldwin & Co., 74 Canal, and 91, 93 and 95 Common street.

Holiday Goods.
R. H. Macy & Co., New York.

Hotels.
Grand Union, New York.
Hoffman House, Madison Square, New York.
Irving House, Broadway and Twelfth street, New York, George P. Harlow, proprietor.
Westminster Hotel, Irving Place and Sixteenth street, New York.

Insurance.
Factors' and Traders' Insurance Company, 37 Carondelet street.
Mechanics' and Traders' Insurance Company, 14 Carondelet street.

Iron Works.
William Ebert, 164 and 166 Magazine street.

Leather.
John Frank & Co., 142 Poydras street
A. F. Ricau, 50 Customhouse street.

Lime.
J. C. Stewart, 209 Julia street.

Lumber.
Nevers & Hery, 315 Julia street.
Roberts & Co., 301, 303, 305 and 307 Gravier street.

Machinery.
Blymyer Manufacturing Co., 664 to 694 Eighth street, Cincinnati, Ohio.
Meneely & Kimberly, Troy, New York.
George Place, 121 Chambers street, New York.
Turbine Water-Wheel, Poole & Hunt, Baltimore, Md.
R. J. West, 115 and 117 Magazine street.

Medical.
Angell's Homeopathic Pharmacy, 152 Julia street.
A. Carronche, agent, 39 Chartres street.
Cincho-Quinine, Billings, Clapp & Co., Boston, Mass.
Citrate of Magnesia, Arthur Rogers, 193 Spring street, New York.
Citrate of Magnesia, etc., Hofmann & Co., N. Y.
P. L. Casseus, 37 Royal street.
Mrs. E. J. Harding, St. Louis.
F. H. Hubbard, M. D., St. Louis.
F. Jorger, corner Dryades and Second streets.
Laplace's Indian Turnip Pectoral Balm, 23 and 25 Elysian Fields street.
Liebig's Extract of Beef and Tonic Invigorator, E. J. Hart & Co., agents, New Orleans.
Dr. McLane's Remedies, Fleming Bros., Pittsburg, Pa.
New Louisiana Remedy, 167 Camp street.
Drs. Park & McIlvain, 21 East Sixteenth street, New York.
J. A. Pezzoni, St. Louis.
Pocket Inhaler, William R. Cramb, M. D., Buffalo, N. Y.
Pocket Inhaler, W. H. Smith & Co., Buffalo, N. Y.
Simmons' Liver Regulator, J. H. Zeilin & Co., Philadelphia.
Swaim's Panacea, W. H. Schieffelin & Co., 170 William street, New York.
Tarrant's Seltzer Aperient.
Dr. Van Dyke, 1421 Green street, Philadelphia.
Max Viller, 305 Poydras street.

Magic Lanterns.
William Y. McAllister, 728 Chestnut street, Philadelphia.

Marble Works.
Karshaedt & Bienvenu, 114 and 120 Camp street.
George Stroud, 158, 160, 162 and 164 St. Charles street.

Millinery.
A. Bagoret, 32 Chartres street.
H. Felsenfeld, 99 Canal street.
Mrs. Fricke & Williams, 586 Magazine street.
F. R. Hardon, 27 and 29 Chartres street.
Mme. C. Samson, 695 Magazine street.

Musical Instruments, Publications, Etc.
Robert J. Harp, 110 and 112 Camp street.
Chambers Piano Factory, 306 Fourth avenue, New York.
Chas. H. Ditson & Co., 711 Broadway, New York.
Oliver Ditson & Co., Boston, Mass.
A. G. Gardner, 807 Magazine street.
S. S. Hamill, 101 Gore street, East Cambridge, Mass.
Mason & Hamlin Organ Company, New York.
George A. Prince & Co., Buffalo, N. Y.
C. Rogers & Co., 228 East Forty-Second street New York.
Philip Werlein 78, 80, 82 and 90 Baronne street.
George Woods & Co., Cambridgeport, Mass.

Novelties.
L. J. Marcy, 1310 Chestnut street, Philadelphia.
Philadelphia Novelty Manufacturing Company, 804 Franklin street, Philadelphia.
Short & Co., St. Louis.

Oil.
Louisiana Oil Company, J. H. Duggan, secretary.

Paint.
Empire Iron-Clad Paint Company, 30 West Broadway, New York.

Pens.
R. Esterbrook & Co., 26 John street, New York.
Joseph Gillott & Son, New York.
Harrison, Bradford & Co., 75 John street, New York.

Periodicals.
The Atlantic, Hurd & Houghton, New York.

Photography.
T. Lilienthal, 121 Canal street.

Printing Ink.
S. Collins & Co., 26 Frankfort street, New York.

Printing Presses.
W. Y. Edwards, 36 Church street, New York.

Professional.
Dr. C. J. Bickham, office, 649 Magazine street, corner of Jackson.
Dr. H. DeVillemonte, 154 Canal street.
Dr. William H. Holcombe, 130 Canal street.
Dr. J. J. Lyons, office, 219 Carondelet street.
Merrick, Race & Foster, law office, corner of Camp and Commercial place.
Dr. Henry Smith, 130 Canal street.
A. L. Tucker, attorney at law, 160 Common street.

Railroads.
Great Jackson Route, A. D. Sheldon, agent, 22 Camp street, corner of Common.
New Orleans and Texas Railroad, C. H. Allen, general manager.

Restaurants.
Four Seasons, John Bosio, 111 Chartres street.

Savings Banks.
Citizens', Grunewald Hall, M. Benner, cashier, J. L. Gubernator, president.
Louisiana Savings Bank and Safe Deposit Company, 51 Camp street, John S. Walton, cashier.
New Orleans Savings Institution, 156 Canal street.

Seeds.
R. Fratscher, 15 and 17 Dumaine street.
R. Maitre, 662 Magazine street.

Seltzer Water.
Victor Letorey, 51 Poeyfarre street.

Sewing Machines.
Domestic Sewing Machine Company, New York.
Domestic, M. S. Hedrick, 53 Chartres street.
William Gregg, 154 Canal street.

Shirts and Furnishing Goods.
B. T. Walshe, 110 Canal street.

Show Cases.
John Henderson, 276 Canal street, New York.
J. H. Hluriehs, 61 Chartres street.

Soap.
J. H. Keller, 110 Gravier street.

Stationer and Printer.
A. W. Hyatt, 38 Camp street.

Tea and Coffee.
Great China and Japan Tea Depot, J. J. Martin, 8 Camp street.

Tobacco.
E. Bourgeois, 19 Conti street.
J. P. Chaspard, 135 Decatur street.

Undertakers.
T. W. Bothick, 271 Camp street.
Thomas Markey, 40, 42 and 44 Claiborne street.

Visiting Cards.
W. C. Cannon, 46 Kneeland street, Boston.

Watches and Jewelry.
Barnes & Bro., 224 Main street, Louisville, Ky.
A. Boitel, 58 Royal street.
H. P. Buckley, 5 Camp street.
A. B. Griswold & Co., corner Canal and Royal streets.
Ketcham & McDougall, 4 Liberty Place, New York.

Yeast.
"Twin Brothers," 34 Church street, New York.

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(Gill Pebble Glass) Spectacles and Eye Glasses are the best for failing sight. Cut from real stone perfectly transparent and hard like a diamond, they cannot be scratched, (one pair will last longer than five pairs of the best glass, and preserve the sight double). Illustrated Priced Catalogue showing how to order, sent free to any address. Spectacles sent safely by mail, and warranted to suit. BARNES & BRO., Opticians, 224 Main St., bet. Sixth and Seventh, Louisville, Ky.

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CITRATE OF MAGNESIA,

in six-ounce bottles, in powder. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all Febrile cases. Good for all seasons of the year. Prepared by ARTHUR ROGERS, 193 Spring St., N. Y. For sale by all druggists. E. J. HART & Co., wholesale agents, New Orleans. se30 1yeow

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GREAT

China and Japan

TEA DEPOT

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NEW ORLEANS.

J. J. MARTIN,

PROPRIETOR.

THE ONLY HOUSE IN THE SOUTH DEALING EXCLUSIVELY IN

TEA & COFFEE!!

Price List of Teas.

KIND OF TEA.	Price per lb.
Oolong, Black	$ 40
Oolong, Black	50
Oolong, Black	60
Oolong, Black	75
Oolong, best Black	1 00
Mixed, Green and Black	50
Mixed, Green and Black	60
Mixed, Green and Black	75
Mixed, Green and Black	1 00
Mixed, best Green and Black	1 20
Imperial, Green	50
Imperial, Green	60
Imperial, Green	1 00
Imperial, Green	1 20
Imperial, Green	1 40
Young Hyson, Green	1 00
Young Hyson, Green	1 00
Young Hyson, best Green	1 40
Gunpowder, Green	1 20
Gunpowder, Green	1 40
Gunpowder, best Green	1 60
English Breakfast, Black	75
English Breakfast, Black	1 00
English Breakfast, Black	1 20
Japan, Uncolored	1 00
Japan, best (natural leaf	1 20
Orange, Pekoe (for flavoring)	1 20

TEAS of all grades and varieties shipped in original packages, or in fancy Chinese Caddies of 5, 6, 8, 10, 12 and 15 pounds, *net weight*; and also quarter-chests, weighing 25 pounds *net*.

COFFEE.—We sell Coffee in bags of 25, 50 or 100 pounds each, or in original packages. Country Merchants, Planters and others ordering from us can depend upon getting CHOICE GOODS, in quantities to suit, at the very

Lowest Market Rates!

We also Parch and Grind Coffee by

STEAM POWER,

And are prepared to contract for and furnish, at a few hours' notice, any quantity, however large, of Parched or Ground Coffee at a trifling advance on the price of green.

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Receiving orders for prepared Coffee can have their own goods parched and ground by us at a trifling cost.

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On receipt of 25 cents we will send to your address *free, by mail*, small samples of any one, or of several varieties of our goods, which amount will be deducted from a purchase of *Ten Dollars and upward*.

NOTICE.

Goods, when prepaid, will be placed on board of Steamers or Cars in this city *free of drayage*.

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J. J. MARTIN,

NO. 5 CAMP ST., NEW ORLEANS, LA.

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NEW ORLEANS, ST. LOUIS AND CHICAGO RAILROAD CO.

GREAT JACKSON ROUTE.

On and after October 31, 1875, AT 5.30 P. M.,

Trains depart and arrive as follows, from Carondelet street Depot:

DEPART.

Express	7.20 A. M.
Mail	5.30 P. M.

ARRIVE.

Express	11.30 P. M.
Mail	12.30 A. M.
Accommodation (on Monday)	10.30 A. M.

PULLMAN PALACE SLEEPING-CARS THROUGH TO ST. LOUIS, CHICAGO AND CINCINNATI.

Only one change of Sleeping-Cars to Eastern cities.

Tickets for sale and information given at No. 22 Camp street, corner of Common.

A. D. SHELDON, Agent.
de9 6m E. D. FROST, General Manager.

NEW ORLEANS AND TEXAS RAILROAD.

DONALDSONVILLE, BAYOU GOULA, ETC.

The steamer FRANK MORGAN will leave the foot of Bienville street DAILY at 7.45 A. M. for Westwego, with passengers for all stations on the New Orleans and Texas Railroad. Returning, will arrive at 6 P. M.

Freight received at the same place up to 2 P. M. each day will be delivered at its destination next morning.

C. E. PAYNE, Agent.
C. H. ALLEN General Manager. de2 1t

MISCELLANEOUS.

SANTA CLAUS

DON'T BUY HIS

DRY GOODS!

At Humbug Auctions, but of well-known, fair-dealing merchants, and that is why

AUGUSTE MARX,

383.....18 RYADES STREET.....383

(Take the Green Car, cor. Canal and St. Charles Sts.)

Is selling such quantities of

New SILKS, latest shades, worth $2 and $2.50, at $1 to $1.25 per yard.
Black SILKS at proportionate reductions.
Black ALPACA, Black and Colored MERINO, CASHMERE, BOMBAZINE, TAMISE.
Black and Colored EMPRESS CLOTH.
POPLINS, from 10 cents upward.
HOSIERY, CORSETS, HANDKERCHIEFS, NOTTINGHAM LACE, KID GLOVES.
RIBBONS, SCARFS, CUFFS and COLLARS.
SHAWLS, TOWELS, TABLE LINEN.
Brown and White COTTON.
CANTON FLANNEL, FLANNEL.
RUGS, MATTINGS, OIL CLOTH, CARPETS, etc., etc. de18 1m

FOR THE HOLIDAYS.

GREAT REDUCTION IN

BOOTS AND SHOES

AT

578.....MAGAZINE STREET.....578

Opposite the Magazine Street Market,

(Sign of the Lady's Boot,) New Orleans.

This is the greatest Boot and Shoe House in the South, where Boots, Shoes and Hats can be purchased at THE LOWEST PRICES—Cheaper than the Cheapest. A call is all that is asked to convince any one that this is the cheapest and best place to purchase Boots, Shoes and Hats in the South.

Parties at a distance from New Orleans can take their own measure and purchase their Boots or Shoes by mail with the aid of our Card of Measurement. Send, or call and get one.

We manufacture all descriptions of Boots, Shoes and Gaiters at the very lowest prices. All work warranted to be of the best material.

de16 1y LOUIS OIMBEL, Agent.

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Gardening for Profit!

If you wish to become a Commercial Florist, read

Practical Floriculture!

If you wish to Garden for Amusement or for Home Use only, read

Gardening for Pleasure!

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Peter Henderson & Co.

35 Cortlandt Street.

NEW YORK.

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FOR THE CURE OF

LIVER COMPLAINT,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increase on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 21. NEW ORLEANS, THURSDAY, DECEMBER 30, 1875. NO. 52.

THE DYING YEAR.

BY C. C. FRASER TYTLER.

The year is dying, soberly the trees
Are mellowing—with a dull sad face
They look against the sadness of the sky;
The glory of the summer has gone by,
Gone is the smile of gladness from the place.

I sad to see the sun come later up,
And sad to see him pass betimes away,
And sad the pallid gilds he throws across
The leaf-strewn garden; sad the sense of loss,
The all-pervading fragrance of decay.

Yet at the open window, as I sit
With closed eyes, and hear the gentle rain
Fall on the damp green earth like lovers' sighs,
And feel the breath of earth uprise
From far and near, from hillock and from plain,

The same soft drip of lightly falling showers,
Upon the moss-greens growing everywhere,
The same strange stilly warmness in the air,
The cawing of the rooks, the gentle drift
Of odorous distillings in the air,

Daffodils growing on the field's green breast,
Buds all a-blow, and the enchanted breath
Of violets peeping in the dump hedgerow,
Kindled to being—O mystery, that so
Death looks like life, and life so like to death!

Sunday Magazine.

News of the Week.

DOMESTIC.

GALVESTON, December 21.—Advices from Eagle Pass state that three hundred Lipans, Julneois and Comanches, Indian warriors, are reported by Mexican traders at the Canon of San Roderige, forty miles above Remilo.

It is thought the object of the Indians gathering is depredations in Texas.

Dispatches from Fort Clark state that the Mexicans crossed the river twelve miles below San Felipe, surprised Pond's ranch, killed three men, and captured all arms and horses and six hundred cattle. Companies of citizens are organizing to follow them. Much trouble is apprehended.

A horrible massacre is reported near Atoks, Indian Nation. The bodies of four persons were found buried on the prairie, two of them females. Two were burned beyond recognition. The others were whites. A pony, with a lady's saddle, dog and gun, were found near. They had all been shot.

Three men were seen riding about nine miles from the spot, who are supposed to have done the shooting. The prairies were fired to destroy their trail.

NEW YORK, Dec. 21.—Mount Vesuvius is in an eruptive condition. Instruments in the observatory are in motion, and Prof. Palmieri predicts a long period of eruption.

BOSTON, Dec. 22.—An explosion occurred in South Boston, by which a large number of persons were injured and several killed. The large gas main running under Federal street bridge to South Boston, along the water's edge, under the pavement on Federal street, exploded with a loud noise, tearing the pavement a distance of one hundred and fifty feet.

The street was thronged with people at the time, and many are buried under the debris. Crosby's grain warehouse was badly shattered and will have to be taken down; the foreman was instantly killed. It is supposed several persons were blown into the water. Several dead bodies have already been taken out. The wildest rumors prevail.

NEW YORK, Dec. 22.—The New England Society had its seventieth dinner at Delmonico's to-night. About three hundred members of the society and guests were present. Mr. Bailey presided, having at his right President Grant and on his left Gen. Sherman. Among the distinguished guests were the Japanese minister to this country, Gen. Hawley, Prof. Hitchcock, Ex-Gov. E. D. Morgan, C. H. Depew, District Attorney Phelps, Collector Arthur and Hon. Thomas Murphy. Rev. Dr. Ludlow pronounced the blessing. After the viands had been disposed of President Bailey arose and welcomed the guests.

GALVESTON, Dec. 22.—Very heavy rains prevailed throughout southern and western Texas during the past two days. The rivers and bayous are higher than for years. No trains left for the North to-day on account of the unsafe condition of the trestles. The roads north of Houston are reported broken and trains blocked. Steamers could not leave Houston to-day on account of the flood in the bayou. It is feared much damage is done to different roads and bridges.

RICHMOND, VA., Dec. 23.—The shocks felt here last night were veritable earthquake shocks, and no mistake. No comparison can be made with any similar antecedent event, inasmuch as it was the first experienced hereabouts. The statements of persons residing in various sections of the city coincide in the main as to the vibrations, duration and force of the shocks.

A short time after the cessation of the shocks the streets were alive with frightened and excited people. Many made their way to the newspaper and telegraph offices to learn the extent of the phenomenon, while others of more nervous temperament remained in the streets for hours, not daring to re-enter their houses for fear of the repetition of the shocks; but the remainder of the night passed off without further disturbance.

To-day this remarkable epoch in Richmond's history was the general topic of conversation, it being discussed in all its phases, each one having his own experience to relate.

Telegrams from various points in Virginia report shocks similar to those felt here. In some places a greater number of shocks are reported than in others. None of the reports agree as to the direction of the oscillation.

As far as heard from, shocks were not felt south of Petersburg, west of Lynchburg, north of Alexandria, nor east of City Point or James river. Along the Chesapeake and Ohio railroad shocks were felt as far as Staunton, one hundred and fifty miles northwest of Richmond, and the Danville railroad, to the southern border of the State. The probability is that the shocks in Richmond were as severe as at any other point, and no damage worth mentioning is reported from any direction.

SAN FRANCISCO, Dec. 23.—A dispatch from San Diego confirms the report of anarchy in Sonora, Mexico. A revolution is in progress and Yaquie Indians in revolt. Gov. Periquiera has levied a special tax to carry on the war. The revolutionary party, it is reported, are about to invade Sinaloa. Business is prostrated.

No further demonstrations have been made by the banditti at Campo. The presence of a posse from San Diego keeps them temporarily quiet. They threaten revenge for the shooting and hanging of their comrades in the recent raid. Cruse Lopez has been in command of the banditti since the death of Chavez. The Mexicans living on the border, with but few exceptions, are in league with the banditti. A cavalry company will leave here to-morrow for San Diego.

A dispatch from San Diego says a courier arrived from San Rafael, capital of Lower California, reporting that the revolutionists had attacked the place and killed Gov. Villagrena and twenty-nine others, and had possession of everything. The report needs confirmation.

WASHINGTON, December 27.—The whisky ring has found that its war on Secretary Bristow is too heavy an undertaking and has taken a sail.

Babcock indignantly denies any connection with the Chicago *Inter-Ocean's* publication of Saturday, charging, apparently upon the authority of Babcock, that Bristow had been guilty of complicity with the whisky frauds.

The publication of the fact that the President has the evidence in his hands of Fish's duplicity, for which his resignation will be demanded, creates great excitement in official circles. It is plainly evident that Fish stands in the President's way in respect to Cuban matters, and the President, intending to remove him, paves the way by publishing evidences of personal disloyalty to him, and will allege that as the cause.

Information has been received that several native tribes, encouraged by the success of the Greero tribe near Cape Palmas, made an attack recently on the settlers in another part of Liberia, but were vigorously repulsed. A private letter says that the peace of the republic is somewhat disturbed on the question of color. President Roberts is much embarrassed on this account, the fact of his not being of pure African blood being objectionable to many who are. An intelligent negro from the West Indies is the principal agitating spirit.

The more orderly of the Liberians would rejoice if they could be relieved of the leader in this piece of mischief.

BOSTON, Dec. 27.—At the Methodist preachers' meeting to-day an effort was made to have placed before the public a paper setting forth the views of the meeting with reference to the "third term" speech of Bishop Haven, but failed.

FOREIGN.

MADRID, Dec. 21.—Gen. Jovellar, minister of war, has been appointed Captain General of Cuba, in place of Valmaseda. Gen. Jovellar and Gen. Ceballas shortly leave for Cuba. Gen. Quesada will be appointed commander-in-chief of the armies of the North.

MADRID, Dec. 23.—The *Epoca*, of this city, says when the Carlist insurrection is suppressed an efficient army will be maintained in Cuba as a measure of precaution, and that heavy guns will be placed on the coast. At the same time Spain will propose to the United States a new and mutually advantageous treaty of commerce. Subscriptions have already been opened to defray the cost of manufacturing the heavy guns for the defense of Cuba.

CAIRO, EGYPT, Dec. 23.—It is rumored that the Khedive is negotiating for the sale of the Egyptian founders' shares in the Suez canal. The government of Great Britain, and M. DeLesseps, representing a combination of French capital, are the bidders. The latter has offered $9,000,000 for the shares.

BERLIN, Dec. 23.—It is stated the principal feature of the great powers' proposition relative to reforms in Turkey is that the embassadors of neutral powers at Constantinople shall exercise a permanent control in the execution of reforms in the provinces.

SINGAPORE, Dec. 23.—The British troops in Malacca arrived before Klutah, where the Maharajahs, Ismal and Leh, oppose them with a considerable force, and Gen. Colborne has asked for re-enforcements.

LONDON, Dec. 23.—The Prince of Wales landed at Calcutta to-day, and had a magnificent reception.

PARIS, Dec. 27.—The statue of Napoleon was replaced on the newly finished Vendome Column to-day. A large crowd assembled in the Place Vendome and Rue de la Paix and other adjacent streets to witness the proceeding. There was no ceremony.

LORD LYTTLETON, speaking at Oxford, said the income of the two great universities, including their colleges, amounted to the annual sum of £770,000, nearly $4,000,000.

Texas Conference.

Dr. John, editor of the Galveston *Christian Advocate*, writing of the Conference, says:

The Texas Conference met in the Methodist Episcopal church, Brenham, December 8, 1875. Bishop Pierce was in the chair. Rev. H. V. Phillpott, D. D., was elected secretary with Rev. R. T. Nabors. We are indebted to their courtesy for the following statistical items, which indicate more clearly than any other information at command the status of the Conference. There were reported 6,732 members, 57 local preachers; 458 infants baptized and 348 adults; 45 Sunday schools, 360 teachers and officers, 2,741 scholars; 9,247 books in library, 821 visitors taken, and $2,124.90 expended in the Sunday school work. We have 661 churches reported, valued at $175,755; 6 parsonages, valued at $5,760. There were raised on Bishops' fund, $365,80; Conference collection, $745.60; domestic missions, $1,205.75, and $1,437.67 for foreign missions; $324 for the poor. The preachers' claims amounted to $30,490, and their receipts $23,830. Some items in the above are worthy of note. While the preachers have been as well paid as in the other Conferences, yet their receipts fall below their claims $6,660. This is over twenty per cent. of their claims, and is certainly a large amount for the preachers to pay toward the supply of our people with the blessings of a gospel ministry.

APPOINTMENTS.

Galveston District.—N. A. Cravens, P. E. St. John's, to be supplied; St. James, I. G. John; Bay mission, John S. Clower; Houston; Shearn church, R. T. Nabors; Washington street and Chapmanville, I. Z. T. Morris; Harrisburg, T. R. Curtis; Harrisburg, B. T. Kavanaugh, supply; Columbia and Brazoria, J. T. Williamson; Velasco, G. H. Phair; Hockley, G. D. Parker.

Austin District.—J. W. Whipple, P. E. Austin, H. V. Phllpott; Swede mission, Carl Chanquist; Austin circuit, F. B. Rogers, supply; Elgin, R. W. Kavanaugh; Bastrop and Hill's Prairie, F. L. Allen; West Point, to be supplied; Giddings, W. G. Nelms; Ridgeway, J. T. Talley, supply; Cedar Creek, D. Morgan.

Chappell Hill District.—T. B. Buckingham, P. E. Chappell Hill, T. W. Rogers; Chappell Hill, J. Mathews, supernumerary; Brenham, R. D. Dashiell; Brenham mission, A. G. Beaumont; Independence, F. A. McShan; Travis, R. Alexander; San Felipe, J. Norwood; Burton, J. L. Lemons; Caldwell, W. M. Mathis, supply; Lexington, M. H. Porter; Birch Creek mission, T. A. Garrison, supply; Hempstead, U. C. Spencer.

Huntsville District.—James M. Wesson, P. E. Huntsville, F. T. Mitchell; Huntsville circuit, O. T. Hotchkess; Cold Springs, E. A. Stocking, supply; Willis, J. Burford; Plantersville and Courtney, G. S. Sandel; Navasota and Anderson, P. C. Archer; Prairie Plains, J. C. Huckabee; Madisonville, G. Powledge, supply; Zion, W. S. South; Zion, A. W. Smith, supernumerary; Bryan, S. C. Littlepage; Bryan circuit, R. W. Kennon.

Columbus Mission District.—A. L. P. Green, P. E. Columbus, P. W. Archer; Lagrange, C. L. Farrington; Oso circuit, S. L. Williams; Navidad, P. B. Saffold; Richmond and Eagle Lake, T. Whitworth; Wharton, to be supplied; Matagorda mission, S. H. Brown.

Editor of *Texas Christian Advocate*, I. G. John; regent of Southwestern University, F. A. Mood; Chappell Hill Female College, E. D. Pitts, principal; Andrew Female College, S. S. Smith, principal; agent for Andrew Female College, F. T. Mitchell.

Transferred.—H. S. Thrall, to West Texas Conference, and appointed to San Antonio; Mellville to Field, to Pacific Conference; O. Fisher, to Northwest Texas Conference, and appointed to Georgetown district; W. H. Biggs, to West Texas Conference, and appointed to Victoria; J. A. G. Rabe, to German Mission Conference.

Visiting Committees.—To Southwestern University: I. G. John, S. C. Littlepage, P. W. Archer, J. D. Giddings, J. D. Thomas, Chappell Hill Female College: T. W. Rogers, R. T. Nabors, A. G. Beaumont. Andrew Female College: R. W. Kennon, I. Z. T. Morris, P. C. Archer. Soule University: R. Alexander, U. C. Spencer, G. S. Sandel.

MISSIONARY APPORTIONMENT, LOUISIANA CONFERENCE, 1876.—The Conference Board of Missions apportioned the following amounts to the several districts, to be raised during the coming year, viz.:

	Domestic.	Foreign.
New Orleans district	$500 00	$1,734 77½
Delhi district	100 00	316 87½
Homer district	100 00	316 87½
Shreveport district	100 00	316 87½
Alexandria district	100 00	277 50
Opelousas district	100 00	277 50
Total	$1,000 00	$3,340 00

LAST SUNDAY, says the *Pacific Methodist* of December 17, was a day of rejoicing in St. Paul's church. After the sermon ten persons united with the church. In the evening another was presented for admission, making eleven adults. The services of the church are in a high degree spiritual, and there is developing a religious power which must tell for good on the community. The Sunday school is increasing in efficiency and influence, and everything denotes great prosperity. We rejoice.

Little Rock Conference.

The Little Rock Conference was held at Mineral Springs, Ark., December 8-13, Bishop Wightman presiding. S. G. Colburn was secretary; Benjamin McGhee, assistant. Bro. Blew reached home on Wednesday morning, greatly delighted with his visit and its results. The session was very interesting; but of its proceedings Bro. Blew will make his report next week. So at present we can give only the appointments and the place of the next session—Arkadelphia.

APPOINTMENTS.

Little Rock District.—A. Hunter, P. E. Little Rock, Second street, J. Atkins; Spring street, A. Monk; Collegeville, C. M. Slover; Mammelle mission, B. E. Mitchell; Little Rock circuit, S. N. Barns; Rich Woods, D. Leak; Lonoke station, H. H. Watson; Austin, J. McLauchlin; Hickory Plains, T. H. Ware, B. H. Malone, sup.; Carlisle, H. Armstrong; White River, W. J. Rogers; DeWitt, R. H. Sanders, and one to be supplied; president Arkansas Female College, L. M. Lewis; agent Arkansas Female College, A. R. Winfield.

Pine Bluff District.—W. H. Browning, P. E. Pine Bluff station, H. Jewell; Plum Bayou, C. C. Godden; Auburn, W. J. Davis; Swan Lake, W. H. Hagan; Red Fork, to be supplied (by J. B. Hawley); Lehi, J. P. Holmes, J. M. Bradley; Sulphur Springs, J. A. Anderson, W. Jones.

Arkadelphia District.—C. Pope, P. E. Arkadelphia station, C. F. Evans; Clark, A. W. Winfield; Tulip, G. Hare; Princeton, R. C. Atchley; Benton, H. Townsend, J. M. Cline; Rockport, D. T. Holmes; Hot Springs station, S. G. Colburn; Hot Springs circuit, W. F. Clarke; Mount Ida, E. M. Whitmore; Amity, J. C. Rhodes; Murfreesboro, W. J. Scott.

Camden District.—E. N. Watson, P. E. Camden station, J. Mackey, R. B. Allston, sup.; Camden circuit, J. R. Sherwood; Onachita, J. M. G. Douglas; Falcon, E. L. Gaddy; Louisville, W. Wootten; Magnolia, J. A. Parker, J. Turrentine, sup.; El Dorado, F. D. Van Valkenburgh; Lapeal, A. C. Biggs; Hampton, J. R. Cason.

Monticello District.—J. R. Harvey, P. E. Monticello station, J. F. Carr; Mount Pleasant, D. H. Linebaugh; Selma, J. A. Clower; Laey, G. W. Duncan; Palestine, E. Garrett; New Edinburg, W. C. Dunn; Warren, H. D. McKinnon; Hamburg, J. H. Blakely; Bartholomew, A. D. Jenkins, J. Jenkins; Eudora, J. W. Haskew; Arkansas and Chicot, J. Pryer; Holly Grove, Z. T. McCann; Luna and Lake Village, W. H. Vaughn; Selma High School, J. H. Riggin, principal.

Washington District.—B. G. Johnson, P. E. Washington station, C. D. McSwain; Hope station, C. O. Steele; Centerville, R. W. Evans; Prescott, F. M. Winburne; Mineral Springs, G. W. Matthews; Center Point, to be supplied (by A. Biggs); Locksburg, J. G. Ward; Ultima Thule, to be supplied (by W. A. Wilson); Dallas, J. D. Whitesides; Richmond, W. R. Gardner; Rondo, T. P. Minor; Bright Star, P. W. Preston; Mineral Springs High School, T. W. Hays, president.

Transferred.—H. B. Frazee, to Florida Conference; L. D. Webb, to White River Conference.—*Western Methodist.*

Another $100,000 for Vanderbilt University.

The Nashville *American* contains the following interesting item, which we believe is correct:

We understand that, for the purpose of completing the plans already projected, Mr. Vanderbilt has very lately increased his donation, previously made, by nearly $100,000, thus making in all about $700,000 that he has already given to establish in the South a first-class university. This is a princely donation from a citizen of the North to the people of the South, and is gratefully recognized as such.

Acts of generosity of this character, more than any mere acts of legislation, tend to produce, and are producing, a genuine restoration of kindly feeling between the two great sections of the country.

As the children of the South, in their elementary education, found so munificent a benefactor in the late George Peabody, whose name, by reason of his noble generosity, will ever be held in the highest esteem throughout the entire country, so are we greatly encouraged that the cause of higher university education in the South has found so generous a supporter in the person of Cornelius Vanderbilt. One gift was necessary to supplement the other. While the young children scattered throughout the Southern States receive the inestimable benefits of the Peabody fund, the young men of the South who desire an education of the highest order this country or any country affords will recognize in Mr. Vanderbilt their great benefactor.

It requires a large amount of money to establish a university—one in fact, and not in name only. The South needs such an institution, and we hope that, by the combined efforts of the friends of the Vanderbilt, the day may not be far distant when she may boast of an income of over $200,000 per year, and thus become the Harvard of the South.

If we embrace error we reject truth, and the rejection of truth then necessarily involves in it the rejection of the God of truth.

Alabama Conference.

MR. EDITOR: The Alabama Conference adjourned about eleven o'clock on Sunday night, December 14.

After your departure the following items of business were disposed of:

Question 27.—What amount is necessary for the superannuated preachers, and the widows and orphans of preachers?

Answer.—$6,500.

Question 28.—What has been collected on the foregoing account, and how has it been applied?

Answer.—$4,289.05 divided among the claimants.

$1,205.70 were paid on the Bishops' fund, being in excess of the assessment.

At ten o'clock on Monday Dr. L. M. Smith, president of the Southern University, addressed the Conference in the interest of the University, bringing out in a forcible manner the merits of that institution as to its location, faculty, buildings, apparatus, etc., its importance to the church, and the necessity of sustaining it by liberal patronage.

Credentials were restored to Timothy W. Matthews, deacon, and to W. R. Talley, elder; and the orders of Alfred J. Miller, formerly an elder in the Methodist Episcopal Church, were recognized.

The following assessments were made for the ensuing year: Conference fund, $6,500; Bishops' fund, $1,250, divided as follows:

	Conference fund.	Bishops'.
Mobile district	$1,000 00	$200 00
Greensboro district	850 00	170 00
Selma district	950 00	175 00
Prattville district	725 00	140 00
Montgomery district	1,250 00	205 00
Union Springs district	750 00	150 00
Eufaula district	850 00	155 00
Marianna district	225 00	75 00

FOR EDUCATION.

Mobile district	$140 00
Selma district	140 00
Union Springs district	125 00
Montgomery district	140 00
Greensboro district	125 00
Prattville district	125 00
Eufaula district	140 00
Marianna district	50 00

FOR MISSIONS.

Domestic, $3,750; foreign, $4,575, divided as follows:

	Domestic.	Foreign.
Mobile district	$600 00	$750 00
Greensboro district	500 00	600 00
Selma district	600 00	700 00
Prattville district	450 00	600 00
Union Springs district	450 00	600 00
Montgomery district	600 00	700 00
Eufaula district	450 00	500 00
Marianna district	100 00	125 00

The memorial exercises were solemn and impressive. The following members of our Conference died during the year: J. Scaife, R. F. Perdue, W. C. Robinson, E. V. LeVert, J. Hamilton, all of them fathers in Israel. Appropriate memoirs were read by Dr. A. S. Andrews, chairman of the committee, and the Conference was led in prayer by the venerable Zaccheus Dowling, the oldest member of the body.

Question 30.—Where shall the next session of the Conference be held?

Answer.—Greensboro.

J. M. MASON,
Assistant Secretary.

SPRING SESSION AT RANDOLPH MACON COLLEGE.—*Mr. Editor:* If no intrusion upon your columns, it will greatly oblige me and gratify many persons if you will allow me, in answer to numerous inquiries, to say: Not the first of January, but the fifteenth of February is the beginning of the spring session at Randolph Macon. Students entering before that time have to fall into advancing classes at great disadvantage; but on the fifteenth of February they can enter classes just formed. Board is very cheap—from $10 to $15 per month. Forty-eight dollars will pay all tuition fees from February to the last of June—the end of the session. Those who desire to enter college at the beginning of the spring session will please correspond with the proctor major, W. A. Shepard, at Ashland, Va.

JAMES A. DUNCAN,
Pres't. Randolph Macon College.

REV. E. E. WILEY, D. D.—As we noticed last week, President Wiley, of Emory and Henry College, Virginia, was present at the session of the Louisiana Conference. The Conference passed the following resolutions:

Resolved, That this Conference is gratified at the visit, and have enjoyed the company and ministrations of our brother, the Rev. Dr. Wiley.

Resolved, That while we recognize the obligation of first patronizing our own institutions of learning within our bounds, if our people, for a change of climate or other reason, should desire to send their sons elsewhere, we cordially recommend to them Emory and Henry College, Virginia, of which our Bro. Wiley is the distinguished president.

The Children and Missions.

From California to Virginia, here and there through the church, the spirit of systematic giving upon the part of the children for the cause of missions seems to be aroused. A score and more of letters say: "We have, through the children's contributions, done more than the whole church was accustomed to do before." Why is it that this spirit is only here and there, instead of being universal? Why a church and Sunday school at work in one town or neighborhood, and in an equally wealthy and populous church in the vicinity nothing doing? Generally it means one pastor has the missionary fire, the other has it not; one pastor has faith in the Lord Jesus Christ, the other has a profound respect to circumstances. Thank God, in some instances the laymen are getting worried waiting for pastors to reach the point of missionary zeal commensurate with the demands of the Christian light of the age, and are organizing and creating in their individual churches societies for systematic effort. May their number be a thousand times greater than it is! The right key is struck when the child's heart is touched, and, if coupled with the emotion of the hour, the principle of giving becomes inwrought. You have secured for that child blessings from earth and heaven which no adverse fortune can ever sweep away. We publish the following letter to Dr. McFerrin, which reached the office in his absence, from a layman whose deeds are worthy of Virginia:

"REV. J. B. MCFERRIN, D. D.—*Dear Doctor:* I send you a copy of our little paper, giving an account of the operation of the Missionary Society of our Sunday school, and, after having tried it for two years, find the results gratifying and remarkable. We have raised in that time more than was raised by our church here in the preceding six years; and the beauty of it all is that no one feels it. Suppose that every Sunday school in the connection would adopt the system—the collections would be doubled without calling on the churches. Dr. Chalmers and his coadjutors organized and built up the most remarkable ecclesiastical establishment of modern times by means of these little-and-oftens. Why can't we adopt the same system to carry forward the missionary enterprise of our church, and place her where she ought to be?

"We have remodeled our little church since you were here, nearly doubling its sitting space, and it is as nice and tasty as any in the valley. I hope to hear you preach in it before I die. Yours truly,

JAMES CHALMERS.

SALEM, VA., Dec. 4, 1875."

The following is the printed article referred to in the letter. Reader, you can help in this work. Will you?

D. C. K.

"The operations of the Missionary Society of the Salem Sunday school have been so successful that we recommend the plan to all the Sunday schools of the district. The machinery is at hand. All that is necessary is to put it in operation.

"The officers of the society are the officers of the school. Each scholar contributes five cents, and each teacher ten cents, monthly; this is the least expected. Envelopes are distributed to the teachers, who collect from their scholars, and hand in their envelopes the last Sunday of the month. On the following Sunday the treasurer reports the amount paid in by each class. The average amount collected monthly is $9. We have 30 Sunday schools on the Roanoke district, embracing 250 officers and 1,600 scholars. Suppose the simple plan above mentioned were adopted generally on the district—the result would approximate a total of $1,250, which is nearly twice the entire amount of the missionary assessments for home and foreign missions on the district. Some people have an idea that it damages the interest of our missionary enterprises to commit them so largely to our Sunday schools. We entertain just the opposite view. No surer way, in our judgment, could be devised to awaken the deepest concern among our mature members on that important subject than that of securing systematic and constant effort among our children. Indeed we should not object if every dollar the church asks should come through the children. They could be trained to beneficence in no nobler channel. Such a spectacle would stimulate the church, would astonish the heathen, and be pleasing to God. May it soon appear!"

REV. I. J. HENDERSON, D. D.—We learn with sorrow, says the *Southwestern Presbyterian*, the sudden and unexpected death of Rev. I. J. Henderson, D. D., formerly pastor of the Prytania church of this city. At the time of his death he was pastor of the Presbyterian church at Annapolis, Md., and engaged in the active duties of a devoted and self-sacrificing ministerial life. His last sermon was delivered November 28, on the words: "Upon the first day of the week let every one of you lay by him in store as the Lord has prospered him." Soon after he was seized with typhoid pneumonia, and after an illness of ten days expired, December 8, aged sixty-four years.

DIED, In St. Louis, Mo., on the fifth instant, of acute laryngitis, Col. John C. Humphrey, of Claiborne county, Miss., in the fifty-fifth year of his life.

The Christian Advocate.

THURSDAY, DECEMBER 30, 1875.

SALVATION SOUGHT.

BY LADY HUNTINGDON (1707-1798).

O when my righteous Judge shall come
To fetch his ransom'd people home,
Shall I among them stand?
Shall such a worthless worm as I,
So sinful, and unfit to die,
Be found at thy right hand?

I love to meet among them now,
Before Jehovah's feet to bow,
Though viler than them all;
But who can bear the piercing thought:
What if my name should be left out
When he for them shall call?

Dear Lord, prevent it by thy grace;
O let me see thy smiling face,
In this my gracious day,
Thy pardoning voice O let me hear,
To still my unbelieving fear,
Nor let me fall away.

Among thy saints let me be found,
Whene'er the archangel's trump shall sound,
To see thy smiling face.
Then loudest of the crowd I'll sing,
Till heaven's resounding mansions ring
The riches of thy grace.

Rev. Thomas Clinton.

With what success this first year of his ministry was attended can only be inferred from his own reminiscences—its record is on high. Reasoning according to the wisdom of this world, we would conclude that the unlettered youth, fresh from the brickyard, would not accomplish much toward the enlightenment of the world. But the same process of reasoning would apply with equal force to Simon Peter, and Andrew, his brother. Incidents related by himself show that he labored diligently, not only in the pulpit, but while in the house and while in the way. He would go to the "clearings," where the settlers were at work belting timber or burning brush, get into conversation about their affairs—the productiveness of the land, the hardships of their lives, and how they were getting along in the new country. The man would become interested—tell him of his plans and hopes of success. Then would come the question: "Brother, how is it with your soul? What are your plans and prospects for that undiscovered country to which you must soon emigrate?" "Bless God," he would say, "we got a great many of them that year." He said he could always tells the backsliders—they were shy of him, and tried to keep him at a distance. But his persevering earnestness, tempered with prudence, usually broke down the barriers, and gave him access to their hearts.

How contrary to all the established rules of hermeneutics and hierology was the success of these unlearned, untutored men, who planted Methodism and religion in the Southwest, whose songs and exhortations woke the echoes of the forests simultaneously with the ax and rifle of the settler! Unlearned and uncultivated in the mysteries of the schools, like Thomas Clinton, most of them were when they began their ministry. But no plan of education, no college or theological curriculum was ever devised so well calculated to lead out and quicken all the mental and moral resources of the man as the Methodist itineracy, when faithfully carried out and diligently pursued. The universities and gospel mills of the world combined have not produced such a roll of intellectual giants as the Methodist preachers of America. Taken rough from the quarry by the hand of the Master builder, carved and polished into pillars of strength and beauty by this inimitable system of training, they stand forth the Jakin and Boaz of the earthly temple. The sheep-skin gentry, with uplifted eyebrows, twaddle continually of the ignorant circuit riders. Without intending to disparage other denominations, or to depreciate those who have become great and useful despite their so-called early advantages, we would modestly suggest that they compare, as a body, with the machine-made clergy, for strength and usefulness, as the forest oak does with the hot-house plant—as the ornamental facade under the eaves to the ponderous marble block beneath. A friend who has been a prominent lawyer and politician, accustomed to lead and mold the opinions of his associates, attended our last General Conference as a lay delegate. On his return home he remarked that it was the first assembly he was ever in where there was no possible occasion or opportunity for him to utter a word—that he realized the sensations of the pigmy at the feast of the giants. These men, with few exceptions, were the product, the alumni, of our peculiar institution.

Into this model normal school Thomas Clinton entered with ardor and determination. As he traveled on horseback from one distant appointment to another he diligently conned the lessons assigned him. By the light of the pine-knot fire at night, unmindful of the wearisome day's journey, he pored over his books, and as new thoughts and ideas were acquired they were put into immediate practical use, and thus indelibly fixed in his memory. The open book of Nature, too, silently breathing its lessons of sublimity and wisdom, was ever open before him; and the human heart, with its many sides, was constantly revolving before him. No wonder, then, that his mind, stimulated by the thirst for knowledge and the desire for usefulness, advanced with rapid strides and developed symmetrically in every direction.

In 1821 and 1822 he labored on the Marion circuit, Cahawba district, Rev. John C. Burruss, presiding elder. Many of us remember, with love and veneration, this Melanchthon of Southern Methodism. Few now living knew him in the zenith of his power. In some respects the counterpart of Thomas Griffin, he possessed the polished manners of the true gentleman, a voice of such sweetness, compass and power that it still rings in the ears of those who have heard it, the diction and style of the accomplished orator, and withal a disposition so loving and genial that few could resist its fascination. Two years of the association and supervision of such a mentor did not fail to leave a permanent impress on the character of the novitiate. One of the chief duties and purposes of this office was to superintend the studies of the young preachers—to direct their minds into right channels of thought and of reading, to remove their doubts and difficulties, and with fatherly tenderness to point out and correct their faults and imperfections. No one was ever better fitted to exercise these delicate and important functions than John C. Burruss, and in Thomas Clinton he found a willing and eager pupil.

At the close of the year 1822 the Mississippi Conference was held at McRay's camp ground, on the Chickasawha river, in Alabama. About fourteen preachers attended, and, no Bishop being present, Rev. William Winans was chosen to preside. The territory of the Conference then embraced most of the States of Alabama, Mississippi and Louisiana, with an indefinite commission to carry the gospel to the regions beyond. The fishermen of Galilee had scarcely a more stupendous task before them than this handful of heroic men as they looked out over the vast field and proposed to subjugate it to the dominion of their Master. The last of that devoted cohort, so feeble and insignificant in the eyes of men, has rested from his labors, and their works do follow them. "The little one has become a thousand, and the handful of corn on the top of the mountain doth shake like Lebanon." The country then parceled out among this score of pioneers is now occupied by four or five large Conferences, with as many hundred ministers, with thousands of worshiping congregations, and hundreds of Methodist schools, colleges and church edifices. The aggregate value of all the church property of that day would hardly build Carondelet Street church. Half a century has garnered all this fruit from the seed then scattered. Glory belongeth unto God for the abundant harvest; but all honor to the noble instruments of his providence.

At this Conference Thomas Clinton was elected to deacon's orders, but, owing to the absence of the Bishop, was not ordained until some time after. The history of his next year's labors is best told in his own graphic language, but must be left for another article. H. W. D.

The Relation of Our Children to the Church.

II.

In the next place we would inquire upon what condition infants are made partakers of the saving power of the Holy Ghost.

1. As before stated, it must be upon some well-defined plan of salvation inseparably connected with the great remedial system as given to all men; for in Christ alone is salvation from a sinful nature as well as practice to be found. Matthew i, 21: "Thou shalt call his name *Jesus;* for he shall save his people from their sins." Such, then, being the case, it follows that infants do not receive grace from any state or relation other than the relation they sustain to God through the atonement; and it also follows that if the dying infant sustains this salvable relation to God through the atonement, the living does as well; because this relation must exist by reason of the death of Christ for them, and not because of any mere accident in life.

2. To illustrate this point: Here are twin infants, A. and B., born of the same parentage, partakers of the same nature, and incapable alike of sin or faith. A. dies, receives the Holy Ghost and is taken to heaven. Now why may not B. receive the Spirit as well as A.? Death could not prepare the heart of A. to receive the Holy Ghost. If so his salvation would be of death, and not of Christ. No; A. received saving grace by reason of his relation to Christ, through the vicarious sacrifice he made of himself for the "sin of the world," and not because he was A., and was dying. If, then, dying infants receive the Holy Ghost by reason of a well-defined provision made for them in the atonement, how are we to account for that administration of divine justice which withholds grace from living infants whom all agree are equally included in the sacrificial offering for sin?

3. Some attempt to answer this question by affirming that God does grant saving grace to the dying and withholds it from the living infants, and that death is not made the cause of giving on the one hand, nor life of withholding on the other, but that the determinate will of God to take the one out of the world doth cause him to give grace to prepare the soul for the higher state to which it is called, and that his determinate will to let the other live to adult age doth cause him to withhold grace from the living. This is poor logic and worse Scripture:

1. Because it predicates an argument of a premise that the author himself rejects.

If we admit that there is such a thing as a person receiving salvation upon the mere determinate will of God, we must also admit that there are facts connected with, or circumstances surrounding the person, or that there are facts existing in the divine mind, or circumstances bearing upon the moral universe, that make it necessary and perfectly compatible with divine justice to bless that person, and withhold the blessing from another.

Now what facts could exist, either in the dying infant, the moral universe or the divine mind, that would cause God to grant the blessing of regeneration to the dying and withhold it from the living infant? The only rational answer to be given is: One is dying and the other is living. So death, the very fact denied in the argument, is made the condition of salvation at last.

2. This theory is defective in its representation of the Scripture doctrine of salvation, which nowhere conditions the salvation of any upon the mere arbitrary will of God; except, indeed, as his will is expressed in the gift of his Son, and in the desire that all men should be saved. That our salvation is a gift is true; but it is such a gift as all will receive who occupy a salvable relation to God through the atonement, and not to those living or dying as such.

III.

But do the Scriptures teach that all infants are regenerated? We assume they do.

1. The Scriptures affirm of John the Baptist (Luke i, 15,) and of Jeremiah (Jeremiah i, 5,) that they were both filled with the Holy Ghost from their birth. Now if these two were converted thus early, why should not all infants be as well? It cannot be argued that these were converted because of a determinate will on the part of God to take them out of the world, for they both lived to mature manhood.

We know, however, that some would try to meet this argument on the ground that these were extraordinary persons, called to perform an extraordinary work. But such a conclusion is worse than folly; because, if Jeremiah was converted in infancy because of the important prophetic office to which he was called, then must all the prophets before and since his day have been likewise converted, for their trust was as great as his; and if John the Baptist was converted because of the importance of *his* work, then are all Christians converted in infancy as well; for Christ said of him (Matthew xi, 11:) "He that is least in the kingdom of heaven is greater than he."

But why argue this point, since it is wholly a gratuitous assumption? one without support in either Scripture or reason; for God can accept no one except by reason of his relation to him through the atonement. As soon would I expect to learn on the eternal shores that God had thrown wide the gate of heaven to the sainted Wesley because he had founded a great church, and closed the gate on our beloved Bishop Andrew because he only had the oversight of one branch of that church, as to expect to learn that God converted John the Baptist and Jeremiah the prophet in infancy because they were to hold offices of trust in his church, and withheld the same blessing from their mothers because they were to be numbered with the common people. *Never, never,* no *never,* could such a *modus operandi* take place in the economy of grace while a just God deals with man.

2. In Romans iv, 11 Paul tells us that Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." Now if circumcision was a sign and seal of Abraham's righteousness at the age of ninety-and-nine years, what was it to Isaac at the age of eight days? Did it signify to Abraham that he was righteous, and to Isaac his need of it? Impossible! Such ambiguity would have rendered the ordinance a mere *nudum pactum.* And, worse still, if, as Paul states, circumcision was given as a sign and seal of righteousness, how are we to account for the deception practiced on the Jewish people by causing them to circumcise persons who were not righteous? We know that some would try to evade the force of our argument by saying that circumcision was given as a sign of the promise of Canaan. But this involves a controversy between them and inspiration; and we must be excused for deciding to take the word of God as the man of our counsel; and as that says it was given as a sign and seal of righteousness, and as all infants were to receive both the sign and the seal, we conclude, therefore, that all infants are righteous.

Again, in Romans v, 18 Paul says that "by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Now in the first instance we give the "*all men*" its broadest scope, so as to include each individual under this condemnation. Then by what rule of criticism shall we be justified in so limiting the scope of the second "*all men*" as to deny the justification of every person through Christ? Any other conclusion than that this text teaches a positive justification from the guilt of original sin is irrational, and therefore cannot be received. Then, if infants are in a state of justification, can any one give a reason why they should not be regenerated? It can be no fault of theirs; for, as Dr. Summers expresses it in his first argument on infant baptism, "they are all the subjects of redeeming grace, and they do not place any bar to the blood-bought privileges of the gospel to exclude themselves from participation in them."

3. Here they are in a state of justification from the only crime alleged against them, and offering no resistance to the divine government; and why doth not God receive them as the trophies of the cross that they are? In Revelation iii, 20 Jesus says: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Is the affirmation that Christ stands at the door of every heart and pleads for admittance, and that he will enter every heart where no resistance is offered, true? If so, why does he not enter the heart of every infant and sup with them? Inspiration gives no reason why. Man cannot, he *dare* not; therefore he must enter and give them joy. J. M. WEEMS.

OBITUARIES.

WILLIAM EMORY, eldest son of Rev. John B. and Nancy H. Holloman, was born in Jasper county, Mo., May 16, 1842, and died at his residence in Satartia, Yazoo county, Miss., October 21, 1875. His disease was inflammation and congestion.

He came with his parents to Mississippi in the fall of 1852. Soon after he professed religion and joined the Methodist Episcopal Church South at Mount Olivet, in Yazoo county. He was always an ambitious student and a prompt attendant at Sunday school.

He volunteered early in the late war. During the time he was a soldier he was twice badly wounded. He went through, and came out as he went in—a consistent Christian. When the struggle was over he took a short rest; then, with only a ten-dollar bill—given him by his father, who, like many others, was reduced, as it were, to poverty by the ravages of the enemy—he started out to make his own fortune. After spending two or three years in teaching school he went into the mercantile business. Strict honesty was his policy and motto. He rigidly practiced it, and required all connected with him to do the same. By so doing he gained the perfect confidence of all, both white and black. He set out in business determined to eschew whisky, an article which many told him was necessary to success, and without the taking of which into his business he would fail. But he believed he could succeed without it, and he did.

He was married to Miss Ada Wildy, of Yazoo county, on the twenty-ninth of April, 1874.

He was for several years an official member of the church, which position he filled to the best of his ability, both with his time and means. He never compromised his church or church duties. His heart and feelings went out much after his brethren in the ministry. Truly the good brother said in preaching his funeral sermon: "He paid all he could, collected all he could, and sympathized all he could."

He had an uncommon mind, and it had been well cultivated by hard study. While fond of secular reading, he was especially so of theological. He had been taking the *Southern Quarterly Review* for several years, and I presume no preacher nor layman devoured its contents more eagerly or prized it more highly. During Dr. Bond's life-time he was a great admirer of his articles.

A large concourse attended his funeral, among whom were a goodly number of blacks. As he was known to be a great favorite with them, after his friends and relatives had taken a last look, they were permitted to do the same. The loss they felt was shown by their great weeping.

The public, the church, the poor, and especially the widows and orphans, feel they have sustained a great if not irreparable loss. He was a son of affectionate and tender feeling, a loving and attentive brother, and a most devoted husband and father. He leaves parents, one brother, three sisters, wife and sweet babe to mourn his loss. But we mourn not as those without hope. He lived right and died peacefully. His end was tranquil. He breathed his life out sweetly, without a struggle or a groan—went out as one going into a deep sleep.

HIS ELDEST SISTER.

DEPARTED this life, in great peace, on the thirty-first of October, 1875, in Natchitoches parish, La., JOHN T. ROACH, who was born near Mansfield, La., March 29, 1855.

Half an hour before he died the writer called to see him. He at once asked to be prayed for. Not being understood fully, he asked again: "Will you get down on your knees and pray for me *right now?*" Again he asked: "If I believe that Jesus died for me, will that be sufficient to save me?" He was told that if he would ask God to have mercy upon his soul, and believe it with his whole heart, that God would answer his prayer. He repeated these words in great earnestness, and then exclaimed: "All is light, all is light. All is right now." He then wished to know if all in the room had their sins forgiven. So natural now to wish to know this! Only some having answered in the affirmative, he appealed to them to be Christians. His mother kissed him, and he told her to kiss him again, saying: "I am a Christian now, mother."

He was a faithful teacher of a class of little girls in the Sabbath school at Allen, three miles from his home. Just before he died he spoke of how he loved the Sabbath school, and how he had prayed for its prosperity. His promptness to be there at nine o'clock every Sabbath morning, rain or shine, was of itself enough to make us love him. His last words were: "I am in heaven;" and he died instantly, without a struggle.

John T. Roach was what the world calls a moral young man, free, open-hearted, without a known enemy, and yet he did not feel on his deathbed that he was a fit subject for heaven until God, for Christ's sake, pardoned his sins. Then the angel of glory came for him, and as he entered its portals we heard him say: "I am in heaven!"

HIS S. S. SUPERINTENDENT.

DIED, on Thursday, November 18, 1875, in the city of Vicksburg, Miss., after a protracted and painful illness, Mrs. GEORGIANA Q. HARRIS, a native of Boston, Mass., and relict of the late Judge J. G. Harris, of New Orleans, La., aged fifty-nine years and ten months. She leaves five daughters and numerous friends to mourn her loss.

Much might be said in praise of Mrs. Harris as a pure, unselfish Christian woman. For more than fifteen years the writer of this notice was acquainted with her, and knew her to be a consistent Christian. She united with the Methodist Episcopal Church South (Cadiz Street station, New Orleans) about the time of its organization, and she always seemed delighted in meeting with the people of God in the public congregation, prayer and class meetings. We learn that she bore her afflictions with patience and resignation to the will of God, and that her end was calm and peaceful. May her bereaved children and many loved ones meet her where parting is unknown.

J. D. PARKER.

DIED, near Liberty, Miss., September 1, 1875, of congestion, little ELLA, youngest daughter of Rev. John B. and Julia E. Ritchey, aged three years, two months and twenty-six days.

Sad indeed was our heart while standing around the death-bed of sweet little Ella. Kind and gentle as a little zephyr, her name was the household word with all who knew her. It was the writer's privilege to be an inmate of our pet's home from the fifth of July until her death, and when I was introduced to the little children of that now broken band her mother said, "This is papa's pet," as she called herself; and I found she was the idol of all who knew her. We thank our heavenly Father for so precious a gift loaned to us for only three bright summers, and we give her back in humble trust and love to the dear Jesus, to whom she prayed nightly.

F. R.

THE undersigned, having been appointed by the fourth Quarterly Conference of the Delhi circuit, Delhi district, Louisiana Annual Conference of the Methodist Episcopal Church South, "to draft resolutions touching the matter of the death of WILLIAM A. SCOTT," who died at his home in Rayville, La., August 30, 1875, beg leave to report as follows:

Our worthy brother, William A. Scott, having been a member of the church in the bounds of this circuit and a member of this Quarterly Conference, we bear our affectionate testimony to his many virtues as a citizen, a husband and a father; to his devotion to the church in all her interests, and to his great excellence as a Christian; and we offer our sympathy to the members of the church at Rayville, and to the much-bereaved widow and orphan children of our departed brother.

B. F. ALEXANDER,
H. P. WELLS,
W. W. COMPTON.

MATTIE, daughter of Nathan E. and Isabella Sellers, was born December 24, 1860, and died July 11, 1875. She joined the church at Reboboth, in Pine Level circuit, Alabama Conference, in 1869, and there she was laid to rest. Though she died so young, she was not surprised by the messenger, nor taken away in youthful sin and folly. The summons to go found her ready. For four long years she had been a sufferer, and her departure was a kind release. Death was to her without terrors. Her faith in God was calmly triumphant. When asked, in her last hours, if she wanted to get well, her reply was: "I leave that with God. I am willing to submit to his will." The little emaciated sufferer overcame, by faith, the king of terrors, and quietly passed away.

HER PASTOR.

DEATH often selects the brightest mark at which to shoot his fatal darts. So it was in the case of MARY ADDIE CLAY, wife of George Clay, and daughter of David and Sarah J. Hughes. She was born in Leake county, Miss., February 15, 1858; joined the M. E. Church South in September, 1873; was married in July, 1874, and died November 16, 1875. She told her weeping husband and mother, but a short while before her death, that she was ready and willing to go. Her father preceded her to the better world but a few months. She leaves a husband, mother and five little sisters to mourn her loss. But their loss is her eternal gain.

IRA B. ROBERTSON.

"SUCCESS is full of promise till men get it, and then it is as a last year's nest, from which the bird has flown."

MISCELLANEOUS.

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The Christian Advocate.

THURSDAY, DECEMBER 30, 1875.

THE CLOSING SCENE.

BY T. B. READ.

Within the sober realms of leafless trees
The russet year inhaled the dreamy air,
Like some tanned reaper in his hour of ease,
When all the fields are lying brown and bare.

The gray barns, looking from their hazy hills,
O'er the dun waters widening in the vales,
Sent down the air a greeting to the mills,
On the dull thunder of alternate flails.

All sights were mellowed, and all sounds subdued,
The hills seemed farther, and the streams sang low,
As in a dream the distant woodman hewed
His winter log with many a muffled blow.

The embattled forests, erewhile armed with gold,
Their banners bright with every martial hue,
Now stood like some sad, beaten host of old,
Withdrawn afar in time's remotest blue.

On somber whigs the vulture tried his flight;
The dove scarce heard his sighing mate's complaint;
And, like a star slow drowning in the light,
The village church vane seemed to pale and faint.

The sentinel cock upon the hillside crew—
Crew thrice—and all was stiller than before;
Silent, till some replying warder blew
His alien horn, and then was heard no more.

Where erst the jay, within the elm's tall crest,
Made garrison treason round her unfledged young;
And where the oriole hung her swaying nest,
By every light wind like a censer swung;

Where sang the noisy martins of the eaves,
The busy swallows circling ever near—
Foreboding, as the rustic mind believes,
An early harvest and a plenteous year;

Where every bird that waked the vernal feast
Shook the sweet slumber from its wings at morn;
To warn the reaper of the rosy east;
All now was sunless, empty and forlorn.

Alone, from out the stubble, piped the quail,
And crisked the crow through all the dreary gloom;
Alone the pheasant, drumming in the vale,
Made echo to the distant cottage loom.

There was no bud, no bloom upon the bowers;
The spiders wove their thin shrouds night by night;
The timid dawn, the only ghost of flowers,
Sailed slowly by—passed noiseless out of sight.

Amid all this—in this most dreamy air,
And where the woodbine shed upon the porch
Its crimson leaves, as if the year stood there,
Firing the floor with its inverted torch;

Amid all this—the center of the scene—
The white-haired matron, with monotonous tread,
Plied the swift wheel, and with her joyless mien,
Sat like a fate, and watched the flying thread.

She had known sorrow—he had walked with her,
Oft supped and broke with her the ashen crust,
And in the dead leaves still she heard the stir
Of his dear mantle trailing in the dust.

While yet her cheek was bright with summer bloom,
Her country summoned and she gave her all;
And twice war bowed to her his sable plume;
Regave the sword to rust upon the wall—

Regave the sword, but not the hand that drew,
And struck for liberty the dying blow;
Nor him who, to his sire and country true,
Fell 'mid the ranks of the invading foe.

Long, but not loud, the droning wheel went on,
Like the low murmur of a hive at noon;
Long, but not loud, the memory of the gone
Breathed through her lips a sad and tremulous tone.

At last the thread was snapped—her head was bowed,
Life dropped the distaff through her hands serene,
And loving neighbors smoothed her careful shroud,
While death and winter closed the autumn scene.

Home and Society.

The home may exist almost without contact with society; but society depends absolutely upon the quality of the homes of the people. Young men and women carry out into society their quota of influence, and they carry it from the homes where it is shaped. Fifty young men sent out from fifty homes, brought into any form of associated life, influence each other mutually. Each contributes his share and receives the combined influence of the other forty-nine, and they are only conductors by which he is put into vital communication with the ruling influences of their forty-nine homes.

Between what the child finds at home and what he meets coming from other homes, his life is molded. He may make combinations for himself; he may choose between diverse elements; but he cannot be anything but a combination of some of the tendencies, more or less, better or worse, which are found in the homes among which he moves. If it happens that his own home is more attractive than other society, and its influence predominant, then his future in this life will depend almost wholly upon its quality. If he escapes early into the influence of the outer world, then he may meet forces which will counteract and nullify all that has thus far shaped his life.

The terrible contingency in the rearing of children is that out of multitudes of unknown families there pour these streams of influence which make up the character of society; and in the aggregate the outer world has mastering power to enforce decrees which seem irresistible, through tendencies which are often inscrutable. It is sometimes said that by the child you may know the home; and that would be true were it not for the fact that children are educated by the neighborhood not less than by the parents and teachers.

The modern inventions of philanthropy are of slight advantage, because, for the most part, they ignore the source of our evils and blessings, and attempt to work upon masses of men from the outside. The security depends almost entirely upon the theory and practice which shall prevail concerning the life of the family. The modern devices to escape the legitimate responsibility and care of the household are commonly vicious, and the result of vicious conditions of society. The family life, in which the choicest virtues of the people are nourished, is threatened, because we live too fast, too richly, too expensively; we pitch the scale of respectability too high; we must all be rich, or seem to be. The result is late marriages or none, struggles to live beyond the means, over-work, excessive anxiety, misery, ill health, mutual disgust, premature old age and death. In such vicious conditions of life the young, who have their fortunes to make, find it difficult to keep to the old-fashioned virtues.

Men and women belong to that family; whoever tends to keep them out of it in large numbers helps an unwholesome state of things, which tend to vice if it be not vicious. Women have no rights more sacred than to fill the offices for which nature designed them. It is not a reform which makes woman independent of and careless about the home-life for which she is fitted. In that place she ought to reign, equal in all things, but bound by her desires and her duties to the faithful fulfillment of her functions as wife and mother. If there be social necessities and an unequal distribution of the sexes in any country, which compel her to seek an independent livelihood, such a state of things should be treated as an abnormal condition, to be accepted temporarily and made the most of; but not to be elevated into a desirable precedent. To do otherwise is only to encourage young men to the unmanly belief that they have a right to evade the responsibilities of the household, and get such pleasure as they may out of the society of women, virtuous or vicious, without discharging the duty of a man in providing for them honorable positions in happy homes.

For both men and women no ordering of the details of social life can be wholesome or conducive to social purity which tends to keep them apart, to build up separate interests, or to make it difficult for them under ordinary circumstances to enjoy all the legitimate pleasures of mutual fellowship and mutual dependence. A narrow, well-guarded and fruitful home-life is the nursery of public virtue and civic purity. Seclusion and privacy do not tend necessarily to selfishness, nor to a narrow mind. Civilization and the highest culture tend to a minute subdivision of interests, and such concentrations of influence as are favored by the life of the home.—*Liberal Christian.*

Carnivorous Plants.

Dr. Darwin has recently published a work on "Insectivorous Plants." He has been experimenting especially with Droseras, and it is thought has settled some mooted points.

His observations have been mainly made on *D. rotundifolia*. Some have contended the glandular hairs, which undoubtedly lean in toward a captured insect, are simply drawn there by the struggles of the captive. Mr. Darwin proves this to be wrong. The slightest touch of a gland, even by a substance so minute that the finest sense of touch in the human being failed to find it, would be sufficient to draw the surrounding glands toward the disturbed one. Water does not disturb it, but other inanimate substances will. Fine dust from powdered glass will produce the motion. Mr. Darwin, however, finds no motion in any part of the leaf but the glands and connecting hairs, and in this respect fails to corroborate Mrs. Treat's (of Vineland) observations. She found the leaf of *Drosera filiformis* turn from side to side according as animal matter was placed on either side, getting up to the matter in little over an hour. Mr. Bennett's notice reads as if Mr. Darwin experimented with the *D. filiformis*, as Mrs. Treat did, but it seems to have been with *D. rotundifolia*, and the two species may not have exactly identical powers. In connection with this matter, we may note that some recent observations on Droseras in their native places by Mr. Meehan before the Philadelphia Academy of Natural Sciences are reported in the daily papers. He found one solitary specimen of *D. filiformis* with an insect caught near the apex of the leaf by its coiling over and thus holding it in its folds.

Mr. Darwin has tried to settle the question of digestion in these plants. That the animal matter rapidly disappears after being caught by the leaves is set clearly at rest by the observation of Canby and others that it is quite clear that this destruction is by a process similar to digestion. Mr. Darwin has called in chemical aid, and finds the decomposing power similar in all its phenomena to that of digestion, and he does not hesitate to say they are the same. If, now, only organs can be found, as in animals, through which the digested material is carried into the system for nutritive purposes, the evidence would be complete. Leaving out, however, all consideration as to how these observations of Mr. Darwin's will help certain theories, the long and patient investigations which have resulted in this work entitle the author to the gratitude of lovers of science, who always welcome facts of every kind.

That the Dionea and other insect-catching plants have the power of inducing rapid decay in their captives is fully proved; but that these are digested, as we would say if the plants were animals, is not proved to the satisfaction of all naturalists. Observations on this point are, therefore, still going on. Prof. Balfour, of Edinburg, has recently noted some which he thinks favor the affirmative. A piece of meat placed on the leaf of another plant became putrid and offensive; another piece on a leaf of a Dionea seemed to dry up and was always inodorous. This is a strong point. Then Dr. Balfour observed that plants kept under bell-glasses, and by inference free from insects, did not thrive so well as those left free to catch insects to their hearts' content. But this would not be regarded as so good a point as the last, as plants confined under glasses would not be expected to thrive so well as plants exposed to the atmosphere.

An English gardener who is cultivating Pinguiculas is "bothered" to know if Mr. Darwin's idea that this plant is an insect-eater is correct, why the plant does not feed on the Aphides which infest it? Mr. Darwin is of all men one of the most carefully correct in his facts, whatever may be said of his deductions, and it would be strange if he should be found wrong in regard to Pinguicula. Still it cannot be denied that it is infested with Aphides.

THE FORCE OF PRAYER.—Prayer does not directly take away a trial or its pain, any more than a sense of duty directly takes away the danger of infection; but it preserves the strength of the whole spiritual fiber, so that the trial does not pass into the temptation to sin. A sorrow comes upon you. Omit prayer, and you fall out of God's testing into the devil's temptation; you get angry, hard of heart, reckless. But meet the dreadful hour with prayer—cast your care on God, claim him as your father, though he seem cruel—and the degrading, paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall but works in you the peaceable fruits of righteousness. You pass from bitterness into the courage of endurance, and from endurance into battle, and from battle into victory, till at last the trial dignifies and blesses your life. The force of prayer is not altogether effective at once. Its action is cumulative. At first there seems no answer to your exceeding bitter cry. But there has been an answer. God has heard. A little grain of strength, not enough to be conscious of, has been given in one way or another. A friend has come in and grasped your hand—you have heard the lark sprinkle his notes like rain-drops on the earth—a text has stolen into your mind, you know not how. Next morning you awake with the old aching at the heart, but the grain of strength has kept you alive—and so it goes on; hour by hour, day by day, prayer brings its tiny sparks of light till they orb into a star; its grains of strength till they grow into an anchor of the soul, sure and steadfast. The answer to prayer is slow; the force of prayer is cumulative. Not till life is over is the whole answer given, the whole strength it has brought understood.—*Stopford Brooke.*

A Word for the Women.

We do not hesitate to say that the average woman, educated in the better class of schools in this country, is a better scholar, and a more capable and accomplished person, than the average college graduate of the other sex. What we want is cheaper schools of an equal excellence. The farmer's boy goes to college, finds cheap tuition, wins a scholarship perhaps, boards in commons, earns money during vacation and gets through, while his sister stays at home, because the only places where she can get an equal education are expensive beyond her means. There is no college that needs to be so richly endowed as a woman's college. Women are not men, quarrel with the fact as we may, and they cannot get along so cheaply and with such self-helpfulness as men while going through the processes of their education. If we are to have women's colleges we must have well-paid professors, philosophical apparatus, cabinets, collections, art galleries, laboratories, and they must be provided for by private munificence. Provision should be made for the poor, so that high education shall come within the reach of all. There is not a woman's college, or an advanced public institution for the education of women, that is not to-day in need of a large endowment for the purpose of bringing its advantages within the reach of those whose means are small.

Now we commend this matter particularly to rich women. There are many, scattered up and down the country, who are wondering what they shall do with their money when and even before they die. To all these we beg the privilege of commending this great object: Let the boys alone. They have been pretty well taken care of already, and the men will look after them. It is for you, as women wishing well to your own sex, and anxious for its elevation in all possible ways, to endow these institutions that are springing up about the country in its interest, so that the poor shall have an equal chance with the rich. You can greatly help to give the young women of all classes as good a chance as their brothers enjoy, and you can hardly claim a great deal of womanly feeling if you do not do it.—*Dr. J. G. Holland, in Scribner.*

PERIL AND PENALTY OF SUCCESSFUL LABOR.—Do you think that what are called the lower classes labor only? There is no greater mistake than so to suppose. On the contrary, it is more true to say that, in proportion as you mount higher and higher in the scale of society, the more you will find that individuals labor, the more anxiety attends their labor, the less have they the command of their own time; they may have higher rewards, they may not be constrained by such immediate pressure as to food and raiment; but, I repeat it, they labor, or they have labored, more severely, and they have been subject to more severe checks and disappointments. Who do you think toils most severely, the clerk in a merchant's counting-house or the merchant himself? Who has the most time for rest and repose? Who has the least of that anxiety of heart which forbids him to rest, indeed, when he lies down at night? Depend on it, that often and often when the clerk sleeps soundly, and wakes lightly and refreshed at morn, his master has been wearing out the hours of the night in complicated accounts or toilsome correspondence. One naturally turns to what one knows by experience; there is no profession so much envied, or I may admit, in some senses, so well rewarded as my own; yet look at successful lawyers, how many fall victims to the toil and anxiety they undergo; with broken health and shattered constitutions, how many retire from the field, while not a few perish in the prime of manhood. It is a common observation that chief justices of my own court are always worn out before their time by the continued labors of their office. It was only a short time ago that in a conversation I had with an officer of the House of Lords, he said to me: "I have seen now four lord chancellors on the Woolsack, and watched the effects of office on their health. Every one in turn has felt them—the countenance changes, the strength is impaired, and it becomes clear that nothing but rest or resignation saves them from sinking under the incessant labor."—*Sir J. T. Coleridge.*

SOME of the Jews in London are inquiring as to the teaching of the Scriptures respecting Christ, and some have embraced the truth.

Religious Intelligence.

—The largest Swiss Sunday school is at Berne, and has 600 scholars and 180 teachers.

—Rev. John H. Chandler, for thirty years a missionary in Siam, will come to the centennial next year, as commissioner from the King of that country.

—The Lutherans of Russia are following the example of the Mennonites to escape military service. A large number are on their way to Wisconsin to found a colony.

—There are now fewer Baptist churches and members in New York than the city contained twenty-five years ago, though in the interval the population was nearly doubled.

—At the revival of religion in Moonta, Australia, in about six weeks not less than two hundred and sixty persons professed to be converted, and it is believed the results will be permanently beneficial.

—During the last five years, or since the union of the two General Assemblies of the Presbyterian Board of Church Erection, 902 congregations have been added, securing church property thereby worth $4,550,000, and affording accommodation to 307,000 worshipers.

—Cardinal McCloskey assisted at the commencement of the Catholic University in Dublin, November 11. He was presented with an address, to which he replied that the establishment of a Catholic university there was an example for America and all other countries.

—The *Independent* (English) speaks of the greatly depressed condition of the English Congregational clergy. Of 2,000 pastors it says that 2,000 receive less than £200, inclusive of rent where parsonages exist, and they are "socially in a position of humiliation which dishonors and discredits the ministry."

—According to the census returns of New Zealand there are one hundred and twenty-seven denominational distinctions in the colony, the appellations of some of which are very quaint. Take the following, for instance: "Bible Thumpers," "Unleavened Brethren of Christ," "Progressionists," "Old Identity," "Evolutionists," and "Calathumpians."

—A missionary of the Presbyterian Board, writing from Ningpo, mentions the recent conversion of a young man engaged in a large silk house belonging to his uncle. The convert endured much from the insults of his fellow-clerks, was threatened by his uncle with the loss of his place, and after his baptism was actually dismissed. This, as the missionary remarks, is a representative case. It fairly brings to view the difficulty of the work in China. Profession of Christianity in very many cases means loss of business and of support.

—The introduction of popular secular airs into the service of song in religious assemblies is not confined to the revival assemblies of England and America. In Baboo Chunder Sen's journal, the *Indian Mirror*, we read: "Popular tunes, such as one hears in the streets, are being introduced in a large measure into the Brahmo Somaj. We have also lately noticed the adoption of such musical instruments as the *ektara*, etc., used by the lowest classes of Hindoo mendicants. This is significant, as showing a new direction of missionary efforts."

JAPAN.—Twelve missionary societies, English and American, work in Japan. One hundred missionaries, including the ladies employed, are residing in Yeddo, Yokohama, Kobe, Osaka, Nagasaki and Hakodadi. In five of these cities Christian churches have already been organized whose united membership is about two hundred. A restriction still exists which prevents the missionaries from journeying more than twenty-five miles from a treaty port; still the Scriptures and religious works are sent without restriction over the land, carrying light and salvation to many hearts. Christianity is taking a strong hold of the people, and must triumph in that country.

—The late moderator of the Scotch Free Church Assembly was Dr. Stewart, who for more than a quarter of a century has labored among the Scotch Presbyterians residing at the Italian port of Leghorn. His attention was early drawn to the religious needs of the Italians around him; but it has only been in latter years that the police restrictions upon his work have been removed. His plans of evangelization have been carried on in connection with the Waldensian Church. As the result of the toil of his wife and of himself, there are now at Leghorn, besides his own church, a Waldensian congregation and six schools, with about five hundred pupils. The schools are described as being in an excellent condition. They are taught by Waldensians, and have already become important feeders for the Waldensian ministry.

—When in the early days of West African missions one laborer after the other was cut off by the deadly pestilence, the home committee in England resorted to prayer after each receipt of the disheartening news. And now Sierra Leone has become a bright gospel light, the shinings of which have been seen at many places on the West African coast. It was the wish of Sir Henry Lawrence that the heroic deeds at Lucknow, India, during the mutiny, should be commemorated by the establishment of a Christian mission in that center of Mohammedanism. Although he did not live to see his wish carried out, he may be regarded as the real founder of the mission, which has been greatly prospered under the care of the Church Missionary Society. The native congregation has now two hundred and fifty members, of whom ninety-three are communicants, and they meet a great part of their current expenses. It is now proposed to build a church for them, in memory of that noble Indian administrator who, at a time when the government was not so kindly disposed toward missions as it is now, was not ashamed of the gospel.

Our Young People.

A MORNING SUNBEAM.

A nestling in the little crib,
A soft hand laid upon my head,
A gentle whisper in my ear:
"Mamma, I'm gittin' tired."

"O no," I said, "'twill never do;
Now shut those little peepers tight,
And sleep and dream till morning breaks,
Then you may come—when come the light.

Again a nestling in the crib,
As down to rest my little lay,
I listened, for I thought she spoke—
"Had it up, light," I heard her say.

Then all was still. We slept again
Till dawn lit up the eastern sky;
Then sang my birdie, sweet and clear:
"Now light has tum, and so has I."

Advocate of Peace.

FOR THE ADVOCATE.

Grandpa Goodale Stories.—No. 18.

TOM SINKLE'S YARN CONTINUED.

MY DEAR CHILDREN: Tom Sinkle, or Porpoise Tom, you know we called him—and if you are patient you will find out why some time before you do How Barney Milked the Bays' Nest—said that his Aunt Molly continued her story thus:

"Well, Tom, they were married and went off to sea together on the Tokay; and, though I knew it was right, yet somehow I could not feel in my heart that your father had been true to his promise to me. The Tokay was bound for Calcutta by way of London, and it was nearly two years before she returned; but at last we saw her arrival in New York, and looked for your father and mother home again.

"I never can forget that night, Tom, the longest day of my life. My father and mother, not thinking they would reach home for a few days, had taken our little boat, well loaded with provisions, with them, and gone over to our cove on yonder island for another fishing party, such as we had the night your mother was thrown ashore. It was just another such a night as that, Tom, and I know I felt a chill come over me as I thought: What if James and Flo should take a notion to come to Castine in Capt. Brown's cutter from Portland, and be out in this terrible storm? The thought was a dreadful one, but I did not mention it, as I knew that father did not expect them for a whole week yet. Tom, do you know I believe there must be twins among the days and nights, for this night was the very twin of the one so long before—just such peals of thunder and brilliant flashes of lightning; and, yes, just as we sat down to supper there came sounding above the tempest the boom of the alarm gun, and my father started up and exclaimed, in almost the very words he had used before: 'Oh, my God! There is a ship, and she will certainly get on those rocks off Deer's Leap!' and, just as before, we all rushed out of our cove with fire brands and made for the point, waving our signals. It was not a ship this time, but, as we soon saw by the lightning flashes, a small cutter, which then made regular trips between Castine and Portland. 'It is Brown's cutter,' said my father, 'thrown half out of water on those rocks, and he knowing the coast by heart; and God have mercy on them. She is full of people.'

"There were more people living on the island than were there sixteen years before, and they were better prepared to render service to vessels in distress than at that time; and it was not long before the signals from the cutter were answered by a gun on shore, and a shot with a small cord attached was thrown across the vessel, and a rope drawn on board. And now the question was: Could the poor creatures manage to cling to the rope and make their way ashore in such a sea? Oh, how glad we were to think our dear ones were not there; and we stood near the shore—my father and the other men as far out in the water as they could get, ready to render what aid we could to those who should be so fortunate as to come within our reach. God helped us, Tom, and gave the poor creatures strength, and nearly all were saved. But just as we were hoping all were on shore, judge of our horror, Tom, when we saw a man and woman with an infant child struggling in the water near the cutter; they did not even have hold of the rope, but the man was making most desperate efforts, while holding the infant with one hand above the roaring sea, with the other to shove the woman toward the rope. I felt it in my heart, Tom, that man was my twin brother James. Oh, how I prayed God to deliver him, as, almost frantic with anxiety, I rushed around among the men and called upon them to go to his relief. I knew not what I asked, for the attempt would have been madness. But God heard my prayer, at least in part, for all at once the men set up a shout that he had gained the rope, and soon they were almost in reach of the stalwart arms that were stretching out from the water for their reception. I never can understand it, Tom, to my dying hour. I saw your mother drawn from the water, and passed from man to man toward the shore, and I saw by the bonfires that were blazing all along the coast you too, the baby boy of only a year old, thrown as by a last frantic effort from your father's hands into those of the man nearest him in the water, and the same moment a wave strike over your father, and when it had passed he no longer had hold of the rope, nor was he ever seen again.

"I cannot describe our agony, nor need I describe our efforts to console and strengthen poor Flo, who came back to us with the shadow of death on her. All our efforts were in vain, Tom. She died the next day, and left you to me, and asked me, for the love I bore your father, to take care of you for her, and be a mother to you. Haven't I done it, Tom?"

"I told Aunt Molly that she had been as kind as a mother could be to me, and that I would be a most ungrateful wretch to leave her; but for all that I did leave her not many days after, when I had sort of got over her story, and went to sea on the Pauline, as I said. It was awful wicked in me, I know, messmates, but you see I was only fourteen years old. Well, as I was saying, I had come back again, after many years, well enough off, and had gone down to the old place, determined to make her as comfortable as I could in her old age, and then is the time I thrashed that man at Blue Hill."

"I expect, grandpa, you had better let the children go to bed, and tell that story to-morrow night."

Good-night, my little ones. Be sure to ask "our Father" for his care. GRANDPA GOODALE.

From Our Little Friends.

PATTERSONVILLE, LA., Dec. 21, 1875.

DR. L. PARKER: I see so many little girls writing to you, and it pleases us to know you have a column for us little children. At present I am five years old, going on six. I have written once to my papa when away from home. My second one is to you. I am a regular Sunday school scholar. I love the Sunday school, and love to sing. We love our pastor, Rev. R. A. Davis, very much. He has been so kind to arrange for his little flock, since he has been here, the second Christmas tree. I have a nice little speech to recite at our exhibition, which will be with the Christmas tree. I lead prayer every morning and evening at our family altar, and read my Bible. I am trying to be a little Christian. I have collected $5 for the widows and orphans. I will try and collect $5 more for the missions. I wish you a merry Christmas and a happy New Year.

From your little friend,

HATTIE MAY KERN.

[A happy New Year to our little correspondent.—EDITOR.]

LOG SPRINGS, WILKINSON CO., MISS., December 4, 1875.

DEAR MR. EDITOR: I have been thinking I was too young to write to the ADVOCATE, and my sister, Nannie Preston, might do the writing for us both, as she is quite two years older than I am; but I concluded I could get mamma to write it for me, and tell her what to say, you know, for I cannot write well yet. Sister Nannie said we ought not to ask any more how Barney milked the bays' nest, but you see, Mr. Editor, I do want to know *so bad*. Why it has been nearly a year, I think, since Grandpa Goodale commenced about Barney, and here we are almost where we began. Mamma says if I suggest anything rude she will stop writing; so I will drop the subject. Let me add, though, that I love the ADVOCATE dearly, think the Child's Corner charming, and am trying hard to become able to write you a letter myself, when you will hear from me again. Till then good-by.

Your little friend,

GEORGIE SEYMOUR WOOD.

NEAR DESOTO, MISS., Dec. 1, 1875.

DEAR MR. EDITOR: I feel encouraged to write to you, as I see so many other little boys and girls writing. Like all the others, I too read the Child's Corner, and like it so much, especially Grandpa Goodale's stories, and am so anxious to hear "How Barney Milked the Bays' Nest." I think Hunter Thatcher is right when he says he thinks it a bee-hive. We all know that Barney is an Irishman, and says *bay* instead of *bee*. Grandpa Goodale must not keep us waiting longer than Christmas before he tells us. I am a little boy eleven years old. I live with my mamma and grandma. My pa is dead. Your little friend,

COLIN HYDE.

IT WAS after dinner, and it was dull; the conversation did not seem to start in the least. Then the cynic said: "Will nobody go home, that we may have a fine opportunity to tear him all to pieces as soon as he leaves?"

A CHRISTIAN CHAPEL for the Chinese has been built in Virginia City, Nev., by the labors of Ah Foo, a Chinaman of the Moody type.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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Turning Over a New Leaf.

This is the purpose of thousands as they reach the new year. For some reason people wait for an epoch from which to date their reformations. There must be a point from which to start, and it is imagined that there will be something morally helpful in connecting a new departure with the virgin date of January 1, 1876. The very coincidence will strengthen our resolutions, and we shall never be at a loss about the exact time when our better life began. The old year has vanished, and our evil ways have somehow vanished with it, and now it will be easy to put on white garments and keep them clean. We have been gathering courage and fortifying ourselves with arguments for months. We have thrown dams across the streams to husband the forces which we expect to turn on at the appointed hour. With the accumulated momentum, and with the garnered-up power of a cherished purpose, we expect to overcome all resistance and to thrive in all goodness. How many will actually begin, and how many will hold out, we can only conjecture.

There are those who have been leading dissolute lives—slaves to intemperance and other vices—who are to forsake their sins. They have determined that these shall die with the old year, and that henceforth they will be free. Others who have been idle, wasteful, improvident, are only waiting for the dawn of the new Anno Domini to gird up their loins and to begin a course of enterprising and thrifty industry. All the broken and marred undertakings, the material, moral and mental failures of the past, are to be mended and retrieved. The mistakes, negligences and blunders of the past year are by no means to be carried into the next.

Christians have been looking forward to the new year. They are going to do better. The backslidings, omissions and dissatisfactions of the late year press hard upon their consciences. If they had died, what an account some of them would have to render! With the watch-night services they will renew their vows, and cleanse themselves from all filthiness of the flesh and spirit. Not forever at this poor dying rate are they willing to live. Now they will press along the mark, and fight the good fight of faith.

Perhaps they will. But wherefore have all these purposes been put off for a future day? Herein is the trouble. Is there any mysterious and hallowing power in the end or beginning of a year? What are these but arbitrary and imaginary lines drawn in the calendar for our convenience? Surely they have not power to transfigure the sinner into a saint, or to translate the soul out of darkness into the kingdom of light. To delay the right for an hour is always dangerous. Hence the cause of failure lurks in all these reformations and amendments which have for their consummation some future time. To postpone duty is to trample upon principle, to evade the convictions of truth and conscience, and thus to carry with us to the appointed hour of repentance the self-imposed delusion which has kept us in our sins hitherto. The facility with which the voice of God has been silenced will be so strengthened as to be more than an offset against the dubious and shadowy committals of vows that are abundantly cushioned with mental reservations. Turning over a new leaf is well enough at any time if we will only do it.

It may mean the opening of a new account, the settling up of the old business, and striking a balance sheet to show how things stand. Or it may mean that we have dwelt long enough in our primmers and primary lessons, and that we must move on to advanced and higher forms. Or it may signify for some that they have lingered too long over the soiled and defiling pages of ungodly pleasures and worldly dissipation, and that they are now to open upon the more serious and instructive pages of living truth. There are those who have conned only the page of affliction; it has been wet with their tears, and every line has been dark with sorrow. God may permit them to look upon a brighter chapter—one illuminated and illustrated by the pencils of his promises and consolations.

Many, however long they have lived, have scarcely passed beyond the title page and preface of life. They have wasted years upon the mere binding; while the contents, the real lessons and meaning of life, have never been so much as glanced at. To them turning over a new leaf is to begin to live in earnest, to measure their responsibilities and strive to meet them, and to realize the grandeur and dignity of their mission and destiny as redeemed and immortal beings. In the order of events we enter upon new relations and duties. The boy has become a man, and he must put away childish things. The girl has entered womanhood, and she must adjust herself to the circumstances. The young men and maidens of last year are the husbands and wives of this. The conjugal tie and the parental bond, new home circles, and new conditions of society and pursuit, press upon us with their joys and cares. Whether we will or no, we are passing through the volume to the index and the *finis* of the last day.

In our turnings over let us be sure that it is a new leaf, that old things have passed away, and that all things are become new—not an old parchment from which one writing has been rubbed out to make place for another. The soul often exhibits the phenomenon of the palimpsest—the new text fades and the old starts into life. We must aim at a new creation, to enter upon a new life, to put off the old man with his deeds, and to put on the new man. A man, like a good book, should grow better as he advances, not largely made up of pretentious binding, margins and ily leaves, but of solid, useful and inspiring contents. And in turning over the new leaf of the year let it not be done with much rattle and rustle of paper and paper cutters, but with the quiet and prayerful studiousness of those who have learned in the school of Christ.

An Indiscreet Bishop.

Good Bishop Haven is the fast boy in the family, and he gives his brethren and the Northern Methodist household a great deal of trouble. They are sorely at a loss how to apologize for his wayward course, and it occupies much of the space and time of acute editors and the more politic church leaders to explain away his antics, and to maintain the decency and respectability of the connection. Gil. is a sad dog indeed, a constant worry to the more circumspect brethren, and constantly putting his foot in it, manger all their solemn warnings and admonitions. They have labored with this erratic brother long and patiently, but to little purpose. He will write about the limbs and busts and fascinations of the "tinted Venuses," and go into raptures over miscegenation, whereby the impoverished blood of the degenerate Caucasian shall be enriched and ennobled. Then he is very spiteful toward the South, and tells hard stories about us, just as we are ready to fall into the fraternal arms of the Round Lake company. While the common sense of his church is at the conclusion that whites and blacks do better in separate houses and Conferences, he will have none of this cowardly compromise.

In fact he is a marplot everywhere, a thorn in the side of our sister church, and always stirring up strife. In electing him Bishop they thought he was a good fellow, they liked his Radicalism and Southern phobia, and doubtless believed that the dash and spirit which they so much admired would, in this great office, become tempered with some degree of prudence. But not a bit of difference has his elevation to the episcopacy made in him. Prince Hal mended when he became king, and even snubbed the valorous Sir John and other companions of his youthful riot. But Gil. is Gil. in spite of the dignity that doth hedge about a Bishop. He goes off at half cock on all subjects indifferently, and says things at times and in ways most inopportune.

Judging from the buzz and clamor created by it, the last deliverance on the third term has been the worst of his offending. It was at a meeting of preachers in Boston, where Bro. Ives, of strychnine memory, was so loudly applauded, that the speech was made. This is the substance of the offensive utterance:

There was one class of people in the South who had been recognized as a nationality by the Pope, and they would welcome his followers to these shores; but the race freed by the people of the North will never strike a blow against constitutional liberty. Bishop Haven said that there is to be a tremendous political battle this year, beginning with the election of a Democratic speaker of the national House of Representatives. He said that the ministers of Boston are in the field of battle, their words are reported, and the Southern papers comment on them. The question is: "Shall the Northern people rule the nation?" "Shall the Puritan or the Cavalier be the ruler?" "Shall Boston or Charleston be the center?" The Methodist Episcopal Church is the only institution in the South to-day that represents the American nation. You must, he said, stand by your church. There are in the South nearly three hundred thousand members of the Methodist Episcopal Church who know what they believe just as well as the people of New England, and better. They appreciate liberty, and those who gave it to them; they never will be betrayers, and let the people of the North never betray them. The malcontents of the South know that they were defeated by one man; that man is President Grant, and if the people throw him overboard, at the command of politicians, they will rue it. Pray, brethren, that President Grant may be re-elected. Pray for the true people of the South, and you will find that thus you will be able to keep down kindred threatening powers—the slave power and the power of the papacy.

After such a mild-mannered speech as this the hue and cry is raised. The audience—Methodist preachers more than two hundred strong—did applaud to the echo. It was just what they had all thought and felt, and could not help cheering. Then came from the press censure or attempts to explain. The *Advocate* of New York knew the Bishop had been misrepresented, the *Methodist* protests that he does not represent the Northern Church, Dr. Vincent washes his hands of the matter, and tells us that the Sunday school and Tract Society had nothing to do with it, and Bishop Simpson comes out in a card to clear his skirts and those of the church.

Bishop Haven in all this has been badly treated. He said what the most of his brethren believed to be truth, and what the greater number is working for, tooth and nail. Northern Methodism wants Grant, and they are determined to have him. Especially for their Southern work they need a man who will not scruple to override the civil law and use bayonets freely in carrying the elections. Their three hundred thousand members—mostly negroes—are so many votes for Grant. They can be manipulated and wielded to political advantage and to perpetuate Puritan rule—that is, carpet-bag domination—in the South. The Bishop in his Boston speech simply let the cat out of the bag, or showed that she was in the meal tub. He is not a politic man, and in his rash and outspoken way uncovered the real convictions and policy of his people. He told his audience and his constituents what was in their hearts, and for this he must be apologized for by some and censured by others! The thing was well enough, but it ought not to have been spoken at that time. It is a shame to go back on a man—a Bishop especially—in this way. In spite of all the disclaimers and fretting of the Bishop's more reticent and wary brethren, we must commend his courage, candor and consistency. He does not stab in the dark, he does not fight under cover, but unfurls his banner in the open field, and marshals his forces in the light of day. The men who most severely condemn are likely to be those who have the same convictions with himself, but who regard their expression as inexpedient or untimely.

What our Northern friends are to do with their wild colt of a Bishop we do not know. If he could be impounded in some distant field, as Mexico or Alaska, or if he could be kept close to his work in Georgia, it would be well for them, but we fear that he is utterly irrepressible—a spirit that no man can tame. His tongue and pen are an unruly evil.

A Bishop's Wife in California.

In the *Pacific Methodist* of December 17 we find a very entertaining letter from Sister Kavanaugh. Her descriptions make us feel like transferring. We quote as follows:

That beautiful valley of Santa Clara still holds the palm, in my estimation, all advantages and disadvantages considered. It has as pleasant a climate as need be; its improvements are elegant and tasteful, its citizens social and refined, and its productions—but I have so often spoken of its fruits I will spare my friends a recapitulation, and only say that, as we were leaving our pleasant home at Dr. Caldwell's, one morning, to attend Conference, we were met by a merry-faced cousin, a daughter of Dr. Caldwell, who presented us with a beautiful bunch of grapes, so large that a large-size dinner plate could not hold it, so thickly set with perfect grapes that a very small part of the stem was perceivable; so luscious and perfect a bunch we had not seen, and we hastened to the dining-room to place it upon the scales and ascertain its weight—three and a half pounds; pretty good eating for that day for Bishop and myself. The Conference session in our new church at San Jose was very pleasant. I attended every morning session, visited in the afternoon, and went to church at night, without feeling any degree of weariness or fatigue. I was gratified to meet very many of the wives of our preachers at this Conference, and all looking well and happy. It was a very pleasant reunion to me to thus meet them after an absence of three years. I have attended many Conferences in company with my husband, and I have always found those Conferences where the wives accompany their preacher husbands the most agreeable and well-to-do Conferences. The near approach of the Los Angeles Conference hurried our departure from San Jose to San Francisco, where we embarked on the twentieth of October for Los Angeles.

This is a rapidly growing city, more extensively and handsomely improved than we expected to see. We were very kindly received and entertained at an elegant private boarding-house, called the Humboldt House. Here we were associated with the very agreeable and intelligent Dr. Lucky and other friends of earlier years. After spending three days, including the Sabbath, thus pleasantly situated, worshiping in our new church, a tasteful and elegant edifice, we left for Los Nietos, the place of our Southern California Conference. There we were promptly met by the kind brother to whose home we had been assigned during our stay. Bro. Barnett and his gentle, kind-hearted wife did all in their power to make our stay with them comfortable. Other thoughtful friends and members of our church paid us all the attention we had time to receive. Conference continued its session of six days, and adjourned on Monday night.

A few days rest for Bishop, and then a ride was proposed to see something of the surrounding country, &c, in company with Bro. Frank Adams and his wife, we were taken on a four days' tour through the country. We spent two nights and a day with a very enterprising family, members of our church. A family of ten children, all at home, agreeable, obedient and useful, from the eldest son to the little girl of six years. Here was an instance of a well-governed family. The father and mother looked young, cheerful and happy, the sons energetic young men, assisting the father readily in all his duties, and the daughters, from sixteen down to six, performing all the duties of the house and kitchen actively and pleasantly, while the father and mother accompanied us on our visit, a distance of seven or eight miles, to the Newport of Los Angeles county, which is a bay of sufficient depth for the landing of ships. Returning with this kind family to their home, we passed the second night with them, and on the morning of the seventh of November, it being Sabbath, proceeded with our company to Santa Anna, a distance of six miles, where Bishop Kavanaugh preached to a large and attentive congregation, assembled under the shade of a wide-spreading oak, on the well-cultivated ranch of Mr. Stafford, formerly of Petaluma. Being invited to dine and spend the night with Mr. Stafford's family, whose acquaintance we had made before they left Petaluma, we were surprised to see the great improvement that had been made in the short space of time they had occupied their place. There we saw superior stock, both horses and cows, handsome fowls of any number, thrifty bees, orchards of coming oranges and lemons, and a vineyard, some of the grapes of which we ate, the finest in size and flavor of any we had tasted in California.

Returning to Los Nietos, we passed three days more, resting at night with the kind family who had the care of us, and dining each successive day with other beloved friends. The country around Los Nietos is certainly the most wonderful for production of any we have visited. I forbear to tell *all* I have been told, but this much I may venture: I saw a sweet potato that weighed fourteen and a half pounds, and was on the ground on which an acre produced onions that yielded to the owner $625. We dined with a widow lady, whose oldest son, a little boy of eleven years of age, was gathering the seed of the black locust, which he was shelling out and putting up in bags, for which he could realize $1 per pound. He had by his own industry, in selling seed and the remains of the grape crop, already realized nearly $40, and more yet to sell.

Mississippi Conference.

The Conference adjourned on Tuesday, December 21. The next session will be held at Natchez. We are indebted to the secretary, Dr. Andrews, for a copy of the

APPOINTMENTS.

Jackson District.—Wm. B. Hines, P. E. Jackson station, Charles B. Galloway; Madison, Beverly Carradine; Sharon, Ralph Bradley, Charles Reed; Thomastown mission, Joseph Q. Hicks; Camden and Soule chapel, Warren C. Black; Carthage, Levi P. Meador; Dover, V. Hicks Nelson; Yazoo, James H. Shelton; Yazoo City station, Robert D. Norsworthy; Vernon mission, William D. Domlnick; Silver Creek, Green W. Brown; Brownsville, Francis M. Williams; Canton, William E. M. Linfield; missionary to China, James W. Lambuth; special agent Publishing House, Richard Abbey.

Vicksburg District.—Francis M. Featherstun, P. E. Vicksburg station, William H. Watkins; North Warren, John W. Ellison; Mill Dale and Cane Ridge, James H. Harris; Sunflower mission, to be supplied (by J. S. Hutton;) Clover Hill, Thomas B. Holloman; Rolling Fork, H. Walter Featherstun; South Warren, Daniel A. J. Parker; Mount Olivet, Andrew B. Stewart; Rocky Springs, Lewis R. Featherstun; Cayuga, Charles F. Gillespie; Port Gibson, Edwin H. Mounger; Fayette, W. Bryant Lewis; Kingston, to be supplied (by T. W. Brown;) Natchez, William P. C. Hunnicutt; Port Gibson Collegiate Academy, John A. B. Jones, president.

Woodville District.—James L. Forsyth, P. E. Woodville station, Ephraim E. Hamilton; Wilkinson, Daniel C. Langford; Buffalo, James S. Parker; Bayou Sara, Curtis D. Cecil; Jackson, La., and Pipkin's chapel, C. Green Andrews; Clinton station, James W. McLaurin; East Feliciana, Newton B. Young; Centenary College of Louisiana, C. G. Andrews, president.

Summit District.—James A. Godfrey, P. E. Summit, Ira B. Robertson; Magnolia, Henry P. Lewis; Cuba Grove, J. Wesley Sandell; Franklinton, Rufin T. Davis; Covington, Malachi B. Sharbrough; Amite City, George F. Thompson; Hammond mission, Charles R. Benson; St. Helena, George W. Davidson; Amite, John Ritchey, D. Webster McLean; East Baton Rouge, Thomas W. Adams; Meadville, Calvin C. Watkins, Ephraim A. Flowers, sup.; Port Vincent, Harry B. Denham; Bogue Chitto, Elisha F. Mullins.

Brookhaven District.—Henderson H. Montgomery, P. E. Brookhaven station, Joshua T. Heard; Beauregard and Wesson, William E. Ballard; Scotland, John Lusk; Brandywine, Columbus A. Campbell; Hazlehurst station, James M. Weems; Providence, Bascom T. Pearson; Georgetown, Archibald B. Nicholson; Crystal Springs station, Ambrose M. Barrington, P. A. Johnson, sup.; Dry Grove, Henry J. Harris; Raymond, Parmenas Howard; Spring Ridge, David W. Dillehay; Bayou Pierre, William Wadsworth; Whitworth Female College, Harvey F. Johnson, president.

Brandon District.—Will H. Leith, P. E. Brandon station, R. S. Woodward; Fannin, Walter W. Hurst; Raleigh, John H. Evans; Morton, James J. Smylie; Philadelphia, Daniel G. W. Ellis; Lake, Claiborne McDonald; Trenton, Jacob H. Holland; Forest, Robert A. Sibley; Hickory, John D. Hoys; Walnut Grove, Benjamin Jones, John A. Vance, sup.; Pelahatchie, John N. Williams; Union mission, Lymon Carley; Newton, Joseph B. K. Smith.

Meridian District.—John A. Ellis, P. E. Meridian station, Ransom J. Jones; DeKalb, Andrew J. Coleman; Marion, Thomas Y. Armstrong; Enterprise station, Ulysses B. Philips; Enterprise mission, Thos. B. Walden; Quitman, Alexander L. McBryde; Shubuta, Thomas S. West; Paulding, David P. Bradford; Spring Hill, John C. Brogan; Lauderdale, James M. Gann; Wayne, Duncan A. Little; Waynesboro, Hiram R. Singleton; Ellisville mission, to be supplied (by John C. Williams;) East Mississippi Female College, J. W. Adkisson, president, J. A. Ellis, agent.

Seashore District.—Thomas Price, P. E. East Pascagoula, Alexander M. Campbell; Ocean Springs, Robert B. Downer; Rankin, Louis Kendall; Mount Carmel, David A. Givens; Westville mission, to be supplied (by J. O. Napier;) Taylorville mission, to be supplied (by R. S. Parker;) Columbia, to be supplied (by W. J. Ball;) Pearlington, William W. Hopper; White Plains, David Merchant; Enon, Charles J. Philips; Chickasawha and Green mission, to be supplied (by P. C. Wimbish.)

Transferred.—J. Bancroft, to Alabama Conference; A. T. Tidwell, to St. Louis Conference; H. P. Bowen, to West Texas Conference; C. J. Nugent, to White River Conference; Thomas Cotton, to West Virginia Conference.

Change of Terms.

It will be seen by referring to our rates in the first column, fourth page, that we reduce the subscription price of the ADVOCATE to TWO DOLLARS. We trust that every subscriber will make the effort to send us at least one new subscriber at the beginning of the year, and that our agents will be able to increase our list to a sufficient extent to sustain us in the movement to reduce.

BISHOP KAVANAUGH.—The Bishop, accompanied by Mrs. Kavanaugh, arrived in this city last Monday, having spent a week at Santa Barbara and Carpenteria. They are both in fine health, and speak rapturously of our delightful southern coast. They went immediately to Petaluma, from whence the Bishop will return to San Francisco to supply the pulpit of St. Paul's church until he can provide a permanent pastor for the congregation. We anticipate a season of rare pleasure. Mrs. Kavanaugh has kindly given us a letter, which will be found in another column, and which will be read with great interest. We hope to have others from her pen.—*Pacific Methodist, December 17.*

AMONG the lay delegates to the Mississippi Conference we were glad to meet our old and esteemed friend and brother, Robert Babington, of Franklinton, La. Bro. Babington is alive to all the interests of the church, and one of the best agents of the NEW ORLEANS CHRISTIAN ADVOCATE.

MR. NICHOLAS MILBURN, father of Rev. W. H. Milburn, died at Jacksonville, Ill., November 20, 1875, aged seventy-eight years.

Dedication of the St. Charles Avenue Church.

The new church announced by us some months ago as in process of building is now completed, and will be opened on next Sunday, January 2. Thus far the enterprise has been carried forward mainly by the generous efforts and devisings of our brother, R. W. Rayne, who has given to it not only his money, but a great deal of thoughtful care at every step of the work. The edifice is of Gothic architecture, built substantially of brick, with an imposing tower and graceful spire, and is altogether a handsome and stately building, an ornament to that part of the city in which it is located, and scarcely excelled in beauty by any church in the city. It is situated on St. Charles avenue, in the Sixth District, and in one of the finest neighborhoods of that delightful and growing section. The interior is handsomely finished. A gallery extends across the front end, capable of seating one hundred and fifty persons, besides giving ample room for organ and choir, should it be found desirable to place them there. The seats are made of cypress, with walnut trimmings. The seating capacity, exclusive of the gallery, is for something over five hundred. Altogether there is room for say, at the most, seven hundred persons. Rev. W. E. Munsey, the recently appointed pastor, reached the city last week, and enters at once upon his pastoral work. The dedicatory sermon will be preached by Dr. Munsey at eleven A. M. There will also be preaching at three and at seven P. M.

Rev. Calvin Brewer.

It is with sorrow that we have heard of the death of the Rev. Calvin Brewer, of Wilbraham, Mass. He died at Wilbraham, November 29, aged ninety years. He was one of the founders of the Wesleyan Academy at Wilbraham, and a man venerated and beloved for his faithfulness as a minister, and for the purity and sweetness of character which marked his long and useful life. He was a brother of Mrs. S. B. Thomas, a venerable lady still living in our midst, and well known and esteemed. A son, Mr. Lorenzo D. Brewer, and a daughter, the first wife of W. H. Foster, of New Orleans, died years ago in Louisiana. A widowed daughter, Mrs. C. H. M. Newell, is the only survivor of his family. We had the pleasure of knowing Bro. Brewer personally, and there are none whom we more sincerely loved and revered. He was always a considerate friend of the South. Southern Methodism had a warm place in his heart, and in his death we feel that we have been bereaved of a father in Israel. His spirit was sunny and cheerful to the last, and, though bending under the weight of ninety years, his mind was clear and active. In a green old age, and full of years, he died—peacefully, tranquilly passing to his heavenly rest, "in a full age, like as a shock of corn cometh in in his season." Among his last words were these: "I know whom I have believed."

OUR Bro. A. J. Briggs, of the Alabama Conference, has met with a sad bereavement in the death of his little daughter. To him and to the stricken mother we tender our sympathies. Rev. R. S. Woodward, writing, Summerfield, Ala., December 19, says:

"*Dear Bro. Parker:* It becomes my painful duty to record the death of dear little Mattie, third daughter of Rev. A. J. and Mrs. Martha Brewer Briggs. She was born in Prattville, December 2, 1866, and died suddenly, of congestion, at the district parsonage, in this place, at one o'clock this morning, aged nine years and seventeen days. She was a child of unusual promise, being possessed of rare personal attractions and brilliant intellect. She was remarkably gifted in vocal and instrumental music. Her voice was unsurpassed for sweetness and compass; but she now tunes her lyre to make melody in heaven. I received her into the church a little more than a year ago, and the last time she attended church she quietly kneeled by her mother and took the holy sacrament. The little lamb is safe in the fold—the star has not set, but gone down to rise in immortal splendor."

WE WERE gratified to meet, at the late session of the Mississippi Conference, Rev. D. D. Moore, president of the Grenada Female College. President Moore represented the institution as well organized, and with everything to encourage the hope of a prosperous future. The school is under the patronage of the North Mississippi Conference.

THE Rev. Dr. Deems, pastor of the Church of the Strangers, New York, was, at his own request, granted a location at the recent session of the North Carolina Conference.

OUR CENTENARIAN.—The venerable Rev. Henry Bœhm, whose centenary year was completed and duly celebrated on the eighth of June last, says the New York *Christian Advocate*, not only still lives, but is in excellent health. During the summer, and subsequent to the centenary ceremonies, and his sermon in the old John Street church, he was ill, and blind for some time, and when better in physical health did not regain his previous mental vigor. His prostration was attributed by his family and by his physician to the great strain upon him caused by the excitement incident to the extraordinary scenes through which he had just passed. In order to obtain greater quiet he was taken into the country, where, at the residence of a granddaughter, he soon began to recuperate his wanted strength, both in mind and body. A grateful note from his daughter, Mrs. Emley, informs us that "he is now himself again," and even better than for several years past. His friends will not be disappointed if he should look in upon the next General Conference in Baltimore (where he attended a General Conference in 1800,) and upon the national centennial in Philadelphia.

MARRIED.

FOREMAN—DIXON.—November 28, 1875, at the Methodist church by Pinguenthe Brulee, by Rev. R. S. Isbell, Mr. Colbert W. Foreman and Miss Ellen N. Dixon, all of the parish of St. Landry, La.

HENRY—SHEPHERD.—November 29, 1875, at the residence of the bride's father, by Rev. R. S. Isbell, Mr. Benuis R. Henry and Miss Emma A. Shepherd, all of the parish of Vermilion, La.

FERGUSON—BLACKWELL.—At the residence of the bride's father, December 1, 1875, by Rev. R. S. Isbell, Mr. Jesse J. Ferguson and Miss Frances E. Blackwell, all of the parish of St. Landry, La.

WEBB—LAMBERT.—On the 9, 1875, at the residence of Mr. Jesse B. Clark, by Rev. R. S. Isbell, Mr. John Webb and Miss Isora A. Lambert, all of the parish of St. Landry, La.

MILLS—WILSON.—By Rev. R. F. Alexander, at the residence of the bride's mother, in Delhi, La., on the twelfth of December, 1875, Mr. J. H. Mills to Mrs. S. A. Wilson.

PETERSON—RUSH.—By the Rev. J. E. Faust, on the sixteenth of December, 1875, at the residence of the bride's father, in Marion, Ala., Rev. John A. Peterson, of the Alabama Conference, to Miss Mollie E. Rush.

ELWELL—BAY.—In New Orleans (Algiers,) December 17, 1875, by the Rev. Lewis A. Reed, Mr. John B. Elwell to Miss Hannah H. Bay, all of Massachusetts.

LEE—MANGHAM.—At the residence of the bride's father, in Red River parish, La., December 2, 1875, by the Rev. P. Allen, Mr. R. C. Lee to Miss Sarah J. Mangham.

PHILLIPS—GRAYSON.—By Rev. J. Nicholson, December 9, 1875, at Sardis Methodist Episcopal Church South, in Harrison county, Miss., Rev. Charles J. Phillips, of the Mississippi Conference, to Miss Julia Grayson, of Harrison county, Miss.

FELLOVE—RRIDGES.—At the residence of Dr. Wylie, on the first of December, 1875, by the Rev. R. H. Adair, Mr. William H. Fellhove and Miss Adele M. Bridges, all of Caddo parish, La.

Southern Christian Advocate please copy.

BOULTON—AMIS.—December 9, 1875, at the residence of the bride's father, Mr. R. H. Amis, by Rev. Robert W. Burton, Mr. L. W. L. Horton to Miss Fannie Amis, all of Newton county, Miss.

Publisher's Department.

Acknowledgments of Letters and Funds

RECEIVED BY MAIL.

For the Week Ending Dec. 25, 1875.

A—T A S Adams, N W Agee & son, J E Adams, American Lead Company, American News Company, Atkinson & Tyler, American Lead Pencil Company.

B—Baker & Harper $2.05, J L Buffum two letters $1.05, Dr J Ball & Co, O R B, two letters, J A T Russell, George W Buchman, Bryant & Roberts three letters $2?, Mrs R W Bickhurst, J N Bradges, Charles R Benson, P K Brindley, W E Ballard, J H Brooks $2.50.

C—W C Cannon $21, Thomas R Carlisle, Joseph T Curry $1.25, Chambers Bros & Co, Mrs S R Chase $1, O F Casey, R H Catchings, M M Chambers, Beverly Chrtadmy, L C Calhoun, T Colchan.

D—G A Dubberly $4.20, R H Derbridge $6.35, C T Dillingham, Donaldson & Co three letters, Eugene Duchamp $30, W C Drury agent, R A Davis, Charles H Ditson & Co.

E—Esterbrook Steel Pen Manufacturing Company, John Enright, W H Ellison.

F—J L Futrell $27.75, J R Ferguson, First & Peyton, J M Frankum $4.65, Mrs Julia H Furlow, I N Frost man.

G—W W Graham, Ed P Goodale.

H—William Headen, D M Hudson, W T Holland, Hyde Bros, R M Hastings $15, D W Harris, F O Hastings.

I—Irion & Thorpe, Ruby.

J—Robert C Jackson, Jamonisky & Co.

K—Kahn & James two letters.

L—G E Lynch, C Henri Leonard, J B Lippincott & Co two letters, Lee, Shepard & Dillingham, J L Lemons $1.25, W B Lewis, L L Loveless.

M—W A Montgomery $5.10, M Millspaugh, Morgan Envelope Company, C F Melville & Son, J J McConnell, Victor E Mauger, J E Mason, J D Martin, T Mossly, H McCullen, W T Matthews $8.15, J W Medlock, T W McLaurien, A Millspaugh, A H Mitchell, Moss, Wise & Co.

N—C R New $1, A H Nicholson $2.50, Neill & Co, R A Niblett, A M Neylans, W H Newton $10.

O—James Orleand.

P—W H Patillo $1, R N Price, W R Port, M S Park.

R—E F S Roberts, Dr J H Robbins, A H Redford agent four letters, George P Rowell & Co, J K Randall, W M Rose, C L Roberts, John W Rich, Orls, T B Russell $1.25, Bryce Bills $50.

S—A H Sutherland, M W Stewart, W F Schneider agent, James L Sweet, H B Singleton, D C Standley, John H Smith $2, J W Shores, John Sale.

T—Calvin Taylor, William Trammel $2, M A Tate, W H Turner.

W—S P Walker $4, James W Ward $16 H, James E Waldo, H J Wright, T Westerfield, W M Winn, W H Woodruff, William Wood & Co.

MR. B. LAPLACE, at 23 Elysian Fields street, has for sale the Indian Turnip Pectoral Balm for coughs, colds, etc. This remedy has been before the public for some time, and, so far as we know, has proved efficacious in the diseases referred to. See advertisement on this page.

LADIES' AND CHILDREN'S FINE SHOES.—We call attention to the well-assorted stock of ladies' and children's fine shoes, as well as trunks, carpet-bags and valises, in the shoe store of R. H. Bowles. Those wishing something really nice for the New Year should give him a call.

DENTISTRY.—The well-known and popular dentist, J. R. Walker, as will be seen by a card in another column, has removed from Napoleon avenue to Tivoli circle, west side, corner of Delord street, where he has excellent accommodations for the practice of his profession.

UPHOLSTERER.—We would direct the attention of our readers to the advertisement of H. Spiering, Esq., 631 Magazine street, who manufactures and furnishes parlor sets, mattresses, and supplies anything in the upholstery line.

HOUSE-FURNISHING STORE.—Samuel E. Moore, Esq., at 55 Camp street, is one of our merchants of well-established character for integrity and honor, and we heartily commend the advertisement of his China, glassware and crockery establishment to the attention of our readers.

OUR readers will welcome the advertisement of the popular seedsmen, Messrs. D. M. Ferry & Co., of Detroit, Mich. Their *Seed Annual* for 1876 will be sent free to all applicants. This firm, one of the largest in the seed business needs no indorsement from us.

GROCERIES.—We take pleasure in commending to the attention of our readers the assortment of fine groceries contained in the establishment of James J. McKernan, corner of Common and Robertson streets, New Orleans.

ATTORNEY AT LAW.—We commend to the attention of our readers the card of A. L. Tucker, Esq., attorney at law, to whom they may intrust any legal business with the assurance that it is in safe and competent hands.

THE Detroit Seed Company, Detroit, Mich., have issued their new *Floral Guide* for 1876. They are offering it free by mail to all applicants. If you want a handsome floral work and reliable seeds write to them.

ENGRAVER.—We call the attention of persons wishing to have visiting cards, wedding cards, crests or monograms neatly engraved to the card of John A. Cairns, 101 Canal street.

BUSINESS NOTICES.

R. F. W. BACHMAN, FINE BOOTS AND SHOES, 18 Camp street, under the City Hotel. The largest and best-selected stock in the South; and in elegance of style, fineness of material, perfection of workmanship and fit our line of

LADIES', GENT'S, MISSES' AND CHILDREN'S CUSTOM-MADE BOOTS AND SHOES

is unsurpassed. Our stock is peculiarly adapted for **Family and Plantation Wear**, and at prices as moderate as can be found in any market.

R. F. W. BACHMAN,
18 Camp street, under City Hotel
de...lyte New Orleans, La.

SAVE YOUR HAIR.—If you wish to save your hair, and keep it in a strong and healthy condition, use *Burnett's Cocoaine*. It will stimulate the roots of the hair, and restore the natural action upon which its growth depends.

de26 H

LONG indulgence in over-eating or drinking produces a disorganized liver, and all the evils attendant upon such derangement—Depression of Spirits, Habitual Costiveness, Nervous Exhaustion, Indigestion, Pain in the Head, with Nausea, Fulness of Stomach after meals, Chilliness, General Debility and Languor. Seek relief from Simmons' Liver Regulator.

"It is a very valuable remedy for Dyspepsia, Sick Headache, Torpid Liver, and such like diseases."
W. S. HOLT,
Pres't of S. W. R. R. Co., of Ga."
de26 R

THE experience of out-door laborers, employees in manufactories, and late workers of all kinds, has shown that a wineglassful of Liebig's Liquid Extract of Beef and Tonic Invigorator, taken at regular intervals, imparts stamina and resistance to disease. E. J. HART & CO., Wholesale Agents, New Orleans. de26 H

A SLIGHT COLD, COUGHS.—Few are aware of the importance of checking a cough or *slight cold*, which would yield to a mild remedy; it neglected, often attacks the lungs. BROWN'S BRONCHIAL TROCHES give safe and almost immediate relief.

de30 H

TO PHYSICIANS AND LADIES.—Mrs. E. J. Harding of St. Louis (421 Olive street,) manufacturer of articles and appliances for the relief of the afflicted, such as Improved Abdominal Supporters, Bandages, Shoulder Braces, etc., desires the attention of those interested. Her Abdominal Supporters are acknowledged by the most eminent medical authority in St. Louis, as well as elsewhere, to be the very best now in use, or heretofore invented for the purpose. Send for descriptive circular, containing diagram, directions for measurement, price list, etc. no6 3m

IMPORTANT TO COMMERCIAL AND SUMMER TRAVELLERS.—Sojourners visiting New York, or leaving by the cars from Grand Central Depot for Niagara, Canada, Saratoga, White Mountains, or summer resorts anywhere, will save annoyance and expense of carriage hire and baggage expressage by stopping at Grand Union Hotel, opposite Grand Central Depot. Over three hundred and fifty elegantly furnished rooms, 65d Broadway and 51st street, European plan. Guests can live more luxuriously for less money at the Grand Union than at any other first-class house in New York. Stages and street cars pass the doors for all parts of the city. se2 H

PIERSON & HEWS, the Clothing, Shirts and Furnishing Goods, Plant 55 Camp street, opposite City Hotel, New Orleans, Louisiana. We invite visitors from the interior to examine our stock and prices. We claim to sell first-class goods as low as can be afforded and live. We sell the celebrated Shoulder-Seam Shirts, warranted to fit, wear and give satisfaction. Liberal deduction made to clergymen, and their trade solicited. n30d 1y

SKIN DISEASES:	**A Cure Guaranteed.** State your case, and send with 25 cents to DR. VAN DYKE, 1321 Green St., Philadelphia. de21 6m

LADIES—J. A. POZZONI'S MEDICATED COMPLEXION POWDER imparts to the skin a beautiful transparent whiteness, makes the skin delicately soft and smooth, removes all Freckles and Tan, and allays all irritation. This valuable cosmetic can be used with the greatest confidence. WHEELOCK & FINLAY, Wholesale dealers, New Orleans. no7 3m

NEW ADVERTISEMENTS.

Emory and Henry College,

ON THE

VIRGINIA AND TENNESSEE AIR-LINE RAILROAD.

WAS FOUNDED A. D. 1838, and has been in successful operation since that time.

Its **Faculty** consists of tried and experienced educators, some of them having been connected with the college from its earliest years.

Its **Departments of Instruction** are the regular Collegiate, the Scientific and the Preparatory. The studies (in part elective) are Languages, Ancient and Modern, Mathematics, Sciences, Physical and Metaphysical, Elocutionary, Forensic, and the higher Belles-Lettres. Mode of instruction thorough and practical, by text-books and lectures combined.

Its **Buildings** are commodious, affording excellent students' dormitories. *Philosophical* and *Chemical Apparatus, Museum* and *Libraries* ample; *Literary Societies* of superior educational value.

Its **Location**, 2,000 feet above sea level, in a retired and beautiful valley, amid mountains abounding in mineral springs, with a climate invigorating in summer, not rigorous in winter, has never been invaded by miasmatic or pestilential disease.

Its **Charges** are exceedingly moderate for advantages offered. For **$100** a student can obtain board (only $10 per month,) tuition, fuel, room rent, washing and contingent fees for an entire session of twenty weeks.

Fall Session begins second Thursday in September.

Spring Session begins twenty weeks thereafter. Present year, January 27.

For full information address

E. E. WILEY, President,
de20 4t Emory Postoffice, Va.

A. L. TUCKER,

ATTORNEY AT LAW,

(Late of Franklin, St. Mary Parish, La.)

160.....COMMON STREET.....160

de30 1y (Up stairs,) New Orleans

NEW ADVERTISEMENTS.

Special Notice to Our Readers.

SPECIAL CALL.

AGENTS WANTED

To sell the New Patent Improved EYE-CUPS. *Unequalled to be the best paying business offered to Agents by any house. An easy and pleasant employment.*

The value of the celebrated new *Patent Improved Eye-Cups* for the restoration of sight breaks out and blazes in the evidences of over 4,000 genuine testimonials of cures, and recommended by more than 1,000 of our best physicians in their practice.

The Patent Eyed Cups are a scientific and philosophical discovery, and as Alex. R. Wyeth, M. D., and William Bentley, M. D., write, they are certainly the greatest invention of the age.

Read the following certificates:

FELIX SON STATION, LOUIS CO., KY., June 6, 1875.

DR. J. BALL & CO., OPTICISTS—*Gentlemen:* Your *Patent Eye Cups* are, in my judgment, the most splendid triumph which optical science has ever achieved, but, like all great and important truths, in this or in any other branch of science and philosophy, have much to contend with from the ignorance and prejudice of a too skeptical public; but truth is mighty and will prevail, and it is only a question of time as regards their general acceptance and indorsement by all. I have in my hands certificates of persons testifying in unequivocal terms to their merits. The most prominent physicians of my county recommend your *Eye-Cups*.

I am, respectfully, J. A. L. BOYER.

William Bentley, M. D., Salvisa, Ky., writes: "Thanks to you *for the greatest of all inventions*. My sight is fully restored by the use of your *Patent Eye-Cups*, after being almost entirely blind for twenty-six years."

Alex. R. Wyeth, M. D., Atchison, Pa., writes: "After total blindness of my left eye for four years, by paralysis of the optic nerve, by my *after using* those of your *Patent Eye-Cups* restored my eyesight permanently in three minutes."

Rev. S. H. Falkinburg, minister of the Methodist Episcopal Church, writes: "Your *Patent Eye-Cups* have rest and my sight, for which I am most thankful to the Father of mercies. By your advertisement I saw at a glance that your invaluable *Eye-Cups* performed their work perfectly in accordance with physiological law—that they literally fed the eyes that were starving for nutrition. May God greatly bless you, and may your nature be enshrined in the affectionate memories of multiplied thousands as one of the benefactors of your kind."

Horace R. Burnet, M. D., says: "I sold, and collected future sales liberally. The *Patent Eye-Cups*—they will make money, and make it fast too; no small celebrity affair, but a superb, number one, upstart business, and premises, as far as I can see, to be lifelong."

Mayor T. C. Ellis wrote us, November 16, 1875: "I have tested the *Patent Young Eye-Cups* and am satisfied they are good. I am pleased with them. *They are certainly the greatest invention of the age.*"

Hon. Horace Greeley, late editor of the New York *Tribune*, wrote: "Dr. J. Ball, of our city, is a gentleman and responsible man, who is incapable of intentional deception or humbuggism."

Prof. W. Merrick writes: "Truly, I am grateful to your noble invention. My sight is restored by your *Patent Eye-Cups*. May Heaven bless and preserve you. I have been using spectacles twenty years. I am seventy-one years old. I do all my writing without glasses, and I bless the inventor of the *Patent Eye-Cups* every time I take up my old steel pen."

Adolph Bjornberg, M. D., physician to Emperor Napoleon, wrote, after having his sight restored by our *Patent Eye-Cups*: "With gratitude to God, and thankfulness to the inventors, Dr. J. Ball & Co., I hereby recommend the land of the *Eye-Cups* on full battle to all and every one that has any impaired eyesight, believing, as I do, that since the experiment with this wonderful discovery has proved successful on me, at my advanced period of life—ninety years of age—I believe they will restore the vision to any individual if they are properly applied.

ADOLPH BJORNBERG, M. D."

Commonwealth of Massachusetts, Essex, ss.

June 5, 1875, personally appeared Adolph Bjornberg, made oath to the following certificate, and by him subscribed and sworn before me.

WILLIAM STEVENS, J. P.

LAWRENCE CITY, MASS., June 9, 1875.

We the undersigned, having personally known Dr. Adolph Bjornberg for years, believe him to be an honest, moral man, trustworthy, and in truth and veracity unspotted. His character is without reproach.

M. ROONEY, Ex-Mayor.
S. E. W. DAVIS, Ex-Mayor.
GEORGE S. MERRILL, P. M.
JOHN H. HAWKSHURY, City Treas.

Reader, those are a few certificates out of thousands we receive, and to the aged we will guarantee your old and diseased eyes can be restored; weak, watery and sore eyes cured; the blind may see, spectacles be discarded, sight restored, and vision preserved. Spectacles and surgical operations useless.

Please send your address to us, and we will send you our book—A FILM WITH THE HEADING

A DIAMOND WORTH SEEING.

Don't put off getting a visit. Do not accept any spectacles

By reading our Illustrated *Physiology and Anatomy of the Eyesight*, of 100 pages; tells how to restore impaired vision and overworked eyes; how to cure weak, watery, inflamed and near sighted eyes, and all other diseases of the eyes. Waste no more money by adjusting huge glasses on your nose and disfiguring your face. Book mailed free to any person. Send on your address.

AGENTS WANTED

to sell the *Patent Eye-Cups* to the hundreds of people with diseased eyes and impaired sight in your county.

Any person can act as our agent.

To Gentlemen or Ladies $5 to $20 a day guaranteed. Full particulars sent free. Write immediately to

DR. J. BALL & CO.,
No. 91 Liberty Street.

(P. O. Box 957.) NEW YORK CITY, N. Y.

Do not miss the opportunity of being first in the field. Do not delay. Write by first mail. Great inducements and large profits offered to any person who wants a first-class paying business.

The largest commission allowed to Agents by any house in the United States. de30 4teowtc

NEW ADVERTISEMENTS.

HOUSE-FURNISHING STORE,

55 CAMP ST., NEW ORLEANS.

SAMUEL E. MOORE,

IMPORTER OF

Crockery, China and Glassware.

SILVER-PLATED TABLE & TEA SPOONS.
SILVER-PLATED CASTORS.
SILVER-PLATED CAKE BASKETS.
FRENCH CHINA DINNER SETS.
FRENCH CHINA TEA SETS.
STONE CHINA DINNER SETS.
STONE CHINA TEA SETS.
STONE CHINA CHAMBER SETS.
JAPANNED WAITERS.
JAPANNED CHAMBER SETS.
COAL VASES AND COAL SCUTTLES.
JAPANNED CAKE AND SUGAR BOXES.
ENAMELED SAUCE-PANS.
HAM AND FISH BOILERS.
FEATHER AND HAIR DUSTERS.
HEARTH AND SCRUBBING BRUSHES.
CEDAR TUBS AND BUCKETS.
WHITE STEP LADDERS.
INDIA RUBBER DOOR MATS.
BRUSH AND HEMP DOOR MATS.
PALM-LEAF TABLE MATS.
IVORY-HANDLED TABLE CUTTLERY.
BRITANNIA METAL CASTORS.
BRITANNIA METAL SPOONS.
PLANISHED TIN COFFEE POTS.
PLANISHED TIN URNS.
PLANISHED TIN DISH COVERS.
KEROSENE OIL LAMPS AND BURNERS.
CHANDELIERS AND BRACKET LAMPS.
TINWARE FOR KITCHEN USE.

And all articles necessary for house-furnishing, which are guaranteed of the best quality and at the lowest prices, and will be packed for transportation to any part of the country. de30 3m

Geo. Woods & Co.'s Parlor Organs.

EXCELLENCE IN QUALITY OF TONE, THOROUGH WORKMANSHIP, ELEGANT DESIGNS AND FINISH, COMBINATION SOLO STOPS, AEOLINE, VOX HUMANA AND PIANO.

The LEADER is the finest-toned Piano which never requires tuning, and gives the Organ the brilliancy and promptness of the Piano. These remarkable instruments possess capacities for musical expression never before attained. Adapted for amateur and professional, and an ornament in any parlor.

Beautiful New Designs of Case

Just NOW READY. '69

GEO. WOODS & CO.,
CAMBRIDGEPORT, MASS.

Warerooms:
BOSTON, CHICAGO AND LONDON.
de30 4t

SEED POTATOES.

EARLY ROSE,	PEERLESS.
EARLY GODDWIN,	PINKEYES.
JACKSON WHITES,	RUSSETS, ETC.

WE KEEP constantly on hand a large stock of the above seed, which we *guarantee true to name*, and sell at the lowest market rates. Prices on application.

Also keep a choice stock of *pure, fresh and reliable* Vegetable and Flower Seeds.

Fancy goods in great variety, such as are usually kept in our line.

Choice selections of Plants, Shrubs, Fruit and Ornamental Trees, etc. Catalogues free.

C. F. MELVILLE & SON,
no23 1mf 631 Magazine St., New Orleans, La.

$15 Watch

We send a Coin Silver Hunting American Lever Watch (fully warranted) by mail at our risk, to any address on receipt of fifteen dollars for the watch, and 50c. for postage, etc., by express $1.00, subject to inspection (if desired.) Money may be sent safely by mail in a registered letter. Send for Illustrated Catalogue. BARNES & BRO., Jewelers, 224 Main St., Louisville, Ky.

Price 50 cents by Mail.

de21 1y6w

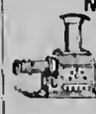
BLYMYER MFG CO'S BELLS

CHURCH-SCHOOL-FIRE-ALARM

Finest, best priced, fully warranted. Catalogue giving full particulars, prices, etc., sent free.

BLYMYER MANUFACTURING CO.,
604 to 624 West Eighth St., Cincinnati, O
Ja8 1y6w

MAGIC LANTERNS.



The ARTOPTICON is the most powerful Coal Oil Lantern, especially adapted for Sunday-Schools. Slides reduced. Catalogues sent on receipt of stamp. WM. Y. McALLISTER,
728 CHESTNUT, ST., PHILAD'A.
no25 6t6w

SHELDON W. CLARK. HERMAN MEADER.

CLARK & MEADER'S

BUTTER AND TEA DEPOT,

18.....CARONDELET ST.....18

NEW ORLEANS, LA.

Importers and dealers in Fancy and Staple Groceries. de23 2m

H. SPIERING,

UPHOLSTERER,

631.....MAGAZINE ST.....631

Near Jackson, New Orleans.

Parlor Sets manufactured at New York prices. Spring, Hair and Moss Mattresses made. Loose Covers cut and made to order. Carpets laid, and taken up, cleaned and relaid. All work guaranteed. de23 2m

JOHN A. CAIRNS,

GENERAL ENGRAVER,

101.....CANAL STREET.....101

Wedding and Visiting Cards neatly engraved and printed.

Special attention given to Crests, Monograms, etc., etc. Jewelry and Silverware marked artistically. de23 1m

JOHN MULLAN,

Dealer in all kinds of Ladies' and Gentlemen's

SECOND-HAND CLOTHING,

Guns, Pistols, Watches, Jewelry, etc.,

No. 132 Camp Street, near Girod.

Ladies and Gentlemen having surplus wardrobes to dispose of should consult Mr. Mullan. All business communications strictly private. de23 2m

PERIQUE TOBACCO.

Agency of the celebrated GRAND POINT (Parish of St. James, La.)

PERIQUE TOBACCO.

Have constantly on hand a large stock of 1, 2 and 3½ pound carrots, for sale in lots to suit.

E. BOURGEOIS,
de2 3m No. 13 Conti St., New Orleans

J. M. ELKIN. F. STRINGER.

ELKIN & CO.,

168 CANAL STREET, NEW ORLEANS

IMPORTERS OF ALL VARIETIES OF

English Carpetings, Rugs, Etc.

Also Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc. no25 6m

T. W. ROTHICK,

UNDERTAKER,

271 CAMP STREET, NEW ORLEANS.

Embalming and Disinterring. Bodies carefully shipped. Carriages and Cabs for hire. de23 1y

$5 TO $20 per day at home. Samples, worth $1, free. STINSON & CO., Portland, Me. se9 1y

NEW ADVERTISEMENTS.

NOTICE EXTRAORDINARY.

REMOVAL.

THE EXTENSIVE

CROCKERY AND CHINA STORE

—AND—

House-Furnishing Warehouse

—OF—

W. C. SHEPARD & CO.

Will be REMOVED, from September 1, to the spacious Stores,

29 Camp and 112 Common Street,

—NEW ORLEANS, LA.

With the increased facilities our new and elegant Warerooms afford, we shall display the largest variety of

DINNER SETS,	TOILET SETS,
TEA SETS,	TETE-A-TETE SETS,
CHAMBER SETS,	SETS OF GLASS, Etc.,

And GENERAL HOUSE-FURNISHING GOODS ever offered in the Southwest, all of which are for sale at prices as LOW AS THE LOWEST.

Notice What a Little Money Will Buy:

An elegant White Granite DINNER SET, comprising 124 pieces, for..... $15 00
to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Shells.

A Porcelain DeTerre DINNER SET (equal to French China in appearance, and much more durable,) same assortment as above..... $25 00
A French China (best quality) DINNER SET, same assortment, 124 pieces..... 30 00
Decorated Porcelain DeTerre and French China DINNER SETS, from..... $40 up.
White Granite CHAMBER SETS, 11 pieces..... 4 00
White Granite TEA SETS, 41 pieces..... 4 00
French China TEA SETS, 44 pieces..... 6 50
French China Decorated TEA SETS, 41 pieces..... 7 50
Goat Table GOBLETS, from 50 cents per set up.

N. B.—When we ship these goods an additional charge is made for the package (box or barrel) and drayage.

These prices contemplate first-class goods, and are all warranted regular and perfect.

AGENTS FOR THE CELEBRATED

BLANCHARD CHURNS,

AND THE LARGEST DEALERS IN

HOUSEKEEPING NOVELTIES

IN THE SOUTHWEST.

W. C. SHEPARD & CO.,
No. 29 Camp street and 112 Common street,
de23 1y New Orleans.

SANTA CLAUS

DON'T BUY HIS

DRY GOODS!

At Humbug Auctions, but of well-known, fair-dealing merchants, and that is why

AUGUSTE MARX,

383.....DRYADES STREET.....383

(Take the Green Car, cor. Canal and St. Charles Sts.)

Is selling such quantities of

New SILKS, latest shades, worth $2 and $2.50, at $1 to $1.25 per yard.
Black SILKS at proportionate reductions.
Black ALPACA, Black and Colored MERINO, CASSIMERE, BOMBAZINE, TAMISE.
Black and Colored EMPRESS CLOTH.
POPLINS, from 10 cents upward.
HOSIERY, CORSETS, HANDKERCHIEFS, NOTTINGHAM LACE, KID GLOVES.
RIBBONS, SCARFS, CUFFS and COLLARS.
SHAWLS, TOWELS, TABLE LINEN.
Brown and White COTTON.
CANTON FLANNEL, FLANNELS.
RUGS, MATTINGS, OIL CLOTH, CARPETS, etc., etc. de6 1m

RICE BROS. & CO.,

89 AND 91 CAMP ST., NEW ORLEANS,

IMPORTERS AND DEALERS IN

HARDWARE,

NAILS AND CUTLERY,

Timners' Stock and Tools,

AND HOUSE-FURNISHING GOODS OF EVERY DESCRIPTION.

SOLE AGENTS FOR

THE CHARTER OAK STOVES.

de2 1m

A CARD.

TO THE READERS OF THIS PAPER.

CHAMBERS STERLING PIANOS.

"SPECIAL SAFE OFFER."

READ! MARK! WHITE!

Before you buy, send for information, circulars and price list. Guarantee unlimited. Pianos sent for approval; and satisfaction assured and money saved by our "*Special Safe Offer.*" Address CHAMBERS PIANO FACTORY, 306 Fourth Avenue, New York. no5 1m

Thirty-two fine engravings of Birds of different species & thirty-two cards describing of their habits etc. are contained in

AVILUDE!

Or Game of Birds. A volume of scientific information, and a fascinating amusement. Sent, post paid, on receipt of fifty cents.

Send three cent stamp for catalogue of games. WM. R. GOULD, successor to WESTLAKE GAME CO., Worcester, Mass. no25 3m

Greensboro Female College, Ala.

REV. THOS. WARD WHITE, President.
MRS. M. R. H. STAFFORD, Associate.

MRS. STAFFORD has not a superior if an equal, as an educator of young ladies, in Alabama.—*Alabama Baptist.*

Expenses, $255 per annum for board, tuition in Ancient and Modern Languages, and instruction in Music by a Foreign Director. Spring Term opens January 1.

References—Faculty Southern University. de16 3t

MRS. A. C. WILMER,

(Widow of the late J. C. Wilmer,)

DEALER IN

Fancy and Staple Family Groceries

OF ALL KINDS,

532 Magazine Street, Corner St. Mary.

(Formerly Bank of Lafayette building.)

J. O. WILCOX. —NEW ORLEANS.

All goods delivered free of charge. de9 1m

L. BONQUOIS. CHARLES PAUL.

BONQUOIS & PAUL,

BOOT AND SHOEMAKERS,

Under the St. Charles Hotel,

Near Carondelet street,

no14 2m NEW ORLEANS.

MILLINERY AND FANCY GOODS.

H. FEHSENFELD,

191.....CANAL STREET.....191

Bet. Dryades and Rampart Sts.,

would most respectfully inform the Ladies that he has a due assortment of MILLINERY GOODS, consisting of Hats, Bonnets, trimmed and untrimmed, Feathers, Flowers, Ribbons, Ornaments, Silks and Velvets, all of which he will sell at prices to suit the times. de16 3t

NEW ADVERTISEMENTS.

MAILED FREE

FLORAL GUIDE

Contains over **1,200** varieties **Vegetable** and **Flower Seeds**, **COLORED PLATES**. Elegant wood-cuts of vegetables and flowers. **Handsomest Guide Published!** Send for it.

DETROIT SEED CO., Detroit, Mich.
de30 Jan 2t feb1 mn9

MEDICAL.

I MUST OWN that your Simmons' Liver Regulator fully deserves the popularity it has obtained. As a family medicine it has no equal. It cured my wife of a malady I had counted incurable—that scourge of our American people, dyspepsia. She desires that all nations and people might know the virtues of this God-given remedy. Hoping that the above will appear in your Almanac of 1876, and be of some use in extolling the virtues of your excellent medicine to the wish of your humble servant,

A. E. P. ALBERT,
Professor in Nicholls Pelagie School,
Parish of Terrebonne, La.

I have used Simmons' Liver Regulator for two years, and recommend it as a very superior medicine for Dyspepsia and Liver Disease.

GEORGE W. SMITH,
Kentucky Conference,
Methodist Episcopal Church South.

Your valuable medicine (Simmons' Regulator) has saved me doctors' bills often. I use it for everything that it is recommended for, and never knew it to fail. I have used it in Colic and Grubs with my mules and horses, giving them about half a bottle at a time. I have not lost one that I gave it to. You can recommend it to every one that has stock as being the best medicine known for all complaints that horse flesh is heir to.

E. T. TAYLOR,
Agent for Grangers of Georgia.

Simmons' Liver-Regulator should be in the house of the best medicines ever compounded from the great botanic garden of nature, and contains no life-destroying component hidden under some technical name, but is a purifier, rejuvenator and regulator and only of the Liver, but of the whole system.

MANUFACTURED ONLY BY

J. H. ZEILIN & CO.,

MACON, GA., AND PHILADELPHIA.

Price, $1. Sold by all Druggists. de2 1y5 tc

COUGHS.....COLDS.....ASTHMA.

Remember that for all Affections of the

THROAT AND LUNGS

Laplace's Indian Turnip Pectoral Balm

IS THE SOLE REMEDY.

Combining efficacy of action with a most palatable flavor. GIVE IT A TRIAL.

Price, $1. Sold at all wholesale and retail drug stores in New Orleans, and by the proprietor,

B. LAPLACE, Chemist,
Nos. 23 and 25 Elysian Fields St., New Orleans.
Depot in Mobile, at J. C. DuBase & Co.'s, No. 20 Water street.
Depot in St. Louis, at Richardson & Co.'s, 709 North Main street. se23 1y5p

MISCELLANEOUS.

CHINA PALACE.

THE LARGEST AND MOST COMPLETE ASSORTMENT OF

Crockery, China, Glassware

PLATED WARE, CUTLERY

AND

HOUSE-FURNISHING GOODS

IN THE SOUTHWEST.

Look at our prices and judge for yourselves:

Real French China DINNER SETS, comprising 107 pieces, for..... $20 00
TEA SETS of the same quality, 44 pieces..... 6 50
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Flint Glass GOBLETS at 75 cents per dozen. The Best SILVER-PLATED WARE in the country, and at the lowest Prices. Also the best CUTLERY made, and at very Low Prices. Our TINNERS' ROOM SETS are only $4. Every variety of Tin and Wooden Ware can be found at our immense store. All goods are carefully packed.

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DRUG STORE

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37.....ROYAL STREET.....37

Between Iberville and Customhouse, one block from Canal street,

where he will, as heretofore, continue his well-known business of importation of

DRUGS, CHEMICALS, ESSENTIAL OILS, DISTILLERS', DYERS' AND TANNERS' MATERIALS, ETC. jy29 1m5p

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THE UNDERSIGNED is now established in his new quarters, the most elegant of their kind in the South, and, having just received the latest styles in FANCY AND JET GOODS, hopes to merit the patronage of his friends and the public. He also manufactures all kinds of HUMAN HAIR GOODS, Braids, Switches, Curls, etc. All kinds of Hair Work repaired. Also a Ladies' and Children's Hair-Dressing, Curling and Cutting Saloon.

Parties from the country ordering will save money by addressing him at either of his stores.

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Cor Canal street, and
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DR. JENRY SMITH,

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Over Eyrich's Book Store.

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Residence—365 St. Charles street, near Philip. Hours—6 to 9 A. M., 4 and 7 P. M. Ja14 1y5p

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Marble and Granite Works,

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NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner. my8 1y5p

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Between Carondelet and Baronne.

Medicines imported directly from Europe. Medicines sent by mail or express. de23 1y

MRS. FRICKE & WILLIAMS (over Braselman & Adams') wish to inform the community that they are in constant receipt of the LATEST FASHIONS. Their style and fit cannot be rivaled, and their punctuality can be testified by their customers. Ladies would do well to call early with their Holiday Dresses, in order to have ample time to display their skill in producing something elegant and tasty. Prices always moderate.

no30 2m MRS. FRICKE & WILLIAMS.

$12 a day at home. Agents wanted. Outfit and terms free. TRUE & CO., Augusta, Me. se9 1

Farm, Garden and Household.

Mulched Strawberries.

Many of our readers have noticed on fruit stands the difference in the appearance of fruit, some having a peculiar glossiness that rendered them exceedingly attractive, while others would have a dull, dead appearance, that was unattractive. The first-named was quickly sold at paying prices, while the last "went begging" for purchasers. "What is the reason for the glossiness?" you ask. Simply that the plants were heavily mulched, and perhaps watered. Not only does mulch keep the fruit clean, but, keeping the surface of the ground moist and cool, it prevents the reflection of the sun's rays from a dry, hot surface from burning or scorching the fruit, and giving it a dull, dead appearance. We have before referred to a plantation of Wilson's Albany grown by a farmer living near South Bend, Ind., a few years ago, not only in reference to the large yield, but the fine size and peculiar glossiness of his fruit, which sold his entire crop quick at twenty-five cents per quart. We never shall forget that year. No rain from the middle of May to the last of June—just at the time when strawberries most needed it. Our strawberries not grown in matted rows, notwithstanding they were mulched some in the rows, were about like bullets for size and hardiness, and we obtained from twenty to twenty-five bushels to the acre, getting in all between three hundred and four hundred bushels from some eighteen acres, while this farmer picked at the rate of over one hundred bushels to the acre, and that, too, from a part that had rather poor care the year previous.

After August first he got tired of tending them, and let them run helter-skelter, without even cultivating them. Having read that it was a good plan to scatter straw over the entire surface, he drew out a number of loads through the winter, and scattered it over them, so as to hide them and the entire surface from sight. Being very busy in the spring, he did not do as he was intending to do—draw off the straw from over the main rows—but left it and went on about his farming work. Soon the plants commenced to grow up through the straw, and the fruit stems to put forth their blossoms and fruit, until the field was one mass of green foliage and white blossoms.

The result was that in that exceedingly dry spell he picked one of the largest crops of fruit, and the best fruit we ever saw, and from his plantation got as much money as from all the rest of his farm.—*Small Fruit Recorder.*

THE IMPROVED POULTRY.—It is now pretty generally admitted by most Western farmers that the improved poultry pays as well in proportion as the improved breeds of hogs or sheep—that is, on general principles. Of course the great mass of poultry is raised and sold by farmers. The car loads of poultry and eggs shipped from all parts of the West come from the farmers, and since the introduction of the improved breeds the supply is rapidly increasing. No farmer can longer afford to raise the common chickens. If you can't have all full bloods, get a thoroughbred rooster, either a Cochin or a Brahma, and you will be so well pleased with the cross that you will soon work into full bloods. They mature quicker, grow larger, sell for more money, lay more eggs, but require a little more care. With warm, clean, comfortable quarters, a variety of food, not too much corn, eggs may be had all the winter, as well as all summer.

Enterprising farmers who have not already got the improved breeds of poultry on their farms should now prepare suitable quarters for a few of these popular and profitable pets; for you will be sure to get the poultry fever if you attend the fall fairs; but when you get the improved breeds don't try to get fancy prices unless you propose going regularly into it, and take five or ten years to learn how to breed them successfully, and get a reputation as a successful breeder. It will pay better to leave that alone to the professional breeders, but as farmers to raise poultry and eggs to sell. But you don't like to kill these fine chickens; only keep out the best of them for breeding, and sell them just as you did the others, and you will find it will pay you one hundred per cent. better to raise the improved breeds of poultry for market than the old barn-yard variety.—*Western Agriculturist.*

HOW TO EXTINGUISH LAMPS WITH CHIMNEYS.—A correspondent of the *English Mechanic* says: "Turn the flame up to full power, then blow a sharp puff *horizontally* across the top of the funnel, when the light will not only be extinguished, but there will be no after-smoke—the formerly ignited wick will be extinguished by its own carbolic acid gas. On leaving my office at night I thus turn up the flaming wick, and, with grateful gladness that the desk labors of the day (and night) are over, give a side wave of the hat past the chimney, which draws up the flame from contact with the wick, and the light is gone, and with no after-smell."

TO KEEP HERBS.—When herbs are hung up to dry in loose bundles they soon lose their odor. They should be thinly spread out, shaded from the sun, and when dried pressed together tightly, and put into paper bags. It is an excellent plan to strip off the leaves, rub them fine, and put them into wide-mouthed bottles labeled. Equal proportions of sweet marjorum, tarragon and sage, dried and rubbed together, and kept in a wide-mouthed bottle, make a good seasoning for soups and stuffings.—*Correspondent of Country Gentleman.*

SHEEP on a farm yield both wool and mutton. They multiply with great rapidity. They are the best of farm scavengers, "cleaning a field" as no other class of animals will. They give back to the farm more in proportion to what they take from it than any other animal, and distribute it better with a view to the future fertility of the soil.

IN EUROPE cattle are stabled and horses run out—here, the reverse. Horses can stand exposure the best, but neither should be compelled to stand it.

BELL PEPPERS make very fine mangoes, stuffed just as you would muskmelons, omitting pepper and substituting celery seed.

YESTERDAY'S MAIL

BROUGHT THREE MORE CERTIFICATES

IN FAVOR OF

CANNABIS INDICA

THE GREAT EAST INDIA REMEDY

FOR

Consumption, Bronchitis and Asthma.

CHINA GROVE, Rowan, N. C.

Send one dozen Ointment and one of Cannabis Indica. When Mr. J. W. Fisher brought his wife to me for examination I found her in the incipient stage of **Tuberculous Consumption.** Then it was I concluded to make a fair trial of Indian Hemp, and now there is a general demand for those remedies. The Ointment excels everything of its kind I ever saw or tried.

P. A. SIFFORD, M. D.

N. B.—This Remedy speaks for itself. One bottle will satisfy the most skeptical. There is not a single symptom of CONSUMPTION that it does not at once take hold of and dissipate, and will break a fresh cold in twenty-four hours.

$2 50 per bottle, or three bottles for $5 50. Pills and Ointment, $1.25 each.

Address PRADDOCK & CO.,
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As this is an imported article, we do not commission our remedies, but will be pleased to make *cash agents* everywhere. dv21 tuthp

MISCELLANEOUS.

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STEAM MILLS.

TWENTY-THIRD AND CHESTNUT STS.,

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EVERY DESCRIPTION

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Special attention paid to small orders. Address, accompanied with remittance,

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Lock Box 536.

Mrs. Mitchel will attend to the selection of articles for Ladies' and Children's wear.

Refers to J. S. Kemp, of Kemp, Raymond & Co.; Rev. R. J. Harp, publisher of New Orleans *Christian Advocate*; Rev. J. G. Walker, P. E. of New Orleans District; Rev. J. B. Stone, P. E. of Alexandria District; T. F. Walker, Secretary Factors' and Traders' Insurance Company. dv24 1f

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VARIOUS QUALITIES AND PRICES,

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P. W. MOHR,

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Between Josephine and Jackson.

I call the attention of my friends and the public in general to my having reopened a Dry Goods store, wherein I will keep constantly on hand a full and well-assorted stock of all kinds of

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My motto—QUICK SALES AND SMALL PROFITS. no1 2m

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156.....CANAL STREET.....156

Incorporated March 15, 1855.

OFFICERS,

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This Company insures against loss by Burglars, Thieves and Fire at low rates, and its capital gives security to Depositors.

Small Deposits received and Six per cent. interest per annum, paid semi-annually.

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CORNER ST. ANN AND CHARTRES STS.,

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SALE RINGS OF

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Linens, Silks, Embroideries, Hosiery, Etc.

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Articles of All Kinds for Fishermen.

Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail.

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SHOW CASES

Of White Metal, Rosewood, Black Walnut Etc.

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Breech and Muzzle-Loading Shot Guns, Rifles and Pistols, Hunters' Equipments, Ammunition, Fishing Tackle, and a fine variety of Pocket Cutlery. Sportsmen's special attention is called to Greener's Champion Breech-Loaders. Prices moderate. de16 1m

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It has been found highly beneficial in all Inflammatory disorders, such as Rheumatism, Diarrhœa or Dysentery and Summer Complaint, and especially in those cases of Cholerine which, for want of proper care, so often degenerate into confirmed Cholera.

In all affections of the Lungs, verging on Consumption, it has been found most efficacious in preventing that most awful scourge whenever timely resorted to.

Besides its acknowledged certainty of cure, this truly extraordinary medicine has, over most compounds of the same nature, the decided advantage that, owing to its agreeable flavor, it can be administered without the least difficulty to children, and it requires no particular diet. It is also the cheapest, not only because the bottles contain more sirup than any other, but owing to its peculiar composition this Sirup will keep for years without fermentating, and it can be used in families whenever required by simply keeping the bottle well corked.

Directions for Taking the Sirup.—Grown persons can take from four to six spoonfuls in the course of the day, either pure or diluted in a little water, or a less quantity at intervals of three or four hours.

Persons much troubled during the night may take two tablespoonfuls of the Sirup on going to bed, when it will stop the cough and procure a good night's rest.

Children from three to five years old may take from four to six teaspoonfuls during the day, in suitable quantities, at intervals of three to four hours. For sale by A. CARROUCHE,

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TERMS—$5 for the first prescription and list of medicines, and $3 for each subsequent prescription and medicines for the same case. Remittances can be made by money, postoffice order or registered letter. Address

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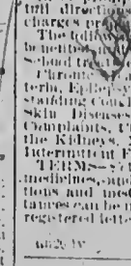

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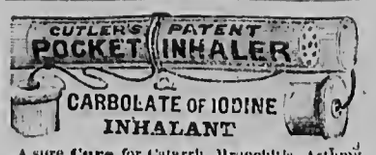

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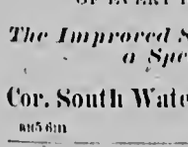

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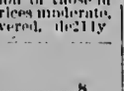

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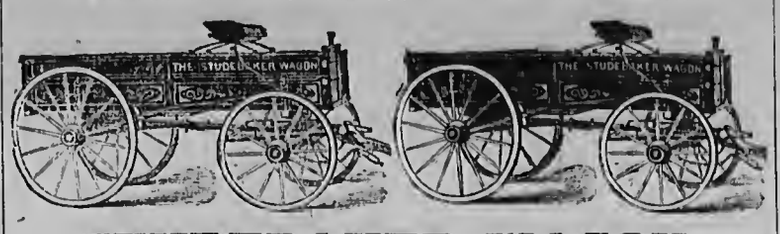

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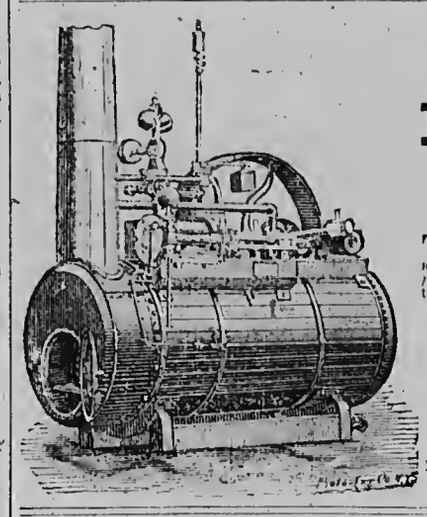
There are several reasons why all should buy the above Wagon: **First.** They are made of the BEST SELECTED TIMBER, the same being cut at the proper season of the year, piled under sheds properly dated, and allowed to remain there from three to five years. **Second.** The wood-work is shaped by the latest improved machinery, put together by the BEST WAGON MECHANICS IN THE WORLD, and are the best ironed and painted Wagons in the market. **Third.** Their thimble skeins, made of select iron, are set by patent skein setters, and weigh from four to twenty-five pounds per set more than any other, thereby making a perfect running Wagon, which will not break. **Fourth.** They are the only Wagon in which the SLOPE SHOULDER SPOKE is used; hence they have the best wheel, which is actually the foundation of the Wagon, and should be carefully examined by persons purchasing. **Fifth.** They are sold only by responsible parties, and every Wagon is warranted; while the Studebaker Bros. are practical workmen, and attend to their business personally; hence the superiority of their work over all others.

D. M. HOLLINGSWORTH, New Orleans.

no15 6m Successor to H. Marsh Benham & Co.



PAYNE'S

CORNING HORIZONTAL

Portable Engines.

5, 8, 12 AND 15 HORSE POWER.

THOROUGHLY tested by many years' constant use in this section, fully guaranteed, and acknowledged to be the *Steapest, most Simple and Durable Plantation Engine made,* and at the same time the *Cheapest.*

☞ Send for descriptive Price List.

B. J. WEST,

SOLE AGENT,

115 AND 117 MAGAZINE STREET,

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Manufacturers' Agent and Wholesale Dealer in Plantation Hardware, Agricultural Implements and Machinery. no11 3m

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We claim the attention of the **Grangers,** as also all buyers of Dry Goods, to

OUR EXTENSIVE STOCK

—OF—

DOMESTICS AND STAPLE GOODS,

WHICH IS NOW COMPLETE IN EVERY DEPARTMENT

Buying and Selling for Cash Only Enables Us to Offer the Best Inducements.

☞ *All Orders filled with care and promptitude.*

D. H. HOLMES, 155 Canal and 15 Bourbon Sts.

☞ Samples furnished BY MAIL on application. jy11 1y

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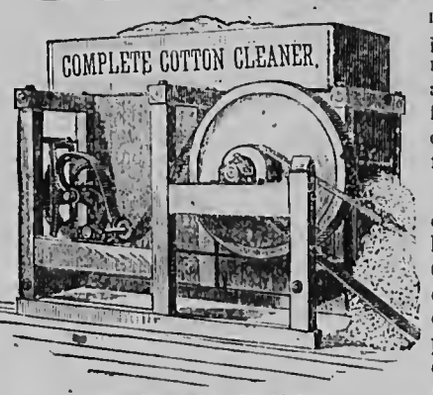


The Complete Cotton Cleaner, a New, Valuable and Money-making Machine to every Cotton producer or ginner,—thoroughly removes all DUST, DIRT, SAND and light TRASH from cotton before ginning, and improves the quality of the lint from one to four grades.

No gin house should be without one of these "cleaners". It is light, simple, and easily adjusted to either Horse or Steam power, occasioning little or no increased draft, is readily understood, simple in operation, not liable to get out of order, and will pay for itself in less than ten days work.

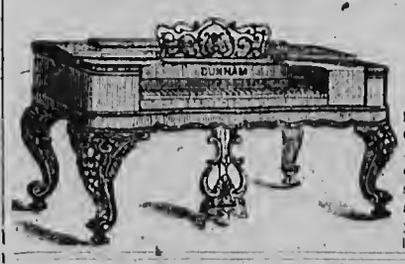
Manufactured and sold by

Allison Brothers, Memphis, Tenn.

☞ Send for Circulars and Price list.

FRIERSON & CO., Agents, 77 Carondelet St., New Orleans, La.

oct7 1m



PHILIP WERLEIN,

NOS. 78, 80, 82 AND 90 BARONNE ST.,

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is supplying thousands of persons with PIANOS, ORGANS, MUSIC AND MUSICAL INSTRUMENTS. Mammoth stock in the four different departments. This house is the only *Southern* Music House of any importance in the whole South, and is *the* house for Methodists to deal with. If you need anything in the Music line send on for it. oct2 1y

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Good Second-Hand and Misfit English Brussels, Three-Ply and Ingrain Carpets, Oil Cloths, Mattings, Etc., very cheap at the Old Place.

112 FULTON STREET, N. Y.

SIDE ENTRANCE. OPPOSITE FULTON STREET PRAYER-MEETING.

Goods Sent to Any Part of the United States Free of Charge.

☞ SEND FOR A PRICE LIST se18 1y

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GALLERY OF ARCHITECTURAL DECORATIVE ART.

WILLIAM GIBSON'S SONS.—Established in 1834. Ecclesiastical Decorations, Plain and Ornamental Windows for Churches and Dwelling buildings. The ideas of Artists and Amateurs artistically carried out. ☞ Designs for Memorial Windows a specialty. Gibson's Building, N. E. corner of Broadway and Thirteenth street, New York. oc14 1y

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FOR LADIES ONLY.—Lady Agents wanted to sell a Skirt-Supporting Corset and Skirt Supporter. Address or apply to MME. GRISWOLD, 21 E. Sixteenth street New York. se16 1y

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ADOLPH SUTTER,

GLASS STAINER.

Peculiar Attention Paid to Church Work.

Orders from all parts of the country promptly attended to.

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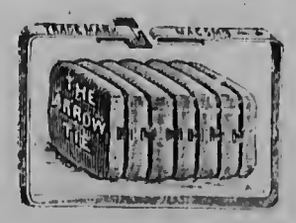
$250 A MONTH.—Agents wanted everywhere. Business honorable and first class. Particulars sent free. Address J. WORTH & CO., St. Louis, Mo. se9 1y

MACHINERY, TIES, ETC.

IMPORTANT TO PLANTERS.

IRON COTTON TIES



The above-mentioned Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English Iron, and are sold under full guarantee at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

R. W. RAYNE & CO.

(Late Bartlett & Rayne.)

GENERAL AGENTS,

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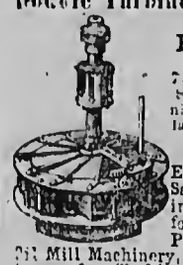
THE JAS. LEFFEL

Double Turbine Water Wheel,



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7,000 NOW IN USE!

Simple, Strong, Durable, always reliable and satisfactory.

Manufacturers, also, of Portable & Stationary Engines, Steam Boilers, Saw & Grist Mills, Mining Machinery, Gearing for Cotton Mills, Flour, Paint, White Lead and Oil Mill Machinery, Hydraulic and other Presses, &c. Shafting, Pulleys and Hangers a specialty. Machine made Gearing; accurate and of very best finish. Send for Circulars.

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IRON AND WOOD WORKING MACHINERY OF EVERY DESCRIPTION.

COLD-ROLLED SHAFTING.

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Established in 1837.

Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for *Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc.* Fully Warranted.

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Gregg's Purchasing Bureau.

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Next door to New Orleans Savings Institution,

NEW ORLEANS, LA.

A long acquaintance with the various kinds of

SEWING MACHINES

has induced us to make a specialty in this line. First-class Machines of all kinds at lowest rates. The New Under-Feed Rockeye Hand Machine, only $20. We repair all Machines at low rates. We take old Machines in part payment for new ones.

Sewing Machines, Pianos and Organs sold on monthly payments in the country to parties giving references.

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respectfully offers her services in purchasing and forwarding any article of apparel, personal adornment or domestic goods for Ladies' and Children's use, including Millinery, Dry Goods, Jewelry, Fancy and Toilet Articles, Patterns, Underwear, Trimmings, Bridal Trousseaux, etc. Any article of Ladies' and Children's wear manufactured to the latest styles, under her own supervision.

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Second-hand Machines, in good order, at half price. The best Needles for all Machines.

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BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand, a full assortment of first-class goods, at prices which defy competition.

Call and examine my Stock before purchasing elsewhere. My Motto—Quick Sales and Small Profits. fe25 1y

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ESTABLISHED IN 1850.

Workingmen's Grocery Store.

THE BEST OF EVERYTHING, GOOD WEIGHT AND HONEST DEALING.

EVERYTHING SOLD AT THE LOWEST POSSIBLE PRICES, AND

Exclusively for Cash.

Meats of all kinds, choice Family Flour, Sugar, Tea, Coffee, and all kinds of Fancy Goods, etc.

Customers will find that they can save money, even on staples, by purchasing of me. Call and see. Polite attention given to every one.

J. D. REEL,

1779 and 781 Tchoupitoulas street,

oc7 6m Bet. Philip and Soriquara, Fourth District.

SOUTHERN SHOE MANUFACTORY. We hope all will follow the example of our friend. We have just made another visit to this Shoe Manufactory of our esteemed and enterprising fellow-citizen, Mr. JOHN HANSEN, 33 and 35 Canal street, and, notwithstanding the hard times, we find that he is employing one hundred hands, and thereby supporting at least five hundred persons. His work is of the best quality, and is sold at the LOWEST PRICES, even below what the same goods can be bought for at the North. We advise all country merchants to call and see Mr. Hansen's stock before they purchase elsewhere, and thereby keep their money at home.

Ladies and gentlemen who wish to make Christmas and New Year presents of Boots and Shoes should call on Mr. Hansen before purchasing elsewhere, as they can have the goods at wholesale prices, and at the same time sustain home-manufactured articles. de16 1m CITIZEN.

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CHURCH WINDOWS A SPECIALTY.

Estimates and samples on application.

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DEALER IN

Drugs, Medicines and Chemicals,

Fancy and Toilet Articles, Sponges, Brushes, Perfumery, etc. Prescriptions carefully compounded with accuracy and dispatch, by competent persons, at all hours of the day and night. no13 3m

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$42 A WEEK.—Agents wanted. Business permanent. No soliciting required. For further particulars address J. KENNEDY & CO., Richmond, Ind. de9 4t

New Orleans Markets

From the New Orleans Price Current

The week's [illegible] are the receipts for the three days ending December 3.

Mississippi river and tributaries	[illegible]
Red river	[illegible]
Coastwise ports	[illegible]
Railroads	[illegible]
Lake	[illegible]
Rivers	[illegible]
Texas	[illegible]
Total	[illegible]

In November the builders' trade continues a [illegible] and New York in connection with demands from those markets, except the grade of the better which ruled quite tardy in every direction. The [illegible] were in fair supply and commanded full prices, [illegible] a fraction more and the medium and common grades somewhat easier. With a [illegible] the receipts were [illegible] throughout the Gulf and the sales were limited to 4,000 bales. The [illegible] continued steady, but the business and prices were very irregular and unsatisfactory, [illegible] a concession in quotations of [illegible] The supply was [illegible] to [illegible] from all sections and generally with a fair proportion of the [illegible] styles and good staple kinds, which were [illegible] and at [illegible] rates. A light stock of [illegible], especially of fair staple and [illegible] would [illegible] be found at the close of [illegible] but [illegible] descriptions of that grade ruled at 12 @ [illegible] owing to the short demand and [illegible] supply of the month, and [illegible] grade [illegible] to [illegible] at [illegible]

The above makes an aggregate for the past three days of [illegible] against [illegible] for the corresponding time last week and [illegible] the week before.

The receipts [illegible] at this port since the first of September, exclusive of the arrivals from Mobile, Florida and Texas, are [illegible] bales against [illegible] to the same date last year, and the increase in the receipts at all the ports in the interior [illegible] as compared with last year is [illegible] same. The increase by the railroads [illegible] is [illegible] and against [illegible] at the same period from the United States at foreign ports is as compared with the same date last year [illegible] as [illegible] to the issues to France of [illegible] to other foreign ports, and a decrease of [illegible] to Great Britain. We quote

Ordinary	[illegible]
Strict ordinary	[illegible]
Good ordinary	[illegible]
Strict good ordinary	[illegible]
Low middling	[illegible]
Strict low middling	[illegible]
Middling	[illegible]
Good middling	[illegible]
Strict good middling	[illegible]
Middling fair	[illegible]

COTTON STATEMENT

Stock on hand Sept. 1, 1873	[illegible]
Receipts since Sept. 1, 1873	[illegible]
Receipts yesterday	[illegible]
Exports since Sept. 1, 1873	[illegible]
Stock on hand and on shipboard	[illegible]

Cotton.—The demand for middling [illegible] quality is very good, and the supply is not large, and Monday's quotations [illegible] were [illegible] and [illegible] [illegible] [illegible]